

## Third Part

# Summary of The Last Reason

From the previously mentioned discussions, we can conclude that the actual motive of the prohibition of recording the Hadith was not only to suppress the merits of the Ahl al-Bayt but also to give rise to a new jurisprudential atmosphere through which the ruler (or the caliph) can block all the jurisprudential shortage that he would find. This conclusion can be manifested more clearly through the consideration of the following presentations:

### First Presentation

We have previously presumed that the first spark of the prohibition of recording the Hadith came into view on the tongue of `Umar ibn al-Khattab shortly before the demise of the Holy Prophet when the latter asked the attendants to bring him a pen and an inkpot so that he would dictate a document that would save the Muslims from straying off forever. Objecting to the Holy Prophet, `Umar said, “The man is hallucinating! Let the Book of Allah be sufficient for us!”

This process of the prohibition from recording rested upon offending the sacredness and the magnificent esteem of the Holy Prophet and upon defaming his divine immaculacy although this process was, in a certain moment, a private situation that `Umar had to take in order to orient the issue of the next leadership to the course that he wanted. As a result, `Umar opened wide the door permitting each one to do as exactly as he wanted.

He also imposed his own opinion on the Sahabah and the attendants in that situation. Even when women, from behind the curtains, shouted at the attendants to carry out the Holy Prophet’s order, `Umar answered them, “Shut up! You have had ill situations with him. When he is ill, you press your eyes for shedding tears; and when he restores to health, you hang to his neck!” Yet, the Holy Prophet said, “These (women) are better than you are!”<sup>1</sup>

This answer exposes that the Holy Prophet had not been satisfied with `Umar's act; rather he wanted to reconfirm his statement that he had previously declared during the Farewell Hajj when he said that he would leave among his people the two weighty things (i.e. the Holy Qur'an and the Ahl al-Bayt) one of which is more precious than the other.

As he anticipated that the Holy Prophet would reconfirm on the Holy Qur'an and the Ahl al-Bayt as the two weighty things that he would leave among his people to follow, `Umar ibn al-Khattab ascribed irrational talk to the Holy Prophet—while the Holy Prophet is too sacred to talk irrationally—in order to underestimate his words or even his written documents in case the Holy Prophet would have written something.

As `Umar belittled the words of the Holy Prophet and ascribed him to hallucination, then it would have been unimportant to present his written document as pretext.

From this cause, the Holy Prophet had to abstain from insisting on recording (or dictating) a document that he promised to save the Muslims from deviation! He therefore said, “Leave me and do not dispute with each other! It is unsuitable to dispute in the presence of a Prophet.”<sup>2</sup> In brief, the prohibition of recording in this situation was made in order to prevent stating the decision of the next leadership in a written form.

The prohibiting from writing later on was the result of the contradiction between `Umar ibn al-Khattab's opinions and the Holy Prophet's traditions, instructions, and directives. Accordingly, the prohibiting from writing had two dimensions; one is political and the other is legislative.

What I consider the most probable reason behind the prohibiting from writing and from recording the Hadith, in addition to all that which has been mentioned by the gentle scholars in the presentation of the seventh reason, was that `Umar ibn al-Khattab wanted to establish the conception of “an opinion that I have considered” (i.e. *Ra'y*) and to allow the multiplicity of opinions in order to meet the jurisprudential shortage that very frequently embarrassed him.

Because they knew that the source of the religious laws was exclusively Almighty Allah and the Holy Prophet, the people did not accept to take these laws except from people who enjoyed elite relationship with the Holy Prophet and had full knowledge with the secrets of the divine revelation and its interpretation.

Furthermore, the two caliphs who came to power after the Holy Prophet had to encounter issues the dealing with which necessitated the issuance of verdicts deduced from personal opinions and away from the sacred texts.

The caliphs therefore had to practice Ijtihad and then allow the others to practice it so that decisions that would be taken out of their practices of Ijtihad would be justifiable and that they would not stand alone in this invented process. `Umar then exerted all efforts to dedicate such right of Ijtihad to himself, but

`Uthman ibn `Affan, as has been previously cited, said no.

## Second Presentation

Abu-Bakr and `Umar did not claim full acquaintance with all the religious questions in which the Holy Prophet had judged; rather they issued religious decisions according to their personal views. In this regard, Abu-Bakr affirmed on various occasions that the verdicts he issued had not been based upon any reference of legislation; if it therefore was true, this would be originated from Almighty Allah's guidance, but if it was not, it would be Satan's, as well as his, fault.

They also used to ask the other Sahabah about the rulings that had been decided by the Holy Prophet while they had not known; and they did accept the words of these Sahabah in this respect.

They also confessed of their lack of knowledge before everybody including the lady who proved false `Umar's decision in the famous issue of women's dowries and thus he confessed of her having been more knowledgeable than he was in the jurisprudential questions.<sup>3</sup>

As a matter of fact, the religious rulings that Abu-Bakr and `Umar ignored were not few and were not restricted to one or two questions so that one would exert efforts in finding for them a justifiable interpretation. Meanwhile, the other Sahabah—such as Mu`adh ibn Jabal, Hudhayfah ibn al-Yaman, `Abdullah ibn Mas`ud, and `Ali ibn Abi-Talib—knew the actual religious laws about such questions.

It is now obvious that when `Umar ibn al-Khattab summoned the Sahabah and said to them, "We (i.e. the ruling authorities) are more knowledgeable about these rulings than you are; therefore, I listen to you but sometimes reject your words," and when `Urwah ibn al-Zubayr said to `Abdullah ibn `Abbas, "They (i.e. Abu-Bakr and `Umar) were more know knowledgeable about the traditions of Allah's Messenger than you are and they are also more attentive to them than you are,"—such situations and their likes were declared for the sake of strengthening the scholarly position of Abu-Bakr and `Umar in the ruling government and for obliging the others to accept the decisions of these two even if such decisions would be issued out of their personal views since they were more knowledgeable than anybody else about what is good for the Muslims.

As has been previously cited, when the people brought before `Umar the records that comprised the Holy Prophet's traditions, they had only intended that he would pick up the most accurate of them; they had not wanted him to decide about the fate of these papers and declare his own opinion to be the most accurate.

The concept of most knowledgeability was presented after the affairs of the Islamic State had been settled for `Umar and after the prohibition of reporting and recording the Hadith had advanced in great strides. These two matters made possible for `Umar to claim enjoying the amount of knowledge that he liked after he had threatened and terrified the Sahabah. In the beginning, `Umar permitted the Sahabah to practice Ijtihad and pretended that he had submitted to their opinions as regards the religious laws;

and this was the first step in the march of justifying his decisions that he issued later on.

Because the opinions of some of the Sahabah who were less knowledgeable than `Umar, such as Abu-Hurayrah and Samarah ibn Jundub, were decided as true, the opinions of `Umar should be absolutely justifiable since he was not less than these names in knowledge and standing; rather he should be preceded to them.

Moreover, `Umar was the first and last winner in the jurisprudential sessions that were held under his supervision. The unlimited, extensive participation in the practice of Ijtihad, as a preliminary step, achieved another benefit for the ruling authority. This benefit could be seen clearly in the states of the Sahabah's commitments of mistakes as regards the religious laws and their finding faults with each other.

Such states would institute the most powerful justifications and the most logic explanations of `Umar's jurisprudential errors. None would be able to argue that `Umar had made a mistake since the all had participated in that error when they acceded to the issuance of religious laws according to personal views and deductions.

What is more is that we should not forge that the enactment of the prohibition of the recordation and reporting of the Hadith that resulted in the blankness of the Sahabah's books of Hadith had brought about a big space in the religious legislation that could not be met except by the practice of Ijtihad and the resting upon personal opinions. Hence, the one and only purpose behind `Umar's decision of the prohibition of recording the Hadith was the invention of Ijtihad.

### Third Presentation

Earlier in this book, we have scanned narrations revealing that some of the Sahabah used to test and provoke `Umar ibn al-Khattab for purpose of attracting his attention towards his faults, not disparaging him.

They used to ask him about the religious ruling of a certain question on many occasions so that he would take notice of the contradiction in his answers. Such narrations also reveal that the disagreement between the Sahabah was restricted to the jurisprudential questions.

As a matter of fact, `Umar was annoyed by such behaviors; he therefore said to the man who asked him about a question that he had already heard its answer from the Holy Prophet, "May perdition overtake both your hands! You have asked me a question that you had put before the Holy Prophet so that I would contradict him."<sup>4</sup>

The experience of finding fault with the caliph can be seen in its clearest version during the reign of `Umar ibn al-Khattab rather than the other rulers. This matter supports the fact that he had opened the door of the adoption of personal opinions so wide that he could not close it.

Generally speaking, one who is actually expert in religious laws must not be alarmed by questions that are put before him; rather he must enjoy putting questions before him so that he will answer. In this respect, Imam `Ali ibn Abi-Talib used to say, “Ask me before you miss me.”

On the other hand, one who lacks the knowledge of the Holy Prophet will panic about any question that is put before him and will also beat Subay` ibn `Usul accusing him of infidelity because he put many questions!<sup>5</sup>

## Fourth Presentation

Owing to the expansion of the area of the Islamic State; the multiplicity of the new questions; the necessity of finding solutions for these questions in the light of the Holy Qur'an and Sunnah; `Umar's failure to comprehend all the traditions of the Holy Prophet as regards such questions; the possibility of the occurrence of contradiction between `Umar's reports and the Sahabah's—owing to all of these reasons, it became fundamental for `Umar to strengthen his previous conceptions of Opinionism (*Ra'y*), which he had presented during the lifetime of the Holy Prophet, and legality of Ijtihad. Also, it became necessary to block the reporting and recordation of the Hadith since these two matters would educate the publics and attract the attentions towards the caliph's errors.

In the last of his reign, `Umar allowed the Sahabah to practice Ijtihad and declare their own opinions in the religious issues so as to justify his deeds. As well, he ordered them to reduce reporting the Hadith because he did not like hearing the questions whose answers were not known by him. As a consequence, the prohibition of reporting and recording the Hadith relieved from its private frame to prove that the purpose behind it were further than what has been said about it and to prove that it was not related to the issue of the true and false leaderships of the Islamic State.

## Fifth Presentation

It is well-known that `Umar dispersed the Hadiths about the virtues and merits of Imam `Ali in particular and the Ahl al-Bayt in general and that he justified his act of taking them away from the political leadership of the Muslim community that the people of Quraysh had not liked for the Hashimites to hold both “positions” of prophethood and leadership.

Having held the position of the leadership (i.e. caliphate), it became harmless for `Umar to spread the Hadiths revealing the merits of `Ali ibn Abi-Talib; rather it was offensive to spread the Hadiths of jurisprudential questions since such narrations comprised materials that would show clearly the contradictions between `Umar's decisions that were based upon his personal views from one side and the divine revelation and the Holy Prophet's traditions on the other side.

The result of such contradiction would be that all his decisions would be proven false and thus the Muslims would not stand motionless; rather they would revolt against him. Had the government of `Umar

failed, the source of such failure would have been this very point.

It is true that after he had come to power, `Umar did not like hearing the details and expositions of the virtues and merits of Imam `Ali and the Ahl al-Bayt since the circulation of such Hadiths would contribute in the shaking of his standing as a caliph and in the undermining of his leading position as well as in strengthening the situation of the opposite party and in revealing his legality and worthiness of holding the position of the leadership of the Islamic State.

The same words are applicable to the situation that `Umar adopted in the case of the Disastrous Thursday (i.e. preventing the Holy Prophet from dictating his final will in a written form). Nevertheless, in addition to the problems that `Umar had to encounter as regards finding suitable answers for the jurisprudential questions that were put before him, the fear from spreading the Hadiths of the merits and virtues of Imam `Ali and the Ahl al-Bayt was one of the leading motives that urged him to decide the prohibition from reporting and recording the Hadith. As a result, he prohibited the reporting and recordation of the Hadith generally so as to save his position and himself from the political, jurisprudential inconveniences.

To take Imam `Ali away from the jurisprudential and political leaderships was one of the essential goals of the state of the caliphs. This sense was publicly declared in `Abdullah ibn `Abbas's famous word,

“Verily, had you not selected for your leadership those whom Almighty Allah has rejected, and rejected those whom Almighty Allah has selected for you, and confessed to the divinely commissioned leadership and successorship of the Household of your Prophet, you would surely have been nourished from above you and from beneath your feet, no shortage would have occurred to the shares of inheritance none of which would have ever failed, and no two individuals have ever disagreed about any of the laws of Almighty Allah.”[6](#)

This is because the jurisprudential enlightenment was not less important than the political education. If people had recognized the actual capability of Imam `Ali in the knowledge of the religious laws and the actual incapability of the other party (represented by the ruling authorities), this would undoubtedly have had misgivings about the caliph's jurisprudential knowledge causing one of the two wings of caliphate to fail.

The prohibition from recording the Hadith in general and the decision of reducing reporting it in particular and the opening wide the door of Ijtihad by means of personal opinions, analogies... etc.,—all these matters bear out that there must have been another more important motive, other than the motives mentioned by the scholars as have been presented in the seventh reason, that necessitated the issuance of the decision of prohibiting the recordation of the Hadith.

## Sixth Presentation

The majority of the reports that narrated the objections of the Sahabah to `Umar's decision was dedicated to the jurisprudential, not administrative or governmental, aspects. In plain words, the Sahabah objected to `Umar as regards the jurisprudential questions, not the worthiness and merits of other individuals.

Earlier in this book, it has been cited that `Abdullah ibn `Abbas said, "I see coming that you shall certainly be perishing! While I say to you that it was the Messenger of Allah who deemed it lawful, you answer me that Abu-Bakr and `Umar prohibited it!"<sup>7</sup> and `Abdullah ibn `Umar said, "I will never neglect the instructions of the Holy Prophet for a word of any other person!"<sup>8</sup> and "The Holy Prophet did it; and certainly he is better than `Umar ibn al-Khattab."

These texts and their likes confirm that the disagreement between `Umar and the Sahabah was dedicated to the exposition of the religious laws and to the principles that `Umar had decided for the Muslim jurisprudence, such as the Ijtihad and *Qiyas*... etc.

The overall scheme of the caliphs included the prohibition from reporting the merits of the Ahl al-Bayt, the evidences on the divinely commissioned leadership of them, and the Holy Prophet's instructions and traditions about the religious laws.

In general, the scheme recommended the prohibition of spreading any item that would contribute in documenting the authenticity of the Ahl al-Bayt School. To prove it, let us cite the following narrations:

It has been narrated that `Abd al-Rahman ibn Yazid said: In the year 82 (AH), Sulayman ibn `Abd al-Malik, having been still the crown prince, passed by al-Madinah during his journey to performing the ritual Hajj. The people greeted him while he was pushing his way in the city. He then visited the places where the Holy Prophet had offered prayers as well as the site where he was injured during the Battle of Uhud.

Accompanied by Aban ibn `Uthman, `Amr ibn `Uthman, and Abu-Bakr ibn `Abdullah, the crown prince visited the sites of Masjid Quba', Masjid al-Fadikh, Mashrabat Ummi-Ibrahim, and Uhud Mount. As he asked about each site that he visited, the fellows explained to him what had happened therein. He then ordered Aban ibn `Uthman to write down a book about the life account of the Holy Prophet as well as the events of his campaigns.

Aban said, "I have already written down such a book whose materials have been authenticated by trustworthy individuals."

Sulayman thus ordered that book to be copied ten times. When the book was copied on parchments, the copies were presented before the crown prince. As he noticed that the Ansar were praiseworthy mentioned in the book, especially as regards the two historical homages of al-`Aqabah and the Battle of

Badr, he commented, “I cannot imagine that these people (i.e. the Ansar) did really enjoy such merits. There is only one option in this regard; either my family had denied the merits of these people or they were not as exactly as what is mentioned in this book.”

Aban ibn `Uthman answered, “Your Excellency: the deeds that they had committed against the oppressed martyr should not stop us from saying the truth. They (i.e. the Ansar) were as exactly as what is mentioned in this book.”

Sulayman said, “I must not order of copying such a book before I seek the permission of *Amir al-Mu'minin* (i.e. the caliph; `Abd al-Malik ibn Marwan). Probably, he will refuse such a thing.”

He therefore ordered the copies to be torn out and commented, “When I return, I will ask *Amir al-Mu'minin*, and if he agrees, nothing will be easier than re-copying the book.”

When he was back to the capital, he presented the question before his father, the caliph, who commented, “What will you excuse when you bring us a book that is empty from any item of honor for us? Do you intend to introduce to the people of Syria matters that we do not want for them to know?”

Accordingly, Sulayman answered, “For this very reason have I ordered the copies of the book to be torn out. I would never copy the book before I seek your opinion.”

The caliph thus acceded to this good opinion.<sup>9</sup>

1. Al-Muttaqiy al-Hindiy: Kanz al-`Ummal 5:644 H. 14133; Ibn Sa`d: al-Tabaqat al-Kubra 2:244.

2. Sahih al-Bukhariy 1:54 H. 114; Ibn Hazm: al-Ihkam fi Usul al-Ahkam 7:425; Ibn `Abd al-Barr: al-Isti`ab 1:169; Ibn Hajar al-`Asqalaniy: Fath al-Bari fi Sharh Sahih al-Bukhariy 1:209.

3. Al-Bayhaqiy: al-Sunan al-Kubra 7:233 H. 14114; Sa`id ibn Mansur: Kitab al-Sunan 195 H. 598.

4. Musannaf Ibn Abi-Shaybah 3:174 H. 13181; al-`Ihad wa'l-Mathani 3:228 H. 1589; Sharh Ma`ani al-`Ithar 2:232; al-Tabaraniy: al-Mu`jam al-Kabir 3:262 H. 3353.

5. Al-Ghamidiy: Haqiqat al-Bid`ah wa-Ahkamuha 1:114 (as quoted from Ibn Hajar al-`Asqalaniy: al-Isabah fi Tamyiz al-Sahabah 165); Sunan al-Darimiy H. 146; Ibn Waddah: al-Bida` 69; Durr al-Ta`arud 7:172. In his book of 'al-Masa'il' 1:478 H. 81, Ahmad ibn Hanbal says, “Abu-`Uthman al-Nahdiy said that a man—from the tribe of Yarbu` or the tribe of Tamim—asked `Umar ibn al-Khattab about the interpretation of the words ‘wa'l-Dhariyat' wa'l-Nazi'at', ‘wa'l-Mursalat', mentioned in the holy Qur'an in the holy verses, “I swear by the wind that scatters far and wide, 51/1” “I swear by the emissary winds, sent one after another (for men's benefit), 77/1” “I swear by the angels who violently pull out the souls of the wicked. 79/1”

Instead of answering the man, `Umar ibn al-Khattab ordered him to remove his head cover. As the man did, `Umar noticed that there was hair on his head. He thus said, “If I found you hairless, I would certainly behead you!”

`Umar then ordered us (or wrote a missive to the people of al-Basrah, ordering them) not to sit with that man forever. As a result, whenever we saw that man, whose name was Subay` ibn `Usul, we left him and separated even if we were one hundred persons.

On the other side, al-Hakim al-Nisapuriy, in al-Mustadrak `Ala'l-Sahihayn 2:506 H. 3736, has narrated on the authority of Abu'l-Tufayl that Imam `Ali ibn Abi-Talib Amir al-Mu'minin, once, stood on the minbar and said, “O people: Ask me before you miss me. Seize this opportunity and ask me, for you shall never find anyone like me to ask.”

On hearing this, Ibn al-Kawwa' stood up and asked, “O Amir al-Mu'minin! What is the interpretation of (the holy verse) ‘Wa'l-Dhariyati Dharwa; I swear by the wind that scatters far and wide. 51/1'?”

The Imam answered, "This is the wind."

Ibn al-Kawwa' went on, "What is the interpretation of (the holy verse) 'Fa'l-Hamilati Waqra; Then those clouds bearing the load of minute things in space. 51/2'"

The Imam answered, "This is the clouds."

Ibn al-Kawwa' continued, "What is the interpretation of (the holy verse) 'Fa'l-Jariyati Yusra: Then those ships that glide easily. 51/3'?"

The Imam answered, "This is the ships."

Ibn al-Kawwa' continued, "What is the interpretation of (the holy verse) 'Fa'l-Muqassimati Amra: Then those angels who distribute blessings by Our command. 51/4'?"

The Imam answered, "This is the angels."

Ibn al-Kawwa' then asked, "Who are those about whom Almighty Allah, in the Holy Qur'an, has said, 'Have you not seen those who have changed Allah's favor for ungratefulness and made their people to alight into the abode of perdition (Into Hell)? They shall enter into it and an evil place it is to settle in. 14/28-29'?"

The Imam answered, "These are the hypocrites from the tribe of Quraysh."

Commenting on this narration, al-Hakim al-Nisapuri says that its series of narrators is authentic; yet, al-Bukhari and Muslim have not recorded it." See this narrative and its ways of narration in the following reference books of Hadith: `Umdat al-Qari 10:19; Taghliq al-Ta`liq 318-319; al-Muttaqiy al-Hindiy: Kanz al-`Ummal 13:159-162; al-Ahadith al-Mukhtarah 2:126 H. 494, 176 H. 556, 298 H. 678; Musnad al-Shashiy 2:96 H. 620; Ibn `Asakir: Tarikh Madinat Dimashq 27:99; al-Mi`yar wa'l-Muwazanah 298; Nudhum Durar al-Simtayn 126; Nahj al-Sa`adah 2:631; al-Ihtijaj 1:386; Jawahir al-Matalib 1:300.

[6.](#) Al-Bayhaqiy: al-Sunan al-Kubra 6:253 H. 12237.

[7.](#) Al-Bidayah wa'l-Nihayah 5:141; Musnad Ahmad ibn Hanbal 2:95 H. 5700 (In this reference book, it is written that `Abdullah ibn `Umar answered those who asked him why he had violated his father who prohibited the Mut`at al-Hajj, "Whose instruction must be followed; the Messenger of Allah or `Umar?"); al-Bayhaqiy: al-Sunan al-Kubra 5:21 H. 8658.

[8.](#) Sahih al-Bukhari 2:567 H. 1488; Musnad Ahmad ibn Hanbal 1:135 H. 1139.

[9.](#) Al-Zubayr ibn Bakkar: al-Muwaffaqiyyat 332-333. In this reference book, the author has written a commentary to this report.

## Stages Of The Prohibition Of Recording The Hadith

Let us now have a look at the stages of the prohibition from recording the Hadith and the gradual method followed in this respect, as well as the solution due to which the idea of the prohibition and the practice of Ijtihad became the legality adopted through all the confusing aspects explicated in this book.

It is now understandable that the decision of the prohibition of recording the Hadith, which led to the invention of Ijtihad and Opinionism, passed by essential stages and definite periods since it was not originated by the Holy Prophet or deduced from any of his instructions. These stages will be hereinafter mentioned in the form of events.

## **(1) The Hadith Circulated Increasingly**

As a natural result of the wide scope of the personal opinions (Ijtihad) of Abu-Bakr and `Umar, as well as the Sahabah who imitated their conceptual course, and the emergence of contradiction between the mujtahids' decisions and the Holy Prophet's traditions (*Sunnah*), the reporting of Hadith expanded very far and wide since it was seen as an essential matter for the conclusion of the most authentic and purest form of the religious law.

In addition, such personal opinions were very manifestly discriminated from the reporting of Hadith in general. For the Sahabah, the reporting from the Holy Prophet was such a natural matter.

Accordingly, it is probable that Abu-Bakr's famous saying ("You are reporting from the Messenger of Allah matters about which you are discrepant. People who will come after you will be more discrepant that you are.") carried an indication to the multiplicity of trends during his reign and the Sahabah's having adopted private views, which were different from the others'.

This was the very reason behind the extension of the discrepancies among the Muslims that occurred later on. The reporting of Hadith was thus a very strong trend whose influence can be clearly understood from `Umar ibn al-Khattab's famous saying, "You have reported very much Hadith from the Messenger of Allah," and from the statement of Ibn Sa'd, in *al-Tabaqat al-Kubra*, that reads, "During the reign of `Umar ibn al-Khattab, the Hadiths were noticeably big in number," and from the statement of al-Khatib al-Baghdadiy, in *Taqyid al-`Ilm*, that reads, "When `Umar knew that people had kept books of Hadith..." as well as many other historical texts.

## **(2) Abu-Bakr Prohibited The Reporting And Set Fire To His Book Of Hadith**

After the reporting from the Holy Prophet had increased so prominently that it had become a sweeping trend, Abu-Bakr, having been the caliph, ordered the Sahabah not to report any material from the Holy Prophet to any further extent. He thus said, "Do not report anything from the Messenger of Allah.

If one asks you about it, you should say: only does the Holy Qur'an stand between you and us." He then set fire to his book of Hadith after he had said to his daughter `U'ishah, "Daughter; collect and bring me the papers comprising Hadiths that you have." When she brought these papers to her father, he set fire to them... etc.

## **(3) `Umar Ordered The Sahabah To Reduce Reporting The**

## Hadith

Because the reporting of Hadith continued increasingly during his reign and because the Sahabah did not comply with the instructions of Abu-Bakr, `Umar ibn al-Khattab, more insistently, continued Abu-Bakr's proposal of prohibiting the reporting and recordation of the Hadith. As he saw off a group of the Sahabah that he had delegated to al-Kufah, `Umar asked them, "Do you know why I am seeing you off?"

"Yes, we do," they answered. "This is because for the sake of our being the companions and supporters of the Holy Prophet."

Replying them, `Umar said, "This is true. But I am seeing you off for another matter that I wanted to tell you in private... you must reduce reporting the Hadith and I am responsible for this decision."

On another occasion, he said to them, "Reduce reporting from the Messenger of Allah except the affairs that are needed (or apparently needed)... etc."

## (4) `Umar Collected And Set Fire To The Sahabah's Records Of

### Hadith

The Sahabah did not comply with or carry out Abu-Bakr's instructions of stopping recording the Hadith in the same way as they had not been influenced by the event that he had set fire to his own book of Hadith; rather the majority of the Sahabah kept many books of Hadith and this matter was not welcomed by `Umar since the existence of such books would prevent the caliph from achieving his will. `Umar therefore ordered these books to be collected before him.

Firstly, the Sahabah thought that `Umar wanted to check these documents and books and then decide the most authentic among them. Nevertheless, they were surprised when he set fire to them all!

As a matter of fact, this process of burning such books and documents was for the reason that they comprised materials that would act as official documents against `Umar and as clear evidences on ascribing mistakes to him. In order to avoid the occurrence of such matters of bad results, `Umar decided to wipe out these documents.

As another motive, the records that belong to the first age of Islam and that were written down by one of the Sahabah enjoyed such an effective value that could refute the ruler's opinion. Accordingly, a Hadith that is found in a written form cannot be opposed or ascribed to forgery.

The reporting of Hadith, on the other hand, can be opposed by another Hadith that is immediately fabricated without exerting huge efforts. For that reason, the ruling authorities allowed the reporting but disallowed the recordation of the Hadith.

Some authors have argued that the permissibility of reporting the Hadith and the impermissibility of recording it was because a sect of the Jews had believed that the religious heritage should be recorded while the opposite sect had believed that it should be memorized.

In addition, in view of the fact that Ka`b al-Ahbar and Wahab ibn Munabbih were intimate counselors of `Umar, it is likely that he was influenced by their opinions as regards the reporting and recordation of the Hadith, since he needed to keep a tight rein on some of the reports from the Holy Prophet.

The best treatment of this issue would be to separate between the two. It has been narrated that `Umar, once, asked Ka`b al-Ahbar about the origin of poetry, and the latter answered, "Some of the descendants of Isma`il (Prophet Ishmael) would have their Gospels (i.e. divine book) in their hearts and would speak of wisdom."<sup>1</sup>

According to another narration, Wahab ibn Munabbih said, "Once, Musa (Prophet Moses) said to the Lord: 'In the Torah, I have read that a nation would keep their Gospels in their hearts wherefrom they would recite them, while they would be preceded by a nation who read their Gospels from their books but they would not retain them. I implore to You to make this nation mine.' Yet, the Lord answered, 'This is the nation of Muhammad.'"<sup>2</sup>

Dr. Hasan Dha`dha', in '*al-Fikr al-Diniy al-Isra`iliy* (The Israelite Religious Creed)' pp. 97, quotes the following statement from the Talmud, Temura 14:

"As for a nation that narrates orally, you do not have the right to prove it in a written form."<sup>3</sup>

## **(5) `Umar Detained Some Of The Sahabah And Ordered The All To Stop Reporting And Recording The Hadith**

In spite of all the continuous steps and the collaborating measures, some of the grand Sahabah, indifferent to the ruling authorities' opinions and trends, did not stop reporting and recording the Hadith. Nevertheless, `Umar ibn al-Khattab did not assume an indifferent attitude towards this; rather he issued strict decisions preventing unfalteringly any process of reporting and recording the Hadith.

He furthermore addressed to the Sahabah, preventing them from reporting the Hadith, saying, "Certainly, your talks are the most evil talks and your words and the most evil words. Anyone of you who intends to say something must quote from the Book of Allah (i.e. the Holy Qur'an) otherwise he must sit motionless."<sup>4</sup>

Very often, `Umar threatened the reporters of the Holy Prophet's heritage. Previously in this book, `Umar ibn al-Khattab's situations against and menacing words to `Ammar ibn Yasir, Abu-Musa al-Ash`ariy, and many others have been cited.

As a consummative step, `Umar detained the Sahabah who used to report the Hadith in the holy city of

al-Madinah, the capital of the Islamic State, so that they would be always under his supervision and sight and also they would not disperse Hadiths violating his personal opinions.

In this regard, historians have written down that `Umar ibn al-Khattab arrested some of the Holy Prophet's companions... etc. Other narrations have quoted `Abd al-Rahman ibn `Awf as saying, "Before his death, `Umar ibn al-Khattab ordered the companions of the Messenger of Allah, namely `Abdullah (ibn Mas`ud), Hudhayfah, Abu'l-Darda', Abu-Dharr and `Uqbah ibn `Amir, to be present before him although they lived in remote countries. He then reproached them for having spread the traditions of the Messenger of Allah in these countries.

"Are you now preventing us from such?" asked they.

"No, I do not," answered `Umar. "Yet, you will reside here, and you will never depart me so long as I am alive. I am more knowledgeable. I will hear from you and reply."

Hence, they could not leave the capital until the death of `Umar.<sup>5</sup>

## **(6) The Two Caliphs Restricted The Religious Affairs To The Holy Qur'an**

As a substitute for the Hadith and as a justification of their decision of prohibiting the reporting and recordation of it, Abu-Bakr and `Umar propagated the notion of "Only does the Holy Qur'an stand between you and us," and "I will never add anything to the Book of Allah" as well as the like slogan that they had raised in order to escape the thorough compliance with the texts of the Holy Sunnah and to make the practices move to a more expansive circle, which is the Holy Qur'an in which the all believe and sanctify.

## **(7) `Umar Allowed The Sahabah To Practice Ijtihad And Act Upon Analogy**

As he saw the wide range of the religious questions that he should answer,—although he had no acquaintance with sacred texts dealing with these questions—`Umar concluded that it was necessary to allow the Sahabah and himself to practice Ijtihad and to decide *Qiyas* and *al-Maslahah* (public interest) and other matters as principles in the Islamic legislation.

## **(8) `Umar Attempted To Restrict The Ijtihad**

Because the concept of Ijtihad was practiced by the Sahabah in such a limitless manner, their opinions were exposed to contradiction and discrepancy and it became difficult to discriminate between these opinions.

Having noticed that, `Umar ascended the minbar and warned the Sahabah against such discrepancies. For the same reason, he said to those whom he had summoned, “I am more knowledgeable than you are. I will hear from you and reply.”

The confirmation on the conducts of Abu-Bakr and `Umar in the so-called Shura Committee; `Uthman ibn `Affan and Mu`awiyah ibn Abi-Sufyan’s decisions of accepting only the Hadiths that were common during the reign of `Umar ibn al-Khattab; `Umar ibn `Abd al-`Aziz’s decision of restriction the recordation of the Hadith to the conducts of Abu-Bakr and `Umar<sup>6</sup> other than anything else—all these stages by which the Islamic nation passed, and their likes, substantiate that the personal opinions of Abu-Bakr and `Umar became *Sunnah* that must be followed and their practices of *Ijtihad* became a third source of the Islamic legislation (besides the Holy Qur'an and the Holy Sunnah) although neither Abu-Bakr nor had `Umar claimed such before.

From the previous, we can conclude that the concepts of Isma`il Ad-ham, Tawfiq Sidqi, Rashid Rida,<sup>7</sup> and their fans in Pakistan who had denied the Holy Sunnah absolutely and claimed the obligation of the commitment to the Holy Qur'an alone—these concepts have been an inevitable outcome of the decision of prohibiting the reporting and recordation of the Hadith, which was decided by Abu-Bakr and `Umar.

Besides, all the justifications and motives that were declared by Abu-Bakr and `Umar as pretexts of the issuance of their decision have been proven untrue. The same thing can be said about all the discussions and reasons presented by all the authors and men of letters—Shiites and Sunnites, Orientalists and Muslims—in this respect.

This is because the decision of the prohibition of reporting and recording the Hadith had its private conditions, prior convictions, and personal motives in the view of `Umar ibn al-Khattab, Abu-Bakr, `Uthman ibn `Affan, and the Umayyad rulers... etc.

<sup>1</sup>. Ibn Kathir: al-Bidayah wa'l-Nihayah 6:62; al-Safuriy: Nuzhat al-Majalis 2: 199.

<sup>2</sup>. Ibn Kathir: al-Bidayah wa'l-Nihayah 6:62; al-Safuriy: Nuzhat al-Majalis 2: 199.

<sup>3</sup>. See al-Rawhaniy: Buhuth(un) Ma`a Ahl il-Sunnah wa'l-Salafiyyah 97; al-Fadliy: Tarikh al-Tashri` al-Islamiy 40; al-`imiliy: al-Sahih Min Sirat al-Nabiy.

<sup>4</sup>. Ibn Shabbah: Tarikh al-Madinah al-Munawwarah 3:800.

<sup>5</sup>. Ibn Mandhur: Mukhtasar Tarikh Madinat Dimashq 17:101.

<sup>6</sup>. It has been narrated on the authority of Hajib ibn Khalifah al-Barjumiy that `Umar ibn `Abd al-`Aziz, having been the caliph, said in a sermon addressed to the Muslims, “Indubitably, all that which was decided by the Messenger of Allah and by his Two Companions (i.e. Abu-Bakr and `Umar) must be decided as religion that we adopt other than anything else, while any issue decided by others must be suspended.” See Abu-Na`im: Hilyat al-Awliya' 5:298; al-Suyutiy: Tarikh al-Khulafa' 1:241.

<sup>7</sup>. Mustafa al-A`dhamiy: Dirasatun fi'l-Hadith al-Nubawiy, 32.

# General Summary

Two major issues can be inferred from the abovementioned discussions:

## First Issue

The warning against writing down the Hadith was not legal; and all the narrations that are ascribed to the Holy Prophet in this respect have been totally forgeries. Actually, the decision of the prohibition of recording the Hadith was originated from a political situation adopted by `Umar ibn al-Khattab and the rulers who came to power after him (of course, except Imam `Ali ibn Abi-Talib). It was natural that false Hadiths had been fabricated for the sake of justifying `Umar's attitudes towards the reporting and recordation of the Hadith.

If there had been authenticated narrations revealing that the Holy Prophet had warned against and prohibited from writing down his heritage and Hadiths and the Muslims had known about such Prophetic decisions, Abu-Bakr would not have written down five hundred Hadiths that he had received from people that he trusted; and he would not have sent a message comprising the sayings of the Holy Prophet about the rulings of the almsgiving and other topics to `Amr ibn al-`As and Anas ibn Malik; and `Umar ibn al-Khattab would not have summoned the Sahabah so as to discuss with them and seek their advices concerning the question of writing down the Hadith and they then advised him to carry out; and he would not have ordered the people to bring him all the papers and books in which they had recorded the Hadith... etc.

All these facts indicate and prove the legality of writing down the Hadith. Later on, I will present a detailed thesis about the jurisprudential trend of the Sahabah who kept the Holy Sunnah in written form, the Ansar, and the Sahabah who participated in the battles led by Imam `Ali ibn Abi-Talib.

Such a thesis will expose how these Sahabah had disagreed to the trend of the ruling authorities who prohibited recording the Sunnah. In addition, these Sahabah and Ansar supported the trend of the thorough compliance with the sacred texts.

After the second caliph, namely `Umar ibn al-Khattab, had been acquainted with the existence of records comprising the traditions of the Holy Prophet with the Sahabah, he ordered them to bring these records to him. While they had believed that the caliph just wanted to investigate these records and choose the most authentic among them, a surprise was waiting for them! The caliph collected these records and set fire to them!

A deep contemplation over the texts of the fabricated reports exposing that the Holy Prophet had warned against and prohibited from writing down his traditions and instructions divulges that such a prohibition had been preceded by the permissibility of recording the Hadith.

In other words, according to the claims of those who prohibited the recordation of the Hadith, the Holy Prophet had first permitted the people to write down his traditions, but he then prohibited them from such. He thus said, “Anyone who had already written down anything should now erase it!”<sup>1</sup>

Thus, this fact proves false the claims of Dr. Subhiy al-Salih and other scholars that the Holy Prophet had prohibited the Muslims from writing down his Hadiths so that they would not be confused with the Holy Qur'an, but when the Holy Qur'an was recorded in papers, the Holy Prophet allowed recording his traditions!<sup>2</sup>

Once again, the decision of the prohibition of recording the Hadith was a pure governmental resolution that was free from any legal form derived from the Holy Sunnah. on the contrary, the Holy Prophet, through numerous narrations and instructions, confirmed on the learning of writing and reading; in the issue of the prisoners of the Battle of Badr, he decided to release any prisoner who would learn ten of the Muslim individuals how to write and read; and he, on more than one occasion, confirmed the necessity of spreading his Hadith.

Nevertheless, Dr. Subhiy al-Salih and other scholars have claimed that the Holy Prophet allowed the Muslims to write down his Hadiths after he had prevented them from such, while the abovementioned authentic narrations have manifestly confirmed the opposite.

As a consequence, we can conclude that the decision of the prohibition had two dimensions; the first was political and the other was related to the Muslim legislation and jurisprudence. The details of these two dimensions have been previously cited. In addition to the Muslim sectarian factors, the discrepancies about the traditions of the Holy Prophet were within the outcomes of the decision of prohibiting the reporting and recordation of the Hadith.

Thus, the claim of Goldtzeher that all the Hadiths that comprised the warning against writing down the Holy Sunnah was fabricated by the Opinionists and all the Hadiths that comprised the confirmation on the recording was fabricated by the Hadithists—this claim has been also proven false.<sup>3</sup>

Nevertheless, it is undeniable that the foremost Opinionists, during the reigns of the Holy Prophet and the first three caliphs, had played a role in the fabrication of Hadiths calling for stopping recording the Holy Sunnah, while the reporting and recordation of the Hadith were practiced by the grand Sahabah and were deemed legal by the Holy Prophet himself; rather these Hadiths were not fabricated by the Hadithists, as has been claimed by Goldtzeher.

In view of that, I do not regard as necessary that some authors join between the Hadiths comprising the warning against recording the Hadith and those comprising the confirmation on it, since, in my conception, the motives of the emergence of such two trends had been purely political. The details of this matter have been earlier in this book discussed. The exposition of these motives is the most important effort that is exerted in this regard.

Yet, some scholars have attempted to make comparisons between these two categories of Hadiths, claiming that some of them can be categorized as *Marfu`* (related to the Holy Prophet without mentioning the intermediate series of narrators) while the others as *Mawquf* (Discontinued Hadith; a narration that is related to one of the Sahabah but the latter had not related it to the Holy Prophet), and thus the *Marfu`* must be preferred to the *Mawquf*... etc.

It has been narrated that a number of the Sahabah and Tabi`un warned against and loathed writing down the Hadith. As a matter of fact, these are personal impressions that were originated from their feelings towards the decision of the prohibition of recording the Hadith. Besides, they stand for personal opinions.

These Sahabah and Tabi`un did not want for the Hadiths to be documented in written forms so that they would not be confused with other materials; rather they intended that their contradictory items ensued from their personal opinions and their practice of Ijtihad as well the contradiction between their personal opinions and the Holy Prophet's Sunnah would not come to view.

Nevertheless, they used to note down their personal views so that any contradiction between these views would be avoided. When they did not like publicizing these notes, they set fire to them. In this respect, it has been narrated that al-Shi`biy told that Marwan, once, ordered a man to sit behind a curtain so that he would write down any word said by Zayd ibn Thabit who was present there. As he noticed the situation, Zayd said, "Excuse me, Marwan! I am just expressing my personal opinions!"<sup>4</sup>

Dr. Muhammad `Ajjaj al-Khatib says,

The Tabi`un disliked writing down the knowledge very much especially after their personal opinions had been circulated among the publics. They therefore anticipated lest their students would write down these personal opinions with the Hadith and thus confusion would occur.

It is now easily inferable that those who disliked writing down the religious knowledge had done such because they, most certainly, did not want their personal opinions to be written down. In this respect, our master scholar, Dr. Yusuf al-`Ishsh, says, "It has been narrated that this generation (i.e. the Tabi`un) disliked writing down the religious knowledge.

The one and only reason behind such was that because they all were jurisprudents (*fuqaha*) not reporters of Hadith, and a jurisprudent usually speaks out both a Hadith and his personal view, they anticipated that their personal views would be written down besides the traditions of the Holy Prophet. They therefore disliked the recordings."

Demonstrating examples on this fact, Dr. al-`Ishsh further says, "Actually, there are traditions revealing that the Sahabah disliked their personal opinions to be kept in written forms. For instance, Zayd ibn Thabit refused that Marwan would write down his words.

It has been also narrated that Sa`id ibn al-Musayyab, one of the scholars whom are reported to have disapproved of writing down the religious knowledge, answered the man who had asked him about a question.

The man then asked Sa`id's personal opinion about another question, and Sa`id answered. The man then wrote down Sa`id's opinion. One of the companions of Sa`id asked, "Are you going to let him write down your personal opinions?" Hence, Sa`id asked the man to give him that paper, and he then tore it out.<sup>5</sup> According to another narration, Jabir ibn Zayd said to those who were writing down his opinions, "You are writing materials that I may change tomorrow."<sup>6</sup>

Dr. Subhiy al-Salih says,

They hated the writing of the religious knowledge more and more after their personal opinions had been publicized. They anticipated that people would write down these personal opinions next to the traditions of the Holy Prophet. Many narrations have confirmed this truth. However, the most obvious narration in this regard is that concerning the saying of Jabir ibn Zayd when those... etc.<sup>7</sup>

It has been further narrated that Ibn `Afw said, "I believe that these records will certainly mislead the people."<sup>8</sup>

It has been narrated that `Umar ibn al-Khattab refrained from accomplishing the book that he had written about the shares of grandmothers from inheritances. Accordingly, it is probable that such refraining was because he anticipated that such book, which comprised his personal views about the question, would be confused with Holy Sunnah.

The same thing can be said about the Sahabah and Tabi`un who ordered their heirs to erase their books and terminate them by water. In plain words, these books and their likes must have comprised the authors' personal views rather than the Hadith of the Holy Prophet. Dr. Muhammad `Ajjaj al-Khatib further says,

Historians have reported that these master scholars disliked writing down the religious knowledge. Manifestly, these reports have meant that the scholars disliked writing down their personal opinions, not the Hadith and traditions of the Holy Prophet.

Similarly, all the reports that carry the warning against and the prohibition from writing down in general have meant the writing down of the personal views. Those very scholars and Tabi`un are authentically reported to have allowed and urged their students to write down the Hadiths that they mentioned. This fact supports my previous idea.<sup>9</sup>

In view of that, Zayd ibn Harith disliked writing down his speech, because it was his personal opinions rather than reports from the Holy Prophet; and Sa`id ibn al-Musayyab did the same thing for the same reason. Moreover, reference books of Hadith and biography have comprised many texts in this regard.<sup>10</sup>

It is now evident that the deeds of these Sahabah cannot be presented as evidence on the discommendation of writing down the Holy Sunnah.

As long as this topic is being discussed, it seems suitable to refer to another issue; it has been narrated that the Sahabah used to write down the Hadith in order to memorize it, and when they memorized, they used to erase it. Such narrations have been mentioned in the book of *Taqyid al-`Ilm* and other reference books.

To accept and to add this report to the many reports that revealed the Sahabah's having issued religious verdicts in most cases out of their personal inferences lead us to the result that the personal opinions were mixed with the Hadith in such a way that it became too confusable to discriminate between the two.

For that reason, much of the Holy Prophet's verbal heritage is in fact the words and understandings of the Sahabah, especially when we believe that Abu-Bakr and `Umar brought to existence the decision of the prohibition of reporting and recording the Hadith and that the decision, which was never deemed legal by any of the texts of the Holy Sunnah, was a personal situation imposed by certain circumstances. In this regard, Shaykh Muhammad Abu-Zahw, in his book of *al-Hadith wa'l-Muhaddithun* pp. 126, says that the decision was a personal view of `Umar.

Yahya ibn Ju`dah is reported to have said, “`Umar ibn al-Khattab had wanted to write down the (Holy) Sunnah but he changed his mind afterward. He then wrote a missive to all the Islamic provinces ordering them to erase any written item of the Sunnah.”

The words of “had wanted”, “changed his mind”, and “wrote a missive to all the Islamic provinces” clearly indicate that `Umar ibn al-Khattab had done so out of his personal desire and private volition.

The following is quoted from the book of *Dala'il al-Tawthiq al-Mubakkir*:

“All those who stood against recording the Hadith had actually had their personal reasons. Moreover, even al-Faruq (i.e. `Umar) who is considered the head of those who objected to the recordation of the Hadith had not presented even a single report from the Holy Prophet to support his viewpoint that opposed the recording.”<sup>[11](#)</sup>

Al-Qasim ibn Muhammad ibn Abi-Bakr is also reported to have said, “`Umar, after he had received news confirming that people started to hold (or write) books, denied and disliked the matter... etc.”

This narration indicates that it was `Umar, not the Holy Prophet, who had denied and disliked the matter before his eyes fell on these documents. Of course, such a question is terribly noteworthy.

To sum it up, `Umar ibn al-Khattab adopted the policy of prohibiting the reporting and recordation of the Hadiths including those comprising the merits of certain people and the religious laws. This policy was originated from his personal opinion, as it had never obtained legality from the Holy Prophet. For these reasons, we have not made any comparison between the narrations comprising the warning against the

recordation of the Hadith and those comprising the encouragement on it.

## Second Issue

The issuance of laws deduced from the sources of the Islamic legislation (*Shari`ah*) took two trends opposite to each other in principles and fundamentals. Some Muslims have argued that personal opinions and fancies, as the opposites of the decisive evidences, are legal matters in the issuance of religious laws; and have also argued that the personal views of `Umar ibn al-Khattab in many issues, such as that of the share of the *al-Mu'allafah Qulubuhum*, should be considered legal.

On the other side, some of the Sahabah rejected such personal opinions unless they would be deduced from the sacred texts (of the Holy Qur'an and Sunnah). They also believed that the Holy Prophet had been thoroughly compliant with the sacred texts and had never issued his personal opinions or fancies; rather he used to wait for the divine revelation in order to judge in the questions that were raised before him. In this respect, the Holy Qur'an has declared:

***“Nor does he speak out of desire. It is naught but revelation that is revealed.” (Holy Qur'an: 53:3-4)***

***“We have sent down to thee the Book in truth, that thou mightest judge between men, as guided by Allah.” (Holy Qur'an: 4/105)***

***“It is not fitting for a believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong path.” (Holy Qur'an: 33/36)***

Most likely, these sacred texts of the Holy Qur'an have proposed the acts of those practisers of Ijtihad who intended to recognize the actual interest, out of their personal opinions, while they were in the presence of the Holy Prophet who was the one and only to convey the instructions and laws of Almighty Allah.

Hence, these sacred texts have carried clearly the illegality of such acts, since Almighty Allah has perfected His laws in His Book and commissioned His Prophet to explain them to the people. In his refutation of `Umar ibn al-Khattab's claims in the question of the divinely commissioned leadership (Imamate) of the Holy Imams of the Ahl al-Bayt, `Abdullah ibn `Abbas cited the third holy verse as his evidence. [12](#)

Not only do Ijtihad and dependence upon personal views in the issuance of religious verdicts and in the judgment of religious affairs lack any decisive evidence from the Divine Revelation, but they are also considered violation against the Owner of the Shari`ah and deciding laws opposite to what Almighty Allah has revealed. In this regard, the Holy Qur'an reads,

***“Say: Hath Allah indeed permitted you, or do ye invent (things) to attribute to Allah?” (Holy Qur’an: 10/59)***

These Sahabah disallowed the resting upon personal opinions as regards the religious affairs, because they knew for sure about the presence of certain individuals who had full acquaintance with the revelation and exact interpretation of the sacred texts, and they knew for sure that Almighty Allah has conferred upon these individuals with exclusive understanding and comprehension of the affairs of His religion.

As everybody knows, the Sahabah also knew that it was permissible to neglect the personal inferences of the Sahabah since their words would be no more than personal views that lack any binding value in the Divine Legislation.

The preference of the opinions of Abu-Bakr and `Umar to the words of the Holy Prophet; the adoption of their personal views before comparing them to the Holy Qur’an and Sunnah to see whether they are corresponding to these two or not; and the claim that `Umar being more knowledgeable than the others as regards the logics for the religious laws—these matters cannot stand before the facts.

`Umar ibn al-Khattab intended to achieve an essential matter in the religious legislation; he wanted for his personal opinion-based decisions not to be criticized and objected after his death; rather he wanted for them to be included with the Islamic legislation.

