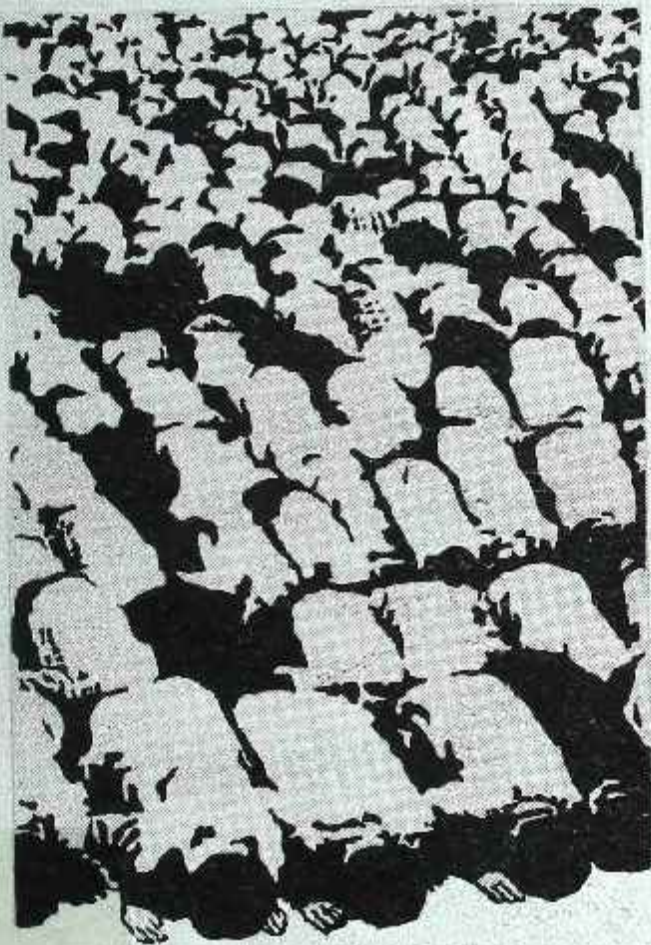




Allama Sayyid
Abdul Husayn Sharifuddin



THE
RIGHT
PATH



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**TRANSLATED BY
MUHAMMAD AMIR HAIDER KHAN**

Composed on IBM Electronic Composer
by
TALIB HUSAIN ZAIDI

Allama Sayyid
Abdul Husayn Sharifuddeen

خانہ فرهنگ جمہوریہ اسلامی ایران کراچی

شمارہ دیوم: 2.97/41.72
شمارہ ثبت: P.708.C1
تاریخ نثرت:

THE
RIGHT
PATH

"The Right Path" is a co-publishing venture of:



PEERMAHOMED EBRAHIM TRUST

139, Faran Housing Society

Off Haiderali Road

Karachi 05 (Pakistan)

AND



IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

TAHRIKE TARSILE QUR'AN

PUBLISHERS AND DISTRIBUTORS OF HOLY QUR'AN

P.O. BOX 1115

ELMHURST, NEW YORK 11373

Library of Congress Catalog Number: 85-050657

ISBN: 0-940368-49-8

PREFACE

Call unto the way of your Lord with wisdom and good exhortation, and reason with them in the best way. Lo! your Lord best knows those who go astray from His path, and He knows best those who are rightly guided.

(Chapter 16, Verse 125)

This book, consisting of a series of letters in the form of questions and answers, seeks to explain, justify and uphold the *raison d'etre* of Shi'aism. The credit for it goes primarily to the Sunni Alim, Shaykh Saleem al Bashari, Head of Al Azhar University at Cairo in the early years of the twentieth century. It was he who initiated the discussion, not in the nature of a heated debate, but rather out of an earnest desire to investigate and understand the Shi'a point of view.

The main question posed by him was:

"You are a learned man; how do you justify your being a Shi'a?"

The question was addressed to an eminent scholar of the time, namely Sayyid Abdul Husayn Sharifuddeen of Jabal Aamul (in the southern part of Lebanon), a mujtahid who visited Egypt in 1329—1330 A.H. (1911—1912 A.D.) and came in touch with the Shaykh of Al Azhar University, who was deeply impressed by the frank, outspoken, reasonable and learned Sayyid.

The Sayyid on his part, being a man with a mission, was only too eager for such a question as would broach the subject and afford him an opportunity to unburden himself and unfold all his accumulated knowledge.

So the correspondence began. The Sayyid spared no pains to answer each question as it came, dispelling doubts and exposing fallacies. He cited authorities for every principle of the Shi'a faith, giving chapter and verse of the Quran and quoting the interpretations by the great commentators like Fakhruddeen Razi, Baizavi and Zamakhshari. Then he supported his claim on the basis of universally accepted traditions from Saheeh Bukhari, Saheeh Muslim, Sunan e Abu Dawood, Jaame Tirmizi, Sawaiq e Mohriqa and numerous other Sunni authorities. The Shaykh acknowledged all these letters, encouraged him to write more and wherever necessary, pointed out any omission that remained and the Sayyid at once proceeded to clarify the doubts on that point. This exchange of letters continued for six months, at the end of which the Shaykh praised and thanked his friend and admitted that the truth had been made clear to him after all.

The object of both these learned men, as they themselves expressly state in their correspondence, is not to muster their dialectical powers or their knowledge of the Quran and the Sunnah for taking advantage of the other party's weakness, but only to embark upon a search for the truth and its underlying evidences in the cool, calm and collected atmosphere which is necessary for a scientific and logical inquiry. In this aspect, therefore, the present book is a welcome departure from the usual form of polemical discussions which result in nothing but mud-slinging.

After the completion of the correspondence the Sayyid with the permission of the Shaykh, eventually published it under the title "Al Muraaji'at" in 1355 A.H. (1936 A.D.), and it was subsequently reprinted in 1953. To bring it within the ken of a wider circle of readers it became necessary to translate it into English.

The book itself is a mine of information for a seeker of Truth. It must, however, be borne in mind that these are the letters exchanged between two learned men who are apt to take many things for granted which an ordinary person would have to study and understand at length. At any rate, however, for those who wish to pursue any particular point still further, the book is full of exact and detailed references in the form of footnotes written mainly by the Sayyid himself. The references are mostly from such authentic books as are recognized by the Sunni school of thought.

It is our fervent hope that those who really wish to understand and follow the right path will go through this correspondence with an open mind and a sincere heart and with a genuine desire to seek the Truth.

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PERMISSION TO ARGUE

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum.

I do not know about the belief of the Shi'as of the present day and do not understand their fundamentals, as I have never kept company with them. I was desirous of finding out these things when I had the good fortune of meeting a scholar like you, whose knowledge and wisdom assuaged my thirst to a certain extent. Since you have inherited these things from your noble ancestors, namely, the Prophet Muhammad and Ali al Murtaza, who were, respectively, the City of Knowledge and its Gate, I found you a lucid speaker and powerful debater; concise in expression, refined in conversation, fairminded in argument, elegant in dress and appearance and a good companion, unlike other Shi'as whom I found unfamiliar, secretive and reserved.

Now, therefore, I feel inclined to learn more from you and I seek your co-operation, in order to derive benefit from your vast knowledge and keen intellect which if given, will fulfil a desire which I have had in my heart for a long time—and if refused, well, it is your concern. I am not one who would take advantage of a person who loses an argument, nor do I want to find fault or enter into controversies. I am a seeker after Truth. Therefore, if you will show me the Truth, then "Verily, the Truth deserves most of all to be followed" and if not, then I go my way and you go yours.

In conclusion, if you will permit me I wish to enter into correspondence with you on two subjects: Firstly, on the Imamatus of your faith from the fundamental and ritual points of view, and secondly, on the Imamatus as understood by the generality of Muslims, i.e. the Khilafat or successorship of the Holy Prophet.

I shall sign my letters as "S" and suggest that you sign your letters as "SH". (1)

Hoping to be excused for my shortcomings.

Yours,
"S"

LETTER(2)

COMPLIMENTS RETURNED;
ACCEPTANCE OF CHALLENGE.

Mawlana Shaykh ul Islam,

Assalaamu Alaykum.

You have so overburdened me with gratitude that I can not find any words with which to express my thanks to you for your gracious letter by means of which you have set me a task which can not be fulfilled in a lifetime.

You have reminded me of the happy time I spent with you and made me long for your company again. Since my return to Syria, I have always desired to meet you again and to absorb the benefits of your knowledge. I hope to come back to your place soon if Allah so wills.

You have permission to discuss with me. It is for you to bid or forbid. Ask whatever you like and say whatever you wish to say. Your sayings are full of wisdom and your decision is just.

Peace be with you,
"SH"

(1) This letter shows how perfect he is in the etiquette of argumentative discourse. It may also be noted that the letter "S" denotes both his name (which is Saleem) and his faith which is Sunni, while the initial "Sh" signifies my name (which is Sharifudeen) and my faith which is Shi'a.

LETTER(3)

WHY DO NOT THE SHI'AS ADOPT THE BELIEF OF THE
 MAJORITY?
 THE NECESSITY OF UNITY,
 ONLY THE BELIEF OF THE MAJORITY OUGHT TO BE
 FOLLOWED.

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum.

Can you tell me the reason why you, the Shi'as, do not follow the same belief as the majority of the Muslims?

The belief of the majority of the Muslims is that in their fundamentals they agree with the Asharees⁽¹⁾ and in the matter of observances they follow one of the four Imams, namely, Abu Haneefah, Shafe'i, Malik and Ahmed ibna Hambal. I suggest that you should also do the same, because this has been accepted as the best and most just creed and line of action by our worthy ancestors in the past, and has prevailed all over the Muslim world, and all these people have unanimously agreed upon the juristic ability, piety, holiness, abstinence, purity of character and practical and theoretical capabilities of

(1) The followers of Abul Hasan Al Ash'ari, 270-320, a pupil of Abu Ali Muhammad ibna Abdul Wahhab, surnamed Al Jobbai. Ash'ari broke away from his tutor and founded his own sect which is named after him. The beliefs of the Ash'arees are briefly as follows:—(1) The Quran is uncreated; (2) Mankind is not free to choose between right and wrong because all our actions are predestined; (3) Allah's attributes are distinct from His essence. By means of the second belief mentioned above, the Ash'arees seek to justify all the evil deeds of such persons as Yazeed and others whom they regard as Khaleefas, hence their insistence on predestination and on the possibility of Allah being unjust.

the four above-named Imams.

Just consider how necessary it is for us all to be united at the present time, when the enemies of Islam have arrayed their forces against us, determined to injure us, and are utilising all their powers of speech, thought and feelings against us. We, on the other hand, are fast asleep and by our mutual discord and disunity are indirectly helping the enemies.

Therefore, under the circumstances, the best thing for us to do is to stand united and gather round one centre, and such a unity can only be achieved if we all adopt the same faith.

Therefore, you, the Shi'as should also embrace the faith of the majority of the Muslims.

Do you disagree with my opinion? I wish to Allah that some way can be found to put an end to sectarianism, and to make us all united.

Yours,
"S"

LETTER (4)

THEOLOGICAL REASONS MAKE IT INCUMBENT UPON
EVERYONE TO FOLLOW THE FAITH OF THE
AHL UL BAYT.

THERE IS NO PROOF THAT IT IS COMPULSORY TO
FOLLOW THE FAITH OF THE MAJORITY.

THE FIRST THREE GENERATIONS OF MUSLIMS DID NOT
FOLLOW THE SUNNI IMAMS.

THE DOOR OF IJTIHAD IS STILL OPEN.
THE FAITH OF THE AHL UL BAYT MUST BE RESPECTED.

Mawlana Shaykhul Islam,

Assalaamu Alaykum.

The fact that we have adopted a creed which differs from that of the Ash'arees as far as the fundamental beliefs are concerned and from the four schools of Sunni jurists as far as the laws, rites and observances are concerned is not due to any sectarianism or prejudice.

I do not question the juristic ability, justice, honesty, scrupulousness or wide knowledge of your jurists, but theological reasoning has led us inevitably to adopt the creed of those Imams who belong to the Ahl ul Bayt of the Holy Prophet, the Messenger of Allah, who was adored by the angels, and who received the inspiration and revelation. We have, therefore, bound ourselves to them wholly and solely in our observances as well as belief; in our laws and our fundamental articles of faith; in the derivation of our knowledge of the Quran and the Sunnat and in all our material, moral and spiritual values on the grounds of theological and logical proofs, and this we have done in obedience to the Holy Prophet and in submission to his Sunnat.

Had we not been convinced by these proofs to disallow all Imams except the Ahl ul Bayt, and to seek nearness to Allah only through them, we might have inclined towards the creed of the majority for the sake of unity and fraternity of all Muslims. But incontrovertible reasons command a believer to follow the Truth in disregard of all other considerations.

The majority of the Muslims are unable to produce any argument to show which of their four different jurists is the best. It is impossible to follow all of them, and so, before you can say that it is 'compulsory' to follow them you have to prove which one must be followed. I have pondered over the arguments of the Hanafees, the Shafe'ees, the Malikees and the Hambalees with the eyes of a seeker of Truth and I have

searched far and wide, but I have found no answer to this, except that they are all acclaimed as very great jurists and honest and just men.

But you are fully aware that juristic capacity, honesty, justice and greatness are not a monopoly of these four persons only. Then, how can it be 'compulsory' to follow them only?

I do not think that anyone can hold that these four Imams are in any way better than our Imams, the pure and holy descendants of the Prophet, the Ark of Salvation, the Gate of Repentance, through whom we can attain protection against disagreement in religious matters, for they are the emblems of guidance, and the leaders towards the straight path, whom the Holy Prophet has left behind amongst us, his followers, saying:

'Do not try to excel them, nor leave them behind, for in either case it will be fatal for you. Do not try to teach them, for they know more than you.'

But alas, after the death of the Holy Prophet, politics began to play its part in the affairs of religion and as a result of it, you know fully well what took place in the heart of Islam.

I am astonished to hear you say that our predecessors—the early generations of good Muslims—adhered to your creed and considered it to be the best and most just of deeds and unanimously accepted it in every age and clime. As if you do not know that our predecessors and the succeeding generations were all Shi'as of the Aali Muhammad and they constituted essentially 50% of the Muslims and offered submission to the religion of the Imams whom the Holy Prophet left amongst us along with the Quran as one of the two most important things, and that these people have never deviated from this path since the time of Ali and Fatimah upto the present day. The Shi'as existed when Ash'ari and all your four Imams were unborn and unheard of.

Upto the first three generations since the Holy Prophet's

time Ash'ari and your four Imams were unknown. How then can it be said that their creed existed or was followed in the time of the early generations of Muslims? Ash'ari was born in 270 A.H. and died in 320 A.H.; Ibn Hambal was born in 164 A.H. and died in 241 A.H.; Shafe'i was born in 150 A.H. and died in 204 A.H.; Malik was born in 95 A.H. and died in 169 A.H.; and Abu Haneefah was born in 80 A.H. and died in 150 A.H. The Shi'as, on the other hand, follow the religion of the Ahl ul Bayt and you know who are the Ahl ul Bayt, they are Ali, Fatimah, Hasan and Husayn—all contemporaries of the Holy Prophet, while the Sunnis in the beginning used to follow the Ulema among the Sahaba and the Tabe'in. By what reason do you then say that it is now compulsory to follow Ash'ari and your four Imams? What was the defect in the Sahaba and the Tabe'in that they were abandoned and what is the special recommendation of these later creeds that we should turn away from the Ahl ul Bayt, the legacy of the Holy Prophet, the Ark of Salvation, the guides, leaders and protectors of the Prophet's followers, and the Gateway of Mercy and Repentance, in order to follow others?

Moreover, why is it that the "door of Ijtihad" (i.e. derivation and interpretation of Islamic law) has been closed upon the Muslims while it was fully open upto the third century? Is it not an admission of our incapacity, satisfaction with indolence, submission to imaginary impossibilities and contentment with ignorance? Who would be right in saying, knowingly or unknowingly, that the Almighty Creator sent down for us the Best of His Messengers with the Best of Religions (Islam) merely in order that it should become the monopoly and exclusive preserve of these four jurists, or that the Holy Quran, the Best of Revelations, with all its laws and teachings, constituting a perfect religion and fulfilment of Allah's blessings upon mankind was revealed only in order that these four persons should become its final exponents, and all others should be deprived of the right to expound the religious teachings? Why should Islam, including the Quran, the Sunnat and all its interpretations, explanations and discourses be treated as the absolute and inalienable property of these four learned men?

Were they the inheritors of the Prophet, or did the Almighty wish to make them the final successors of the Imams, or did He inspire them with all the knowledge of the past and the future upto the end of Time? Did Allah give them more knowledge than all others in the world?—No. They were learned men like others; they were custodians of knowledge and teachers of religion, and never does a true teacher close the door of knowledge or prevent others from pursuing it further. He does not lock up the doors of discourse and understanding or place a covering over the hearts or plug the ears or blindfold the eyes of the people; nor does he put a halter round the necks or chains round the legs. Such an attitude has been falsely imputed to their Imams by the Sunnis, as the sayings of their own Imams will prove.

You have invited us to sink our differences for the unity of Muslims. We are ready and willing to do so. But in my opinion unity does not depend upon the Shi'as giving up their faith—nor for that matter upon the Sunnis giving up theirs. To impose upon the Shi'as the condition of giving up their faith without imposing a similar condition upon others amounts to *petitio principii* (begging the question), as you will know from my ensuing submissions.

The ties of unity and fraternity can be strengthened and disagreement ended by your accepting to follow the Ahl ul Bayt, and by your acknowledging the faith of the Shi'as of the Aali Muhammad as one of the schools of Islamic thought so that you should look upon the Shi'as in the same way as you regard and respect the Hanafees, the Shafe'ees, the Malikees and the Hambalees. If you do so, the unity of Islam will be achieved and discord will be healed.

The disagreement between the various schools of Sunni thought is by no means less than the lack of conformity between the Shi'as and the Sunnis. A large number of writings of the scholars of both sides will bear this out. And why do you blame only the Shi'as for disunity among the Muslims while you do not blame the Sunnis for not agreeing with us? And while you readily acknowledge four sects among you, what is there to

prevent you from acknowledging five sects? And what is the reason that while you think that the existence of four sects among you does not disrupt unity of Muslims, yet if there are five sects, Islamic unity will be destroyed and the energies of Muslims dissipated? I wish that just as you invite us to unite with you, you would also invite your own four sects, for it is easier for those four to sink their differences. Why do you pick us out for this invitation? Do you believe that by following the Ahl ul Bayt, Islamic unity is broken but by following the others it remains intact? I do not think you mean any such thing and I cannot expect anyone who has the love of the Holy Prophet's kinsfolk can think in such terms.

With Salaams,
Yours,
"SH"

LETTER (5)

ACCEPTANCE OF THE ARGUMENTS.
ASKING FOR REASONS IN SUPPORT OF THE
PREFERENCE OF THE AHL UL BAYT OVER OTHERS.

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum.

I received your honoured letter, which is comprehensive, detailed, reasonable, beautifully written, forceful and perfectly logical. You have left no stone unturned to prove that the adherence to the majority school of thought is not compulsory and you have not stinted to show that the door of Ijtihad should remain open. Your letter contains strong arguments on both these points and your reasoning is correct in all these matters. I cannot dispute your points and I agree with your opinion.

In answer to my question as to why you reject the creeds of the Sunni schools, you have said that there are some theological

as being conjoint with the Holy Quran; as the leaders of those who are highly intellectual; as the Ark of Salvation in the stormy sea of hypocrisy; as the Protectors of his followers from the tornadoes of disunity and discord; as the Gate of Remission of the sins of all those who take shelter within them; and as the strong Rope of Allah which can never break.

Let me refer you to some of the sermons and sayings of Ameerul Moo--mineen.

(1) He says, "Where are you going? Whither are you straying? The flags have been fixed up and the towers erected (to guide you). But what has confounded you and why are you blindly wandering, although the descendants of your Prophet are amongst you? They are the controllers of Righteousness, the flags of Faith and the tongues of Truth. Therefore, honour them as you honour the Quran and throng round them as those who are thirsty throng round the water. O you people! Listen to this saying of the Last of the Prophets (peace and the blessings of Allah be upon him) 'Whoever from amongst us dies, he does not really die and whoever from amongst us turns into dust, he does not really turn into dust.' So do not say things which you do not know, because it often happens that those very things are true which you deny. Apologise to the man whom you have not been able to convince, and I am that man. Do I not act upon the Greater of the Two Weighty Things in your midst (i.e. the Quran) and am I not going to leave the Smaller of the Two Weighty Things amongst you (i.e. Hasan and Husayn) and have I not fixed up the Banner of Islam in your midst?"

(2) He says on another occasion, "Look towards the Ahl ul Bayt of your Prophet. Turn towards them and follow in their footsteps, for they will never mislead or misdirect you. Halt wherever they halt and advance whenever they advance. Do not go ahead of them, or else you will go astray and do not lag too far behind them, or else you will perish" [Nahj ul Balagha (Cairo Edition) Sermon No. 93, Pg. 189. Salmin's Translation Sermon No. 100.].

(3) Again, he says, "They (i.e. the Ahl ul Bayt) are the Life of Knowledge and the Death of Ignorance; their patience informs you of the extent of their knowledge; their outward appearance reveals their inner character and their silence indicates the wisdom of their speech. They never oppose the Truth and they never disagree among themselves. They are the Pillars of Islam and the Portals of Adherence. Through them does Truth return to its proper place and Falsehood is removed from its root. They appreciate religion by sound reasoning and pay due regard to the tenets of the Faith—they do not depend on hearsay or on listening to others—for there are many who repeat knowledge by rote but very few who pay regard to it and understand it."

[Nahj ul Balagha (Cairo Edition) Sermon No. 234, Pg. 259, Salmin's Translation Sermon No. 240.]

(4) Again, he says, "His descendants are the best of descendants, his family the best of families and his tree (i.e. his genealogy) the best of trees, which grew in the Sanctuary of Makka, cultivated by the beneficence of Allah. Its branches are long and its fruit is not available to all," [i.e. it is available only to a few, who sincerely seek the Truth. Ref. the Quranic verse, 'My promise does not extend to the unjust,' (Chapter 2 : V :124),]

[Nahj ul Balagha (Cairo Edition) Sermon No. 190, Pg. 185. Salmin's Translation Sermon No. 97.]

(5) Again, he says, 'We are the (models of) Good Conduct, the Custodians and the Gates of Knowledge. Do not enter any house except through its gate, (Ref. The Holy Quran Chapter 2, V: 189) because whoever enters through some other entrance is called a thief.' And he continues, in the same sermon, "The verses of the Quran extol their praise. They are the Treasure—houses of the Most Merciful. When they speak they always tell the Truth and when they keep silent no one dare speak before them. So should every leader always tell the Truth to his people and always retain his presence of mind."

[Nahj ul Balagha (Cairo Edition) Sermon No. 150, Part 1 Pg. 58; Salmin's Translation Sermon No. 155.]

(6) Again, he says, "You can never know the meaning of righteousness until you can tell who acts upon it and who abandons it; you can never keep your promise to the Book (i.e. the Holy Quran) unless you can distinguish between those who have kept their promise and those who have broken it; and you can never abide by the Holy Quran unless you know who has discarded it. Therefore, seek the answers to these question from the Ahl ul Bayt. They are the Life of Knowledge and the Death of Ignorance. Their wisdom indicates their knowledge, their silence is a guide to their speech and their outward appearance reveals their inner character. They neither oppose the Faith nor disagree among themselves and the Holy Book (the Quran) is their true witness which speaks to them although it appears to be silent." [Nahj ul Balagha (Cairo Edition) Sermon No. 143, Part 2, Pg. 73; Salmin's Translation Sermon No. 149.]

(7) There are innumerable other sayings of Ameerul Moo—mineen regarding the Ahl ul Bayt, such as this, "By us are you guided, with our help do you ascend the heights and by our light are you made to shine after the 'dark night'.¹ Deaf is the ear that does not listen to good advice". [Nahj ul Balagha (Cairo Edition) Sermon No. 3, Pg. 33; Salmin's Translation Sermon No. 8.]

(8) He says, further, "O you people! Illuminate your assemblies with the Lamps of Learning, listen to good advice and fill your pots with the water which is clear and free from sand".

[Nahj ul Balagha (Cairo Edition) Sermon No. 201, Part 1, Salmin's Translation Sermon No. 108.]

(9) Again, he says, "We are the descendants of the Holy Prophet and the recipients of the Divine Message. The angels are obedient to us and we are the Mines of information and the Fountains of Wisdom. He who is our friend and helper has the

(1) Shaykh Muhammad Abdoh, Editor of Nahj ul Balagha, explains the words "dark night" as meaning the night on which the moon is completely hidden, after which the crescent-moon appears.

right to hope for Allah's Mercy and he who hates us and bears us enmity deserves Allah's Anger."

[Nahj ul Balagha (Cairo Edition) Sermon No. 105 Part 1, Pg. 214, Salmin's Translation Sermon No. 112.]

(10) Again, he says, "Where are those people who claim to be well-ground in Knowledge' apart from us? (See The Holy Quran Chapter 3, V. 7 & Chapter 4, V. 162). They claim falsely and rebelliously against us, but Allah has exalted us and abased them; and He has bestowed His Mercy upon us and deprived them of it; and He has permitted us to enter and turned them out. People receive guidance from us—the blind receive light from us. Lo, the Imams from among the Quraysh are descended from Hashim. The Imamatus befits none save the Hashimites. but the people prefer this world to the Hereafter; they prefer the earthly wine to the celestial wine." [Nahj ul Balagha (Cairo Edition) Sermon No. 140, Part 2, Pg. 36, Salmin's Translation Sermon No. 146.]

(11) He says, further, "—for he who dies on his bed, believing in his Master and Creator and in His Messenger and the Ahl ul Bayt, dies a martyr and his reward is with Allah. He is sure to be rewarded for his good actions as well as his good intention".

[Nahj ul Balagha (Cairo Edition) End of Sermon No. 85, Part 2, Pg. 156, Salmin's Translation Sermon No. 191.]

(12) Again, he says, "We are of noble descent. Among us there have been many Prophets. Our party is the party of Allah, and that of our opponents is the party of Satan. Whoever treats us on equal footing with our enemies cannot be one of us". [Reported, among others, by Ibn e Hajar Makki in his Sawaiq Mohriqa Pg. 142.]

And Imam Hasan, the grandson of the Holy Prophet, says, "Fear Allah in respect of your attitude towards us, for we are your commanders".

[Ibn e Hajar's Sawaiq e Mohriqa Pg. 34, at the end of the Chapter on the Holy Prophet's Will.]

Imam Zaynul A'abideen, Ali ibn ul Husayn, whenever recited the following verse of the Holy Quran:

O you who believe! Fear Allah and abide by those who are The Truthful.

(Chapter 9 V: 119)

used to say a lengthy prayer which consists of many supplications for the attainment of the highest degree of truthfulness, describes the misery of those who have turned against or separated from the Imams, the descendants of the Holy Prophet and continues as follows:—

The latter (i.e. the people of my time) transgressed in their treatment of us, based their conclusions on some ambiguous verses of the Holy Quran and changed their views and denied the sayings of the Prophet regarding our virtues O Allah! Then before whom should I complain about these people who have laid down the emblems of the nation and sunk to the depths of partisanship and dissension? They regard one another as disbelievers, although Allah the Almighty says:

Do not become like those who separated into groups and disagreed after the clear guidance had come to them.
(Chapter 3, V: 105)

Who, then, are the most reliable persons for determining the argument and interpreting the command of Allah, Except the Imams, the descendants of the Holy Prophet, whom the latter left together with the Holy Quran for the guidance of his followers and through whom the Almighty has established His arguments? They never call the people except by means of convincing proofs, whereby they are recognized. They are the branches of the Holy Tree and the remnants of those from whom Allah has removed all blemish and purified them perfectly, and protected them from (spiritual) calamities; and He has made it incumbent upon us to love them, as stated in the Holy Quran.

These are the actual words of Imam Zaynul A'abideen.

[See the interpretation of the Quranic Verse, "Hold fast to the Rope of Allah all together," in Ibn e Hajar's Sawaiq e Mohriqa, Part I, Chapter II Page 90]

So, if you will ponder over this saying and the sayings of Ameerul Moo'mineen which have been quoted in the foregoing pages, you will see that they point to the faith of the Shi'as with the utmost clearness. They are unanimous on this issue and our most authentic books are full of similar traditions which are repeated in all of them.

With Salaams,
Yours,
"SH"

LETTER (7)

DEMANDING CLEAR PROOF FROM THE QURAN AND
THE PROPHET'S SAYINGS
ARGUMENTS BASED ON THE SAYINGS OF THE
AHL UL BAYT NOT ACCEPTABLE

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum.

Give me some clear proof from the Quran or the sayings of the Holy Prophet regarding the proposition that it is compulsory to follow only the Imams from among the Ahl ul Bayt and no one else.

Leave out all things except the Quran and the sayings of the Holy Prophet because the sayings of your own Imams cannot be employed to convince their opponents. As you know, that will amount to petitio principii.

With Salaams,
Yours,
"S"

LETTER (8)

FAILURE TO APPRECIATE MY FORMER LETTER.
 PETITIO PRINCIPII DOES NOT ARISE.
 THE TRADITION OF "THE TWO WEIGHTY THINGS."
 THE TRADITION HAS BEEN REPEATED BY MOST
 OF THE AUTHORITIES.
 WHOEVER FAILS TO FOLLOW THE HOLY PROPHET'S
 CHILDREN GOES ASTRAY
 THE SIMILITUDE OF NOAH'S ARK, THE DOOR OF
 REPENTANCE AND SECURITY FROM DISSENSIONS
 IN THE FAITH.
 THE MEANING OF "AHL UL BAYT"
 THE REASON FOR THE SIMILITUDE OF NOAH'S ARK
 AND THE DOOR OF REPENTANCE.

Mawlana Shaykh ul Islam,

Assalaamu Alaykum.

I did not omit the sayings of the Prophet; in fact, I mentioned them in the very beginning of my letter, showing that it is compulsory to follow only the Imams from among the Ahl ul Bayt and no one else. By stating in my letter that the Holy Prophet had shown them as being conjoint with the Quran; as the leaders of those who have high intellectual powers; as the Ark of Salvation, as the Security of the Muslims and as the Door of Repentance, I had referred to the traditions of the Holy Prophet containing those words, which are to be found in most of the books of Traditions. I had also written that you were, by the grace of Allah, wise enough to appreciate even a passing reference and that, therefore, there was no need to mention every point at length.

Then, having shown that there are so many traditions of the Holy Prophet which go to prove that it is necessary to follow and obey our Imams, it follows that their sayings also may be cited as proofs against their opponents and it does not amount to petitio principii (begging the question).

However, I now wish to state at length all those sayings of the Holy Prophet which I had briefly alluded to.

The Holy Prophet said clearly and publicly:

O you people, I leave amongst you two things which, if you will follow, you shall never go astray after me, and they are; the Book of Allah, and my Ahl ul Bayt.

[Reported by Tirmizi and Nasai through Jabir and copied from them by Al-Muttaqi of India at the beginning of his Chapter on "Adherence" in his book *Kanz ul Ummal*, P. 44, Part I].

He also said:

I have left amongst you certain things, if you will love them you will never go astray. They are the Book of Allah, which is like a rope extending from the heaven to the earth, and my children, that is my Ahl ul Bayt. These two shall never part from each other until they come to me at the Pool of Kausar (in Paradise). So, take care how you treat them.

[Tradition No. 874 in *Saheeh Tirmizi*, as related by Zaid Ibn e Arqam among the traditions taken from *Kanz ul Ummal*, Part 1, P. 44.]

He also said:

I leave amongst you two Weighty Things; the Book of Allah and my Ahl ul Bayt and these two shall never separate from each other until they come to me at the Pool.

[According to Imam Ahmed (Ibn e Hambal) from two authentic sources, viz. in his *Musnad* Vol. 5, P. 182, and Vol. 5, P. 189 at the end.

Also according to Tabrani in his *Mu'jam e Kabeer* from Zaid Ibn e Sabit and in *Kanz ul Ummal* Vol. 1, P. 44. According to Hakim in his *Mustadrak*, Part 3, P. 148, with the comment that this tradition is authentic

according to tests followed by the two Shaykhs (i.e. Muslim and Bukhari) though they have not included it in their collections; Zahabi has included it in his selections from Mustadrak due to its authenticity according to the tests followed by the two Shaykhs.]

He also said:

I will soon be called away and will have to depart from you, but I leave amongst you two Weighty Things, the Book of the High and Mighty Allah and my Descendants. The Book of Allah is like a rope which extends from the heavens to the earth, and my descendants are the people of my house (my Ahl ul Bayt). The Subtle and Aware (Allah) tells me that the twain shall never part company until they come to me at the Pool. So, take care how you treat them after me.

[Recorded by Imam Ahmad (Ibn e Hambal) from the tradition related by Abu Sa'eed al Khudri in two ways, in his Musnad, Part 3, firstly at the end of P. 17 and secondly at the end of P. 26. Also recorded by Ibn e Abi Shaib, Abu Ya'ali and Ibn e S'ad from Abu Sa'eed, being Tradition No. 945 in Kanz ul Ummal, Part 1, Page 47.]

When the Holy Prophet was returning (to Medina) from the Farewell Pilgrimage and arrived at Ghadeer e Khum he stopped there and said:

It seems as if I have been summoned and I am going away. However, I am leaving amongst you two Weighty Things, one of which is greater than the other. These are: the Book of Almighty Allah and my children. So, take care how you treat them after me. The twain shall never part company until they come to me at the Pool.

Then he continued;

The Lord, Allah Almighty is my Master and I am the master of every true believer

Then he took the hand of Ali in his hand and said:

He is the master of all those whose master I have been. O Allah, love those who love Ali and hate those who hate him.....

[Related by Hakim from Zaid Ibn e Arqam on page 109 of his Mustadrak, Part 3, with the comment that this tradition is authentic according to tests approved by the two Shaykhs, although they have not recorded it in full. It has also been related through another source from Zaid Ibn e Arqam and recorded on page 533 of Mustadrak, Part 3, with the comment that it is authentic, although the two Shaykhs have not recorded it. Zahabi has also recorded it in his Talkhees as authentic.]

Abdullah Ibn e Hantab relates that Rasulullah addressed us at Hujfan saying, "Do I not have authority over you more than yourselves?" and they all said, "Yes, of course." Then he said, "I shall hold you answerable for two things, namely, the Book of Allah and my descendants."

[Tabrani has recorded this tradition as mentioned by Allama Nabahani in his "Arba'een ul Araba'een" and Allama Suyuti in his "Ehya ul Maiyyit". You are probably not unaware of the fact that the address given by the Holy Prophet on this occasion did end not here, because an address is a lengthy speech, but political considerations prevented most of the recorders of Traditions from giving a full account of the address. Even so, this brief excerpt is enough for our purposes.]

All these authentic traditions which prove conclusively that it is compulsory to follow the Quran and the Ahl ul Bayt are not ordinary traditions. They are repeated over and over again, and are related on the authority of at least twenty of the companions of the Holy Prophet through various sources. The Holy Prophet repeated these words over and over again (and not merely in one isolated

instance but on several occasions) publicly to show that it is compulsory to follow and obey the Ahl ul Bayt. He made this announcement during the Farewell Pilgrimage, on Arafat day, at Ghadeer e Khum, on the return from Taif, at Medina from the pulpit in the mosque and finally, as he lay on his death-bed and the room was packed with his disciples he said:

O you folk! I am soon going to depart from here, and although I have already told you, I repeat once more than I am leaving with you two things, namely, the Book of Allah and my descendants i.e. my Ahl ul Bayt."

Then he lifted up Ali by the hand and said:

Behold, this is Ali: he is with the Quran and the Quran is with him. They shall never part from each other until they come to me at the Pool of Kausar. [Vide Sawa'iq e Mohriqa by Allama Ibn e Hajar, the last few lines of sub-heading 2 of Chapter 9.]

A large group of distinguished persons belonging to the major section of the Muslims has acknowledged this as the Holy Prophet's last will and testament. Even Ibn e Hajar, after recording the Hadees e Saqalain, comments on it by saying: "The Tradition of Adherence has been handed down through a large number of sources and more than twenty of the disciples have related it." Then, a little further on, he says, "Here a doubt arises, and it is that while the Tradition has come down through various sources, some say that the words were spoken during the last pilgrimage, others that they were spoken at Medina when he lay on his death-bed and the room was packed with his disciples, yet another saying is that he spoke these words at Ghadeer e Khum or on the return from Taif. But there is no inconsistency as it is possible that, having regard to the importance and greatness of the Quran and the Ahl ul Bayt and with a view to emphasizing

the point before the people, the Holy Prophet might have repeated these words on all these occasions so that any one who had not heard them before might hear them now.

[Vide Sawaiq e Mohriqa by Allama Ibn e Hajar, Chapter 11, sub-heading 1, Page 89.]

Moreover, since the Ahl ul Bayt carry as much weight in the eyes of Allah as the Holy Quran, the former have the same qualities as the latter. Just as the Quran is true from beginning to end, without the shadow of any untruth in it and just as it is incumbent upon every Muslim to obey its commands so also must the Ahl ul Bayt be perfectly true and sincere guides whose commands must be followed by all. Therefore, there can be no escape from accepting their leadership and following their creed and their faith. The Muslims are bound by these sayings of the Prophet to follow them and no one else. Just as it is impossible for any Muslim to turn away from the Holy Quran or to adopt any set of rules which is at variance with it, so when the Ahl ul Bayt have been unequivocally described as equal in weight and importance to the Holy Quran, the same attitude has to be adopted with regard to their precepts, and it cannot be permissible to turn away from them in order to follow any other person or persons.

In the Holy Prophet's sayings:

I leave amongst you two things. If you will adhere to both of them you will never go astray, and they are; the Book of Allah and my descendants,

the requirement of adherence to both of them should be particularly noted. It plainly shows that whoever adheres to or adopts both of them as his guides will be saved from going astray. Therefore, if a person takes only one of them without taking the other for a guide he may go astray. This point becomes still clearer by considering Tabrani's version which contains the further injunction:

Look out! and do not either go ahead of them or lag behind them, for in either case you will be destroyed; and do not (try to) teach them for they know more than you.

Ibn e Hajar holds that these words show that those members of the Ahl ul Bayt who possessed these distinctions were superior to all the people.

[Vide Sawaiq e Mohriqa, Chapter on the Holy Prophet's will, P. 135. In view of this admission, Ibn e Hajar should at least answer the following questions;

"Why is the Ash'ari creed given preference over the Ahl ul Bayt's teachings? Why have the latter been discarded and the former accepted as a fundamental belief? In the matter of laws and observances, why are Abu Haneefah, Malik, Shafe'i and Hambal regarded as superior to the Ahl ul Bayt? On the question of traditions, why is such a Kharijee as Imran Ibn e Hattan given preference? Why is it that in the matter of interpretation of the Holy Quran, the interpretation of Maqatil Ibn e Sulaiman (who belonged to the Murjeah sect who believe that Allah has a body) carries more weight than the Ahl ul Bayt's interpretation? Similarly, in other branches of knowledge, why are other people given preference over the Ahl ul Bayt? And why in the matter of Khilafat, i.e. succession to the Holy Prophet, was his own cousin and faithful supporter concerning whom the Holy Prophet had said, "Only Ali can fulfil my obligations," pushed aside and the descendants of Marwan accepted as Khaleefas in preference to the descendants of the Holy Prophet? What qualifications did they have which could justify such a preference? Hence, those who follow the enemies and opponents of the Ahl ul Bayt may be asked how they have acted upon the Hadees e Saqalain and other innumerable traditions of the Holy Prophet wherein they have been commanded to obey the Ahl ul Bayt. And how can they claim to be the adherents of the

Ahl ul Bayt or to take shelter in the Ark of Salvation or enter the Gate of Repentance?"]

Another tradition which should compel every Muslim to follow the Ahl ul Bayt and accept no one else as guides in matters of religion is that the Holy Prophet said:

Behold! my Ahl ul Bayt are like the Ark of Noah; whoever embarked in it was saved and whoever turned away from it was destroyed.

[Mustadrak by Imam Hakim, Vol. 3 P. 151, a tradition handed down through authentic sources from Abu Zarr (R.A.).]

Yet another tradition tells us that the Holy Prophet said:

My Ahl ul Bayt are like the Gate of Repentance* of the Children of Israel; whoever entered therein was forgiven. [This tradition has been recorded by Tabrani in his "Awsat" (Tradition No. 18) as related by Abu Sa'eed, and also by Nabahani in his "Arba'een" P. 216.]

A further tradition is as follows:

The stars protect the inhabitants of the earth from being drowned and my Ahl ul Bayt are the protectors of my followers against discord (in matters of religion). Therefore, whichever group among the Arabs opposes my Ahl ul Bayt (on questions relating to the Divine Commandments) shall be split up by dissensions and become the party of Satan.

[Mustadrak by Imam Hakim, Vol. 3. P. 149, as related by Ibn e Abbas, with the note that this is an authentic tradition but has not been recorded by the two Shaykhs, Muslim and Bukhari.]

* The story of the "Gate of Repentance" is given in the Holy Quran Chapter 2, verses 57 and 58.

These traditions, therefore, leave no room for any doubt. There can be no other way except to follow the Ahl ul Bayt and give up all opposition to them. The clear and unequivocal terms in which the Holy Prophet has directed us about these matters in the above-mentioned traditions, cannot be surpassed or equalled in any other language.

Here, the "Ahl ul Bayt" have been collectively referred to. The expression includes all the Ahl ul Bayt. This epithet applies only to those who are Prophets of Allah and occupy the position of Imams (i.e. Pontiffs) by Divine Decree, as established by reason and upheld by the traditions. Learned scholars from the major section of the Muslims also admit this. For example, Ibn e Hajar writes in his *Sawaiq e Mohriqa*, "Some people think that probably the "Ahl ul Bayt" whom the Holy Prophet has designated as protectors are the learned men among the Ahl ul Bayt, since the guidance can be attained only through them. They are like the stars through whom we are guided in the right direction, and if the stars be taken away (or hidden) we would come face to face with the signs of the Almighty as promised (i.e. the Day of Resurrection) and this will happen when the Mahdi will come, as mentioned in the traditions that he will come and the Prophet Jesus will say his prayers behind him and the Dajjal will be slain and then the signs of the Almighty will appear one after another."

[Vide *Sawaiq e Mohriqa*, Chapter 11, Page 91, dealing with the interpretation of the seventh verse referred to therein.]

In another place Ibn e Hajar writes, "The Holy Prophet was asked what would be the condition of the people after the Ahl ul Bayt, and he replied;

Their condition will be like that of an ass whose spine is fractured.

[Vide *Sawaiq e Mohriqa* Page 143.]

You know very well that the Holy Prophet's tradition which says that the Ahl ul Bayt are like the Ark of Noah leads to the conclusion that those who adopt their creed and follow them shall be saved from the punishment of Hell, while those who

run away from them shall meet with the fate of one who tried to save his life by climbing up the mountain, with only this difference that whereas he (i.e. Noah's renegade son) was drowned in water, these people will be drowned in the fire of Hell.* And the Holy Prophet's use of the simile of the Gate of Repentance signifies that just like that Gate, the Ahl ul Bayt are the manifestations of the Majesty and Sovereignty of the All-Highest Lord to whom we must submit and offer our humble obedience. Ibn e Hajar has dealt with these questions also. After mentioning these traditions he adds by way of comment that the simile of the Ark of Noah signifies that those who will love and honour the Ahl ul Bayt and derive benefit from their guidance will be rescued from the darkness of opposition and those who will turn against them will be drowned in the sea of ingratitude and will perish in the desert of insubordination and rebellion. And as regards the tradition of the Gate of Repentance he writes that just as Allah has ordained that by entering the Gate of Repentance in a spirit of meekness, humility and repentance the children of Israel would secure forgiveness, in the same way he has prescribed the love and affection of the Ahl ul Bayt of the Holy Prophet for the Muslims for the remission of their sins.

[Vide Sawaiq e Mohriqa, Chapter 11, Page 91, dealing with the interpretation of the seventh verse referred to therein

After seeing this opinion of Ibn e Hajar, it is for you to decide how far he is justified in rejecting the guidance of the Imams in matters of fundamental articles of faith, rites, observances and laws and why he does not derive benefit from the teachings of the Ahl ul Bayt (i.e. the Imams) as regards the interpretation of the Quran and the Sunnat and morality and sociology. Why, therefore, has he turned away and drowned himself in the sea of rebellion and disobedience and why has he chosen to perish in the desert of ingratitude? However, may Allah forgive him for the false allegations which he has made

* Now, we ask Allama Ibn e Hajar that when the Ahl ul Bayt hold such a high position, what will be the condition of those who disregard them?

against us, the Shi'as and the abuses he has heaped upon us
in his book.]

Hence it is clear that they are a host of authentic traditions (even among the major section of the Muslims) showing that it is compulsory to obey and follow the Holy Ahl ul Bayt and particularly the traditions which have come down to us from the mouths of the Ahl ul Bayt are innumerable. But for the fear of boring you I would have included those traditions also at length. As it is, the few traditions which I have mentioned should be enough.

Yours,
"SH"

LETTER (9)

ASKING FOR FURTHER EVIDENCE IN
SUPPORT OF THIS POINT

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum

You need not have any fear of boring me. Please write in full. Since I have the good fortune of benefiting from your knowledge, I am anxious to know and my ears are attentive to your philosophical arguments which make delightful reading. Do write to me more and more about the subject, please.

With Salams,
Yours,
"S"

LETTER (10)

A FEW MORE ITEMS OF EVIDENCE

Mawlana Shaykhul Islam,

Assalaamu Alaykum,

I thank you for your interest and attentiveness. Your sincerity of motive, your soundness of judgement and your knowledge and courtesy are most encouraging. In compliance with your wishes I will throw a little more light on the subject.

Tabrani in his Mu'jam ul Kabeer and Rafe'i in his Musnad reproduce the tradition from Ibn e Abbas who says: "The Holy Prophet said:

Whoever wishes to live and die like me, and to abide in the the Garden of Eden after death should acknowledge Ali as his patron and follow the Ahl ul Bayt after me, for they are my Ahl ul Bayt and they have been created out of the same substance as myself, and endowed with the same knowledge and understanding as myself. Woe unto those followers of mine who will deny the Ahl ul Bayt their distinctions and who will disregard their relationship and affinity with me. May Allah never let them benefit from my intercession."

[This tradition is found in exactly the same words in Kanz ul Ummal, Part 6, Page 217, Tradition No. 3819, and has also been included in the abridged edition, see the abridged Kanz ul Ummal on the margin of Musnad of Ahmad Ibn e Hambal, Part 5, Page 94. The only difference is that in the abridged edition the word "knowledge" has been omitted, but this may be a printer's error. Hafiz Abu Na'eem has also included this tradition in his "Hulya" and Ibn e Abil Hadeed, the Mu'tazili, has taken it from him in his commentary on Nahj ul Balagha. (See Cairo Edition Vol. 2 Page 450), Ahmed Ibn e Hambal has also recorded a similar tradition in his "Musnad" and his "Manaqib of Ali Ibn e Abi Talib".]

Muteer al Baaroodi, Ibn e Jareer, Ibn e Shaheen and Ibne Mundah record a tradition handed down from Zyad Ibn e Matraf through Abu Ishaq which is as follows:—

I heard Rasulullah say:

Whoever wishes to live and die like me and enter that Heaven (after death) which my Rabb has promised me,

namely, the everlasting Heaven, should acknowledge Ali as his patron after me, and after him he should acknowledge the sons of Ali, because they are the people who will never leave you outside the door of guidance nor will they let you enter the door of misguidance. [Kanz ul Ummal, Part 6, Page 155, Tradition No. 2578; also abridged Kanz ul Ummal on the margin of Musnad of Ahmad Ibn e Hambal, Vol. 5, Page 32. Allama Ibn e Hajar Asqalani has also briefly recorded this tradition in his "Isaba" in connection with the biography of Ziyad, with the comment that "This tradition comes through Yahya Ibn e Ya'li al Moharibi and is therefore weak." But in my opinion, Ibn e Hajar's comment is most surprising, because Yahya Ibn e Ya'li has been unanimously accepted as a reliable reporter of traditions. Imam Bukhari himself has recorded several traditions from him in connection with the campaign of Hodeibya; Imam Muslim has taken traditions from him in the chapter on "Punishments" in his "Saheeh"; Allama Zahabi has said in his Meezan ul E'tidal that his reliability is an established fact and Allama Qaisarani and others count him among those reporters whom Muslim and Bukhari have taken as authentic.]

Similarly, it is related by Zaid Ibn e Arqam that the Holy Prophet said:

Whoever wishes to live as I have lived and die as I will die, and to enter that Garden of Eternal Bliss which Allah has promised me, let him make Ali his ruler, because he will never lead you out of the path of true guidance nor take you into error.

[Mustadrak, by Imam Hakim. Part 3, Page 128, contains this tradition with the note that it is an authentic tradition, but the two Shaykhs (i.e. Muslim and Bukhari) have not recorded it. Also, vide Kabeer by Tabrani; Abu Na'eem in Fadhail e Sahaba and in abridged Kanz ul Ummal on the margin of Musnad. Part 5, Page 32.]

Ammar Ibn e Yasir (A.R.) relates that the Holy Prophet said:

I charge everyone who believes in me and has affirmed the truth (of my claim) to love Ali Ibn e Abi Talib, for whoever hates him hates me and whoever hates me hates Allah, the Almighty.

[Recorded by Tabrani in his Kabeer; and Ibn e Asakir in his History and is also to be found in Kanz ul Ummal, Part 6, as Tradition No. 2571 at the end of Page 154.]

In another traditon Ammar relates that the Holy Prophet said:

Whoever believes in me and has affirmed the truth (of my claim) should be friendly towards Ali, for his friend is my friend and my friend is a friend of Allah, the Highest.

[Tabrani, in his Kabeer, records this traditon through Muhammad, the son of Abu Ubaida, the son of Muhammad, the son of Ammar Ibn e Yasir as having been handed down from father to son to grandson to great grandson, and it is Tradition No. 2576 in Part 6, Page 155 of Kanz ul Ummal and is also included in the abridged edition of that book.]

Once the Holy Prophet addressed the people, saying:

O you people! Truly the Messenger of Allah and his children command a certain honour, dignity, respect and preference from you. So, do not be carried away by falsehood.

[Abul Shaykh has included this in a lengthy traditon and Ibn e Hajar has taken it from him and recorded it in Sawaiq e Mohriqa, Page 105, heading No. 4, in his discussion of V. 23, Chapter 42 of the Holy Quran.]

And the Holy Prophet said:

In every generation of my followers there are going to be just and righteous members of my Ahl ul Bayt to

counteract the alterations and corruptions which the misguided people will try to make in my religion, to remove the false allegations of the untruthful and to contradict the misinterpretations of the ignorant. Beware! Your Imams (pontiffs) shall be your representatives before Allah. So, be careful whom you adopt as your representatives.

[Recorded by "Mulla" (Jami) in his Seerat and also by Ibne Hajar in his Sawaiq e Mohriqa, Page 90, in connection with the interpretation of the verse "And stop them, for they shall be questioned". (V. 24 Chapter 37 of the Holy Quran).]

The Holy Prophet also said:

Do not go ahead of them lest you perish; nor lag behind them, lest you perish also. And do not teach them for they know more than you.

[Written by Tabrani as part of the Hadees e Saqlain (Two Weighty Things) and mentioned by Ibn e Hajar on his authority, in connection with the interpretation of V. 24, Chapter 37, in his Sawaiq e Mohriqa, Chapter 11 Page 89.]

He said also:

Regard the Ahl ul Bayt among you as the head to the body, or the eyes to the face, for the face is guided only by the eyes.

[The traditon has come down to us through a number of Sahaba who relate the sunnat and the traditions from Hazrat Abu Zarr and has been recorded by Imam al Saban in his book "Is'af ur Raghibeen", in connection with the excellence of the Ahl ul Bayt. It is also recorded by Shaykh Yousuf Nabahani on Page 31 of his "Sharaf ul Mo'abbad" and by more than one authority. It is a proof of the Ahl ul Bayt's chief-taincy and of the belief that the true guidance can be attained only through them.]

The Holy Prophet said also:

You must regard the love of the Ahl ul Bayt as absolutely necessary, for whoever meets his Creator as a friend of ours shall enter Paradise by our intercession. By the Lord who holds my life in His hands, no one's good deeds can benefit him unless he acknowledges our rights. [Recorded by the Tabrani in his "Awsat"; by Allama Suyooti in his "Ehya ul Maiyyit"; by Allama Nabahani in his "Arba'een ul Araba'een" and by Allama Ibn e Hajr in his Sawaiq e Mohriqa. Just consider this saying of the Holy Prophet carefully that "no one's good deeds can benefit him unless he acknowledges our rights" and tell me what are those rights which have been made a condition precedent to the acceptance of our good deeds. Does it not mean that we should obey and follow the Ahl ul Bayt, carry out their directions and seek nearness to Allah through their guidance? What other meaning can the word "rights" have except Nabuwat and Khilafat when the acknowledgement of them is so important and all embracing? But alas, we have to deal with a sort of people who do not think and do not consider these matters. Verily, we come from Allah and unto Him do we return.]

The Holy Prophet says further:

Acknowledgement of Aal e Muhammad (the children of Muhammad) means salvation from the Fire, and love of them is a passport for crossing the Bridge of Sirat, and obedience to them is a protection from Divine Wrath. ["Shifa" by Qazi Ayaz Part 2, Page 40, published at Astana in 1328 A.H. You can very well see that "acknowledgement" in this context does not merely mean knowing their names or recognition of their relationship with the Holy Prophet; because even Abu Lahab and Abu Jahl knew and recognised these things. "Acknowledgement" means that they should be accepted as the lovers of Allah, as the Holy Prophet said: "He who dies without acknowledging the Imam of his

time dies as one who died in the Days of Ignorance." Love of Allah means the degree of love which only Prophets and Imams can attain and it is necessary that every seeker of the truth should love, respect and obey them to the same extent, and this makes the matter as clear as daylight.]

And the Holy Prophet says:

No one shall be able to move from his place of reckoning on the Day of Judgement until he has stated four things; how he spent his life and his wealth, and where he got it from—and he shall also be asked about the love of the Ahl ul Bayt.

[Had the Ahl ul Bayt not been appointed by the Almighty to this high position which requires emulation of their example and obedience to their commands, the duty of loving them would not have been so imperative. This tradition has been recorded by Tabrani from Ibn e Abbas and from him Allama Suyuti and Nabahani in their Ehya ul Maiyyit and Arba'een (respectively) and many other Ulema have also recorded it.]

The Holy Prophet says further:

If anyone stands firmly between the Rukn and the Muqam and spends all his life in prayers, adoration and fasting, but bears malice towards the children of Muhammad (peace and the blessings of Allah be on him and on them) then he will only go to Hell.

[Recorded by Tabrani, Hakim, Nabahani (in his Arba'een), Suyuti (in his Ehya ul Maiyyit) and by others besides. This tradition is similar to the other traditions in which the Holy Prophet says:

"By Him who has Power of Life and Death over me, no one's good deeds will do him any good unless he acknowledges our rights."

But for the fact that enmity or malice towards the descendants of Muhammad (S.A.) amounts to enmity of

Allah Himself, the good deeds of men could never have been negated thereby, and had the Aali Muhammad not been the rightful successors and representatives of the Holy Prophet how could their rights be given such importance? Both Allama Nabahani in his Arba'een and Suyuti in his Ehya ul Maiyyit have written that Imam Hakim and Ibn e Hayyan have recorded in their books of Traditions that the Holy Prophet said:

"By Him who holds the Power of Life and Death over me, whoever bears any grudge against us, the Ahl ul Bayt, he shall be punished with Hell."

Similarly Nabahani in his Arba'een and Suyuti in his Ehya ul Maiyyit state that Imam Hassan said to Moaviyah Ibn e Khudaij;

"Take care and never bear us any grudge, for the Holy Prophet has said;

"Any one who ever bears us any enmity or envies us shall be beaten away from the Pool of Kausar with whips of fire on the Day of Judgement."

And once the Holy Prophet said in his sermon;

"O you people, whoever bears enmity towards us, the Ahl ul Bayt, shall be treated as a Jew on the Day of Judgement",

as reported by Tabrani in his Awsat; please also see Ehya ul Maiyyit and Arba'een.]

And the Holy Prophet says:

Whoever dies for the love of the Aal e Muhammad shall be a martyr; and behold, whoever dies for the love of the Aali Muhammad shall die as one whose sins have been forgiven; and behold, whoever dies for the love of the Aal e Muhammad shall die as one who has repented; and behold, whoever dies for the love of the Aal e Muhammad shall die as a true believer who has perfected his faith; and behold, whoever dies for the love of the Aali Muhammad shall be taken to Paradise with all the pomp and ornamentation with which a bride is taken to her husband's home; and behold, whoever dies for the love of

the Aal e Muhammad two doors leading towards Heaven shall be opened for him in his grave; and behold, whoever dies for the love of the Aal e Muhammad, Allah shall make his grave the visiting place of the Angels of Mercy; and behold, whoever dies for the love of the Aal e Muhammad shall die on the Sunnat (of the Prophet) and the Jama'at (of true believers), and behold, whoever dies with enmity towards the Aal e Muhammad it shall be written, on the Day of Judgement, between his eyes that, "He should despair of Allah's Mercy"...

This is from the Sermon Asma, which has been reported by all the Sunni authorities. All the subjects dealt with in these traditions are unanimously agreed upon, particularly on the authority of Ahl ul Bayt.

[Recorded by Imam Sa'labi in connection with the commentary on the 23rd verse of Chapter 42 of the Holy Quran in his Tafseer e Kabeer, on the authority of Jareer Ibn e Abdullah al Bajalli, who heard it from the Holy Prophet himself. It has also been recorded by Zamakhshari in his Tafseer (q.v.) as being conclusively proved.]

Now the question is whether the Holy Prophet repeatedly stated all these things about the Ahl ul Bayt on every occasion merely because they were related to him. If it were so, the Holy Prophet would be no better than an ordinary man who favoured his own relatives merely because they were his relatives. On the contrary, the Holy Prophet declared with great emphasis the importance of the Ahl ul Bayt because of the fact that they are the Proofs of Allah, the springs of the rivers of guidance, the representatives of the Holy Prophet in his functions of bidding and forbidding (according to the Divine Will) and the best examples of his faultless training and up-bringing. Therefore, he means that whoever regards them as his successors and as true models of his character, and loves them as such shall thereby attain the love of Allah and His Prophet, and whoever bears them enmity is an enemy of all that is good, for the Holy Prophet has said:

Whoever loves us is a true and pious believer and whoever hates us is a miserable hypocrite.

[See Sawaiq e Mohriqa, Chapter 11.]

And hence Farazdaq, the poet, says in praise of Imam Zaynul A'abideen:—

He is one of those whose love is faith and whose enmity is disbelief; whose nearness secures salvation and protection against suffering.

If we count those who are pious, these (i.e. the Ahl ul Bayt) are their leaders.

And if we ask, "Who are the best of men upon the earth?" the answer is "They".

Ameer ul Moo-mineen says:

I and my pure and holy descendants and my virtuous household are most sober in childhood and when we grow up we are the wisest; we are the means by which Allah will exterminate falsehood and break the teeth of blood-thirsty wolves and restore you to freedom by removing the ropes that are tied round your necks. Allah commences (all things) through us and completes (all things) through us.

[Eedhah ul Ishkal by Abdul Ghanee and Kanz ul Ummal, Part 6 Page 396.]

Therefore, the reason why we have adopted the faith of the Ahl ul Bayt to the exclusion of all others is that Allah Himself has given preference to them only, to the extent of making the invocation of blessing upon them a part of our essential daily prayers, so that a prayer wherein the blessing (Salawat) on Muhammad and Aal e Muhammad are not included is incorrect, even though such a prayer may be recited by a Siddeeq or Farouq, or a Zun-Noor. In fact, it is absolutely necessary for anyone who worships Allah to remember the Ahl ul Bayt in his prayers, just as he must recite the Kalimah (LAA ILAAHA ILLALLAAH MUHAMMADUR RASOOLULLAAH) in

his prayers, and this is a privilege of the Ahl ul Bayt before which all the Muslims must bow their heads, and even your Imams, whom you have mentioned, had to cast down their eyes in humble submission as Imam Shafe'i (R.A.) says:—

“O Ahl ul Bayt of Allah’s Messenger, your love is a duty imposed upon us in the Holy Quran. It is enough among your great privileges that whoever does not bless you, his prayer is void.

These four lines of Shafe'i are too well-known among the Arabic-speaking peoples to require any reference. But for the benefit of those who might insist on a reference, vide Ibn e Hajar’s *Sawaiq e Mohriqa*, Page 88, in connection with his interpretation of verse 33, Chapter 33 of the Holy Quran; Nabahani’s *Sharf ul Mo’abbad*, Imam Abu Bakr Shahabuddeen’s *Rishfat us Saadi* etc.

So, I conclude for the present by laying before you the traditions of the Holy Prophet which I have mentioned in this letter in proof of the belief that it is compulsory to follow in the footsteps of the Ahl ul Bayt and to emulate their example. The Holy Quran itself contains many clear and unambiguous verses which prove the same thing. As you are, by the Grace of Allah, endowed with keen intelligence and deep insight, I need only point out this fact to you and you will yourself find these verses when you read the Holy Quran. All praise belongs to Allah, Rabb of all the Worlds.

With Salams,
Yours,
“SH”

LETTER (11)

APPRECIATION OF THE TRADITIONS RELATED
IN THE FOREGOING LETTER.
ANXIETY AS TO HOW THE CONDUCT OF THE
MAJORITY CAN BE MADE CONSISTENT
WITH THESE TRADITIONS;
REQUEST FOR SHOWING PROOFS OF THE
CONTENTION FROM THE HOLY QURAN.

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum.

I am honoured to receive your excellent letter. Your forcefulness of expression and encyclopaedic knowledge have overwhelmed me; the flood of your eloquence has passed the mountain-tops; you have omitted no point and left no stone unturned; you have stood firmly on your ground and launched a strong attack in the most powerful words.

When I ponder over your sound arguments and undeniable proofs I find myself in a dilemma. I am convinced that the Imams who belong to the pure and holy family of the Prophet have been blessed by the Almighty with such an exalted and dignified position that every heart must bow to them in all humility. On the other hand, when I consider the stand of the majority of Muslims, I find it contrary to the obvious inferences which must be drawn from your arguments. So, my heart is split into two parts. One voice bids me follow these clear proofs, whilst the other drags me towards the viewpoint of the majority; one has surrendered itself to you and cannot leave you, whilst the other is prejudiced against you and cannot follow you.

Therefore, will you kindly produce such conclusive arguments from the Holy Quran that my heart should be convinced and the tendency to side with the majority removed?

With Salams,
Yours,
"S"

LETTER(12)

PROOFS FROM THE HOLY QURAN

Mawlana Shaykh ul Islam,

Assalaamu Alaykum.

You are, by the Grace of Allah, one of those who have widely read the Holy Quran, its commentaries, and both its clear and

hidden meanings. Now, therefore, can you say that there are such clear verses in the Holy Quran concerning anyone else as there are about the Ahl ul Bayt? Does the Holy Quran contain an unequivocal declaration of the removal of all contamination from anyone except the Ahl ul Bayt? Has any verse like the Verse of Purity been revealed concerning any other person?

[It is Allah's wish to remove all blemish from you, O Ahl ul Bayt, and purify you with a perfect purification.* Chapter 33, Verse 33.]

Is there any verse which commands us to love anyone else as we are commanded to love the Ahl ul Bayt?

[Say, I ask no reward from you for it except the love of my kinsfolk. And whosoever doeth a good deed we add unto it a greater good for him. Lo, Allah is Forgiving, Responsive.] Chapter 42, Verse 23.]

And was the Verse of the Imprecation (Mubahila) revealed with reference to any other person except the five holy members of the Prophet's family?

[And whoever disputes with thee concerning him after the inspired knowledge which has been given unto thee, tell him, "Come, let us call our sons and your sons; our women and your women; and ourselves and yourselves; then let us pray and invoke Allah's curse upon those who lie". Chapter 3, Verse 6]

Has there come "HAL ATA" * in praise of any other?

No, it is a eulogy of the Ahl ul Bayt.

Are they not the 'Rope of Allah' about whom He has said:

Hold fast to the Rope of Allah, all of you together and do not diverge. (Chapter 3, Verse 103).

* An allusion to the Surah "Man" (Chapter 76).

[Imam Sa'labi records in his commentary "Tafseer e Kabeer" from Aban Ibn e Taghlab that he heard Imam Ja'far as Sadiq (A.S.) say:

"We are the 'Rope of Allah' about whom Allah has said: 'Hold fast to the Rope of Allah'"

Ibn e Hajar has also included this among other verses revealed in praise of the Ahl ul Bayt; see Sawaiq e Mohriqa, Chapter 11, Part I. Imam Shafe'i is reported by Imam Abu Bakr Ibn e Shahabuddeen in "Rishfat us Saadi" to have said:—

"When I saw the people led astray,
By their beliefs in the sea of error and ignorance,
In the name of Allah I boarded the ship of Salvation,
That is the Ahl ul Bayt of Mustafa, the Seal of Prophecy,
And I caught hold of the Rope of Allah, that is their love,
As He commanded us to hold fast to the Rope."

Are they not the Truthful about whom He says:

Be careful of your duty to Allah and be with the Truthful?
(Chapter 9, Verse 119)

[By "The Truthful" is meant The Prophet and his Progeny. The authentic books concur in reporting that this verse refers to the Ahl ul Bayt. See Hafiz Abu Na'eem; Muwaffaq Ibn e Ahmed; and Ibn e Hajar in Chapter 11 of his Sawaiq e Mohriqa, Page 90, from Imam Zaynul A'abideen as mentioned by me at the end of my Letter No. 6.]

And are not the Ahl ul Bayt the 'path' about whom Allah says:

Lo, this is My straight path, so follow it and do not follow other ways or else you will diverge from His way.

(Chapter 6, Verse 153)

[Imam Muhammad Baqir (A.S.) and Imam Ja'far as Sadiq (A.S.) say:

"The 'straight path' means the 'Imam' and 'and do not follow other ways' means 'ways of other Imams who misguide you.' Therefore, do not turn away from us."]

The Ahl ul Bayt alone are those who are 'supreme in authority' as referred to in the verse;

O you who believe, obey Allah and obey His Messenger and those who are supreme in authority amongst you.
(Chapter 4, Verse 59)

[Shaykh Muhammad Ibn e Yaqoob e Kulaini (May Allah have mercy upon him) records on the correct authority of Buraida e Ajali who says, 'I asked Imam Muhammad al Baqir (A.S.) about this verse and he recited another verse which is:

Have you, not seen those unto whom a portion of the Book has been given, how they believe in idols and false gods and how they say concerning those who disbelieve, 'These are more rightly guided than the true believers'? They are those whom Allah has deprived of His mercy, and whomever Allah has deprived of His mercy, you will not find for him any helper." (Chapter 4, Verses 51 and 52). They say concerning the 'Imams' of error and disbelief that they are better guides than the Aali Muhammad therefore, Allah has cursed them in His Holy Book.]

Are not the Ahl ul Bayt the "remembrancers" regarding whom Allah says:

Ask the remembrancers if you do not know.
(Chapter 21, Verse 7)

[Imam Sa'labi reports from Jabir Ibn e Abdullah Ansari (R.A.) in his Tafseer that when the verse was revealed, Ameer ul Moo-mineen said:

"We are the remembrancers"

and this has been repeated by all the Imams of the Ahl ul Bayt. Allama Bahraini has recorded over twenty traditions in the 35th Chapter of his book, to the same effect.]

Are not the Ahl ul Bayt the "true believers" about whom Allah says:

Whoever opposes the Prophet after the guidance has been made manifest unto him and follows any path other than the path of the true believers, We will turn towards him that thing from which he has turned away (i.e. the promise of punishment) and We will put him in Hell and a bad journey it will be. (Chapter 4, Verse 115)

[Ibn e Mardwaih writes in his Tafseer of this verse that "oppositon to the Prophet" means opposition in respect of what the Prophet commanded regarding Ali and the expression "after the guidance has been made manifest" means the guidance concerning the successorship of Ali. Ayyashi has also reported a tradition to the same effect in his Tafseer and there are numerous traditions which have come down to us through the Imams of the Ahl ul Bayt which show that the "path of the true believers" means the path of those Imams.]

Are not the Ahl ul Bayt the "guides" about whom Allah says:

(O Prophet) Lo! thou art a warner and for every people there is a guide. (Chapter 13, Verse 7)

[Sa'labi in his Tafseer relates on the authority of Ibn e Abbas that when this verse was revealed the Holy Prophet said:

"I am the warner and Ali is the guide. O' Ali, through you will those who are guided receive true guidance."

Several traditions to the same effect have been recorded by commentators and compilers of traditions. It is related by Muhammad Ibn e Muslim that when he asked Imam Ja'far as Sadiq (A.S.) the latter said that every Imam was the guide during his time. Imam Muhammad Baqir (A.S.) stated that "the warner" means the Holy Prophet and "the guide" means Ali and added, "this thing (i.e. the authority to guide) still continues amongst us."

And are not the Ahl ul Bayt "those whom Allah has blessed" about whom the Holy Quran says:

Guide us in the straight path-----the path of those whom Thou hast blessed. (Surah Alhamd)

[Sa'labi writes in his Tafseer a tradition from Abu Hureira that "the straight path" means the path of Muhammad (S.A.) and the children of Muhammad, and Waki Ibn e Jarrah's commentary on this verse is that he heard from Sufyan Sauri who heard from Saadi who heard from Asbat and Mujahid who heard from Ibn e Abbas who said: "Guide us in the sraight path" means "O' Allah, guide us towards the love of Muhammad and his children:"]

And in another verse He says:

They are those whom Allah has blessed among the Prophets and the Verifiers, the Martyrs and the Righteous. (Chapter 4, Verse 69)

[There can be no doubt that the Imams are the leaders of all the Verifiers, Martyrs and Righteous people. According to one tradition "the blessed amongst the Prophets" is the Holy Prophet Muhammad (S.A.) and amongst the Verifiers, Ali and amongst the Martyrs, Imam Hasan and Imam Husayn and amongst the Righteous, the rest of the Imams, because Ali was first man to embrace Islam and verify the message of the Prophet; and no one else can be called Siddeeq because others were idolators up to thirty or forty years of age whilst Ali never worshipped any idol. So also Imam Hasan and Imam Husayn are the greatest martyrs in the history of the human race and the righteousness of the remaining Imams is beyond doubt.]

Is it not a fact that Allah has given the Ahl ul Bayt the leadership of the people generally and that after the Holy Prophet He has placed the leadership exclusively amongst them? Read the verse:

Verily your leader is only Allah, and His messenger and those who believe; who establish worship and pay the poor due while they are bowing down in prayer.

(Chapter 5, Verse 55)

[All the commentators unanimously hold, as the Ash'ari Imam Qooshaji admits in the Sharh e Tajreed on the subject of Imamah, that this verse refers to Ameer ul Moo-mineen Ali (A.S.) when he gave his ring to a beggar while bowing down in the course of his prayers. Imam Nasai has also recorded this tradition in his "Saheeh" (Saheeh e Nasai) on the authority of Abdullah Ibn e Salaam, and so has the author of "Aljama'a Bain ul Sittah" (corroboration of the six authentic books) in discussion of the commentary on Surah Maida and so does Sa'labi]

Is it not a fact that Allah has made His promise of pardon to those who believe and do good conditional upon their being guided by the Ahl ul Bayt? The Quran says:

And lo! Verily I am the Most Forgiving towards him who repents, and believes and does good and then follows the guidance.

(Chapter 20, Verse 82)

(Ibn e Hajar translates the verse in his Sawaiq e Mohriqa, Chapter 11, Section 1, as follows:

"In every event I am the Forgiver of anyone who repents, believes and does good and at the same time accepts the guidance also."

Sabit Al Binani says that "Guided" means guided towards the Ahl ul Bayt and continues that it is reported by Imam Muhammad Al Baqir (A.S.) and Imam Ja'far As Sadiq (A.S.) that this is the meaning. Ibn e Hajar has recorded the traditions which show that "guidance" means guidance of the Ahl ul Bayt and reports what Imam Muhammad Baqir (A.S.) said to Haris Ibn e Yahya. He said:

"O' Haris, don't you see how Allah has imposed the condition that repentance, belief and good actions cannot benefit anyone unless and until he is guided towards accepting us as his leaders?"

Then he related that Ameer ul Moo-mineen said.

"If any one repents and embraces the faith and does good but does not follow our guidance and does not recognise our position, it will be of no avail."

Hafiz Abu Na'eem has also reported the same saying of

Ameer ul Moo—mineen through Aun Ibn e Abu Ja'far, and so have Imam Hakim, Sabit al Binani, and Anas Ibn e Malik.]

Is not their leadership the "trust" regarding which the Quran says:

We offered the trust to the heavens and the earth and the hills, but they shrank from bearing it and were afraid of it. And Man took it up———Lo! he is knave and a fool.
(Chapter 33, Verse 72)

[See Tafseer e Safi and Tafseer e Ali Ibn e Ibrahim e Qummi; also the traditions related by Ibn e Babwaili from Imam Muhammad Baqir (A.S.) and Imam Ja'far As Sadiq (A.S.) and the traditions of the Sunnis recorded by Allama Bahraini in his Ghaayat ul Maraam. Chapter 115.]

Does this verse refer to anyone other than the Ahl ul Bayt?

O you who believe, enter into the Peace, all of you and do not follow the footsteps of Satan.
(Chapter 2, Verse 208)

[Vide Ghaayat ul Maraam, Chapter 224, by Allama Bahraini who quotes twelve authentic traditions showing that this verse refers to the leadership of Ali (A.S.) and relates in Chapter 223 of the same book that Abul Faraj Isfahani has related the same traditions from numerous sources.]

Are not the Ahl ul Bayt "the blessing" concerning which the Quran says:

Then, on that day, you will be asked concerning the blessing.
(Chapter 102, Verse 8)

[Vide Ghaayat ul Maraam by Allama Bahraini, Chapter 48,

which contains three traditions reported through Sunni sources, showing that in this verse the word "blessing" means the blessing of the guidance through the Holy Prophet and the Imams. Chapter 49 of the same book contains twelve authentic traditions of the Shi'as on the same subject.]

Was it not this "blessing" concerning which the Holy Prophet was commanded to 'convey the message'? The well known verse embodying this command in an almost threatening tone is as follows:—

O you Messenger, convey what has been revealed unto you by your Rabb, for if you will not do so, you will not have conveyed His message at all. And Allah will protect you from the people——lo! Allah guides not the disbelieving folk.

(Chapter 5, Verse 67)

[A large number of narrators of traditions, including Imam Wahidi (in his *Asbab un Nuzool*), have related from Hazrat Abu Sa'eed al Khudri and others that this verse was revealed at Ghadeer e Khum regarding Hazrat Ali (A.S.) Sa'labi, in his *Tafseer*, has related it through two sources and Allama Hamawaini, the Shafe'i, has related it in his book *Al Faraid* through many sources from Abu Hureira; Abu Na'eem in his "*Nuzool ul Quran*" relates it through two sources from Abu Rafe' and A'mash and they from Atiyah; *Ghaayat ul Maraam* contains nine traditions from Sunni sources and eight from Shi'a sources, all dealing with the same subject (vide Chapters 37 & 38.)

It is not a fact that the Holy Prophet was inspired to convey this message under a peremptory order and that when he had duly conveyed it with all the formalities and solemnities which the occasion demanded, the Almighty expressed His approval? The approving and congratulating verse was:—

This day have We perfected for you your religion and finalised upon you Our blessings and We are pleased to bestow upon you ISLAM as a religion.

(Chapter 5, Verse 3)

[It is significant that the same word "blessings" has been repeated here.

Imam Muhammad Baqir (A.S.) and Imam Ja'far As Sadiq (A.S.) have told us plainly about the circumstances in which this verse was revealed and Sunni authorities have recorded six traditions from the Holy Prophet himself about the same facts, vide Ghaayat ul Maraam, Chapters 39 & 40.]

Do you not know that when that day one man refused to acknowledge Ali as his leader and disputed with the Holy Prophet on this matter and said:

O Allah! If this be truly Thy command then either rain down stones from heaven upon Muhammad or punish us;

a large stone fell upon him from heaven so that he was killed just as the army of Abraha and their elephants had been killed before? The following verse was revealed on that occasion:—

A questioner asked for the inevitable punishment to befall the disbelievers which no one can avert.

(Chapter 70, Verses 1 & 2)

[Vide Tafseer e Sa'labi; Noor ul Absar by Allama Shablanji, Page 71. Seerat ul Halabiyah Vol. 3 and Mustadrak Vol. 2, Page 502.]

Very soon shall they (i.e. the Muslims) be questioned regarding Ali's leadership, as the Holy Quran says:

Make them halt, for they must be questioned.

(Chapter 37, Verse 24)

[Ibn e Hajar, in his Sawaiq e Mohriqa, has enumerated this verse among the verses that refer to the Ahl ul Bayt and has commented upon it at great length and recorded

several traditions in support of his comments. Besides, Dailami relates from Abu Sa'eed al Khudri that the Holy Prophet said that in this verse the expression "they must be questioned" means that they shall be questioned concerning the love of Ali, and Wahidi interprets this verse to mean that they shall be questioned concerning the love of Ali and the Ahl ul Bayt, since Allah commanded His Messenger to declare to the people that he did not ask any reward for his preaching except the love of his near relatives. That is why they shall be asked whether they love the Ahl ul Bayt to the fullest extent or not. (See Sawaiq e Mohriqa, Chapter 11)]

Several traditions of the Holy Prophet are related explaining this verse, and undoubtedly the love of the Ahl ul Bayt has such an importance as to warrant this requirement, because their love is one of the things for which the Prophets and their successors were sent and in support of which they established their arguments and proofs, as many commentators have stated in their books with reference to the verse:

Ask those of Our messengers whom We sent before thee.
(Chapter 43, Verse 45)

[Vide Hulyat ul Awlia by Abu Na'eem Isfahani; Tafseer e Sa'labi and Tafseer e Naishapuri.]

The leadership of the Ahl ul Bayt is of such paramount importance that the Almighty took a compact about it from the souls of all His creatures before creation, on the Day of "Alasto", as mentioned in the following verse:

And when your Rabb brought forth from the Children of Adam, from their loins, their seed, and made them bear testimony, about their souls (He asked), 'Am I not your Rabb?' and they said, 'Yes, verily.'

(Chapter 7, Verse 172)

[When the Almighty decided to create the universe. He assembled all His creatures together before Himself and asked them:

"Who is your Rabb?"

Thereupon the first to answer was the Holy Prophet and the next was Ameer ul Moo-mineen and then all the Imams who were to be his descendants. They all said:

"Thou art our Rabb."

Then the Almighty made them the repositories of Divine Knowledge and said to the angels:

"Behold, these are the repositories of My Knowledge and these are the trusted ones from among all My creatures and they shall be your guides in everything."

Then the Almighty commanded all the Children of Adam to acknowledge Him as their Rabb and to promise obedience to them and they all said:

"We promise".

Thereupon the Almighty made the angels witnesses unto this promise and the angels said:

"We bear witness."

Then He said:

Let them not say on the Day of Judgement.

"We were ignorant of this, or "It was our forefathers who disbelieved and we only came after them; wilt Thou then destroy us for what the wrong-doers used to do?" (See Tafseer e Ayyashi, the tradition related on the authority of Imam Ja'far As Sadiq A.S.).

Also see Firdaus ul Akhyar by Allama Dailami. Chapter 14, Page 274].

It was through the mediation of the Ahl ul Bayt that Adam (A.S.) learnt the words of repentance mentioned in Chapter 2, Verse 37 of the Holy Quran.

[Vide Tafseer Durr e Mansoor Vol. 1, Page 61; Kanz ul Ummal Vol. 1, Page 234; Yanabi ul Mavaddat Page 79.]

And they are the persons for whose sake Allah relented towards Adam (A.S.)

[Vide Sawaiq e Mohriqa Chapter 11, in the commentary of the Quranic verse:

"But Allah would not punish them while you (O' Muhammad) are with them, nor will He punish them while they seek forgiveness. (Chapter 8, Verse 33)]

They are a refuge for all those who dwell upon the earth and they are the means of approaching Allah. They are those who were envied as the Holy Quran alludes:

Or are they jealous of those men because of that which Allah of His bounty has bestowed upon them?

(Chapter 4, Verse 54)

[Vide Sawaiq e Mohriqa, Chapter 11, commentary on the sixth verse in praise of the Ahl ul Bayt].

They are the "firmly ground in Knowledge" about whom the Holy Quran says:

No one knows its interpretation except Allah and those who are firmly ground in Knowledge, who say, 'We believe in it—it is all from our Rabb

(Chapter 3, Verse 7)

[Allama Kulaini, the great authority on Islam, relates from Imam Ja'far As Sadiq (A.S.) that he said:

"We are the people whose obedience is enjoined as a duty by Allah, we are those who are firmly ground in (Divine) Knowledge and we are those who were envied because of the blessings Allah bestowed upon us."

The Shaykh (i.e. Shaykh Sadduq) has also reported the same tradition from Imam Ja'far As Sadiq in his "Tahzeeb."

They are the people who will appear on "the Heights", concerning whom the Holy Quran says:

And the men on the A'araf (i.e. the Heights) call unto men whom they know by their marks...."

(Chapter 7, Verse 48)

[Vide Yanabi ul Mavaddat, Page 83; Rooh ul Bayan Vol. 1, Page 723. Ibn e Abbas relates that A'araf is a place

higher than the "Sirat" on which Abbas, Hamza, Ali and Ja'far-of-The-Two-Wings will be standing. They will recognize their friends by their shining faces and their enemies by their dark faces.

Imam Hakim relates through authentic sources from Hazrat Ali (A.S.) that he said:

"We will stand in a place between Heaven and Hell on the Day of Judgement, and we will recognize those who helped us and will direct them towards Heaven and we will send those who bore enmity towards us into Hell."

Darequtni has also related a similar tradition (see Sawa'iq e Mohriqa, Chapter 9). Hazrat Ali (A.S.) said to the council of six men whom 'Umer had nominated to select a successor after him, in the course of a lengthy speech;

"I ask you upon oath whether there is any one amongst you except me about whom the Holy Prophet said:

"O' Ali, you will be the distributor of Heaven and Hell on the Day of Judgement'...

and they said:

"No, there is no one except you about whom the Holy Prophet said so."

Allama Ibn e Hajar, discussing this tradition, writes that it proves what Antarah has related from Imam Raza (A.S.) viz. The Holy Prophet said:

"Oh Ali, you are the distributor of Heaven and Hell—you will say to Hell;

"This one is for thee and that one is for me."

He also writes that Samak relates that Abu Bakr said:

"I have heard the Holy Prophet say that he alone will cross the bridge of "Sirat" whom Ali shall have given the permission."]

They are the men of Truth regarding whom the Holy Quran says:

Among the believers there are men who are true to that which they have promised unto Allah. Some of them have paid their due (by dying as martyrs) and some of them are yet waiting and they have not changed in the least.

(Chapter 33, Verse 23)

[Allama Ibn e Hajar writes in his *Sawaiq e Mohriqa*, Chapter 9, Part 5, that while Hazrat Ali Ameer ul Moo-mineen was sitting on the pulpit of the Mosque of Koofa, someone asked him about this verse and he replied: "This verse was revealed concerning me, my uncle Hamza and my cousin Ubaida Ibn e Haris. Ubaida was killed in the Battle of Badr; my uncle Hamza laid down his life (for Islam) in the Battle of Ohod and as for me, I am waiting for that most wicked of men who will (ultimately) dye the hair of my beard with my blood. My beloved master, Prophet Muhammad, has told me this." Hakim has also related the same tradition from Hazrat Ali (A.S.).]

They are the men who constantly recite the rosary (tasbeeh), about whom the Holy Quran says:

Therein do recite the tasbeeh for Him in the mornings and evenings men whom neither business nor buying and selling diverts from their remembrance of Allah and constancy in prayer and payment of the Zakat, and who fear the Day when hearts and eyes shall be overturned.

(Chapter 24, Verses 36 & 37)

[Muhjahid and Ya'qoob Ibn e Sufyan relate from Ibn e Abbas in the commentary of the eleventh verse of the Surah Jum'ah (Chapter 62) that Dahya e Kalbi returned with merchandise from Syria on a certain Friday and halted outside the city of Medina and announced his arrival by beating the drums. On hearing the sound of the drums, the people ran towards the caravan and left the Holy Prophet almost alone on the pulpit while he was delivering the sermon of the Jum'ah prayers with only Imam Hasan, Imam Husayn, Hazrat Ali, Abu Zarr and Miqdad in the mosque. At this incident the Holy Prophet remarked:

"Lo! Allah hath bestowed His Mercy upon this mosque today. Had these few souls not stayed in it the whole of Medina would have been destroyed by Fire, and stones would have rained from heaven upon its inhabitants like the people of Lut."

On this occasion the verses quoted above (namely, Chapter 24, Verses 36 and 37) were revealed in praise of those who remained in the mosque.]

Theirs were the houses respecting which the Holy Quran speaks in glowing terms and says:

In houses which Allah has allowed to be exalted and that His name shall be recited therein.

(Chapter 24, Verse 36)

[Sa'labi, in the interpretation of this verse, relates from Anas Ibn e Malik and Buraida that when the Holy Prophet recited this verse, Abu Bakr stood up and asked, pointing towards the house of Ali and Fatima, whether that house was included in the houses referred to, and the Holy Prophet replied:

"Yes, and it is better than other houses to which this verse refers."]

It is their "niche" in terms of which the Almighty has described His Light in Chapter 24, Verse 35 and has said:

His is the Highest Similitude in the heavens and the earth and He is the Mighty, the Wise.

(Chapter 30, Verse 27)

[A reference to the expression:

"The similitude of His Light is a niche, wherein is a lamp "(Chapter 24, Verse 35)

Hasan al Basari and Abdul Hasan Maghazli, the Shafe'i, have related that the "niche" means Hazrat Fatima, the "lamp" means Hasan and Husayn, "neither of the East nor of the West" means that they are neither Jews nor Christians, the "blessed tree" means Prophet Abraham from whom they were descended, "their oil would almost glow" refers to their wide knowledge, "light upon light" alludes to "one Imam succeeding another" and "Allah guideth unto His Light" means love of the descendants of Ali and Fatima.]

And they are the first to take the initiative in matters of religion and they are near unto Allah, as referred to in Chapter 56, Verses 10 & 11.

[Dailami relates from Hazrat Ayesha, and Tabrani and Ibn e Mardwaih relate from Ibn e Abbas that the Holy Prophet said:

"Among those who came first in the race towards Allah's messengers there were three persons;

Joshua, the son of Noon, towards Moses;

Yaseen, towards Jesus and

Ali Ibn e Abi Talib, towards me."

Sawaiq e Mohriqa, Chapter 9, Part2.]

And they are "the testifiers, the martyrs and the virtuous.

(Chapter 4, Verse 69)

[Ibn e Najjar relates from Ibn e Abbas that the Holy Prophet said:

"There have been three testifiers namely;

Habeeb, the carpenter, the moo-min of Aali Yaseen;

Ezekiel, the moo-min from Aali Fir'aun and

Ali Ibn e Abi Talib and he is the best of all."

It is regarding them and their friends that the Holy Quran says:

And of those whom We created there is a nation who guide by the Truth and establish Justice therewith.

(Chapter 7, Verse 181)

[Zazan relates from Hazrat Ali:

"that very soon the Muslims will be split up into seventy-three sects of whom seventy-two will be sent to Hell and only one to Heaven. These are the people about whom Allah has revealed this verse and they are my Shi'as".

(See the book by Allama Ibn e Mardwaih, Page 276)]

and the Holy Quran says about the Ahl ul Bayt and their followers on the one hand and their enemies on the other:

The people of the Fire and the people of Paradise are not equal—the people of Paradise are the victorious.

(Chapter 69, Verse 20)

[Shaykh Toosi relates in his Amali through authentic sources from Ameer ul Moo-mineen that the Holy Prophet said after reciting this verse:

“The people of the Garden (of Paradise) are those who will obey me and acknowledge Ali as their leader after me and the people of the Fire are those who will reject Ali’s leadership and break their vow and fight against him after me.”

Shaykh Sadduq has also related a similar tradition from Hazrat Ali, and the Sunni Alim, Muwaffaq Ibn e Ahmed, has related from Jabir Ibn e Abdullah Ansari that the Holy Prophet said:

“By Allah, Ali and his Shi’as shall be successful on the Day of Judgement.”]

and it is revealed in the Quran about their friends and their enemies:

Shall we treat those who believe and do good in the same way as those who spread corruption in the earth, or shall we treat the pious in the same way as the wicked?

(Chapter 38, Verse 29)

[Vide Tafseer Durr e Mansoor.]

Similarly:

Do those who commit evil deeds suppose that we shall treat them like those who believe and do good, in life and death? Bad is their judgement.

(Chapter 46, Verse 21)

[Ibn e Abbas relates that this verse refers to Ali Ibn e Abi Talib (A.S.), Hamza Ibn e Abdul Muttalib and Ubaida Ibn e Haris; the words “those who commit evil deeds” refer to Utba, Shaiba and Waleed and the words “those who believe and do good” refer to Ali, Hamza and Ubaida.]

It is about the Ahl ul Bayt and their Shi'as that the Quran says:

Really, those who believe and do good deeds are the best of created beings.

(Chapter 98, Verse 7)

[For Commentary see Sawaiq e Mohriqa Chapter 11, Part 1.]

and it is about them and their enemies that Allah says:

These (the believers and disbelievers) are two opponents who quarrel about their Lord. Therefore, as for those who disbelieve, clothes of fire will be cut out for them (and) a boiling liquid will be poured down upon their heads.

(Chapter 22, Verse 19)

[Imam Bukhari records a tradition from Hazrat Ali (A.S.) in the 3rd Part of his Saheeh Bukhari on Page 107 in connection with the interpretation of the Surah e Hajj (Chapter 22) that Hazrat Ali (A.S.) said:

"On the day of Judgement I will be the first to submit my dispute (before Allah) for His decision."

Imam Bukhari goes on to relate from Oois that this verse refers to those who fought in the Battle of Badr, and they were Ali, Hamza and Ubaida on the one side and Utba, Shaiba and Waleed on the other.

On the same page, Bukhari states that Abu Zarr said on oath that this verse was revealed in reference to Hamza, Ali and Ubaida on the one hand and Utba, Shaiba and Waleed on the other.]

and in concerning them and their enemies that the verses were revealed which say:

Is he who is a believer like unto him who leads an evil life? They are not alike.

But as for those who believe and do good deeds, for them are the Gardens of the Abode, a reward for what they used to do.

While for those who do evil, their Abode is the Fire. Whenever they try to go out therefrom, they are brought back thither and it is said to them, "Taste the torment of the Fire which you used to deny".

(Chapter 32, Verses 18, 19 and 20)

[All commentators and compilers of the traditions are unanimous that the above verses relate to Ali Ibn e Abi Talib (A.S.) on the one hand and Waleed Ibn e Aqba Ibn e Abi Mu'et on the other. Imam Wahidi relates in his book "Asbab un Nuzool" (Circumstances of the Revelations) from Sa'eed Ibn e Jubair who relates from Ibn e Abbas that Waleed Ibn e Aqba Ibn e Abi Mu'et said to Ameer ul Moo-mineen:

"My spear is much sharper than yours, my speech is much more eloquent than yours and my army is larger than yours",

upon which Ameer ul Moo-mineen retorted:

"Keep quiet! For thou only ledest an evil life",

and then the above passage was revealed on that occasion, and "believer" means Ali and "one who leads an evil life", means Waleed Ibn e Aqba.]

It is in reference to the superiority of the Ahl ul Bayt as compared with those who boasted about their customary privileges of supplying water to the pilgrims and the maintenance of the Holy Ka'ba that the following verse was revealed:

Count ye the supplying of water to the pilgrims and the maintenance of the Sacred Mosque as (equal to the worth worth of him) who believeth in Allah and the Last Day and fights in the way of Allah? They are not equal in the sight of Allah. Allah does not guide the wrongdoing people.

(Chapter 9, Verse 19)

[This verse refers to Abbas Ibn e Abdul Muttalib, Talha Ibn e Shaiba and Ameer ul Moo-mineen Ali Ibn e Abi Talib (A.S.). One day the first two boasted with one another about their special privileges and honours. Talha said:

"I am the keeper of the Sacred Ka'ba and I have its keys in my charge."

and Abbas said:

"I am the Trustee of the Sacred Well of Zamzam and the privilege of supplying water to the pilgrims belongs to me," at which Hazrat Ali said:

"I do not understand why you take pride in these things. I started saying my prayers six months before you and I am a soldier who fights for the Divine Cause."

The foregoing verse was revealed on that occasion.

Allama Wahidi relates on the authority of Hasan Basari al Sha'bi and others in his book "Asbab un Nuzool", and it is also related on the authority of Ibn e Seereen and Murrah al Hamdani that Hazrat Ali said to his uncle, Abbas:

"Why don't you emigrate from Makka? Won't you go to the Holy Prophet?"

and Abbas replied:

"I enjoy the honour of supplying water to the pilgrims. Is it not a greater honour than becoming a Muhajir? Therefore, the foregoing verse was revealed.]

It is in praise of the Ahl ul Bayt for their success in many a trial and vicissitude and for their patient and cheerful endurance of many a hardship that the Holy Quran says:

And among mankind is he who sells himself, craving (the price) of Allah's pleasure; and Allah is Clement towards His bondmen.

(Chapter 2, Verse 207)

[In Mustadrak by Imam Hakim, Volume 3, Page 4, it is related from Ibn e Abbas:

"Lo! Ali was the man who sold his soul; the incident of his wrapping himself in the Holy Prophet's cloak on the fateful night of the flight to Medina is not unknown." Imam Hakim then shows that the tradition is quite authentic according to the standards accepted by Bukhari and Muslim, although they have not recorded it.

Even a severe antagonist like Zahabi admits the reliability of this tradition in his condensed edition of the Mustadrak. On the same page of the same book, Imam Hakim relates from Imam Zaynul A'abideen (A.S.):

"The first man in Islam who sold his soul to attain the pleasure of Allah was Ali, when he slept in the Holy Prophet's bed on the night of his escape from Makka." Imam Hakim then proceeds to record the lines of poetry which Hazrat Ali composed about this incident and are as follows:

"I staked my life for the man who was the best of all those who circumambulated the Ancient House and the Sacred Stone."]

And also this:

Truly, Allah has bought from the believers their lives and their wealth, for unto them belongs the Garden (Jannat); they fight in Allah's way and they slay (the enemies) and are slain. It is a promise binding upon Him, in the Torah, the Evangel and the Quran, and who can be better than Allah in fulfilling His promise? Rejoice, then, in your bargain which you have made, for that is the great victory."

(Victorious) are those who turn repentant (to Allah); those who serve (Him); those who praise (Him); those who fast those who bow down; those who fall prostrate (in worship); those who enjoin the right and who forbid the wrong; and those who keep the limits (ordained) by Allah. So (O Messenger), give glad tidings to the believers.

(Chapter 9, Verses 111 and 112)

Further the Holy Quran says:

Those who spend their wealth by night and day (for the benefit of others), secretly and openly, verily, their reward is with their Rabb; and neither shall any fear come upon them, nor shall they be sorrowful.

(Chapter 2, Verse 274)

[All writers of traditions and all commentators relate from Ibn e Abbas, through a series of reliable reporters, that this verse was revealed in praise of Hazrat Ali for he had four dirhams, of which he gave in alms one dirham at night, one in the daytime, one secretly and one openly. See Tafseer Wahidi, Page 16, Ma'alim ut Tanzeel, Page 135. Tafseer Baizavi, Volume 1, Page 125. Tafseer Naishapoori, Page 278, Tafseer e Kabeer of Razi, Volume 2, Page 528, Tafseer Rooh ul Ma'ani, Volume 1, Page 495 and others.]

The Ahl ul Bayt sincerely testified to the truth of the Holy Prophet's message, and Allah therefore mentions this distinction of theirs in the following verse:

And he who brings the Truth and he who believes therein, they are the God-fearing.

(Chapter 39, Verse 33)

["He who brings the Truth" means the Prophet and "he who believes therein" means Ali according to the interpretations of Imam Muhammad Al Baqir, Imam Ja'far As Sadiq, Imam Moosa Al Kazim, Imam Raza (on whom be Peace), Abdullah Ibn e Abbas, Muhammad Ibn e Hanafeeyah, Abdullah Ibn e Hasan, Zaid Al Shaheed and Ali Ibn e Ja'far As Sadiq. Ameer ul Moo-mineen himself used to cite this verse in support of his claims, and Ibn ul Maghazli writes in his "Manaqib" on the authority of Mujahid that "he who brings the Truth" means the Holy Prophet and "he who believes therein" means Ali, and Hafiz Ibn e Mardwaih and Hafiz Abu Na'eem have also accorded this tradition.]

Hence, it is proved that the Ahl ul Bayt are the sincere followers and near relatives of the Holy Prophet whom the Almighty has chosen for His best favours and highest honours and said to the Holy Prophet:

And warn thy tribe of near kindred.

(Chapter 26, Verse 214)

They are the Prophet's next of kin and :

.....the nearer relations are to be preferred to the others according to the Book of Allah.

(Chapter 8, Verse 75 and Chapter 33, Verse 6)

They are the Prophet's near relatives, and the near relatives are more deserving of beneficence. They shall be with him in the Gardens of Bliss, as proved by the following verse:

And they who believe and whose children follow them in the Faith, we cause their children to join them (there) and we deprive them of naught of their (life's) work.....

(Chapter 52, Verse 21)

[Imam Hakim in his Mustadrak, Volume 2, Page 468, relates on the authority of Ibn e Abbas in connection with the commentary on the Surah "Al Toor" that "The Almighty shall place the children of believers in the same degrees of Paradise as the believers, even though the children might deserve less credit for their actions."]

These are the rightful recipients about whom the Quran says:

Give the kinsman his due.....

(Chapter 17, Verse 26)

[Commentators have written that when this verse was revealed the Holy Prophet asked the angel Jabrail:

"Who are the kinsmen and what is their due?" and the angel Jabrail answered:

"Give Fadak to Fatima for it is her due and whatever is due to Allah and the Prophet out of Fadak, that also

belongs to her. So, entrust that also unto her."

Thereupon the Holy Prophet called Fatima (peace be on her) and wrote the deed of gift, giving Fadak unto her. [Vide Tafseer Durr e Mansoor, Volume 4, Page 177 and other commentaries.]

They are the people to whom the Khums (one-fifth part) is due. Unless and until a person sets aside the Khums he cannot be deemed to have paid his dues. Accordingly, the Quran says:

And know that whatever you take of the spoils, lo! a fifth thereof is for Allah and for the messenger and for his kinsmen,

(Chapter 8, Verse 41)

[Vide Tafseer Rooh ul Ma'ani, Volume 3, Page 637, Tafseer Naishapoori, Volume 3, Page 215, etc.]

They are the people to whom the abandoned wealth belongs, about which the Almighty has revealed in the Holy Quran:

That which Allah giveth as (abandoned) wealth (without fighting) unto His messenger from the people of the villages, it is for Allah and His messenger and for the near of kin

(Chapter 59, Verse 7)

And they are the People of the Household concerning whom the "Verse of Purification" was revealed:

Allah's desire is but to remove impurity far from you, O People of the (Prophet's) Household, and cleanse you with a thorough cleansing.

(Chapter 33, Verse 33)

And they are the children of "Yaseen" unto whom Allah sends His salutations as follows:

Peace be unto the "Aali Yaseen".

(Chapter 37, Verse 130)

[In connection with the verses praising the Ahl ul Bayt, Allama Ibn e Hajar has written this as the third verse in the eleventh chapter of his book "Sawaiq e Mohriqa" and has stated therein on the authority of Ibn e Abbas that "Aali Yaseen" means "Aali Muhammad". He writes that Kalbi also holds the same view.

Fakhruddeen Razi writes that the Ahl ul Bayt are at par with the Holy Prophet in five things: firstly in salutation, for Allah said, "Peace be unto thee, O' Prophet" and He also said, "Peace be unto the Aali Yaseen"; secondly in invoking the blessings of Allah during prayers, after each "tashahhud"; thirdly in their purity, for the Almighty said unto the Prophet "Ta Ha" (Chapter 20) and He revealed the Verse of Purification for the Ahl ul Bayt; fourthly in the Sadaqa being forbidden; and fifthly in Love, for Allah said, that we should follow the Prophet and he would make Allah love us. He also said, "Say, I ask of you no reward except that you love my kindred.")

It is upon the Children of Muhammad (S.A.) that Allah commands us to invoke blessings, saying:

Lo! Allah and His angels shower blessings on the Prophet. O you who believe! Ask blessings on him and salute him with a worthy salutation.

(Chapter 33, Verse 56)

The Muslims asked the Holy Prophet, "How are we to salute you?" and he replied "Say, 'O Allah, bless Muhammad and the Children of Muhammad.'

[Muslim has related this in his Saheeh. It has also been related by all commentators on the authority of Ka'b Ibn e Ujra.]

Therefore, it is proved by this tradition that the 'dorood' is not complete unless and until the Children of Muhammad are also saluted along with the Prophet, and this is the reason why the learned men and research scholars have included the above-mentioned verse among those verses of the Holy Quran which

praise the Ahl ul Bayt, and it is due to this fact that Allama Ibn e Hajar has enumerated this verse among the verses which are in praise of the Ahl ul Bayt.

Hence, they are the chosen servants of Allah and they are the fore-runners who hasten towards righteousness by the command of Allah, and they are the Inheritors of the Book of Allah concerning whom the Almighty says:

Then We gave the Scripture as an inheritance unto those of Our servants whom We elected. But of them are some who wrong themselves and of them are some who take the middle path and some who surpass all others in their good deeds by Allah's command. That is the great favour.
(Chapter 35, Verse 32)

[Shaykh al Kulaini (May Allah show mercy unto him) relates on reliable authority from Saalim that he said: "I asked Imam Muhammad Baqir (A.S.) about this verse and he said that 'those who surpass others in good deeds' means the Imams and 'those who tread the middle path' means the people who acknowledge the Imams and 'those who wrong themselves' means the people who are ignorant of the Imams or who deny them." Hafiz Ibn e Mardwaih has related this tradition from Hazrat Ali (A.S.).]

We consider even these few verses in praise of the Ahl ul Bayt to be sufficient for our purposes, although Ibn e Abbas used to say that in praise of Ali (A.S.) alone there are three hundred verses in the Holy Quran.

[As reported by Ibn e Asakir, from Ibn e Abbas; see Sawaiq e Mohriqa, Chapter 9, Section 3, Page 76.]

Think seriously about these verses and I hope you will see the real Truth through them.

With Salams,
Yours,
"SH"

THE PROBABILITY THAT THE TRADITIONS
RELATING TO THE QURANIC VERSES MAY NOT
BE AUTHENTIC

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum.

God be praised. The flow of your pen and the outpourings of your lofty mind cannot be challenged by any debater or competitor. Your discourses cannot be prevented from appealing to any critical and understanding mind. May the contributions you have made to this subject continue and may your writings be repeated for the benefit of the wise. All these matters cannot but be viewed with admiration.

As regards your last letter, it overflows with superabundant knowledge, and is like an ocean, throwing up high waves. You have produced clear and powerful verses of the Quran and cited everlasting proofs. Therefore, you have accomplished the task which you undertook to perform. It would be a folly to contradict you because you have exposed the fallacies of the ignorant.

But perhaps it may be argued that the people who have related the traditions concerning the verses cited by you were Shi'as and the Sunnis cannot be convinced on the basis of what the Shi'as have stated. What then is your reply to this? Please oblige me with an answer and I shall be grateful for it.

With Salams,
"S"

REFUTATION OF THE ARGUMENT OF CRITICS.
 THE CRITICS DO NOT KNOW THE
 MEANING OF 'SHI'A'.
 VINDICATION OF THE REPORTERS OF THEIR
 TRADITIONS FROM THE IMPUTATION
 OF FALSEHOOD.

Mawlana Shaykh ul Islam,

Assalaamu Alaykum,

This criticism is wrong as it is based on wrong premises. As regards your minor premise "that the reporters who relate the circumstances in which those verses were revealed were Shi'as," it is not true, because the most reliable authorities of the Ahl e Sunnat have recorded the same traditions through their own reporters who are more numerous than those of the Shi'a authorities and I have dealt with this point fully in my book, "Al Ayat ul Bahirah" (The clear verses) and the same point has also been fully dealt with in the book "Ghayat ul Maram", which has been widely circulated in the world of Islam.

