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# Third Assembly

Met on Saturday the 8th of Ramadhan. Our grand Sheikh al-Mufid Abu Abdillah, Muhammad ibn Muhammad ibn al-Nu'man, may Allah perpetuate His beneficence upon him, said today:

## 1. Adopting Ignorant Leaders

*He said: Abu Bakr Muhammad ibn Umar al-Ji'abi reported from Abdullah ibn Ishaq, who reported from Ishaq ibn Ibrahim al-Baghvi, who reported from Abu Qatan, who reported from Hisham al-Dastwai, from Yahya ibn Abu Katheer, from Urwah, from Abdullah ibn Umar that the Prophet, peace be upon him and his progeny, said:*

"Surely, Allah does not withdraw knowledge from the people by erasing it from their minds; rather, He does so by taking away the learned people (from among them). And when there is no learned man around, people adopt the ignorant men as their leaders, and refer their questions to these (ignorant leaders), who answer without any knowledge, thus going astray, and causing others to go astray."

## 2. Five Prostrations for glad tidings

*He said: Abul Qasim Ja'far ibn Muhammad ibn Qawlawayh (may Allah bless him with mercy) reported to me from al-Husayn ibn Muhammad ibn Amir, from Ahmad ibn Alawiyyah, from Ibrahim ibn Muhammad al-Thaqafi, who reported from Tawabah ibn al-Khaleel, who reported from Uthman ibn Isa who reported from Abu Abdil Rehman, who reported from Ja'far ibn Muhammad (A.S.) that:*

Once when the Prophet, peace be upon him and his progeny, was travelling, he dismounted and then performed five prostrations (Sijdah). When he mounted again, one of his companions said: "We saw you do something, O messenger of Allah, which you never did before." He said: "Yes, Jibraeel came to me and gave me glad news that 'Ali belongs in Paradise. So I went into prostration to thank Allah.

When I raised my head, he said: 'Fatimah belongs in Paradise.' I went to prostrate again to thank Allah. And when I raised my head, he said: 'al-Hasan and al-Husayn are the masters of the youths of

Paradise.' So I prostrated to thank Allah. And when I raised my head, he said: 'And those who love them belong in Paradise.' So I prostrated to thank Allah. And when I raised my head, he said: 'And those who love the people who love them (Ahlul Bayt) belong in Paradise.' (So I prostrated to thank Allah)."

## 3. Abu Hanifa acknowledges al-Sadiq's authority

*He said: Abu Bakr Muhammad ibn Umar al-Ji'abi reported to me from Abu al-Abbas Ahmad ibn Muhammad ibn Saeed al-Hamadani, who reported from Ahmad ibn Yahya Zakariyya; and Muhammad ibn Abdullah ibn Muhammad ibn Salim among the latter ones, both of whom reported from Abdullah ibn Salim, who reported from Hisham ibn Mehran, who reported from his maternal uncle Muhammad ibn Zayd al-Attar, who was among the prominent companions of A'armash, reporting from Muhammad ibn Ahmad ibn al-Hasan, reported from Munzir ibn Jayfar, reporting from Muhammad ibnYezid Albani, who said:*

I was present at Ja'far ibn Muhammad's (as), when Umar ibn Qays al-Masir and Abu Hanifa and Umar ibn Dharr, together with a group of their companions, called upon him. Then they asked him about faith (al-Iman). He said: The Prophet, peace be upon him and his progeny, said: "An adulterer (and a fornicator) does not commit that sin at the same time being a Mu'min, and a thief does not steal at the same time being a Mu'min, and one does not drink liquor (intoxicant) while being a Mu'min."

We started looking at each other, then Umar ibn Dharr said: "What shall we call them?"

He, peace be upon him, said: "Call them the way Allah has called them because of their deeds. Allah in Qur'an says: *'And for a male thief and a female thief, cut off their hands'* (al-Maedah V:38) and *'As for the fornicatress and the fornicator, flog each of them a hundred stripes.'* (al-Noor V:2)." Hearing this, they stared at each other.

Muhammad ibn Yazid says: Bishr ibn Umar ibn Dharr, who was with them, reported to me that: When we left, Umar ibn Dharr said to Abu Hanifa: "Why did you not ask him who had reported from the Prophet?" He (Abu Hanifa) said: "What can I say to a man who (authoritatively) says: The Prophet, peace be upon him and his progeny, said."