For this very matter, `Abd al-Rahman ibn `Awf specified, as stipulation of holding the position of the leadership of the Islamic State, that `Uthman ibn `Affan should rule according to the Book of Allah, the Sunnah of His Messenger, and the conducts of the two Shaykhs—Abu-Bakr and `Umar, because any violation of the conducts of the two Shaykhs would strengthen and support the opposite party (of the objection to the personal views and the thorough compliance with the sacred texts).

As he agreed to these stipulations, `Uthman ibn `Affan had decided to act upon them, but in the last six years of his reign, he exceeded this red line since he regarded himself as qualified as the two Shaykhs to practice Ijtihad.

On the other hand, Imam `Ali ibn Abi-Talib neither accepted the practice of Ijtihad in issues about which sacred texts are available nor agreed to the last stipulation, proposed by `Abd al-Rahman ibn `Awf, of acting upon the conducts of the two Shaykhs; rather he only agreed to act upon the Book of Almighty Allah and the Sunnah of the Holy Prophet. [13](#)

Thus, two opposite trends came into view as regards the Islamic legislation; one trend was represented by Imam `Ali and his followers, such as `Abdullah ibn `Abbas, `Ammar ibn Yasir, Abu-Dharr al-Ghifariy, Salman, and many others and, from the next generations, al-Hasan ibn `Ali, al-Husayn ibn `Ali, `Ali ibn al-Husayn, Muhammad ibn `Ali, Ja`far ibn Muhammad, Musa ibn Ja`far and the other Imams of the Ahl al-Bayt and their followers and disciples.

The other trend was represented by the rulers and their followers, such as Abu-Bakr, `Umar ibn al-Khattab, `Uthman ibn `Affan, Mu`awiyah ibn Abi-Sufyan, `Amr ibn al-`As, `Abdullah ibn `Amr, Abu-Hurayrah, Samarah ibn Jundub, Husham ibn `Abd al-Malik, Abu-Ja`far al-Mansur, and Harun al-Rashid as well as the other Umayyad and `Abbasid rulers.

Surely, those who adopted the dependence upon personal opinions in the issuance of religious laws used Ijtihad and Ta`wil (individual interpretation) in order to save themselves from flagrant embarrassments among which were that they wanted to find excuses for `Abd al-Rahman ibn Muljim for he murdered Imam `Ali ibn Abi-Talib although that murderer was not included with the Sahabah; they wanted to find excuses for Yazid ibn Mu`awiyah for he killed Imam al-Husayn ibn `Ali; they wanted to find excuses for Abu'l-`Adiyah for he killed `Ammar ibn Yasir; they wanted to find excuses for Mu`awiyah ibn Abi-Sufyan for he poisoned Imam al-Hasan to death; they wanted to find excuses for `Uthman ibn `Affan for he set fire to the copies of the Holy Qur'an; they wanted to find excuses for `Umar ibn al-Khattab for he set fire to the books of Hadith; and they wanted to find excuses for Abu-Bakr for he justified Khalid ibn al-Walid's crimes of killing Malik ibn Nuwayrah and committing fornication with his widow at the same night!

Again, as a result of the caliph's enactment of laws in the Islamic legislation, the idea of preferring the less virtuous to the most virtuous came to light. Accordingly, Mu`awiyah, Yazid, Marwan ibn al-Hakam, and his sons—all these are less virtuous than others are. Nevertheless, the public interest necessitated that they should sit on the chair of the leadership of the Islamic State.

## Imam `Ali's Attitude

Let us now cite some of the oppressions that were practiced against the Ahl al-Bayt owing to their having adhered to their beliefs and insisted on keeping the religion pure from any innovative matters and heresies.

Describing the harm that the people of Quraysh had inflicted upon the Hashimites, Imam `Ali said,

“As Almighty Allah grasped the soul of His Prophet, the people of Quraysh took hold of the matter (of caliphate) against us. We were thus taken away from the right that we are the worthiest of having it among all the peoples.

Yet, I found that endurance thereon was better than separating the word of the Muslims and shedding their blood, especially the people had just converted to Islam and the religion had just been so fresh that the least feebleness would spoil it and the least discrepancy would turn it over.”<sup>14</sup>

In his missive to his brother `Aqil, Imam `Ali further said,

“Certainly, the Arabs are today backing each other in waging war against your brother in the same as they backed each other in waging war against the Messenger of Allah in the past.”<sup>15</sup>

On other occasions, Imam `Ali said,

“O Allah! I beseech Thee to take revenge on the Quraysh and those who are assisting them, for they have cut asunder my kinship and over-turned my cup and have joined together to contest a right to which I was entitled more than anyone else.

They said to me: “If you get your right, that will be just, but if you are denied the right, that too will be just. Endure it with sadness or kill yourself in grief.” I looked around but found no one to shield me, protect me or help me except the members of my family. [16](#)

When Allah took the Prophet (to Himself) a group of men went back on their tracks. The ways (of misguidance) ruined them and they placed trust in deceitful intriguers, showed consideration to other than kinsmen, abandoned the kin whom they had been ordered to love, and shifted the building from its strong foundation and built it in other than its (proper) place.” [17](#)

In one of his sermons that he delivered before his disciples, Imam Muhammad al-Baqir said,

“Before he was taken by Almighty Allah, the Messenger of Allah had informed that we are the worthiest of leading the people. Nevertheless, the people of Quraysh began to back one another until they swerved the matter (of the leadership) from its original place.

Although they presented our due and our privilege as their pretexts against the Ansar, they alternated one another in seizing our right. When it returned to us, their allegiance to us was breached and wars were waged against us, and the holder of the matter was kept in increasing difficulty until he was killed.

Then, allegiance and pledges were sworn and given to al-Hasan but he was then betrayed and disappointed before the enemies. The people of Iraq further revolted against him until he was stabbed with a dagger in his flank, and his camp was stolen, and even the anklets of his bondwomen were about to be robbed. He therefore had to make peace with Mu`awiyah in order to spare the lives of his adherents, who were very very few, and him.

Then, twenty thousand persons from the people of Iraq swore allegiance to al-Husayn but they then betrayed, fought against, and slew him although their allegiance to him were still hanged to their necks.

After that, we, the Ahl al-Bayt, have been still humiliated, oppressed, exiled, contemned, deprived (of our rights), slain, and terrified; and thus we have not experienced any security over the souls of our adherents and us...

The fabricators and the deniers have thus found an excellent field for practicing their fabrications and denial in order to flatter their masters, wicked judges, and evil governmental officials in each and every city; they therefore forged lies against us and spread them to these individuals reporting from us that which we did not say or do so as to make people hate us.

This situation was in its highest level during the reign of Mu`awiyah after the demise of al-Hasan. Accordingly, our adherents decreased in number, hands and legs were severed for the least doubt, and anyone who mentioned us or declared loyalty to us would be imprisoned, or his properties would be confiscated, or his house would be demolished. These misfortunes and ordeals increasingly perpetuated until the reign of `Ubaydullah ibn Ziyad, the killer of al-Husayn.

As al-Hajjaj came afterward, he massacred them (i.e. the adherents to the Ahl al-Bayt) so violently and persecuted them for the least doubt or accusation to the degree that people preferred to be accused of infidelity and atheism to being accused of adherence to `Ali (i.e. being Shiites). Moreover, the situation reached such a gravely dangerous state that a man who was known as virtuous, pious, and truthful would narrate fabulously strange reports and events showing the merits and most virtuousness of some of the past rulers, while all such reports were definitely fabricated and such events had never occurred. Nevertheless, that man thought of them as true because they had been narrated by reporters known as truthful and pious.”[18](#)

Referring to the fact that the Muslims had not carried out the instructions of the Holy Qur'an and Sunnah; rather they were prevailed by several trends, Imam `Ali says,

“I wonder, and there is no reason why I should not wonder, about the faults of these groups who have introduced alterations in their religious pleas, who do not move on the footsteps of their Prophet nor follow the actions of the vicegerent. They do not believe in the unknown and do not avoid the evil. They act on the doubts and tread in (the way of) their passions.

For them good is whatever they consider good and evil is whatever they consider evil. Their reliance for resolving distresses is on themselves. Their confidence in regard to dubious matters is on their own opinions as if every one of them is the Leader (Imam) of himself. Whatever he has decided himself he considers it to have been taken through reliable sources and strong factors.”[19](#)

On another occasion, he said,

“Certainly the Qur'an is with me. I never forsake it since I adopted its company. We have been with the Prophet in battles wherein those killed were fathers, sons, brothers and relations of one another. Nevertheless, every trouble and hardship just increased us in our belief, in our treading on the right path, in submission to (divine) command and in endurance of the pain of wounds.

We now had to fight our brethren in Islam because of entry into Islam of misguidance, crookedness, doubts and (wrong) interpretation. However, if we find any way by which Allah may collect us together in our disorder and by which we may come near each other in whatever common remains between us we would accept it and would give up everything else.”[20](#)

In a sermon that he delivered on return from the Battle of Siffin, Imam `Ali further said,

“At that time people had fallen in vices whereby the rope of religion had been broken, the pillars of belief had been shaken, principles had been sacrilegied, system had become topsy turvy, openings were narrow, passage was dark, guidance was unknown and darkness prevailed. Allah was being disobeyed, Satan was given support and Belief had been forsaken. As a result the pillars of religion fell down, its traces could not be discerned, its passages had been destroyed and its streets had fallen into decay.”[21](#)

On another occasion, he said,

“I always apprehended from you consequences of treachery and I had seen you through in the garb of the deceitful. The curtain of religion had kept me hidden from you but the truth of my intentions disclosed you to me. I stood for you on the path of truth among misleading tracks where you met each other but there was no leader and you dug but got no water.”[22](#)

## Indications

Without doubt, the people of Quraysh exerted all possible efforts to boycott the Hashimites in the beginning of the Divine Mission. Nevertheless, the Hashimites endured and withstood the three-year siege imposed by the Arabs in the Abu-Talib Col. Then all the Arabs agreed to participate in killing the Holy Prophet so that the Hashimites would not be able to take revenge.

For this reason, the Holy Prophet praised the Hashimites saying, “They never let me down neither in the pre-Islamic era (i.e. Jahiliyyah) nor in Islam. In fact, they and we are inseparably the same.” On saying this statement, the Holy Prophet intertwined his fingers.[23](#)

The Hashimites thus never separated or disappointed the Holy Prophet; rather they acted as his shelter and armor as they defended him to the last spark of his lifetime.

In the same way as the Arabs allied with each other against the Holy Prophet, they allied with each other to contend and annihilate his household. The schemes for which they had planned during the lifetime of the Holy Prophet were practically expanded and established after him.

Except for the Ahl al-Bayt, the people of Quraysh decided the legality of dependence upon personal views in the issuance of religious laws, the legality of personal identifications of the public interest, the legality of exerting efforts for realizing the logics of the religious laws, and the prohibition of recording the Hadith as well as any issue that would contribute in the spread of the Holy Prophet’s heritage and traditions. Moreover, they decided many such baseless matters.

As is known by everybody, all these decisions were carried out practically afterward; the appointment of a successor (in the sense of crown prince) in the Islamic government became legal because they claimed the Holy Prophet’s having not nominated any individual as his successor and because Abu-Bakr nominated his successor; the recordation of the Hadith became abominable and hateful because `Umar ibn al-Khattab did not like it and then became permissible because `Umar ibn `Abd al-`Aziz

practiced it; and it was decided that Prophethood and leadership of the Islamic State (i.e. Imamate) must not be joined for the same clan and the Messenger of Allah had not left any inheritance because Abu-Bakr and `Umar believed in such. In this respect, it seems possible to quote the following narration,

When `Uthman ibn `Affan was decided as the caliph after `Umar, al-`Abbas ibn `Abd al-Muttalib said to Imam `Ali, “Did I not tell you (that this would happen)?”

Imam `Ali answered, “O Uncle: You have forgotten a matter! You should have considered the saying of `Umar (ibn al-Khattab) –that he declared from the minbar (i.e. publicly)– that Almighty Allah would not allow the members of this family (i.e. the Hashimites) to hold both the Prophethood and the caliphate!

I only wanted him to belie his claim with his own words so that the people would realize that `Umar’s claim had been false and untrue and that we (i.e. the Hashimites) can hold the position of the caliphate.”

Thus, al-`Abbas kept silent.[24](#)

Had it been true that the Holy Prophet are ordered not to leave any inheritance, why did Abu-Bakr say, “I have handed over the properties, sword, and mule (i.e. riding animal) of the Messenger of Allah to `Ali.”?[25](#)

Why did the widows of the Holy Prophet demanded Abu-Bakr with giving them their shares of the Holy Prophet’s inheritance?

These questions require urgent answers. In my conception, the misapprehensions have led to common beliefs that are still present in the history and daily lives of the Muslims.

I cannot find a reasonable justification why it was astoundingly surprising that Almighty Allah bestowed upon the family of Muhammad the Book, Wisdom, and a great kingdom while it was not surprising that He had bestowed upon the family of Prophet Abraham these things! In this respect, Almighty Allah has said in the Holy Qur’an,

***“Or do they envy ‘THE PEOPLE’ for what Allah hath given them of His bounty? But We had already given the people of Abraham the Book and Wisdom, and conferred upon them a great kingdom.” (Holy Qur’an: 4/54)***

Imam `Ali has said,

“By Allah I swear; the people of Quraysh have hated us for nothing other than that Almighty Allah has preferred us to them and ordered them to follow us.”

As has been previously cited, in his reply to the message of Muhammad ibn Abi-Bakr, Mu`awiyah said,

“It was your father and his *faruq* (i.e. `Umar ibn al-Khattab) who preceded anyone else in usurping the right of `Ali and in violating him. They had already agreed on and planned to do this...”

In any event, the most important point in this discussion is that the Muslim jurisprudence was certainly inflicted by political motives, and the actual religious laws became ambiguous because of private atmospheres that were fashioned by the ruling authorities and the Opinionist caliphs.

Supporting this fact, Ibn al-`Arabiyy, as is recorded in the book of *al-I'tisam*, says,

Our master scholar, Abu-Bakr and Fihriyy, used to raise his hands (to the level of the ears) during the genuflection (*Ruku`*) of the ritual prayers and when he raised his head after it. This manner has been decided by the Malikiyyah and Shafi`iyyah Schools of Muslim jurisprudence. Also, it has been decided by the Shi`ite Muslims.

One day, he visited me in the place where I used to deliver my lectures and the time for the Dhuhr Prayer was about to commence. He went forward until he stood in the first line (of the followers of the congregational prayer) while I was sitting on the seashore breathing the pure air due to the hot weather. Abu-Tamnah, a captain, sat next to me along with his sailors waiting for the prayer and looking at the ships there.

When Shaykh al-Fihriyy raised his hands in the *Ruku`*, Abu-Tamnah said to his companions, "See how you let this man enter our mosque! Stand up, kill him, and throw him in the sea before anybody would see you."

As I heard this order, I was terribly terrified. I thus said, "How strange this is! This is al-Tartushiyy! He is a jurisprudent!"

They asked me, "If he is such, why is he raising his hands (during the prayer)?"

I answered, "Thus did the Holy Prophet! And thus has decided the scholars of the Malikiyyah School according to the narration of the people of al-Madinah!"

I then tried to keep them quiet until the Shaykh finished his prayer. I immediately hurried towards him. When he noticed the pale color of my face, he asked me about the reason and I told him of the whole story.

He then laughed saying, "I will be very lucky if I am killed because of my adherence to one of the traditions of the Holy Prophet!"

I said, "Is it lawful for you to do such? You are among the people who may shed your blood if you do it."

He then changed the subject.[26](#)

In this narration, Ibn al-`Arabiyy advised his teacher to act upon Taqiyyah (pious dissimulation), while his teacher preferred to be slain for practicing one of the traditions of the Holy Prophet.

It is also appropriate to quote the following words of `Umar ibn al-Khattab,

“During the time of the Messenger of Allah, people were called to account in the light of the Divine Revelations. Now, because the Divine Revelation has stopped, I will call you to account according to your external deeds.

Hence, we will secure and show favor to him who shows us good deed, and we will not consider that which he conceals at all since it is only Almighty Allah Who calls to account for the hidden deeds. In the same way, we will neither secure nor believe him who shows us ill deed even if he claims the virtuousness of his inner self.”[27](#)

As one of the examples on the political motives’ influence, al-Bukhariy, as well as Muslim, wrote down, in their books of *al-Sahih*, the reports of Marwan ibn al-Hakam, Abu-Sufyan, Mu`awiyah ibn Abi-Sufyan, `Amr ibn al-`As, al-Mughirah ibn Shu`bah, `Abdullah ibn `Amr ibn al-`As, and Nu`man ibn Bashir, but they did not write down a single narration from Imam al-Hasan or Imam al-Husayn, the grandsons of the Holy Prophet; and they did not write down a single narration from Imam Ja`far al-Sadiq although they lived in the same age of him.

Herein, the names of those whose narrations were written down by al-Bukhariy more than others are listed: Abu-Hurayrah, `U`ishah, `Umar ibn al-Khattab, `Abdullah ibn `Umar, and `Abdullah ibn `Amr ibn al-`As. More detailed, al-Bukhariy wrote down 446 narrations from Abu-Hurayrah, 270 from `Abdullah ibn `Umar, and 442 from `U`ishah. From Lady Fatimah al-Zahra’, the daughter of the Holy Prophet, al-Bukhariy narrated one narration only; and from Imam `Ali, he narrated twenty-nine narrations only. Let us thus put the following question:

Why has the al-Bukhariy’s book of *al-Sahih* included a very little number of Imam `Ali’s narrations (29 only) if compared with the narrations of Abu-Hurayrah (446)? Were Abu-Hurayrah or `Abdullah ibn `Amr ibn al-`As closer and more favorite to the Holy Prophet than `Ali ibn Abi-Talib? Was `Ali one of the Sahabah whom were described by Abu-Hurayrah as having been engaged in making deals in the markets rather than attending the sessions of the Holy Prophet?

Naturally, the answer is no.

In fact, the reason is something else. The reason is that the Qurayshite spirit held sway over the religious laws!

It has been narrated that, after accomplishing the matter of the new leadership on the Shura Day, al-Miqdad ibn al-Aswad said to `Abd al-Rahman ibn `Awf, “You have neglected `Ali while he is most certainly one of those who judge with the right do justice in the light of truth.”

`Abd al-Rahman answered, “By Allah, I have only exerted all my efforts for the sake of the Muslims’ good.”

Al-Miqdad replied, “I have never seen anybody given the like of what has been given to this Household

after their Prophet. I am very surprised by the people of Quraysh! They have neglected the man who is the most knowledgeable and the fairest judge. By Allah, if only I could find supporters in this matter!”

‘Abd al-Rahman said, “Fear Allah, Miqdad! I only anticipate that you are leading a mutiny.”

One of the attendants asked al-Miqdad, “May Allah have mercy upon you! Who are the members of that Household? And who is that man?”

Al-Miqdad answered, “The Household are the descendants of ‘Abd al-Muttalib; and the man is ‘Ali ibn Abi-Talib.”[28](#)

The Holy Prophet is reported to have said during the sermon of the Farewell Hajj:

“O People: Take the (governmental) donations so long as they are actual donations; but when the people of Quraysh fight each other for coming to power and give you such donations as bribes, then you should not take.”[29](#)

## Comparison Between The Two Trends

On balance, the separating edge between the two trends was the negligence of the Hadith and the reference to the Holy Qur'an alone. Declaring this decision, Abu-Bakr said, “Do not report anything from the Messenger of Allah. If one asks you about it, you should say: only does the Holy Qur'an stand between you and us.”

The following points demonstrate some of the points of difference between the two schools:

- 1) The School of Ijtihad has believed that the Holy Prophet had the right to practice Ijtihad and decide verdicts depending upon his personal views, while the School of Thorough Compliance (or the School of the Ahl al-Bayt) denied such claim since it has been based upon fancy; and there is a great difference between fancy and conjecture on one side and certitude and conviction on the other.
- 2) The School of Ijtihad has claimed that the Holy Prophet did not nominate any successor, while the School of Thorough Compliance confirms that he nominated ‘Ali and his progeny as his successors and divinely commissioned leaders of the Muslim community.
- 3) The School of Ijtihad and the people of Quraysh prohibited the Muslims from writing down the traditions of the Holy Prophet, while the School of the Ahl al-Bayt practiced and called for it despite all the circumstances.
- 4) The School of Ijtihad has claimed that the Holy Qur'an should be alone adopted and should not be confused by any other material, while the School of the Ahl al-Bayt confirmed that each text of the Holy Qur'an can carry more than one meaning and can be interpreted into more than one sense; therefore, its facts and details cannot be comprehended except through the Holy Sunnah as well as the exegesis of

those whom Almighty Allah has given exclusively the knowledge of the Holy Qur'an.

5) The School of Ijtihad has not accepted resting upon the Holy Qur'an in examining the opinions and words of the Sahabah; rather it has believed the Sahabah's words' being restricting the general meanings of the Holy Qur'an! On the other hand, the School of the Ahl al-Bayt has called for the obligatory necessity of resting upon the Holy Qur'an in deciding the acceptability of the Sahabah's words and then whatever opposes the Holy Qur'an must be thrown away. In this regard, the Holy Infallibles are reported to have said, "If I relate to you anything, you should first ask me for a proof from the Holy Qur'an."

6) "Refer all my word to the Holy Qur'an; if they conform to it, then you should accept it, but if it does not, you should then throw it away."

7) The School of Ijtihad has believed that all the religious laws deduced by the mujtahids must be decided as valid, while the School of the Ahl al-Bayt has believed that a mujtahid may be right or wrong.<sup>30</sup>

8) The School of Ijtihad has canceled decency and justness as one of the stipulations in many religious laws, such as judicature, and even acts of worship. It has thus decided that it is lawful to follow, in a congregational prayer, any imam (leader) whether he is pious or wicked! On the other hand, the School of the Ahl al-Bayt has not acceded to such laws.

<sup>1</sup>. This form has been mentioned in the report ascribed to Abu-Sa'id al-Khidriy. See al-Khatib al-Baghdadiy: Taqyid al-`Ilm 30-31; Sahih Muslim—Kitab al-Zuhd 16:3 H. 21, 39.

<sup>2</sup>. Subhiy al-Salih: Ulum al-Hadith wa Mustalahuh 7-9; Muhammad `Ajjaj al-Khatib: al-Sunnah qabl al-Tadwin 53.

<sup>3</sup>. Mustafa al-A`dhamiy: Dirasatun fi'l-Hadith al-Nubawiy, 82.

<sup>4</sup>. Ibn Sa`d: al-Tabaqat al-Kubra 2 :361.

<sup>5</sup>. The entire narration is written down in Ibn `Abd al-Rabb al-Qurtubiy: Jami`u Bayan al-`Ilm wa-Fadlih(i) 2:144.

<sup>6</sup>. Ibn `Abd al-Rabb al-Qurtubiy: Jami`u Bayan al-`Ilm wa-Fadlih(i) 2:31. The words of Dr. Muhammad al-Khatib are quoted from his book of 'al-Sunnah Qabl al-Tadwin 323-324.

<sup>7</sup>. Subhiy al-Salih: Ulum al-Hadith wa Mustalahuh 34.

<sup>8</sup>. Al-Khatib al-Baghdadiy: Taqyid al-`Ilm 57.

<sup>9</sup>. Muhammad `Ajjaj al-Khatib: al-Sunnah qabl al-Tadwin 324.

<sup>10</sup>. For instance, refer to Ibn `Abd al-Rabb al-Qurtubiy: Jami`u Bayan al-`Ilm wa-Fadlih(i) 1:74, and al-Khatib al-Baghdadiy: Taqyid al-`Ilm 64.

<sup>11</sup>. Dala'il al-Tawthiq al-Mubakkir 239 as mentioned in Sayyid Muhammad Rida al-Jalaliy: Tadwin al-Sunnah al-Sharifah 288.

<sup>12</sup>. Ibn Abi'l-Hadid: Sharh Nahj al-Balaghah 12:53.

<sup>13</sup>. Al-Majlisiy: Bihar al-Anwar 31:371.

<sup>14</sup>. Ibn Abi'l-Hadid: Sharh Nahj al-Balaghah 1:249.

<sup>15</sup>. Ibn Abi'l-Hadid: Sharh Nahj al-Balaghah 3:67.

<sup>16</sup>. Nahj al-Balaghah Sermon No. 216.

<sup>17</sup>. Nahj al-Balaghah Sermon No. 149.

<sup>18</sup>. Ibn Abi'l-Hadid: Sharh Nahj al-Balaghah 11:43-44.

<sup>19</sup>. Nahj al-Balaghah Sermon No. 88.

- [20.](#) Nahj al-Balaghah Sermon No. 121.
- [21.](#) Nahj al-Balaghah Sermon No. 2.
- [22.](#) Nahj al-Balaghah Sermon No. 4.
- [23.](#) Sunan al-Nassa'iy 7: 131; Sunan Abi-Dawud 3: 146, H. 2980.
- [24.](#) Shaykh al-Saduq: `Ilal al-Shara'i` 171, Chapter: 134, H. 1; Shaykh al-Majlisiy: Bihar al-Anwar 31:355.
- [25.](#) For details, see, for instance, Ibn Abi'l-Hadid: Sharh Nahj al-Balaghah 16:240.
- [26.](#) Al-Qasim ibn Muhammad: al-I'tisam bi-Habl-illah al-Matin 1:358.
- [27.](#) Muhammad `Ajjaj al-Khatib: al-Sunnah qabl al-Tadwin 403 as quoted from al-kifayah 78.
- [28.](#) Tarikh al-Tabariy; Ibn al-Athir: al-Kamil fi'l-Tarikh 3:37 (Story of the Shura).
- [29.](#) Sunan Abi-Dawud 3: 137 H. 2958.
- [30.](#) The majority of the Muslim jurists, especially the Shi'ah Imamiyyah scholars, have adopted the conception of the 'Mukhatti'ah', which means that a mujtahid may be right or wrong; when his conclusion is right (i.e. conforming to the actual law of Almighty Allah), he will be awarded a double reward, and when his conclusion is wrong, he will be awarded once only. The adopters of this conception also believe that the Islamic legislation comprises rulings for each and every event and a proof on such rulings can be found in sources other than the Holy Qur'an and Sunnah. On the other hand, those who belong to the School of Ijtihad have adopted the conception of Taswib. In the terminology of the Muslim jurisprudence and the Principles of the Muslim Jurisprudence (`Ilm al-Usul), al-Musawwibah (the adopters of Taswib) are those who argue that Almighty Allah has referred the rulings in the questions about which no sacred text (from the Holy Qur'an and Sunnah) can be found to the mujtahids and thus whatever is decided by the mujtahids should be decided as the law of Almighty Allah.

## The Establishment Of The Two Trends During The Umayyad Reign

When they noticed that the adopters of the thorough compliance with the sacred texts would not stop recording the Hadith despite of the many endeavors to wipe out the features of this matter, the Opinionists and the adopters of the legality of Ijtihad understood the necessity of humoring this trend and providing something for them in this regard so that they would not face any future problem as regards the legislation, since the postponement of the recordation of the Hadith would result in its loss and extinction.

As a consequence, the supporters of the School of Ijtihad exerted all efforts in finding the substitute by which they would face the School of the Thorough Compliance. Husham ibn `Abd al-Malik (or `Umar ibn `Abd al-`Aziz), the Umayyad ruler, ordered Ibn Shihab al-Zuhriy (died in AH 124) to write down the Holy Sunnah.

### The Caliphs And The Recordation Of Hadith

It has been narrated on the authority of Mu`ammar that Ibn Shihab al-Zuhriy said,

“We disliked recordation of the knowledge (of Hadith) until we were forced by those rulers. We thus decided not to prevent any of the Muslims from it.”[1](#)

According to another narration, al-Zuhriy said,

“As the kings ordered me to write down the Sunnah, I did. I then felt embarrassed before Almighty Allah and thus decided to write it to the others in the same way as I had written to the kings.”[2](#)

According to a third narration Abu’l-Malih said,

“We had not have the courage to write down the knowledge of the Hadith before al-Zuhriy until he was compelled to write down for Husham (ibn `Abd al-Malik, the Umayyad ruler). As al-Zuhriy wrote for the sons of Husham, the people could write down the Hadith.”[3](#)

It has been also narrated that after he had opposed Husham ibn al-Hakam, Ibn Shihab al-Zuhriy became his clerk; he thus accompanied him to the Hajj and became the teacher of his sons.[4](#)

It is undeniable that all those who prohibited the recordation of the Hadith during the lifetime of the Holy Prophet belonged to the tribe of Quraysh. This fact makes us doubt the soundness, spontaneity, and sincerity of the caliphs’ intentions as regards this matter. In the past, those people of Quraysh prevented `Abdullah ibn `Amr ibn al-`As from writing down the words of the Holy Prophet during his lifetime.

Their situations from the Hadith during the reigns of `Umar ibn al-Khattab, `Uthman ibn `Affan, and Mu`awiyah ibn Abi-Sufyan were very clear; they, without any hesitation, backed these rulers as regards the prohibition from recording the Hadith.

In addition, the situations of Abu-Sufyan and Mu`awiyah, his son, against the Holy Prophet and the Divine Message encourages us to doubt the rulers’ intentions as regards the recordation of the Hadith.

As soon as `Uthman ibn `Affan came to power, Abu-Sufyan visited the tomb of Hamzah –the Holy Prophet’s uncle and the master of martyrs– and kicked it with his foot saying,

“See, Abu-`Imarah! The matter for which you had unsheathed your sword against us has now become in the hands of our boys who are playing with it as they like!”[5](#)

The following narration has been reported by al-Mughirah:

When Mu`awiyah visited al-Kufah, al-Mughirah pleased him to stop persecuting the Hashimites lest he would be mentioned badly in the future. Answering him, Mu`awiyah said,

“Too far and impossible is this! What sort of mention that I wish for myself in the future? When the son of (the tribe of) Taym (namely Abu-Bakr) came to power, he ruled justly and did what he had done; but as soon as he perished, his mention died with him, except that there may exist an individual who says, ‘Abu-Bakr was so-and-so!’ Then the son of (the tribe of) `Adiy (namely `Umar ibn al-Khattab) came to

power, tried his best, and ruled for ten years. As soon as he perished, his mention died with him, except that there may exist an individual who says, ‘Umar was so-and-so!’

On the contrary, the name of the son of Abu-Kabshah (i.e. the Holy Prophet) is declared loudly five times a day! (i.e. *I bear witness that Muhammad is the Messenger of Allah*) Which deed will then perpetuate and which mention will remain after that? Woe to you! Work on burying this mention!”<sup>6</sup>

It has been also narrated that when Mu`awiyah arrived in al-Kufah, he declared,

“I have not fought you to make you perform the prayers, observe the fasting, carry out the Hajj, or defray the Zakat! I have already known that you are doing these deeds; rather I have fought you in order to domineer over you.”<sup>7</sup>

How is it then logic to refer in the religious laws to such a source about whom the Holy Prophet had a bad impression or such people who had taken such a unenthusiastic situation from the Divine Message? Moreover, some of these people had been accursed by the Holy Prophet by names!

These individuals had endeavored to sow the seeds of dispersion among the Muslims and had led many conspiracies and trickeries against the Holy Prophet; how is it then logic to trust their reports or to put in their hands the treasuries of the Holy Sunnah?

It has been narrated that Bashir al-`Adawiy came to `Abdullah ibn `Abbas and reported many Hadiths one after another, while the latter neglected him totally. Having found that very strange, he asked Ibn `Abbas, “What for are you paying no attention to my words. I am reporting to you from the Messenger of Allah and you are ignoring me!”

`Abdullah ibn `Abbas answered, “In the past, we used to open our eyes and ears to listen to any word reported from the Messenger of Allah. However, when people from all classes and levels broke into this field, we listened to none except those whom we know (as trustworthy).”<sup>8</sup>

Because the policy of the Umayyad rulers was based upon distortion and terrorism, the reporters of Hadith and the Prophetic traditions could not open their mouths with the facts, which were obviously apparent before everybody. For instance, it has been narrated that Husham ibn `Abd al-Malik ordered Ibn Shihab al-Zuhriy to claim that the verse of the Holy Qur'an that reads,

***“And to him who took on himself the lead among them will be a penalty grievous,” (Holy Qur'an: 24/11)***

was revealed about `Ali! On the other side, it has been also narrated that the same Ibn Shihab al-Zuhriy, having related to Mu`ammar a Hadith about the virtue and merits of Imam `Ali, asked him to conceal this Hadith as much as he could, for the Umayyad ruling authorities would never excuse anyone revealing one of the merits of Imam `Ali. Mu`ammar then wondered, “So long as you know this fact about them, why have you supported them and stood in their line against the other party?”

Al-Zuhriy answered, "Stop this! The Umayyad rulers have given us shares in their fortunes and thus we have had to accede to their fancies."<sup>9</sup>

In his missive to Muhammad ibn Muslim al-Zuhriy, Imam `Ali ibn al-Husayn (Zayn al-`abidin) presented the actual manner of the man who had fallen in the trap of the ruling authorities bringing about many impasses to himself. This immortal missive reads,

Allah save you and us from seditious matters and guard you against the Fire (of Hell) out of His mercy. You have been enjoying a state due to which it is serving for anyone who knows you to show compassion to you. You have been overburdened with the graces of Allah Who has given you a good physical health and a long age.

Furthermore, He has constituted His claims against you when He charged you with the responsibility of His Book, made you understand His religion, introduced to you the traditions of His Prophet Muhammad. He has also imposed upon you a responsibility in every favor that He has done to you and every claim that He has instituted against you. He has tested your gratitude in every matter that He has done to you and every grace through which He has shown His favors to you. He says:

***'If you give thanks, I shall give you greater favors, but if you show ingratitude, know that My retribution is severe.'* (Holy Qur'an: 14:7)**

Consider to which party you will be added when you will (inevitably) stand before Allah Who will ask you about His graces; how you acted upon them, and about His claims; how you treated them.

Never think that Allah will accept your unjustifiable excuses or will be satisfied with your negligence. Too far is that! Too far is that! It is definitely not in that manner. Allah has ordered the scholars to convey His knowledge to people and not to hide any part of it in His Book when He said:

***'When Allah made a covenant with the People of the Book saying: Tell the people about it without hiding any part?'* (Holy Qur'an: 3:187)**

You should know that the least of concealing knowledge and the lightest burden is to entertain the estrangement of an unjust person and pave the way of seduction to him through responding to him when he sought your nearness and called upon you.

I am too afraid that you will acknowledge your sins with the betrayers tomorrow and will be asked about whatever you have gotten due to your supporting the unjust in oppression, since you have taken the gift that was not yours, you have been close to him who did not give back anyone's right, you have not rejected a wrongdoing when he approached you, and you have responded to him who antagonized Allah.

As the unjust ones invited you, they make you the axis of the hand-mill of their wrongdoings, the bridge on which they cross to their misfortunes, and the stairs to their deviation. You have been the

propagandist of their temptation when you took their courses.

They have employed you as the means through which they aroused doubts against the scholars and dragged the hearts of the ignorant to them. The best one in their government and the most powerful of them could not achieve success like that which you have attained through showing their corrupt affairs as honest and attracting the attentions of the celebrities as well as the ordinary people to you.

If you compare what you have done to them with what they have given to you, you will find it too little.

Likewise, they have built for you very trivial thing while they ruined your great things.

Look in yourself, for no one will look in you except you yourself, and maintain judgment with yourself as if you are the judge.

Look into your gratitude to Him Who nourished you with His graces when you were little and when you became old. I am too afraid you will be one of those about whom Allah says in His Book:

***'Their descendants who inherited the Book gained by bribery only worthless things from the worldly life saying, We shall be forgiven for what we have done.'* (Holy Qur'an: 7: 169)**

You are not living in a permanent abode; you are in a temporary house that you will leave soon. How does a man stay after the departure of his matches? Blessed be those who are fearful of this world. How miserable those who die and leave their sins after them are!

Beware; you have been told. Take the initiative; you have been respited. You are dealing with Him Who is never ignorant. He who counts your deeds is never remiss. Supply yourself (with the necessary provisions); the long journey is approaching you. Correct your guilt; it has been inflicted by a cureless malady.

Do not think that I wanted only to censure, reproach, and dishonor you. I only wanted Allah to revive the opinions that you have missed and give you back your religious affairs that you have lost. This is because I remembered Allah's saying:

***"Keep on reminding them. This benefits the believers."* (Holy Qur'an: 51:55)**

You neglected the reference to your old men and friends who passed away while you remained after them like a hornless sheep.

See whether they had suffered what you suffered or faced what you faced. Had they neglected a good-deed that you did or had they been unaware of something that you retained?

The only difference between you and them is that you have occupied a distinctive standing in people's minds that they have been pursuing your opinions and carrying out your orders. They deem lawful anything that you deem lawful and deem unlawful anything that you deem unlawful. You are not fit

enough for so.

It is, in fact, the departure of their scholars, the prevalence of ignorance upon them and you, the fondness of leadership, and the seeking of the worldly pleasures that they, as well as you, enjoy—these matters made them overcome you through their desire to gain what you have in possession.

Can you not feel the ignorance and deception that you live, while people are indulging into misfortunes and sedition? You have exposed them to misfortunes and tempted them by precluding them from their earnings because of what they have seen from you.

Hence, they longed for attaining the level of knowledge that you have attained or obtaining, through it, what you have obtained. They therefore have drowned in a bottomless ocean and an immeasurable misfortune. May Allah give you and us. He is the One Whose help is sought.

So then, leave all that in which you are engaged so that you may catch up with the virtuous ones whom were buried with their tatters while their bellies were stuck to their backs. No screen was put between Allah and them. The worldly pleasures could not charm them and they paid no attention to them (such pleasures). They longed for (Allah), sought (Him), and soon caught up (with Him).

If this world makes you in such a manner, while you are attaining such an age, enjoying such a deep-rooted knowledge, and being so near of death, how can then a juvenile be saved (against the worldly pleasures), while he is ignorant, weak-minded, and brainless? We are Allah's and to Him we will return. Upon whom should we depend? Whom should we blame? We should only complain of our grief and what are we suffering to Allah. We only charge our misfortune about you to Allah's account.

Look into your gratitude to Him Who nourished you with His graces when you were little and when you became old, your magnifying Him Who makes you handsome among people through His religion, your preserving the dress of Him Who covered you up among people through His dress, and your closeness or remoteness from Him Who ordered you to come near and be modest to Him.

Why do you not wake up from your slumber, and reform yourself after your stumble? You should have said: By Allah I swear, I have not done any act for the sake of Allah and for stimulating one of the rites of His religion or terminating one of the wrong customs.

Do you show gratitude to Him Who settled all your needs in this way?

I am too afraid you are one of those about whom Allah the Exalted says:

***'They neglected their prayers and followed their worldly desires. They will certainly be lost.'* (Holy Qur'an: 19:59)**

Allah has ordered you to carry His Book and deposited His knowledge with you, but you have wasted them both. We thank Allah Who has saved us from that with which He has inflicted you.”[10](#)

It has been also narrated that Mu`awiyah ibn Abi-Sufyan bribed Samarah ibn Jundub with four hundred thousand dirhams for he had fabricated a report that the verse of the Holy Qur'an that reads,

***“And there is the type of man who gives his life to earn the pleasure of Allah: And Allah is full of kindness to (His) devotees,” (Holy Qur'an: 2/207)***

was revealed to express the manner of `Abd al-Rahman ibn Muljim, the murderer of Imam `Ali ibn Abi-Talib![11](#)

In view of that, the fabrication of reports was not an offensive deed during the reign of Mu`awiyah nor did the people at that time fear Almighty Allah or observe their duties to Him as they had gone on fabricating reports and accusing other authentic ones of being fabricated. In this respect, al-Mada'iniy says,

“Too many fabricated reports and circulated awful calumny came to surface. Unfortunately, the jurists, judges, and governmental officials accepted and pursued these fabricated narrations. The hypocritical *qurra'* (reciters of the Holy Qur'an) and the poor people who had pretended themselves pious and religious were the foremost in fabricating and ascribing reports falsely to the Holy Prophet in order to gain prizes from the ruling authorities, to be honored by them, and to gain money, lands, and houses as gifts from the government.

Unfortunately, such fabricated reports reached at the hands of pious men who—although they had never accepted fabrication and calumny— acknowledged and spread them thinking of them as true. Had they known the falsity of these reports, they would certainly have never related or adhered to them.”[12](#)

Al-Dahlawiy says,

“With the elapse of the reign of the Rashidite Caliphs, the caliphate went to a people who overpowered the Muslim community unworthily while they were not acquainted with the knowledge of the religious laws. As a result, these rulers had to seek the aid of the fuqaha (jurists) and to have them accompanied them on all occasions.

The remainders of the genuine scholars attempted to escape and reject whenever they were summoned for undertaking this mission. As the peoples of these ages, save the religious scholars, witnessed how the genuine scholars escaped whenever they were summoned for such tasks, they sought to learn the religious knowledge no matter what the price would be so that they would attain such positions.

Hence, the new religious scholar began to inquire about such position after the genuine scholars had been urgently called for holding them and, similarly, the new generations of the scholars became so humiliated owing to their advancing to the rulers after the genuine scholars had been honorable owing to their turning away from the rulers... etc.”[13](#)

Al-Makkiy, in *Manaqib al-Imam Abu-Hanifah* 1: 171, has narrated the following,

Abu-Hanifah said, "I, once, was summoned by one of the Umayyad family (or ruling authorities) to answer a jurisprudential question. In this very question, I believe that the most authentic answer was the saying of `Ali—may Allah be pleased with him—and I myself have acted upon this saying in my religious affairs.

Hence, I began to ask myself what I should do to save myself from that trouble! I finally decided to be honest with that Umayyad individual and give him the very answer in which I believed." Of course, this was because the Umayyads had neither issued verdicts according to `Ali's sayings nor had they accepted him... In that age (i.e. the Umayyad reign), the name of `Ali was not mentioned at all.

The master scholars used to say, "the Shaykh says" as an indication to him. The Umayyad ruling authorities prevented the people from calling the name of `Ali to their newborns otherwise, misfortune would inflict anyone who would violate such order. [14](#)

It has been also narrated that Yunus ibn `Ubayd asked al-Hasan al-Basriy how he always ascribed sayings to the Holy Prophet while he had not lived in his age. Al-Hasan al-Basriy answered,

"You are asking me about a matter that nobody before you had ever asked. Except for your close relationship with me, I should never answer you. We are living in an age that you know (It was the reign of al-Hajjaj). Therefore, whenever you hear me saying 'The Holy Prophet said,' you should know that I mean `Ali ibn Abi-Talib. This is because we are living in an age when I cannot mention the name of `Ali." [15](#)

Al-Shi`biy is also reported as saying,

"We have actually suffered very much because of the family of Abu-Talib; if we love them, we will be slain, and if we hate them, we will be in Hellfire!" [16](#)

Shaykh Abu-Ja`far al-Iskafiy is also reported as saying,

"Mu`awiyah ibn Abi-Sufyan employed a number of the Sahabah and another number of the Tabi`un to fabricated offensive reports against (Imam) `Ali in order to encourage people to speak evil of him and to disavow him.

For achieving so, Mu`awiyah gave those terribly seductive prizes. They therefore fabricated many reports that pleased Mu`awiyah. Among these Sahabah were Abu-Hurayrah, `Amr ibn al-`As, and al-Mughirah ibn Shu`bah; and from the Tabi`un was `Urwah ibn al-Zubayr." [17](#)

Ibn `Arafah, known as Niftawayh, is also reported as saying,

"The majority of the Hadiths declaring the merits of the Sahabah were fabricated during the reigns of the Umayyad rulers. Those who had fabricated such reports intended to curry favor with these rulers through such fabricated matters thinking that they would put down the Hashimites." [18](#)

These situations and their likes made Imam Muhammad al-Baqir declare,

“The peoples are causing us a great misfortune! If we invited them (to join us), they would not respond; and if we leave them, they will never be guided to the right through anyone except us.”

Imam `Ali ibn al-Husayn is also reported as saying,

“You kept fabricating forgeries against us until the people began to hate us.”

In one of his famous Supplications, Imam `Ali ibn al-Husayn says,

“O Allah, this station belongs to Thy vicegerents, Thy chosen, while the places of Thy trusted ones in the elevated degree which Thou hast singled out for them have been forcibly stripped! But Thou art the Ordainer of that —Thy command is not overcome, the inevitable in Thy governing is not overstepped! However Thou willest and whenever Thou willest! In that which Thou knowest best, Thou art not accused for Thy creation or Thy will!

Then Thy selected friends, Thy vicegerents, were overcome, vanquished, forcibly stripped; they see Thy decree replaced, Thy Book discarded, Thy obligations distorted from the aims of Thy laws, and the Sunnah of Thy Prophet abandoned!” [19](#)

Explaining the discrepancy of the Muslims, Imam `Ali ibn al-Husayn said,

“What will they (i.e. the Muslim community) do after they have violated those who (legally) issue orders, and they have missed the age of the true guides, and they have been following their own impressions, plunging into deviant matters in the midst of murks?

Some sects of this ummah have adopted for themselves (as belief) the violation of the leaders (i.e. Imams) of the Religion and the Tree of Prophethood –the choicest of the religious–. They have thus deceived themselves with the trickeries of monkery, and have exaggerated in the sciences (of the religion), and have described Islam with its best qualities, and have decorated themselves with the best Sunnah; but when the time was prolonged for them and the distance seemed too far for them and they were tried by the same ordeals of the truthful ones, they turned back on their heels missing the path of true guidance and the emblem of redemption.

Other sects went as far as underestimating us, making excuses for the Qur'anic verses which seem to them to be alike (i.e. the allegorical verses), giving their own interpretation thereof, and casting doubts about the transmitted narrations in our honor.

They thus hurled themselves into the depths of the spurious matters and the darkest spots of gloom without any torch from the illumination of the Book (i.e. the Holy Qur'an) or any tradition from the cores of knowledge.

Nevertheless, they have claimed following the very true guidance. With whom shall people in this nation seek refuge, since the pillars of this creed have been forgotten and the nation has divided upon itself with dissension, each party accusing the other of atheism, while Almighty Allah says,

***'Do not be like those who became divided and disagreed with each other even after receiving the Clear Evidences.'* (Holy Qur'an: 3: 104)**

Who can be trusted to convey the Divine proofs and interpret the Judgment other than the peers of the Qur'an and the descendants of the Imams of Guidance, the lamps amidst the darkness, those whom Allah made as His Arguments against His servants?

He has never left His creation alone without a Proof. Do you know them or find them except from the branches of the Blessed Tree, the remnant of the Elite from whom Allah has removed all impurity, purifying them with a perfect purification, clearing them from sinning and decreeing their love in His Book?"[20](#)

When a man disputed with him about the ruling of a religious question, Imam `Ali ibn al-Husayn said to him,

"Listen! If you come with me to my house, I will show you the traces of (Archangel) Gabriel on our furniture. Will there be anyone more knowledgeable with the Prophet's traditions more than we are?"[21](#)

He is further reported to have said,

"Verily, the religion of Almighty Allah cannot be understood through the imperfect intellects, the fake opinions, and the baseless analogies. Rather, it is only understood through the thorough submission (to Almighty Allah).

Hence, he who submits to us will have been saved, and he who follows us will have been guided to the true path, while he who acts upon analogies and personal opinions will have perished."[22](#)

Indeed, distortion has been one of the ordeals of the Islamic community. In his book of *Tarikh al-Madhahib al-Islamiyyah* pp. 285-286, Ibn Zuhrah writes down the following,

"The Umayyad ruling authorities must have had a hand in the disappearance of the majority of (Imam) `Ali's verdicts and judgments. It is unreasonable that while they cursed (Imam) `Ali publicly from the minbars and, in the same time, they allowed the scholars to mention his knowledge or to report his verdicts and sayings especially those related to the basis of the Islamic government."

To dive into the details of this fact requires many big books and volumes; rather let us be sufficed with the following statement of Ibn al-Athir in order to be acquainted with what had happened to those who wrote down the religious knowledge, or the heritage of the Holy Prophet, during the age of al-Hajjaj ibn Yusuf al-Thaqafiy,

“Al-Hajjaj ibn Yusuf al-Thaqafiy, the governor of Iraq in the Umayyad dynasty, stamped on the arm of Jabir ibn `Abdullah al-Ansariy and on the necks of Sahl ibn Sa`d al-Sa`idiy and Anas ibn Malik in order to humiliate them and to make the publics stay away and not to hear from them.”[23](#)

## The Ahl Al-Bayt And The Recordation Of Hadith

It has been uninterruptedly narrated that the Ahl al-Bayt allowed the recordation of the Hadith. Imam `Ali ibn Abi-Talib recorded the seventy-cubit book of *al-Jami`ah*, which included the dictations of the Holy Prophet and has been reported in the narrations of the Holy Imams.[24](#) In a book entitled *The Book of `Ali ibn Abi-Talib as reported from the Messenger of Allah; A Muslim Jurisprudential Documentative Thesis*, Dr. Rif`at Fawziy `Abd al-Muttalib has collected all the narrations of that *al-Jami`ah* that are dispersed in the jurisprudential reference books.[25](#)

This *Sahifah* (i.e. book) was kept by the Imams—the descendants of Imam `Ali. They handed it over in heritage from one to another and preserved it to the greatest extent. In this respect, Imam al-Hasan ibn `Ali is reported to have said,

“Verily, the (true) knowledge is with us, and we are its people. The entire knowledge is elaborately collected with us. Indeed, we have all the things that shall take place up to the Resurrection Day, including matters that are as minute as the retaliation of scratching, collected in a book dictated by the Messenger of Allah with the handwriting of `Ali.”[26](#)

When he was asked about his father’s opinion about the right of option, Imam al-Hasan ordered a box to be brought to him. He then opened it and took out a yellowish book that comprised the opinions of Imam `Ali about that matter.[27](#)

This book was kept by Imam al-Husayn, then Imam `Ali ibn al-Husayn, then Imam Muhammad al-Baqir, then Imam Ja`far al-Sadiq... etc.[28](#)

It is thus obvious that the descendants of Imam `Ali cared about this book so incomparably that in spite of all the horrible circumstances that surrounded him, Imam al-Husayn was not distracted by anything from depositing that book to his elder daughter, Fatimah, and ordering her to give it to his son, Imam `Ali ibn al-Husayn. This is because this book has been one of the treasures of the Holy Prophet’s Household and his deposit with them.