As regards your major premise, "that the Sunnis cannot be convinced on the basis of what the Shi'as have stated", the six most reliable books of Hadeeth of the Sunnis prove that this is also a mis-statement insofar as the traditions which they have taken from Shi'a reporters are legion; and these reporters are not unknown men but outstanding figures, whose staunch support of Ali (A.S.) is well known and who have often been described as "rafizees", "misguided" and "zealots", but in spite of this, the compilers of the "Saheeh" books of Hadeeth such as Bukhari and others have considered them so trustworthy as to incorporate their traditions in their selections. Even some of the teachers of Bukhari were Shia'as. How can it then be said that the Sunnis will not accept traditions derived from Shi'a reporters?

But the critics perhaps do not know the truth. They are not aware that among the Shi'as there have been persons who have followed in the footsteps of the Holy Prophet's pure and worthy descendants and who stand unequalled by any other in truthfulness and trustworthiness; piety and circumspection; obedience and morality; discipline and struggle for self-perfection and who have devoted themselves with the utmost diligence, day and night, to self-control, mental development and clear, moderate and restrained reasoning. The critics have never taken the trouble to acquaint themselves with the lives of these men but have blindly aimed their objections against men like Thiqat ul Islam Muhammad ibn e Yaqoob al Kulaini, Sadooqul Muslimeen Muhammad ibn e Ali ibn e Babwaih Al Qummi and Shaykh ul Ummat Muhammad ibn ul Hasan ibn e Ali al Toosi and they try to deprecate their sacred writings although these are the custodians of the wisdom of Aali Muhammad (A.S.) and they are the custodian of knowledge and the Abdaal † who spent their lives spreading the teachings of Allah and the Holy Quran and the Holy Prophet and the Imams for the benefit of all the Muslims.

† Abdaal. Literally, plural of badal i.e. substitute. The Sufis, believe that there are pious and holy men living in the world, due to whom the world is saved from destruction and when any one of them dies, another holy man takes his place. These men are called the Abdaal, and many notable Shi'as have been held to be among the Abdaal, according to this Sufi belief.

Even the man in the street knows that these pious men considered falsehood to be a deadly sin. In thousands of books they have written they have invoked the curse of God upon the liars, and have expressly stated that according to the Holy Prophet's sayings falsehood is punishable with eternal torment and the liars shall perish, and the uttering of false traditions have been held by them to be such a terrible sin that it destroys the fast and makes it null and void. It is their unanimous fatwa that if any one deliberately repeats a false hadeeth during the month of Ramazan, his fast is rendered void thereby and he must not only keep the fast again but also pay the penalty (Kaffarah) as if he had intentionally broken the fast (e.g. by eating or drinking). While they regard falsehood with such abhorrence, pray be just and tell me how it can ever be imagined that these righteous, holy and devoted servants of God, who used to pray all night could have told lies. We have indeed come to a sorry pass if the followers of Aali Muhammad and the Shi'as of the Ahl ul Bayt are thus accused; the traditions related by them are suspected of being false; their sayings are treated with contempt, while the traditions of Kharijites, Nasibites, and those who believed God to be corporate, are treated with respect and blindly accepted without the shadow of a doubt. This is a gross injustice and shameful partiality. May Allah protect us from this attitude.

Yours etc.
"SH"

LETTER (15)

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum,

I am in receipt of your latest letter. It is so strongly supported by sober arguments and mature judgement that I cannot but accept every word you say. But your statement that the Ahl e Sunnat have often taken their traditions from Shi'a reporters is too general and concise. You should elaborate this to some

extent. It would be more proper if you had mentioned the names of those Shi'a reporters of traditions and also any admissions of the Ahl e Sunnat regarding their adherence to the Shia'a faith. I hope you understand the sort of material I require.

With Salaams
Yours
"S"

LETTER (16)

Mawlana Shaykh ul Islam,

Assalaamu Alaykum.

I give a brief alphabetical list of those Shi'a reporters whose traditions have been included in your "Saheeh" books and "musnads" (Musnad from 'Sanad' meaning authoritative, collection of Hadeeth, e.g. Musnad of Ahmad b. Hanbal).

The names in the list are arranged alphabetically, according to the Arabic alphabets.

- 1 Ibaan b. Taghlib b. Ribaah, the Qaari, of Koofah
[He was a disciple of Imam Zayn ul A'abideen and Imam Muhammad Al Baqir (A.S.)]

The following quotation is from Zahabi's 'Meezan':

"Ibaan ibn e Taghlib of Koofah; a very staunch Shi'a, but nevertheless, truthful, and we are concerned only with his truthfulness, while his deviation from belief is his personal concern." (Zahabi continues:) "Ahmad ibn e Hanbal, Ibn e Mo'een and Abu Hatim regard him as trustworthy; and Ibn e Adi comments that he was a very zealous Shi'a; and Sa'di writes that he was openly schismatic."

Among those who have depended on him are Muslim*, and the writers of the four books 'Sunan'[†] namely, Abu Dawood, Tirmizee, Nasa'ee and Ibn e Maajah as evident from their use of an abbreviation for his name. Moreover you have his traditions in the Saheeh Muslim and the four books of "Sunan" from Hakam, Al A'mash and Fuzail Ibn e Umr as recorded by Muslim, Safyan ibn e Uyainah, Sha'bah and Idrees ul Audi.

He died in 141 A.H. May God have mercy on him.

2 Ibraheem b. Yazeed b. Amr b. Al Aswad b. Amr al Nakha'h, the Jurist of Koofah

His mother was Maleekah bint Yazeed b. Qais, also from Nakh'ah; her brothers Al Aswad, Ibraheem and Abdur Rahman the sons of Yazeed b. Qais, were like their uncles Alqama b. Qais and Ubaiy b. Qais, staunch Muslims and their testimony is regarded as correct; the writers of the six "Saheeh" books and others have taken traditions from them, knowing fully well that they were Shi'as.

As regards Ibraheem b. Yazeed himself, Ibn e Qutaibah in his "Ma'arif" enumerates him among the Shi'as with an absolute conviction which is beyond doubt. Besides, his traditions are to be found in both the 'Saheeh' books, i.e Bukhari and Muslim, he in his turn having reported them either from his mother's uncle, Alqama b. Qais who reported them from Himaam b. Al Haarith and Abu Ubaida Ibn e Abdullah bin Mas'ood or from Ubaida or his maternal uncle Al Aswad b. Yazeed. Other traditions of his in the Saheeh Muslim are those which he has taken from another of his maternal uncles namely Abdur Rahman b. Yazeed and also from Sahn b. Munjaab, Abu Mo'ammarr and Ubaida b. Nazlah, and Aabis. Other traditions of his have been reported in the two Saheeh books through Mansoor, Al A'mash, Zubaid, Hakam and Ibn e Aun; and in

* Muslim b. Hujjaj al Naishapuri, author of the Saheeh Muslim.

† "Sunan", plural of "Sunnat" the name of four out of six of the Saheeh books.

the Saheeh Muslim only, through Fuzail b. Amr. Mughaira, Zyad, b. Kulaib, Waasil, Hasan b. Ubaidullah, Hammaad b. Sulaiman and Simaak. Ibrahim b. Yazeed was born in 50 A.H. and died in 95 or 96 A.H. four months after the death of Hajjaj b. Yusuf.

3 Ahmad b. Mufazzal b. Al Koofi

Abu Zar'ah and Abu Haatim have taken traditions from him and based their arguments thereon, knowing and admitting that he was a Shi'a. Thus, Abu Haatim expressly states in his "Meezan":

"Ahmed b. Mufazzal belonged to the Shi'a aristocracy and was a truthful man."

Zahabi has also mentioned him in his 'Meezaan' and has employed an abbreviation for his name.

[It was customary among these writers to employ abbreviations for those names of reporters which had to be repeated many times.]

Abu Dawood and Nasae'e have also taken traditions from him in their 'Saheeh' books through Saori and he has reported the traditions from Asbaat b. Nasr and Israeel.

4 Ismail b. Ibaan al Azdi al Warraaq

He was one of the Shaykhs (i.e. teachers and mentors) of Bukhari. Allama Zahabi writes that both Bukhari and Tirmizee have based their opinions on his traditions and also states that Yahya and Ahmad have taken traditions from him. Bukhari states that he was a truthful man. Other writers say that he followed the Shi'a creed and that he died in 286 A.H. But Al Qaisaraani puts the date of his death in 216 A.H. and also averts that Bukhari has taken traditions directly from him in his books apart from the Saheeh.

5 Ismail b. Khaleefa al Malai al Koofi

His filionymic is Abu Israeel and this is the name by which he is generally known. Allama Zahabi has written in his "Meezan ul E'tidaal" that he was "a most bigoted Shi'a and considered Usman to be a disbeliever", and has included many other comments about him. Inspite of this, Tirmizee and other writers of "Sunan" have taken traditions from him, and Abu Haatim has classified these traditions as "good"*; Abu Zarah regards him as "a truthful reporter, although his views were somewhat over-zealous"; Imam Ahmed (ibn e Hanbal) considers his traditions "worth recording"; Ibn e Mu'een regards him as "trustworthy"; Fallas comments: "he is not among those who utter falsehood and his traditions are to be found in Saheeh Tirmizee"; and ibn e Qutaibah in his "Ma'arif" enumerates him among the famous Shi'as.

6 Ismail b. Zakariah Khalqaani al Koofi

Zahabi states in his "Meezan ul E'tidal" that he is 'truthful' and is 'a Shi'a' and is "one of those whose traditions are included in the six 'Saheeh' books." His traditions are to be found in Bukhari and Muslim. He died at Baghdad in 104 A.H.

7 Isma'il b. Abbad b. Abbas al Talaqaani
[Popularly known as Sahib ibn e Abbad]

Abu Dawood and Tirmizi have taken traditions from him, as mentioned by Imam Zahabi in his "Meezan" with the comment that he was "an excellent man of letters and a Shi'a".

* Traditions are classified as "ahsan" (very good) or "Saheeh" (correct), 'hasan' (good), and "Za'eef" (weak). Other terms describing traditions, for the guidance of those who make use of them are: "mudraj" (interpolated), "matrook" (abandoned), "marfoo", "mawqoof", "maqtoo", "musnad", "musalsal" etc. See Encyclopaedia of Islam Vol. 2, Page 191, column b. Therefore a "good" tradition is one which is considered reliable on the whole.]

There can be no doubt about his being a Shi'a, for it was due to his belief that he became the Grand Vizier under the Buwaih Dynasty. He was the first man to be given the title "Sahib" because he had been a companion of Muaiyid ud Daulah during his youth and it was the latter who gave him this title, so that he came to be generally known as "Sahib" and after him it became customary to refer to the Grand Vizier as "Sahib". He first became the Vizier of Muaiyid ud Daulah, after whose death, his brother Fakhr ud Daulah retained him in that office. Upon his death (24th Safar, 385 A.H. at the age of 59) all the citizens of Rai (now Tehran) closed the doors of their houses and went to the Prime Minister's house to attend his funeral and the King accompanied by his retinue and courtiers accompanied the funeral. He was a great alim and the author of several invaluable books and pamphlets.

8 Ismail b. Abd ur Rahman b. Abi Kareemah
[Known as "Al Suddi" the Commentator.]

Allama Zahabi has written in his account of al-Suddi that he was "alleged to be a Shi'a" and Husain b. Waaqid al Muroozi has related that he heard him severely criticise Abu Bakr and Umar but inspite of these facts, Thauri, Abu Bakr ibn e Ayesha and others have taken traditions from him and Imam Muslim, Tirmizi, Abu Dawood, Ibn e Maajah, and Nasae have incorporated his traditions in their "Saheeh" books in support of their views. Imam Ahmed (b. Hanbal) has considered him 'trustworthy' and ibn e Adi has regarded him as 'truthful', while Yahya b. Sa'eed states: "I found every body speaking well of al-Suddi and they have all taken traditions from him". He died in 127 A.H.

9 Ismail b. Moosa al Fazaari al Koofi

Allama Zahabi has written about him in his "Meezan ul E'tidal" that "Ibn e Adi used to say that he was not disliked for being an over-zealous Shi'a", Abdaan relates that Hannaad and Ibn e Abi Shaibah resented our going to him and used to say that we should not go to 'that wicked man who severally

criticizes our revered persons.' But inspite of this, Ibn e Khuzaimah, Abu Aroobah and many others learnt the traditions from him and he was of the same calibre of teachers as Abu Dawood, Tirmizi and others. They have all taken traditions from him and included his traditions in their 'Saheeh' books. Nasaee has stated that 'there is no harm in taking traditions from him'. He died in 245 A.H. Some writers indicate that he was a maternal grandson of al-Suddi (No. 8 above).

10 Taleed b. Sulaiman al Koofi

Ibn e Mu'een has written about him that he was a severe critic of Usman. So, when the Usmanis heard this they shot at him with an arrow which broke his leg. Abu Dawood has stated about him that he was a Raafzi and a severe critic of Abu Bakr and Umar. But despite all these facts Ahmad (b. Hanbal) and Ibn e Nameer learnt the traditions from him and Imam Ahmad said, "Although Taleed is a Shi'a, there is no harm in receiving his traditions" and the Sahih Tirmizi contains several traditions from him.

11 Thaabit b. Deenar*

[Generally known as Abu Hamzah Thumaali]

His being a Shi'a is beyond doubt. Tirmizi contains several traditions from him.

12 Thuwair b. Abi Faakhtah

He was a slave who had been manumitted by Umm e Haani daughter of Abu Talib (sister of Ameer ul Moo-mineen Ali (A.S.)). Zahabi has expressly described him as a "Raafzi", he was one of the devoted followers of Imam Muhammad Baqir (on whom be peace); and traditions related by him are contained in the Saheeh Tirmizi.

* He was a disciple of Imam Zaynul A'abideen Ali Ibn ul Husayn (on whom be peace) and the great 'Dua'a which is recited in the early hours of the morning before the break of dawn during the month of Ramzan was taught to him by the Imam.

Zahabi writes about him in his "Meezan" that 'he was one of the learned men of the Shi'as and records that Sufyan said that he had heard Jabir say that the divine knowledge was transmitted from the Prophet (may Allah's blessing be upon him and his children) to Ali, and from Ali to Hasan and so on, from one Imam to another until it came to Imam Ja'far As Sadiq. Jabir lived in the time of Imam Ja'far As Sadiq and learnt many traditions from him. And Muslim states at the beginning of his 'Saheeh' from Jarraah that Jabir said: 'I have altogether seventy thousand traditions which have come to me through Abu Ja'far (i.e. Imam Muhammad Al Baqir) from the Holy Prophet'. The same author states from Zuhair that Jaabir said, 'I have with me fifty thousand traditions wherein I have not related anything' and that he related a tradition and said: 'This is one of the fifty thousand'. Zahabi further states in his "Meezan" that whenever Jabir used to recite any tradition from Imam Muhammad Al Baqir (A.S.) he introduced it by saying, 'So the successor of the successors told me'. The same author writes that the majority reproached him as he believed in the 'Rajat (vide "Murdjiah" or Morgiak". An early Sect of Islam; the adherents of the doctrine of respect or hope". See Encyclopaedia of Islam, Vol. 3, P. 734 and Sates, Preliminary Discourse See. VIII). Zahabi again states on the authority of Zaa-edati, that Jabir was a Raafzi, and used to criticise the opponents of Ali. But inspite of this, Nasaee and Abu Dawood have taken traditions from him, (see for example his tradition regarding Sajdah e Sahav for the correction of a lapse of memory during prayers). Sha'bah and Abu' Awaanah and some of their contemporaries have also taken traditions from him. Abu Dawood and Tirmizi regard him among their authentic reporters. Sufyan Thauri has described him as a faithful reporter of traditions and has said, 'I never saw anyone more careful than him' and Sha'bah says "Jabir is a true reporter" and he also says "Whenever Jabir related any hadeeth I found him the

most truthful of men". Wakee says, "There is one thing about which I have no doubt whatsoever, and it is that Jabir al Jo'afi is reliable". Ibn e Abd ul Hakam heard Shafe'i say to Sufyan Thauri, "were I to doubt Jabir al Jo'afi I would not have doubted what you say". Jabir died in either 127 or 128 A.H. May Allah have mercy upon him.

14 Jareer b. Abd ul Hameed al Dhabbi al Koofi

Ibn e Qutaibah (al-Dainoori) has enumerated him among the well-known Shi'as, in his book, 'Al Ma'arif', and Zahabi has referred to him by abbreviations* in his Meezan, which proves how reliable he is in the opinion of the writers of the 'Saheeh' books.

Moreover, Zahabi says in this praise, 'A learned man of Rai† truthful; considered indispensable by writers of books' and has related a concurrence of opinions about his reliability. Besides, there are traditions from him in the Saheeh Bukhari and Saheeh Muslim, which he relates from Al A'mash, Mughairah Mansoor, Isma'eel b. Abu Khalid and Abu Ishaq al Shaibaani and which are related from him by Qutaibah b. Saeed, Yahya b. Yahya and Uthmaan b. Abu Shaibah. He died at Rai in 187 A.H. at the age of 77. May Allah have mercy upon him.

15 Ja'far b. Zayaad al Ahmar al Koofi

Abu Dawood has mentioned him, in these words: "A truthful man and a Shi'a", Juzjani describes him as "deviating from the path", meaning thereby that he deviated from Juzjani's path to the path of Ahl ul Bayt. Ibn e Adi says that he was "a virtuous

* It has been the practice of scholars and compilers of traditions that when they are likely to make repeated use of the name of any reporter, as an authority who is frequently referred to, they invent certain abbreviations for his name in order to avoid constant repetition.

† The ancient city of Rai was situated where Tehran is at the present day.

man and a Shi'a". His own grandson, namely Husain b. Ali b. Ja'far b. Zayaad says, "My grandfather, Ja'far, was among the Shi'a nobility in Khurasan". Abu Ja'far e Dawaaneeqi describes him as one with a dog's collar round his neck and imprisoned along with a group of Shi'as for some time under a lid. Abu Uyainah, Wakee', Abu Ghassan al Mahdi, Yahya b. Bushr al Hareeri and Ibn Mahdi have related traditions learnt from him, as he was their teacher and mentor; and Ibn e Mu'een and others acknowledge his veracity, while Ahmed (b. Hanbal) says of him: 'a good reporter of traditions' Zahabi has mentioned him in his 'Meezan' and related the foregoing facts about him and Tirmizi and Nasaee have invented abbreviations for his name, which points to their constant use of it. Moreover, there are traditions from him in their 'Saheehs' from Bayaan b. Bushr, Ata b. Saa'eb and others. He died in 167 A.H. May Allah have mercy upon him.

16 Ja'far b. Sulaiman al Dhab'ee al Basri

Ibn e Qutaibah (al Dainoori) has enumerated him among the well-known Shi'as, in his 'Ma'arif' (Ref. 'Ma'arif' P. 206). Ibn e Sa'd (author of Tabaqaat) has proved his being a Shi'a as well his reliability. Ahmad b. Miqdaam has described him as a 'Raafzi' and Ibn e Adi states, "He is a Shi'a: I hope there is no harm in taking traditions from him, for their veracity is undeniable and in my opinion the traditions related by him should be accepted". Abu Talib relates that Ahmad (b. Hanbal) said, "there is no harm in taking traditions from Ja'far b. Sulaiman al Dhab'ee" and when it was said to him, "but Sulaiman b. Harb forbids us to write his traditions", he answered "it is not possible to forbid his traditions", although Ja'far b. Sulaiman was a Shi'a and used to relate traditions concerning Ali (A.S.)". Ibn e Mu'een says, "I heard from Abdur Razzaq a statement which proves what the people says about his religious beliefs, and I said to him that all his tutors were Sunnis, and that Mo'ammarr, Ibn e Jareej, Awza'i, Malik, Sufyan and No'man had adopted that school of thought, upon which he said 'there came to me Ja'far b. Sulaiman and I knew him as an able and

generous man, and I adopted the Shi'a belief from him'. 'But' said I, 'Muhammad b. Abu Bakr al Maqdami held a different opinion'. Then he related at length how Ja'far b. Sulaiman had adopted the 'Rafzi' beliefs from Abdur Razzaq and hence he was known as a such; then he concluded, 'I lost Abdur Razzaq, should I lose Ja'far also because of his Shi'aism?'

Aqeeli states on the authority of Ibn e Khadoothah that the latter said to Ja'far b. Sulaiman, "I am informed that you abuse Abu Bakr and Umar" and he answered "As for abusing them, I do not do that, but nevertheless I do hate them, whatever you may say". Ibn e Habaan states on the authority of Jareer b. Yazeed b. Haroon, "I was sent to Ja'far al Dhab'ee and I said to him, 'I am told that you speak ill of Abu Bakr and Umar' and he replied 'As for speaking ill, I do not; but as for hating them, do what you like' therefore he was a Rafzi, etc"

Zahabi has related about Ja'far in his Meezan as already mentioned above, and has come to the conclusion that he was among the most learned and pious man in spite of his being a Shi'a. Muslim has taken tradition from him in his 'Sahih' being unique in this, and besides these there are traditions from him in the Sahih reported by Thaabit al Binaani, Ja'd b. Uthman, Abu Umran al Jaoni, Yazeed b. Ar Rashk and Saeed al Jareeri, moreover reporters like Qutan b. Naseer, Yahya b. Yahya, Qutaiba, Muhammad b. Ubaid b. Hisab, Ibn e Mahdi and Musddad have reported from him.

He it is who relates from Yazid ar Rashk who relates from Matraf, who relates from Imran b. Haseen that the Holy Prophet sent an army under the generalship of Ali and said "What do you want from Ali? Ali is from me and I am from him and he is the master of every true believer after me". Nasai has recorded this tradition in his "Sahih" and Ibn e Adi has recorded it from that book, Zahabi has also mentioned this in his account of Ja'far in his Meezan.

Ja'far b. Sulaiman died in the month of Rajab 178 A.H. May Allah have mercy on him.

17 Jamee' b. Umairah b. Tha'labah
al Koofi al Taimi, "Taimullah"

Abu Haatim (Zahabi) states towards the end of the "Meezan ul E'tidaal", "He was a true reporter of tradition and was one of the Shi'a nobility", and elsewhere in the same book he is described as "a Rafzi" Ala b. Saleh, Sadaqa b. Al Muthanna and Hakeem b. Jubair have related tradition from him and he was their "Shaykh" (i.e. teacher). Three traditions are related from him in the books of 'Sunan' and Tirmizi speaks approvingly of him and Zahabi records this in his 'Meezan'. He was one of the "Tab'e'in" (i.e. in the next generation after the companions) and heard traditions from Ibn e Umar and Ayesha, and among the traditions which he relates from Ibne Umar is that the Holy Prophet said to Ali, "You are my brother in this world and the hereafter".

[These words are generally related as having been spoken by the Holy Prophet when, after the Hijrat, he proclaimed a "Pact of Fraternity", making each Muhajir the brother of one of the Ansar. In the end, Ali said to the Holy Prophet "You have not made me anyone's brother" and the latter replied, "You are my brother in this world and the hereafter."]

18 Haarith b. Haseerah,
Abu No'man Al Azdi al Koofi

Abu Haatim (Zahabi) says about him: "He was a Shi'a nobleman". Abu Ahmad az Zubairi says: "He believed in the raj'at (i.e. the return)". Ibn e Adi says, "I have written his tradition inspite of what I have seen of his being a weak reporter, for he was one of those who were burnt alive in Koofa for being Shi'a". Zunaij says, "I asked Jareer whether he has seen Haarith b. Haseerah, and he replied, "Yes, I saw him as an old man, given to observing long period of silence and he used to insist upon a very important matter". Yahya b. Mo'een says, "A reliable man and a 'Khashbi". Similarly, Nasai has upheld his reliability and Al Thauri, Malik b. Maghool, Abdullah b. Nameer and a number of others from the same generation have

taken traditions from him, for he was their "Shaykh" and their source of reliable traditions. Zahabi has commented upon him in his 'Meezan', as already stated. Besides, his traditions are included in the 'Sunan' from Zaid b. Wahb and Akramah and other reporters of the same generation.

Nasai relates through Ubbad b. Yaqoob al Rawaajini from Abdullah b. Abdul Malik al Mas'oodi from Haarith b. Haseerah, from Zaid b. Wahb who reports that he heard Ali (A.S.) says:

I am a servant of Allah and I am the Holy Prophet's brother. No one else can claim this distinction after me except a liar.

Haarith b. Haseerah has also related from Abu Dawood al Sabe'e'i from Imran b. Haseen who says, 'I was sitting with the Holy Prophet (S.A.) and Ali (A.S.) was sitting beside him when the Holy Prophet recited the verse:

Who is it that answers the distressed when he prays unto Him and removes evil and makes you the vicegerents upon earth? Is there a God besides Allah? Little do you heed.

(Chapter 27, Verse 62)

Then the Holy Prophet patted Ali on the back and said:

Whoever loves you is a true believer and whoever hates you is a hypocrite and this shall be so upto the Day of Judgement.

A number of traditionists, such as Muhammad b. Katheer and others have derived this tradition through Haarith b. Haseera, and Zahabi has given the sources in his account of Nafee' b. al Haarith and was mentioned Haarith b. Al Haseera as "Truthful but Rafzi".

19 Haarith b. Abdullah al Hamdani

[A disciple and special companion of Ameer ul Moo-mineen, distinguished among Tabe'in (i.e. the second generation of Muslims.)]

His belief in Shi'ism goes without saying. His name stands first in the list of Shi'as given by Ibn e Qutaiba (al Dainoori) in his 'Ma'arif', and Zahabi in his 'Meezan', after admitting that he was one of the greatest Ulama among the Tabe'in, quotes on the authority of Ibn e Haban that he was an extremist Shi'a and goes on to relate many matters generally accepted by the people in support of this fact, and at the same time shows that he was regarded as the most learned jurist, and most distinguished in his knowledge of the religious duties and that his traditions are to be found in all the four books of 'Sunan'.

He also notes that Nasai has relied on Haarith's traditions and upheld his reports and that the majority, inspite of their criticism of his belief derive several traditions from him under several chapters of their books.

As regards Al Sha'bi's having stated that he did not tell the truth yet inspite of this, his having derived traditions from him, it is clear from the 'Meezan' that Sha'bi has disbelieved certain statements concerning other matters but has accepted his traditions of the Holy Prophet as true. He says in his 'Meezan' that Haarith was one of the reporters of true knowledge; then he continues to say, on the authority of Ibn e Seereen that there were five disciples of Ibn e Masood who learnt traditions from him. (Ibn Seereen says) I saw four of them, but I did not see Haarith, as he died before me, but he was the best and ablest of the five." He says further "There is a difference of opinion as to who is the ablest of the three, viz. Alqama, Masrooq and Ubaida

But al Sha'bi who regards Haarith as a liar has been providentially contradicted by Ibn e Abdul Bir in his book, 'Jaame' Bayaan ul Ilm' and Ibraheem al Nakhai has quoted this passage in contradiction of al Sha'bi's view.

In the shorter edition of Jame 'Bayan ul Ilm e wa Fadhlihi' by our contemporary, Allama Ahmad b. Umar al Mahamasani of Beyrout, at Page 196. He says, "This is not what he (i.e. al Sha'bi) said. In my opinion al Sha'bi will be answerable for his comment "This tradition is related to us by al Haarith who is a liar'. But Ibn e Abdul Bir says, 'Al Haarith never told a lie, only Shabi was spiteful due to the excessive zeal shown by Haarith in his love of Ali and in regarding Ali as superior to others". He says further, "The reason why al Sha'bi calls him a liar is that al Sha'bi believed Abu Bakr to be superior and to be the first to embrace Islam and he also believed Umar to be superior.".

Ibn e Sa'd, in part VI of his "Tabaqaat", also regards al Haarith as unreliable, but this is due to his habit of running down the Shi'as and not treating them justly even in academic matters. This opinion of Ibn e Sa'd is based on al Sha'bi in the eyes of both of whom his falsehood is merely due to his being a follower of the Aali Muhammad and his recognition of their great position. That both these writers are prejudiced is clearly borne out by Ibn e Abdul Bir whom I have already quoted.

Haarith died in 65 A.H. May Allah have mercy on him.

20 Habib b. Abu Thaabit al Asadi al Kaahili al Koofi
[of the second generation of Muslims.]

He is enumerated among the Shi'as by all writers, on the strength of Ibn e Qutaiba's 'Ma'arif' Shahrastani's 'Milal wan-Nihal' and Zahabi's 'Meezan'. The last mentioned work has an abbreviation of his name as it appears repeatedly in the six 'Saheeh Books'; and states that all the writers of the Saheeh Books have recorded his traditions without any hesitation. He further states, "He is vouched for by Yahya b. Mu'een and others".

Al Dowlaabi has also dealt with him and has classified him among 'the weak' reporters on account of his being a Shi'a.

Ibn e Aun's attitude is shocking, as being unable to find any fault with the character of Habib he contemptuously referred to him as 'one-eyed', although being 'one-eyed' is not a moral blemish while slanderous and malignant speech is morally wrong. But inspite of this, Habib's traditions have found their place in the 'Saheeh Muslim' and 'Saheeh Bukhari'.

In the 'Saheeh Muslim', his traditions are from Muhammad b. Ali b. Abdullah b. Abbas, Taoos, al Dhahhaak al Mashriqi, Abu Abbas b. Al Sha'ir, Abu Minhaal Abdur Rahman, Ata b. Yasaar, Ibraheem b. Sa'd b. Waqqas, and Mujahid. Traditions from him have been reported in the two 'Saheeh' books by Mus'ir, Al Thauri and Sha'ba. In the Saheeh Muslim, traditions from him have been reported by Sulaiman al A'mash, Haseen, Abd ul Azeez b. Syah and Abu Ishaq al Shaibaani. He died in 119 A.H. May Allah have mercy on him.

21 Al Hasan b. Hayy

Hayy's real name was Saleh b. Saleh al Hamdaani and he was the brother of Ali b. Saleh. Both the brothers were very learned men of the Shi'a persuasion. They were twins, and Ali was older by one hour, therefore no one ever heard al Hasan refer to him by name (out of respect) but he referred to him only by his filionymic, "Abu Muhammad". This has been recorded by Ibn e Sa'd in his account of Ali b. Saleh in Part 6 of the 'Tabaqaat'.

Al Zahabi has also mentioned them in his 'Meezan'. He says in his account of Al Hasan; 'He was one of the most learned men, and followed the innovation of Shi'aism, and did not recite the Jum'a prayers and regarded rebellion against the 'Walis' as the darker crime and never showed any mercy to 'Uthman'.

Ibn e Sa'd in Part 6 of his 'Tabaqaat' says, "He was reliable and a correct reporter of a large number of traditions and he was a Shi'a " and in all these books he is counted among the reliable and truthworthy reporters and among the disciples of the Imams of the Shi'as (peace be unto them). He

heard seventy traditions from Imam Ja'far As Sadiq (A.S.) but relates only twenty out of them. He has left some books which have come down to us through our Ulama.

Ibn e Qutaiba mentions him among the reporters of traditions in his book 'al Ma'arif' expressly noting the fact of his being a Shi'a and in the list of Shi'as at the end of the 'Ma'arif' he again mentions al Hasan among them.

Muslim and the writers of the 'Sunan' have depended on him. The Saheeh Muslim contains traditions from him as being reported from Simaak b. Harb, Isma'eel al Sadi, Asim al Ahwal and Haaron b. Sa'd. Traditions have been taken from him by Ubaid Ullah b. Moosa al abasi, Yahya b. Adam, Hameed b. Abd ur Rahman al Rawaasi, Ali b. Jo'd, Ahmad b. Yoonus and all the learned men of that generation and status.

Al Zahabi states in his 'Meezan' that Ibn e Mu'een and others regard him as truthful and Abdullah b. Ahmad relates from his father that Hasan b. Hayy is more reliable than Shuraik. Al Zahabi states further that Abu Haatim said that Hasan was a truthful man and knew the Quran by heart and was steadfast (in religion), and that Abu Zar'ah said, "He combined in him the qualities of steadfastness, juristic ability, perseverance in prayer and piety and that Nasai was a truthful man and Abu Naeem says "Though I have written traditions from eight hundred reporters, I have not come across any one superior to Hasan, the virtuous" Ubaida b. Sulaiman states: "I can see that God Almighty will be loth to punish Hasan b. Saleh" (i.e. because he is a good man). And Yahya b. Bukair and asked Hasan b. Saleh to relate to him the rites of washing the dead body, at which the latter wept so much that he could not relate the rites. And Ubaid Ullah b. Musa states: "I was reciting the Holy Quran before Ali b. Saleh and when I came to the Verse 83 Chapter 19, his brother Hasan was so moved by it that he fell down and began to snort like a furious bull, at which Ali lifted him up and wiped his face with water and sprinkled water upon him and supported him to make him stand upright.

And Wakee states "Hasan and Ali the sons of Saleh and their mother always used to keep vigil during the night, by dividing the night between them into three parts; when their mother died, the two brothers divided the night into two parts; and when Ali died Hasan used to keep the vigil all night long in prayer and meditation." Abu Sulaiman al Darani states: "I have not seen the fear of God expressed more clearly from the physlognomy of any person more clearly than from that of Hasan b. Saleh. One night when he stood up to recite (Chapter 78 of the Holy Quran) he fell into a trace and continued the recitation without stopping until the dawn of the next day". He was born in 100 A.H. and died in 169 A.H.

Once he went to Imam Ab'l Hasan Moosa al Kazim (A.S.) and asked him to pray that God may grant him a house, a wife, a child, and a servant and that he may perform the Hajj pilgrimage every year. The Imam prayed that God may grant him all these things and that he may perform the Hajj fifty times. Hammad says, "When he specified the Hajj fifty times, I knew I would not be spared to perform it more than fifty times, now God has made me live long enough to perform the Hajj fortyeight times, and behold, this is my house which God has given me and there is my wife, behind the curtain listening to my conversation; and this is my son, and this my servant' all this has been bestowed upon me by Allah". After this, Hammad performed the Hajj twice, so that the full number of fifty was completed. The next year Hammad set off again to perform the Hajj and Abul Abbas al Nawfali was with him. When he arrived at the place where the Ehram is put on, he went to bathe and the water carried him away and he was drowned before he could perform the fifty-first Hajj. This happened in 209 A.H. May Allah have mercy upon his soul.

22. Hakam b. Utaiba, al Koofi

Ibn e Qutaiba regards him a Shi'a and counts him among the Shi'as in his "Ma'arif". Al Bukhari and Muslim have relied upon him, and his traditions are to be found in their "Sahihs" from Abu Juhaifa, Ibraheem al Nakha'ee, Mujahid and Sa'eed b.

Jubair. Besides, in the Saheeh Muslim his traditions are reported through Abd ur Rahman b. Abi Laila, Qasim b. Mukhaimara, Abu Saleh, Zar b. Abdullah, Sa'eed b. Abd ur Rahman b. Abzi, Yahya b. al Jazaar, Naafe' the slave of Ibn e Umar, Ata b. Abi Ribbah, Ammaara b. 'Umair' Araak b. Maalik, Al Sha'bi, Maimoon b. Mehraan, Hasan al Arni, Mus'ab b. Sa'd and Ali b. al Husayn. And in the two "Saheeh" books his traditions have been reported by Mansoor, Mus'ir and Sha'ba in the Saheeh Bukhari particularly his traditions have been reported by Abd ul Malik b. Abi Ghunia and in the Saheeh Muslim by al A'mash, Amr b. Qais, Zaid b. Abi Aneesa, Maalik b. Mughool Ibaan b. Taghlab, Hamza al Zayyaat, Muhammad b. Johaada, Matraf and Abu Awaana. He died at the age of 65 in 115 A.H.

23 Hammaad b. Eesa, al Johani
[Who was drowned at Johfa]

Abu Ali mentions him in his book "Muntahas Maqaal" and so does Hasan b. Ali b. Dawood in his concise biographies. His name appear in several biographical dictionaries and lists of reporters among the learned men of the Shi'as.

He was born at Koofa and lived in Basrah. He lived for over seventy years. I have written a detailed account of his life in my short Biographies of Shi'a Authors from the Advent of Islam.*

Zahabi has mentioned him and coined the abbreviation "te qaf" for his name, which shows that the writers of the "Sunan" have taken traditions from him. Zahabi further states that he was drowned in 208 A.H. and that he relates traditions from As Saadiq (i.e. Imam Ja'far As Saadiq) and blames him by

* "Mukhtasar ul-Kalaam fi-Moallifi sh-Shee'ate min Sadr-il-Islam" in Arabic.

charging him with certain false accusations, just as he blames him for being a Shi'a. But Dar Qutni's attitude is surprising: he considers him (i.e. Hammaad) "weak" and yet he bases his arguments on his arguments on his traditions in his "Sunan" (such is their conduct).

24 Himraan b. A'yun
[The brother of Zuraara]

Both of them were staunch Shi'as, custodians of the Shari'at and oceans of knowledge relating to the teachings of the Progeny of Muhammad (S.A.). They were the lamps in the darkness and the standards of guidance, and their traditions are derived from the two great Imams, Hazrat Muhammad Al Baqir and Hazrat Ja'far As Sadiq. They hold a place of honour among the disciples of the Imams who are descended from the Holy Prophet.

As for Himraan, Zahabi mentions him in his 'Meezan' and coins the abbreviation "Qaf" for him, denoting thereby that the writers of books of "Sunan" have taken traditions from him, and Zahabi says, "He relates from Abul Fazal and others; and Hamza read out the traditions to him; and he was well-versed in Quranic learning". But Ibn e Mu'een considers him worth ignoring, while Abu Haatim class him a 'Shaykh (i.e. a preceptor)' and Abu Dawood states: "He was a Rafzi, etc."

25 Khalid b. Mukhtad al Qutwaani,
Abu'l Haitham, al Koofi

A Shaykh (i.e. mentor and preceptor) of Bukhari in his "Sahih". Ibn e Sa'd mentions him in Part VI of his 'Tabaqaat', Page 238 as follows: "He was a Shi'a and died at Koofa in the middle of the month of Moharram, 213 A.H. during the reign of the Caliph Mamoon. He was excessively zealous in his adherence to Shi'aism and he is referred to by the abbreviation "Alif he".

Abu Dawood mentions him as follows: "A truthful reporter but he was a Shi'a".

Al Juzjaani states: "A violent critic who openly declared his evil creed".

Zahabi also mentions him, quoting from Abu Dawood and Al Juzjaani the same opinions as stated above.

Bukhari and Muslim have included traditions from him which occur in several places in their "Saheeh" books. Besides, the Saheeh of Bukhari contains his tradition derived from Al Mughaira b. Abd ur Rahman and the Saheeh of Muslim from Muhammad b. Ja'far b. Abi Katheer, Maalik b. Anas and Muhammad b. Moosa. As regard his traditions derived from Sulaiman b. Bilaal and Ali b. Mus-hir, these are to be found in both the Saheehs (i.e. of Muslim as well as Bukhari) and Bukhari has taken a tradition directly from him in his Saheeh, and has also taken two traditions from him through Muhammad b. Uthman b. Karaamat. Muslim has taken traditions from him through Abu Kuraib, Ahmad b. Uthman al Awdi, Qasim b. Zakariya, Abd b. Hameed, Ibn e Abi Shaiba and Muhammad b. Abdullah b. Nameer. All the writers of the "Sunan" have based their arguments on his traditions while knowing perfectly well that he was a Shi'a.

26 Dawood b. Abi Awf, Abu Hijaaf

Ibn e Adi has mentioned him as follows: "He is not one of the reporters on whose traditions I have relied, he is a Shi'a and his traditions are mostly on the subject of the superiority of the Ahl ul Bayt". Let us consider these remarks with astonishment. The adverse remarks of such Nasibis (as Ibn e Adi) cannot injure Dawood while the two Sufyaanis, Ali b. Aabis and other learned men of that generation have taken traditions from him and while Abu Dawood and Nasai have based their theological arguments on his traditions and Ahmad b. Hanbal and Yahya have upheld his reliability. Nasai says: "There is no evil in him"

and Abu Haatim says: "His traditions are good"; and Zahabi has mentioned him in his 'Meezan' and related their opinions which we have already noted. Moreover, there are his traditions in the Sunan of Abu Dawood and Nasai from Abu Haazim al Ashja'ee and Akrama and others.

27 Zubaid b. al Haarith b. Abd ul Kareem al Koofi

Zahabi mentions him as: "One of the most trustworthy Taabe'in (i.e. followers of the Sahaaba) and a Shi'a". Then he relates a report to the effect that Al Qattaan has certified him as a true reporter and other reports which show his reliability in the eyes of the leaders of theological investigation and discussion.

Abu Is-haaq al Juzjaani with the characteristic bigotry of the Nasibis records his opinion as follows:

"Among the people of Koofa there was a group whose religious views are not regarded by men generally as being worthy of any praise. They were the leaders of the Koofan reporters, such as Abu Is-haq, Mansoor, Zubaid al Yaami, A'mash and others of that school. But they are trusted for their truthfulness in reporting the traditions and their reports are corroborated by one another." Thus, he also admits the truth, for the truth is that which comes out from the lips of the just as well as the malicious.

And it does no harm to these learned men, who are all distinguished reporters of Islamic traditions, that the Nasibis do not regard their religious views as being worthy of praise, merely because they follow the path of the Prophet's kindred, the Gate of Repentance, the Protectors of all the world after the Holy Prophet, the Ark of Salvation for his nation. Therefore it makes no difference to their greatness that the Nasibis are not inclined to consider their virtues and this attitude of the bigots does not detract anything from their good qualities.

While the noble souls of my clan are pleased with me.

Let the mean folk chafe with anger, "What's the harm"? This opinion of Juzjaani carried no weight when the writers of the six Saheeh Books and the biographers of the Holy Prophet have used the traditions of these men in their works. Zubaid's traditions are given in the Saheeh Bukhari and the Saheeh Muslim through Abu Waael Sha'bi, Ibraheem al Nakha'i and Sa'd b. Ubeida; and his traditions reported through Mujaahid are in the Saheeh Bukhari; and those reported through Murrah al Hamdaani, Muhaarib b. Dithaar, Ammaara b. Umadirua Ibraheem al Taimi are in the Saheeh Muslim; and Sha'ba, Al Thauri and Muhammad b. Talha have reported from him in the Saheehs of Bukhari and Muslim while in the Saheeh Muslim Zubair b. Mu'aawyah, Fudhail b. Ghazwaan and Husain Al Nakha'i have reported from him. He died in 124 A.H. May Allah have Mercy upon him.

28 Zaid b. Habaab, (Filionymic: Abul Hasan)
al Koofi al Tameemi

Ibn e Qutaiba counts him among the Shi'a reporters in his book, 'Al Ma'arif', and so does Zahabi in his 'Meezan', describing him at the same time as "Steadfast in prayer, authentic and most truthful". He also quotes the opinions of Ibn e Mu'een, Ibn ul Madeeni, Abu Haatim and Ahmed who all uphold his reliability and truthfulness. Zahabi further quotes Ibn e Adi's saying that "He was one of the pillars of the Koofi traditionsists and there is no doubt about his veracity".

Muslim has relied upon his traditions which are traced in the Saheeh Muslim through Mu'aawyah b. Saleh, Dhahhaak b. Uthmaan, Qurrah b. Khalid, Ibraheem b. Naafe', Yahya b. Ayyoob, Saif b. Sulaimaan, Hasan b. Waaqid, Akramah b. Ammaar, Abd ul Azeez b. Abi Salmah and Aflah b. Sa'eed, Ibn e Abi Shaibah, Muhammad b. Haathim, Hasan Al Halwaani, Ahmad b. Munzir, Ibn e Nameer, Ibn e Kareeb, Muhammad b. Raafe, Zubair b. Harb and Muhammad b. Faraj have all reported traditions from him.

He was the brother of Ubaid, Zyaad, Imraan and Muslim, the sons of Abu Ja'd, all of whom are mentioned by Ibn e Sa'd in Part 6 of his "Tabaqaat". Ibn e Sa'd said to Muslim about them as follows: "Abu Ja'd had six sons, two of whom, namely, Saalim and Ubaid were Shi'as, two others were Murje'is*, and two adopted the opinions of the Khaarijis, so that their father used to say, "What have you done that God has created dissensions between you".†

A number of other learned men have proved that Saalim was a Shi'a and so has Shahrastani in his 'Milal wan Nihal' Part 2, Page 27 section on Ibn e Hazm, (Milal wan Nihal published at Mamish).

In his 'Meezan', Zahabi has enumerated him among the most reliable of the Taabe'in, and has mentioned that his traditions from No'man b. Basheer and Jaabir are to be found in the two Saheeh books.

His traditions from Anas b. Maalik and Kuraib are also to be found in the two Saheeh books, as all those who pursue this study know full well.

Zahabi further mentions that his traditions from Abdullah b. Amr and from Ibn e Umar are to be found in Saheeh Bukhari.

* One of the early sects of Islam, who differed strongly from Kharijis and held on the basis of verse 107 of Sura 9 of the Holy Quran that a Muslim does not his faith by committing sins. The Kharijis held that a man becomes a kafir if he commits a deadly sin, but the Murje'is, whose name means 'those who await', held that all sins, except the sin of leaving the Islamic faith would be pardoned, and consequently they followed a quiet policy in their political actions and believed in "waiting for God's decree". See article on 'al Murdjia', Encyclopaedia of Islam, 1932, Vol. 3, Pages 734-735.

† Ibn e Qutaiba has also mentioned them in his Chapter on the Taabe'in and those who came after them in his book "Al Maarif", Page 156.

And his tradition from Umm ud Darda is also to be found in Saheeh Bukhari. And in the Saheeh Muslim there are the traditions related by him from Ma'daam b. Abi Talha and his father.

His traditions are recorded in the two Saheeh books through A'mash, Qitaadah, Amr b. Murrah, Mansoor, Haseen b. Abd ur Rehman. He has also reported traditions from Hazrat Ali (A.S.) which Nasai and Abu Dawood have written in their 'Sunans'. He died in 97 or 98 A.H. during the reign of Sulaiman b. Abd ul Malik, but some say that he died in 100 or 101 A.H. in the reign of Umar b. Abd ul Azeez.

30 Saalim b. Abu Hafsah, al Ajali al Koofi

Shahristani in his book 'Milal wan Nihal' enumerates him among the Shi'as; al Fallaas says, "A weak reporter, extremist in his Shi'aism"; Ibn e Adi says, "The fault in him is that he is excessively zealous, but I think there is no defect in him as a reporter". Muhammad b. Basheer al Abdi says, "I saw Saalim b. Abi Hafsah. He was stupid and had a long beard; O, what a long beard he had; He used to say, 'I wish I had been with Hazrat Ali (A.S.) and shared all that he went through'; Husayn b. Ali al Ja'fi, said, "I saw Salim b. Abi Hafsah. He had a long beard and was stupid. He used to say, "Welcome to you, slayer of Na'thal, welcome, destroyer of Bani Umayyah, welcome! and Umar b. Zar said to him, 'Did you kill 'Uthman?' He said, 'Yes, and you are pleased at his murder?' Ali b. al Madeeni says, 'I heard Jareer say that he broke off from Saalim because he was an enemy who used to fight with the Shi'as against their enemies'.

Zahabi has also written about him all the facts stated above. And Ibn e Sa'd has also written about him on Page 234 in Part 6 of his 'Tabaqaat', adding that he was 'extremely zealous in his Shi'aism; he went to Makka in the time of Bani Abbas and said, "Here I come, here I come, O destroyer of Bani Umayyah, her I come!" As he had a loud voice, Dawood b. Ali heard him and asked, "Who is he?" and they said he was Saalim

b. Abi Hafsah, and then they told him other things about the man and his opinions; Zahabi states in his 'Meezan' that Saalim was the leader of the group who lampooned Abu Bakr and Umar. In spite of all this, the two Sufyaans and Muhammad b. Fudhail have taken traditions from him and Tirmizi has had recourse to his traditions in his Saheeh and Ibn e Mu'een has upheld his reliability. He died in 137 A.H.

31 Sa'd b. Turaif al Iskaaf al Hanzali al Koofi

Zahabi has mentioned him and has invented the letters "Ta Qaf" as symbols for his name, thereby signifying the fact that the writers of the Sunan have taken traditions from him. He has also quoted from al Fallaas that "He was weak and had excessive zeal in Shi'aism". But his excessive zeal in Shi'aism has not prevented Tirmizi and others from taking traditions from him. Moreover his traditions are to be found in the Saheeh Tirmizi as reported from Akramah and Abu Waail and he has received traditions from Asbagh b. Nabaath, 'Imraan b. Talhah and Umair b. Maamoon, while Israail, Hibaan and Abu Mu'aawyah have related from him.

32 Sa'eed b. Ashwa

Zahabi mentions him in the 'Meezan' as follows: "Sa'eed b. Ashwa, Sad, Kha, Meem; Qazi of Koofa; famous for his truthfulness".

Nasai states, "There is no defect in him, and he is Sa'eed b. Amr b. Ashwa', a companion of al Sha'bi.

Juzjaani states, "He was a zealot, a heretic and excessive in his Shi'aism."

But in spite of this, Bukhari and Muslim have based their traditions on him and his traditions from al Sha'bi are proved correct in the two 'Saheehs'. Zakariah b. Zaaidah and Khaalid ul Hazaa have reported traditions from him in both Bukhari and Muslim. He died during the Governorship of Khaalid b. Abdullah. (Year of death is 89-96 A.H. approximately).

33 Sa'eed b. Khaitham al Hilaali

Ibraheem b. Abdullah b. Al Junaid says, "Someone asked Yahya b. Mu'een 'since Sa'eed b. Khaitham was Shi'a what is your opinion about him', and he replied 'He may be a Shi'a but he is reliable'".

Zahabi mentions him in his 'Meezan' and quotes the same saying of Ibn e Mu'een as above. Nasai and Tirmizi have invented abbreviations for his name, showing that they have taken several traditions from him in their 'Saheehs'. He reported traditions from Yazid b. Abi Ziaad and Muslim ul Malai, and his brother's son Ahmad b. Rasheed has reported from him.

34 Salmah b. Al Fadhal, al Abrash,
Qazi of Rai (now Tehran)

He is a reporter of traditions from Ibn e Is-haq (known as Abu Abdullah) relating to the Battles in which the Holy Prophet was present.

Ibn e Mu'een says, (as recorded in the 'Meezan' in the account of 'Salmah') "Salmah al Abrash, Raazi, was a Shi'a as already written and there is no defect in him" Abu Zar'ah says (as recorded in the same book) "The people of Rai did not like him because of his undersirable beliefs". This comment only shows the prejudice of the people of Rai against the Shi'as or followers of the Ahl ul Bayt.

Zahabi has mentioned him in his 'Meezan' and Abu Dawood and Tirmizi have invented abbreviations for his name, which shows the reliance placed by them upon him and proves the fact that they have taken traditions from him. Zahabi says, "He was steadfast in prayer and full of humility in his beliefs; he died in 191 A.H.", then, he quotes from Ibn e Mu'een: "We have written his traditions and there is no book on the Battles more complete than his (i.e. Salmah's) book and Zaneeh says that Salmah al Abrash heard Ibn e Is-haq relate the accounts of the Battle twice and he (i.e. Salmah) wrote down the traditions, such as those relating to the Battles.

35 Salmah b. Kaheel, b. Haseen, b. Kaadih,
b. Asad, al Hadhrami

His filionymic was Abu Yahya. A group of the learned men from the majority sect such as Ibn e Qutaiba in his 'Ma'arif' (Page 206 in his account of the sects) and Shahrastani in his 'Milal wan Nihal' (Page 27 in Part II) have counted him among the Shi'a reporters.

The compilers of the six Saheeh books and others have relied upon him. In Bukhari, Abu Juhaifah, Sowaid b. Ghafilah, Sha'bi, Ata b. Abu Ribah and Jandab b. Abdullah and in Muslim Kuraib, Zar b. Abdullah, Bukair b. Al Ashaj, Zaid b. Ka'b, Sa'eed b. Jubair, Mujaahid, Abdur Rehman b. Yazeed, Abu Salmah b. Abdul Rahman, Mo'awyah b. Sowaid, Habeeb b. Abdullah and Muslim al Bateen Al Thawri and Sha'bah have reported from him in these two books, while in Bukhari, Ismaeel b. Abu Khalid has reported from him and in Muslim, Sa'eed b. Masrooq, Aqeel b. Khalid, Abdul Malik b. Abu Sulaiman, Ali b. Saaleh, Zaid b. Abu Aneesah, Hammaad b. Salmah and Waleed b. Harb are the reporters who have reported from him. He died on the 10th of Moharram 121 A.H.

36 Sulaiman b. Surd, al Khuzaa'i, al Koofi

One of the great Shi'as from Iraq during his time and a leader and counsellor of the Shi'as. They used to assemble at his house when they wrote letters to Imam Husayn (A.S.). He was the leader of the "Repenters" who revolted against the Umayyad tyranny seeking to avenge the blood of Imam Husayn (A.S.) He gathered an army of 4,000 at Nukhailah in the first week of Rabi us Sani, 65 A.H. and advanced against Ubaidullah b. Zyaad. The two armies met in the Arabian desert and fierce fighting ensued, so that many men were slain on both sides. Sulaiman died a martyr on that day at a place called 'Ain ul Wardah. Yazeed b. Haseen b. Nameer shot an arrow at him which killed him and he was aged 93 years at the time. Then Sulaiman's head was taken along with the head of Musayyab b. Najbah to the Caliph Marwan b. al Hakam.

Ibn e Sa'd has mentioned him in Part LX of his 'Tabaqaat' Ibn e Hajar has written about him in section 1 of his Isaabah; and Ibn e Abd ul Birr has given an account of him in his 'Istee'aab'. All the writers who have written about the earlier period have mentioned him and praised him for his outstanding faithfulness and obedience to God. He lived upto a venerable age and commanded great influence and prestige among his people. He slew Howshab, that bitter enemy of Ameer ul Moo-mineen in the Battle of Siffeen. He firmly believed that the enemies of the Ahl ul Bayt are outright heretics. Many compilers of traditions have relied upon him. He has reported some traditions directly from the Holy Prophet (S.A.), and other traditions through Jubair b. Mut'am, all of which are to be found in the Saheeh Bukhari and Saheeh Muslim. In these two books his traditions have been handed down by Abu Is-haq as Sabee'i and Adi b. Thaabit. While in other books they have come down through Yahya b. Ya'mur, Abdullah b. Yasaar and others.

37 Sulaiman b. Tarkhaan, al Taimi al Basri

[Slave of Qais Imam, and one of the authentic reporters.]

Ibn e Qutaiba in his 'Ma'arif' enumerates him among the Shi'as. The learned writers of the six 'Saheeh' books and others have placed reliance upon him. His traditions in Saheeh Bukhari and Muslim are reported from Anas b. Maalik, Abu Majaaz, Bakr b. Abdullah, Qitaadah and Abu Uthmaan al Nahdi and from some others as well in Saheeh Muslim, and in the two Saheeh books his traditions are related by his son Mo'tamar, and by Sha'bah and al Thawri. In the Saheeh Muslim others too have related from him. He died in 143 A.H.

38 Sulaiman b. Qarm, b. Ma'az, al Dubbi al Koofi

[Filionymic Abu Dawood]

He is mentioned by Ibn e Haban as appears from the account of 'Sulaiman' in the Meezan, as "an over-zealous Rafzi". But inspite of this Ahmad b. Hanbal has verified his truthfulness and Ibn e Adi has said, as stated at the end of his account in the

'Meezan' "The traditions related by Sulaiman b. Qarm are good and he is far better than Sulaiman b. Irqam".

His traditions have been recorded by Muslim, Nasai, Tirmizi and Abu Dawood in their 'Saheeh' books and Zahabi, writing about him in his 'Meezan' refers to the abbreviations coined by the 'Saheeh' writers for his name.

The Saheeh Muslim contains the traditions related by Sulaiman b. Qarm who heard from Al A'mash who heard the Holy Prophet say "A man is with those who he loves", and another tradition is in the Sunan as related by him as he heard from Thaabit who heard from Anas who heard the Holy Prophet say "The pursuit of knowledge is incumbent upon every Muslim"; and another tradition heard by him from Al A'mash who heard from Amr b. Murrah, who heard from Abdullah b. Haarith, who heard from Zubair b. Aqmar who heard from Abdullah b. Amr that "Hakam b. Abul Aas was sitting with the Holy Prophet and relating a tradition to the Quraish when the Holy Prophet cursed him and all his future descendants upto the Day of Judgement".

39 Sulaiman b. Mehraan, al Kaahili
al Koofi al A'mash

One of the leaders of the Shi'as' and an authority among the relaters of traditions. A number of first-rate Sunni authorities such as Ibn e Qutaibah (in his 'Ma'arif') and Shahrastani (in his 'Milal wan Nihal') and others admit that he was a Shi'a.

Juzjaani however says, as recorded by Zahabi in his 'Meezan' in his account of Zubaid, "There is a group of men among the Koofans whose religious ideas are not liked by the people; they are the leaders of the Koofan reporters of traditions, such as Abu Is-haq, Mansoor, Zubaid al Yaami and A'mash and others like them. People however depend upon the truth of the traditions reported by them " This quotation itself bears testimony to the writer's lack of intelligence. There is no harm if the Naasibis (those who acknowledge Mu'aawya to have become the rightful Caliph in the lifetime of Hazrat Ali

as a result of the treachery and deceitfulness of Umar b. Aas on the occasion of the so-called "arbitration" after the Battle of Siffeen) dislike the religious views of these men who loved the Ahl ul Bayt and follows the advice of the Holy Prophet in respect of the Two Weighty Things which he left behind for the guidance of all the Muslims. The Naasibis really do not depend upto these Shi'as because of the truth of their reports but because these reporters are indispensable for them, for if they were to reject their traditions they would lose practically all the traditions of the Holy Prophet, as Zahabi has admitted in his 'Meezan' in the account of Abban b. Taghlab.

It seems that Mugheerah's saying, "your Abu Is-haq and A'mash are the men who have destroyed (i.e. misled into the path of spiritual destruction) the Koofan", is merely due to the fact that those two were Shi'as; because in other respect they were far superior to their contemporaries in their wisdom and their preservation of the Holy Prophet traditions and sunnat.

A'mash's life contains some extraordinary anecdotes which throw light upon his outstanding character. Ibn e Khallakan (the Historian) relates in his 'Wafayaat ul A'ayaan'. The Caliph Hishaam b. Abdul Malik sent a messenger to him asking him to write down some praises of Uthman and something deprecatory about Ali. Thereupon A'mash put the Caliph's letter in the mouth of a goat who chewed it up, and he said, turning to the messenger, "Tell him that this is my reply". But the messenger said, "He has sworn that he will put me to the sword if I do not bring him a reply" and persuaded A'mash's friends and relations to insist upon A'mash giving a reply. So when they prevailed upon him, he wrote, "In the name of Allah, the Ever Beneficent, the Merciful. If the virtues of all mankind were to be found in Uthman and the vices of all mankind in Ali, that would not benefit you in the least. It is for you but to appraise your own character. This is all".

And Ibn e Abdul Birr records in the chapter on "What some learned men said to other learned men" in his book "Jaame Bayaan il-'Ilm wa Fazlehee" (see Page 199 of the condensed work edited by Allam Shaykh Ahmad b. Umar al Mahmasaani al Beyrouthi) that it is related by Ali b. Khashram that he heard Fazal b. Moosa says: "I went with Abu Haneefa to see A'mash during his illness and Abu Haneefa said to him, 'I would have visited you more frequently, but for the fact that it puts you to discomfort', and A'mash replied. "Verily, your presence in your own house is discomfoting enough for me; so you may imagine how much more uncomfortable I can be when you come to me". On the return from A'mash's house Abu Haneefa said, 'A'mash never fasts at all during Ramzan". On hearing this Ibn e Khashram asked Fazal, "What misled Abu Haneefa to say such a thing" and Fazal replied, "A'mash used to fast according to the traditions taught by Huzaifa al Yamaani".

Huzaifa and A'mash both followed the letter and spirit of the Quranic Verse:

So eat and drink until the white streak of dawn becomes distinguishable to you from the black streak, then complete the fast by nightfall.

The Hanafis commence the fast about 16 to 20 minutes later than the Shi'as and they also break the fast about 15 minutes earlier than the Shi'as. Thus, for Abu Hanifa to say that A'mash never observed the fast, just because he started fasting earlier and broke the fast later shows his narrow-mindedness and intolerance of anyone who did not conform to his fatwah.

The author of "Al Wajeezah" and Behar records as related by Hasan b. Sa'eed al Nakha'i who heard from Shareek b. Abdullah the Qazi: "I went to see A'mash during his death-illness, and while I was with him there came Ibn e Shabramah, Ibn e Abi Lailah and Abu Haneefa and they inquired about his condition and he answered saying that he felt extremely weak, and remembered his sins for which he feared God and began

to cry. At this, Abu Haneefa went near him and said, 'Fear Allah, O Abu Muhammad, and have regard for your soul, for you have related certain traditions regarding Ali which if you were to recall it would be better for you'. But A'mash replied, 'You speak thus to a man like me?' and turned away his face from him and spoke ill of Abu Haneefa in terms which need not be repeated here''

May Allah have mercy on him, he was, as Zahabi describes him in the "Meezan": "One of the Imams (in the context Imam means a leader; just as Ibn e Khallakan may be called an Imam of History, or Bukhari an Imam of Hadeeth, or Raazi an Imam of Philosophy, etc.) of proven veracity" and as Ibn e Khallakan states in the account of A'mash in the Wafayaat, "He was a man of proven truthfulness, erudition and distinction. His veracity, justice and piety has been unanimously acknowledged". The writers of the six Saheeh books and other authorities have based their deductions on his reports. His traditions are reported in Saheeh Bukhari and Saheeh Muslim as related by Zaid b. Wahb, Sa'eed b. Jubair, Muslim b. Bateen, al Sha'bi, Mujaahid, Abu Waail, Ibrahim al Nakha'i and Abu Saleh Zakwaan. And according to the Saheeh Bukhari and Saheeh Muslim, traditions have been heard and reported from him by Sha'ba, al Thawri, Ibn e Uyaina, Abu Mo'avyah Muhammad, Abu Awaana, Jareer and Hafs b. Ghyaas. A'mash was born in 61 A.H. and died in 148 A.H. May Allah have Mercy upon him.

40 Shareek b. Abdullah b. Sinaan b. Anas al Nakha'i
al Koofi al Qazi

Imam Ibn e Qutaiba counts him among the Shaykh reporters as stated by him to be beyond doubt, in his book 'Ma'arif' Abdullah b. Idress swears by Allah that Shareek was a Shi'a (as mentioned in the latter part of the account of Shareek in the 'Meezan'); and Abu Dawood ar Rahaawi (vide 'Meezan') reports that he heard Shareek say "Ali was the best of men, and whoever turns away from this statement is a Kafir".

[Says Ibn e Adi "it was reported to us by Husayn b. Ali al Sukooni al Koofi who heard from Muhammad b. Hasan

al Sukooni, who heard from Saleh b. Aswad, who heard from A'mash who heard from Ubaih that he asked Jaabir 'To what extent do you esteem Ali?' and Jaabir replied, "He was the best of men". The above report is stated with the names of reporters by Muhammad b. Ahmad al Zahabi in his account of Salh b. Abdul Aswad in his 'Meezan'; and in spite of Zahabi's strong Naasibi views, he has not taken any exception to this saying.]

Shareek really meant that Ali is the best of men after the Holy Prophet (May Allah bless him and his children) according to the Shi'a belief. Juzjani therefore comments (as stated in the 'Meezan') that "he deviated from the path", indeed, he deviated from the path of Juzjaani towards the path of the Ahl ul Bayt. Shareek is one of the reporters through whom we have received the traditions of the Holy Prophet distinctly appointing Ali as his successor, as stated in the 'Meezan', that he reports from Abu Rabee'a al Ayaadi who reports from Ibn e Buraida, who reports from his father that the Holy Prophet said, "For every Prophet there has been an heir and successor and Ali is my heir and successor".

Shareek was exiled for his spreading of the praises of Ali in defiance of the Bani Umayya. Al Hareeri relates in his 'Durat ul Ghawaas' as mentioned in the account of Shareek in the 'Wafayaat' of Ibne Khallakan that a certain member of the Bani Umayya clan used to sit with Shareek. One day Shareek related the praises of Ali b. Abu Talib (Alayhis Salaam) at which that man exclaimed "What a good man was Ali" Shareek got enraged and said, "Is that all you have to say about Ali,; merely that he was a good man?"

[Merely describing Ali as a good man, in the context of the discussion that was going on at the time was not any praise at all. There have been millions of men who can be described as "good". The fact, that this praise was pronounced by an enemy makes no difference in view of the fact that the facts which Shareek had been relating warranted something higher and nobler, just as the Quran, in recalling the virtues of Solomon does not stop at saying "What a good servant he was", but adds "verily, he was most piously repentant". This is the explanation of Shareek's conduct though it has not been given in the Wafayaat ul A'yan of Ibn e Khallakan.]

Ibn e Abi Shaiba has brought into light an incident which he relates in the latter part of his account of Shareek in the book, 'Meezan'. He relates from Ali b. Hakeem through Ali b. Qaadim, who says, "Itaab and another man went to Shareek and said, "People say that you are hesitant', to which he replied 'you fool! How can I be hesitant? Lo, I only wish I had been living at the time of Ali, so that I could have dyed my hands with their blood".

Anyone who studies the life of Shareek will be convinced that he was an admirer of the Ahl ul Bayt and that he has related a multitude of traditions full of knowledge, from the followers of Ahl ul Bayt. His son Abd ur Rahman says, as recorded in the 'Meezan', "My father knew ten thousand traditions from Jaabir al Jo'afi—ten thousand rare traditions". Similarly Abdullah b. Mubarak says, as recorded in the 'Meezan', "Among the Koofans, Shareek knew more traditions than Sufyaan. He was an enemy of Ali's enemies and spoke ill of them. Abd us Salaam b. Harb once asked him "Have you a brother whom you visit during his illness?"

"Whom do you mean" asked Shareek

"I mean Malik b. Mughool" said Abd us Salaam.

And Shareek said "He is not my brother since I am supporter of Ali and Ammaar b. Yaasir" [As reported in the Meezan.]

When someone in his presence praised Mo'awwyah's clemency, he replied "One who ignored the right and fought against Ali cannot be called clement".

It was Shareek who related the tradition through Aasim and Zarr from Abdullah b. Mas'ood that the Holy Prophet said, "When you see Mo'awyah sitting on my pulpit, kill him."

A discussion took place between Shareek and Mus'ab b. Abdulah al Zubairi in the presence of the Caliph Mahdi al Abbasi (as reported in the 'Wafayaat' by Ibn e Khallakan) in the course of which Mus'ab said, "Do you say things derogatory of Abu Bakr and Umar?"

But inspite of these facts, Zahabi describes him as a Hafiz of the Holy Quran, a truthful man and one of the "Imams" and also quotes Ibn e Mueen's opinion that "he was truthful and reliable". Zahabi goes on to say that he was one of the repostories of knowledge and Is-haq ul Azraq has derived nine thousand traditions from him, and he (Zahabi) concludes his account by relating that Abu Tauba al Halabi* and many others were at Ramla when people began to ask, "Who is the most outstanding man among the Muslims?" and some said "Ibn e Lahee'ah" and others said, "Malik" some referred the question to Eesa b. Yoonus who declared, "The most outstanding man is Shareek, and he is still living."

Muslim and the other writers of the four books of 'Sunan' have relied upon Shareek. Besides, his traditions from Zyaad b. Ulaqa, Ammar al Zahabi, Hisham b. Urwa, Ya'li b. Ata Abdul Malik b. Umair, Ammaara b. Qa'qa' and Abdullah b. Shabrama are included in those books. And among those who have reported from him in the said books are Ibn e Abi Shaiba, Ali b. Hakeem, Yoonus b. Muhammad, Fazal b. Moosa, Muhammad b. Sabaah, and Ali b. Hajar. He was born in Khorasan or Bukhara in the year 95 A.H. and died at Koofa on the first Saturday of Zil Qa'dah 177 or 178 A.H.

41 Sha'ba b. al Hujjaaj al Waasti

[The slave of Abu'l Ward ul Atki, resident of Basrah]

His filionymic was Abu Bastaam. He was the first among the Iraqis to inquire into the affairs of the reporters of traditions and to discard the weak and unreliable traditions.

Several of the most eminent Sunni scholars have enumerated him among the Shi'as, e.g. Ibn e Qutaiba in his 'Ma'arif' and Shahristani in his 'Milal wan Nihal'.

The writers of the six Saheeh books among the Sunnis and other authors have relied upon him. The traditions reported by him from Abu Is-haq al Saabee'i, Ismail b. Abu Khalid, Mansoor, A'mash and others have been adopted by both Bukhari and Muslim, and as stated by these two writers, his

* Halab is the Arabic name for Aleppo, a city in Southern Turkey.

traditions have been reported by Muhammad b. Ja'far, Yahya b. Sa'eed al Qattaan, Uthman b. Jabala and others.

He was born in 83 A.H. and died in 160 A.H. May Allah have mercy upon him.

42 Sa'sa'ah b. Sauhaan, b. Hajar b. Haarith al Abdi

Ibne Qutaiba enumerates him on page 206 of his 'Ma'arif' among the famous Shi'a personalities, and Ibn e Sa'd's 'Tabaqat', Part 6, Page 154 also contains a note to the effect that Sa'sa'ah "was one of the administration of 'the territories' at Koofa and a companion of Hazrat Ali (A.S.) and fought on the side of Ali in the Battle of the Camel along with his brothers, Zaid and Saihaan the sons of Sauhaan. Saihaan was an orator and he was also the standard-bearer of Hazrat Ali's forces in the Battle of the Camel," and when he was killed, his brother Zaid took up the standard and when Zaid was also killed, Sa'sa'ah carried the standard." Ibn e Sa'd continues, "Sa'sa'ah has related traditions from Hazrat Ali (A.S.) and also from Abdullah Ibn e Abbas and he was an authority, though he related only a few traditions."

Ibn e Abd ul Birr says in his "Istee'aab", "He embraced Islam during the lifetime of the Holy Prophet (S.A.) but he never had the opportunity to meet the Holy Prophet (S.A.) as he was too young at the time. He was one of the chiefs of his clan (the clan of Abd ul Qais) an eloquent orator, wise, fluent in speech, faithful, learned, distinguished and his words were full of substance. After the Holy Prophet (S.A.) he was one of the companions of Ali (A.S.)".

Ibn e Abd ul Birr then quotes from Yahya b. Mu'een, that "Sa'sa'ah, Zaid and Saihaan, the sons of Sauhaan were orators. Zaid and Saihaan were killed in the Battle of the Camel. Then the same writer relates that during the reign of the Second

* As stated by Ibn e Hajar in his 'Isaba' he was one of the generals in the Battle against the rebels and carried the standard of Islam.

Caliph, a difficult problem arose and the Caliph asked the people for their advice, at which Sa'sa'ah, who was in the prime of his youth, stood up and delivered an address covering all the aspects of the matter and indicating a proper solution, so that all present agreed with him and followed his advice. It is no exaggeration to say that the talented and noble sons of Sauhaan were the pride of Arabia.

Ibn e Qutaiba writes of the Bani Sauhaan in his chapter on the note-worthy noble and statesmen in his 'Maarif' (See Page 138) "The Beni Sauhaan, that is to say Zaid, Sa'sa'ah and Saihaan the sons of Sauhaan, of the clan of Abd ul Qais. Zaid was a good man, as the Holy Prophet (S.A.) himself has said, 'Zaid is a good man and Jandab, what an excellent person he is'. The companions said, "Why have you picked out these two men only?" and the Holy Prophet (S.A.) answered. "The former will lose one arm whilst fighting for Islam, thirty years before he himself goes to Heaven and the latter will fight for the cause of distinguishing the Right from the Wrong." Ibn e Qutaiba continues to say, "And accordingly, Zaid was present on the day of Jaloola and his arm was cut off by the enemy, and thirty years after that as he fought on Ali's side in the Battle of Jamal, he said, 'O Ameer ul Moo-mineen, it is decreed that I shall be slain' Amir ul Moo-mineen asked, 'Who told you this, O Abu Salman?'

I dreamt that my arm (which I lost in battle) descended from Heaven and gently carried me away."

And so it came to pass that he was slain by Amr b. Yathribi who also slew his brother Saihaan on the day of the Battle of Jaml.

[This appears to be a misprint. The Battle of Jamal took place twenty years after the Battle of Jaloola.]

It may be noted that the prophecy of the Holy Prophet (S.A.) to the effect that, "Zaid's arm would precede the rest of his body by a period of thirty years in going to Paradise" has been cited by Muslim scholars of all sects as one of the proofs of.

Mohammad's claim to divine guidance, it is one of the evidences of Islam and an argument in support of its truth, so that every author who has written about Zaid has recorded this Hadeeth, for example, reference may be made inter-alia to Al Isaabah (fi Tameez is Sahaabah)' and 'Al Istee'aab' (by Ibn e Abdul Birr). The compilers of Hadeeth have traced this saying through various channels which corroborate one another.

[See History of Ahmadi]

So the fact emerges that Zaid, inspite of his being a Shi'a, was given the glad tidings of Paradise by the Holy Prophet (S.A.) himself—praise be to Allah, Lord of All the Worlds.

As for Sa'sa'ah b. Sauhaan, he has been mentioned by Asqalaani in Part Three of his 'Isaabah', where it is recorded that "He related traditions from Uthman and Ali; was present in the Battle of Siffin with Ali; an eloquent orator; and he often had discussions with Mo'aviyah. Sha'bi says that he learnt 'speches' from Sa'sa'ah'.

Is-haq al Sabe'e'i also learnt traditions from him, and so did Minhaal b. Amr, Abdullah b. Buraidah and others.

[Someone asked Sha'bi (as stated in the 'Meezan' by Zahabi in the account of Rasheed al Hijri) "How is it that you speak ill of Ali's companions although you have been their pupil?" "Whom do you mean?" inquired Sha'bi. "I mean Haarith and Sa'sa'ah" said the other. And Sha'bi acknowledged it, saying, "As for 'Sa'sa'ah, he was an orator. So I learnt public speaking from him. And as for Haarith, he was a mathematician; So I learnt mathematics from him."]

Asqalaani continues to say, "Al ulaai says in his account of Zaid that Mughaira banished Sa'sa'ah by order of Mo'aviyah, to an island, or to Bahrain, or as some say, to the island of Ibn e Kaafaan, and he died there (May Allah have Mercy on him) just as the great companion of the Prophet, Abu Zarr had died before him in banishment at Rabza." Zahabi, in his account of Sa'sa'ah, describes him as "A well-known authority" and

proceeds to record the opinions of Ibn e Sa'd and Nasai regarding his authenticity. He has also rightly employed an abbreviation for Sa'sa'ah's name owing to the reliance placed on him by Nasai; for anyone who refuses to rely on him would refuse to his own detriment and could not thereby do any harm to Sa'sa'ah; as the Quran says:

They cannot harm him, but they harm only themselves.

43 Taaos b. Keesaan al Khaulaani al Hamdaani al Yamaani

His filionymic is Abu Abdur Rahman. His mother was a Persian, and his father, Qaasit, the slave of Bujair b. Reesaan was from Namreen. The Sunni writers have held that the fact of his ancestors being Shi'a is proved beyond any doubt, for instance, Shahrastani in his 'Milal wan Nihal' and Ibn e Qutaiba in his 'Ma'arif' have counted him among the Shi'as, and inspite of this the writers of the six 'Saheeh' books and others have relied upon him. Traditions related by him from Ibn e Abbas, Ibn e Umar and Abu Hauraira are included in the Saheeh books. The Saheeh Muslim contains traditions related by him from Ayshah, Zaid b. Thaabit and Abdullah Amr. And according to Bukhari, Mujahid, Amr b. Deenar and his son Abdullah, have related traditions taught by him. Bukhari records only those traditions which are related from him by Al Zuhri but Muslim reproduces his traditions from a number of learned men.

He died during his pilgrimage to Makka, one day before the Day of Tarwyah (i.e. on 7th Zilhiji) in 104 or 106 A.H. His death was an occasion of great (and spontaneous) sorrow; Abdullah the son of Imam Hasan carried his corpse on his shoulders and invited the people to do the same, so that a large crowd gathered and the coffin fell from his shoulders and his cloak was torn.

[As reported by Ibn e Khalakan in the account of Taaos in his "Wafayaat ul Aa'yaan".]

44 Zaalim b. Amr b. Sufyaan Abu'l Aswad ad Duwali

The fact of his being a Shi'a is only too well-known, to require its reiteration. The following account of him is taken from my book 'Mukhtasar ul Kalaam' which deals with the biographies of Shi'a authors from the earliest Islamic period.

[Reference may be made in support of this statement to Ibn e Hajar's account of him in Part III of the "Isaabah", Vol. I, Page 241.]

No one has any doubt that Zaalim was a Shi'a, and inspite of this, the writers of the six "Saheeh" books have placed reliance upon him. Traditions related by him from the Caliph Umar b. al Khattaab are in the Saheeh Bukhari and from Abu Moosa and Imraan b. Haseen in the Saheeh Muslim. Traditions have been related from him by Yahya b. Ya'mur in both these books; in Bukhari alone by Abdullah b. Buraidah; and in Saheeh Muslim alone, by his son Abu Harb. He died at Basrah in 99 A.H. during an epidemic of plagues, at the age of 85 (may Allah have mercy on him). He is the man who systematized Arabic grammar according to the rules learnt by him from Ameer ul Moo-mineen Ali (A.S.), as described at length in my book above referred to.

45 Aamir b. Waaelah, b. Abdullah b. Amir al Laithi al Makki,
[Known as Abu Tufail]

He was born in the year of the Battle of Uhud (3 A.H.) and passed eight years contemporaneously with the Holy Prophet (S.A.). Ibn e Qutaiba in his 'Ma'arif', enumerates him among the earliest of the zealots and Rafzis and says that he was the standard-bearer of Mukhtar b. Abu Ubaidah al Thaqafi and was the last of the 'Companions' to depart from this world.

Ibne Abd ul Birr also mentions in the Chapter of "Kunniyats" in his book 'Istee'aab' that he arrived at Koofa and remained with Hazrat Ali on all public occasions and when Hazrat Ali was assassinated, he returned to Makka. The same author continues, "and he was capable and wise; good at repartee,

eloquent and was a Shi'a of Ali (R.A.)." He says further, "One day, Abu Tufail went to Mo'aviyah, who asked, 'What are your feelings towards your friend Abul Hasan (i.e. Hazrat Ali)?' He answered "The same as the feelings of the mother of Moses towards Moses, and even so, I should complain to God of my shortcomings." "Then Mo'aviyah asked him, "Were you among those who besieged Uthaman's place?" 'No', answered he, 'I was one of those who were in his presence.' 'What then prevented you from helping him?' Retorted Aamir, 'What prevented you from helping him, and what made you entertain doubts regarding him although all the Syrians were under your leadership' Mo'aviyah said, 'Don't you see that I am now seeking vengeance for his murder and supporting him?' And Aamir said, "You are behaving as one concerning whom the brother of Jo'f sang:

How kind, that after my death he weeps for me who
in my lifetime never gave me any provision!

Zohri, Abi Zubair, Jareeri, Ibn e Abi Haseen, Abdul Malik b. Abjar, Qitaadah, Ma'roof, Waheed b. Jamee', Mansoor b. Hayyaan, Qaasim b. Abu Bardah, Amr b. Deenar, Akramah b. Khaalid, Kulthoom b. Habeeb, Furaat ul Qazzaaz and Abdul Azeez b. Rafee' have all related traditions from him. His traditions related by all these persons are to be found in Saheeh Muslim. Abu Tufail (Aamir) has related traditions in the Saheeh Muslim concerning the pilgrimage and the character of the Holy Prophet and also concerning prayer and the proofs of the Apostleship of Mohammad (S.A.) from Ma'az b. Jabal and traditions concerning the omnipotence of God from Abdullah b. Mas'ood. According to all the authorities he learnt and related traditions from Ali, Huzaifah b. Usaid, Huzaifah b. Yamaan, Abdullah b. Abbas and Umar b. Khattab, as mentioned by Muslim and the commentators on the relators of the traditions found in his 'Saheeh'. Abu Tufail died at Makka in 100 A.H. (May Allah have mercy on him). There are different reports about the date of his death, which is said to have occurred in 102 A.H. or 107 A.H., or 110 A.H. and according to Ibn e Qaisraani as late as 120 A.H.

46 Ubbad b. Ya'qoob al Asadi; ar Rawaajani al Koofi

Dar Qutuni has written about him: "Ubbad b. Ya'qoob was a Shi'a and a truthful man"; and Ibn e Habaan writes: "Ubbad b. Ya'qoob used to invite people to adopt the Rafzi creed"; and Ibn e Khuzaima states that "It has been reported on authority concerning that man who is blamed for his religious beliefs, namely, Ubbad b. Ya'qoob, (as reported by Fazal b. Qasim, from Sufyan al Thawri, from Zubaid, from Murrah, from Ibn e Masood) that he used to recite verse 25, of Chapter 33 of the Quran as follows:

God is enough for the believers in their battles (in support of Ali.)

and Ubbad has reported from Shareek, from Asim, from Zar, from Abdullah that the Holy Prophet said, "When you see Mo'viyah on my pulpit, kill him". This tradition is recorded by the Historian, Tabari and others as well.

And Ubbad used to say, "Whoever does not dissociate himself from the enemies of Aali Muhammad in the course of his daily prayers will be with the enemies on the Day of Resurrection" and that "the Justice of God cannot allow Talha and Zubair to enter Paradise, as they fought against Ali after taking the oath of allegiance to him."

Saleh Jazrah states that Ubbad b. Ya'qoob used to denounce Uthman; and Ebadaan al Ahwaazi states on authority that Ubbad b. Ya'qoob used to denounce certain persons from among the Predecessors .

Yet, inspite of all these facts, the premost Sunni authorities such as Bukhari, Tirmizi, Ibn e Majah, Ibn e Khuzaimah an Ibn e Abi Dawood have accepted his traditions and regard him as their 'Shaykh' (i.e. tutor) and the verifier of their traditions; and Abu Hatim, inspite of his opposition, admit that he was trusted authority; and Zahabi comments in his 'Meezan' about Ubbad that, "He was one of the over-zealou

Shi'as and a leader of the innovators, but he was truthful in relating the traditions" then he continues to note the facts which have already been mentioned above. Bukhari has recorded traditions relating to the Unity of God, directly from him, in his "Saheeh'.

He died in the month of Shawwal, 250 A.H. (May God have mercy on him). Qaasim b. Zakarya al Mutarriz's account of Ubbad digging the sea and the water flowing therefrom is a fabrication. May Allah protect us from the falsehood of the inventor of lies.

47 Abdullah b. Dawood

[Known as Abu Abdur Rahman al Hamdani al Koofi]

He resided at Harbiyah in Basrah. Ibn e Qutaiba includes him in his 'Ma'arif', among the Shi'as and Bukhari has relied upon him in his 'Saheeh' and his traditions from A'mash, Hishaam b. Urwah and Ibn e Jareeh are also to be found in the 'Saheeh'; and Musaddad, Amr b. Ali and Nasr b. Ali have related the traditions from him which are recorded at various places in the Saheeh Bukhari. He died in 212 A.H.

48 Abdullah b. Shaddaad, b. Al Haad

[(And Haad was named Usaama b. Amr b. Abdullah b. Jaabir b. Bishr b. Atwaara b. Amir b. Maalik b. Laith) al Laithi, al Koofi Abul Waleed, a companion of Hazrat Ali (A.S.)]

His mother was Salma bint Umais al Khath'amiyah, the sister of Asma bint Umais. He was therefore a cousin of Abdullah b. Ja'far and Muhammad b. Abu Bakr, and a uterine brother of Ammara the daughter of Hazrat Hamza Ibn Abdul Muttalib.

Ibn e Sa'd has mentioned him among the jurists and scholars of the second generation from the Companions who came to Koofa, and states at the end of his account on Page 86 of Part 6 of his 'Tabaqaat'. "He joined the insurrection along with

other Qaris of the Quran against Hajjaj in the days Abedur Rahman b. Muhammad b. Ash'ath and was killed in the Battle of Dujail", in the same account it is stated, "He was an authority, a jurist, a prolific narrator of the traditions and inclined towards Shi'aism. The Battle of Dujail took place in 81 A.H. All the authors of the "Saheeh" Books and all the leading jurists of the Sunni school have relied upon Abdullah b. Shaddaad. Abu Is-haq al Shaibani, Ma'bad b. Khaalid and Sa'd b. Ibrahim have related traditions from Abdullah b. Shaddaad as recorded in Saheeh Bukhari, Saheeh Muslim and other authoritative books and according to the Bukhari and Muslim he learnt traditions from Ali (A.S.) and Maimoona and Ayisha.

- 49 Abdullah B. Umar, b. Muhammad B. Ibaan, b. Saaleh b. Umair al Qarashi al Koofi
[Known as Mishkdaanah]

Teacher of Muslim, Abu Dawood and al Baghawi and numerous other writers of their generation have derived their knowledge of the traditions from him. Abu Haatim states about him that "he was truthful", and it has been recorded from his own statements that he was a Shi'a. Saaleh b. Muhammad b. Jazrah records that "He was an ardent Shi'a", and inspite of this fact, Abdullah b. Ahmed holds on the basis of his father's statement that Mishkdaanah was a "reliable authority". Zahabi says in his "Meezaan" that he was "truthful and a narrator of traditions". He learnt from Ibn ul Mubaarak, Daraawardi and others and taught Muslim, Abu Dawood and al Baghawi. Muslim and Abu Dawood have invented an abbreviation of his name, because of their constant and repeated references to his traditions and Muslim also records the opinions of learned men concerning him and states that he died in 239 A.H. Apart from this, traditions related by him from Abdah b. Sulaiman, Abdullah b. Mubarak, Abdur Rahman b. Sulaiman, Ali b. Hashim, Abul Ahwas, Husayn b. Ali al Jo'fi and Muhammad b. Fuzail are to be found in the Saheeh Muslim wherein his traditions have been directly reported. Abul Abbas al Siraaaj says that Mishkdaanah died in 237 or 238 A.H.

50 Abdullah b. Lahee'ah, b. Aqbah al Hadhrami
[A Qazi and Scholar of Egypt]

Ibne Qutaiba enlists him among the Shi'a worthies, in his book 'Ma'arif' and Ibn e Adi states in his 'Meezan' that "he was a zealous Shi'a". Abu Ya'li relates from Kamil b. Talha who relates from Abdullah b. Lahee'ah, who relates from Hayy b. Abdullah b. Al Maghaafiri, who relates from Abu Abdur Rahman al Habli who relates from Abdullah b. Umary that the Prophet (on whom be the blessings of Allah) said during his last illness 'Ask my brother to come to me' and the companions called Abu Bakr, but the Holy Prophet turned his face away from him, then they called Uthman and the Holy Prophet (S.A.) again did the same, and repeated, 'Ask my brother to come to me', then they called Ali, upon which the Holy Prophet (S.A.) seated him close to himself and covered him with his own blanket and reclined against him for sometime. At last, when Ali came out of the blanket the companions asked him as to what the Holy Prophet (S.A.) had said, and Ali replied "He taught me a thousand chapters from each of which I learnt a thousand chapters."

Zahabi has also mentioned Abu Lahee'ah in his "Meezaan" and has coined the abbreviation 'Dal ta qaf' for his name, signifying the authors of the 'Sunan' who have taken traditions from him. His traditions are to be found in Tirmizi and Abu Dawood and in all the 'Musnads' of the Sunnah. Ibn Khallakan also mentions him in his "Wafayaat" and ranks eloquent in his praises.

In the Saheeh Muslim, his traditions have been taken through Ibn e Wahb, and there is also a tradition of his regarding Prayer in the same work derived through Yazeed b. Habeeb.

Ibn al Qaisaraani mentions him in his book 'Corroboration of the books by Abu Nasr al Kalaabaazi and Abu Bakr al Isbahaani' as being one of the reporters of Bukhari as well as Muslim. Ibn e Lahee'ah died on Sunday, in the middle of Rabi Akhir, of 174 A.H.

51 Abdullah B. Maimoon, al Qaddah, al Makki

He was a companion of Imam Ja'far As Sadiq (A.S.). Tirmizi has relied upon him and Zahabi has mentioned him and coined an abbreviation for his name, signifying that he has derived traditions from Abdullah b. Maimoon. Zahabi also states that he related traditions received from Imam Ja'far As Sadiq (A.S.) and Talha b. Amr.

52 Abd ur Rahman B. Saaleh al Azdi

[Also known as Abu Muhammad al Koofi]

His companion and pupil Abbas al Dauri has written about him that "he was a Shi'a" Ibn e Adi states, "He was burning with zeal for Shi'aism; Saleh Jazrah states, 'He used to criticize' Uthman; and Abu Dawood mentions that 'he wrote a book on the defects of the Companions and he was a bad man'. But inspite of this Abbas al Dauri and Imam Baghawi have related traditions from him and Nasai has also taken traditions from him. Zahabi has mentioned him in his 'Meezan' and Nasai has coined an abbreviation for his name, alluding to the reliance placed upon him, and has quoted some of the above-mentioned facts from the Imams of the Sunnies concerning him and has also stated that Ibn e Mueen has vouched for his truthfulness and that he died in 235 A.H. His traditions as received from Shareek and his other contemporaries are to be found in the books of 'Sunan'.

53 Abdur Razzaq B. Hamam b. Naafie' al Hameeri as Sana'ani

He belonged to the elite among the Shi'as and was one of the virtuous men of the older generations. Ibn e Qutaibah in his 'Ma'arif' enlists him among the Shi'as and Ibn e Athir in his 'Tarikh e Kaamil' (Part VI, Page 137) records his death among the events that happened at the close of the year 211 A.H., saying 'In that year Abdur Razzaq b. Hamam al Sana'ani died. He was a Muhaddith and a teacher of Ahmad (b. Hanbal) and he was a Shi'a.'

Al Muttaqi of India has also referred to him in the course of his discussion of Tradition No. 5994 in his 'Kanz' and has verified the fact that he was a Shi'a.

[Ref. 391, in Part VI of the 'Kanz'.]

Zahabi states in his 'Meezan' that he was 'One of the authorities and a man of great erudition; he wrote many books and was the author of Jame ul Kabeer which is treasure-house of knowledge and people used to come from far and wide to learn from him, for example Ahmad, Is-haq, Yahya, Al Zahali, Al Ramaadi and Abd, all came to him.' He after dealing with his life Zahabi refers to the opinion of Abbas b. Abd ul Azeem impugning his veracity and contradicts the latter by saying. "This is the opinion of Abbas but the fact is that all the Huffaaz and leaders of the Ulama are unanimous about his authenticity. Zahabi then continues to relate from Tayaalisi who says: I have heard from Ibn e Mu'een who heard Abdur Razzaq say certain things, which established the fact that he was a Shi'ah. So I asked him that since all his tutors had been Sunnis, such as Mo'ammarr, Malik, Ibn e Juraih, Sufyaan and al Awzaa'ai, how did he come to adopt this creed i.e. the Shi'a creed? He replied "Ja'far b. Sulaiman al Zaba'i come to me and I found him a qualified man of good guidance; pleasing presence, so I adopted this creed under his influence." If this is true, it is an admission on the part of Abdur Razzaq that he was a Shi'a and further reveals that he was converted to Shiaism by Ja'far al Zahba'i but Muhammad b. Abu Bakr al Maqdami states that it was Abdur Razzaq who converted Ja'far al Zaba'i to Shi'aism and curses Abdur Razzaq for it, saying in his 'Meezan' "May Abdur Razzaq perish, as he misguided Ja'far (i.e. converted him to Shi'aism)". Ibn e Mu'een has, however, frequently relied upon the traditions related by Abdur Razzaq while at the same time admitting that he was a Shi'a, as related above.

Ahmad b. Abi Khaithama states* "Someone said to Ibn e

* Ref. the account of Abdur Razzaq in the 'Meezan'.

Mu'een that Ahmad is of the opinion that Ubaidullah b. Moosa discarded the traditions of Abdur Razzaq on account of his being a Shi'a, and Ibn e Mu'een replied, "I swear by the One True God that Abdur Razzaq is hundred times better than Ubaidullah and I have heard many times more traditions from Abdur Razzaq than from Ubaidullah."

Abu Saleh Muhammad b. Isma'il al Zaraari states:* "When we were at Sana'a, we came to know that Ahmad and Ibne Mu'een and others reject or, atleast, disapprove of the traditions related by Abdur Razzaq owing to his being a Shi'a, and we were very sad to hear this. So we prepared for the journey and went to Makka' with a caravan of pilgrims and there we went to meet Yahya and I inquired from him and he answered, 'O Abu Saleh, even if Abdur Razzaq were to become an apostate from Islam I would not reject his traditions.'"[†]

* Ref. the account of Abdur Razzaq in the 'Meezan'.

† On the contrary, those who are just and impartial do accept these traditions, and they are included in the 'Saheeh' books with the fullest satisfaction. It is only the Nasibis and Kharijis who are averse to these traditions. Among these is one which has been related on the authority of Ahmed b. Azhar and is accepted unanimously, viz. "Abdur Razzaq related to me secretly from the guards, that Mo'ammara told him, that he heard from Zahri that he heard from Ubaidullah that he heard from Ibn e Abbas that the Prophet Muhammad (on whom be peace and blessings) looked at Ali (peace be on him) and said, 'You are leader in this world and hereafter; whoever loves you loves me, and whoever bears you malice bears me malice; your friend is Allah's friend and your foe is Allah's foe; and foe unto him who bears you malice'" Hakim has recorded this tradition on Page 128 of Part 3 of the 'Mustadrak' with the comment 'It is a correct tradition on condition that the two Shaykha are not excluded therefrom. Another tradition related by Abdur Razzaq who heard from Mo'ammara who heard from Ibn e Najeesh who heard from Mujahid, who heard from Ibn e Abbas that Hazrat Fatimah (A.S.) said "O Messenger of Allah, you have married me to a pauper who has no wealth", to which the Prophet replied, "Are you not satisfied with the fact that Allah beheld all the men on earth and selected two of them—one to be your father and the other your husband?" This tradition has been recorded by Haakim on Page 129 of Part 3 of his 'Mustadrak' on the authority of Saree' b. Yunus, from Abu Hads, from A'mash, from Abu Saleh, from Abu Hurara as the highest narrator.

This illustrates the broad-minded approach of the early writers of Islam, in as much as historical facts are to be accepted or rejected irrespective of the religious belief of the narrator. A narrator does not become unreliable merely because he follows a different sect of religious principles. (Translator), Ibn e Adi states, Abdur Razzaq has related certain traditions concerning the virtues of Ali (A.S.) which are not accepted by anyone and some other traditions which are discarded as vicious* and they have reproached him with the stigma of being a Shi'a” But inspite of this, when Ahmed b. Hanbal was asked whether he had known a better reporter than Abdur Razzaq, he said, “No”† Ibn al Qaisaraani states at the end of his account of Abdur Razzaq in his book “Al Jama’alma Rijjaal is Saheehain” with authorities leading upto Imam Ahmed b. Hanbal, “when there is a difference of opinion concerning a tradition from Ma’ammar” that the narration is of Abdur Razzaq.

Mukhallad al Sha’eri states, “I was with Abdur Razzaq one day, , when someone mentioned Mo’awiyah and Abdur Razzaq said, “Do not pollute our assembly by mentioning the son of Abu Sufyaan. Zaid Ibn e Mubarak says, “We were sitting with Abdur Razzaq and he was relating a tradition from Ibn ul Hadthaan. When he read that Umar said to Ali (A.S.) and Abbas ‘You have come to claim the inheritance of your nephew and you have come to claim the inheritance of your wife from your father-in-law, Abdur Razzaq observed, ‘Look at this impertinent, sarcastic man; he does not say, “the Messenger of Allah (on whom be peace) but refers to him as “your nephew” and “your father-in-law”. But inspite of this, the collectors of traditions have reported from him and supported

eyes

* They are certainly not vicious in the eyes of anyone except Mo’awiyah and the other rebels and intriguers. Among there is a tradition related by Abdur Razzaq from Ibn e Uyaina who heard from Ali b. Zaid b. Jaz’aan, who heard from Abu Nazrah who heard from Abu Sa’ad as the highest narrator, that the Holy Prophet (S.A.) said, “When you see Mo’awiyah on my pulpit, kill him.”

† Ref. the account of Abdur Razzaq in the ‘Meezan’.

their statements by his authority, as stated in the account of Abdur Razzaq in the Wafayaat by Ibn e Khaliakaan "Never did people flock to anyone after the Holy Prophet as they flocked to him" and the same author goes to say, "The leaders of Islam, in his time took their traditions from him, and among them were Sufyaan b. Uyayna Abdur Razzaq being one of his teachers, Ahmed b. Hanbal, Yahya b. Mu'een and other."

He was born (May Allah have Mercy on him) in 126 A.H.; studied upto the age of 20 years and died in Shawwal of the year 211 A.H. He was a contemporary of Imam Ja'far As Sadiq (A.S.) for 22 years * and died in the time of the ninth Imam, Muhammad b. Ali Al Jawad (A.S.) at the age of 90. May the Almighty join him with them on the Resurrection Day as he was sincere in their love.

Moreover, his traditions are to be found in all the 'Saheeh' books and also in the 'Musnads'. "These books are full of his reports, and traced the same through others also."

54. Abd ul Malik b. A'yun,

[Brother of Zuraara, Himraan, Bukair, Abdur Rahman, Malik, Musa and Zarees, who also had a sister called Umm ul Aswad.]

All of them were among the early Shi'as and were distinguished by their services to the cause of religion, and their descendants also were blessed by right guidance and followed the same creed. As regards, Abu ul Malik, Zahabi states about him in the Meezaan, "Abd ul Malik b. A'yun. It is stated by Abu Waail and others that Abu Hatim said, "he was a good reporter." Ibn e Mu'een said, 'He is of no importance,' but continues to say 'He was true, and he was a Rafizi'. Ibn e Uyayna says, 'I heard the report from Abd ul Malik and he was a Rafizi'. Abu Hatim says, 'He was among the early Shi'as, and a good reporter. The two Sufyans have reported traditions from him. Ibn al Qaisaraani states about him in his book 'Al Jama baina Rijal

* The Imam Ja'far As Sadiq (Alayhis Salaam) died in 148 A.H.

is Salihain' (i.e. a collection of the biographies of reporters of the two 'Sahih' books), saying, "Abd ul Malik b. A'yun was the brother of Himraan al Kufi and he was a Shi'a. He heard from Abu Waail the traditions relating to the Unity of God in 'Bukhari' and those relating to Faith in 'Muslim' and Sufyaan b. Uyayana reported from him as acknowledged by these two writers (viz. Bukhari and Muslim) " He died during the time of Imam Ja'far As Sadiq (A.S.) who prayed fervently for him and was kind to him. Abu Ja'far Ibn e Babwaih (the Shi'a) states that Imam Ja'far As Sadiq (A.S.) along with his disciples went to visit his grave at Medina. So, let him rejoice in his good fortune.

55 Ubaidullah b. Moosa,
[Also called Eesa al Kufi]

Teacher of Bukhari, as acknowledged in his 'Saheeh'. Ibn e Qutaiba mentions him among the authorities on traditions in his book 'Ma'arif', (Page 177) and expressly mentions that he was a Shi'a in the Chapter on the Sects (Page 206) and so does Ibn e Sa'd in Part 6 of his 'Tabaqat' and proves that he was a Shi'a (Page 279). He used to relate traditions which support Shi'a doctrines and hence he has been marked by many people as a 'Weak reporter' Ibn Sa'd says 'He was an authority on the Quran.' Ibn e Aseer mention his death among the events which took place towards the end of 213 A.H. in his history called Kamil, and says, "Ubaidullah b. Moosa, Al Eesa was a jurist and a Shi'a and he was one of the teachers of Bukhari as mentioned in his Saheeh". Zahabi states about him in the 'Meezan', "Ubaid ullah b. Moosa, Al Eesa al Kufi was Bukhari's teacher. He was personally a reliable man but was a Shi'a, a heretic." Abu Hatim and Ibn e Mu'een have also admitted his truthfulness and reliability. The latter states, And Abu Hatim says that Abu Na'eem was more perfect but Ubaidullah was well confirmed in his reports through Israil'. Ahmad b.

Abdullah al Ajali states of Ubaidullah b. Moosa, 'He was an outstanding authority on the Quran. I never saw him lift up his head (with pride), nor did I ever see him laugh.' Abu Dawood states, 'He (i.e. Ubaidullah b. Moosa) was a Shia' heretic. . . . ' Zahabi states in his 'Meezan' at the end of his account of Matar b. Maimoon and continues, Ubaidullah was a trustworthy man, and a Shi'a. Ibn e Mu'een has derived traditions through Ubaidullah b. Moosa and Abdur Razzaq knowing full well that they were Shi'as. It is stated in the account of Abdur Razzaq in the 'Meezan' by Zahabi that "Ahmad b. Abu Khaithama said, 'I asked Ibn e Mu'een in view of the fact that I had said that Ubaidullah b. Moosa related traditions in support of the Shi'a faith and Ibn e Mu'een answered, "I swear by the one God that Abdur Razzaq was hundred times" better than him, although I have heard from Abdur Razzaq more traditions (on these matters) than I have heard from Ubaidullah".

The six authorities and others have all based their arguments on the traditions related by Ubaidullah in their 'Sahih' books. His traditions are reported in all the "Sahih" books through Shaibaan b. Abdur Rahman. The Saheeh Bukhari contains his traditions from Al A'mash, Hishaam b. Urwah and Isma'eel b. Abu Khaalid and the Sahih Muslim from Israeel, Hasan b. Saleh and Osaama b. Zaid. Bukhari has taken the traditions directly from him and also through Is-haq b. Ibraheem, Abu Bakr b. Abu Shaibah, Ahmad Is-haq Al Bukhari, Mahmood b. Gheelaan, Ahmad b. Abu Sareej, Muhammad b. Al Hasan b. Ishkaab, Muhammad b. Khaalid az Zahali and Yusuf b. Moosa Al Qattan; and Muslim has taken the traditions through Hajjaaj b. Ash-Shaair, Qaasim b. Zakariya, 'Abdullah and ad Daarimi, Is-haq b. Mansoor, Ibn e Abi Shaibah, Abd b. Hameed, Ibraheem b. Deenaar, and Ibn e Nameer.

Zahabi states in his 'Meezan' that Ubaidullah died in 213 A.H. and adds that he was a man of piety and obedience to God and strength of character. He died in the beginning of Ziq'a'dah. May Allah have mercy on him and sanctify his resting place.

56 Uthman b. Abu Zar'ah, Uthman b. Qais
and Uthman b. Abu Hameed.

Abu Ahmad al Zubairi says, 'He believed in the Resurrection'. Ahmad b. Hanbal says "Abul Yaqzaan joined the rebellion of Ibraheem b. Abdullah b. Hasan, and Ibn e Adi says, "He was a heretic and believed in the Resurrection, but nevertheless the reliable authorities have taken traditions from him, inspite of his weakness". In my opinion it was usual for the writers to make allegations concerning 'Resurrection' in respect of any Shi'a reporter of traditions whom they wished to malign or belittle. Accordingly, they have branded Uthman b. Umair as a weak reporter, with the result that Ibn e Mu'een says' "he is of no use." But howsoever much they have imputed against him, men like Al A'mash, Sufiyan, Shareek and their contemporaries have not been taken deterred from taking their traditions from him. Moreoever, Abu Dawood, al Tirmizi and others have based their opinions on his traditions in the books of Sunnat, accepting him, unanimously. Besides, his traditions from Anas and others have also been recorded by them. Zahabi has mentioned him in his 'Meezan', and cited some facts of his biography as well as the opinions of other learned men concerning him which have been noted above. Zahabi has coined the abbreviation 'Dal Ta Qaf' for him in reference to the traditions taken from him by the writers of the "sunan".

57 Adi b. Thaabit al Koofi

Ibn e Mu'een mentions him, describing him as an extremist Shi'a, Dar Qutuni refers to him as "a Rafzi zealot, but reliable"; Juzjaani says that he was 'heterodox'; Mas'oodi says, "I have not come across anyone more outspoken as regards his Shi'a beliefs that Adi ibn Thaabit." Zahabi mentions him in his 'Meezan', saying, "He was a Shi'a alim and a true man from among them and he was also a Qazi and a leader of prayers of the Shi'a mosque and if all Shi'as were like him, their mischief would subside". Then Zahabi goes on to quote the opinions of other scholars in respect of Adi ibn Thaabit which we have

already noted above, and quotes what Dar Qutuni, Ahmad ibn Hanbal, Ahmad al Ajali and Ahmad al Nasai have recorded in support of his reliability; Zahabi has also coined an abbreviation for his name as the 'Sahih' books of the Sunnis have unanimously admitted the correctness of his traditions. His traditions are found in the Sahih Bukhari and Sahih Muslim as learnt by him from Bara' ibn Aazib and Abdullah ibn Yazeed who was his maternal grandfather, and also from Abdullah ibn Abi Awfa, Sulaiman ibn Abi Sard and Sa'eed ibn Jubair. Moreover the traditions passed on by him from Zar ibn Jubaish and Abu Haazim al Ashja'i are recorded in the Sahih Muslim. Al A'mash, Mus'ir, Sa'eed, Yahya ibn Sa'eed al Ansari, Zaid ibn Abi Unaisa and Fuzail ibn Ghazwaan have learnt traditions from him.