## 4. When the Angel came to greet 'Ali (as)

*He said: Abu Hafs Umar ibn Muhammad al-Sayrafi reported to me from Muhammad ibn Idress who reported from al-Hasan ibn Atiyyah who reported from a man called Israeel, from Maysarah ibn Habib, from al-Minhal , from Dharr ibn Jaysh, from Huzaifah who said:*

The Prophet, peace be upon him and his progeny, (once) said to me: "Did you see the person who presented himself to me?" I said: "Yes, O messenger of Allah." He said: "He was an angel who had never descended before this. He sought permission from Allah, Most High, to greet 'Ali; he was granted

permission and then greeted him. And he gave me glad news that al-Hasan and al-Husayn are the masters of the youths of Paradise, and Fatimah is the leading lady of all the women in Paradise."

## 5. The Prophet's (SAW) inheritance: Knowledge of the unseen

*He said: I have been informed by al-Husayn ibn Ahmad ibn al-Mughairah, who reported from Abu Muhammad Haider ibn Muhammad al-Samarqandi, who reported from Abu Amru Muhammad ibn Amru al-Kashi, who reported from Hamdawayh ibn Naseer, who reported from Ya'qoob ibn Yazeed, who reported from Ibn Abi Umayr, who reported from Ibn al-Mughairah who said:*

Yahya ibn Abdullah ibn al-Hasan and I were with Abul Hasan, peace be upon him, and Yahya asked him: "May I be your ransom, they think that you have the knowledge of the unseen (Ilmul Ghaib)." He said: "Glory be to Allah! Place your hand over my head." When I did that, every hair in my head and on my body stood on its end. Then he said: "No, By Allah, it is nothing but what we have inherited from the Prophet (peace be upon him and his progeny)."

## 6. Refraining from fault finding

*He said: Abul Hasan Ahmad ibn Muhammad ibn al-Hasan reorted to me from his father, who reported from Muhammad ibn al-Hasan al-Saffar, who reported from Ahmad ibn Muhammad ibn Isa, who reported from Muhammad ibn Sinan, from Ibrahim and al-Fadhl - the two Ash'aries - from Abdullah ibn Bukair, from Zurarah who reported that Abu Ja'far or Abu Abdillah (as) said:*

"When a servant of Allah befriends someone, under the pretense of religion, with a motive to find out his drawbacks and errors, so that he would then taunt that man, he draws himself closest to becoming an infidel."

## 7. When sins multiply

*He said: Abul Hasan Ahmad ibn Muhammad ibn al-Hasan reported to me from his father, who reported from Muhammad ibn al-Hasan al-Saffar, who reported from Ahmad ibn Muhammad ibn Isa, from al-Husayn ibn Saeed, from Ibn Abu Umayr, from Ismail ibn Ibrahim, from al-Hakam ibn Utaibah that Abu Abdillah, peace be upon him, said:*

"When the sins of a servant of Allah multiply and grow in number, and he has nothing to expiate his sins with, Allah tests him with sorrow and grief, and thus expiate his sins."

## 8. Events after the battle of Jamal

*He said: Abu Bakr Muhammad ibn Umar al-Ji'abi reported from Abul Abbas Ahmad ibn Muhammad ibn Saeed, who reported from Abdullah ibn Ahmad ibn Mustawrad, who reported from Muhammad ibn*

*Munir, who reported from Ishaq ibn Wazir, who reported from Muhammad ibn al-Fudhail ibn Ata, the client of Mazeenah, who reported from Ja'far ibn Muhammad (as), from his father, who reported that Muhammad ibn 'Ali, Ibn Hanafiyya said:*

"The standard of the army on the day of the battle of Jamal was with me, and the worst casualties were suffered by Bani Zabbah. When the people retreated, Amirul Mu'mineen (as), accompanied by Ammar ibn Yasir and Muhammad ibn Abu Bakr, may Allah bless them with His Pleasure - came to the howdah (of Aisha) which looked like the spike of a porcupine because of the arrows which had pierced it, and he hit it with his stick and said: 'O, Humayra, you wanted to kill me the way you killed the son of Affan (i.e. Uthman). Is this what Allah has commanded you?

Or is this the pledge which the Prophet, peace be upon him and his progeny, took from you?' She said: 'You have conquered, so be forgiving.'

Then he (i.e. 'Ali {AS}) said to Muhammad ibn Abu Bakr: 'Find out if she has been hit with any weapon.' He found her safe, except for an arrow, which had pierced her attire, and grazed her a little. So Ibn Abi Bakr said: 'O Amirul Mu'mineen, She is safe, except for an arrow, which has struck her clothes and bruised her a bit.'