Moreover, this book was so precious in the view of Lady Fatimah al-Zahra’, the daughter of the Holy Prophet, that when she once missed it, she said to Fiddah her bondmaid, “Woe to you! Look for that book because it is as precious as al-Hasan and Husayn in my view.”[29](#)

This great interest in the book was neither aimless nor originated from personal desire. In point of fact, to equalize this *Sahifah* to al-Hasan and al-Husayn, the one and only delight of the Holy Prophet in this world, is a matter that requires thorough consideration.

On the face of it, the knowledge that is comprised by that *Sahifah* is equivalent to the knowledge carried by al-Hasan and al-Husayn from the Holy Prophet and, similarly, that *Sahifah* can supply the Muslims with the same amount of knowledge that can be given to them by Imam al-Hasan and Imam al-Husayn.

On the other side, this ever-increasing attention to the books in general and to the *Sahifah* of Imam `Ali in particular cannot be found with the adversary school of Ijtihad and Opinionism. Abu-Bakr is reported to have set fire to the books in which he had written down the instructions of the Holy Prophet; and `Umar ibn al-Khattab is reported to have set fire to the books in which the people had recorded the Hadith; and `Uthman ibn `Affan is reported to have set fire to the copies of the Holy Qur'an; and Mu`awiyah is reported to have ordered the publics not to narrate the heritage of the Holy Prophet except the Hadiths that were widespread during the reign of `Umar ibn al-Khattab. The same thing is applicable to the other rulers.

Nevertheless, the Ahl al-Bayt continued recording the heritage of the Holy Prophet and preserved these records since the beginning of the Islamic legislation and the divine revelation up to a recent time.

It has been narrated that the Holy Prophet ordered Imam `Ali to write down, saying, "Write down what I will dictate."

Imam `Ali asked, "Do you anticipate that I may forget?"

The Holy Prophet answered, "No, I do not. But I want you to write down so that your partners will benefit from it."

"Who are my partners?" asked Imam `Ali.

The Holy Prophet answered, "They are the Imams who will come after you."<sup>30</sup>

This narration confirms that the Holy Prophet wanted to preserve, with his Household and others, the divine legislation that he conveyed by means of writing down so that these records would be maintained as scientific heritage from which all the Muslim generations would benefit. Hence, as the Ahl al-Bayt used the *Sahifah* of Imam `Ali, looked in it, and asked the others to witness its existence, they intended to give proof on the authenticity of their reportings from the Holy Prophet and on the fact that whatever they said had never been personal views or baseless suggestions; rather they had been originated by the Holy Prophet.

It has been narrated on the authority of Imam Ja`far al-Sadiq that whenever Imam `Ali ibn al-Husayn studied the *Sahifah* of `Ali, he would say, "Who can do all these?"<sup>31</sup>

It has been also narrated on the authority of Imam Muhammad al-Baqir that his father, Imam `Ali ibn al-Husayn, once asked him, "Get me these papers comprising the acts of worship of `Ali ibn Abi-Talib."

When he did so, his father read a few lines of these papers and then left them with tedium, saying, "Who

can stand the worship of `Ali!”[32](#)

These two narrations make us ask whether the *Sahifah* of `Ali comprises explications of the religious laws and duties only or includes other fields of knowledge. According to the abovementioned texts, the book of Imam `Ali comprises the major and supererogatory acts of worship as it embraces all the fundamentals and principles of Islam as a perfect, cognate unit in addition to all matters required by the Muslims.

As Imam `Ali ibn al-Husayn Zayn al-`abidin (the best of the worshippers) who is well-known of his unparalleled worship[33](#) studied the recommended, supererogatory, and preferable acts of worship mentioned in the *Sahifah* of `Ali, he said, “Who can do all these?”

While the Holy Imams of the Ahl al-Bayt and their adherents continued ceaselessly recording the Holy Prophet’s heritage and worked for preserving these records, the other School of Opinionism and Ijtihad set fire to and erased such records and prohibited the reporting and recordation of the Hadith.

This great incongruity undoubtedly proves the most authenticity and most accuracy of the proofs of the Ahl al-Bayt and the trend of the thorough compliance with the sacred texts, unlike the other trend of Opinionism and Ijtihad, which carries a confused heritage that is influenced by various factors and personal opinions beginning with the enactment of the personal opinions and interpretations disregarding the sacred texts, passing by the ratification of analogy and other innovative and invented principles, and ending up with endless personal opinions and trends.

To have a deeper look at the narrations of the *Sahifah* (book) that were held by Imam Muhammad ibn `Ali al-Baqir and Imam Ja`far ibn Muhammad al-Sadiq opens our eyes on the fact that these holy Imams had increasingly concentrated on and cared for that *Sahifah*. It has been narrated that `Adhafir al-Sayrafiy said that he, accompanied by al-Hakam ibn `Utaybah, visited Abu-Ja`far (i.e. Imam Muhammad al-Baqir) and asked him many questions. Although the Imam honored them considerably, they disagreed about a certain question.

Settling the dispute, Abu-Ja`far asked his son to bring him the Book of `Ali. Having been kept in a drawer, it was a handsome book through which Abu-Ja`far began to skim until he reached at the question involved. Referring to the book, Abu-Ja`far said, “This is the handwriting of (Imam) `Ali and the dictation of the Messenger of Allah.”

He then turned his face towards al-Hakam and said,

“Wherever Salamah, Abu’l-Miqdam, and you go, you shall never find any people carrying the most authentic knowledge other than the people to whom (Archangel) Gabriel used to ascend (from the heavens).”[34](#)

According to another narration, al-Hakam ibn `Utaybah, once, asked Imam Muhammad al-Baqir about

the parts of the blood money for the teeth. Answering him, Imam al-Baqir said,

“Thus have we found it (i.e. the question) in the Book of `Ali.”[35](#)

It has been also narrated that Zurarah ibn A`yun once asked Imam Muhammad al-Baqir about the share of grandfathers from inheritances... Zurarah said that Imam al-Baqir then asked his son, Ja`far,[36](#) to recite the *Sahifah* of the shares of inheritances before me. He therefore brought out a book that was as huge as a camel’s thigh and threw its edge before me.

As Zurarah looked in it, it was obvious that it must have been written in an ancient age. The next morning, Imam al-Baqir asked Zurarah whether he had read the chapter of the shares of inheritances in that book. He then added,

“By Allah I swear, what you have seen is verily the very truth. What you have seen was the dictation of the Messenger of Allah and the handwriting of `Ali. My father told me on the authority of his father that Amir al-Mu`minin told him of such.”[37](#)

It has been also narrated on the authority of Abu-Ayyub al-Khazzaz that Imam Ja`far al-Sadiq said that it has been written down in the Book of `Ali that he who has relatives... etc.[38](#)

It has been also narrated on the authority of Sulayman ibn Khalid that Imam Ja`far al-Sadiq said that it has been written down in the Book of `Ali that one of the Prophets complained to Almighty Allah about... etc.[39](#)

## [The Book Of `Ali Again](#)

As has been previously said, the Book of Imam `Ali was so comprehensive that its contents cannot be dedicated to questions of the religious laws of inheritance and judicature since the Holy Imams have referred to this book during discussing all the life affairs as well as the various fields of the Muslim jurisprudence, such as the following questions:

Cats’ leftover;[40](#) performing the ritual ablution as a part of the bathing of the major ritual impurity;[41](#) the rulings of the funerals, the best time of offering the Dhuhr and `Asr Prayers, and the *Tashahhud* in the prayers;[42](#) the ruling regarding what to do with a dead *Muhrim*;[43](#) performing the prayer while putting a garb made of the hair of an animal the meet of which is forbidden to eat;[44](#) the *Tashahhud* in the prayers;[45](#) the fact that Almighty Allah rewards those who very much offer prayers and observe fasting;[46](#) the decency of the imam of congregational prayers;[47](#) the etiquettes of supplication (*Du`a`*);[48](#) the forbiddance from defraying the Zakat;[49](#) some questions about Enjoining the Right (*al-Amr bi’l-Ma`ruf*), the outbreak of adultery, and rupture of family ties;[50](#) the observance of fasting when the new moon is, personally, seen;[51](#) the *Muhrim*’s putting on pallium;[52](#) the *Muhrim*’s hunting;[53](#) doubt in the times of the ritual Circumambulation (*Tawaff*);[54](#) granting security to those who voluntarily join the Muslim community;[55](#) the properties of one’s son;[56](#) the meaning of ‘thing’ in a will;[57](#) a number of

questions appertained to matrimony;<sup>58</sup> the oaths;<sup>59</sup> eating the meat of falcons and hawks;<sup>60</sup> some questions appertained to game and legal slaughtering of animals;<sup>61</sup> the parts to be cut from the fat tails of sheep;<sup>62</sup> the forbiddingness from eating the catfish, the eel, the fish that die inside the water and then float on its surface,<sup>63</sup> the pipefish,<sup>64</sup> the spleen, the wastes of the sea,<sup>65</sup> the hagfish,<sup>66</sup> and the meat of domestic donkeys;<sup>67</sup> rulings appertained to the lands;<sup>68</sup> laws and statutory shares of inheritance;<sup>69</sup> judicature;<sup>70</sup> doctrinal provisions (*Hudud*);<sup>71</sup> blood money (*Diyah*);<sup>72</sup> rulings of adultery;<sup>73</sup> the major sins;<sup>74</sup> devouring the wealth of orphans;<sup>75</sup> the punishments for acts of disobedience (to Almighty Allah);<sup>76</sup> painstakingness in acts of worship;<sup>77</sup> divine tests for the faithful believers;<sup>78</sup> the likeness of the worldly life;<sup>79</sup> having a good opinion about Almighty Allah;<sup>80</sup> respect for the neighbor;<sup>81</sup> well-manneredness;<sup>82</sup> the violators of the Sabbath;<sup>83</sup> the encouragement on seeking knowledge;<sup>84</sup> the blood money for the damaged teeth;<sup>85</sup> and many other issues that are derived from the primary religious questions and fields of knowledge.

Although I have not been very accurate in the inventory of the narrations in the Imamiyyah Shi`ite reference books of Hadith, the aforesaid topics have been no more than various examples on the subjects comprised by the Book of `Ali.

My purpose beyond this has been only to demonstrate the difference between the two schools—Sunnite and Shi`ite—in jurisprudence and to prove the fact that the Muslims, after they had disagreed about the political leadership, disagreed about jurisprudence. It is worth mentioning that the School of Thorough Compliance with the Sacred Texts adhered to the Book of `Ali in order to prove its genuineness and derivation from the Holy Prophet and the Divine Revelation.

Consequently, those who issued the decision of prohibiting the reporting and recording of the Hadith blacked out this book and, as a result, some people received the rulings mentioned therein very astonishingly because they had never heard of them before.

All these narrations prove that the “Book of `Ali” has been so comprehensive that it comprises all the worldly and religious sciences that the Holy Prophet conveyed from Almighty Allah. One of the abovementioned narrations has confirmed that the “Book of `Ali” comprises the recounting of the previous Prophets and the ancient nations that Imam `Ali took directly from the tongue of the Holy Prophet. Moreover, the narratives of the ancient beliefs and peoples have reached us from the Book of `Ali... etc.

## [Imam `Ali Ibn Abi-Talib](#)

Besides the writing down of the famous *Sahifah* from the Holy Prophet, Imam `Ali ibn Abi-Talib, according to reference books of history, recorded other books the materials of which were derived from the knowledge of the Holy Prophet. Sharif al-Murtada (died in AH 436) has ascribed the book of *al-Muhkam wa'l-Mutashabah fi'l-Qur'an* (The Decisive and Allegorical Verses in the Qur'an) to Imam `Ali.<sup>86</sup> Al-Ash`ariy al-Qummiy (died in AH 301) has ascribed the book of *Nasikh al-Qur'an wa-Mansukhuh*

(The Repealing and the Repealed Verses of the Qur'an) to Imam `Ali.<sup>87</sup> al-Hafidh ibn `Uqdah al-Kufiy (died in AH 333) has confirmed that Imam `Ali wrote in about sixty items of the knowledge of the Holy Qur'an.<sup>88</sup>

Patterning the pioneer of the Islamic recording, Imam `Ali's descendants and disciples wrote many books in all fields of religious knowledge. It has been narrated that al-Harith al-A`war al-Hamadaniy<sup>89</sup> and Abu-Rafi`<sup>90</sup> each reported from Imam `Ali an entire book. Rabi`ah ibn Sumay` has narrated the rulings of the Zakat that Imam `Ali wrote down with his handwriting when he appointed him as the Zakat collector.<sup>91</sup>

Muhammad ibn Qays al-Bujaliy has narrated the suits in which Imam `Ali issued judgments. He then presented these narrations before Imam Muhammad al-Baqir, who attested them.<sup>92</sup> Maytham ibn Yahya al-Tammar wrote down a famous book, which was circulating up to the seventh century (of Hijrah). Directly from this book, al-Tabariy quoted many paragraphs.<sup>93</sup>

Asbagh ibn Nubatah al-Mujashi`iy has reported from Imam `Ali the section of the suits in which he issued judgments. These reports have been published in a book entitled *Aqdiyat al-Imam `Ali* (The Judgments of Imam `Ali) and *`Aja`ib Ahkam Amir al-Mu`minin* (The Amazing Verdicts of Amir al-Mu`minin). Sulaym ibn Qays has also written down a book from whom Aban ibn `Ayyash narrated.

In addition, many other Sahabah and Tabi`un wrote down many books whose materials were quoted or reported from Imam `Ali ibn Abi-Talib. In this respect, al-Suyuti, in his book of *al-Ashbah wa'l-Nadha'ir*, has written down on the authority of Ibn `Asakir that some of the Grammarians used to refer to the thesis of Abu'l-Aswad al-Du'aliy that he had received from Imam `Ali ibn Abi-Talib.<sup>94</sup>

It has been also narrated that Imam `Ali wrote an epistle to Malik al-Ashtar when he appointed him as the governor of Egypt. This epistle has been published with the famous book of *Nahj al-Balaghah* and in an independent book. Master scholars have written down many commentaries and explanations of this famous epistle that comprises the significant and unparalleled concepts of Imam `Ali in the fields of policy, management, unity, and rights of the leaders and the subjects.<sup>95</sup>

It has been narrated on the authority of al-A`mash, on the authority of Ibrahim, that his father once said, "One day, (Imam) `Ali delivered a sermon in which he said,

Verily, liar is he who claims that we (i.e. the Ahl al-Bayt) hold anything from which we read except the Book of Almighty Allah (i.e. the Holy Qur'an) and this *Sahifah*.

The *Sahifah* was a book hanged to his sword comprising some laws of the blood money for breaking the teeth of camels as well as details of the blood money for some wounds.<sup>96</sup>

It has been also narrated that Tariq said that he once heard Imam `Ali saying from the minbar,

"We have no book to recite before you except the Book of Almighty Allah and this *Sahifah*."<sup>97</sup>

These two narrations and their likes reveal significant features about the *Sahifah* of Imam `Ali and the recordation of the Hadith. Accordingly, a part of the Muslims found it strange that Imam `Ali kept a book, or a number of books, comprising the knowledge of Islam.

Of course, such astonishment was the result of their accumulative ignorance with the recordation of the religious knowledge in general and in its benefits; with the reporting of the Hadith and with its good results; with the divine revelation; and with the true interpretations of the sacred texts... etc.

Moreover, these Muslims accused Imam `Ali of having held a book “besides the Book of Almighty Allah” or another “Qur'an.” Unfortunately, some of the modern Muslim scholars and writers who lack any knowledge with the minute details of the recording and the records that were present in the first age of Islam have falsely claimed that Imam `Ali held a book of the Holy Qur'an different from the existent one.

Through the aforementioned texts, Imam `Ali wanted to explain the matter for the Muslims; he had nothing other than the Holy Qur'an and a book (*Sahifah*) in which he had written down the dictations of the Holy Prophet.

This *Sahifah* is a comprehensive exegesis and interpretation of the Holy Qur'an and the divine revelations with all of their dimensions and purports. Thus, the *Sahifah* comprises nothing further than these two basic sources of the Islamic legislation.

Once again, Imam `Ali's words in the aforesaid narrations stood for refuting a spurious argument or a false accusation of the existence of a book matching or opposing the Holy Qur'an; therefore, the narrator has mentioned in particular the laws of the blood money for breaking the teeth of camels as well as details of the blood money for some wounds, because these laws had been known for them since the lifetime of the Holy Prophet. The *Sahifah* had not comprised materials that they had never heard of; rather it comprised the details of such materials.

Furthermore, the narrations have mentioned the *Sahifah* in particular; and this does not mean that Imam `Ali did not write down or hold other books; rather it has been proven that the Ahl al-Bayt kept other books. Later on in this book, details in this respect will be presented.

To put it briefly, by his saying, “and this *Sahifah*” Imam `Ali intended to declare that all his sayings are originated from the Holy Prophet.

If truth be told, the *Sahifah* of Imam `Ali was the head of all items of knowledge and the loftiest book in the view of the Ahl al-Bayt; therefore, Imam `Ali and his descendants concentrated on it so confirmatively that Ibn Sirin wished had he seen or obtained that book, saying,

“Had I obtained that Book (i.e. the *Sahifah*), I would have certainly obtained the knowledge entirely.”<sup>98</sup>

Imam `Ali ibn Abi-Talib was the foremost caller to the recordation of the religious knowledge in general and the heritage of the Holy Prophet in particular. He immeasurably confirmed and supported this

process. In this regard, it has been narrated on the authority of al-Harith that Imam `Ali once declared, "Who will purchase knowledge from me with one dirham!" I thus went to him and bought some papers with one dirham.[99](#)

In addition, too many are the narrations that demonstrated Imam `Ali's having encouraged and declared the legality of recording the religious knowledge. For instance, he is reported to have said,

"Write down the knowledge, Write down the knowledge!"[100](#)

"Handwriting is a signal; therefore, the clearer the better."[101](#)

To his clerk `Ubaydullah ibn Abi-Rafi`, Imam `Ali once said,

"Prepare your ink-pot, extend the edges of your pen, expand the distance between the lines, and reduce the distance between the letters (of one word)."[102](#)

He is also reported to have said,

"Lengthen and fatten up the tip of your pen, sharpen it, make me hear the drone of the 'n', roll the 'h', stuff the 's', crisscross the '`, rend the 'k', intensify the 'f', well-arrange the 'l', lighten the 'b', 't', and 'th', stand up the 'z' and raise its tail, and always put your pen behind your ear so as to remember it."[103](#)

These excellent instructions in the Arabic calligraphy are considered among the important pillars of the process of recording. Up to the present time, these instructions have been applied by the calligraphists in order to show their skillfulness in bettering the Arabic handwriting.

The Ahl al-Bayt cared for the recordation of the religious knowledge very much; they therefore guided their disciples in particular and the clerks in general to the minutest details of writing. Additionally, the above-mentioned narrations prove false all the claims that Imam `Ali warned against the compilation of books on religious knowledge and the keeping of such records. They also confirm our discussions about the role of the ruling authorities in the fabrication and forgery against the Holy Prophet and the Ahl al-Bayt.

For more clarification, let us cite the following narration that was reported by Ibrahim ibn Muhammad al-Thaqafiy (died in AH 283) in the book of *al-Gharat*:

Having quoted Imam `Ali's epistle to Muhammad ibn Abi-Bakr and the people of Egypt -regarding religious affairs-, the writer narrated on the authority of `Abdullah ibn Muhammad ibn `Uthman on the authority of `Ali ibn Muhammad ibn Abi-Sayf on the authority of the companions of Muhammad ibn Abi-Bakr that when the epistle of Imam `Ali reached him, he used to read it carefully, learn from it, and apply it to his affairs and judgments.

When Muhammad ibn Abi-Bakr was attacked and murdered, `Amr ibn al-`s seized all of the epistles

and books that he had kept and sent them to Mu`awiyah ibn Abi-Sufyan. As he read this very epistle of Imam `Ali, he liked it very much. Al-Walid ibn `Aqabah, who accompanied Mu`awiyah, suggested to him to set all these books and epistles to fire.

“Shut up, son of Abi-Ma`it! Your opinions are always worthless!” shouted Mu`awiyah.

Al-Walid answered, “It is you who lacks good opinion! Is it reasonable that all the people know that you keep the words of Abu-Turab (i.e. Imam `Ali), learn from them, and judge according to them? If such, why do you then fight against him?”

Mu`awiyah said, “Woe to you! Do you want me to burn such knowledge? By Allah I swear that I have never heard of or seen any item of knowledge more comprehensive, more sagacious, and clearer than this one.”

Al-Walid asked, “If you do admire his knowledge in such a wonderful manner, what for then are you fighting against him?”

Mu`awiyah answered, “Unless Abu-Turab killed `Uthman, we would accept and adopt his judgments.”

Mu`awiyah then paused for a while, gazed at the attendants, and said, **“We will not say that these epistles were from `Ali ibn Abi-Talib; rather we will declare that these were Abu-Bakr’s epistles that he had sent to his son Muhammad. We thus can accept and adopt them.”**[104](#)

Abu-Ishaq (i.e. Ibrahim ibn Muhammad al-Thaqafi, the author of *al-Gharat*, narrated on the authority of Bakr ibn Bakr on the authority of Qays ibn al-Rabi` on the authority of Maysarah ibn Habib on the authority of `Amr ibn Murrah on the authority of `Abdullah ibn Salamah that Imam `Ali, having led a congregational prayer, expressed great sorrow –in a form of a poetic verse– and when he was asked about the reason, he said, “When I appointed Muhammad ibn Abi-Bakr as the governor of Egypt, he told me about his lack of knowledge concerning the religious laws. I therefore wrote to him an epistle comprising these laws, but he was then killed and that book was taken.”[105](#)

This narration demonstrates the scope of Imam `Ali’s anticipation that Mu`awiyah ibn Abi-Sufyan would distort the Holy Sunnah.

## **Fatimah Al-Zahra'; Daughter Of The Holy Prophet**

Both Sunnite and Shi`ite narrators have confirmed that Lady Fatimah al-Zahra' had a book that she had received from her father. As for the Sunnite reference books of Hadith, al-Khara'itiy has recorded on the authority of Mujahid that when Ubayy ibn Ka`b visited Fatimah, the daughter of Muhammad (peace be upon him and his family), she showed him a *kurbah* (a part of the trunk of date-palm trees) on which it was written that one who has believed in Almighty Allah and in the Hereafter must be kind to his neighbor.[106](#)

It has been narrated on the authority of al-Qasim ibn al-Fudayl that Muhammad ibn `Ali narrated that `Umar ibn `Abd al-`Aziz, the Umayyad ruler, once sent him a missive in which he ordered him to copy the will of (Lady) Fatimah. One of the paragraphs of that will was the claim that she put a curtain before her, and when the Messenger of Allah saw that curtain, he returned while he had intended to visit her... etc. [107](#)

As for the Shi`ite reference books of Hadith, Ibn Babawayh al-Qummiy has recorded that Imam Ja`far al-Sadiq said,

“As I was reading in the Book of Fatimah, I found that all the kings (i.e. rulers) that would rule on this earth are written in that book by their fathers’ and their names.” [108](#)

It has been also recorded in *al-Kafi* that Imam Ja`far al-Sadiq answered a question depending upon the contents of the Book of Fatimah. [109](#)

Because the Book of Fatimah has been well-known as *al-Mushaf*, [110](#) the enemies have used this point to malign the disciples of the Ahl al-Bayt School although the word *Mushaf* was used in the first age of Islam to denote any book and it has been never dedicated to referring to the Holy Qur'an alone.

To support this fact, Shaykh Tahir al-Jaza'iry has written down that as soon as the Holy Prophet departed life, the Sahabah hurried to compile all that which he had written in his will in one book that they named *al-Mushaf*. [111](#)

## [Imam Al-Hasan Ibn `Ali Al-Mujtaba](#)

Imam al-Hasan kept his father's *Sahifah* from which he learnt the knowledge of the Holy Prophet. It has been narrated that `Abd al-Rahman ibn Abi-Layla asked Imam al-Hasan about Imam `Ali's verdict about the right of option. Imam al-Hasan ordered a box to be brought to him. He then opened it and took out a yellowish book that comprised the opinions of Imam `Ali about that matter. [112](#)

This narration reveals two facts the first of which is that the Sahabah had disagreed about the ruling of the right of option; therefore, `Abd al-Rahman ibn Abi-Layla asked Imam al-Hasan about Imam `Ali's opinion in the question. Secondly, it was commonly known that Imam `Ali's religious rulings (i.e. jurisprudence) was the most genuine; therefore, `Abd al-Rahman ibn Abi-Layla asked for these rulings from Imam al-Hasan since he believed that the Book of `Ali had been with him.

More than once, Imam al-Hasan ibn `Ali concentrated on the significance of spreading the genuine knowledge and the necessity of the responsibility that the Ahl al-Bayt and their descendants should undertake in preserving the genuine Islamic legislation by means of reporting and recording the Hadith. In this regard, it has been narrated on the authority of Shurahbil ibn Sa`d that Imam al-Hasan, once, summoned his sons and nephews and said to them,

“My sons and nephews: As you are now the infants among this people, you will soon be the adults of others. You should thus learn the (religious) knowledge. Any of you who cannot report it must write it down and keep it in his house.”[113](#)

Thus, Imam al-Hasan instructed his sons and nephews to learn the religious knowledge since infancy so that they will benefit by it and teach it to others. Of course, this instruction was resulted from the fact that the genuine knowledge was on the edge of loss and in the danger of falling in abyss. One can now imagine what the fate of the Islamic legislation be if these records would not be preserved for the next generations.

Although records and reference books are existent and easily obtainable in the present time, disagreements and waste of the actual religious rulings are in full swing; what would be our manner if recordation of the religious knowledge was not practiced at all?

It has been narrated on the authority of Abu-`Amr ibn al-`Ala' that Imam al-Hasan answered those who asked him his opinion about an eighty year old man who was still writing down the Hadith, “This man is making good living.”[114](#)

## [Imam Al-Husayn Ibn `Ali, The Martyr](#)

The Holy Imams of the Ahl al-Bayt and their adherents believe indisputably that the Book of Imam `Ali moved to Imam al-Husayn after the martyrdom of Imam al-Hasan. According to the book of *Basa'ir al-Darajat*, when Imam al-Husayn had to encounter the enemy, he summoned his elder daughter, Fatimah, and gave her a folded book.[115](#)

According to another narration, when Imam `Ali advanced to Iraq (for fighting), he trusted the books that he had kept to Ummu-Salamah, the Holy Prophet's widow. These books were kept by Imam al-Hasan after the demise of Imam `Ali. After the demise of Imam al-Hasan, these books were kept by Imam al-Husayn and then by Imam `Ali ibn al-Husayn... etc.[116](#)

These books were different from the book that the Holy Prophet had trusted to Ummu-Salamah and asked her not to hand it over to his successor provided that the successor himself would ask her for it. Ummu-Salamah maintained that book, and when the public elected and swore allegiance to Imam `Ali as their leader, he came and asked her about the book, and she gave it to him.[117](#)

It has also been narrated on the authority of Imam `Ali ibn al-Husayn that Muhammad ibn al-Hanafiyyah, Imam `Ali's son, came to Imam al-Husayn and asked him something from their father's heritage.

“Your father left nothing more than seven hundred dirhams that remained from his gifts. However, the people came to me asking, and I have to answer them,” answered Imam al-Husayn.

Muhammad then said, “Well, give me from the knowledge of my father.”

Hence, Imam al-Husayn brought a book that is four fingers longer or shorter than one span (of the hand). That book was filled up with knowledge. [118](#)

To sum it up, the book that the Holy Prophet had trusted with Ummu-Salamah was different from the one that he had dictated to Imam `Ali ibn Abi-Talib. The earlier one comprised materials needed by the ruler for managing the governmental affairs, while the latter comprised the religious laws, the history of the ancient nations, and so on.

Owing to the incomparable significance of that book, Imam al-Husayn, having encountered the worst circumstances, exerted all efforts for conveying the knowledge of that book to his successor. It is thus undeniable that Ummu-Salamah was one of the foremost Muslim women who preserved the recordation of the religious knowledge and realized the menace of preventing it. For that reason, this righteous lady was highly respected by the Holy Imams of the Ahl a-Bayt who trusted with her the records of the genuine legislation of the Holy Prophet.

Having been one of the supporters and heralds of the necessity of reporting and recording the Hadith, Imam al-Husayn said in a sermon that he had delivered at Mina,

“You have seen, realized, and witnessed what this tyrant is doing to us and to our adherents. I therefore want to carry out a matter; and if you believe it as true, then you should carry it out. Listen to my words and write down my sayings; and when you go back to your districts and tribes, call those whom you trust and believe to our right that you know, for I fear lest this matter will be wiped out and thus the right would vanish.” [119](#)

It has been also narrated on the authority of `Abdullah ibn Sinan that he once asked Imam Ja`far al-Sadiq what should be done to a *Muhrim* (entering into *Ihram*: putting the pilgrimage uniform) who departs life.

The Imam answered that when `Abd al-Rahman ibn `Ali died at al-Abwa' (while having been *Muhrim*), Imam al-Husayn who was accompanied by `Abdullah ibn `Abbas and `Abdullah ibn Ja`far did the same procedures that are done to the other dead people and then covered his face without letting any scent touch his body. He then commented, “I found this way written down in the Book of `Ali.” [120](#)

It has been also narrated that Muhammad ibn al-Hanafiyyah wrote down a reference book of Hadith. [121](#) This indicates that all the sons of Imam `Ali wrote books on the religious knowledge and concerned themselves with the recording out of their care for preserving the Holy Sunnah and documenting all that which they reported from the Holy Prophet.

## Imam `Ali Ibn Al-Husayn Al-Sajjad

Imam `Ali ibn al-Husayn is reported to have written down many epistles the most famous of which are *Risalat al-Huquq* (The Treatise on Rights) and *al-Sahifah al-Sajjadiyyah* commonly known as “The Psalms of Islam.”<sup>122</sup> It has been narrated that Abu-Hamzah al-Thamaliy said, “As I recited an epistle that comprised the words of (Imam) `Ali ibn al-Husayn on asceticism, I copied it. I then showed my copy to `Ali ibn al-Husayn who confirmed and corrected it.”<sup>123</sup>

It is probable that Abu-Hamzah al-Thamaliy had read a part of the *al-Sahifah al-Kamilah al-Sajjadiyyah* because this epistle comprises many topics besides asceticism. It is also probable that the book was a part of Imam `Ali ibn Abi-Talib’s Book since Imam al-Sajjad had that book with him. It has been narration, in this respect, that when he was asked about an issue, he answered that in the Book of `Ali, it is written... etc.<sup>124</sup>

Shaykh al-Kulayniy, too, has narrated on the authority of Imam Ja`far al-Sadiq that whenever Imam `Ali ibn al-Husayn read the Book of Imam `Ali, he would say, “Who can do all this?” He would then act upon it.<sup>125</sup>

In addition, Imam Muhammad al-Baqir, Zayd ibn `Ali (the martyr), and al-Husayn al-Asghar are reported to have narrated from their father an epistle on the rulings of the ritual Hajj.<sup>126</sup>

Imam Muhammad al-Baqir and Zayd ibn `Ali, sons of Imam `Ali ibn al-Husayn, are also widely known as having cared for the documentation of the religious knowledge. Shaykh Ahmad Muhammad Shakir, the editor of the book of *Mafath Kunuz al-Sunnah*, has considered the book of Zayd ibn `Ali entitled *al-Majmu`*—on the assumption that the book is truly ascribed to him—the oldest among the books of the ancient master scholars.<sup>127</sup>

Mr. Muhammad `Ajjaj al-Khatib says,

“In view of that, the book of *al-Majmu`* is considered the most important historical document proving that the compilation and writing down of books began at the beginning of the second century (of Hijrah). This fact has been concluded through our presentation of many books and compilations without putting our hand on any material model representing the foremost of these books except for Malik ibn Anas’s *al-Muwatta`* which was accomplished before the middle of the second century. Accordingly, the book of *al-Majmu`* was written down thirty years before *al-Muwatta`*. Obviously, the book of *al-Majmu`* comprised inseparably the two collections of the Muslim jurisprudence and the Hadith.”<sup>128</sup>

From the book of *Tamhid(un) Li-Tarikh al-Falsafah al-Islamiyyah*, Asad Haydar quotes the following:

“Zayd ibn `Ali wrote a jurisprudential record, which has been discovered among the ancient manuscripts in the Biblioteca Ambrosiana, Milan; section of the Southern Arab lands. This manuscript is considered the most ancient collection on the Muslim jurisprudence. In any case, this book should be taken into

consideration as regards the compilation of the Muslim jurisprudence.” [129](#)

The books has been published under the title of *Musnad al-Imam Zayd ibn `Ali*.

Nevertheless, since the time of the Holy Prophet, many records were written down and these are surely more ancient than the collection of Zayd ibn `Ali. Moreover, the material model of the Islamic records belongs to the first century (of Hijrah) as represented by *Risalat al-Huquq* and *al-Sahifah al-Kamilah al-Sajjadiyyah*, which were put in written forms by Abu-Hamzah al-Thamaliy and others. These two books are two lively material models that are still surviving.

It is worth mentioning that the books of Imam `Ali ibn al-Husayn, in their major significance, betook themselves a new trend in the Muslims' documented culture and opened new fields, which are still huge in the heritage of the Muslims. These fields are the *Du`a'* (Supplication) and the *Huquq* (Rights).

As a matter of fact, these two fields are considered the most important and ancient culture ever known by the Muslims, because they treated the two most necessary matters needed by the Muslim community during the lifetime of Imam `Ali ibn al-Husayn after the Islamic ethics and the individual and social rights had been about to be wiped out during the reigns of Yazid ibn Mu`awiyah and the rulers who followed him. [130](#)

As a result, the recordation of the treatments of these issues stood for the documentation of the diseases and remedies of that period of the Islamic history, as well as the history of an important stage of the Islamic legislation and fresh Islamic knowledges.

On the assumption that the book of *al-Majmu`* is truly ascribed to Zayd ibn `Ali, the records of Imam `Ali ibn al-Husayn confirm the authenticity of the books of Imam Muhammad al-Baqir and Zayd ibn `Ali, for their books comprised materials that they had received on the authority of their father from their ancestors.

It has been also narrated on the authority of Ibn al-Safwan that Zayd ibn `Ali wrote another book entitled *al-Qillah wa'l-Jama`ah* upon which he depended in disputing against his rivals. [131](#)

In the introduction of his revision of the book of *al-Safwah* that is ascribed to Zayd ibn `Ali, Naji Hasan writes down that more than ten epistles on various topics, such as theology, *Tafsir*, Muslim jurisprudence, and narrations are ascribed to Zayd ibn `Ali. [132](#)

Sayyid al-Mu`ayyidiy al-Hasaniy has also listed some titles of the books written by Zayd ibn `Ali, [133](#) yet I have not been acquainted with any further information about these books.

Mr. `Abd al-Halim al-Jundi has also quoted that `Amr ibn Abi'l-Miqdam compiled a comprehensive reference book on the Muslim jurisprudence that he had reported from Imam `Ali ibn al-Husayn Zayn al-`abidin. [134](#)

Recently, Sayyid Muhammad Jawad al-Jalaliy has revised the book of *Gharib al-Qur'an* that is ascribed to Zayd ibn `Ali. The book has been published by the Islamic Propagation Organization – Iran.

It is now noticeable that the Holy Imams of the Ahl al-Bayt gave considerable attention to the process of recording and reporting the religious knowledge in general and the heritage of the Holy Prophet in particular. In addition, they themselves used to record the Hadith, instruct their sons to do it, and encourage their disciples on writing down.

The age of Imam `Ali ibn al-Husayn should be considered exclusively; it was the most critical age by which the Scholars of the Ahl al-Bayt passed since it followed the Incident of al-Taff (the martyrdom of Imam al-Husayn). By virtue of the documentation of the Holy Prophet's heritage, precious books during that age of the Islamic history came to light. This was in fact one of the miracles in the history of the Muslim culture.

## Imam Muhammad Ibn `Ali Al-Baqir

The age of Imam Muhammad al-Baqir and Imam Ja`far al-Sadiq is considered the golden age as regards the spread of the rulings of the School of Recordation. During that age, Almighty Allah prepared certain political circumstances—that resulted in the collapse of a state (i.e. the Umayyad) and the emergence of another (i.e. the `Abbasid)—in which the ruling authorities were engaged. This matter opened wide the door for the followers of the School of Recordation to write down, report, and present all that which they had without any fear.

It was also natural that the Book of `Ali and the other books of the Ahl al-Bayt, in the capacity of their being the most ancient and the most authentic reference books on the Islamic knowledges, held the highest position and played the greatest role, because they were written during the age and on the order of the Holy Prophet who dictated them while Imam `Ali handwrote them, and Imam al-Hasan and Imam al-Hasan, from whom Almighty Allah has removed uncleanness and purified thoroughly, retained them. Such characteristics cannot exist in any recording save the Holy Qur'an and the *Sahifah* of Imam `Ali.

Pursuant to and in view of this, we can understand the secret behind the fact that Imam Muhammad al-Baqir and Imam Ja`far al-Sadiq showed the Book of Imam `Ali to their disciples, to the adherents of the trend of prohibiting the recordation of the Hadith, and to the askers in generals. Mostly, the holy Imams used to present the *Sahifah* of Imam `Ali when disputes about controversial questions flared up.

Nevertheless, they also referred to and presented the *Sahifah* even on ordinary occasions in order to increase the faith of their disciples. Of course, when such disciples would see with their own eyes the handwriting of Imam `Ali and the dictation of the Holy Prophet, their belief in their intellectual trend, that is originated from the Holy Sunnah, would increase.

Yet, the most important point in this discussion is that the age of Imam Muhammad al-Baqir and Imam

Ja`far al-Sadiq was characterized by the launch of scientific activities and the existence of large quantity of scholars, scientists, jurists, and intellectuals. It has been narrated that there were, in the age of the origination of the Islamic jurisprudential schools, four hundred narrators each of whom used to say, "(Imam) Ja`far ibn Muhammad narrated to me... etc."

Thus, the holy Imam deemed necessary to refute the opposite opinion and to give greater value to the trend of the thorough compliance with the sacred texts over the other trend of Opinionism and Ijtihad. Such preponderating could be done through the written evidence that perpetuated from the age of the Holy Prophet since the authenticity of such evidence is not exposed to any sort of criticism or refutation.

For this reason, the holy Imams presented the *Sahifah* of Imam `Ali on many occasions so as to prove false the opposite opinions and to confirm that all what they were reporting from the Holy Prophet had never been distorted, changed, or influenced by the political factors.

In this respect, it has been narrated that Imam Muhammad al-Baqir said to Zurarah:

"O Zurarah: Beware of those who act upon analogy in the religious affairs. They have neglected the knowledge that they were commissioned to learn and have engaged themselves in learning the knowledge that has been already given to them. They are interpreting the traditions and forging fabrications against Almighty Allah since they are depending upon their fancies. Almighty Allah has said in this respect,

***'Say: Has Allah commanded you, or do you forge a lie against Allah?' (Holy Qur'an: 10/59)***

I see coming that when one of these (who act upon analogy) is called from ahead, he answers from behind and when he is called from behind him, he answers from ahead. Thus have they strayed off and been confused in the lands and in the religion." [135](#)

As has been previously cited, it has been narrated that `Adhafir al-Sayrafiy said that he, accompanied by al-Hakam ibn `Utaybah, visited Abu-Ja`far (i.e. Imam Muhammad al-Baqir) and asked him many questions. Although the Imam used to honor him considerably, they disagreed about a certain question.

Settling the dispute, Abu-Ja`far asked his son to bring him the Book of `Ali. Having been kept in a drawer, it was a handsome book through which Abu-Ja`far began to skim until he reached at the question involved. Referring to the book, Abu-Ja`far said, "This is the handwriting of (Imam) `Ali and the dictation of the Messenger of Allah." He then turned his face towards al-Hakam and said,

"Wherever Salamah, Abu'l-Miqdam, and you go, you shall never find any people carrying the most authentic knowledge other than the people to whom (Archangel) Gabriel used to ascend (from the heavens)." [136](#)

The aforementioned narration proves that because al-Hakam ibn `Utaybah, Salamah ibn Kuhayl, and Abu'l-Miqdam were master scholars, Imam Muhammad al-Baqir used to honor them considerably.

Supposing this, Muslim biographers have written nicely about these personalities. Likewise, the Imam took out the *Sahifah* of Imam `Ali after they had disagreed about a question in order to clarify it for them.

The statement, “it was a handsome book” confirms that the Book of Imam `Ali was very big and was considered an encyclopedia on the Islamic knowledge. The Ahl al-Bayt cared very much for that book; they therefore kept it in a drawer in order to maintain it and procure its safety.

According to another narration, Muhammad ibn Muslim is reported to have said,

Abu-Ja`far (i.e. Imam Muhammad al-Baqir) opened before me a book (*Sahifah*), and the first sentence that caught my eyes was that “When a legator’s heirs are his nephew and his grandfather, the inheritance is divided between them equally.” I said to him, “May Allah accept me as ransom for you! Judges are not deciding anything of an inheritance to the nephew (of a legator) when the grandfather is existent.” Imam Muhammad al-Baqir answered, “Verily, this book is written with the handwriting of `Ali according to the dictation of the Messenger of Allah.” [137](#)

So, the attention of Muhammad ibn Salamah was attracted to the religious ruling as he noticed that it had not been carried out by the judges whom were appointed by the ruling authorities. He therefore wanted to know the secret beyond that.

Answering him, Imam Muhammad al-Baqir confirmed that the ruling on which his eyes fell was not recently recorded and thus it might have been exposed to oblivion, errancy, or distortion; rather it was found in a paper dictated by the Holy Prophet with the handwriting of Imam `Ali. As a result, the ruling was decisively free from distortion or mistake.

According to another narration, it has been narrated that Ibn `Uyaynah al-Basriy said that he was present when the following issue was put before Ibn Abi-Layla, the judge: Before his demise, a man had endowed one of his relatives a house without determining the time of the transfer of the possession.

When the man departed life, his heirs as well as the man to whom that house was endowed attended before the judge, Ibn Abi-Layla, who commented, ‘I think that the matter should be left as it had been during the lifetime of the legator.’ Rather, Muhammad ibn Muslim al-Thaqafiy intruded saying, ‘Verily, `Ali ibn Abi-Talib had decided the opposite of your decision in this very mosque.’

‘What do you know about this issue?’ asked Ibn Abi-Layla.

Muhammad ibn Muslim al-Thaqafiy said, ‘I have heard Abu-Ja`far (i.e. Imam Muhammad al-Baqir) saying that (Imam) `Ali ibn Abi-Talib decided to cancel the retention and carry out the inheritances.’

Ibn Abi-Layla asked, ‘Can you prove this in a written form?’

‘Yes, I can,’ answered Muhammad.

‘You should thus bring me that written form,’ Ibn Abi-Layla said.

‘I will do provided that you will not read except the paragraph intended,’ stipulated Muhammad.

‘I will observe this,’ agreed Ibn Abi-Layla.

Hence, Muhammad ibn Muslim al-Thaqafiyy showed the judge that narration in the book. He therefore objected the lawcase. [138](#)

From the above-mentioned narration, we can conclude that Ibn Abi-Layla, the judge, used to examine matters before issuing judgments; he knew that the wording of Muhammad ibn Muslim al-Thaqafiyy was not enough proof in itself and in the same way as Muhammad was jurisprudent, Ibn Abi-Layla was also jurisprudent in the same level; he therefore asked him, “What do you know about this issue?”

Although the answer came that it was Imam Muhammad al-Baqir who had said so, the judge was not convinced with this answer; he therefore demanded with seeing that judgment in a written form (i.e. in a book) because he had, firstly, realized the significance of the reconditions and, secondly, he had heard about the *Sahifah* of `Ali and that was the best opportunity to be sure of the existence of such a book when his eyes would fall on it.

Furthermore, Muhammad ibn Muslim specified as a condition of seeing that book that Ibn Abi-Layla would not see any other item except that question involved. He thus confirmed that the disciples of the Ahl al-Bayt had been too careful to let that book or its contents and narrations fall in untrustworthy hands and it would thus be confused with personal opinions and then such opinions would be falsely ascribed to the Book of Imam `Ali causing the original narrations to be wasted and lost by people.

If truth be told, Ibn Abi-Layla had submitted to the right, retracted his previous judgment, and issued a new judgment congruent with what had been mentioned in the *Sahifah* of `Ali. This case demonstrates the significance and benefit of the recordation of the Hadith. Had all the narrations and religious laws been recorded in this form, no difference between the Muslims would have ever been noticed except in a scanty amount.

It has been narrated on the authority of `Abd al-Malik that Imam Muhammad al-Baqir, once, ordered the Book of Imam `Ali to be brought to him. Having been folded like a thigh, the book was brought by Ja`far (i.e. Imam al-Sadiq).

In the book it was written down that wives must have no share of their husbands’ estates that are left as inheritance. Commenting on this, Imam Muhammad al-Baqir said, “I swear by Allah that this is the dictation of the Messenger of Allah and the handwriting of `Ali.” [139](#)

It has been also narrated on the authority of Abu-Basir that he, once, asked Abu-Ja`far (Imam Muhammad al-Baqir) whether the testimony of adultery is permissible or not. The Imam’s answer was negative. Abu-Basir, however, answered that al-Hakam ibn `Uyaynah claimed the opposite. The Imam

thus said,

“O Allah! Do not forgive him! Almighty Allah has not said to al-Hakam,

***‘And most surely it is a reminder for you and your people.’ (Holy Qur’an: 43/44)***

Let al-Hakam go left and right! By Allah I swear that (true) knowledge cannot be obtained from anyone save us, the Ahl al-Bayt, to whom Archangel Gabriel used to ascend (from the Heavens).”[140](#)

It has been also narrated on the authority of Muhammad ibn Muslim that Imam Muhammad al-Baqir said,

“Verily, each and every item of truth and reality that is kept by any of the people must have been taken from us, the Ahl al-Bayt. Similarly, Amir al-Mu’minin `Ali ibn Abi-Talib is certainly the clue, source, basis, and spring of each and every decent and just issue that is decided by any of the people. However, when matters are confused for the people, it must be their own fault; and when they are right, the source of this right must be `Ali ibn Abi-Talib.”[141](#)

In addition, Imam Muhammad al-Baqir kept many other books that he had received from his forefathers as well as the choicest companions of the Holy Prophet. He also dictated very much of this knowledge to his students who wrote them down in books. In this respect, Muhammad `Ajjaj al-Khatib says,

“Muhammad al-Baqir, son of `Ali ibn al-Husayn, (AH 56–114) wrote down many books some of which were received and spread by his son, Ja`far al-Sadiq.”[142](#)

`Abdullah ibn Muhammad ibn `Aqil ibn Abi-Talib is reported to have said,

“Abu-Ja`far (Imam Muhammad al-Baqir) and I used to visit Jabir ibn `Abdullah carrying clays on which we would write down.”[143](#)

Obviously, the Holy Prophet must have ordered Jabir ibn `Abdullah to convey some of his instructions to Imam Muhammad al-Baqir.

It has been also narrated on the authority of Abu’l-Jarud al-`Abdiy that Imam Muhammad al-Baqir had a book on the exegesis (*Tafsir*) of the Holy Qur’an<sup>144</sup> as his disciples kept many other books that they had received from him.<sup>145</sup> Furthermore, the majority of his disciples wrote down his narrations and sayings.<sup>146</sup>

## **Imam Ja`far Ibn Muhammad Al-Sadiq**

As for Imam Ja`far al-Sadiq, he concentrated on the recordation of the religious knowledge as he, from time to time, used to show the Book of Imam `Ali to his companions and those who put religious questions before him as well as whenever a controversial question would be discussed.

In this regard, it has been narrated that Abu-Basir al-Muradiy, once, asked him about a question concerning the laws of inheritance. The Imam said, "Should I show you the question in the Book of `Ali?" "Has the Book of `Ali been still existent?" wondered Abu-Basir.

Imam Ja`far al-Sadiq answered, "The Book of `Ali shall never be obliterated."

The Imam then took out a handsome book in which the following statement was written: "When the heirs of a man are his paternal and maternal uncle, the paternal uncle's share is two thirds of the inheritance while the maternal uncle's is one third."[147](#)

Although he was one of the intimate friends and the devoted adherents of the Ahl al-Bayt, Abu-Basir believed that the Book of Imam `Ali had been obliterated due to Abu-Bakr's decision of the prohibition of the existence of the recordations, or the book would have been burnt with the other books of the Sahabah that had been set to fire at the hands of `Umar ibn al-Khattab, or Mu`awiyah would have wiped the book out after the martyrdom of Imam `Ali.

Nevertheless, Imam Ja`far al-Sadiq answered Abu-Basir unfalteringly, "The Book of `Ali shall never be obliterated." This statement demonstrates that the Book of `Ali has been the most precious thing for the Ahl al-Bayt; it is therefore impossible that it would be wiped out or lost; rather it is preserved with them as it is transmitted by inheritance from one to another.

Obviously, it was Imam Ja`far al-Sadiq who suggested to Abu-Basir that he would show him the Book of `Ali. This fact confirms that the Imam desired that the Book would occupy its proper place in the Muslim jurisprudence; he therefore very frequently showed and cared for it.