58 Atiyah ibn Sa'd ibn Junada al Awfi,

[Surnamed Ab ul Hasan al Koofi, a famous 'Taabe'i' (i.e. a follower of the Companions, being in the second generation after the Holy Prophet)]

Zahabi has mentioned him in the 'Meezan' stating on the authority of Saalim al Muraadi that "Atiyah was a Shi'a." Imam Ibn e Qutaiba has mentioned him among the reporters of traditions and scholars. Ibn e Qutaiba, himself being a pupil of Atiyah's grandson, Husayn ibn Hasan ibn Atiyah al Awfi al Qazi, says, "Atiyah ibn Sa'd was a jurist and faqih of the time of Hajjaj and he was a Shi'a." Ibn e Qutaiba has also mentioned Atiyah in the chapter dealing with the various schools of thought. Ibn e Sa'd has also mentioned him on volume 6, page 212 of his 'Tabaqat' in terms which prove the firmness of his grounding and staunch support of the Shi'a tenets. Atiyah's father, Sa'd ibn Junadah was a companion of, Hazrat Ali. One day he went to Ali (A.S.) at Kufa and said, 'O Commander of the Faithful, a son has been born to me, so please suggest a name for him'. Ali alayhis Salaam replied, "He is a gift from God, so name him Atiyah (which means 'gift')."

Ibn Sa'd relates that "Atiyah joined the revolt of Ibn ul Ashath against the tyrant, Hajjaj, and when the forces of Ibn ul Ash'ath

were defeated, Atiyah fled to Fars (Persia). Then Hajjaj wrote to Muhammad Ibn ul Qasim to summon Atiyah and ask him to curse Ali Ibn Abi Talib, if he refuses to do so, then whip with four hundred lashes and shave off his head and beard. So Muhammad ibn ul Qasim summoned Atiyah and when he refused to do what he was told, then he was punished as Hajjaj had directed. After some time, when Qutaiba was appointed Governor of Khurasan, Atiyah revolted against him and did not leave Khurasan until Umar Ibn Hubaira became Governor of Iraq, whereupon Atiyah wrote and asked his permission to come to him. On receiving the Governor's permission, Atiyah went to Kufa where he continued to reside until his death in 111 A.H. Atiyah was a trustworthy authority and many good traditions have been transmitted by him"

Atiyah's descendants have all been Shi'as of the Prophet and his Holy Descendants and there are among them distinguished and revered scholars and outstanding personalities such as Husayn Ibn al Hasan Ibn Atiyah who succeeded Hafs Ibn Ghayas as Chief Qazi of the Eastern Jurisdiction, (See Ma'arif of Ibn e Qutaiba, Page 186) and was subsequently transferred to the Askar al Mahdi and died in 201 A.H. and Muhammad Ibn Sa'd Ibn Muhammad Ibn ul Hasan Ibn Atiyah, Qazi of Baghdad (See section 1 of Isaba, where he is mentioned in the account of his ancestor, Sa'd Ibn Junadah.) who is one of the recorders of traditions, having derived his traditions through his father, Sa'd, who learnt them from his uncle, Husayn Ibn Hasan Ibn Atiyah.

But to resume the account of Atiyah himself, it is well-known that Abu Dawood and Tirmizi have relied upon him, and his traditions, derived through Ibn e Abbas, Abu Sa'eed Ibn e Umar and Abdullah Ibn ul Hasan who relates upon the authority of his father Imam Hasan who in his turn relates from his mother Hazrat Fatima, daughter of the Prophet, Chief of the Women of Paradise, have found their place in the Sunan of Abu Dawood and the Saheeh of Tirmizi. Among those who learnt the traditions from him and related from him are his son, Hasan Ibn Atiyah, Hajjaj Ibn Artat, Mus'ir and Hasan Ibn Udwaan.

59 Ala Ibn Saleh, al Taimi al Koofi

Abu Haatim mentions him as stated in his account in the 'Meezan' that "He was one of the Elders of the Shi'as". But inspite of this, Abu Dawood and Tirmizi have relied upon him and Ibn e Mu'een has vouched for him. Abu Haatim and Abu Zar'a says that "There is no defect in him". Besides, traditions related by him through Yazeed b. Abi Maryam and Hakam b. Utaibah are included in the two "Sahihs" of Tirmizi and Abu Dawood and other authentic books of the Sunnah. Abu Na'eem and Yahya b. Bukair and a number of other Muhadditheen of that generation have learnt traditions from him. Ala b. Saleh is not to be confused with Ala b. Abbas who was a poet and hailed from Makka. Ala, the poet was one of the Shaykhs of the Sufyaanis and has related traditions from Abu Tufail who lived before Ala b. Saleh and moreover Ala b. Saleh was from Kufa, while Ala the poet was from Makka. Zahabi has mentioned both of them in his 'Meezan', quoting therein that they were both Shi'as from earlier times and that Ala the poet has to his credit several eulogies of Ameer ul Moo-mineen Ali (A.S.) based on strong arguments and irrefutable proofs. He has also written elegies of the Prince of Martyrs, Imam Husayn. May he receive his reward from Allah and His Messenger and the true believers.

60 Alqamah Ibn Qais Ibn Abdullah Al Nakha'i

[Surnamed Abu Shibi]

He was an uncle of Aswad and Ibraheem the sons of Yazeed, and one of the devotees of the Progeny of Muhammad (peace be upon him and his Progeny). Shahrastani in his 'Milal wan Nahal' counts him among the Shi'as and he ranks among the leaders of the Muhadditheen as mentioned by Abu Is-haq al Juzjani who says: "There were some people in Koofa whose religious beliefs were not acceptable owing to their being Shi'as, (but) they were the leaders of the reporters traditions at Koofa . . . and Alqamah and his brother Ubayy were companions of Ali; they were in his army in the Battle of Sifeen in which Ubayy became a martyr. And Ubayy was known as "Ubayy the

worshipper" due to his excessive preoccupation with prayer. As for Alqamah, he dyed his sword with the blood of many a rebel and was wounded in the leg and is therefore ranked among the warriors of Islam. He never ceased to be an enemy of Moawiyah as long as he lived. Once Abu Bardah put down his name in a deputation which was going to meet Moawiyah during the latter's Caliphate. But Alqamah wrote to Abu Bardah to strike off his name and did not rest content until his name was removed from the list. The above facts have been recorded by Ibn e Ziad (author of 'Tabaqat') in his account of Alqamah. (Parts VI, Page 52). His justice and reliability and his high esteem and honour in the eyes of Sunni writers, inspite of his being a Shi'a, is a well-established fact. The authors of the six 'Sahih' books as well as others have relied upon him. Traditions reported by him from Ibn e Masood, Abu Darda and Ayesha are given in the Sahih Bukhari and Sahih Muslim; the latter work also includes some traditions related by him from Usman and Abu Masood. His traditions in the Sahih Muslim and Sahih Bukhari have been learnt through his nephew, Ibrahim al Nakha'i, while certain of his traditions in the Sahih Muslim have also come through Abdur Rahman b. Yazeed, Ibrahim b. Yazeed and al Sha'bi. He died at Koofa in 62 A.H. May Allah have mercy on his soul.

61 Ali Ibn Budaimah

Zahabi mentions him in his 'Meezan' quoting Ahmad Ibn Hanbal to the effect that, 'He was a good reporter of traditions, he was one of the leaders of the Shi'as. Ibn e Mu'een has certified his reliability; he learnt traditions from Akrama and others and Sha'ba and Mu'ammam have learnt from him'. Zahabi has also coined an abbreviation for his name due to the frequent reference made to his traditions by the authors of the 'Sunan'.

62 Ali Ibn al Ja'd

[Known as Abul Hasan al Jawahari al Baghdadi, slave of the Bani Hashim]

One of the mentors of Bukhari who has derived some traditions from him Ibn e Qutaibah has enumerated him, in his Kitab ul Ma'arif, among the Shi'as. It is stated in the Meezan (of al Zahabi) that for a period of sixty years, he fasted on every alternate day. Ibn ul Qaisarani writes in his book on the lives of the reporters of traditions al Jama Baina Rijaal is Saheehain. Bukhari's book included twelve traditions related by him. He died in 230 A.H. at the age of 96 years.

63 Ali Ibn Zaid, Ibn Abdullah, Ibn Zuhair,
Ibn Abi Maleeka Ibn Jaz'aan,

[Known as Abul Hasan al Qarashi al Taimi al Basri]

Ahmad al Ajali records concerning him that "He was a Shi'a"; and Yazeed Ibn Zaree' states, "Ali Ibn Zaid was a Rafzi", yet inspite of this fact many Ulama of the generation which succeeded the Prophet's companions (i.e. of the Taab'een) such as Sha'ba and Abd ul Waaris have derived their traditions from him. There have been three great jurists in Basrah, namely, Qitaada, Ali Ibn Zaid and Ash'as al Hadaani and they were all blind. When Hasan al Basri died, people asked Ali Ibn Zaid to replace him and this was due to his outstanding eminence, for otherwise the people would not have made such an offer, and in those days there were very few Shi'as in Basrah. Zahabi has mentioned all the foregoing facts about him in his 'Meezan' and an account of him is also to be found in Al Qaisaraani's 'Jam'abaina Rijaal is Saheehain', where it is stated that Muslim has derived traditions from him which have come down from Saabit al Binaani and that he heard tradition on the 'Jihaad' from Anas Ibn Maalik. He died in 131 A.H. May Allah have mercy on him.

64 Ali Ibn Saaleh

[Brother of Hasan Ibn Saleh (also known as Hasan Ibn e Hayy, see No. 21 above)]

He was among the early Shi'a Ulama; Muslim has relied upon him in his Chapter on Sales in his Saheeh and Ali Ibn Saaleh repeats the traditions heard by him from Salma Ibn Kuhail and Wakee relates from him both being Shi'as. He and his brother

Hasan were twins, born in 100 A.H. and Ali Ibn Saaleh died in 151 A.H. May Allah have mercy upon them.

65 Ali Ibn Ghuraab

[Known as Abu Yabya al Fazaard al Koofi]

Ibn e Habaan stated that he was a zealous Shi'a and this, in my opinion, is the reason why al Juzjaani rejects him and Abu Dawood also says that his traditions have been omitted. But Ibn e Mu'een and Daar Qutuni have upheld his reliability; Abu Haatim has remarked that there is no defect in him; Abu Zaraa has said, "In my opinion he is true"; Ahmad Ibn Hanbal notes "I have always found him faithful; and Ibn e Mu'een also holds him truthful. Zahabi has mentioned him in his "Meezan" quoting the pregoing difference of opinion concerning him among the research scholars and has coined the abbreviation 'Sin Qaf' due to the repeated references which have been made to him by the authors of the 'Sunan'. He derives his traditions from Hishaam Ibn Urwah and Ubaidullah Ibn Umar. Ibn e Sa'ad has mentioned him in Part 6 of his 'Tabaqaat' (on Page 273), saying, "Ismaeel Ibn Rajaa has related from him the hadith of Al A'mash concerning Usman. He died at Koofa in the beginning of 184 A.H. , during the reign of Haroon al Rasheed. May Allah have mercy on him.

66 Ali Ibn Qaadim

[Known as Abul Hasan al Khuzaa'i al Koofi]

Shaykh Ahmad b. al Furaat, Ya'qub al Fasawi and some of their contemporary scholars of the traditions learnt a hadeeth from him and relied upon the same. Ibn e Sa'd mentions him in his 'Tabaqaat' holding that 'he was a staunch Shi'a'. In my view this fact accounts for Yahya's classifying him as 'weak'. But Abu Haatim says 'his place is among the truthful'. Zahabi has noted all the above facts about him in his 'Meezan' and has coined an abbreviation for his name, as Abu Dawood and

Tirmizi have taken traditions from him, through Sa'eed b. Abi Aroobah and others. He died in 213 A.H. in the reign of Mamoon. May Allah have mercy on him.

67 Ali Ibn Munzir al Taraafi

One of the teachers of Tirmizi, Nasai, Ibn Saa'id, Abd ur Rahman b. Abi Matim and other contemporaries of theirs, who have all taken traditions from him and relied upon those traditions. Zahabi has mentioned him in his 'Meezan' and has coined the abbreviation 'Ta Sin Qaf' for his name, denoting that the writers of 'Sunan' have taken traditions from him. He has also quoted the authoritative opinion of Nasai that "Ali b. Munzir was absolutely a Shi'a and is reliable". He also quotes Ibn e Haatim's saying that Ali b. Munzir was "truthful and reliable" and that "he recounts traditions from Ibn e Fuzail, Ibn e Uyaynah and Waleed b. Muslim". The fact that Nasai, while admitting that he was absolutely a Shi'a, relies upon his traditions in his 'Sahih' should be carefully noted by the shifting and changing polemicists.

Ibn e Munzir died in 256 A.H. May Allah have mercy on him.

68 Ali Ibn e Hashim, b. Buraid,

[Known as Abdul Hasan al Koofi al Khazzaaz al Aaizi]

He was one of the mentors of Imam Ahmed (Ibn Hanbal). Abu Dawood mentions as a "well-established Shi'a," and Ibn e Habani says, "Ali Ibn e Hashim was an over-zealous Shi'a"; Ja'far Ibn e Ibaan says, "I have heard from Ibn e Nameer that Ali Ibn e Hashim was excessive in his Shi'aism", and Bukhari says, "Ali Ibn e Hashim and his father were both over-zealous in their religious creed". In my opinion this is the reason why Bukhari has omitted his traditions. Nevertheless, all the other five authorities of the 'Saheeh' books have relied upon him, and Ibn e Mu'een and others have vouched for him, and Abu

Dawood has included him among the 'authentic reporters,' and Abu Zar'ah has said he was truthful and Nasai has held that there is nothing wrong with him and Zahabi has mentioned him in his 'Meezan', giving all the opinions cited above (on Page 116 of Part 12 of his History) Khateeb ul Baghdadi has cited Muhammad b. Sulaiman who states that Ali b. Al Madeein said, "Ali b. Hashim was a truthful man and was a Shi'a," he has also cited Muhammad b. Ali al Aajuri, who said, 'I asked Abu Dawood about Ali b. Hashim b. Bareed and he said he had asked about him from Eesa b. Yoonus who said that he was from a Shi'a family but he never told a lie,' the Khateeb ul Baghdadi also cites Ibrahim b. Ya'qoob al Juzjani who said 'Hashim b. Bareed and his son were both over-zealous in their undesirable religious beliefs'. But inspite of this, five of the writers of the Sahih (i.e. all except Bukhari) have relied upon him and there is a tradition related by him from Hashim b. Urwat on the subject of Nikah in the Sahih Muslim, and another tradition on seeking permission derived from Talha b. Yahya. In the Saheeh Muslim, Abu Mu'ammr, Isma'eel b. Ibrahim, Abdullah b. Umar b. Ibaan are shown to have related traditions from him and Ahmad b. Hanbal and the sons of Abu Shaibah and many others of that generation have also related traditions from him as Ali b. Hashim was their teacher. Zahabi says that Ali b. Hashim died in 181 A.H. Thus, probably, he died in the lifetime of Imam Ahmad. May Allah have Mercy on him.

69 Ammaar b. Zareeq al Koofi

As Sulaimani has enumerated him among the 'Rafzis,' as Zahabi has also laid down in the account of Ammaar in his 'Meezan'. But inspite of his being a 'Rafzi,' Muslim, Abu Dawood and Nasai have based their arguments upon his traditions. His traditions in the Saheeh Muslim are reported by him from Al A'mash, Abu Is-haq as Sabee'i, Mansoor and Abdullah b. Eesa in the Sahih Muslim, his traditions are reported by Abul Jawaab, Abul Ahwas Salaam, Abu Ahmad az Zubairi and Yahya b. Adam.

70 Ammar b. Mu'aawyah

[Or b. Abu Mu'aawyah and some say, he was the son of Khabaab]

It has been said that Ibn Saleh ad Dahani al Bajali al Koofi was known as Abu Mu'aawyah. He was one of the heroes of the Shi'as. He suffered many tortures for his adherence to the path of the Holy Prophet's Progeny. Even his two feet were cut off because of his being a Shi'a. He was the teacher of the two Sufyans, Sha'ba, Shareek and Al Abaar they have taken traditions from him and relied upon him. Ahmad, Ibn Mu'een, Abu Haatim and others have taken traditions from him. Muslim and the authors of the four books of 'Sunan' have taken traditions through him and Zahabi has mentioned all the above-mentioned facts about him and has mentioned him in two places in his 'Meezan', expressly stating that he was Shi'a and trustworthy. I have not come across any criticism of him except in the writings of al Aqeeli and there too there is no objection to him except that of his being a Shi'a. There is an important tradition from him on the subject of Hajj in the Saheeh Muslim as learnt by him from Abu Zubair. He died in 133 A.H. May Allah have Mercy on him.

71 Amr b. Abdullah Abu Is-haq as Sabe'e
al Hamdaani al Koofi

He was a Shi'a, on the concurrent authority of Ibn Qutaibah (Ma'arif), Shahrastani (Milal wan Nihal). He was one of the Chief reporters of traditions whose religious belief and observances are disapproved of by the Nasibis* alleging that they have fabricated these things in favour of the Ahl ul Bayt and that they follow their leaders in all matters relating to religion. So Juzjani says in his account of Zubaid in his

*The Naasibis are a sect who adhere to Mo'awiyah and hold that as a result of the fraud perpetrated by Amr b. As o the occasion of the Arbitration, the right to the Khilafa devalued upon Mo'awiyah.

'Meezan', "There was among the Koofans a group of men whose religion is not approved of by the people, although they were the chief reporters of traditions of Koofa, such as Abu Is-haq, Mansoor, Zubaid al Yaami, A'mash and others of their kind.

People believe in their truthfulness as reporters of hadeeth while hesitating in accepting the indirect reports attributed by them. Among the reporters which the Naasibis hesitate in accepting in his indirect report through Amr b. Ismail Hamdaani (as stated in his account in the Meezan), is the tradition that Ibn Is-haq says that the Holy Prophet said "Ali is like a tree of which I am the stem, Ali is the branch Hasan and Husayn are the fruit, and the Shi'as are the leaves." Mughaira says, "The Koofans are your people and so are Abu Is-haq and A'mash, but for the fact that they are Shi'as and sincere followers of the Progeny of Muhammad, and they are preservers of the Sunnat and the traditions relating to the characteristics of these holy personages. They were oceans of learning and champions of the cause. The compilers of all and six "Saheeh" books and others have based their teachings on their traditions. Besides, the traditions of Abu Is-haq as learnt by him from Baraa b. Aazib, Yazeed b. Arqam, Haarisa b. Wahab, Sulaiman b. Surd, No'man b. Basheer, Abdullah b. Yazeed al Hatim and Amr b. Maimoon are given in both the Sahih Bukhari and the Saheeh Muslim. His traditions in these books are derived through Sha'ba, Thawri, Zubair and Abu Is-haq's grandson Yusuf b. Is-haq. Ibn Khallakaan says in his account in "the Wafayaat" that he was born three years before the end of Usman's reign (i.e. in 32 A.H.—652 A.D.) and died in 127, 128 or 129 A.H. According to Yahya b. Mu'een and al Madaaini, he died in 132 A.H.

72 Auf b. Abi Jameelah, al Basri

[Called Abu Sahl and also known as A'raabi]

Though he was not an A'rabi (Bedouin) by descent. Zahabi mentions him in his Meezan, saying, "He was known as 'Auf of the Truth' and it is said that he was a Shi'a. A number of

scholars have attested his veracity", and has related the reports 'of his being a Shi'a', from Ja'far b. Sulaiman; 'of his being a Rafazi' from Bindaar.

Ibn e Qutaiba has enumerated him among the Shi'as in his book 'Ma'arif'. Rooh, Hauzah, Sha'bah, Nazr b. Shumail, Uthman b. Haitham and others have derived traditions from him and the authors of the six 'Saheeh' books and others have based their decisions on his traditions. His traditions in the Saheeh Bukhari are from Hasan, Sa'eed b. Abdul Hasan al Basri, Muhammad b. Seereen and Sayyaar b. Salaamah and in the Saheeh Muslim his traditions are from Nazr b. Shumail. His traditions from Abu Rajaa ul Utaaridi is also to be found in the two Saheeh books. He died in 146 A.H. May Allah have mercy on him.

73 Fazl b. Dakeen

[His father's name was Amr b. Hammad b. Zuhair al Malai al Koofi and he was known as Abu Na'eem.]

He is mentioned as a tutor of Bukhari in the 'Saheeh'. Some of the most eminent Ulema have classified him as a Shi'a, for example, see Ibn e Qutaibah in his 'Ma'arif'. Zahabi has also mentioned him in his 'Meezan', saying: "Fazl Ibn Dakeen, Abu Na'eem is an authority, but for the fact that he is a Shi'a." The same writer goes on to quote Ibn ul Junaid al Khatli who said that he heard from Ibn e Mu'een that whenever Abu Na'eem (i.e. Fazl b. Dakeen) praised anyone by saying, 'He was great' that person was found to be a Shi'a and whenever he said of anyone, "He is a Murje'i*" that person was known to be a Sunni and there was no defect in him.

* A certain section of the Kharijis believed that anyone who committed a deadly sin (gunah-e-Kabeerah) became Kafir, but Waasil b. Ata, the exponent of the Mo'tazilah philosophy held the contrary view and all those who subscribed to Waasil's view became known as Murje'ah-i.e. those who held that anyone who commits a deadly sin does not remain altogether a "Momin" but does not become a Kafir either.

Zahabi concludes from his statement that Yahya b. Mu'een was inclined towards Murje'ism. It also shows that Fazl was Shi'a. Zahabi further states in his account of Khalid b. Mukhalled in the 'Meezan' that Juzjaani regards Abu Na'eem (i.e. Fazl b. Dakeen) as belonging to "the Kofi sect" (i.e. Shi'a sect) in short, there is no doubt that he was a Shi'a and the authors of the six Sahih books have relied on him. His traditions are reported in the Sahih Bukhari through Hamaam b. Yahya, Abd ul Azeez b. Abu Salmah, Zakaryah b. Abi Zaaedah, Hisham b. Ad Dastwai, Al A'mash, Mus'ir, Thawri, Maalik, Ibn e Uyaynah, Shabaan and Zuhair; and in the Sahih Muslim, through Saif b. Abi; Sulaiman, Ismail b. Muslim, Abu Aasim Muhammad b. Ayyub al Thaqafi, Abu'l Amees, Moosa b. Ali, Abu Shahaab Moosa b. Naafe', Sufyaan, Hishaam b. Sa'd, Abd ul Waahid b. Ayman and Israil. Bukhari has reported traditions directly from him and Muslim has reported through Hajjaaj b. ush Shaa'ir, Abd b. Hameed, Ibn e Abi Shaibah, Abu Sa'eed al Ashaj, Ibn e Nameer, Abdullaha ad Daarimi, Is-haq al Hanzali and Zuhair b. Harb. He was born in 130 A.H. and died at Koofa on the 26th (or 27th) night of Sha'baan in 210 A.H. during the reign of al Mu'tasim. Ibn e Sa'd has mentioned him in Part VI, Page 279 of his 'Tabaqaat', saying, "He was reliable, trustworthy, has reported many traditions, and is an authority".

74 Fuzail b. Marzooq,

[Also called Abu Abdir Rehman, was among the most honoured leaders of Koofa.]

Zahabi states about him in his 'Meezan' that he was well-known as a Shi'a and cites the authority of Sufyaan b. Uyaynah and Ibn e Mu'een that Ibn e Adi said that there is nothing wrong with him. Zahabi then goes on to quote from Haitham b. Jameel that Fuzail b. Marzooq was one of the leaders of religion by virtue of his piety and distinction. Muslim has relied upon his traditions in the Saheeh related from Shaqeeq b. Uqbah on the subject of prayers, and from Adi b. Thaabit on the subject of the poor-dues. His traditions in the Saheeh Muslim are

related by Yahya b. Adam and Abu Usaamah on the subject of Zakat and on the sunnah of the Holy Prophet by Wakee', Yazeed, Abu Na'eem, Ali b. al Ja'd, and other reporters of that generation. Zaid b. al Habaab has regarded his traditions concerning the "ta'meer"* as untrue.

He died in 158 A.H. May Allah have Mercy on him.

75 Fitr b. Khaleefah al Hanaat of Koofa

Abdullah b. Ahmed once asked his father concerning Fitr b. Khaleefah; He said, "He is reliable and a good reporter of traditions", his reports are the reports of an intelligent man, but he is a Shi'a. Abbas reports from Ibn e Mu'een that Fitr b. Khaleefah is a trustworthy Shi'a. Ahmad says that Yahya believed Fitr to be trustworthy, but he was rigid and over-zealous in my opinion. This is why Abu Bakr b. Ayyash has said, "I have rejected the reports of Fitr for no other reason but his bad beliefs" implying thereby that he had no defect except that he was a Shi'a.

Juzjani says, "Fitr b. Khaleefah was a heretic and Ja'far al Ahmar heard him say during his illness. It is no small matter for me to have as many angels as there are hairs upon my body, to glorify the Almighty because of my love for the Ahl ul Bayt. "Fitr has reported traditions from Abu Tufail, Abu Waail and Mujaahid; and among those who have learnt (derived) traditions from him are Abu Usaamah, Yahya b. Adam and Qabeesha. Ahmad (b. Hanbal) and others have vouched for his veracity; Abu Haatim has described him as a good reporter', Nasai has said, 'there is nothing wrong with him'; Murrah has held that 'he was trustworthy, had a good memory and was intelligent', Ibn e Sa'd was of the opinion that 'he was trustworthy'; Zahabi has included his account in the 'Meezan', and quoted all the abovementioned facts and opinion concerning him. (See also Ibn e Sad's 'Tabaqaat', Part VI Page 253); and Ibn e Qutaiba, in his biographical accounts of Shi'as in his 'Ma'arif' includes Fitr among them; Bukhari has recorded in his 'Saheeh' a tradition as reported by Fitr from Mujahid; Thawri has taken traditions from Fitr on manners and

* Ta'meer—the appointment of Hazrat Ali (A.S.) by the Prophet as Ameer ul Momineen.

the authors of the four books of "Sunan" and others have reported traditions from Fitr. He died in 153 A.H. May Allah have mercy on him.

- 76 Maalik b. Isma'eel b. Zyaad b. Dirham
[Also called Abu Ghassaan al Koofi al Nohdi]

A tutor of Bukhari, as mentioned in the Saheeh, Ibn e Sa'd gives an account of him on Page 282 of Part VI of his "Tabaqaat", concluding with the following remark:— "Abu Ghassaan was trustworthy, truthful, and an ardent Shi'a"; Zahabi mentions him in his "Meezan" in terms which establish his justice and unique distinction and shows that he adopted Shi'aism, under the influence of his teachers Hasan b. Saaleh; Ibn e Mu'een says, "there is no one in Koofa more perfect and precise than Abu Ghassaan"; Abu Haatim says, "I never saw anyone more authentic and exact than him in Koofa—not even Abu Na'eem and no one else. Distinction and Piety belong to him. Whenever I saw him, he looked as if he had come out of a grave with two marks of Sajdah on his forehead".

Bukhari relates traditions in several places in his Saheeh, as derived from him directly and Muslim has recorded a tradition from him through Haaroon b. Abdullah on the subject of punishments. According to Bukhari, he was a pupil of Ibn e Uyainah, Abd ul Aziz b. Abi Salmah and Israeel. Bukhari and Muslim have taken some traditions from him through Zubair b. Mu'aawyah. He died at Koofa in 219 A.H. May Allah have mercy on him.

- 77 Muhammad b. Khaazim
[Some writers mistakenly call him Ibn Haazin, commonly known as Abu Mo'aawyah al Zareer al Tameemi al Koofi.]

Zahabi says about him in his 'Meezan'; "Muhammad b. Khaazim (abbreviation "Ain") al Zareer absolutely authentic, I have never heard anything at all against him, I shall have more to say about him in the chapter on filionymies". In that Chapter Zahabi proceeds to say: "Abu Mu'aawyah al Zareer is one of the foremost among the learned men and Haakim

says that the two Shaykhs (Bukhari and Muslim) have based their doctrines on his traditions and his excessive zeal in respect of his Shi'ite beliefs was widely known". Hence it is proved that the authors of the six 'Saheeh' books all rely on him and Zahabi has coined the abbreviation for his name, signifying the unanimity of their opinions as to his truthfulness. His traditions may be seen in Saheeh Bukhari and Saheeh Muslim as reproduced by him from more than one authorities, including al A'mash, Hishaam b. Urwah. In Saheeh Muslim his traditions are related through Ali b. al Madeeni, Muhammad b. Salaam, Yusuf b. Eesa, Qutaibah, Musaddad, Sa'eed ul Waasti, Sa'eed b. Mansoor, Amr an Naaqid, Ahmad b. Sinaan, Ibn e Nameer, Is-haq al Hanzali, Abu Bakr b. Abi Shaibah, Abu Kuraib, Yahya b. Yahya and Zuhair. Moosa az Zaman has related traditions from him which are given in both the Saheeh Bukhari and Saheeh Muslim. Abu Mu'aawyah was born in 113 A.H. and died in 195 A.H. May Allah have mercy on him.

78 Muhammad b. Abdullah az Zubbi al Tihaani an Naishapoori
[Known as Abu Abdullah al Haakim]

The foremost Haafiz of the Quran and recorder of traditions in his time. Author of approximately one thousand books. He travelled widely in search of knowledge and listened to about 2000 teachers. His contemporary scholars, such as Sa'looki and Imam Ibn e Foorak; the learned men admitted his superiority over themselves, respected him for his distinction, insisted upon treating him with honour and never ceased to acknowledge his leadership. All the Muhaddiseen of the Sunnah who came after him derived their knowledge from him and he was one of the heroes of the Shi'as and pillars of the Shari'at. All these facts may be verified from his account as given in the Tazkirat ul Huffazz by Zahabi. The same writer states in his 'Meezan' also that "He was an Imam, truthful", bears testimony that "he was well-known as a Shi'a", and goes on to relate that "I asked Abu Isma'eel 'Abdullah al Ansari about Haakim Abu Abdullah and he said, 'He was an Imam on the subject of Hadees and a wretched Raafzi". Zahabi has also quoted much gossip from him, including his saying that "the

Holy Prophet was born circumcised and smiling", and that 'Ali was his successor'. Zahabi further states that "As for his truthfulness whether in personal matters or in matters of learning, that is something which is unanimously accepted". He was born in Rabi ul Awwal 321 A.H., died in Safar 405 A.H. May Allah have mercy on him.

79 Muhammad b. Ubaidullah b. Abu Raafe' al Madani

He and Abu Ubaidullah and his brothers were all distinguished scholars. Abdullah was the father of Ubaidullah, his grandfather was Abu Raafe', and his uncles were Raafe', Hasan, Mughairah and Ali whose sons and grandsons were all saintly personages among the early generations of Shi'as, and they have left behind numerous books which prove that they were staunch adherents of the Shi'ite creed. Their lives have been dealt with at length in section 12 of the 2nd Discourse in my book 'F'usool ul Muhimmah'. As regards Muhammad, he has been mentioned by Ibn e Adi towards the end of his account in the 'Meezan' in the following terms. "He was one of the Shi'a resident of Koofa". In the 'Meezan', Zahabi has coined the abbreviation 'Ta Qaf' for his name as the authors of the 'Sunan' have accepted traditions reported by him and Zahabi further states that he heard traditions from his father and grand-father, while Mundla and Ali b. Hashim reported that they heard from him.

Habaan b. Ali, Yahya b. Ya'li and others have also reported traditions heard by them from Muhammad b. Ubaidullah; and Muhammad has probably reported from his brother Abdullah b. Ubaidullah as known by those who followed him.

Tabrani has reported in his 'Mu'jam al Kabeer' on the authority of Muhammad b. Ubaidullah who reports from his father who reports from his grandfather that the Holy Prophet said to Ali, "The first to enter Paradise will be myself and you and Hasan and Husayn and our descendants shall come behind us and our Shi'as shall come from our left and right."

80 Muhammad b. Fuzail b. Ghazwaan
 [Known as Abu Abdur Rahman al Koofi]

Ibn e Qutaibah has enumerated him among the Shi'a in his book 'Al Maa'rif'. Ibn e Sa'd states about him on page 271 in Part VI of his 'Tabaqat', as follows: "He is reliable and truthful; he has related many traditions; he is a Shi'a; some of them do not rest their arguments on his traditions". Zahabi mentions near the end on his 'Meezan' that he was "truthful and a Shi'a", and in another place in the same work saying, "truthful and famous". He also states that Ahmad (Ibn Hanbal) regards him as "a good reporter of traditions as a Shi'a; and that Abu Dawood considers him "as a Shi'a and a zealous one" and says that he was a reporter of traditions and a divine; that he recited the Quran for Hamza; that Ibn e Mu'een has acknowledged him as a truthful man; that Ahmad b. Hanbal regards him as a good reporter and that Nasai says, "there is nothing wrong with him".

The authors of the six "Saheeh" books and others have relied upon him. His traditions are recorded in the Saheeh Bukhari and Saheeh Muslim through his father Fuzail, and through A'mash and Ismail b. Abu' Khalid and others contemporaries of that generation. Bukhari has derived his traditions through Muhammad b. Salaam, Qutaibah, Imraan b. Maisarah and Amr b. Ali. Muslim has derived them through Abdullah b. Aamir, Abu Kuraib, Muhammad b. Taraif, Waasil b. Abd ul A'la, Zuhair, Abu Saeed al Ashajj, Muhammad b. Yazeed, Muhammad b. al Musanna, Ahmad al Wakee'i and Abdul Azeez b. Umar b. Abaan.

Muhammad b. Fuzail died at Koofa in 194 or 195 A.H. May Allah have mercy on him.

81 Muhammad b. Muslim b. at Taaifi

He was one of the foremost disciples of the Imam Abu Abdullah Ja'far As Sadiq (on whom be Peace). Shaykh ut Taaifa Abu Ja'far Toosi mentions him in his book on the biographies

of Shi'a reporters. Hasan b. Ali b. Dawood also records some facts about him in his chapter on the truthful reporters in his "Mukhtasar". Similarly Zahabi mentions him and quotes the opinions of Yahya b. Mu'een and others concerning his reliability and states that Qa'nabi, Yahya b. Yahya and Qutaibah have related traditions which they learnt from him. He also cites Abdur Rahman b. Mahdi who tells us that Muhammad b. Muslim is the author of authentic books on the traditions and that Ma'ruf b. Waasil saw Sufyaan Thawri writing down traditions related to him by Muhammad b. Muslim. Of course some authors have regarded him as "weak" owing to his being a Shi'a, but the opinion of such authors does not detract from his established reputation.

His tradition concerning the wuzu as derived through Amr b. Deenaar is to be found in the Saheeh Muslim and Wakee' b. ul Jarrah, Abu Na'eem, Ma'n b. Eesa and others have learnt traditions from him.

[See Tabaqat of Ibn e Sa'd, Part V, Page 381.]

He died in 177 A.H. Allah have Mercy on him. In the same year his name sake, Muhammad b. Muslim b. Jammaaz also died at Medina. Ibn e Sa'd gives an account of both these persons in Part V of his 'Tabaqat'.

82 Muhammad b. Moosa b. Abdullah al Fitri al Madani

Zahabi mentions him in his 'Meezan' citing the authority of Abu Haatim concerning his being a Shi'a and stating the opinion of Tirmizi regarding his reliability, while Muslim and the authors of the 'Sunan' have coined abbreviations for his name, thus admitting the extent to which they rely upon him. In his Chapter on Foodstuff in his Saheeh, the author Muslim relates his tradition as derived through Abdullah b. Abdullah b. Abu Talha and also from Al Maqbiri and a group of reporters of that generation. Ibn e Abi Fadeek, Ibn e Mahdi, Qutaibah and other contemporaries of theirs have related traditions heard by them from him.

83 Mo'awyah b. Ammaar ed Dahani al Bajali al Koofi

He was eminent among our reporters and stands in the first rank among them; a great personality, a man of high status and reliable. His father, Ammaar was a man of exemplary character which is an ideal for the emulation of us all. His faith in the truth of his basic convictions was unshakable. His patience, courage and forbearance in the face of persecution set a divine example for all those who would endure hardships for the sake of truth. Some rebellions enemies cut off his feet because of his belief in Shi'aism, as I have already mentioned in his account, but he never faltered or even wavered or showed any weakness until he ultimately went his way (i.e. died) patient, staunch and upright.

His son Mo'awyah also followed in his footsteps—a worthy son of a worthy father and it is no exaggeration to say that he was like his father. He was a disciple of both Imam Ja'far As Sadiq and Imam Moosa Al Kazim (peace be on them) and became a vehicle of their teachings. He has written books which have come down to us from authentic sources. Ibn e Abi Umair and others from amongst our reporters relates traditions from him and among the Sunnis, Muslim and Nasai derive tradition about Hajj through Zubair and Muslim derives traditions from him through Yahya b. Yahya and Qutaibah and he, for his part derives traditions from his father Ammaar and a section of contemporary reporters and these traditions are to be found in the authentic books of the Sunnis. He died in 175 A.H. May Allah have mercy on him.

84 Ma'roof b. Kharbooz al Karkhi*

Zahabi mentions him in his 'Meezan' with the comment that he was truthful and a Shi'a and Bukhari, Muslim and Abu Dawood contain abbreviation for his name, showing thereby that they repeatedly take recourse to his traditions. Zahabi also states

* Some say that his father's name was Firoz, or Firozaan or Ibn e Ali.

that Ma'roof e Karkhi related traditions from Abu Tufail while, Abu Aasim, Abu Dawood, Ubaidullah b. Moosa and others have related traditions from him. The same author quotes from Abu Haatim that he used to write down his traditions.

Moreover, Ibn e Khallakan relates in his "Wafayaat ul A'yaan" that he was one of the servants of Imam Ali Ibn e Moosa Ar Reza (the eight Imam of the Shi'as) and ranks eloquent in his praises of M'arook Karkhi and in the course of his account he goes on to relate that Ma'roof said, "I sought nearness to God and renounced everything for His sake, except the service of my master Ali Ibn e Moosa Ar Reza, on whom be peace. . . ."

Ibn e Qutaibah mentions Ma'roof among the Shi'a reporters in his book 'Ma'arif'. Muslim has relied upon him and his traditions relating to Hajj is to be found in the Saheeh as derived from Ibn e Tufail.

Ma'roof died at Baghdad in 200 A.H.* and his grave is a well known place of ziarat (i.e. visitation). Sirri as Saqti was one of his disciples.

85 Mansoor b. Mu'tamar b. Abdullah b. Rabee'a al Salmi al Koofi

He was one of the disciples of Imam Baqir (the 5th Imam) and Imam Sadiq (the 6th Imam), as stated by the author of 'Muntahal Maqaal fi Ahwaal ir Rijaaal'. Ibn e Qutaiba in his 'Ma'arif', classifies him as a Shi'a and Juzjani says that "his religious beliefs and practices are not approved by the majority of the people, owing to his allegiance to the Aali Muhammad".

[There are some persons among the reporters from Koofa whose creed is disapproved by the people. They are Abu Is-haq, Mansoor, Zubaid al Yaami, A'mash and others. But nevertheless they are relied upon owing to their veracity as reporters, (See the account of Zubaid al Yaami in the 'Meezan'). The above quotation has been taken from Juzjani who repeats it in his account of Zubaid, A'mash and Abu Is-haq. The same opinion is cited here with reference to Mansoor also.]

* Some say 201 A.H. others say 204 A.H.

Why are such truthful reporters shunned? Is it merely because they adhere to the "Two Weighty Things", or because they ride in "the Ark of Salvation", or because they enter the "City of Knowledge through its Gate", the Gate of Repentance, or because they seek refuge with the "Refuge of all the world", or because they obey the Prophet by venerating his children, or because they weep for fear of their Lord as evident from their biographies? Ibn Sa'd says with reference to Mansoor in Pt. 6, page 235 of his "Tabaqat": "His eyes became sore due to his excessive weeping for fear of God and he used to wipe the tears from his eyes with his shirt of coarse cloth, and it is said that he prayed and fasted for sixty years!"

How is it possible for such pious souls to be disapproved? But we have to deal with people who do not assess justly. "Surely, We are God's and unto him do we return."

Ibn e Sa'd says in his account of Mansoor from Hammaad b. Zaid, "I saw Mansoor at Makka. I think that he is Khashbi and do not think that he is untruthful. Behold how these honourable men have been subjected to contempt, scorn, suspicion and antagonism that later authors have to dispel these doubts concerning them, as if love of the descendants of Muhammad makes a reporter untruthful. So that it has to be specifically stated in each case that such and such reporter was not untruthful". The enemies of Ali (i.e. the Naasibi) never mention any of the name of follower of Aali Muhammad without labelling him as "Za'ah, or Khashbi, or Turabi or Rafzi" these bigots, it seems have never heard of the Quran's verse which says: "Do not call each other names; the appellation of wickedness after true belief is bar". Ibn e Qutaibah explains the meaning of "Khashbi" in his 'Ma'arif', as follows: "They are Rafzis when Ibrahim al Ashtar met Ubaidullah b. Ziyad on the battlefield the soldiers of Al Ashtar carried "Khushub" with them and hence they come to be called 'Khashbi' it is a nick name applied to them out of scorn ridicule and hatred. But these Khashbis slew the predecessors of the Naasibis and avenged the massacre of our Prophets' holy children by liquidating Ibn e Marjana and effectively suppressing those

heretics, the murderers of the Holy Prophets' children.

"So the nether most part of the people who did wrong was cut off; Praise be to Allah, Lord of the Worlds". Hence there is no harm in this epithet used by their opponents against them. In fact, it is an honorific title for anyone to be called an avenger of the innocent blood of the Prophet's children. Similarly there is no harm in being called "Turabiya" because of one's connection with the great Abu Turab (Ali). On the contrary, it is an honour and a pride to be so alluded to.

But to return to the subject of our discourse. There is unanimity of opinion about Mansoor's reliability and hence it is that the writers of all the six "Saheeh" books of the Sunnis have placed reliance upon him, and other worthy writers have done the same. In spite of their knowledge of the fact that he was a Shi'a.

Moreover his traditions are recorded in Bukhari and Muslim through Abu Waael, Abuz Zuha, Ibraheem Nakh'i and other contemporaries of theirs, while Sha'ba, Al Thawri, Ibn e Uyaina, Hammad b. Zaid and other learned men of the same generation have learnt traditions from him, as acknowledged by Bukhari and Muslim".

Ibn Sa'd states that Mansoor died towards the end of 132 A.H. and adds "he was a reliable and trusted reporter of many traditions and a man of ideals and exalted character.

May Allah bestow His mercy on him.

86 Minhaal b. Amr al Kufi

A famous Taabe'i and *Ḥanīfī*, resident of Kufa. This is the reason why Juzjani classifies him as 'weak', stating: "An adherent of an undesirable faith" and Ibn e Hazm and Yahya b. Saeed endorse this opinion. But Ahmad b. Hanbal says, 'I prefer Abu Bishr to Minhal, and he is more reliable". This he says

* Taabe'i=belonging to the generation immediately succeeding the Sahaaba i.e. companions.

with full knowledge of his Shi'ite beliefs and his activities in the time of Mukhtar* but still they do not form an adverse opinion regarding the veracity of his traditions. Sha'bah, Mas'udi, Hajjaj b. Artat and others of that generation have taken traditions from him, and Ibn e Mu'een Ahmad ul Ajali and others have vouched for his reliability. Zahabi has mentioned him in the 'Meezan' and related all that has been recounted above concerning him, while Bukhari and Muslim have coined an abbreviation for his name, which points to their constant reference to his traditions. His tradition is recorded in Saheeh Bukhari as derived from Sa'eed b. Jubair and in the Chapter of Bukhari dealing with Tafsir his tradition is to be found as related by Zaid b. Abi Aneesa and in the Chapter on the Prophets in Bukhari his traditions are related by Mansoor b. Mo'tamar.

87 Moosa b. Qais al Hazrami
[Known as Abu Muhammad]

Aqeeli counts him among the zealous Rafzis. Sufyan once asked him concerning Abu Bakr and Ali, at which he replied "Ali is dearer to me". He relates from Salma b. Kuhail, who heard from Ayaz b. Ayaz, who heard from Malik b. J'ouna, who said, 'I heard Umm e Salma says, "Ali is with the truth, therefore whoever follows him follows the Truth, and whoever deserts him deserts the Truth despite a solemn promise". Fazl b. Dakeen has related this from Moosa b. Qais. Besides, Moosa has related true traditions relating to the excellence of the Ahl ul Bayt. Aqeeli is therefore wrong in forming the judgement he has formed. Ibn e Mu'een, vouched for Moosa and Abu Dawood and Sa'eed b. Mansoor based their arguments upon his traditions in their 'Sunan'. Zahabi has given an account of him in the 'Meezan' relating all the foregoing facts. Moreover his traditions are found in the 'Sunan' through Salma b. Kuhail and Hajr b. Aneesa; while Fazl b. Dakeen and Ubaidullah b. Moosa

* i.e. Mukhtar b. Abu Ubaida as Saqafi.

and other authentic reporters have reported his traditions. He died in the reign of Mansoor (the Abbasid Khaleefa). May Allah have mercy on him.

- 88 Nafee' b. Harith, Abu Dawood an Nakh'ee
al Koofi al Hamdani as Sabe'e'i

Aqeeli says, 'He was a zealous Rafzi', and Bukhari remarks "His Shi'aism is much discussed." But Sufyan, Hamam Shareek and a number of other learned men of that generation have taken traditions from him; Tirmizi has based his arguments in his Saheeh on Nafee's traditions; and the writers of the Musnads have relied upon his traditions. His traditions are given in the Saheeh Tirmizi and other books from Anas b. Malik, Ibn e Abbas, Imran b. Haseen and Zaid b. Arqam. Zahabi has related all the foregoing points concerning him.

- 89 Nooh b. Qais, b. Ribah ul Hadani
[And he is also called at Taahi al Basri]

Zahabi states about him in the 'Meezan', 'a good reporter'; he states further 'Ahmad and Ibn e Mu'een regard him as trustworthy and Abu Dawood says that he was a Shi'a, while Nasai says, 'there is nothing wrong with him.' Zahabi has coined an abbreviation for him, denoting that Muslim and the writers of 'Sunan' have incorporated his traditions in their authentic works. A tradition related by him is quoted on the subject of 'Drinks' in the Saheeh Muslim which he relates from his brother Khalid b. Qais. His traditions are handed down in Saheeh Muslim through Nasr b. Ali and in other books through Abul Ash'ath and others of that generation; and Nooh has them from Ayub, Amr b. Maalik and others.

- 90 Haroon b. Sa'd al Ajali al Koofi

Zahabi makes mention of him and Muslim has coined an abbreviation for his name, which shows that he is one of the authorities from whom he has taken traditions, and he has

praised him in the following terms: As a man he was truthful, but he was a hated Rafzi. Abbas relates on the authority of Ibn e Mu'een that Haroon b. Sa'd was an over zealous Shi'a. He relates from Abd ur Rahman b. Abu Sa'eed al Khadri while those who relate from him include Abu Sa'eed al Khadri was a companion of Holy Prophet Muhammad b. Abi Hafs al Attar, Mas'oodi and Hasan b. Hayy Abu Hatim says, 'there is no objection to him. remember a hadeeth from him, describing hell, as given in the Sahih Muslim, related through Hasan b. Salehi Haroon b. Said, from Hazrat Salman.*

91 Hashim b. Buraid b. Zaid
[Surnamed Abu Ali al Koofi]

Zahabi has mentioned him and Abu Dawood and Nasai have adopted abbreviations for his name, thereby signifying that he is admitted as one of the reporters of their Saheeh compilations. Zahabi attests his reliability on the authority of Ibne Mu'een and others, while admitting that he was a 'Rafzi' and that Ahmad (Ibn e Hanbal) has no objection to him. Hashim relates traditions from Zaid b. Ali† and Muslim al Bateen, while those who relate from him include al Khareebi and his (i.e. Hashim's) son Ali b. Hashim (who has been mentioned as No. 68 above) and a group of famous men. Hashim came from a well-known Shi'a family as already stated in my notes on Ali b. Hashim.

92 Hubaira b. Bareem al Umairi

A companion of Ali (the first Imam) on whom be Peace, and similar to Haarith in his love for Ali and his close Association with the Ameer ul Moo-mineen. Zahabi has mentioned him and the writers of the 'Sunan' have adopted abbreviations for his name, thereby showing that they have included him among their authorities. Zahabi also quotes

* Salman al Farsi was one of the most eminent companions of the Holy Prophet (S.A.).

† i.e. Zaid the martyr, from whom the Zaidi sect derive their creed.

Ahmad's (i.e. Ibn e Hanbal's) opinion: 'There is no defect in him as a reporter, and he is preferable to Haarith'. 'But', continues Zahabi, 'Ibn e Kharraash considers him 'weak', as he joined the forces of Ali in the Battle of Siffeen'. Al Juzjaani says, 'He was a supporter of Mukhtar,* having joined the avengers in the Battle of Khaazir.' Shahrastani in his 'Milal wan Nihal', includes him among the Shi'as, and there is no doubt that he was a Shi'a. His traditions from Ali are admitted in the books of 'Sunan'. Abu Is-haq and Abu Fakhta are among those who heard and repeated the traditions handed down by him.

- 93 Hisham b. Ziaad,
[Surnamed Abul Miqdaam al Basri]

Shahrastani, in his 'Milal wan Nihal', includes him among the Shi'as. Zahabi mentions him by name under the letter 'H' and also by his filionymic 'Abul Miqdaam' in the book, 'Meezan', coining the abbreviation "t.q." for it, which indicates the reliance placed upon him by the writers of 'Sunan'. Besides, his traditions are also to be found in the Saheeh Tirmizi, etc., from Imam Hasan and Al Qarzi, while those who have repeated the traditions heard from his mouth include Shaibaan b. Farokh, Al Qawareeri and a number of other reporters.

- 94 Hisham b. Ammar b. Naseer b. Maisara
[Surnamed Abul Waleed]

According to Az Zafari al Damishqi he was a teacher of Bukhari, and is admitted as such in the Saheeh. Ibn e Qutaibah enumerates him among the Shi'a reporters in the chapter of the Sects in his 'Ma'arif' where he mentions some of them. Zahabi also takes a notice of him in his 'Meezan', describing him as "a leader of prayer, an orator, a recitor of the Quran, a prolific reporter of traditions, a scholar and a truthful man, though he has his faults.".

Mukhtar Ibn Abu Ubaida al Thaqafi, who raised the banner of revolt in Iraq against the Umayyads and killed many of those who had murdered Imam Husayn at Karbala.

Bukhari has repeated traditions learnt directly from him, under the heading, 'Sales' in his Sahih and in other parts of the book, as his readers know fully well. I know that his traditions are recorded under the headings, 'Wars', 'Drinks' and 'Qualities of the Companions of the Holy Prophet'. Hisham repeats traditions learnt by him from Yahya b. Hamza, Sadaqa b. Khalid and Abdul Hameed b. Abdul Ushreen, etc., Zahabi continues to say in his 'Meezan', 'A large number of people have reported from him. They used to come from long distances to learn the art of reciting the Quran and to hear the traditions from him.' Waleed b. Muslim has reported traditions from him and he was his 'Shaykh' (i.e. teacher) he obtained the permission to report the traditions from Ibn e Laheea.' Abdaan says, 'There was no one like him in the world'. Another scholar says, 'Hisham was an eloquent speaker, full of substance and had a long breath (in reciting the Quran) and he had vast knowledge'. He believed the words of the Quran to be created and not co-eval with God—an opinion held by other Shi'as.

Ahmad (Ibn Hanbal) refers to this when he says (as written in the 'Meezan'), 'I knew him to have a fiery temper. May God slay him! 'Ahmad (b. Hanbal) once stopped at the passage in one of Hisham's writings where it was written. 'All praise be to God who has manifested Himself by means of His creation'. At this Ahmad stood up, roaring and flashing angrily and ordered all those who had said their prayers under Hisham's leadership to recite their prayers again (for he regarded those prayers as void) because Hisham had believed God to be invisible, imperceptible and free from all conditions and finitude, and had exalted His signs among His creation.' It is well-known to the philosophers that this view of Hisham was merely based on the theological axiom 'The signs of God are in all thing, though He is infinitely greater and superior to each one of them'. But the scholars of the various generations have held different opinions according to their own research. Hisham was born in 153 A.H. and died at the end of Moharram 245 A.H. May the Allah have Mercy on him.

- 95 Hasheem b. Basheer b. Qasim b. Deenar as Salmi al Wasiti
[Surnamed Abu Muawya, Originally from Balkh]

His grandfather Qasim had come to Wasit for trade. Ibn e Qutaiba, in his 'Ma'arif' places him among the Shi'as and he was the tutor of Imam Ahmad b. Hanbal and all his contemporaries. Zahabi mentions him by an abbreviation for his name, showing that the compilers of the six 'Saheehs' have relied on him, and describing him with the appellation of 'Hafiz' i.e. one who knows the Quran by heart. Then he continues to say, 'He was one of the great scholars'; he learnt traditions from Az Zuhri and Haseen b. Abdur Rahman. Yahya al Quttaan, Ahmad, Yaqoob ad Dauraqi and a large number of reporters have reported traditions learnt from him. His traditions are to be found in both Saheeh Bukhari and Saheeh Muslim, as related by Hameed at Taweel, Ismaeel b. Abu Khalid, Abu Is-haq ash Shaibani and others; and also from Amr an Naaqid, Amr Ibn e Zaraara, Sa'eed b. Sulaiman and in Bukhari only, from Amr b. Auf, Sa'd b. Nazr, Mohammad b. Nabahaan, Ali b. Al Madeeni and Qutaibah; and in Muslim only from Ahmad b. Hanbal, Shuraih, Yaqoob ad Dauraqi Abdullah b. Mutee', Yahya b. Yahya, Saeed b. Mansoor, Ibn e Abi Shaiba, Ismaeel b. Saalim, Muhammad b. as Sabah, Dawood b. Rasheed, Ahmad b. Manee', Yahya b. Ayub, Zuhair b. Harb, Uthman b. Abi Shaiba, Ali b. Hajar and Yazeed b. Haaron. He died at Baghdad in 183 A.H., at the age of 79 years. May Allah have Mercy on his soul.

- 96 Wakee b. Al Jarrah b. Maleeh b. Adi
[Surnamed as the father of Sufyan ar Rawaasi al Koofi]

Ibn e Qutaibah enumerates him in the 'Ma'arif' among Shi'as and so does al Madeeni in his 'Tahzeeb', states that Wakee was a votary of Shi'aism; Marwan Ibn Moawya could not overlook the fact that Wakee was a Rafzi'. Yahya b. Mu'een visiting him one day, saw a tablet with him on which were written many names with opinions concerning them, and in that tablet he read the name of Wakee with the description 'Rafzi'.

Ibn e Mu'een said to him, "Wakee was better than you" "Better than me?" exclaimed Marwan b. Moawya with surprise. "Yes" replied the other.

Ibn e Mu'een says, "When this incident was related to Wakee, he remarked 'Yahya is our companion'".

Ahmad Ibn Hanbal, being asked whether Wakee and Abdur Rahman had been different from what we have stated, referred to Abdur Rahman's report concerning the incident above mentioned, adding that all his predecessors submitted to Abdur Rahman's erudition except Wakee b. al Jarrah. These statements are corroborated by Zahabi's account of Hasan b. Saleh, where he reports Wakee as saying, 'I regard Hasan b. Saleh as an Imam (i.e. a leader)' and when it was pointed out to him that Hasan showed no mercy to Uthman, he remarked, 'Do you show any mercy to Hajjaj?' Thus he equated Uthman with the tyrant Hajjaj.

Zahabi has mentioned him in his 'Meezan' relating the foregoing matters concerning him. All the writers of the six 'Saheehs' and many others have placed reliance on him. The Saheeh Bukhari and Saheeh Muslim contain his traditions as derived through A'mash, al Thawri, Sha'ba, Ismaeel b. Abu Khalid and Ali b. Mubarak, and also through Is-haq al Hanzali and Muhammad b. Nameer. Moreover, the reporters in Bukhari who report his traditions include Abdullah al Hameedi Muhammad b. Salam, Yahya b. Ja'far b. A'yun, Yahya b. Moosa and Muhammad b. Maqatil; while in Muslim, these include Zuhair, Ibn e Abi Shaiba, Abu Kuraib, Abu Sa'eed al Ashajj, Nasr b. Ali, Sa'eed b. Azhar, Ibn e Abi Umar, Ali b. Khashram, Uthman b. Abi Shaiba and Qutaibah b. Sa'eed. He died at Faid on the return from Hajj in Moharram, 197 A.H. at the age of 68. May Allah have mercy upon his soul.

97 Yahya b. al Jazzar al Arani al Koofi

[A disciple of Ameer ul Moo-mineen (A.S.)]

Zahabi mentions him in the 'Meezan' and adopts an abbreviation for his name, signifying that Muslim and the writers of the Sunan have relied upon him. He testifies to his veracity and states on the authority of Hakam b. Utaiba who has said, 'Yahya b. al Jazzar was a Shi'a zealot.' Ibn e Sa'd also mentions him in his 'Tabaqat' [Part 6, Page 206] saying "Yahya b. al Jazzar was a Shi'a, and spoke with great zeal. Nevertheless, they say that he was trustworthy and has reported a number of traditions."

I have seen a tradition related by him from Hazrat Ali (A.S.) on the subject of prayer in the Saheeh Muslim and another on the subject of true belief related by him from Abdur Rahman b. Abi Laila in the same book. Among those who relate from him in the Saheeh Muslim are Hakam b. Utaiba and Hasan al Arani.

98 Yahya b. Sa'eed al Quttan

[Surnamed Abu Sa'eed. A slave of the Bani Tameem of Basra]

A Muhaddith (i.e. reporter of traditions) in his age. Ibn e Qutaibah enumerates him in his 'Ma'arif' among the Shi'as. Nevertheless the writers of the six Saheehs have relied upon him and so have others. His tradition as derived through Hishaam b. Urwa, Hameed at Taweel, Yahya b. Sa'eed al Ansari and others is proved in both Saheeh Muslim and Saheeh Bukhari as true. Those who have repeated what they heard from him in both the books include Muhammad b. al Muthanna and Bindaar while in Bukhari these include Musaddad, Ali b. al Madeeni and Bayan b. Amr and in Muslim; Muhammad b. Hatim, Muhammad b. Khilad ul Baheli, Abu Kamil Fuzail b. Husayn al Jahadari, Muhammad ul Muqaddami, Abdullah b. Hashim, Abu Bakr b. Abi Shaiba, Abdullah b. Sa'eed, Ahmad b. Hanbal, Yaqoob ad Dauraqi, Abdullah al Qawareeri, Ahmad b.

Abda, Amr b. Ali and Abdur Rahman b. Bishr. He died in 198 A.H. aged 78. May Allah have mercy on him.

99 Yazid b. Abi Ziad al Koofi

[Surnamed Abu Abdullah a slave of the Bani Hashim]

Zahabi mentions him in his 'Meezan' and Muslim as well as the four writers of Sunan use abbreviations for his name, denoting their recourse to his traditions. Zahabi further quotes Ibn e Fuzail who has stated, 'Yazid b. Abi Ziad was one of the great Shi'a leaders', and Zahabi consequently admits him as being one of the famous scholars of Koofa. But despite these qualifications he has been constantly attacked and vilified because of a tradition relating by him from Abu Barza (or Abu Barda), to the effect that the latter says, "We were sitting with the Holy Prophet when he heard sounds of music, as Amr b. al Aas and Moawiya were holding a carousal. Thereupon the Holy Prophet (who had forbidden music) said, "O' Allah involve these two in trials and forsake them in hell-fire". He has also related a tradition on the subject of "Foods" which is given in the Saheeh Muslim through the medium of Abdur Rahman b. Abu Laila who heard it from Sufyan b. Uyaina. He died aged about 90 years in 136 A.H. May Allah have mercy upon his soul.

100 Abu Abdullah al Jadali

Zahabi has mentioned him by his filionymic (his own name being probably unascertained) and has adopted for him the abbreviation "d-t", denoting that he is one of the reporters relied upon by Abu Dawood and Tirmizi in their 'Saheehs'. He then goes on to describe him as 'a hated Rafzi' and quotes Juzjani who holds that he was the standard-bearer of Mukhtar and also upholds his veracity on the authority of Ahmad (b. Hanbal) Shahrastani classifies him among the Shi'as in his 'Milal wan Nihal', and Ibn e Qutaiba reckons him among the 'Rafzi zealots' in his 'Maarif'. Moreover, his traditions are to be found

in Tirmizi, Abu Dawood and all the 'Musnads' of the Ahle Sunnat. Ibn e Sa'd mentions him in his 'Tabaqat'* and says, 'He was an extremely staunch Shi'a. People say that he was a soldier in Mukhtar's vanguard who ordered him to fall upon Abdullah b. Zubair with 800 men, and he defended Muhammad b. Hanafiya from the plan of Ibn e Zubair against him as Ibn Zubair had besieged Ibn e Hanafiya and other Bani Hashim and were planning to set fire to their stronghold owing to their refusal to take the bay'at (oath of allegiance) to Ibn e Zubair. Abu Abdullah al Jadali, however, saved them from that danger—May Allah grant him from this Prophet's relation a handsome reward.

This brings us to the end of our hasty discourse and my thesis, almost from memory, on the Shi'a reporters of traditions who have been relied upon by the greatest Sunni authorities. A hundred such reporters have been discussed in this letter. They are heroes of Shi'aism who are acclaimed as authorities by the Sunnis; they are the fountains of Islamic knowledge, the preservers of the Holy Prophet's traditions. The 'Saheehs', 'Musnads' and 'Sunan' are based upon their reports. I have mentioned them with their full names and cited references from Sunni authorities who have admitted their adherence to Shi'aism and yet relied upon them, and I have shown their opinions in each case. After having done so, I hope my critics will admit their mistake, of imagining that 'Sunni authorities do not accept the traditions related by Shi'as.' Let them now realise that the criterion of the veracity of a reporter is his truthfulness, honesty and sincerity and not his adherence to Sunni or Shi'a beliefs. Hence it may be asserted that if the reports of Shi'a reporters were to be censored, the traditions of the Holy Prophet would almost completely disappear. But you know—May God help the Truth through you—that among the earlier generations of Shi'as there are many more reporters, who have been relied upon by Sunni authorities, besides those I have mentioned here. A comprehensive list of such reporters would contain several hundreds more than the above-mentioned hundred—reporters of higher integrity, and larger quantities of hadeeth and vaster knowledge and closer affinity in point of

* Part 6, Page 159, when his name is given as 'Abda b. Abd b. Abdullah b. Abi Ya'mir.

time and more firmly rooted in their Shi'a beliefs than those mentioned herein. They are the Shi'as from among the companions of the Holy Prophet himself—May God be pleased with them all. I have mentioned the names of some of these 'Sahaba' at the end of each important discourse, and also of the 'Tab'e'en' from among the Shi'a, upon whom your authorities have relied. Each of them is trustworthy, having a good memory, full of understanding, firm of belief and authoritative; for example those who achieved martyrdom while supporting Ameer ul Moo-mineen in the smaller and larger campaigns of Jamal, and in Siffin and Nahrwan; in the Hejaz and Yamen when Basr b. Artat led the mutiny in the two provinces; and in the disorder and rebellion of Hadhramut which spread towards Basra at the instigation of Moawiya; and as the supreme example those noble souls who fell as martyrs in defence of the Prince of the Youth of Paradise, Husayn on the day of Karbala; or those who attained martyrdom in support of Husayn's grandson Zaid b. Ali; or those who sought to avenge the blood of Muhammad's children as an act of devotion; or who faced death with patience, being persecuted and forced to flee from their homes; or those who were obliged to observe dissimulation through fear of their own physical weakness—such as Ahnaf b. Qais, Asbagh b. Nabaath and Yahya b. Ya'mur (the first man who assigned dots to the letters of the alphabet) or Khaleel b. Ahmad, the pioneer of the arts of lexicography, prosody and metre or Ma'az b. Muslim al Harra', the first to compile the rules of grammar and syntax. Discourses upon their lives would fill many bulky volumes. I refer you to the accusations made against them by the Nasibis (i.e. those who regard hatred of Ali as part of their religion), as a result of which the Sunni authorities have rejected the traditions reported by them. They constitute hundreds upon hundreds of reliable memorizers and standard bearers of guidance from among the Shi'as of Muhammad's Progeny. The Ahle Sunnat would have consigned them to oblivion, but the learned men among the Shi'as have compiled lists and biographical encyclopaedias containing accounts of them. By perusing those books you can be acquainted with their glowing deeds in the service of the Shariat of the 'upright and

honourable faith' of Islam. Anyone who ponders their contents will recognise them as models of truth, and honesty, devotion and piety service and sincerity in giving good advice for the sake of God Almighty and for His Messenger—the blessings of Allah be upon him and his Progeny—for His Holy Book, the Quran and for the Imams of the Muslims and for the entire community. May Allah benefit us by their bounties and by your bounties as well, for He is the Most Merciful of All.

With Salaams,
Yours,
"SH"

LETTER (17)

ACKNOWLEDGEMENT OF HIS CORRESPONDENT'S
KINDNESS.

ADMISSION OF THE FACT THAT THERE IS NO
REASON WHY THE AHLE SUNNAT SHOULD NOT
RELY ON TRADITION RELATED BY
SHI'A REPORTERS.

AFFIRMATION OF BELIEF IN THE TEACHING
OF AHL UL BAYT

SURPRISE AT THE COMPARISON BETWEEN THESE
AND THE BELIEFS OF THE 'PEOPLE OF THE QIBLA'

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum.

Let me assure you that I have yet to come across a mind more fresh, or a quicker grasp, or a keener intellect, or a deeper insight, or a more gentle and restrained tone, or a more harmonious style of discussion than yours. You have dived in all your replies into the innermost recesses of the soul and you have enveloped in all your ascents of wisdom eyes, ears, tongue and heart. And as for your last letter—that is the writing; there is no doubt therein, it has lowered looks of the sapient and bowed down the heads of the sophists by the truth thereof.

There no longer remains any thing to prevent a Sunni using the traditions of his Shi'a brother, provided the reporter be a truthful man. Your opinion on this point is the truth made manifest; and the contrary opinion is nothing but hatred and narrow minded prejudice. What they say concerning the unreliability of Shi'a reporters is contrary to what they in fact do; and the actions of their own Ulema in choosing the reporters are inconsistent with their assertion in this respect. The practice of their own authorities has been contrary to this baseless principle which they propound, and they have failed to prove their point while you have established yours. You have compiled in such a short time a thesis on an issue which I ought to have analysed in the letter which I had addressed to you – viz. on the position of Shi'a authorities as the basis of the Sunna. Your thesis will be upheld as the last word upon this subject there can be no conclusion beyond what you have established and I hope that, God willing, it will produce an appreciable change of views in the Muslim world.

We believe in all the Quranic verses, including the verses regarding the Commander of the Faithful, Ali b. Abi Talib and all the Ahl ul Bayt, which are more than the verses cited by you.

But I do not understand why the 'People of the Qibla' have turned away from the Ahl ul Bayt, so that they have ceased to follow their creed in the essentials of the faith or in its observances; and they have failed to consider the Ahl ul Bayt's teachings on the disputed points; or why our learned men do not take their opinion into account. On the contrary, they disagreed with the Ahl ul Bayt on matters of logical argument and did not hesitate to oppose them with the result that the majority of Muslims, generation after generation, continued to depend upon persons other than the Ahl ul Bayt for guidance.

Had there been in any verses of the Quran or reliable traditions of the Sunna any clear or specific direction concerning what you claim, the 'People of the Qibla' would never have turned away from the wisdom of the Ahl ul Bayt or adopted other

alternatives. But they did not understand these verses of the Quran and those traditions as signifying any thing beyond praise of the Ahl ul Bayt and the injunction to love and respect them. Hence the earlier generations of Muslims are nearer to the truth and they are in a better position to understand the meaning of the Sunna and the Scripture. So, why not follow their guidance?

With Salaams
Yours
"S"

LEETER (18)

THANKS FOR THE KIND WORDS;
THE FALLACY OF CONFINING THE TERM "PEOPLE
OF THE QIBLA" TO A PARTICULAR SECT;
IT WAS THE POLITICIANS WHO DIVERGED FROM
THE WAY OF THE AHL UL BAYT;
THE IMAMS OF THE AHL UL BAYT ARE BY NO
MEANS INFERIOR TO OTHER "IMAMS";
NO JUST PERSON CAN ACCUSE THE FOLLOWERS OF
AHL UL BAYT OF GOING ASTRAY.

Mawlana Shaykh ul Islam,

Assalaamu Alaykum.

I thank you for your favourable opinion of me, inspite of all my shortcomings, and I appreciate your kind judgement with full satisfaction. I humbly bow before your kindness and am overawed thereby.

With reference to your letter at hand, in which you have referred to the divergence of "the people of the Qibla", I have to remind you that half the people of the Qibla—and by these I mean the Shi'as of the Progeny of Muhammad have certainly not diverged from the path of the Ahl ul Bayt, nor will they ever turn away from them whether in the matter of the essential

beliefs or in the observances. Their religion requires them to offer implicit obedience to all the teachings of the Imams (Peace be upon them), on the basis of Quran and Sunna. This, according to them, is the divine faith in every age and every clime. This has been the guiding principle of their predecessors and their worthy successors from the moment of the Holy Prophet's departure from the world upto the present day.

It is only the politicians and the wielders of power who turned away from the Ahl ul Bayt in the beliefs as well as observances, when they deprived them of the Khilafat and made it a matter of their own free choice, inspite of the express assignment thereof to Ameer ul Moo-mineen Ali Ibn e Abi Talib. They observed that the Arabs would not agree to let the Khilafat remain in one particular family, and so they adopted a different interpretation of the injunctions (of the Quran and Sunna) in respect thereof and made it dependent on election, in order that every living person among them might be able to aspire to that high office sooner or later. Thus it devolved, successively, upon this, that and the other person. They supported this principle with all the force at their command and gave short shrift to all those who opposed it. Consequently, it is clear that circumstances compelled the people to abandon the creed of the Ahl ul Bayt and to misinterpret all the commands of the Quran and Hadith concerning the necessity of obedience to them. Had they followed the obvious meaning of these commandments, they would have turned towards the Ahl ul Bayt—one and all, including the common people and the relatives—in all their beliefs and observances; and they would have regarded it as incumbent upon themselves to follow the Ahl ul Bayt, becoming the greatest of their supporters. But this did not suit their ambitions and did not fit in with their determination to enjoy wordly wealth and political power.

On giving penetrating thought to these developments, one cannot fail to see that the people's divergence from the path of the Ahl ul Bayt in matters of faith was a corollary of the denial of the general leadership which was their's by right after the Holy Prophet. The interpretation of the Quranic and traditional injunctions confining the appointment of the Ahl ul Bayt to the successorship only in a spiritual and not in a secular

or general sense seems to be an afterthought. This interpretation had to be given after the politicians deprived the Ahl ul Bayt from their rightful place, at the head of the Islamic commonwealth. But for this circumstances the acknowledgement of the rights of the Ahl ul Bayt would not have been postponed.

Quite apart from the clear and express injunctions of the Quran and Hadith, designating them as the Holy Prophet's successors, let us look at them as mere followers of the Holy Prophet. Is there any fault in them? Are they lacking in the requisite knowledge, or piety or good conduct? Are they inferior in any of these respects to Imam Ash'ari or any of the four Imams of the Ahle Sunnat Wal Jamaat? And if no such fault can be found with them, why should any other person be followed in preference to them? Where is the judge who will accuse the followers of Ahl ul Bayt of having gone astray? Who will accuse the followers of Ahl ul Bayt of having gone astray. How can one be deemed to have gone astray because of his adherence to the Progeny of the Holy Prophet? No member of the Sunnat Wal Jamaat school can pronounce such a judgement against us.

With Salaams,
Yours
"SH"

LETTER (19)

THE FOLLOWERS OF THE AHL UL BAYT
CANNOT BE JUDGED AS MISLED.
FOLLOWING THE FAITH OF THE AHL UL BAYT IS A
SUFFICIENT DISCHARGE OF DUTY.
THE AHL UL BAYT ARE MORE WORTHY OF BEING
FOLLOWED THAN OTHERS.
REQUEST FOR AN UNEQUIVOCAL VERSE OR
TRADITION REGARDING CALIPHATE.

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum.

In fact it is any thing but just to regard the followers of the Ahl ul Bayt as misled or astray from the right path. Nor can it

be said that the Imams among the Ahl ul Bayt were less worthy of guidance and of being followed than the Four Imams of Ahle Sunnat. By following the faith of the Imams among the Ahl ul Bayt one can be regarded to have discharged one's duty to Allah and can hope for salvation just as one can be regarded to have discharged one's duty by following any of the Four Imams.

It can further be asserted that the Imams among the Ahl ul Bayt were more worthy of being followed than the other Four Imams because the faith and creed of all the twelve Imams among the Ahl ul Bayt is indentically the same both in fundamentals and rituals. There is not the least difference between them and the views of all of them are concentric unlike those of the other Four Imams whose disagreement from each other is known to every one. If twelve persons after due consideration of a subject reach the same conclusion and form the same opinion and another person forms a different opinion evidently his individual opinion will carry no weight against the unanimous verdict of the former. No fairminded person will deny this. But your opponents deny that you follow the faith of the Ahl ul Bayt. I would, therefore, request you kindly to throw light on this point and to prove that the faith which you follow is the same faith as the Ahl ul Bayt believed in and practised and that you have inherited your faith from them.

In the meantime, I request you to quote the Quranic Verses or traditions of the Holy Prophet, as recorded by Sunnis which, according to your claim, clearly stipulate Caliphate in favour of Imam Ali Ibn e Abi Talib. May Allah be gracious to him.

With Salams,
Yours,
"S"

LETTER (20)

A BRIEF MENTION OF THE CLEAR STIPULATIONS.
 THE STIPULATION ON THE DAY OF WARNING TO
 KINSFOLK.
 THE STIPULATION HAS BEEN RECORDED BY
 AHLE SUNNAT.

Mawlana Shaykh ul Islam,

Assalaamu Alaykum.

If one studies the life of the Holy Prophet, Allah's blessings and peace be upon him and his holy posterity, and carefully pursues how he founded an Islamic government, made laws and framed rules and regulations for it and enforced the laws and carried out the administration on behalf of Allah, the Mighty and Great, one will find that Ali always assisted him, shared his burden, supported him against enemies, acquired knowledge and inherited wisdom from him and was his regent during his lifetime and supreme ruler after his death. On a careful perusal of the words and actions of the Holy Prophet, Allah's blessings and peace be upon him and his holy posterity, from the First Declaration of Prophethood to the end of his life, during his stay at home or on journey, one will find plenty of clear stipulations recorded through reliable sources in favour of Ali's succession to the Caliphate. On every proper occasion in his life the Holy Prophet made it abundantly clear by his word and action that Ali should be his successor.

Even the first event which took place in Makka before the actual advent of Islam when the Holy Prophet invited his kinsfolk provides such a stipulation. When Allah the Great revealed "Va anzir Asheeratakal Aqrabeen" (i.e., warn your kinsfolk) the Prophet invited his kinsfolk to the house of his uncle Abi Talib. They were more or less forty men among whom were his uncles, Abu Talib, Hamza, Abbas and Abu Lahab. At the end of the feasting the Holy Prophet (S.A.) addressed the audience. The address has been traditionally

transmitted and recorded in all the book of authentic traditions, history and biography of the Holy Prophet. This address contained the following:

O Children of Abdul Muttalib I do not know any Arab youth who brought for his nation a gift better than what I have brought (i.e. Islam) for you. I have come to you with the good of this world and of the world hereafter and Allah has ordered me to invite you towards it. So, let me know which of you is willing to assist me in this task and to share my burden, so that he may become my brother and the executor of my will and my successor among you."

The entire audience was irresponsive save Ali who was the youngest of them. He stood up and said:

O' Prophet of Allah! I will share this burden of yours".

The Messenger of Allah then placed his hand on the neck of Ali and said:

This is my brother and the executor of my will and my successor among you. So, listen to him and obey him."

The audience treated the affair as ridiculous and said to Abu Talib, 'Lo you have been commanded to listen to and obey your son.'

The above event and address have been recorded by a large number of notable scholars and prominent traditionists in their books, e.g., Ibn e Ish-haq, Ibn e Jareer, Ibn e Ali Hatim, Ibn e Mardwaih and Aboo Naeem and Imam Baihaqi who has recorded it in both of his books 'Sunan' and 'Dalayel', and S'alabi and Tabari in their great commentaries of Soora e Sho'ara. Tabari has recorded this also in Vol. II, Page 217 of his 'Tareekh ul Umam Val Malook' (i.e., the History of the Various People and their Rulers) in somewhat different words and Allama Ibn e Aseer has recorded this among the traditions universally accepted to be genuine in Vol. II, Page 22 of his

'Tareekh e Kamil' under the Caption "Allah ordered His Messenger to declare his messengership". Abdul Fida has recorded this event in Vol. I., P. 116 of his book on history in connection with the account of the person who was the first to embrace Islam, and Imam Aboo Ja'far Al Iskafi Mo'atazali has recorded in his book "Na'oz ul Osmaniya"^{*} and fully explained its authenticity and Allama Halabi has recorded in Vol. T.P. 381 of his famous 'Seerat ul Halabiya'[†] where he has described it in the Chapter on the Hiding of the Holy Prophet and his companions in the house of Arqam.

^{*} As mentioned on P. 263 of Vol. III of 'Sharha e i.e, commentary of Nahjul Balagha' by Ibne Abil Hadeed, printed in Egypt. As regards the book 'Naqzul Osmaniya', it is really matchless. The author has thoroughly discussed every thing connected with the Invitation on PP. 257 to 281 of Vol. III, in his comments on the concluding portion of 'Khutbat ul Qas'ea.'

[†] Please refer to P. 381 of Vol. I of 'Seerat ul Halabiya'. The reckless narration of the event and indiscriminate comments thereon by Ibne Taimiya deserve no attention because of his well known party spirit; for this event has been recorded even by the socialist writer Mohammad Hosain Haikal of Egypt who has described the event at length in Col. 2, P. 5, Number 2751 of his magazine "As Siasat". (i.e., Politics) published on 12th Ziq'ad, 1350 A.H. And if you refer to Col. 4 on P. 6 No. 2785 of the said magazine, you will find that he (Mr. Haikal) has recorded this tradition (i.e. the address) on the authority of Muslim's 'Sahih', Ahmad's 'Musnad', Abdullah Bin Ahmad's 'Ziadat ul Musnad, Ibne Hajar Makki's 'Jam'a ul Favaed', Ibn e Qutaibah's 'Ayon' ul 'Akhbar', Ahmad Bin Abd Rabboh's Aqdul Fareed, Omar Bin Bahr ul Jahiz's Pamphlet 'Bani Hashim' and Imam Abi Is-haq As S'alabis 'Commentary of the Quran'. Further, this tradition has been recorded by Mr. George an Englishman, in his book 'A Treatise on Islam' which has been translated into Arabic by the renegade Protestant who names himself as 'Hashim Al Arabi'. In the translation you will find this tradition on P. 79 of the 6th edition. In view of the importance and universal fame of this tradition many European writers, the French, the English and the German, etc., have mentioned this tradition in their books and Thomas Carlyle has also mentioned this briefly in his Heroes and Hero Worship.

Besides the above, many notable scholars and traditionists have recorded this tradition in their books with some difference in words but no difference in implication, eg., Tahavi, Zia Maqdasi in his 'Mukhtara', Sa'eed Bin Mansoor in his 'Sunan', etc. But for your purpose is sufficient the tradition recorded by Imam Ahmad Bin Hanbal who has related the tradition, from Ali on P. 111 and 159 of Vol. I of his 'Musnad' which please refer to. He has recorded at the beginning of page 331, Vol I of 'Musnad' also another important tradition from Ibn e Abbas which enumerates ten such characteristics of Ali as distinguish him from all others and Imam Nasa'ee has also quoted this from Ibn e Abbas on P. 6 of his 'Khasaesul Alaviya (i.e., distinguishing qualities of Ali). Imam Hakim has recorded it on P. 132 of Vol. III of his 'Mustadrak' and Allama Zahabi in his 'Talkhees' (i.e. abridged edition) of 'Mustadrak'. He has also admitted the genuineness of the tradition. In Vol. VI of 'Kanzul Ummal' the event has been related at length.

[Please refer to tradition No. 6008 on P. 392 related from Ibn e Jareer and Tradition No. 6045 on P. 396 related from Ahmad's 'Musnad' and Zia Maqdasi's 'Mukhtara', and authentic books Tahavi and Ibn e Jareer and Tradition No. 6056 on P. 397 related from Ibn e Is-haq, Ibn Jareer, Ibn e Abi Hatim, Ibn e Mardwaih, Abu Naeem and Baihaqi's 'Sho'a-bul Eiman' and also 'Dalayel' and Tradition No. 6102 on P. 401 related from Ibn e Mardwaih and Tradition No. 6155 on P. 408 related from Ahmad's 'Musnad' Ibne Jareer and Zia's 'Mukhtara'. This tradition is recorded in 'Kanz ul Ummal' in other places also. And if you refer to P. 255 of Vol. III of 'Sharha Nahjul Balagha' by Imam Mo'atazali Abil Hadeed you will find this lengthy tradition in its full details in the concluding portion of the commentary on Khutbatul Qas'ea.]

If you will refer to 'Montakhabi (i.e. selections from) Kanzul Ummal' which has been printed on the margin of 'Musnad' of Imam Ahmad and persue the contents of margins from P. 41 to P. 43 of Vol. V you will find the tradition in its details. This one event of warning to the kinsfolk and the address by the Holy Prophet alone which has been recorded by almost all the

scholars, historians or traditionists amply prove that the Imamate and the Caliphate were the right of Ali.

With Salam,
Yours,
"SH"

LETTER (21)

THE TRADITION IS OF DOUBTFUL AUTHENTICITY

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum.

Your opponent does not believe the tradition (i.e., warning to the kinsfolk and the address by the Holy Prophet) to be authentic and is not prepared to accept the tradition as genuine because neither the two leading Shaykhs (traditionists) Bukhari and Muslim, have recorded it nor the compiler of any other Saheeh (i.e., book of traditions considered to be genuine by Ahle Sunnat) and I think that this tradition has not been recorded from reliable and trustworthy Sunni sources and that you too do not believe it to be authenticated by Sunni traditionists.

Vas Salam,
Yours,
"S"

LETTER (22)

**PROOF OF THE GENUINENESS OF THE TRADITION;
WHY THEY (BUKHARI, MUSLIM, ETC.) AVOIDED
RECORDING THE TRADITION.
HE WHO KNOWS WELL THESE TRADITIONISTS WILL
NOT FIND IT STRANGE.**

Mawlana Shaykh ul Islam,

Assalaamu Alaykum.

Had I not believed the tradition to be genuine on the authority of Sunni traditionists I would not have mentioned it in this

context. Besides, the genuineness of the tradition is so well known that Ibn e Jareer and Aboo Ja'far Iskafi have treated this tradition as universally accepted to be genuine.

[If you will please refer to Tradition No. 6045 on P. 396 of Vol. VI of 'Kanzul Ummal' you will find that Ibn e Jareer has regarded this tradition to be genuine and if you will refer to 'Muntakhab ul Kanz' on the Margin of P. 43 of Vol. V of Ahmad's 'Musnad' you will find that Ibn e Jareer considers this tradition to be genuine and Aboo Ja'far Iskafi firmly believes it to be genuine, vide his 'Naqz ul Osmaniya' on the margin of pages of Sharha e Nahjul Balagha' of Abi Hadeed Vol. III P. 263, printed in Egypt.]

Other prominent research scholars among Ahle Sunnat have treated this tradition as genuine. The genuineness has been accepted and confirmed by the same group of reliable and trustworthy scholars and reporters whose statements are accepted with complete satisfaction by the compilers of the 'Saheehs' (i.e., books of tradition accepted to be genuine by Ahle Sunnat) and this tradition has been recorded by the same reliable and trustworthy scholars the traditions recorded by whom are included in the 'Saheehs'. Further, please refer to Ahmad bin Hanbal's Masnad, Vol. I. P. 111. He has related this tradition from Asvad Bin Aamir¹ who has related it from Shareek² who has related it from A'mash³ who has related it from Minhal⁴ who has related it from Ibad bin Abdullah Asad⁵

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- 1 Bukhari and Muslim both have recorded the traditions reported by him as authentic. Sho'aba heard both Imam Bukhari and Imam Muslim relating traditions on the authority of Asvad and Abdul Aziz Bin Abi Salma heard Imam Bukhari relating traditions on his (Asvad's) authority and Zuhair Bin Mu'aviya and Humad Bin Salma heard Imam Muslim relating traditions on his authority. Bukhari's 'Saheeh' contains traditions related from him by Muhammad Bin Hatim Bazee' and Muslim's 'Saheeh' contains traditions related from him by Haroon Bin Abdullah, Naqid Ibn e Abi Shaiba and Aboo Zuhair.
 - 2 Muslim has recorded in his 'Saheeh' traditions related by him as we have explained in his account in letter No. 16.

who has taken it from Ali. Every one of this series of reporters is accepted as an authority by the opponent and all of them are undoubtedly persons whose reports are included in the 'Saheehs' and Allama Qaisrani has given accounts of all of them in his book 'Al Jama' Bain ar Rijal us Saheehain'. There is, therefore, no alternative but to accept this tradition (i.e., the warning to the kinsfolk and the address) as genuine. Besides this, the tradition has been recorded also in different versions by different traditionists through different sources mutually supporting each other.

But the tradition conflicts with the views of the two Shaykhs, Bukhari and Muslim, in respect of the Caliphate and this is why they have not recorded it in their 'Sahihs'. They have also scrupulously avoided recording a number of other genuine traditions which stipulated the Caliphate in favour of Ameer ul Moo-mineen lest the same serve as a weapon in the hands of the Shi'as and so intentionally concealed the truth. Not only Bukhari and Muslim but also many other Shaykhs (i.e., Senior traditionists) among the Ahle Sunnat. May Allah forgive them, followed this practice. They used to conceal every thing of this nature and are well-known for their creed of concealment of facts (favouring Ali and Ahle Bayt). Hafiz Ibne Hajar has related this from them in his book 'Fath ul Bari' and Imam Bukhari has devoted a special Chapter on this subject in 'Kitabul Ilm' of Vol. I of his 'Saheeh' on page 25 under the Caption "Imparting of Education to one group to the Exclusion of Another".

(Contd. from page 166)

- 3 Bukhari and Muslim, both have quoted him as authority in their 'Saheehs' as already mentioned in his account in letter No. 16.
- 4 Bukhari has quoted him in his 'Saheeh' as authority as mentioned in his account in letter No. 16.
- 5 He is 'Ibad Bin Abdullah Bin Zubair Bin Avam Al Qarashi Al Asadi. Both Bukhari and Muslim have recorded in their 'Saheehs' traditions on his authority. He heard the traditions from Asma and Aasha, the daughters of Aboo Bakr. Bukhari and Muslim have recorded the traditions reported by him, by Ibn e Abi Maleeka and by Muhammad bin Ja'far bin Zubair bin Orrah.

And one who knows the behaviour of Bukhari towards Ameer ul Moo-mineen Ali and other members of the Ahle Bayt and also knows that his pen invariably omits to mention the clear traditions of the Holy Prophet in their favour and that his ink dries up before relating their distinguishing excellent qualities will not be surprised at his skipping over this and other like traditions. There is neither might nor power but in Allah the High and the Great.

Vas Salam,

Yours

"SH"

LETTER (23)

ADMISSION OF THE GENUINENESS OF THE
TRADITION.
THE TRADITION CANNOT SERVE AS A VALID
ARGUMENT BECAUSE OF ITS INCONSECUTIVE
TRANSMISSION.
AT THE BEST IT PROVES A SPECIAL (i.e. LIMITED)
SUCCESSORSHIP (NOT UNIVERSAL CALIPHATE).
THE TRADITION HAS BEEN SUPERSEDED.

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum.

I referred to Page 111 of Vol. I of Ahmad's 'Musnad' and studied the names of the narrators of the tradition and found that all of them are trustworthy Sunni scholars and good authority on traditions. I also found that there are many different versions mutually supporting one another in substance. I now believe that the genuineness of the tradition has been satisfactorily proved.

To prove the stipulation of universal Imamate in favour of Ali you should have advanced as an argument only such genuine tradition as has been transmitted consecutively (i.e., through an

unbroken chain of trustworthy reporters of traditions), for Imamate is one of the fundamentals of your belief, whereas the tradition under review cannot be said to have been transmitted consecutively and cannot, therefore, be considered as a valid argument.

It is also observed that the tradition at its best proves that Ali succeeded the Holy Prophet, Allah's blessings and peace be upon him and his holy posterity, as a headman over the Ahl ul Bayt which was specified succession. But where is the clear stipulation of universal successorship as Caliph over the entire Muslim fold?

Perhaps it has been said that the tradition was abrogated or revoked for the Holy Prophet subsequently never cared to enforce it and, therefore, there was no restraint on the companions (of the Holy Prophet) to swear fealty to the three rightly guided Caliphs, may Allah be Gracious to them all.

With Salams,
Yours,
"S"

LETTER (24)

WHY WE ADVANCED AS AN ARGUMENT A
TRADITION SAID TO BE NOT CONSECUTIVELY
TRANSMITTED.
SPECIFIED OR LIMITED SUCCESSION IS AGAINST
THE CONSENSUS OF OPINION OF ALL MUSLIM
SCHOLARS.
ABROGATION OR REVOCATION OF THE
TRADITION IS IMPOSSIBLE.

Mawlana Shaykh ul Islam,

Assalaamu Alaykum.

In support of their view of Imamate Ahle Sunnat advance as argument any tradition regarded to be genuine whether or not it has been consecutively transmitted. In a discussion with them

we, therefore, adopt their own method of argumentation and advance the same kind of arguments which they consider to be valid. As to why we refer to this tradition as an argument in support of the Imamate of the Ahl ul Bayt, please note that we Shi'as consider this tradition to be not only genuine but also consecutively transmitted according to our authentic sources of information.

The assertion that this tradition at its best proves that Ali succeeded the messenger of Allah as headman or caliph only over the Ahl ul Bayt is altogether absurd, because those who believe Ali to be the Caliph of the Messenger of Allah over the Ahl ul Bayt also believe him to be the Caliph of the Messenger of Allah over the entire Muslim fold and those who do not believe Ali to be the Caliph over the entire Muslim fold do not believe him to be the Messenger's Caliph over the Ahl ul Bayt. (In other words, those who believe in the specified or limited Caliphate of Ali also believe in his universal Caliphate and those who do not believe in his universal Caliphate also do not believe in his specified Caliphate). There are only two groups of scholars and only two views on the subject. Who holds the view put forth by you which is not only strange but also against the consensus of opinion of all Muslim scholars?

It is also incorrect to say that the tradition was abrogated or revoked which is legally as well as intellectually impossible. As you know an order to promise is not revoked prior to the time of its enforcement. Thus the only thing that seemingly supports your contention about the abrogation of the tradition is your presumption that the Holy Prophet subsequently never cared to enforce or implement it. But the presumption is erroneous. The Holy Prophet, Allah's blessings and peace be upon him and his holy posterity, was never negligent about its implementation. On the other hand, there are many subsequent and consecutively transmitted traditions in this regard which mutually support one another. Even if there was no subsequent tradition to support and corroborate the original tradition could that lead one to the conclusion that the Holy Prophet neglected the implementation of the tradition, changed his mind and

withdraw his words? They follow nothing but a conjecture what their selves are inclined to; and indeed has come unto them from their Lord the right guidance; (53:23)

Vas Salam,
Yours,
"SH"

LETTER (25)

HIS FAITH IN THE TRADITION.
HIS REQUEST FOR FURTHER SUPPORT (OF THE
IMAMATE OF THE AHL UL BAYT).

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum.

I believe that you have enlightened me on what was obscure for me and clarified what was ambiguous. Allah has made you one of his signs and bright manifestations.

For God's sake please enlighten me further on the subject.

Vas Salam,
Yours,
"S"

LETTER (26)

EXPLICIT TRADITION ENUMERATING TEN MERITS
OF ALI NOT POSSESSED BY ANYONE ELSE.
PROOF OF ALI'S RIGHT OF SUCCESSION AFFORDED
BY THIS TRADITION.

Mawlana Shaykh ul Islam,

Assalaamu Alaykum.

Besides the tradition of 'warning to the kinsfolk', please refer

to the tradition recorded by Imam Ahmad in Vol. I of his 'Musnad' (P. 330) and by Imam Nasa'ee in 'Khasaes e Alviya', i.e., characteristics of Ali (Page 6), and by Hakim in Vol. III of 'Saheeh Mustadrak' (Page 123) and by Zahabi who admitted its genuineness in his 'Talkhees' and by other traditionists through sources unanimously regarded by Ahle Sunnat to be authentic. Umar Bin Maimoon says: "I was in the company of Ibn e Abbas when nine chieftains came to him and said: 'O' Ibn e Abbas, either get up and accompany us or ask your companions to leave you alone for a private talk with us'. Ibn e Abbas, who had not yet lost his eye-sight, got up and went to them and enquired what they had to say. There was a conversation between them which I did not overhear. When Ibn e Abbas returned to us he was shaking his garment and saying: "Woe be to them" and then added "They speak ill of the person who possessed ten excellent merits not possessed by anybody else. They speak ill of the person about whom the Holy Prophet, Allah's blessing and peace be upon him and his holy posterity, said:

- 1 'Certainly (the next morning) I will send the man whom Allah will never put to shame, who loves Allah and His Messenger and is also loved by Allah and His Messenger'. Utter disappointment was the lot of many a person who learned for this distinction. 'Where is Ali?' enquired the Prophet. Ali had sore eyes and was unable to see anything when he turned up before the Prophet. The Prophet blew his breath on the eyes of Ali and then waved the flag thrice and handed the same to Ali who proceeded to the battle field (of Khaibar) and returned victorious with Safia the daughter of Hayi (and the sister of Marhab) whom he presented to the Prophet.
- 2 'The Messenger of Allah, Allah's blessings and peace be upon him and his posterity, sent a certain person to recite Soora Tauba (before the infidels of Mecca). Soon after that he sent Ali and said: 'He alone can convey this Soora who is from me and I am from him.'" Ali started (overtook the person) and took over from him the Soora (and recited it before the infidels).

- 3 The Holy Prophet, Allah's blessings and peace be upon him and his holy posterity, said to his kinsmen 'Which of you is willing (to help me in my mission and) to be my friend in this world and the world hereafter?' Ali, who was there, got up and said 'I will help you and be your friend in this world and the world hereafter'. There was no response from others. The Prophet said 'You are my friend in this world and the world hereafter', and asked Ali to sit down and again said 'Which of you is willing (to help me in my mission and) to be my friend in this world and the world hereafter?' Still there was no response from others but Ali (got up and), said 'I will be your (assistant and) friend in this world and the world hereafter'. 'You are my friend in this world and the world hereafter', said the Prophet to Ali.
- 4 Ali was the first man to believe in the Prophet after Khadeejah (first wife of the Prophet).
- 5 The Messenger of Allah, Allah's blessings and peace be upon him and his holy posterity, took up his covering sheet and, covered Ali, Fatima, Hasan and Husayn with it and recited the verse: "Verily, verily God intends but to keep off from you (every kind of) uncleanness O' you the People of the House, and purify you (with) a thorough purification." (33:33)
- 6 And Ali sold his life (in the way of Allah) and covered himself with the covering sheet of the Holy Prophet and slept in his (Prophet's) bed while the infidels kept flinging stones at him.
- 7 And when the Messenger of Allah was leaving (Medina) alongwith other persons for the Battle of Tabook, Ali said to him 'May I accompany you?' 'No., Said the Prophet, Allah's blessings and peace be upon him and his holy posterity: Ali was then moved to tears. The Messenger of Allah, Allah's blessings and peace be upon him and his holy posterity, said to Ali, 'Are you not

satisfied with holding the same position in relation to me as Aaron (A.S.) held in relation to Moosa (A.S.) except that there shall be no prophet after me? I should not go without leaving you here as my representative.

- 8 And the Messenger of Allah said to him, '(Ali) after me you will be the guardian of all the believers, male and female'.
- 9 And the Messenger of Allah (got) blocked all the doors opening into the mosque except the door of Ali who used to pass through the mosque even in a state of pollution (i.e., before taking the compulsory bath or performing Tayammum) and that was the only route to and from his house.
- 10 And the Messenger of Allah, Allah's blessings and peace be upon him and his holy posterity, said 'Ali is the master of all those who believe me to be their master'.

Imam Hakim after recording the tradition 'Ali is the master of . ' says that the tradition is genuine and transmitted through reliable sources though the two Shaykhs (Bukhari and Muslim) have not recorded it in this context. And Zahabi has recorded it in his 'Talkhees' and remarked that it was genuine.

In the above tradition you will certainly find decisive arguments for radiant proofs of Ali being the regent during the life time of the Prophet and successor after him. Please note how the Prophet, Allah's blessings and peace be upon him and his holy posterity, appointed him (Ali) his friend in this world and the world hereafter in preference to all his relations and how he assigned to him the same position as Aaron held in relation to the Prophet Moses excepting only prophethood. The solitary exception (of prophethood) proves that in all other respects Ali's position (in relation to the Holy Prophet) was the same as that of Aaron (in relation to Moses).

And you know that the most prominent distinction for Aaron

was that he was the minister and supporter of Moses, an associate in his mission and his representative and that obedience to him (Aaron) was a duty imposed on all the followers (of Moses) as appears from his (Moses) prayers:

And appoint for me an aider from my family (20 : 29)
 Aaron my brother (20 : 30)
 Strengthen my back by him (20 : 31)
 And associate him (with me) in my affair (20 : 32)
 "Take you my place among my people, Act rightly and follow not the path of the mischief-makers," (7 : 142)
 And the acceptance of Allah, the Mighty and the Great, in the words: Said He: "Granted is your prayer, O' Moses!" (20 : 36)

So, Ali, as stipulated in this authentic tradition, was the successor of the Messenger of Allah over his (the Prophet's) followers and his vizier from among the members of his house and an associate in his mission. The succession was indeed as a guardian and ruler and not as a Prophet. And he was superior to all the followers (of the Holy Prophet) and was nearer him both in life and death than all others and as the Prophet's vizier obedience to him was the duty imposed on all the followers even during the lifetime of the Prophet, just as obedience to Aaron was the duty of all the followers of Moses even during the life time of Moses. To the mind of everyone who (reads or) hears this tradition about the relative position of Ali naturally occurs that Ali's position was similar to that of Aaron in all respects (save prophethood) and the hearer is left in no doubt about its implication. The Messenger of Allah, Allah's blessings and peace be upon him and his holy posterity, perfectly clarified the matter by saying, "Certainly, I should not go without leaving you here as my regent". And this is not only an explicit but also an unmistakably clear stipulation of Ali's successorship in as much as it predicates that if the Holy Prophet had gone (out of Medina) without leaving him behind as his regent or successor he would have been guilty of an improper action. And the Prophet could not have said it without being commanded by Allah, the Mighty and the Glorious, to appoint him (Ali) as successor as has been corroborated by the commentary of the verse:

(O' Our Prophet Muhammad) Deliver you what has been sent down unto you from your Lord; and if you do it not, then

(it will be as if) you have not delivered His message (at all); and surely will God protect you from (the mischief) of men; Verily, God guides not an infidel people. (5 : 67)

Those who have carefully studied this verse 'You will not have fulfilled your mission' and compared it with the words of the Prophet, Allah's blessings and peace be upon him and his holy posterity. "Certainly, I should not go (to Tabook) without leaving you behind as my regent" have discovered that the two statements (the verse of the Quran and the Prophet's tradition) are indicative of the same purpose. You should also bear in mind the words of the Prophet, Allah's blessings and peace be upon him and his holy posterity, in the above tradition "You will be the master of all the faithful after me". Certainly this proves that he (Ali) was the ruler and guardian and the successor of the Prophet over all his followers, as Komeil (A.R.) has said in praise of Ali in a couplet: (Va Ne'ama Valiyul Amre Bada Valiyehi—Va Muntajeat Taqva Va Ne'amal Moaddibi, i.e., after the Holy Prophet you were the best ruler and guardian who resorted to piety and were the best teacher of discipline).

Vas Salam
Yours
"SH"

LETTER (27)

DOUBT IN THE GENUINENESS OF THE TRADITION ABOUT THE RELATIVE POSITION.

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum.

The tradition about the Relative Position is both correct and widely known. But the fastidious scholar Aamedi who was the most eminent scholar of Rules and Regulations in his days was doubtful about the genuineness of this tradition and authenticity of its sources. How would you convince your adversaries if they adhere to the opinion of Aamedi?

Vas Salam,
Yours,
"S"

LETTER (28)

THE TRADITION OF 'RELATIVE POSITION' IS ONE OF THOSE TRADITIONS THE GENUINENESS OF WHICH HAS BEEN MOST THOROUGHLY ASCERTAINED.

ARGUMENTS IN FAVOUR OF ITS GENUINENESS. THE TRADITION HAS BEEN RECORDED BY SUNNI TRADITIONISTS.

WHY AAMEDI WAS DOUBTFUL ABOUT ITS GENUINENESS.

Mawlana Shaykh ul Islam,

Assalaamu Alaykum.

Aamedî made his conscience guilty by entertaining doubt about the genuineness of this tradition for the tradition about the Relative Position is one of the precepts of unquestionable reliability and one of those traditions the gentleness of which has been most thoroughly ascertained.

Neither anybody else entertained any doubt about its genuineness nor it occurred to the mind of anyone to question its authenticity. Even Zahabi despite his prejudice against the Ahl ul Bayt has plainly (admitted and) explained its genuineness in his 'Talkhees of Mustadrak'* and the bellicose Ibn e Hajar Makki has mentioned this tradition in Analogy No. 12 of his 'Sawaiq' and in support of its genuineness has quoted those leading traditionists who are considered by Ahle Sunnat to be the most eminent and dependable authority on traditions, vide page 29 of 'Sawaiq'. Had genuineness of the tradition not been proved beyond all doubt Imam Bukhari would not have recorded it in his 'Saheeh' for he is always violent about the merits and achievements of Ali and the excellent virtues of the Ahl ul Bayt.

* The genuineness of this tradition has been explained in letter No. 26.

And even Moawiya, who was the leader of the party which revolted against Ameer ul Moo-mineen Ali and who declared hostilities and waged war against him and used to curse him both from the pulpit and the platform and also order others to do likewise, could not deny or disprove the genuineness of the tradition about the Relative Position inspite of his being highly impudent towards and grossly unjust to Ali. Nor did he pursue the matter and enter into a controversy with Saad Bin Abi Vaqqas when he, according to Saheeh Muslim,* said to Saad Bin Abi Vaqqas "Why are you reluctant to curse and revile Abu Toorab?" and Saad replied, "I cannot curse or use profane words about Ali so long as I remember the three excellent merits of Ali stated by the Messenger of Allah. Had I been lucky enough to possess any single of these three merits I would have held it dearer and more valuable than a long row of red camels. When the Messenger of Allah was going out for a Battle without Ali I heard him saying to Ali, 'Are you not satisfied with holding the same position in relation to me as Aaron held in relation to Moses except that there shall certainly be no prophet after me?' "† Moawiya was disappointed but refrained from pressing Saad.

What is more interesting to add is that Moawiya himself referred to this tradition of the 'Relative Position'. Ibn e Hajar has recorded in his 'Sawaiq' the following: "Ahmad Bin Hanbal reports that a certain man approached Moawiya and put to him some question on religion. 'Refer this question to Ali who possess better knowledge,said Moawiya. 'But I would prefer to have your reply to the reply that Ali may give', said the man.

* Vide the Chapter on the merits of Ali Page 324 of Vol. II of his 'Saheeh'.

† Imam Hakim has also recorded this tradition at the beginning of page 109 of Vol. III of his 'Mustadrak' and also stated that the tradition is genuine according to the standards set for the purpose by the two Shaykhs (Bukhari and Muslim). Allama Zahabi has also recorded the tradition in his Talkhees and admitted it to be genuine according to the standard of Muslim.