So 'Ali said: 'Convey her to the house of the two sons of Khalaf al-Khuzai.' And then he ordered an announcer to announce: The wounded should not be killed, and those running away should not be pursued. And whoever shuts his door, he will be in peace."

## 9. "Never confirm the tradition of Ghadeer-e-khumm" said Abu Hanifa

*He said: Abu Bakr Muhammad ibn Umar al-Ji'abi reported to me from Abul Abbas Ahmad ibn Muhammad ibn Saeed, who reported from 'Ali ibn Al-Husayn al-Taymali, who said that he saw in his father's book, that Muhammad ibn Muslim al-Ashja'ee reported to him from Muhammad ibn Nawfil ibn A'ez al-Sayrafl, who said:*

We were with al-Haitham ibn Habibn al-Sayrafi when Abu Hanifa al-Nu'man ibn Thabit called upon us. Then we remembered Amirul Mu'mineen 'Ali ibn Abi Talib (A.) and we discussed about Ghadeer Khumm. Abu Hanifah said: "I have told my followers: never confirm to them the tradition of Ghadeer Khumm, for (if you did), they will begin argumentation against you."

(Upon hearing this), the colour of al-Haitham ibn Habib al-Sayrafl's face changed, and he said: "Why would they not confirm the tradition? Do you not have it as an authentic one, O Nu'man?" He said: "Yes, I do have it as such, and it has been reliably reported to me." He said: "(Then) why should they not confirm it, while it has been reported to us from Habib ibn Abu Thabit, from Abu al-Tufail, from Zaid ibn Arqam that at Rahbah, 'Ali (as) adjured the people who had heard it." So Abu Hanifa said: "Don't you see

that the discussion had started on the subject, till ‘Ali had to put people on oath?"

Then al-Haitham said: "So should we call ‘Ali a liar, or reject his claim?" Abu Hanifah replied: "No, we do not belie him nor do we reject what he said. But you know that people have gone to the extremes about him." Al-Haitham said: "The Prophet, peace be upon him and his progeny, spoke about him, and (openly) addressed the people about it, while we fear mentioning it and avoid it, because someone gets to the extreme, or says what he likes?"

Then someone arrived to interrupt with another question, and the discussion was disrupted. The discussion became a common knowledge in Kufa. Then Habib ibn Nizar ibn Hayyan met us at the market and he came to al-Haitham, saying: "I have come to know what you said about ‘Ali (as), and the answer given to you." Habib was a client of Banu Hashim, so al-Haitham told him: "There is more than what meets the eye." And then the matter was forgotten, till we later went to Haj with Habib, and we called upon Abu Abdillah Ja'far ibn Muhammad (as), and greeted him. Then Habib said: "O Abu Abdillah, such and such discussion took place."

The face of Abu Abdillah (as) revealed some displeasure. So Habib said: "This is Muhammad ibn Nawfil, who was present at the discussion." (At that time), Abu Abdillah said: "O Habib, restrain yourself. Deal with the people according to their ways, and distinguish yourselves by your deeds. For everyone will get that which he earns, and on the Day of Judgement, one will be with those who one loved. Do not force people upon yourselves or upon us. Enter into the masses! For there are days of our rule which Allah will bring in when He wills. Do you understand O Habib! Do not disobey my order, else you will repent." He said: "I shall never disobey you."

Abul Abbas says I asked ‘Ali ibn al-Hasan about Muhammad ibn Nawfil. He said: He was from Kufa. I asked him: "With whom was he affiliated?" He said: "I suppose he was a client of Banu Hashim, and so was Habib ibn Nizar ibn Hayyan. And the controversy which occurred between him and Abu Hanifah coincided with the rise of Banu Abbas, so they could not openly express themselves about Ahlul Bayt of the Prophet, peace be upon him and his progeny."

## 10. The Inner self

*He said: Abu Bakr Muhammad ibn Umar al-Ji’abi has reported to me from Abul Abbas Ahmad ibn Muhammad, from Muhammad ibn Salim al-Azadi, from Musa ibn al-Qasim, from Muhammad ibn Imran al-Bijilli who said:*

I heard Abu Abdillah (as) say: "Whoever has not been blessed by Allah with an admonishing innerself, he can derive no benefit from the admonitions of the people."

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