Owing to his very much interest in the recordations and books, Imam Ja`far al-Sadiq was called *Suhufiy*, which means bookish or one who is interested in books. This title was loved by the Imam who used to say, "Yes, it is true! I am bookish. I have read the books of my forefathers—Abraham and Moses."[148](#)

It has been also narrated on the authority of Abu-Basir that Imam Ja`far al-Sadiq said,

"One day, some people from al-Basrah visited and asked me about narrations that they had written down. What is the thing that prevents you from writing down? Verily, you shall not learn unless you write down."[149](#)

Supporting the aforesaid fact that the Holy Imams paid great attention to the questions of the laws of inheritance, judicature, and legal testimonies, it has been narrated that Muhammad ibn Muslim asked Imam Ja`far al-Sadiq about the amount of the knowledge that has been inherited whether it is general items of knowledge or the interpretation of all the matters about which people are talking, such as the laws of divorce and the shares of inheritance. The Imam answered,

"Verily, (Imam) `Ali had written down all the items of knowledge including the laws of divorce and the

shares of inheritance... etc.” [150](#)

As noticed in this narration, Imam Ja`far al-Sadiq, having referred to the entire knowledge, mentioned in particular the laws of divorce and the shares of inheritances. In other words, the Imam mentioned the particular cases after the general. This is an obvious indication to the fact that big distortion and deformation had occurred to these two sections of the Muslim jurisprudence.

As has been previously cited, `Umar ibn al-Khattab ignored the majority of the religious laws in general and the laws of the share of grandmothers and the *Kalalah* (those who leave no descendants or ascendants as heirs) in particular.

He also used to rest upon the judgments of the others, such as Imam `Ali ibn Abi-Talib. The Holy Imams thus cared for showing the Book of Imam `Ali especially in the field of the religious laws appertained to the shares of inheritance and divorce because distortion and confusion had occurred to these two fields.

Imam Ja`far al-Sadiq took pride in his having in possession the *Sahifah* of Imam `Ali and the *al-Jafr* that comprised the hidden knowledge of the Holy Prophet. It has been narrated on the authority of `Abdullah ibn Sinan that Imam Ja`far al-Sadiq said when we mentioned before him the activities of the descendants of Imam al-Hasan and also the *al-Jafr*:

“By Allah I swear; we keep two papers made of skins of goat and sheep. These two papers comprise the dictation of the Messenger of Allah with the handwriting of (Imam) `Ali. We also keep a paper that is seventy cubit length comprising the dictations of the Messenger of Allah with the handwriting of (Imam) `Ali. It includes all that which may be needed even matters that are as minute as the retaliation of scratching.” [151](#)

By virtue of the abovementioned, Imam Ja`far al-Sadiq was the pyramid head in the recordational construction of the Holy Imams of the Ahl al-Bayt. Likewise, he mainly depended upon the Book of Imam `Ali and the books of his forefathers that they had received from the Holy Prophet as well as the books of the Prophets and Messengers that they had obtained in inheritance.

Surprisingly, the followers of the other school of the prohibition of recording the Hadith criticized the school of the Ahl al-Bayt until recent ages regarding the dependence upon the previous generations as the true knowledge while the dependence upon the sacred texts as dishonor. In this regard, Abu-Hanifah used to criticize Imam Ja`far al-Sadiq for his having rested upon the recorded knowledge, while the latter used to say,

“What do they want from you and what for are they criticizing you? By Allah I swear; we have in possession the thing that makes us dispense with all the people while they are in need for us. Verily, we have the book that comprises the dictations of the Messenger of Allah written with the handwriting of (Imam) `Ali; a paper that is seventy cubit length in which all the lawful and the unlawful are written.” [152](#)

Both the Sunnite and Shi`ite Muslims knew about the books that Imam Ja`far al-Sadiq had had in inheritance from his father and forefathers and then dictated to his disciples. Ibn `Adiy says,

“Ja`far kept many Hadiths and copies of books. He is one of the trustworthy people in the words of Yahya ibn Mu`in.”

`Amr ibn Abi'l-Miqdam also says,

“If you look at him, you will realize that Ja`far ibn Muhammad belongs to the lineage of the Prophets.” [153](#)

Quoting the words of Ibn Hajar in *Tahdhib al-Tahdhib*, Muhammad `Ajjaj al-Khatib says,

“Ja`far al-Sadiq, the son of Muhammad al-Baqir, (AH 80–148) kept many epistles, Hadiths, and copies of books. He was one of the most trustworthy reporters of Hadith.” [154](#)

As a matter of fact, Imam Ja`far al-Sadiq represents the most excellent mentality among the Muslims during that time. Out of his unparalleled dexterity, he realized the menacing danger that threatened the Muslims as regards the significance of the recordation of the religious knowledge. In this respect, he said to al-Mufaddal ibn `Umar al-Ju`afiy,

“Write down and spread your knowledge among your brethren-in-faith. Before you die, give your books in inheritance to your sons, for I see coming that an age will come upon people during which nothing will entertain them save their books.” [155](#)

This is the very interconnection and continuity that are found with the Holy Imams of the Ahl al-Bayt; in the same way as Imam al-Hasan al-Mujtaba ordered his followers to write down the religious knowledge when they would be prevented from reporting the Hadith as a result of the Umayyad intellectual terrorism, Imam Ja`far al-Sadiq carried the same idea urging on paying very much attention to the recordations since he lived in an age that was similar to that of the Umayyad dynasty and the same tragedy would be about to take place again though in another form.

The prohibition of the Hadith was about to reach its climax during the reigns of the `Abbasid rulers, but those rulers had to build good relations with the neighboring nations, such as the Persians, the Turks, and others, and they lived in noticeable opulence, especially during the reigns of al-Mansur and al-Rashid.

These reasons diverted the people from paying considerable attention to the religious knowledge; rather they devoted themselves to the fields of amusement and impudence as well as other secondary items of knowledge. Moreover, the psychological and doctrinal connections became difficult and the attainment of the genuine knowledge with the existence of such choppy waves was hardly possible.

In view of that, Imam Ja`far al-Sadiq gave attention to the necessity of keeping the recordations of the religious knowledge so that people would seek the light of these books during the murks of policy and

controversies.

Moreover, Imam Ja`far al-Sadiq and his disciples are reported to have never wasted any moment that would be used for recording the religious knowledge. It has been narrated that he once asked one of his disciples, "I know that you cannot memorize; where is your friend who writes down for you?" The man answered that his friend might have been engaged in a matter that prevented him from presence there. The Imam thus asked another man to write down for him. [156](#)

All the words of Imam Ja`far al-Sadiq were written down by his disciples who kept them in books. He also wrote down many epistles refuting the false claims of the atheists, [157](#) and answering the questions of `Abdullah al-Najashiy (the governor of al-Ahwaz, southern Iran). [158](#) He also wrote down an elucidation of the religious laws entitled *al-Ja`fariyyat* or *al-Ash`athiyyat* because the reporter was ibn al-Ash`ath. It has been also narrated that Yahya ibn Sa`id said that Imam Ja`far al-Sadiq dictated to him a lengthy Hadith concerning the rulings of the ritual Hajj. [159](#)

## Imam Musa Al-Kadhim

Following the course of his forefathers, Imam Musa al-Kadhim paid great attention to the question of recording the religious knowledge and safeguarding such recordations in general and the Book of Imam `Ali in particular. However, the recording of the Hadith during the age of the Imam took another form. The Imam, from behind the bars of al-Rashid's jail, had to use the form of the secret correspondence that he sent to his disciples answering their questions concerning religious affairs.

According to narrations, Imam Musa al-Kadhim, remained in prison for seven years on the order of `Abbasid ruler, Harun al-Rashid. Other narrations defined fifteen years as the period spent by Imam Musa al-Kadhim in the prison.

At any rate, such a long period of imprisonment naturally necessitated the style of correspondence; therefore, the Imam used to exchange letters with his disciples some of whom used to visit him secretly and ask him about religious affairs although the style of correspondence was dangerous because the ruling authorities could have found such letters and investigated about the matter.

On the other hand, the intellectual and material luxury during the reign of al-Rashid caused the majority of the righteous and pious people to confine themselves to their houses and betake the methods of Sufism and seclusion. In no time did these practical methods change into intellectual aspects producing dangerous notions in Islam.

Consequently, Imam Musa al-Kadhim had to concentrate on this field and show the actual meaning of asceticism as well as the genuine trend of Islam. One of the Imam's efforts caused Bishr al-Hafi (the barefooted) to convert from the state of ultimate luxury and corruption into a superior state of asceticism and piety by virtue of the Imam's sound presentation.

The prison, the attempts of amending the deviations, and the sound treatments of the innovative schools—all these matters caused the religious course of Imam Musa al-Kadhim to slightly stand behind the lights that concentrated on the abovementioned aspects.

In spite of the presence of all these trends, the features of the recordation of the religious knowledge can be obviously seen in the conduct of Imam Musa al-Kadhim. Nevertheless, these features are less than they are with Imam Muhammad al-Baqir and Imam Ja`far al-Sadiq.

In this respect, Musa ibn Ibrahim Abu-`Imran al-Maruziy al-Baghdadiy narrated that he heard from Imam Musa al-Kadhim, during his having been in the prison of the `Abbasid ruler, some questions that the Imam narrated on the authority of his father on the authority of his forefathers on the authority of the Holy Prophet. These questions have been recorded by Shaykh al-Tusiy [160](#) and al-Najashiy. [161](#)

It has been also recorded by al-Halabiy, in his book of *Kashf al-Dhunun*, who says, “It has been also narrated by Abu-Na`im al-Isfahaniy.” Depending upon al-Halabiy, Musa ibn Ibrahim also narrated these questions. [162](#) This book has been reprinted many times.

Imam Musa al-Kadhim had the Book of Imam `Ali with him. Imam Ja`far al-Sadiq introduced him to al-Mufaddal ibn `Umar as “the holder of the Book of `Ali.” Al-Nu`maniy, in his book of *Kitab al-Ghaybah*, has narrated on the authority of `Abd al-Wahid, on the authority of Ahmad ibn Muhammad ibn Rabah, on the authority of Ahmad ibn `Ali al-Himyariy, on the authority of al-Hasan ibn Ayyub, on the authority of `Abd al-Karim ibn `Amr al-Khath`amiy that al-Sa`igh said that he heard al-Mufaddal ibn `Umar asking Imam Ja`far al-Sadiq, “Is it possible that Almighty Allah imposes upon us to obey one of His servants but He does not acquaint him with the news of the Heavens (i.e. the hidden knowledge)?”

The Imam answered, “Be it known to you that Almighty Allah is too elevated, too generous, too merciful to his servants, and too compassionate to order of obeying a servant but He then conceals the hidden knowledge from that servant; rather Almighty Allah acquaints him with the hidden every day and night.”

Meanwhile, Abu`l-Hasan (Imam Musa al-Kadhim) attended that conversation. Imam Ja`far al-Sadiq, hence, asked al-Mufaddal, “Would like to see the holder of the Book of `Ali?”

Al-Mufaddal said, “Nothing will ever delight me more than seeing that one.”

Imam al-Sadiq, pointing to Imam al-Kadhim, said, “This is the holder of the Book of `Ali.” [163](#)

Ahmad ibn `Isa al-Ash`ariy, in his book of *al-Nawadir*, has narrated that he heard Ibn Abi-`Umayr saying that `Ali ibn Yaqtin asked Imam Musa al-Kadhim about the temporary marriage.

The Imam answered, “Why do you ask about such a matter while Almighty Allah has saved you from it?”

`Ali ibn Yaqtin answered, “I just want to learn its ruling.”

The Imam answered that in the Book of Imam `Ali, it is written... etc. [164](#)

It is worth mentioning that `Ali ibn Ja`far learned at the hands of his brother Imam Musa al-Kadhim and then recorded that knowledge in a book entitled *Masa'il `Ali ibn Ja`far*. This book was reprinted several times and finally it has been published by The *Mu'assasat al-Bayt li-Ihya' al-Turath* (The al-Bayt Foundation for Heritage Revivification) in Qumm – Iran.

In addition, his disciples have narrated many other books and epistles from Imam Musa al-Kadhim who, also, objected to the innovative principles (*Usul*), such as analogy and Opinionism. These objections can be clearly found in his addresses to Suma`ah ibn Mahran [165](#) and Muhammad ibn Hakim.

It has been narrated that Muhammad ibn Hakim said to Imam Musa al-Kadhim, “May Allah accept me as ransom for you! We have learned the questions of our religion and by means of you, Almighty Allah has made us in no need for the people to the degree that we know the answer of each question that is ever put in any session that we attend.

This is of course out Almighty Allah’s grace to us as a result of your presence among us. However, it happens that we face some questions the answers of which have not been known by us because we have not received anything from you or your forefathers in this respect. We therefore have to choose the best answer that jumps to our minds and select the answer that best suited the narrations that we have received from you.”

Answering him, Imam Musa al-Kadhim said, “Far away is this! Son of Hakim! Because of such (baseless verdicts), perdition has afflicted people.” [166](#)

It has been reported that Abu-Yusuf, once, asked Imam Musa al-Kadhim whether it is legal for a *Muhrim* to shade himself (or herself) under matters that should be avoided by the *Muhrims*.

The Imam answered no.

Abu-Yusuf then asked whether it is lawful for a *Muhrim* to sit under the shade of a wall, a howdah, or enter a house or a tent.

The Imam answered yes.

Abu-Yusuf thus laughed mockingly, but the Imam said to him,

“Abu-Yusuf! The religion cannot be exposed to analogy like yours and your teachers! Certainly, Almighty Allah, as is in His Holy Book, has enacted the law of divorcement and confirmed such with two witnesses stipulating that these two being decent. As is in His Book too, He has enacted the marriage but without witnesses.

Nevertheless, you have stipulated the existence of two witnesses in the matter about which Almighty

Allah has not stipulated witnesses and canceled the stipulation of two witnesses in matters about which Almighty Allah has stipulated the existence of witnesses.

Moreover, you have made lawful for the insane and the drunk to divorce. Similarly, when the Messenger of Allah went on the Hajj, he did not use the shade of anything nor did he enter a house or a tent; rather he shaded himself with a howdah and a wall. We are thus doing the same as the Messenger of Allah did.”

This answer muted Abu-Yusuf. [167](#)

It is now obvious that the Book of Imam `Ali was kept by Imam Musa al-Kadhim who acted upon it and showed before his disciples and others, especially in the controversial questions. In this respect, it has been narrated that Hammad ibn `Uthman asked Imam Musa al-Kadhim about the ruling appertained to the shares of inheritance of a man whose heirs are only his mother and brother.

The Imam asked, “Do you want me to judge according to the Book of `Ali?”

“Yes,” answered the man.

The Imam then said, “(Imam) `Ali used to give the inheritance according to the degrees of kinship.”

The man said, “This means that the brother’s share is nothing.”

The Imam commented, “I have told you that `Ali used to give the inheritance according to the degrees of kinship.” [168](#)

The Imam’s answer in the abovementioned narration was the elucidation of the general rule without plunging into the details. The addressee understood the Imam’s intention although the latter could not state the ruling openly for fear of the leverage of the ruling authorities and their fans who used to lurk each and every word that would be said by the Imam as reported from his forefathers and the Holy Prophet.

It is also noticeable that Imam al-Kadhim, in the previous narration, documented his answer by showing that it would be quoted from the Book of Imam `Ali so that the asker would be certain of the accuracy of the answer and that the Imam would never answer out of his own conjecture as the others used to do.

A deep look into the presence of the Book of `Ali with the Holy Imams demonstrates that the book slowly graduated until it manifested itself clearly during the ages of Imam Muhammad al-Baqir and Imam Ja`far al-Sadiq. But it then began to abate during the age of Imam Musa al-Kadhim then began to graduate again, yet slowly, after the age of him.

This is because the genuine Muslim jurisprudence and the narrations from the Holy Prophet that were conveyed by his Household (i.e. the Ahl al-Bayt) who informed all the Muslims of the existence of the

Book of `Ali with them and that all their reports are from this book as well as other not less important books—all these matters were perfected to form an independent school of clear features during the ages of these three holy Imams.

Accordingly, the intensive manifestation of the Book of `Ali was purposed for consolidating and spreading the true knowledge of Islam. As a result, the majority of such intensive manifestation of the genuine Muslim jurisprudence happened during the ages of these three Imams.

## Remark

It is evidently noticeable that the holy Imams used to refer to the Book of `Ali particularly in matters appertained to the religious laws of inheritance, judicature, and testimonies; what is the secret beyond such particularization?

To trace the march of the history of the Muslim jurisprudence leads us to a serious reality that confirms the fact that has been documentatorily demonstrated in this book. This reality is that because the caliphs were in need for the religious authority while they failed to accomplish it, they had to prohibit the reporting and recordation of the Hadith.

What is more is that because the elasticity in Opinionism and Ijtihad would greatly contribute in achieving their aims especially in hard times, they adopted and enacted it. To prove this fact, it is easily noticeable that the majority of the reports from the Book of Imam `Ali were in the fields of the laws of inheritance, judicature, and testimonies.

As a matter of fact, the first jurisprudential controversy that occurred after the demise of the Holy Prophet was that which occurred between Lady Fatimah al-Zahra<sup>1</sup>, the Holy Prophet's daughter, and Abu-Bakr, the caliph. This controversy aroused an enormous noise the sound of which has been heard all over ages up to the current day.

The issue in brief is that when Abu-Bakr, having become the ruler of the Muslim community, confiscated the garden of Fadak from the attorney of Lady Fatimah al-Zahra<sup>1</sup>, she came to him demanding with her property. In the presence of the Muslims, she asserted that her father, the Holy Prophet, had donated that area to her exclusively.

Yet, Abu-Bakr asked her to present witnesses supporting her claim. She therefore presented Imam `Ali, al-Hasan, al-Husayn, Ummu-Ayman, and Ummu-Salamah.

In that session, Abu-Bakr had to reject the testimonies of these people presenting excuses that were unacceptable for Lady Fatimah al-Zahra<sup>1</sup> for they were contradictory to the texts of the Holy Qur'an and Sunnah. Correspondingly, this was the first controversial issue in the Muslim history.

When Abu-Bakr rejected these testimonies, Lady Fatimah al-Zahra<sup>1</sup>, condescendingly, argued with him

that if Fadak was not her father's gift to her, it should be within her inheritance from him. She then provided a number of verses from the Holy Qur'an as her evidence. In her fabulous, excellent address, she said,

"You are now claiming that I should not have any of my father's inheritance;

***'Is it then the judgment of the times of ignorance that they desire? And who is better than Allah to judge for a people who are sure?' (Holy Qur'an: 5/50)***

Son of Abu-Quhafah; is it mentioned in the Book of Allah that you inherit your father while I am prevented from inheriting my father?

***'Surely you have done a strange thing!' (Holy Qur'an: 19/27)***

Has it been deliberately that you have neglected the Book of Allah and thrown it away behind you back, while it reads,

***'And Solomon was David's heir,' (Holy Qur'an: 27/16)***

and also reads, within the story of Prophet Jonah son of Prophet Zachariah,

***'Therefore, grant me from Thyself an heir who should inherit me and inherit from the children of Jacob,' (Holy Qur'an: 19/5-6),***

and also reads,

***'And the possessors of relationships are nearer to each other in the ordinance of Allah,' (Holy Qur'an: 8/75)*** and also reads, ***'Allah enjoins you concerning your children: The male shall have the equal of the portion of two females,' (Holy Qur'an: 4/11)***

and also reads,

***'If he leaves behind wealth for parents and near relatives, according to usage, a duty incumbent upon those who guard against evil.' (Holy Qur'an: 2/180)***

As you have neglected all these and claimed that I should not have of my father's inheritance?" [169](#)

Abu-Bakr thus had to claim, alone, that he had heard the Holy Prophet saying, 'We, the Prophets, do not leave as inheritance a single dirham or dinar.' This in fact was the second controversial issue, because Lady Fatimah al-Zahra<sup>1</sup> refuted this claim using the general Qur'anic texts concerning the question of inheritance and that Prophet Solomon did inherit his father, Prophet David.

However, the best evidence on the falsehood of Abu-Bakr's claim is that he himself gave al-Zubayr ibn al-`Awwam, the husband of his daughter Asma', and Muhammad ibn Muslimah and others their shares

from the inheritance of the Holy Prophet! [170](#)

In view of that, it is easy to conclude that these two fields of the Muslim jurisprudence experienced distortion and ignorance more than the other fields did.

The extension of changes in these two fields is another proof on this fact; the issue of Khalid ibn al-Walid's having murdered Malik ibn Nuwayrah and committed fornication with his fresh widow was an extension of the policy of ignorance and opening wide the door of Opinionism in the field of Muslim judicature.

In order to find himself an exit from this judicial confusing issue, Abu-Bakr had to invent the question of "As Khalid tried to infer the ruling (i.e. practice *Ta'wil*: interpretation), he missed the right," [171](#) although Khalid himself could not deny the perpetration of fornication because all the army had been the witnesses. Naturally, decent, trusty people must have existed among the individuals of that army.

A similar issue took place during the reign of `Umar ibn al-Khattab; Imam `Ali ibn Abi-Talib and al-`Abbas ibn `Abd al-Muttalib litigated before `Umar, although some narrations confirm that this issue was filed before Abu-Bakr, as regards the issue of the inheritance of the Holy Prophet.

As `Umar ibn al-Khattab judged that the riding animal, the weapon, and the ring of the Holy Prophet should be kept by `Ali, objections were aroused against him before he had previously supported the claim of Abu-Bakr that the Prophets do not leave inheritances; therefore, it was improper for him to judge that `Ali and al-`Abbas would inherit the Holy Prophet!

As a result, `Umar had to chide them and declared nonintervention in the solving of that issue. This was of course an escape from plunging in the fields of the shares of inheritance, judicature, and testimonies that caused the doctrinal provisions to be violated.

During that period too, another similar issue took place. Al-Mughirah ibn Shu`bah committed fornication, and three witnesses testified so; rather the ruling authority colluded with the last witness in order to save al-Mughirah from the doctrinal punishment of committing such a crime.

Yet, according to the Muslim jurisprudence the testimonies of three witnesses, although they are not sufficient to materialize the crime of fornication, achieve the provision that the committer should be sentenced to the censure punishment for his having secluded himself with a married lady. Nevertheless, none of these punishments or procedures was carried out by the caliph. On the contrary, `Umar ibn al-Khattab threw aside all the religious laws appertained to this issue justifying that he had practiced Ijtihad in the fields of judicature, testimonies, and the violation of the doctrinal provisions.

During the reign of `Uthman ibn `Affan, a similar issue took place. Al-Walid led a congregational prayer while he was drunk, and a complete number of witnesses testified such. Rather, `Uthman desired to save al-Walid from the punishment of that act but Imam `Ali, as well as the other Muslims, insisted on

implementing that religious provision.

A look at the proofs of `Uthman ibn `Affan that he presented for justifying the act of the accused as well as his efforts of threatening the witnesses confirms the topic of this discussion. In fact, `Uthman exceeded all limits in this respect until `U'ishah declared that he had violated the doctrinal provisions and threatened the witnesses. [172](#)

Distortion in the issues of the laws of inheritance continued and attained its climax when `Uthman ibn `Affan gave Fadak and al-`Awaliy in possession to Marwan ibn al-Hakam violating the allegation of Lady Fatimah al-Zahra' that these areas had been donated to her by her father or that they had been within her share of her father's inheritance. `Uthman's deed is also a violation to the claims of Abu-Bakr that these areas were for all the Muslims.

Having not stopped at this edge, this state reached a crisis when Yazid violated all the religious laws, committed all forbidden crimes, and drank intoxicants publicly while his father, Mu`awiyah, neither sentenced him to the doctrinal punishments of committing such crimes nor warned him against corruption and libertinism, publicly at least, although the Umayyads in general and Mu`awiyah in particular fought against Imam `Ali under the pretense of inheritance and that his having been the heir of `Uthman ibn `Affan for nothing more than that both of them meet in the upper lineage while `Uthman's son was alive and he, not Mu`awiyah, was legally authorized in judging about the issue of his killed father.

Nevertheless, Mu`awiyah distorted the facts appertained to the laws of inheritance and could deceive the Muslims of Syria convincing them to fight and be killed depending upon this distorted presentation of the inheritance.

However, this distortion was preceded by a similar one, which was declared on that day during the meeting of the *Saqifah* when the people of Quraysh took the leadership (caliphate) from the Ansar under the pretense of kinship to the Holy Prophet, while they neglected Imam `Ali on the pretext that they were the clan of the Holy Prophet and were more powerful than Imam `Ali in the administration of the new state since they were old men while `Ali was still young!

The greatest calamity accompanied the coming of the `Abbasid rulers to power; because the rivals of the `Abbasid rulers, namely the descendants of Imam `Ali ibn Abi-Talib, were closer to the Holy Prophet than the `Abbasids and they are thus worthier of holding the position of the leadership of the Islamic state, the `Abbasids distorted and misused the religious laws of inheritance, judicature, and testimonies.

As they realized that this fact would invalidate all their claims, the `Abbasids spared no single effort in distorting the religious laws of inheritance, misrepresenting all the concepts and texts of the Holy Qur'an and Sunnah. In this respect, they urged a poet, named Marwan ibn Abi-Hafsah, to poetize the following:

How can it be? And it can never be

Descendants of daughters inherit instead of uncles!

Though some reference books confirm that it was Imam `Ali ibn Musa al-Rida who refuted such distortion, a Shi`ite poet replied,

Why can it not be? Verily, it can be

Descendants of daughters inherit instead of uncles

A daughter has a whole half of the heritage

And the uncle's share is nothing

What the Released one's relationship with the heritage [173](#)

While he only prostrated for fear of sword! [174](#)

It has been also narrated that Harun al-Rashid, the `Abbasid ruler, once visited the holy city of al-Madinah. When he passed by the tomb of the Holy Prophet, he greeted him saying, "Peace be upon you, cousin!" Imam Musa al-Kadhim who also attended that situation greeted the Holy Prophet saying, "Peace be upon you, father!" This answer enraged the `Abbasid ruler very much.

According to another narration, it has been narrated that Harun al-Rashid, once, asked Imam Musa al-Kadhim, "How do you claim that you, rather than us, are the sons and heirs of the Messenger of Allah while we are all cousins?"

Answering the ruler, Imam Musa al-Kadhim asked, "Let us suppose that the Holy Prophet will ask for your daughter's hand, will you agree?"

Harun al-Rashid answered, "Definitely I will; and I will certainly take pride in this over all the Arabs and non-Arabs."

Imam Musa al-Kadhim commented, "But if the Holy Prophet asks for my daughter's hand, it will be unlawful for me to agree, because he is my father."

This answer confuted the `Abbasid ruler who could not find any answer. [175](#)

A similar situation occurred between the same `Abbasid ruler and Yahya ibn `Abdullah ibn al-Hasan. [176](#) These situations and their likes were among the reasons that made the `Abbasid ruler persecute Imam Musa al-Kadhim, Yahya, and many other members from the Holy Prophet's offspring.

On the other hand, the `Abbasid rulers' attempts to distort the religious laws of inheritance, judicature, and testimonies continued ceaselessly. The best example on this fact is the following incident:

One day, Harun, the `Abbasid ruler, summoned Abu-Yusuf, the famous judge, to find a solution for the

issue that Harun was entrapped in an ethical trouble when the Muslims as well as Harun himself saw his son, al-Amin, drinking wine in the royal palace.

Harun did not know what to do; if he neglected the matter, it would be circulated among the Muslims who would no longer believe him as the commander of the believers, and on the other hand he did not want his crown prince and son to be sentenced to the legal punishment of consuming intoxicants.

He therefore sought the help of Abu-Yusuf, the judge, who did not disappoint the ruler when he presented so ridiculous pretexts in order to save the ruler's son. Thus, Harun prostrated himself as an expression of gratitude to Almighty Allah for such (baseless) solution and conferred upon the judge a good wealth. [177](#)

From the abovementioned presentation we can realize why the Holy Imams focused exclusively on the religious laws of inheritance, judicature, and testimonies among the other sections of the Muslim jurisprudence.

Besides, the most common acts of the rulers obliged them to distort and misrepresent the laws of inheritance as well as the financial laws since such laws, if preserved as exactly as they are, would prevent them from usurping the public funds and misusing the fortunes of the Muslim community.

Similarly, in order that the rulers' parties of entertainment, singing, and impudence would continue, there should be found excuses for saving them from the doctrinal provisions of committing such acts. They therefore distorted the laws of testimonies and judicature.

In the same way as the true divine law of Islam refutes the false claim that the ruler of the Muslim community is above the law and that all of his crimes and misdeeds are forgiven, it refutes all the distortions of these rulers.

## Imam `Ali Ibn Musa Al-Rida

As has been previously cited, reference books of the Ahl al-Bayt—the most important of which was the Book of Imam `Ali, *al-Jafr*, and *al-Jami`ah*—was transferred from one Imam to another. It thus reached Imam `Ali ibn Musa al-Rida from his father.

As regards, the *al-Jafr*, al-Kishiy in his famous book of biography (i.e. *al-Rijal*) has recorded that Nasr ibn Qabus was in the house of Imam Musa al-Kadhim when he saw his son `Ali (i.e. Imam al-Rida) reading in a book. Imam al-Kadhim commented, "This is my son `Ali, and the book he is reading is *al-Jafr*." [178](#)

It has been also narrated on the authority of `Ali ibn Ibrahim, on the authority of Muhammad ibn `Isa, on the authority of Yunus, on the authority of Abu'l-Hasan (i.e. Imam `Ali ibn Musa al-Rida), and on the authority of his father that Ibn Faddal said, "As I showed him the Book of `Ali, Imam `Ali ibn Musa al-

Rida confirmed it, saying: Amir al-Mu'minin issued a verdict about the blood money for the wounds of the organs.” [179](#)

It has been also narrated on the authority of `Ali ibn Ibrahim on the authority of Muhammad ibn `Uṣa on the authority of Yunus on the authority of Imam `Ali ibn Musa al-Rida, and on the authority of his father on the authority of Ibn Faddal that he said, “I showed the Book (i.e. *Kitab al-Fara'id*) before Abu'l-Hasan (Imam al-Rida) as investigation of its authenticity.” [180](#)

It has been also narrated on the authority of `Ali ibn Ibrahim on the authority of his father that Ibn Faddal, Muhammad ibn `Uṣa both narrated that Yunus said, “As we presented before him the *Kitab al-Fara'id* that is reported from Amir al-Mu'minin, Imam al-Rida confirmed its authenticity.” [181](#)

It is true that in the age of Imam al-Rida, a new era commenced. It was the era of compilation, foundation, and documentation of the records that are claimed or supposed to have quoted the materials of the Book of Imam `Ali as well as the religious laws reported by the Ahl al-Bayt. During this era, their disciples used to compile and present these books before the holy Imams in order to document them.

This course began noticeably during the age of Imam `Ali ibn Musa al-Rida. In this respect, it has been narrated that Ibn Faddal and Yunus ibn `Abd al-Rahman said, “As we showed him *Kitab al-Fara'id* (The Book of Laws of Inheritance) that is reported from Amir al-Mu'minin, Imam al-Rida confirmed it.” [182](#)

It has been also narrated that `Abdullah al-Ju`afiy said: I, once, visited Imam `Ali ibn Musa al-Rida carrying with me a sheet of paper on which it was written, “It is reported that (Imam) Ja`far (al-Sadiq) said that this world has been represented for the Owner of this Matter (i.e. Imam al-Mahdi) like a half of a walnut that is split.” Imam al-Rida commented, “This is unquestionably true. Copy it to a sheet made of leather.” [183](#)

In this narration, a Hadith that was reported from Imam Ja`far al-Sadiq is presented before Imam `Ali ibn Musa al-Rida in order to investigate whether it is authentic or not. Imam al-Rida, of course, would either check for the Hadith from the Book of Imam `Ali or, more generally, from the Hadiths that he had received from his father and forefathers.

At any rate, the aim of presenting the Hadiths before Imam al-Rida was to document these narrations that were reported from the three holy Imams—Muhammad al-Baqir, Ja`far al-Sadiq, and Musa al-Kadhim. Naturally, these narrations were mainly reported from Imam `Ali who had reported from the Holy Prophet.

It has been also narrated on the authority of Hamzah ibn `Abdullah al-Ja`fairy that Abu'l-Hasan said, “I, once, wrote down on a sheet of paper (the Hadith) that this world has been represented for the Imam (i.e. al-Mahdi) like a half of a walnut that is split, and I presented it before Imam al-Rida saying, ‘May Allah accept me as ransom for you!’

Our companions have reported a Hadith that I could not deny; rather I would like to hear it from you.’ As the Imam looked in the paper, he folded it until I thought that he could not stand the matter. He then said, ‘This is true. Write it down on a sheet of leather.’” [184](#)

Out of his extensive interest in the recordation of the religious heritage, Imam al-Rida used to offer an inkpot to everyone who would write down for the sake of knowledge and the religion. In this respect, it has been narrated that `Ali ibn Asbat said that Imam al-Rida, once, said, “The treasure about which Almighty Allah, in the Holy Qur’an, says,

***‘And there was beneath it a treasure belonging to them...’ (Holy Qur’an: 18/82)...***”

On hearing this, I said to the Imam that I would like to write down his saying. He immediately extended his hand to take the inkpot and put before me. But I hurried to his hand, kissed it, took the inkpot, and wrote down the saying. [185](#)

In addition, Imam al-Rida used to confirm that all that which he would say was the pure truth that was inherited from the Holy Prophet and that the genuine heritage of Prophethood was held by none except him.

In this respect, it has been narrated that Ya`qub ibn Ja`far said that he was accompanying Imam `Ali ibn Musa al-Rida in Makkah when a man said to him, “You are interpreting the texts of Allah’s Book (i.e. the Holy Qur’an) in an unprecedented way.” Answering the man, Imam al-Rida said,

“Before it was revealed to the people, the Qur’an had been revealed to us; and before it was explained to the people, it had been explained to us. We thus know best what is lawful and what is unlawful therein... This is the knowledge of what I have conveyed to you so long as I am bound by this duty. If you accept from me, you should then thank; and if you neglect, then it is Almighty Allah Who witnesses all things.” [186](#)

It has been also narrated that `Abd al-Salam ibn Salih al-Harawiy said that on hearing Imam al-Rida saying, “May Allah have mercy upon him who enlivens our Matter,” I asked, “How is your Matter enlivened?” The Imam answered,

“It is enlivened by learning our knowledge and conveying it to the people. Had the people been acquainted with our excellent wording, they would certainly have followed us.” [187](#)

It has been also narrated that Abu-Nasr said to Imam al-Rida, “May Allah accept me as ransom for you! Some of our companions claim that they hear the traditions that are reported from your fathers and you and then analogize and act upon them!” The Imam answered,

“How strange this is! Nay, by Allah! This does not belong to the religion of Ja`far (al-Sadiq)! These people have nothing to do with us. They have neglected the obedience to us and occupied our positions. Where is the submission that they have shown to Ja`far and the father of Ja`far? Ja`far has said: Act not

upon analogy. Nothing matches analogy except analogy that breaks it.”[188](#)

About those who were entrapped by spurious arguments and were confused as regards the religious affairs, Imam al-Rida says,

“They have been deceived by spurious matters; therefore, the fact of their religion was confused for them. As they wanted to be guided to the right path of their own accord, they asked why, when, and how. As a result, perdition came upon them from the very place of their expectation. That was because of what their own hands have committed; verily, ‘*And thy Lord is not at all a tyrant to His slaves.*’

They have not been ordered to do such; rather in such situations what is obligatory upon them is only to stop at situations of perplexity and refer what they have ignored to the learned ones who can infer it (from the Holy Qur'an), for Almighty Allah says in His Book,

***‘Whereas if they had referred it to the messenger and to such of them as are in authority, those among them who are able to infer the matter would have known it’ (Holy Qur’an: 4/83)***

These are certainly the Family of Muhammad. It is they who can infer it from the Qur'an, and it is they who know best what is lawful and what is unlawful, and it is they who are Almighty Allah's arguments against His creatures.”[189](#)

Imam al-Rida is also reported to have written a book entitled *Sahifat al-Rida* that he reported from his forefather. This *Sahifah* has been frequently published.

He also wrote down the *al-Risalah al-Dhahabiyyah* (the Golden Epistle) for al-Ma'mun, the `Abbasid ruler, who ordered this epistle to be written with liquid gold and thus it took the title of the Golden Epistle. Yet, other historians have mentioned other reasons for this title. This epistle has been published many times.

It is also narrated that the book of *al-Ahlilijiyah* (The Ellipse) was written by Imam al-Rida. About this book, Sayyid al-Amin says, “It comprises effective arguments and excellent topics concerning theology.”

Furthermore, Imam al-Rida dictated to his disciples as well as the Muslim jurists and students of jurisprudence numerous items of knowledge, since his sessions were dedicated to teaching and dictations of knowledge.

It has been narrated on the authority of `Ali ibn `Ali al-Khuza`iy (brother of Di`bil, the famous poet) that Imam `Ali ibn Musa al-Rida, in the city of Tus in the year AH 198, dictated to us a narration that he reported from his father, Musa ibn Ja`far.[190](#)

This narration clearly demonstrates that Imam al-Rida, having been interested in the recordation and the records of the religious knowledge, used to dictate Islamic knowledge to the scholars and students of religious knowledge who used to attend his sessions.

## Imam Muhammad Ibn `Ali Al-Jawad

Imam Muhammad al-Jawad continued to take an interest in the recordation of the religious knowledge and to preserve the books and records in this field through exerting all possible efforts in amending and keeping them in safety.

For his having been too young, the rulers held many sessions of debate in order to confute or belittle Imam al-Jawad, but all their attempts failed. Moreover, the scholars and jurists, as well as the public, who attended these sessions were astonished by the unmatched scientific capacities of him.

In addition to his interest in the Muslim jurisprudence and the recordation of the religious knowledge, Imam al-Jawad was known for his having paid much attention to the doctrinal questions owing to the circumstances by which he passed.

Not only were the Imam's efforts dedicated to the sessions of debate and arguments but also he continued the march of recordation and documentation of the Islamic heritage. He therefore had full acquaintance with the Book of Imam `Ali and the reports from Imam Muhammad al-Baqir and Imam Ja`far al-Sadiq.

In this respect, it has been narrated that Muhammad ibn al-Hasan ibn Abi-Khalid asked Imam al-Jawad, "May Allah accept me as ransom for you! Our master scholars have reported from Abu-Ja`far (Imam al-Baqir) and Abu-`Abdullah (Imam al-Sadiq) when it was very recommended to practice *Taqiyyah*; therefore, they concealed their books and no longer were they narrated. When these scholars passed away, their books have become in our hands. Are the contents of these books authentic that we permitted to spread them?"

The Imam answered, "You all should spread the knowledge of these books, for they are the truth."<sup>191</sup>

This narration demonstrates the intellectual persecution, especially in the field of the recordation of the religious knowledge, that was practiced by the Umayyad and `Abbasid rulers to the degree that one of the intimate disciples of Imam al-Jawad doubted, or wanted to be sure, whether the contents of these narrations had been authentic or not.

Of course, such doubt was the natural result of the intellectual and doctrinal persecution that were practiced against the Muslims. In such situations did the actual role of the Imam manifest itself. The Imam is in fact the most accurate criterion of discriminating the authentic from the dubious as regards the recorded and reported heritage of Islam.

Most probably, the Imam had already seen such narrations in the Book of `Ali as well as the books of his forefathers; he therefore said to the asker, "You all should spread the knowledge of these books, for they are the truth."

Although the asker was single, the Imam answered using the form of plural. This indicates that this misfortune was encountered by all the disciples of the Imam and that the majority of the recorded and reported narrations were not yet documented as a result of political suppression, persecution, and terrorism.

As he had known for sure the recordations of his father in form and content, the Imam wept when he put the handwriting on his eyes and swore its having been his father's in order to refute any probability that the book might have been distorted or falsely ascribed to Imam al-Rida.

It has been narrated that Ibrahim ibn Abu-Mahmud said that he once visited Abu-Ja`far (Imam al-Jawad) carrying some of his father's books. The Imam took them, read them, and then moved the book closer to his eyes, saying, "This is my father's handwriting. I swear it by Allah." He then wept heavily that his tears flew on his cheeks. [192](#)

Al-Arbaliy, in *Kashf al-Ghummah*, has also narrated on the authority of Imam Muhammad al-Jawad that it is written in the Book of `Ali that son of Adam is similar to a scales; he is either preponderant due to knowledge (or reason) or low-grade due to ignorance. [193](#)

The Imam also confirmed the significance of recording the religious knowledge since it is more influential than reporting and even more authentic in the view of the receiver of the narration, especially when some of the readers of these records had known the handwriting of the Imam.

In this connection, it has been narrated that `Abd al-`Aziz ibn al-Muhtadiy asked Imam al-Jawad about the manner of Yunus ibn `Abd al-Rahman. In a written form, Imam al-Jawad answered, "I love him and ask Almighty Allah to have mercy upon him although he disagreed with the people of your town." [194](#)

The Imam wrote a number of epistles and missives to his disciples. It has been narrated that Ahmad ibn Muhammad ibn `Isa said that Abu-Ja`far (Imam al-Jawad) sent him a missive with his slave in which he asked him to pay him a visit... Give him this missive of mine and order him to send me the money... etc. [195](#)

It has been also narrated that al-Hasan ibn Sham`un said that he read the following missive written by Imam al-Jawad personally to `Ali ibn Mahziyar: "In the Name of Allah, the All-beneficent, the All-merciful; O `Ali! May Allah reward you excellently... **etc.**" [196](#)

The Imam sent another missive to `Ali ibn Mahziyar who was in Baghdad [197](#) and a third one while the latter was in al-Madinah. [198](#) He is also reported to have said that he sent a missive to Imam al-Jawad asking him what to do with a thing that belonged to him, and the Imam answered... etc. [199](#) It has been also narrated that Muhammad ibn Ahmad ibn Hammad al-Maruziy said that Imam Muhammad al-Jawad wrote a missive to his father... etc. [200](#)

In a long narration, it has been narrated that `Abd al-Jabbar al-Nahawandiy saw a missive sent from

Muhammad ibn `Ali al-Hashimiy (i.e. Imam al-Jawad) to `Abdullah ibn al-Mubarak... etc.[201](#)

Shaykh `Azizullah al-`Iraqidiy has compiled the narrations of Imam Muhammad al-Jawad in a book entitled *Musnad al-Imam al-Jawad*.

## Imam `Ali Ibn Muhammad Al-Hadi

Like his holy forefathers, Imam `Ali al-Hadi kept the Book of Imam `Ali from which he reported the traditions and blessed Sunnah of the Holy Prophet. Out of his incomparable interest in the Book of `Ali, Imam `Ali al-Hadi reported from that book while he was bed-ridden due to the poison that was put to him.

It has been narrated that Abu-Du`amah said: I visited `Ali ibn Muhammad ibn `Ali ibn Musa in his final ailment because of which he departed life. When I was about to leave, he said to me, “Abu-Du`amah! It is now incumbent upon us to honor you. May I inform you of a narration that will please you?”

“I am terribly needful for such a narration, son of Allah’s Messenger!” I said. He said,

“My father Muhammad ibn `Ali (Imam al-Jawad) reported to me from his father `Ali ibn Musa (Imam al-Rida) that his father Musa ibn Ja`far (Imam al-Kadhim) reported to him from his father Ja`far ibn Muhammad (Imam al-Sadiq) that he reported from his father Muhammad ibn `Ali (Imam al-Baqir) that his father `Ali ibn al-Husayn (Imam Zayn al-`Abidin) reported to him from his father (Imam) al-Husayn ibn `Ali that his father (Imam) `Ali ibn Abi-Talib reported to him that the Messenger of Allah asked him to write down. ‘What should I write down,’ asked `Ali. The Holy Prophet answered, ‘Write down: In the Name of Allah, the All-beneficent, the All-merciful; Real faith is that which is confirmed by hearts and substantiated by deeds. Islam is that which is said by tongues and by which marriage is deemed lawful.”

(Abu-Du`amah added) I then said, “Son of Allah’s Messenger! I cannot tell whether the contents of the Hadith or its series of narrators are the best!”

Imam al-Hadi answered,

“This is taken from a *Sahifah* that is handwritten by `Ali ibn Abi-Talib and dictated by the Messenger of Allah. We are inheriting this *Sahifah* from one another.”[202](#)

This narration reveals that all or the majority of the narrations said by the Holy Imams of the Ahl al-Bayt are quoted from the Book of Imam `Ali even if they would not declare so in each and every saying; rather they declared it in general.

Unfortunately, some ignorant people had not realized this fact; they therefore accused Imam Ja`far al-Sadiq of having been ‘bookish’ since they could not understand that he depended upon the books that comprised the dictations of the Holy Prophet and were handwritten by Imam `Ali ibn Abi-Talib.

In order that the Hadiths would reach the next generations as purely and authentically as possible, Imam `Ali al-Hadi continued the process of the documentation of the narrations and records that are reported from his father and forefathers.

It has been narrated that Muhammad ibn `Isa said: Dawud ibn Farqad al-Farisiy read to me his missive to Abu'l-Hasan III (i.e. Imam `Ali al-Hadi) who answered that missive with his own handwriting. In this missive, Dawud had asked him, "We would like to ask you about the knowledge that is reported to us from your father and forefathers; controversy occurred to such narrations and we do not know what to do about it. Should we refer such contradictory items to you?"

Answering him, Imam `Ali al-Hadi wrote down,

"As regards the items that you are sure of their being authentically ascribed to us, you must adhere to them. But as for the items about which you are not sure, you must refer them to us."[203](#)

In the abovementioned narration, the Imam made incumbent on his disciples to refer the dubious and ambiguous narrations, as well as those whose ascription to the Holy Imams is suspected, to the Holy Imams in order to document the authentic and reject the forged and the erroneous.

Some of his disciples have narrated that Imam `Ali al-Hadi wrote down a book on the exegesis (*Tafsir*) of the Holy Qur'an entitled *al-Amaliy fi Tafsir al-Qur'an*. This book has been frequently reprinted although some scholars have doubted its having been written by Imam `Ali al-Hadi.

Sayyid al-Amin has also mentioned that Imam `Ali al-Hadi wrote another book about the laws of the religion (*Ahkam al-Din*) refuting the spurious arguments of the Fatalists (*Ahl al-Jabr*) and the Indeterminists (*Ahl al-Tafwid*).[204](#)

Copies of this book were kept by Abu-Tahir,[205](#) `Isa ibn Ahmad ibn `Isa,[206](#) `Ali ibn al-Rayyan,[207](#) and `Ali ibn Ja`far al-Hamaniy.[208](#)

Shaykh `Azizullah al-`Itaridiy has compiled the Hadiths reported from Imam `Ali al-Hadi in a book entitled *Musnad al-Imam al-Hadi*.

## **Imam Al-Hasan Ibn `Ali Al-`Askariy**

Imam al-Hasan al-`Askariy dedicated his efforts to two chief tasks; he first exerted all efforts in informing his intimate disciples everything related to his son, Muhammad al-Mahdi, as being the next Imam.

Secondly, he concerned himself with the matter of the recordation and the documentation of the records comprising the religious knowledge through comparing them to the contents of the Book of Imam `Ali as well as the heritage that he had received from his father and forefathers. In this discussion, we will deal exclusively with the second task for it is related to the main topic of this book.

It has been narrated on the authority of Sa`d ibn `Abdullah al-Ash`ariy that Ahmad ibn `Abdullah ibn Khanibah showed a book to our master Abu-Muhammad al-Hasan ibn `Ali ibn Muhammad (al-`Askariy) who, having read that book, declared its authenticity and ordered to act upon it.[209](#)

After it had been confirmed by Imam al-`Askariy, the book became a reference for the seekers of the genuine knowledge and the authenticated narration. They therefore investigated the narrations that they had taken from other sources to this book.

It has been narrated that al-Hasan ibn Muhammad ibn al-Wajna' Abu-Muhammad al-Nusaybiy said that when they wrote a missive to Imam al-`Askariy asking him to write down or supply them with a book upon which they would act, the Imam gave them such a book.

Al-Safwaniy said that he copied it and compared it to the book of Ahmad ibn `Abdullah ibn Khanibah and found out that they were almost the same with a little difference in a few number of letters.[210](#)

Apparently, Imam al-Hasan al-`Askariy gave them a book that comprised the major and most important religious questions. This fact demonstrates the Imam's great attention to the recordation of the religious knowledge. Although he was among them, the Imam realized the significance, comprehensiveness, and common benefit of the recorded knowledge; he therefore wrote a book for his disciples.

Like their master, the disciples of Imam al-Hasan al-`Askariy took a great interest in the recordation and the documentation of the recorded knowledge; therefore, al-Safwaniy, according to the aforesaid narration, copied the book of Imam al-`Askariy and then compared it to the book of Ahmad ibn `Abdullah ibn Khanibah, which had been already documented by the Imam.

As a conclusion, the process of documenting the reported and recorded narrations was very important in the view of the Ahl al-Bayt who also conveyed it to their disciples and taught them to preserve such records.

When they asked him what they should do about the books of the sons of Faddal that were filling their houses, Imam al-Hasan al-`Askariy answered, "You should accept their narrations and neglect their opinions."[211](#)

Sons of Faddal had been Shi`ites and had recorded the Hadiths of the Holy Imams of the Ahl al-Bayt before they deviated doctrinally and adopted erroneous concepts about Imamate. Accordingly, the people doubted the narrations that they had recorded although their houses were full of such records.

This is an indication to the fact that the followers of the Ahl al-Bayt took a great interest in and benefited from the records that comprised the religious knowledge in the same way as they used to investigate the authenticity of the contents of such records.

The Imam thus answered that the reports of the sons of Faddal had been authentic and they therefore should be adopted, but their opinions and concepts that violated the genuine beliefs of the true course of

the Ahl al-Bayt should be neglected.