Moawiya sealed him and said, 'It is the worst thing I hear from you.' You have expressed hate towards the person whom the Messenger of Allah used to coach and tutor as a nursing bird feeds a nestling by putting with its beak grain after¹ grain into the mouth of the nestling and to whom the Messenger said 'You hold the same position in relation to me as Aaron held in relation to Moses except that there shall certainly be no prophet after me' and to whom Omar used to turn for solution of any difficulty"² In short the tradition about the relative position is so well established that all the Muslims inspite of their religious and sectarian differences are in complete agreement about its genuineness.

The tradition has been recorded by the authors of 'Al Jama Baines Sihah Sitta'³ and 'Al Jama Baines Saheehain'⁴ and is on record in Saheeh Bukhari⁵ in connection with the Battle of Tabook and in Saheeh Muslim⁶ in the chapter on the merits of Ali, in 'Sunan' of Ibn e Majah⁷ in the chapter on the merits of the Companions of the Prophet and in 'Mustadrak'⁸ of Hakim among the virtues of Ali. And Imam Ahmad in his⁹ 'Musnad' has recorded this tradition as related by Sa'ad Ibn e Abi Vaqqas and quoted numerous sources in support of it and has also recorded in 'Musnad' this tradition on the authority of

- 1 Vide Object No. 5 of verse 14 in Chapter XI Page 107 of Sawaiq.
- 2 Allama Ibn e Hajar after recording the incident has also quoted other reporters some of whom have added that Moawiya asked the man to get up and go away from his presence and said 'May you become lame!' and got his name removed from the roll, vide page 107 of his 'Sawaiq'. This indicates that besides Ahmad Bin Hanbal quite a number of other traditionists have recorded the tradition about the Relative Position on the authority of Moawiya.
- 3 Among the virtues of Ali.
- 4 Among the virtues of Ali and in the account of the Battle of Tabook.
- 5 On page 58 of Vol. III.
- 6 On page 323 of Vol. II.
- 7 On page 28 of Vol. I where he has mentioned the virtues of Ali.
- 8 At the beginning of page 109 of Vol. III and also in other places as his followers have discovered.
- 9 Please refer to page 173, 175, 177, 179, 182 and 158 of Vol. I of 'Musnad'.
- 10 Vide page 331 of Vol. I of 'Musnad'.

Ibn e Abbas,¹⁰ Asma Binte Omais,¹¹ Abi Sa'eed Alkhuri,¹² Moawiya Ibn e .Abi Sufian¹³ and other companions of the Prophet. And Tabarani has recorded it on the authority of Asma Binte Omais, Umme Salma, Jaish Bin Jonadah, Ibn e Omar, Ibn e Abbas, Jabir Bin Soomra, Zaid Bin Arqam, Baraa Bin Aazib, Ali Ibn e Abi Talib¹⁴ and others. And Al Bazar has recorded it in his 'Musnad'¹⁵ and Tirmizi in his 'Saheeh'¹⁶ as related by Abi Saeed. Al Khudri, and Abdul Bar has recorded it in his 'Isteaab' in his account of Ali and has stated: "This is the most authentic and well established tradition of the Prophet and has been related by Saad Ibn e Abi Vaqqas" and adds "the tradition related by Saad Ibn e Abi Vaqqas has been related by a number of persons as stated by Ibn e Abi Khaisama etc.....and has been related also by Ibn e Abbas, Aboo Saeed Khudri, Umme Salma, Asma Bint e Omais, Jabir Bin Abdullah besides a large number of other companions (of the Prophet) whose names have been dropped for the sake of brevity."

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- 11 On pages 369 and 438 of Vol. VI of 'Musnad'.
- 12 Page 32 of Vol. III of 'Musnad'.
- 13 Object No. 5 of the verse No. 14 of Ch. II, Page 107 of 'Sawaiq e Mohriqa' as already stated in a previous footnote of this letter.
- 14 Vide page 72, Ch. IX of 'Sawaiq e Mohriqa'. Ibn e Hajar has advanced this tradition as an argument in connection with the first of the forty traditions contained in that chapter. And Suyooti in his account of Ali in his 'Tareekh ul Khulafa' has stated that Tabarani recorded this tradition on the authority of all these persons to which Suyooti has added the name of Asma Binte Qais.
- 15 Vide page 65 of 'Tareekh ul Khulafa' of Suyooti (Account of Ali).
- 16 Vide Page 152 of Vol. VI of 'Kanzul Ammal'; Traditions 4 to 25.

All the traditionists, biographers and historians who have recorded an account of the Battle of Tabook have, without any exception, also recorded this tradition. And all the lexicographers of early or later times irrespective of their religious or sectarian bias have recorded this tradition in their "Who's Who" about Ali. This tradition has been recorded in all the books in praise of the Ahl ul Bayt or on the virtues of the companions (of the Prophet) by all the leading scholars like Ahmad Bin Hanbal and others before and after him. And this is one of the traditions universally accepted by all the Muslims of the early or later times.

The doubt expressed by Aamedi about the genuineness of this tradition or its sources is of no importance. His knowledge of the traditions was horribly poor and his judgement on the genuineness of a tradition or the reliability of its sources is like the judgement of a layman who knows or understands nothing about the subject. And it was his profound knowledge of the Rules and Regulations which placed him in this awkward predicament. When he found the tradition to be a clear and irresistible argument in favour of the successorship of Ali leaving no alternative than accepting Ali as the rightful successor of the Holy Prophet he expressed doubt of its genuineness so that he might escape from the inevitable (but for him distasteful) conclusion. How far from the truth! How far from the truth.

Vas Salam,
Yours,
"SH"

BELIEF IN OUR ARGUMENTS REGARDING
 GENUINENESS OF THE TRADITION OF RELATIVE
 POSITION
 DOUBT ABOUT ITS GENERALITY.
 DOUBT ABOUT THE TRADITION BEING A PROOF
 (OF UNIVERSAL IMAMATE OF ALI).

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum.

There is not a particle of doubt about what you have said in proof of genuineness of the tradition—the tradition of 'Relative Position'. That it has been universally accepted to be genuine has been proved beyond doubt. And Aamedî has committed a blunder which indicates his knowledge of traditions and traditionists. I caused you inconvenience by mentioning his view (of the tradition) which you took the troubles of lucidly explaining at length to be false. I, therefore, beg your pardon and you are worthy of it.

It has come to my knowledge that some of your opponents other than Aamedî hold the view that the tradition of 'Relative Position' is not of general applicability and does not prove universal Imamate or successorship of Ali. It simply proves Ali's succession for the duration of the Prophet's (S.A.) absence in Tabook. It was applicable only to this particular occasion and in support of their view they refer to the context of the tradition and its particular purpose. It is so because the Holy Prophet spoke to Ali of the 'Relative Position' only when he was going to the battle of Tabook leaving behind Ali as successor in Medina. And the Imam (Ali), may God be gracious to him, said to him, "Do you leave me behind among women and children?" The Prophet, Allah's blessings and peace be upon him and his posterity, then said to Ali, "Are you not satisfied with holding in relation to me the same position as Aaron held in relation to Moses? But there will certainly be no

Prophet after me", as if the Prophet, Allah's blessings and peace be upon him and his posterity, intended Ali, to hold in relation to himself the same position as Aaron held in relation to Moses who appointed Aaron his successor over his people when he (Moses) left for Mt. Sinai for confidential communication with his Lord. So the aim of the Prophet (S.A.), was that Ali should hold in relation to him the same position till his return from Tabook as Aaron held in relation to Moses during the latter's absence on account of his visit to Toor (Mt. Sinai).

It may also be said that even if the tradition is treated to be of general applicability it does not furnish a proof (of universal succession of Ali) because it was for the particular purpose and occasion and the general statement which is specified for a definite purpose or occasion loses its generality and cannot serve as a proof in other cases.

Vas Salam,
Yours,
"S"

LETTER (30)

THOSE WHOSE MOTHER TONGUE IS ARABIC JUDGE
THE TRADITION TO BE OF GENERAL, i.e.,
UNIVERSAL APPLICABILITY.
FALSEHOOD OF THE VIEW THAT THE TRADITION
PERTAINED TO A PARTICULAR OCCASION.
CONTRADICTION OF THE VIEW THAT THE
TRADITION IS NOT A PROOF (OF ALI'S UNIVERSAL
SUCCESSORSHIP).

Mawlana Shaykh ul Islam,

Assalaamu Alaykum.

That the tradition is or is not general in its application we leave to the judgement of those whose mother tongue is Arabic and who are aware of its usage. And you yourself are an authority on Arabic language and literature and your judge-

ment cannot be rejected or disputed. So, what is your opinion (in this matter)? And what is the opinion of your fellow-nationals, the Arabs? Have they any doubt about the generality of this tradition of 'Relative Position'? No. For a master of Arabic language that you are it is impossible to doubt the generality of an adjunct which is a generic noun and to limit its content and extent of applicability. If you say to me, "I delegate to you my judicial powers", will this judicial power and discernment extend to certain matters and not extend to certain others? or, will it be general and extend to all matters? God forbid that you regard it anything but general or treat it to be limited in scope and applicability. Suppose the Khaleefatul Muslemeen (the Caliph over the Muslims) says to one of his officers, "I appoint you ruler in my place over my people", or "You will enjoy the same rank as I have been enjoying", or "Your position in relation to the people will be the same as mine," or "You will administer my country in my place", will these sentences convey to the mind of the addressee anything other than that his rule, rank, position or administration will be in all respects the same as that of the Khalifa? or, will the sentences signify any restriction (of time or place) on the Officer's rule, rank, etc? If somebody asserts that the addressee will enjoy rule, rank, etc., under certain circumstances or over certain matters, will he not be considered disobedient or rash? Suppose the Khaleefatul Muslemeen says to one of his Ministers, "You will hold the same position during my reign as Omar held during the reign of Aboo Bakr except that you are not a Sahabi (companion) " Now, according to the usage of the Arabs, will this sentence imply that the minister will exercise the powers of Hazrat Omar in certain affairs or in certain conditions or apt a certain stage or all of his powers without any restriction? What is your view of it? By God! I am sure that you will regard it to be of general applicability. And I am sure you will admit that the tradition of the Prophet, Allah's blessings and peace be upon him and his posterity, "You hold the same position in relation to me as Aaron held in relation to Moses" the position of Ali was in all respects the same as that of Aaron as shown by the above cited examples. It upholds the general successorship of Ali,

particularly by making exception of Prophethood (which means that Ali had all the rights and privileges and powers in relation to the Holy Prophet (S.A.), which Aaron had in relation to Moses, Prophethood of Aaron being the only exception). Please think over it and also enquire of the Arabs who are your immediate neighbours, whether they regard the applicability of the tradition to be general or restricted.

As regards the theory advanced by our adversary that the tradition bestowed upon Ali the rights and privileges of Aaron only for the period of the Prophet's (S.A.) absence in Tabook, it is refuted on two grounds.

Firstly, the tradition itself is of general applicability as illustrated above. Even if we suppose the occasion of the tradition to be a particular one it does not impair the generality of the tradition because the particular occasion of a general statement, as a rule, does not change the general applicability of the statement into particular or specified applicability. Suppose you find a "Junub"* touching Ayatul Kursi for instance, and you tell him that it is not permissible for a 'Mohdis'† to touch

* 'Junub' is a person in a state of major pollution caused only by sexual intercourse or discharge of semen in any other way. Other forms of major pollution are: Discharge of menses or surplus liquid (in premenstruation or post-menstruation period) or puerperal (delivery) blood, and mere touching of the corpse of a warm blooded animal or administering funeral bath to a human corpse. Major pollution can be removed by removing the contaminator, if concrete, and taking a proper bath only.

† 'Mohdis' means a person in a state of pollution, major or minor, and it is therefore, a much wider term than 'Junub'. For major pollutions see note on 'Junub'.

Minor pollution is caused by passing of urine or stool. To get cleansed the polluted parts of the body should be rubbed and washed. Sleep and drowsiness and swoon are other forms of minor pollution but do not require rubbing and washing. Persons in a state of minor pollution can say their prayers after removing the contamination, if concrete, rubbing and washing the polluted parts of the body and then performing wuzu or Tayammum.

the verses of the Quran. Now, will the prohibition be applicable to the particular person and the particular verses collectively known as Ayatul Kursi or to all and sundry verses of the Quran and to all persons in a state of pollution, major or minor? I do not think that anybody will understand from this that the prohibition is applicable to a 'Junub' only and not persons in a state of minor pollution or to Ayatul Kursi only and not to other verses of the Quran. If a physician finds a patient eating dates and prohibits him from eating sweet things, will the prohibition, according to the usage, be regarded as applicable to the particular occasion and to dates only? or, will it be regarded as applicable to other occasions of similar illness and to eating all other sweet things also? I do not think that anybody will regard the prohibition to be applicable to the particular occasion and to eating dates only, except him who is unacquainted with rules, ignorant of Arabic grammar, completely unaware of its usage and a perfect stranger in this world of ours. In the above instances the applicability of the prohibition is general although the prohibition was made on particular occasions. Similarly, in the tradition of the 'Relative Position' which is quite parallel to these instances the applicability of the pronouncement regarding the position of Ali is general although the pronouncement was made at the particular occasion of the Prophet 's (S.A.) leaving Medina for Tabook.

Secondly, the tradition is not confined to the occasion of the crusade of Tabook only and, so our adversary cannot be obstinate in holding the view that it was applicable only to that particular occasion. There are genuine and consecutive traditions from the holy Imams among the Ahl ul Bayt which prove that on other occasions too the Prophet (S.A.) assigned to Ali the same position. Those who want to satisfy themselves on this score should consult Shi'a books of Traditions and those who want to ascertain the fact should also pursue Sunni books of traditions which confirm our traditions. The objection that the context of the tradition of 'Relative Position' is a proof of its applicability to the particular occasion of the crusade of Tabook is, therefore, baseless and not worth paying any attention to.

Thirdly as to the objection that a general statement pertaining to a particular occasion is not applicable to other occasion it is a glaring mistake and a disgraceful error and he who raises this objection to the (generality of the) tradition which is the subject matter of our discussion is unreasonable or is in a fainting fit, or is like one riding in darkness or is living in a pitch night. We seek Allah's protection from ignorance and praise Him for bestowing safety upon us. Certainly the particularization of a generally applicable statement does not preclude it from being a valid argument in other similar cases when the particularization is not in an epitomized or summary form especially when the specification or reception is so close to the general statement as in the tradition under review. Is the sentence "the master said to his slave, 'All of them who saw me today paid their respects to me except Zaid.'" Zaid is excluded from the persons who paid their respects to the master. Common people will regard Zaid as disobedient and the wise will regard him blameworthy and intellectually and legally deserving suitable punishment for disobedience and those who are acquainted with usage will not pay any attention to his excuse if he says that the statement was made on a particular day and, therefore, lost its generality. On the other hand, they will regard his excuse as worse than the guilt itself. But, as a rule, this is not so when general applicability to other cases is expressed by a particularization. And you know that Muslims and others have always been advancing as argument the particularised general statements without any restriction. This has been the approved practice of people in the past and (is so at) present of the companions [of the Holy Prophet (S.A.)], and their adherents and the adherents of their adherents and so on to this day. And this was particularly the practice of all the Imams among the Ahl ul Bayt and all other Imams of Muslims; and this admits of no doubt. And for you this will be a satisfactory proof of a specified or particularised general statement being applicable to other similar cases also. Had they not been arguing this way, i.e., proceeding from particular to general, then the doors of the knowledge would have remained closed for the four Imams (of Ahle Sunnat) and other scholars who deducted or derived subsidiary or supplementary rules

from the fundamentals. Certainly the grinding wheel of knowledge rotates round the axis of action (in proceeding from particular to general). If this practice is given up the entire edifice of human knowledge (erected on generalizations) will fall to ground and the door of knowledge will close. May Allah protect us.

Vas Salam,
Yours,
"SH"

LETTER (31)

REQUEST FOR OTHER OCCASIONS OF THIS
TRADITION.

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum,

You have not mentioned occasions of the tradition in question other than that of Tabook. I am extremely desirous of knowing all other happy occasions (on which the Holy Prophet (S.A.), compared Ali to Aaron). Will you kindly take me to those springs of water (i.e., detail those other occasions)?

Vas Salam,
Yours,
'S'

LETTER (32)

ONE OF THE OCCASIONS WAS WHEN THE PROPHET
 (S.A.) MET UMME SALEEM.
 LEANING OF THE HOLY PROPHET (S.A.) ON ALI
 FOR SUPPORT.
 THE FIRST BROTHERHOOD.
 CLOSING OF DOORS.
 THE HOLY PROPHET (S.A.) USED TO DRAW
 ANALOGY OF FARQDAIN (TWO BRIGHT STARS
 NEAR THE NORTH POLE FROM WHICH MARINERS
 FIND DIRECTION) BETWEEN ALI AND AARON.

Mawlana Shaykh ul Islam,

Assalaamu Alaykum.

One of the occasions of the tradition of 'Relative Position' was the meeting of the Prophet (S.A') with Umme Saleem*. She was

She was the daughter of Malhan Bin Khalid ul Ansari and sister of Haram Bin Malhan. Her father and brother died as martyrs fighting on behalf of the Prophet (S.A.), Allah's blessings and peace be upon him and his posterity. She was a lady of great merit and wisdom. She related many a tradition of the Prophet (S.A.), and Anas, her son, and Ibn Abbas, Zaid Bin Sabit, Abu Salma Bin Abdur Rahman and others have reported the traditions related by her. She was among the earliest converts to and propagators of Islam. In pre-Islamic days she was the wife of Malik Bin An Nazr from whom she begot Anas Bin Malik. On the advent of Islam she preceeded many others in embracing Islam and also invited Malik, her husband towards Allah and His Messenger. On Malik's refusal to embrace Islam she left him. He became angry and left for Syria where he died an infidel. She appointed her son, Anas, when he was a boy of only ten years as an attendant of the Prophet (S.A.), and the Prophet accepted him for her sake. When noble Arabs asked for her hand she said, "I shall not marry till Anas attains majority and is fit to keep company with men." This is why Anas used to say, "May Allah graciously reward my mother who was my good guardian." Abu Talha Al Ansari embraced Islam at her hands. He was an unbeliever.

among the earliest converts to Islam and a highly intelligent lady. The Messenger of Allah's blessings and peace be upon him and his holy posterity, had great regard for her because of her being one of the earliest converts to Islam, her sincerity and good intentions and fortitude in bearing hardships caused to the faithful by the non-believers, and used to see her and talk with her at her house. One day the Prophet (S.A.) said to her, "O' Umme Saleem! The flesh of Ali is from my flesh and his blood is from my blood and he holds the same position in relation to me as Aaron held in relation to Moses.*" You must be knowing

* The tradition, i.e., the tradition related by Umme Saleem is tradition No. 2554 of 'Kanz ul Ummal', Vol. IV, P. 154 and is also included in 'Muntakhab Kanzul Ummal'. Please refer to the last line on the margin, page 31 of Vol. V of 'Musnad e Ahmad' where the tradition appears in an identical version.

[Contd. from Page 189]

When he asked for her hand she refused to marry him till he embraced Islam at her instance and his embracing of Islam was her dowry. From Abu Talha she had one son who fell ill and died. She asked her people not to precede her in reporting the death of the son to Abu Talha. When Abu Talha returned to his house he enquired of her about his son. She said, "He is quieter than he was." He thought that the boy was sleeping. She offered him food which he ate. Then she adorned and embellished herself and perfumed her garments for him and he slept with her and cohabited. When it was morning she said to him, "Your son has expired". Abu Talha related the story before the Messenger of Allah, blessings and peace be upon him and his posterity, who said "May Allah make this night blessed for you both". She says, "The Prophet prayed for Allah's blessings upon me". The same night she conceived Abdullah, son of Abi Talha and Allah blessed Abdullah with Is-haq, Bin Abdullah Bin Abi Talha, who had nine brothers and all the ten brothers were eminent Scholars of religious knowledge Umme Saleem used to take part in battles on behalf of the Prophet (S.A.), and in the battle field of Ohad she had a dagger in her hand so that she might rip open the belly of any assailant from among the polytheists (of Mecca) who would dare approach her. She was the best woman to serve and propagate Islam. I do not know any other woman whom the Prophet (S.A.) used to visit at her place and who used to give him presents. This lady was aware of the dignity and importance and knew the rights and privileges of the Prophet's near relations, peace be upon them all.

that this tradition was an extempore utterance of the Prophet (S.A.), Allah's blessings and peace be upon him and his posterity, without any apparent or formal cause or occasion for it, except as a proclamation and communication of good advice from Allah, the High, regarding his regent in his life time and successor after him. It is, therefore, unreasonable and unjust to confine the applicability of the tradition of "Relative Position" to the Battle of Tabook.

A similar tradition was uttered by the Prophet (S.A.), in the case of the daughter of Hamza when there was a dispute about her among Ali, Jafar and Zaid. The Messenger of Allah then said "O' Ali, your position in relation to me is the same as of Aaron '":

Similarly, the tradition was uttered on the day when Abu Bakr, Omar and Obaidah Bin Jarrah were with the Prophet (S.A.), who was leaning on Ali (for support). The Prophet, (S.A.) placed his hand on the shoulder of Ali and said, "O' Ali! You were the first faithful to be convinced of the faith and the first to embrace Islam and you hold in relation to me the same * position as Aaron held in relation to Moses."†

It is one of the traditions which the Prophet (S.A.) uttered on the occasion of the first Brotherhood established in Mecca before the Migration, among the Muhajir (the Migrants of Mecca) when Ali was chosen as the brother of the Messenger to the exclusion of others.

The tradition was repeated on the occasion of the Second Brotherhood which was established in Medina between the Muhajirs and Ansars (the natives of Medina) five months after the migration. On both these occasions the Prophet (S.A.), chose Ali for himself. The Prophet adopted Ali as his brother in

* Imam Nasa'ee has stated this tradition on page 19 of his 'Ikhtesas ul Alaviya'.

† The tradition has been reported by Hasan Bin Badr and Hakim in 'Chapter on Kunniyat' and Shirazee in the 'Chapter on Alqab'. Ibn e Najjar has also reported the tradition which appears twice on page 395 of 'Kanzul Ummal', Vol. VI, under numbers 6029 and 6032.

preference to all others,¹ and said to him, "You hold in relation to me the same position as Aaron held in relation to Moses, but certainly there will be no prophet after me." Numerous and successive traditions on this subject have been transmitted to us from the holy Imams of the Ahl ul Bayt. If you want to consult the traditions transmitted by others in respect of the First Brotherhood you may please refer to the tradition related by Zaid Bin Abi Oofi which has been reported by Ahmad Bin Hanbal in his book 'Manaqib e Ali' (i.e. the Virtues and Merits of Ali) and by Ibn e Asakir in his² 'Tareekh' and by Bughir and Tabrani in their 'Mo'ajam', by Baroodi in his 'Marefat' and by Ibn e Udi,³ etc. The tradition which is lengthy and comprises of

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- 1 Ibn e Abdul Bar in his account of Ali in 'Isteaab' says that the Prophet, Allah's blessings and peace be upon him and his posterity, established brotherhood among Muhajirs and again between Muhajirs and Ansars and on both the occasions he said to Ali alone, "You are my brother in this world and in the world to come" and established brotherhood between Ali and himself. Books on (the Prophet's) biography and tradition provide details of the two occasions. For a detailed account of the First and Second brotherhood please refer to page 26 and page 120 respectively of 'Seerat ul Halabiya', Vol. II. You will find that the Prophet (S.A.), on both the occasions preferred Ali to all others for adopting him as his brother. 'Seerat ud Dahlania' contains the same details of the First and the Second Brotherhood as 'Seerat ul Halabiya' and also gives the time of the Second brotherhood as five months after the Migration.
 - 2 Many reliable and trustworthy scholars have reproduced these details from Imam Ahmad and Ibn e Asakir. One of them is Muttaqi of India. Please refer to Tradition No. 918 in the beginning of page 40 of Vol. V of his 'Kanz ul Ummal' and again to Tradition No. 5982 on page 390 of Vol. VI, where he has copied it from Imam Ahmad's book 'Manaqib e Ali'.
 - 3 Many other reliable scholars have copied this tradition from these Imams of Ahle Sunnat, one of whom is Muttaqi of India. Please refer to Tradition No. 919 in the beginning of page 41 of Vol. V of 'Kanz ul Ummal'.

full details of the brotherhood concludes with the words Ali said:

O Messenger of Allah! My soul has (almost) departed and my back has (almost) broken on finding that you established brotherhood among your companions leaving me alone. If this is due to displeasure then you may generously forgive me and save my prestige. I am at your disposal.

Then the Messenger of Allah, Allah's blessings and peace be upon him and his posterity, said, "By Him Who sent me with Truth I have not neglected you but reserved you for myself and you hold in relation to me the same position as Aaron held in relation to Moses, but certainly there will be no prophet after me and you are my brother and heir". "What shall I inherit from you?" Said Ali, and he answered, "What the prophets, before me left as inheritance—the book of their Lord and their own traditions and you will be with me and my daughter, Fatima (A.S.), in my castle in the Paradise and you are my brother and my associate." Then the Prophet (S.A.) recited the verse:

Brothers on dignified couches, face to face.

(Chapter 15, Verse 47)

As regards the Second Brotherhood please refer to the tradition recorded by Tabrani in his 'Kabeer' and related by Ibn e Abbas. The Messenger of Allah said to Ali:

Are you displeased because I established brotherhood between Muhajirs and Ansars (i.e., natives of Medina) and did not establish brotherhood between you and any one of them? Are you not satisfied with holding in relation to me the same position as Aaron held in relation to Moses but there will certainly be no Prophet after me."

[Muttaqi of India has recorded it in 'Kanz ul Ummal'. Also please refer to page 31 of 'Muntakhab of Kanz ul Ummal' on the margin of Musnad e Ahmad Bin Hanbal,

Vol. V, where you will find the same version as we have given above. Please note the sense of good fellowship, kind treatment, the affection like that of a father trying to soothe the feelings of his child and the favour and mercy which the sentence 'Are you displeased'" conveys. You may perhaps remark that when the Prophet (S.A.) had already adopted Ali as his own brother on the occasion of the First Brotherhood he should have had no doubt about his adoption on the occasion of the Second Brotherhood and should have imagined the latter occasion as parallel to the former and patiently waited till the close of the function. I would say that no similarity could be drawn between the two occasions because the First Brotherhood was established among the Muhajirs only and one Muhajir was adopted as brother of another Muhajir while on the second occasion brotherhood was established between Muhajirs and Ansars—an Ansar adopted as a brother of a Muhajir—and Ali would have naturally expected a brotherhood being established between himself and an Ansar and not with the Prophet who was a Muhajir like himself. When the Prophet (S.A.), did not establish brotherhood between Ali and any Ansar, he quite naturally became anxious and thought that he was ignored; hence his impatience. But Allah and the Prophet (S.A.), both were for preferring Ali to all Muhajirs and Ansars and the Prophet (S.A.), adopted Ali as his own brother, much against the expectation of many.]

A similar tradition was uttered when the doors of all the companions opening into the mosque were ordered to be closed except the door of Ali. For your purpose it will be sufficient to quote the tradition related by Jabir Bin Abdullah,* who says: "The Messenger of Allah, Allah's blessings and peace be upon him and his holy posterity, said, 'O' Ali certainly what is permissible for me in the mosque is also permissible for you and certainly you are in the same position in relation to me as Aaron, was in relation to Moses, but certainly there will be no prophet after me.'" And Hozaifa Bin Osaid ul Ghaffari† says:

* Please refer to Chapter IX of 'Yanabee ul Movaddat' where it has been copied from 'Fazael e Ahl ul Bayt.' by Akhtab e Khwarizm.

† As given in Chapter XVII of Yanabee ul Mawaddat.

"On the day of closing the doors, the Prophet (S.A.), Allah's blessings and peace be upon him and his posterity, stood up and said: "Some person are sorry and not agreeable to my keeping the door of Ali open and closing the doors of others; I have not allowed of my own accord Ali to remain in the mosque and turned others out of the mosque. I swear by Allah that Allah turned them out and allowed him to remain there. Allah the Honoured and Glorious had communicated to Moses and his brother the order to erect houses in the city (Egypt) for their followers and to treat the houses as Qibla and to establish Namaz (daily prayers)". The Prophet (S.A.), proceeded and said, "Certainly Ali's position in relation to me is the same as of Aaron in relation to Moses and he is my brother and it is not permissible for anybody except Ali to sleep in the mosque with a woman."

There are many other occasions of the tradition under discussion which need not be mentioned here. The occasions described above are enough to disprove the remark that the tradition of the relative position was for the particular occasion of the crusade of Tabook. In the fact of the numerous occasions mentioned above the remark loses all its force and appears to be baseless.

He who has thoroughly studied the life and character of the Prophet (S.A.), knows that he used to compare Ali and Aaroon to Farqadain which are quite alike, one in no way different from the other. And it is one of the indications of the generality of the position mentioned in the tradition. Even if the indications are ignored the very words of the tradition convey to the mind nothing but general applicability as we have shown above.

Vas Salam,
Yours,
"SH"

LETTER (33)

WHEN DID THE PROPHET (S.A.) COMPARE ALI
AND AARON TO FARQADAIN?

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum.

It is not clear to us what you mean when you say that the Prophet (S.A.) compared Ali and Aaron to Farqadain which are quite alike. And when did he draw the comparison?

Vas Salam,
Yours,
"S"

LETTER (34)

ON THE DAY OF SHABBAR, SHABBEER AND
MUSHABBAR,
ON THE DAY OF BROTHERHOOD.
ON THE DAY OF CLOSING THE DOORS.

Mawlana Shaykh ul Islam,

Assalaamu Alaykum,

Please go through the life of the Prophet (S.A.), Allah's blessings and peace be upon him and his holy posterity and you will find that he used to compare Ali and Aaron to Farqadain (two equally bright stars in the firmament) and two eyes in the face. There was no difference in the position held by the two among their respective nations.

You will see how he refused to name the sons of Ali except as similar to the names of the sons of Aaron and

he named them Hasan, Husayn and Mohsin and said,* "I have named them after the children of Aaron—Shabbar, Shabbeer and Mushabbar". The Prophet (S.A.), thereby intended to emphasize the complete resemblance between the two Aarons in all stages and circumstances.

For this reason the Prophet (S.A.), adopted Ali as his own brother and preferred him to all others, so that the resemblance of position of the two Aarons in relation to their brothers may become identical and he was also desirous of seeing that there was left no point of difference between them. It is a well known fact that the Prophet (S.A.), Allah's blessings and peace be upon him and his posterity, established brotherhood among his companions on two occasions. On the first occasion brotherly relation was established between Abu Bakr and Omar, between Osman and Abdur Rahman Bin Auf and on the second occasion brotherly relation was established between Omar and Atban Bin Malik. But, as you know well, on both the occasions Ali was adopted as brother of the Messenger of Allah, Allah's blessings and peace be upon him and his posterity. For want of space we cannot reproduce here all the genuine traditions on this subject transmitted through

* In this connection the traditionists have recorded from reliable sources many a tradition of the Messenger of Allah (S.A.). Please refer to page 265 and 168 of 'Mustadrak', Vol. III. There you will find on this subject an explicit tradition which is genuine according to the standard set by the two Shaykhs (Bukhari and Muslim). Imam Ahmad also has recorded the tradition related by Ali on page 98, Vol. I of his 'Musnad', and Ibn e Abdul Bar has recorded it in the interpretation by Hasan, the grandson, in his 'Istee'ab' and Zahabi has recorded it in his 'Talkhees' and admitted it to be genuine inspite of his fanaticism and expression of declination from the Aaron of this nation and from her Shabbar and Shabeer. And Baghvi has recorded it in his 'Mo'ajam' and Abdul Ghani in his 'Eizah' as stated on page 115 of 'Sawaiq e Mohriqa', quoting Salman, and Abdul Ghani in 'Asakir'.

authentic sources, namely Ibn e Abbas, Ibn e Omar, Zaid Bin Arqam, Zaid bin Abi Oofi, Anas Bin Malik, Hozaifa Bin Yoman, Makhdooj Bin Yazeed, Omar Bin Khattab, Baran Bin Aazib, Ali Ibn e Abi Talib, etc., wherein the Messenger of Allah is reported to have said to Ali, "You are my brother in this world and the world to come".

[Hakim has recorded this tradition on page 14, Vol. III of his "Mustadrak" as related by Ibne Omar quoting two different sources both of which are reliable according to the standard set by the two Shaykhs and Zahabi has recorded it in his 'Talkhees' and admitted it to be genuine and Tirmizi has recorded it from whom Ibn e Hajar has copied on page 73, of his 'Sawaiq'. And all the historians and biographers who have given account of the two brotherhoods have recorded the tradition as of approved authenticity.]

He placed his hand on the head of Ali and said, "Surely this is my brother and the executor of my will and my successor among you. So, listen to him and obey him. One day when the Prophet (S.A.), Allah's blessings and peace be upon him and his posterity, came out and joined his companions his face was beaming with joy. Abdur Rahman Bin Auf enquired the cause (of joy) and he (the Prophet) said:

I have received good tidings from my Lord about my brother and son of my uncle and my daughter that Allah has given Fatima (A.S.), in marriage to Ali. [This tradition has been recorded by Abu Bakr Al Khwarizmi as stated on page 103 of 'Sawaiq'.]

When the Chief of Women, Fatima (A.S.) left for the house of her husband, Ali, the headman of the children of Prophet (S.A.), the Prophet (S.A.), Allah's blessings and peace be upon him and his posterity, said:

O' Umme Aiman! Go and fetch my brother.

She said: He is your brother and yet you have married your daughter to him. Yes. It is so, said the Prophet (S.A.).

She went to fetch Ali who came to the Prophet (S.A.),¹ who many times spoke of Ali as his brother and said: This Ali is my brother and the son of my paternal uncle and my son-in-law and the father of my children.² Once during conversation with Ali he said: You are my brother and my friend.³ At another time while talking to Ali he said: You are my brother and my friend and my companion in paradise.⁴ One day when there was a difference between Ali, his brother Ja'far and Zaid Bin Haris he addressed Ali saying, But, O' Ali! You are my brother and the father of my children and from me and upto me.⁵ One day he said to Ali: You are my brother and my vizier. You will repay my debts and fulfil my promises and discharge my responsibilities—or duties⁶. And when the time of his death, May both of my parents be sacrificed for his sake, arrived, he said: "Ask my brother to come here" They called in Ali. Then he said to Ali: "Come close to me". Ali came quite close to him and placed the head of the Prophet on his (Ali's) thigh. The Prophet (S.A.), kept talking to Ali till his holy soul departed and some of the spittle of the Prophet (S.A.) fell on Ali,⁷

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- 1 Hakim has recorded this tradition on page 159 of Vol. III of his 'Mustadrak' and Zahabi has recorded it in 'Talkhees' and has admitted it to be genuine. And all those who have given an account of the marriage of Fatima Zahra A.S. have, without any exception, recorded this tradition.
 - 2 Shirazi has recorded this tradition in 'Alaqah' and Ibn e Hajjar has related it from Ibn e 'Omar and Muttaqi of India has copied it in his 'Kanz' and in his 'Muntakhab' printed it on the margins of "Musnad". Please refer to line 2 on the margin of page 32 of Vol. V of 'Muntakhab'.
 - 3 Ibn e Abdul Bar has recorded this tradition in his account of Ali in his book 'Istee'aab' quoting a chain of sources upto Ibn e Abbas.
 - 4 Khateeb has recorded this as tradition No. 6105 on page 402, Vol. VI of 'Kanz ul Ummal'.
 - 5 Hakim has recorded this on page 217 of Vol. III of his 'Mustadrak' quoting an authority which is reliable according to the standard set by Muslim; and Zahabi in his 'Talkhees' has admitted it to be genuine according to the same standard.
 - 6 Tabrani has recorded it in 'Kabeer' as related by Ibn e Omar and Muttaqi of India has copied it in his 'Kanz' and also in his 'Muntakhab'. Please refer to the contents on the margin of page 32 of Vol. V of 'Musnad'.
 - 7 Ibn e S'ad has recorded this tradition on page 51, Part 2 of Vol. II of his 'Tabaqat'. It also appears on page 50 of Vol. IV of 'Kanz ul Ummal'.

the Prophet (A.S.), Allah's blessings and peace be upon him and his posterity, said: There is an inscription on the door of paradise reading: 'There is no diety but Allah. Muhammad is His Messenger. Ali is the brother of Messenger of Allah'¹. And on the night of Hijrat (Migration of the Prophet from Mecca to Medina) Allah, the Mighty and Glorious, revealed to Gabriel and Michael "I have established brotherhood between you and have ordained the life of one to be longer than the life of the other. Now, are you willing to make a present of the extra length of life

to the other?" But each preferred the longer life for himself. Then Allah revealed "Why not follow the example of Ali Ibn e Abi Talib. I have established brotherhood between him and Muhammad. He is now sleeping on the bed of Muhammad in order to save the life of Muhammad by sacrificing his own. Now descend to the earth both of you and protect him from his enemies." Both the angels descended. Gabriel took up his position near Ali's head and Michael near his feet. Gabriel was crying aloud, "Excellent, Excellent. O' the son of Abi Talib. There is none like you. Allah is making boast of you before the angels." And it was on this occasion that Allah, the Great, caused to descend the verse:

And there is among the people he who sells his life for the pleasure of Allah.²

(Chapter 2 Verse 207)

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- 1 Tabrani has recorded this in 'Ausat' and 'Khateeb in 'Al Muttafiq Val Mutafarriq' and the compiler of 'Kanz ul Ummal' has copied it therein and also in his Muntakhab. Please refer to the contents on the margin of page 35, Vol. V of Ahmad's 'Musnad'. And he has copied it on the margin of page 46 from Ibn e Asakir.
 - 2 Traditionists have recorded this tradition in their 'Musnad's' and Imam Fakhruddin Razi has mentioned it in his interpretation of this verse. Please refer to the commentary of Soora Baqar, page 189 of Vol. II of his 'Tafseer e Kabeer'.

And Ali used to say "I am a slave of Allah and brother of the Messenger of Allah and I am the trust of all. None else can say this except a liar."¹ And he said:

"By Allah, I am the brother of the Messenger of Allah and his friend and his cousin (son of paternal uncle) and the inheritor of his knowledge. Who has a better title for succeeding him than me."

[Nasai has recorded it in his 'Khasaes e Alaviya' and Hakim in the beginning of page 112, Vol. III of 'Mustadrak' Ibn e Abi Shaiba and Abi Aasim have recorded it in their books each called 'Sunnat' and Abu Naeem in his 'Marefat'. Muttaqi of India has copied it in 'Kanz ul Ummal' and also in his 'Muntakhab'. Please refer to the contents on the margin of page 40, Vol. V. of Ahmad's 'Musnad'.]

And on the day of Shoora (so-called consultation for election to the caliphate) he said to Osman, Abdur Rahman, S'ad and Zubair:

"Swear by Allah and let me know if there is among you anybody other than myself whom the Messenger of Allah adopted as his brother when he established brotherhood among the Muslim." "By Allah, none", they answered.² And on the day of the battle of Badr when Ali came out to face Valeed the latter enquired who he was and Ali replied, "I am a slave of Allah and brother of the Messenger of Allah".³ During the caliphate of Omar Bin Khattab one day Ali asked him⁴; "If

- 1 Please refer to page 126, Vol. III of 'Mustadrak'. And Zahabi has recorded it in his 'Talkhees' where he has admitted it to be genuine.
- 2 Ibn e Abdul Bar has recorded it in his account of Ali in his 'Istee'aab'. Other leading Scholars have also recorded.
- 3 Ibn e S'ad has recorded it in his account of the battle of Badr on page 15, Part 1, Vol. II of his "Tabaqat".
- 4 Dar Qutn has recorded this anecdote in object 5 of the verse "Al Movaddata Fil Qurba" (Love for my near relations) and this is the 14th of the verses which Ibn e Hajar has discussed in Chapter II of his 'Sawaiq'. Please refer to page 104 of 'Sawaiq'.

some Israelites come to you and one of them tells you that he is the child of an uncle of Moses will he receive any precedence over his companions?" "Oh yes!" said Hazrat Omar. Ali then said: "By Allah, I am the brother of the Messenger of Allah and a son of his (paternal) uncle". Omar then took off his mantle and spread it (as a flooring) and said: "By Allah, you will not sit but on this mantle till we disperse." Ali sat down on the mantle and remained there till they dispersed and Omar kept sitting before him. This was an admission of the precedence of the brother of the Messenger of Allah and his cousin.

Lo! What a drift of the pen. Our subject was the closure of the doors opening into the mosque. The Prophet, Allah's blessings and peace be upon him and his posterity, ordered his companions to blockade their doors opening into the mosque because it was forbidden to enter a mosque in a state of major pollution. But the door of Ali was allowed to remain there and he was permitted by Allah, the Exalted, to enter or pass through the mosque, just as it was permissible for Aaron to enter or pass through the mosque in a state of major pollution. And this signifies the generality of resemblance between the two Aarons, peace be upon them both. Ibn e Abbas says: "The Messenger of Allah, Allah's blessings and peace be upon him and his posterity, got blockaded all the doors opening into the mosque except the door of Ali who used to enter the mosque even in a state of major pollution because that was the only passage to and from his house"*. Omar Bin Khattab is reported to have said; "Ali Ibn e Abi Talib has been blessed with three things. Had any one of these fallen to my lot I would have valued it more than a whole string of red camels—his getting as wife Fatima, the daughter of the Messenger of Allah, his residence with the Messenger of Allah in the mosque it being lawful for him in the mosque what is not permissible there for others and his getting the flag of Islam in the battle of Khyber." This report is correct and reliable also according to the standard set by the two Shaykhs Bukhari and Muslim.

* This is a lengthy tradition which enlists ten special privileges of Ali. We have reproduced the tradition in letter No. 26.

[This appear on page 125, Vol. III of 'Mustadrak' and Abu Yo'la, has also recorded as mentioned on page 76 in Chapter 9 of Sawaiq which please refer to Ahmad Bin Hanbal has recorded it on page 26, Vol. II of his 'Musnad' as it was related by Abdullah Ibn e Omar in almost similar words and conveying the same meaning. Many other traditionists have recorded it as related by Omar and his son Abdullah, quoting numerous reliable sources.]

One day Sad Bin Malik related a correct tradition enumerating some distinctive merits of Ameer ul Moo-mineen Ali and said,¹ "When the Messenger of Allah got blocked the doors of all the companions including Abbas, his uncle. Abbas said to him 'You are blockading our doors opening into the mosque and retaining door of Ali'. The Messenger replied, 'I have neither blockaded your doors nor retained the door of Ali of my own accord. But Allah has sent you out and lodged him in the mosque'".

And Zaid Bin Arqam says:²

"The doors of some of the companions (of the Prophet S.A.) opened into the mosque. The Messenger of Allah, Allah's blessings and peace be upon him and his posterity, said: 'Get blockaded all your doors except the door of Ali'. Suspicious talk went round. The Messenger of Allah then stood up and delivered a speech. He praised and eulogized Allah and then said: "I was commanded (by Allah) to get all the doors blockaded except the door of Ali. Some of you object to it. By Allah, I have not got blockaded or retained any door on my own initiative. I have only done what I was commanded to do." Tabrani has recorded in 'Mo'ajame Kabeer' the following as related by Ibn e Abbas:-³

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- 1 Please refer to page 117 , Vol. III of 'Mustadrak'. It is one of the authenticated traditions and numerous eminent and reliable traditionists have recorded it.
 - 2 Ahmad has taken the tradition as related by Zaid Bin Arqam on page 369, Vol. IV of 'Musnad'. Zaid has also recorded it as stated in 'Kanz ul Ummal' and its 'Muntakhab'. Please refer to the margin on page 29, Vol. V of 'Musnad'.
 - 3 Muttaqi of India has reproduced it at the end of the margin on page 29, Vol. V of 'Musnad'.

One day the Messenger of Allah, Allah's blessings and peace be upon him and his posterity, stood up and said: 'I have not sent you out or retained him of my own accord; but Allah has sent you out and retained him. I am an obedient slave and have done what I was commanded to do. I follow nothing but what is revealed to me (by Allah)'. Once the Messenger of Allah, Allah's blessings and peace be upon him and his posterity, said: "O' Ali! It is not permissible for any body to remain inside the mosque in a state of major pollutions, except me and you."* S'ad Bin Abi Vaqqas, Baraa Bin Aazib, Ibn e Abbas, Ibn e Omar and Hozaiifa Bin Osaid ul Ghaffari all have related† that the Messenger of Allah, Allah's blessings and peace be upon him and his posterity, went to the mosque and said: "Allah has in a secret communication commanded me to erect a holy mosque where nobody should live except I and my brother Ali". Space does not permit us to reproduce in this letter many other genuine traditions on this subject as related by Ibn e Abbas, Abu Sa'eed Al Khudri, Zaid Bin Arqam, a companion from the tribe of Khash'am, Asma Binte Omais, Umme Salma, Huzaifa Bin Osaid, S'ad Bin Abi Vaqqas, Baraa Bin Aazib, Ali Ibn e Abi Talib, Omar, Abdullah Bin Omar, Abi Zar, Abi Tufail, Buraida e Aslami, Abi Rafey (a slave of the Prophet S.A.), Jabir Bin Abdullah, etc., etc. The following is a traditionally transmitted invocation by the Prophet, Allah's blessings and peace be upon him and his posterity; "O' Allah! My brother Moses begged You saying 'O' my Lord! Delight my heart and make my task easy and undo the knot in my tongue (i.e.), enable me to speak fearlessly so that they may understand my talk and

* Tirmizi has recorded it in his 'Saheeh' and Muttaqi of India has copied from him in his 'Muntakhab' on the margin of page 29, Vol. V of 'Musnad'. And Bazar has taken it from S'ad. Please refer to tradition No. 13 in Chapter 9 on page 73 of 'Sawaiq' of Ibn e Hajar.

† Ali Bin Muhammad Al Khateeb, the eminent theologian of the Shaf'ae sect, better known as Ibn ul Maghazil has recorded this tradition in his book 'Al Manaqib' as related by all of them quoting different sources and from him has copied the tradition the dependable research scholar Sulaiman Al Balakhi in Chapter XVII of his 'Yanabee'.

appoint from among my kinsmen Aaron my brother as my vizier and strengthen my back with him and make him participate in my mission; and You inspired him "We shall soon strengthen your arm with your brother and make you both dominant' O' Allah! I am Your slave and Your Messenger Muhammad. I beg You to delight my heart and make my task easy and appoint from among my kinsmen Ali, my brother, as my vizier"* Bazar has related a very much similar tradition that the Messenger of Allah, Allah's blessings and peace be upon him and his posterity, grasped the hand of Ali and said: 'Moses begged the permission of his Lord for getting the assistance of Aaron in purifying his mosque and I have begged the permission of my Lord for getting your assistance in purifying my mosque.' Then he sent word to Abu Bakr asking him to blockade his door, Abu Bakr recited, "Verily to Allah we belong and to Him we must return". Then he said: 'I hear and I obey'. Then he (the Prophet S.A.) sent word to Omar, then to Abbas and so on. Then the Prophet, Allah's blessings and peace be upon him and his posterity, said : "I have not blockaded your doors or retained the door of Ali (of my own accord) but Allah has kept his door open and blockaded your doors"

[This is tradition No. 6156 on page 48 of Vol. VI of 'Kanz ul Ummal'.]

The traditions quoted above will probably be found sufficient to prove that Ali's position was similar to that of Aaron in all respects.

Vas Salam,
Yours,
"SH"

Imam Abu Is-haq as Salabi has recorded this tradition in his 'Tafseer e Kabeer' while commenting on the Verse occurring Soorah Al Ma'eda, as related by Abi Zar Al Ghaffari. And the research scholar Al Balakhi in his 'Yanabee' has copied the same version from Imam Ahmad's 'Musnad'.

LETTER (35)

REQUEST FOR FURTHER PROOFS

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum.

May Allah bless you! How clear and bright are your arguments. How eloquent and pointed is your reasoning! Please come forward; come forward with the remaining arguments and explanations.

Vas Salam,
Yours,
"S"

LETTER (36)

THE TRADITIONS RELATED BY IBN E ABBAS,
IMRAN, BURAIDA, ALI, WAHAB AND
IBN E ABI AASIM.
TRADITION OF TEN SPECIAL PRIVILEGES.

Mawlana Shaykh ul Islam,

Assalaamu Alaykum.

Please refer to the tradition recorded by Abu Dawood ut Tayalisi as stated in Istee'aab in the account of Ali on the authority of Ibn e Abbas who says: "The Messenger of Allah, Allah's blessings and peace be upon him and his posterity, said to Ali Ibn e Abi Talib 'You are the master of all the faithfuls after me.'"

[Abu Dawood and other traditionists have recorded this tradition. They have taken it from Abu Awanat ul Vazzah Bin Abdullah Yashkari who took it from Abi Balaj Yahya Bin Saleem Alfarazi who took it from Omar Bin Maimoon al Abdi who took it from Ibn e Abbas who heard it from the Prophet himself. All these persons are reliable authority and Bukhari and Muslim have recorded traditions on the authority of all of them except Yahya

Bin Saleem from whom they have not taken any tradition. But the leading critics and connoisseurs of traditions have described him to be trustworthy. He was one of those who spent most of their time in devotion to Allah. Zahabi in his 'Meezan ul Aitadal' reports that Ibn e Moeen, Nasai, Drar Qutni, Muhammad Bin S'ad and Abi Hatim and others considered him to be reliable.]

Imran Bin Haseen has related a genuine tradition similar to this. He says: "The Messenger of Allah raised and sent an army under the command of Ali Ibn e Abi Talib. From the Khums received by him Ali set aside a slave girl for himself. This was distasteful to some of his men and four of them decided to complain of this to the Prophet, Allah's blessings and peace be upon him and his posterity. On their return they approached the Prophet (S.A.), and one of them stood up and said: 'O Messenger of Allah! Do you not see that Ali did so and so?' The Prophet turned away his face from him. Another man stood up and made the same complaint and the Prophet (S.A.), turned away his face from him. Still another man then stood up and repeated what his two colleagues had said and met the same reaction. Then the fourth man stood up and spoke like his predecessors. The Prophet, Allah's blessings and peace be upon him and his posterity, then turned to them with signs of anger on his face and said: "What do you want me to do to Ali? Surely Ali is from me and I am from him and after me he is the master of all the faithful."

[Many a traditionist, has recorded this tradition. Imam Nasaee has recorded it in his 'Khasaes ul Alaviya', Ahmad Bin Hanbal on page 438, Vol. IV of his 'Musnad' under the caption, 'The Tradition from Imran'. Imam Hakim has recorded it on page 11, Vol. XI of Mustadrak, Allama Zahabi in his 'Talkhees e Mustadrak' admitting its genuineness according to the standard set by Muslim, Ibn e Shaiba and Jareer both have recorded it from whom Allama Muttaqi of India has copied on page 400 of Vol. VI of his 'Kanz ul Ummal'. Tirmizi has recorded it from highly reliable sources as Allama Asqalani mentioned in his account of Ali in his Isabba. And Allama Ibn e Hadeed

Motazali, has copied it from Tirmizi on page 450 of Vol. II of his 'Sharha e Nahjul Balagha' Ibn e Hadeed has further stated that Abu Abdullah Ahmad has recorded this tradition in several places in his 'Musnad' and also in his book 'Fazael e Ali' and most of other traditionists have also recorded it.]

A tradition similar to the above has been stated by Buraida the original version of which appears on page 356, Vol. V of Ahmad's 'Musnad'. Buraida says: "The Messenger of Allah sent to Yemen two divisions of army, one under the command of Ali Ibn e Abi Talib and the other under the command of Khalid Bin Waleed and said to them: 'Ali shall command both the divisions if they meet and each will be in charge of his division when separate.

[Throughout his life-time the Messenger of Allah, Allah's blessings and peace be upon him and his posterity, never placed Ali as subordinate to any one. On the other hand others were placed as subordinate to him and he was the flag-bearer in all the Battles unlike others. Abu Bakr and Omar were in the troops placed under the command of Usmamawho bore the flag. And there is consensus of opinion among the traditionists and historians that the Prophet, Allah's blessings and peace be upon him and his posterity, himself included them both in the troops under the command of Omar Ibn e Aas with whom they had a quarrel. Hakim has described the quarrel on page 43, Vol. III of 'Mustadrak' and Zahabi has narrated the incident in his 'Talkhees' where he has clearly stated the tradition to be genuine. But Ali was never made a subordinate to any body except the Holy Prophet (S.A.) himself from the time of the Declaration of Prophet till the death of the Prophet, Allah's blessings and peace be upon him and his posterity.]

We encountered the tribe of Bani Zubaida of Yemen and we fought desparately and the Muslims gained victory over the polytheists and we killed their warriors and made their women and children prisoners of war. Ali set aside a female prisoner of

war for himself. Khalid wrote a letter to the Messenger of Allah, Allah's blessings and peace be upon him and his posterity, informing him of the affair and gave me the letter to convey it. When I came to the Prophet, Allah's blessings be upon him and his posterity, I delivered the letter which he persued. I noticed the signs of anger in his face and submitted. 'O' Messenger of Allah! I beg your pardon. You sent me with a person and commanded me to obey him. I have simply obeyed him in bringing this letter.' The Messenger of Allah, Allah's blessings and peace be upon him and his posterity, then said:

'Do not reprove for he is from me and I am from him and he is your master after me', and repeated 'he is from me. after me'

[This is what Ahmad has recorded on page 356 as related by Abdullah, son of Buraida, on the authority of his father and again on page 347, Vol. V of his 'Musnad' as related by Sa'eed Bin Jubair on the authority of Ibne Abbas to whom it was related by Buraida. Buraida says: "In the raid of Yemen I was with Ali. I found his behaviour to be harsh. When I returned to the Messenger of Allah, I complained to him of Ali's harsh behaviour. I notice a change in his face he said:

(O' Buraida' Am I not a more privileged master of the lives of the faithful than the faithful themselves? 'O' Messenger of Allah, of course you are," said I. Then he said, 'Ali is the master of those who believe me to be their master'). Hakim has recorded it on page 110, Vol. III of his 'Mustadrak' and many other traditionists have recorded this tradition and you will see that this tradition clearly proves the validity of our belief. The preamble "Am I not a more privileged master" unambiguously indicates that the word (Maula) in the tradition means 'more privileged master'. Another tradition similar to this has been recorded by many traditionists. Imam Ahmad has recorded it on page 483, Vol. III of his 'Masnad' as related by Omar Bin Shas ul Aslami who participated in the Battle of Hudaibiya. Al Aslami says: "I went to Yemen with Ali who treated me harshly during the journey and I was displeased with him. On my return to Medina I made a

complaint against him in the mosque. The news reached the Messenger of Allah. When I went to the mosque the next morning I found the Messenger of Allah sitting in the midst of some of his companions. When he saw me he looked at me angrily. When I sat down he said: "O' Omar" By Allah, you have grieved me". I said: "O' Messenger of Allah' I beg Allah's pardon for having grieved you'. He said: 'Surely you have caused grief to me. Mind that he who causes grief to Ali causes grief to me.)

The version that Imam Nasaee has recorded on page 17 of *Khasaes e Alaviya* is:

"O' Buraida' Do not try to turn me into an enemy of Ali. Ali is certainly from me and I am from him and he is your master after me". According to Ibn e Jareer * the version is "Buraida said: Soon the face of the Prophet reddened and he said:

Ali is the master of him who believes me to be his master. The evil thoughts that were in my mind about Ali vanished away and I said: Henceforth I shall never speak ill of Ali". And Tabrani has recorded this tradition in detail. He writes "When Buraida returned from Yemen and entered the mosque he found a group of persons on the door of the chamber of the Prophet, Allah's blessings and peace be upon him and his posterity. They saluted Buraida and approached him and enquired of him the news about Yemen. He said 'Good news, Allah has granted victory to Muslims'. What brought you here?" they asked. He said, 'Out of the Khums received, Ali has set aside for himself a slave girl. I have come here to inform the Prophet of this'. They said: 'Yes. Inform him of this. Inform him of this so that Ali may fall in his estimation.' The Prophet, Allah's blessings and peace be upon him and his posterity, overheard the talk from behind the door. He was angry when he came out and said:

* This is as recorded by Allama Muttaqi of India page 398, Vol. VI of 'Kanz ul Ummal'. He has also recorded this in his 'Muntakhab ul Kanz'

What has happened to the people? Why do they speak ill of Ali? He who has detested Ali has detested me and he who has separated himself from Ali has separated himself from me. Certainly Ali is from me and I am from him. He has been created from my material and I have been created from the material of Ibrahim and I am superior to Ibrahim.* Some of them are children of some others and Allah hears everything and is Omniscient. O' Buraida! Do you not know that Ali is entitled to a much larger share than the slave girl he has taken? And certainly he is your master after me.† This tradition is too well known to admit of any doubt and has been recorded through different consecutive and reliable sources traced upon Buraida.

Hakim has recorded another important tradition as related by Ibn e Abbas wherein ten special privileges of Ali have been enlisted.‡ Ibn e Abbas says: 'The Messenger of Allah, Allah's blessings and peace be upon him and his posterity, said to him (Ali):

The Prophet, Allah's blessings and peace be upon him and his posterity, said that Ali was created from his material and he is certainly superior, to Ali. Lest his words 'and I have been created from the material of Ibrahim' be construed to mean that Ibrahim was superior to the Prophet, which is certainly untrue, the Prophet, Allah's blessings and peace be upon him and his posterity, explicitly stated that he was superior to Ibrahim to forestall the misinterpretation.

† Ibn e Hajar has copied this tradition from Tabrani on page 103, Chapter II of his 'Sawaiq' in the course of his statement of the second object of the Verse No. 14. But his pen stopped when he reached 'Do you not know that Ali is entitled he has taken?' It was distasteful for him and he finished the quotation by writing 'till the end of the tradition.' This is not surprising from a bigot that he was. All praise is due to Allah who has kept us free from bigotry.

Hakim has recorded this in the beginning of page 134, Vol. III of 'Mustadrak' and Zahabi in his 'Talkhees', admitting it to be genuine, and Nasaee on page 6 of 'Khasaes ul Alaviya' and Imam Ahmad on page 331, Vol. I of his 'Musnad' and we have reproduced the tradition in its complete form in letter No. 26.

After me you are the master of all the faithful.
 There is another similar tradition in which occur the words of the Prophet, Allah's blessings and peace be upon him and his posterity:

O Ali! I made supplication to Allah for blessing you with five things, four of which He has granted and denied one and granted that after me you will be the master of all the faithful.

[This is tradition No. 6048 and appears on page 396, Vol. VI of 'Kanz'.]

Similar to this is the tradition recorded by Ibn us Sakna on the authority of Wahab Bin Hamza as mentioned in the account of Wahab in Isaba. Wahab says: "Once I was on a journey with Ali. I found him to be harsh and thought of complaining to the Prophet (S.A.), of his harshness on my return. When I returned I made a complaint against Ali before the Messenger of Allah who said, "Never again say such a thing about Ali for after me he will be your master." And Tabrani has recorded it in 'Mo'ajam e Kabeer' quoting Wahab as "The Prophet (S.A.), said: 'Do not say this about Ali because after me he is the highest authority over you.'"

[This is tradition No. 2579 of Vol. VI of 'Kanz'.]

Ibn e Abi Aasim has recorded this tradition as related by Ali who heard it from the Prophet himself:

Am I not superior to the faithful as master of their lives? They replied: 'Yes, You are'. Then he said: Ali is the master of those of whom I am the master.

[Muttaqi of India has copied it from Ibn e Abi Aasim page 397, Vol. VI of his 'Kanz'.]

There are many genuine and consecutive traditions transmitted through the Imams among the Ahl ul Bayt in respect of mastership of Ali. But what has been stated above will probably be found enough to serve our purpose. Moreover, the verse mastership (5:55) Verily, Verily, your guardian is (none else)

but) God and His Prophet (Muhammad) and those who believe, those who establish-prayer and pay the Poor-rate, while they be (even) bowing down (in prayer), in the Book of Allah the Mighty and the Glorious, also supports our statement. All praise is due to Allah, the Lord of the universe.

Vas Salam,
Yours,
"SH"

LETTER (37)

VALEE IS A WORD OF COMMON DENOTATION.
WHERE IS THE CLEAR PROOF THEN?

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum.

The word "Valee" is of common denotation and means a helper, a friend, a lover, a son-in-law, a follower, an ally, a neighbour, a guardian or attorney, etc. Any body who manages the affairs of another person is 'Valee' of that person. Probably the word "Valee" in all the traditions quoted by you mean that after the Prophet, Ali is or will be your helper, or your friend or your lover. Where is then the clear proof of the universal successorship of Ali as you claim.

Vas Salam,
Yours,
"S"

LETTER (38)

THE IMPLICATION OF WORD "VALEE":
INDICATIONS OF THE CONTEXT AND
ARRANGEMENT OF WORDS.

Mawlana Shaykh ul Islam,

Assalaamu Alaykum.

One of the various meanings of the word 'Valee' mentioned in your letter is 'one who manages the affairs of another person

is called 'Valee' of that person'. It is with this meaning that the word 'Valee' has been used in the traditions quoted in our previous letter and this is the meaning that suddenly strikes the mind on hearing the word 'Valee' in these traditions. We say "the 'Valee' of a minor is his father, then his paternal grand father and in their absence the successor of any one of them and in the absence of all of them the person or officer who administers (religious) law". The word 'Valee' then means the person who manages the affairs of and exercises authority for another person.

Also the context of these traditions indicates, as all reasonable persons know, that it is in this sense that the word 'Valee' has been used therein. For the words of the Prophet Allah's blessings and peace be upon him and his posterity, (and he is your 'Valee' after me*) restrict to Ali and confine in him the authority to manage his affairs after his death. It is, therefore, necessary to attach the same meaning to the word 'Valee' and to understand it in the same sense as we have pointed out above. The word 'Valee' in these traditions cannot mean anything else and does not admit of any other interpretation because help, affection, love, friendship etc., are not confined to any one person. All faithful men and women love and are friends of one another. If the meaning of 'Valee' is merely helper, friend, etc., and not what we understand and have stated above then what distinction or special privilege did the Prophet (S.A.), mean to confer upon Ali or what secret did he mean to reveal by emphatically declaring Ali to be his brother and his 'Valee' in the aforesaid so many traditions? It is far from the Messenger of Allah, Allah's blessings and peace be upon him and his posterity, to take such keen interest in and to attach so much importance to clarifying what was obvious or explaining what was evident as to repeat the declaration off and on. His perfect wisdom, his thorough impeccability and termination with him of the prophethood make him far above the indulgence in explaining the self evident, emphasizing the obvious and making unnecessary repetitions. Besides, the

* His words 'He will be your master after me' means that he and none else will be your master after me.

traditions lay down clearly that Ali is or will be the master of the nation after the Prophet, Allah's blessings and peace be upon him and his posterity, and this makes it all the more necessary to understand the word 'Valee' in the same sense and fix for it the same meaning as we have stated above. It is unimaginable that the Prophet (S.A.), intended the word 'Valee' to mean a helper, a friend, etc. was Ali not a helper, a friend, a lover, etc., of the Muslim nation during the life of the Prophet (S.A.). Ever since his nourishment and development in the lap of the Prophet (S.A.), and becoming strong and powerful under his patronage and guardianship to the last moments of the life of the Prophet (S.A.). Ali continued helping, be friending and loving the Prophet (S.A.), and his followers. And, as you know, Ali's help and friendliness to Muslims was not reserved for the period following the sad death of the Prophet (A.S.).

Among other things which signify that the word 'Valee' conveys the same meaning as we have stated please refer to the tradition recorded by Imam Ahmad on page 347, Vol. V of his 'Musnad' as reported by Saeed Bin Jubair who heard it from Ibn e Abbas who heard it from Buraida himself. Buraida says, "In the raid on Yemen I was with Ali. I found his behaviour to be harsh. When I returned to the Messenger of Allah I complained to him of Ali's harsh behaviour. I noticed a severe change in his face. He said 'O' Buraida! Am I not a more privileged master of the lives of the faithful than the faithful themselves?" 'O' Messenger of Allah! Of course, you are', I said. Then he said: 'This Ali is the master of those who believe me to be their master.'" Hakim has recorded this tradition on page 110, Vol. III of his 'Mustadrak' and has admitted it to be genuine according to the standard set by Muslim, and Zahabi who has recorded it in his 'Talkhees' has also admitted it to be genuine according to the same standard. And you know very well the significance of the query 'Am I not a more privileged master?' and securing an admission of his own mastership before making the declaration of the mastership of Ali. This also proves that the word 'Valee' or 'Maula' was used in the above traditions in the same meaning as stated by us. And he who studies these traditions dispassionately and

carefully examines them will surely understand their real meaning and implication and will have no doubt about what we have stated. All praise is due to Allah.

Vas Salam,
Yours,
"SH"

LETTER (39)

REQUEST FOR THE VERSE OF VILAYAT
(MASTERSHIP OR GUARDIANSHIP OR SUPERIOR
AUTHORITY OF ALI).

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum.

Your reasoning power is wonderful. Your arguments hit the target accurately. You possess remarkable dexterity in bringing your adversary round to your point of view. Your opponent cannot withstand the assault of your forceful arguments. I now firmly believe that the traditions in question suggest to the mind the same thing as you have stated (and prove that the authority to manage the affairs of the Prophet (S.A.), after his death vested in Ali). Had it not been binding on us to believe in the stand taken by the companions and to follow their way I would have submitted to your decision. But we are not allowed apparently to deviate from their path and to interpret the traditions or understand the word 'Valee' or 'Maula' in a sense different from that in which they understood it. We have to follow the example of our good ancestors, May Allah, the High, be Gracious to them all!

In the tail end of your letter No. 36 you said: the explicit Verse of Mastership also supported your statement about the traditions." But you have not quoted the verse. Please do so now. God willing we shall examine it.

Vas Salam,
Yours,
"S"

LETTER (40)

THE VERSE OF 'VILAYAT' (MASTERSHIP) AND
ITS DESCENT ABOUT ALI.
PROOFS ABOUT ITS DESCENT.
REASON FOR ADVANCING THE VERSE AS
AN ARGUMENT.

Mawlana Shaykh ul Islam,

Assalaamu Alaykum.

Alright. I reproduce for you hereunder the explicit verse which is one of the signs of Allah, the Mighty and Glorious in His great convincing evidence, the Quran. Allah, the High, says: Certainly your masters are Allah and His Messenger and those faithful persons who establish prayers (Namaz) and give alms while in a state of kneeling in prayer; and those who believe (i.e. obey) Allah and His Messenger and the faithful to be their masters* verily they belong to the party of Allah and they will be victorious. (5 : 55-56)

They are unanimous that the verse descended about Ali when he gave away in charity his ring while he was in a state of kneeling in prayer.

Prophet (S.A.), regarding the descent of the verse about Ali at the time of his giving away as alms his ring while in a state of kneeling in praying. But for your sake we reproduce clear traditions in this respect transmitted through other sources. There is a tradition related by Ibn e Salan whose chain of sources rises upto the Prophet himself, Allah's blessings and

* Hence in the usage of Syria 'Al Matvali' means a Shi'a because he believes in the mastership or government of Allah and His Messenger and the faithful, i.e., persons about whom the verse descended. Shi'as are also known as 'Vahid ul Mutavelat', so named because they believe Ali and the Ahl ul Bayt to be their masters or rulers.

peace be upon him and his posterity. Please refer to the Saheeh of Nasaee or the commentary of Soora Maeda in 'Jama e Bain us Sehaah e Sitta'. Similar traditions of the Prophet (S.A.), in this respect have been related by Ibn e Abbas and Ali. Please refer to the commentary on this verse in Imam Vahidi's book 'Asbabun Nuzool' (The Circumstances of Descent) which contains the tradition related by Ibn e Abbas. Al Khateeb has recorded the tradition in 'Al Muttafiq'. And please refer to the tradition related by Ali in 'Musnads' of Ibne Mardwaih and Abi Shaykh and if you so like, also refer to 'Kanz ul Ummal'*. Besides the above all the commentators of the Quran are unanimous that the verse descended about Ali and many Sunni Scholars have also mentioned the unanimity or consensus of opinion in their books. Among them Allama Qaushalji has mentioned this in 'Sharha e Tajreed' while dealing with the subject of Imamate. In Chapter 18 of 'Ghayat ul Maram' there are twenty four traditions from sources other than the Ahl ul Bayt, all supporting our statement about the descent of the verse. But for the sake of brevity and also because the matter is as clear as the sun in broad daylight we would have reproduced all the genuine traditions confirming the descent of the verse in question about Ali. But, all praise to Allah, this is a fact which nobody has denied or doubted. In spite of this we do not propose to finish this letter without quoting some traditions in this respect transmitted through sources other than those of the Ahl ul Bayt. We confine ourselves to a tradition occurring in the commentary of the Quran by Imam

This is tradition No. 5991 on page 391, Vol. VI of 'Kanz ul Ummal' and also in 'Muntakhab ul Kanz' on the margin of page 38, Vol. V of Ahmad's Musnad.

Abi Is-haq Ahmad Bin Muhammad Bin Ibrahim Naishapuri, As sa'labi. When* he reached this verse he recorded the following in his 'Tafseer e Kabeer' on the authority of Abu Zar Ghaffari who says: "Both of my ears may turn deaf and both of my eyes may become blind if I speak a lie. I heard the Messenger of Allah, Allah's blessings and peace be upon him and his posterity, saying, 'Ali is the guide of the righteous and the slayer of the infidels. He who has helped him is victorious and he who has abandoned him is forsaken.' One day I said my prayers in the company of the Prophet, Allah's blessings and peace be upon him and his posterity. A beggar came to the mosque and begged for alms, but nobody gave him anything. Ali was in a state of kneeling in the prayer. He pointed out his ring to the beggar who approached him and removed the ring from his finger. Thereupon the Prophet, Allah's blessings and peace be upon him and his posterity, implored Allah the Mighty and Glorious, saying: "O' Allah! My brother Moses begged You saying 'My Lord, delight my heart and make my task easy and undo the knot in my tongue (i.e. enable me to speak fearlessly) so that they may understand me and appoint from among my kinsmen, Aaron, my brother, as my vizier and strengthen my back with him and make him participate in my mission so that we may count the beads of Your praise and remember You (and Your gifts) more frequently. Certainly You see us"; and You inspired him; "O' Moses: All your requests have been granted." O' Allah I am Your slave and Your prophet. (I beg You to) delight my heart and to make my task easy and appoint from among my kinsmen Ali as my vizier and strengthen my back with him." Abu Zar proceeds: "By Allah, the Messenger of Allah, Allah's blessings and peace be upon him and his posterity, had not yet finished his supplication when the Trustee Gabriel descended to him with this verse. "Certainly your master is Allah and His Messenger and those faithful persons who establish prayers (Namaz) and give alms in a state of kneeling in prayer and those who believe Allah and His Messenger and the faithful to be their masters verily belong to the party of Allah and they will be victorious'."

* He died in 337 A.H. Ibne Khallagan given an account of his death says: "He was unique as commentator of the Quran and his Tafseer i Kabeer is superior to all other Tafseer" and adds "Abdul Ghafir Bin Ismail of Fars has made a mention of him and praised him in his book 'Siaq e Naishapur' and says that he was reliable.

And you whom Allah has gifted with "sense of justice", know that in the verse under review the word 'Valee' has been used in the meaning of guardian or master or who holds authority superior to others, as in the example given above 'Valee' means the person who manages the affairs of a minor and the lexicographers* have explained that he who manages the affairs of another person is 'Valee' of that person. This verse, therefore, means that those who manage your affairs are superior to you and certainly they are Allah, the Mighty and Glorious, and His Messenger and Ali who possesses all the qualifications enumerated in the verse, namely, faith, establishment of prayers (Namaz) and giving of alms in a state of kneeling and about whom the verse descended. In this verse Allah has simultaneously confirmed that 'Vilayat' or superior authority which rests in Himself, His Prophet (S.A.), and His 'Valee' (i.e. Ali) only is of the same order. And the guardianship or superior authority of Allah, the Mighty and Glorious is common to all, i.e. universal. In the same way the guardianship or superior authority of the Prophet (S.A.), and the 'Valee' is also universal, common to all. It is not possible to attach to the word 'Valee' in this verse the meaning of a helper or a friend, etc., for help and friendship are not confined to these three only. All the faithful men and women according to the Holy Book are friends and helpers of one another. I am sure that it is as obvious as anything that the word 'Valee' in this verse means master, guardian, ruler, possessor of superior authority and all praise is due to Allah, the Lord of the universe.

Vas Salam,
Yours,
"SH"

* Please refer to the origin of the word 'Valee' in 'Sehah' or 'Mukhtarus Sehah' or any other good dictionary.

LETTER (41)

'ALLAZEENA AAMANOO' (THE FAITHFUL PERSONS, i.e. MUSLIMS) IS IN PLURAL FORM. HOW CAN IT BE APPLICABLE TO AN INDIVIDUAL?

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum.

In your reply you have referred to 'those faithful persons who establish prayers (Namaz) and give alms in a state of kneeling in prayers'. These attributes are actually in plural form. What will be your answer if you are questioned; 'How can it be applicable to the Imam (Ali), May Allah grant him honour, who is an individual?'

Vas Salam,
Yours,
"S"

LETTER (42)

ARABS USE PLURAL FORM TO DENOTE AN INDIVIDUAL.
EXAMPLES OF USING PLURAL FORM FOR AN INDIVIDUAL.
THE VIEW OF IMAM TABRASI.
EXPLANATION BY ZAMAKHSHARI.
OUR OWN VIEW.

Mawlana Shaykh ul Islam,

Assalaamu Alaykum.

The reply to your question is that sometimes the Arabs use plural form to denote an individual. There is a nice point in it.

An example of the above occurs in the word of Allah, the Exalted, in Soora Aley Imran:

Such are these persons, when people said to them: "Fear your enemies who have united against you and gathered in large numbers to attack you" their faith in Allah and his Messenger

became stronger and they said "For us Allah is Sufficient and He is the Most Dependable." All the annotators, traditionists and historians agree that it was Na'eem Bin Mas'ood ul Ashja'ee alone who asked them to fear their enemies. But Allah who is Above All Defects has used the plural noun 'Nas' (people) for an individual. This was in deference to the feelings of the persons who refused to pay attention to Na'eem ul Ashja'ee and were not shaken by his frightening. Abu Sufyan had given Na'eemul Ashja'ee ten camels for discouraging the Muslims and making them afraid of the polytheists of Mecca. Na'eemul Ashja'ee complied with the instructions of Abu Sufyan and, among other things, he said to the Muslims "Fear your enemies who have united against you and gathered in large numbers to attack you". Consequently most of the Muslims were reluctant to go out for war. But the Prophet, Allah's blessings and peace be upon him and his posterity, moved forward with seventy cavaliers all of whom returned safe. The verse descended in the praise of the seventy persons who accompanied the Prophet, Allah's blessings and peace be upon him and his posterity, and did not take any notice of the frightening report made by Naeem ul Ashja'ee. There is a nice point in using the plural noun 'Nas' (people) for an individual. It is a more eloquent praise of the seventy Muslims who accompanied the Prophet (S.A.), when he came out to face the enemy to say that the people threatened them but they ignored the threat rather than saying 'one man threatened them whom they did not mind.' There are many examples of using the plural form for an individual in the Holy Book (the Quran), the Traditions and other books of Arabic literature. Allah, the Exalted, says: O' you faithful! Remember the blessings of Allah upon you. When a group of persons became so bold as to stretch their (evil) hands to you and Allah stopped their hands from (causing an injury to) you (5 : 11). It was a single man who stretched his hands. Some scholars say that it was Ghauras from the tribe of Bani Maharib while others say that it was Omar Bin Jahash of the tribe of Bani Naseer, who on a certain occasion which has been described by traditionists, historians and annotators, drew

up his sword and wanted to strike the Messenger of Allah. But Allah, the Mighty and Glorious, prevented him from this. Ibn e Hisham has mentioned this case in his account of the Battle of Zatur Ruqa in Vol. III of his 'Seerat'. And Allah, who is Above All Defects, has used here the word 'Qaum' (a group or a nation) for a single person in order to express the vastness of the blessings of Allah, the Mighty and Glorious, on the Muslim Community in the form of the safety of their Prophet, Allah's blessings and peace be upon him and his holy posterity. Again, in the verse of 'Mubahila' (Imprecation) the words 'Abnaa' (Sons), Nisaa (Women) and 'Anfus' (persons as dear as one's own soul) have been used. These words are plural common nouns of general applicability but all the Muslims are unanimous that these words are of particular applicability and mean Hasan and Husayn and Fatima and Ali. This has been done to hint at the exalted rank of these personages. There are plenty of other examples of using the plural form for an individual. The few examples given above prove that it is permissible to use the plural for denoting an individual when the expressions of a nice point so demands.

Allama Tabrasi while commenting on this verse in his 'Tafseer e Majma ul Bayan' says; "Plural form has been used for Ali, the Commander of the Faithful, in order to express his glory and eminence. And masters of Arabic language use plural form for an individual by way of respect and this is so well known a practice with them as needs no argument.

Allama Zamakhshari in his 'Tafseer e Kashshaf' has mentioned another nice point when he says: "If you enquire how this plural word is applicable to Ali, may Allah be gracious to him, who is an individual, I shall say that though this verse is about Ali, an individual, the plural form is used in order to persuade others to act similarly and to give alms as readily as Ali did. There is also an implied instruction that the faithful should keep themselves always on the look-out for occasions of acts of sympathy, benevolence and charity to the poor and needy and readily do the needful without waiting till the completion of even so important a duty as saying of prayer (Namaz)".

In this connection a finer and nice point has occurred to me. In using the plural form instead of the singular, Allah, the High, has been gracious to many people, because the enemies of Ali and the evil wishers of the descendants of Hashim and all the hypocrites, jealous and self-seekers could not have tolerated the pointed praise of Ali in singular form because in that case they would have lost all hope of satisfying their greed of seizing temporal power after the death of the Prophet (S.A.), and would have spontaneously and openly quitted the fold of Islam which they were forced by circumstances to join and in all likelihood this would have proved to be catastrophic for the faithful (who were in pitiable minority). The verse, therefore, was in plural form rather than in singular to save the hypocrites from utter disappointment and the faithful from miserable consequences. Thereafter descended numerous verses in different versions on several occasions and there was gradual clarification of the principle of 'Vilayat' (Superior authority or rule being confined to Allah, His Messenger and Ali) till (on the Day of Ghadeer) Allah perfected the faith and completed His blessings upon the faithful when the Prophet (S.A.), openly declared Ali to be his successor and superior to all others. In this the Prophet (S.A.) acted like all wise persons who disclose to the people gradually and not suddenly what may be shocking to them. Had the verse been in pointed singular form they would have thrust their fingers into their ears, torn off their cloaks of hypocrisy and turned out aggressively turbulent. And, as you know, this is the wisdom underlying. All those verses of the Quran which are in praise of the Commander of the Faithful, Ali, and other members of the holy Ahl ul Bayt. In our book 'Sabeel ul Moo-mineen' we have enlisted such verses, described the circumstances of their descent and produced decisive evidence and radiant arguments in proof of their being in praise of Ali or other Ahl ul Bayt. All praise is due to Allah for His guidance and help.

Vas Salam,
Yours,
"SH"

LETTER (43)

THE COURSE AND CONTEXT OF THE VERSE INDICATES THAT WORD 'VALEE' OR 'MAULA' MEANS A HELPER OR A FRIEND OR THE LIKE.

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum,

May Allah be kind to you. You have dispelled my doubts and cleared my suspicions and presented the truth in its unadulterated form. But one thing still remains to be clarified. They say that the verse descended in the course of prohibition from making friends with infidels as is evident from the context, i.e., the preceding and succeeding verses, and this suggests to the mind that the word 'Valee' occurring in the verse means a helper or a friend or the like. What is your reply to this? Please come forward with it.

Vas Salam,
Yours,
"S"

LETTER (44)

THE CONTEXT DOES NOT PROVE THAT THE WORD 'VALEE' IN THE VERSE MEANS A HELPER OR THE LIKE.
THE CONTEXT ALONE CARRIES NO WEIGHT AGAINST VALID ARGUMENTS.

Mawlana Shaykh ul Islam,

Assalaamu Alaykum,

A careful study of the verse indicates that it has no relation with the preceding verses prohibiting friendship with infidels. The subject matter of this verse is quite different. It is in

praise of Ali, the Commander of the Faithful, about his nomination to chieftdom and Imamate (leadership) wherein the renegades have been warned of his might and valour and frightened of his great overwhelming influence. It is so because the verse immediately preceding it, "O' you faithful! If any of you becomes an apostate let him be. Allah will bring into view a batch of persons whom He loves and who loves Him, who will behave with modesty and humility towards the faithful and with might and sternness towards the infidels. They fight in the way of Allah and do not mind the reproach of accusers. This is a favour of Allah. He bestows it upon whom He likes. And Allah is Almighty and Omniscient (5 : 54) is specially about Ameer ul Moo-mineen which throws the infidels and hypocrites into fear of his might and the might of his faithful lieutenants* as explained by Ameer ul Moo-mineen himself. Certainly there is among you a man who will fight and kill persons for interpretation of the Quran, as you used to fight

* The following words of the Messenger of Allah, Allah's blessings and peace be upon him and his posterity, furnish a good example. The association of Quraish will not cease to exist before Allah appoints over you a man whose heart Allah has tested through severe trial of faith. He will strike your necks and you will be as afraid of him as frightened sheep. Whereupon Aud Bafir said, "Am I that man, O' Messenger of Allah?" The Prophet replied, "No". Then Omar said "Am I that man, O' Messenger of Allah?" and the Prophet said, 'no. But the person who is mending shoes'. He was saying this when Ali turned up with shoes in his hand which he was repairing for the Messenger of Allah, Allah's blessings and peace be upon him and his posterity. Many traditionists have recorded it and this tradition No. 610 on page 393, Vol. VI of "Kanz". Another example of this is the tradition of the Prophet, Allah's blessings and peace be upon him and his posterity.

and kill for its revelation. Abu Bakr enquired if he was that man and Omar enquired if he was that man. The Prophet (S.A.), said: No. But the person who is mending shoes inside the room. And Ali emerged from the room with the shoes of the Messenger of Allah which he was mending. Imam Ahmad Bin Hanbal has recorded this tradition in his 'Musnad' among the traditions related by Abi Sa'eed and Hakim has recorded it in his 'Mustadrak' and Abu Yola in his 'Musnad' and many other traditionists have recorded it and Muttaqi of India has copied it from them on page 155, Vol. VI of his 'Kanz ul Ummal'.

A generally applicable statement has no value a clearly specified authentic statement (Nass) on the day of the battle of Jamal, and the holy Imams Baqir and Sadiq (A.S.), have also explained it likewise. Sa'lali has mentioned in his Tafseer and the compiler of 'Majma'ul Bayan' has reproduced the traditions in this respect as related by Ammar, Huzaifa and Ibn e Abbas. This is the unanimous view of the Shi'as and there are many genuine and consecutive traditions of the Imams among the holy Ahl ul Bayt in this respect. This becomes clearer when we consider the fact that the verse 'Innama Valiyokum Allah' occurs immediately after the verse 'Ya Aiyohallazeena Amanoo' wherein Allah has suggested his superior authority, and hinted at the necessity of Ali's Imamate and the verse 'Innama Valiyokum' has explained and clarified the light suggestion in the preceding verse. How can it be said then that the verse in question occurs in connection with the prohibition of making friends with infidels?

Moreover, the Messenger of Allah, Allah's blessings and peace be upon him and his posterity, has awarded the same status to the Imams in his posterity as that of the Quran and prophesied that the two will not part from each other. Since the Imams in his posterity are equal in status to the Quran the real meaning of the verses of the Quran can be learnt from them and their interpretation of the Book can be completely relied upon. The Imams among the Ahl ul Bayt have frequently referred to this verse as a proof of their rightful Imamate and have assigned the same meaning to the word "Valee" as we have stated. Even if we regard the context to be correct it loses its importance when it

is incompatible with valid arguments. All Muslims are agreed that arguments are to be preferred to the context and whenever the implication of the context was opposed to the implication of arguments they ignored the context and yielded to the arguments. And this is because they are doubtful about the context in which a certain verse occurs. The entire Muslim nation is unanimous that when the verses of the Quran were collected they were not arranged in the same order in which they descended. There is many a verse occurring in an irrelevant context, e.g., the Verse of Purification which occurs in the account of the wives of the Prophet (S.A.), but is actually in praise of the five Persons of the 'Sheet' as has been proved by reason and universally admitted. In short interpreting the verse "Innama Valiyokum Allah" in a way different from that suggested by its context is neither contrary to the miraculous aspect of the Quran nor harmful to its eloquence and the presence of convincing arguments leaves no alternative but to understand that the word 'Valee' in the verse means a master, a guardian, a ruler, a person of superior authority, etc., and not a helper, a friend or the like

Vas Salam,
Yours,
"SH"

LETTER (45)

WE MUST ACCEPT AN INTERPRETATION WHICH
SAFEGUARDS THE PRESTIGE AND HONOUR OF
OUR ANCESTORS.

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum,

Your interpretation of the verse 'Innama' dismantles the succession of the Rightly guided Caliphs. Had it not been so, there would have been no alternative for us other than accepting your views and yielding to your judgement regarding the

descent and implication of the verse. But your interpretation makes us doubtful about the validity of their succession, May Allah be Gracious to them. It is, therefore, necessary, to adhere to an interpretation which safeguards their prestige as rightful caliphs and also the prestige and honour of those who acknowledged them to be their masters.

Vas Salam,
Yours,
"S"

LETTER (46)

IT IS NOT NECESSARY TO INTERPRET THE VERSE
DIFFERENTLY IN ORDER TO SAFEGUARD THE
PRESTIGE AND HONOUR OF THE ANCESTORS.
A DIFFERENT INTERPRETATION IS INADMISSIBLE.

Mawlana Shaykh ul Islam,

Asalaamu Alaykum,

You are desirous of safeguarding the right of succession of the three Caliphs, may Allah be Gracious to them. But this is the subject of our discussion and the theme of controversy. It is nothing but ridiculous to justify their stand and to advance their succession as a counter argument inspite of strong arguments there against.

Moreover, it is not necessary to interpret the verse in a different way in order to support their stand and the stand of those who acknowledged them to be their masters. The alternative was to declare them excusable to exempt, rather than offer or accept a wrong interpretation of the verse. We shall throw light on this subject if necessary.

And you cannot reasonably interpret in a different way the traditions which we have mentioned and those which we have not mentioned hitherto, e.g., the tradition of 'Ghadeer' or the traditions of 'Will', particularly when there are numerous

genuine convergent traditions mutually supporting one another and which convey as exact meaning as explicitly clear traditions. If you will consider over these convergent traditions with an unbiased mind you will find them to be decisive arguments and radiant proofs of truth.

Vas Salam,
Yours,
"SH"

LETTER (47)

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum,

Would that you had acquainted us with those supporting or confirmatory traditions which you have hinted at. Kindly let us know these now.

Vas Salam,
Yours,
"S"

LETTER (48)

FORTY TRADITIONS WHICH SUPPORT THE EXPLICITLY CLEAR TRADITIONS.

Mawlana Shaykh ul Islam,

Assalaamu Alaykum,

We reproduce here only forty traditions supporting the explicitly clear traditions and hope that these are sufficient to convince you of our belief.

1 The Messenger of Allah, Allah's blessings and peace be upon him and his posterity, placed his hand on the neck of Ali and said: This is the guide of the righteous and the slayer of

the profligate. He who helps him is victorious and he who abandons him is forsaken, his voice rose to a higher pitch while uttering this. Hakim has recorded this on page 129, Vol. III of his 'Mustadrak' as a tradition related by Jabir,¹ and says "the tradition has been transmitted through reliable sources, but the two Shaykhs Bukhari and Muslim have not recorded it".

2 The Prophet, Allah's blessings and peace be upon him and his posterity, said : Three things have been revealed to me about Ali, viz., he is the chief of Muslims and leader of the pious and guide of those establishers of Namaz who have bright foreheads. Hakim has recorded this tradition in the beginning of page 138, Vol. III of his 'Mustadrak'² and has added: "This is a genuine tradition but the two Shaykh have not recorded it".

3 The Prophet, Allah's blessings and peace be upon him and his posterity, said: It has been revealed to me about Ali that he is the Chief of Muslims and friend of the pious and guide of the establishers of Namaz who have bright foreheads. Ibn e Najjar³ and many other traditionists have recorded it.

4 The Prophet, Allah's blessings and peace be upon him and his posterity, said to Ali: Welcome to the Chief of Muslims and leader of the pious. Abu Na'eem has recorded it in his book 'Hulyatul Auliya'.

[This is No. 11 of the traditions cited by Ibn e Abil Hadeed and appears on page 450, Vol. II of his 'Sharha Nahjul Balaghah' and tradition No. 2627 on page 157 of Vol. VI of 'Kanz ul Ummal'.]

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- 1 This is tradition No. 2527 on page 153, Vol. VI of 'Kanz ul Ummal' and Salabi has recorded it as related by Abu Zar while commenting on the verse of 'Superior Authority' in his 'Tafseer e Kabeer'.
 - 2 Bavardi, Ibn e Quancy, Abu Na'eem and Bazar have recorded it and this is tradition No. 2628 on page 157, Vol. VI of 'Kanz ul Ummal'.
 - 3 This is tradition No. 2630 on page 157, Vol. VI of 'Kanz ul Ummal'.

5 The Prophet, Allah's blessings and peace be upon him and his posterity, said: 'The first person who enters this door is the leader of the pious, the headman of Muslims, the protector of the faith, the last of the Executors of Will (Vasee) and guide of the establishers of Namaz who have bright foreheads'. Then Ali entered the door and the Prophet stood up and joyously embraced him and wiped off the sweat from his forehead when he was heard saying: 'You will repay my debts, convey my message to the people and will show them the right path when there will be dissension among them after me'.

[Ibn e Na'eem has recorded this tradition in his 'Hulyatul Auliya' as related by Anas and Ibn e Abil Hadeed has copied it with details on page 450, Vol. II of his 'Sharha e Nahjul Balaghah'. Please refer to tradition No. 9 on that page.]

6 The Prophet, Allah's blessings and peace be upon him and his posterity, said: Allah has informed me about Ali that he is the flag of guidance, Imam of my friends and light for those who are obedient to me and he is the word which I have imposed upon the pious as duty.

[Abu Na'eem has recorded it in his 'Hulyatul Auliya' as related by Abi Barzat ul Aslami and Anas Bin Malik and Allama Mo'atazali has copied it on page 449, Vol. II of his 'Sharh e Nahjul Balaghah'. Please refer to tradition No. 3 on that page.]

Do you not see how clearly these six traditions stipulate his Imamate and point out the necessity of obedience to him?

7 The Prophet, Allah's blessings and peace be upon him and his posterity, pointed with his hand towards Ali and said: This Ali is the first person to believe in my prophethood and will be the first person to shake hands with me on the Day of judgement. He is the truest person and the wisest discriminator in this nation. He will differentiate between truth and falsehood and he is the ruler of the faithful.

[Tabrani has recorded it in his 'Kabeer' as a tradition related by Salman and Abi Zar and Baihaqi has recorded it

in his 'Sunan' and Ibn e Adi in his 'Kamil' as a tradition related by Huzaifa and this is tradition No. 2608 on page 156, Vol. VI of 'Kanz ul Ummal'.]

8 The Prophet, Allah's blessings and peace be upon him and his posterity, said:

O' you Ansars—residents of Medina! Let me tell you one thing. If you will rigidly follow it you will never go astray, Here is Ali. Love him as you love me and be respectful to him as you are respectful to me. What I have told you is certainly the commandant of Allah, the Mighty and Glorious, which Gabriel has conveyed to me.

9 The Prophet, Allah's blessings and peace be upon him and his posterity, said:

I am the city of knowledge and Ali is its door. He who wants to acquire knowledge should come through the door.

[Tabrani has recorded it in his 'Kabeer' as related by Ibn e Abbas as mentioned on page 107 of Suyooti's 'Jameyus Sagheer.' Hakim has recorded it in the chapter (Virtues of Ali) on page 226, Vol. III of 'Saheeh Mustadrak on the authority of two reliable reporters one Ibn e Abbas, whose report has been transmitted through two different but reliable sources, and the other Jabir Bin Abdullah Ansari—and has advanced decisive arguments in support of the reliability of its sources. And Imam Ahmad Bin Muhammad Inbus Siddique Al Maghrabi, staying in Cairo, has compiled a magnificent book to prove the genuineness of this tradition and named it: "Fateh ul Mulkul Ali on the genuineness of the tradition that the door of the city of knowledge is Ali". The book was printed in the year 1354 Hijra in Matbatul Islamia, Misr, Egypt. Research scholars will be immensely benefitted by its perusal because the book embraces many branches of knowledge. What the hostile people intrepidly say about this well known tradition which is on the lips of every body both in urban and rural areas is all non-sense. We have carefully

considered their slanders and the libels but have not come across a single argument worth the name. Their mean attacks betray their religious bigotry due to their narrow-mindedness. Hafiz Salah ud Deen al Ulai, after copying the arguments advanced by Zahabi in order to prove the tradition to be false, has remarked. 'There are in this only mean attempts to oppose for the sake of opposition and not a single valid argument.]

10 The Prophet, Allah's blessings and peace be upon him and his posterity, said: I am the store-house of wisdom and Ali is its door.

11 The Prophet, Allah's blessings and peace be upon him and his posterity, said: Ali is the door of my knowledge and after me he will explain to my followers what has been sent with me. Love for him is faith and hatred towards him is hypocrisy (i.e., pretension of faith).

[Tabrani has recorded it in 'Kabeer' and this is tradition No. 2625 on page 157, Vol. VI of 'Kanz' and tradition No. 10 on page 450, Vol. II of 'Sharah e Nahjul Balaghah' by Ibn e Abil Hadeed. Please note how the adherence to Ali has been made a condition for their nondeviation from the right path. This clearly means that those who will not adhere to Ali will go astray. Also please note the tone of his instruction. He asks his followers to hold Ali as dear as they held the Prophet himself and to be as respectful to Ali as they were to the Prophet himself. This could not have been said about anybody other than him who was his regent in his life time and was going to be his successor after his death. A great truth will dawn upon your mind when you will consider over the words: 'What I have told is certainly the commandment of Allah, the Mighty and Glorious, which Gabriel has conveyed to me'.]

12 The Prophet, Allah's blessings and peace be upon him and his posterity, said to Ali:

After me you will explain to my followers in what they will differ. Hakim has recorded it on page 122, Vol. III of 'Mustadrak'* as related by Anas, and has added: "According to the standards set by the two Shaykhs the tradition is genuine but they have not recorded it."

A careful consideration of this and other similar traditions reveals that Ali holds the same position in relation to the Messenger of Allah as the Messenger holds in relation to Allah, the Exalted. Allah, who is above all defects, says about His Prophet: "I have caused the Book to descend on you so that you may show them the right path when there is a difference among them and for the faithful this book is guidance and mercy". Verse No. 64, Soorah 16, Nahl. Please note how similar and parallel to this are the words of the Messenger of Allah addressed to Ali: After me you will explain to my followers in what they will differ.

[Dailami has recorded it as related by Abu Zar as stated on page 156, Vol. VI of 'Kanz ul Ummal'.]

13 Ibnus Samak has recorded the following tradition as related by Abi Bakr who heard it from the Prophet himself, Allah's blessings and peace be upon him and his posterity: Ali holds in relation to me the same position as I hold in relation to my Lord.

[Dailami has recorded it as related by Anas as stated on page 156 Vol. VI of 'Kanz'.]

* Tirmizi has recorded it in his Saheeh. Ibn e Jareer has also recorded it and many eminent scholars have taken the tradition from them, e.g. Muttaqi of India, who has copied it on page 401, Vol. VI of his 'Kanz' and has quoted Ibn e Jareer as "We believe this tradition to be genuine and authentic. . . . " And Jalal ud Deen Suyooti has copied it from Tirmizi in the services of Hamza (letters) in 'Jameu ul Javamey' and 'Jamey us Sagheer'. Please refer to page 170, Vol. I of 'Jamey us Sagheer'.

14 The Prophet, Allah's blessings and peace be upon him and his posterity, said: Ali Bin Abi Talib is the door of forgiveness. He who entered the door is faithful and he who gets out of it is infidel.

[Ibn e Hajar has copied it on page 106 of his 'Sawaiq' while explaining the fifth meaning of the fourteenth of the verses dealt with in Chapter 11 of his book.]

15 The Prophet, Allah's blessings and peace be upon him and his posterity, while in Arafat on the occasion of his last pilgrimage, said: Ali is from me and I am from Ali and nobody can discharge my duty as a Messenger except myself or Ali.

[This is tradition No. 2528 on page 153, Vol. VI of 'Kanz ul Ummal']

These are the words of the exalted Prophet upon whom the Lord of the High Throne in heavens has bestowed great might, to whom submission is due from all creatures—who is trusted and of whom the Quran says, "Your boss is not crazy" (81:22) and "He does not speak on his own initiative. He speaks out only what is revealed to him" (53:3) Where is a chance of evasion from you? What will you say about these genuine traditions and the explicit and valid arguments? And if you picture in your imagination that period and consider over the wisdom in making a declaration in Arafat on the occasion of the great pilgrimage before a huge crowd the truth will dawn on you in its full splendence. And if you consider over the brief wording of the tradition and its extensive and lofty meaning and unambiguous and formidable implication the Prophet has conveyed through this extremely terse expression you will realize that the tradition rigidly confines to Ali, to the exclusion of all others, the fitness to participate with the Prophet (S.A.), in his mission. It is not a matter of surprise that only the executor of the will of a Prophet can discharge the duty of the

Prophet,* and none else can hold the superior position of true guide and leader of the nation. Except his rightful regent and successor. All praise is due to Allah who has guided us to this path which we could not have discovered without His guidance.

* Ibn e Majah has recorded it on page 92, Vol. I of his 'Sunan' in the chapter on the virtues of the Sahaba (Companions of the Prophet (S.A.)). Tirmizi and Nasai have recorded it in their 'Saheehs' and this is tradition No. 2531 on page 153, Vol. VI of 'Kanz ul Ummal, Imam Ahmad has recorded it on page 164, Vol. IV of his 'Musnad' as a tradition related by Habashi Bin Junada transmitted through numerous and reliable sources. Please note that Imam Ahmad has taken the tradition from Yahya Bin Adam who took it from Israel Bin Yunus who took it from his grandfather Abi Is-haq us Sabe'e'e who heard it from Habashi. All these persons are considered responsible and reliable by the two Shaykhs, Bukhari and Muslim, who have treated them all as authority in their 'Saheehs'. And he who refers to this tradition in Ahmad's "Musnad" will come to know that the Prophet (S.A.) uttered this tradition on the occasion of the last pilgrimage where after he spent only a brief period in this world. Prior to this, he sent Abu Bakr with ten verses of Soorah Tauba (Ch. 9) to be recited to the people of Mecca. Then he called up Ali and, as recorded by Imam Ahmad on page 151, Vol. I of his 'Musnad', said to him, "Go and overtake Abu Bakr, take from him the script immediately you meet him and go to the people of Mecca and recite the verses to them". Ali overtook Abu Bakr at Jahfa and took from him the script, Imam Ahmad says, "Abu Bakr returned to the Prophet, Allah's blessings and peace be upon him and his posterity, and enquired from him if any verse had descended about him. The Prophet (S.A.), replied, "No. But the angel Gabriel came to me and said:

Either discharge your duty yourself or depute for its discharge the man who is from you.

According to the report made by Ali which Ahmad has recorded on page 150, Vol. I of his 'Musnad' when Soorah 'Tauba' descended on the Prophet (S.A.), he said to Ali:

Either I myself or you must go with these verses and Ali said: "If it is so then I will go". The Prophet (S.A.) said:

Then depart. Allah will confirm your utterance and guide your heart.

16 The Prophet, Allah's blessings and peace be upon him and his posterity, said: "He who obeyed me obeyed Allah and he who disobeyed me disobeyed Allah and he who obeyed Ali obeyed me and he who disobeyed Ali disobeyed me." Hakim has recorded it on page 121, Vol. III of 'Mustadrak' and Zahabi has recorded it in his 'Talkhees e Mustadrak' and both of them have clearly stated this tradition to be genuine according to the standard set by Bukhari and Muslim.

17 The Prophet, Allah's blessings and peace be upon him and his posterity, said: O' Ali! He who separated himself from me separated himself from Allah and who separated himself from you separated himself from me. Hakim has recorded it on page 124, Vol. III of his 'Saheeh' and has added "the tradition has been transmitted through reliable sources but the two Shaykhs have not recorded it."

18 The Prophet, Allah's blessings and peace be upon him and his posterity, said : He who uttered a curse against Ali uttered it against me. This was reported by Umme Salma and has been recorded by Hakim on page 121, Vol. III of 'Mustadrak' who has admitted it to be genuine according to the standard set by Bukhari and Muslim. Zahabi has recorded it in his 'Talkhees' and confessed it to be genuine. Ahmad has recorded it on page 323, Vol. VI of his 'Musnad' among the traditions related by Umme Salma and Nasai has recorded it on page 17 of his 'Khasaes ul Alaviya' and many other traditionists have also recorded it. A similar tradition of the Prophet (S.A.), as reported by Umar Bin Shas runs as (He who caused grief to Ali caused grief to me).

[This tradition has been mentioned also in letter No. 36.]

19 The Prophet, Allah's blessings and peace be upon him and his posterity, said: He who loved Ali loved me and he who hated Ali hated me. Hakim has recorded it on page 130, Vol. III of 'Mustadrak' and confessed it to be genuine according to the standard, set by the two Shaykhs, and Zahabi has recorded it in his 'Talkhees' and confessed it to be true according to the same

standard. There is a similar statement by Ali who said:

By Him who produce a plant from a seed and blows soft and fresh breeze Ummi, i.e., the Ultimate, Prophet had assured me that only the faithful will love me and none but the hypocrite will hate me.

[Muslim has recorded it on page 46, Vol. I of his 'Saheeh' and Ibn e Abdul Bar has recorded it in his account of Ali in his book 'Istee'aab' on the authority of several companions of the Prophet (S.A.), and we have referred to this in our letter No. 36 as a tradition related by Buraida which please refer. The Prophet's (S.A.) well-known words O' Allah! Love him who loves him—Ali and hate him who hates him—Ali, have been reliably transmitted throughout as has been confessed by the compiler of 'Fatava e Hamidiya' in his pamphlet 'Salat ul Fakhira Fil Ahadees ul Mutavatihah'.]

20 The Prophet, Allah's blessings and peace be upon him and his posterity, said : O' Ali! you are leader in this world and leader in the world hereafter. Your friend is my friend and my friend is the friend of Allah and your enemy is my enemy and my enemy is the enemy of Allah. Woe to him who hates you after me. Hakim has recorded in the beginning of page 128, Vol. III of his 'Mustadrak' and has stated it to be genuine according to the standard, set by the two Shaykhs.

[Hakim has recorded it as stated by Abul Azhar who took it from Abdur Razzaq who took it from Zahri who took it from Ubaidullah Ibn e Abdullah who heard it from Ibn e Abbas, all of whom are reliable persons. Hakim states that the tradition is genuine according to the standard set by Bukhari and Muslim. Sunni scholars have unanimously accepted Abul Azhar as reliable and when a reliable person alone reports a tradition it is considered genuine by the two Shaykhs. Hakim further states that he heard Aba Abdullah il Qarashi saying that he had heard from Ahmad Bin Yahya al Halvani that when Abul Azhar came from San'aa and related this tradition to the people of Baghdad Yahya Bin Mueen rejected the tradition. At the

close of a meeting of traditionists presided over by him, Yahya Bin Mueen enquired where the liar of Nishapur, who reported the tradition from Abdur Razzaq, was. Abul Azhar stood up and said: "It is I". Yahya laughed at his reply and standing up drew Abul Azhar quite close to him and said: "How is it that Abdur Razzaq related to you the tradition which he has not related to any body else?" Abul Azhar said: "O' Aba Zakariya (i.e.), Yahya Bin Mueen, please know that when I arrived at San'aa and came to know that Abdur Razzaq was absent in a distant village I proceeded to see him there inspite of my illness. When I reached him he enquired from me the state of affairs in Khurasan which I reported to him. Then I recorded the traditions related by him and accompanied him back to San'aa. When I bade him farewell he said to me, 'You have a right on me. I relate to you a tradition which none else has heard from me'. And by Allah he related to me this tradition in these very words". Yahya Bin Mueen confirmed Abul Azhar's statement and begged his pardon for calling him a liar.