It has been narrated that Dawud ibn al-Qasim al-Ja'fary showed the book of *Yawm(un) wa-Laylah* to Imam al-Hasan al-'Askariy who asked, "Who compiled this book?"

"Yunus, the slave of the Yaqtin did," I answered.

The Imam commented, "May Allah confer upon him, on the Resurrection Day, with illumination for each letter that he had written."[212](#)

Imam al-Hasan al-'Askariy is reported to have written down a book on the exegesis of the Holy Qur'an. This book has been many times reprinted under the title of *Tafsir al-Imam al-'Askariy*.

It has been reported that some books reported to have been written by Imam al-Hasan al-'Askariy were kept by Ibn Mu'adh al-Huwaymiy,[213](#) Abu-Tahir al-Razi—grandfather of Abu-Ghalib—, Muhammad ibn al-Rayyan ibn al-Salt, and Muhammad ibn 'Isa al-Qummiy. These books comprised many questions which were reported by these disciples.[214](#)

It has been also reported that when his disciples sent messages asking about questions in the religious laws and doctrines, Imam al-Hasan al-'Askariy used to answer all these questions. Historians have mentioned the names of some of those who exchanged letters with the Imam, such as Muhammad ibn al-Hasan al-Saffar,[215](#) 'Abdullah ibn Ja'far,[216](#) Ibrahim ibn Mahziyar,[217](#) 'Ali ibn Muhammad al-Husayniy,[218](#) Muhammad ibn al-Rayyan,[219](#) al-Rayyan ibn al-Salt,[220](#) 'Ali ibn Bilal,[221](#) Hamzah ibn Muhammad,[222](#) and Muhammad ibn 'Abd al-Jabbar.[223](#)

## Imam Muhammad Ibn Al-Hasan Al-Mahdi

Imam al-Mahdi inherited the knowledge of his forefathers including the Book of Imam 'Ali and the others that they had kept. Before that, the Holy Imams had stated that the Book of Imam 'Ali, the *Mushaf* of Fatimah, and the others books that were written during the age of the Holy Prophet would be found with Muhammad al-Mahdi, the last Imam, and that he would not issue any judgment unless it would be corresponding to the contents of these books.

In this connection, it has been narrated on the authority of Hamran ibn A'yun that Imam Muhammad al-Baqir (Abu-Ja'far) pointed at a big house and said,

"O Hamran! In this house there is a *Sahifah* of seventy cubit length. It was handwritten by (Imam) 'Ali with the dictations of the Messenger of Allah. If we rule over the people, we would judge between them according to what Almighty Allah has revealed and thus we would never exceed the contents of this *Sahifah*."[224](#)

The Holy Imams had also stated that the Book and the *Sahifah* of Imam 'Ali would be kept by them

forever and they would never be exposed to obliteration; rather they (i.e. the Holy Imams) would inherit them from one another.

As has been previously cited, Abu-Basir is reported to have said that Imam Muhammad al-Baqir showed him a *Sahifah* comprising all that which is deemed lawful and unlawful as well as the laws of inheritance.

“What is this?” asked Abu-Basir.

The Imam answered, “This *Sahifah* comprises the dictations of the Messenger of Allah with the handwriting of (Imam) `Ali.”

“Will this *Sahifah* be exposed to extinction?” asked Abu-Basir.

Imam al-Baqir answered, “What is the thing that will cause it to be extinct?”

“Will it be exposed to obliteration?” asked Abu-Basir.

Imam al-Baqir answered, “What is the thing that will cause it to be obliterated?”[225](#)

In the famous narration about his meeting with Imam al-Mahdi in Samarra' (a city northern Baghdad, Iraq), al-Hasan ibn Wajna' an-Nusaybiy said that the Imam gave him a book comprising the *Du`a' al-Faraj* (Supplication of asking Almighty Allah for hastening His relief to Imam al-Mahdi by permitting him to reappear in this world) and a statement about the way of sending blessings to him (i.e. Imam al-Mahdi).

The Imam then taught him to say these supplications whenever he wanted to pray to Almighty Allah to send His blessings to the Imam. He also asked him not to give this book except to the intimate disciples... etc.[226](#)

It has been also narrated that Imam al-Mahdi once asked one of the disciples of his father and him to show him a ring that had been given to him by Imam al-Hasan al-`Askariy (Imam al-Mahdi's father). When the man showed him the ring, the Imam wept and kissed it. He then began to read the inscription on that ring, which reads, ‘*Ya-Allah, Ya-Muhammad, Ya-`Ali.*’ He then said to the ring, “Sacrificed be the hand in which you were placed for long time.”[227](#)

Because he disappeared from visions for about seventy years, Imam al-Mahdi could not spread the religious laws and encourage the recordation of the religious knowledge openly; rather he was exchanging letters with his intimate disciples who used to ask him about the major religious questions and he thus answered by sending them messages containing his signature so that they would not be distorted or counterfeited.

Accordingly, these messages have been called *al-Tawqi`at* (The Signatures). In the past as well as in

the current time, many scholars have compiled these *al-Tawqi`at* in books. Abu'l-`Abbas al-Himyariy, one of Imam al-Mahdi's disciples who died in AH 299, was the first to compile these *al-Tawqi`at* in a book.

Recently, a book comprising the majority of Imam al-Mahdi's messages and written instructions has been compiled by Shaykh Muhammad al-Gharawiy under the title of *al-Mukhtar min Kalimat al-Imam al-Mahdi* (Selected Words of Imam al-Mahdi). This book has been recently published.

From the aforecited discussion, we can conclude that the Holy Imams' continuity in the field of the recordation of the religious heritage began with Imam `Ali ibn Abi-Talib's writings and then continued throughout the generations up to the age of Imam Muhammad al-Mahdi. After that, the disciples of the Holy Imams and the scholars have compiled these records.

Distinctive concentration and confirmation was given to the question of the documentation of the records of the religious knowledge after the Imamate of Imam Musa al-Kadhim. However, the process of the documentation was originally very old since the Holy Imams confirmed and practiced it and documented all the texts that their disciples used to show to them. At any rate, during the age of Imam `Ali ibn Musa al-Rida and afterward, the process of documenting the religious records noticeably increased.

As we are coming to the conclusion of this part of our thesis, it is important to attract attentions to a significant factor that stood behind the slow down of the recordations and records for the followers of the School of Ijtihad and Opinionism. Some of those who surrounded the Holy Prophet used to treat with him as if he had been an ordinary person, without making any difference between any other person and him.

They therefore called out to him from behind the private chambers;[228](#) and annoyed him by sitting with him for very long times;[229](#) and believed his having been an ordinary person that was exposed to errancy in the very same way as he might be correct; and believed that when he was enraged, he might say things that he would not say if he was pleased.[230](#)

It has been narrated that `Abdullah ibn `Amr ibn al-`as said: I used to write down each and every item that would be said by the Messenger of Allah so that I would memorize it, but the people of Quraysh warned me against such, saying, "Do you really write down each and every item that is said by the Messenger of Allah while his sayings are influenced by his manners; that is when he is enraged, he may say things that he does not say when he is pleased?" I therefore stopped writing down his sayings. When I mentioned this matter before him, the Messenger of Allah said to me,

"Write down (everything I say); for, I swear by Him Who grasps my soul, nothing comes out of my mouth except the truth."[231](#)

According to the abovementioned narration, it was the people of Quraysh who ordered `Abdullah ibn `Amr ibn al-`as to stop writing down the Holy Prophet's words, claiming that he might say untrue things

when he would be angry!

The Holy Prophet is too great to pronounce any untrue word.

It has been also narrated on the authority of `Amr ibn Shu`ayb on the authority of his father that his grandfather, once, asked the Holy Prophet whether he might write down everything that he would hear from him.

“Yes, you may,” the Holy Prophet answered.

“In both manners of anger and pleasure?” asked the man.

“Yes, in both manners. Verily, I say nothing but the truth whatever my manner be,” answered the Holy Prophet.[232](#)

This very idea was also common and prevalent, and even effective, during the ages of the Holy Imams. Accordingly, some people imagined that the Imam, being enraged, might report a matter or say something that he would not say it when he would be pleased.

Unfortunately, such people believed that the Holy Imams were just like the other fuqaha, scholars, and Ijtihadists whose opinions are exposed to change according to the circumstances by which they pass or according to the proofs on which their eyes might fall in a certain period of their lifetimes.

The Holy Imams of the Ahl al-Bayt always answered and said the same words of the Holy Prophet; as a result, none of the Muslim master scholars dared to say so save them, since they enjoyed the highest degree of self-confidence and they believed indisputably in the authenticity of their reports as regards the religious affairs and laws. They therefore ordered their disciples to write down these reports because they were conclusively true.

It has been narrated on the authority of Hamzah ibn `Abd al-Muttalib that `Abdullah al-Ju`afiy said: I, once, visited Imam `Ali ibn Musa al-Rida carrying with me a sheet of paper on which it was written, “It is reported that (Imam) Ja`far (al-Sadiq) said that this world has been represented for the Owner of this Matter (i.e. Imam al-Mahdi) like a half of a walnut that is split.” Imam al-Rida commented, “O Hamzah! This is unquestionably true. Copy it to a sheet made of leather.”[233](#)

Many uninterrupted narrations have been reported concerning the fact that the Holy Imams of the Ahl al-Bayt say nothing but the truth and that they have never issued verdicts out of personal Ijtihad or given their own notions or opinions as regards a religious question. In this respect, it has been narrated on the authority of al-Fudayl ibn Yasar that Imam Muhammad al-Baqir said,

“If we speak out of our own opinions, we will certainly miss the right way in the same way as those, who were before us, had missed the right way when they spoke out of their own opinions. Rather we speak depending upon a proof of our Lord that He has explained to His Prophet and His Prophet has explained

it to us.”[234](#)

Similarly, it has been narrated on the authority of Dawud ibn Abu-Yazid al-Ahwal that Imam Ja`far al-Sadiq said,

“If we give religious verdicts out of our desires and personal opinions, we will certainly be of those who shall perish; rather we give people verdicts derived from the traditions of the Messenger of Allah and from principles that we have inherited from our great fathers. We have hoarded up these principles in the same way as those people have hoarded up their fortunes of gold and silver.”[235](#)

It has been also narrated on the authority of Qutaybah that after Imam Ja`far al-Sadiq answered the questions of a man, the latter said, “What if the answer is such-and-such, what will you say about it?”

Imam al-Sadiq, reproachfully, answered, “Shut up! Any answer that I give to you must be taken from the Messenger of Allah. We are not of those who say ‘what if’ at all.”[236](#)

Without doubt, such continuity in the recordation of the religious affairs and such ultimate confidence that all these records are the same as what have been said by the Messenger of Allah—such continuity and confidence cannot be found with any other Muslim School except the School of the Ahl al-Bayt that is the basis of the recordation of the religious knowledge and the foundation of the structure of the School of Thorough Compliance with the Sacred Texts. The matter is now too clear to be misunderstood; therefore, one may choose any narration that he/she likes.

Finally, it seems appropriate to quote the wording of Dr. Mustafa al-A`dhamiy about the Shi`ite Muslims:

“As for the Shi`ite Muslims the majority of whom belong to the Ithna`ashariyyah (Twelvers) School in the recent times, they believe in the Holy Sunnah as a source of the religion. Rather, the difference between them and us lies in the method of proving the authenticity of the Sunnah itself.”[237](#)

[1.](#) Al-Khatib al-Baghdadiy: Taqyid al-`Ilm 107; Ibn Sa`d: al-Tabaqat al-Kubra 2:389; Ibn Kathir: al-Bidayah wa`l-Nihayah 9:341.

[2.](#) Ibn `Abd al-Rabb al-Qurtubiy: Jami`u Bayan al-`Ilm wa-Fadlih(i) 1:77.

[3.](#) Abu-Na`im: Hilyat al-Awliya` 3:363; Ibn Kathir: al-Bidayah wa`l-Nihayah 9:345 as is mentioned in al-Riwayah al-Tarikhiyyah 107.

[4.](#) Mahmud Abu-Rayyah: Adwa`un `Ala`l-Sunnah al-Muhammadiyah 260.

[5.](#) Ibn Abi`l-Hadid: Sharh Nahj al-Balaghah 16:136.

[6.](#) Al-Zubayr ibn Bakkar: al-Muwaffaqiyyat 576-577; al-Mas`udiy: Muruj al-Dhahab 3:454; Muhammad ibn `Aqil: al-Nasa`ih al-Kafiyah 116; Ibn Abi`l-Hadid: Sharh Nahj al-Balaghah 9:338; Al-Nawawiy: Commentary on Muslim’s al-Sahih 1:81; al-Tabariy: al-Mustarshid 174.

[7.](#) Ibn al-Maghaziliy: Manaqib `Ali 142 No. 186.

[8.](#) Al-Nawawiy: Commentary on Muslim’s al-Sahih 1:81.

[9.](#) Ibn al-Maghaziliy: Manaqib `Ali 124 H. 186.

[10.](#) Ibn Shu`bah al-Harraniy: Tuhaf al-`Uqul 198.

[11.](#) Ibn Abi`l-Hadid: Sharh Nahj al-Balaghah 4:73.

[12.](#) Ibn Abi`l-Hadid: Sharh Nahj al-Balaghah 4:59.

- [13.](#) Al-Dahlawiy: Risalat al-Insaf.
- [14.](#) This statement has been quoted by Asad Haydar in his famous book of 'al-Imam al-Sadiq wa'l-Madhahib al-Arba'ah' 1:396.
- [15.](#) Jamal al-Din al-Muzziy: Tahdhib al-Kamal, 6:124.
- [16.](#) Ibn Qutaybah: 'Uyun al-Akhbar 2: 112 as mentioned in al-Imam al-Sadiq wa'l-Madhahib al-Arba'ah by Asad Haydar 1:397.
- [17.](#) Ibn Abi'l-Hadid: Sharh Nahj al-Balaghah 4:63; al-Basyawiy: al-Ma'rifah wa'l-Tarikh (Chapter: Biography of Abu-Hurayrah).
- [18.](#) Muhammad ibn 'Aqil: al-Nasa'ih al-Kafiyah 89; Ibn Abi'l-Hadid: Sharh Nahj al-Balaghah 11:46.
- [19.](#) Al-Sahifah al-Sajjadiyyah, Du'a' No. 8.
- [20.](#) Al-Arbaliy: Kashf al-Ghummah 2:98-99.
- [21.](#) Al-Halawaniy: Nuzhat al-Nadhir 45.
- [22.](#) Shaykh al-Saduq: Ikmal al-Din 9:31 H. 324
- [23.](#) Ibn al-Athir: Usd al-Ghabah fi Ma'rifat al-Sahabah 2:472 (Biography of Sahl ibn Sa'd).
- [24.](#) Sayyid Muhsin al-Amin: A'yan al-Shi'ah 1:330.
- [25.](#) This book (Sahifat 'Ali ibn Abi-Talib 'An Rasulillah; Dirasatun Tawthiqiyyatun Fiqhiyyah) was published in AH 1406 in Aleppo, Dar al-Salam Publications.
- [26.](#) Al-Tabrisiy: al-Ihtijaj 155; al-Majlisiy: Bihar al-Anwar 44:100.
- [27.](#) Ahmad ibn Hanbal: al-'Ilal 1: 104 (Ankara University Press).
- [28.](#) Muhammad ibn Hasan al-Saffar: Basa'ir al-Darajat 165/12.
- [29.](#) Al-Tabaraniy: al-Mu'jam al-Kabir 413 H. 22; al-Tusiy: al-Ghaybah 118.
- [30.](#) Muhammad ibn Hasan al-Saffar: Basa'ir al-Darajat 167.
- [31.](#) Shaykh al-Kulayniy: Rawdat al-Kafi 8:136 H. 172.
- [32.](#) Shaykh al-Mufid: al-Irshad 2:142; Ibn Shahrashub: Manaqib 'Ali Abi-Talib 4:149; Shaykh al-Tabrisiy: l'lam al-Wara bi-'A'lam al-Huda 245; al-Majlisiy: Bihar al-Anwar 46:74 H. 65.
- [33.](#) Imam 'Ali ibn al-Husayn is also called 'Dhu'l-Thafanat', because his knees were callous due to his very frequent and long prostrations for Almighty Allah. He is also called 'al-Sajjad', which means the one who very frequently prostrates himself for Almighty Allah.
- [34.](#) Al-Najashiyy: al-Rijal 360 No. 966.
- [35.](#) Al-Kulayniy: al-Kafi 7:329 H. 1.
- [36.](#) Al-Kulayniy: al-Kafi 7:77 H. 1.
- [37.](#) Al-Kulayniy: al-Kafi 7:94 H. 3.
- [38.](#) Al-Kulayniy: al-Kafi 7:77 H. 1.
- [39.](#) Al-Kulayniy: al-Kafi 7:414 H. 3 and 4.
- [40.](#) Shaykh al-Tusiy: Tahdhib al-Ahkam 1:227 H. 665/38, 9:86 H. 364/9; Shaykh al-Kulayniy: al-Kafi 3:9 H. 4.
- [41.](#) Shaykh al-Tusiy: Tahdhib al-Ahkam 1:339 H. 398.
- [42.](#) Shaykh al-Tusiy: Tahdhib al-Ahkam 2:23 H. 64/15; Shaykh al-Tusiy: al-Istibsar 1:261 H. 27; 'Allamah al-Hilliyy: Muntaha al-Matlab 1:207; al-Hurr al-'ilmiliy: Wasa'il al-Shi'ah 4:144 H. 4754/14, 147 H. 4766/26.
- [43.](#) About this topic, there are four narrations; the first is reported on the authority of 'Abdullah ibn Sinan (see Shaykh al-Tusiy: Tahdhib al-Ahkam 5: 383 H. 13337/250), the second is reported on the authority of Ibn Maryam (see Shaykh al-Kulayniy: Furu' (Secondary Subjects) al-Kafi 4:368 H. 3), the third and the fourth are reported on the authority of 'Abd al-Rahman ibn Abu-'Abdullah (Shaykh al-Tusiy: Tahdhib al-Ahkam 1:329 H. 963/136; Shaykh al-Kulayniy: Furu' al-Kafi 3:175 H. 6; and Shaykh al-Tusiy: al-Istibsar 1:472 H. 1826/7).
- [44.](#) Shaykh al-Kulayniy: Furu' al-Kafi 3:397 H. 1; Shaykh al-Tusiy: Tahdhib al-Ahkam 2:209 H. 818/26; al-Istibsar 1:383 H. 1; Ibn Abi-Jumhur al-Ihsa'iy, in 'Awali al-La'ali 3:74 H. 34.
- [45.](#) Muhammad ibn Hasan al-Saffar: Basa'ir al-Darajat 165 H. 14.
- [46.](#) Muhammad ibn Hasan al-Saffar: Basa'ir al-Darajat 185 H. 11; al-Hurr al-'ilmiliy: Wasa'il al-Shi'ah 4:103 H. 4630/4, 10:407 H. 13714/42.

47. Shaykh al-Tusiy: Tahdhib al-Ahkam 3:28 H. 96/8.
48. Shaykh al-Kulayniy: Usul al-Kafi 2:484 H. 2, 485 H. 7; al-Hurr al-`Imiliy: Wasa'il al-Shi'ah 7:80 H. 8784/3.
49. Shaykh al-Kulayniy: Furu` al-Kafi 3:505 H. 17; al-Hurr al-`Imiliy: Wasa'il al-Shi'ah 7:80 H. 11431/12.
50. Shaykh al-Saduq: `Ilal al-Shara'i` 2:584 H. 26; Shaykh al-Tusiy: al-Amaliy 1:131.
51. Shaykh al-Tusiy: Tahdhib al-Ahkam 4:158 H. 441/13; al-Istibsar 2:64 H. 208/10; al-Hurr al-`Imiliy: Wasa'il al-Shi'ah 10:255 H. 13349/11.
52. Shaykh al-Kulayniy: Furu` al-Kafi 4:340 H. 7; Shaykh al-Saduq: Man-la-Yahduruḥul-Faqih 2:217 H. 21; Shaykh al-Saduq: `Ilal al-Shara'i` 2:408 H. 1.
53. Shaykh al-Tusiy: Tahdhib al-Ahkam 5:344 H. 1190/103, 1191/104, 355 H. 1233/146; al-Istibsar 2:203 H. 3; Shaykh al-Kulayniy: Furu` al-Kafi 4:389 H. 5, 4:390 H. 9; Ibn Abi-Jumhur al-Ihsa'iy, in `Awali al-La'ali 3:173 H. 86, 88.
54. Shaykh al-Kulayniy: Tahdhib al-Ahkam 5:152 H. 502/27; al-Istibsar 2:240 H. 835/5; al-Hurr al-`Imiliy: Wasa'il al-Shi'ah 13:366 H. 17966/10, 367 H. 17972/16.
55. Shaykh al-Kulayniy: Furu` al-Kafi 5:31 H.5.
56. Shaykh al-Tusiy: Tahdhib al-Ahkam 6:343 H. 961/82.
57. Shaykh al-Kulayniy: al-Kafi 7:40 H. 1; Shaykh al-Saduq: Man-la-Yahduruḥul-Faqih 4:151 H. 1; Shaykh al-Tusiy: Tahdhib al-Ahkam 9:211 H. 836/3; Shaykh al-Saduq: Ma`ani al-Akhbar 217 H. 1.
58. Shaykh al-Saduq: Man-la-Yahduruḥul-Faqih 3:263 H. 37, 286 H.6; Shaykh al-Kulayniy: al-Kafi 5:135 H. 5, 452 H. 1; Shaykh al-Tusiy: Tahdhib al-Ahkam 7:432 H. 1723/34, 481 H. 1932/140; al-Istibsar 3:48 H. 158/1.
59. Shaykh al-Kulayniy: Usul al-Kafi 2:347 H. 4; Furu` al-Kafi 7:436 H. 9; Shaykh al-Saduq: al-Khisal 1:124 H. 119; Thawab al-A`mal 270 H. 8.
60. Shaykh al-Kulayniy: al-Kafi 6:202 H. 1, 207 H. 1; Shaykh al-Tusiy: Tahdhib al-Ahkam 9:22 H. 88/88; al-`Ayyashiy: Tafsir 1:294 H. 28, 295 H. 30.
61. Shaykh al-Kulayniy: al-Kafi 6:232 H. 1, 3; Shaykh al-Saduq: Man-la-Yahduruḥul-Faqih 3:210 H. 61; Shaykh al-Tusiy: Tahdhib al-Ahkam 9:57 H. 237/237; al-Hurr al-`Imiliy: Wasa'il al-Shi'ah 24:23 H. 29891/6, H. 29892/7, 65 H. 30010/44, 136 H. 30175/21.
62. Shaykh al-Kulayniy: al-Kafi 6:254 H. 1; Shaykh al-Saduq: Man-la-Yahduruḥul-Faqih 3:209 H. 57.
63. Shaykh al-Tusiy: Tahdhib al-Ahkam 9:5 H. 12/12; al-Istibsar 4:590 H. 5; Ibn Abi-Jumhur al-Ihsa'iy: `Awali al-La'ali 3:464 H. 9.
64. Shaykh al-Kulayniy: al-Kafi 6:219 H. 1; Shaykh al-Tusiy: Tahdhib al-Ahkam 9:2 H. 1/1.
65. Shaykh al-Tusiy: Tahdhib al-Ahkam 9: 9 H. 18/18; al-Hurr al-`Imiliy: Wasa'il al-Shi'ah 24: 134 H. 30170/16.
66. Shaykh al-Tusiy: Tahdhib al-Ahkam 9:4 H. 9/9, 10/10; al-Istibsar 4:58 H. 201/2, 59 H. 3.
67. Shaykh al-Tusiy: Tahdhib al-Ahkam 9:40 H. 169/169.
68. Shaykh al-Kulayniy: Usul al-Kafi 1:407 H. 1; Furu` al-Kafi 5:279 H. 5; Shaykh al-Tusiy: Tahdhib al-Ahkam 7:152 H. 674/23; al-Istibsar 3:108 H. 383/5; al-`Ayyashiy: Tafsir 2:25 H. 66; al-Hurr al-`Imiliy: Wasa'il al-Shi'ah 25:414 H. 32246/2; al-Mirza al-Nuriy: Mustadrak al-Wasa'il wa-Mustanbat al-Masa'il 17:112 H. 1.
69. See, for instance, the narration of Abu-Ayyub al-Khazzaz recorded by Shaykh al-Kulayniy in al-Kafi 7:77 H. 1, Shaykh al-Tusiy in Tahdhib al-Ahkam 9:269 H. 976/3; the narration of Abu'l-Rabi` recorded in Shaykh al-Saduq's Man-la-Yahduruḥul-Faqih 4:306 H. 13; the narration of al-Qasim ibn Sulayman recorded in Shaykh al-Tusiy's Tahdhib al-Ahkam 9:308 H. 1103/24; the narration of `Abd al-Rahman ibn al-Hajjaj recorded in Shaykh al-Kulayniy's Furu` al-Kafi 7:136 H. 1 and Shaykh al-Saduq's Man-la-Yahduruḥul-Faqih 4:225 H. All these narrations were reported from Imam Ja'far al-Sadiq. Ibn Abi-Jumhur al-Ihsa'iy, in `Awali al-La'ali 2:152 H. 424; and al-Qadi al-Nu'man al-Maghribiy, in Da'a'im al-Islam 2:381 H. 1361; and Muhammad ibn Hasan al-Saffar, in Basa'ir al-Darajat 185—all these have reported that Imam Muhammad al-Baqir ordered the Book of `Ali to be brought to him, and thus Ja'far (i.e. Imam al-Sadiq) brought it.
70. Shaykh al-Kulayniy: al-Kafi 7:414 H. 3, 415 H. 7; Shaykh al-Tusiy: Tahdhib al-Ahkam 6:228 H. 550/1, 551/2 on the authority of Abu-Basir and Muhammad ibn Muslim and Zurarah. See also Muhammad ibn Hasan al-Saffar: Basa'ir al-Darajat 163 H. 7.
71. Shaykh al-Saduq: Man-la-Yahduruḥul-Faqih 4:53 H. 14; Al-Barqiy: al-Mahasin 1:273 H. 377; Shaykh al-Tusiy: Tahdhib al-Ahkam 10:146 H. 579/10; Ibn Abi-Jumhur al-Ihsa'iy: `Awali al-La'ali 3:549; Shaykh al-Kulayniy: al-Kafi 7:200

- H. 12, 214 H. 4, 216 H. 11; Shaykh al-Tusiy: Tahdhib al-Ahkam 10:55 H. 203, 90 H. 348/5, 345/2, 108 H. 421/38.
- [72.](#) Shaykh al-Kulayniy: al-Kafi 7:316 H. 1, 329 H. 1; Usul al-Kafi 1:238 H. 1; Shaykh al-Tusiy: Tahdhib al-Ahkam 10:251 H. 996/29, 70 H. 21063/8, 277 H.9, 254 H. 1005/38; al-Istibsar 4:266 H. 1004/8, H. 72, 630 H. 55; Shaykh al-Saduq: al-Khisa 2:539 H. 9; Muhammad ibn Hasan al-Saffar: Basa'ir al-Darajat 171 H. 3.
- [73.](#) Al-Barqiy: al-Mahasin 1: 107 H. 93; Shaykh al-Kulayniy: al-Kafi 5:541 H. 4.
- [74.](#) Shaykh al-Kulayniy: Usul al-Kafi 2:278 H. 8; al-Hurr al-'Emiliy: Wasa'il al-Shi'ah 15:321 H. 20631/4.
- [75.](#) Shaykh al-Saduq: Thawab al-A'mal 277 H. 1; al-'Ayyashiy: Tafsir 1:223 H. 39; al-Mirza al-Nuriy: Mustadrak al-Wasa'il wa-Mustanbat al-Masa'il 13:190 H. 3; al-Hurr al-'Emiliy: Wasa'il al-Shi'ah 1: 91 H. 215/18.
- [76.](#) Shaykh al-Saduq: Thawab al-A'mal 298 H. 2; al-Amaliy 253 H. 2.
- [77.](#) Shaykh al-Kulayniy: al-Rawdah Min al-Kafi 8:129 H. 100, 163 H. 172; Ibn Shahrashub, in Manaqib 'Ali Abi-Talib 2:125; al-Hurr al-'Emiliy: Wasa'il al-Shi'ah 1:91 H. 215/18.
- [78.](#) Muhammad ibn Hammam al-Iskafiy: Kitab al-Tamhis 44 H. 55; Shaykh al-Kulayniy: Usul al-Kafi 2:259 H. 29; Shaykh al-Saduq: 'Ilal al-Shara'ih 1:44 H. 1.
- [79.](#) Shaykh al-Kulayniy: Usul al-Kafi 2:136 H. 22; Warram ibn Abi-Firas: Tanbih al-Khawahir wa-Nuzhat al-Nawadhir 2:194.
- [80.](#) Shaykh al-Mufid: al-Ikhtisas 227; Shaykh al-Kulayniy: Usul al-Kafi 2:71 H. 2.
- [81.](#) Shaykh al-Kulayniy: Usul al-Kafi 2:666 H. 2.
- [82.](#) Al-Qummiy: Tafsir 1:36; al-'Ayyashiy: Tafsir 1:26 H. 2; al-Majlisiy: Bihar al-Anwar 11:103 H. 10.
- [83.](#) Al-Qummiy: Tafsir 1:244; al-'Ayyashiy: Tafsir 2:33 H. 93; al-Majlisiy: Bihar al-Anwar 14:52 H. 5.
- [84.](#) Shaykh al-Kulayniy: Usul al-Kafi 1:41 H. 1; Al-Himyariy al-Qummiy: Qurb al-Isnad 44; al-Majlisiy: Bihar al-Anwar 1:106 H. 2, 2:76 H. 14, 227 H. 5; al-Arbaliy: Kashf al-Ghumma 2:346.
- [85.](#) The Holy Imam has explained this question to al-Hakam ibn 'Uyaynah. See Shaykh al-Kulayniy: al-Kafi 7:329 H. 1; Shaykh al-Saduq: Man-lā-Yahduruhul-Faqih 4:104 H. 12; Shaykh al-Tusiy: Tahdhib al-Ahkam 10:254 H. 1005/38; al-Istibsar 4:288 H. 1089/1; Shaykh al-Mufid: al-Ikhtisas 254.
- [86.](#) Sharif al-Murtada: al-Dhari'ah 2:154-155.
- [87.](#) Al-Najashiy: al-Rijal 177 No. 467; Sharif al-Murtada: al-Dhari'ah 4:276, 8:24; al-Majlisiy: Bihar al-Anwar 1:15, 32, 84:382, 92:40, 66.
- [88.](#) Sayyid Muhsin al-Amin: A'yan al-Shi'ah 1:321; al-Majlisiy: Bihar al-Anwar 3:93.
- [89.](#) Al-Najashiy: al-Rijal 7 No. 2; Shaykh al-Tusiy: al-Fihrist 62 No. 119.
- [90.](#) Al-Najashiy: al-Rijal 6 No. 1; Sayyid Hasan al-Sadr: Ta'sis al-Shi'ah li-'Ulum al-Islam 280; al-Khatib al-Baghdadiy: Tarikh Baghdad 8:449.
- [91.](#) Al-Najashiy: al-Rijal 7&8 No. 3; al-Kulayniy: al-Kafi (Kitab al-Zakat).
- [92.](#) Al-Najashiy: al-Rijal 333 No. 881; Sayyid Hasan al-Sadr: Ta'sis al-Shi'ah li-'Ulum al-Islam 284.
- [93.](#) Sayyid Hasan al-Sadr: Ta'sis al-Shi'ah li-'Ulum al-Islam 283.
- [94.](#) Al-Suyutiyy: al-Ashbah wa'l-Nadha'ir 1:12-14; al-Qaftiy: Anba' al-Ruwat 1:39; al-Dhahbiy: Siyar A'lam al-Nubala' 4:84.
- [95.](#) This epistle has been published by Ansariyan Publications under the title of 'The Epistle; Imam 'Ali's Famous Epistle to Malik al-Ashtar'.
- [96.](#) Al-Khatib al-Baghdadiy: Taqyid al-'Ilm 88; Ibn 'Abd al-Rabb al-Qurtubiy: Jami'u Bayan al-'Ilm wa-Fadlih(i) 1:71; Ibn Sa'd: al-Tabaqat al-Kubra 6:168; Sahih al-Bukhariy 1:40.
- [97.](#) Al-Khatib al-Baghdadiy: Taqyid al-'Ilm 89.
- [98.](#) 'Abd al-Halim al-Jundiyy: al-Imam Ja'far al-Sadiq 199.
- [99.](#) Al-Khatib al-Baghdadiy: Taqyid al-'Ilm 90, Tarikh Baghdad 8:357.
- [100.](#) Al-Khatib al-Baghdadiy: Taqyid al-'Ilm 89-90.
- [101.](#) Al-Muttaqiy al-Hindiyy: Kanz al-'Ummal 10:312 H. 29562.
- [102.](#) Al-Muttaqiy al-Hindiyy: Kanz al-'Ummal 10:312 H. 29563. A similar narration is recorded in Ibn Abi'l-Hadid's Sharh Nahj al-Balaghah.
- [103.](#) Al-Muttaqiy al-Hindiyy: Kanz al-'Ummal 10:313 H. 29564. Of course, this narration demonstrates the best way of handwriting the Arabic letters mentioned therein.

- [104.](#) This narration is also recorded in Sharh Nahj al-Balaghah and Bihar al-Anwar with a little difference in expressions.
- [105.](#) Muhammad ibn Ibrahim al-Thaqafi: al-Gharat 1:251-254.
- [106.](#) Al-Khara'itiy: Makarim al-Akhlaq 43 No. 317.
- [107.](#) Musnad Ahmad ibn Hanbal 6:283; al-Tabaraniy: al-Mu'jam al-Kabir 5:127; al-Khara'itiy: Makarim al-Akhlaq 37.
- [108.](#) Ibn Babawayh al-Qummiy: al-Imamah wa'l-Tabsirah min'al-Hayrah 180 H. 34.
- [109.](#) Shaykh al-Kulayniy: al-Kafi 3:507 H. 2.
- [110.](#) In the present time, the word 'Mushaf' is mainly used to refer to the Holy Qur'an.
- [111.](#) Shaykh Tahir al-Jaza'iriy: Ma'rifat al-Naskh 31, 145; Tawjih al-Nadhar 6.
- [112.](#) Mustafa al-A'dhamiy: Dirasatun fi'l-Hadith al-Nubawiy 107 as reported from Abu-Hatam: al-Ilal 1:104.
- [113.](#) Ibn Sa'd: al-Tabaqat al-Kubra 64 :98 (Biography of Imam al-Hasan); Ibn `Abd al-Rabb al-Qurtubiy: Jami`u Bayan al-`Ilm wa-Fadlih(i) 1:82; al-Ya`qubiy: al-Tarikh 2:227; al-Khatib al-Baghdadiy: al-Kifayah fi `Ilm al-Dirayah; al-Muttaqiy al-Hindiyy: Kanz al-Ummal 5:229; Ibn `Asakir: Tarikh Madinat Dimashq (Biography of Imam al-Hasan).
- [114.](#) Abu-Bakr al-Khatib: Sharaf Ashab al-Hadith 69 No. 146.
- [115.](#) Muhammad ibn Hasan al-Saffar: Basa'ir al-Darajat 148/9, 163/3, 164/6.
- [116.](#) Muhammad ibn Hasan al-Saffar: Basa'ir al-Darajat 162/1, 167/21.
- [117.](#) Ibn Shahrashub: Manaqib ʿAli Abi-Talib 2:37; Muhammad ibn Hasan al-Saffar: Basa'ir al-Darajat 163/4, 168/23.
- [118.](#) Muhammad ibn Hasan al-Saffar: Basa'ir al-Darajat 160/29.
- [119.](#) Kitab Sulaym ibn Qays 165.
- [120.](#) Shaykh al-Tusiy: Tahdhib al-Ahkam 5:383 (Kitab al-Hajj)
- [121.](#) Asad Haydar: al-Imam al-Sadiq wa'l-Madhahib al-Arba`ah 1:550 as quoted from Mustafa `Abd al-Razzaq: Tamhid(un) Li-Tarikh al-Falsafah al-Islamiyyah.
- [122.](#) These two famous epistles have been frequently published, and many explanations have been written for them. They have been also translated into many languages.
- [123.](#) Shaykh al-Kulayniy: al-Kafi 8:14, 17; Shaykh al-Tusiy: al-Fihrist 68 No. 138.
- [124.](#) Shaykh al-Kulayniy: al-Kafi 7:40 H. 1, 2; Shaykh al-Saduq: Man-la-Yahduruhu'l-Faqih 4:204 H. 5473; Ma`ani al-Akhbar 217 H. 1.
- [125.](#) Shaykh al-Kulayniy: al-Kafi 8:163 H. 172.
- [126.](#) This epistle has been published (in its origin language) by al-Furat Press—Baghdad with an introduction by Sayyid Hibat al-Din al-Shahristaniy, yet it has been ascribed to Zayd ibn `Ali rather than his father.
- [127.](#) Mafath Kunuz al-Sunnah, edited by Shaykh Ahmad Muhammad Shakir 4.
- [128.](#) Muhammad `Ajjaj al-Khatib: al-Sunnah qabl al-Tadwin 371.
- [129.](#) Asad Haydar: al-Imam al-Sadiq wa'l-Madhahib al-Arba`ah 1:550 as quoted from Mustafa `Abd al-Razzaq: Tamhid(un) Li-Tarikh al-Falsafah al-Islamiyyah 200.
- [130.](#) Details of this fact have been previously cited in this book. Shaykh al-Kulayniy, in al-Kafi 2: 600, has recorded a narration on the authority of Imam Ja`far al-Sadiq explaining this issue.
- [131.](#) Sayyid Majd al-Din al-Mu`ayyidiy al-Hasaniy: al-Tuhaf Sharh al-Zulaf 30; Naji Hasan: Thawrat Zayd ibn `Ali 35.
- [132.](#) Naji Hasan: al-Safwah 9.
- [133.](#) Sayyid Majd al-Din al-Mu`ayyidiy al-Hasaniy: al-Tuhaf Sharh al-Zulaf 30.
- [134.](#) `Abd al-Halim al-Jundiyy: al-Imam Ja`far al-Sadiq 202.
- [135.](#) Shaykh al-Mufid: al-Amaliy 12:51 as mentioned in al-Hurr al-`Imiliy: Wasa'il al-Shi`ah 27:59, H. 43.
- [136.](#) Al-Najashiyy: al-Rijal 360 No. 966.
- [137.](#) Shaykh al-Kulayniy: al-Kafi 7:112.
- [138.](#) Shaykh al-Saduq: Ma`ani al-Akhbar 219-220.
- [139.](#) Muhammad ibn Hasan al-Saffar: Basa'ir al-Darajat 165.
- [140.](#) Shaykh al-Kulayniy: al-Kafi 1:400; Muhammad ibn Hasan al-Saffar: Basa'ir al-Darajat 9.
- [141.](#) Shaykh al-Mufid: al-Amaliy 64.
- [142.](#) Muhammad `Ajjaj al-Khatib: al-Sunnah qabl al-Tadwin 354-355.
- [143.](#) Al-Khatib al-Baghdadiy: Taqyid al-`Ilm 104.

- [144.](#) Ibn al-Nadim: al-Fihrist 36; Sayyid Hasan al-Sadr: Ta'sis al-Shi'ah li-'Ulum al-Islam 327; Asad Haydar: al-Imam al-Sadiq wa'l-Madhahib al-Arba'ah 1:552.
- [145.](#) Al-Najashiy: al-Rijal 151 No. 396, 397—pp. 178 No. 468; Sayyid Hasan al-Sadr: Ta'sis al-Shi'ah li-'Ulum al-Islam 285.
- [146.](#) For example, refer to Ibn Shu'bah al-Harraniy: Tuhaf al-'Uqul.
- [147.](#) Shaykh al-Kulayniy: al-Kafi 7:119; Shaykh al-Tusiy: Tahdhib al-Ahkam 9:324.
- [148.](#) Shaykh al-Saduq: 'Ilal al-Shara'i' 5:89. It is well known that the Holy Imams of the Ahl al-Bayt had acquaintance with the knowledge of the Prophets as they kept their books. (See Muhammad ibn Hasan al-Saffar: Basa'ir al-Darajat)
- [149.](#) Al-Borujerdiy: Jami' Ahadith al-Shi'ah; 1:298; Kitab 'Istim ibn Hamid al-Hannat 33.
- [150.](#) Muhammad ibn Hasan al-Saffar: Basa'ir al-Darajat 164.
- [151.](#) Muhammad ibn Hasan al-Saffar: Basa'ir al-Darajat 165.
- [152.](#) Muhammad ibn Hasan al-Saffar: Basa'ir al-Darajat 149.
- [153.](#) Ibn Hajar al-'Asqalaniy: Tahdhib al-Tahdhib 2:104.
- [154.](#) Muhammad 'Ajjaj al-Khatib: al-Sunnah qabl al-Tadwin 358.
- [155.](#) Shaykh al-Kulayniy: al-Kafi 1:42 H. 11.
- [156.](#) Al-Tabariy: Dala'il al-Imamah 308.
- [157.](#) 'Igha Buzurg al-Tahraniy: al-Dhari'ah 2:484. These epistles have been recorded by Shaykh al-Majlisiy in Bihar al-Anwar 3:152–196.
- [158.](#) This epistle has been recorded by Ibn Zahrah al-Halabiy in al-Arba'in 46 H. 6.
- [159.](#) Ibn Hajar al-'Asqalaniy: Tahdhib al-Tahdhib 2:103.
- [160.](#) Shaykh al-Tusiy: al-Fihrist 191 No. 721.
- [161.](#) Al-Najashiy: al-Rijal 407 No. 1082.
- [162.](#) Al-Halabiy: Kashf al-Dhunun 1682.
- [163.](#) Al-Nu'maniy: Kitab al-Ghaybah 327 H. 4. A similar narration is recorded in Khatimat al-Mustadrak 4:113.
- [164.](#) Ahmad ibn 'Isa al-Ash'ariy: al-Nawadir 78 H. 199. Shaykh al-Kulayniy has also recorded this narration in his book of al-Kafi 5:452, under the title that one must not practice the temporary marriage so long as he can avoid it.
- [165.](#) Shaykh al-Mufid: al-Ikhtisas 281; Muhammad ibn Hasan al-Saffar: Basa'ir al-Darajat 302; al-Mirza al-Nuriy: Mustadrak al-Wasa'il wa-Mustanbat al-Masa'il 17:258.
- [166.](#) Shaykh al-Kulayniy: al-Kafi 1:56.
- [167.](#) Al-Mirza al-Nuriy: Mustadrak al-Wasa'il wa-Mustanbat al-Masa'il 1:386.
- [168.](#) Shaykh al-Kulayniy: al-Kafi 7:91; Shaykh al-Tusiy: Tahdhib al-Ahkam 9:270.
- [169.](#) Al-Tabrisiy: al-Ihtijaj 1:138. See also Ibn Abi'l-Hadid: Sharh Nahj al-Balaghah 16:209–253.
- [170.](#) For more details, see al-Risalah al-Misriyyah Magazine; Issue No. 517, Eleventh Year, pp. 457. Also, refer to Sayyid 'Abd al-Husayn Sharaf al-Din: al-Nass wa'l-Ijtihad (Text and Interpretation) 124.
- [171.](#) Ibn Hajar al-'Asqalaniy: al-Isabah fi Tamyiz al-Sahabah 3:357.
- [172.](#) Al-Buladhiriyy: Ansab al-Ashraf 5:34; as quoted from Sayyid 'Ali al-Shahristaniy: Wudu' al-Nabiy 1:134.
- [173.](#) To explain, the descendants of Imam 'Ali ibn Abi-Talib are the sons of the Holy Prophet's daughter, namely Lady Fatimah al-Zahra', while the 'Abbasids are the cousins of the Holy Prophet since their forefather is al-'Abbas, son of 'Abd al-Muttalib. They therefore claim that uncles should inherit a man who has no male children. This is of course a distortion in the religious laws of inheritance that decide that uncles' shares of an inheritance is nothing when the inherited leaves a child, be it male or female. Accordingly, the descendants of Imam 'Ali inherit the Holy Prophet while his uncles, including al-'Abbas, inherit nothing. The second point presented in the poetic verses involved is that al-'Abbas ibn 'Abd al-Muttalib, to whom the 'Abbasids belong, converted to Islam only for fear of being killed after the conquest of Makkah. He is thus one of the Tulaqa' (the released ones). The story of the Tulaqa' (the released ones) is as follows:  
The people of Quraysh—the tribe to whom the Holy Prophet belongs—allied each other against him and showed him various sorts of bitterness that obliged him to flee his hometown. When Almighty Allah gave him victory against them and enabled him to conquer their capital, they were quite sure that he would revenge himself upon them. He thus gathered them and said, 'What do you think that I am going to do with you?' 'Only the good, for you are a noble brother and the son

of a noble brother,' answered they. He said, 'I will repeat the same wording of my brother Joseph the prophet: (Today, you are not condemned.) Go, you are released.'

- [174.](#) Shaykh al-Saduq: 'Uyun Akhbar al-Rida 2:147.
- [175.](#) Shaykh al-Saduq: 'Uyun Akhbar al-Rida 1:66 H. 9.
- [176.](#) Abu'l-Faraj al-Isfahaniy: Maqatil al-Talibiyyin 473-474.
- [177.](#) The details of this story can be found in al-Tanukhiy: Nashwar al-Muhadarah 1:252, and Ibn Khallakan: Wafiyat al-A`yan.
- [178.](#) Shaykh al-Tusiy: Rijal al-Kishiy 382.
- [179.](#) Shaykh al-Tusiy: Tahdhib al-Ahkam 10: 292 H. 1135.
- [180.](#) Shaykh al-Kulayniy: al-Kafi 7:327 H. 7.
- [181.](#) Shaykh al-Kulayniy: al-Kafi 7:330 H. 1.
- [182.](#) Shaykh al-Kulayniy: al-Kafi 7:33 H. 1.
- [183.](#) Muhammad ibn Hasan al-Saffar: Basa'ir al-Darajat 408 H. 2.
- [184.](#) Muhammad ibn Hasan al-Saffar: Basa'ir al-Darajat 408 H. 4.
- [185.](#) Shaykh al-Kulayniy: al-Kafi 2:59 H. 9.
- [186.](#) Muhammad ibn Hasan al-Saffar: Basa'ir al-Darajat 198 H. 4.
- [187.](#) Shaykh al-Saduq: Ma`ani al-Akhbar 180; 'Uyun Akhbar al-Rida 1:307.
- [188.](#) Al-Himyariy al-Qummiy: Qurb al-Isnad 356 H. 1275.
- [189.](#) Al-Hurr al-'Imiliy: Wasa'il al-Shi`ah 27:171 H. 56 as written in al-'Ayyashiy's book of Tafsir 1:260 H. 206. See also Al-Borujerdiy: Jami` Ahadith al-Shi`ah; 1:232.
- [190.](#) Shaykh al-Tusiy: al-Amaliy 1:370-382; al-Najashiy: al-Rijal 277 No. 727.
- [191.](#) Shaykh al-Kulayniy: al-Kafi 1:53 H. 15.
- [192.](#) Shaykh al-Tusiy: Rijal al-Kishiy 475.
- [193.](#) Al-Arbaliy: Kashf al-Ghummah 2:346.
- [194.](#) Shaykh al-Tusiy: Rijal al-Kishiy 413.
- [195.](#) Shaykh al-Mufid: al-Ikhtisas 87; Shaykh al-Tusiy: Rijal al-Kishiy 497.
- [196.](#) Shaykh al-Tusiy: al-Ghaybah 211.
- [197.](#) Shaykh al-Tusiy: Rijal al-Kishiy 460-461.
- [198.](#) Shaykh al-Tusiy: Rijal al-Kishiy 460-461.
- [199.](#) Shaykh al-Tusiy: Rijal al-Kishiy 427.
- [200.](#) Shaykh al-Tusiy: Rijal al-Kishiy 468.
- [201.](#) Shaykh al-Tusiy: Rijal al-Kishiy 476.
- [202.](#) Al-Mas`udiy: Muruj al-Dhahab 4:85-86.
- [203.](#) Muhammad ibn Hasan al-Saffar: Basa'ir al-Darajat 545.
- [204.](#) Sayyid Muhsin al-Amin: A`yan al-Shi`ah 1:380.
- [205.](#) Al-Najashiy: al-Rijal 460 No. 1256.
- [206.](#) Al-Najashiy: al-Rijal 297 No. 806.
- [207.](#) Al-Najashiy: al-Rijal 278 No. 371.
- [208.](#) Al-Najashiy: al-Rijal 280 No. 740.
- [209.](#) Sayyid Ibn Tawus al-Hasaniy: Falah al-Sa'il 183.
- [210.](#) Al-Najashiy: al-Rijal 244.
- [211.](#) Shaykh al-Tusiy: Kitab al-Ghaybah 239-240.
- [212.](#) Al-Najashiy: al-Rijal 447 No. 1208; Shaykh al-Majlisiy: Bihar al-Anwar 2:150 H. 25.
- [213.](#) 'Igha Buzurg al-Tahraniy: al-Dhari`ah 24:152 No. 777.
- [214.](#) Al-Najashiy: al-Rijal 347 No. 937, pp. 370 No. 1009, and pp. 371 No. 1010.
- [215.](#) Shaykh al-Saduq: Man-la-Yahduruhul-Faqih 3:499 and 508; Shaykh al-Tusiy: Tahdhib al-Ahkam 7:150.
- [216.](#) Shaykh al-Kulayniy: al-Kafi 6:35, Shaykh al-Saduq: Man-la-Yahduruhul-Faqih 3:488, 3:476; Al-Khara'itiy: Makarim al-Akhlaq 263; Shaykh al-Kulayniy: al-Kafi 5:447.