But Zahabi inspite of having confessed the reliability of all the sources of this tradition in general and of Abul Azhar in particular in his 'Talkhees' doubts the genuineness of the tradition although he could not point out anything exceptionable in it. This is because of Zahabi's disgraceful prejudice. As to why Abdur Razzak concealed this tradition from others, it was because of the fear of those tyrants who were hostile to the Ahl ul Bayt. Sa'eed Bin Jubair had similar fear when Malik Bin Deenar asked him, 'Who bore the flag of the Prophet (S.A.)', Sa'eed looked at him and said: "You are every bold and reckless". This very much enraged Malik who complained of the affair to Sa'eed's associates who appologised for Sa'eed and told Malik that Sa'eed was afraid of Hajjaj and that according to Sa'eed it was Ali who bore the flag of the Prophet (S.A.), Hakim has recorded this on page 137, Vol. III of 'Mustadrak' and has added that all its sources are reliable but the two Shaykhs have not recorded it.

This tradition has been quoted in our letter No. 10.]

21 The Prophet, Allah's blessings and peace be upon him and his posterity, said: O' Ali! Good news of entering the paradise to him who faithfully loves and confirms your words and woe to him who hates and belies you. Hakim has recorded it on page 135, Vol. III of his 'Mustadrak' and has added the tradition is genuine but the two Shaykhs have not recorded it.

22 The Prophet, Allah's blessings and peace be upon him and his posterity, said: He who wants to live my life and die my death and have an abode in the garden of eternal peace in paradise which my Lord has promised me should make friends with Ibn e Abu Talib for he will never allow you to deviate from the path of truth and to fall in the track of falsehood.

[We have quoted this tradition in our letter No. 10.]

23 The Prophet, Allah's blessings and peace be upon him and his posterity, said: I advise all those who believe in my prophethood and confirm my message to obey Ali Ibn e Abu Talib for he who obeyed him obeyed me and he who obeyed me obeyed Allah and he who loved him loved me and he who loved me loved Allah and he who hated him hated me and he who hated me hated Allah, the Mighty and Glorious.

[Please refer to this tradition which finds a place in our letter No. 10.]

24 The Prophet, Allah's blessings and peace be upon him and his posterity, said: He who is desirous of living my life and dying my death and of having an abode in the garden of Eden planted by my Lord should obey Ali after me and his successor after him and follow after me my Ahl ul Bayt who are my children and have been created from the same clay materials—as myself and have been gifted with my wisdom and knowledge. Woe to those of my nation who deny their merits and disregard their relation with me. May they be deprived of my intercession.

25 The Prophet, Allah's blessings and peace be upon him and his posterity, said: He who likes to live my life and die my death and to enter the garden which my Lord has promised me

and which is the garden of eternal peace should obey Ali and his children after him for they will never allow you to deviate from the path of truth and fall in the track of falsehood.

[Dailami has recorded this tradition as related by Ammar and Abi Ayyoob as stated at the beginning of page 156, Vol. VI of 'Kanz ul Ummal'.]

26 The Prophet, Allah's blessings and peace be upon him and his posterity, said : O' Ammar! When you find Ali walking on one path and the people walking on a different track then follow the path of Ali and leave the people. Ali will never lead you to destruction and will never misguide you.

[This is tradition No. 2539 on page 153, Vol. VI of 'Kanz ul Ummal'.]

27 A tradition of the Prophet, Allah's blessings and peace be upon him and his posterity, as related by Abu Bakr runs as: My hand and the hand of Ali are equal in dispensing justice.

[Hakim has recorded it on page 129, Vol. III of his 'Sahih Mustadrak' and many other traditionists have reported it and admitted it to be genuine.]

28 The Prophet, Allah's blessings and peace be upon him and his posterity, said: O' Fatima! Are you not pleased with this that Allah, the Mighty and Glorious, caste a glance on the dwellers of the earth and selected from them two men, one of them your father and the other your husband?

[Dailami has recorded it as related by Ibn e Abbas and this is tradition No. 2631 on page 157, Vol. VI of 'Kanz'.]

29 The Prophet, Allah's blessings and peace be upon him and his posterity, said: I am the warner and Ali the guide and O' Ali! After me the seekers of guidance will get guidance from you.

[Please refer to our letter No. 34 and carefully go through this tradition and all the other traditions quoted there.]

30 The Prophet, Allah's blessings and peace be upon him and his posterity, said: O' Ali! It is not permissible for any body to

cohabit in the mosque except me and you. * And Tabrani has recorded another tradition with a similar meaning as related by Umme Salma and Bazar and by Saad who heard it from the Prophet (S.A.), himself. The tradition runs as: It is not permissible for any body to cohabit in this mosque except me and Ali.

[This is tradition No. 2632 on page 157. Vol. VI of 'Kanz']

31 The Prophet, Allah's blessings and peace be upon him and his posterity, said: I and this man that is Ali will be the pleaders of my followers on the Day of Judgement. Khateeb has recorded this tradition among the traditions related by Anas.† How can Abul Hasan, Ali, be a pleader of the followers of the Prophet (S.A.), like the Prophet himself if he was not his regent and successor in full authority and command after him? Please contemplate over it.

32 The Prophet, Allah's blessings and peace be upon him and his posterity, said: There is this inscription on the gate of Paradise: There is no diety but Allah, Muhammad is the Messenger of Allah and Ali is the brother of the Messenger.

[Tabrani has recorded it in 'Kabeer'. Ibn e Asakir has taken it from Abil Hamra whose sources culminate with the Prophet (S.A.).]

33 The Prophet, Allah's blessings and peace be upon him and his posterity, said: On the leg of the great and sacred throne in the highest heaven is inscribed: There is no diety but Allah.

* Ibn e Hajar has recorded it in his 'Sawaiq'. Please refer to tradition No. 13 of the forty traditions which he has recorded in Chapter 9.

† Tabrani has recorded it in 'Ausat', Khateeb in 'Muttafaq Val Muftaraq' as stated on page 159, Vol. VI of 'Kanz ul Ummal'. We have reproduced this tradition in letter No. 34 and given there a note which will be helpful to research scholars.

Muhammad is the Messenger of Allah. I strengthened him with Ali and helped him through Ali.

[Ibn e Abi Hadeed has copied it from them as tradition No. 4 among the traditions reproduced by him on page 449, Vol. II of 'Sharha e Nahjul Balaghah'. Imam Fakhruddin Razi has quoted it in his annotation of the verse of imprecation (Mubahila) (Vol. 61, Ch. 3) on page 288, Vol. II of his 'Tafseer e Kabeer' and has stated that this tradition has been accepted by all as genuine. And Ibn e Batat has recorded it as a tradition related by Ibn e Abbas as is stated on page 34 of the book 'Fatah ul Mulkul—Ali Be Sehat e Hadeese Babe Madeenatul Ilm Ali' by Imam Ahmad Bin Muhammad Bin Siddiq al Hasani Al Maghrabi, presently in Cairns. Please refer to that book. And among those who have admitted Ali to be the store-house of the secrets of all the prophets is the chief of gnostics, Muhiud Din Ibn e Arabi from whom Arif Shirani has copied it in topic 32, page 172, of his book 'Al Yuvaqeat Val Jawahir'.]

The Prophet, Allah's blessings and peace be upon him and his posterity, said: He who wants to see Noah in his determination, Adam in his knowledge, Ibrahim in his clemency, Moses in his intelligence and Jesus in his religions devotion should look at Ali Bin Abu Talib . Baihaqi has recorded it in his 'Sahih' and Imam Ahmad Bin Hanbal in his 'Musnad'.

35 The Prophet, Allah's blessings and peace be upon him and his posterity, said: O' Ali! There is a resemblance between you and Jesus whom the Jews hated so much that they laid a false blame on his mother, the Christians loved him so much that they assigned to him the position which is not for him.

[Hakim has recorded it on page 122, Vol. III of 'Mustadrak'.]

36 The Prophet, Allah's blessings and peace be upon him and his posterity, said: There are three foremost persons: Joshua Bin Noon, who was the foremost in believing in the prophet-hood of Moses, Sahib e Yaseen who was the foremost in

believing in the prophethood of Jesus, and Ali Ibn e Abu Talib who is the foremost in believing in the Prophethood of Muhammad.

[Tabrani and Ibn e Mardawaih have recorded it as related by Ibn e Abbas, while Dailami has recorded it as related by Aayesha. This is a famous tradition.]

37 The Prophet, Allah's blessings and peace be upon him and his posterity, said: There are three Siddiqs: * Habeebun Najjar, the Faithful in Aley Yaseen, who said: "O' my people! Follow the Messengers," Ezekiel, the Faithful in Aley Firaun, who said: "Do you kill a man because he says that his Lord is Allah" and Ali Ibn e Abi Talib, who is superior to them .

[Abu 'Naeem and Ibn e Asakir have recorded it as related by Abi Laila whose sources culminate to the Prophet himself, (S.A.), Ibn e Najjar has recorded it as related by Ibn e Abbas who heard it from the Prophet himself (S.A.). Please refer to traditions No. 30 and 31 in chapter 9 at the close of page 74 of 'Sawaiq e Mohriqa' by Ibn e Hajar.]

38 The Prophet, Allah's blessings and peace be upon him and his posterity, said to Ali: My followers will turn treacherous towards you, while you will be living on my faith, i.e., Islam, and will be killed while still sticking to my way of life. He who loved you loved me and he who hated you hated me. And this, pointing to Ali's beard, 'Will be deeply tinged with the blood of this (pointing to Ali's head)

[Hakim has recorded it on page 147, Vol. III of 'Mustadrak' and confirmed it to be genuine. Allama Zahabi has also recorded this tradition in his 'Talkhees' and has admitted it to be genuine.]

And Ameer ul Moo-mineen Ali is reported to have said: "The Prophet had foretold me that after him his followers would become insubordinate to me"

* Those persons who were the first to support the Prophet of their days and to declare their faith in him publicly.

[Hakim has recorded it and the subsequently stated tradition as related by Ibn e Abbas on page 140, Vol. III of 'Mustadrak' and Zahabi has reproduced both these traditions in his 'Talkhees' and both of them have confirmed the traditions to be genuine according to the standard set by Bukhari and Muslim.]

And Ibn e Abbas says: 'The Messenger of Allah, Allah's blessings and peace be upon him and his posterity, said to Ali; After me you will undergo many hardships and Ali enquired if his faith would remain intact and the Prophet (S.A.) replied Yes. Your faith will remain intact.

39 The Prophet, Allah's blessings and peace be upon him and his posterity, said : There is among you a person who will fight for the interpretation of the Quran just as I fought for its revelation. The people around him raised their heads and caste inquisitive glances at the Prophet (S.A.), and at one another. Abu Bakr and Umar were also there. Abu Bakr enquired if he was that person and the Prophet (S.A.), replied in the negative. Then Umar enquired if he was that person and the Prophet (S.A.) said:

(No, but the person who is mending shoes, i.e., Ali) Abu S'ad ul Khudri says: "Then we went to Ali and conveyed the good news to him. He did not even raise his head and remained as busy as he was, as if he had already heard it from the Messenger of Allah, Allah's blessings and peace be upon him and his posterity" * Similar to this is the tradition related to Abu Ayyoob Ansari regarding the Caliphate of Umar. He says that

* Hakim has recorded it at the end of page 122, Vol. III of 'Mustadrak' and has added: 'This tradition is genuine according to the standard set by Bukhari and Muslim, but they have not recorded it. Zahabi, who has recorded it in his 'Talkhees', has also admitted it to be genuine according to the standard of the two Shaykhs. Imam Ahmad has recorded it as a tradition related by Abi Sa'eed on pages 33 and 82, Vol. III of his 'Musnad'. Baihaqi has recorded it in his 'Sh'aab ul eman' Sa'eed Ibn e Mansoor in his 'Sunan', Abu Na'eem in his 'Hulyatul Auliya' and Abu Y'ali in 'Sunan' and this is tradition No. 2585 on page 155. Vol. VI of 'Kanz ul Ummal'

Messenger of Allah had ordered Ali to wage war against and kill the breakers of allegiance,¹ deviators from the right path and the renegades. There is an other tradition as related by Ammar. He says: The Messenger of Allah, Allah's blessings and peace be upon him and his posterity, said: O' Ali! Soon you will fight against a group of rebels and you will be on the side of Right. He who fails to help you on that day is not from me.² And Abu Zar says: "The Messenger of Allah, Allah's blessings and peace be upon him and his posterity, said: By Him who has my life in His hand, there is among you a man who will fight after me for interpretation of the Quran just as I fought with the non-believers for its revelation.³ Muhammad Bin Abdullah Bin Abi Rafay says that his father related to him on the authority of his grand-father, Abi Rafay this tradition of the Messenger of Allah: O' Aba Rafay! After me there will be a group which will fight against Ali. He who will side with Ali and fight against that group will secure a right on Allah. He who cannot fight against that group with his hand ought to use his tongue against it and he who cannot use his tongue ought to oppose that group with his heart.⁴ Akhzar ul Ansari⁵ says, "The Messenger of Allah said: I fight for revelation of the Quran and Ali will fight for its interpretation.

40 The Prophet, Allah's blessings and peace be upon him and his posterity, said: O' Ali! I have surpassed you in prophethood, for there will be no Prophet after me and you surpass all others in seven things: You are the first to believe in Allah and the best fulfiller of the promise made to Allah and the best adherer to the commandments of Allah and the most equitable distributor

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- 1 Those persons who broke away from Ali after publicly declaring their allegiance to him as Caliph.
 - 2 Ibn e Asakir has recorded it. It also appears in 'Kanz ul Ummal' as tradition No. 2588 on page 155, Vol. VI.
 - 3 Dailami has recorded it as stated at the close of page 155, Vol. VI of 'Kanz ul Ummal'.
 - 4 Tabrani has recorded it in his Kabeer as stated on page 155, Vol. VI of 'Kanzul Ummal'

among the people and the best dispenser of justice to the people and have the best insight into controversial cases and are the most conspicuous in virtue and honour before Allah.* And Abi Sa'eed ul Khudri says: The Messenger of Allah, Allah's blessings and peace be upon him and his posterity, said: O' Ali! You possess seven noble qualities. No body can compete with you in any of these. You are the first to believe in Allah and the best fulfiller of the promise made to Allah and the best adherer to the commandments of Allah and the most clement to the people and the most learned in judgement and the most conspicuous in virtue and honour.

There are plenty of similar traditions in Saheehs and Sunan (i.e., books of tradition) which one frequently comes across and which mutually support and confirm one another and all of them lead to the same conclusion that in this nation, i.e., Muslims, the person next to the Messenger of Allah, Allah's blessings and peace be upon him and his posterity, is Ali and that after the Prophet, Allah's blessings and peace be upon him and his posterity, the same kind of leadership and right to command rests with Ali as rested with the Prophet himself (S.A.). The preceding traditions which converge to the same meaning though differing in version will be sufficient to convince you of the validity of our attitude towards the Imamate or Caliphate.

Vas Salam,
Yours,
"SH"

* Abu Na'eem has recorded it as related by Ma'az and also the subsequently tradition related by Abi Sa'eed ul Khudri in his 'Hulyatul Auliya' and both these traditions appear on page 156, Vol. VI of 'Kanz ul Ummal'.

(Contd. from page 247)

- 5 He is Ibn e Abil Akhzar. Ibnus Sakan has made a mention of him and recorded this tradition as related by Haris Bin Husaira who took it from Jabir ul J'afi who took it from Imam Muhammad Al Baqir who took it from his father Imam Zaynul A'abideen who took it from Ibn e Abil Akhzar who heard it from the Prophet himself (S.A.), Ibnus Sakan says that Ibn e Abil Akhzar is not a prominent companion of the Prophet (S.A.) and the tradition related by him is of questionable authenticity. All this has been recorded by Asqalani in hs 'Isaba' in the account of Ibn e Abil Akhzar. And Dare Qutni has recorded this tradition in 'Afrad' and said: "Jabir J'afi who

ADMISSION OF THE SUPERIOR VIRTUES OF ALI.
VIRTUES OF ALI DO NOT NECESSARILY ESTABLISH
HIS TITLE TO CALIPHATE.

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum.

Imam Abu Abdullah Ahmad Bin Hanbal says: "There are not as many verses and traditions in the praise of any other companion of the Messenger of Allah as there are in the praise of Ali Ibn e Abu Talib."¹ Ibn e Abbas says: "There have not descended as many verses about any body as have descended about Ali."² On another occasion Ibn e Abbas said: "three hundred verses of the Book of Allah, the Mighty and Glorious, have descended about Ali."³ On still another occasion he said: "There is not a single occasion where the address 'O' you faithful' occurs in the Holy Book but the praise and leadership of Ali are stated there explicitly or implicitly. And Allah in many places in His Mighty Book has reproached the Companions of Muhammad, Allah's blessings and peace be upon him and his posterity, but there is no mention of Ali except in eulogistic terms."⁴ Abdullah Bin Ayyash Ibn e Abi Rabiya says: "Ali's knowledge and insight were perfect and he was the first to embrace Islam and he has the honour of being the son-in-law of the Messenger of Allah, Allah's blessings and peace be upon him and his posterity. He alone had perfect ability to understand the traditions. He was very brave in fighting and very generous in charity."⁵

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- 1 Hakim has recorded it on page 207 of his 'Saheeh Mustadrak' but Zahabi has not copied it in his 'Talkhees'.
 - 2 Ibn e Asakir and several other traditionists have recorded it.
 - 3 Ibn e Asakir has recorded it.
 - 4 It has been recorded by Tabrani, Ibn e Abi Hatam and many other traditionists and Ibn e Hajar has reproduced this and the three preceding traditions in Section 3, Chapter 9, page 76 of 'Sawaiq'.
 - 5 Historians and traditionists have copied it from Ibn e Ayyash. It also appears in 'Sawaiq' of Ibn e Hajar.

When they enquired from Imam Ahmad Bin Hanbal his opinion about Ali and Muaviyah he said: "Ali had many enemies. They tried their best to find any fault with Ali, but they failed to find any. Then they turned towards the person who was beligerent to Ali and had fought against him and extolled and lavishly praised him to diminish the prestige of Ali and deceive the people of the world"* . And Qazi Ismail, Nasaee, Abu Ali Naishapuri, etc., say "About no other companion of the Prophet there are many genuine and authentic traditions as there are about Ali."†

There is no doubt about all these things. But the question is when did the Messenger of Allah appoint him (Ali) his successor? The traditions you have quoted provide no distinct proof of his appointment as Caliph or Imam. These traditions mention his merits and virtues which are limitless and cannot be fully described and we believe that Allah honoured him. He possesses all these merits and virtues and more. But most of what you have stated is wide off the mark. There are of course hints regarding his succession as Imam or Caliph in some of these traditions. But hints, as you know, are only hints and do not constitute a formal order of appointment as Caliph.

Vas Salam,
Yours,
"S"

* Salafi has recorded it in his 'Tayyooriat' and Ibn e Hajar has copied it in 'Sawaiq'.

† These remarks about Ali are well-known and Ibn e Hajar has copied these remarks in Sec. 2, Chapter 9 on page 72 of his 'Sawaiq'.

WHY TRADITIONS ON HIS MERITS AND VIRTUES
HAVE BEEN ADVANCED AS ARGUMENTS FOR HIS
SUCCESSION TO IMAMATE

Mawlana Shaykh ul Islam,

Assalaamu Alaykum,

It is impossible that a man of your penetrating intellect, who is free from prejudice and is well aware of the importance of the occasion of a statement and the initiative behind it, who has an insight into the purpose and meaning of a statement and has scholarly knowledge about the Messenger of Allah, Allah's blessings be upon him and his posterity, and believes in his perfect wisdom and the lasting prophethood and makes an appraisal of his worth through his words and actions and also knows that he (the Messenger) makes no utterance on his own initiative, has missed the purpose of these traditions and that the essential import and the inevitable conclusion thereof according to reason and usage remains a secret to him. And you a widely acknowledged authority on Arabic language and literature must not be unaware of the fact that these traditions confer on Ali that exalted rank and high honour which is any thing but proper for Allah, the supreme, and his prophets to confer on any one other than their successors and custodians of the faith and the faithful. Even if these traditions do not explicitly prove his (Ali's) appointment as successor of the Prophet (S.A.), they doubtlessly establish his right of succession. The occasion and circumstances of these traditions and their significant implications inevitably lead to the same conclusion. It is far from the Chief of All the Prophets to confer these exalted ranks on any one except the executor of his will, his successor after him and his regent during his life. Moreover, if you will carefully consider all the traditions which are particularly about Ali and impartially judge their recurrence and reiteration you will find that all these, except a very few, prove his universal Imamate either plainly like the traditions quoted

in our letters No. 20, 26, 36 and 40 and the Declaration of Ghadeer, or implicitly, like the traditions enlisted in our letter No. 48 and the following tradition of the Prophet, Allah's blessings and peace be upon him and his posterity, Ali is with the Quran and the Quran is with Ali, the two will not separate from each other till they reach me at the pool of Kausar on the Day of Judgement.¹ Or, the tradition of the Prophet, Allah's blessings and peace be upon him and his posterity, Ali has the same relation with me as my head has with my body.² And the tradition related by Abdur Rahman Bin Auf:³

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- 1 Hakim has recorded it on page 124, Vol. III of 'Mustadrak' and Zahabi in his 'Talkhees of Mustadrak'. Both of them have confirmed the tradition to be genuine. And who can deny they Ali is with the Quran and the Quran is with Ali inspite of the tradition of 'Siqalain'—two invaluable assets, the Book of Allah and the posterity of the Prophet. Please refer to the tradition we have quoted in letter No. 8 and try to know the rights of the Imam from his posterity and the chief of his children, a fact which cannot be opposed or disputed.
 - 2 Khateeb has recorded it as related by Baraa Bin Aazib and Dailami as related by Ibn e Abbas, Ibn e Hajar has copied it on page 75 of his 'Sawaiq'. Please refer to tradition No. 35 in Section of Chapter 9 of 'Sawaiq e Mohriqa'.
 - 3 This is tradition No. 6133 on page 405, Vol. VI of 'Kanz ul Ummal'. And the verse of 'Mubahila' (Imprecation) is a significant proof of the fact Ali to be authentic. Advancing of such traditions as counter arguments can be expected only from an arbitrary and obstinate. Further we are not bound to rely or accept as genuine such traditions as have not been recorded through our sources. You must have noticed that in order to convince you of our point of view we have been quoting through only such traditions as have been recorded in your books and have been transmitted through sources accepted as reliable by your traditionists e.g., the tradition of Ghadeer. Moreover, we have carefully examined the traditions which are in praise of the early embracers of Islam among the migrators and the Ansars but could not find therein anything which may be contradictory to the virtues of Ali or any proof of their right of succession. And this is why nobody has ever resorted to those traditions in order to prove the validity of the succession of the three Caliphs.

By Him in whose hand is my life, establish Namaz and pay Zakat, or I will send to you a man who is from me or like myself, and then he grasped the hand of Ali and said: "He is this". There are many other similar traditions. This is the magnificent benefit which attracts the attention of all the seekers of truth and of those who want to bring to light what is obscure and also of those who deeply ponder and discuss things with themselves. They will understand from these holy traditions nothing except what is essentially implied thereby, provided they keep themselves above sentiment and stand aloof from prejudice.

Vas Salam,
Yours,
"SH"

LETTER (51)

COUNTER ARGUMENTS BASED ON TRADITIONS IN PRAISE OF OTHERS.

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum,

What will be your answer if your adversary advances as counter arguments the traditions which mention the virtues of the three rightly guided Caliphs and of those migrators from Mecca and the Ansars of Medina who were among the early embracers of Islam?

Vas Salam,
Yours,
"S"

LETTER (52)

REJECTION OF COUNTER ARGUMENTS

Mawlana Shaykh ul Islam,

Assalaamu Alaykum,

We do not deny the virtues of the early embracers of Islam among the migrators of Mecca and the Ansars of Medina, May

Allah be Gracious to them all and they may be pleased with Him. Their virtues are countless and well known. There are many verses of the Quran and genuine traditions in their praise. We have deeply consider over all the verses and traditions in their praise, but Allah the Mighty and Glorious knows that we could not find any which can stand in comparison or be in contrast with the verses and traditions in praise of Ali or any of their virtues mentioned therein which may be comparable or in contrast with any virtue of Ali. But comparison and contrast are out of question here for the topic of our discussion is Imamate or Caliphate and not the comparative virtues. Our opponents have produced in praise of certain companions of the Prophet (S.A.). Certain traditions which find no place in our record of traditions and which we do not consider to be authentic. Advancing of such traditions as counter arguments can be expected only from an arbitrary and obstinate. Further we are not bound to rely upon or accept as genuine such traditions as have not been recorded throughout our sources. You must have noticed that in order to convince you of our point of view we have been quoting throughout only such traditions as have been recorded in your books and have been transmitted through sources accepted as reliable by your traditionists e.g., the tradition of Ghadeer. Moreover, we have carefully examined the traditions which are in praise of the early embracers of Islam among the migrators and the Ansars but could not find therein anything which may be contradictory to the virtues of Ali or any proof of their right of succession. And this is why nobody has ever resorted to those traditions in order to prove the validity of the succession of the three Caliphs.

Vas Salam,
Yours,
"SH"

LETTER (53)

REQUEST FOR THE TRADITION OF GHADEER

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum,

You have repeatedly hinted at the tradition of Ghadeer. Please quote the tradition if it has been transmitted through Sunni sources. We shall consider over it.

Vas Salam,
Yours,
"S"

THE TRADITION OF GHADEER IS LIKE ONE OF THE MANY FRAGMENTS OF REAL GLITTERING GOLD

Mawlana Shaykh ul Islam,

Assalaamu Alaykum,

Tabrani and others have recorded the following tradition as related by Zaid Bin Arqam and transmitted through sources unanimously acknowledged to be reliable¹. Zaid says that the Messenger of Allah, Allah's blessings and peace be upon him and his posterity, delivered a sermon at Ghadeer Khum under a cloth spread as a canopy on two large trees. He said:

O' my people! I am going to be recalled shortly and I must comply². I shall be interrogated³ and you also shall be

- 1 Several eminent traditionsists have clearly stated it to be genuine. Even Allama Ibn e Hajar has admitted it to be genuine on page 25 where he has copied the tradition from Tabrani and others, in Section 5, Chapter 1 of 'Sawaiq'.
- 2 First of all he announced that the time of his death was fast approaching. This was a warning to the people that the time had come for the completion of his divine message and ensuring the future spiritual welfare of his followers by appointing his successor which important matter brooked no delay lest his death might arrive before properly establishing in office of his successor.
- 3 As the appointment of his own brother (cousin) was very unpalatable for self-seekers, jealous and malicious persons and the hypocrites he thought it fit to appease their feelings and to time their hearts by prefacing the declaration of appointment with an excess in order to avoid any chance of angry demonstrations. He therefore, said: 'I shall be interrogated', so that they might know that the Prophet was in command from Allah to make this declaration and would be interrogated about discharging this important duty and that there was no alternative. Imam Wahidi has stated in his book Asba un Nuzool through reliable sources culminating to Abi Sa'eed al Khudri that the Verse 67, Ch. V "O' Messenger'. Do proclaim what has descended upon you from your Lord" descended at Ghadeer e Khum about Ali Ibn e Abu Talib

interrogated.* What will you say them? The entire audience answered; 'We shall bear witness that you did convey to us the message of Allah and tried your best to guide us on the right path and always gave us good counsel. May Allah bless you with a good reward.' The Prophet proceeded:

Why do you not bear witness that there is no deity but Allah and that Muhammad is His Slave and Messenger and that the Paradise is just and that the Hell is just and that Death is just, that Revival after death is just, that the Day of Judgement will doubtlessly come and that Allah will raise to life the dead from their graves? They said "O' Yes! We bear witness to all this"† Then he said O' Allah You also may witness. Then he said:

* The words you also shall be interrogated probably hint at the tradition which Dailami and others have recorded as related by Abi Sa'eed and as stated in 'Sawaiq'. Abi Sa'eed relates that the Prophet (S.A.), said:

"Call them to a halt. They will be interrogated about the superior authority and guardianship of Ali". And Imam Wahidi says: "They will be interrogated about the superior authority and guardianship of Ali and the Ahl ul Bayt". The aim of the words" and you also shall be interrogated" was to intimate and frighten the opponents of his heir and executor of will.

† This sermon calls for special attention. A careful perusal of it will reveal the truth that belief in the superior authority and guardianship of Ali is one of the fundamental principles of faith and this is what the Shi'as believe. The Prophet (S.A.), first asked the audience to bear witness that Allah is the only deity, the Muhammad is His slave and Messenger, that the Day of Judgement is bound to come and that Allah will raise to life the dead from their graves. And when they had promised to bear witness to all these things and expressed their belief therein he asked them to believe Ali to be Vali, i.e., Defender of the Faith, Supreme Commander of the faithful and favourite of Allah so that every body might know that witnessing of belief in the Vilayat of Ali was as important an article of faith as belief in the unity of Allah, the prophethood of Muhammad (S.A.) the resurrection of the dead and in the Day of Judgement and that he will be interrogated about it too. Any one who follows the style of the sermon, the juxta-position of sentences therein and the import of the words will reach the same unavoidable conclusion.

O' my people! Allah is my Maula¹ and I am Maula of the faithful and I have superior right on and control over their lives.² And this Ali is the Maula of all those of whom I am Maula. O' Allah! Love him who loves him and hate him who hates him . He further said:

O' my people! I will precede you and you also shall arrive at the pool of Kausar, a pool wider than the distance between Basra and San'aa and there are on the pool as many goblets of silver as stars. When you shall reach me I shall interrogate about your behaviour towards the two invaluable assets after my death. The major asset is the Book of Allah, the Mighty and Glorious, one end of which is in the hand of Allah, the Exalted, and the other end in your hands. Grasp it tightly and do not go astray and do not change or amend it. The other asset is my Progeny who are my Ahl ul Bayt. Allah the Graceful and Omniscient has informed me that the two will not part from each other before they reach me on the pool.³

- 1 'Maula' means master; lord; guardian; one more deserving and of superior authority.
- 2 The words 'Ana Aula' (I am superior) indicate that the word 'Maula' mean 'Aula'; i.e., superior. What the Prophet (S.A.), meant by this sentence was 'Allah is superior in right and might to him and he is superior in right and might to the faithful and Ali is Superior in right and might to all those to whom the Prophet (S.A.), is superior.
- 3 These are the words of Zaid Bin Arqam who related the tradition. Tabrani, Ibn e Jareer, Hakeem and Tirmizi all have recorded the tradition in identical words. Ibn e Hajar has copied the tradition from Tabrani on page 25 of his 'Sawaiq' and has stated that the tradition is accepted as genuine by all Muslims.

Imam Hakim has recorded in the chapter on the "Virtues of Ali" in 'Mustadrak' (Page 109, Vol. III) a tradition related by Zaid Bin Arqam and transmitted through two different sources and has stated that both the sources are reliable according to the standard set by Bukhari and Muslim. Zaid says that when the Messenger of Allah, Allah's blessings and peace be upon him and his posterity, returned after performing his last pilgrimage to Mecca and dismounted at Ghadeer e Khum he ordered us to place together some litters in the form of a pulpit.

He then ascended the pulpit and said:

'I feel that I am going to be recalled and I have to return. I have left with you two invaluable assets, one of them greater than the other, the Book of Allah, the Exalted, and my children. Please see how you behave yourself towards them after me. These two will not part from each other till they reach me on the pool.' He continued: 'Allah, the Mighty and Glorious is my Maula and I am the Maula of all the faithful'. Then he grasped the hand of Ali and said: 'He is the Vali, i.e., Maula of all those of whom I am Maula. O' Allah! Love him who loves him and hate him who hates him'.

Imam Hakim has recorded in full this lengthy tradition which Zahabi has not copied in his 'Talkhees'. Hakim has recorded it also in the account of Zaid Bin Arqam (Page 533, Vol. III) in 'Mustadrak' and explained it to be genuine. But in spite of his orthodoxy Zahabi has copied it in 'Talkhees' from the account of Zaid, which please refer.

And Imam Ahmed has again recorded the tradition related by Zaid (Page 372, Vol. IV of his 'Musnad') Bin Arqam, who says: "We were in the company of the Messenger of Allah, Allah's blessings and peace be upon him and his posterity, when we alighted in a valley known as the Valley of Khum. He ordered us to offer prayers and midday prayers were offered in the noon. A big cloth was spread over acacia trees to provide shade for the Messenger of Allah, Allah's blessings and peace be upon him and his posterity. Then he addressed us. He said:

'Do you not know? Do you not bear witness to the fact that I have a prior right to and superior authority over the lives of the faithful to the faithful themselves?' 'Yes! We do', they said. Then he said: 'Ali is the Maula of all those of whom I am Maula. O' Allah! Love him who loves him and hate him who hates him'.

And Nasaee has recorded the following as related by Zaid Bin Arqam who says that when the Prophet (S.A.), returned from his last pilgrimage and alighted at Ghadeer he ordered us to form a pulpit from camel litters which we did. He then ascended that pulpit and said:

'I feel that I am going to be recalled shortly and I have to comply. I leave among you two invaluable assets, one of them greater than the other, the Book of Allah and my Progeny, who are my Ahl ul Bayt. Please see how you behave yourself towards them after me. These two will not part from each other till they both reach me at the pool!' Then he said: 'Certainly Allah is my Maula (Lord) and I am Vali (master; guardian) of all the faithful' (Page 21, 'Khasais e Alaviya'). Then he grasped the hand of Ali and said: 'He (Ali) is the Vali of all those of whom I am Vali. O' Allah! Love him who loves him and hate him who hates him'.

Abu Tufail says: "I asked Zaid if he had personally heard the Messenger of Allah, Allah's blessings and peace be upon him and posterity, uttering the tradition related by him.

[Abu Tufail's question to Zaid indicates his surprise at the action of the Muslim nation in disregarding the imperative instructions of her Prophet (S.A.) in respect of Ali in spite of her reporting the declaration of the Prophet (S.A.) made on the day of Ghadeer about the prior right of Ali to and his superior authority over the lives of the faithful similar to the prior right and superior authority over the lives of the faith similar to the prior right and superior authority of the Prophet (S.A.), himself. He was either extremely doubtful about the genuineness of the tradition of Ghadeer because the nation had settled the question of

succession of the Prophet (S.A.) by vote of allegiance in glaring contravention of the Prophet's declaration or astonished at the utter disregard by the followers of the Prophet's important declaration. He therefore inquired if Zaid had himself heard the Prophet (S.A.), making the declaration. Zaid Bin Arqam replied that in spite of there being a huge crowd of men on the occasion there was not a single person who could not see the Prophet (S.A.), with his own eyes and hear his words with his own ears. Zaid's reply convinced him of the truth of what has been expressed by Kumait, a prominent poet who composed poems in praise of Ali in the following lines:

In the valley of Ghadeer e Khum the Prophet (S.A.) had declared Ali to be his successor. Had the nation rather complied with the declaration.

But they decided the matter of succession of vote of allegiance; I have never witnessed casting of vote of allegiance about such an important matter.

I have neither witnessed another day so important as the day of Ghadeer;

Nor I have ever seen so serious a destruction of right.]

Zaid replied: "Every one in the huge crowd saw the Prophet with his own eyes and heard him (making the declaration) with his own ears". Muslim also has recorded this tradition in the chapter on the 'Virtues of Ali' in his 'Saheeh' (page 325, Vol. II of Saheeh Muslim) as related by Zaid Arqam but transmitted through several sources. But he has recorded it briefly in a curtailed form as men of his class are wont to do about such matters.

Imam Ahmad has recorded the tradition related by Baraa Bin Aazib (Page 281, Vol. IV of his 'Musnad') transmitted through two different sources. Baraa says:

"We were with the Messenger of Allah. We alighted at Ghadeer e Khum. Congregational prayer was accounted. An area under two trees was swept and cleaned for the Messenger of Allah, Allah's blessings and peace be upon him and his posterity. He offered midday prayers and he grasped the hand of Ali and said:

Do you not know that I have superior authority over the lives of the faithful to the faithful themselves? "Yes you have," they replied. He again enquired: 'Do you not know that I have superior right to the life of every faithful to the faithful himself?' "Surely, you have" they answered. Then he grasped the hand of Ali and said: 'Ali is the Maula of all those of whom I am Maula. O' Allah! Love him who loves him and hate him who hates him'. Baraa Bin Aazib says: 'Then Umar came to Ali and said: 'Congratulations to you the son of Abi Talib, Now you are the Maula (master of all the faithful men and women)'".

And Nasaee has recorded a tradition related by Aayesha Binte S'ad who says that she heard her father saying that on the day of Jahfa he heard the Messenger of Allah, Allah's blessings and peace be upon him and his posterity, delivering a sermon while holding the hand of Ali. He praised and eulogised Allah and then he said: "O' my people! I am your Master 'True it is, O' the Messenger of Allah!' they responded. Then he raised the hand of Ali and said: "He is my Vali—heir and he will repay my debts. I am a friend of him who loves him and an enemy of him who hates him".

This S'ad relates also that he was among the people accompanying the Messenger of Allah. When the Messenger of Allah reached Ghadeer e Khum he ordered a halt and called back those who had preceded him and waited for those who were lagging behind. When all the people gathered there he said:

'O' my people! Who is your Vali—master?' 'Allah and His Messenger', they said. Then he grasped the hand of Ali and caused him to stand and said: 'He is Vali of whom Allah and His Messenger are Vali. O' Allah! Love him who loves him and hate him who hates him'.

There are countless other traditions about the affair of Ghadeer, all of which clearly prove that Ali was the regent of the Prophet (S.A.), and the sole authority after him as Fazal Bin al Abbas Bin Abi Lahab says in his well known couplet:

"He—Ali was the successor of Muhammad after him and his constant companion and associate on all occasions."*

Vas Salam,
Yours,
"SH"

LETTER (55)

WHY HAS THIS TRADITION BEEN ADVANCED AS AN
ARGUMENT ALTHOUGH IT HAS NOT BEEN
TRANSMITTED CONSECUTIVELY?

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum.

Shi'as are unanimous that only such traditions should be advanced in support of the Imamate as have been consecutively transmitted, for Imamate is one of the basic principles of their faith. It is, therefore, not understood why the tradition of Ghadeer has been advanced as an argument which has not been consecutively transmitted though it has been recorded through reliable sources and considered to be genuine by Sunni traditionists.

Vas Salam,
Yours,
"S"

* One of the couplets of Fazal Ibn e Abbas Bin Abi Lahab composed in reply to Waleed Bin Aqba Bin Abi Mueet a mentioned by Muhammad Mahmood ur Rafeyee on page of the preface to 'Sharah ul Hashimiyat'

LETTER (56)

THE TRADITION OF GHADEER HAS BEEN
 CONSECUTIVELY TRANSMITTED ACCORDING TO
 THE LAWS OF NATURE.
 IT WAS THE SPECIAL FAVOUR OF ALLAH THE
 MIGHTY AND GLORIOUS.
 THE MESSENGER OF ALLAH, ALLAH'S BLESSINGS
 AND PEACE BE UPON HIM AND HIS POSTERITY
 ATTACHED SPECIAL IMPORTANCE TO IT
 AMEER UL MOO-MINEEN ATTACHED SPECIAL
 IMPORTANCE TO IT.
 HUSAYN (A.S.), ATTACHED SPECIAL IMPORTANCE
 TO IT.
 NINE IMAMS (AMONG AHL UL BAYT) ATTACHED
 SPECIAL IMPORTANCE TO IT.
 SHI'AS ATTACHED SPECIAL IMPORTANCE TO IT.
 IT HAS BEEN CONSECUTIVELY TRANSMITTED IN
 THE OPINION OF MUSLIM MASSES.

Mawlana Shaykh ul Islam,

Assalaamu Alaykum,

In our letter No. 24 we have already stated in detail the reasons for our advancing this tradition as an argument in support of the Imamate of Ali.

Moreover, human nature confirms the consecutiveness of the tradition of Ghadeer. Like all other historical events of national importance which become the talk of the nation and are transmitted from generation to generation the tradition of Ghadeer has ever since been the talk of the entire Muslim nation and has been consecutively transmitted to this day. The Prophet (S.A.), made extraordinary arrangements for transmission of this tradition. The occasion was the return journey from his last pilgrimage announced beforehand. He halted at midday in a wayside tract of barren land with no shade other than that provide by a few acacia trees for the huge

audience of hundreds of thousands of his followers flocked from different and distant places. The place of the congregation was the confluence of routes from several directions. He was particularly careful to ensure that those who had preceded him retraced their steps and those who were behind came up to him so that the largest possible number of Muslims might hear and witness the important proclamation which was made before they dispersed among their different routes. Besides, they were instructed to convey the proclamation to others in their respective places. How can proclamation made in such circumstances be regarded as a tradition related or recorded by a few individuals and not consecutively transmitted? The proclamation must have spread all over the Muslim world, in land and coasts instantaneously as the rays of the rising sun spread light every where on land and water. 'You will never find a change in the practice of Allah'. (Verse No. 43, Ch. XXXV).

The tradition of Ghadeer is so to say, the fountain head of favours and Glorious. He revealed this tradition to His Prophet, Allah's blessings and peace be upon him and his posterity, and epitomised in it the Quran which the Muslims recite day and night, study in solitude, read in gatherings, prayers and supplications and chant in sermons on pulpits and in the call for prayers on minarets:

"O' Messenger! Do proclaim what has descended on you from your Lord, And (bear it in mind that) if you fail to comply then (you will be deemed to) have failed altogether in the discharge of your duty as Messenger and Allah will protect you from the people". [Verse No. 67, Chapter V.]

[We are quite certain that this verse descended about the regency of Ali on the Day of Ghadeer e Khum and the traditions on our record on this subject are numerous and consecutively transmitted through the Imams in the holy posterity of the Prophet (S.A.). But for your perusal we refer hereunder to what has been related, transmitted and recorded by other sources. Please refer to Imam Wahidy's commentary on this verse of Soorah Maeda (Ch. V) on page 50 of his book 'Asbab un Nuzool' where he has

recorded the tradition of Ghadeer from two reliable sources—Atiya and Aby Sa'eed Al Khudri. The former heard the latter saying that the verse "O Messenger' Do proclaim what has descended on you from your Lord", descended on the day of Ghadeer about Ali Ibn e Abi Talib. Hafiz Abu Naeem's while commenting on the verse in his book 'Nuzool ul Quran' has recorded the tradition as related by two authorities. Abi Saeed and Abi Rafey. Imam Ibrahim Bin Muhammad Al Hamvaini ush Shafae in his book 'Fareed us Samatain' has recorded the tradition as related by Abi Huraira and transmitted through several sources. And Imam Abu Is-haq us Salabi has recorded the tradition while explaining the verse in his 'Tafseer e Kabeer' on the basis of two reliable authorities. Besides, we should keep in mind that Namaz had been established before the verse in question descended; Zakat had already been made obligatory and was being paid; Ramzan fasts were being observed; Pilgrimage to Mecca was being annually performed and the Do's and Don'ts of the faith had been explained and commandments had been scribed. If it was not the proclamation about the regent and successor of the Prophet what was the other divine message still to be conveyed which Allah imperiously commanded the Prophet (S.A.), to convey, leaving him no option and allowing him no delay and the impelling exhortation to convey which almost amounted to a threat. And what was the important message other than Caliphate (succession) on conveyance of which the Prophet (S.A.), apprehended mischief and turbulence and needed help and protection against harm from the people?]

And when the Prophet (S.A.), had proclaimed Ali as Imam of his followers and his successor, Allah, the Mighty and Glorious, caused to descend on him the same day the verse:

"Today I have perfected for you your faith and completed my blessings upon you and am satisfied with your faith Islam."
(Verse No. 3, Ch. V)

[There are on our record many authentic and consecutively transmitted reports of the Ahl ul Bayt confirming our statement that the verse descended on the 18th Zil Hijjah at Ghadeer e Khum and the reports are above doubt. Whereas Bukhari states that the verse descended on the day of Arfa, the ninth Zil Hijjah, but the inmates of a house and their descendants have a more correct knowledge of the affairs pertaining to them than any outsider.]

This is an extraordinary favour of Allah which He bestowed upon whomsoever He likes. He who carefully considers over these verses cannot help acknowledging the special favours of Allah.

When Allah, the Mighty and Glorious, was so particular about the proclamation there is no wonder that the matter assumed great importance in the eyes of the Messenger of Allah, Allah's blessings and peace be upon him and his posterity. And it was so. When he felt that the time of his death was near, he decided, at the command of Allah, the Exalted, to make the proclamation about Ali's succession on the occasion of the Great Pilgrimage in the presence of a huge crowd of his followers although he had previously announced Ali to be his successor on the occasion of the declaration of his Prophethood per the tradition of warning to his nearest relation in Mecca in the house of Abi Talib and on numerous subsequent occasions as we have already stated. But he was not satisfied with these occasional announcements. He, therefore, arranged for a public declaration well in advance that he was going to perform his last pilgrimage. Consequently the faithful poured in from all places near and distant and there were with him more than a

hundred thousand persons when he left Medina for Mecca.* In an address to the pilgrims at Arafat on the 9th Zil Hijjah he said: 'Ali is from me and I am from Ali and none can discharge my duty as Prophet except myself or Ali.†

On his return journey after the pilgrimage all the hundred thousands were with him. When he arrived at the Valley of Khum the Holy Spirit brought to him the verse of Proclamation from the sustainer of Both the Worlds. He got down there and waited till those who were travelling behind him came up and those who had preceded him went back to him. When all of them had gathered he led congregational Zohr prayers and then addressed them from the pulpit made of camel litters and as peremptorily commanded by Allah-the Mighty and Glorious, unequivocally proclaimed Ali to be his successor as previously described to some extent and that much is enough for you. And all the people who were there with the Messenger of Allah, Allah's blessings and peace be upon him and his posterity, that day heard the tradition from him and carried the news with them, and they numbered more than a hundred thousand and

* Sayyid Ahmad Zaini Dohlan in the Chapter on the Last Pilgrimage in his book 'Seerat un Nabaviyah' says 'According to one source there were ninety thousand persons with the Prophet, Allah's blessings and peace be upon him and his posterity, when he came out of Medina, while according to another source there were one hundred and twenty four thousand persons with him and according to still another source even more than that. This is the number of those who were with the Prophet (S.A.), when he started from Medina. Others joined him on the way and thus the number of persons who performed pilgrimage with him was far in excess of this'. This indicates that the number of pilgrims who returned with him upto Ghadeer e Khum was to all reckoning more than one hundred thousand all of whom witnessed the Prophet (S.A.), uttering the tradition of Ghadeer.

† We have dealt with this tradition in paragraph 15 of our letter No. 48 which deserves carefully study.

belonged to various places. That the Tradition of Ghadeer, irrespective of all artificial hindrances and hurdles in transmission has been successively and consecutively transmitted is a logical consequence of the laws of Allah—the Mighty and Glorious, which govern all human actions and which never change. Moreover, the Imams among the Ahl ul Bayt have diffused and propagated the tradition continuously and wisely.

Only one event of the Caliphate the Ameer ul Moo-mineen Ali is enough to convince you of the successive and consecutive transmission of the tradition. When at his instance a large number of people gathered in the plain of Rahba in Koofa, he addressed them saying "I administer an oath in the name of Allah to all such Muslims as heard the Messenger of Allah, Allah's blessings and peace be upon him and his posterity, making a proclamation on the Day of Ghadeer e Khum, to stand up and testify what they heard him say. Only those should stand up who saw the Messenger that day with their own eyes and heard the proclamation with their own ears". Thereupon thirty companions of the Prophet (S.A.), including twelve of those who had participated in the Battle of Badr stood up and witnessed that the Messenger grasped his (Ali's) hand and said to the audience: "Do you know that I have a prior right to and superior authority over the souls (i.e., lives) of the faithful to the faithful themselves?" "O'Yes!" they said. The Prophet, Allah's blessings and peace be upon him and his posterity, then said, "He (Ali) is the Maula (i.e., has prior right to and superior, authority over the lives) of all those of whom I am Maula. O' Allah Love him who loves him (Ali) and hate him who hates him." And as you know, it is logically impossible that thirty companions secretly agreed to speak an unanimous lie. The evidence of these thirty men doubtedlessly proves that the tradition has been successively and consecutively transmitted. And all those who had gathered in the plain of Rahba heard the tradition from those thirty companions and when dispersed carried the tradition with them to various towns and villages and reported it to the people there and thus the tradition was very widely circulated. This should also be born in mind that the said event of Rahba took place during the

Caliphate of Ameer ul Moo-mineen at least twenty five years after the procolamation of Ghadeer which took place on the Prophet's return from his last pilgrimage in 10 A.H., for the masses took oath of allegiance to Ameer ul Moo-mineen in the year 35 A.H., when he was acknowledged sovereign. And the quarter of a century that intervned between the two events was marked with many a battle fought and conquests made and the accompanying disturbances and disasters during the rule of the first three Caliphs and also with the devastation by the plague of Amvas. Many an aged companions of the Prophet had breathed their last and many a zealous youth had met his death in battle fields in an ardent desire to merit special favour of Allah, the Mighty and Glorious, and His Messenger. Thus, most of those who had accompanied the Prophet (S.A.), in his last pilgrimage and had witnessed the proclamation of Ghadeer were no more in this world and the comparatively fewer survivors were in different places in different lands. Still thirty of the companions, exclusive of women, and inclusive of twelve participants of the crusade of Badr, who were with Ameer ul Moo-mineen in Iraq stood up and declared that they had seen the Messenger of Allah, Allah's blessings and peace be upon him and his posterity, personally and had heard the tradition of Ghadeer from him. In addition to the thirty witnesses there were other male companions whom enmity with Ameer ul Moo-mineen prevented from standing up and giving their evidence as eye witness, like Anas Bin Malik,* etc. and

* When Ali (A.S.) said to Anas: 'Why do you not stand up and testify what you heard from the Messenger of Allah on the day of Ghadeer?' he answered, "O' Ameer ul Moo-mineen! I have grown old and do not remember" Thereupon Ali said: "May Allah mark you with a white spot (of leprosy) unconcealable with your turban, if you are intentionally withholding the truth". And before Anas got up from his place he bore a large white spot on his face. Thereafter Anas used to say: 'I am under the curse of a righteous slave of Allah.' Imam Ibn e Qutaiba Dainoori has described this event in the account of Anas among disabled persons on page-14 of his *Al M'aarif*. Imam Ahmed Bin Hanbal has testified this anecdote on page 119, Vol. I of his *'Musnad'* where he says: "All stood up except three persons who came under the curse of Ali."

who came under the curse of Ameer ul Moo-mineen (A.S.). Had it been possible for all the surviving male and female eye witnesses of the event of Ghadeer living in different places together in the plain of Rahba and had Ali similarly adjured them, several times thirty witnesses would have given evidence. And had Ali (A.S.), similarly adjured them to give evidence twenty five years earlier in Hijaz the number of witnesses would have been enormous. If you will carefully consider the event of Rahba above, you will find it to be the most valid proof of the consecutive transmission of the tradition of Ghadeer. This event of Rahba has been described in several books of tradition. Imam Ahmad has recorded on page 370, Vol. IV of his 'Musnad', the tradition of Ghadeer as related by Zaid Bin Arqam and reported by Abu Tufail who says that he (Ali) gathered the people in the plain of Rahba and adjured in the name of Allah every Muslim male there who had heard the proclamation of Ghadeer from the Messenger of Allah, Allah's blessings and peace be upon him and his posterity, to stand up and testify what he had heard from the Messenger on the day of Ghadeer. Thereupon thirty men stood up and according to Hafiz Abu Naeem, many people stood up and gave evidence that he (the Prophet, S.A.) grasped his (Ali's) hand and said to the audience: "Do you know that I have superior authority over the souls of the faithful to the faithful themselves." "O' yes, the Messenger of Allah" they answered. Then he said "He (Ali) has superior authority over the lives of those who believe me to have superior authority over their lives. O' Allah! Love him who loves him and hate him who hates him". Abu Tufail says that it was in a state of great mental agitation that he left the plain of Rahba, for the Muslim masses had not complied with the tradition. He, therefore, called on Zaid Bin Arqam and told him what he had heard from Ali, Zaid asked him not to entertain any doubt about it for he had himself heard the Messenger of Allah, Allah's blessings and peace be upon him and his posterity, uttering the traditon.

If you will add to the evidence of the thirty witnesses of Rahba the evidence of Zaid Bin Arqam before Abu Tufail and the statement of Ali on the day of Rahba the number of companions of the Prophet (S.A.), who were eye-witnesses of the tradition of Ghadeer will rise to thirty two. Imam Ahmad has recorded on page 119, Vol. I of his 'Musnad' a tradition related by Abdur Rahman Bin Abi Laila who says that he witnessed Ali administering an oath to the people in the plain of Rahba. Ali said: "I adjure those of you in the name of Allah who heard the Messenger of Allah on the day of Ghadeer saying "Ali is the Maula of whom I am Maula" to stand up and to give evidence. He who is not an eye witness needed not stand up". Abdur Rahman adds: "Thereupon twelve such companions as had participated in the Battle of Badr stood up. The occasion is still fresh in my memory. "They said: 'We testify that we heard the Messenger of Allah, Allah's blessings and peace be upon him and his posterity, saying on the day of Ghadeer "Have I not a superior authority over the lives of the faithful to the faithful themselves and are my wives not their mothers?" "O' the Messenger of Allah! It is so, no doubt", they responded. Then he said: "Ali is the Maula of whom I am Maula, O' Allah! love him who loves him and hate him who hates him"

At the close of the same page Imam Ahmad has recorded another version of the evidence according to which the Prophet (S.A.), said: "O' Allah! Love him who loves him and hate him who hates him and help him who helps him and forsake him who forsakes him". And that all the eye-witnesses stood up except three who came under the curse of Ali . If you add the name of Ali and Zaid Bin Arqam to the twelve eye witness the number of the eye witnesses in Rahba who had participated in the crusade of Badr will arrive at fourteen.

And if you pay attention to the numerous reports regarding the event of Rahba as contained in books of traditions and precepts you cannot help appreciating the wisdom behind this arrangement for the widest possible publication and propagation of the tradition by Ameer ul Moo-mineen, so that every body might know his right to succeed the Holy Prophet (S.A.).

The Chief of the martyrs, Abi Abdulla Husayn (A.S.), also utilised an occasion similar to that of Rahba, during the reign of Muaviya, when the truth once again came to be widely known. It was at Arafat before hundreds of thousands of pilgrims during the days of Haj that he delivered a sermon unsurpassed in eloquence. Therein he praised his grandfather, his father, his mother and his elder brother. No ear ever since heard so fluent and eloquent a sermon, no eye witnessed so magnificent a delivery and no heart sparkled by a speech to such an extent. The sermon was heard with rapt attention, carefully followed and retained in memory and the proclamation of Ghadeer was fully re-echoed. This was a prudent and huge step towards the propagation and circulation of the tradition of Ghadeer.

The nine immaculate Imams among the descendants of Husayn (A.S.), also took various but extremely wise steps towards the further propagation and circulation of the tradition and gave it a commonly perceptible form. They used to celebrate the eighteenth day of Zil Hijjah every year as a day of great festivity, feasting and rejoicing and mutual congratulations when they used to seek further pleasure of Allah, the Mighty and Glorious, by saying extra prayers (Namaz), observing fasts, reciting traditionally transmitted hymns and supplications to Allah and practicing extra sympathy and benevolence in thanks giving for Allah's blessing them with a day on which Ameer ul Moo-mineen Ali was proclaimed successor of the Messenger of Allah and appointed Imam of the Muslim masses. On this day they used to present gifts to their relations and friends, provide their family members and other inmates of their houses with means of comfort, visit their brothers and friends and satisfy the needs of their neighbours and also instruct their friends to celebrate the day likewise.

And this is why the Eighteen Zil Hijjah has ever since been celebrated by the Shi'as as an Eid* in all lands and climes. On

* Allama Ibn e Aseer while recording the events of the year 350 A.H. writes on page 181, Vol. VIII of his 'Tareekh e Kamil' that on the eighteenth Zil Hijjah Moiz ud Daulah ordered decoration and illuminating of the city of Baghdad. There was general rejoicing. Shops and markets remained open for the night as on the nights of Eid ul Fitr and Eid ul Azha. Torches were lit, trumpets were blown and drums were beaten. All this decoration and rejoicing was in celebration of Eid e Ghadeer, a memorable day.

this day they offer obligatory and supererogatory prayers in their mosques and recite the great Quran and traditionally transmitted prayers and supplications expressing gratitude to Allah, the High for His perfecting the faith and completing His blessings by appointing Ameer ul Moo-mineen as Imam. Thereafter they visit their relations and friends, embrace them and feel delighted, practice extra benevolence and munificence for securing additional pleasure of Allah, and provide means of comfort for their relations and neighbours. And this day every year they visit the shrine of Ameer ul Moo-mineen. Hundreds of thousands of Shi'as from different parts of the world flock there to worship Allah as their holy Imams used to do this day by offering Namaz, keeping fast, seeking remission of their sins by Allah and approach to Him through generously giving charity and alms. They do not return without clinging to the holy tomb and reciting the supplication and prayer addresses, traditionally transmitted from some of their holy Imams, narrating the circumstances of the martyrdom of Ameer ul Moo-mineen, his great deeds and precedences, his strenuous efforts in strengthening the foundations of the faith, his unique and meritorious services to the chief of All—the Prophet and Messenger, his special rights including his appointment by the Prophet as regent and proclamation of his appointment as successor on the day of Ghadeer. This has become an important annual feature of the life of Shi'as. Ever since the proclamation of Ghadeer by the Messenger of Allah it has been practice of their speakers and orators every where to address their coreligionists this day narrating the circumstances of the proclamation, describing its effects and consequences quoting historical references and advancing logical arguments. Similarly, their past and present poets have been composing poems commemorating the proclamation of Ghadeer, and eulogising the merits and virtues of Ali and his invaluable services to the Prophet (S.A.), and Islam.*

* We have previously quoted some couplets from the well known poet Kumait Bin Ziad. The contents of one of these couplets are: "In the valley of Ghadeer : Khum the Messenger of Allah proclaimed him his successor. Would God the nation had complied with the proclamation"! Another well known poet, Abut Tamam, in one of his eulogies says: 'On the day of Ghadeer the right became manifest and turned to the rightful in a vast plain without any screen or cover'.

There can be no doubt about the consecutive transmission of the tradition through the Ahl ul Bayt and their Shi'as who consider it to be of utmost importance and who have been extremely careful in preserving the original version of the tradition and have taken great pains for propagating and publishing it as widely as possible. If you will please take the trouble of going through the four classical and other authentic Shi'a books of traditions the consecutive transmission of the tradition according to Shi'a sources will become as clear to you as day light.

And as the law of nature demanded, the tradition has been consecutively transmitted through Sunni sources also as you have already heard. "And there takes place no change in creation by Allah. This is the firm and straight faith; but most people do not know it"—Verse 30, Ch. XXX. The compiler of 'Fatava e Hamidiya' inspite of his being an orthodox Sunni has, in his pamphlet named 'As Salatul Fakhira Fil Ahadees ul Mutavahirah' treated and explained the tradition to have been consecutively transmitted. And Suyooti and others who like him, had committed the traditions to memory, have explained the tradition to have been consecutively transmitted. Besides him Muhammad Bin Jareer ut Tabari whose 'Commentary of the Quran and History' are well known books and Ahmad Bin Muhammad Bin Sa'eed Bin Aqda and Muhammad Bin Ahmad Bin Usman uz Zahabi considered the tradition of Ghadeer to be so important that every one of them has written an independent book on this tradition alone and has collected the various versions of the tradition and enumerated all the sources thereof. Ibn e Jareer has recorded in his book the tradition as passed through seventy five different sources and Ibn e Aqda as passed through one hundred and five sources.* Allama Zahabi inspite

* The author of 'Ghayatul Maram' at the close of chapter 16, page 89 thereof has stated that Ibn e Jareer has recorded the tradition of Ghadeer as passed through ninety five different sources in his book 'Al Valayat' on this particular tradition and Ibn e Aqda in his book on this tradition has recorded it as passed through one hundred and five different sources. And Imam Ahmad Bin Muhammad Bin Siddiq ul Maghrabi has stated that both Zahabi and Ibne Aqda have written independent books on this tradition alone
Please refer to his great book 'Fatha ul Muluk al Ali Be Shat e Hadees

of being an orthodox Sunni has testified or admitted the reliability of most of the sources¹ and in Chapter 16 of "Ghayatul Maram" has recorded eighty-nine traditions, transmitted through Sunni sources, all of which mention the memorable event of Ghadeer and those eighty-nine traditions are in addition to those recorded by Tirmizi, Nasai, Tabrani, Bazar, Abi Y'ali and many other traditionists. And Suyooti in his book 'Tareekh ul Khulafa' in the account of Ali has copied the tradition from Tirmizi and says: "Imam Ahmad has recorded the tradition as related by Ali, Abi Ayyoob Ansari, Zaid Bin Arqam, Umar and Zeemar,² and Abi Y'ali has recorded it as related by Abu Huraira and Tabrani as related by Ibn e Umar, Malik Bin al Havairas, Habashi Bin Janada, Jareer, S'aad Bin Abi Vaqqas, Abi Sa'eed ul Khudri and Anas; and Bazar has recorded it as related by Ibn e Abbas and Buraida.

Among other proofs of the very wide publicity of the tradition is the tradition recorded by Imam Ahmad in his 'Musnad'³ as related by Riyah Bin al Haris from two sources. He says that a party of Muslims came to Ali and saluted him saying, "Peace be upon you, our Maula". Ali asked them who they were. "Your dependents, your bondmen, O' Ameer ul Moo-mineen!" they answered, Ali said: "How am I the Mawlaa of you Arabs?" They said on the day of Ghadeer e Khum we heard the Messenger of Allah, Allah's blessings and peace be upon him and his posterity, saying "He is the Maula of whom I am Maula" Riyah says that when they left he followed them and enquired why they were and was informed that they were some of the Ansars of Medina and that Abu Ayyoob Ansari was one of them.

1 Ibn e Hajar has stated this is Section 5, Chapter 1 of his 'Sawaiq'.

2 I have to point out that he recorded it also on page 131, Vol. I of his 'Musnad', as related by Ibn e Abbas and again on page 281, Vol. IV of 'Musnad' as related by Baraa Bin Aazib.

3 Please refer to page 419 of Vol. V.

Among other hard proofs of successive and consecutive transmission of the tradition of Ghadeer is the tradition recorded by Is-haq S'alabi in his commentary of the Quran. While commenting on Soorah Ma'arij (Ch. 70) he has recorded from two authentic sources the tradition that on the day of Ghadeer the Messenger of Allah summoned the people through public criers. When they had gathered, he grasped the hand of Ali and said, "Ali is the Maula of whom I am Maula". The news quickly spread over all urban and rural areas. When Haris Bin Nioman ul Fahri came to know of it he rode his she-camel and came to Medina to see the Messenger of Allah, Allah's blessings and peace be upon him and his posterity. When he reached his destination he made the she-camel sit and got down and approached the Messenger (S.A.), and said: "You commanded us to testify that there is no deity but Allah and that you are the Messenger of Allah. We obeyed you. You ordered us to say prayers (Namaz) five times a day and we obeyed. You directed us to pay Zakat and we obeyed. You ordered us to observe fasts during Ramazan and we obeyed. Then you commanded us to perform pilgrimage to Mecca and we obeyed. But you were not satisfied with all this and you raised your cousin by hand and imposed him upon us as our master by saying 'Ali is the Maula of whom I am Maula'. 'Is this imposition from you or from Allah?' The Prophet, Allah's blessings and peace be upon him and his posterity, said: "By Allah who is the only Deity! This is from Allah, the Mighty and Glorious". On hearing this Haris turned back and proceeded towards his she-camel saying "O Allah! If what Muhammad says is correct then fling on us a stone from the sky and subject us to severe pain and torture." He had not yet reached his she-camel that Allah, who is above all defects, flung at him a stone which struck him on his head, penetrated into his body and passed ou

through his anus and left him dead. It was on this occasion that Allah, the Exalted, caused to descend the first three verses of Chapter 70, meaning "An asker asked for accidental severe torture from Allah the Dignified for non-belivers which no body could ward off." This is literal translation of the tradition recorded by Sa'labi.* Many of the Sunni scholars of traditions have classified this tradition with the traditions universally accepted to be genuine.†

Vas Salam,
Yours,
"SH"

LETTER (57)

INTERPRETATION OF THE TRADITION OF
GHADEER.
LIKELIHOOD OF THE INTERPRETATION.

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum,

Our belief that the Sahabas (companions) were on the right side, forces us to interpret the tradition of Ghadeer differently, no matter it has been consecutively transmitted or otherwise. And this is why the Ahle Sunnat say that the word 'Maula' is used in several different meanings and has occurred in the Great Quran in one place in the meaning of 'becoming' or 'fit' as in the words of Allah, the Most High, addressed to the non-believers! "Your place of retirement is Hell. It is fit for You" Verse No. 15, Ch. LVII, i.e., more becoming, in another place in the meaning of an 'assistant' or 'helper' as in the words

* Many eminent Sunni traditionists have copied this tradition from Sa'labi, e.g., Allama Shibanji, who has recorded the tradition in the account of Ali in his book "Noor ul Absar". You may please refer to page 11 thereof if you like.

† Please refer to the tradition copied by Halabe in the account of the last Pilgrimage (by the Prophet (S.A.)), in his biography of the Prophet (S.A.), known as "Seeratul Halabiya". You will find the tradition at the close of page 214, Vol. II of the book.

of Allah, Great is His name; "This is because Allah is the helper of those who have embraced the faith and the non-belivers have none to help them"—Verse No. 11, Ch. XLVII, or in the meaning of 'heir' or 'inheritor' as in the words of Allah the Defectless! "For all legacies left by parents or other relations we have appointed legal heirs"—Verse No. 33, Ch. IV, or in the meaning of a 'group' or 'party' as in the words of the Mighty and Glorious: "I am afraid of my people after my death"—Verse No. 5, Ch' XIX, or in the meaning of 'friend' as in, "On the day when none will befriend at all his friend and they will not be helped"—Verse No. 41, Ch. XLIV, or in the meaning of a 'guardian' 'person with superior right to manage the property of a minor'—as we say. "Such and such a person is 'Vali' (guardian) of the minor", and also in the meaning of a 'supporter' or 'ally'. The Ahle Sunnat, therefore, say that the tradition probably means that Ali is the supporter or friend of whom the Prophet (S.A.), is 'supporter' or 'friend'. If we stick to this meaning of the tradition of Ghadeer we can retain the prestige and honour of our good predecessors and also save the Imamate of the first three Caliphs, May Allah be gracious to them all.

The event narrated below lends support to this interpretation of the tradition. Some of those Muslims who had accompanied Ali to Yemen found his treatment of them to be harsh. On their return to Medina they complained of it to the Prophet, Allah's blessings and peace be upon him and his posterity. This led the Prophet (S.A.), to praise the Imam (Ali) and to make all the arrangement at Ghadeer and to dwell at length on his virtues and merits in order to make the people aware of his eminent rank and respectability and also to detract and discourage his enemies. This is why the Prophet (S.A.), in his address stressed the merits of Ali in particular and said: "Ali is the friend or supporter of whom I am a friend or supporter" and of the Ahl ul Bayt in general when he said: "I leave (behind me) among you two invaluable assets—the Book of Allah and my children who are my Ahl ul Bayt". The address, that is, the tradition was, therefore, in the nature of a will to the nation to have particularly good regard for Ali for the sake of the Prophet

(S.A.), and usual good regard for his Ahl ul Bayt. And so the Ahle Sunnat say that the tradition of Ghadeer was not a declaration of succession and is, therefore, not an argument in support of Ali's universal Imamate.

Vas Salam,
Yours,
"S"

LETTER (58)

THE TRADITION OF GHADEER ADMITS OF NO
OTHER INTERPRETATION
LIKELIHOOD OF A DIFFERENT INTERPRETATION
IS A RANDOM TALK AND POSITIVELY MISLEADING

Mawlana Shaykh ul Islam,

Assalaamu Alaykum.

I am sure that you are not satisfied at heart with what you have stated and your own mind is not prepared to accept the interpretation you have suggested. You believe in the perfect wisdom, unquestionable impeccability and the lasting prophethood of the Messenger of Allah, Allah's blessings and peace be upon him and his posterity, and that he was the leader of all the wise and the last (i.e., complement) of all the prophets. "He speaks not of own accord but that it is revelation from Allah. He has been taught by a Very Powerful Being"—Verse No. 3, Ch. LIII. Suppose a non-Muslim philosopher asks you, "Why did the Prophet (S.A.), on the day of Ghadeer order the hundreds of thousand of pilgrims returning from Mecca to make a halt? Why did he detain them in the intense heat of the midday sun? Why did he call them back who had preceded him and wait for coming upto him of those travelling behind him? and why did he order them to punctuate their journey in open air in a plain without water and vegetation and then addressed them as commanded by Allah, the Mighty and

Glorious, in a place of divergence of routes to various places and bade those present to convey the news to the rest? And why as an introduction to his address did he refer to his death in near future, when he said: "I feel that I am shortly going to be recalled by my Lord and I shall have to obey and I will be interrogated and you also shall be interrogated?" And what was the important message about the delivery of which he would be interrogated and the nation would be interrogated about compliance there with? And why did he say: "do you not bear witness that there is no deity but Allah and that Muhammad is His Slave and Messenger and that the Paradise is just, the Hell is just, the Death is just and coming to life after death is just and the day of Judgement is sure to come and that Allah will raise to life those in graves?" and they said: "Oh Yes! We bear witness to all this". And why did he immediately grasp the hand of Ali and raise him so high that the whiteness of his armpit became visible and then said: "O' my people! Allah is my Lord and I am Maula (the Master) of the faithful"? And why did he explain his words "I am 'Maula' of the faithful" by saying: "I have a prior right to and superior authority over their lives". And why did he after his explanation declare, "He is the Maula of whom I am Maula" or "He is the Vali (guardian) of whom I am 'Vali'. O' Allah! Love him who loves him and hate him who hates him and help him who helps him and forsake him who forsakes him"? And why did he make particularly about Ali the supplication which befitted only the rightful Imams and true successors? And why did he secure their admission by enquiring "Do I not enjoy authority over your souls superior to your own", to which they replied in the affirmative, and then he said: "Ali is the Maula (Master) of whom I am Maula" or Ali is the Vali (guardian) of whom I am Vali"? And why did he establish an inseparable connection between his children, the Ahl ul Bayt and the Holy Book and proclaim the two to be sure guides for the faithful till the Day of Judgement? What was it for, which the Great Sage, the Prophet of Islam, was so anxious and took so much precaution and unusual arrangement? And what was the important mission which he intended to fulfil before so huge a gathering? And what was the great message which Allah, the Most High,

peremptorily commanded him to deliver when the Mighty (Allah) said : "O' Messenger! Do convey what has descended upon you from your Sustainer and if you do not act now you will be regarded as an utter failure as a messenger. Certainly Allah will protect you from the people"? What was the urgent message for the delivery of which Allah issued so peremptory an order and the exhortation for conveying of which almost amounted to a threat? What was the commandment the announcement of which was behest with the danger of insurrection and needed protection by Allah against injury from the hypocrites? If these questions are put to you will you answer that the purpose of the peremptory exhortation by Allah and the unusual arrangement and precaution by the Prophet was to declare that Ali was the helper and friend of Muslims? I cannot for a moment think that you would give such an answer. I cannot imagine that you will say such things about the overlord, Allah, or the Chief of All Sages and the last of all the messengers and Prophets. I am sure that you are much above holding the opinion that the purpose behind all the arrangement made and the precaution taken by the Prophet and his intently setting of his mind was the declaration of a fact which was too well-known to require a special declaration and the explanation of what was self-evident and perceptible to common sense. I have also no doubt that you believe that actions and words of the Holy Prophet to be far above what people with common sense may dislike or disdain and sages and philosophers may censure or find faulty. Certainly you are aware that his words and actions are based on perfect wisdom and impeccability. Allah says: "This Quran is the message conveyed per an eminent message-bearer, angel Gabriel, who has great power and holds a high rank before Allah, the Lord of the great throne in the highest heaven and is the Chief of all the angels, and Trustee; and O' the people of Mecca! Your boss (Muhammad) is not crazy"—Verses 19—22, Ch. LXXXI. Would we attach so much importance to the clarification of what was obvious and explanation of what was self-evident and make unusual arrangement and take so much precaution for announcing what was apparent? This is quite irrelevant and impossible. Allah and His Messenger are far above speaking

trifles and doing negligible acts. And you whom Allah has gifted with right judgement know well that the important aim of his words and actions on the day of Ghadeer in the scorching heat of the midday sun in a waterless plain before a huge crowd of pilgrims in a concurrence of divergent routes was no other than completion of his mission and appointment of his successor after him. The implication of his words and reason both lead to the inevitable conclusion that on that day the Prophet, Allah's blessings and peace be upon him and his posterity, had no other purpose in view than the appointment of Ali as regent in his life time and successor after his death. The tradition with all its suggestions and implications and devotion and connotation of its constituent words is a clear proof of the successorship of Ali and admits of no other interpretation. There is no escape from this meaning and no trace of any other meaning. The tradition is self-evident "for him who has an open mind or has an attentive ear and an observant eye" Verse 37, Ch. I.

The possibility of the different interpretation you have hinted at is mere random and irrelevant talk, confusing and variegating, because the Prophet, Allah's blessings and peace be upon him and his posterity, sent Ali to Yemen not once but twice; Once in the eighth year of Hijrat and it was on return from this journey that some of the mischievous persons who had accompanied Ali complained to the Prophet (S.A.), about Ali's harsh treatment which displeased. Please refer to our letter No. 36 the Prophet (S.A.), so much that signs of anger appeared on his face and thereafter no body had the courage of making any complaint against Ali, and again in the tenth year of Hijrat when the Prophet, Allah's blessings and peace be upon him and his posterity, handed over the flag of Islam to Ali and fastened with his own hands the turban on Ali's head and said to him: "Proceed on your mission but do not pay attention to anything else" and he willingly started as directed and there managed the affairs of the Prophet and returned and joined the Prophet, Allah's blessings and peace be upon him and his posterity, in his last pilgrimage. He was welcomed by the Messenger of Allah and others, and the Messenger, Allah's blessings and peace be upon

him and his posterity, took him into partnership in offering sacrifice. This time no mischievous person or enemy lodged any complaint or unfair report against him. How can it be said that the mischievous reports by his enemies were the underlying cause of what the Prophet (S.A.) declared about Ali at Ghadeer e Khum, or that the declaration was intended to refute or contradict any complaint or mischievous reports as they erroneously presumed? Moreover, enmity with Ali could be no justification for the extraordinary precaution and usual arrangement of litters into a pulpit and profuse and emphatic praise of Ali by the Prophet (S.A.), on the day of Ghadeer. Only those will agree to the interpretation you have referred to, who regard the Prophet (S.A.), God forbid, rash and reckless in his speech and action, observation and decision. But, his excellence and mature intellect is far from it, for Allah, who is above all Defects says: "Certainly this (Quran) is a message delivered by a respectable angel. It is not a rhyming composition by a poet; but your faith is incomplete and it is not the guess work or prediction of a sooth-sayer. Your consideration is imperfect. It is revelation from the Lord of the universe. (Verses 40-43, Ch. LXIX). If it was his purpose to make the people aware of the excellence and merits of Ali or to refute any complaint against him, he would have said, "He is my cousin, my son-in-law, the father of my grand-children and the chief of my Ahl ul Bayt. Do not incur my displeasure by your misbehaviour towards him", or similar other things recounting his virtues and indicating his sublime rank. Besides, from the words of the tradition. (Particularly in view of the logical and historical indications that we have mentioned) occurs to the mind nothing other than what we have stated. And as you know, the tradition will be and ought to be regarded to convey the same meaning which first occurs to the mind on hearing it and the words of the tradition naturally suggest irrespective of the occasion and circumstances of the tradition. And the inclusion of the Ahl ul Bayt in the tradition of Ghadeer only supports the meaning that we have stated, for therein the Holy Prophet (S.A.), asserted eternal association

between the Ahl ul Bayt and the Great Holy Book and commended them to the nation as models of guidance by saying "I leave among you two things. If you cling to both of them you will never deviate from the right path, the Book of Allah and my children who are my Ahl ul Bayt". He did this so that the nation might know that there was no asylum for it after the Holy Prophet except these two and there was none else to depend upon for guidance after him save the Quran and the Ahl ul Bayt. You can judge the importance and obligatory nature of allegiance to the Imams in his holy posterity by the fact that the Prophet (S.A.), declared them to be eternally associated with the Book of Allah, the Mighty and Glorious, which is unapproachable by falsehood. And just as it is not permissible to follow any book other than the Book of Allah, the Most High and above all Defects, so it is not permissible to follow any Imam other than the Imams in his posterity. And in the words of the Prophet, Allah's blessings and peace be upon him and his posterity, that "the two will not come to an end" or "will not separate till they return to me on the pool of Kausar", clearly prove that after the Prophet (S.A.), the earth will never be without an Imam from among his children who will maintain the inseparable association with the Book and will be a guide with it. If you will carefully consider over this tradition you will come to know that the succession of the Prophet or Caliphate is confirmed to the Imams in his holy posterity. And the following tradition recorded by Imam Ahmed in his 'Musnad'. Please refer to the beginning of page 122, Vol. V of the book as related by Zaid Bin Sabit, according to whom the Messenger of Allah, Allah's blessings and peace be upon him and his posterity, said:

"I am going to leave among you two successors—the Book of Allah, which is a long cord having down from the heavens to the earth and my children who are my Ahl ul Bayt. And these two will never part from each other till they reach me on the pool (of Kausar)" is a valid argument supporting succession of the Imams in his posterity, peace be upon them all. And you know that the stipulation of allegiance to his posterity peace be upon them all, as a duty is an unassailable argument that allegiance to Ali is a duty for he is certainly the Chief of his posterity; and its indisputable Imam. Thus, the tradition of

Ghadeer and similar other traditions which impose allegiance to the posterity of the Prophet (S.A.), as a duty simultaneously proves the right of succession of Ali and allegiance to him being a duty as the Chief of the holy posterity to which Allah and His Messenger have assigned the same status as of the Book, while other traditions which speak of his great personality and his unrivalled merits and virtues prove that he was the "Vali", i.e. the master and guardian of all those of whom the Messenger of Allah was the master and guardian.

Vas Salam,
Yours,
"SH"

LETTER (59)

TRUTH COMES TO LIGHT.
EVASION AND EQUIVOCATION.

Allama Sayyid Abdul Husayn Sharifuddeen,
Assalaamu Alaykum,

I have not seen another person capable of expressing himself so smoothly and coherently and carrying on a discussion so intelligently as you. Truth has come to light through the indications you have stated and the veil of doubt has been removed from the face of certainty. There is left no doubt that the words "Vali" and/or 'Maula' occurring in the tradition of Ghadeer mean 'Superior' or 'Master' and not helper or friend or the like. Otherwise the asker would not have asked for immediate severe torture for the infidels. I admit that your explanation of the words 'Vali' and Maula' is quite correct.

Would that you could be inclined to interpret the tradition of Ghadeer the same way as interpreted by a group of our Scholars like Imam Ibn e Hajar in his 'Sawaiq' and Halabi in his 'Seerat' where they say: "We admit that he (Ali) had a superior right to Imamate but this applied to the future when he was selected

by the people as successor of the Prophet (S.A.), and not to the time of the Prophet (S.A.), which would mean that he was Imam during the life time of the Prophet, Allah's blessings and peace be upon him and his posterity, and this is in correct and **all** together unacceptable. But if the declaration is interpreted as applicable to the time when oaths of allegiance to Ali were taken and he was chosen by the masses as successor of the Prophet (S.A.), and his Caliph then it will leave unimpaired the precedence over him of the first three Caliphs and also the prestige and honour of our righteous predecessors. May Allah the Most High, be Gracious to them all.

Vas Salam,
Yours,
"S"

LETTER (60)

BEATING BACK THE EVASION AND EQUIVOCATION

Mawlana Shaykh ul Islam,

Assalaamu Alaykum,

May Allah guide you! You have asked us to understand from the tradition of Ghadeer that Ali had a superior right to Imamate in future when the Muslim nation chose him as Imam and took oath of allegiance to him as such and not at the time of declaration of Ghadeer, or in other words, Ali was entitled to superiority or mastery in future and not actually on the day of Ghadeer. You have suggested this interpretation so that the succession of the three Imams or Caliphs who preceded him may not prove to be contrary to the tradition of Ghadeer. In the name of fair play, justice, Truth and Morality please give us to understand that you will stick to the interpretation offered by Ibn e Hajar and Halabi and will not swerve from it, so that we may pursue your own line of argument and base further discussion on the said interpretation. Now would you like the interpretation to be attributed to you so that we may

be unanimous and strike a concordant note? I think it most unlikely that you will assent or agree to this. I know for certain that you feel surprised at the interpretation and are in wonderment about those who were the authors of the interpretation which neither the words of the tradition suggest nor occurs to one's mind on hearing it, nor is associable with the intelligence of the Prophet, Allah's blessings and peace be upon him and his posterity, nor is in consonance with his judicious words, nor compatible with his elaborate arrangement and precaution and mighty words on the day of Ghadeer. The interpretation is also incompatible with the indications and likelihoods we have stated above and with the meaning of the tradition as understood by Haris Bin N'oman ul Fahri and signified by Allah, the Exalted, or intended by His Messenger, Allah's blessings and peace be upon him and his posterity, and understood by all the companions.

Moreover, the wording of the tradition does not indicate that the superiority of Ali was not for the present but for a future time, for in that case Ali would be Maula (superior or master) neither of the first three Caliphs nor of any other Muslim who died during their reign, which is against the precept of the Messenger, Allah's blessings and peace be upon him and his posterity, who said: "And am I not for the faithful superior to their own souls?" and when they acknowledged his superiority, he said; "Ali is the Maula of whom I am Maula", i.e. of all of his followers without any exception, and this is why Abu Bakr and Umar on hearing the declaration of Ghadeer from the Messenger of Allah, Allah's blessings and peace be upon him and his posterity, said to Ali. This has been recorded by Dar Qutni as stated in the concluding portion of Ch. 1, Sec. 5 of 'Sawaiq' by Ibn e Hajar. Please refer to page 26 thereof. Many other traditionists have also recorded the event as related and transmitted through various sources. And Imam Ahmad has recorded the words of Umar as related by Baraa Bin Aazib

on page 281, Vol. IV of his 'Musnad' as we have stated in our letter No. 54 : "O' the son of Abu Talib! Now you have become the master of all the faithful." Both of them have clarified that Ali was the master and guardian of every faithful man and woman on the day of Ghadeer. Once they said to Umar:

Dar Qutni has reported this incident. Please refer to the last part of Sec. I, Ch. XI of 'Sawaiq e Mohriqa' by Ibn e Hajr. "How is it that your behaviour towards Ali is marked with more respect and favour than your behaviour towards any other companion of the Prophet, Allah's blessings and peace be upon him and his posterity?" He replied: "He is my Maula" This is a clear admission that Ali was Maula at that time although they had not chosen him as successor of the Prophet (S.A.), and had not taken oaths of allegiance to him. This proves that Ali became the Maula of Umar and of all other faithful men and women from the time of the Messenger of Allah, Allah's blessings and peace be upon him and his posterity, proclaimed him Maula in compliance with the command of Allah, the Most High, on the day of Ghadeer.

One day two Arabs who had some quarrel between them came to Umar for his decision. Umar requested Ali to decide the case, thereupon one of the Arabs said: "Who is he to decide our case?" Umar jumped towards him, caught him by the neck and said: "Woe to you! Do you not know who he is? He is your Maula and the Maula of all the faithful and he who does not believe him to be his Maula is an infidel". There is plenty of evidence from many writers in support of this meaning of the tradition. And you, whom Allah has gifted with right judgement, know that if the logic of Ibn e Hajar is accepted and followed in connection with the tradition of Ghadeer then all the arrangement made and precaution taken by the Prophet, Allah's blessings and peace be upon him and his posterity, that day will appear to be futile and purposeless, May Allah preserve us! and he will appear to be, God forbid! wild, raving and delirious in his words and actions. According to Ibn e Hajar

and Allama Halabi the sole purpose of all the arrangement and precaution by the Prophet (S.A.), in the horrid situation at Ghadeer was merely announcing that when they will choose Ali as his successor and take oaths of allegiance to him then he will be their Maula or master. Even a simpleton will laugh at this interpretation. It makes no distinction between Ameer ul Moo-mineen and others and does not single him out as conspicuous in any respect from the rest of Muslims, for anybody when chosen for Imamate and oath of allegiance to him taken by the nation would be the master or guardian of the nation par excellence, whether it was Ali or any other companion of the Prophet (S.A.), or any non companion Muslim. If there was no special merit or entitlement to distinguish Ali from the rest of the companions and other early Muslims what was it that the Prophet, Allah's blessings and peace be upon him and his posterity, wanted to proclaim about him on the day of Ghadeer after all the unusual arrangement and precaution? The interpretation fails to explain this and is positively absurd.

Ibn e Hajar and Halabi contend that if Ali is regarded as Maula of the nation since the proclamation of Ghadeer it would lead to the unacceptable conclusion that he became Imam during the life time of the Prophet, Allah's blessings and peace be upon him and his posterity. This is a strange blinking and misrepresentation of facts and queer misleading. They have feigned to be unaware of the practice of all the Prophets, Caliphs, kings and other rulers, from time immemorial, of deciding the question of succession and naming their successors during their life time. They have affected to be ignorant of the implication of the tradition "O' Ali! You hold in relation to me the same position as Aaron held in relation to Moses except that there will be no Prophet after me" and pretended to be forgetful of the tradition of warning to near relations wherein the Prophet, Allah's blessings and peace be upon him and his posterity, said "Listen to him and obey him" and of similar other traditions. Moreover, if we suppose Ali's Imamate during the life time of the Prophet to be unacceptable then we must necessarily accept him as universal Imam immediately after the

death of the Prophet (S.A.), without any gap according to the well known rule laid down by elocutionists and rhetoricians that when it is difficult or impossible to understand a word in its original meaning then it should be understood in its nearest idiomatic or conventional meaning.

As to the prestige and honour of the righteous predecessors, please rest assured that it will remain intact even without the interpretation offered by Ibn e Hajar and Halabi as we shall explain if considered necessary.

Vas Salam,
Yours,
"SH"

LETTER (61)

REQUEST FOR TRADITIONS TRANSMITTED
THROUGH SHI'A SOURCES.

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum,

If the prestige and honour of our righteous predecessors remains intact without the interpretation offered by Ibn e Hajar and Halabi, etc., then we have no objection to accept your interpretation of the tradition of Ghadeer and of similar other traditions which are particularly about the Imam and there is also no need of different interpretations.

Probably there are on your record other traditions on the subject which are not in the knowledge of the Ahle Sunnat. We shall be grateful if you will please mention those traditions also so that we may have the benefit of knowing them.

Vas Salam,
Yours,
'S'

FORTY CLEAR TRADITIONS

Mawlana Shaykh ul Islam,

Assalaamu Alaykum,

Yes, there are on record with us many a clear and genuine traditions not known to the Ahle Sunnat. The traditions have been consecutively transmitted through the holy posterity (of the Prophet S.A.). Here we recite for you forty of those traditions:*

* We have chosen this number because there is on our record a tradition as related by Ameer ul Moo-mieen Ali Bin Abi Talib, Abdullah Bin Abbas, Abdullah Bin Mas'ood, Abdullah Bin Umar, Abi Sa'eed ul Khudri, Abi Dardaa, Abu Hurairah, Anas Bin Malik and M'aaz Bin Jabal and transmitted through various sources in slightly different version that the Messenger of Allah (S.A.), said: "Such of my followers as will commit to memory forty of my traditions about religious matters Allah will raise him on the Day of Judgement among theologians and scholars." One report says that Allah will raise him as a learned theologian. According to Abi Dardaa the Messenger (S.A.) said: "I shall be his intercessor and witness on the Day of Judgement". According to Ibn e Masood, he said "he would be given the option of entering the paradise from any door he likes" and according to the Ibn e Umar "he will be included among the learned and raised with martyrs". And for us the tradition of the Prophet (S.A.) "My Allah keep fresh the face of him who listens to my words, retains them in his memory and conveys them to others exactly as he heard them" is a sufficient authority for committing to memory these forty traditions. A similar authority is contained in the tradition: "those who heard me speak should convey my words to those who are absent"

- 1 Sadooq Muhammad Bin Ali Binal Husayn Bin Moosa Bin Babvaih Qummi has recorded in his book 'Ikmalud Deen Va Itmam un Naymat' quoting consecutive sources upto Abdur Rahman Bin Sumra who says: "The Messenger of Allah, said: "O' the son of Sumra! when ambitions are at variance and opinions in conflict then you ought to follow Ali Bin Abi Talib for he is the Imam (Leader) of my followers and my successor over them".
- 2 Sadooq has recorded in the same book 'Ikmal' tradition related by Ibn e Abbas who says: "The Messenger of Allah (S.A.) said: Allah the Bestower of All Blessings and the Most High, cast a glance over all the inhabitants of the earth and chose me and made me a Prophet. Then he cast a second glance and chose Ali and made him Imam and commanded me to take him as my brother and friend and to appoint him as my executor of will, successor and Minister".
- 3 In the same book (Ikmal) there is a tradition transmitted from Imam Ja'far As Sadiq (A.S.), to whom it was related by his holy forefathers (A.S), from generation to generation that the Messenger of Allah (Allah's blessings and peace be upon him and his posterity), said: "The angel Gibrael as directed by the Lord of Might (Great is His Majesty), said to me: 'He who knows that there is no deity but I Alone and that Muhammad is My Slave and Messenger and that Ali Bin Abi Talib is My representative and the Imams among his descendants are My manifestations (Hujjat), I shall admit him into paradise with My mercy."
- 4 Sadooq has recorded in the same book Ikmal the following tradition quoting sources upto Imam As Sadiq who heard it from his father and his father heard it from his grandfather and so on that the Messenger of Allah, Allah's blessings and peace be upon him and his posterity, said: "After me there will be twelve Imams. Ali is the first of them and Qaim the last of them. All of them are my successors and executors of my will"

- 5 In the same book (Ikmal) Sadooq has recorded a report through sources reaching upto Asbagh Bin Nabata, who says: "One day Ameer ul Moo-mineen came to us and his hand was in the hand of his son, Imam Hasan (A.S.) and he said One day the Messenger of Allah came to us. His hand was similarly in my hand and he was saying: 'This brother of mine is the best of all the creation next to me and is their chief. He is the Imam of all the Muslims and Commander of all the faithful after me.'"
- 6 In the same book (Ikmal) Sadooq has recorded the following tradition quoting sources upto Imam Riza who related it on the authority of his forefathers that the Prophet (S.A.), said: "He who wants to stick to the faith brought by me and to board the Boat of Salvation after me, he ought to follow Ali Ibn e Abi Talib who is my executor of will and my successor over my nation in my life time and after my death."
- 7 In the same book (Ikmal) Sadooq has recorded another tradition after quoting sources upto Imam Riza who heard it from his father and his father from his forefathers rising upto the Messenger of Allah (S.A.), wherein he said: "I and Ali are the fathers of this nation. He who recognises us as such, believes in Allah and he who does not recognise us as such, does not believe in Allah, the Mighty and Glorious. And from Ali are my two grandchildren, Hasan and Husayn, who are the Princes of the youth of the Paradise and among the descendants of Husayn are nine (Imams) obedience to whom is obedience to me and disobedience to whom is disobedience to me. The ninth of them is their Qayem (firmly established successor) and Mahdi (divinely trained for right guidance)."
- 8 In the same book (Ikmal) Sadooq has recorded after quoting sources a tradition related by Imam Hasan Al Askari who heard it from his father who heard it from his forefathers who heard it from the Prophet (S.A.), wherein he said: "O' the son of Masood! Ali Ibn e Abi Talib is your Imam after me and my successor over you all".

- 9 In the same book (Ikmal) Sadooq after mentioning consecutive sources has recorded a tradition as related by Salman who says that once he went to see the Prophet (S.A.), and found Husayn Bin Ali sitting on his thigh. He was kissing the mouth of Husayn and saying: "You are a Chief and son of a Chief, you are an Imam and son of an Imam the brother of an Imam and father of Imams and you are a manifestation of Allah and the son of His manifestation and the father of nine of his manifestations in your line of descendents. Their ninth is their Qayem (firmly established successor)."
- 10 In the same book (Ikmal) Sadooq has recorded and supported by references a lengthy tradition of the Prophet as related by Salman wherein occurs: "O' Fatema! Do you not know that we are the Ahl ul Bayt for whom Allah has preferred the Hereafter to this world and that Allah, the Bestower of Blessings and the Most High, cast a glance over the inhabitants of the earth and chose me out of all his creatures. Then He cast a second glance and chose your husband and inspired me to give you to him in marriage and take him as my friend and to appoint him as my minister and successor over my followers. So, your father is the best of all the Prophets and your husband the best of all the executors of will. And you will be the first to rejoin me (after my death)".
- 11 In the same book (Ikmal) Sadooq has recorded a lengthy tradition wherein it is stated that once in the reign of Usman more than hundred Muslims consisting of the migrators of Mecca and the original inhabitants of Medina gathered in the mosque. They were talking of problems of theology and other branches of knowledge when they began to make boast of their knowledge. But Ali who was also there, was silent. They said to him: "O' Abul Hasan: Why do you not participate our conversation?" Ali reminded them of the words of the Messenger of Allah (S.A.), "Ali is my brother, my vizier, my heir, my executor of will, my successor over my nation and the master of all the faithful after me". All of them admitted that the Messenger had so spoken of him.

- 12 In the same book (Ikmal) Sadooq has recorded a tradition as related by Abdullah Bin Ja'far, Hasan, Husayn, Abdullah Ibn e Abbas, Umar Bin Abi Salma, Usama, Salman, Abu Zar and Miqdad. They say that they heard the Messenger of Allah (S.A.) saying: "For the faithful I am superior to their souls and next to me Ali is superior to the faithful as to their souls"
- 13 In the same book (Ikmal) Sadooq has recorded a tradition as related by Asbagh Bin Nabata who heard it from Ibn e Abbas who says that he had heard from the Messenger of Allah (S.A.), saying: "I and Ali and Hasan and Husayn and nine children (son and grandsons) of Husayn are pure and purifiers"
- 14 In the same book (Ikmal) Sadooq has recorded a tradition as related by Ghabaya Bin Rab'ae who heard it from Ibn e Abbas who says that the Messenger of Allah (S.A.) said: "I am the Chief of all the Prophets and Ali is the Chief of all the Executors of will (successors of Prophets)".
- 15 In the same book (Ikmal) Sadooq has recorded a tradition quoting sources upto Imam As Sadiq who heard it from his forefathers who heard it from the Messenger of Allah (S.A.), who said: "Allah (the Mighty and Glorious), selected me out of all the Prophets and chose from me Ali and made him superior to all the executors of will and chose from Ali, Hasan and Husayn and chose from Husayn executors of will out of his descendants. They will drive away from the faith the twistings and deviations of the exaggerators, plagiarism of the preachers of falsehood and misinterpretations of the perverts"
- 16 Sadooq has recorded in the same book (Ikmal) another tradition as related by Ali who says that the Messenger of Allah said: "There will be twelve Imams after me. O' Ali: You are the first of them and the last of them will be the Qayem (firmly established) to whom Allah (the Mighty

and Glorious), will grant victory over the easts and wests of the earth".*

- 17 In his another book "Amali" Sadooq has recorded a tradition as related by Imam As Sadiq who heard it from his forefathers who heard it from the Prophet (S.A.), wherein the Messenger of Allah (S.A.), said: "Ali is from me and I am from Ali who has been created from the same material as myself. He will explain to the people the controversial matters about my precepts and commandments and he is the Commander of the Faithful and the leader of the People with Bright Faces and the Best of all the Executors of will".
- 18 In the same book 'Amali' Sadooq has recorded after quoting sources a lengthy tradition as related by Ali who heard it from the Prophet (S.A.). Therein the Messenger of Allah (S.A.), said: "Ali is the Commander of the Faithful. Allah (the Mighty and Glorious), appointed him Vali on His Highest heaven and made His angels the witnesses and certainly Ali is the Representative of Allah and His Manifestation and he is the Imam (leader) of all the Muslims".
- 19 In the same book 'Amali' Sadooq has recorded a tradition as related by Ibn e Abbas who says that the Messenger of Allah (S.A.), said: "O' Ali you are the Imam of all the Muslims, Commander of the Faithful, Leader of the People with Bright Faces and the Manifestation of Allah after me and you are the Chief of all the executors of will".
- 20 In the same book (Amali) Sadooq has recorded another tradition as related by Ibn e Abbas who says that the Messenger of Allah (S.A.), said: "O' Ali! You are my

* This and the preceding fifteen traditions are recorded under the title "Clear Traditions of the Prophet Regarding the Qayem and that he will be the Twelfth of the Imams," in Ch. 24 of 'Ikmalud Deen Va Itmam un Naymat', from pages 149 to 167

successor over my followers and you are from me as Shees was from Adam".

- 21 In the same book (Amali) Sadooq after quoting references has recorded a tradition as related by Abu Zar who says that one day he was in the company of the Messenger of Allah (S.A.), in his mosque when he said: "From this door is to enter upon you a man who is the Commander of the Faithful and Imam (leader) of the Muslims". Soon Ali appeared at the door and the Messenger of Allah (S.A.), stepped forward and received him and then turned his gracious face to us and said: "He is your Imam after me".*
- 22 Sadooq in his Amali has recorded this tradition as related by Jabir Bin Abdullah Ansari who says that the Messenger of Allah (S.A.), said: "Ali Ibn e Abi Talib was the first to accept Islam and is the most learned of all" and he concluded with "He is the Imam and Khaleefa (successor) after me".
- 23 In the same book (Amali) Sadooq after quoting consecutive sources has recorded a tradition as related by Ibn e Abbas who says that the Messenger of Allah (S.A.), said: "O' My people! Who is better in speech than Allah? Your Lord (Great is His Glory), has ordered me to establish Ali as standard Imam, Successor and executor of will for you and to take him as my brother and vizier".
- 24 In the same book (Amali) Sadooq after quoting sources has recorded a tradition as related by Ibn e Abbas who says that the Messenger of Allah (S.A.), ascended the

This and the preceeding four traditions have been copied from Sadooq's Amali by Saiyid ul Bahraini in Ch. IX of his book 'Ghayat ul Maram' from which book we have taken these traditions, committing the sources, for the sake of brevity. The subsequently stated traditions, viz. No. 22 to 40 are recorded in Ch. XIII of "Ghayat ul Maram".

pulpit and delivered an address. Sadooq has recorded the address wherein occurs: "My uncle's son Ali is my brother and my vizier and he is my Khaleefa (Successor) and propagator of religion on my behalf".

- 25 In the same book (Amali) Sadooq after tracing sources upto Ameer ul Moo-mineen quotes him as: "One day the Messenger of Allah (S.A.), addressed us saying O' My people! The month of Allah is coming. Then he uttered the tradition on the blessing of the month of Ramzan. I enquired from the Messenger of Allah what the most desirable act in that month was. He replied, Abstinence from what Allah has declared Haram (forbidden). Then he started weeping and I said: O' Messenger of Allah! What is it that makes you weep?" He said: "I am weeping on the tyranny to which you will be subjected in this month. . . ." He concluded with O' Ali! You are my executor of will, the father of my children and my successor over my nation in my life time and after my death. Your command is my command and your prohibition is my prohibition".
- 26 In the same book (Amali) Sadooq has recorded a tradition as related by Ali (A.S.) who says that the Messenger of Allah (S.A.), said: "O' Ali! You are my brother and I am your brother. I have been selected for Prophethood and you have been chosen for Imamate. Divine commandments are revealed to me and you have to interpret them. And you are the father of this nation. O' Ali! You are my executor of will and successor and my vizier and my heir and the father of my children".
- 27 In the same book (Amali) Sadooq after quoting sources has recorded a tradition as related by Ibn e Abbas who says that one day when the Messenger of Allah (S.A.), was in Masjid e Qaba in the company of Ansars (the original inhabitants of Medina) he said: "O' Ali! You are my brother and I am your brother and you are my executor of will (heir) and my Khaleefa (Successor) and the Imam of my nation after me. May Allah love him who loves you and be hostile to him who is hostile to you".

28 In the same book (Amali) Sadooq has recorded a lengthy tradition as related by Umme Salma [a pious wife of the Prophet (S.A.)], wherein the Messenger of Allah (S.A.), said: "O' Umme Salma: Listen to me and be a witness. This Ali Bin Abi Talib is my executor of will and my Khaleefa (successor) after me and the fulfiller of my promises and the remover of the hypocrites from my pool of Kausar"

29 In the same book (Amali) Sadooq has recorded a tradition as related by Salman e Farsi after quoting sources upto him. Salman says that he heard the Messenger of Allah (S.A.), saying: "O' Muhajirs and Ansars! Should I not guide you to the person, your staunch loyalty and adherence to whom will never let you go astray after me"?

"O' yes the Messenger of Allah (S.A.): you should", they replied. He said: "This Ali, is my brother and executor of will and my vizier and my heir and successor and your Imam. So love him as you love me and be respectful to him as you are respectful to me. Angel Gibrael has advised me to tell you so"

30 In the same book (Amali) Sadooq after quoting all consecutive sources has recorded a tradition related by Zaid Bin Arqam who says that the Messenger of Allah (S.A.), said: "Should I not guide you to the person, your staunch adherence and loyalty to whom will never let you perish or go astray? Your Imam and guardian is Ali Ibn e Abi Talib. So, help him in bearing his burden and wish him well and testify and support what he says. This is advised by Gibrael to me".

31 Sadooq has recorded in his 'Amali' a tradition as related by Ibn e Abbas wherein the Messenger of Allah (S.A.) said: "O' Ali! You are the Imam of my nation and my Caliph over them after me"

- 32 Sadooq has recorded in his 'Amali' another tradition as related by Ibn e Abbas who says that the Messenger of Allah (S.A.), said: "Allah, the Bestower of Blessings and the Most High, revealed to me that he would appoint from among my nation a brother and a heir and a successor and executor of will". I enquired: "O' My Lord! Who is he?" He revealed to me: "He is the Imam of your nation and My manifestation to them after you. "O' My Lord who is he?" I said. He replied: "He is he whom I love and who loves me". The revelation concluded with the words. "He is Ali Ibne Abi Talib".
- 33 In the same book (Amali) Sadooq has recorded a tradition as related by Imam As Sadiq on the authority of his forefathers who heard it directly from the Messenger of Allah (S.A.) who said: "When I was taken up into the heavens (in the night of Ascension) My Lord (Great is His Glory), informed me about Ali that he is the Imam (leader) of the pious and guide of the people with bright faces and the prince of the faithful".
- 34 In the same book (Amali) Sadooq after quoting sources has recorded a tradition as related by Imam Ar Riza who heard it from his forefathers who heard it directly, from the Messenger of Allah (S.A.), who said: "Ali is from me and I am from Ali. May Allah curse him who fights against Ali. Ali is the Imam of all the creatures after me".
- 35 Shaykh ut Taefa Abu Ja'far Muhammad Bin Hasan Toosi has recorded, after quoting references, in his 'Amali' a tradition as related by Ammar Bin Yasir who says that the Messenger of Allah (S.A.), said to Ali: "Allah has decorated you with those excellent qualities and ornamental attributes which are dearer to Him than those with which He has decorated any other of His slaves. He has decorated you with religious devotion and fervour and renouncement of worldly pleasures of which nothing is detractable and for which none can blame you at all. And He has bestowed upon you love for the indigent and made you agreeable to their following and (made) them

agreeable to your Imamate. Blessed is he who loves and verifies and supports your words and woe to him who hates you and denies the truth of your words".

- 36 Shaykh ut Taefa Abu Ja'afar Toosi, after quoting sources upto Ali, has recorded in his 'Amali' that once in an address from the pulpit in the mosque of Koofa Ali said: "O' People. The Messenger of Allah (S.A.), conferred upon me ten special privileges which are dearer to me than anything else under the sun. The Messenger of Allah (S.A.), said to me :O' Ali you are my brother in this world and in the world Hereafter and of all the creatures you are nearest to me till the Day of Judgement and your abode in paradise is in front of my abode and you are my heir and my executor of will in fulfilling after my death the promises made by me and in my family. And you are the protector of my Ahl ul Bayt in my absence. And you are the Imam of my nation and you will be the dispenser of justice among my followers. And your friend is my friend and my friend is the friend of Allah and your enemy is my enemy and my enemy is the enemy of Allah".
- 37 Sadooq in his book 'An Nasoos Alal Imammate, after quoting sources upto Hasan Bin Ali, who said that he heard the Messenger of Allah (S.A.), saying to Ali: "You are the inheritor of my knowledge and the store-house of my wisdom and the Imam after me".
- 38 In the same book 'An Nasoos' after quoting sources, Sadooq has recorded a tradition as related by Imran Ibn e Haseen who says that he had heard the Prophet (S.A.), saying to Ali: "and you are the Imam and my Khaleefa (successor) after me".
- 39 In the same 'An Nasoos' Sadooq has recorded a tradition after quoting consecutive sources upto Ali who says that the Messenger of Allah (S.A.), said to him: "O' Ali you are my executor of will over the dead in my Ahl ul Bayt and my successor over the alive in my nation".

- 40 In the same book 'An Nasoos' Sadooq has recorded a tradition after quoting sources upto Husayn Ibn e Ali who says that when Allah, the Most High, sent down the Verse "And in the Book of Allah some relatives have a better title than other relatives" (Verse No. 75, Ch. VIII) he requested the Messenger of Allah to explain it. The Messenger said : "You are the relatives (with better title). When I die, your father, Ali, who is nearest to me, has a better title than anybody else for succeeding me. When your father passes away then your brother Hasan has a better title then others (for succeeding your father) and when Hasan passes away you have a better title (for succeeding him).

The above traditions which have been hastily quoted are in the same ratio to the rest of the clear and genuine traditions (regarding immediate successorship and universal Imamate of Ali) as a single flower to a bunch or a drop to the sea. But even these few will be sufficient (to convince you of the truth of our belief). All praise is due to Allah, the Sustainer of the Worlds.

Vas Salam,
Yours,
"SH"

LETTER (63)

TRADITIONS TRANSMITTED ONLY THROUGH SHI'A
SOURCES ARE NOT ACCEPTABLE AS ARGUMENTS.
WHY HAVE THE NON-SHI'AS NOT RECORDED
THEM?
REQUEST FOR ANY MORE TRADITIONS
TRANSMITTED THROUGH AND RECORDED BY
AHLE SUNNAT.

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum,

The traditions quoted by you are not convincing arguments against the Ahle Sunnat who do not believe them to be genuine.

Why have others (Non-Shi'as) not recorded these traditions if the same are genuine?

Please base the further discussion on the rest of the traditions recorded by Sunni traditionists on the subject under discussion.

Vas Salam,
Yours,
"S"

LETTER (64)

WE QUOTED THE TRADITIONS IN COMPLIANCE
WITH YOUR REQUEST.
THE TRADITIONS PREVIOUSLY QUOTED FROM
YOUR BOOKS OF GENUINE TRADITIONS ARE
SUFFICIENT TO CONVINCe THE MAJORITY PARTY.
WHY THEY HAVE NOT RECORDED THE GENUINE
TRADITIONS ON OUR RECORD.
MENTION OF THE TRADITION OF INHERITANCE.

Mawlana Shaykh ul Islam,

Assalaamu Alaykum,

The traditions quoted in our last letter were for your information as desired by you.

The traditions that we have previously quoted from your books of genuine traditions should be sufficient to convince you of our view point.

You have enquired why the Non-Shi'as have not recorded these traditions.

It was the well-known habit of the party of Pharaos of the earliest period of Islamic era whose hearts were thorny towards the children of Muhammad (S.A.) and who had in their bosom rancour and grudge against the Ahl ul Bayt that prevented them

from recording these genuine traditions. Those who were in power at the time and dominated the nation by lavishly spent money from the public treasury and private coffers in order to conceal the excellent qualities and virtues and to extinguish the light of the Ahl ul Bayt. With this end in view they did all that lay in their power. They prevented the people by persuasion and compulsion from speaking about the excellent qualities of head and heart of the Ahl ul Bayt. They offered money, granted stipends and provided respectable jobs to those who could be instrumental in achieving their purpose, and when these means failed they mercilessly used their lashes and swords. Those who told lies about the Ahl ul Bayt or denied the truth of their words were made favourites; while those who spoke of their virtues or verified the truth of their words were turned out of their homes, deported or murdered. You are not unaware of the fact that the traditions of the Prophet (S.A.) regarding universal Imamate and his successors were, by their very nature, a source of constant fear for those who came to power after him. They were afraid of the demolition of their rule and ruin of their kingdom. For them safety lay in checking the propagation of those traditions and making the nation oblivious of them. That the traditions defeated their pernicious attempts and out-lived the usurpers and their sycophants and reached us through numerous reliable sources is an undeniable proof of Truth being insuppressible and a miracle of Right. Those despots, who had usurped the rights of the Ahl ul Bayt and appropriated to themselves or to their lieutenants the privileges and prerogatives granted by Allah to Ahl ul Bayt, used to inflict severest punishment on those who could be accused of having a loving or respectful regard for the Ahl ul Bayt. Their beards were shaved and they were taken round the town and through bazaars and markets like guilty and condemnable criminals and then insulted, rebuked and all their civil rights forfeited. They were deprived even of the right of appeal or seeking justice,*

* Please refer to page 15, Vol. III of 'Sharha i Nahjul Balaghat' by Ibn e Abil Hadeed Al Mottazali. There you will find a brief account of the oppression, cruelty and tyranny to which the Ahl ul Bayt and their Shi'as were subjected in the days of the Umayyads and the Abbasids. The account ends with a quotation from Imam Muhammad Baqir (A.S.) with which the research scholars are quite familiar.

and cast off from Society.

Anybody found speaking anything agreeable about Ali was disowned by the government, exposed to vendetta and blood feuds by ruffians, robbed of his property and finished. Many a tongue was pulled out for praising any virtue of Ali; many an eye was gouged for casting a respectful glance at him; many a hand amputated for pointing out any of his excellent qualities; many a foot was sawn for walking towards him with affection or fellow-feeling; many a house of his friends was put on fire and their date trees destroyed and finally they were either hanged on tree and executed or driven away from their houses, deprived of their landed property and tortured in numerous ways. The majority of the traditionists and historians of the time worshipped their oppressive and tyrant rulers and their officers instead of worshiping Allah (the Mighty and Glorious), and used to flatter them by distortion, erroneous pronunciation and misinterpretation of traditions which were likely to jeopardise their selfish interests and by making the genuine traditions to appear doubtful and making bogus traditions look like genuine ones, like the patronised sycophants, stipendiary scholars and corrupt judges of our time who are always ready to please their bosses by supporting their policies and administrative measures whether just and beneficial or unjust and coercive and by defending and upholding their orders whether conducive to peace or disturbance; and when the ruler calls for a legal decision in support of his orders or for repression of his opponents they hasten to give a decision which is to his liking and helpful for achieving his political purpose no matter their decisions are contrary to the spirit of the Holy Quran and holy traditions of the Prophet or openly against the consensus of opinion of the nation. They care only for sticking to their offices and fear dismissal if the ruler is displeased or hope for reward if the ruler is pleased with them. But there is a world of difference between the flattering scholars of our days and the sycophants of those days. The flattering scholars of our time do not command the respect of their governments whereas in those days the rulers were in great need of scholars and keenly sought their services

and assigned to them respectable posts and made life luxurious for them because it was through them that the rulers fought against Allah and His Messenger. The scholars were held in great esteem. All their wants were satisfied, their wishes complied with and recommendations accepted. They wielded great influence, possessed vast wealth and lived a life of splendour. Their business was to distort, disprove or most emphatically to censure as doubtful all genuine traditions in direct or indirect praise of Ali or any other member of the Ahl ul Bayt. When this was not possible they would misinterpret the traditions. If a tradition did not admit of any misinterpretation they would declare the recorders, relators and transmitters of the tradition as Rafzis* (recusants) and Rafz (recusation) was the worst crime according to them. This is how they dealt with all the traditions about Ali, particularly with those traditions to which the Shi'as tenaciously adhered. The sycophant scholars had in every town and village their agents and canvassers who would eulogise the scholarly attainments of their bosses. Among them were religious scholars with secular motives who would propagate for wordly gains the sayings, opinions and legal decisions of their chiefs, sham devotees and worshippers who would feign to be their followers and disciples in saintliness and tribal chiefs and group leaders. When these agents would come to know of the misleading verdict of the sycophant scholars on genuine traditions about Ali or any other member of the Ahl ul Bayt they would treat and circulate it as valid argument among the illiterate masses and the riff-raff and give it the widest possible publicity in the whole town and make it a principle of their faith and an example for the future. There was in those days also another group of traditionists whom the fear of property and life compelled to abstain from relating or recording the consecutively transmitted genuine traditions about Ali and the Ahl ul Bayt. When these poor traditionists were asked to express their opinion about the erroneous views or verdicts of the sycophants on the traditions in praise of Ali and the Ahl ul Bayt or their outright rejection of such traditions

* A name given to the Shi'as who did not believe the first three caliphs to be religious guides and rightful successors of the Holy Prophet (S. A.)

they became afraid and apprehended sudden outburst of public feelings and the uprising of the savages against them. They would not dare make a correct answer and would take shelter behind the expression of contradictory views. They apprehended assault on them by the stipendiary sycophants, particularly their agents and canvassers and feared public hooting and excitement. The rulers, their governors and highly placed officers had issued strict orders for uttering curses on and imprecation of Ameer ul Moo-mineen Ali and ensured rigid compliance of these orders through promises, prizes and threats of military action. They used to compel the people to criticise, dispraise, and censure Ali. In their messages and documents they so depicted Ali or draw such a picture of him as would make the people hate him. They would speak such things about him as would be repugnant and repulsive to the ear. Imprecation of Ali and invoking evil upon him from the pulpit and public platform was a commendable action specially on Fridays and the two Eids. Had the light of Allah not been inextinguishable and the excellent virtues of His favourites not inconcealable neither the genuine and clear traditions about the succession of Ali nor the traditions about his excellent virtues could have reached us through Shi'a or Sunni consecutive sources. I really wonder how dazzlingly bright were the virtues with which Allah specially gifted His own slave and the brother of His Messenger Ali Ibn e Abi Talib and how his light pierced through the accumulated darkness of the manifold curtains and surmounted the roaring and stormy waves of suppression and made the whole world as bright as the broad day light.

In addition to the traditions already quoted which are decisive arguments in support of the succession and universal Imamate of Ali we refer you to the Tradition of Inheritance which is in itself a mighty argument.

Vas Salam,
Yours,
"SH"

LETTER (65)

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum,

Please quote the Tradition of Inheritance as recorded also transmitted through Sunni sources.

Vas Salam,
Yours,
"S"

LETTER (66)

ALI THE HEIR OF THE PROPHET (S.A.).

Mawlana Shaykh ul Islam,

Assalaamu Alaykum,

There is no doubt that the Messenger of Allah (S.A.), had appointed Ali as the heir of his knowledge and wisdom just as other Prophets had appointed their executors of will. It was in this connection that the Prophet of Allah (S.A.), said: "I am Medina (the City) of knowledge and Ali is its gate. He who seeks knowledge should come through the gate."*

And the Prophet of Allah (S.A.), said: "I am the store-house of wisdom and Ali is its gate," and "Ali is the gate of my knowledge and explainer of what I have been sent with to my nation after me, Love for him is faith and enmity towards him is hypocrisy."

* We have quoted this and the two subsequently reproduced traditions in letter No. 48. Please also refer to traditions No. 9, 10, 11 quoted in the same letter and also keep in mind our foot-notes thereon.

And in the tradition related by Zaid Bin Oofi¹ he said: "And you are my brother and my heir". "And what shall I inherit from you?" asked Ali. The Prophet (S.A.), replied: "You will inherit from me what other prophets before me left as inheritance for their heirs".

And the tradition related by Bareeda² unambiguously states that Ali Ibn e Abi Talib was the heir of the Prophet. The Tradition of warning to Kinsmen is a satisfactory argument which supports the successorship of Ali and this is why Ali used to say during the life time of the Messenger of Allah (S.A.). "By Allah I am his brother and his regent and his cousin and the heir of his knowledge. Who has a better right to succeed him than myself?"³

Once they asked Ali "How is it that you became the heir of your cousin [i.e., the Prophet (S.A.)], inspite of the presence of your uncle?" He replied: "The Messenger of Allah (S.A.), gathered all the children of Abdul Muttalib who formed quite a group and were people of good appetite. He got prepared for them food in a small quantity of about 1¼ lbs. All of them ate to their satisfaction and still the food was in the same quantity as if no body had even touched it. After the dinner the Messenger of Allah (S.A.), got up and said to them: 'O' the children of Abdul Muttalib I have been sent on a mission to you in particular and to others in general. Now which of you is willing to take the oath of allegiance to me so that he may become my brother and my associate and my heir. But nobody stood up to make a response, except myself who was the youngest of them. The Prophet (S.A.) ordered me to sit down. He repeated the proposal three times and every time I alone

1 We have quoted this tradition in letter No. 32.

2 For this tradition please refer to letter No. 68.

3 This is a translation of the original words uttered by Ameer ul Moo-mineen as recorded by Imam Hakim on page 126, Vol. III of his 'Mustadrak' through sources treated as reliable by Bukhari and Muslim. Zahabi in his 'Talkhees' of 'Mustadrak' has admitted these words to be genuine.

stood up and he bade me to sit down. When there was no response from them even for the third time he struck his hand on my hand. This is how I became the heir of my cousin inspite of the presence of my uncle (Abbas)".*

Imam Hakim has recorded a tradition in his 'Mustadrak'[†] and Allama Zahabi has copied it in his 'Talkhees e Mustadrak' and both of them believe it to be genuine. It says that once Qasam Bin Abbas was asked: "How could Ali become the heir of the Messenger of Allah (S.A.) inspite of your presence?" Qasam said: "Because he was the first to follow the Prophet (S.A.) and his staunchest adherent". . .

I observe that everybody knew that the heir of the Messenger of Allah (S.A.), was Ali and not his uncle Abbas or any other person in the tribe of Hashim. And they used to talk of it as an established fact but they did not know the reason why Ali, a cousin of the Prophet (S.A.) became his heir and not his uncle Abbas or any other cousin or relation of the Prophet (S.A.). Therefore, they enquired the reason once from Ali and again from Qasam and you have read their replies in the preceding lines. And these were quite suitable replies for the enquires and the people of their intellect. But the real reply was that Allah, the Mighty and Glorious, cast a glance on the dwellers of the earth and chose from them Muhammad and made him a

* This tradition which has been proved to be genuine is quite well-known. Zia ul Muqaddasi has recorded it in his 'Mukhtara' and Ibn e Jareer in his 'Tahzeeb ul Aasar' and this is tradition No. 6155 recorded on page 408, Vol. VI of 'Kanz ul Ammal'. Nasaee has recorded it on page 18 of his 'Khasaes ul Alavia'. Ibn e Hadeed has copied it from 'Tareekh e Tabari', in the concluding portion of his commentary on 'Khutbat ul Qaseiya' on page 255, Vol. III of 'Sharah e Nahjul Balaghat'. You will find the tradition with the same meaning on page 159, Vol. I of 'Musnad' of Imam Ahmad Bin Hanbal.

† Vide page 125, Vol. III Ibn e Abi Sheba has also recorded it and it is tradition No. 6084 on page 400, Vol. VI of 'Kanz ul Ammal'.

Prophet, cast another glance and chose Ali and through revelation instructed His Prophet (S.A.), to appoint Ali his heir and executor of will.

Imam Hakim after recording the above-mentioned reply of Qasam on page 125, Vol. III of his "Mustadrak", writes that the Chief Qazi Abul Hasan Muhammad Ibn e Sualehal Hashim said to him that he had heard Aba Umaral Qazi saying that Ismail Bin Is-haq Al Qasi told him that the reply of Qasam Bin Abbas was referred to him when he (Ismail Bin Is-haq Al Qazi) remarked that the basis of inheritance is either relationship or amity, devotion and goodwill and that the scholars were in argument that a cousin cannot become an heir in the presence of an uncle. Ismail Bin Is-haq added "this consensus of opinion clearly shows that Ali alone was the heir of the knowledge of the Prophet and not his uncle or any other relation".

There are many consecutive traditions regarding the inheritance of Ali particularly those related by an transmitted through the holy Ahl ul Bayt. And the will of the Prophet and his unambiguous traditions in this regard are sufficient to convince us (that Ali was his only rightful heir).

Vas Salam,
Yours,
'SH'

LETTER (67)

REQUEST FOR THE WILL OF THE PROPHET (S.A.)

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaam Alaykum.

We Ahle Sunnat do not know when the Prophet made the will appointing Ali as his heir and are also unaware of any clear tradi-

tions of the Prophet in this regard. We shall be thankful if you will please enlighten us on the subject.

Vas Salam,
Yours,
'S'

LETTER (68)

CLEAR TRADITION OF THE PROPHET (S.A.)
REGARDING ALI'S SUCCESSION.

Mawlana Shaykh ul Islam,

Assalaamu Alaykum.

There are many clear and consecutive traditions regarding the appointment of Ali as heir, as related by and transmitted through the Imams among the holy Ahl ul Bayt. For similar traditions recorded through other sources please refer to (Para 11) letter No. 20. There we have quoted a tradition of the Prophet (S.A.), who placed his hand on the neck of Ali and said: "Here is my brother and my executor of will and my successor over you. So, please listen to him and obey him".

Muhammad Bin Hameed ar Razi has recorded a tradition as related to him by Salmatul Abrash who heard it from Ibn e Is-haq who heard it from abi Rabiyy at al Ayadi who heard it from Ibn e Bareeda who heard it from his father Bareeda who heard the Messenger of Allah (S.A.), saying: "For every prophet there was an executor of will and heir and my executor of will and heir is Ali Ibn e Abi Talib".*

* Zahabi has recorded this tradition in the account of Shareek in his 'Meezan ul Aytidal' and regards Shareek as a liar when he says that Shareek did not hear the tradition from anybody. He also says that Muhammad Bin Hameed ar Razi was not reliable. In reply to this remarks of Zahabi we have to point out that Imam Ahmad Bin Hanbal, Imam Abul Qasim al Baghvi, Imam Ibn e Jareer ut Tibri and Ibn e Inear the Imam ul Jirah at T'adeel and other traditionists of their status have treated Muhammad Bin Hameed as

And Tabrani has recorded in his 'Kabeer' a tradition related by Salman e Farsi, after quoting sources upto him, that the Messenger of Allah (S.A.), said: "My executor of will and repository of my secrets and the best of all those I shall leave behind me and the fulfiller of my promises and the settler of my debts is Ali Bin Abi Talib"¹ (A.S.). This tradition clearly proves that Ali was the executor of will of the Prophet (S.A.) and the most respectable person after him. A careful consideration of the tradition will also show that he was the successor of the Prophet (S.A.) and universal Imam and as such obedience to him was a duty incumbent on the whole nation. Hafiz Abu Naeem has recorded in his 'Hulyatul Aulya'² a tradition as related by Anas who says that the Messenger of Allah (S.A.), said to him: "O' Anas! The person who will first enter through this door is the Imam of the pious, the Chief of Muslims, the Prince of the faithful, the last of the executors of will and leader of the people with bright faces". Anas says that soon Ali entered through the door and the Messenger of Allah (S.A.), got up and cheerfully stepped forward and embraced

1 This tradition has been recorded in identical words and based on identical sources as tradition No. 2570 at the close of page 154, Vol. VI of 'Kanz ul Ammal' and has been reproduced in 'Muntakhab ul Kanz' printed on the margins of 'Musnad'. Please refer to page 32, Vol. V of 'Musnad' of Imam Ahmad.

2 As stated on page 450, Vol. II of 'Sharah e Nahjul Balaghat', We have quoted this tradition in letter No. 48, (Contd. from page 312)

as highly reliable and they have also taken traditions from him. Thus Muhammad Bin Hameed is their guide and trusted person. Zahabi himself has admitted this in his account of Muhammad Bin Hameed in his 'Meezan'. Muhammad bin Hameed was a person who was never accused of Rafz (recusation of the first three caliphs) or of being a Shi'a. Muhammad Bin Hameed is also a forefather of Zahabi. When he is regarded as reliable by leading traditionists there is no reason why he should be accused of unreliability in connection with the particular tradition under review.

him and said to him: "You will repay my debts and discharge my duties and will convey my voice to the people and you will demonstrate the truth to the people when there will be a difference of opinion among them after me".

And Tabrani has recorded in his Kabeer, after quoting consecutive sources, a tradition related by Abu Ayyub al Ansari who says that the Messenger of Allah (S.A.) said: "O' Fatema Do you know that Allah (the Mighty and Glorious) cast a glance on the dwellers of the earth and chose from them your father and made him a Prophet, and then He cast another glance and chose your husband and in compliance with His commandment revealed to me I gave you in marriage to him and appointed him as my executor of will"?*

Please note how Allah after choosing the Last Prophet chose Ali out of all the dwellers of the earth and that He chose the executor of will just as He chose His Prophet and note how Allah commanded His Prophet through revelation to marry his daughter to him to appoint him as his executor of will. Please further note that none of the Prophets in the past was ever succeeded by a person other than his executor of will. And how could it be permissible to give precedence or priority to any other person over him whom Allah had chosen from all His slaves and who was the executor of will of the Chief of His Prophets? Is it proper for anybody to assume sovereignty and to rule over the executor of will of the Prophet and to treat him as an ordinary man and a subject? And can you reasonably expect him, whom Allah had chosen just as He had chosen His Prophet to obey or owe allegiance to such a ruler as a duty? And is it right for us to choose a ruler and guide other than him whom Allah and His messenger have chosen?

* This tradition has been recorded in identical version and based on identical sources as tradition No. 2541 on page 153, Vol. VI of 'Kanz ul Ammal' and also recorded in 'Muntakhab'. Please refer to 'Muntakhab' Kanz ul Ammal printed on the margins of 'Musnad' of Imam Ahmad, page 31, Vol. V'.

It is not proper for any faithful man or woman to exercise his or her choice between doing and not doing what Allah and His Messenger have commanded to do and one who disobeyed Allah and His Messenger has certainly deviated from the right course. (Verse No. 36, Ch. 33).

There are many a tradition and report to the effect that when the hypocrites and jealous persons came to know that the Messenger of Allah (S.A.), was going to give in marriage to Ali his daughter, Zehra who was like Mary and the Chief of the Ladies of Paradise, they were bitterly distressed and became extremely jealous of Ali, particularly those who had asked for her hand and were refused and disappointed.*

* Ibn e Abi Hatim has recorded a report from Anas who says that Abu Bakr and Umar came to the Prophet and each of them requested the Prophet (S.A.) to give him the hand of Fatema. But the Prophet (S.A.) kept silence and gave no answer. Then both of them went to Ali and told him that they had asked for the hand of Fatema, but the Prophet gave no answer. They requested Ali to ask for the hand of Fatema. Many eminent traditionists have copied this report from Ibn e Abi Hatim. Ibn e Hajar has recorded it in the opening part of Ch. XI of 'Sawaiq'. In the same place he has copied a similar tradition from Imam Ahmad, who has quoted consecutive sources upto Anas. And as stated in Sect: 12, Ch. XI of 'Sawaiq' Abu Dawood Sajistani has recorded a tradition to the effect that Abu Bakr requested the Prophet (S.A.) for the hand of Fatema. The Prophet turned away his face from him. Then Umar made the same request and the Prophet (S.A.) similarly turned away his face from him. Both of them then went to Ali and asked him to make a similar request to the Prophet (S.A.). According to Ali himself, Abu Bakr and Umar went to the Messenger of Allah and each of them requested him for the hand of Fatema. But the Messenger of Allah (S.A.), refused them both. Then Umar said to Ali "O' Ali! she is for you". Ibn e Jareer has recorded this tradition of Ali and has admitted it to be genuine. Doolabi has also recorded it in this 'Zurriyatit Tahira', and this is tradition No. 6007 on page 392, Vol. VI of 'Kanz ul Ammal'

They thought that the marriage of Ali to Fatema would confer upon him such a distinction as none would be able to vie with him and none would be able to aspire to a better or equal distinction. They employed quakes and agitators to make a false propaganda against Ali in order to prevent his engagement with Fatema and did everything possible for achieving this purpose. They deputed their womenfolk to the Chief of the ladies of all the worlds to make her despise and hate Ali. Among other things, they told Fatema that Ali was an indigent person without any property in his possession. But their attempts failed to move Fatema who knew them to be bawds and procuresses and could read from their disconcerting and disparaging talks the evil intentions of their menfolk. In spite of being aware of the real state of affairs she gave them no reply. When that came into being which Allah (the Mighty and Glorious), and His Messenger had wished for her and she was married to Ali she thought it proper to let such excellence and virtues of Ameer ul Moo-mineen be known to all as would put to shame and disgrace all his enemies. So she said: "O' Messenger of Allah. You have given me in marriage to an indigent person who owns nothing"? What the Prophet (S.A.) told her in reply you have already read above.

[When Allah wishes to give publicity to a hidden virtue of anybody He ordains the tongue of his enemy to be a cause of its expression. (Translation of an Arabic couplet).]

Khateeb has recorded in his book 'Muttafaq' a tradition based on reliable sources as related by Ibn e Abbas who says that when the Prophet (S.A.), gave in marriage his daughter Fatema to Ali, Fatema said to him: "O' Messenger of Allah! You have given me in marriage to an indigent person who owns nothing". The Prophet (S.A.) said: "Are you not satisfied with this that Allah chose from all the dwellers of the earth two men, one of them your father and the other of them your husband".*

* This tradition has been recorded in identical version and based on identical sources as tradition No. 5992 among the virtues of Ali on page 391, Vol. VI of 'Kanz ul Ammal and the compiler has explained it to have been transmitted through reliable source.

And Hakim has recorded among the virtues of Ali on page 129, Vol. III of his 'Mustadrak' a tradition as reported by Sareej Bin Younus who quoted Abil Hafas al Abar who quoted Aamash who quoted Abi Sualeh who quoted Abu Hurairah as saying that Fatema said: "O' Messenger of Allah You have given me in marriage to Ali who is indigent and owns nothing?" The Prophet (S.A.) replied: "O' Fatema! Are you not satisfied with this that Allah (the Mighty and Glorious), cast a glance on all the dwellers of the earth and chose from them two men, one of them your father and the other your husband"? And Ibn e Abbas says that the Messenger of Allah (S.A.) said: "Are you not satisfied with this that I gave you in marriage to him who was the first of all Muslims to profess Islam and who is the most learned of all of them and that you are the chief lady of my nation as Mary was the chief lady of her nation? O' Fatema! Are you not satisfied and pleased with that Allah cast a glance on all the dwellers of the earth and chose from them two men and made one of them your father and the other your husband".†

Thereafter it was the practice of the Messenger of Allah (S.A.) whenever the chief of the ladies had any worldly worries he would remind her of the special favour which Allah and His Messenger had bestowed upon her by marrying her to the most virtuous and the noblest man of the nation, in order to console her and to enable her to bear patiently her miseries and

* This tradition has been recorded in identical version and based on identical sources as tradition No. 2543, on page 153 of Vol. VI of 'Kanz ul Ammal' where it has been copied from Hakim with consecutive sources upto Ibn e Abbas and Abu Hurairah and also copied from Tabrani and from Khateeb with consecutive sources upto Ibn e Abbas. But in 'Muntakhab ul Kanz', it has been taken from 'Muttafaq' of Khateeb with sources upto Ibn e Abbas. Please refer to the first line on the margin of page 39, Vol. V of 'Musnad' of Imam Ahmad. And Allama Abil Hadeed al Motazali has copied it from 'Musnad' of Imam Ahmad on page 451, Vol. II of 'Sharh e Nahjul Balaghat

adversities and make her forgetful of the vicissitudes of life. For an evidence of this you may please refer to the tradition related by M'aqil Bin Yasar and recorded by Imam Ahmad on page 26, Vol. V of his 'Musnad'. Maqil says that the Prophet (S.A.) paid visit to Fatema during her illness to enquire about her health and said: "How are you. My darling?" She said:

"By Allah! My worries have multiplied, my poverty has intensified to an unbearable extent and my sickness has prolonged." The Prophet (S.A.) said, "Are you not satisfied with this that I married you to him who is the first to profess Islam and the most learned and the most forbearing of all?". Traditions in this regard are too many to find space in this letter.

Vas Salam,
Yours,
"SH"

LETTER (69)

ARGUMENT DISPROVING THAT THE PROPHET (S.A.) MADE A WILL.

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum,

The Ahle Sunnat Val Jama'at deny that the Prophet (S.A.) made any will regarding his heir and in support of their denial they refer to the tradition recorded by Bukhari in his Saheeh as related by Asvad who says that somebody mentioned before Aayesha, that the Prophet (S.A.) made a will in favour of Ali.*

* This tradition has been recorded by Bukhari in the Book of Will, page 83, Vol. II of his 'Saheeh' and also in the chapter on Illness and Death of the Prophet (S.A.) on page 64, Vol. III of his 'Saheeh'. And Muslim has recorded it in the Book of Will, page 14, Vol. II of his 'Saheeh'.

She exclaimed: "Who says so? I saw the Prophet (at the time of his death). I was supporting him on my chest. He called for a wash basin, leaned on it and expired without my knowing it. Was it possible in these circumstances to make a will in favour of Ali (A.S.)^{*}. And Bukhari has recorded in his 'Saheeh' that sometimes she would say "the Messenger of Allah (S.A.) breathed his last in my lap" and she would often say "he died while resting on my neck and chest" and sometimes she would say "his head was resting on my thigh[†] when the Angel of Death

* You may not be unaware that in this tradition the two Shaykhs (Bukhari and Moslim) have referred to the Prophet's will about Ali quite unconsciously. Had they been a little thoughtful they would have altogether omitted the tradition, for those persons who in the presence of Aayesha made a mention of the Prophet's will in favour of Ali were not outside the fold of Islam. They were either the companions of the Prophet (S.A.), or disciples of his companions and had the courage of mentioning before Ummul Moo-mineen Aayesha what was unpleasant to her and also against the political trend of the time. She (Allah be gracious to her), was therefore, embarrassed on this mention of will and in order to contradict it outright or to make it appear as highly improbable began to utter unsound and baseless remarks. In this connection please refer to the comment on this tradition by Imam As Sadiq (A.S.) on page 241, Vol. VI of 'Sunan e Nasae' printed at the Matbat ul Misriya, Azhar. He says: "Let it be known that the tradition does not imply that the Prophet breathed his last all of a sudden and unexpectedly and could not find time to make a will. It is quite unimaginable. And how could it be so when he foresaw his death before his sickness and then he felt sick and knew that he had a few days more of life in this world. If you go through this passage carefully you will find it to be perfectly sane and revealing the truth.

† Aayesha's words "he breathed his last in my lap" and "he died while resting on my neck and chest" appear in the Chapter 'the Illness and Death of the Prophet (S.A.)', in Bukhari's 'Saheeh' while her words "his head was resting on my thigh when the Angel of Death descended on him" appear in the immediately succeeding chapter 'the last words of the Prophet (S.A.) in the same book'.

descended on him". In these circumstances if the Prophet had made a will, Aayesha must have been aware of it. And Muslim* in his 'Saheeh' reports Aayesha as saying, "The Messenger of Allah (S.A.) left behind him neither a Dinar (a gold coin) nor a Dirham (a silver coin), neither a sheep nor a camel nor he made a will about anything". Bukhari and Muslim both have reported in their 'Saheehs' † that Talha Bin Masraf enquired from Abdullah Ibn e Oofi "Had the Prophet (S.A.) appointed any executor of will?" He said "No". "How is it so?" said Talha Bin Masraf. "The Prophet (S.A.) imposed it as a duty on others to make a will before death while himself he died intestate"? Ibn e Oofi said "He made a will about the Book of Allah".

These traditions are recorded in the 'Saheehs' of Bukhari and Muslim and as such are more authentic and reliable than the traditions quoted by you. More importance should, therefore, be attached to and reliance placed on them in deciding the controversy.

Vas Salam,
Yours,
"S"

LETTER (70)

MAKING OF WILL BY THE PROPHET (S.A.)
IS UNDENIABLE.
REASON BEHIND THE DENIAL OF THE WILL.
THE TRADITION OF TALHA BIN MASRAF
RECORDED BY BUKHARI IS NOT A VALID
ARGUMENT AGAINST US.
REASON AND INTUITION CONFIRM THAT THE
PROPHET (S.A.) MADE A WILL

Mawlana Shaykh ul Islam,

Assalaamu Alaykum,

That the Prophet (S.A.) made a will in favour of Ali is a fact which cannot be denied with any stretch of imagination. This

* Please refer to the Book of Will, page 14, Vol. II of his 'Saheeh Muslim'.

† Please refer to the Book of Will in both the "Saheehs" and you will find the tradition there.

has been established beyond doubt that the Prophet (S.A.) after declaring Ali the inheritor of his knowledge and wisdom* had taken from him the promise that he would administer bath to the dead body of the Prophet (S.A.), clothe him for burial, place his corpse in the grave† and repay his debts, fulfil his

* Please refer to our letter No. 66 where you will find details of how the Prophet (S.A.) appointed Ali the heir of his knowledge and wisdom.

† Ibn e S'ad has recorded on page 61, Pt. 2, Vol. II of his 'Tabaqat' that Ali said: "In his will made to me the Prophet had commanded me that none but I should administer bath to his dead body". And as stated on page 54, Vol. IV of 'Kanz ul Ammal' Abush Shaykh and Ibn e Hajjar have recorded a tradition from Ali who said: "The Messenger of Allah (S.A.), made a will to me saying "When I die you should administer bath to me with seven water skins". In his account of the last bath of the Prophet (S.A.), Ibn e S'ad has recorded on page 63, Pt. 2, Vol. II of his 'Tabaqat' a tradition as related by Abdul Valid Bin Abi Avana who says: "In his last illness the Messenger of Allah said. 'O' Ali! Administer bath to me when I die'. "He has also quoted Ali as saying: "So I administered bath to the dead body of the Prophet. Every limb of his body which I intended to raise for washing would spontaneously move in response to my touch". Hakim on page 59, Vol. III of his Mustadrak and Zahabi in his 'Talkhees e Mustadrak' after quoting all consecutive sources have recorded and confirmed to be a tradition from Ali who says: "I administered the last bath to the Messenger of Allah. I was anxious to see if his corpse behaved like other corpses but there was no such thing to be seen. His body was as fragrant after death as it was in life". This tradition has been recorded by Saeed Bin Mansoor in his 'Sunan' by Al Marozi in his 'Janaezah', by Abu Dawood in his Muraseel and by Ibn e Manee and Ibn e Abi Shaiba in their 'Sunans'. And this is tradition No. 1094 on page 54, Vol IV of 'Kanz ul Ammal'. And Baihaqi in his 'Sunan' has reported that Abdullah Bin Haris said that Ali administered the burial bath to the Prophet while there was a shirt on the body of the Prophet (S.A.) and this is tradition No. 1104 on page 55, Vol. IV of "Kanz ul Ammal". And Ibn e Abbas has been reported as saying: "Ali had four distinctions not possessed by any body else. He was the first to offer Namaz with the Messenger of Allah, he was the flag-bearer (i.e. commander of the army) in every crusade during the

promises and take upon himself his obligations and responsibilities* after his death and in case of a difference

(Contd. from page 321)

life of the Prophet, he stayed with the Prophet and defended him when everybody else had abandoned him and it was he who administered the bath to the dead body of the Prophet and placed his corpse in the grave". This has been recorded by Ibn e Abdul Bar in the account of Ali in his 'Istee'aab' and by Hakim on page 111, Vol. III of his 'Mustadrak'. And Abi Saeed ul Khudri says that the Messenger of Allah said: 'O' Ali! You will bathe my corpse, repay my debts and place my body in the grave". Dailami has recorded this. It is tradition No. 2583 on page 155, Vol. VI of Kanz ul Ammal. There is a tradition related by Umar wherein the Messenger of Allah said to Ali, "And you will bathe my corpse and bury it". This tradition appears on page 393, Vol. VI of 'Kanz ul Ammal' and also on the margin of page 45, Vol. V of Imam Ahmad's 'Musand'. And Ali is reported having said that he heard the Messenger of Allah saying: "I have been granted in Ali five things none of which was granted to any Prophet before me. One of these is that Ali will repay my debts and will bury me". This tradition appears in the beginning of page 403, Vol. VI of 'Kanz ul Ammal'. When after the bath and shrouding the corpse of the Prophet was placed in the coffin and they were going to offer the funeral prayers, Ali said to them: "Nobody will conduct as Imam his funeral prayers for he is your Imam both in life and death". People would, therefore, come in small batches and offer prayers in rows. No body lead the prayers. They were saying 'Allaho Akbar' (i.e., Allah is Supreme). "Ali was standing beside the coffin of the Prophet (S.A.) and saying : Peace be upon you O' Prophet! and Mercy and blessings of Allah be upon you! O' Allah! We bear witness that he conveyed to us what You sent him with. He did his best for the welfare of the nation. He struggled and fought in the way of Allah till Allah the Mighty and Glorious strengthened the faith he propagated and completed his word (Motto of the faith) O' Allah! Include us among those who faithfully follow Your commandments sent through him and keep us firm after him and make us meet him" and people were saying "Ameen! Ameen!" Menfolk offered funeral prayers, then women and then children. All this has been recorded by Ibn e S'ad in almost identical words in his account of the funeral bath of the Prophet in his 'Tabaqat'. Bani Hashim were the first to offer the funeral prayers of the Messenger of Allah, then came the migrators of Mecca and then the Ansars of Medina and then other people. First of all Ali and Abbas offered his funeral prayers. Both of them stood in a row and said five Takbeers.

On all these topics there are many consecutive traditions transmitted

(Contd. from page 322)

through the holy Ahl ul Bayt. But, for traditions recorded by and transmitted through other sources than Ahl ul Bayt please refer to the tradition related by Ibn e Umar and recorded by Tabrani in his 'Moajame Kabeer' and the tradition recorded by Abu Y'ali in his 'Musnad' as related by Ali. According to Tabrani the Messenger of Allah said: "O' Ali! You are my brother and my vizier. You will repay my debts and fulfil my promises and discharge my duties or obligations". You will find this tradition on page 155, Vol. VI of 'Kanz ul Ammal' quoting consecutive sources upto Ibne Umar and again on page 404, Vol. VI of the same book quoting consecutive sources upto Ali. In the same place it has been mentioned that Allama Busairi had confirmed all the consecutive sources of the tradition to be reliable. And as stated on page 155, Vol. VI of 'Kanz ul Ammal' Ibn e Mardavaih and Dailami have recorded a tradition as related by Salman al Farsi who says that the Messenger of Allah said: "Ali Ibn e Abi Talib will fulfil my promises and repay my debts." A similar tradition has been related by Bazaz from Anas as stated on page 153 Vol. VI of 'Kanz ul Ammal', and Imam Ahmad Bin Hanbal on page 164, Vol. IV of his 'Musnad' has quoted Habashi Bin Janadah as saying: "I heard the Messenger of Allah saying, 'None will repay my debts (or discharge my responsibilities) except myself or Ali'. And as stated on page 401, Vol. VI of 'Kanz ul Ammal' Ibn e Mardavaih has recorded a tradition as related by Ali who said that when the verse "give warning to your nearest relations." (Verse No. 214, Ch. XXVI) descended, the Messenger of Allah (S.A.) said: "Ali wil repay my debts and will fulfil my promises". And Sa'd says that he heard the Messenger of Allah (S.A.), on the day of Haffa (i.e. Ghadeer) delivering a sermon with Ali's hand in his hand. He praised and eulogized Allah and then said: "O' My people, I am your master." True it is, O' Messenger of Allah, they said. Then he raised the hand of Ali and said: "He is my regent and will repay my debts." You have read this tradition in the concluding portion of letter No. 54. And Abdur Razzaq has recorded in his 'Jame' a tradition related by Muammar who heard it from Qatada that "after the death of the Prophet (S.A.) Ali discharged certain duties. Most of these were the promises and contracts made by the Prophet (S.A.) which Ali fulfilled. I think that he had mentioned five hundred thousand Dirhams" (which were repaid by Ali). They asked Abdur Razzaq "Did the Prophet (S.A.) make a will to him to this effect"? Abdur Razzaq replied "O' Yes' I am certain that the Prophet (S.A.) made a will to Ali to this effect otherwise they would not have allowed Ali to clear the debts of the Prophet". This has been recorded as tradition No. 1170 on page 60, Vol. IV of 'Kanz ul Ammal'.

There are many clear traditions to prove that the Prophet (S.A.) had willed that after him, Ali should guide the people and show them the

of Allah, the Mighty and Glorious and the laws governing religion. He plainly told his followers that after him Ali would be their Master* and that Ali was his brother† and the father of his children‡

(Contd. from page 323)

right course whenever there was a difference of opinion on religious matters among them. In this connection please refer to tradition No. 11 and 12 enlisted in our letter No. 48. There are many other traditions in support of this fact, some of which we have quoted and omitted others they being too well-known to mention.

This has been explained in letters No. 36, 40, 54 and 56.

The establishment of brotherhood between the Prophet (S.A.) and his executor of will has been abundantly and consecutively proved in our letter No. 32 and 34 which please refer.

That Ali was the father of his children is supported by intuition. The Prophet (S.A.) had said to Ali "You are my brother and the father of children and you will fight for the protection of my traditions (words and deeds of life)". This tradition has been recorded by Abu Y'ali in his 'Musnad' as stated on page 404, Vol. VI of 'Kanz ul Ammal' and as has been explained by Al Busairi, all the reporters of the tradition are reliable persons. Imam Ahmad has also recorded it in his 'Manaqib' as stated at the end of Sec. 2, Ch. IX, page 75 of 'Sawaiq e Mohriqa' by Ibn e Hajar. The Prophet (S.A.) also said: "Allah placed the offsprings of all other prophets in their loins while my offsprings He placed in the loin of Ali". Tabarani has recorded this tradition in his 'Moajam e Kabeer' as related by Jabir and Khateeb has recorded it in his History (Tareekh) as related by Ibn e Abbas and this appears as tradition No. 2510 on page 152, Vol. VI of 'Kanz ul Ammal'. The Prophet also said: "The children of a daughter are the descendants of their male ancestors except the children of Fatema whose guardian and male ancestor and father I am". Tabarani has recorded it as related by Fatema Zahra and this appears as tradition No. 22 in Sec. 2, Ch. XI page 121 of 'Sawaiq e Mohriqa', and as stated on the same page. Tabarani has also recorded it as related by Ibn e Umar. Hakim has recorded a similar tradition on page 164, Vol. III of his 'Mustadrak' as related by Jabir and also added that all sources of the tradition are reliable but Bukhari and Muslim have not recorded this tradition. In another tradition which Hakim and Zahabi have recorded in their 'Mustadrak' and 'Talkhees e Mustadrak' respectively and which both have confirmed to be genuine according to the standard set by Bukhari and Muslim, the Prophet (S.A.) said: "But O' Ali! You are my brother and the father of my children and you are from me and upto me". There are many other clear and genuine traditions on this subject.

and his vizier* and his confident† and bosom friend

* Among other satisfactory proofs of Ali being his vizier is the tradition of the Prophet, Allah's blessings and peace be upon him and his posterity, "You hold in relation to me the same position as Aaron held in relation to Moses" as we have explained in letter No. 26, etc., and the tradition of "Warning to the Nearest Relations" wherein the Prophet (S.A.) said: "Which of you is willing to associate himself with me in bearing this burden (of carrying out my mission)? And Ali said: "O' Messenger of Allah! I shall be your associate in bearing your burden" as you have read in letter No. 20. May Allah bless Imam Al Busairi who in his eulogistic poem composed the excellent couplets meaning that Ali was the associate of his cousin in bearing the burden of his most eminent and noblest task and duties and was the most suitable vizier. His belief was perfect, and lifting of curtains could not correct or add to it. He was in himself the sun which knows no curtain.

† The entire Muslim nation is unanimous that in the Book of Allah there is a verse with which none has complied other than Ali and after him none will be able to comply with it till the Day of Judgement. This is the verse! Najva (i.e. Secret) in Chapter 58; 12 namely Mujadila (i.e. Discussion or Argument). This is the unanimous verdict of all, his friends or foes, and in this regard they have recorded numerous traditions which have been admitted to be genuine according to the standard of the two Shaykhs (Bukhari and Muslim) which are known to every pious or wanton person in the nation. In this connection you should please refer to what has been recorded by Hakim on page 482, Vol. II of his 'Mustadrak' and by Zahabi on the same page in his 'Talkhees'. Please also refer to the commentaries of the Quran by Sa'labi, Tabri, Sa'iyuti, Zamakhshari and Razi, etc., etc. In letter No. 74 you will find the tradition related by Umme Salma and Abdullah Ibn e Umar regarding whispering by the Prophet (S.A.), with Ali shortly before the death of the former. It may be in your knowledge that there was a similar whispering between them in Taef when the Messenger of Allah said: "I did not whisper to him but Allah whispered whose commandment I obeyed". We shall also point out that once there was whispering between them regarding Aayesha.

and his helper and executor of will¹ and the gate of the city of his knowledge² and the door of the storehouse of his wisdom³ and the door of forgiveness⁴ for this nation and her safety and the boat of her salvation⁵ and that the obedience to Ali was obligatory for the nation like the obedience to him and disobedience to Ali was as destructive as disobedience⁶ to him and adherence to Ali was like the adherence to him and separation from Ali was like the separation⁷ from him and he was on terms of peace with him who was on terms of peace with Ali and he was hostile to him who was hostile⁸ to Ali and he was a friend of him who was the friend of Ali and a foe of him who was the foe⁹ of Ali and that he who loved Ali loved Allah and His

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- 1 As regards Ali being the helper and friend of the Prophet (S.A.) you will find a sufficient proof in the tradition related by Ibn e Abbas and mentioned in letter No. 26 "You are my friend and helper in this world and the world hereafter". Moreover this fact is so firmly established among Muslims that it needs no argument. As to executorship of will please refer to the traditions in this regard mentioned in letter No. 68.
 - 2 Please refer to tradition No. 9 in letter No. 48.
 - 3 Please refer to tradition No. 10 in letter No. 48.
 - 4 Please refer to tradition No. 14 in letter No. 48.
 - 5 As confirmed by the traditions quoted in letter No. 48.
 - 6 As confirmed by the traditions No. 16 quoted in letter No. 48.
 - 7 As confirmed by tradition No. 17 in letter No. 48.
 - 8 Imam Ahmad has recorded on page 442, Vol. II of his 'Musnad' a tradition related by Abu Hurairah who says that the Messenger of Allah looked at Ali, Fatema, Hasan and Husayn and said: "I am hostile to him who is hostile to you and I am at peace with him who is at peace with you". And in another genuine tradition the Prophet (S.A.), on the day when he spread his covering sheet (mantle) on them said: "I am hostile to him who is hostile to them and at peace with him who is at peace with them and I am an enemy of their enemy". Ibn e Hajar while commenting on the first of the Quranic verses he has enlisted in the praise of the Ahl ul Bayt has recorded this tradition in Sec. 1, Ch. XI of his 'Sawaiq'. And the words of the Prophet (S.A.), "Ali's fighting is my fighting and his peace is my peace" are quite famous.
 - 9 Please refer to tradition No. 20 in letter No. 48. Moreover his words "O' Allah! Love him who loves him and hate him who hates him" are a sufficient proof of it. All praise is due to Allah. And in letter No. 36 you have read his words in the tradition related by Buraidah: "He who has detested Ali has detested me and he who has separated himself from Ali has separated himself from me". And his words Nobody will love him (i.e. Ali) except the faithful and nobody will abhor (or detest) him except a Munafiq (hypocrite) have been consecutively transmitted and are well-known and believed to be genuine. By Allah! This has been guaranteed by the Umri (Born)

Messenger (S.A.) and he who detested Ali detested Allah and His Messenger (S.A.)¹ and he who was a friend of Ali was a friend of them both and he who hated him hated them also² and he who caused an injury or harm to him caused an injury or harm³ to them and he who abused, cursed or insulted him abused, cursed or insulted⁴ them both. And he is verily Imam (leader) of the pious and slayer of the immoral. He who helped him is victorious and he who forsook him is defeated⁵. He is verily the Chief of Muslims, leader of the pious and guide of the people with bright faces to Paradise.⁶ He is verily the flag of guidance and leader of the friends and favourites of Allah and light for those who are obedient to Allah, and is the 'word, which Allah has imposed as a duty on the pious⁷. And certainly he is the greatest confirmer of truth and discriminator (of right and wrong) in the nation and Prince of the Faithful.⁸ And he is of the rank of the Great Evidence (the Furqan and the reminiscence of Wisdom⁹ and he holds in relation to him, (S.A.) the same position as Aaron held in relation to Moses.¹⁰ He is to the Prophet (S.A.) as the Prophet (S.A.) is to his

1 As confirmed by tradition No. 19, 20 and 21 in letter No. 48 etc.

2 As confirmed by tradition No. 23 in letter No. 48. Also his words "O' Allah! Love him who loves him and hate him who hates him" confirm it.

3 The words of the Prophet (S.A.), "He who caused a harm (or injury) to Ali caused a harm (or injury) to me" occurring in the tradition related by Umar Bin Shas, confirm this. The tradition has been recorded by Imam Ahmad on page 483, Vol. II of his 'Musnad', by Imam Hakim on page 123, Vol. III of 'Mustadrak' and by Zahabi in his 'Talkhees' on the margin of the same page of Mustadrak where he has confirmed it to be genuine. Bukhari has recorded this tradition in his 'Tareekh', Ibn e S'ad in his 'Tabaqat' and Ibn e Abi Shaiba in his 'Musnad' and Tabarani in his 'Moajam e Kabeer' and it also appears on page 400, Vol. VI of 'Kanz ul Ammal'.

4 In terms of tradition No. 18 enlisted in letter No. 48, etc.

5 In terms of the first tradition quoted in letter No. 48 etc.

6 Please refer to traditions No. 2 to 6 in letter No. 48.

7 Please refer to tradition No. 6 in letter No. 48.

8 In terms of tradition No. 7 in letter No. 48, etc.

9 You have read genuine traditions confirming this in letter No. 8. For a man of insight a perusal of these traditions leaves no room for doubt. And in letter No. 50 has also been quoted the tradition "Ali is with the Quran and the Quran is with Ali. The two will not separate from each other".

10 As has been explained in letter No. 26, 28, 30, 32 and 34.

Lord¹ and like head to the body² and verily he is like his the Prophet's (S.A.) soul or self³. And Allah, the Mighty and Glorious, cast a glance on all the dwellers of the Earth and from them all selected them⁴ (Muhammad S.A. and Ali A.S.).

Please consider over the words of the Prophet (S.A.) uttered in Arafat on the occasion of his last pilgrimage "Nobody can discharge my duty (as Messenger) except myself or Ali"⁵.

Besides the above there are many other traditions of the Prophet (S.A.), wherein he has particularised Ali with such special attributes as become none but an executor of will and befit only a regent or successor. How can a sane person neglect these traditions and how can he reasonably deny that the Prophet (S.A.), made a will in favour of Ali and named and designated him as successor? or be so obstinate as to contend it in vain? And a will is a matter of utmost importance.

The reason behind the denial of the will by the Ahle Sunnat is their fear that the succession of the first three Caliphs is inconsistent with the belief in the will of succession in favour of Ali.

We do not believe to be genuine the tradition recorded by Bukhari as related by Talha Bin Masraf that he asked Abdullah Bin Oofi if the Prophet (S.A.), had made any will and Abdullah replied in the negative whereon Talha Bin Masraf expressed his astonishment that the Prophet (S.A.) who imposed making a will as a duty on others died intestate himself and Abdullah replied that he had made a will in respect of the Book of Allah. This tradition has not been recorded or confirmed by Shi'a traditionists and as such cannot be advanced as a valid argument against us. Besides, misstatement of traditions and producing of

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- 1 In terms of tradition No. 13 in letter No. 48, etc.
 - 2 In terms of the tradition we have quoted in letter No. 50. Please refer to that.
 - 3 In terms of the verse of Imprecation and the tradition related by Ibn e Auf which we have quoted in letter No. 50.
 - 4 As stated in clear traditions we have quoted in letter No. 68.
 - 5 Please refer to tradition No. 15 quoted in letter No. 48

bogus traditions was then in vogue due to the pressure wielded by the political party in power. Moreover, there are numerous genuine traditions consecutively transmitted by the Imams among the Ahl ul Bayt which confirm that the Prophet (S.A.), made a will of succession in favour of Ali. We, therefore, reject all contradictory statements.

Moreover, the Prophet's (S.A.), making the will of succession in favour of Ali is so well established a fact as needs no argument. On the other hand reason and intuition* both confirm that he (S.A.) made the will. (Only a fact or truth makes its permanent mark on time what is fiction or unreal does not stand the test of time but disappears as darkness vanishes on appearing of the sun).

As to the tradition related by Ibn e Abi Oofi and recorded by Bukhari that the Prophet (S.A.) made a will in respect of the Book of Allah we have to point out that it is no doubt true but mischievously curtailed. The fact is that the Prophet (S.A.) made a will commanding the nation to adhere to both the invaluable assets simultaneously and commanded her to hold tightly both the ropes and had warned her against deviation from the right course in case of her failure to adhere to them both and also informed her that the two (invaluable assets) would not part from each other before they reach him on the pool (of Kausar). There are in this regard many genuine traditions on our record consecutively transmitted through the Holy Ahl ul Bayt. For traditions related and recorded by others in this regard we refer you to the traditions quoted in letters No. 8 and 54.

Vas Salam,
Yours,
"SH"

* It is against reason that the Prophet (S.A.) commanded all his adherents vehemently to make a will, but he himself did not make any will. It was all the more necessary for the Prophet (S.A.) to make will because no other man ever did leave such an estate or orphans badly in need of a guardian or bequest etc. as was left by the Prophet (S.A.), the most invaluable being Religious Law and Statute. How it was therefore possible for the Prophet (S.A.) to leave them un-attended and how could he let his orphans and widows (i.e. his followers) to wander hither and thither without a leader or a guide so as to act according to their own whims and free will. Both reason and intuition tell us that the Prophet (S.A.) surely made a will in favour of Ali. That is why Ali bathed the body of the Prophet (S.A.), arranged for his burial, paid back all his debts and liabilities, showed true path to the believers when they differed with each other. The Prophet (S.A.) had also informed people that Ali is their guardian (Master) after him. In addition he had pointed out other peculiarities and attributes of Ali to all the Muslims as detailed in the beginning of this letter.

LETTER (71)

WHY HAVE YOU REJECTED THE TRADITION
RELATED BY UMMUL MOO-MINEEN (MOTHER OF
THE FAITHFUL) AND THE SUPERIOR MOST WIFE OF
THE PROPHET (S.A.)

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum.

What has happened to you? May Allah forgive you! Aayesha is Ummul Moo-mineen (Mother of the Faithful) and the most superior wife of the Prophet (S.A.) but you have turned away from her and rejected her tradition outright as if it is of no consequence whereas her words are decisive and her ruling is based on justice. Still you hold an adverse opinion about her. Please let us know your reason for disagreeing from her and rejecting her tradition so that we may consider over it.

Vas Salam,
Yours,
'S'

LETTER (72)

AAYESHA WAS NOT THE MOST SUPERIOR WIFE OF
THE PROPHET (S.A.).
HIS, (S.A.), SUPERIOR MOST WIFE WAS
LADY KHADEEJA.
BRIEF STATEMENT OF THE REASON FOR
REJECTING HER TRADITION.

Mawlana Shaykh ul Islam,

Assalaamu Alaykum.

Ummul Moo-mineen Ayesha had her own merits and rank but she was not the best or superior most wife of the Prohet (S.A.), and how could she be the best of his (S.A.), wives, when her

own tradition contradicts this. She says: "One day the Messenger of Allah, remembered Khadeeja (his deceased wife). I disliked this and said she was old, she was such and such. Now Allah has provided you with a better wife (she meant herself). He said 'Allah has not provided me with a better wife. She believed in my prophethood when others refused to believe in me and she verified and supported my words when others contradicted them and placed her wealth at my disposal when others disappointed me and Allah blessed me with children through her and not through any other wife'.¹

So the superior most wife of the Prophet (S.A.) was Khadeeja tul Kubra who was the first female witness (of the Prophethood of Muhammad) in the nation and the first in the nation to believe in Allah and to justify that the Quran was a heavenly book and to sympathise with the Prophet (S.A.). And it was about her that there was a divine revelation to him (S.A.) to convey to her the good news² that there was for her in Paradise a house made of silver, gold and gems. And the Prophet (S.A.), clearly described her to be the superior most wife when he said: "The most superior women of Paradise are Khadeeja Binte (daughter of) Khavailed, Fatema Binte Muhammad, Asya Binte Muzahim and Maryam (Mary) Binte Imran". And he (S.A.) also said: "The best of all the women are four" and then named them as "Maryam Binte Imran, Khadeeja Binte Khavailad, Fatema Binte Muhammad and Asya, the wife of Pharaoh". There are many other clear traditions to the same effect which have been emphatically admitted to be genuine.³ Further, it cannot be said about Aayesha that she was superior even to the wives of the Prophet (S.A.) leaving Khadeeja. As intelligent and

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- 1 This tradition and that subsequently quoted are among the well known genuine traditions. You will find these traditions recorded in words identical with those stated by us in 'Istee'ab' by the Ibn e Abdul Bar in his account of Khadeeja. Bukhari and Muslim have also recorded these two traditions in very much similar words.
 - 2 As recorded by Bukhari in the Chapter on 'Jealousy and inordinate Love of Women in the concluding portion of the Book of Nikah, on page 175, Vol. III of his 'Saheeh'.
 - 3 We have dealt with this in detail in our book 'Kalamatonal Gharrah'. He who wants to know the details should refer to that book.

learned people know there are on record genuine and clear traditions and reliable reports denying her superiority to his other wives. Some times she imagined herself to be superior to his other wives but the Prophet (S.A.) always contradicted her as appears from the incident of Safiya Binte Hayee. When the Prophet (S.A.) came to her house he found her weeping. "What makes you weep?" he asked. She said: "They have informed me that Aayesha and Hafsa are wont to speak ill of me and try to get me despised. They say that they are superior to me". He said: "Why did you not tell them you are not superior to me because my father is Aaron, my uncle is Moses and my husband is Muhammad".* He who studies the psychology and character of Ummul Moo-mieen Aayesha through her words and actions will find that what we have stated about her is true.

As to why we do not take any notice of her tradition about the will of the Prophet (S.A.), we may briefly inform you that we do not rely upon her and do not regard her tradition as a valid argument. I request you to leave the matter at that and not to enquire its details.

Vas Salam,
Yours,
"SH"

* Tirmizi has recorded this tradition as related by Kanana, a maid slave of Ummul Moo-mineen Safiya and Abdul Bar has recorded it in his account of Safiya in his 'Istee'aab' Ibn e Hajar has recorded it in her account in his book 'Asaba' and Shaykh Raza Rasheed at the close of page 589, Vol. XII of his magazine 'Minara'. Many other traditionists have also recorded it.

LETTER (73)

REQUEST FOR DETAILED REASON FOR NON-ACCEPTANCE OF HER TRADITION.

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum.

You are among those persons who do not deceive or delude others, do not practice reservation to suppress the truth or the inner thoughts and do not avoid fair discussion and are far away from prejudice and making baseless accusations. And by the grace of Allah, I am among those who do not criticise, disprove or discuss anything for the sake of criticism, disproof or discussion and do not feel shame in seeking information or pursuing a fair discussion. I am in search of truth and, therefore, implore you to furnish a detailed reply regarding your rejection of the tradition of Aayesha I cannot dispense with this and it is incumbent upon you to accede to my request in support of which I refer you to the Quranic verse, "Verily, those who conceal our bright signs and directions after we have clearly stated them in the Book (Torah, or the old Testament) are the persons whom Allah has condemned and upon whom other cursers invoke evil". Verse No. 159, CH. II.

Vas Salam

Yours,
"S"

LETTER (74)

OUR REASON FOR REJECTING THE TRADITION OF
'AAYESHA'.
REASON CONFIRMS THAT THE PROPHET (S.A.)
MADE A WILL IN FAVOUR OF ALI.
HER CLAIM THAT THE PROPHET (S.A.) BREATHED
HIS LAST WHILE RESTING ON HER CHEST
IS UNTRUE.

Mawlana Shaykh ul Islam,

Assalaamu Alaykum.

I requested you not to enquire our reason for rejecting her tradition. But you have declined it. May Allah help you! You

have compelled me to furnish you with details of our reason which are quite unnecessary for you because you already know that she was the root-cause of all our past distress and present plight. It was she who did her utmost to conceal the fact about the Prophet's (S.A.) will in favour of Ali and to make the people forget all the clear and glorious traditions of the Prophet (S.A.) in this regard. It was she who deprived the Ahl ul Bayt of their right of receiving Khums (one fifth of the annual surplus due to them from all the faithful), their rightful inheritance and gifts and donations from the faithful. It was her house that the Prophet (S.A.) pointed at and said: "Here lies the Scandal here lies the scandal, here lies the scandal."¹ These words proved to be true when she travelled from place to place throughout the country to prepare the people for fighting against Ameer ul Moo-mineen and collected and led the vast army for expropriating him of his dominion and rule.

[Happened what happened. I do not like to describe that. You may continue having a good opinion and not ask for details.]

Her denial of the will in favour of Ali is not a valid argument. She was Ali's bitterest enemy and as such no fair minded person can be expected to rely on her words about the will. She was the cause of not a few afflictions of Ali. Her denial and suppression of the will in his favour was no less an affliction

1 As stated in genuine traditions. Please refer to the Chapter on "What Came into the Houses of the Wives of the Prophet" in the Book of 'Jehad vas seer' on page 125 Vol. II of 'Saheeh Bukhari' where you will find a detailed account.

than the battles of the Little Jamal* and the Great Jamal wherein she appeared in her true colours and which publicly displayed her enmity and jealousy towards Ali. She remained as bitter an enemy of Ali, who was her guardian and the executor of will of her Prophet (S.A.) after the two battles of Jamal as she was before going out for the battles and when they brought to her the news of Ali's death she rejoiced and went into prostration for expressing her gratitude to Allah and sang the couplet†. She dropped her walking stick and settled down. She was much pleased like a traveller on return home.

* The battle of Little Jamal was fought on 25th Rabeeussani in the year 36 A.H. before the arrival of Ameer ul Moo-mineen at Basra when Aayesha accompanied by Talha and Zubair raided Basra where Usman Bin Haneef ul Ansari was the governor on behalf of Ali. She got massacred forty Shi'as followers of Ali (A.S.) in the mosque of Basra and seventy Shi'as in another place. Usman Bin Haneef who was among the most learned companions of the Prophet (S.A.) and Ali (A.S.) was taken a prisoner. They wanted to kill him too, but spared him because they were afraid lest his brother Sahl Bin Haneef and friends might retaliate and avenge his death. They shaved his beard, whiskers, eye-brows and head and beat him and kept him in prison for some days and then turned him out of Basra. Hakeem Bin Jabla who was the Chief of the tribe of Abdul Qais and a wise and learned man, and who had committed the Quran to his memory, came out with his tribesmen aided by a party of the tribe of Rab'eea and encountered the army of Aayesha. They fought desperately till all of them were killed. Hakeem's son Ashraf and his brother R'al also met their death as martyrs and Basra was conquered by her force. When Ameer ul Moo-mineen arrived with his army she attacked with her army when the Battle of Great Jamal took place. Detailed accounts of the two battles of the Little and Great Jamal have been recorded by Ibn e Jareer and Ibn e Aseer in their books on history and also by other biographers and historians.

† As has been recorded by reliable traditionists and historians, e.g. Abil Faraj ul Isphahani at the close of the account of Ali in his book 'Maqatil ut Talebeen'.

And if you so desire I may here quote as specimens a few of her own traditions to enable you to judge the extent of her enmity* towards Ali. She says: "When the illness of the Messenger of Allah (S.A.) took a serious turn and his pain and trouble increased he came out supported by two men, one on either side, and his feet were trailing on the ground. His two supporters were Abbas Ibn e Abdul Muttalib and one another man." Ubaidullah Bin Atba Bin Mas'ood who has reported her tradition says: "When I mentioned this tradition to Abdullah Ibn e Abbas he said to me 'Do you know who was the other man whom' Aayesha did not name? I said 'No'. Ibn e Abbas said: "He was Ali Bin Abi Talib'. He added† "No virtue of Ali was agreeable to Aayesha".

I say when no virtue of Ali was agreeable to Aayesha and she would not even name Ali along with those who walked a few steps with the Prophet (S.A.), how would she have tolerated the mention of the Prophet's (S.A.) will of succession in his favour which was, so to say an epitome of all of his virtues?

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- * Bukhari has recorded this tradition in the Chapter of the 'Illness and Death of the Prophet (S.A.)' on page 62, Vol. III of his 'Saheeh'.
- † Bukhari has simply recorded the tradition as reported by Ubaidullah without adding the words of Abdullah Bin Abbas "No virtue of Ali was agreeable to Aayesha." This is Bukhari's well known practice. But many other traditionists have recorded these words quoting reliable sources, e.g., Ibn e S'ad who has recorded the tradition and appended to it the words of Abdullah Ibn e Abbas on page 29, Pt. 2, Vol. II of his 'Tabaqat' on the authority of Ahmad Bin al Hajjaj who heard it from Abdullah Ibn e Mubarak who heard it from Younus and Moammar who heard it from Zoihri who heard it from Ubaidullah Bin Atba Bin Mas'ood who heard the words in question from Abdullah Ibn e Abbas. All these relaters and reporters are reliable persons.

Imam Ahmad has recorded on page 113, Vol. VI of his 'Masnad' a tradition of Aayesha as related by, Ata Ibn e Yasaar who says that a certain person came to Aayesha and began to use impudent and abusive words for Ali, and Ammar was in her presence. She said to him: "As regards Ali, I have nothing to say to you, but as regards Ammar, I have heard the Messenger of Allah (S.A.), saying about him if he has to make a choice between two things he will always choose that which is better from the point of view of good guidance and Salvation".

Alas. Alas. Ummul Moo-mineen Aayesha forbids the man from using abusive words about Ammar because of the Prophet's (S.A.) words 'if he has to make a choice between two things he will always choose that which is better from the point of view of good guidance and salvation' but does not forbid him from using impudent and abusive words about Ali who was the brother and favourite of the Prophet (S.A.) who held the same position in relation to the Prophet (S.A.) as Aaron held in relation to Moses, who was the Prophet's (S.A.) confident, the best administrator of justice in his people, the gate of the city of his knowledge, who loved Allah and His Messenger (S.A.) and was also loved by Allah and His Messenger (S.A.), who was the first to profess Islam, the foremost to accept the faith and the most learned and the most virtuous of his followers. Alas! She behaved as if she was quite ignorant of Ali's rank before Allah, the Mighty and Glorious, and of the place he had in the heart of the Messenger of Allah (S.A.) and his place in and great and unique services for Islam and the steadfast way in which he faced all the troubles and difficulties in the way of Islam. She behaved as if she had not heard a single verse of the Quran or a single tradition of the Holy Prophet (S.A.) in his praise. Such was her enmity and jealousy towards Ali that she regarded him not even an equal of Ammar and did not forbid the man from using impudent and abusive words about him.

By Allah! My surprise knows no limit when I think over her words "I saw the Prophet (S.A.)" (at the time of his death). I was supporting him on my chest. He called for a wash-basin, leaned on it and expired without my knowing it. Was it possible for him in these circumstances to make a will in favour of Ali? I do not know which aspect of this tradition to review which is questionable from numerous aspects. Would that any body could explain to me how his death, as described by her, proves that he died intestate. Did she think that a will was valid only if it was made immediately before the last breath? I am sure that no sane person believes this. One cannot hold one's ground however arrogantly one refutes a hard reality. Allah (the Mighty and Glorious) has addressed His noble Prophet (S.A.) in His exact judicious book (the Quran) "It has been made incumbent upon you to leave behind a good will before death overtakes you". (Verse No. 180, Ch. II and also verse No. 106, Ch. V.) Did the Ummul Moo-mineen think that he (S.A.) used to preach the Book of Allah and then disobey its commandments? May Allah preserve us! God forbid! She knew well that he always scrupulously followed the instructions contained in the Book and his every action was in complete concordance with it. She knew that he was the foremost in complying with the dos and don'ts of the Book and was the most zealous in obeying everything therein. I am sure that she must have heard him saying* "If a Muslim has a single thing to leave behind it is not permissible for him to pass even a couple of nights without getting recorded a suitable will about it". She must have heard from him other similar commands also. There is no doubt that his commands about making a will are very rigid. And it

* As contained in the tradition recorded by Bukhari at the beginning of the 'Book of Wills' in his 'Saheeh' on page, 83, Vol. II and by Muslim in the Book of 'Will' on page 10, Vol. II of his 'Saheeh'.

was their teachings.

Aayesha's other tradition as recorded by Muslim and others wherein she says: "the Messenger of Allah (S.A.) left behind neither a single Deenar nor a Dirham, nor a sheep nor a camel, nor he made any will" is as far from truth and unacceptable as her former tradition. If she meant that he left behind nothing at all and was devoid of everything worth making a will about it is positively incorrect. Of course he did not leave behind like other worldly people things which are regarded as worldly vanities. For he was the most religiously devoted person of the world and most indifferent to worldly pleasure. When he died he had some outstanding debts¹ to be cleared, some promises and commitments to be fulfilled and certain goods of which it was incumbent upon him to make a will. He left behind him cash and property enough for repayment of his debts fulfilment of his promises and commitments and for inheritance in favour of his daughter Saiyda Fatema Zahra (A.S.) which fact is supported by her claim of property as the heir of the Prophet (S.A.). 2

Moreover, the Messenger of Allah (S.A.) left behind him things so important as none else in the whole world left before or after him and in respect of which it was necessary to make a will, e.g., he left behind him the straight heavenly faith which was of recent birth and in its infancy and which was more valuable and in greater need of an heir, guide and guardian than gold and silver, house and other real property and farms and live stock. He left behind him orphans and widows in his nation who were all anxious to see that there was a heir and successor to him to be their master and guardian for administration of and guidance in their religious and temporal affairs. And it was impossible for the Messenger of Allah (S.A.) to leave the propagation of the divine faith, which was still in its cradle; to the whim and fancy of the people or to rely upon

1 Moammad has reported Qatada as saying that after the death of the Prophet (S.A.), Ali discharged certain duties on his behalf, most of them were promises which he fulfilled and debts which he repaid and so far as he remembered Qatada mentioned the amount of debts to be five hundred thousand Dirhams. This tradition is recorded on page 60, Vol. IV of 'Kanz ul Ammal' as tradition No. 1170.

2 As recorded by Bukhari at the close of the Chapter on the Holy Crusade of Khaibar on page 37, Vol. III of his 'Saheeh' and by Muslim in the Chapter on the Prophet's words "We leave no inheritance: what we leave behind is ch i

speculation and caprice of individuals for the preservation and safeguard of the laws and statutes of the religion without appointing a successor for looking after their religious and worldly affairs a successor in whom the masses would repose full confidence as they did in the Prophet (S.A.). It was far from him to leave his orphans, i.e., all the inhabitants in the whole length and breadth of the world, like a sheep wandering in a cold night without any herdsman to look after it, and May Allah preserve us from thinking that he failed to make a will in spite of having received divine commandment in this regard and after having emphatically commanded his followers to make a will. It is, therefore, anything but reasonable to believe those who assert that the Prophet (S.A.) failed to make a will of succession, however high their rank be. The Messenger of Allah (S.A.) did make a will of succession in favour of Ali at the very first invitation to Islam before its appearance in Mecca when Allah, who is Above-All-Defects, caused to descend the verse "And give a warning to your nearest relations" (Verse No. 214, Chapter XXVI) as we have already explained in letter No. 20. Thereafter, he declared him off and on as his executor of will and successor and laid emphasis on the will again and again in various ways through the reliable traditions we have already quoted in this book and when he felt that the hand of the Angel of Death was approaching him (My parents be sacrificed for him) he intended to place on record by writing the will in favour of Ali in order to confirm and firmly establish his verbal declarations and oral announcements from time to time in this regard. He (S.A.) therefore, commanded: "Fetch me a pen, ink and paper for my writing a will (of guidance) so that you may never deviate from the right path after my death". But, instead of obeying his command, they started quarelling between them, although they ought not to have done so in the presence of the Prophet (S.A.). Some of the companions present there remarked: "The Messenger of Allah (S.A.) has uttered nonsense".* "When he heard this offensive

* Muhammad Bin Ismail Al Bukhari has recorded these very words in the Chapter on the 'Permissibility of sending Deputations in the 'Book of Jihad Vas Seer' on page 118, Vol. II of his 'Saheeh' and Muslim in his 'Saheeh' and Ahmad Bin Hanbal has recorded it as a tradition related by Ibn e Abbas in his 'Musnad', and almost all the traditionists and compilers of 'Musnad's' have recorded the incident and the remarks.

and highly derogatory remarks. He (S.A.) became certain that his writing of the will after the remark will have no effect other than creating a mighty scandal. He therefore, asked them to get up and leave him and was content with the verbal declarations and oral announcements previously made in this regard. Still he made three oral wills to his followers before his death, namely to obey Ali as their master and guide, to get the Peninsula of Arabia evacuated by the Mushrikeen (polytheists) and to continue sending deputations to foreign rulers as he used to do. But the governments established after him and the political conditions obtaining in those days did not permit the traditionists to record the first will and they pretended to be forgetful of it. A literal translation of what Bukhari has said at the close of the tradition containing the remark 'the Messenger of Allah (S.A.) has uttered nonsense'³ is "At the time of his death he made three wills to turn the Mushrikeen out of the Peninsula of Arabia and to continue sending deputations as he used to do". Then he adds "I have forgotten the third (will)". Muslim has made a similar pretension in his Saheeh and so have done all other traditionists and compilers of 'Musnads'. All of them forgot the third will.

As regards Ummul Moo-mineen Aayesha's claim that when the Messenger of Allah (S.A.) met his Lord, the Most High (i.e. died) he was resting on her chest, it is against those genuine traditions which assert that at the time of his death He (S.A.) was in the lap of his brother and favourite, Ali Ibn e Abi Talib (A.S.). This is stated in the consecutively transmitted traditions of the Holy Imams in the Ahl ul Bayt and also in the genuine traditions recorded by many Sunni traditionists and you will find those traditions on your record if you will take the trouble of making a search.

Vas Salam,
Yours,
"SH"

³ Please refer to the Chapter on the 'Permissibility of sending Deputations' in the Book of 'Jehad Vas Seer', page 118, Vol. II of his 'Saheeh'

THE UMMUL MOO-MINEEN DID NOT YIELD TO PREJUDICE OR SENTIMENT IN RELATING A TRADITION OF THE PROPHET (S.A.). BEAUTY AND UGLINESS (OR GOOD AND BAD) ACCORDING TO AHLE SUNNAT ARE DETERMINED NOT BY REASON BUT BY LAWS OF RELIGION. ANY TRADITION CONTRADICTING CLAIM OF THE UMMUL MOO-MINEEN?

Allma Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum.

What you have stated about Ummul Moo-mineen Aayesha and her clear tradition denying that the Prophet (S.A.) made any will is based on two presumptions:

- i) One of them is that her disinclination towards the Imam compelled her to deny the will in his favour. In reply to this I have to tell you that a study of her character discloses that in relating a tradition of the Messenger of Allah (S.A.) she never yielded to prejudice, sentiment or selfish motives. She cannot be accused of partiality in reporting what she heard from the Prophet (S.A.), no matter it was in respect of a person whom she liked or whom she hated. God forbid! that she was prompted by selfish motives in attributing to the Messenger of Allah (S.A.) what he did not say.
- ii) The other presumption is that reason absolutely refuses, as you think, to support her tradition because what it implies is unreasonable and, therefore, impossible. You say that it was not permissible for the Prophet (S.A.), to leave behind him the faith ordained by Allah, the Mighty and Glorious, which was in its earliest stage and the slaves of Allah, the Most High, who were fresh entrants to the Islamic Society and the grip on them of their previous pagan nations and practices was still strong, without appointing a successor for looking after their affairs.

The answer is that the presumption is based on the belief that beauty and ugliness or good and bad are determined by reason. But the Ahle Sunnat do not believe it to be so. According to them reason cannot primarily judge anything to be beautiful or generally determine anything to be ugly. What determines the beauty or ugliness of any action is the law of religion and nothing else. What the law of religion determines to be beautiful or good is beautiful or good and what it judges to be ugly or bad is ugly or bad. The determination of beauty or ugliness of any thing does not at all depend on reason.

In the concluding paragraph of letter No. 74 you have stated that the claim of the Ummul Moo-mineen that the Prophet (S.A.) was resting on her chest at the time of his death is contradicted and belied by other genuine traditions. We do not know a single tradition related and recorded by the Ahle Sunnat which contradicts her claim. If there is in your knowledge any such tradition please let us know the same.

Vas Salam,
Yours,
"S"

LETTER (76)

SHE YIELDED TO SENTIMENT.
PROOF OF BEAUTY AND UGLINESS BEING
DETERMINED BY REASON.
GENUINE TRADITIONS CONTRADICT THE CLAIM
OF THE UMMUL MOO-MINEEN.
THE TRADITION RELATED BY UMME SALMA IS
PREFERABLE TO THE TRADITION RELATED
BY HER.

Mawlana Shaykh ul Islam,

Assalaamu Alaykum,

In reply to the first part of my letter you have stated that a study of the character of the lady proves that in relating a

tradition of the Prophet she never yielded to sentiment nor was prompted by selfish motives. I earnestly request you to set aside for a while the shackles of convention and sentiment (of partiality) and then examine her behaviour towards those whom she liked and towards those whom she disliked. A critical study and a careful examination will enable you to see her sentiment, prejudice and partiality in their full display. Please recall to your mind her behaviour (both in words and actions) towards Usman* and overtly hostile attitude towards Ali, Fatema, Hasan and Husayn and insolent behaviour towards the other Mothers of the Faithful (i.e. wives of the Holy Prophet (S.A.)), nay, even towards the Holy Prophet (S.A.) himself, and you will find how partial she was and how she yielded to emotions and selfish motives.

For example, please refer to the incident of Ummul Moo-mineen Marya and her son Ibrahim (A.S.) which will show how partial and prejudiced she was. When some malevolent persons falsely accused her (Marya), Ummul Moo-mineen Aayesha supported the accusers and tried in vain to confirm the false blame. But, Allah, the Mighty and Glorious, absolved them from the blame and saved them from injustice through Ameer ul Moo-mineen Ali.†

And Allah turned away the enraged infidels unsuccessful, they did not obtain advantage. (Verse 25, Ch. XXXII)

* Please refer to page 77, Vol. II of 'Sharha Nahjul Balaghat' by Allama Moatazali and then pages 457 and thereafter 497 of the same volume. There you will find that her behaviour towards Usman and Ali and Fatema was definitely based on partiality.

† Those who want to know the details of the unhappy incident should refer to the account of Saiyeda Marya. May Allah be gracious to her, on page 30, Vol. IV of 'Mustadrak' by Hakim or 'Talkhees e Mustadrak' by Zahabi.

If you want to hear further of her partiality, please refer to the words* she once addressed to the Messenger of Allah (S.A.), "I smell 'Maghafeer' (a kind of flower having a very bad odour) from you". She said this in order to prevent him from visiting the house of Ummul Moo-mineen Zainab (R.A.) and eating honey there. When such a paltry purpose could prompt her to be so selfish as to speak such an offensive lie to the Messenger of Allah (S.A.), in his presence, it should not be surprising that she denied the will of succession in favour of Ali (A.S.). As another proof of her being prompted by selfish motives and deviating from truth. Please refer to the case of Asma Binte Noman. When she was being lead as a bride to her groom, the Prophet (S.A.) Ummul Moo-mineen Aayesha told† her that the Prophet was highly pleased with the woman who on his going to her would say "May Allah save me from you". The purpose behind this was to make the Prophet (S.A.) hate and despise his new bride and to make the poor woman fall in his estimation. The Ummul Moo-mineen used to indulge in attributing such baseless traditions to the Messenger of Allah (S.A.) in order to achieve her selfish purpose, no matter the purpose was of trifling importance, or mean, or even forbidden by law of religion. Once the Prophet (S.A.), asked her to collect certain information about a particular woman. The information that she conveyed to him was not the information she had gathered

* As recorded by Bukhari in his commentary on Soorah Tahreem (the Chapter 66 on Forbiddance) on page 136, Vol. III of his 'Saheeh', which please refer and get amused. In the same place are recorded several traditions as related by Umar stating that the two women who were insolent and haughty towards the Messenger of Allah are Aayesha and Hafsa. These traditions are followed by a lengthy tradition on the same topic.

† As recorded by Hakim in his account of Asma on page 37, Vol. IV of his 'Saheeh Mustadrak' and by Ibn e Sa'd in his account of her on page 104, Vol. II of his 'Tabaqat'. This incident is widely known and Allama Ibne Abdul Bar has recorded it in his 'Istee'ab' and Ibn e Hajar Asqalani in his 'Isaba', Ibn e Jareer and many others have also recorded it.

but wrong information prompted by selfish motives.¹

One day in the presence of her father she picked up a quarrel with the Prophet (S.A.), and said to him: "Be Just".²

Her father punished her for the impudence by giving so powerful a slap on her face that it bled profusely and the blood ran upto her clothes. The incident shows how she yielded to sentiment. Once she angrily said to him: "It is you who pretend to be a Prophet from Allah".³

You will find many other examples of her yielding to sentiment and prejudice which cannot find place in this brief letter. The few examples that we have quoted above are sufficient to serve our purpose.

In reply to the second point you say that the Ahle Sunnat do not believe that beauty and ugliness are determined by reason. I am not prepared to believe that a man of your learning and intellect holds such a ridiculous belief. This is very much like the belief of the sophists who deny the existence of even perceptible things. I need not point out that there are some actions which we know for certain to be beautiful and good and are sure that these actions will earn praise and reward for us

- 1 Details of the case have been recorded by many traditionists and historians. Please refer to page 294, Vol. VI of 'Kanz ul Ammal' on page 115, Vol. VIII of 'Tabaqat' by Ibn e Sa'd where he has given an account of Sharraf Bint e Khaleefa.
- 2 The incident has been recorded by many traditionists and compilers of 'Musnad'. Please refer to tradition No. 1020 on page 116 Vol. VII of 'Kanz ul Ammal'. Imam Ghazali has recorded it in Ch. 3 of the Book Adab un Nikah on page 35, Vol. II his book 'Ahya ul Uloom' and again in Ch. 94, at the close of page 238 of his book Makashifat ul Quloob, which please refer.
- 3 As Ghazali has recorded in Ch. 3 of his 'Ahya ul Uloom' and Ch. 94 of his 'Makashifat ul Quloob'.

because beauty is their essential quality; e.g., justice and benevolence, and there are some other actions which we know for certain to be ugly or bad and are sure that these actions will result in dispraise and punishment for us, because ugliness is their essential quality, e.g. misbehaviour or oppression. Every sensible person knows that it is reason that determines justice and benevolence to be good or beautiful actions and misbehaviour or oppression to be bad or ugly actions. Sensible persons are as sure of beauty or ugliness being determined by reason as they are sure that one is half of two. And intuition or immediate insight always makes a distinction between a benevolent person and an oppressor. It is reason that determines the action of a just or benevolent person to be a beautiful action and considers the doer of the action as deserving praise and reward and the action of an oppressor or a wicked person to be ugly and deserving dispraise and punishment. He who denies it is positively obstinate in his unreasonable attitude. If beauty and ugliness are determined not by reason but, as you say, by law of religion then how do those who do not believe in a revealed religion, e.g., the Zendiks and the atheists, determine the beauty or ugliness of any thing? In spite of their not believing in a revealed religion they regard justice and benevolence as good or beautiful and consider the just and benevolent person as praiseworthy and rewardable, and they have no doubt that injustice and misbehaviour are ugly or bad and he who is guilty of these is hateworthy and deserves punishment. And the basis of their determination of beauty and ugliness is reason and not anything else. So please pay no heed to those who are firm in their obstinacy and oppose reason and intuition and deny what every sensible person believes to be true and make a decision or reach a conclusion different from what their instinct or natural disposition decides. Allah who is Above-all-Defects, has so created his slaves that they acquire the knowledge of certain things through their intellect i.e., reason just as they acquire the knowledge of certain other things through senses and feelings. Their natural disposition propels them to know the beauty of justice, etc., and the ugliness of oppression, etc., through their intellect, i.e., reason, just as they know the sweetness of honey or bitterness of clove through

their sense of tastes, or the fragrance of musk and the obnoxious odour of a carrion through their sense of smell, or the smoothness and coarseness or softness and hardness of objects through their sense of touch and distinguish a beautiful face or scene from an ugly face or scene through their sense of sight and the melodious sound of flutes and pipers from the distractive bray of a donkey through their sense of hearing.

This is the way of creation by Allah in which He has created mankind. No change takes place in the way of creation by Allah. This is the right and eternal faith but most people do not understand it".

(Verse NO. 30, Ch. XXX)

When Ashaera* made up their mind to be extremely rigid in professing Islam and strictly scrupulous in complying with all its commandments they started denying the dictates of reason and said: "There is no law to be obeyed other than the law of religion" and forgot the most reasonable and universally accepted principle. Every thing that is commanded by reason is (also) commanded by religion' i.e. the dictates of reason are in complete agreement with the commandments of religion. It did not strike to them that by zealously coining a new principle for them they were intercepting their way for beating a retreat. Even if we subscribe to the belief that what religion declares to be good is good and what it declares to be bad, is bad, then what will prove adherence to faith and compliance with the commandments of religion to be an incumbent duty? If some one puts the question "Why is it good to believe in a revealed religion and to carry out its positive and negative commandments and why is it bad not to believe in it and not to comply with its commandments? and you answer that religion declares belief in and compliance with the commandments of a religion to be good and on-belief and non-compliance with its commandments as bad, then it will be arguing in a circle. Without reason or conviction to compel one to bow before its

* Name of a sect of Muslims.

judgement arguing a case on the basis of convention and tradition alone would be like a theorem without a proof. It is intellect or reason alone that compels one to worship Allah and helps to acquire knowledge about Him. Without the guiding force of reason none of His creatures would have worshipped Allah or been able to get any knowledge about Him. You will find detailed discussion in the books written on this subject by our eminent scholars.

As regards the claim of the Ummul Moo-mineen, that the Prophet (S.A.) expired while he was resting on her chest, it is contradicted by the genuine and consecutive traditions transmitted through the Imams among the Ahl ul Bayt. For traditions transmitted and recorded by others you may please refer to the tradition of Ali as recorded by Ibn e S'ad* naming consecutive sources upto Ali who says "In the last moments of his life, Messenger of Allah, said: "Call to me my brother. So I approached him. He asked me to get nearer him and I got quite close to him. He leaned on me and continued resting on my chest and speaking to me till his spittle fell on me and the Messenger of Allah (S.A.) breathed his last". Hafiz Abu Na'eem in his 'Hulyat ul Auliya', Abu Ahmad al Farzi in his Nuskha' and many other traditionists have recorded a tradition of Ali who said: "The Messenger of Allah (S.A.), at that time (i.e. before his last breath) taught me a thousand chapters of knowledge every one of which opened for me one thousand other chapters."†

Whenever any question was put to Umar Bin Khattab pertaining to the last moments of the Prophet (S.A.), he would invariably answer "Go to Ali and ask him the question because he was in attendance on the Prophet in his last moments and made the necessary arrangements". Jabir Bin Abdullah al Ansari says that 'K'ab ul Ahbar' asked "Umar Bin al Khattab" What were

* On page 5, Part 2, Vol. II of 'Tabaqat' in the Chapter "Prophet Died in Ali's laps" and this is tradition No. 1107 on page 55, Vol. IV of 'Kanz ul Ammal'.

† This is tradition No. 6009 at the close of page 392, Vo. I of 'Kanz ul Ammal'.

the last words of the Messenger of Allah (S.A.). "Put the question to Ali" answered Umar. K'ab put the question to Ali who said: "I was supporting the Messenger of Allah (S.A.), on my chest. He placed his head on my shoulder said: As-salat, As-salat" (i.e. Namaz, Namaz). K'ab said: "This has been the last advice of all the Prophets (to their followers). They were in command from Allah so to advise (to their followers) and this was the purpose of their being sent as Prophets". K'ab put another question to Umar, "Who administered the funeral bath to him? O' the Commander of the Faithful" "Ask Ali", answered Umar. He asked Ali who said "It was I who administered the funeral bath to him",¹

Ibn e Abbas was asked: "They say that the head of the Prophet (S.A.) at the time of his death was in the lap of some body. What have you to say about it?" Ibn e Abbas answered "Yes! He was reclining on the chest of Ali when he expired". He was told that Urva quoted Aayesha as saying "He died while resting on my chest". Ibn e Abbas denied this and said; "Do you believe this? By Allah the Messenger of Allah expired while he was reclining on the chest of Ali and it was Ali who administered the funeral bath to him."²

And Ibn e S'ad has recorded a tradition of Imam Muhammad Ali Bin Al Husayn Zaynul A'abideen, quoting consecutive sources upto him, who said: "The Messenger of Allah (S.A.), breathed his last while his head was in the lap of Ali".³

Let me point out that there are many consecutive traditions from the Holy Imams among the Ahl ul Bayt which confirm

- 1 Ibn e S'ad has recorded it on page 51, Pt. 2, Vol. II of his 'Tabaqat' and this is tradition No. 1106 on page 55, Vol. IV of 'Kanz ul Ammal'.
- 2 Ibn e S'ad has recorded it on page 51, Part 2, Vol. II of his 'Tabaqat' and this is tradition No. 1108 on page 55, Vol. IV of 'Kanz ul Ammal'.
- 3 Please see page 51, Part 2, Vol. II of 'Tabaqat'.

that the Prophet (S.A.) breathed his last in the lap of Ali. Even among those who have deviated from the path of the Holy Ahl ul Bayt there are many traditionists and historians who have admitted this fact. Ibn e S'ad has recorded ¹ on the authority of Shu'bi, quoting consecutive sources upto him, that when the Messenger of Allah (S.A.), expired his head was in the lap of Ali and Ali administered the funeral bath to him. And Ameer ul Moo-mineen was wont to declare this fact before large audiences. Please refer to the following words in his address.²

"The companions of the Messenger of Allah (S.A.) know well that I never for a moment wavered in carrying out the commandments of Allah and the orders of His Messenger. I helped the Messenger against his enemies by remaining steadfast in most dangerous situations where even the top valiants of Arabia quailed and staggered with fear or timidly retraced their steps and I helped him successfully with the strength with which Allah has blessed me. And when he (S.A.) expired his head was resting on my chest and his spittle fell on my hands which I rubbed on my face and it was I who performed his funeral bath with the help of the angels whose voices filled the whole house and the courtyard. Batches of angels descended to and ascended from the house towards the sky one after the other and I heard their voices. They were saying his funeral prayers and invoking Allah's blessings on him till I laid him in his grave. So, who has a better right than I to succeed him in life and death?" Similar to these are the words³ which he uttered after burying the body of his wife, Saiyedah un Nisa [i.e., the Chief of the Ladies (A.S.)]: "Salam to you from me and your daughter who has now reached your neighbourhood and will soon be with you. O' Messenger of Allah! The separation of your holy daughter has heavily taxed my patience and

1 Please see page 51, Part 2, Vol. II of 'Tabaqat'.

2 You will find this at the close of page 196, Vol. II of 'Nahjul Balaghat' and on page 561, Vol. I of 'Sharha i Nahjul Balaghat' by Ibn e Abil Hadeed.

3 Please refer to page 207, Vol. II of 'Nahjul Balaghat' and also page 590 of 'Sharha i Nahjul Balaghat' by Ibn e Abil Hadeed.

weakened my power of endurance. It is only the thought still more grievous of separation of yours from us and the calamity that befell us on your death that encourages me to bear patiently the present misfortune. I laid you in the grave with my own hands and you breathed your last while reclining on my chest. After facing that great calamity any misfortune that befalls me now can be easily endured. Verily to Allah we belong and to Him we must return"

There is on record a genuine tradition from Umme Salma who says: "By Allah! Ali spent more time with the Messenger of Allah (S.A.) than any other person and remained with him till his last moment. All of us were in attendance on the Prophet (S.A.) on the day of his death. He enquired again and again "Has Ali come? Has Ali come?" His daughter, Fatema answered: 'Probably you have sent him on some urgent business. Ali returned after a short while. I thought he wanted to have a private talk with Ali. So all of us got up and came out of the room'. Umme Salma continues "I was sitting nearer the door than others. I saw that the Messenger of Allah reclined on Ali and continued whispering to him till he (S.A.) expired. Thus Ali alone was in attendance on the Prophet (S.A.) upto the last moment of the latter's life".*

†
And Abdullah Bin Umar says that the Messenger of Allah (S.A.) during his illness said "Call my brother to me". Abu Bakr approached him but the Messenger of Allah turned his face away from him and said: "Call my brother to me". Then Usman approached him but he turned his (S.A.) face away from him too. Some body called in Ali for him. He covered Ali with his

* Hakim has recorded this tradition at the beginning of page 139, Vol. II of his 'Saheeh Mustadrak' and has added that the tradition is genuine and all of its sources are reliable, but Bukhari and Muslim have not recorded it. I have to point out that Allama Zahabi has admitted this tradition to be genuine by recording it in his 'Talkhees e Mustadrak'. Ibn e Abi Shaiba has recorded it in his 'Sunan' and this is tradition No. 6096 at the end of page 400, Vol. VI of 'Kanz ul Ammal'.

† See on page 353

covering sheet and reclined on him. When Ali came out of the covering sheet they enquired from him the subject-matter of the talk of the Prophet (S.A.) with him. Ali said: "He taught me one thousand chapters of knowledge every one of which opened for me another one thousand chapters".

You know that such things are befitting divine messengers. But what Aayesha says befits the lustily persons. If a shepherd dies resting on the chest or between the chin and navel of his wife or on her thigh and makes no will about the custody, upkeep or

(from page 352)

As stated in the tradition which Abu Yali recorded on hearing from Kamil Bin Talha who heard it from Ibn e Lahi'ya who heard it from Hye Bin Abdul Maghafiri who heard it from Abdur Rahman Al Habli who heard it from Abdullah Bin Umar who heard it from the Prophet himself and which has been recorded by Hafiz Abu Na'eem in 'Hulyat ul Aulya', by Abu Ahmad al Farzi in his 'Nuskha', as stated on page 392, Vol. VI of 'Kanz ul Ammal'. And Tabrani in his 'Moajam e Kabeer' states that during the crusade of Tayer the Prophet stood up and whispered with Ali for a long while. Then he went back. Abu Bakr said to him "O' Messenger of Allah! Today you had a prolonged whisper with Ali"; He (S.A.) said: "It was not I who whispered with Ali but Allah whispered with him" This is tradition No. 6075 on page 399, Vol. VI of 'Kanz ul Ammal'. The Prophet (S.A.) often talked to Ali (of divine secrets or future events) when there was no third person with them or he would communicate with him in a whisper. One day the Prophet was busy in a private talk with Ali when Aayesha appeared there. She said: "O' Ali I get only one out of nine days (There were nine wives of the Prophet who used to spend one day with every one of them) O' the son of Abu Talib! Will you not allow me to enjoy even that one day peacefully?" On hearing these words the Prophet (S.A.) turned to her his face, which was red with anger. This is recorded in the beginning of page 78, Vol. II of 'Sharha e Nahjul Balaghat' by Hameedi.

disposal of his flock of sheep then he is surely a loser and horribly negligent of his own interests. May Allah forgive Ummul Moo-mineen Aayesha. If she had decided not to attribute to Ali the honour of supporting the Prophet (S.A.) on his chest at the time of his death, then she should have attributed the honour to her father which would have been more appropriate for a Prophet than saying that the Prophet (S.A.) breathed his last while resting on her chest or thigh. But this she could not do because the Prophet (S.A.) himself had included him in the army arranged for a crusade and placed under the command of Usama Bin Zaid and which was only encamping on the outskirts of Medina. Anyhow, her claim that the Prophet (S.A.), expired while resting in her lap has not been verified by others while the statement that the Prophet (May my parents be sacrificed for him) breathed his last in the lap of Ali is confirmed by all—Ali, Ibn e Abbas, Umme Salma, Abdullah Bin Umar, Sho'bi, Ali Ibn ul Husayn and all the Imams among the Ahl ul Bayt and is, therefore, reliable and more appropriate to the position of the Messenger of Allah (S.A.).

Had there been no statement contradicting the statement or tradition of Aayesha other than that of Umme Salma even then statement or tradition of Umme Salma would have been preferred to the tradition of Aayesha and treated as reliable for numerous reasons which we have not stated above.

Vas Salam,
Yours,
"SH"

LETTER (77)

REQUEST FOR REASONS FOR PREFERENCE OF
THE TRADITION OF UMME SALMA.

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum.

May Allah keep you in peace! You have not been content with relying on the tradition of Umme Salma in preference to the tradition of 'Aayesha' (May Allah be gracious to them both). You have also claimed that besides the confirmation of the tradition of the former by the traditions of Ali, Ibn e Abbas, etc., there are numerous other reasons, not mentioned by you, for relying upon the tradition of Umme Salma in preference to the tradition of Aayesha. Please let us know all those numerous reasons. May Allah be merciful to you and do not omit any one of them for this is a matter of discussion and research and for you an occasion for bestowal of benefit.

Vas Salam,
Yours,
"S"

LETTER (78)

REASONS FOR PREFERENCE OF THE TRADITION OF
UMME SALMA IN ADDITION TO THE REASONS
ALREADY ADVISED.

Mawlana Shaykh ul Islam,

Assalaamu Alaykum.

The great Quran does not point out any deviation from duty on the part of Umme Salma and has not commanded her to be

repentant¹ and there is no verse in the Quran warning her against insubordination towards the Prophet (S.A.) and after his death she was never turbulent and rebellious towards his successors.² Neither Allah reminded her of His own help for the Prophet against her and the help of Gibrael and the Most Virtuous of the Faithful (i.e., Ali) and in addition to them of all other angels, nor He threatened her of divorce, nor threatened to replace her with a better wife,³ nor likened her to the wives of Noah and Lot,⁴ nor she ever prohibited the Messenger of Allah (S.A.) from doing or using anything which Allah had permitted⁵ him to do or use. And the Prophet (S.A.) while delivering an address from the pulpit, did not stand up and point towards her house saying: "Here lies the scandal. Her lies the scandal. Here lies the

- 1 It is a reference to the verse No. 4 Chapter 66 (Forbiddence) which runs as (O Hafsa and Aayesha!) "It is better for you to express repentance before Allah because the hearts of both of you have become inflected; but if you continue helping each other in making a display of impudence towards him (i.e., the Messenger of Allah) then He and angel Gibrael and the Most Virtuous of the Faithful (i.e., Ali) are there to help him and in addition to them all the angels shall help him against you".
- 2 Aayesha was rebellious towards Ali and denied his successorship of the Prophet (S.A.). After the death of the Prophet she continued to be the worst enemy of Ali throughout her life. Her insubordination towards the Prophet (S.A.) is proved by the verse of the Quran quoted in the preceding foot-note No. 1, according to which his Lord Allah, angel, Gibrael and the Most Virtuous of the Faithful and in addition to them all the angels would help him (S.A.) against Hafsa and Aayesha.
- 3 This is an allusion to the verse No. 5, Chapter 66 (Forbiddence)! "If the Prophet (S.A.) divorces you his Lord may grant him in your place better wives than you obedient, faithful, dutiful to Allah and His Messenger, repentant for their sins, worshipful, observing fasts, both married and virgins".
- 4 It alludes to the words of Allah, the Most High: "As a warning to the non-believers Allah has quoted examples of the wife of Noah and the wife of Lot. They were under two of our virtuous slaves. Both of them turned out to be dishonest to their husbands. Their husbands were not in the least helpful to them against Allah and the two women were ordered to enter the hell alongwith other dishonest persons. Verse No. 10, Chapter 66 to the end of the Chapter.
- 5 It is an allusion to the words of Allah, the Most High: "O' Prophet! Why do you abstain in order to please your wives from doing or using that which Allah has made permissible for you, And Allah is Great Forgiver and Most Merciful". Verse No. 1, Chapter 66 (Forbiddence).

scandal, where horn of Satan appears to be rising".¹ She was not morally so degenerate as to stretch her leg while the Prophet (S.A.) would be busy in Namaz and place her foot at the very place where he would rest his forehead in prostration and would not withdraw it in deference to him and his Namaz till he would press her foot and would again stretch² her leg and place her foot at the same place as soon as he would stand up for another Rak'at (unit) after prostration. Umme Salma did not spread disconcerting news about Usman and did not propose to get him finished; nor she nicknamed him 'N'asai', nor she said: "Kill Nasal. He has turned an infidel".³

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- 1 Bukhari recorded it in chapter "what happened in the houses of the Prophets Wives" in the Book "Jihad was Siyer" of his Saheeh p. 125, Vol. 2, after the Chapter on Khums and its payment. In the words of Sahih Muslim. "The Prophet (S.A.) came out of the house of Aayesha and remarked: Here is the head of infidelity where the horn of Satan will rise". Refer to Page 502 Vol. 2 (of Sahih Muslim).
 - 2 Please refer to Chapter on 'Permissible Actions in Namaz' on page 143. Vol. I of 'Saheeh Bukhari'.
 - 3 Aayesha spread disconcerting news about Usman and denounced many of his actions and nicknamed him. Her words 'Kill Nasal. He has turned an infidel' are so famous that there is hardly any book of history dealing with the conditions and events during the reign of Usman which has not recorded these words. You will find these words in the books on history by Ibn e Jareer e Tabari, 'Tareekh i Kamil' by Ibn ul Aseer, (with a detailed account of her enmity towards Usman). Some of her contemporaries even admonished her about this enmity and also scolded her in the face. Ibn ul Aseer has recorded on page 80, Vol. III of his book 'Tareekh e Kamil' some couplets about her in connection with the account of the battle of Jamal. The translation of two of these couplets is as follows. 'It is you who stirred up dissension and hostility and you continued changing colours. Winds blew and rainstorm came from your side. And it was you who ordered us to kill the Khaleefa and it was you who told us that he had turned an infidel'.

Umme Salma did not go out of her house where Allah, the Mighty and Glorious, had commanded her to stay¹ and she did not ride the camel named 'Askar'² as Aayesha did to command an army, which camel took her down the vales and up the hills till the dogs of the vicinity of the spring known as Hawab barked at her of which the Messenger of Allah (S.A.) had forewarned³ her. But she did not mind the warning and did not desist from leading and commanding the large army which she had collected and mobilised for fighting against the Imam.

- 1 It alludes to the Quranic verse which reads as "(O' wives of the Prophet) Keep staying at your houses and do not (go out to) make a display of your adornment (and charms) like the women of the pre-Islamic days of paganism"—Verse No. 33, Ch. 33 Ahzab (or Groups).
- 2 This was the camel on which Aayesha rode in the battle of Jamal. Y'ali Bin Umaiyya brought the camel to her. The camel bore the name Al'Askar and had a huge body. Aayesha was very much pleased to see the camel. But she was taken aback when she came to know the name of the camel and said: "Take it back. I do not want". She then said that the Messenger of Allah had foretold the name of the camel and had prohibited her from riding the camel. They took back the animal, changed the cover spread on it, brought it back to her and said "We have been lucky to get for you a still bigger and more powerful camel". She was pleased with it and accepted it. This incident has been recorded by many a traditionists and historian. You may please refer to page 80, Vol. II of "Sharha e Nahjul Balaghat" by Allama Ibn e Abil Hadeed Al Motazali.
- 3 The relative tradition which is widely known is one of the signs of Prophethood of Muhammad (S.A.) and a sign-post of Islam. Imam Ahmad Bin Hanbal has recorded it in an abridged form in the tradition of Aayesha on pages 52 and 97 of volume VI of his 'Musnad'. Imam Hakim has also done the same when he recorded it on page 120, Vol. III of 'Saheeh Mustadrak' and Zahabi has admitted it to be genuine by recording it in his 'Talkhees e Mustadrak'.

You may, therefore, classify the words of Aayesha that the Messenger of Allah expired while resting on her body between the neck and the naval with her words: "The Messenger of Allah (S.A.) found the Sudanese playing in the mosque with their weapons and leathern shields and said to me Would you like to see their game? 'O' Yes!' I said and I stood up behind him with my cheek resting on his cheek and he was encouraging them by saying: "More of it, More of it, O' Bani Arfada!" When I got tired he asked me if they could stop their game. When I replied in the affirmative he asked them to stop and me to retire ."¹

Or, you may classify it with her words "Once the Messenger of Allah (S.A.) came to me when there were with me two damsels busy in singing. He laid himself on bed. In the meantime Abu Bakr came there. When he noticed the singing girls he rebuked me and said: 'the flute of Satan near the Messenger of Allah' The Messenger of Allah (S.A.) turned towards him and said: 'Let them go on singing.'²

Or, you may classify her tradition that the Messenger of Allah (S.A.) expired while resting on her chest with her tradition—"Once I and he (the Prophet) ran a race and I outran him. After some days I put on more flesh and again we ran a race. This time he outran me. He then said to me. "I have now equalized the score".³

1 This tradition has been confirmed to be genuine. Both the Shaykhs (Bukhari and Muslim) have recorded it in their 'Saheehs'. Please refer to the beginning of the Book 'Eedain', page 116, Vol. I of 'Saheeh Bukhari', and the Chapter on 'Permissibility of Games Indulgence on Festival Days is Not Sinful' on page 327 Vol. I of Sahih Muslim and also page 57, Vol. VI of Imam Ahmad's 'Musand'.