- [217.](#) Shaykh al-Kulayniy: al-Kafi 4:310; Shaykh al-Saduq: Man-la-Yahduruhul-Faqih 2:444.
- [218.](#) Shaykh al-Kulayniy: al-Kafi 4:310; Shaykh al-Saduq: Man-la-Yahduruhul-Faqih 2:445.
- [219.](#) Shaykh al-Kulayniy: al-Kafi 1:409.
- [220.](#) Shaykh al-Tusiy: Tahdhib al-Ahkam 4:139.
- [221.](#) Shaykh al-Saduq: Man-la-Yahduruhul-Faqih 4:179.
- [222.](#) Shaykh al-Kulayniy: al-Kafi 4:181.
- [223.](#) Shaykh al-Kulayniy: al-Kafi 3:399; Shaykh al-Tusiy: al-Istibsar 1:385, Tahdhib al-Ahkam 2:207.
- [224.](#) Muhammad ibn Hasan al-Saffar: Basa'ir al-Darajat 163. In addition, there are many narrations carrying the same meaning.
- [225.](#) Muhammad ibn Hasan al-Saffar: Basa'ir al-Darajat 164.
- [226.](#) Shaykh al-Saduq: Kamal al-Din wa-Tamam al-Ni'mah 444.
- [227.](#) Shaykh al-Saduq: Kamal al-Din wa-Tamam al-Ni'mah 445.
- [228.](#) This is an indication to the following verses of the Holy Qur'an: "(As for) those who call out to you from behind the private chambers, surely most of them do not understand. And if they wait patiently until you come out to them, it would certainly be better for them, and Allah is Forgiving, Merciful. 49/4-5"
- [229.](#) This is an indication to the following verses of the Holy Qur'an: "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. 33/53"
- [230.](#) Al-Haythamiy, in Majma' al-Zawa'id 1:178, writes down that the Holy Prophet said in an incident, "...I am no more than a human being just like you. When I convey to you things from Allah, you should believe me; but when I say to you things out of my own self, then I am a human being that may err or hit the target." For the Shiite Muslims, the Holy Prophet, as well as the Holy Imams, are divinely guided all the time and are not exposed to errancy at all. (Translator)
- [231.](#) Al-Hakim al-Nisapuriy: al-Mustadrak `Ala'l-Sahihayn 1:105-106; Musnad Ahmad ibn Hanbal 2:162. A similar narration is recorded by Ibn Abi-Jumhur al-Ihsa'iy, in `Awali al-La'ali 1:68 H. 120.
- [232.](#) Ibn Abi-Jumhur al-Ihsa'iy: `Awali al-La'ali 1:68 H. 120.
- [233.](#) Al-Borujerdiy: Jami' Ahadith al-Shi'ah; 1:290 as quoted from Muhammad ibn Hasan al-Saffar, in Basa'ir al-Darajat. A similar narration is reported from Hamzah ibn `Abdullah al-Ja'fairy who narrated it from Imam `Ali ibn Musa al-Rida.
- [234.](#) Muhammad ibn Hasan al-Saffar, in Basa'ir al-Darajat 299 H. 2.
- [235.](#) Muhammad ibn Hasan al-Saffar, in Basa'ir al-Darajat 299 H. 3.
- [236.](#) Shaykh al-Kulayniy: al-Kafi 1:58 H. 21.
- [237.](#) Dr. Mustafa al-A'dhamiy: Dirasatun fi'l-Hadith al-Nubawiy 25.

## The Four Hundred Principles (Al-Usul Al-Arba`Mi'ah)

The adherents of the Ahl al-Bayt School used to write down the sayings of the Holy Imams in books; they therefore have been considered the foremost writers in the field of the Muslim jurisprudence. In this regard, Mr. Mustafa `Abd al-Razzaq, referring to the recordation of the Muslim jurisprudence says,

"In any event, this fact indicates that the recordation of the Muslim jurisprudence was first carried by the Shi'ite Muslims. Since they believed in the inerrancy (*Isma'h*), or a similar thing, of their Imams, this

belief made or encouraged them to record the judgments and verdicts of their Imams.”<sup>1</sup>

This is true, especially when applied to the ages of Imam Muhammad al-Baqir and Imam Ja`far al-Sadiq or, in other words, after the collapse of the Umayyad dynasty and the initiation of the `Abbasid dynasty when the `Abbasid rulers, in the early period of their reign, claimed following the policy of openness.

Thus, the two Imams seized this opportunity especially when the tribes of Banu-Asad, Mukhariq, Tayy, Sulaym, Ghatafan, Ghifar, al-Azd, Khuza`ah, Khath`am, Makhzum, Banu-Dubbah, Banu`l-Harith, and Banu-`Abd al-Muttalib began to urge their sons to attend the lectures of the Imams.<sup>2</sup>

Referring to the biography of Imam Ja`far al-Sadiq, al-Muzziy, in *Tahdhib al-Kamal*, has mentioned that Sufyan ibn `Uyaynah, Malik ibn Anas, Sufyan al-Thawriy, al-Nu`man ibn Thabit (i.e. Abu-Hanifah), Sulayman ibn Bilal, Shu`bah ibn al-Hajjaj, `Abdullah ibn Maymun, and `Abd al-Malik ibn `Abd al-`Aziz ibn Jurayh as well as many other master scholars studied under Imam Ja`far al-Sadiq.<sup>3</sup>

It has been narrated on the authority of Abu`l-`Abbas ibn `Uqdah on the authority of al-Hasan ibn Ziyad that Abu-Hanifah, having been asked to name the most knowledgeable in the field of the Muslim jurisprudence that he had ever seen, answered,

“I have never seen anyone more knowledgeable (in the Muslim jurisprudence) than Ja`far ibn Muhammad (i.e. Imam al-Sadiq). When al-Mansur, the `Abbasid ruler, ordered him to be brought to al-Hirah, he summoned me and asked, ‘O Abu-Hanifah! The people have been charmed by Ja`far; therefore, you must prepare questions that you will put before him.’

I then visited him on another occasion while Ja`far was sitting to his right. When I saw the two, I felt reverence to Ja`far rather than al-Mansur. I thus greeted them and he permitted me... etc.”<sup>4</sup>

In the introduction of his book entitled *al-Imam al-Sadiq* that he wrote after seven books had been written about seven of the Muslim master scholars—namely Abu-Hanifah, Malik ibn Anas, Muhammad ibn Idris al-Shafi`iy, Ahmad ibn Hanbal, Ibn Taymiyah, Ibn Hazm, and Zayd ibn `Ali—Shaykh Muhammad Abu-Zuhrah writes down the following:

“Seeking Almighty Allah’s help and guidance, I have decided to write down a book about Imam al-Sadiq after I have written about seven of the noble Muslim master scholars. I have postponed writing about Imam al-Sadiq not because he is less than anyone of these seven personalities; rather because he has the merit of preference over the majority of them and has a particular preference over the major scholars among these seven ones. Abu-Hanifah used to report from Imam al-Sadiq declaring his having been the most knowledgeable of the people’s doctrinal differences<sup>5</sup> and the most experienced among all the jurisprudents.

As for Malik ibn Anas, he learnt from Imam al-Sadiq the religious studies and also reported from him. It is indeed a sufficient virtue to be the mentor of Abu-Hanifah and Malik ibn Anas. It is unfeasible to

ascribe any imperfection to him or to prefer any other person to him in fields of virtue and merit. Besides, he is the grandson of Zayn al-`Abidin (Imam `Ali ibn al-Husayn) who was the master of the holy city of al-Madinah in his age in fields of merit, honor, religiousness, and knowledge.

Ibn Shihab al-Zuhriy as well as many other Tabi`un studied under him. He is also the son of Muhammad al-Baqir who split the knowledge and got to its core. Correspondingly, Imam Ja`far al-Sadiq is one of those for whom Almighty Allah has joined self-honor and additional honor due to the high lineage, the Hashimite kinship, and the Muhammadan dignity... etc.”[6](#)

The following is quoted from the book of *Hilyat al-Awliya`*:

“From the knowledge of al-Sadiq, a group of the Tabi`un received their knowledge. Among them were Yahya ibn Sa`id al-Ansariy, Ayyub al-Sakhtiyaniy, Abu-`Amr ibn al-`Ala, Yazid ibn `Abdullah al-Ma`adiy, Shu`bah ibn al-Qasim, Malik ibn Anas, Sufyan ibn `Uyaynah, and many others.”

As a matter of fact, the Hadiths that the Sahabah received from the Holy Imams of the Ahl al-Bayt were written down on papers. The shares of Imam Muhammad al-Baqir and Ja`far al-Sadiq were the largest in this field. These compilations have been entitled *Nuskah* (Copy) or *Kitab* (book) or *Asl* (Principle), or *Risalah* (Epistle)... etc.

Sayyid Radiy al-Din `Ali ibn Tawus, in his book of *Muhaj al-Da`awat*, has mentioned on the authority of Abu`l-Waddah Muhammad ibn `Abdullah ibn Zayd al-Nahshaliy on the authority of his father that a group of his disciples and adherents used to attend the sessions of Imam Musa al-Kadhim and used to carry with them ebony boards and pencils so that they would write down any word and any verdict about any situation said by the Imam as soon as they would hear.[7](#)

Likewise, Shaykh al-Baha`iy, in his book of *Mashriq al-Shamsayn*, has said the following:

“We have been informed by our master scholars—may Allah sanctify them—that whenever they heard anybody reporting a Hadith from the Holy Imams, the writers of the Principles (*Ashab al-Usul*) would hurriedly write it down in their books of *Usul* so that they would not forget a part of it or that it would be totally forgotten by passage of days.”[8](#)

Al-Muhaqqiq al-Damad, in the twenty-ninth chapter of his famous book of *al-Rawashih al-Samawiyyah*, says the following:

“It has been said that the Writers of the Principles used to write down, without delay, in their books any Hadith that they heard from a reporter.”[9](#)

Furthermore, Mr. `Abd al-Halim al-Jundiyy has written down the following:

“The first of those who benefited by the early recordation of the religious knowledge was those who took shelter with the Imams of the Ahl al-Bayt so as to learn from them orally and in written form. The Hadith

that has been reported by the Shi`ite Muslims and written down in their books is the Prophetic heritage in its very point. From this heritage, the Shi`ite Muslims have thus learnt prosperity.

On the other hand, the Sunnite Muslims began to compile the Prophetic heritage only one century and a half after the Shi`ite scholars had applied themselves eagerly to it and written it down in their foremost books. For other centuries, the Sunnite Muslims wandered about deserts and plains looking for that heritage.

To take into consideration the fact that some of the narrators reported ten thousand Hadiths from the Imam clearly manifests that the authenticated heritage that is kept by the Shi`ite Muslims is adequately sufficient for the Muslim community.

Again, by taking into consideration the fact that al-Shafi`iy, Malik, Abu-Hanifah, Yahya ibn Mu`in, Abu-Hatam, and al-Dhahbiy—these master scholars who founded the conditions of the narrators of Hadith and the rules of the admission of a narration and the authenticity of the series of narrators, these master scholars accepted and authenticated the narrations of Imam al-Sadiq, it becomes sufficient for us to dedicate our efforts to searching for the reporters of the Holy Sunnah from Imam al-Sadiq.

As for the Shi`ite Muslims, it is sufficient that a Hadith is related to the Imam. They therefore do not demand with a series of narrators before Imam Ja`far al-Sadiq. Moreover, they even do not demand with a series of narrators before any of the Imams in general.

This is because the Imam either reported the Hadith from the Imam who preceded him or had already read that Hadith in the books of his forefathers. As a result, the saying of the Imam is decided as Sunnah for the Shi`ite Muslims.

In other words, a Hadith that is reported by the Imam must be absolutely purified from any doubt or spurion. Thus, not only is the Imam's reporting of a Hadith considered testimony for that Hadith but also it is a declaration of its authenticity.

So long as the report of al-Sadiq was received from al-Baqir; and the report of al-Baqir was received from al-Sajjad; and the report of al-Sajjad was received from al-Husayn or al-Hasan whose report was received from `Ali or from the Holy Prophet, this series decides the authenticity of a Hadith at all levels.

The last three ones were unquestionably among the foremost Sahabah who reported from the Holy Messenger, since al-Hasan and al-Husayn reported from `Ali who reported from the Holy Prophet.

Undoubtedly, the method of recordation of the religious knowledge adopted by `Ali and his adherents achieved a great benefit for the Muslims. This method intercepted the disadvantages that are ascribed to some narrations, and locked the door in the face of the forgeries of the miscreants as well as those who forged fabrications against the Holy Prophet in the form of Hadith.

As a consequence, the precedence in the recordation of the religious knowledge is considered virtue for

the Shi`ite Muslims. As well, when the scholars, after long ages, agreed to resort to the recordation of the religious knowledge, they had unanimously confessed of this virtue for `Ali and his descendants.

Since the Holy Sunnah is the interpreter of the Holy Qur'an, which was written by the dictations of the Holy Messenger, it thus, just like the Holy Qur'an, should be fact as long as it is written down.

The Sunnite Hadithists, in the early ages of Islam, had to listen to the words of the Hadith from the master scholars or show such Hadiths before them, because the Prophetic traditions (i.e. the Holy Sunnah) was not yet kept in written form. For that reason, the most confirmatory means to attain the authentic form of a Hadith was to journey to the remote parts of the earth in order to listen to such Hadiths from the scholars.”[10](#)

In *Kitab al-Irshad*, Shaykh al-Mufid says,

“The knowledges that people received from Imam al-Sadiq have extended to the remotest regions and spread in all countries. None of the scholars of the Ahl al-Bayt has ever revealed as much knowledge as that revealed by Imam al-Sadiq.

Similarly, none of them has ever attained the degree that Imam al-Sadiq attained regarding the amount of the traditions that have been reported from him. As Hadithists listed the names of the trustworthy narrators who reported from Imam al-Sadiq in various fields of knowledge, they were four thousand individuals of different sects and opinions.”[11](#)

Shaykh al-Tabrisiy says,

“The amount of knowledge, on various fields, that has been reported from Imam al-Sadiq has never been reported from any other person. As Hadithists listed the names of the trustworthy narrators who reported from him, they were four thousand men.”[12](#)

He further says in Part III of his book,

“Four hundred men reported various fields of knowledge from Imam al-Sadiq, and from his replies to the questions that were addressed to him, four hundred books, lately called *al-Usul*, were written by his companions in addition to the companions of his son, Imam Musa al-Kadhim.”[13](#)

Shaykh Muhammad ibn `Ali al-Fattal says,

“As Hadithists listed the names of the trustworthy narrators who reported from Imam al-Sadiq in various fields of knowledge, they were four thousand individuals of different sects and opinions.”[14](#)

In *Manaqib `Ali ibn Abi-Talib*, Ibn Shahrashub records the following:

“Narrators have never reported knowledges as many as those which were reported from Imam al-Sadiq. As Hadithists listed the names of the trustworthy narrators who reported from Imam al-Sadiq in various

fields of knowledge, they were four thousand individuals of different sects and opinions.”<sup>15</sup>

Al-Muhaqqiq al-Hilliy, in his book of *‘al-Mu`tabar’*, says,

“Imam al-Sadiq is reported to have dealt with such innumerable fields of knowledge that perplexed the intellects. The material of four hundred books, lately called the *Usul*, was taken from Imam al-Sadiq’s replies on the questions that were addressed to him.”<sup>16</sup>

Muhammad ibn Makkiy (*al-Shahid al-Awwal*; the First Martyr) says,

“As for Abu-`Abdullah Ja`far ibn Muhammad al-Sadiq, four hundred authors have compiled four hundred books all comprising his answers on the questions that were addressed to him. Among the famous disciples of him, the names of four thousand men from Iraq, Syria, Hijaz, and Khurasan were listed.”<sup>17</sup>

Shaykh Husayn, the father of Shaykh al-Baha`iy, says,

“Four thousand names of Imam al-Sadiq’s disciples whose knowledgeability was distinctively well-known were listed by Sunnite and Shi`ite scholars.”

He is also reported to have said,

“Four hundred books written by four hundred authors have totally comprised the answers of Imam al-Sadiq on the questions which were addressed to him. These books are called *Usul* (The Principles) on various fields of knowledge.”<sup>18</sup>

Al-Muhaqqiq al-Damad, in the twenty-ninth chapter of his famous book of *al-Rawashih al-Samawiyah*, says,

“It is well-known that the *al-Usul al-Arba`mi`ah* is four hundred books written by four hundred authors among the disciples of Imam al-Sadiq. Moreover, these books might have comprised materials that were heard or reported from him.

In fact, the disciples of Imam al-Sadiq were four thousand. Although their books and compilations are innumerable, it has been unanimously agreed that only these four hundred ones would be considered, depended on, and called *al-Usul al-Arba`mi`ah* (The Four Hundred Principles).<sup>19</sup>

Zayn al-Din al-Jub`iy al-`imiliy (*al-Shahid al-Thani*; the Second Martyr), in his commentary on *al-Dirayah* says,

“The past scholars decided to choose four hundred books written by four hundred authors that they have called *al-Usul al-Arba`mi`ah*. They therefore depended upon these books. After that, most of these fundamental books vanished, due to vicissitudes of time, or they were added to private books. The best compilations in this connection are *al-Kafi*, *Tahdhib al-Ahkam*, *al-Istibsar*, and *Man-la-Yahduruhu`l-*

*Faqih.*”[20](#)

The names of some of the writers of these four hundred *Usul* have been mentioned in *Kitab al-Rijal* (Book of Biography) by `Abdullah ibn Jibillah al-Kinaniy (died in AH 219), *al-Mashyakhah* by al-Hasan ibn Mahbub (died in AH 224), *al-Rijal* by al-Hasan ibn Faddal (died in AH 224), *al-Rijal* by `Ali ibn al-Hasan ibn Mahbub, *al-Rijal* by Muhammad ibn Khalid al-Barqiy, *al-Rijal* by Ahmad ibn Muhammad ibn Khalid al-Barqiy (died in AH 274), *al-Rijal* by Ahmad al-`Aqiqiy (died in AH 280), and many other books of biography.

In the introduction of his book of *al-Fihrist*, Shaykh al-Tusiy writes down,

“I cannot tell that I have mentioned the names of all of these people; the books and *Usul* of our scholars were too many to be counted because they lived in various countries.”[21](#)

Sayyid al-Amin has recorded that Ahmad ibn `Uqdah al-Zaydiy al-Kufiy compiled a book in which he listed the names of those from whom he had reported the Hadith. In this book, he listed the names of four thousand men and mentioned all their books. Nevertheless, he could not mention all the narrators from whom he had reported.[22](#)

These characteristics urged the Shi`ite Muslims to take a great interest in their fundamental reference books which they have read, reported, retained, and corrected. The entire jurisprudential and traditional knowledge of Shi`ism has been derived from these fundamental reference books.

## The Shi`ah Derive From The Usul

In the introduction of his book of *Man-la-Yahduruhu'l-Faqih*, Muhammad ibn `Ali ibn Babawayh says,

“...Unlike the other compilers who adduce in their books all that which they have reported, I only would like to mention in this book verdicts that I issue and subjects in whose authenticity I believe being a pretext between my Lord—the Great and Almighty—and me.

All the contents of this book are deduced from noteworthy, dependable, and referential books, such as the book of Hurayz ibn `Abdullah al-Sajistaniy, the book of `Ubaydullah ibn `Ali al-Halabiy, the books of `Ali ibn Mahziyar al-Ahwaziy, the books of al-Husayn ibn Sa`id, the anecdotes of Ahmad ibn Muhammad ibn `Isa, the book of *al-Rahmah* written by Sa`d ibn `Abdullah, the comprehensive (*Jami`*) book of our master scholar Ahmad ibn Abu-`Abdullah al-Barqiy, the epistle of my father to me, and many other fundamental and reference books.

My ways to these books are well-known in the index of the books, which I reported from my master scholars and forefathers. In this respect, I have exerted all possible efforts, seeking the help of and relying upon Almighty Allah and asking Him to forgive my shortcomings.”[23](#)

Al-Muhaqqiq al-Hilliy, in his book of *al-Mu`tabar*, says,

“About four thousand narrators reported from Imam al-Sadiq. In virtue of his teaching, a big number of righteous jurisprudents became well-known, such as Zurarah ibn A`yun and his brothers Bukayr and Hamran, Jamil ibn Salih, Jamil ibn Darraj, Muhammad ibn Muslim, Burayd ibn Mu`awiyah, Husham ibn al-Hakam, Husham ibn Salim, Abu-Basir, `Abdullah, Muhammad al-Halabiy, `Imran al-Halabiy, `Abdullah ibn Sinan, Abu`l-Sabah al-Kinaniy, and many other virtuous scholars. Imam al-Sadiq’s answers for religious questions have filled the papers of four hundred books written by four hundred writers, which were subsequently called *al-Usul al-Arba`mi`ah*.

Within the disciples of Imam al-Muhammad Jawad, there were virtuous names, such as al-Husayn ibn Sa`id and his brother, Ahmad ibn Muhammad ibn Abu-Nasr al-Bizantiy, Ahmad ibn Muhammad ibn Khalid al-Barqiy, Shadhan Abu`l-Fadl al-Qummiy, Ayyub ibn Nuh ibn Darraj, Ahmad ibn Muhammad ibn `Isa, and many others the mention of whose names requires a long list and whose books that indicate their vast knowledgeability are now transferred among the disciples.

I have satisfied myself with mentioning only the words of the scholars whose knowledgeability and virtue are well-known as well as those who are famous of their precedence in criticism of narrations, accuracy in investigation, and authenticity in consideration. I have further confined myself to referring to the books of the scholars whom are famous of diligence, carefulness, and reliability among those virtuous scholars.

I have thus chosen to report from al-Hasan ibn Mahbub, Ahmad ibn Muhammad ibn Abu-Nasr, al-Husayn ibn Sa`id, al-Fadl ibn Shadhan, Yunus ibn `Abd al-Rahman and, among the late scholars, Abu-Ja`far Muhammad ibn `Ali ibn Babawayh and Muhammad ibn Ya`qub al-Kulayniy...etc.”[24](#)

Ibn Idris al-Hilliy, in his book of *Mustatrafat al-Sara`ir* Section: *al-Ziyadat* (Attachments), lists the materials that he has excerpted and culled from the books of the master authors and skilled narrations, saying,

“...Among these are as follows:

(1) The materials that I have culled from the book of *al-Nawadir* (The Anecdotes) written by Ahmad ibn Muhammad ibn Abu-Nasr al-Bizantiy, the disciple of Imam al-Rida;

(2) The materials that I have culled from the reports of Aban ibn Taghlib, the disciple of Imam al-Baqir and Imam al-Sadiq, that he has recorded in his book;

(3) The materials that I have culled from the book of Jamil ibn Darraj; the materials that I have culled from the book of al-Sayyariy whose name is `Abdullah, the disciple of Imam `Ali ibn Musa al-Rida;

(4) The materials that I have culled from the books comprising the questions put before and messages sent to our Master Imam `Ali ibn Muhammad al-Hadi, and his answers for these questions and messages;

(5) The materials that I have culled from the book of *al-Mashyakhah* written by al-Hasan ibn Mahbub al-Sarrad (the relater), the disciples of Imam al-Rida. In the view of our master scholars, this man has been trustworthy, lofty, reporter of numerous narrations, and one of the four pillars in his age. The book of *al-Mashyakhah* is reliably trustworthy;

(6) The materials that I have culled from the book of *Nawadir al-Musannif* written by Muhammad ibn `Ali ibn Mahbub. This book has been written with the handwriting of our master scholar, Shaykh Abu-Ja`far al-Tusiy. I have therefore quoted these Hadiths from his own handwriting;

(7) The materials that I have culled from the book of *Man-la-Yahduruhu'l-Faqih* by Ibn Babawayh (Shaykh al-Saduq);

(8) The materials that I have culled from the book of *Qurb al-Isnad* by Muhammad ibn `Abdullah ibn Ja`far al-Himyariy;

(9) The materials that I have culled from the book of Ja`far ibn Muhammad ibn Sinan al-Dahqan;

(10) The materials that I have culled from the book of *Tahdhib al-Ahkam*;

(11) The materials that I have culled from the book of `Abdullah ibn Bukayr ibn A`yun;

(12) The materials that I have culled from the book of Abu'l-Qasim ibn Qawlawayh;

(13) The materials that I have culled from the book of '*Uns al-`Ilm*' by al-Safwaniy;

(14) The materials that I have culled from the book of *al-Mahasin* by Ahmad ibn Abu-`Abdullah al-Barqiy;

(15) The materials that I have culled from the book of *al-Uyun wa'l-Mahasin* by (Shaykh) al-Mufid." [25](#)

Shaykh al-Baha'iy, in his book of *al-Wajizah*, says,

"All of the Hadiths, except a rare number, that are mentioned in this book have been reported from our Twelve Imams who, in turn, have reported from the Holy Prophet. Indeed, the knowledge of these Imams are excerpted from the heart of the Niche.

An investigative look into the books of Hadith of both the Sunnah and the Shi`ah proves that the Hadiths that are comprised in the books written by Shi`ite authors, as they have reported them from their Imams, are very much larger in number than these mentioned in the famous *al-Sihah al-Sittah* (the six most reliable Sunnite reference books of Hadith).

In this respect, one reporter only (namely, Aban ibn Taghlib) has reported from one Imam only (namely, Imam Ja`far al-Sadiq) about thirty thousand Hadiths.

Our former master scholars compiled the words of our Imams in four hundred books, which were lately called *al-Usul* (The Principles).

A group of the recent scholars—may Allah reward them for their efforts—have arranged and ordered these books in order to save them from loss and to make it easier for the seekers of these narrations to get them.

They have thus compiled verified and accurate books comprising the series of narrators connected to the Immaculate Imams. Examples on these books are *al-Kafi*, *Man-la-Yahduruhu'l-Faqih*, *Tahdhib al-Ahkam*, *al-Istibsar*, *Madinat al-'Ilm*, *al-Khisal*, *al-Amaliy*, *'Uyun al-Akhbar*, and many others.”[26](#)

Shaykh Hasan, in his books entitled *Muntaqa al-Juman* and *al-Ma`alim*, has stated that the Hadiths mentioned in the four most reliable Shi`ite reference books of Hadith (*al-Kutub al-Arba`ah*) and their likes are substantiated by proofs as they were, without any distortion, quoted from the *al-Usul* as well as the fundamental books the authenticity of which have been unanimously confirmed by the scholars.[27](#)

Al-Kaf`amiy, in *al-Jannah al-Waqiyah* says,

“This book contains amulets, supplications, statements of glorification to Almighty Allah, and Ziyarahs (prayers said at the pilgrimage to the tombs of the Holy Infallibles). The material of this book has been quoted from books whose authenticity is reliably undoubted. To adhere to these books is safe.”[28](#)

`Ali ibn Ibrahim al-Qummiy, the compiler of the famous book of *Tafsir* that carries his name, has confirmed the authenticity of the Hadiths that he recorded in his book by bearing out that these Hadiths have been reported by trustworthy narrators from the Holy Imams.[29](#)

The books of Sayyid Radiy al-Din Ibn Tawus have comprised proofs on the fact that the majority of the *al-Usul* books that had been written by the disciples of the Holy Imams were kept by him and thus the majority of the materials of his books were reported from these fundamental books.[30](#)

Likewise, al-Shahid al-Awwal, in his book of *al-Dhikra*, and al-Kaf`amiy, in his book of *al-Misbah*, have stated that many of the fundamental books of the past scholars were kept by them.[31](#)

Moreover, Shaykh al-Hurr al-`Iraqiyy, in the four section of the epilogue of his famous book of *Wasa'il al-Shi`ah*, listing the bibliography, says, “... and many others. As regards the books from which the authors have reported without referring to their titles, they are very numerous. The titles of these books can be found in the books of biography. According to my personal inspection, these books are more than six thousand and six hundred.”[32](#)

At any rate, a group of the disciples of the Holy Imams distinguished themselves in the various fields of knowledge, especially during the ages of Imam Muhammad al-Baqir and Imam Ja`far al-Sadiq. These scholars wrote down the items of knowledge that they had received from the Imams in books to which the master scholars of biography, such as Ibn al-Nadim, al-Kishiy, al-Najashiy, have referred.

In this connection, Husham ibn al-Hakam wrote books on the terms of the religious laws (*al-Alfadh*); on the refutation of the beliefs of the miscreants; on Monotheism (*al-Tawhid*; the belief in the existence of One and Only God—namely, Almighty Allah); on Imamate (*al-Imamah*; the loyalty to the twelve Imams whom have been divinely commissioned by Almighty Allah as the leaders of the Muslim community), Determinism (*al-Jabr*; the doctrine that human action is necessarily determined by motives regarded as external forces acting on the will), and Fatalism (*al-Qadariyyah*: the doctrine that all events are predetermined by fate); on the refutation of the beliefs of the Dualists (*al-Thana'wiyyah*; those who believe in the existence of two gods—light and darkness); and on the refutation of the concepts of Aristotle—the famous Greek philosopher and scientist—as well as other Greek philosophers. He also wrote various epistles on Muslim jurisprudence and *Usul al-Fiqh* (principles of jurisprudence).

Zurarah ibn A`yun wrote books on Capability (*al-Istita`ah*), Determinism, and other topics.

Muhammad ibn `Umar wrote books on Monotheism, Imamate, Muslim jurisprudence, and other topics.

Ya`qub ibn Ishaq al-Sikkit wrote books on Reformation of Logic (*Islah al-Mantiq*), Terms and Opposites (*al-Alfadh wa'l-Addad*), and Common Words.

Muhammad ibn Nu`man al-Bujaliy (well-known as Mu`min al-Ta'q) wrote books on Imamate, Knowledge (*Ma`rifah*), Substantiation of the (the Holy Prophet's) Will (*Ithbat al-Wasiyyah*), Dos and Don'ts (*al-Awamir wa'l-Nawahi*), Debates (*al-Munadharat*), and other topics.

Hundreds, if not thousands, are the compilations of the Holy Imam's disciples. The Three Muhammads (i.e. Shaykh al-Kulayniy, Shaykh al-Saduq, and Shaykh al-Tusiy) have depended upon these books in the compilation of their famous books (*al-Kutub al-Arba`ah*; the four most reliable Shi`ite reference books of Hadith). It is worth mentioning that Shaykh al-Saduq and Shaykh al-Tusiy wrote other books on *Tafsir*, history, Hadith... etc.

The majority of the reporters from the Holy Imams were at the utmost degree of decency and trustworthiness. They were also objects of admiration and respect for Muslims of various sects and groups. The compilers of the *al-Sihah al-Sittah* (the six most reliable Sunnite reference books of Hadith) wrote down Hadiths narrated from these reporters in their books.

Biographers, or the majority of them, decided them as trustworthy and occupying significant scientific statuses although they added statements like, "He terribly supported Shi`ism," "Trustworthy though belongs to Shi`ism," "His sect is Shi`ism" and the like, after the biography of these reporters.<sup>33</sup> Shaykh Muhammad ibn Ya`qub al-Kulayniy, the author of *al-Kafi*, has referred to most of those biographers.

The compilers and writers of these narrations were also greatly respectable scholars; such as Ibn Makula,<sup>34</sup> Ibn al-Athir,<sup>35</sup> al-Safadiy,<sup>36</sup> Ibn Hajar al-`Asqalaniy,<sup>37</sup> and many other Hadithists and linguists, such as al-Fayruz'abadiy,<sup>38</sup> al-Zubaydiy<sup>39</sup>... etc.

## Biography Of The Compilers Of The Al-Kutub Al-Arba`ah

Mr. Thamir al-`Amidiy has attested that none of the master biographers has ever criticized Shaykh Muhammad ibn Ya`qub al-Kulayniy. He says,

“I have never noticed any Sunnite biographer addressing any word of criticism—be it clear or suggestive—at al-Kulayniy although, unfortunately, these Sunnite biographers have been well-known of their malignity against the Shi`ite scholars for nothing more than their being Shi`ites. No researcher can ever deny this fact. However, this indicates the scholars’ unanimous agreement on the fact that Shaykh al-Kulayniy enjoyed an exalted status among the Muslim scholars; and anyone who mistreats this status will be considered as liar and exposed among the scholars.”[40](#)

Moreover, Ibn al-Athir believes Shaykh al-Kulayniy as one of the Imamiyyah reformers in the third century.[41](#)

Muhammad ibn `Ali ibn al-Husayn ibn Musa ibn Babawayh al-Qummiy, the author of *Man-la-Yahduruhu'l-Faqih*, has written numerous books. He was exemplary in retention.[42](#) He belonged to a dignified family that was deep-rooted in virtue and knowledgeability. Ibn Abi-Tayy has described Shaykh al-Saduq’s family as the household of knowledge and dignity.[43](#)

His father was one of the grand Shi`ite scholars and writers.[44](#) He was highly dignified, distinguished in retention of Hadiths, well-versed in biographies of men, and expert in criticism of narrations. Among the people of Qumm, he was the most excellent in retention and abundance of knowledge. He wrote about three hundred books.[45](#)

It was he who extinguished the sedition of al-Husayn ibn Mansur al-Hallaj in Qumm.[46](#) In his early youth, master scholars attended his lectures.[47](#) Including Shaykh al-Mufid, a good group of master scholars reported from Shaykh al-Saduq.[48](#)

As regards Shaykh al-Mufid, he was the student of Shaykh al-Saduq and the master of Shaykh al-Tusiy. “He was nicknamed *Ibn al-Mu`allim* (Son of the Mentor). He compiled brilliant books, which counted two hundred.”[49](#) “He was the chief of the Shi`ite master scholars and theologians. He also was the master debater in the field of the schools of the Sahabah. He was also skillfully perspicacious and mindfully intelligent.”[50](#)

“In his house in *Darb-Rabah*, Ibn al-Mu`allim had a session attended by all the scholars.”[51](#) “Despite the grandeur and greatness of the Buyid State, Shaykh al-Mufid used to debate the masters of all the other doctrines.”[52](#) “He was skillful in arts, scientific investigation, and theology. He was also well-known of seclusion and politeness.

As he referred to Shaykh al-Mufid in his book of *Tarikh al-Imamiyyah*, Ibn Abi-Tayy mentioned him very lengthily and elaborately. He said that the Shaykh was unique in all of the fields of

knowledge—knowledge of the Holy Qur'an and Sunnah, jurisprudence, narration, biography, exegesis (of the Holy Qur'an), grammar, and poetry.

Besides, he was strong-hearted, quite self-righteous, and greatly pious. He used to offer prayers and observe fasting characteristically. He also used to wear tough clothes... etc.”[53](#)

As regards Shaykh Muhammad ibn al-Hasan al-Tusiy, he was the chief of Shi`ism in his age. He wrote many noticeable books. Two of the *al-Kutub al-Arba`ah* are his. They are *Tahdhib al-Ahkam* and *Al-Istibsar fima`khtulifa min`al-Akhbar*. “He learnt theology and the principles of the Sunnite jurisprudence from Shaykh al-Mufid to whom he adhered and thus attained skillfulness in religious knowledge.

He also compiled a book of *Tafsir* and dictated many Hadiths and anecdotes that filled two volumes. The majority of these Hadiths and anecdotes were reported from Shaykh al-Mufid, his mentor.”[54](#)

Al-Sabkiy,[55](#) al-Suyutiy,[56](#) and al-Katib al-Chalabiy[57](#) have listed Shaykh al-Tusiy with the Shafi`iyyah scholars. It is probable that the reason behind such confusion was that Shaykh al-Tusiy, in his books of Muslim jurisprudence and *Tafsir*, used to refer to the opinions of the Sunnite scholars.

Mentioning Shaykh al-Tusiy, Muhammad Abu-Zuhrah, in his book of *al-Imam al-Sadiq* says that he was competently knowledgeable in both the Sunnite and Imamiyyah schools.

Similarly, Mr. `Abd al-Halim al-Jundi says that Shaykh al-Tusiy was competent in the Imamiyyah as well as the Sunnite Schools.[58](#)

Previously, a brief presentation of the biographies of the compilers of the *al-Kutub al-Arba`ah* has been demonstrated. Those authors depended upon the Four Hundred Principles (*al-Usul al-Arba`mi`ah*) in the compilation of their books and these four hundred fundamental books comprised the words of the Holy Imams of the Ahl al-Bayt who had reported from the Book of `Ali that comprised the direct dictations of the Holy Prophet written with the calligraphy of Imam `Ali ibn Abi-Talib.

To come to the point, the recordation of the religious knowledge and the reporting of the Hadith are two trends of the same method that is tenaciously and incontrovertibly interconnected for the Shi`ah School; and this fact confirms the genuineness of this School.

It is noteworthy that the *al-Usul al-Arba`mi`ah* had not comprised all the words of the Holy Imams in the various fields of knowledge in general and Muslim jurisprudence in particular; rather a part of these words were kept in the hearts of the reports of Hadith.

Correspondingly, the *al-Kutub al-Arba`ah* have not comprised all the Hadiths reported by the disciples of the Holy Imams; rather their compilers have recorded only the Hadiths that were proven as authentic according to their criteria. Besides, there is no proof that these compilers could attain all the Four Hundred Principles.

In his book of *A`yan al-Shi`ah*, Sayyid al-Aminiy says,

“Some of the *al-Usul al-Arba`mi`ah* were kept in the book stores of the Shi`ite master scholars—such as al-Hurr al-`Emiliy, Shaykh al-Majlisiy, Mirza Husayn al-Nuriy, and many others—until recent ages. Although the majority of these fundamental books were damaged, their contents have been preserved in the collections of Hadith.

This is because our scholars, since the beginning of the fourth century up to the first half of the fifth, depended in their writings on these books as well as other books that comprised their contents.”

In the course of the recordation of the religious knowledge, Mr. `Abd al-Halim al-Jundiyy, in his book of *al-Imam Ja`far al-Sadiq*, says,

“... However, `Ali wrote down and left for his adherents (Shi`ah) his method of recordation. Most certainly, he had full trust in his method. About him, the Messenger of Allah has said, ‘`Ali is with the Qur’an and the Qur’an is with `Ali; and they shall not depart one another until they meet me on the Divine Pool (on the Resurrection Day).’ ...

By means of the jurisprudential recordation, the (Shi`ite) School found a spacious place in the hearts of the memorizers and reporters. It was then moved, by inheritance, to the sons and then to their sons, especially Zayn al-`Abidin, al-Baqir, and al-Sadiq. After that, the session of Imam al-Sadiq worked on spreading it in the same way as the recordation had worked on establishing it.

The master scholars who studied under him, as well as their disciples, realized that the sessions of Imam al-Sadiq had enjoyed a number of matters that made these sessions surpass the others whether led by the Ahl al-Sunnah or the Ahl al-Bayt. They listed these distinguishable matters.”[59](#)

Preceding this statement, Mr. al-Jundiyy had said,

“Their studying under Imam al-Sadiq had dressed with glory the jurisprudential aspects of the Four (major) Schools of Sunnite jurisprudence. As for Imam al-Sadiq himself, his glory is not subjected to increase or decrease; he conveyed to all humanity the knowledge of his grandfather (i.e. the Holy Prophet)—peace and blessings be upon him.

Further, Imamate is a special rank; and the imams (i.e. founders) of the Four Schools of Sunnite jurisprudence learnt from him out of their eagerness to draw near to the owner of that rank.”[60](#)

On another page, Mr. al-Jundiyy says,

“Certainly, Malik ibn Anas was scenting the presence of the Messenger of Allah in the session of his daughter’s son (i.e. Imam al-Sadiq). He was also feeling or was on the verge of touching a material thing descending from the grandfather to the grandson, or touching non-material things grasping the heart and the mind. Vision is thus joy and hearing is grace.

Even neighborhood, mere neighborhood, was discipline and order. And in all of these, there are ways taking to Paradise. The master of the session was thoroughly pure. He speaks about his grandfather only when he is (ceremonially) pure... etc.”[61](#)

On another page, Mr. al-Jundi further says,

“In this very session, four thousand reporters studied and reported from Imam Ja`far al-Sadiq, according to historians and biographers, and four hundred writers each of whom used to say, ‘Ja`far ibn Muhammad said...’ wrote books from him. What sort of session was that?

Things from the Messenger of Allah were seen in that session; some of these things were material flowing in the spines of men—one after another; and some were mental things the connotations of which, and the meaning of their essays, were seen by all these. The session was completely free from any dispute or aimless argument.

The head of the session used to say to the students, ‘Whoever has full acquaintance with a matter will speak very little about it. An actual eloquent is he who hits the target with the least effort.’”[62](#)

This is the end of our presentation of the statuses of and views about the Shi`ite comprehensive reference books of Hadith. As for the Shi`ite Muslims, they have never regarded the *al-Kutub al-Arba`ah* as revealed from Almighty Allah and have never considered those from who Shaykh al-Kulayni, al-Tusiy, or al-Saduq having passed the divine exam.

Besides, they have never judged that all the contents of these Four Books are utterly authentic. As a matter of fact, like any other book, the narrations of the Four Books are subjected to the principles of criticism, assessment, and investigation. In brief, the Four Books, unlike *al-Sihah al-Sittah*, have not been encompassed by haloes of sanctity.

Unless it meets all the considered qualifications of authenticity, a Hadith is worthless even if it has been mentioned by master Hadithists, such as Shaykh al-Kulayni and Shaykh al-Tusiy. Moreover, it is binding that a Hadith cannot be decided as authentic unless it has present or written obligatorily reliable evidences that act as presumptions confirming that the Holy Imam has actually said that Hadith, such as:

- 1) The existence of it in the majority of the Four Hundred Principles or, at least, in one or two of them with various considerable series of narrators,
- 2) The existence of it in one of the books that were presented before the Holy Imams, for authentication, such as the book of `Ubaydullah al-Halabiy that he had shown to Imam Ja`far al-Sadiq about which he is reported to have said, “These do not have the like of this book,” or the books of Yunus ibn `Abd al-Rahman and al-Fadl ibn Shadhan, which were presented before Imam al-Hasan al-`Askariy.
- 3) The existence of it in the fundamental reference books of Hadith that were trusted by the master scholars who lived in the ages of the Holy Imams; such as the book of *Kitab al-Salat* by Hurayz ibn

`Abdullah and the books of Ibn Sa`id, `Ali ibn Mahziyar, and the like, even if these books were compiled by authors other than the Imamiyyah Shi`ites, such as the book of Ja`far ibn Ghiyath al-Qadi, the books of al-Husayn ibn `Abdullah al-Sa`diy, and the book of *Kitab al-Qiblah* by `Ali ibn al-Hasan al-Tatiry.<sup>63</sup>

1. Asad Haydar: al-Imam al-Sadiq wa'l-Madhahib al-Arba`ah 3:497, as quoted from Mustafa `Abd al-Razzaq: Tamhid li-Tarikh al-Falsafah al-Islamiyyah (Prelude to the History of the Islamic Philosophy) 252.
2. Ja`far ibn Muhammad Sayyid al-Ahl.
3. Al-Muzziy: Tahdhib al-Kamal 5:75-76.
4. Al-Muzziy: Tahdhib al-Kamal 5:79. For the details of this narration, refer to `Ali al-Shahristaniy: Wudu' al-Nabiy 349-352.
5. In his book of 'Tarikh al-Madhahib al-Islamiyyah (History of the Muslim Jurisprudential Schools' pp. 693, Shaykh Muhammad Abu-Zuhrah has written down a commentary on the arguments between Imam Ja`far al-Sadiq and Abu-Hanifah.
6. Shaykh Muhammad Abu-Zuhrah: al-Imam al-Sadiq 2-3.
7. Sayyid Radiy al-Din `Ali ibn Tawus: Muhaj al-Da`awat 219-220.
8. Shaykh al-Baha'iy al-`imiliy: al-Habl al-Matin 274.
9. Al-Muhaqqiq al-Damad: al-Rawashih al-Samawiyyah 98.
10. `Abd al-Halim al-Jundi: al-Imam Ja`far al-Sadiq 203-204.
11. Shaykh al-Mufid: Kitab al-Irshad 288.
12. Shaykh al-Tabrisiy: l`lam al-Wara bi-A`lam al-Huda 284.
13. Shaykh al-Tabrisiy: l`lam al-Wara bi-A`lam al-Huda 166.
14. Muhammad ibn `Ali al-Fattal: Rawdat al-Wa`idhin 177.
15. Ibn Shahrashub: Manaqib `Ali ibn Abi-Talib 4:247.
16. Najm al-Din al-Hilliy: al-Mu`tabar 1:26.
17. Al-Shahid al-Awwal: al-Dhikra 6.
18. Sharif al-Murtada: al-Dhari`ah 2:129.
19. Al-Muhaqqiq al-Damad: al-Rawashih al-Samawiyyah 98.
20. Al-Shahid al-Thani: al-Dirayah 17.
21. Shaykh al-Tusiy: al-Fihrist 3.
22. Sayyid Muhsin al-Amin: A`yan al-Shi`ah 1:100. See also `Abd al-Halim al-Jundi: al-Imam Ja`far al-Sadiq 217.
23. Muhammad ibn `Ali ibn Babawayh (Shaykh al-Saduq): Man-la-Yahduruhul-Faqih 1:2-5.
24. Najm al-Din al-Hilliy: al-Mu`tabar 1:7.
25. Ibn Idris al-Hilliy: al-Sara'ir 471-493. This book has been published under the title of 'Mustatrafat al-Sara'ir'.
26. Shaykh al-Baha'iy: al-Wajizah 6-7; Shaykh al-Hurr al-`imiliy, in Wasa'il al-Shi`ah (the epilogue) 30:200, quotes the same wording. Similar statement has been mentioned in Shaykh al-Baha'iy's Mashriq al-Shamsayn 269-270.
27. Shaykh al-Hasan: Muntaqa al-Juman 1:27.
28. Al-Kaf`amiy: al-Jannah al-Waqiyah 3-4.
29. `Ali ibn Ibrahim al-Qummiy: Tafsir 1:4 as is recorded in Shaykh al-Hurr al-`imiliy: Wasa'il al-Shi`ah (the epilogue) 30:202.
30. Shaykh al-Hurr al-`imiliy: Wasa'il al-Shi`ah (the epilogue) 30:213.
31. Shaykh al-Hurr al-`imiliy: Wasa'il al-Shi`ah (the epilogue) 30:213.
32. Shaykh al-Hurr al-`imiliy: Wasa'il al-Shi`ah (the epilogue) 30:165.
33. In his famous book of 'al-Muraja`at', Sayyid `Abd al-Husayn Sharaf al-Din lists the names of more than one hundred individuals of these trustworthy reporters.
34. Ibn Makula: al-Ikmal 4:575.
35. Ibn al-Athir: al-Kamil fi'l-Tarikh 8:364.
36. Ibn al-Safadiy: al-Wafi bi'l-Wafiyat 5:226.
37. Ibn Hajar al-`Asqalaniy: Lisan al-Mizan 5:433.

- [38.](#) Al-Fayruz'abadiy: al-Qamus al-Muhit 4:363.
- [39.](#) Al-Zubaydiy: Taj al-`Arus 9:322.
- [40.](#) Thamir al-`Amidiy: Difa` `An al-Kafi 1:38.
- [41.](#) Ibn al-Athir: Jami` al-Usul 12:220.
- [42.](#) Al-Dhahbiy: Siyar A'lam al-Nubala' 16:303 H. 112.
- [43.](#) Ibn Hajar al-`Asqalaniy: Lisan al-Mizan 202, 279.
- [44.](#) Al-Dhahbiy: Siyar A'lam al-Nubala' 16:304 H. 212.
- [45.](#) Shaykh al-Tusiy: al-Fihrist 156.
- [46.](#) Shaykh al-Saduq: al-Muqni`, The Introduction 22.
- [47.](#) Al-Najashiy: al-Rijal 276.
- [48.](#) Al-Muhaddith al-Qummiy: Safinat al-Bihar 2:22.
- [49.](#) Ibn Hajar al-`Asqalaniy: Lisan al-Mizan 5:368.
- [50.](#) Ibn al-Nadim: al-Fihrist 226, 247.
- [51.](#) Al-Muntadham 8:11.
- [52.](#) Al-Yafi`iy: Mir'at al-Jinan 3:28; Ibn al-`Imad: Shadharat al-Dhahab 3:199.
- [53.](#) Al-Dhahbiy: Siyar A'lam al-Nubala' 17:344.
- [54.](#) Al-Dhahbiy: Siyar A'lam al-Nubala' 18:344.
- [55.](#) Al-Sabkiy: Tabaqat al-Shafi`iyyah 3:51.
- [56.](#) Al-Suyutiy: Tabaqat al-Mufassirin 29.
- [57.](#) Al-Katib al-Chalabiy: Kashf al-Dhunun.
- [58.](#) `Abd al-Halim al-Jundiyy: al-Imam Ja`far al-Sadiq 258.
- [59.](#) `Abd al-Halim al-Jundiyy: al-Imam Ja`far al-Sadiq 186.
- [60.](#) `Abd al-Halim al-Jundiyy: al-Imam Ja`far al-Sadiq 163.
- [61.](#) `Abd al-Halim al-Jundiyy: al-Imam Ja`far al-Sadiq 160.
- [62.](#) `Abd al-Halim al-Jundiyy: al-Imam Ja`far al-Sadiq 160.
- [63.](#) Al-Mirza al-Nuriy: Mustadrak al-Wasa'il wa-Mustanbat al-Masa'il (The Epilogue, Fourth Point) 3:482.

## Practical Examples On The Jurisprudential Methods Of The Two Trends

Earlier in this book, the recordation of the Hadith has been thoroughly demonstrated from the viewpoint of the school of through compliance with the sacred texts as well as from the viewpoint of the school of Ijtihad and Opinionism the founder of which had practically prohibited the reporting and recordation of the Hadith.