2 Bukhari, Muslim and Imam Ahmad have recorded it in their books in the same chapter and on the same pages as mentioned in the immediately preceding footnote No. i.

3 As contained in the tradition of Aayesha recorded by Imam Ahmad on page 39, Vol. VI of his 'Musnad'.

Or, classify it with her tradition: "I used to play with girls. My girl friends used to come to me and play with me and the Messenger of Allah himself used to bring those girls for playing with me."¹

Or, you may classify it with her tradition: I possess seven virtues² not possessed by any one except one virtue which was shared by Mary, the daughter of Emran:

- (i) The angels descended in my shape,
- (ii) The Messenger of Allah married me a virgin, none of his other wives was a virgin,
- (iii) There was divine revelation to the Prophet while I and he were under the same quilt:
- (iv) I was the most beloved of his wives,
- (v) There descended such verses of the Quran about me that there was a fear of destruction of the nation,
- (vi) I saw Gabriel while no other wife saw him and
- (vii) He (S.A.) breathed his last in my house where there was no third person³ other than myself and the angel.

There are on record many other traditions of Aayesha claiming to be in possession of long list of special merits which all belong to the same category.

As regards Umme Salma, she was happy with her full co-operation with her guardian and the successor of her Prophet. She possessed mature wisdom and was capable of sound Judgement. The counsel she offered to the Prophet (S.A.) on the day of the battle of Hudaibiya is an undeniable proof of her keen intellect and fair judgement and of her high rank (Allah's blessings and mercy be upon her).

Vas Salam,
Yours,
"SH"

1 As recorded by Imam Ahmad on page 75, Vol. VI of his 'Musnad'.

2 Ibn e Abi Shaiba has recorded it and this is tradition No. 1017 i Vol. V of 'Kanz ul Ammal'.

3 Traditionists and historians agree that Ali was present at the time of the death of the Prophet (S.A.). It was he who changed his sides and was looking after him. How can it be true that there was none except her and the angel when he (S.A.) died? Where were Ali and Abbas? Where were Fatema and Safiya? And where were the other wives of the Prophet and all other of the tribe of Bani Hashim? And how could they leave him to the care of Aayesha alone? Again how can it be true that Mary shared with her only one out of seven merits the Ummul Moo-mineen has enumerated? Why has she treated Mary as an exception?

CONSENSUS OF OPINION CONFIRMED THE
CALIPHATE OF SIDDIQ

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum.

Even if we admit all that you have said about the will of succession in favour of Ali to be true and also accept the numerous proofs as valid how will you overlook the fact that the nation unanimously decided to take the oath of allegiance to Siddiq? The consensus of opinion of the nation is a weighty and decisive factor in terms of the Prophet's (S.A.) words : "There will not be a general consent of my nation on error" and "there will not be a general consent of my nation on deviation from the right path". What have you to say about it?

Vas Salam,

Yours,

"S"

LETTER (80)

NO CONSENSUS OF OPINION

Mawlana Shaykh ul Islam,

Assalaamu Alaykum.

What we understand from his (S.A) words "There will not be general consent of my nation on error" and "there will not be a general consent of my nation on deviation from the right path" is that there will not be an error or deviation from the right path in what the nation unanimously and freely decides after proper mutual consultation. This alone is what naturally occurs to the mind immediately on hearing or perusal of these tradition and no other meaning. But the traditions do not

guarantee the propriety of a decision hastily made by a few persons who subsequently forced the judicious and prudent members of the society and through them, the majority to accept it. The oath of allegiance taken in Saaqefa (a roofed building erected by the tribe of Bani Saeeda used as a public rendezvous) was not a matter unanimously decided by mutual consultation of the nation. It was a sudden decision of the Second Caliph supported by Abu Ubaida and a few others who almost suddenly forced the judicious and prudent citizens of Medina to accept it and assisted by emergent circumstances they successfully executed their plan. Abu Bakr himself admitted that the oath of allegiance to him did not take place after mutual consultation or careful consideration. Not long after his succession as Caliph he stood up to address the people and by way of excuse said: "The oath of allegiance to me was a sudden slip but Allah saved us from its evil consequences though I was highly afraid lest there might emerge a scandal or occur a violent disturbance".* And Umar confirmed this before a huge audience. On a Friday during the closing period of his Caliphate he addressed a large gathering from the Prophet's pulpit. This is a well known address which Imam Bukhari has copied in his 'Saheeh'.† As a proof I hereunder submit a literal translation of the address:

* Abu Bakr Ahmad Bin Abdul Aziz Al Jauhari has recorded this in his book 'Saaqefa' which Ibn ul Hadeed has copied on page 132, Vol. I of 'Sharha e Nahjul Balaghat'.

† Please refer to the book on the Restrictions and Punishments for the Infidels and the Reversionists, on page 119, Vol. IV of 'Saheeh Bukhari' where you will find the address along with its preliminaries. Numerous other traditionists and historians have recorded it, like Ibn e Jareer, At Tabari has recorded it in his book on history in connection with the events of the year 11 A.H., which Ibn ul Hadeed has copied on page 122, Vol. I of 'Sharha e Nahjul Balaghat'.

"Some one* of you has been reported to have said that on the death of Umar he would take oath of allegiance to such and such a person for the oath of allegiance to Abu Bakr was decided all of a sudden but was finally established. There should be no misunderstanding about it. No doubt the oath of allegiance to him came upon us as a sudden slip which was finally agreed upon by all and Allah saved us from its evil consequences". He proceeded: "If anybody takes oath of allegiance to another person without prior consultation with the nation both the person who takes the oath of allegiance and the person to whom allegiance is offered may be killed.†" Proceeding further, he said: "the situation in which we found

* It was Zubair who said this. He had said: "By Allah! If Umar dies I will take the oath of allegiance to Ali" When Umar came to know this he became very angry and furious and delivered the address under reference. Many annotators of 'Saheeh Bukhari' have described the event. Please refer to the commentary on this tradition on page 352, Vol. XI of 'Sharha' by Qustalani who has copied it from 'Al Ansab' of Bilazari and has confirmed it to be genuine according to the standards set by the two Shaykhs, Bukhari and Muslim.

† Let me observe that the justice for which Umar has been made so famous demanded him to apply the same rule to himself and his companion Abu Bakr as he announced to the audience, namely, the person who took the oath of allegiance to another person without prior consultation of the nation as well as the person to whom such allegiance was offered should be finished and none of them accepted as Imam. Umar himself had taken the oath of allegiance to Abu Bakr all of a sudden without prior consultation with the nation. The contents of his said address to the audience have been recorded in several books of traditions. You may please refer to page 123, Vol. I of 'Sharha e Nahjul Balaghat' by Allama Ibn e Abil Hadeed.

ourselves at the time of the death of the Prophet (S.A') was that the Ansars (i.e. original residents of Medina) opposed us and all of them gathered in the Saqeefa e Bani Saeda. Ali and Zubair and their supporters also opposed us". Then he briefly referred to what happened in the Saqeefa—the difference of opinion, the clamour and the quarrel and then said: "All this would have naturally resulted in a split in the fold of Islam. It was in these circumstances that Umar took the oath of allegiance to Abu Bakr".

Historical record and traditions show that there was not a single member of the Prophet's Ahl ul Bayt present in the Saqeefa. They were all in the house of Ali alongwith Salman, Abu Zar, Miqdad, Ammar, Zubair, Khuzaima Bin Sabit, Abi Bin K'ab, Farva Bin Umar Bin Vadqatul Ansari, Baraa Bin Aazib, Khalid Bin Saeed Bin al Aas Al Umvi and others like them. How can it be called consensus of national opinion when none of these persons including the Ahl ul Bayt of the Prophet (S.A.) was present in the Saqeefa?, although the posterity of Muhammad (S.A.) i.e., the Ahl ul Bayt are for the nation as head for the body or eyes for the face, the beloved of the Messenger of Allah and the treasure chest of his knowledge, equals of the Book of Allah and its fellow travellers, the boat of salvation and the door of forgiveness for the nation security against her deviation from the true faith and the banners of guidance for her, as we have already pointed out* though their dignity and merits need no introduction or proof. In these circumstances how can it be reasonably asserted that the Caliphate of Abu Bakr was established by the consensus of national opinion?

* Please refer to our letter No. 6 and subsequent letters to the close of the letter No. 12 and you will realise the importance of the Ahl ul Bayt (A.S.).

Bukhari and Muslim have recorded in their 'Saheehs'* numerous proofs to the effect that Ali neither took the oath of allegiance to Abu Bakr nor made a compromise with him. It was only after the death of his wife Saiyeda Fatema which occurred six months after the death of the Prophet (S.A.) and oath of allegiance to Abu Bakr in the Saqeefa, that in view of the unsettled conditions obtaining at the time, the helplessness of Muslims and the pressing need for the correct presentation of Islam and interpretation of its fundamentals that Ali agreed to extend his co-operation to the government and to tender his advice when called for or deemed necessary. This fact is supported by a tradition of Aayesha wherein she has clearly stated that Zahra (i.e. Fatema) was highly displeased with Abu Bakr and after the death of the Messenger of Allah never talked with him till her death. And when Ali agreed to co-operate with Abu Bakr and his party he strongly protested against the grave injustice done to him by usurping his right of succession. The tradition makes the mention of a compromise under protest. It does not say that Ali took the oath of allegiance to Abu Bakr at the time of compromise. And he made a very powerful protest when he recited two couplets meaning:

"You established your claim to succeed the Prophet by telling your opponents that you were related to the Prophet (S.A.). If relation with the Prophet was made the basis of succession then I have a better right to succeed him (S.A.) for I am his nearest relation. If you say that you were elected for administering the affairs of the nation through consensus of national opinion then where was the consensus of opinion when men of fair judgement and

* Please refer to the closing part of the chapter on the 'Khaiber' on page 39, Vol. III of 'Saheeh Bukhari' and also the chapter on the "Prophet's Words" "We leave no Inheritance. What we Leave Behind is Alms and Charity" in the Book of Jihad is seen on page 72, Vol. II of 'Saheeh Muslim'. There you will find the details as already mentioned by us.

sound opinion were absent* (from the Saqeefa)''.

Once Abbas Bin Abdul Muttalib argued the matter of succession similarly. During a conversation between him and Abu Bakr† he said: "If you succeeded as Caliph on the basis of your relationship with the Messenger of Allah (S.A.), then you usurped our right for we are his nearest relations and if you acquired the Caliphate on the basis of election by the Muslims then the election was null and void for we who are the foremost of the Muslims did not participate the election and do not accept its result."

* Both these couplets are recorded in 'Nahjul Balaghat'? Allama Ibn e Abil Hadeed in his commentary on these couplets writes on page 319, Vol. IV of 'Sharha e Nahjul Balaghat' that the couplets were addressed personally to Abu Bakr because in support of his claim to succeed the Prophet (S.A.), he had told the Ansars (i.e. the original residents of Medina) that he had a better right to succeed him than them because he was of the same tribe as the Messenger of Allah (S.A.) and was ancestrally related to him. And they took oath of allegiance to him in preference to the Ansars and he rose to the helm of affairs of the nation on the basis of his relationship with the Prophet (S.A.). So, Ali (A.S.) told Abu Bakr that while he belonged to the same tribe as the Messenger of Allah (S.A.) he (Ali) was the nearest relation of the Prophet (S.A.) and therefore had a better right than Abu Bakr. As to Abu Bakr's other argument that he was elected as successor of the Prophet (S.A.) by the people and the nation had agreed to accept him as 'Caliph'. Ali replied that when most of the worthy and notable copanions of the Prophet (S.A.) were absent from the Saqeefa and did not particpate the oath-taking ceremony the so-called election and the subsequent agreement of the nation was all invalid and the argument a flimsy one. It was not the consensus of public opinion. Shaykh Muhammad Abdohoo, the Grand Mufti of Egypt in his 'Marginal Notes on Nahjul Balaghat' has similarly explained the two couplets.

† Please refer to page 16 of the book 'Al Imamah Vassiyasat' by Ibn e Qutaiba.

When an uncle of the Messenger of Allah (S.A.) (i.e. his father's brothers), and his paternal cousin, favourite and brother (i.e. Ali) and all the members of the Ahl ul Bayt and their supporters have so clearly proved the claim of Abu Bakr to successorship to be bogus, how can it be said that his election took place through a consensus of national opinion?

Vas Salam,
Yours,
"SH"

LETTER (81)

CONSENSUS OF NATIONAL OPINION
AUTOMATICALLY TOOK PLACE WHEN OPPOSITION
CEASED TO EXIST.

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum,

Ahle Sunnat do not deny that the Oath of allegiance to Abu Bakr resulted neither from prior consultation and consensus of national opinion nor from careful consideration. They admit it to be unexpected and sudden. They admit that the Ansars opposed the election and wanted to nominate S'ad as Caliph. They further admit that Bani Hashim (i.e. the descendants of Hashim) and their supporters among the Muhajirs (migrators of Mecca) and the Ansars were against the election and wanted to see Ali as heir and successor of the Prophet (S.A.). Nevertheless, they assert that at last the Caliphate of Abu Bakr was a fait accompli and everybody acknowledged him as his Imam when the controversy subsided and the dissension disappeared and every body agreed to render all possible help to Siddiq in carrying out his onerous duty and to wish him well in public and private. Consequently, all fought against him or them against whom Abu Bakr fought and all made peace with him or them with whom Abu Bakr made peace and they all complied with his affirmative and Prohibitive orders and nobody withdrew his support to him and thus the consensus of opinion

took place and the succession of Abu Bakr to Caliphate was confirmed. All praise is due to Allah that there was more complete unity in the nation after disunity and dispersion and their hearts harmonised with one another after hatred and enmity.

Vas Salam,
Yours,
"S"

LETTER (82)

THERE WAS NO CONSENSUS OF OPINION AND THE
CONTROVERSY AND DISSENSION DID NOT COME
TO AN END.

Mawlana Shaykh ul Islam,

Assalaamu Alaykum.

That the people finally agreed to help Siddiq in the discharge of his duty as Caliph and began to wish him well in public and private is one thing and the establishment or confirmation of his caliphate by consensus of national opinion is another thing. There is neither a reasonable nor lawful correlation between the two and one is not the pre-requisite of the other. Everybody knows the attitude of Ameer ul Moo-mineen Ali and the immaculate Imams among his descendants towards the Muslim rulers of their time. Their valuable and voluntary help was always available to the Muslim rulers whenever the latter were in difficulty. Whenever their help for solving any knotty problem of administration was called for they willingly offered it. And this is our attitude too. Hereunder we submit a detailed reply to what you have said:

The immaculate Imams always held the view that the Muslim nation could not flourish and command the respect of other nations unless it was strong enough to rally the Muslims under one flag and keep them united, banish confusion and disorder

from their fold, protect the borders of the state and keep a vigilant eye on the people and their affairs; and a government could not be firm and steady unless the people co-operated with and supported it with their lives and property. If the reins of government are in the hands of a lawful ruler, i.e. a successor of the Messenger of Allah (S.A.) who strictly adheres to his holy traditions in the day to day administration then he is the rightful successor and he will be the sole administrator of the government. If this is not possible and a person other than him comes to power and forcefully takes the reins of government into his hands even then it is the incumbent duty of the nation to cooperate with and support him in all matters leading to the maintenance of power and glory of Islam, protection of the borders and maintenance of peace and security of the state. It is not permissible for anybody to create dissension among Muslims and a split in their fold by rising in rebellion against the ruler and thus weakening the nation and dividing her into groups. And this is not all. It is incumbent upon the nation to deal with the ruler as she would deal with a rightful successor in paying the rent and land revenue and zakat on cattle, etc. It is also permissible for Muslims to accept from such a ruler sale or purchase of movables by way of reward, gift or by other lawful way. This was the attitude of Ali and of the Holy Imams among his descendants. The Prophet (S.A.) had said¹ "selfishness, vandalism and unpleasant events will take place after me". They enquired : "O' Messenger of Allah! What do you order us to do if we get such a time?" He replied "you should continue discharging your duty as a loyal subject and pray to Allah for granting and protecting your right"² And Abu Zar, May Allah be gracious to him, used to say.²

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- 1 This occurs in the tradition related by Abdullah Bin Mas'ood and Muslim has recorded it on page 118, Vol. II of his "Saheeh". This has been recorded by several compilers of 'Saheehs' and by many other traditonists.
 - 2 Muslim has recorded this in Vol. II of his 'Saheeh' and it is among the widely known traditions.

"My beloved, the Messenger of Allah (S.A.) had advised me to hear and obey even if he (the ruler) be a slave whose hands and feet have been amputated."

And Salmat ul J'afi¹ said:

"O' Messenger of Allah! What is your advice for us if such persons come to rule over us and demand us to discharge our duty towards them but refuse to recognise our rights and to satisfy our dues?" He advised: "Hear and obey them for they will be held responsible and answerable for their duties and you for yours". And according to the tradition related by Huzaifa Bin al Yaman² May Allah be graceful to him, the Prophet (S.A.) said: "After me there will be leaders who will not guide you to my path and who will not follow my traditions and soon there will be rulers having the hearts of devils in human bodies." Huzaifa says: I said, "O' Messenger of Allah! How should I act if I get such a time?" He (S.A.) said "Hear and obey the ruler. If he inflicts wounds on your back and snatches away your property even then you have to hear and obey him". There is a similar advice in the tradition related by Umme Salma. "She says that the Prophet (S.A.) said soon³ there will be rulers over you who will issue both approvable and wicked orders and prohibitions. He who knows an order or prohibition to be unlawful (and has no doubt about its being unlawful he) is saved from the sin" of compliance by opposing the order or prohibition physically or by tongue and when this is not possible he should at least despise and hate a wicked order in his heart. "He who is ignorant (of its being unlawful) does not commit a sin" (by complying with the order). They asked "Should we fight with them." He said: "You should not so long as they say their (daily) prayers (Namaz)". There are many genuine and consecutive traditions in this regard

1 Muslim and others have recorded this tradition.

2 This has been recorded by Muslim on page 120, Vol. II of his 'Saheeh' and also by all other chief traditionists.

3 This tradition has been recorded by Muslim on page 122, Vol. II of his 'Saheeh'.

particularly those which have been transmitted through the holy posterity [of the Prophet (S.A.)]. And it was for this reason that members of the holy posterity remained patient and refrained from action against vicious and cruel rulers in spite of the posterity being as restless as he who has dust thrown into his eyes and a bone fixed in his throat. But they scrupulously complied with the holy instructions of the Prophet (S.A.) without wavering or swerving even in the most trying and proving circumstances because he (S.A.) had particularly and emphatically instructed them to bear patiently any injury or misfortune and to disregard all annoyance and inconvenience caused to them so that the peace of mind of the rulers might not be disturbed and the security and glory of the state and the nation might be maintained. They continued tendering good advice to the Muslim rulers inspite of usurpation of their own rights and their extremely adverse circumstances and inspite of the fact that those who rose to the helm of affairs of the nation had created formidable obstacles in their way of right guidance to the nation. Their eye lids were burning and their hearts were full of pain because of grievous sights of oppression and injustice, yet they continued to act upon the advice of the Prophet (S.A.) and to discharge their duty. They firmly adhered to what was legally and reasonably incumbent upon them from the point of view of the welfare of the state and the nation in preference to their own rights even when there was a clash of opinions. It was because of this policy that Ameer ul Moo-mineen sincerely wished well and used to offer useful advice to the first three Caliphs. He who studies the attitude and behaviour of Ali during the days of the first three Caliphs will come to know that even after being disappointed of his right of immediate successorship of the Messenger of Allah (S.A.) he adopted course of well-wishing and preferred peace with those who were in power. He saw that the throne of Caliphate which was promised to him by the Prophet (S.A.) was in their possession, still he did not fight with them and did not try to resist or

remove them because he preferred peace of the nation, safety of the state and security of the faith to his own good. He overlooked the immediate and set his eyes on the ultimate. He underwent severe hardships unknown to others. He had two tiresome loads on his shoulders, the Caliphate with all its responsibilities and obligations on one side, which was shouting for help and exciting him with a shriek which bled his heart and a groan which dashed his liver, and the anxiety for suppressing the monstrous commotions and rebellions taking place every where and unbelief, riots and insurrections on the other side, which were pregnant with the possibilities of losing the islands, of revolution in the country and complete annihilation of Islam. There was also the danger of conspiracies from the Munafiqs (hypocrites) of Medina who were extremely wicked, and of the subarban Arabs, whom the Quraan has called "Munafiqs" and who were the hardest in their infidelity and hypocrisy and for whom it was more becoming to remain ignorant of what Allah caused to descend on His Messenger. Their hypocrisy gained momentum on the death of the Prophet (S.A.) and was gradually increasing, while the condition of Muslims was very much similar to that of a sheep running in a dark winter night between aggressive wolves and harmful wild beasts. False Prophets like Maseelamatul Kazab, Taleeha Bin Khwailad and Sajah Binte Haras had sprung up and they and their friends and followers were bent upon annihilating Islam and crushing the Muslims. The Caesars of Rome, the Khosroes of Ajam, etc., were on the look out for an opportunity to invade the Muslim state. There were in ambush with many other groups, all of whom were resentful and had vindictive feelings against Muhammad (S.A.) and his posterity and his true followers and were possessed of enmity and hatred for the 'word of Islam' i.e., (there is no deity other than Allah and Muhammad is the Messenger of Allah) and determined to undermine it and to pull it up by the roots. All these forces were energetic and in haste to destroy it. They thought that the time had arrived for realisation of their hopes and the death of the Prophet (S.A.) had provided them with an opportunity. They were determined not to allow the opportunity to slip and to take full advantage of the confusion and disorder which followed his (S.A.) sad demise before the confusion melted

away and order was restored and the glory of the Islamic State was regained. These were two grave dangers on either side of Ameer ul Moo-mineen Ali, the usurpation of his right and passing of the Caliphate into wrong hands on one side and all the toil and exertion of the Prophet (S.A.) going waste and destruction and extinction of Islam on the other. His nature prompted him to secure the safety and protect the life of Islam and to ameliorate the condition of the masses by sacrificing his own rights. He therefore, decided to ignore the difference between him and Abu Bakr regarding successorship and to bring to an end the breach of relation between his party and the party of Abu Bakr. This decision of Ali, which you regard as a proof of the consensus of national opinion, was taken with a view to secure Islam from annihilation and to save Muslims from destruction. He and all the members of the Ahl ul Bayt and all his supporters among the Ansars and the Muhajirs patiently bore the usurpation of their rights and subsequent afflictions and sufferings although they had dust thrown into their eyes and bones fixed in their throats. And Ali's conversations and speeches throughout his life after the death of the Messenger of Allah bear testimony to this effect. There are many consecutive traditions in this regard transmitted through the holy posterity of the Prophet (S.A.).

But the chief leader of the Ansar, Sa'd bin Ibada never compromised with the first two Caliphs and did not assemble with them even in the congregational prayers of Eids and Fridays. He did not pay any attention to them or their words. Their orders and prohibitions had no effect on him. He was secretly done to death at Houran during the reign of the Second Caliph and it was reported that a Jinnee had killed him. Here we need not mention his utterances* on the day of the Saqeefa and thereafter.

* This Sa'd Bin Ibada, also known as Abu Sabit, was among those who took the oath of allegiance to the Holy Prophet (S.A.) at Aqba and took part in Badr and other battles. He was a leader and the chief of the tribe of Khazraj and was a prominent person known for his generosity. The books on biography and traditions are replete with his utterances which we have hinted at. In this connection you may please refer to what Ibn e Qutaiba has recorded in his book 'Al Imamah Was Siyasat'. Ibn e Jareer in his book on history, Ibn e Aseer in his 'Tareekh e Kamil' and Abu Bakr Ahmad Bin Abdul Aziz al Jauhari in his book 'As Saqeefa', etc., etc.

As regards the friends of Sa'd Bin Ibada like Hubab Bin Munzir* and others among the Ansars they became afraid of the might of those who were in power and yielded to their pressure. Their action was the result of fear of being killed by sword or of their houses being set on fire.† Were the oaths of allegiance taken by

* Hubab was among the leaders of the Ansars and a brave man. He participated in the battles of Badr and Uhud and was meritorious and a highly respected person. He used to say "I am the trunk of tree fixed for itchy camels to rub their body with and the prop applied to a date palm laden with fruit to enable it to bear the extra burden." (This means that his good advice could cure disease and remove sufferings and misfortunes). 'I am a lion in his den and by Allah I can feast on youthful and powerful persons, if you so desire.' There are still sharper utterances from him which we prefer to ignore.

† Umar had threatened Ali with setting his house on fire. This is proved by consecutive and reliable reports. In this connection please refer to what Ibn e Qutaiba has narrated in the beginning of his book 'Al Imamah wa Siyasat' and Imam Tabari has mentioned it twice in connection with the events of the year 11 A.H. in his famous book of history, Ibn e Abde Rabbah Al Maliki has recorded it under "Saqa'ifa" in Vol. II of his 'Iqd ul Fareed' and Abu Bakr Ahmad Bin Abdul Aziz Al Jauhari in his book 'As Saqa'ifa' as stated on page 134, Vol. I of 'Sharha e un Nahj Al Hameedi Al Hadeedi'. And Masoodi in his 'Muravajuzahab' has reported Urva Bin Zubair making excuse on behalf of his brother Abdullah Ibn e Zubair, who proposed to set on fire the houses of Bani Hashim because they had refused to take the oath of allegiance to him, referred to Umar's threat to Ali and setting on fire his house as a precedent. Allama Shahristani has mentioned this incident on the authority of Nizam in his book 'Kitab ul Milal Van Nahl' in connection with the account of the Nizamiya sect. Abu Mikhnaf has described in detail the incident of setting on fire the house of Ali by Umar in his book on the 'News of Saqa'ifa' to which incident we have already hinted. This well known incident has been referred to by the well known Poet of the Valley of the Nile Hafiz Ibrahim in three couplets occurring in his famous poem on Umar. The couplets mean:

"One thing which Umar said to Ali—what an honourable person he was who heard it and what an important man he was who said this was. "I shall certainly set your house on fire if you do not take the oath of allegiance (to Abu Bakr) inspite of my knowing that the daughter of Muhammad Mustafa is inside the house. I shall not be in the least merciful on you". It was Umar, the father of Hafsa, who said this and none else. This he said in the face of him who was the acknowledged greatest valiant of the whole of Arabia".

Such was the treatment meted out to our Imam. We believe only in that consensus of national opinion which represents the opinion of an immaculate Imam. Far from consulting him brutal force was used against the Imam as you have already read above. How can you say then that Abu Bakr was chosen to succeed the Prophet (S.A.) by

them under such circumstances sincere oath? Are the words of the Messenger of Allah (S.A.) "There will not be a general consent on error in my nation" applicable to this so-called consensus of national opinion? We leave it to your own judgement and shall be grateful if you will please communicate the same to us.

Vas Salam,
Yours,
"SH"

LETTER (83)

HOW CAN YOU PROVE THAT THE SAHABA (COMPANIONS OF THE HOLY PROPHET) KNOWINGLY DISREGARDED HIS TRADITIONS AND STILL THEY WERE NOT GUILTY OF DEVIATION?

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum.

Men of keen insight and penetrating intellect regard the Sahaba far above disobedience to the Prophet (S.A.) in any of his clear affirmative orders or prohibitions. Nothing but unqualified obedience to him and willing compliance with his commands could be expected from them. It was, therefore, impossible that they heard or knew the traditions of the Prophet (S.A.) regarding the appointment of the Imam (i.e. Ali) as his successor and yet did not appoint him the first, second or even the third Caliph. How can the Sahaba be regarded as free from error inspite of their knowingly disobeying the command of the Holy Prophet (S.A.)? Can you reconcile these two statements?

- (a) The Sahaba knew the traditions of the Prophet (S.A.) appointing Ali as his successor but did not comply with them; and
- (b) The Sahaba were not guilty of any deviation.

Vas Salam,
Yours,
"S"

RECONCILIATION OF THE TWO STATEMENTS.
THE REASON FOR DISAPPOINTING THE IMAM OF
HIS RIGHT OF SUCCESSION.

Mawlana Shaykh ul Islam,

Assalaamu Alaykum,

A study of the lives of most of the Sahaba has lead us to the conclusion that they used to comply with such traditions of the Prophet (S.A.) and to obey such of his commands as exclusively concerned the faith and according to them, were beneficial only in the life hereafter, e.g., the clear tradition or command of the Prophet (S.A.) and his posterity that fasting in the month of Ramazan and not in any other month was an incumbent duty, or that facing the K'aba was necessary while offering Namaz and not in any other condition, or about the number of Prayers (Namaz) obligatory during the day and during the night and the number of Rakats (Units) in each Namaz and the manner offering Namaz, or about making seven round of the K'aba. They used to follow and obey similar other traditions and commands which they thought were beneficial only in the life hereafter.

But they did not consider it necessary to follow and obey such traditions and commands of the Prophet (S.A.) as related to politics, e.g., the appointment of governors and officers, framing of rules and regulations for government, reports on and review of the affairs of administration, recruitment to and despatch of army. They did not like to depend entirely upon his advice in all matters. They wanted to be free and to have scope for following their own views and exercising their own intellect. Whenever they found that disregard of the Prophet's clear traditions and commands would result in their own elevation or would be in the interest of their administration they readily disobeyed his command and did that which they considered to be in their own interest. Perhaps they thought that in this way they would be able to please the Prophet (S.A.).

The Sahaba had the firm suspicion that the Arabs would not submit to Ali and would not obey the clear traditions and commands of the Prophet (S.A.) regarding his succession because Ali had killed in the way of Allah a very large number of their infidel ancestors and with his sword shed their blood in order to raise to height the word of Allah and to enable it to establish. He had unmasked, frustrated and crushed the mischievous plans of the unbelievers for destruction of the true faith till the divine faith overcame all the difficulties in spite of all the violence of the unbelievers. So, the Arabs would not submit to Ali without the use of might and would not obey the clear commands of the Prophet about him unless forced to do so. They were bent upon wreaking vengeance on Ali of all the blood shed by him in the way of Islam in the days of the Prophet (S.A.) according to their hereditary nature of wreaking vengeance either on him who had killed any of their relations is possible or on his progeny or other nearest relation whoever was the most distinguished member of the murderers's family. After the death of the Prophet (S.A.) there was in his family no other more distinguished person than Ali and so they wanted to wreak vengeance of all the bloodshed on Ali who was the most distinguished in Bani Hashim and unquestionably the most prominent member of the family after the Messenger of Allah. So, the Arabs awaited a revolution and they brought in a change of circumstances. They had in their bosom utmost enmity for him and his descendants and caused unlimited loss of life and property to them, consequently what happened permeated the whole atmosphere and painted the whole earth and the sky. Every body knows what happened.

Besides, the Arabs in general and the Quraish in particular harboured malice against Ali who would trample down the enemies of Allah and would inflict painful punishment on him who transgressed any divine commandment or violated any of the prohibitions of Allah, the Mighty and Glorious, or desecrated any of His sanctuaries. The Arabs were also afraid that if Ali was appointed as Caliph or ruler he would ensure strict compliance of all desirables of faith and perfect abstinence from all abominables thereof. They also feared that if Ali came to power he would be perfectly just to all the people

and would regard them all as equals in all matters. From him nobody could expect any preferential treatment or special clemency. For him, men of power and rank were weak and low so long as public or private dues were not realised from them and the weak and the low were powerful and honourable so long as their dues were not paid and their rights not granted to them. Then, how could these Arabs willingly obey a man like him ("the Arabs who are the hardest in ungodliness and hypocrisy and it becomes them to remain ignorant of the limits prescribed and caused to descend by Allah on His Messenger")—Verse No. 101, Ch. IX. Among them were also those who were outwardly Muslims but inwardly Munafiqs who would leave no stone unturned in their efforts to destroyed Islam and the Muslims.

Again, the Quraish and all the Arabs were extremely jealous of him because Allah had been particularly gracious in bestowing upon Ali His excellent gifts in plenty. He occupied in knowledge and practice that high position before Allah and His Messenger and other men of wisdom to which none of his associates or rivals could rise and had earned from Allah and His Messenger through his pioneering services and unsurpassed virtues the high rank the attainment of which was eagerly desired by all hearts but which none could aspire to achieve, consequently the scorpions of jealousy against him began to crawl into the hearts of all the hypocrites and all the Faseqeen (dissolutes), Nakeseen (violators of the oath of allegiance who fought against Ali in the battle of Jamal), Qaseteen (those who sided with Muawiya in the battle of Siffeen) and Mareqeen (or renegades who fought against Ali at Nahrwan) were bent upon undoing the promise given to the Prophet (S.A.) to obey Ali and they turned their back to all the clear traditions and commands of the Prophet in this regard and threw them all into the pit of oblivion as if the Prophet had never uttered these traditions and commands.

[Happened what happened. I do not want to describe that. You may continue thinking that it was all fair. Make no inquiries or investigations.]

Again, the Quraish and all the Arabs were very keen to see that the Caliphate circulated among their various tribes every one of which was greedy of it. They, therefore, decided to breach their promises made to the Prophet regarding obedience to Ali as his successor and made up their minds to violate their oaths. They unanimously decided to neglect the clear traditions and commands of the Prophet (S.A.) in this regard and never to recall them to mind and from the very beginning united for not allowing the Caliphate to reach the hands of the successor appointed and the guardian nominated by their Prophet (S.A.). They subjected the Caliphate to vote and choice so that everyone of their various tribes could aspire to see the Caliphate sooner or later in the hands of one of its members. If they had obeyed the clear traditions and commands in this regard and preferred Ali to others as their guardian and successor of the Messenger of Allah (S.A.) then the Caliphate would have remained for ever with the Holy Ahl ul Bayt for the Prophet on the day of Ghadeer and on several other occasions had declared Ahl ul Bayt to be concurrent with the book of Allah (the Quran) and also declared the two as inseparable from each other and recommended them both as models for the wise and the intelligent till the Day of Judgement. But it was very difficult for the Arabs to tolerate the confinement of the Caliphate to a single family, particularly because the eyes of all the tribes were fixed on the coveted office and the thoughts of all the tribes were greedily hovering over it. 'Certainly she, i.e., the Caliphate, became very lean so that both became obvious, the leaned Caliphate and also who made her lean. Till all those who were devoid of faith accepted her leadership.'

Moreover, those who have studied the history of the Quraish and the Arabs during the earliest period of Islam know that they did not bow before the prophethood of a Hashimite (the Prophet of Islam was the most conspicuous member of the tribe of Hashim) before they were completely crushed and rendered too weak to oppose. How could these people agree to Bani Hashim being honoured with the Caliphate as well as the prophethood? Once Umar Ibn ul Khattab during a conversation with Ibn e Abbas said to him: "The Quraish disliked to see

both the prophethood and the Caliphate confined to your family (of Bani Hashim) that you might injure the interests of the people.”*

It was not possible for good men of those days to compel the Quraish and the Arabs to abide by the traditions and obey the commands of the Prophet (S.A.) for they were afraid that compulsion might result in their reverting to their former state of infidelity. They also feared that if the difference or disunity in those circumstances was allowed to continue the consequences would be highly deplorable. On the death of the Messenger of Allah (S.A.) hypocrisy became obvious, the might of the Munafiqs rapidly increased, the infidels became mad with enmity, the pillars of faith became weak, the hearts of Muslims were shocked for the death of the Prophet (S.A.) had reduced them to the condition of a goat wandering in a cold dark night between wolves and other wild beasts without any shepherd to look after it. Numerous groups of the Arabs had reverted to apostasy and others were going to follow suit as we have stated as some length in letter No. 82. Ali apprehended serious deterioration and immediate ruin of Muslims if he tried to seize the reins of administration in those circumstances when the hearts of the Muslims were broken, the Munafiqs were growing mightier day by day and biting in rage their lips and finger tips, reversion to apostasy was in progress and infidelity was raising its head higher and higher, and the Ansars were opposed to the Muhajirs and had drawn aside from them and were raising the slogan of diarchy ‘One ruler from among us and one from among you’, etc. In the interests of the faith, Ali desisted from capturing the Caliphate by force for he knew that it would result in estrangement of the people, neglect of their affairs, danger for the nation and ruin of the faith. He, therefore, decided to sacrifice his own interests for security of the faith, the integrity of the nation and peace and tranquillity of the people and preferred the future to the immediate. None else could show such magnanimity of soul and spirit of self-sacrifice.

* Allama Ibn e Abil Hadeed has copied this on page 107, Vol. III of ‘Sharha i Nahjul Balaghat’ in connection with a case worthy of research and meditation. Ibn e Aseer has mentioned it on page 24, Vol. III of his ‘Tareekh e Kamil’ in his account of Umar preceding the account of Shora (consultation).

He then stayed at home and refused to take the oath of allegiance to the Caliph appointed in the Saqeefa till he was taken out of it forcibly. This was to preserve his own right of succession and also to lodge a silent protest against those who had turned treacherous to him. Had he taken the oath of allegiance he would have missed a valid and convincing argument in support of his right of succession and a proof of his protest. The attitude adopted by him saved the faith from ruin and also preserved his right of being the Guardian and Commander of the faithful. This furnishes us with a proof of his good judgement, preponderating forbearance, magnanimity of soul and spirit of self-sacrifice in the interest of public good. Real generosity in so great a misfortune and in so important a matter descends from Allah, the Most High, on him who is in the highest stage of piety and devotion to Allah. What he did was the most advantageous in the existing circumstances and for restoring normalcy. His sagacity in so great a measure was due to his nearness to Allah, the Mighty and Glorious.

As regards the first three Caliphs and their supporters, they also started offering incorrect interpretations of the clear traditions and commands regarding the succession of Ali for the reasons already stated above. This was not at all surprising from them, for as already mentioned, they were in the habit of exercising their own minds and interpreting in their own way all those traditions and commands of the Prophet (S.A.) which concerned politics, appointment of governors and officers, framing of rules and regulations for government, reports and review of the administration of the state, etc. Probably they did not regard the Caliphate as a matter of religion and this is why they did not attach any importance and pay any heed to the traditions regarding the Caliphate. When conditions settled and normalcy returned they prudently tried to neglect and forget to make others neglect and forget all such traditions and started subjecting to violence those who made a mention of those traditions or referred to them. When inspite of subsequent stability of administration, spread of Islam, conquests of territories and increase in strength and affluence they did not fall a prey to luxury and kept themselves free from pollution

they gained eminence and rose in the estimation of the people. The people-at large began to admire and love them and also to follow their example in trying to neglect and forget and making others neglect and forget the traditions in question. The reins of government then passed into the hands of the Umayyads whose most cherished aim was to annihilate the Ahl ul Bayt and to uproot their prestige. They did everything that lay in their power to obliterate from the minds of the people not only the traditions regarding the succession of Ali but also the traditions speaking of the virtues and excellence of the Ahl ul Bayt. The genuine and clear commands and traditions on these topics that have reached us are sufficient (to lead us to truth). All praise is due to Allah!

Vas Salam,
Yours,
"SH"

LETTER (85)

REQUEST FOR INSTANCES OF THE SAHABA
DISOBEYING THE COMMANDS AND TRADITIONS OF
THE PROPHET (S.A.)

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum,

I am in receipt of your latest letter. You have in a miraculous way proved to be possible what I regarded to be impossible. You have presented an amazingly clear picture. All praise is due to Him Who has bestowed upon you the ability to advance very soft but convincing arguments and granted you the faculty of describing and explaining things most efficiently. You have conveyed to me the information which was inaccessible to me and have been successful in furnishing the arguments which I badly needed but felt to be missing. I thought that it was impossible for you to reconcile the two statements (contained in letter No. 83) and to prove that the

Sahaba were not guilty of deviation inspite of knowingly disregarding the clear commands and traditions regarding the succession of Ali and that it was not possible for you to defy what was obvious and to meet the challenge I had thrown at you. Would that you were so kind as to point out the occasions on which the Sahaba disobeyed the clear commands and traditions of the Prophet (S.A.) so that the motives behind the disobedience could be ascertained and the path of good guidance could become clearly visible. I, therefore, request you kindly to mention in detail such occasions so that I may examine them in the light of the traditionally transmitted accounts of their life and character and study their disposition and attitude by making a probe into the books of history.

Vas Salam,
Yours,
"S"

LETTER (86)

THE GREAT MISFORTUNE OF THURSDAY
THE REASON WHY THE PROPHET (S.A.) DID NOT
WRITE DOWN THE DOCUMENT INSPITE OF THE
OPPOSITION OF SOME OF THE SAHABA.

Mawlana Shaykh ul Islam,

Assalaamu Alaykum,

There were innumerable occasions on which the clear commands and traditions of the Prophet (S.A.) were neglected and disobeyed. Among them was the Calamity of Thursday which is one of the most widely known events and the greatest misfortune that befall Islam and an account of which has been recorded by all the compilers of the 'Saheehs' and other traditionists and copied by almost all the biographers and historians. The tradition recorded by Bukhari* on the authority

* Please refer to the chapter on "the Words of the Patient" "Get up and Leave me" in the 'Book on Patient', on page 5 Vol. IV of 'Saheeh Bukhari'.

of Ubaidullah Bin Atba Bin Masood, quoting consecutive sources upto him is a sufficient evidence. According to Ubaidullah Ibn e Abbas said: When the time of the death of the Messenger of Allah (S.A.) approached there were many persons present in the house. Among them was Umar Ibn ul Khattab. The Prophet (S.A.) said: "Bring to me writing materials so that I may write for you a document after which you will never go astray". Thereupon Umar said: "Certainly the Prophet has a strong fit of illness on him. There is the Quran with you and the Book of Allah is sufficient for us". Some of those present in the house differed with Umar and there arose a dispute. There were some persons who said 'Bring the writing materials to the Prophet (S.A.) so that he may write for you the document which will keep you from going astray after him'. Others who were in majority supported Umar. When hot words began to be exchanged and the quarrel progressed in the presence of the Messenger of Allah (S.A.) he said to them "Get up and leave me". Ibn e Abbas used to say that it was extremely unfortunate that they shouted and quarrelled and the noise prevented the Messenger of Allah (S.A.) from writing the document. The genuineness of this tradition and the reliability of its reporters is unquestionable. Bukhari has recorded it in several places in his 'Saheeh'¹ Imam Muslim has recorded it at the end of the 'Chapter on will' in his 'Saheeh',² Imam Ahmad has reported this tradition of Ibn e Abbas in his Musnad³ and almost all other compilers of traditions and commands of the Prophet have recorded it. But all of them have changed the words of the tradition and have retained only the sense or meaning. The original words spoken by Umar was "Yahjar" meaning "certainly the Prophet is talking nonsense" 'Instead the traditionists reported' certainly he has a strong fit of illness on him. 'They did this in order to make the language decent and decorous to lessen the scorn and contempt implied by the word

1 Bukhari has recorded this tradition in the 'Book of Knowledge' on page 22, Vol. I of his 'Saheeh' and in several other places in the 'Saheeh'.

2 Page 14, Vol. II of 'Saheeh Muslim'.

3 Please refer to page 325, Vol. I of 'Musnad'.

'Nonsense'. This statement of mine is supported by the tradition of Ibn e Abbas which Abu Bakr Ahmad Bin Abdul Azeez al Jauhari has recorded in his Book 'The Saqeefa'* quoting all consecutive sources. Ibn e Abbas says: "When the time of death of the Messenger of Allah approached there were many persons present in his house and Umar Ibn ul Khattab was among them. The Messenger of Allah said to them: 'Let me have the inkpot and a piece of paper so that I may write for you a document which will keep you from ever going astray'. Thereupon Umar spoke some words which meant 'Certainly the Messenger of Allah (S.A.) has a strong fit of illness on him'. Then he added 'We have got the Quran with us. The Book of Allah is sufficient for us.' This led to a difference among those present in the house and they began to quarrel. Some of them said 'Bring the writing materials so that the Prophet may write down (the document) for you while others rehearsed the words spoken by Umar. When the noise and clamour increased and the quarrel developed, the Prophet (S.A.) grew angry and he said to them "Get up and leave me". This tradition clearly indicates that the traditionists have not reproduced the words originally spoken by Umar in reply to the Prophet's request for writing materials. They have only recorded the meaning thereof. This is further proved by the fact that, where the traditionists have not named the person who objected to the Prophet's request there they have reproduced the original words of the objection. Bukhari in the chapter on the 'Permissibility of Deputations in the Book of Jihad Vas seer' of his 'Saheeh' says "Qubaisa told us that he heard from Ibn e Oyaina who heard from Salman ul Ahval who heard from Sa'eed Bin Jubair who says that

* As stated on page 20, Vol. II of Sharha i Nahjul Balaghat by Allama Moatazali.

On page 118 Vol. II.

Ibn e Abbas said: "The Thursday: Oh what an unfortunate Thursday it was!" and then he wept so much that his tears made the ground wet and then said "On Thursday the illness of the Prophet took a serious turn. He said 'Bring to me a piece of Paper so that I may write down for you a document which will keep you from ever going astray.' The persons who had gathered in his house began to quarrel although they ought not to have quarrelled in the presence of the Prophet (S.A.) they said: 'The Prophet has talked nonsense.' The Prophet (S.A.) said: 'Leave me as I am. The condition I am in is better than the condition you wish me to be in' and immediately before his death, he advised them to do three things—to turn away the polytheists from the peninsula of Arabia, to continue sending deputations to foreign countries as he used to do, and I have forgotten the third advice.¹

This tradition has been recorded also by Muslim at the end of the 'Book of Wills' in his 'Saheeh' and by Imam Ahmad among the traditions of Ibn e Abbas in his 'Musnad'². It has been reported by all other traditionists also. And Muslim has recorded in the 'Book of Will' of his Sahih this tradition of Ibn e Abbas in another way also as reported by Sa'eed Bin Jubair. According to Sa'eed, Ibn e Abbas said: "The Thursday! O' what an unfortunate Thursday". Then his eyes watered and his tears regularly flowed down his cheeks like a string of pearls. The he continued: The Messenger of Allah (S.A.) said: 'Bring to me a piece of paper and an inkpot, or a plate and inkpot, that I may write down for you a document after which you will never go astray.' But they remarked "Certainly the Messenger of Allah is talking nonsense".³

1 The third advice was no other than what the Prophet wanted to write down for preventing them from going astray. But the political conditions obtaining at the time compelled traditionists to pretend forgetfulness about it as has been explained by the Hanafi Mufti of Syria or official expounder of religious law.

2 On page 222 Vol. I.

3 Imam Ahmad has recorded this tradition in these very words on page 355, Vol. I of his 'Musnad'. Many other eminent traditionists have also recorded it.

He who has studied the circumstances of this great misfortune from the six 'Saheehs' (books of genuine traditions) knows that the person who was the first to say that day 'the Messenger of Allah has talked nonsense' was no other than Umar. His words were rehearsed by others who were of his shade of opinion and present in the house. You have already heard the former tradition of Ibn e Abbas.¹ There arose a dispute among those who were present in the house and they began to quarrel. Some of them said "Supply him with writing materials so that the Prophet may write for you a document after which you will never go astray." Others repeated what Umar had said, i.e. 'The Messenger of Allah has talked nonsense.' In another tradition recorded by Tabrani in his 'Ausat' Umar² himself is reported to have said "When the Prophet fell ill he said: 'Bring to me a piece of paper and an inkpot that I may write for you a document after which you will never go astray'. Thereupon the women who were behind the curtain said: 'Do you not hear what the Messenger of Allah is saying?' Thereupon I said: 'You are like the women of Yousuf. When the Messenger of Allah falls ill you squeeze out tears from your eyes and when he regains health you ride on his neck.' Umar says: "Then the Messenger of Allah said: 'Make no allegations against these women. They are better than you'".

You see that on this occasion the Sahaba did not obey the clear command of the Prophet (S.A.). Had they obeyed his command they would have saved themselves from ever going astray. Would that they had been content only with non-compliance of his command and not refuted it by saying 'The Book of Allah is sufficient for us' as if he was not aware of the correct position and importance of the Book of Allah, or they had better knowledge of the essential properties and benefits of the Book. Would that they had been content with this scornful remark and not caused him further distress by their words "The Messenger of Allah has talked nonsense". They used these highly

¹ Bukhari has recorded it from Ubaidullah bin Abdullah bin Atba bin Masood and they have related it from Ibn e Abbas. Muslim has also recorded it of from some sources.

² Please refer to page 138 Vol. III of 'Kanz ul Ammal'.

offensive words when the Prophet (S.A.) was at the point of death. They used these distressing words when he was parting from them for ever. They disobeyed his command because of their pretence that the Book of Allah was sufficient for them as if they had not heard the eternal outcry of the Book "Take what the Messenger offers you and abandon what he prohibits" (Chapter 59 Verse No. 7). Their remark that the Messenger had talked nonsense indicates that they had not heard: (a) these words of the Most High "Certainly this (Quran) is the message delivered through a highly respectable and mighty angel (Gibrael) who holds a high rank before the Lord of the throne in the highest heaven and is the Chief of all the angels and is trusted. And (O' the people of Mecca!) Your boss is not crazy". (Chapter LXXXI, Verses No. 19-22), (b) the words of the Mighty: 'Certainly this (Quran) is the message conveyed through a highly respectable messenger and is not the rhyming composition of a poet. You are very slow to believe. Nor it is the guesswork of a fortune-teller, you do not pay due attention. It has descended from the Lord of all the worlds" (Chapter 69: Verses No. 40-43) and (c) the words of the Glorious and the Eminent: "Your boss has neither gone astray nor he has erred and he does not utter even a word after his own heart. Whatever he speaks out is the revelation revealed to him through a mighty angel" (Chapter LIII, Verses No. 2-5).

There are many other similarly explicit verses of the Quran which clearly indicate that the Messenger of Allah is perfectly free from all sorts of nonsense. The matter of fact, however, was that the Sahaba knew for certain that by demanding writing materials, the Prophet (S.A.) wanted to put on record the pledge of the Caliphate and to confirm his proclamations made on various occasions about the succession of Ali and after him of the Imams among his descendants and, therefore, they prevented him from doing so (i.e. writing the documents) as admitted by the Second Caliph during one of his conversations with Ibn e Abbas.*

* As stated in line No. 27, page 214, Vol. III of *Sharh i Nahjul Balaghah* by Hadeed.

If you carefully consider over the words of the Prophet (S.A.) 'Bring to me (writing materials) so that I may write for you a document after which you will never go astray' and also his words in the tradition about 'the two invaluable assets'. "I am going to leave among you the Book of Allah and my children who are my Ahl ul Bayt. If you will faithfully adhere to them both you will never go astray"—you will come to know that his purpose behind the two traditions was one and the same and that the Prophet (S.A.) while on his sick bed wanted to write for them and place on record details of the duty he had imposed upon them through the tradition of the two invaluable assets.

The reason why the Prophet (S.A.) did not write down the document (inspite of the oppositon of Umar and his supporters) was that their extremely offensive and insulting remark (The Prophet [S.A.] has talked nonsense) had caused him great mental pain which compelled him to abandon the idea of writing the document. After the insolent remark of the majority of the Sahaba there was little hope of the proposed document being useful. On the other hand there was every possibility of the document resulting in dissension and misguidance after the Prophet (S.A.). For those people who had passed the insolent remark on his request for writing materials would have remarked about the document 'The Prophet (S.A.) has written nonsense'. May Allah protect us from such blasphemy: Others would have contradicted them and the dispute would have taken a serious turn just as they quarrelled over his request and clamoured before his eyes and he could not do anything beyond telling them to get up and leave him as you have read above. Had he insisted on writing the document they would have become more obstinate in calling it nonsense and their followers would have gone far too long to prove the writing to be nonsense. May Allah preserve us. They would have obstinately inserted in their books and also got recorded in books of history their contradiction of the document as a result of which no one would have been able to quote the document as an authority.

He, therefore, very wisely decided to give up the idea of writing the document lest the objectors and their supporters would open the door for refutation of the document and vilification of his prophethood. We seek protection by Allah and expect reward from Him. And the Prophet (S.A.) was sure that Ali and his supporters would follow the contents of the proposed document, i.e., obey his command and adhere to the Ahl ul Bayt as well as to the Book of Allah whether he writes the document or not while others would not obey or respect the command even if it was written down. The wisest course in these circumstances was, therefore, to give up the idea of writing the document because it would be not only ineffective after the scornful objection but would also result in leading the objectors and their supporters to error and impiety as has been already explained.

Vas Salam,
Yours,
"SH"

LETTER (87)

THE APOLOGY FOR THE UNFORTUNATE INCIDENT AND A CRITICAL EXAMINATION OF THE APOLOGY.

Mawlana Shaykh ul Islam,
Assalaamu Alaykum,

When the Prophet (S.A.) ordered them to bring an inkpot and a piece of paper probably he did not mean to write anything. He simply wanted to test their fidelity and obedience. Of all the Sahaba, who had gathered in the house Umar al Farooq alone was blessed with divine guidance and could understand the real purpose behind the Prophet's (S.A.) request. He, therefore, prohibited them from supplying the Prophet (S.A.) with writing materials and they complied with the prohibition. This prohibition by Umar al Farooq should, therefore, be regarded as a favour and one of the special privileges conferred on him by his Lord, Allah. This is the answer given by some of the eminent scholars. But, to be fair, this answer is incompatible with the words of the Prophet "You will never go astray

thereafter", which is only another reply to his command and means 'if you bring to me, an inkpot and a piece of paper and I write for you a document you will never go astray thereafter.' In view of this assurance it is obviously incorrect to say that the purpose of his request for writing material was simply to test his companions. Words of Prophets, as a rule, must be free from faults and certainly it was better for them to supply him with a pen and inkpot than refusing to do so. Moreover, the said answer is open to objection from other points of view also and they should have offered some other excuse. What they could say at the most was that his command for bringing writing materials was not a peremptory one which would have been instantly obeyed and which was not open to examination or revision and that he who examined it was guilty of disobedience and insubordination. On the other hand, it was a suggestion which was open to consultation, for the Sahaba would often seek from the Prophet (S.A.) explanation or revision of some of his commands, particularly Umar who believed himself to be more competent to weigh the pros and cons and to judge the merits and demerits of a command or instruction than others and was blessed with inspiration from Allah, the High. He wanted to save the Prophet, who was already suffering from pain from further discomfort that would have resulted from writing the proposed document inspite of his illness and pain. Umar, therefore, considered it advisable not to supply the Prophet (S.A.) with an inkpot and a piece of paper. Perhaps he was also afraid that the Prophet (S.A.) might write such commands as it would be beyond them to obey or comply with and they would, therefore, deserve punishment, because whatever he would write down would be imperative and final and would not leave any scope for examination and interpretation by others. Perhaps he was also afraid of the Munafiqs objecting to the propriety of the document and censuring it because of the Prophet (S.A.) writing it in a state of illness, which would have created a big scandal. He, therefore, remarked 'the Book of Allah is sufficient for us' in view of the words of Allah, the Most High "We have not omitted anything in the Book" (Chapter VI, Verse No. 38) and also "We have this day perfected for you your faith " (Chapter V

Verse No. 3) as if Umar, was sure that the nation would not go astray because Allah had perfected for her the faith and had completed the bestowal of His blessings upon her, and so the proposed document was unnecessary. These are their replies and you see how unsound the same are. The words of the Prophet (S.A.): "You will never go astray" indicate that his command for the supply of writing materials was a firm, final and compulsory command and not open to examination, revision or consultation. It is doubtlessly an incumbent duty to make all possible efforts for compliance with that which guarantees safety from error and deviation. The Prophet's (S.A.) feeling displeased on their disobeying his command and asking them to get out is a proof that the purpose of his command was its compulsory compliance and not reflection or consultation on it.

They may ask why the Prophet (S.A.) did not write down the proposed document inspite of the opposition by the Sahaba if writing thereof was incumbent on him just as he did not give up the the communication of the Divine Message inspite of the strong opposition of the infidels. In reply to this I would say 'Even if your objection is valid it leads us to the conclusion that writing of the document was not incumbent on the Prophet (S.A.). But it does not mean that it was not incumbent on the Sahaba to supply him with an inkpot and a piece of paper when the Prophet (S.A.) had commanded them to do so, specially when he had also explicitly told them that it would save them from deviation for ever and would lead them to perpetual guidance. The execution of an order, as a principle is incumbent on the person or persons ordered to do something and not on him who issued the order, especially so when the benefit of executing the order is going to accrue solely to the person or persons ordered to do a thing. The point of discussion, therefore, is whether or not it was incumbent on the Sahaba to supply him with writing materials and not whether or not it was incumbent on him to write down the document.

Even if it was a duty incumbent on the Prophet (S.A.) to write the document it was no longer binding on him after their refusal

to obey and their disparaging remark 'He has talked nonsense'. Had he written the document in spite of all this it would have resulted in nothing but creating a scandal and causing an insurrection.

Some others have offered the excuse that Umar failed to understand how the proposed document would save every individual in the nation from deviation and that not a single person would go astray after the writing of the proposed document. From the words "You will never go astray" he understood that the entire nation would not go astray and that deviation from the right path would not extend to the nation as a whole after the writing of the document. And he already knew that the entire nation would never go astray and, therefore, he thought that writing of the document was unnecessary. He thought that the purpose of the Prophet (S.A.) was only to take further precaution out of his extremely merciful nature and that his command for supply of writing material was not authoritative and obligatory but open to consultation and revision. It was the urge of his extraordinary mercy and clemency that made him demand writing materials for writing a document for our further safeguard from deviation. It was this impression that prompted Umar to pass that remark and to prohibit the supply of writing materials.

These are the various excuses offered for the hasty remark and action of Umar and his supporters. But on a careful consideration all these excuses appear to be faulty and unreasonable, because the Prophet's words "You will never go astray" clearly indicate that his command was obligatory and not optional or open to consultation. And his displeasure at the disparaging remark and their disobedience proves that they were guilty of omission of an obligatory duty. The correct and the best answer would, therefore, be that the disparaging remark and refusal to supply the Prophet (S.A.) with writing and materials was ill-advised, indecorous and unbecoming of the Sahaba. It was a sudden slip on their part and a rare lapse which we do not find to be reasonable. May Allah guide those who have deviated from the right path!

Vas Salam,
Yours,
"S"

THE EXCUSES AND EXPLANATIONS ARE FALSE
AND ARTIFICIAL.

Mawlana Shaykh ul Islam,

Assalaamu Alaykum,

It befits men of your learning and discretion to acknowledge the truth and to speak what is right. You have contradicted the various excuses and explanations offered by your Sunni scholars for the disparaging remark passed on by the Sahaba and their non-compliance with his request for writing materials. There are still some aspects of those excuses and explanations which have not been examined. I think it to be desirable to offer my comments thereon and to leave the matter to your own learned judgement.

In their first explanation they have said that perhaps the Prophet (S.A.) did not mean to write anything when he ordered them to bring an inkpot. His only purpose behind the order was to test their fidelity and obedience. In addition to what you have said in contradiction of this explanation I have to point out that the remark was passed and his command was disobeyed at the time when he was under the pangs of death and was shortly to breathe his last as is clearly stated in the tradition. It was, therefore, an occasion for apology and forgiveness or admonition and warning, and certainly not for testing his companions. It was time for him to make a will in respect of all important matters and giving final advice to his nation. A person under the pangs of death does not indulge in jokes, jests or display of humour in any other form. He is fully occupied with his own soul, his own important affairs and the important affairs of his relations, friends and nation specially if the person on the death-bed is a Prophet. And why would he test their fidelity from his death-bed when he did not test it in a state of health through his life?

Moreover, his (S.A.) words "Get up and leave me" addressed to them when noise and nonsense increased and the quarrel developed, clearly indicate that he was displeased with them. Had the prohibitors been right he would have certainly appreciated their prohibition and expressed his satisfaction thereon. He who examines the various aspects of the tradition and carefully considers over their remark, 'The Messenger has talked nonsense' will be convinced that they knew that what he was going to write was distasteful for them and that is why they caused him severe mental pain by the disparaging remark and bitter quarrel and confusion in his presence. That on recollecting this event Ibn e Abbas bitterly wept and called it a great misfortune also proves the explanation to be groundless.

The second explanation that Umar was blessed with divine guidance and could rightly judge the merits and demerits of a thing and had inspiration from Allah, the High, is not worth paying any attention because this would imply that Umar was right in prohibiting the supply of writing materials and not the Prophet (S.A.) in demanding writing materials and that the inspiration he had that day was truer and more appropriate than the divine revelation which governed all the utterances of the True and the Trusted (S.A.). They have explained that Umar felt pity for the Prophet (S.A.) and wanted to save him from further inconvenience that would have resulted from writing the proposed document inspite of illness and pain. But you (whom Allah has gifted with right judgement) know that writing of the document would have afforded pleasure and satisfaction to the Prophet (S.A.) cooled his heart and delighted his eyes and made him immune from deviation of his followers. His order ought to have been carried out and not ignored. When it was his aim to have an inkpot and a piece of paper and he had also ordered them to supply him with these things, no body should have refused to obey or opposed him. "When Allah and His Messenger have ordered something it is not permissible for any faithful man or faithful woman to exercise his or her choice and he or she who disobeyed Allah and His Messenger has evidently gone astray"—(Chapter 33, Verse 36).

Moreover, the opposition by Umar and his supporters in such an important matter and their making noise and quarrelling in the presence of the Prophet was more trouble some and painful than writing of the proposed document which would have protected his nation for ever from going astray. And how could he, who would not like to see the Prophet inconvenienced with writing of a document dare to oppose him and give him a sudden, shock by his words "he has talked nonsense"?

They have also said that Umar thought that it was better not to supply him with an inkpot and a piece of paper. It is queer, wonderful and a very farfetched explanation. How could the refusal to supply the Prophet (S.A.) with writing materials inspite of his explicit command be better than compliance with his command? Did he believe that the Messenger of Allah (S.A.) used to issue orders, the omission or abandonment of which was better than commission thereof or compliance therewith?

Still more astonishing is the explanation that Umar was afraid lest the Prophet (S.A.) might write down commands which might be impossible for the people to obey and the omission of which might make them liable to punishment. Why was he afraid when the Prophet (S.A.) had given the assurance, "You will never go astray after that"? Had he a better knowledge of the consequences of the document than the Prophet (S.A.)? Was he more anxious about the welfare of the nation and had he more sympathy and compassion for the nation than the Prophet? Surely not.

They have also said that Umar was afraid that the Munafiqs would reject and censure the document written in a state of illness and it would therefore create a scandal and cause impiety and insurrection. You know that it was impossible when the Prophet (S.A.) had said "You will never go astray" which means that the document would have been a source of safety of the nation from deviation. How could it then be the cause of a scandal and censuring by the Munafiqs? And if he was really afraid that the Munafiqs would question the Propriety of the document and censure it then why did he sow for them the seed of rejection and censure by raising an objection and

prohibiting the supply of writing materials and passing the remarks "he has talked nonsense"?

While interpreting his words the 'Book of Allah is sufficient for us' they have referred to the Quranic Verses "We have not omitted anything in the Book"—(Chapter 6, Verse No. 38)—and "This day we have perfected for you your faith"—(Chapter 5, Verse No. 3). The reference is incorrect because the two verses neither signify that the nation has been secured for ever from deviation nor guarantee the guidance of the nation on the right path. How could on the basis of these verses the indifference to the proposed document or disregard thereof be permissible? If the mighty Quran had been the cause of protection of the nation against deviation there would not have been in this nation the present deviation and dispersion the extinction of which appears to be almost impossible.*

* You know that the Prophet (S.A.) did not say that the purpose of his demand for writing materials was to write commands or instructions which could be replied by 'the Book of Allah is sufficient for us'. If we suppose that his purpose was to write commands or instructions even then writing materials should have been supplied to him because the proposed document could perhaps be a cause of safety of the nation from deviation. If was, therefore, unreasonable to disobey his command for writing materials and to regard the Quran as sufficient for guidance and protection from deviation. If the proposed document was not particularly meant for saving the nation from deviation then avoidance of it and reliance on the Quran that it is comprehensive of all things would perhaps have been correct. But you know the pressing need of the nation for the holy precepts and commands of the Prophet (S.A.) and the indispensibility of the precepts inspite of the Book of Allah, the Exalted. Even if the Book is all inclusive and fully exhaustive it is not possible for everybody to make deductions and extractions from it; and had the Book been independent of the explanations and commentary statements by the Messenger, Allah, the Elevated would not have commanded him to explain it to the people by saying "We have caused to descend upon you the Zikr (i.e., the Quran) so that you may clearly explain to the people what has descended for them"—(Chapter 16, Verse No. 44).

In the last explanation on behalf of Umar they have said that he did not understand from the Prophet's command that the proposed document would protect every individual in the nation against deviation. What he understood was that the document would prevent them from general consent of the nation on error or deviation from the right path. And he, (May Allah Be gracious to him) already knew that there would never be a general consent in the nation on error or deviation whether the document was written or not and that is why he objected to the supply of writing materials that day and offered resistance. To what you have stated in contradiction of this I have to add that he was not so deficient in intelligence as to be unable to understand the tradition demanding writing materials which was quite clear to every body and from which every urban and rustic person could understand that had the document been written it would have been the cause of securing every individual in the nation from error and deviation; and this is the meaning which first occurs to every mind on hearing the tradition. And Umar certainly knew that the Messenger (S.A.) was not afraid of general consent of his nation on error or deviation from the right path because, he (may Allah be gracious to him) had often heard the Prophet (S.A.) saying "There will not be a general consent in my nation on deviation and there will not be a general consent in my nation on error" and also his words "There will always be in my nation a party of persons who will stick to truth and support it" and the words of Allah: "O' the Faithful! Allah has promised those of you who have accepted the faith and have been righteous in their actions that one day He will surely appoint them His viceroy on the Earth as He appointed those who preceded them and will enable them to exercise full control on the faith which He has approved for them and will certainly change their fear into peace and security so that they may worship Me alone without regarding anyone as Our partner".—(Chapter 24, Verse No. 55). He had read in the Book and also heard from the Prophet (S.A.) many other clear verses to the effect that all the Muslims without any exception will never agree on error and deviation. In the face of these stipulations no one can believe that it occurred to the mind of Umar or any other person that

the Prophet (S.A.) had ordered them to supply him with writing materials because he had the fear of the entire nation going astray. It was in the fitness of things that Umar should have understood from the demand for writing materials what occurs to the minds of others and not that which is contradicted by precise verses of the Quran and genuine traditions of the Prophet (S.A.). Moreover, the displeasure of the Prophet (S.A.) expressed in the words "Get up and leave me" is a proof of their committing the sin of omitting what was one of their obligatory duties and being guilty of disobeying his command for the supply of writing materials. Had the disparaging remark by Umar and his prohibition of the supply of writing materials been due to some misunderstanding, as claimed by some of his advocates, the Prophet (S.A.) would have removed his misunderstanding and fully explained to him the purpose of his writing a document. He could also compell him and his supporters to fetch writing materials and write down the document inspite of their opposition. But the Prophet (S.A.) neither tried to remove the imaginary misunderstanding nor exercised any compulsion on them. He simply ordered them to get out because he knew that the disparaging remark and non-compliance with his command were based not on any misunderstanding but motivated by some other consideration. The bitter weeping and restlessness of Ibn e Abbas on remembering the unfortunate event is the strongest proof of the correctness of our statement.

In fact this unfortunate event admits of no excuse. Had it been a mere excess or an occasional lapse on the part of the Sahaba, as you have said, it would have been treated lightly; although this event alone proved to be a universal and crashing clamity. Verily to Allah we belong and to him we must return. There is neither might nor power but in Allah, the Lofty and Grand.

Vas Salam,
Yours,
"SH"

LETTER (89)

ADMISSION OF THE EXCUSES AND EXPLANATIONS
BEING LAME, FAULTY AND NONSENSE.
REQUEST FOR FURTHER INSTANCES OF THE
SAHABA DISOBEYING THE COMMANDS AND
TRADITIONS OF THE PROPHET (S.A.).

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum,

You have surrounded the advocates of Umar and his supporters from all sides, blocked all their routes and left them no alternative and have raised a wall between them and their desires. What you have stated leaves no room for misunderstanding and there appears to be no reason for doubting the veracity of your deductions.

Please proceed further with the subject under discussion and bring out all other instances of the Sahaba disobeying the commands of the Prophet (S.A.) and wilfully misinterpreting his clear traditions.

Vas Salam,
Yours,
"S"

LETTER (90)

MILITARY DETACHMENT UNDER USAMA

Mawlana Shaykh ul Islam,

Assalaamu Alaykum,

You have acknowledged the truth without fear of reproach from the people. You are the prop which supports a date-tree unable to bear the burden of its fruit and the wooden rod which is applied to an itchy camel for removing its irritation (i.e.,

your keen intellect and wise judgement removes the trouble and remedies the ailments of others). In rank you are too lofty to disguise falsehood as truth. In position you are too high to conceal truth. You are above these things. You are pious and honest.

You (May Allah grant you strength!) have ordered me to state all other instances wherein the Sahaba preferred to act according to their own judgement rather than obey the holy commands of the Prophet (S.A.). In this connection you may please refer to the military detachment under Usama Bin Zaid Bin Harisa proposed to be sent to Asia Minor, which was the last military expedition proposed during the days of the Prophet (S.A.) and for which the Prophet (May my parents be sacrificed for him) made elaborate arrangements. He ordered the Sahaba to get prepared for the expedition. He exhorted them all to go on the expedition and personally equipped and mobilized the detachment in order to strengthen their will and to stir up their courage. There were in the detachment Abu Bakr, Umar,¹ Abi Ubaida, S'ad, etc., etc. Not a single prominent Muhajir or Ansar was left out of it.²

1 All the biographers and traditionists are unanimous that Abu Bakr and Umar (May Allah be gracious to them) were included in the detachment. They have recorded this in their books among reports generally acknowledged to be true. You may please refer to any of the books containing an account of this detachment, like 'Tabaqat' by Ibn e S'ad, 'Tareekh' by Tabri, 'Tarikh e Kamil' by Ibn e Aseer, 'Seerat ul Halabiya' and 'Seerat ul Dehlania' etc., etc. Halabi while giving an account of this detachment in Vol. III of his 'Seerat ul Halabiya' has related an interesting anecdote (which is faithfully translated hereunder):

When the Abbaside Khaleefa Mahdi came to Basra he found Ayas Bin Muawiya of proverbial intelligence who was still in his teens, leading prayers with four hundred men of age and learning behind him. Mahdi said "Fie on these bearded men! Is none of these elderly persons able to lead the prayer other than this youth?" Mahdi then turned to Ayas and said "What is your age, young man?" "May Allah prolong the life of the Commander of the Faithful! I am of the same age as Usama Bin Zaid Bin Harisa was when the Messenger of Allah (S.A.) appointed him Commander of the detachment which, among others, included Abu Bakr and Umar", replied Ayas, Mahdi said "Keep your front position, May Allah bless you!" Usama was seventeen years old at the time.

2 Umar used to say to Usama "At the time of the death of the Messenger of Allah you were my officer". Numerous prominent traditionists and historians have recorded this sentence, e.g., Allama Halabi, who has recorded it in the account of the detachment of Usama in 'Seerat al Halabiya'

The detachment was drawn up on the twenty-sixth Safar of the Hijra year 11. The next morning, i.e., on the twenty-seventh Safar he sent for Usama and said to him "Start for the place where your father was killed. Trample them to death by horses' hoofs. I have appointed you the Chief-in-Command of this detachment. Attack the people of Ubna* in the morning. Mount on fast running horses. Travel with utmost speed so that you may arrive there earlier than the reports of your arrival. If Allah grants you victory over them make only a short stay there. Take guides with you and despatch surveyors, detectives and informers in advance". On the twenty-eight Safar the last illness of the Prophet (S.A.) made its appearance and he had a high temperature and (May my parents be sacrificed for him) acute headache. On the twenty-ninth Safar he came to know that they were sluggish. He came out and exhorted them to march on immediately. In order to kindle their passion for Jihad and to strengthen their will the Prophet (S.A.) himself tied the flag to the post and handed it to Usama saying "Invade with the name of Allah, fight in the way of Allah and kill those who do not believe in Allah". Usama came out with the Prophet's (S.A.) flag which he passed on to Buraida. The detachment encamped outside Medina where the Muslims were again sluggish and did not start on the expedition inspite of the Prophet's (S.A.) positive and clear instructions to start at the earliest and to travel with utmost speed as expressed through his emphatic commands "Attack the people of Ubna in the morning" and "arrive there earlier than the report of your arrival" and similar other peremptory instructions. But the Sahaba ignored these instructions and did not comply with his commands. Some of the Sahaba objected to the appointment of Usama as their officer as they had objected to the appointment of his father as their officer in the past. They said many unpleasant things about Usama inspite of their having seen the Prophet appointing him as Officer-in-charge of the detachment and also heard him say "I appoint you Chief-in-Command of this detachment". They had also seen him tying the commander's flag to the post by his own hands, inspite of the fact that he was suffering from fever, and giving it to Usama. Still they did not stop objecting to the appointment of Usama

* Ubna is a place in the vicinity of Balqa in Syria. It is between Asqalan and Ramla near Mauta, where Zaid Bin Harisa and Ja'far e Tayyar the son of Abi Talib were slain.

as their officer. This attitude of the Sahaba so much enraged the Prophet (S.A.) that he came out of his house and went to the mosque with his head bandaged* and a velvet sheet round his body and himself suffering from fever. It was Saturday the tenth Rabee ul Awwal, only two days before his death. He ascended the pulpit, praised Allah and eulogised Him and then delivered an address which has been reproduced by all the historians and all the Muslim scholars are in agreement that he delivered the following address:

"O' my people! I have been informed that some of you object to my appointing Usama as Commander of the detachment. You now object to my appointing Usama as the Chief-in-Command as you objected to my appointing his father Chief-in-Commander before him. By Allah! his father was certainly competent for appointment as Chief-in-Command and after him his son is also competent for the appointment". Then he exhorted them to start without further delay and the Sahaba began taking his leave and moving towards the camp at Jaraf. He continued exhorting them to make haste in starting till his illness took a serious turn. Still he went on exhorting them. "Send the detachment of Usama; despatch the detachment of Usama; send forward the detachment of Usama". He was repeating the exhortations but the Sahaba were still sluggish.

All the traditionists, biographers and historians who have recorded on account of this detachment have also recorded the objection of the Sahaba to the appointment of Usama as thier officer and also the fact that the Prophet (S.A.) came outdoor in a state of great-anger which we have described and addressed the Sahaba as we have mentioned. Please refer 'Usama's Detachment' in 'Tabaqat' by Ibn e S'ad, 'Seerat ul Halaabiya', Seerat ul Dehlani' and other compilations dealing with this subject.

The next day, i.e., on the twelfth Rabe ul Awwal Usama came from the camp, to the Prophet (S.A.) who ordered him to start forth-with saying : "Start early in the morning with blessing of Allah, the Elevated". Usama then bade him farewell and left for the camp. But he returned accompanied by Umar and Abu Ubaida. They arrived at the Prophet's (S.A.) place when he was on the verge of death. He died the same day. (May my soul and the souls of the dwellers of all the worlds be sacrificed for him). The detachment then returned to Medina alongwith the flag. Now they decided to postpone the expedition. When Abu Bakr became the Caliph they asked him with all the emphasis at their command to postpone the expedition indefinitely, inspite of having seen with their own eyes the Prophet (S.A.) making arrangements for the expedition and personally equipping the detachments and having heard his repeated clear command for travelling faster than the reports of the arrival of the detachment at Ubnah and having seen his utmost interest in making the detachment ready, appointing Usama as Chief-in-Command, himself tying the flag to the post while he was under the pangs of death (May my parents be sacrificed for him) He said: "Start with blessings of Allah, the Elevated". They would have cancelled the expedition, called back the detachment and rolled up the flag, but Abu Bakr did not permit this. When they found him bent upon sending the expedition Umar Ibn ul Khattab approached him and requested him on behalf of the Ansars to remove Usama and appoint some other competent person as the Chief-in-Command although they had quite recently seen the inconvenience and displeasure caused to the Prophet by their objection to the appointment of Usama as the Chief-in-Command and the Prophet's coming out of his house in a state of fever with a bandage round his head and a sheet covering his body, with a stagger in his walk due to weakness and shiver in his body due to anger and his ascending the pulpit, heaving deep sighs and his anxiety about the forthwith start of the detachment and saying "O' my people! I have been informed that some of you object to my appointing Usama as commander of this detachment. You now object to my appointing Usama as the Chief-in-Command as you objected to my appointing his father as Chief-in-Command before him. By Allah! his father was certainly competent for appointment a

Chief-in-Command and after him his son is also competent for the appointment". He (S.A.) emphasized his address by taking an oath and laid further stress thereon by using the word 'Inna' meaning 'certainly' and confirmatory letter 'Lam' (Arabic 'L') in order to make them desists from objecting to the appointment of Usama as Officer-in-Charge of the detachment. But, alas! They did not desist, and disappointed the Prophet (S.A.). The Caliph Abu Bakr was however as adaman in rejecting their request for removal of Usama from the command of the detachment as he was in rejecting their request for abandoning the expedition. He jumped forward, tightly grasped the beard of Umar, and said: "O' the son of Khattab! May your mother be bereaved of you! May you be destroyed! You press me to remove Usama whom the Messenger of Allah (S.A.) appointed as the Chief-in-Command of the detachment". But they continued resenting the appointment of Usama. At last Usama started on the expedition with a force of three thousand fighters inclusive of one thousand cavaliers†. A large number of the Sahaba whom the Messenger of Allah (S.A.) had enlisted quitted the detachment although the Prophet (S.A.) had said, as recorded by Allama Shahristani in the fourth preface of his book 'Kitab ul Milal Van Nahl', "Expedite despatch of the detachment of Usama. May Allah curse him who quits his detachment".

* Please refer to 'Seerat ul Halabiya', 'Seerat ut Dehlania' 'The Events of the Eleventh year of the Hijra Era' in the History by Ibn e Jareer e Tabari and other books on biography and history.

† Usama attacked the people of Ubna, set their houses on fire, devastated their crops, killed their cavaliers on the battle-field, killed all those who fought, made prisoners all those who surrendered and also killed the man who had killed his father. All this was without the loss of life of a single Muslim. All praise is due to Allah, the Sustainer of all the worlds! That day Usama was riding the horse of his father and his war slogan was 'Ya Mansoor Ummat' (O' victorious nation!) which was the war slogan of the Prophet (S.A.) on the battle-field of Badr. He gave to each cavalier double the share of booty given to a foot-soldier and took for himself a likeshare.

You see that during the lifetime of the Prophet (S.A.) the Sahaba were sluggish in starting on the expedition and after his death they quitted the detachment in order to establish firmly their government and when the detachment started at last they did not go with it. Thus they preferred the establishment of their government and security of their administration to obeying the clear command of the Prophet (S.A.). They knew that the expedition would not be abandoned due to their sluggishness and delaying tactics or quitting the detachment and thought that if they left Medina and went on the expedition with the detachment of Usama before the death of the Prophet (S.A.) they would certainly miss the long awaited opportunity and be deprived for ever of a chance of establishing the government of their party. The Prophet, (May my parents be sacrificed for him) was desirous of getting Medina cleared of the unruly Sahaba so that after the departure of the detachment the matter of succession might be calmly and peacefully settled in favour of the Commander of the Faithful, Ali Ibn e Abi Talib. When on their return from the expedition they would come to know that Ali's successorship of the Prophet (S.A.) had been already confirmed and the oath of allegiance to him taken by the masses there would be no occasion for dispute and dissension.

His purpose behind the appointment of Usama, a boy of only seventeent years,* as the Chief-in-Command was to chasten those of the Sahaba who were too haughty to obey him implicitly and to correct the fancy of those who were capricious and also to establish a precedent for the future and forestalling objection to and dispute on the appointment of a man of a lower age as an officer or ruler above those of comparatively higher age. The Sahaba understood the purpose of the Prophet (S.A.) and objected to the appointment of Usama as an officer and were sluggish and unwilling to go on the expedition with him and did not leave the camp for onward journey till the Prophet (S.A.) returned to his Lord, when they became anxious for cancellation of the expedition and untying the flag and subsequently for the removal of Usama. When the detachment

* As is apparents. It is also said he was 18 years of age; some say 19 and some 20 years, no one has given his age more than that.

left the camp for onward journey many of them quitted the detachment as already stated. The noteworthy aspects of this incident of the detachment of Usama are:

- (a) They did not obey the clear commands of the Prophet (S.A.).
- (b) In political matters they preferred to act according to their own views and judgement rather than obey his (S.A.) clear command;
- (c) They objected to his appointing Usama as the Chief-in-Command;
- (d) After the death of the Prophet (S.A.) they tried their best to get the expedition abandoned; and
- (e) When they did not succeed in getting the expedition abandoned they started an unsuccessful conspiracy for the removal of Usama from the command of the detachment.

Vas Salam,
Yours,
"SH"

LETTER (91)

DEFENCE OF SAHABA FOR NOT GOING WITH THE
DETACHMENT OF USAMA.
ABSENCE OF A GENUINE AND CONSECUTIVELY
TRANSMITTED TRADITION OF THE PROPHET
INVOKING EVIL UPON THOSE WHO DID NOT GO
WITH THE DETACHMENT.

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum,

It is true that the Messenger of Allah (S.A.) exhorted the Sahaba to start early on the expedition led by Usama and ordered them to make all possible haste as you have stated. His order was peremptory. When he appointed Usama as leader of

the expedition and the Chief-in-Command of the detachment he asked Usama to attack the people of Ubna early in the morning and did not allow him to wait till the evening and said to him "Travel very fast". Nothing but the quickest march and the speediest journey would satisfy him. But immediately thereafter his illness took a serious turn. The Sahaba were unwilling to proceed on the journey because they could not bear separation from the Prophet while he was in a precarious state of health. Therefore they waited at Jarf to keep themselves informed of how he fared and this was due to their affectionate attachment to and ardent love for him (S.A.). The sole purpose of their delaying the journey was to wait till his recovery so that they might cool their eyes by seeing him in normal health again or till his death so that they might have the honour of participating the funeral equipment, funeral prayers and procession and the burial of the Prophet (S.A.) and to pave the way for firm establishment and smooth government of his successor. So, their attitude in delaying the start of the detachment and waiting for a change in his condition was not turbulent or offensive but an excusable and exculpable matter.

As to their objecting to the appointment of Usama as the Chief-in-Command of the detachment before the death of the Messenger of Allah (S.A.) inspite of their having heard his clear command and warning in this regard and having seen his active interest in the appointment, the reason was that some of the Sahaba were of middle age and others were old, while Usama was a boy still in his teens. And people of middle and advanced ages are by their disposition unwilling to be subordinate to a young man and averse to carrying out his commands. Their dislike for the appointment of Usama as the Chief-in-Command was, therefore, no innovation or insubordination on their part but only an urge of disposition and human nature, which please note.

As to their demand for removal of Usama after the death of the Messenger, some scholars say that the Sahaba thought that Abu Bakr would agree with them and would consider the

removal of Usama as advisable and, according to their opinion, in the interest of the nation. But, to be fair, there was no reasonable excuse for them for seeking removal of Usama after the Prophet (S.A.) had expressed his great displeasure at their objection to his appointment by coming outdoor in a state of fever with a bandage round his head and a sheet covering his body, ascending the pulpit, delivering an address and criticizing their objection and justifying his appointment which is a widely known historical fact. Why they again objected to his appointment inspite of all this only Allah, the Lofty, knows it.

But their emphatic request to the Siddiq for postponing the expedition inspite of having noticed the Prophet's (S.A.) keen interest in the expedition, his personally equipping the detachment, his exhortation for the earliest start of the detachment and having heard his repeated commands in this regard, was in view of the protection of Muslims from the polytheists living in the suburbs of Medina. With the death of the Prophet (S.A.) the hypocrites had come to the fore, the Jews and Christians had regained some of their lost strength, some groups of Arabs had turned renegades and others had stopped payment of Zakat. So, the Sahaba requested our Chief, the Siddiq, to prohibit Usama from proceeding on the expedition which he rejected and said "I would prefer being carried away by a bird of prey to beginning to do anything else before carrying out what the Messenger of Allah (S.A.) ordered us to do".

This is what our scholars have stated about Abu Bakr. As to the request of the other Sahaba to cancel the expedition, the purpose behind the request was no other than the safeguard of Islam.

The reason for Abu Bakr and Umar not going on the expedition with Usama was that they were busy with setting up an Islamic Government, strengthening the state of Muhammad (S.A.) and protecting the government without which neither the faith would have remained safe nor its followers.

We find the tradition you have quoted from the book 'Al Milal Van Nahl' by Allama Shahrastani to be a free tradition not supported by any authority while Halabi and Saiyid ud Dehlani in thier books on biography have stated that there was no tradition from the Prophet in this regard. If there is in your knowledge any holy tradition from the Prophet (S.A.) recorded by and transmitted through Sunni scholars please let us know the same.

Vas Salam,
Yours,
"S"

LETTER (92)

EXCUSES OFFERED ON BEHALF OF THE SAHABA
DO NOT CONTRADICT OUR STATEMENT.
THE TRADITION THAT WE HAVE QUOTED FROM
ALLAMA SHAHRISTANI HAS BEEN AUTHENTI-
CATED BY NOTED TRADITIONISTS.

Mawlana Shaykh ul Islam,

Assalaamu Alaykum,

May Allah, the Lofty, grant you peace! You have admitted that the Sahaba delayed the journey of the detachment under Usama and that they showed sluggishness at Jarf and did not leave the camp for onward journey although the Prophet (S.A.) had commanded them to start for the journey at the earliest.

You have admitted that they objected to the appointment of Usama as the Chief-in-Command inspite of having seen the keen interest of the Prophet (S.A.) both in words and acts regarding his appointment as Chief-in-Command.

You have further admitted that the Sahaba asked the Caliph Abu Bakr to cancel the expedition after noting the anger of the Messenger of Allah (S.A.) on their protest to the posting of

Usama by coming out which in fever with a bandage round his head and a sheet covering his body, addressing the people from the pulpit—which as stated by you, are historical facts and justifying the posting of Usama.

You have also admitted that a large number of the Sahaba requested Abu Bakr to stop the army which the Prophet (S.A.) had himself raised and had ordered people to go on the expedition under the command of Usama; and also admitted their leaving the detachment and not going on the expedition.

You have admitted all these things to be true facts just as historians, traditonists and writers of memoirs have recorded and admitted them to be true.

And you have stated that the Sahaba are excusable in this regard. The gist of what you have stated is that the Sahaba preferred to act in the interest of Islam according to their own judgement rather than what the Prophet (S.A.) had commanded them to do. And this is what we have been asserting in most of our recent letters the subject matter of our discussion was whether the Sahaba obeyed all the commands of the Prophet (S.A.) without exception or not. You held the first view (that they obeyed each and every command of the Prophet) while we held the last; that they did not obey all his commands. Now you have admitted that the Sahaba did not obey his clear commands in the above cases and thus you have come round to our point of view and supported our assertion. Whether the Sahaba were forgivable for the non-compliance with his commands or not is beyond the scope of our present discourse.

Now you have been convinced that in the case of the detachment of Usama the Sahaba in preference to obeying the clear commands of the Prophet (S.A.) did what in their own judgement was in the interest of Islam. Why do you not say then that in the matter of succession of the Prophet (S.A.) the Sahaba did what was in the interests of Islam according to their

own judgement, in preference to obeying the clear commands of the Messenger (S.A.) contained in the traditions of Ghadeer, and others like it. You have explained that the Sahaba objected to the appointment of Usama as the Chief-in-Command of the detachment because of the young age of Usama and you have added that it is human disposition and nature that persons of old and middle ages are reluctant and not agreeable to be subordinate to and to obey the commands of a young man. Why do you not say the same thing about their disobeying the holy tradition of Ghadeer naming Ali for the successorship of the Prophet (S.A.)? Why do you not say that the Sahaba who were of middle and old ages did not agree to the appointment of Ali as the Caliph because Ali was a young man? They opposed the appointment of Ali as successor of the Prophet (S.A.) and their ruler on the death of the Messenger of Allah (S.A.) as they opposed the appointment of Usama by the Prophet (S.A.) as the Chief-in-Command of the detachment and officer above them. And there is a world of difference between the Caliphate and the temporary command of a military expedition. When they did not agree to obey a young man in a single expedition inspite of the positive commands of the Prophet (S.A.) they had a stronger reason for disagreeing to being subordinate to and obeying the commands of a young man throughout their lives in all their affairs of this world and the world hereafter.

You have stated that the souls of the persons of advanced and middle ages are, naturally averse to obeying a younger person. It may be so in certain or in a large number of cases. But it is not a universal truth. The souls of the truly faithful among the persons of advanced age do not dislike to obey in all matters a young man if obedience to him is the obedience to Allah and His Messenger. "And O' Messenger! By your Lord! these people will not become truly faithful unless they appoint you an arbitrator in their mutual disputes and feel no annoyance in their heart with your judgement but gladly accept it" 4:65 and "Take what the Messenger gives you and desist from asking for what he refuses (or prohibits)". (Ch. LIX, Verse No. 59:7)

The sentence regarding those who quitted the detachment of Usama which Allama Shahristani has recorded without quoting his sources is not a free tradition independent of authority. The sentence occurs in authentic and consecutively transmitted traditions. Abu Bakr Ahmad Bin Abdul Azeez Al-Jauhari has recorded it in his book the 'Saqeefa'. We give hereunder a faithful translation of his account of the detachment of Usama. He says:

"We were told by Ahmad Bin Is-haq Bin Sualeh who heard it from Ahmad Bin Sayyar, and he from Saeed Bin Kaseer Ansari, and he from his men who heard it from Abdullah Bin Abdur Rahman, that the Messenger of Allah (S.A.) in his last illness appointed Usama Bin Zaid Bin Harisa as the Chief-in-Command of a detachment in which were enlisted all the prominent Muhajirs and Ansars, among whom Abu Bakr, Umar, Abu Ubaidah Bin al Jarrah, Abdur Rahman Bin Auf, Talha and Zubair, etc. He ordered Usama to invade Mauta where his father Zaid was killed and also to invade the valley of Palestine. Usama showed signs of sluggishness which was reflected by the detachment. The health of the Messenger of Allah (S.A.) sometimes showed signs of improvement and sometimes signs of deterioration. Nevertheless he continued insisting on the start of the detachment. At last Usama said to him "May my parents be sacrificed for you! Kindly permit me to wait till Allah, the Lofty, grants you recovery". "Go on. May Allah bless you!", replied the Prophet (S.A.). Usama said "O' Messenger of Allah! I shall feel sore at heart if I go on my journey and leave you in this uncertain condition of health". "Start on your journey. May Allah help you and grant you victory"! replied the Prophet. "O' Messenger of Allah It will be disgusting for me to make enquiries about your health from every passer by rider". Usama said "Do as I have commanded you" he replied. The Messenger of Allah (S.A.) then had a fainting fit and Usama got up and started preparation for the journey. When the Messenger of Allah (S.A.) regained consciousness he enquired about the start of the detachment of Usama. They told him that Usama was making preparation for the journey. He said

“Despatch the detachment of Usama forthwith. May Allah curse him who refuses to go with the detachment” He repeated the sentence again and again till Usama started with the flag waving above his head and surrounded by the Sahaba. When he reached Jarf (in the outskirts of Medina) he dismounted and with him dismounted Abu Bakr, Umar and most of the Muhajirs, and Usaid Bin Khuzair, Basheer Bin S’ad, etc. among the prominent Ansars. In the meantime arrived a messenger from Umme Aiman who asked Usama to hasten back because the Messenger of Allah (S.A.) was on the verge of death. Usama immediately got up and returned to Medina alongwith the flag which he fixed in front of the house of the Messenger of Allah who breathed his last just then’. A number of historians have reproduced the above report.

Among them is Allama Mo’atazali who has recorded this at the end of page 20 and thereafter. Vol. II of his Sharha i Nahjul Balaghat.

Vas Salam,
Yours,
“SH”

LETTER (93)

REQUEST FOR OTHER INSTANCES OF THE SAHABA DISOBEYING THE PROPHET’S COMMANDS.

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum,

Our talk about the detachment of Usama has prolonged like our talk on the ‘Calamity of the Thursday’. The impure has now been separated from the pure and light has dawned on those who possess insight. Please now let us know the other occasions on which the Sahaba did not obey the commands of the Prophet (S.A.).

Vas Salam,
Yours,
“S”

THE ORDERS OF THE PROPHET (S.A.) TO KILL A RENEGADE.

Mawlana Shaykh ul Islam,

Assalaamu Alaykum,

Please consider the report recorded by a number of noted scholars and prominent traditionists. Imam Ahmed Bin Hanbal has recorded on page 15, Vol. III of his 'Musnad' a tradition from Abi Sa'eed al Khudri who says that once Abu Bakr came to the Messenger of Allah (S.A.) and said "O' Messenger of Allah! I passed through such and such a valley. There I found a handsome person offering prayers (Namaz) very reverently". The Prophet (S.A.) said to him "Go and kill the man". Abu Bakr went to him and found him in the same condition i.e., offering prayers very reverently. He did not like to kill him and returned to the Messenger of Allah. The Prophet (S.A.) then asked Umar to go and kill the man in the valley. Umar went to him and found him in the same condition as Abu Bakr had seen him in. He also did not like to kill him and returned to the Prophet and said: "O' Messenger of Allah! I found him saying prayer very reverently and therefore I did not like to kill him". The Prophet (S.A.) then asked Ali to go and kill the man in the valley. Ali went to the valley but did not find the man there. He returned to the Messenger of Allah and said: "O' Messenger of Allah! I did not find the man there. He had gone". The Prophet (S.A.) said: "The man and his associates will recite the Quran but the Quran will not go down their throats. They will go astray from the faith like an arrow flung from a bow which never returns to the bow. Kill them. They are the most wicked of all creatures"

And Abu Y'ali has recorded in his 'Musnad' a tradition from Anas as recorded by Ibn e Hajar in his book 'Isaba' in the account of Zis Sadaih. Anas says that in the days of the Messenger of Allah was a man whose reverent worship and assiduity was astonishing. We spoke of him and mentioned his

name before the Messenger of Allah (S.A.) who did not know him. Then we detailed his characteristic features. Still the Prophet could not recognise him. We were still talking of him when the man appeared there and we said to the Prophet that he was the man we were talking about. The Messenger said "You are speaking to me of a man whose face has been painted by Satan". The man stepped forward but did not salute the Messenger of Allah (S.A.) who said to him "Swear by Allah and let me know if you are the person who while in a congregation, said "There is none in the entire nation nobler or better than me". "Yes! by Allah", he said and walked away and began offering prayers "Who will kill this man?" asked the Messenger of Allah (S.A.). "I" said Abu Bakr, who went to the man but found him offering prayers. He said to him "Allah is above all defects! Should I kill a man who is offering prayers?" He returned to the Messenger of Allah (S.A.) who enquired from him "What did you do?" "I did not like to kill him while he was offering prayers. You have prohibited us from slaying persons busy in prayers," said Abu Bakr. "Who will kill the man?" enquired the Prophet. Umar said "I" and he went to the man and found him resting his forehead on the ground, i.e., in a state of prostration. "Abu Bakr is superior to me. Why should I kill this man when he did not kill him?" said Umar to himself and returned without killing him. The Prophet (S.A.) enquired from him if he had carried out the command. Umar said "I found him resting his forehead on the ground in worshipping Allah. So I did not like to kill him" The Prophet repeated the query "Who will kill the man?" "I", said Ali. The Prophet (S.A.) said : "Yes! provided you get at him". Ali went to kill the man who had gone away. He returned to the Messenger of Allah (S.A.) who enquired what had happened and Ali told him that the man was not there and had gone away. The Prophet said: "Had he been killed now no two persons among my followers would have differed from each other." This tradition has been recorded by Hafiz Muhammad Bin Moosa Ash Shirazee in his book which is a compilation of deductions and extractions from the commentaries of the Quran by Yaqoob Bin Sufyan, Maqatil Bin Sulaiman, Yousuf ul Qattan, Qasim Ibn e Salam, Maqatil Bin Hiyan, Ali Bin Harab, Sadi, Mujahid,

Qatada, Vakee and Ibn e Jareeh. Numerous dependable scholars have recorded this indisputable tradition freely without quoting authority or sources. Imam Shahab ud Din Ahmad, alias Ibn e Abd e Rabbah ul Undulsi, e.g., has recorded this tradition in connection with and at the end of the account of the Ashab ul Ahva in Vol. I of his book 'Iqdul Fareed' and to the tradition he has appended the Prophet's (S.A.) words "It is the first horn shooting forth in my nation.

Had you killed him now no two persons would have hereafter differed from each other. The Bani Israel splitted into seventy two sects and my nation will split into seventy three sects all of which will go to hell except one sect.¹"

Closely related to this is the tradition reported by Ali and recorded by many traditionists². Ali says that some people from the tribe of Quraish came to the Prophet and said: "O' Muhammad! We are your neighbours and allies. Some of our slaves have come to you. They are interested neither in religion nor in the philosophy of your faith. They have come to you as adsconders after abandoning tiltage of our lands and supervisor of our goods. Please return them to us." The Prophet (S.A.)

- 1 Sect in Arabic is (Firqa), the word used by the Prophet (S.A.). And the word 'Firqa' and 'Shi'a' have according to Jumal, the same numerical value of 385 from which some people draw the good omen than the word 'Firqa' (Sect) means the Shia sect that will not go to hell.
- 2 Traditionists like Imam Ahmad who has recorded it at the close of page 155 of Vol. I of his 'Musnad', Sa'eed Ibn e Mansoor who has recorded it in his 'Tahzeeb ul Aasar'. Allama Muttaqi ul Hindi has confirmed it to be genuine and copied from them all on page 396 of Vol. VI of his 'Kanz ulUmmal'.

said to Abu Bakr "What do you say about it?" "What they say is true. They are your neighbours," said Abu Bakr. Signs of displeasure appeared on the face of the Prophet (S.A.). Then he said to Umar "What do you say about it?" "What they say is true. They are your neighbours and allies," said Umar. Signs of displeasure reappeared on his face and he said to Quraish: "O' the people of Quraish! By Allah! Allah will appoint over you a man whose faith and sincerity He has tested. He will hammer faith into your heads." Thereupon Abu Bakr said "O' Messenger of Allah! Am I that person?" "No", said the Prophet. Then Umar said: "O' Messenger of Allah! Am I that person?" The Prophet said "Not you, but the man who is mending shoes". He had given his shoes to Ali for mending.

Vas Salam,
Yours,
"SH"

LETTER (95)

EXCUSE FOR NOT KILLING THE RENEGADE

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum,

Perhaps Abu Bakr and Umar thought that carrying out of the command of the Prophet (S.A.) to kill the renegade was only desirable and not obligatory or incumbent upon them and so they did not kill the renegade, or they thought that killing the renegade was 'Wajib e Kifayea' (a duty the performance of which by an individual absolves others from doing it). So they refrained from killing him under the impression that some other companion of the Prophet (S.A.) will kill him and they would be absolved of the responsibility of killing him. And when Abu Bakr and Umar returned without killing him, they had no reason to apprehend that the command to kill the renegade would pass unobeyed because of disappearance of the man from

the scene, because they had not informed him of the mission on which they had gone to him.

Vas Salam,
Yours,
"S"

LETTER (96)

CONTRADICTION OF THE EXCUSE.

Mawlana Shaykh ul Islam,

Assalaamu Alaykum,

A command or order is in fact obligatory and from a command or order nothing strikes to the mind other than its being an obligatory or incumbent duty. And it is wrong to regard the carrying out of a command or order as merely desirable unless there is some collateral statement or circumstances showing it to be desirable. But there is neither such collateral statement in this case nor circumstances that indicate it to be a merely desirable duty. On the other hand the circumstances and collateral statements in this case indicate that the command to kill was in its actual meaning and that carrying out the command was an incumbent duty and not desirable or 'Vajib e Kifayea'. On careful consideration of the tradition under reference you will come to know the truth of our statement. Please re-peruse the sentences of the Prophet (S.A.) "The man and his associates will recite the Quran but the Quran will not go down their throats. They will go astray from the faith like an arrow from a bow which never returns to the bow. Kill them. They are the most wicked of all creatures" and the sentence of the Prophet (S.A.), "Had he been killed now no two persons among my followers would have differed from each other". After these sentences and the strong exhortation to kill the renegades, no one can think that carrying out of the command was anything but obligatory and incumbent.

If you refer to this same tradition in Imam Ahmad's 'Musnad' you will find that the Prophet turned to Abu Bakr and commanded him in particular to kill the renegade. When he returned without killing, the Prophet (S.A.) commanded Umar in particular to kill the renegade. When a person is commanded in particular to do a certain thing how can the carrying out of the command be regarded as 'Vajib e Kifayea'?

Moreover, it is clear from the tradition that Abu Bakr and Umar refrained from killing the renegade in the valley for no other reason than his offering prayers very reverently. So they did not like to kill him although the Prophet (S.A.) liked and ordered him to be killed inspite of his being busy in prayers. They did not choose to do as commanded.

This is one of the cases which prove that the Sahaba preferred to act according to their own views and judgement in preference to obeying clear commands of the Prophet (S.A.) which carried no weight with them as has been shown above.

Vas Salam,
Yours,
"SH"

LETTER (97)

REQUEST FOR ALL OTHER INSTANCES IN WHICH
THE SAHABA DISOBEYED THE COMMANDS OF THE
PROPHET (S.A.).

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum.

Please bring forth all other instances in which the Sahaba disobeyed the commands of the Prophet (S.A.). Please do not omit a single instance even if it takes a long course to describe them all, so that I may not have to request you for them again.

Vas Salam,
Yours,
"S"

LETTER (98)

ALLUSION TO SOME OF THOSE OCCASIONS ON WHICH THE SAHABA DID NOT CARRY OUT THE COMMANDS OF THE PROPHET (S.A.).
HINT AT OTHER OCCASIONS OF THE SAHABA ACTING ACCORDING TO THEIR OWN JUDGEMENT IN PREFERENCE TO OBEYING THE COMMANDS OF THE PROPHET (S.A.).

Mawlana Shaykh ul Islam,

Assalaamu Alaykum,

In compliance with your desire to know the other occasions on which the Sahaba disregarded or opposed the Commands of the Prophet (S.A.), I refer you to the Treaty of Hudaibiya, the distribution of the booty obtained in the battle of Hunain, taking of ransom from the captives of Badr. They differed from the Prophet (S.A.) or opposed him in these cases. When in the battle of Tabook the supply of provisions ran short and his men felt hungry the Prophet (S.A.) ordered them to slaughter certain camels which they opposed. In the battle of Ohad they disobeyed the definite instructions of the Prophet (S.A.). They disobeyed the Prophet (S.A.) on the Day of Abu Huraira when he announced to them good news for those who would have audience with Allah as believers in unity of Allah and also on the day of saying funeral prayers for a Munafiq. They criticised his distribution of alms and demanded shares much in excess of what was due to them. They opposed him by wrong interpretations of the verses about 'Khums' [One fifth of the annual surplus as share of the Prophet (S.A.) and his posterity] and 'Zakat' (one fortieth of the annual income to be given to the needy) and the verses about two 'Mut'as' (Mut'a ul Hajj and Mut'a ul Nisa) and the verse about triple divorce, by wrong interpretation of the traditions about 'Nafals' (the Supererogatory prayers) in the month of Ramzan by changing the number and form of units, by changing the form of 'Azan' (the call for prayers), the number of 'Takbeers' (Saying Allaho Akbar) in funeral prayers. The occasions of the Sahaba disobeying or disregarding the commands of the

Prophet (S.A.) are too many to enlist exhaustively, like opposing him in the case of Hatib Bin Balt'aa, objecting to what he did at the place of Ibrahim in Baitullah, annexing the houses of some Muslims to the Mosque, disagreeing with his decision regarding the blood money of Abi Kharash ul Hazali, exiling Nasr Binal Hajjaj us Salmi and penalizing J'ada Bin Saleem,* fixing rent on public meadows, changing the order of 'Jazia (Tax receivable from Non-Muslim for affording them protection), deciding the question of the Caliphate by consultation keeping night watch, working as spies and trying to know the secrets of others, injustice and unfairness in the matter of inheritance. There are many other instances of the Sahaba disobeying or disregarding the commands of the Prophet (S.A.) and acting according to their own judgement, might or influence to their own advantage or for public good. We have devoted a full chapter to this subject in our book 'Sabeel ul Moo-mineen'†.