Let us now present active examples on the jurisprudential methods of both the schools aiming at proving that although the disagreement among the Muslims had been about the political leadership of the Muslim community, it unfortunately moved to the jurisprudence in general.

This fact sheds light on our previous supposition about the reason of the prohibition of reporting and recording the Hadith—a decision that was issued by Abu-Bakr and `Umar, and that the consequences

of this decision have been reflected on the present actuality of the Muslims.

This is because disagreement in the jurisprudence was stemmed from the disagreement about the principles and narrations adopted by both the parties of the disagreement. To realize the actual history and the confusables of the Holy Sunnah is to know everything about this topic.

Hereinafter, four controversial questions from various fields of Muslim jurisprudence (namely, the laws of inheritance, food and drinks, doctrinal provisions, and blood money) will be presented for the purpose of demonstrating the discussion of this book in its best and most obvious picture and, also, in order to confirm that the decision of prohibiting the reporting and recording of the Hadith that was issued by Abu-Bakr and `Umar left sweeping influences on the majority, if not all, of the Muslim jurisprudential fields.

One of the consequences of that decision was the legality of multiplicity of the Sahabah's opinions appertained to the religious affairs. In other words, the prohibition of recording the Hadith opened wide the door of Ijtihad and personal views, because people needed their general issues to be solved, especially in the new-found questions; and since Ijtihad would meet this need, it was then practiced by the Sahabah whether in accordance with the sacred texts or not.

However, it is well-known that one of the natural features of Ijtihad is that it does not bind the individuals to stop at a certain opinion. As a result, discrepancies occurred to the Sahabah's personal opinions and practices of Ijtihad and even to the opinions of a certain Sahabiy. Because they had not agreed to depend upon the view of a certain individual among them, the Tabi`un who came after the Sahabah were badly influenced by such discrepancies.

Moreover, as the rulers recorded the sayings of the Sahabah alongside the Hadith of the Holy Prophet, they contributed largely in deepening such discrepancies. Although repeated, it seems appropriate to cite the following narration Salih ibn Kaysan:

“I, once, met with al-Zuhriy for seeking religious knowledge and then we both decided to write down the traditions. We therefore wrote down whatever was reported from the Prophet. When he suggested that he would write down the traditions of the Sahabah considering them with the Sunnah, I objected and declared the Sahabah's traditions having not been within the Sunnah. Hence, al-Zuhriy wrote down the traditions of the Sahabah while I did not and thus I lost.”<sup>1</sup>

Shaykh Muhammad Abu-Zuhrah says,

“We found Malik ibn Anas depending upon the verdicts of the Sahabah as if they were part of the Sunnah.”<sup>2</sup>

Thus, discrepancy crept into the fundamentals of the Muslim jurisprudence and became untouchable law. It is also noticed that discrepancy occurred even to the opinions of the same Sahabiy;<sup>3</sup> therefore, one adopts the first opinion of that Sahabiy and another adopts the second.

The aforesaid introduction has revealed the fact that the Holy Sunnah for the Sunnite Muslims passed through two stages;

(1) the prohibition of reporting and recording the Hadith, and

(2) the recordation of the Holy Sunnah. During the first stage of the prohibition, personal views were deemed legal and the Holy Sunnah was intentionally confused with the decisions of the Sahabah. During the second stage of the recordation, these different opinions and views were written down; therefore, they have become within the Islamic laws that must be obeyed.

On the other hand, the school of the through compliance with the sacred texts has passed through one stage only, which is the taking from the Holy Prophet and the adoption of his dictations that were handwritten by Imam `Ali ibn Abi-Talib. For this reason, no substantial disagreement can be noticed in the questions discussed by the jurisprudential method of this school. To prove it, let us present the following examples:

## (1) Laws Of Inheritance

It has been narrated that Muhammad ibn Muslim reported,

Abu-`Abdullah (i.e. Imam Ja`far al-Sadiq) opened before me a book (*Sahifah*), and the first sentence that caught my eyes was that "When a legator's heirs are his nephew and his grandfather, the inheritance is divided between them equally." I said to him, "May Allah accept me as ransom for you! Judges are not deciding anything of an inheritance to the nephew (of a legator) when the grandfather is existent." He answered, "Verily, this book is written with the handwriting of `Ali according to the dictation of the Messenger of Allah."<sup>4</sup>

According to another narration, Muhammad ibn Muslim is reported to have said,

I looked in the book that was read by Abu-Ja`far (i.e. Imam Muhammad al-Baqir) and found that it was written therein, "When a legator's heirs are his nephew and his grandfather, the inheritance is divided between them equally." I said to him, "May Allah accept me as ransom for you! Judges are not deciding anything of an inheritance to the nephew (of a legator) when the grandfather is existent."

Imam Muhammad al-Baqir answered, "Verily, this book is written with the handwriting of `Ali according to the dictation of the Messenger of Allah; from the mouth of the Messenger of Allah to the hand of `Ali."<sup>5</sup>

These two narrations deal with one of the fields of the Muslim jurisprudence about which discrepancies and disputes have occurred; it is the question of the laws of inheritance. Muhammad ibn Muslim told that the judges in his country had not issued verdicts corresponding to the Book of `Ali; and Imam Muhammad al-Baqir agreed with that information and declared that these judges had issued judgments

opposing to the judgment of the Holy Imams of the Ahl al-Bayt.

To prove the accuracy of his judgment and the inaccuracy of these judges' judgments, Imam Muhammad al-Baqir confirmed that his judgments were taken from the mouth of the Messenger of Allah to the hand of `Ali ibn Abi-Talib and that the book on which he depended in the issuance of these judgments were written by Imam `Ali according to the dictations of the the Holy Prophet.

Imam Muhammad al-Baqir thus confirmed on the most trustworthiness of his reference and on the significance of the recordation of the Hadith in general and that record in particular. These confirmations opposed the principles of the trend of Ijtihad and Opinionism.

A look into the Shi`ite reference books of Hadith shows that the Imamiyyah Shi`ite Muslims have unanimously agreed on the question that a nephew, replacing the brother, takes a half of the inheritance while the grandfather's share is the other half.[6](#)

As for the Sunnite jurists, none of them has ever issued such a judgment although they knew for certain that Imam `Ali and `Abdullah ibn `Abbas used to judge that the nephew and the grandfather share an inheritance equally.

In this regard, al-Tahawiy has recorded on the authority of Isma`il ibn Abi-Khalid on the authority of al-Shi`biy that it was narrated to him that `Ali ibn Abi-Talib used to judge that nephews replace their fathers in an inheritance with the existence of the grandfather. Save `Ali, none of the Sahabah used to decide such.[7](#) A similar narration has been reported by `Abd al-Razzaq on the authority of al-Shi`biy.[8](#)

On the face of it, the jurists who belong to the School of Ijtihad and Opinionism have not adopted the judgments of Imam `Ali and `Abdullah ibn `Abbas because the question of the grandfather's share of an inheritance is too dangerous from the viewpoint of the caliphs who had divergent opinions about this question.

Therefore, the Sunnite jurists blacked out and stopped any narration reporting the opposite of the caliphs' personal opinions about the question to the degree that Imam `Ali, having feared lest his judgment about this question would be wasted, ordered `Abdullah ibn `Abbas to erase what he had written to him in this respect.

Ibn Abi-Shaybah has recorded, through an authentic series of narrators, on the authority of al-Shi`biy that `Abdullah ibn `Abbas narrated that Imam `Ali wrote a letter to him asking him to erase his previous epistle about the matter.[9](#) According to another narration, Imam `Ali wrote to Ibn `Abbas, "Erase my epistle and keep it not."[10](#)

These narrations clearly reveal that Imam `Ali was cautious of elucidating his judgment about that jurisprudential question.

A similar matter was reported by `Abdullah ibn Mas`ud. Ibn Hazm has recorded through his series of

narrators to Shu`bah ibn al-Taw`am al-Dabbiy that when the disagreement about the share of the grandfather from an inheritance was mentioned before `Abdullah ibn Mas`ud, he said, “We will only judge as exactly as the judgments of our imams (i.e. the caliphs).”<sup>11</sup>

In this narration, `Abdullah ibn Mas`ud indicated that he would not be able to express that which he had heard from the Holy Prophet or that which he believes as regards the questions after he had realized that `Umar ibn al-Khattab issued many different judgments. He only showed that he would accept the judgments of the caliphs.

To a great extent, this reply is similar to his saying, “Discrepancy is evil,” when his opinion was sought about the question that he had followed the Holy Prophet when he offered the prayer in Mina in the shortened form (*qasr*) while `Uthman ibn `Affan violated such and offered the same prayer in the same place in the complete form (*Tamam*).

`Umar ibn al-Khattab had had different sayings about the grandfather’s share from the inheritance, and some of the Sahabah disagreed with each other on the same question—these two facts caused some of the Sunnite jurists to misapprehend the question; therefore, a group of them issued that there is no fixed share for the grandfather from an inheritance when the other heirs are the legator’s brothers; rather his share is determined according to the caliph’s judgment!”<sup>12</sup>

Verily, the ruling trend has aimed at nothing other than corroborating the personal opinions of the past rulers, as regards the religious laws, and persistently violating the trend of Imam `Ali and `Abdullah ibn `Abbas.

It has been narrated that al-Hajjaj ibn Yusuf al-Thaqafi, once, summoned al-Shi`biy to ask him for a judgment in a question one of whose affairs is the grandfather’s share of inheritance. Al-Shi`biy said, “This question is subjected to controversy. About it `Abdullah ibn Mas`ud, `Ali, `Uthman, Ibn `Abbas, ... etc.”

Al-Hajjaj said, “Of course, the opinion of `Abdullah ibn `Abbas in this question is accurate... rather you should order the judge to issue the same judgment that was decided by `Uthman ibn `Affan.”<sup>13</sup>

These narrations and their likes prove that the question was quite understandable for Imam `Ali and the Ahl al-Bayt since they took it from the same source, which is the Book of Imam `Ali, while it was very ambiguous for those who prohibited the recordation of the Hadith.

## **(2) A Question About Game**

It has been narrated on the authority of al-Halabi that Imam Ja`far al-Said said,

“My father used to issue verdicts about hunting with trained falcons and hawks out of fear and as practice of Taqiyyah (pious dissimulation). Now, we do not fear. It is illegal to hunt with falcons and

hawks unless the games are legally slaughtered. According to the Book of `Ali, Almighty Allah's saying (in the Holy Qur'an),

***'...and what you have taught the beasts and birds of prey, training them to hunt-- you teach them of what Allah has taught you' (Holy Qur'an: 5:4)***

is exclusively dedicated to the dogs."[14](#)

This narration means that Imam Muhammad al-Baqir, because he lived under the pressures of the Umayyad rulers' intellectual terrorism, used to issue the legality of hunting with -trained- falcons and hawks for fear of their persecution since they were fond of hunting with trained falcons and hawks, as is well-known from Yazid and other Umayyad rulers.

But when fear vanished in the beginning of the `Abbasid dynasty, Imam Ja`far al-Sadiq explained the actual judgment of this question, saying, "Now, we do not fear. It is illegal to hunt with falcons and hawks unless the games are legally slaughtered."

To deeply investigate this jurisprudential issue displays that the proofs appertained to it are dedicated to the legality of eating the games that are hunted by the trained dogs, nothing else, according to the text of the holy verse. It has been narrated that Abu-Tha`labah al-Khushaniy and `Adiy ibn Hatam al-Ta'iy decided the legality of the game, especially that hunted by trained dogs.[15](#)

Similarly, `Abdullah ibn `Umar and Mujahid are reported to have issued the judgment that hunting by means of anything other than trained dogs are illegal, because Almighty Allah says,

***'...and what you have taught the beasts and birds of prey, training them to hunt-- you teach them of what Allah has taught you' (Holy Qur'an: 5:4)***

is exclusively dedicated to the dogs.[16](#) Further, Ibn Hazm has recorded that the Holy Sunnah mentioned exclusively the trained dogs and nothing else at all.[17](#)

Scholars have also doubted the authenticity of the narration ascribed to `Abdullah ibn `Abbas as having said that the trained dogs, falcons, and each and every bird that is trained for hunting are intended in the holy verse involved,[18](#) because the narration was reported on the authority of `Ali ibn Abi-Talhah who did not see `Abdullah ibn `Abbas and who was decided as doubted by the majority of biographers.[19](#)

In addition, the Holy Imams of the Ahl al-Bayt are reported to have decided that only the games that are hunted by trained dogs are legal while all games that are hunted by other trained animals are illegal.

From the previous, we conclude that the ruling was very clear, but the rulers and their desires instigated some Muslim jurisprudents to decide what those rulers wanted out of fear causing the next generations to lose the genuine ruling.

Thus, the majority of the Sunnite jurists have violated this clear-cut ruling and decided the legality of the games hunted by trained falcons and hawks,<sup>20</sup> although I could not find even a single indication from the Holy Sunnah justifying such violation. Rather the Holy Sunnah has declared the opposite of their judgments.

However, they had decided such after they expanded the topic of the holy verse without any proof or point of evidence from the Holy Qur'an or Sunnah that, as a matter of fact, have comprised texts confirming that the meat of games is decided legal only when these games are hunted by trained dogs, not any other animal. Evidently, Ibn Hazm declared this fact<sup>21</sup> and, apparently, `Abdullah ibn Qudamah did, too.<sup>22</sup>

As a consequence, we conclude that liberal welfare would have covered the Muslims had they only adhered to the method of the recordation of the Hadith that was inaugurated by Imam `Ali ibn Abi-Talib.

Yet, political circumstances and confused affairs forced a certain jurisprudential issue to succumb to individual desires, not to what has been openly mentioned in the Holy Qur'an and what was declared by the Holy Prophet.

### **(3) The Penalty Of Drinking Intoxicants And Wines**

It has been narrated on the authority of Burayd ibn Mu`awiyah that Imam Ja`far al-Sadiq said,

“In the Book of `Ali, it is recorded that he who drinks intoxicants and he who drinks wines should be sentenced to eighty lashes each.”<sup>23</sup>

This narration carries two subjects; first, the provision of the drinkers of intoxicants is eighty lashes and, second, the matter of intoxicants include all intoxicated beverages, such as wines and the like.

With regard to the first, it has been authentically narrated that all the founders of the Four Schools of Sunnite jurisprudence have decided that a drunk must be whipped eighty lashes. An exception in this issue is that Muhammad ibn Idris al-Shafi`iy, the founder of the al-Shafi`iyyah School, in one of his two famous opinions is reported to have declared that a drunk is whipped forty lashes.<sup>24</sup> The evidence on the forty lashes is that it has been also narrated that the Holy Prophet beat a drunk with two slippers, or other thing that has two edges, forty times.<sup>25</sup>

The evidence on the eighty lashes has been extracted from the incident that `Umar ibn al-Khattab sought the counsel of the Sahabah concerning the penalty of the drunk. It has been authentically narrated that Imam `Ali, during that session of counsel, said, “One who is intoxicated will definitely rave; and when he raves, he will fabricate lies; therefore, you may apply the penalty of slanderers to the drunk.” In the same session, `Abd al-Rahman ibn `Awf said, “You may make it the lightest of the doctrinal provisions, which is eighty lashes.”<sup>26</sup> Accordingly, the Sahabah agreed to make it eighty lashes!

Strangely, some scholars have conjectured the untruth; they have thought the Islamic code of law having been empty of the ruling of lashing and the Holy Prophet having not decided certain penalties for certain crimes. Ibn Hazm has referred to some of these erroneous concepts.[27](#)

Although it is not the proper place to mention and refute these concepts, I only intend to state that such claims necessarily mean that the Islamic code of law (*Shari`ah*) has been imperfect and that the verse of the Holy Qur'an that reads,

***“We have revealed the Book to you explaining clearly all things.” (Holy Qur'an: 16/89)***

is meaningless. Of course, no single Muslim accepts these two claims.

Those who issue forty lashes as the penalty of the drunk have provided as evidence the narration that the Holy Prophet beat with a thing that had two edges or with a pair of slippers forty times.

Supposing this narration is authentic, its significance is very close to the judgment of the eighty-lash punishment, because customarily to beat with a pair of slippers is not considered one lash, but two. Accordingly, this can stand as evidence for those who issue eighty-lash, not forty-lash, punishment.

`Umar ibn al-Khattab is notably reported to have sentenced drunks to forty and sixty-lash punishment before he sought the Sahabah's counsel according to which he decided the eighty-lash punishment. He is also reported to have exiled the drunks and then decided not to do it ever again.[28](#)

As for the followers of the School of Thorough Compliance, they undoubtedly believe that the judgment of eighty-lash punishment was not a personal view of Imam `Ali; rather it was decided by the Holy Prophet.

The proof on this fact is that he had beaten with a pair of slippers those who drank intoxicants forty times. The other proof is that this judgment is mentioned in the Book of `Ali that comprises the dictations of the Holy Prophet handwritten by Imam `Ali ibn Abi-Talib.

As a matter of fact, it is strange that al-Sarakhsiy, in his book of *al-Mabsut*, has claimed that the eighty-lash judgment was a personal opinion that was deduced by Imam `Ali![29](#) He has not realized the fact that Imam `Ali had originally received this judgment from the Holy Prophet, and all that he did was introducing an example-like justification in order to make the attendants understand the question and to fix the judgment of the Holy Prophet.

The second subject in this topic is the expansion of the matter of intoxicants so as to include any amount of liquor that causes intoxication. The School of Thorough Compliance with the Sacred Texts has unanimously agreed upon the ruling that reads, “It is illegal to drink any amount of liquor the much of which intoxicates.”

The followers of the School of Ijtihad and Opinionism have largely disputed about this matter. Some of

them, agreeing with the School of Compliance, decided the illegality of drinking any intoxicant, which contains any liquor that causes stupefaction including those the little amount of which does not stupefy.

The Shafi`iyyah, Malikiyyah, and other schools of Sunnite jurisprudence can be listed under those who agreed with the School of the Ahl al-Bayt in this question. Al-Nawawiy, in his book of *al-Majmu`*, says,

“The Shafi`iyyah, the Malikiyyah, and other schools of Sunnite jurisprudence have judged the illegality of drinking any intoxicating liquor, be it juice or wine, even if the amount of such liquor does not intoxicate so long as the nature of it causes intoxication.”<sup>30</sup>

Other Sunnite jurisprudential schools have decided the legality of drinking the wine the little amount of which does not cause stupefaction. Consequently, they have decided that it is not forbidden to drink much amount of such liquor.

According to the apparent wording of al-Qurtubiy, among those who adopted this opinion were Ibrahim al-Nakha`iy, Sufyan al-Thawriy, Ibn Abi-Layla, Shurayk, Abu-Hanifah, the other jurists of al-Kufah, and the majority of the jurists of al-Basrah.<sup>31</sup> Al-Qurtubiy then adds,

“What is deemed unlawful among the other wines is the intoxication itself, not the intoxicating liquor.”<sup>32</sup>

Ibn Qudamah says,

“Abu-Wa`il al-Nakha`iy, the majority of the jurists of al-Kufah, and the Opinionists are among those who claimed that only those who become intoxicated should be sentenced to the religious punishment of consuming intoxicants.”<sup>33</sup>

By saying such, these jurists have specified the actuality of intoxication as a stipulation of its materialization. This is of course opposite to the abovementioned opinion of the School of Thorough Compliance with the Sacred Texts and the Sunnite jurisprudential schools that complied with it in this regard, such as the Shafi`iyyah and the Malikiyyah who believe in the illegality of drinking any liquor that can intoxicate; and since wine has this characteristic, it is forbidden to drink any amount of it, be it much or little.

Even their enemies have confessed of the appositeness of the Shi`ite jurists in this respect since it is congruent with sound nature and reason. Musa Jarullah says,

“I like the belief of the Shi`ah in the point of deeming illegal to drink any liquor the much of which causes intoxication. They thus decide that it is illegal to drink any amount of liquor the much of which stupefies. Even the compelled does not drink intoxicants in time of emergency, since it is fatal. The Shi`ah also deem illegal to sit to a table on which wine was, is, or will be served. I also thoroughly like the School of the Imamiyyah Shi`ah in questions of divorcement and some fundamental laws of inheritance.”<sup>34</sup>

In his book of *al-Muhalla*, Ibn Hazm takes offense at and bears down upon those who adopted the

opinion that wine is illegal only when it intoxicates. He then refers to the opinion of the School of Thorough Compliance with the Sacred Texts, saying,

“These are collaborating traditions and uninterrupted authentic narrations that are reported from the Mother of Believers,<sup>35</sup> Abu-Musa al-Ash`ariy, `Abdullah ibn `Umar, Sa`d ibn Abi-Waqqas, Jabir ibn `Abdullah, and al-Nu`man ibn Bashir. All of these, unambiguously and unmistakably, have reported from the Holy Prophet the illegality of drinking intoxicants.

Moreover, there are traditions confirming the illegality of drinks when they cause stupefaction and the illegality of honey, barley juice, and wheat juice when they cause intoxication, the illegality of corn juice when it causes intoxication, and the illegality of drinking any little amount of any drink the much of which causes intoxication.

This is, of course, opposite to the claims of that one whom Almighty Allah may disappoint and deprive of success... Having gone beyond all limits, some people showed intolerable impudence against some of the traditions of the Holy Prophet, who says that all intoxicating liquids are forbidden to drink, and said that he only meant the last cup of wine!”<sup>36</sup>

By the statement “This is, of course, opposite to the claims of that one whom Almighty Allah may disappoint and deprive of success,” Ibn Hazm meant Abu-Hanifah and his followers because they have deemed lawful to drink the dregs of wine, yet discommendably.

They have thus said, “One who drinks the dregs of wine should not be sentenced to the religious punishment of consuming intoxicants unless he becomes intoxicated. Such being the case, he should be punished.” Ibn Hazm himself, in his book of *al-Muhalla*, has reported this verdicts from the followers of Abu-Hanifah.<sup>37</sup>

The aforesaid statement, “he only meant the last cup of wine!” indicates the legality of drinking a little amount of intoxicants or wines because such an amount does not actually cause intoxication; rather intoxication occurs only when the last cup is drunk; therefore, one who consumes intoxicants is lashed for the last cup, not the ones preceding!

By a deep look into the incidents of the history of the Islamic legislation, one can find out that those who adopted such a claim must have betaken the deed of `Umar ibn al-Khattab, the second caliph, as their evidence on their claim. It has been narrated that he lashed a Bedouin because he had drunk from the caliph’s liquor.

When the Bedouin expressed that he had only drunk from `Umar’s drink, the latter ordered them to bring him that drink. When the drink was brought before him, he added water to it and drank. He then said, “One who doubts his drink should add water to it!”<sup>38</sup>

`Umar ibn al-Khattab is also reported to have said, “I am drinking this strong liquor in order to digest the

meat of camels and to save our stomachs from its aches. So, one who doubts his drink should add water to it!”[39](#)

He is also reported as saying, “My stomach can hardly digest the food therein; therefore, I drink this strong wine in order to help my stomach work properly.”

Evidently supporting my conclusion, it has been narrated that Abu–Hanifah presented the conduct of `Umar ibn al–Khattab as his proof on deeming legal to consume a little amount of the wines the much of which causes intoxication. In this connection, it has been narrated that `Abdullah, one of the descendants of `Umar ibn al–Khattab, objected to Abu–Hanifah as regards deciding the wines as legal to drink.

Abu–Hanifah answered, “We have learnt this verdict from your forefather.”

`Abdullah said surprisingly, “Which one of my forefathers?”

Abu–Hanifah answered, “It is your forefather who said, ‘One who doubts his drink should add water to it!’”

`Abdullah then asked, “What will you do if you are ascertained of it without doubt?”

Abu–Hanifah kept silent because he could not find an answer for that question.[40](#)

In order to reach any result in this secondary jurisprudential issue, they have adhered to the weakest indications. They therefore entrapped themselves in violent disputes and reached at contradictory conclusions because they have left behind them the authentic texts that are recorded in the Book of `Ali and reported from the Ahl al–Bayt.

In my conception, the rulers, both the Umayyad and the `Abbasid, made all possible endeavors to establish this ruling—that specifies actual intoxication as stipulation of the illegality of consuming wines—so as to save themselves from the people’s criticisms and to drink intoxicants and wines as they like without any barrier or deterrent.

They also misused the legal permission of drinking the “legal” wine, in the sense that they put some dates in the brackish water in order to remove its salinity. Then, they applied this ruling to the sizzling wine and thus specified actual intoxication as stipulation of the illegality of consuming wines. In the midst of all these unacceptable acts, they knew for sure that the Holy Prophet had said,

“A group of my community will deem legal the drinking of wines under another title that they invent.”[41](#)

He is also reported as saying,

“Soon shall a group of my community drink wine after they change its name.”[42](#)

To apply this Prophetic prediction to the reality signifies that the major Sahabah did not consume wines—except `Umar ibn al-Khattab who, having practiced his personal view, decided the legality of consuming wine which he did not give up until the last hour of his life—and the Holy Imams of the Ahl al-Bayt decided it absolutely forbidden; therefore, none remained except the Umayyad and `Abbasid rulers who did drink wines and exceeded it to consume even the pure intoxicants.

In any event, such confusion between the principles and the concepts would not have happened if the Muslims had kept records. Again, if the rulers had left the Muslims to take the features of their religion from the books that comprised the religious knowledge and Hadith, including the Book of Imam `Ali, it would have been better and more beneficial for the Muslims and the disagreement among the Muslim scholars would not have reached such an extent in the jurisprudential questions.

#### **(4) The Blood Money For Teeth**

It has been narrated that al-Hakam ibn `Uyaynah said to Imam Muhammad al-Baqir, “Some people have thirty-two teeth while other have only twenty-eight; how is the blood money for the teeth divided?” The Imam answered,

“Naturally, a human being has twenty-eight teeth; twelve are in the front of the mouth and sixteen are in the back of it. According to this distribution, the blood money for the teeth has been divided. The blood money for each of the front teeth, when broken to vanishing, is five hundred dirhams.

Thus, the blood money for all these teeth becomes six thousand dirhams. As for the back teeth, when broken to vanishing, two hundred and fifty dirhams is the blood money for each of these sixteen teeth.

Thus, the blood money for all these teeth becomes four thousand dirhams. The total blood money for the front and back teeth is ten thousand dirhams. The blood money has been decided according to this division; therefore, no blood money is decided for any additional tooth or incomplete number. Thus have I found the ruling in the Book of `Ali.”[43](#)

The same narration has been narrated by Shaykh al-Saduq, rather with another series of narrators on the authority of al-Hasan ibn Mahbub,[44](#) and by Muhammad ibn al-Hasan on the authority of al-Hasan ibn Mahbub, too.[45](#)

Because it has been mentioned in the Book of `Ali, all the Imamiyyah Shi`ite jurisprudents have acted upon this ruling; therefore, they have not shown any disagreement in this division. Shaykh Muhammad Hasan al-Najafiy says,

“The blood money must be paid entirely when all the teeth are broken to vanishing. No disagreement can be found on this ruling; rather it is unanimous according to the apparent statements of *al-Mabsut* and the clear-cut statements of *al-Tahrir*.

The blood money is divided according to the twenty-eight teeth. As is written in *al-Khilaf*, the Shi'ite scholars and reporters have unanimously agreed upon this ruling... Six hundred dinars is the blood money for the front teeth. Hence, the blood money of each tooth is twenty-five... This is the whole blood money..."[46](#)

The Imamiyyah jurists have also unanimously agreed that no blood money is paid for the additional teeth; rather it is subjected to the one-third of the blood money, or the blood money for scratches, or conciliation, or...etc. In brief, no blood money for the teeth is paid for the additional ones. This is the meaning of the narration that confirms this ruling having been taken from the Book of `Ali.

Thus, the narration mentioned from the Book of `Ali has decided a complete blood money for the teeth being broken or damaged. The blood money for the front teeth, which are sixteen in number, is six hundred dinars; fifty (i.e. five hundred dirhams) for each. The blood money for the back teeth is four hundred dinars; twenty-five (i.e. two hundred and fifty dirhams) for each. The total is thus one thousand dinars (i.e. ten thousand dirhams), which is the blood money for the teeth altogether.

Those who did not take from or did not know about the contents of the Book of `Ali have been engaged in big dispute as regards this question; they have therefore gone on various ways according to each party's reports and opinions. `Ata' is reported as saying, "The blood money for the front teeth and the incisors is five camels for each; and for the rest is two camels for each. This is the second narration from `Umar."[47](#) The first narration from `Umar, however, reads that the blood money for the rest of the teeth is one, not two, camel.[48](#)

On the other hand, the author of *al-Mughni* has written down that `Ata' decided equality of the blood money for each of the teeth without differentiation is five camels.[49](#) Accordingly, the blood money for all the teeth, which are twenty-eight, is one hundred and forty camels; and this means that the blood money for the teeth alone is bigger than the blood money for a human being.

`Abdullah ibn `Abbas and `Umar ibn al-Khattab are reported as having decided fifty dinars as the blood money for each of the incisors, forty dinars for each of the molars, and twenty-five for each of the grinders.[50](#) In view of this narration, `Umar ibn al-Khattab had a third opinion about the issue.

Still, he had a fourth opinion, recorded by the author of *al-Mughni*, which is that the blood money is the same for all the teeth,[51](#) though this opinion has been ascribed to `Abdullah ibn `Abbas and `Ata', too.[52](#)

It is thus noticeable that `Umar ibn al-Khattab had four different opinions about the blood money for the teeth; and there is more than one opinion, about the question, ascribed to `Abdullah ibn `Abbas and `Ata'. This indicates the confusion in the reporting from the Sahabah or the confusion of the reporters themselves.

It goes without saying that the blood money cannot be changed daily and cannot have a certain amount in a certain time since it is Almighty Allah Who has defined that amount. Such contradiction in reporting

cannot be found with the other School (of Thorough Compliance with the Sacred Texts), because the followers of it have always depended upon the contents of the Book of `Ali, the ancient and the genuine, that comprises the dictations of the Holy Prophet.

Had the followers of the School of Ijtihad and Opinionism acted upon the contents of the Book of `Ali, such odd contradiction in the reporting from a certain Sahabiy about a certain question would not have existed.

Because the reporting from Imam `Ali and the other Holy Imams of the Ahl al-Bayt is unchangeable and authentic as regards the amount of the blood money for the teeth when broken or damaged, the followers of the other school (of the prohibition from reporting and recording the Hadith) took the authentic narrations and then interpreted their contents according to their personal opinions and views.

The majority of the followers of this school—who decided equality in the blood money for all the teeth—claimed that they depend upon the narration mentioned in the book of `Amr ibn Hazm that reads, “The blood money for the tooth is five camels.”[53](#)

Yet, this narration does not imply equality of the teeth, because other narrations have used the expressions ‘malors’ and ‘incisors’ to express the teeth. Thus, it is inaccurate to claim generality of teeth in the aforesaid narration. Only this amount of the blood money was reported from `Amr ibn Hazm whom the Holy Prophet sent to the people of the Yemen with a book comprising the shares of inheritances, the highly recommended acts, and the amounts of the blood money.[54](#)

Besides, this amount is supported by the reports from the Holy Imams, as will be later on discussed. Yet, this cut-off reporting that lacks details and explanation on one hand and the insertion of personal opinions and Ijtihad in the question on the other hand—these two matters caused the followers of Ijtihad and Opinionism to commit this mistake upon which they have acted and issued verdicts.

Imam Ja`far al-Sadiq is reported to have said,

“The blood money of teeth is five camels, for both the near and the far front teeth. This is half of one-tenth of the blood money. They can be paid as dinars, dirhams, cows, sheep, and camels.”[55](#)

This narration reveals that the blood money of all the front teeth, the near and the far, is five camels, which is half of one-tenth of the blood money. If it would be paid as camels, then five camels should be paid for each damaged tooth; and if it would be paid in dinar, then fifty dinars should be paid for each damaged tooth; and if it would be paid in dirham, then five hundred dirhams should be paid for each damaged tooth. In other narrations, the details of the blood money for the other teeth have been shown.

Consequently, the contents of the book of `Amr ibn Hazm correspond the narrations reported from the Ahl al-Bayt. This is one of the benefits of the recordation. However, the personal interpretation, the negligence of the points and details mentioned in the other narrations, and the inappropriate

generalization—these matters caused the Ijtihadists and Opinionists to be engaged in such mistake and disagreement about the amount of the blood money for the teeth.

Other jurists have presented the following narration as their point of evidence:

It has been narrated on the authority of `Abdullah ibn `Abbas that the Holy Prophet said, “Fingers are equal in the amount of the blood money; and teeth, whether incisors or molars, are also equal in the amount of the blood money.”<sup>56</sup>

Even if we suppose the authenticity in reporting this narration, it still has not been recorded in a book. It is also contradictory to the aforementioned discussion about the variety in the reports of the Sahabah, Tabi`un, and jurists as regards this question.

It is worth mentioning that Ahmad ibn Hanbal—who is, as testified by all Muslims, Hadithist and narrator more than being jurist—adopted an opinion opposing all the Sunnite jurists and narrations and corresponding with the Ahl al-Bayt and the School of Thorough Compliance with the Sacred Texts.

He decided that the blood money for the front teeth is six hundred dinars (i.e. six thousand dirhams) and for the back teeth is four hundred; and these two amounts are together the whole blood money of teeth. Both al-Nawawiy, in *al-Majmu`* 19:99, and `Abdullah ibn Qudamah, in *al-Mughni* 9:613, have written down this opinion.

Through the abovementioned, yet simple, examples, the significance of the recordation and the true value of the Book of Imam `Ali have been clearly understood. It is now also obvious that those who practiced and depended upon the recordation of the religious knowledge, as well as those who follow the School of Thorough Compliance with the Sacred Texts, have been always closer to the right and more trustworthy in reporting from the Holy Prophet.

On the other hand, the followers of the School of Ijtihad and Opinionism, who prohibited the recording of the Hadith, were entrapped in disputes, perplexity, and variety of personal opinions; all that because they deserted the recordation and the records.

Even if they received a portion of the contents of these records, they would receive it imperfect and confused with personal views and Ijtihad. All these matters have taken the Ijtihadists and Opinionists away from the right path and thus the Muslim jurisprudence with them has been dependent upon personal opinions.

Naturally, opinions are different; therefore, they are large in number. On the contrary, the jurisprudence of those who complied with the sacred texts, those who recorded the Hadith during the age of the Holy Prophet, and those who preserved depended upon these recorded have been kept as far as possible from mistake, distortion, or imperfection.

In addition, this jurisprudential method is characterized by precision in the details and connection in the

reports taken from the records. As a result, those jurists have deduced the same, spotless and undoubted, ruling.

I thus appeal to the gentle researchers to deeply investigate the materials of the Book of Imam `Ali in the field of Muslim jurisprudence in order to demonstrate the significance of the recordation in general and the contents of the Book in particular.

1. Ibn `Abd al-Rabb al-Qurtubiy: Jami`u Bayan al-`Ilm wa-Fadlih(i) 1:76-77; al-Khatib al-Baghdadiy: Taqyid al-`Ilm 106-107.
2. Musnad Ahmad ibn Hanbal 251; Malik ibn Anas: al-Muwatta' 290.
3. In my book of 'Wudu' al-Nabiy', I have investigated the features of the phenomenon of ascribing many reports to `Abdullah ibn `Abbas.
4. Shaykh al-Kulayniy: al-Kafi 7:112 H. 1; al-Hurr al-`Imiliy: Wasa'il al-Shi`ah 26:159.
5. Shaykh al-Kulayniy: al-Kafi 7:113 H. 5; Shaykh al-Tusiy: Tahdhib al-Ahkam 308 H. 1104/25; al-Hurr al-`Imiliy: Wasa'il al-Shi`ah 26:16.
6. Shaykh al-Tusiy: al-Khilaf 4:90.
7. Ibn Hajar al-`Asqalaniy: Fath al-Bari fi Sharh Sahih al-Bukhariy 12:17.
8. `Abd al-Razzaq: al-Musannaf 10:269 H. 19066.
9. Ibn Hajar al-`Asqalaniy: Fath al-Bari fi Sharh Sahih al-Bukhariy 12:17.
10. Ibn Hajar al-`Asqalaniy: Fath al-Bari fi Sharh Sahih al-Bukhariy 12:17.
11. Ibn Hazm: al-Muhalla 9:283. On 9 :285-286 of the book there is a more obvious indication.
12. Ibn Hazm: al-Muhalla 9:283.
13. Ibn Hazm: al-Muhalla 9:289.
14. Shaykh al-Kulayniy: al-Kafi 6:207; Shaykh al-Tusiy: Tahdhib al-Ahkam 9:32; al-Istibsar 4:72.
15. `Abdullah ibn Qudamah: al-Mughniy 11:43.
16. `Abdullah ibn Qudamah: al-Mughniy 11:11.
17. Ibn Hazm: al-Muhalla 7:472.
18. Muhyi al-Din al-Nawawiy: al-Majmu` 9:93.
19. Muhyi al-Din al-Nawawiy: al-Majmu` 9:93.
20. `Abdullah ibn Qudamah: al-Mughniy 11:3.
21. Ibn Hazm: al-Muhalla 7:472.
22. `Abdullah ibn Qudamah: al-Mughniy 11:3.
23. Shaykh al-Tusiy: Tahdhib al-Ahkam 10:96; al-Istibsar 4:235.
24. `Abd al-Rahman al-Jaziriy: al-Fiqh `Ala'l-Madhab al-Arba`ah 31-32; `Abdullah ibn Qudamah: al-Mughniy 10:325.
25. `Abdullah ibn Qudamah: al-Mughniy 10:325.
26. `Abdullah ibn Qudamah: al-Mughniy 10:325.
27. Ibn Hazm: al-Muhalla 11:364.
28. Ibn Hazm: al-Muhalla 11:365.
29. Al-Sarakhsiy: al-Mabsut 24:32.
30. Al-Nawawiy: al-Majmu` 20:120.
31. Al-Qurtubiy: Bidayat al-Mujtahid 1:493.
32. Al-Qurtubiy: Bidayat al-Mujtahid 1:493.
33. `Abdullah ibn Qudamah: al-Mughniy 10:324.
34. Musa Jarullah: al-Washi`ah fi Naqd `Aqa'id al-Shi`ah 118-19, 140.
35. Mother of Believers (Umm al-Mu'minin) is a title said to the Holy Prophet's wives and excerpted from the Holy Qur'an that reads, "The Prophet has a greater claim on the faithful than they have on themselves, and his wives are (as) their mothers. 33/6" This is thus an indication to one of the Holy Prophet's wives and, most likely, to `A'ishah, for she is famous of reporting from the Holy Prophet. (Translator)

- [36.](#) Ibn Hazm: al-Muhalla 7:500.
- [37.](#) Ibn Hazm: al-Muhalla 7:492.
- [38.](#) Al-Muttaqiy al-Hindiy: Kanz al-`Ummal 5:514. The next narration in the book is worthy of reading.
- [39.](#) Al-Bayhaqiy: al-Sunan al-Kubra 8:299.
- [40.](#) Al-Bayhaqiy: al-Sunan al-Kubra 8:306.
- [41.](#) `Abd al-Rahman al-Jaziriy: al-Fiqh `Ala'l-Madhahib al-Arba`ah 5:21. This narration has been recorded by Ahmad ibn Hanbal and Ibn Majah.
- [42.](#) `Abd al-Rahman al-Jaziriy: al-Fiqh `Ala'l-Madhahib al-Arba`ah 5:21. This narration has been recorded by Ibn Majah.
- [43.](#) Al-Hurr al-`Emiliy: Wasa'il al-Shi`ah 29:343; Shaykh al-Tusiy: Tahdhib al-Ahkam 10:254; al-Istibsar 4:288.
- [44.](#) Shaykh al-Saduq: Man-la-Yahduruhul-Faqih 4: 104/351.
- [45.](#) Shaykh al-Tusiy: Tahdhib al-Ahkam 10:254; al-Istibsar 4:288.
- [46.](#) Shaykh al-Jawahiriy: Jawahir al-Kalam 42:229.
- [47.](#) Al-Nawawiy: al-Majmu` 19:98.
- [48.](#) `Abdullah ibn Qudamah: al-Mughni 9:612.
- [49.](#) `Abdullah ibn Qudamah: al-Mughni 9:612.
- [50.](#) Al-Nawawiy: al-Majmu` 19:98.
- [51.](#) `Abdullah ibn Qudamah: al-Mughni 9:612.
- [52.](#) `Abdullah ibn Qudamah: al-Mughni 9:613.
- [53.](#) Al-Nawawiy: al-Majmu` 19:98.
- [54.](#) Jamal al-Din al-Muzziy: Tahdhib al-Kamal 21:585.
- [55.](#) Al-Hurr al-`Emiliy: Wasa'il al-Shi`ah 29:344; Shaykh al-Tusiy: Tahdhib al-Ahkam 10:261; al-Istibsar 4:289.
- [56.](#) `Abdullah ibn Qudamah: al-Mughni 9:614.

## Motives Of Distortion And Deviation For Both The Trends

In the previous chapters, some of the major differences between the two trends have been cited. Having been influenced by the decision of the prohibiting of reporting and recording the Hadith, these differences saw light and expanded until they reached us to fruitful and unquestionably valid conclusions about the foundations of the two trends that represent the School of Ijtihad and Opinionism and the School of Thorough Compliance with the Sacred Texts.

Obviously, we have also seen the positive impact that the recordation of the Hadith has left on the jurisprudence of those who recorded the Hadith and, at the same time, the negative impact that it has left on the jurisprudence of those who prohibited it. We thus have realized the actual value of the jurisprudential stock of both the schools.

Let us now try to present our outcomes and to evaluate them with another criterion so as to recognize the scope of each trend's conformity with the natural progression of the historical conventions and the rules of sociology and ethics and the scope of their harmony and accord with the various circumstances

that encompassed the both trends. Through such presentation and evaluation, we will conclude which of the two is remote from distortion and deviation and which is in close proximity.

Imam `Ali ibn Abi-Talib is reported to have said in one of his sermons,

“I have been informed of your saying, ‘Ali is telling lies!’ May Allah destroy you! Against whom have I told lies? Is it against Allah? It is I who was the foremost to have faith in Him. Is it against His Prophet? It is I who was the foremost to believe him.”<sup>1</sup>

This text carries the most accurate and excellent connotations of argument and viewing. In this text, the Imam introduced the aggravation of a socio-ethical epidemic that inflicted an entire society or at least a large section of it. Unfortunately, the publics accused of fabrication and poured their anger on a personality of the most elevated ranks of decency and clarity.

Refuting the baseless accusations of these peoples, Imam `Ali declared that a liar must have motives, whether internal or external, encouraging him to betake fabrication as his means for achieving his aims and goals. A liar is one of the following cases:

- 1) Being stricken by blind-heartedness and preoccupation in illegal matters, acts of disobedience to Almighty Allah, and rebellion against Him and, as a result, such a person will find sweet and feasible to tell lies and will not be immunized enough to stop committing any offense;
- 2) being one of those who look forward to gaining a pleasure or a worldly affair that he cannot reach by way of truth and thus he has to tell lies in order to attain that goal;
- 3) being coward, in the sense that he fears the outcome of a bad deed he had done and fears that the worldly punishment will chase him; he therefore resorts to telling lies in order get rid of that trouble; or
- 4) trying to save himself from an embarrassing question addressed to him but he could not find the appropriate answer; hence, he betakes lying as the cover under which he conceals his feebleness... etc.

To browse the pages of the Islamic history puts on view that the majority of those who fabricated lies against Almighty Allah and the Holy Prophet had immature psychological tendencies or scandalous intellectual feebleness. In most cases, such individuals had converted to Islam out of fear of being killed or had found themselves a place among the Muslims, while they were not, such as those who had to join Islam at the Conquest of Makkah, the hypocrites, and the like.

Indisputably, all such motives and their likes are nonexistent in the personality of Imam `Ali ibn Abi-Talib. He is the sincere Sahabiyy who has enjoyed the most prominent characteristics and has had the most excellent situations. None of the Muslims would ever deny this fact.

Also, he belongs to a family that is too exalted to require praising or telling lies that are said in order to meet a social imperfection caused by such matters. Imam `Ali has thus said, “Against whom have I told

lies? Is it against Allah? It is I who was the foremost to have faith in Him. Is it against His Prophet? It is I who was the foremost to believe him.”

He has said the very truth, since there does not exist any motive drawing him to tell lies. It is `Ali, and none else, about whom, as well as his family, many verses from the Holy Qur'an were revealed, such as the Verse of Purification (*Tathir*),<sup>2</sup> the Verse of Invoking the Curse (*Mubahalah*),<sup>3</sup> the Verse of Love for the Relatives (*al-Mawaddah fi'l-Qurba*),<sup>4</sup> and the Surah of *al-Dahr* (or *al-Insan* No. 76). Besides, the following holy Qur'anic texts were revealed to express the situations of Imam `Ali or to refer to him:

***“And hold fast by the Rope of Allah all together and be not disunited.” (Holy Qur'an: 3/103)***

***“O you who believe: Be careful of (your duty to) Allah and be with the true ones.” (Holy Qur'an: 9/119)***

***“And (know) that this is My path, the right one; therefore, follow it, and follow not (other) ways, for they will lead you away from His way.” (Holy Qur'an: 6/153)***

***“O you who believe: Obey Allah and obey the Messenger and those in authority from among you.” (Holy Qur'an: 4/59)***

***“So, ask the Followers of the Reminder if you do not know.” (Holy Qur'an: 16/43)***

***“And whoever acts hostilely to the Messenger after that guidance has become manifest to him, and follows other than the way of the believers, We will turn him to that to which he has (himself) turned and make him enter hell; and it is an evil resort.” (Holy Qur'an: 4/115)***

***“You are only a warner and there is a guide for every people.” (Holy Qur'an: 13/7)***

***“Only Allah is your Guardian and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow down in prayer. And whoever takes Allah and His messenger and those who believe for a guardian, then surely the party of Allah are they that shall be triumphant.” (Holy Qur'an: 5/55-56)<sup>5</sup>***

There is then no motive or justification for Imam `Ali to fabricate lies against Almighty Allah.

To fabricate lies against the Holy Prophet is the affair of the flatterers, the keepers of caprices and coveted objects, and the enemies of Islam who deceptively found themselves places among the Muslims, annoyed the Holy Prophet, belied him so that their concealed goals would not be exposed, threw sweepings at him, put thorns in his path, ... etc.

As for `Ali ibn Abi-Talib, he is the cousin of the Holy Prophet; and the one who defended him with his soul and heart; and the first human being who believed in his Prophethood and Messengership; and the one who replaced him in his bed so as to save him from the danger of assassination; therefore, it is quite

unreasonable that a man of such situations would ever fabricate lies against the Holy Prophet. Besides, there are tens of statements of praise said by the Holy Prophet about Imam `Ali; such as,

“You are the chief (*Imam*) of the pious people and the leader of the white–forheaded, handsome individuals.”[6](#)

“You are the chief of the reverent ones and the slayer of the irreverent ones. He whoever supports you shall be victorious and he whoever disappoints you shall he disappointed (by Almighty Allah).”[7](#)

“I am the city of knowledge and `Ali is the gate to that city; hence, one who intends to get knowledge should come to the gate first.”[8](#)

“After me, you will explicate for my people the matters about which they may dispute.”[9](#)

“I am the ‘warner’ and `Ali is the ‘guide’.[10](#) After me, only by means of you will the guided to the right path find the right path.”[11](#)

“Verily, the ummah will betray you after me. You shall keep following my religion, and you shall be killed following my tradition. Anyone who loves you will have in fact loved me; and anyone who hates you will have in fact hated me. Certainly, your beard will be dyed by the blood of your head.”[12](#)

Ahmad ibn Hanbal has recorded, through an authentic series of narrators, on the authority of `Abdullah ibn `Umar; and al–Hakim al–Nisapuriy that `Umar ibn al–Khattab said,

“`Ali ibn Abi–Talib has been given three peculiarities; were I given only one of these, it would be more favorable to me than having the best kind of camels... These are (1) `Ali’s having been married to Fatimah, daughter of Allah’s Messenger, (2) his having been allowed to live in the Masjid with Allah’s Messenger and to do whatever he likes therein, and (3) his having been given the pennon to lead the Muslim army in the conquest of Khaybar.”[13](#)

Muslim, in his book of *al–Sahih*, has recorded on the authority of Sa`d ibn Waqqas[14](#) and `Abdullah ibn `Abbas a narration similar to the abovementioned one.[15](#)

Imam `Ali is reported to have said,

“One of the Holy Prophet’s predictions to me was that the ummah shall betray me after his departure.”[16](#)

`Abdullah ibn `Abbas is reported to have said that the Messenger of Allah said to (Imam) `Ali,

“Surely, you shall face fatiguing troubles after me.” Imam `Ali asked, “Shall my religion be kept purely sound while facing these troubles?” The Holy Prophet answered, “Yes, your religion shall be kept purely sound while facing these troubles.”

It is thus quite unreasonable to even imagine that such a unique man about whom such sacred

texts—and so many others—from Almighty Allah and the Holy Prophet are said to fabricate lies against Almighty Allah and the Holy Prophet.

This fact can be utterly realized if we take a deep look into the following text said by al-Dhabbiy—no matter it was said intentionally or unintentionally—about Imam al-Mahdi, in his book of *Siyar A`lam al-Nubala`*:

“Muhammad ibn al-Hasan al-Mahdi, the Awaited, is the seal of the Twelve Masters whose inerrancy (i.e. *ʾIsmah*) is claimed by the Imamiyyah sect. They further claim that Muhammad ibn al-Hasan is being the Successor (*al-Khalaf*: the awaited successor of the Holy Prophet and Imams), and the Argument (*al-Hujjah*: the Argument of Almighty Allah against His creatures), and the Patron of the Age (*Sahib al-Zaman*: the one who will live for long ages and finally carry out Almighty Allah’s orders on the entire earth); and that he is alive, and he shall not die before he appears again to fill in the earth with justice and fairness after it would be filled up with injustice and discrimination. We are looking forward to this, indeed.

Our Master, `Ali, is one of the Orthodox Caliphs (*al-Khulafa` al-Rashidin*).

And his sons, al-Hasan and al-Husayn, are the grandsons of Allah’s Messenger and the masters of the youth of Paradise. Had they been selected for the leadership (caliphate), they would have certainly deserved it.

And Zayn al-`Abidin was highly regarded, and was one of the chief worshippers and scholars, and he was worthy of holding the position of leadership.

And his son, Abu-Ja`far al-Baqir, was also sayyid (i.e. lord), master scholar, jurisprudent, and he was qualified for the leadership.

And his son, Ja`far al-Sadiq, was highly regarded, and was one of the master scholars, and was worthier than Abu-Ja`far al-Mansur (the `Abbasid ruler) of holding the leadership of the Muslim community.

And his son, Musa, was also highly regarded, well-versed, and was worthier than Harun (al-Rashid: the `Abbasid ruler) of holding the leadership.

And his son, `Ali ibn Musa al-Rida, was highly regarded, and he enjoyed much knowledge and eloquence, and was widely loved by people, and, out of al-Rida’s grandeur, al-Ma`mun (the `Abbasid ruler) appointed him as his crown prince.

And his son, Muhammad al-Jawad, was one of the chiefs of his people.

And his son, nicknamed al-Hadi (i.e. the Guide), was also reputable and of excellent standing.

And the same thing is said about his son, al-Hasan ibn `Ali al-`Askariy. May Allah, the Exalted, have mercy upon them all.”[17](#)

Such are the Holy Imams and more! They are the matches of the Holy Qur'an, as is in the Hadith of the Two Weighty Things (*Hadith al-Thaqalayn*), and they are the security of the inhabitants of this earth from drowning, as is in the Hadith of *al-Safinah* (the Ark),[18](#) and they are the security of the Muslim community against divergence, as is mentioned by al-Hakim al-Nisapuriy, in *al-Mustadrak `Ala'l-Sahihayn* 3: 149.[19](#)

## **Differences Between The Two Schools**

### **First Difference**

As for the Imams of the School of Thorough Compliance with the Sacred Texts (i.e. the Holy Imams of the Ahl al-Bayt), the proportion of distortion is nil when compared to the others. This is because they are `Ali, al-Hasan, al-Husayn... and they are the thoroughly purified ones and veracious in the words of the Holy Qur'an and Sunnah.

On many occasions, the Holy Prophet praised those who adhered to and followed the course of these Holy Imams very laudably, such as `Abdullah ibn `Abbas, `Abdullah ibn Mas`ud, Abu-Dharr, `Ammar ibn Yasir, and many others. These personalities have been well-known for their decency and for their steadfastness against fancies and other trends. None of them has ever been accused of telling lies or forging fabrications against the Holy Prophet.

On the other hand, many of the followers of the School of Ijtihad and Opinionism have been charged of inventing false Hadiths and spreading made-up narrations, such as Abu-Hurayrah, Samarah ibn Jundub, Ka`b al-Ahbar... etc. As a matter of fact, this difference between the two schools is obviously unmistakable.

It is necessarily noteworthy that those who thoroughly complied with the sacred texts insisted on reporting what they had known even if this would cause them to lose their lives. They never compromised in matters appertained to the religion.

The best example on such is Imam `Ali's situation in the meeting of the so-called Shura Committee when he rejected to comply with the conducts of Abu-Bakr and `Umar as one of the stipulations of selecting him as the ruler of the Islamic State. Of course, Imam `Ali took this situation unwaveringly because he believed that that stipulation was in violation of the Holy Prophet's instructions (Sunnah).

Among the many other examples is the situation of Imam al-Husayn against Yazid ibn Mu`awiyah. Quite the reverse, the Ijtihadists and Opinionists advised Imam `Ali, during his reign when some people mutinied against him, to give in, to cajole, and to flatter and thus would he achieve practicability and benefit for the Muslims!

The same Ijtihadists and Opinionists also advised Imam al-Husayn to swear allegiance to Yazid and to keep silent as the others did since, in their conception, divergence is evil and Allah's act can be interpreted into another form... etc.

## Second Difference

Induction and the investigation of the historical course of the Holy Qur'an prove that all the divine doctrines grew and fruited in the labs of the poor and the oppressed people. Referring to this fact, Almighty Allah, in the Holy Qur'an, says,

***“They (i.e. the people of Prophet Noah) said: Shall we put faith in thee, when the lowest (of the people) follow thee?” (Holy Qur'an: 26/111)***

***“The chieftains of his folk, who disbelieved, said: We see thee but a mortal like us, and we see not that any follow thee save the most abject among us, without reflection. We behold in you no merit above us – nay, we deem you liars.” (Holy Qur'an: 11/27)***

Relating the objections of the unbelievers to the Holy Prophet, the Holy Qur'an further reads,

***“A likely thing, that thou wouldst forsake aught of that which hath been revealed unto thee, and that thy breast should be straitened for it, because they say: Why hath not a treasure been sent down for him, or an angel come with him? Thou art but a warner, and Allah is in charge of all things.” (Holy Qur'an: 11/12)***

These holy verses bear out that it was the feeble, or 'the lowest', people who hurried to believe in the divine doctrines. The Prophets were also poor people; no treasure was sent down for them and they did not bring with them gold, silver, pleasures, or lusts; rather they came with simplicity, modesty, and moderation.

The unbelievers and the infidels, on the other hand, always belonged to the class of the rich, luxurious people who never went with the spirit and concepts of the divine doctrine that would restrict and deprive them of any distinctive feature or point of arrogance against the others. Of course, they would never like or accept this.

Again, the Holy Qur'an reads,

***“Beautified for mankind is love of the joys (that come) from women and offspring; and stored-up heaps of gold and silver, and horses branded (with their mark), and cattle and land.” (Holy Qur'an: 3/14)***

Objecting to the divine selection of the Prophets, the luxurious said,

***“Why, then, have armlets of gold not been set upon him, or angels sent along with him?” (Holy***

***Qur'an: 43/53***

Having realized the reality of his community, the Holy Prophet took pride in and concerned himself with the poor. In return, those poor people who abstained from the worldly pleasures followed him, such as `Ammar ibn Yasir, al-Miqdad ibn al-Aswad, Salman al-Farisiy (the Persian), Abu-Dhar, Bilal al-Habashiy (the Abyssinian), Suhayb al-Rumiy (the Roman), and their likes.

As for the rich and wealthy people, such as Abu-Lahab, Abu-Jahl, and Abu-Sufyan, they harmed the Holy Prophet so terribly that they even threw thorns in his road. This is one of the undeniable facts.

If we take into consideration this Qur'anic tradition and apply it to the two Schools, we will conclude that the overwhelming majority of the followers of the School of Thorough Compliance were the poor people.

For instance, Abu-Dhar spend his whole lifetime in poverty. He was also stranger, banished, and exiled until he departed life in his exile. Likewise, `Ammar ibn Yasir lived in poverty until he was martyred leaving nothing of the worldly vanities behind him. So did the rest of the major personalities of this school.

In contrast, luxury and lavish expenditure were the most distinctive features of the lives of `Uthman ibn `Affan, Marwan ibn al-Hakam, Mu`awiyah ibn Abi-Sufyan, and `Amr ibn al-`As. Historians have mentioned the large wealth and properties that these persons left behind.

Naturally, such extravagance and lavishness would have never complemented with the religious logic and laws. The caliphs and rulers knew for sure this fact. In this respect, it has been narrated on the authority of al-`Abbas ibn Salim that `Umar ibn `Abd al-`Aziz, once, summoned Abu-Salam al-Habashiy whom was asked to ride a saddled mule. When he was present before the caliph, he said to him, "O Commander of the Faithful: I was awfully exhausted due to riding that mule."

"I did not intend exhaustion for you, Abu-Salam," said `Umar. "But I only summoned you because I was informed that you have memorized the Hadith reported by Thawban, the (manumitted) slave of the Holy Prophet, about the Divine Pool; I therefore wanted to listen to the Hadith from your mouth directly."

Abu-Salam narrated, "I heard Thawban, the slave of Allah's Messenger, saying that he had heard Allah's Messenger, saying,

"Verily, my Pool is as spacious as the distance between Aden and Amman. Its water is whiter than pure milk and sweeter than honey. Its cups are as numerous as stars. To have a single drink from it saves from thirst forever. The first to reach at it shall be the poor."

Then, `Umar ibn al-Khattab asked, "Who are these, Allah's Messenger?" and he was answered,

"These are the unkempt-haired, the dirty-clothed, who cannot marry luxurious ladies, and for whom doors are not opened."

Commenting on the Hadith, `Umar ibn `Abd al-`Aziz said, “Assuredly, all closed doors are opened for me, and I have married a luxurious lady, namely Fatimah daughter of `Abd al-Malik. I thus hope for nothing except the mercy of Allah. Assuredly, I will not put oil on my head until it becomes unkempt and I will not wash my dress that I put on until it becomes unclean.”[20](#)

The meaning of this Hadith is that those whose hairs are unkempt are the true strugglers for the sake of Almighty Allah and the true worshippers of Him. They have not been distracted by the pleasures of this world. In other words, owing to their engagement in jihad, acts of worship, and indifference to the worldly pleasures, these poor people are unkempt-haired and dirty-clothed.

However, `Umar ibn `Abd al-`Aziz confessed his being excluded from such a sort of people; he therefore wanted to join them but he missed their path. He thought that dirtying the hair and the clothes would be the way to Paradise. He could not perceive that the actual meaning of being unkempt-haired and dirty-clothed is the indifference to the charms of the worldly life that take away from struggle for the sake of Almighty Allah and from worshipping Him with the sole purpose.

When Sufyan al-Thawriy objected to al-Mansur, the `Abbasid ruler, that he was excessively squanderer and spendthrift, the later answered him, “You just want me to be like you, do you not?”

Sufyan answered, “Do not be like me; rather be less than your current manner and higher than my manner.”

This word made the ruler dismiss Sufyan al-Thawriy.[21](#)

A look into the history shows scandalously the gluttony, squandering, and extravagance in food and amusement sessions that were held by Mu`awiyah ibn Abi-Sufyan, Yazid, Marwan ibn al-Hakam, `Abd al-Malik ibn Marwan, al-Walid ibn `Abd al-Malik, al-Mansur, al-Mahdiy, al-Rashid, and the other Umayyad and `Abbasid rulers who bravely distorted the Holy Qur'an and forged lies against the Holy Sunnah. Ironically, those very rulers called for recording the Holy Sunnah, later on, and decided to cancel all the Sunnite jurisprudential schools and to adopt the Four Schools exclusively.

Moreover, it was they who embraced and supported Ijtihadism and Opinionism and called the jurists to act upon the so-called *Maslahah* (advantage). As a consequence, the proportion of distortion and deviation for such people would naturally be very big if compared to the other school whose followers were poor and satisfied with the religion of Almighty Allah and thus they were in no need for changing or distorting the religious laws and then inventing personal interpretations.

### Third Difference

Sycophancy and currying favor with the rulers have been one of the incurable diseases of human beings. The luxurious ruling authorities have used bribes and patronage as the only means for showing favor to some individuals and provoking the hostility of others. Such matters have been the biggest

reason for attracting the weak-willed who always seek the pleasure of mortals even if such would cause them to enrage the Creator. This meaning has been mentioned in the following Hadith:

“The most vicious of the people is he who has sold his Next Life with his transitory life. Even more vicious than the previous is he who has sold his Next Life with the transitory life of others.”<sup>22</sup>

This phenomenon manifested itself seriously during the age of `Uthman ibn `Affan, after it had been limited to some extent during the ages of Abu-Bakr and `Umar. This is because `Uthman paved the way to changing the Islamic caliphate into hereditary kingdom when he assigned his close relatives to the senior governmental offices and conferred upon them with abundant fortunes and properties to the degree that one of his relatives is reported to have left behind him such an enormous quantity of gold that required axes to break it up.

It has been authentically narrated that `Uthman donated the one-fifth of Africa and Fadak to `Abdullah ibn Abi-Sarh and Marwan ibn al-Hakam. Similar donations are reported to have been given by `Uthman to his relatives in order to defend him, his principles, and his opinions that resulted in the mutiny of the Muslims who then attacked and killed him.

As a matter of fact, manifestations of such tribal discrimination first appeared during the reign of Abu-Bakr when he allowed Khalid ibn al-Walid to wear silk and put on a turban stabbed with arrows as a sign of arrogance and pride. It is worth mentioning that `Umar ibn al-Khattab took out these arrows from Khalid's turban, broke them, and threatened him with stoning for he had murdered Malik ibn Nuwayrah and slept with his widow at the same night.

As for `Umar ibn al-Khattab, he named Mu`awiyah ibn Abi-Sufyan as the Khosrow (i.e. the king) of the Arabs and permitted him to dress any garb he would like because he was in the vicinity of the Romans.

To sum it up, the phenomenon of flattering the rulers has been always one of the characteristics of the weak-hearted individuals.

On the other hand, Imam `Ali ibn Abi-Talib always took pride in the epithet of “Abu-Turab (father of dust)” that the Holy Prophet had said to him. About his garment, he said,

“I have patched my garment so frequently that I felt embarrassed before the patcher.”

He further used to eat dry bread with salt or laban (i.e. coagulated milk) and he never ate them together for he wanted to meet Almighty Allah while being tiny-punched.

Having holding the leadership, Imam `Ali exerted all efforts in confiscating the public assets that `Uthman ibn `Affan had donated to his relatives and restoring them to the public treasury. He, once, heated an iron bar and put it on the hand of his brother, `Aqil, because the latter had asked him for an amount more than his due.

As for Mu`awiyah ibn Abi-Sufyan and his likes, he made use of the tale-tellers and those who were well-known of forging lies against the Holy Prophet. He thus paid them enormous amounts of money in order to invent lies against Imam `Ali. For instance, Mu`awiyah gave Samarah ibn Jundub forty thousand dinars in order to relate that the following holy verse expressed the manner of `Ali, Allah forbid!

***“And among men is he whose speech about the life of this world causes you to wonder, and he calls on Allah to witness as to what is in his heart, yet he is the most violent of adversaries.”***  
***(Holy Qur’an: 2/204)***

He also seduced `Amr ibn al-`As under promise of appointing him as the ruler of Egypt if the latter would support him in his war against Imam `Ali.

He also distorted the famous Hadith, “O `Ammar: You shall be killed by the transgressing party.” He falsely claimed that `Ali was meant by the transgressing party because he threw `Ammar in the battle and caused him to be killed by the party of Mu`awiyah.

The situations of Mu`awiyah in the field of distorting the religion and forging lies against Almighty Allah and the Holy Prophet are too numerous to be contained by this book.

However, we can conclude that the School of Ijtihad and Opinionism was managed by the rich, luxurious people while the School of Thorough Compliance was headed by the poor, oppressed people. Accordingly, it is unimaginable that the oppressed might distort while all the matters are in the hands of the rulers. Muhammad ibn al-Wazir al-Yamaniy, a famous researcher, investigated the “Hadiths” narrated by Mu`awiyah ibn Abi-Sufyan, `Amr ibn al-`As, and al-Mughirah ibn Shu`bah and found out that all these “Hadiths” were the same.[23](#)

This investigation is another confirmatory proof on my conclusion that the jurisprudential method of these individuals was the same since it flew to the same river. It also substantiates that these individuals and their party were of the same trend.

In like manner, I believe that the Umayyad and `Abbasid rulers used to betake religious judicature as their means to defaming the personalities of their dissidents and betake the jurisprudents’ verdicts for achieving their personal interests.

In this connection, it has been narrated that Harun al-Rashid, one night, summoned Abu-Yusuf, the chief judge, who hurried to him with terror. When he entered the palace, he found `Asa ibn Ja`far sitting to the right of the ruler who said to him, “Abu-Yusuf: it seems that I have terrified you, does it not?”

“Yes, indeed. You have terrified me,” answered the chief judge.

When he restored calmness, the ruler said to him, “I have summoned you to witness that `Asa ibn Ja`far refused to answer to my will when I asked him to donate or sell his bondmaid to me.”

ʿĪsa ibn Jaʿfar said, “I am under an oath of divorce, manumission, and giving all my possessions in alms if I will never sell or donate that bondmaid.”

Al-Rashid thus asked the chief judge to find him a solution for this problem, and the chief judge found it, saying, “He can donate the half of her to you and sell you the other half!”

Al-Rashid further said, “I cannot wait until she will be clean from her period of menstruation, as is decided by the religious law, since she is a chattel slave-girl. If I will not sleep with her tonight, I fear lest I will be injured.”

Abu-Yusuf said, “It is easy, Commander of the Faithful! Manumit her and then marry her in this moment.”

By means of this trick could al-Rashid seize that slave-girl from her master and marry her at the same night.[24](#)

This afore-prepared puzzle was purposed for testing the obedience of Abu-Yusuf to the ruler and the scope of his readiness to distort the religious laws and change the opinions for the sake of pleasing the ruler who, though would not comply with or even need such odd jurisprudential distortions, knew for sure about the invalidity of these distortions; rather he wanted to betake the jurists as legal cover under which he would do whatever he liked.

Al-Masʿudiy has narrated that Zubaydah, al-Rashid’s wife, wrote a message to Abu-Yusuf, the chief judge, asking his verdict about a certain issue and telling that it would be nice for her if the judgment would be such-and-such. The chief judge therefore issued a judgment corresponding with her wish.

In return, she sent him as gifts gold, silver, receipts, riding-animals, dresses, and other precious things. Those who attended the situation said to him, “The Holy Prophet is reported to have said that when a gift is sent to somebody, those who sit with him should have a share of it.”

He answered, “This is only when the gift is dates and laban!”[25](#)

Thus were the connotations of the clear-cut Hadiths distorted to refer to other things.

History has kept for us innumerable examples on such distortions. A good number of Muslim authors and intellectuals, ancient and modern, have discovered that the main reason behind the extinction of the majority of the Muslim jurisprudential schools—such as the Schools of Awzaʿiy, Rabiʿah al-Raʿy, and Sufyan al-Thawriy—was that the ruling authorities had not supported them for a certain reason while these authorities encouraged, supported, and embraced the founders or students of the Four Schools; therefore, they expansively spread all over the Muslim regions. Ibn Hazm says,

“Two of the Four Schools spread out by virtue of governmental offices and ruling authorities. The School of Abu-Hanifah were widely known only when Abu-Yusuf was appointed as the chief judge. He thus

admitted for the office of judiciary none but his mates and those who belonged to the Hanafiyyah School. the second is the Malikiyyah School...”[26](#)

Al-Dahlawi also says,

“Only a jurisprudential school whose followers were widely known, and to whom the offices of judiciary and legal authority, and whose books spread among people and could be studied openly—only would such a jurisprudential school become widespread and would keep circulation throughout ages.

Conversely, a jurisprudential school whose followers were not on good terms with the ruling authorities and were not given governmental offices of judiciary and legal authority and were not liked by people—such a jurisprudential school would cease to exist.”[27](#)

#### **Fourth Difference**

As has been proven in the previous pages of this book, not only did the caliphs disagree with the course of Imam `Ali but they also opposed him and resorted to the tribal disputes throughout their behaviors with him. The governmental recordation of the Hadith appeared lately and after one century, during the reign of `Umar ibn `Abd al-`Aziz or Husham ibn `Abd al-Malik.

In this respect, al-Zuhri says, “We disliked the recordation of the (Holy) Sunnah, but the rulers compelled us to do such.” In addition, the recordation of the Hadith was done in the light of the memorized, nor recorded, items of it.

In conclusion, the distortion of the Holy Sunnah should be initially conceived to exist in the records of these rulers rather than the records of the others. This is because of these rulers’ national tendencies and because they had the power in their hands and because their recordation of the Hadith was far away from the Holy Prophet’s time. As for the Ahl al-Bayt, it is inconceivable to distort the Hadith due to the opposite of the aforesaid factors.

#### **Fifth Difference**

The belief of the legality of Opinionism and multi-opinionism is in reality inviting its fans to distort, in the sense that they, in order to support their masters, commit themselves to invent false Hadiths or to misinterpret Hadiths. For that reason, they have considered sectarianism one of the divisions of the invention of false Hadiths.

On the other hand, it is unnecessary for the adopters of the Thorough Compliance with the Sacred Text to invent false Hadiths, because the Hadiths that they narrate have been reported from its fundamental recordations. Thus, the Imam says, “My father’s Hadith is the same as my Hadith, and my Hadith is as same my father’s.”

In this way, it is unfeasible for them to distort Hadiths or invent others because their narrations have

never been contradictory and because they all take from the same source and consider the Holy Qur'an the original reference and arbiter that decides the authenticity and genuineness of any narration reported from or ascribed to them.

### Sixth Difference

Unlike the School of Ijtihad and Opinionism, the jurisprudential principles of the School of Thorough Compliance are the same. This is because the Holy Imam of the Ahl al-Bayt always concentrated on the necessity of deriving the religious laws from the Holy Qur'an and Sunnah only, whereas the trend of Ijtihad and Opinionism legalized personal opinions and views in the face of the Holy Qur'an and Sunnah.

Basically, such belief results in disagreement in the jurisprudential principles. A party of them thus depends upon analogy in the inference of religious laws, and another party warns against analogy, and a third party depends upon the so-called *al-Masalih...* etc.

Because each Sunnite jurisprudential school tried to prove its congruence with the actuality while the others are not, a noticeable state of additions and interpretations as a result of such disputes have clearly manifested itself. Moreover, some of them have accused others of unreal charges and have misunderstood others.

In brief, the four Sunnite jurisprudential schools, as well as the other schools that ceased to exist, were engaged in reciprocal intellectual conflicts that augmented until they decided each other as infidels and miscreants. This is of course the strongest motive of distortion and deviation in an attempt to support each one's trend and school.

### Seventh Difference

Biographers belonging to the School of Ijtihad and Opinionism have widely disagreed about the trustworthiness or unreliability of narrators of Hadith due to the multiplicity of the trends of that school. Moreover, biographers have disagreed about the trustworthiness, decency, and acceptability of certain biographers. A look into the biographies of the biographers of the both Schools proves this fact unambiguously.

For instance, contradictory opinions about the trustworthiness and acceptability of results of Ibn Mu`in, the master biographer and critic of the narrators of Hadith, have been said, because, like all the other biographers, he must have criticized a person who belonged to a school other than his or because he disagreed with him on a certain point.

Similarly, he must have deemed trustworthy a certain person because the latter belongs to the same school or trend to which Ibn Mu`in belongs. Moreover, he criticized even Muhammad ibn Idris al-Shafi`iy, the founder of the Shafi`iyah School, and decided him as untrustworthy.

In the same way as many scholars have criticized and decided Ibn Mu`in as untrustworthy, many others have absolutely depended upon his judgments to the degree that they have never compared his findings to any other judgments although they all belonged to the School of Ijtihad and Opinionism.

The same thing can be said about the other biographers. `Abd al-`Aziz al-Majishun, Ibn Abi-Hazim, and Muhammad ibn Ishaq, as well as many others, have censured Malik ibn Anas, the founder of the Malikiyyah School.<sup>28</sup> Al-Darqutniy compiled a booklet containing the traditions recorded by Malik ibn Anas, in *al-Muwatta'*, and other books, that were contradictory to the Holy Sunnah. This booklet is kept at al-Dhahiriyyah Library in Damascus.<sup>29</sup>

Al-Khatib al-Baghdadiy has mentioned the names of more than thirty-five persons who defamed Abu-Hanifah, the founder of the Hanafiyyah School.<sup>30</sup> Similarly, Ahmad ibn Hanbal, the founder of the Hanbaliyyah School, was defamed by many biographers.

Besides, some biographers might have decided a certain narrator as highly trustworthy but, due to a personal, neither religious nor sectarian, disagreement, they criticized and threw him from the elevated position to which they had raised him.

If we want to accept the statements of a biographer, we should first believe in his trustworthiness and decency. Only then can we understand the disagreement in such assessment. Of course, it is illogic to depend upon the opinions of a person who is personally untrustworthy.

Under the title of "The Trustworthy in Criticism", al-Dhahbiy has written an epistle comprising the principles of criticism, the classes of critics, and the methods of depending upon their words.<sup>31</sup>

On the other hand, as regards the biographers of the School of the Ahl al-Bayt, all the scholars have unanimously agreed upon their decency and trustworthiness; therefore, one cannot find any word of dispraise said against Abu'l-`Abbas al-Najashiy, al-Kishiy, al-Tusiy, or any other biographer belonging to the School of the Ahl al-Bayt. This is an obvious indication to their unity in ideology and trend.

The aforesaid points have contained some of the factors of deviation and distortion at both the Schools. An investigation in this respect requires a huge volume, if not many volumes, be filled up. However, the results will be astounding if all the factors are studied thoroughly.

<sup>1.</sup> Nahj al-Balaghah 1:119.

<sup>2.</sup> Verse of Purification: "Allah only desires to keep away the uncleanness from you—O Ahl al-Bayt (people of the House)—and to purify you a (thorough) purifying. 33/33"

<sup>3.</sup> () The holy verse of Mubalahah (i.e. Invoking the curse of Almighty Allah) is number 61 of the holy Surah of al-Ma'idah No. 6. This holy verse reads, "If any one disputes in this matter with thee, now after (full) knowledge Hath come to thee, say: 'Come! Let us gather together our sons and your sons, our women and your women, ourselves and yourselves, then let us earnestly pray and invoke the curse of Allah on those who lie! 3/61'" Let us now quote the story of the holy verse from al-Muwaffaq al-Khawarizmiy's famous book entitled al-Manaqib, page 159:

(`Abdullah) ibn `Abbas, al-Hasan, al-Shi'bi, and al-Siddi; all these have reported the incident of Mubalahah as follows: As the delegation of the Christians of Najran attended before the Prophet, the archbishop advanced and asked, "O Abu'l-

Qasim (the Prophet's nickname), who was the father of (Prophet) Moses?" "It was 'Imran," answered the Prophet .

The archbishop then asked, "Who was the father of (Prophet) Joseph?"

The Prophet answered, "It was (Prophet) Jacob?"

The archbishop then asked, "Who was your father?"

The Prophet answered, "I am the son of 'Abdullah ibn 'Abd-al-Muttalib"

The archbishop then asked, "What about (Prophet) Jesus? Who was his father?"

The Prophet kept silence waiting for the Divine Revelation. It was no longer until Archangel Gabriel descended with God's saying (The Holy Qur'an, Surah of ʾImran 3:59-60): "Surely, the likeness of Jesus is with Allah as the likeness of Adam; He created him from dust, then said to him, Be, and he was. (This is) the truth from your Lord, so be not of the disputers."

The archbishop commented, "What was revealed to us does not involve such information."

Hence, Archangel Gabriel revealed to The Prophet God's saying (The Holy Qur'an, Surah of ʾImran 3:61):

"If any one disputes in this matter with thee, now after (full) knowledge Hath come to thee, say: 'Come! Let us gather together, - our sons and your sons, our women and your women, ourselves and yourselves: Then let us earnestly pray, and invoke the curse of Allah on those who lie!'"

The archbishop commented, "This is truly fair. When shall we meet to invoke God's curse on the lying party?"

The Prophet answered, "Let it be tomorrow, God willing."

The Christian delegation then left. They advised each other, "If he will accompany some of his companions for the meeting tomorrow, then you should compete with him, for, in such case, his claim is false. But if he will accompany some members of his family, then do not compete with him, for, in such case, he is truly a prophet, and if he will invoke God's curse upon us, we will certainly be perished."

Some of them however declared, "We do know that he is the very prophet we are expecting, and if he invokes God's curse on us, we will surely be perished and will never go back to our families or fortunes."

The other Jews and Christians asked, "What should we do, then?"

Abu'l-Harth, the bishop, suggested, "Since he is a generous man, we may visit him and ask him to accept our withdrawal for this competition of invoking God's curse on the lying party."

The next morning, The Prophet invited all the people of al-Madinah and the neighboring villages to attend that meeting. All the people responded.

The Prophet went out, 'Ali was before him, al-Hasan was to his right (and he was catching his arm), al-Husayn was to his left, and Fatimah was behind them. He then said, "Let us begin. These (al-Hasan and al-Husayn) are our sons, these ('Ali and I) are ourselves, and this (Fatimah) is our women."

As they saw this situation, the individuals from the other party attempted to hide themselves behind any pillar they could find or behind each other, because they anticipated that The Prophet would begin invoking God's curse on them.

They therefore moved towards him, knelt down before him, and besought, "Please, accept our withdrawal from this matter."

The Prophet accepted their withdrawal after they had had to pay him one thousand garments as recompense. (See, also, Jalal-al-Din al-Suyuti's al-Durr al-Manthur, Ibn al-Maghazili's al-Manaqib, Muhammad ibn 'Ali al-Tabari's Bisharat al-Mustafa, Ibn Kuthayr's al-Bidayah wa'l-Nihayah, al-Ya'qubiy's al-Tarikh, Ibn Shabbah al-Numayriy's Tarikh al-Madinah and many others.)

[4.](#) This verse reads, "Say: I do not ask of you any reward for it but love for my near relatives. 42/23"

[5.](#) Refer to the many reference books of Hadith, Islamic history, and Tafsir all of which confirm that these sacred texts were revealed to express manners of Imam 'Ali ibn Abi-Talib and his Household. For instance, see 'Abd al-Husayn Sharaf al-Din: al-Muraja'at No. 12.

[6.](#) Al-Hakim al-Nisapuriy: al-Mustadrak 'Ala'l-Sahihayn 3:138. Abu-Na'im, in his book of 'Hilyat al-Awliya' has recorded this Hadith on the authority of Anas. It is further written down in Ibn Abi'l-Hadid's Sharh Nahj al-Balaghah.

[7.](#) Al-Hakim al-Nisapuriy: al-Mustadrak 'Ala'l-Sahihayn 3:129.

[8.](#) Al-Tabaraniy, in 'al-Mu'jam al-Kabir' has recorded this Hadith on the authority of 'Abdullah ibn 'Abbas. It is also recorded by al-Hakim, in 'Manaqib 'Ali', and al-Suyuti, in 'al-Jami' al-Saghir'.

[9.](#) Al-Hakim al-Nisapuriy: al-Mustadrak 'Ala'l-Sahihayn 3:122.

[10.](#) This is an exegesis of the verse of the Holy Qur'an that reads, "You are only a warner and (there is) a guide for every

people. 13/7”

[11.](#) According to al-Muttaqiy al-Hindiy's Kanz al-`Ummal, this Hadith has been recorded by al-Daylamiy on the authority of `Abdullah ibn `Abbas.

[12.](#) Al-Hakim al-Nisapuriy: al-Mustadrak `Ala'l-Sahihayn 3:137. In 'al-Talkhis', has decided this Hadith as authentic. A similar one has been reported by Shi'ite series of narrators and recorded in Shaykh al-Saduq's 'Ikmal al-Din wa-Itmam al-Ni'mah' in the following form: It has been narrated... on the authority of Ibn Samarah that the Messenger of Allah said to him, "Son of Samarah: When fancies will be various and opinions will separate, you should adhere to `Ali ibn Abi-Talib; for he is truly the chief (Imam) of my ummah and my representative over them after my departure."

[13.](#) Musnad Ahmad ibn Hanbal 2:26; Al-Hakim al-Nisapuriy: al-Mustadrak `Ala'l-Sahihayn 3:125; Al-Haythamiy: Majma` al-Zawa'id 9:120; Ibn Abi-Shaybah: al-Musannaf 6:372; Al-Mubarakfuriy: Tuhfat al-Ahwadhiy fi Sharh Jami` al-Tirmidhiy 10:136.

[14.](#) Sahih Muslim 4:1871; Sunan al-Tirmidhiy 5:638.

[15.](#) Al-Tabaraniy: al-Mu`jam al-Awsat 8:212; Al-Haythamiy: Majma` al-Zawa'id 6:120; Al-Hakim al-Nisapuriy: al-Mustadrak `Ala'l-Sahihayn 3:111; Ibn `Abd al-Barr: al-Isti`ab 3:1090; Ibn `Asakir: Tarikh Madinat Dimashq 1:161.

[16.](#) Al-Hakim al-Nisapuriy: al-Mustadrak `Ala'l-Sahihayn 3:147. In 'al-Talkhis', al-Dhahbiy has decided this narration as authentic.

[17.](#) Al-Dhahbiy: Siyar A`lam al-Nubala' 13:119-121.

[18.](#) The Hadith of al-Safinah reads, "the example of Ahl al-Bayt is Noah's Ark; anyone who embarks on it will be certainly saved while those who abstain will certainly fall and drown." (Al-Suyutiyy: al-Jami` al-Saghir 2:533 No. 8126 and Al-Hakim al-Nisapuriy: al-Mustadrak `Ala'l-Sahihayn 3:150-1.)

[19.](#) Muhammad ibn Jarir al-Tabariy, in 'al-Mustarshid' 579, has recorded the following: Al-Hakim al-Nisapuriy has recorded that Mukrim ibn Ahmad al-Qadi related on the authority of Ahmad ibn `Ali al-`Abar on the authority of Ishaq ibn Sa'id ibn Arkun al-Dimashqiyy on the authority of Khulayd ibn Di`lij Abu-`Amr al-Sadusiyy (perhaps) on the authority of Qatadah on the authority of `Atta' that `Abdullah ibn `Abbas said that the Holy Prophet said, "Stars are acting as security for the inhabitants of the earth from drowning. Similarly, my Household (Ahl al-Bayt) are acting as security for my ummah from divergence. When any tribe from the Arabs oppose them, it will have rejected the truth and, thus, become with the party of Iblis (Satan)." (Al-Hakim al-Nisapuriy commented) Although this Hadith is of authentic series of narrator, they (i.e. al-Bukhariy and Muslim) have not recorded it.

[20.](#) Muhammad ibn Muhammad al-Baghandiy: Musnad `Umar ibn `Abd al-`Aziz 116.

[21.](#) Al-Khatib al-Baghdadiy: Tarikh Baghdad 9:152-153. See also the introduction of Tafsir Sufyan al-Thawriy.

[22.](#) Al-Hurr al-`Emiliyy: Wasa'il al-Shi`ah Chapter 71, H. 11.

[23.](#) For further details, refer to the following books: Nur al-Din `Itr: al-Sunnah al-Muttahharah wa'l-Tahaddiyat; Muhammad ibn Isma'il al-San`aniy: Tawdh al-Afkar 2:453-463; Muhammad ibn al-Wazir al-Yamaniy: al-Rawd al-Basim 2:113-129.

[24.](#) Dr. Muhammad Yusuf: Tarikh al-Fiqh al-Islamiy 168.

[25.](#) Dr. Muhammad Yusuf: Tarikh al-Fiqh al-Islamiy 168.

[26.](#) Ibn Khallakan: Wafiyat al-A`yan 6:144.

[27.](#) Asad Haydar: al-Imam al-Sadiq wa'l-Madhahib al-Arba`ah 2:11 as quoted from al-Dahlawiyy: Hujjat Allah al-Balighah 1:151.

[28.](#) Jamal al-Din al-Muzziy: Tahdhib al-Kamal, the Biography of Muhammad ibn Ishaq.

[29.](#) Mahmud Abu-Rayyah: Adwa'un `Ala'l-Sunnah al-Muhammadiyah 299.

[30.](#) Al-Khatib al-Baghdadiy: Tarikh Baghdad 13 :349, 370.

[31.](#) A version of this epistle is found in Ayasofya, Istanbul, Turkey, under the number 2953.

# The Effects Of The Prohibition Of Recording The Hadith

In the previous pages of this book, the six justifications for the prohibition of reporting and recording the Hadith have been proven untrue, the seventh justification has been proven imperfect, and finally the actual reason has been demonstrated.

After all this, we can conclude that a number of important effects were ensued from that decision, which badly influenced the Islamic legislation. The most important of these effects will be hereinafter listed:

**FIRST:** The Muslims separated into two ideological trends that, later on, resulted in the appearance of two independent schools each of which had its own beliefs, principles, and attitudes.

**SECOND:** The concepts of those who supported the prohibition of recording the Hadith found themselves a spacious area in the Islamic culture. In addition, various justifications and a range of excuses have been invented for validating that prohibition.

**THIRD:** The slogans of “The Book of Allah is sufficient for us” and “The Book of Allah is the arbitrator between us” were raised as a first step in the way of covering the caliphs’ jurisprudential insufficiency of comprehending the traditions of the Holy Prophet. As a second step, they began to neglect their slogans and violate the Book of Allah. As an example, Abu-Bakr disputed with Lady Fatimah al-Zahra<sup>1</sup> and disregarded her proof that she had picked from the Holy Qur’an. Similarly, `Umar ibn al-Khattab violated the Holy Qur’an in the questions of the three-time divorce, the *al-Mu’allafah Qulubuhum*, ... etc. Finally, some biased people made use of this slogan in order to deny any issue that cannot be openly found in the Holy Qur’an.

**FOURTH:** In order to meet the gap created by the decision of the prohibition of recording the Hadith, the so-called Ijtihad was allowed to be extremely practiced, yet through a number of stages as follows:

1) Those who actually held the position of the leadership after the Holy Prophet had many times violated the Holy Prophet’s instructions, during his lifetime and in his presence, and followed their own opinions, which were the opposite of his instruction.

2) Abu-Bakr, the first caliph, practically put into effect the idea of Ijtihad.

3) `Umar ibn al-Khattab, the second caliph, opened extremely wide the doors for giving practical effect to his personal views and opinions, as is clearly shown in the issues of the three-time divorce, the *al-Mu’allafah Qulubuhum*, the temporary marriage... etc.

**FIFTH:** In an early period of the age of the official application of the prohibition of recording the Hadith,

the concepts of “This is my own opinion” and “As he tried to infer the ruling, he missed the right” came into view and caused the invention of new principles that have been, afterward, widely used in the Sunnite jurisprudence, such as analogy (*Qiyas*), Equitable Preference (*Istihsan*), and the like.

**SIXTH:** The decision of the prohibition and the allowance of personal views (i.e. Ijtihad) gave rise to the occurrence of serious contradictions and disputes among the verdicts and opinions of the Sahabah or even in the verdicts of a certain Sahabi. This phenomenon resulted in the following:

1) The claim of the legality of disputes among the Muslims, the legality of Opinionism and multi-opinionism and thus the acceptability of the divergent opinions of all the Sahabah, and the conception of the ultimate decency of the Sahabah—all these concepts were the first outcomes of the contradictions and disputes among the Sahabah.

2) Scholars belonging to the School of Ijtihad and Opinionism have argued that Almighty Allah has referred the rulings in the questions about which no sacred text (from the Holy Qur'an and Sunnah) can be found to the mujtahids and thus whatever is decided by these mujtahids should be decided as the law of Almighty Allah. This conception is called *Taswib*.

3) In order to find excuses for the flaws of Abu-Bakr and `Umar, it was claimed that the Holy Prophet himself practiced Ijtihad and that he was no more than an ordinary mortal who may be right or wrong and that his sayings were influenced by his manners; that is when he is enraged, he may say things that he does not say when he is pleased!

4) The verbal traditions of the Holy Prophet were interpreted according to personal tastes and interests. The best example is the false interpretations of the famous Hadith that reads, “The *‘Ikhtilaf* of my ummah is mercy.”<sup>1</sup>

**SEVENTH:** `Umar ibn al-Khattab presented the idea of his being the most knowledgeable in the religious laws at least. Before that, he used to confess of the existence of personalities that were more knowledgeable than he was.

This idea evolved to the belief of the most knowledgeability of the caliphs as regards the religious laws and their being the worthiest of issuing verdicts. In view of that, it became acceptable for the caliphs to do the following:

1) The caliph whipped anyone who declared opinions opposite to his or anyone who asked him about matters he did not like.

2) He detained the grand Sahabah because they had reported too many Hadiths.

3) He decided that the Sahabah must wait for his permission before they would issue any verdict as regards the religious laws.

**EIGHTH:** Innovative ideas emerged in the life of the Muslims; such as the obligation of complying with the ruler (They say, “The men in authority have said their opinion about this issue,” “Discrepancy is evil,” and “Follow the ruler even if he whips your back!”), and not specifying decency as stipulation in many issues, such as the office of judicature, and even acts of worship, and thus they have deemed lawful to follow in congregational prayers any imam, whether pious or sinful!

**NINTH:** The personal views of the Sahabah, or the conducts of the two Shaykhs; Abu-Bakr and `Umar, were considered a third principle and as important as the Holy Qur'an and Sunnah in the religious legislation. The most obvious application of this principle was practiced in the meeting of the so-called Shura Committee.

**TENTH:** The attempt to restrict Ijtihad to the views of Abu-Bakr and `Umar and to dedicate the religious practices to their opinions failed, by reason of the availability of the objective circumstances and conditions of the comprehensiveness and generality of Ijtihad for the other caliphs.

As a consequence, `Uthman ibn `Affan and Mu`awiyah ibn Abi-Sufyan expanded the practice of Ijtihad to such a notorious extents that made the Muslims became unable to stand the innovatives of `Uthman.

However, when he realized that a revolution was led against him, he subjugated Sa`id ibn Zayd ibn Nufayl<sup>2</sup> to invent the false Hadith of “The Ten Individuals of Paradise” so as to evade, yet uselessly, the Muslims’ objections against him. In no time was that fabricated Hadith exploited so wickedly that it influenced the beliefs and jurisprudence of the Muslims.

**ELEVENTH:** The records of Hadith that were lately compiled generally comprised a great sum of the opinions of the adopters of Ijtihad and concentrated on recording the conducts of Abu-Bakr and `Umar exclusively.

Therefore, the recorded opinions of these two were distinguished and preferred to the other opinions. This of course means that the attempt to restrict the Ijtihad to the two Shaykhs, though generally failed, succeeded in reflecting a halo of sanctity and priority on their conducts rather than the others.

**TWELFTH:** Lights were focused on the jurisprudential trend of those who stood against the recordation of the Hadith and the Thorough Compliance with the Sacred Texts. Even the jurisprudential trend of the adopters of the other school was rejected. The standing of the Qurayshite individuals was strengthened, and the most important roles, politically and legislatively, were given to the minor Sahabah.

**THIRTEENTH:** Attempts to create and enlarge a gap between the publics and the recordations of the Hadith and those who recorded it, especially the Ahl al-Bayt and their records, were continuously made. In this connection, many steps were taken:

- 1) The idea that prophethood and leadership must not be joined to the Hashimites was officially adopted.
- 2) False Hadiths about the merits of those who prohibited the recordation of the Hadith were largely

fabricated. In the same time, fictitious flaws were invented against the adopters and practicers of the recordation and, as a second step, calls were made to follow the jurisprudential trend of those who prohibited the recordation.

3) The idea that Abu-Bakr and `Umar was preferred to all human beings was fabricated. Later on, `Uthman was added to the list while `Ali ibn Abi-Talib was kept in a position not different from the ordinary people's.

4) The majority of the jurisprudential opinions that had been resulted from the prohibition of recording the Hadith were falsely ascribed to those who practiced and adopted the recordation whom were actually reported to have adopted other authentic opinions inferred from the trend of the recordation of the Hadith.

**FOURTEENTH:** As a result of the prohibition of reporting and recording the Hadith for about a whole century, a big number of religious laws disappeared and another part of them was lost until the traditions of the Holy Prophet became out of mind or semi-forgotten. The prohibition took such a long period that when it was permitted, it was official, governmental, imperfect, confused with other material, and full of personal views and opinions.

**FIFTEENTH:** Justifications were sought for the late generations to add to the religious laws any article that they liked and to cancel any article that they would not like and then to issue it in an official form and impose it on the publics. This demeanor made it easy for the opportunists to adopt ways of cunning and false induction through which they would issue for the sake of the rulers any verdict they required. The results of such can be hereinafter listed:

1) Ijtihad was unrestrainedly allowed in matters about which there is no sacred text as well as matters about which there is a sacred text.

2) The alleged, not actual, advantage was practiced to block the sacred texts.

3) It became unnecessary to compare the personal opinions of the Sahabah to the Holy Qur'an, in order to investigate their validity; rather some scholars have argued that the Sahabah's opinions should be decided as absolute proofs and that their deeds should restrict the Holy Qur'an!

**SIXTEENTH:** Owing to the divergent trends and opinions originated from the decision, the prohibition from recording the Hadith created discrepancy about the reporting from the Holy Prophet.

**SEVENTEENTH:** Because the Ahl al-Bayt were purposely taken away from the Muslim community, especially in the jurisprudential and political fields, the Holy Imams insisted relentlessly on recording the Hadith and safeguarding the scientific heritage received from their fathers since they feared lest that heritage would be wasted.

For this reason, the Shi`ite heritage of the Hadith is vastly wider than the Sunnite. It is well-known that

al-Nassa'iy's reference book of Hadith (entitled *al-Sunan*) excels the other Sunnite reference books of Hadith in the manner that it comprises Hadiths concerning the religious laws. In his message to the people of Makkah, the compiler of the book says,

“These Hadiths (comprised by the book) are totally about the religious laws. As for the other Hadiths on asceticism, merits, and other topics, I have not recorded them although they are big in number.”

Nevertheless, this collection has comprised 5274 Hadiths. The proportion will be nil if this number is compared to the Hadiths of the religious laws written in the book of *Wasa'il al-Shi'ah* that amount to 35850, and the Hadiths mentioned in the book of *Mustadrak al-Wasa'il wa-Mustanbat al-Masa'il* that amount to 23000. Experts have confirmed that the Hadiths reported by the Shi'ite narrators are two fold more than the Hadiths written in the Sunnite reference books of Hadith.

**EIGHTEENTH:** The sanctity of the Holy Prophet was nonexistent in the mentalities of the Caliphs, yet to various extents. It began when they called out to him from behind the private chambers and then pulled him from his dress. They then said that he was hallucinating. They then said,

“Two issues were allowed during the age of Allah's Messenger, but now I deem them forbidden and will punish anyone who will violate this prohibition. These are the temporary marriage and the allowable period during the Hajj.”<sup>3</sup>

When he was reminded that the Holy Prophet warned against usury, Mu`awiyah said, “But I do not see any harm in it!” Finally, Yazid ibn Mu`awiyah quoted the poetic verses of Ibn al-Zuba`riy<sup>4</sup> and al-Walid ibn Yazid tore into pieces a copy of the Holy Qur'an.

**NINETEENTH:** Owing to the previous, disorder in the jurisprudential and doctrinal results has been undeniably obvious in the history of the Islamic legislation. The late recordation of the Hadith could not meet this gap; rather it made it more complicated and perplexed when the various opinions and personal views were confused with the authentically reported traditions of the Holy Prophet. For that reason, it is difficult to bring the Sunnite jurisprudential schools into agreement with each other as regards the majority of the religious laws.

**TWENTIETH:** The prohibition of recording the Hadith was falsely ascribed to the Holy Prophet in order to release the actual issuers of this decision from responsibility, to cast the blame on the Messenger of Allah, and to make comparison between the narrations of the prohibition and these of the recordation of the Hadith, although all the narrations that support the prohibition are doubtful and unconvicted, because they were fabricated later on in order to justify the decision issued by Abu-Bakr and `Umar as well as the deeds of those who followed them as regards the reporting and recordation of the Hadith.

**TWENTY-FIRST:** The prohibition of recording the Hadith has become the best means utilized by the Orientalists in order to prejudice Islam and criticize the Islamic ideology and genuine culture under the claim of the religion's being the origin of retardation and the barrier against cultural progress.

**TWENTY-SECOND:** The authors and writers who supported the School of Ijtihad and Opinionism seized the opportunity to fabricate lies as they liked and to invent various justifications aimed at releasing the rulers from the consequences of the decision of the prohibition. Besides, these men of letters were not brave enough to demonstrate the rulers' flaws and to present the facts in this regard.

1. To explain it, the Arabic word 'Ikhtilaf' carries at least two meanings the most famous of which is 'difference' while the other meanings are 'frequenting to a certain place' and 'separation in countries'... etc. The word 'Ikhtilaf' thus may carry any of these meanings. (Translator)

2. Al-Bukhariy, in his book of 'al-Sahih' 7: 118 Kitab al-Dhaba'ih (Section of Slaughtered Animals), has recorded on the authority of Salim that `Abdullah reported that the Holy Prophet, before the beginning of his divine mission, met Zayd ibn `Umar ibn Nufayl in Baldah (a place near Makkah) and served him a meal of meat. He refused to eat, saying, "I do not eat the meat of the animals that you immolate unto idols and also I do not eat the meat of animals that you do not mention the name of Allah on it!" This narration requires deep investigation!

3. It was `Umar ibn al-Khattab who declared this decision. See al-Dhabbiy: Tadhkirat al-Huffadh 1:366.

4. After the martyrdom of Imam al-Husayn, his head was cut and brought before Yazid ibn Mu`awiyah. As his sight fell on that sacred head, he recollected these bitter days of his father and grandfather who had led campaigns against al-Husayn's grandfather, namely the Holy Prophet, and recollected the failure that chased them even in their own homes until they were humiliated and regarded as manumitted slaves. Yazid showed his great rejoicing at the current situation as the family of the Holy Prophet were captives between his hands and the heads of the Holy Prophet's grandsons were thrown before him. He then quoted poetic verses said during the Battle of Uhud by al-Zuba`riy, with suitable changes, saying:

I wish my forefathers at Badr had witnessed  
How the Khazraj are by the thorns annoyed,  
They would have been very much delighted,  
Then they'd have said, "May your hands, O Yazid, never be paralyzed  
We have killed the masters of their chiefs  
And equated it with Badr, and it has been so, indeed  
The Hashemites played with the dominion so indeed,  
While no news from the Heaven had come, nor was there anything revealed  
I will disavow the Khandaf if I will not seek revenge  
From Ahmed's children for what he did to us!

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