In addition to the occasions referred to above there are many other instances of their not complying with the commands and traditions of the Prophet (S.A.) particularly those which are about Ameer ul Moo-mineen Ali and his holy children besides the traditions about his successorship and, as research scholars have discovered, they acted against his traditions. When they did not obey his commands and acted openly against the traditions about his successorship it is not surprising to note

* Please refer to the account of Umar in 'Tabaqat' by Ibn e S'ad and you will come to know that he penalized J'ada, who was accused of adultery by Varqa alone, without any witness or evidence. Some unnamed poet composed couplets on 'the charge of Adultery against J'ada' which have been recorded in Tabaqat.

† If you get 'Sabeel ul Moo-mineen' please do not skip over its important chapters where in you will find valuable information not contained in any other single book. We have written in this book a separate chapter for interpreters and this is Chapter VIII, page 44 and thereafter upto page 130, of the Second edition. There is a description of all these occasions.

that they either opposed or completely disregarded his other traditions in favour of Ali and his children. They offered wrong interpretations of all such traditions and acted according to their own judgement in preference to obeying the Prophet (S.A.) by complying with his traditions, just as they offered wrong interpretations of the traditions about his successorship and acted according to their own judgement in preference to obeying his commands and traditions.

Vas Salam,
Yours,
"SH"

LETTER (99)

ON ALL THOSE OCCASIONS THEY PREFERRED TO
DO WHAT WAS IN PUBLIC INTEREST.
REQUEST FOR THE REMAINING INSTANCES.

Allāma Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum,

No sensible person can doubt that in all these instances the Sahaba acted in good faith and if they acted according to their own judgement in disregard of the commands of the Prophet (S.A.) it was with the intention of doing what in their opinion was in public interest. Their aim on all those occasions was to what they thought to be to the advantage of and for the amelioration of the Muslim nation and for the enhancement of its might. So there was no harm in what that they did. Whether or not they complied with his commands and traditions or offered wrong interpretations thereof or disregarded them is immaterial.

We requested you to take the trouble of mentioning the instances of the Sahaba disobeying or disregarding the

commands and clear traditions of the Prophet (S.A.). You have mentioned a large number of such instances. At the tail end of your letter you have stated that besides the 'Tradition of Ghadeer' about the successorship of the Prophet (S.A.), the Sahaba chose to act in many a case according to their own judgement in preference to complying with his clear traditions in favour of Ali and his children. Will you kindly mention the traditions in favour of the Imam and his children which they disobeyed or disregarded.

Vas Salam,
Yours,
"S"

LETTER (100)

WHETHER OR NOT THE SAHABA ACTED IN GOOD FAITH AND WITH GOOD INTENTIONS IS BEYOND THE SCOPE OF OUR PRESENT DISCUSSION. COMPLIANCE WITH THE REQUEST.

Mawlana Shaykh ul Islam,

Assalaamu Alaykum,

You have admitted that in all the cases enlisted by us the Sahaba disobeyed the clear commands and traditions of the Prophet (S.A.) and thus you have verified what we had stated. All praise is due to Allah! That they acted in good faith or not and that their disobeying and disregarding his commands or traditions was prompted by their interest in public welfare or by desire for correction and amelioration of the nation and enhancement of her might or by any other motive is, as you know well, beyond the scope of our present discussion.

In your last letter you have asked me to enlist the genuine and clear traditions particularly about Ali, besides the traditions about his successorship which the Sahaba disregarded or did not obey. You are the leading traditionist of our days. You have taken great pains and have made vast and valuable research for collection and study of traditions. No one can reasonably think that he knows better than you the details of what we have

briefly mentioned, or can better probe into the reality of what we have hinted at. Can any one compete with you or challenge your masterly knowledge of traditions? Certainly, not. But the fact is, as they say, many a people make enquiries about some thing inspite of possessing good knowledge thereof.

You certainly know that most of the Sahaba hated Ali and were his enemies, they abandoned him and persecuted him, they insulted, reviled and oppressed him, they turned hostile to him and waged war against him. They drew their swords on him, his Ahl ul Bayt and his supporters as appears from a study of their biographies and history of their days.

The Messenger of Allah (S.A.) said: "He who obeyed me obeyed Allah and he who disobeyed me disobeyed Allah and he who obeyed Ali obeyed me and he who disobeyed Ali disobeyed me" And he said: "He who separated himself from me separated himself from Allah and O' Ali! he who separated himself from you separated himself from me". And he (S.A.) said: "O' Ali! you are leader in this world and leader in the world hereafter. Your friend is my friend and my friend is the friend of Allah and your enemy is my enemy and my enemy is the enemy of Allah. Woe to him who hates you after me". And he (S.A.) said: "He who abused Ali, abused me and he who abused me abused Allah". And he (S.A.) said: "He who oppressed Ali oppressed me and he who oppressed me oppressed Allah." And he (S.A.) said: "He who loved Ali loved me and he who hated Ali hated me". And he (S.A.) said: "O Ali! None will love you except the faithful and none will hate you except the 'Munafiq' (hypocrites)". And he (S.A.) said: "O' Allah! Love him who loves him (Ali) and be inimical to him who is inimical to him and help him who helps him and abandon him who abandons him". One day he (S.A.) looked at Ali, Fatema, Hasan and Husayn and said: "I am on fighting terms with him who is on fighting terms with you and I am at peace with him who is at peace with you". And when he covered them with his sheet he (S.A.) said: "I am on fighting terms with him who is on fighting terms with them and at peace with him who is at peace with them and I am an enemy of him who is their enemy". There are

many more traditions of this kind and most of the Sahaba did not comply with any of them. On the other hand they acted against the traditions and preferred to fulfil their own desires and to achieve their own selfish ends.

Man of learning and insight know that all the sayings and traditions of the Prophet (S.A.) in praise of Ali, which exceed several hundreds in number are similar to those clear traditions which impose on the nation friendship with and adherence to Ali as an incumbent duty or which forbid enmity towards him and all these traditions whether about friendship or enmity with him invariably indicate his sublime worth, great dignity and lofty rank before Allah and His Messenger (S.A.).

We have mentioned a large number of these sayings and traditions in our earlier letters and there are many times more such sayings and traditions which we have omitted. And, all praise is due to Allah! You are among those persons who possess very extensive knowledge of the sayings and traditions of the Prophet (S.A.) and have intensively studied their meanings and implications. But, have you come across a single saying or tradition of the Prophet (S.A.) which enjoins on the nation hostility to and fighting against Ali, or permits harm to and hatred and enmity towards him or allows oppression and cruelty to him or abusing him from the pulpits of the Muslim Mosques and not only that but also prescribes it as a highly desirable duty rewardable in the world hereafter for religious sermonizers on Fridays and all festival days? Certainly your reply will be in the negative. The fact, however, is that all those Sahaba (who turned hostile to Ali, fought against him, were inimical, oppressive and cruel to him and abused him) paid no attention to these traditions inspite of the abundance and consecutive transmission of these sayings and traditions none of which could restrain them from achieving their political objects. Those Sahaba knew that Ali was the cousin and fast friend of the Prophet (S.A.), his heir and confidant, the guardian of his children, the Aaron of his nation, the only equal match of his part and parcel (i.e., his daughter Fatema), the father of his children, the first Muslim, the most sincere of them in faith, the

most learned of them, the most active in piety, the most patient of them, the strongest of them in belief, the most painstaking for Islam, the steadiest in facing hardships, the most praiseworthy of them, the foremost of them in virtue, the best protector of Islam, the nearest relative of the Messenger of Allah, most closely resembling the Prophet (S.A.) in guidance, morals and the way of life and the most distinguished model of his actions, words and silence. But their selfish motives prevailed over all arguments. It is, therefore, not surprising that in the matter of Imamate they preferred to act according to their own views rather than obeying the clear Tradition of Ghadeer. And the Tradition of Ghadeer is only one of the hundreds of holy traditions of which they offered wrong interpretations and preferred to act according to their own will and judgement and in their own interest instead of obeying them. Their personal interests carried more weight with them than the traditions of their Prophet. And the Messenger of Allah (S.A.) had said: "I leave among you two things. If you will adhere to both of them you will never deviate from the right path, the Book of Allah and my children who are my Ahl ul Bayt" and he (S.A.) had said: "My Ahl ul Bayt are among you like the ark of Noah. He who rides it is saved and he who remains behind is drowned", and "My Ahl ul Bayt are among you like 'Babe Hitta' (the door of forgiveness) for Bani Israel. He who enters it is absolved of all his sins." And he (Allah's blessings and peace be upon him and his posterity) had said : "The stars are a source of safety from Separation (due to preceeding in wrong direction) for the dwellers of the earth and my Ahl ul Bayt are a source of protection of my nation from dissension and deviation. If any tribe of Arabia will oppose or disobey my Ahl ul Bayt it will become the party of Eblis". There are many other genuine traditions of this kind none of which the Sahaba obeyed or complied with.

Vas Salam,
Yours,
"SH"

LETTER (101)

WHY DID THE IMAM NOT PROTEST TO ABU BAKR AND HIS SUPPORTERS AGAINST HIS ELECTION AND OATH OF ALLEGIANCE TO HIM IN THE SAQEEFA ON THE BASIS OF ANY OF THE CLEAR TRADITIONS REGARDING THE CALIPHATE AND HIS SUCCESSORSHIP?

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum,

Truth has become quite clear now. All praise is due to the Lord and Sustainer of all the worlds! Now there remains only one thing to be explained which you have passed by and left undeclared. I point out the same so that you may lift the curtain from it and disclose the secret. And this is that the Imam did not protest on the day of Saqeefa to Siddiq (the truthful, i.e., the first Caliph Abu Bakr) and to those who took the oath of allegiance to him and did not refer them to any of those clear traditions regarding the Caliphate and his successorship towards which you have a devotional bias. Will you kindly tell me why the Imam made no protest?

Vas Salam,
Yours,
"S"

LETTER (102)

REASON WHY THE IMAM DID NOT PROTEST ON THE DAY OF SAQEEFA. BRIEF HINT AT HIS PROTEST AND THE PROTESTS MADE BY HIS SUPPORTERS AND THE OBSTACLES IN THEIR WAY.

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum.

Every body knows that neither the Imam nor any of his supporters among Bani Hasham and others was present at the

time of the oath of allegiance to Abu Bakr. None of them went to the Saqeefa that day. They remained quite aloof from those who had gathered in the Saqeefa and from their activities. They were completely overpowered with the calamity that befell them through the death of the Messenger of Allah (S.A.). They were busy with necessary arrangements for the funeral bath and funeral garment of the Prophet (S.A.). They were quite unmindful of everything else. By the time his holy corpse was buried in the grave, those who had gathered in the Saqeefa had completed the election of the Caliph and in order to get the allegiance to Abu Bakr confirmed and the contract of allegiance ratified they united and determined to prevent all talk or actions which could possibly impair or spoil the allegiance or damage the contract or create confusion in the public mind. How could the Imam in these circumstances make a protest that day against what happened inside the Saqeefa and the oath of allegiance to Siddiq and those who avowed allegiance to him? Perhaps you forget that it was not possible for the Imam or any of his supporters to make a protest after the oath of allegiance to Abu Bakr had been taken and the influential members of the party in power and their allies and supporters had adopted all precautionary measures and were resorting to force and violence or preventing any unfavourable criticism of the new set up and any opposition to the party in power. Will it be easy for anybody in the present times to oppose the government and to remove the ruling party from power? and will the ruling party allow him to pursue his object without hindrance or obstacle? Far from it, the ruling party will do everything to curb his activities and confiscate his property and will throw him and his supporters behind the bars or send them to gallows. Ali and his supporters would have been subjected to all sorts of compulsion and coercion and even execution if they had made any protest after the ratification of allegiance to Abu Bakr, for human nature is at all times and everywhere the same.

Moreover, Ali knew that making a protest at that stage would only result in widespread confusion, disintegration and riot. He therefore, preferred to see his personal interests sacrificed rather than seeing the nation disintegrated and the 'Word of Faith' (Declaration of faith in the unity of Allah and the prophethood of Muhammad (S.A.) forgotten as we have already pointed out in a previous letter when we said that he was at that time undergoing the severest ordeal ever faced by anybody else. He had two crushing burdens on his two shoulders. On the one side was the shouting forceful appeal of the Caliphate with all the clear traditions and sayings and will of the Prophet (S.A.) which was making his heart bleed and hammering his liver and on the other was the violent storm of commotion which was threatening the loss of the entire peninsula of Arabia, a dreadful revolution in the country and the demolition of Islam by the Munafiqs of Medina who were "the most obdurate in hypocrisy"—Chapter IX, Verse No. 101—and the Arabs living in the suburbs of Medina whom the Quran has declared to be Munafiqs in the words: "They are the most ungodly and stubborn in hypocrisy and it becomes them to remain ignorant of the instructions contained in the Book which Allah has caused to descend upon His Messenger"—Chapter IX, Verse No. 97—and who had grown in power after the death of the Prophet (S.A.) when the Muslims had become like a goat in a cold rainy night running to and fro between hostile wolves and devouring wild beasts. And there were Musailima e Kazzab, Taleeha Ibn e Khwailad ul Affak and Sajah Bint ul Haras ud Dajala and their mean and barbarous followers who were out to eradicate Islam and to crush the Muslims. The Khusroes of Ajem and the Caesars of Rome and others were lying in ambush for attacking Muslims and destroying Islam. There were many other groups and parties who were bitter enemies of Muhammad (S.A.) his children and true companions and were spiteful and malevolent to Islam and were determined to dig its foundations and to uproot it. All of them were fully prepared and in great haste to wage war against Muslims. They regarded it as high time for achieving their nefarious ends and a good opportunity provided by the death of the Prophet (S.A.). The time had come for them and they intended to avail themselves of the opportunity before the

termination of the prevailing confusion and disorder in the Muslim fold and the return of Islam to stability and reinforcement, of law and order. Thus Ali had only two dangerous alternatives, either to suffer the deprivation of his right as Caliph, i.e., succession of the Prophet (S.A.) or to face the destruction of Islam and Muslims, the fruit of the hard and the life long labour of the Prophet (S.A.). He, therefore, quite naturally preferred to see his own right sacrificed so that Islam, which was dearer to him than life, and Muslims might live and thrive ¹ But, in order to reserve his right to the Caliphate and the right to protest against those who had turned away from him he chalked out such a course of action as would forestall any dissensions among Muslims and prevent any riot and insurrection among them which would weaken the nation and prompt her enemies to take advantage of the confused situation. So, he confined himself to the four walls of his house and came out only when people pressed him to do so and when

1 Ali (A.S.) has explained this in his letter addressed to the people of Egypt, handed to Malik e Ashtar when Ali appointed him as Governor of Egypt. Therein he wrote: "Allah, who is above all defects, sent Muhammad (S.A.) as harbinger and warner for all the worlds and as superintendent over all the divine messengers. When the Prophet (S.A.) died the Muslims quarrelled for leadership (i.e., the Caliphate) after him. By Allah! What occurred to my mind was that after the Prophet (S.A.) the Arabs would torment his Ahl ul Bayt because of the leadership (i.e., the Caliphate) of the Ahl ul Bayt and that after him they would certainly turn away from me. Nothing frightened me except the crowding of the people round such and such a person to whom they were avowing allegiance. I then withdrew my hand (i.e., gave up the attempt to seize authority, the Caliphate) till I saw the people returning from Islam and inviting others towards the destruction of the faith propagated by Muhammad (S.A.). Then I became afraid that if I did not help Islam and the Muslims I would be failing in my duty, because therein I saw the rifting and ruination of Islam, which was for me a misfortune greater than the loss of rulership over you, for that was an enjoyment of unblissful days which would soon fade away like a mirage or disperse like a cloud, I was in these circumstances till falsehood departed and perished and the faith of Islam and its stability was secured. " For this letter please refer to 'Nahjul Balaghat'.

he came out he did indulge in fighting. A hasty decision would not have provided him with a remonstrance against those who had been his opponents or had turned away from him and would not have supplied his Shi'as with an irrefutable argument of his being the rightful successor who held the good of Islam dearer than his personal interests even in the most adverse circumstances. By his action he protected Islam and also preserved his right to be the ruler over Muslims. And when he saw that the protection of Islam and defeating its enemies was in those days dependent upon well-wishing of and compromise with the ruling party he chalked out for himself the path of well-wishing and in the interest of the safety of Islam, protection of the nation and for the love of the faith he preferred the future to the immediate and giving precedence to what was legally and reasonably the most pressing and important duty he made a compromise with the ruling party. For, at that time neither armed opposition nor verbal protest was advisable.

In spite of all this Ali himself, his children and the scholars among his adherents tactfully mentioned his succession of the Prophet (S.A.) on every suitable occasion and arranged wide but careful publicity of all the clear and important traditions of the Prophet (S.A.) naming and appointing him as regent and successor as research scholars know well.

Vas Salam,
Yours,
"SH"

LETTER (103)

WHEN DID ALI AND HIS SUPPORTERS MAKE
A PROTEST?

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum,

When did the Imam make a protest against those who deprived

him of his right to succeed the Prophet (S.A.)? And when did his relations and other supporters make a protest? Please let us know.

Vas Salam,
Yours,
"S"

LETTER (104)

NUMEROUS OCCASIONS OF PROTEST BY THE IMAM
AND HIS FOLLOWERS.
PROTEST BY FATEMA ZAIHRA (A.S.)

Mawlana Shaykh ul Islam,

Assalaamu Alaykum.

The Imam very steadily continued to pursue the publicity of all the clear traditions and sayings of the Prophet (S.A.) regarding his successorship. But he scrupulously avoided any quarrel with his enemies because of the security of Islam, the safety of Muslims and the stability and glory of the government. On certain occasions he offered an excuse for his keeping silence and refraining from advancing his claim for succession in those extremely adverse circumstances and unsettled days. He once said: "Nobody is to be blamed for making a delayed or belated claim. Blame-worthy is the person who seizes a thing without having any right to it."*

The means that he adopted in those unfavourable circumstances for the spread and wide publicity of these holy traditions reflect his great wisdom and sagacity. In this connection, please recall to mind the event of Rahba. It was during his reign as Caliph that he collected a large number of people in the plain of Rahba (in Kufa) to remind them of the Declaration of Ghadeer. In his address to them he said: "I adjure in the name of Allah

* This sentence has been recorded in 'Nahjul Balaghat' please refer to page 324, Vol. IV of 'Sharha e Nahjul Balaghat' by Allama Moatazali.

every Muslim male in this gathering who personally heard the Messenger of Allah making the Declaration at Ghadeer, to stand up and repeat the declaration which he heard. He who did not personally see the Messenger at Ghadeer and did not hear from him the declaration need not stand up". Thereupon thirty (30) companions of the Prophet (S.A.) including twelve (12) companions who had fought under him in the battle of Badr, stood up and bore testimony to having heard the tradition of Ghadeer.

This was the utmost that Ameer ul Moo-mineen Ali could do in those critical days which followed the murder of Usman and when there was civil commotion, sedition and rebellion in Basra and Syria. By my life! This was the wisest and at the same time the strongest protest possible in those extremely difficult circumstances. One cannot adequately appreciate the great wisdom and sagacity of Ali who in this way revived and gave fresh publicity to the Tradition of Ghadeer by collecting evidence of a large crowd in the plain of Rahba just as the Prophet (S.A.) holding Ali with his hand had made at Ghadeer before the huge crowd of more than a hundred thousand of his followers the declaration that after him Ali was their master and guardian. Thus the Tradition of Ghadeer became one of the most prominent of the consecutively transmitted traditions. Please think over the wisdom of the Prophet (S.A.) who made the declaration before so many witnesses at Ghadeer after securing their confirmation that he had authority over them more than themselves and also notice the wisdom of his executor of will and heir who after administering oath to all those who had gathered in the plain of Rahba secured the evidence of those who had witnessed the event of Ghadeer and personally heard the declaration of Ghadeer from the Prophet (S.A.) himself. Thus the truth, i.e., the Tradition of Ghadeer and the right of Ali to succeed the Prophet (S.A.) was confirmed with the utmost deliberation possible under those circumstances. The Imam asserted his right of succession quite peacefully for the peace of the masses and safety of the nation

* As we have mentioned in letter No. 56.

was dearer to him than his own interest and even his life. This was his attitude throughout his life towards the publicity of the traditions of the Holy Prophet (S.A.) regarding his succession. In order to arrange publicity of these traditions among those who were unaware of these he wisely adopted such methods as would neither cause a clamour or uproar nor any dislike or aversion.

In this connection please refer to the tradition of Ali regarding the feast arranged by the Messenger of Allah (S.A.) in the house of his uncle the Shaykh of Batha (i.e. Abu Talib) in Mecca on the day of "Warning to his Nearest Relations". The tradition which has been recorded by almost all the traditionists is a long and very important tradition.* People have ever since regarded this tradition as one of the tokens of Islam and important notifications of the prophethood of Muhammad (S.A.) for it speaks of a miracle of the Prophet who fed a large number of people on very small provision. The tradition ends with these words: "The Prophet (S.A.) said: "He is my brother and executor of will and my successor over you. Listen to him and obey him". Every now and then he would refer to the words of the Messenger of Allah (S.A.) addressed to him "You are the master of all the faithful after me" and would frequently repeat his (S.A.) tradition "You hold in relation to me the same position as Aaron held in relation to Moses, except that there will be no Prophet after me". He also used to relate the tradition of the Messenger of Allah uttered on the day of Ghadeer. "Have I not authority over the lives of the faithful more than themselves?" and when they answered in the affirmative, he said "This Ali is now the master and guardian of every one of whom I am the master and guardian" (i.e., Ali now enjoyed the same authority over all the faithful as the Prophet enjoyed)†.

* We have mentioned this in letter No. 20.

† This has been recorded by Ibn e Abi Aasim as we have stated at the end of Letter No. 23;

He used to give publicity to or promulgate similar other traditions of undeniable genuineness among persons of firm reliability. And this was all that was possible for Ali in those critical days to remind the people of the traditions of the Holy Prophet (S.A.) regarding his right of succession without in anyway disturbing the peace and integrity of the nation. ("To them have come news and accounts containing sufficient warning and wisdom of the highest degree. But it will be of no use to frighten them"—Chapter L, Verse No. 4 and 5). And on the day of Shoora (consultation) he so cornered his opponents with his arguments that they could not make any effective excuse and he did his best to warn them of the punishment of the day of Judgement and to make them fear the wrath of Allah. He enumerated all his gifts and excellent virtues to establish his claim for succeeding the Prophet (S.A.). And during the period of his Caliphate he often used to speak of the usurpation of his right and the oppression to which he was subjected. He also complained from the pulpit of his affliction and distress due to his being deprived of his right. He even said "By Allah! Such and such a person put on himself the shirt of the Caliphate, although he knew well that I was as important and indispensable for the Caliphate as an axle for a quern (hand mill) for grinding corn. Streams of knowledge roll down from me. Imagination cannot soar upto the height of my rank. But I drew a curtain on it and kept myself aloof from him. There were two alternatives before me to fight and attack with my amputated arm or to tolerate the blinding darkness (of oppression) which would change juvenile into an adult and an adult into a decrepit old man and compel a faithful to toil hard till his life would come to an end. I saw that tolerance and patience was the better of the two evils and so I kept patience although there was dust in my eyes and a bone fixed in my throat for I saw the usurpation of my right and forcefully seizing the Caliphate . . . "till the end of the discourse (Sermon),

known as 'Khutba e Shaqshaqiya'.¹ Many a time he prayed "O' Allah I seek your help against the Quraish and their supporters² who have renounced relationship with me. They have belittled my position and minimised my importance and have made an alliance among them for disputing with me over that which befits me only and to which I have the sole right". They said to him "Don't you wish to get back that to which you have a right and which has so far remained with others?" And some body³ said to him "O' the son of Abu Talib! You are greedy of the Caliphate" Whereupon he replied "But, by Allah! You are greedier than I am, I claim what is my right while you interfere with me and creat obstacles in my way". Once he (peace be upon him⁴ said "I have throughout been deprived of my right and others have been preferred to me from the time Allah recalled His Prophet (S.A.) till this day".

Once he (peace be upon him) said: "This is our right. If it is allowed to us well and good; otherwise we shall be in great trouble and disgrace for a long long time to come"⁵. In a letter addressed to his brother Aqeel,⁶ he (A.S.) says "May the retaliators retaliate for us upon the Quraish who have robbed me of the strength of my uterine brother". He often said:⁷ "I looked around me but I found that there was none to help me except my Ahl ul Bayt, whom I did not like to see sacrificed. There was a thorn in my eyes and the bone of grief was choking my throat which I tolerated. I patiently satisfied my passions and quietly suffered the troubles more bitter than a bitter cucumber".

1 This is discourse No. 3 in 'Nahjul Balaghat', on page 25, Vol. I.

2 Please refer to discourse No. 167 on page 103, Vol. II of 'Nahjul Balaghat'.

3 Please refer to the aforesaid discourse No. 167 of 'Nahjul Balaghat'.

4 Please refer to discourse No. 5 on page 37, Vol. I of 'Nahjul Balaghat'.

5 This is Saying No. 21 from his selected wise-sayings on page 155 of 'Nahjul Balaghat'. Saiyyid Razi has given an excellent note on it while Shaykh Muhammad Abdohoo has given another note. Both the notes are worthy of the attention of persons of literary taste.

6 This is letter No. 36 on page 67, Vol. III of 'Nahjul Balaghat'.

7 Please refer to discourse No. 25, on page 62, Vol. I of 'Nahjul Balaghat'.

Some one of his companions asked him: "Why did a group of persons keep you away from the office (Caliphate) inspite of your most meritorious claim to it?" He answered:

"O' my brother from Bani Asad! You are impatient to know the secret (of their keeping me away from the Caliphate). You have put the question awkwardly and without restraint. You are a relative (belonging to the same tribe as Ummul Moo-mineen Zainab) and as such have a right to enquire into the matter. Now that you have enquired the reason I have to tell you that they preferred themselves to us for this office although we are of superior ancestry and lineage and are more closely related to the Messenger of Allah (S.A.). Their desire of self-exaltation made them miserly and greedy of the office (which they captured) while others (myself and my party) generously tolerated their injustice. Allah will decide our case to whom all of us must return on the Day of Judgement. Now please leave this topic of oppression and usurpation which was a monstrous catastrophe". And he said:[†] "Where are those persons who claim to be firmly established in knowledge besides us? They are liars. They are rebellious towards us. Allah has raised us in rank and left them in a humble position. He has bestowed His blessings upon us and kept them disappointed. He has taken us into the lap of His mercy and has driven them away. Guidance is sought from us and blind eyes get light from us. The Imams (true spiritual guides) will always be from among the descendants of Hashim in the stock of Quraish. Non-Hashimites are not fit for the (universal) Imamate. No government can properly function without an Imam from among the Bani Hashim". In another discourse⁺ he said: "When the Messenger of Allah, (Allah's blessings and peace be upon him and his posterity) retired from this world the nation retraced her steps. Curtains fell on their eyes. They made an alliance with their friends and accomplices. They established connection with

* As stated on page 79, Vol. II of 'Nahjul Balaghat' as saying No. 157.

† As stated on page 36, Vol. II of 'Nahjul Balaghat' in saying No. 140.

+ Please refer to the close of the page 48, Vol. II of 'Nahjul Balaghat' in discourse No. 146.

those who were not related to them. They forsook them whom they were ordered to love. They removed the structure (of the Caliphate) from its original foundation and raised another construction in a wrong place. They are the source of all sins and crimes. They are the doors of agony for every knocker. They led the nation to disorder and bewilderment and made her forgetful of consequences. They followed the practices of the children of the Pharaohs. They are completely interrupted from the next world and continue to remain so and are quite separate from the faith which they continue to oppose".

In another discourse uttered after the oath of allegiance to him and which is one of the most important discourses contained in "Nahjul Balaghat"* he said: "Do not compare anybody in the nation with the children of Muhammad (S.A.). Those to whom they (the children of Muhammad) have always been benevolent can never be equal to them. They are the foundations of faith and the pillars of belief. The unbelievers will come round to them and those who lag behind in faith will subsequently join them. They possess the virtues and excellent qualities which essentially entitle them to rule (over the nation). And they are the trustees of the Prophet (S.A.) and his heirs. Now the right has come to the rightful and shifted to its proper place". In another discourse he expresses his wonder at his opponents when he says: "What a wonder! There is nothing more wonderful for me than the mistaken opinion of these groups and the vast difference between their arguments in respect of their faith. They neither follow the track of the Prophet (S.A.) nor the example of his successor". †

* You will find this passage at the beginning of page 25 at the close of Discourse No. 2, Vol. I of 'Nahjul Balaghat'.

† Please refer to page 145, Vol. I of 'Nahjul Balaghat.' This is in discourse No. 84.

Fatema Zaihra (A.S.) also made very strong protests. Two of her discourses on protest are so important that Ahl ul Bayt regarded these as important a duty of their children to commit these discourses to memory as memorising of the Quran. In one of these discourses she condemns those persons who removed the structure of the Caliphate from its original foundation to a wrong place. She says: "Woe to them! Where have they shifted the structure of the Caliphate from its foundation of messengership and plinth of prophethood and the place of descent of Rooh ul Ameen (Gibrael) and removed it from the person who is well versed in temporal and spiritual affairs? This is certainly a great loss. But why are they so vindictive towards Abul Hasan (Ali)? By Allah! They have harboured malice against him because of the hate for his sword, his heavily trampling the unbelievers under his feet, inflicting on them painful punishment and his mercilessly slaying them in the way of Allah. By Allah! If all of them had together held fast the string which the messenger of Allah (S.A.) had given in the hands of Ali and obediently adhered to Ali then he would have tied them together safely (as a spear is tied by a rider) and would have marched on with them with perfect ease and comfort and without himself receiving a jerk and would have led them to the spring overflowing on either side with crystal clear fresh and delightful water and would have brought them back fully satisfied and would have remained their well-wisher both publicly and privately and they would have returned with him without feeling travel-worn or feeling thirsty ever afterwards. He would have certainly opened for them the blessing of heaven and the earth. Allah will soon overtake them for what they have been doing. Please come on and hearken! I have not lived a life of comfort, luxury or pride. You certainly admire and are proud of what is quickly perishable. Where will you go to seek shelter? I wonder. Surely bad is their master and bad are his associates and bad will be the reward for the unjust. And Allah will tie their heads to their backs and the upper parts of their backs will be crippled and Allah will bring to disgrace those people who imagine that they are doing good deeds. Beware! Certainly they are corrupt and dissentients but they do not know it. Woe to them! Does he who guides to the right path deserve to be followed or he who depends for his

guidance on others? What has happened to you? How do you decide the matter *

This is a specimen of the discourses on this subject by the Holy Ahl ul Bayt. This discourse will enable you to know how strongly the Ahl ul Bayt felt the usurpation of the Caliphate from Ali and how strongly they protested against the usurpers.

Vas Salam,
Yours,
"SH"

LETTER (105)

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum,

In order to have the theme completed I request you kindly to reproduce the protests made in this connection by persons other than the Imam and Fatema Zaihra (A.S.).

Thank you.

Vas Salam,
Yours,
S"

* Abu Bakr Ahmad Bin Abdul Azeez Al Jauhari has recorded it in his book "The Saqeefa and the Fadak" on the authority of Muhammad Bin Zakariya, who heard it from Muhammad Bin Abdur Rahman ul Mahallabi who heard it from Abdullah Bin Hammad Bin Sulaiman who heard it from his father who heard it from Abdullah Binal Hasan Binal Hasan who heard it from his mother Fatema Bintul Husayn who attributed it to Fatema Zahra (A.S.). Imam Abul Fazl Ahmad Bin Abu Tahir, who died in 280 A.H., has recorded it on page 23 of his book 'Balaghatun Nisa', as related by Haroon Bin Muslim Bin Sadan who heard it from Hasan Binal Ulvan who heard it from Atiyat ul Aufi who reports having heard the discourse from Abdullah Binal Hasan Binal Hasan who heard it from his mother Fatima Bintul Husayn who attributed it to her grandmother Fatema Zaihra (A.S.). Shi'a scholars have related the discourse as having heard from Swaid Bin Ghufra Bin Ausaja Al Ja'fi who quoted Zaihra (A.S.). Tabrasi has recorded it in his book 'Al Ahtajaj', Allama Majlisi in his 'Behar ul Anwar'. Many other reliable scholars have recorded it.

PROTEST BY IBN E ABBAS.
 PROTESTS BY HASAN AND HUSAYN.
 PROTESTS BY PROMINENT SHI'AS AMONG
 THE SAHABA.
 HINTS AT ALI'S RIGHT OF SUCCESSION IN
 PROTESTS.

Mawlana Shaykh ul Islam,

Assalaamu Alaykum.

I invite your attention to a conversation between Ibn e Abbas and Umar. In a lengthy conversation between them, Umar said: "O' Ibn e Abbas! Do you know what made the nation deprive you of the Caliphate after Muhammad (S.A.). Ibn e Abbas who did not think it proper to reply, said : "If I do not know the reason the Commander of the Faithful certainly knows it". Thereupon Umar said: "The nation did not like to see both the prophethood and the caliphate resting with you that you might injure the interests of the nation and trample her at your will. The Quraish, therefore, chose the Caliphate for themselves. They made a right decision and were successful in getting it".

Ibn e Abbas; 'O' the Commander of the faithful! I have to say something if you will please permit me and also assure me that you will not get displeased.' Umar said: You have my permission and assurance. Ibn e Abbas said: 'O' Commander of the faithful! As regards your remark that the Quraish chose the Caliphate for themselves and they were right and were successful in obtaining it I have to observe that the Quraish would have been right and none would have questioned their claim to the Caliphate or been jealous of them only if they had chosen it for themselves in accordance with the will of Allah. As to the remark that the Quraish did not like to see both the prophethood and the Caliphate resting with us I remind you of the words of Allah, the Mighty and Glorious, who describing a nation that disliked has said: "This is because they disliked what Allah caused to descend and so Allah destroyed all their deed"—Chapter XLVII, Verse No. 9.

Umar said: Woe to you Ibn e Abbas! I have been receiving reports about you which I very much wish to be incorrect because if these are correct these will diminish your prestige in my eyes. Ibn e Abbas replied: 'O' Commander of the faithful! What are these reports? If what I have been reported to have said was right then there is no reason why my prestige should fall. If it was false I am prepared to abstain from such things in future. Umar said: You have been reported to have said that they deprived you of the Caliphate through jealousy, injustice and oppression. Ibn e Abbas said: As to injustice and oppression, all educated and uneducated persons know it to be so. As to jealousy, Father Adam was subjected to jealousy and there is no wonder if they are jealous of us who are his children. Umar remarked: Sorry! Very sorry! O' Bani Hashim! By Allah! You have always been jealous. Your hearts will never get rid of jealousy. Ibn e Abbas said: Please make a pause, O' Commander of the Faithful! Please reconsider what you have said. You should not attribute the impurity of jealousy to the hearts of that group of persons from whom Allah has kept away all sorts of impurities and uncleanness and purified them a perfect purification.¹

1 This is a word for word reproduction from 'Tareekh i Kamil' by Ibn e Aseer who has recorded it while describing the character of Umar among the events of the year 23 A.H. on page 24, Vol. III. Allama Moatazali has also recorded it in the account of Umar on page 107, Vol. III of his 'Sharha e Nahjul Balaghat'.

In another conversation Umar asked Ibn e Abbas: "In what condition did you leave your cousin?" Ibn e Abbas thought that the enquiry was about Abdullah Ibn e Jafar and said: "I left him with friends of his own age" Umar said: I do not mean him I mean the chief and the leader of you Ahl ul Bayt. Ibn e Abbas said: "When I left him he was drawing water from a well for irrigating plants and at the same time reciting the Quran." Umar asked: 'Please tell me quite frankly without any reservation if he is still of the opinion that the Caliphate was for him in particular. Ibn e Abbas replied: "Yes". Umar said: "Does he think that the Messenger of Allah specifically appointed him as his successor? Ibn e Abbas said: 'Yes. And I tell you more than this. Once I referred his claim that the Messenger of Allah had appointed him as Caliph or his successor, to my father who confirmed it to be true.' Umar remarked: "The Messenger of Allah was wont to speak of Ali in superlative terms". He used to say about Ali things which could not be confirmed and which could not serve as valid arguments. By saying such things about Ali he meant to test the nation's approval of Ali's succession and during his illness he wanted to confirm Ali's appointment as his successor but I prevented him from doing so†." Still another conversation between them was as follows:—

Umar asked: Ibn e Abbas! I think injustice has been done to your boss Ali (by depriving him of the Caliphate). Ibn e Abbas said: Then you should return to him his right (the Caliphate) O' Commander of the faithful! Umar angrily withdrew his hand from the hand of Ibn e Abbas and grumbled and quickly

* This refers to his words: 'His speaking of Ali in superlative terms was like the stone which a man lifts in order to judge his might and the Prophet (S.A.) by these exaggerations in the praise of Ali wanted to know whether or not the nation would accept him as Caliph'.

† Imam Abul Fazl Ahmad Bin Abu Tahir has quoted this tradition of Umar in his book 'Tareekh e Baghdad' quoting reliable and consecutive sources upto Ibn e Abbas. And Allama Moatazali has reproduced it in the account of Umar on page 97, Vol. III of 'Sharha e Nahjul Balaghat'.

stepped forward and again stopped when Ibn e Abbas hastened to him. Umar said: Ibn e Abbas! I think that the nation denied his right to the Caliphate because of his low age. Ibn e Abbas retorted: But Allah and His Messenger did not regard him to be of low age when he was ordered to go in pursuit of your friend Abu Bakr and to take over from him the verses of the Quranic Chapter IX (Repudiation) for proclamation before the unbelievers and the polytheists.

Thereupon Umar turned his face away from Ibn e Abbas and hastened forward when Ibn e Abbas returned to his place.* Conversation on this subject took place between the Learned and the Wise of the Nation, the spokesman of Bani Hashim and a cousin of the Messenger of Allah, Abdullah Ibn e Abbas and the Caliph Umar on numerous occasions. In letter No. 26 you have read the protest of Ibn e Abbas on this subject before a band of ten furious renegades when the former enumerated ten special virtues of Ali in a lengthy but very important tradition wherein he says that the Prophet (S.A.) said to the children of Abdul Muttalib "Which of you is willing to be my friend and supporter in this world and the world hereafter?" All of them declined the offer except Ali who said "I shall be your supporter in this world and the world hereafter", whereupon the Prophet (S.A.) said to him: "Yes! You will be my friend and supporter in this world and the world hereafter . . ." and when the Messenger of Allah was proceeding to the battle of Tabook and the people gathered to accompany him, Ali said to him, "May I accompany you"? and the Messenger of Allah said "No", Ali began to weep. The Prophet (S.A.) then said: "Are you not satisfied with this that you hold in relation to me the same position as Aaron held in relation to Moses except that there will be no prophet after me? Certainly it is not proper for me to go on this expedition without leaving you behind as my successor" And the

* Biographers have recorded this conversation in the account of Umar. Here we have reproduced it from 'Sharha e Nahjul Balaghat' by Allama Moatazali. Please refer to page 105, Vol. III of the book.

Ammar Bin Yasir, Miqdad, Buraida ul Aslami, Abil Hassam Bin ut Teehan, Sahi Bin Haneef, Usman Bin Haneef, Khuzaima Bin Sabit Zishshadatain, Abi Bin K'ab, Abi Ayyob ul Ansari, etc. etc. He who has studied the lives of the Ahl ul Bayt and their supporters knows that they never allowed to slip any opportunity of making protests in this regard by detailed and clear statements or by hints, boldly or modestly, orally or in writing, in prose or poetry as the circumstances permitted them.

The Ahl ul Bayt and their supporters frequently protested to the ruling party against usurpation of the right of Ali to succeed the Prophet (S.A.) which is proved by a search of old records.

Vas Salam,
Yours,
"SH"

LETTER (107)

WHEN DID THEY MENTION AL'S RIGHT OF
SUCCESSION?

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum,

When did they mention Ali's appointment as 'Vasi' (mentioning the executor of will and successor) of the Prophet (S.A.) and when did they make a protest against the usurpation of his right of succession? We do not know of any occasion when his appointment as successor was mentioned except once in the presence of the Ummul Moo-mineen Aayesha who denied it outright as we have already stated in previous letter.

Vas Salam,
Yours,
"S"

Mawlana Shaykh ul Islam,

Assalaamu Alaykum.

Ameer ul Moo-mineen asserted his right of succession from the pulpit. We have reproduced some of his discourses in this connection in letter No. 104. Moreover, all the traditionists who have recorded the 'Tradition of the House' (of Abu Talib) on the day of 'Warning to the Nearest Relations' which unambiguously declared the appointment of Ali as 'Vasi' (the executor of will and successor) of the Prophet (S.A.) have recorded the tradition on the sole authority of Ali himself. (This means that Ali asserted his right of succession before all those traditionists). We have reproduced the tradition in letter No. 20. Imam Abu Muhammad Al Hasan us Sibti, the Chief of the Youth of Paradise, in a stirring speech* delivered after the murder of Ameer ul Moo-mineen, said: "I am a child of the Prophet (S.A.); I am a son of the 'Vasi'", and Imam Ja'far As Sadiq† said: "Along with the Messenger of Allah (S.A.) Ali used to see the light and hear the voice (of angels) before the declaration of the prophethood", and that the Prophet (S.A.) said to Ali "Had I not been the last of the line of prophets you would have been a partner in prophethood. Though you are not a prophet you are certainly the 'Vasi' (i.e., executor of will and successor) of a prophet and his heir."

The word 'Vasi' has been used about Ali in the meaning of executor of will and successor by all the Imams among the Ahl ul Bayt and their supporters since the time of the Sahaba to this day. Salman ul Farsi said that he heard the Messenger of Allah (S.A.) saying: "Verily my 'Vasi' and the repository of my secrets and the best person whom I shall leave behind me and who will fulfil the promises made by me and repay the

* Hakim has recorded it on page 172, Vol. III of his 'Saheeh Mustadrak'.

† As stated on page 254, Vol. III of 'Sharha e Nahjul Balaghat' at the close of the commentary on the discourse known as 'Khutba e Qaseya'.

debts contracted by me (i.e., discharge all my obligations) is Ali Bin Abu Talib." Abu Ayyob Ansari said that he heard the Messenger of Allah (S.A.) saying to Fatema: "Do you not know that Allah, the Mighty and Glorious, cast a glance on all the dwellers of the earth and chose from among them your father and made him a prophet and cast another glance and chose from the rest your husband, and in compliance with the secret divine instructions communicated to me I gave you in marriage to him and took him as my 'Vasi'." And Buraida said that he heard the Messenger of Allah (S.A.) saying: "There was a 'Vasi' and heir for every prophet and my 'Vasi' and heir is Ali Ibn e Abi Talib"†.

Whenever Jabir Bin Yazeed ul J'afi related any tradition which he had heard from Imam Muhammad Baquir (A.S.) he would prefix the tradition with the words "the Vasi ul Ausiya (i.e., the successor of successors) has related' to me," as stated in the account of Jabir in 'Meezanul Aitadal' by Allama Zahabi.

And Ummul Khair Bintul Hareesh ul Bariqiya in a speech exhorting the people of Kufa to attack the forces of Moaviya in the battle of Siffeen said "May Allah be merciful to you! Come to the Imam! Come to the Imam! Who is just and the 'Vasi' of the Prophet (S.A.), redeemer of pledges and the greatest upholder of Truth" Her entire speech was in the same strain.†

These were some of our earliest predecessors who established the practice of mentioning Ali as 'Vasi' in their discourses and traditions and he who studies their discourses and conversations finds that they were wont to use the word 'Vasi' for Ameer ul Moo-mineen in the same way as a noun is used for things, i.e., as another personal name and not as an epithet. You can judge the wide prevalence of this practice from the fact that the compiler of the dictionary 'Tajul Uroos' while explaining the

* We have reproduced this tradition of Buraida and the two preceding traditions of Abu Ayyob ul Ansari and Salman ul Farsi in letter No. 68.

† Imam Abul Fazl Almad Bin Abu Tahir ul Baghdadi has recorded this speech on page 41 of his book Balaghat un Nisa, mentioning consecutive sources upto Sho'bi.

word 'Vasi' on page 392, Vol. X of the book writes "Vasi' rhyming with 'Ghani' (meaning wealthy) is a title of honour of Ali (May Allah be gracious to him)!"

And in poetry the word 'Vasi' has been used for Ali so frequently that it is impossible to quote all the instances. However, in support of our statement we give hereunder the translation of a few examples:

Abdullah Binal Abbas Bin Abdul Muttalib says:

'He alone among the Ahl ul Bayt is the 'Vasi' of the Messenger of Allah (S.A.). If a warrior on the battle-field throws a challenge to meet an antagonist he is the brave soldier to accept it'.

Mugheera Binal Haris Bin Abdul Muttalib in one of his couplets exhorting the people of Iraq to attack the forces of Moaviya in the battle of Siffin says:

"He is the 'Vasi' of the Messenger of Allah and your leader and the son-in-law of the Prophet and an open book of Allah".

Abdullah Bin Abu Sufyan Binal Haris Bin Abdul Muttalib says:

"Among us is Ali who won the battle of Khaiber and the battle of Badr when all other warriors had turned their backs, who is the 'Vasi' and cousin of the Prophet Mustafa (S.A.). Who can be his equal? Who can vie with him in honour and dignity?"

Abdul Heesam Bin ul Teehan, a companion of the Prophet (S.A.) who had fought in the battle of Badr recited some couplets in the battle of Jamal. One of his couplets means.

"The 'Vasi' of the Prophet (S.A.) is our Imam and our master. The curtain has been lifted and the secrets have been disclosed".

Khuzaima Bin Sabit Zush Shahadatain had fought in the battle of Badr. In one of his couplets composed on the day of Jamal he says:

"O' the 'Vasi' of the Prophet! The battle has set the enemy in motion and women in litters have entered the battle-field."

Two of his other couplets mean:

'O' Aayesha! Banish your hostility towards Ali and refrain from attributing to him faults from which he is quite free and which are the product of your imagination. He alone among the Ahl ul Bayt is the 'Vasi' of the Messenger of Allah (S.A.) and you yourself have witnessed the special regard which the Prophet (S.A.) had for him'.

Abdullah Bin Badeel Bin Varqa ul Khazai who was one of the bravest Sahaba and who was killed along with his brother Abdur Rahman in the battle of Siffin, said on the day of Jamal:

"O' our people! What a great calamity has befallen! They are fighting against the 'Vasi' and the battle has become indispensable".

One of the couplets which Ameer ul Moo-mineen recited in the battle of Siffin means:

'If one could carry to the Prophet (S.A.) the news that the people regard his 'Vasi' as equal to a wretch of curtailed generation the Prophet (S.A.) would never be pleased'.

And Jareer Bin Abdullah Al Bajali, a companion of the Prophet (S.A.) sent some couplets to Sharjeel Bin Samat. Speaking of Ali in a couplet he says:

'He alone among the Ahl ul Bayt is the 'Vasi' of the Messenger of Allah (S.A.) and a supporting cavalier of proverbial strength.'

Umar Bin Harisa Ansari composed some couplets in the praise of Muhammad, the son of Ameer ul Moo-mineen, known as Ibn e Hanafiya. One of those couplets means:

'He is the name—sake of the Prophet (S.A.) and in appearance a copy of the 'Vasi'. The colour of his flag is red.'

When people took the oath of allegiance to Ali after the murder of Usman, Abdur Rahman Bin Jael recited two couplets meaning:

'By my life! You have taken the oath of allegiance to him who is the best protector of the faith, well-known for his chastity and on whom are blessings of Allah'.

'(You have taken oath of allegiance to) Ali who is the 'Vasi' of Muhammad Mustafa and his cousin and the first to offer prayers (Namaz) and the most helpful to the faith and piety.'

In the battle of Jamal a warrior from Bani Azd recited couplets meaning:-

'This is Ali. He is the 'Vasi'. The Prophet (S.A.) took him as his brother on the day of 'Najva', and declared him to be the master and guardian (of all the faithful) after him. The attentive and prudent remembered it while the unfortunate and mischievous forgot it'.

In the battle of Jamal a youngman from Bani Zabba fighting on the side of Aayesha emerged from the rows and said:

'We Bani Zabba are determined enemies of Ali, the same Ali who has always been known as the 'Vasi' (of the Prophet S.A.).

And who was the Commander-in-Chief in the days of the Prophet (S.A.). I am not blind to the merits and honour of Ali.

But I have come to announce the death of God-fearing Usman.'

Saeed Bin Qais Al Hamadani, fighting on the side of Ali, said on the day of Jamal!

'What a fierce fire of fighting has been kindled! The spear rods of fighters have broken.

Inform the 'Vasi' that Bani Qahtan have now flooded the battle-field and request him to call for his help Bani Hamadan and their sons and brothers'.

Ziyad Bin Labeedul Ansari, a companion of Ali, said on the day of Jamal:

'(O' Ameer ul Moo-mineen!) How do you find the Ansars fighting in this fierce battle? We are the people who are not afraid of death;'

In our loyalty to the 'Vasi' we do not mind the anger and hostility of anybody. We Ansars are hard (fighters) and not playthings, (i.e. we know the truth and stick to it). 'He is Ali, a child of Abdul Muttalib. We are today helping him against liars'.

He who has revolted from him has committed a great blunder'.

On the same day Hajar Bin Ad Al Kandī said:

'O our Lord! Save for us Ali; save for us the blessed and illuminating person.

Who is faithful, unitarian and God-fearing, not of absurd views or misguided. He is a guide, blessed and divinely guided. O' my Lord! Save him and (through him) save the Prophet.

He is the favourite of the Prophet (S.A.) who chose him as his 'Vasi' after him'.

Umar Bin Ahjiyat eulogizing the speech of Hasan delivered after the speech of Ibn e Zubair on the Battle-field of Jamal recited some couplets meaning:

'O' Virtuous Hasan! O' the protrait of your father! You stood up among us and delivered a fine speech.

You stood up to reply to the speech delivered by a disgraceful person about your father which displeased Allah.

Ibn e Zubair stammered in his imperfect speech. He loosened the reins of his horse to get away for he was doubtful and ashamed.

Allah did not like him to rise to the height of the son of the 'Vasi' and the most honourable person (Ali).

'Certainly (you are) the person whom the Prophet (S.A.) declared to be a great good and the 'Vasi' declared (you) to be virtue in its purest form'.

Zajar Bin Qaisul Jafi said on the day of Jamal:

'I shall go on slaying you till you acknowledge the Imamate of Ali who after the Prophet (S.A.) is the best man among the Quraish, whom Allah adorned with virtues and excellence and named 'Vasi'.

And on the day of Siffin he said:

'May Allah bless Ahmad, the Sovereign Prophet (S.A.) through whom He perfected His blessings upon us.

Allah's blessings be on the Sovereign Prophet (S.A.) and after him on our present Caliph who is our place of shelter, I mean Ali, the 'Vasi' of the Prophet (S.A.) against whom are fighting the misguided of the nation'.

And Ashas Bin Qais Al Kandi said:

'A messenger has come to us, a messenger of the Imam. On his arrival a wave of joy and enthusiasm spread over the Muslims'.

He is a messenger of the 'Vasi', 'Vasi' of the Prophet (S.A.) who is the first and the most distinguished of the faithful'.

the following couplets are also by him:

'A messenger has come to us, a messenger of the 'Vasi', that is Ali, who is the most distinguished member of Bani Hashim,

And is the vizier and the son-in-law of the Prophet (S.A.) and the best of all creatures and the best in the world'.

Noman Bin Ajlan uz Zarqi Al Ansari while fighting in the battle of Siffin said:

'Why this disorder when the 'Vasi' is our Imam? No. This confusion and dismay is due to preplexity and disunity.

Abandon the erring and misguided Moaviah and follow the faith of the 'Vasi' so that your end may be commendable'.

Abdur Rahman Bin Zwaib Al Aslami in the battle of Siffin threatened Moaviah with the fierce attack by the army of Iraq saying:

'The 'Vasi' of the Messenger of Allah (S.A.) will attack you with these cavaliers till he brings you back from the labyrinth of doubt and deviation to the right path'.*

* This and the preceding couplets and exciting verses a translation of which has been given here are on record in the books on history and biography particularly those which contain accounts of the battles of Jamal and Siffin. Allama Ibn e Abil Hadeed collected and copied all these couplets on pages 47 to 50 of Vol. I of Sharha e Nahjul Balaghat printed in Egypt. He copied these couplets in connection with his commentary on the well-known discourse of Ameer ul Moo-mineen on the eminence of Aali Muhammad wherein he said: "They are the embodiment of all the qualities essential for a master (or ruler) and with them rests the succession and heirdom (of the Prophet)". After copying these couplets and exciting verses Allama Moatazali adds:

"The couplets containing the word 'Vasi' are in great abundance. Here we have mentioned some of those couplets which were recited in the two battles of Jamal (as recorded in the book on Jamal by Abi Makhnaf) and Siffin (as recorded in the book on Siffin by Nasar Bin Muzahim)." And what we have left is too much to be encompassed and too large for counting and numbering. Had there been no fear of your becoming annoyed and getting bored we would have certainly mentioned those (couplets) which would have filled a great many pages.

Abdullah Bin Abi Sufyan Bin Al Haris Bin Abdul Muttalib said:

'After Muhammad our master and ruler is Ali who accompanied the Prophet (S.A.) on all occasions,

He is truly the 'Vasi' of the Messenger of Allah. He and the Messenger of Allah are two branches from the same root.

He is the first to say the prayers (Namaz) with the Prophet (S.A.) and is soft hearted.'

Khuzaima Bin Sabit Zush Shahadatain says:

'He alone among the Ahl ul Bayt is the 'Vasi' of the Messenger of Allah and his Chief cavalier in the battle-field from the very beginning;

Next to the good lady (Khadeeja) he is the first to say the prayers and Allah is the Most Benevolent'.

Zafar BinHuzaifat ul Asadi says:

'Stand in a circle round Ali and help him because he is the 'Vasi' and the first of the earliest Muslims to profess the faith.*'

* Imam Iskafi has recorded in his book 'Naqzul Usmania', the couplet by Zafar and the preceding two couplets by Khuzaima Bin Sabit and the two couplets by Abdullah Bin Abi Sufyan preceding them. Ibn e Abil Hadeed has copied these couplets at the close of his commentary on the discourse known as Qasi'a on page 258 and onwards in Vol. III of 'Sharha e Nahjul Balaghat' printed in Egypt.

Ab ul Asvad ud Doali said:

'I am in profound love with Muhammad Mustafa and Abbas and Hamza and the 'Vasi'.

Noman Bin Ajlan, poet of the Ansars and one of their leaders, in a poem* addressed to Ibn ul Aas says:

'You scorn Ali who alone, as you know or may not know, is fit for appointment as Caliph.

With the help of Allah he calls the people to the side of right and prohibits them from abominable practices, rebellion and insubordination.

He is the 'Vasi' of the Prophet Mustafa (S.A.) and his cousin and is the destroyer of the cavaliers of infidelity and deviation from the right path'.

And Fazal Ibn e Abbas in a poem† said:

"Be it known that after their Prophet (S.A.) the best man according to men of knowledge and understanding is the 'Vasi' of the Prophet Mustafa (S.A.);

And he is the first to say the prayers and is a branch from the same root as the Prophet (S.A.) and the foremost of those who in the battle of Badr knocked down those who were astray".

Hasan Bin Sabit in a poem in which he as a spokesman of the Ansars praised Ali, said:

* Zubair Bin Bakar has recorded the poem in his book 'Muaffaqiyat' and Allama Moatazali has copied it on page 13, Vol. III of 'Sharha e Nahjul Balaghat'. But Abdul Bar who has recorded the poem in the account of Noman in his book 'Istee'ab' has dropped the couplet containing the word 'Vasi' according to his well-known practice.

† Ibn e Aseer has recorded these couplets in the account of Usman on Page 74, Vol. III of his book 'Tareekh e Kamil'. In one of the succeeding couplets Fazal calls Ali 'the best of all men'.

You protected the life of the Prophet (S.A.) in our presence and faithfully carried out the obligations he assigned to you. Who can claim to be more closely related and more dearly attached to him than you?

Are you not his brother in guidance and his 'Vasi'? Have you not a better knowledge of the Book (of Allah) and the traditions of the Prophet (S.A.) than them?"

A poet addressed Hasan Bin Ali (Peace be on them both) as:

'O' the Most honourable of all the people! O' the son of the 'Vasi'! You are a grandson of the Prophet (S.A.) and son of Ali*.

Umme Sinan Binte Kheesma Bin Kharshatul Mazhajiya in one of her couplets in praise of and addressed to Ali says†:

"After Muahmmad (S.A.) you were his successor over us. He appointed you his 'Vasi' and you carried out all his instructions and discharged all his responsibilities".

These are only a few of the couplets composed during the life-time of Ameer ul Moo-mineen and quoted here off-hand. Lack of space does not permit us to add to this list. If we collect all the couplets wherein Ali has been addressed or mentioned as the 'Vasi' of the Prophet and which were composed after the days of Ali these will be too many to be contained even in a huge book. Moreover, such an attempt will not only result in making us tired but also in digression from the subject of discussion. In support of our statement we,

* Shaykh Muhammad Hasheesho Al Hanafi us Saidavi has copied this couplet on the margin of page 65 of his book 'Aasar e Zavaf us Savar' in the account of Ghanima Bint e Amir and Moaviyah. The couplet was recited in the presence of Moaviyah when he was speaking to Hasan.

† Imam Abul Fazal Ahmad Bin Abi Tahir Al Baghdadi has recorded the couplets in the account of Umme Sinan on page 57 of Balaghat un Nisa. Shaykh Muhammad Ali Hasheesho Al Al Hanafi has also copied the couplets of Umme Sinan at the close of page 78 of his book 'Aasar e Zavaf us Savar'.

therefore, quote a few of those couplets which were composed after the days of Ali.

Kumait Bin Zaid in a poem in the praise of Bani Hashim says:

'He is the 'Vasi'* who supported the falling roof (of the house of the nation), set it right and restabilized it.

Allama Shaykh Muhammad Mahmood ur Rafeyee has written a commentary on the poems of Kumait in praise of Bani Hashim. In his comments on this couplet he writes: "'Vasi' means Ali (May Allah glorify his face) who is known as 'Vasi' because the Messenger of Allah (S.A.) appointed him his executor of will and successor". In support of this he quotes Ibn e Buraida who related from his father the tradition of the Prophet (S.A.) "There is a 'Vasi' for every Prophet and my 'Vasi' and heir is Ali," Tirmizi, who has recorded the tradition "Ali is the master and guardian of him who believes me to be his master and guardian," and Bukhari who on the authority of S'ad has recorded that when the Messenger of Allah was leaving Medina for the battle of Tabook he appointed Ali as his successor in Medina, when Ali said to him: "Are You going to leave me behind among children and women?" and the Prophet replied: "Are you not satisfied with this that you hold in relation to me the same position as Aaron held in relation to Moses, except that there will be no prophet after me". Rafeyee also quotes a couplet by the poet Ibn e Qais Ar Ruqyat, meaning:

"We are those among whom is the Prophet Ahmad and the verifier of his prophethood. Among us are the God-fearing and the wise, And Ali and Jafar, the double-winged, and the 'Vasi' and the martyrs'.

Rafeyee further writes that it was a very common practice to mention Ali as 'Vasi' and as an instance he quotes a couplets from the well-known poet Kaseer Izzat which we have also reproduced here.

He is chaste, glorious and charitable and authorized to revoke or confirm any instruction or order.

He is the 'Vasi' and the 'Vali'* (i.e. intimate friend and supporter of the Prophet) and a valiant cavalier, neither boisterous nor lazy;

He is the 'Vasi', the resolute 'Vasi' who is a giant for his enemies on the battle-field (and in the domain of controversy)."

And Kaseer Bin Abdur Rahman Bin Al Asvad Bin Aamir ul Khaza'ee, better known as Kaseer Izzat, says:

"(Ali) is the 'Vasi' of the Prophet Mustafa and his cousin and a great liberator of the slaves and settler of debts'.

Abu TamamAt Tayee in a poem says:

Before this you caused indescribable distress and acute misery to his 'Vasi';

You caused ever new troubles to him and engineered novel calamities for him.

As to his privileged position, he is the brother and the son-in-law of the Prophet (S.A.).

There has never been so loving and self-sacrificing a brother or a son-in-law.

He was the cause of the strength of the back of the Prophet Muhammad (S.A.) as Aaron was the cause of the strength of the back of Moses'.

Dayabal Bin Ali Al-Khazae in an elegy on Sayyid ush Shohada (i.e., Chief of the martyrs) Imam Husayn (A.S.) says:

* The commentator Muhammad Mahmood ur Rafeyee explains the meaning of the word 'Vali' as the regent and successor of the Prophet (S.A.) after him .

'O' People! What a change of time! The head of the son of the daughter of Muhammad (S.A.) and his 'Vasi' (Ali) has been placed on a spear and raised''.

Abu Tayyab Al Mutanabbi when reproached for not saying a single couplet in the praise of Ali while composing couplets and poems eulogizing every noble and plebian person excused himself through two couplets as contained in his poetical works and translated hereunder:

"It was by intention and not through oversight that I avoided composing anything in the praise of the 'Vasi' for he is a luminary that has risen very high and the rays of which have spread over the whole world. When something attains unusual height it asserts itself and becomes automatically known to all. It is vain to praise the light of the sun (the bright rays of which proclaim its rise above the horizon).

The same poet Mutanabbi according to his poetical works says in praise of Abil Qasim Tahir Bin Al Husayn Bin Tahir ul Alavi:

"He is a child of the Messenger of Allah and a son of his 'Vasi' and is like them. I have drawn this simile not at random but after long experience'.

There are countless other couplets using the word 'Vasi' for Ali (A.S.).

Vas Salam,
Yours,
"SH"

LETTER (109)

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Alaykum,

In letter No. 19, I had stated that some bigots said that it was wrong to trace the origin of your religion to the Imams among the Ahl ul Bayt and that they made the mischievous propaganda that your religion agreed neither in fundamentals of faith nor in its rites or observances with the religion professed by the Imams. It was agreed that you would throw light on this question also. Now is the time for it. Please fulfil the promise and let us know how you would reply to those mischief-mongers and counter their propaganda.

Vas Salam,
Yours,
"S"

LETTER (110)

SHI'A RELIGION IS BASED ON THE TEACHINGS OF
THE IMAMS AMONG THE AHL UL BAYT.
SHI'AS WERE PIONEERS OF LITERARY ACTIVITY
AMONG THE MUSLIMS AND THEY WROTE AND
COMPILED BOOKS IN THE DAYS OF SAHABA.
THERE WERE INNUMERABLE SHI'A WRITERS AND
COMPILERS IN THE DAYS OF THE DISCIPLES OF
THE SAHABA AND THE DISCIPLES OF THEIR
DISCIPLES.

Mawlana Shaykh ul Islam,

Assalaamu Alaykum,

Men of learning and insight know that from the earliest time to this day the Isna Ashari Shi'as have been following

* This letter was copied from this book and published in successive editions of the Magazine 'Al Huda' of Iraq. They gave it the title of 'Amali' by Abdul Husayn Sharaf ud Deen Al Moosvi.

the Imams among the Ahl ul Bayt both in the fundamentals of the faith and its rites or observances (i.e., both in theory and practice). They hold the same views on the observances and fundamentals and on all the deductions and inductions obtainable from and all the branches of knowledge connected with the Quran and the holy traditions of the Prophet (S.A.) and by holy Imams. For all these things the Shi'as depend upon none but the Imams among the Ahl ul Bayt and turn to and seek advice from none but them. They worship Allah, the Elevated, and try to seek the proximity (i.e., pleasure) of the Defectless through the creed of the Imams among the Ahl ul Bayt. They do not find any better alternative and are not agreeable to shift from the course followed by their good ancestors in the days of Ameer ul Moo-mineen, Hasan, Husayn and the nine Imams among the descendants of Husayn (A.S.) to this day. The Shi'as learnt the rites or observances and the fundamentals of faith from every one of the Imams. Among the companions and disciples of the Imams there were many dependable Shi'as, plenty of those who committed to memory the holy traditions of the Prophet (S.A.) and the Imams and a multitude of persons of piety, self-restraint and exactitude. The vast number of these Shi'a disciples of the Imams spread over a long period and hailing from territories far and near constituted the best consecution for stabilizing any doctrine or set of opinions. Those who learnt the observances and fundamentals of faith or heard traditions and acquired knowledge from the holy Imams faithfully, related and taught the same to their youngsters who in their turn related and taught to their youngsters. This practice continued through successive generations till the teachings of the Imams reached us like a bright sun without any veil of clouds over it. Thus, we Shi'as are today of the same belief about the observances and fundamentals of faith as the Imams in the posterity of the Messenger of Allah (A.S.). Our ancestors collected the minutest details of the teachings of the holy Imams, preserved them in their memory and faithfully passed them on verbatim to their younger generation. We learnt these details from our fathers who heard these details from their fathers and so on in all

generations, in the days of Imams Hasan Askari and Ali Naqi, Imams Taqi Al Javvad and Ali Raza, Imams Moosi Al Kazim and Jafar As Sadiq, Imams Muhammad Al Baquir and Zaynul Aabideen, Imams Hasan and Husayn, the martyrs and grandchildren of the Prophet (S.A.) and Ameer ul Moo-mineen (A.S.). Today we cannot even roughly estimate the number of our Shi'a predecessors who had the privilege of sitting in the company of the Imams among the Ahl ul Bayt, listening from them the commandments of religion and learning from them the branches of knowledge connected with Islam. It is impossible to make an exhaustive search about them and to count their number. But you can get a rough idea of the vastness of their number from the countless useful books produced by the prominent Shi'a disciples and companions of the Imams. It is again impossible to know the number of the books and still more so to mention in this letter the names of the commonly known books which our Shi'a predecessors wrote or compiled on the basis of the sermons, lectures, discourses, sayings, instructions and pieces of advice by the Imams of Right Guidance in the posterity of Muhammad (S.A.). Those Shi'a authors and compilers dived into the ocean of the knowledge of the Imams among the Ahl ul Bayt, retained in their memory what they heard from their mouths and received from their direct orations. Their books are, therefore, compendiums of the knowledge and information of the holy Imams and treasure chests of their wisdom which were recorded in their own days and to which the Shi'a turn for all religious information and which they treat as authority on all religious problems. It is this fact which distinguishes the religion of the Ahl ul Bayt from the religions of other Muslims. We do not know if any of the disciples or followers of any of the four Imams of the Ahle Sunnat wrote or compiled in the days of the Imams any book on the religion propounded by them. They wrote, no doubt, plenty of books on their religion but it was long after the death of their Imams. Still they decided to confine religions following to the four Imams who alone are considered to be the highest authority on the observances

of faith and following of anyone of them is considered necessary for discharge of the duties of a worshipper and his consequent salvation. There is no fifth to share this privilege with them. And, in their own days the four Imams were not men of any distinctive merit. They were like other contemporary scholars and men of learning and this is why no one in their days thought of collecting and recording their views and decrees on religious problems, discourses and sayings, unlike the Shi'as who took great pains in collecting and recording the sayings of the Immaculate Imams among the Ahl ul Bayt direct from the Imams or through dependable sources. From the very beginning the Shi'as considered it improper to turn in matters of religion to anybody other than their Holy Imams. They, therefore, kept themselves exclusively attached to their Imams and took instructions on all religious matters from them only. Accordingly, they preserved in their memory or recorded in writing all utterances of the Holy Imams. And this they did with utmost zeal and devotion in order to preserve the learned and wise sayings of their Imams which they believed to be the only right knowledge near Allah. In the days of Imam Ja'far As Sadiq (A.S.) alone four hundred books on fundamentals of religion were compiled by his four hundred Shi'a disciples wherein they recorded in the life-time of the Imam his decrees various religious problems. Besides these four hundred books, the other disciples and companions of the Imam produced several times more books of which you will, Inshallah, soon hear in detail.

As to the four Imams of the Ahle Sunnat, nobody respected them in their life-time as much as the Imams among the Ahl ul Bayt were respected for their knowledge, wisdom and piety by the Shi'as. They came to be highly respected only after their death as clearly stated by Allama Ibn e Khalladoon Al Maghrabi in the Chapter on Fiqah (Islamic Jurisprudence) in the famous introduction to his book and many prominent scholars have endorsed his statement. In spite of this we have no doubt that the creeds of the four Imams were the same as

professed today by their respective followers and which have been practised throughout successive generations and which have been detailed in the books written by their followers who were as intimately acquainted with the religious theories propounded by their Imams as the Shi'as were with the religious belief and rites of the holy Imams among the Ahl ul Bayt and according to which they worship Allah and seek nearness to none but Allah.

Research Scholars know well that the Shi'as were far ahead of all other Muslims in reducing knowledge to writing. In the days of Sahaba none except Ali and men of learning among his Shi'as paid attention to recording of knowledge. This was perhaps due to the fact that there was in the beginning a difference of opinion among the Sahaba about the propriety of reducing knowledge to writing. Among other writers Allama Ibn e Hajar Asqalani in the introduction to his book 'Fatah ul Bari' writes that Umar Ibn e Khattab and a number of other Sahaba were against recording of knowledge in writing because they were afraid that recording would result in combining of traditions with the Book (Quran) and consequent confusion. But Ali and his son Hasan us Sibt Al Mujtaba and a number of Sahaba among their followers regarded it not only permissible but also highly beneficial to reduce knowledge to writing. This difference of opinion continued throughout the first generation. It was only in the last days of the Tabey'een (disciples of the Sahaba) when all agreed to recording of knowledge and Ibn e Jareeh compiled his book Aasar (monuments) with the help of Mujahid and Ata In Mecca which Imam Ghizali erroneously thinks to be the first Book written by a Muslim. As a matter of fact this was the first ever book written by a non-Shi'a Muslim. After Ibn e Jareer Moatamar Bin Rashid us Sanani compiled his book in Yamen and Mota e Imam Malik was the third of the series of Non-Shi'a Muslim writers. But according to the introduction to 'Fatah ul Bari' Rabee Bin Sabeeh who lived in the closing years of the Tabeyeen, i.e. in the second generation, was the first Muslim

to compile a book. Whether Ibn e Jareeh was the first non-Shi'a Muslim to compile a book or Rabee Bin Sabeeh this much has been agreed on all hands that there was not a single book compiled by any Non-Shi'a Muslim in the days of the Sahaba, i.e., the first generation.

But Ali and his Shi'as, i.e. followers, from the very beginning started reducing knowledge to writing and the first compilation of Ali was the Book of Allah, the Mighty and Glorious. After performing the funeral rites of the Prophet, Allah's blessings and peace be upon him and his posterity, Ali (A.S.) undertook to collect the Quran before attending to anything else. So he collected it and arranged the text according to the time and place of its descent, pointing out the particular from the general, the definite from the indefinite, the analogical from the allegorical, the abrogator from the abrogated, the more important from the less important and religious commandments from moral precepts. He recorded the circumstances in which the various verses of manifest nature descended. He also explained the verses which for one reason or the other were difficult to understand. It was because of these special features of the Quran collected by Ali (A.S.) that Ibn e Saireen used to say* "If we could get the Quran collected and compiled by Ali we would have found all knowledge therein". Several other Sahaba also collected the Quran but they could neither arrange the text in the order of descent nor point out the special features which adorn the compilation of Ali (A.S.). Thus the Quran collected by Ali was not the bare text but the text supplemented by a commentary. The compilation of the great Quran over, Ali set himself to writing for the Chief Lady of All the Worlds (Fatima Zehra) a book known among her children as 'Mushaf e Fatima' containing adages, maxims, sermonettes, pieces of advice, important traditions and description of strange things and events. The book was meant to afford some consolation to Fatima in her grief over the loss of her beloved and illustrious father, the Chief of the Prophet (S.A.). Thereafter Ali compiled

* Ibn e Hajar in his 'Sawaiq e Mohriqa' and several other prominent writers have recorded it.

a book on blood money retaliation for killing and named it 'Saheefa'. Ibn e Sad has copied this 'Saheefa' at the close of his well known book 'Jamay' and stated that it was compiled by Ameer ul Moo-mineen (A.S.). Bukhari and Muslim have referred to this book and taken numerous traditions from this in their 'Saheehs'. One of the traditions taken by them from this book is the following tradition related by Aamash who heard it from Ibrahim Tameemi who heard it from his father. Aamash says that Ali (A.S.) said: "Besides the Quran there is no other book with us for perusal except this one," then he took out the book some of the contents of which were about wounds and about the teeth of convalescent. It was also stated in the book that "Medina is a sanctuary from Eir to Saur. Whoever commits a sin in this region or gives here shelter to a sinner deserves curse by Allah and by all the angels and men.

This tradition has been recorded verbatim by Bukhari in the Chapter 'The Sin of Him who Disowns His Vassals' in 'Kitabul Faraiz (Book of Obligations), Vol. IV of his 'Saheeh' (pp. 111) and by Muslim in the Chapter 'The Excellence of Medina' in the 'Book of Pilgrimage' vol. of his 'Saheeh'. (pp. 523).

And Imam Ahmad Bin Hanbal has frequently referred to this 'Saheehfa' in his "Musnad". He has recorded on page 100 Vol. I of his 'Musnad' a traditon of Ali (A.S.) as related by Tariq Bin Shabab who says that he witnessed Ali (A.S.) announcing from the pulpit. "By Allah! There is no book with us to recite to you except the Book of Allah, the Most High, and this 'Saheefa' (he pointed to a book hanging from his sword) which the Messenger of Allah (S.A.) dictated to me".

According to Saffar, Abdul Malik said that Abu Ja'far (Imam Muhammad Al Baqir A.S.) sent for the book of Ali. Ja'far brought the book to his father. It was bulky and folded into the shape of a man's thigh. It was written in the book "If a husband dies his widow will not inherit anything from his landed property"; Imam Abu Ja'far said: By Allah. This is the hand-writing of Ali and the dictation of the Messenger of Allah (S.A.).

A group of the Shi'as of Ameer ul Moo-mineen followed his example and wrote books in his life time. Among them were Salman Al Farsi and Abu Zar Al Ghaffari. Allama Ibn e Shaihr Ashob has stated: "The first Muslim to write a book was Ali Ibn e Abi Talib followed by Salman Al Farsi followed by Abu Zar."

Among those Shi'as was Abu Rafey, a slave of the Messenger of Allah (S.A.) who had set him free and who was incharge of the Public Treasury during the reign of Ameer ul Moo-mineen (A.S.). He was among the Chief adherents of Ali and recognised his merit and excellence. He compiled a book on religious commandments, holy traditions of the Prophet (S.A.) and legal decisions entirely based on the traditions related by Ali. This book was very highly respected by our predecessors who frequently referred to it as an authority. Among them was Ali Bin Abi Rafey who, according to his account given by Ibn e Hajar Asqalani in 'Isaba', was born in the days of the Prophet (S.A.) who named him 'Ali'. He was the compiler of a book on theology and religious jurisprudence according to the religious belief of the Ahl ul Bayt who held this book very dear and advised their Shi'as to refer to this book and to act accordingly. Moosa Bin Abdullah Bin Hasan says: "Somebody asked my father a question about 'Tashahhud' (testimony to the unity of Allah and the messengership of Muhammad (S.A.)). My father asked me to fetch the book by Ibn e Abi Rafey which I brought to him. He dictated to us the answer from the book." According to the compiler of 'Rauza tul Jannat' the book by Ibn e Abi Rafey was the first book on Shi'as theology and Jurisprudence; but it was an error on his part (May Allah be merciful to him).

There was Ubaidullah Bin Abi Rafey who was a writer for Ali and one of his Chief supporters. He heard the traditions from the Prophet (S.A.) and related them from him. It was he who related the holy tradition about Ja'far, "You are like me both in appearance and in character". A large number of traditionists has taken this tradition from him. Ahmad Bin Hanbal has taken it in his 'Musnad' and Ibn e Hajar has copied the tradition under the caption 'Ubaidullah Bin Aslam' in Part I of his book 'Isaba' for Aslam was the personal name of Abi Rafey Ubaidullah's father. This Ubaidullah also wrote another book wherein he named and gave accounts of all the Sahaba and companions of Ali who fought on his side in the battle of Siffeen. Ibn e Hajar has made frequent quotations and adoptations from this book in his 'Isaba' which please refer*

Among them was Rabeeya Bin Samee who compiled a book on the Zakat on live-stock according to the traditions of the Messenger of Allah (S.A.) as related by Ali.

There was Abdullah Bin Al Hurr Al Farsi, the compiler of 'Lama' a book on traditions wherein he collected the traditions of the Messenger of Allah (S.A.) as related by Ali.

There was Asbagh Bin Nabata, a companion of Ameer ul Moo-mineen (A.S.), who remained devoted to Ali till his death. It was he who recorded the contract of appointment of Malik e Ashtar by Ameer ul Moo-mineen and the will of Ameer ul Moo-mineen made in favour of his son Muhammad. Our scholars have taken the contract and the will through reliable sources from Asbagh Bin Nabata.

There was Saleem Bin Qais Al Hilali, a companion of Ali (A.S.) who recorded the holy traditions of the Prophet (S.A.) as taken from Ali and Salman Al Farsi. He wrote a book on the Imamate about which Imam Muhammad Bin Ibrahim un Nomani writes in his book 'Ghaibat':

* The account of Jubair Bin Al Habab Bin Al Munzir ul Ansari in Part I of 'Isaba'.

All the Shi'as who acquired knowledge from the Imams or took traditions from them agree that the book by Saleem Bin Qais Al Hilali is one of the principal and earliest books on fundamentals of faith from which men of learning and reporters of traditions from the Ahl ul Bayt have made quotations and to which the Shi'as turn to and depend upon for guidance!

For any further information regarding the Shi'a authors and compilers of the first generation you may please refer to their books and the lists of their names and their personal accounts as recorded by subsequent Shi'a writers.

As to the Shi'a authors and compilers of the second generation, i.e., the period of the disciples of the Sahaba, they were too numerous to be mentioned here. For an exhaustive list of those writers, catalogue of their books, their sources of information and their detailed accounts please refer to the lists compiled by our scholars.*.

During this period, i.e., the second generation diffused the light (of the knowledge) of the Ahl ul Bayt which was previously covered with the clouds of cruelty and oppression by the tyrants. But the great tragedy of Karbala fully exposed the enemies of the children of Muhammad (S.A.) and degraded and disgraced them in the eyes of all sensible persons who turned their attention to the disaster that befell the Ahl ul Bayt on the death of the Messenger of Allah(S.A.). This urged them to investigate the factors and to know the causes of the unparalleled affliction and misery of the Ahl ul Bayt. They had

* Please refer to the list by Najashi, Shaykh Abi Ali's book 'Muntahi ul Maqal' and 'Manhajul Maqal' by Meerza Muhammad and other compilations on this subject.

no difficulty in discovering the root cause of and how, when and by whom the seed of their great affliction and misery was sown. The self-respecting Muslims were then prompted to guard the prestige and protect the honour of the Ahl ul Bayt to exact vengeance from their enemies because it is human nature to sympathise with and help the oppressed and to hate the oppressor. Thus the great tragedy of Karbala, which opened the eyes of Muslims, made them conscious of their birth rights, shook off their inertia and banished their unreasonable submissiveness towards their oppressive rulers, ushered in a new era in the history of Muslims, who now thronged round Imam Ali Bin Al Husayn Zaynul A'abideen (A.S.) for adherence to him. They turned to and solely depended on him for instructions in the fundamental articles and rites and observances of faith and in all other branches of Islamic knowledge deduced from the Quran and the holy traditions of the Prophet (S.A.). After Imam Zaynul A'abideen (A.S.) they became attached to his son Imam Abi Ja'far Al Baqir (A.S.). There were hundreds of thousands of Shi'a disciples and companions of the two Imams, Zaynul A'abideen (A.S.) and Muhammad Al Baqir (A.S.). Their exact number is very difficult to ascertain. Among them were about four thousand eminent scholars whose names and brief accounts have been preserved in books on biography and who produced more than ten thousand books. Our subsequent traditionsists have relied upon and taken traditions from them. Some of those eminent scholars who lived longer had the good fortune of sitting also in the company of Imam As Sadiq (A.S.) and receiving further benefit. They occupied very high rank in knowledge and its application among contemporary writers.

Among them was Abu Sa'eed Aban Bin Taghlab Bin Rabah Al Jareeri who was a well known Qari (who recites the Quran melodiously) jurist, traditionist, commentator (of the Quran),

grammarians and lexicographers. He was one of those most reliable persons who had the privilege of seeing and sitting in the company of three Imams from whom he heard a very large number of traditions and learnt many branches of knowledge which he taught others. You can judge his efficiency and industry by the fact that he took from Imam As Sadiq (A.S.) alone thirty thousand traditions*, which he recorded and related to others, as recorded by Meerza Muhammad in his account of Aban in his book 'Muntahī ul Maqal', quoting consecutive sources of his information upto Aban Bin Taghlab, who heard it from Imam As Sadiq (A.S.) himself. All the three Imams showed great regard for him. Imam Muhammad Al Baqir (A.S.) said to him when both of them were in the good city of Medina, "Sit in the mosque and give legal decisions and issue decrees on religious problems. I keenly desire to see among my Shi'as persons like you". And Imam As Sadiq (A.S.) said to him: "Hold debates and discussion with the people of Medina (on religious topics). It is my intent desire to have men like you among our reporters and supporters". When Aban would come to Medina people would throng round him and would arrange for him a seat in the same place where the Prophet (S.A.) used to sit. The Imam (A.S.) said to Saleem Ibn e Abi Habbah, "go to Aban Bin Taghlab. He has heard a very large number of traditions from me. You may relate from me all such traditions as he relates to you", and said to Aban Bin Usman . "Aban Bin Taghlab has taken from me thirty thousand traditions. You may relate those traditions from him". When Aban Bin Taghlab would call on Imam As Sadiq (A.S.) the Imam would embrace him, shake hands with him, order a pillow to be placed for Aban to rest his head and would pay much attention to him. When the death of Aban Bin Taghlab was announced to him the Imam (A.S.) said: "By Allah. The death of Aban has severely pained my heart." He died in the year 141 A.H.

* This has been narrated by leading traditionists like Shaykh Bahai who has stated this fact in his book 'Vajeeza'. Many other prominent Muslim scholars have also recorded it.

Aban took traditions from Anas Bin Malik, A'amash, Muhammad Bin Munkadir, Samak Bin Harb, Ibrahim Nakh'ae, Fazeel Bin Umar and Hakam also. Imam Muslim and the compilers of four other 'Saheehs' (Books of genuine traditions) used to take traditions from Aban as plea, proof or argument as we have already mentioned in letter No. 16. That Imam Bukhari has not taken traditions from Aban is not a matter of significance or surprise for everybody knows that he was biased against the Imams among the Ahl ul Bayt, As Sadiq, Al Kazim, Ar Reza, Al Javvad ut Taqi and Al Hasan Al Askari uz Zaki. He has not only avoided taking traditions from these Imams but also refrained from recording any tradition as related by Sibt ul Akbar, the Chief of the Youth of Paradise, Hasan Ibn e Ali. On the other hand he relied upon and recorded traditions as related by people like Marvan Bin Al Hakam, Imran Bin Hattan, Akrama Al Barbari and others like them. 'Verily to Allah we belong and to Him we must return.

Aban was the author of several very useful books. One of them is a commentary of the rather quaint verses of the Quran explained and confirmed by copious quotations from Arab poetry. At a latter stage Abdur Rahman Bin Muhammad Al Azadi Al Koofi rendered three books by Aban Muhammad Bin As Sayeb ul Kalabi and Ibn e Rauq Atiya Bin Al Haris into a single book pointing out the doctrines in which the three writers differ as well as the doctrines on which they agree. Our writers have relied upon and made frequent quotations from both the books, the book by Aban and the compendium prepared by Abdur Rahman. Among other books by Aban are 'Al Fazael', 'Sifteen' and a book on the fundamental doctrines of Islam which the Shi'as treat as a reliable authority on religious commandments. For information regarding other books by Aban please refer to books on bibliography.

There was Abu Hamza As Samali Sabit Bin Dinar. He was among our most reliable, pious and prominent scholars. He acquired knowledge from three Imams, namely, Zaynul A'abideen, Muhammad Al Baqir and Ja'far As Sadiq (A.S.). He was a great devotee of the Imams who had great regard for him. Imam Ja'far As Sadiq (A.S.) praised him when he said: "Abu Hamza is in his days what Salman was in the Prophet's (S.A.) days", and Imam Reza (A.S.) praised him by saying: "Abu Hamza is Loqman of his time". He wrote a commentary of the Quran. Imam Tabrasi has freely and frequently quoted and copied in his commentary Majm'aul Bayan.*

Among his other books are 'Kitab un Navadir', 'Kitab uz Zohd' and 'Risalat ul Huqooq'†.

These books are based on the teachings of Imam Zaynul A'abideen Ali Bin Husayn (A.S.). Abu Hamza has also recorded the Imam's morning supplications which surpass the sun and the moon in sublimity and brilliance. He has also recorded the holy traditions as related by Anas Bin Malik and Shobi while Vakee, Hafiz Abu Na'eem and their Shi'a and Sunni contemporaries took traditions from him as already mentioned in his account in letter No. 16.

* Please refer to the comments in 'Majma' ul Bayan' on the verse 'Tell them I do not ask you for any remuneration for it, my work as messenger, other than amity and affection for my relations'— Verse 23, Chapter XLII, and you will find that it has been copied from the commentary by Hamza.

† Our Scholars have made quotations from all the books of Abu Hamza naming consecutive sources upto him. For particulars of his other books please refer to books on bibliography. Our noted scholar Sayyid Sadruddin us Sadr Al Moosavi prepared and got printed an Abridged edition of 'Risalat ul Huqooq' in order to make the genesis of Islamic bibliography. His purpose of abridgement was to enable the Muslim to receive utmost benefit from the book.

There were many other eminent Shi'a writers of a younger age who did not see the days of Imam Zaynul A'abideen but had the honour of sitting in the company of Imams Muhammad Al Baqir and Ja'far As Sadiq, (peace be upon them both).

Among them were Abdul Qasim Bareed Bin Muaviya ul Ajali, Abu Baseer Al Asghar, Lais Bin Murad Al Bakhtari Al Muradi, Abdul Hasan Zarara Bin A'ayun and Abu Ja'far Muhammad Bin Muslim Bin Rabah ul Koofi At Tayefi us Saqafi. Besides them was a group of learned writers who were the signposts of guidance and lamps in darkness in their days. It is impossible to give their accounts or mention them all in this brief space. But the four writers named above were very eminent Scholars of great merit and ranked very high among their contemporaries. Speaking of them Imam Ja'far As Sadiq (A.S.) once said "They are trustees of Allah for administration of the permissible and the forbidden in religion". On another occasion he said "Besides Zarara, Abu Baseer Lais, Muhammad Bin Muslim and Bareed I do not find anybody who has kept us known to the people. Had they not been there nobody would have benefited from our knowledge and guidance". On another occasion he said "They are the protectors of faith and the trustees of my father in respect of what Allah has permitted and what He has forbidden and they are ahead of others in approaching us in this world and will be ahead of others in approaching us in the world Hereafter. Once he (A.S.) recited the Verse 'Announce good news (of Paradise) to those (of our slaves) who humbly beg (Our mercy)'—Verse No. 34, Chapter XXII—and then named these four scholars. In a lengthy discourse he said about them: "My father had entrusted to them the administration of what Allah has permitted and what He has forbidden. They are load-bearers of my father's knowledge. They were true companions of my father and now they hold the same position in relation to me. They are my confidants and brilliant guiding stars for our Shi'as both in life and death. Through them Allah

will unmask all innovations and alterations in faith and religion by impostors and false guides and they will contradict and deport the same. They will also nullify all misconstructions and misinterpretations (of the Quran or Sunnah), by exaggerators, i.e., those who have gone astray from the right path".

There are many other sayings of the Imam which speak of his wide knowledge, noble heartedness, gracefulness and sincerity as a friend. For want of space we cannot give here details of their accounts. But in spite of all their virtues the enemies of the Ahl ul Bayt accused them of evident lies and intentional violations of truth as we have stated in detail in our book 'Mukhtasar ul Kalam fi Moallifish Shi'a Min Sadr ul Islam'. No amount of accusation by enemies can lower their eminent position and diminish their great importance before Allah, His Messenger and faithful persons. Jealousy towards the Prophets of Allah could not harm them or damage or alter their religious laws. Instead, it became a source of their elevation and publicity and popularity of their religions among reasonable persons.

In the days of Imam Ja'far As Sadiq (A.S.) knowledge had made great progress. The followers of his forefathers (A.S.) hastened towards him from all places far and near and the Imam graciously welcomed them, affectionately treated them and did his utmost to cultivate their minds and to impart education to them. He did all he could to teach them the secrets of knowledge, minute points of wisdom and the realities of things and events, as has been stated by Abul Fatahush Shaihristani in his book 'Al Milal van Nahl'. Speaking of the Imam As Sadiq (A.S.). He says: *

* Please refer to the Accounts of Imams Muhammad Al Baqir and Ja'far As Sadiq (A.S.) under the 'Shi'a Sect' in his book 'Al Milal Van Nahl'.

"He possessed extensive knowledge of religion and abundant wisdom. He had completely forsaken worldly pleasure and was perfectly selfless".

He further writes "He lived in Medina for a long time and rendered all help to his Shi'a adherents and benefited his friends and supporters by teaching them the secrets of knowledge. Then he came to Iraq and stayed there for a long time. He never remonstrated against leadership with the ruling power and was not in the least greedy of sovereignty and never entered into a controversy with anyone about the Caliphate". He adds: "The coast has no charm for him who has plunged in to the ocean of knowledge and insight and he, who has climbed upto the zenith of certain knowledge and truth, is not afraid of a fall, insult or under-estimation" and so on to the end.

'Truth is uttered by both the just and the obstinate'. A large number of the companions and disciples of Imam As Sadiq (A.S.) excelled in knowledge over their other contemporary scholars. They were guides of the right path, lamps in darkness, oceans of knowledge and the stars of guidance. Those of them whose names have been enlisted and accounts recorded in books on biography, bibliography or catalogues, numbered four thousand men who hailed from Iraq, Hijaz, Faras (Persia) and Syria. All these four thousand scholars produced books which are wellknown among the Shi'as. Four hundred of these books are on fundamentals of faith only which are the work of four hundred different writers as has been already mentioned. The four hundred books were written during the life-time of the Imam according to his religious decrees. After the Imam the Shi'as depended upon these books for information on the theory and practice of their religion, till some prominent Shi'a scholars prepared digests and summaries of these books for the convenience of the seekers of information about the theory and practice of the Shi'a religion. Four of the summarized books were so excellently compiled that these are treated by the Shi'as

as authority on the fundamentals and observances of their faith and creed from the days of Imam As Sadiq (A.S.) to this day. The four books are (1) 'Kafi', (2) 'Tahzeeb', (3) 'Istibsar' and (4) 'Manla Yahzarul Faqeeh'. These books are successive and the accuracy of their contents is beyond doubt. 'Kafi' is the earliest, more voluminous, more appreciable and more perfect of the four books. It contains sixteen thousand one hundred and ninety-nine traditions or sayings of the Holy Prophet (S.A.) which far exceed the total number of the traditions recorded in all the six books of genuine traditions of the Ahle Sunnat as stated by the Second Martyr (R.A.) in his book 'Zikree' as well as by several other prominent scholars.

Hashsham Bin Al-Hakam, a companion and disciple of Imam As Sadiq and Al Kazim (A.S.) wrote many books, nineteen of which are more important than others and which our scholars and writers use as books of reference and treat as authority. Particulars of these books are given in my book 'Mukhtasar ul Kalam Fi Mohallifish Shi'a Min Sadr ul Isam'. These books are very useful, their contents are of wonderful lucidity and their arguments of great clarity and brightness. These are on various subjects, e.g., the fundamental articles and observances of faith, the unity of God and rational philosophy, the refutation of the belief of atheists, apostate, naturalists, predestinarians, determinists and exaggerators about Ali and the Ahl ul Bayt, the refutation of the belief of the violators and rebels (who fought against Ali in the battles of Jamal, Siffin and Nahrwan), that the Prophet (S.A.) made a will of succession in favour of Ali, of the belligerents towards Ali and the Ahl ul Bayt, of those who agreed to Ali being preceded as Caliph¹ by others and refutation of the belief in the permissibility of precedence of the less favoured to the preferred, etc., etc. Hashsham was among the most learned scholars of the second

century A.H. He was a master of the branch of knowledge which affords scientific proofs of the theological dogmas, philosophy of divinity and other branches of scientific and traditional knowledge about religion. He excelled his contemporaries in his knowledge of religious Jurisprudence and holy traditions and was the foremost commentator (of the Quran). He conducted successful debates on the subject of Imamate and thus propagated his religion. He took traditions from the Imam As Sadiq and Al Kazim (A.S.) who held him in great esteem and praised him highly. This indicates his high rank in knowledge, piety and service to the religion. Prior to coming in contact with Imam Ja'far As Sadiq he belonged to Jahamiah sect. The Imam's teaching and guidance corrected and augmented his knowledge and developed his insight and he became attached to Imam Al Kazim and became the most distinguished of his companions and disciples. Still, those who were possessed of jealousy and animosity towards the Ahl ul Bayt and constantly endeavoured to put out the lamp of divine light accused him of belief in the corporality of God and other forms of misbelief. But we are more familiar with his religious views than anybody else and have on our record his account and sayings. In support of our religion he produced several books as we have already mentioned. It is, therefore, impossible that we may be unaware of the religious views of one of our good predecessors and fore-runners and others who had nothing to do with his religion or creed and have not gone through his work may have better knowledge of him. Moreover, the passage in 'Mial Van Nahl' which Shaihrastani claims to have reproduced from Hashsham's work does not prove that Hashsham believed in the corporality of God. I give hereunder a faithful translation of the passage:

'Hashsham Bin Al Hakam had a very deep knowledge of the basic principles of faith. The charges which he listed against the Moatazila* sect should not be lost sight of. He was far above the charges laid against him by his enemies, and the simile which he used in his discussion with Allaf did not represent his religious belief as would appear at the outset. He said to Allaf "You say that the Creator knows every thing through His knowledge and that His knowledge is self-existent and identical with His person, which means that His knowledge is unlike the knowledge of all other scholars (His creatures). Then why do you similarly not say that He is a body unlike the bodies of His Creatures".

Even if it is supposed that the passage has been correctly quoted from Hashsham's works it does not follow that Hashsham believed in the corporality of God, for what is said by way of an argument or a counter argument in a discussion does not necessarily represent the real belief or views of the person advancing the argument. Possibly Hashsham's purpose of using the simile was to fathom the knowledge of Allaf and no more, for Shaihrastani has himself admitted that the man (Hashsham) was far above the charges laid against him by his enemies and the simile (which he used in his discussion with Allaf) did not represent his (religious) belief as appears from the simile. Even if we suppose the simile to be an indication of his belief in the corporality of God then it was possibly his belief prior to his coming in contact with Imam Ja'far As Sadiq (A.S.) for we have already stated that he previously belonged to the Jahamia sect. When he acquired correct knowledge and insight through

A sub-sect of the Predestinarians who believed the Ahle Sunnat and the Kharijees as misguided and gone astray from the right path and separated from them.

the guidance of the Aali Muhammad he became one of the most prominent disciples of the Imams. None of our predecessors could find anything objectionable which his enemies charge him with, just as we could not find in spite of our best efforts and earnest research anything objectionable in Zarara Bin Ayun, Muhammad Bin Musfim, Momin e Taq and others like them, as their enemies attribute to them. The charges laid against them are baseless, and the outcome of the injustice, malice and intentional falsehood. 'do not think that Allah is unaware of what the unjust do'. Verse No. 42, chapter XI.

Shaihristani has also blamed Hashsham of belief in Ali being a deity. This blame is so ridiculous that even a woman bereaved of her child cannot help laughing at it. Hashsham was too dignified to indulge in such an absurd and imbecile thinking as his enemies have ascribed to him. Hashsham who loudly proclaimed Allah to be perfectly free from change of form or descent into a body and far above what the ignorant say of Him and whose words on the Imamate and successorship of Ali, giving to the Messenger of Allah (S.A.) precedence and preference over Ali, clearly indicate that Ali was one of the Messenger's followers and subject, his successor and Caliph, and that he was among those slaves of Allah who were oppressed and coerced, unable to safeguard their rights, compelled and obliged to make applications before their enemies, afraid of their enemies and friendless and helpless. Is it not surprising that Shaihristani who has testified that Hashsham possessed very deep knowledge of the fundamental articles of faith and asserts that the charges listed by Hashsham against the Moatazila sect should not be lost sight of and that the simile used by him in discussion with Allaf did not represent his religious belief, attributes to him the belief that Ali (A.S.) was

Allah, the Most High? Is it not a clear case of self-contradiction? Is it proper to attribute to a man of Hashsham's exuberant knowledge such silly, ridiculous and absurd belief. But the only hobby of our opponents is to give publicity to false blames and baseless charges against the Ahl ul Bayt and their followers. 'There is neither power nor might but in Allah the Most High and Supreme.'

In the days of the Imams Al Kazim, Ar Reza, Taqi Al Jawwad, Naqi Al Hadi and Hasan Az Zaki Al Askari (A.S.) the writing and compilation of books made great progress. Those who had heard traditions from the Imams or from their disciples and companions had spread to various cities and towns far and near. They tucked up their sleeves, stepped forward and made their best efforts to lay bare and spread knowledge. They plunged into the seas of arts and sciences, dived into their secrets, listed and tackled their problems and discovered facts and truths. They did their utmost for recording knowledge and gathering and storing up scattered facts and information.

Mohaqqiq (May Allah elevate his rank in Paradise) writes in his book 'Moatabar' that there were many savants and erudite scholars among the disciples of Imam Taqi ul Jawwad (A.S.) like Husayn Bin Sa'eed, his brother Hasan, Ahmad Bin Muhammad Bin Abi Nasr Bizanti, Ahmad Bin Muhammad Khalid ul Barqi, Shaazan, Abil Fazl, Ayyoob Bin Nooh and Ahmad Bin Muhammad Bin Eiesa, etc. There is a very long list of those scholars. According to Mohaqqiq, learned men even in his days made quotations from the books of those scholars as authority which is a proof of their vast knowledge.

In this connection, let me point out that Burqi alone wrote and compiled more than one hundred books, Bizanti had to his credit one great book known as Jama e Bizanti and Husayn

Bin Sa'eed was the author and compiler of thirty books. It is impossible to give here a complete list of all the books written or compiled by the disciples of the six Imams among the children of Imam As Sadiq (A.S.). However, I invite your attention to books on bibliography and catalogues wherein you may find short life-sketches and brief accounts of Muhammad Bin Sanan, Ali Bin Mahzyar, Hasan Ibn e Mahboob, Hasan Bin Muhammad Bin Sama'a, Safvan Bin Yahya, Ali Bin Yaqteen, Ali Ibn e Fazzal, Abdur Rahman Bin Najran, Fazal Bin Shaazan—whose words comprise of two hundred books—Muhammad Bin Masoodul Ayyashi—whose books exceed two hundred in number— Muhammad Bin Umair, Ahmad Bin Muhammad Bin Eisa who took traditions from one hundred disciples of Imam As Sadiq (A.S.), Muhammad Bin Ali Bin Mahboob, Talha Bin Talha Bin Zaid, Ammar Bin Moosa As Sabati, Ali Bin An Noaman, Husayn Bin Abdullah, Ahmad Bin Abdullah Bin Mehran Alias Ibn e Khana. Sadqa Bin Munzir Al Qummi, Ubaidullah Bin Ali Al Halabi—he presented his book to Imam As Sadiq (A.S.) who corrected it where necessary and appreciated it and said: "Have you seen any book like this produced by the other group?" Abi Umar At Tabeeb, Abdullah Bin Saeed—who presented his book to Imam Reza (A.S.) and Younus Bin Abdur Rahman who presented his book to Imam Abu Muhammad Al Hasan Uz Zaki Al Askari (A.S.).

He who makes a research into the lives and accounts of the good predecessors of the Shi'as of Aali Muhammad (S.A.) and traces out the names of all the companions and disciples of the nine Imams among the children of Husayn and discovers all the book compiled by them during the life-time of their Imams and also finds out how many thousands in number were those who read those books and recited their contents to others and heard and transmitted to others the traditions of Aali Muhammad

(S.A.), on the observances of faith and its fundamental principles and then ponders over the fact that the knowledge acquired from the Ahl ul Bayt was transmitted from generation to generation, from one group of people to another group and from one individual to another individual from the days of the nine Imams to our time, he will come to the inevitable conclusion that the religion of the Imams among the Ahl ul Bayt has throughout been continuous and consecutive and he will have no doubt that all the forms in which we worship Allah and our belief in Him have been taken from the Children of the Messenger (S.A.). Nobody will doubt this except an obstinate enemy or a stupid and ignorant person. All praise is due to Allah who guided us (to the right path) and we could not have discovered the right Path had Allah not guided us.

Vas Salam,
Yours,
"SH"

LETTER (111)

Allama Sayyid Abdul Husayn Sharifuddeen,

Assalaamu Aļaykum,

I bear witness that you believe in the same basic principles of faith and observe the same religious rites as did the Imams in the posterity of Muhammad (S.A.). You have made this fact quite clear and have unmasked what was concealed. No sane person will have any doubt about it and to create any doubt or confusion about it will tantamount to intentionally

misleading others. You have made the matter quite transparent and thus enabled me to look through it. It intensively appealed to me and extremely delighted me. The sweet smell that emanated from it refreshed me and the fragrance that it diffused highly impressed me. Before the truth dawned upon me through you I was in great confusion and obscurity due to what I had heard about your religion from the mischievous and unjust spreaders of disconcerting news about your religion. When Allah kindly brought us together I followed you till I came under the flag of guidance and the lamp in darkness and when I departed from you I was prosperous and successful. Oh, what a great blessing Allah has bestowed upon me through you. What a great benefit has accrued to me through you. All praise is due to Allah, the Sustainer of All the Worlds.

Vas Salam,
Yours,
"S"

LETTER (112)

Mawlana Shaykh ul Islam,

Assalaamu Salaykum,

I bear witness that you possess extensive knowledge and also ability to ascend higher in the horizon of knowledge. You have displayed great insight. You have surpassed others and are brighter than a 'meteor'. You dived into the discussion, penetrated deeply into investigation of truth and examined it precisely and accurately. You scrutinized all its inclinations and disinclinations. You devoted your time and thought to discussion. You turned all the problems upside down in order to know their secrets and to get to the bottom to discover the realities and essential substances. Neither the sentiments of nationality provoked you nor personal motive distracted you. Your patience did not exhaust and the sand-grouse of your views did not surrender itself as a prisoner. You dived into the discussion with a forbearance firmer than a mountain and

a heart as large as the world itself. While in search of truth no bound of blood relation, relation by marriage, friendship or other affinity distracted your attention. You maintained your concentration of mind till the end when every thing became clear and pure truth became manifested and the day dawned upon him who possesses the faculty of vision. All praise is due to Allah for His guidance to His chosen faith and for His favour of leading to the right path. And Allah's blessings be upon Muhammad (S.A.) and his posterity.

Vas Salam,
Yours,
"SH"

This book came to a close with the help of Allah, the Mighty and Glorious, and His favourable aid, with the pen of its compiler Abdul Husayn Sharifuddeen Al Moosavi Al Aamili, (May Allah treat him graciously and forgive his sins generously. He is verily the Most Merciful.)

All praise is due to Allah that the foot-notes on the text of this book have been completed. The notes make good the deficiency in the original book. The notes are very useful and indispensable for thoroughly grasping the text. The printing of this annotated edition was completed in the holy month of Rajab 1355 A.H. with the pen of the humblest of the servants of Islamic faith and devotees of the religion of the Imams among the Ahl ul Bayt, Abdul Husayn Bin Ash Shareef Yousuf Bin Ash Shareef Javvad Bin Ash Shareef Ismail Ibnush Shareef Muhammad Bin Ash Shareef Ibrahim, surnamed Sharafud Deen Bin Ash Shareef Zaynul A'abideen Ibn e Ali Noorud Deen Bin Noorud Din Ali Bin Al Husayn Al Moosavi Al Aamili (May Allah treat them all with favour and mercy). All praise is due to Allah who is the First and the Last! And Allah's blessings be upon Muhammad and his posterity!

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"The Right Path" is a co-publishing venture of:

PEERMAHOMED EBRAHIM TRUST

139, Faran Housing Society
Off Haiderali Road
Karachi 05 (Pakistan)

AND

TAHRIKE TARSILE QUR'AN
PUBLISHERS AND DISTRIBUTORS OF HOLY QUR'AN
P.O. BOX 1115
ELMHURST, NEW YORK 11373

Library of Congress Catalog Number: 85-050657

ISBN: 0-940368-49-8