

LIGHT, KNOWLEDGE, TRUTH.



**STATUS OF
IMAM SADIQ (A.S.)**

**Translation by
Allama Zeeshan Haider Jawadi
of
Imam Sadiq (a.s.) wal Mazahib-e-Arba
by Allama Ali Asad Haider**



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STATUS OF

IMAM SADIQ (A.S.)

Translation of book

Imam Sadiq(as) aur Mazahib-e-Arba

Originally by

Allama Ali Asad Haider

Translated into Urdu by

Allama Zeeshan Haider Jawadi

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BISMILLA HIR REHMA NIR RAHIM

- (i) And abuse ye not those whom they invoke besides God, lest they abuse God in transgression without knowledge.
(6:109)
- (ii) No compulsion be in religion.
(2:256)
- (iii) And obey God, and obey the Prophet, and be ye on your guard, but if ye turn back, know ye then, that Our Prophet (Mohammad) is bound only to deliver a clear announcement (on our behalf).
(5:92)
- (iv) And call thou unto the way of the Lord with wisdom and kindly exhortation and dispute with them in the manner, which is the best.
(16:125)
- (v) And hold ye fast by the cord of God all together and be not divided (among yourselves).
(3:102)
- (vi) "Verily I, I (alone), am God: There is no god but I: worship thou (only) Me, and establish prayer for My remembrance!"
(20:14)
- (vii) Recite thou (O' Our Prophet Muhammad!) that which hath been revealed unto thee of the Book and establish prayer; verily prayer restraineth (one) from filth and evil;

and certainly, the remembrance of God is the greatest (duty of the believers); and God knoweth what ye do.

(29:45)

(viii) O' my Son! Establish prayer and enjoin the good and forbid the evil and be patient against what befalleth thee; verify this is the task of steadfastness."

(31:17)

(ix) And say not of those who are slain in the path of God they are dead; Nay, (they are) living, but ye perceive no.

(2:154)

(::) Reckon not those who are slain in the way of God, to be dead; Nay! alive they are with their Lord being sustained.

(3:169)

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BISMILLA HIR REHMA NIR RAHIM

CONTENTS

CONTENTS	4
PUBLISHER'S NOTE	12
PREFACE	14
INTRODUCTION	19
TITLES:	19
BIRTH:	19
FAMILY LINEAGE:	20
DEMISE:	20
PECULIAR MERITS:	21
HIS EXALTED PERSONALITY:	23
LITERARY SERVICES:	23
THE LEARNING OF THE IMAM	41
A FALSE NOTION ABOUT TEACHERS OF IMAM (A.S.)	41
CHAPTER I	
THE DISMAL MORNINGBANI UMMAYYAH	48
CALIPHATE OF HAZRAT ALI	48
THE UPRISE OF MOAWIYAH	50
THE ROLE OF AYESHA (R.A.)	53
MOAWIYAH DID NOT EXPECT CALIPHATE	59
YAZID & HIS ARTROCITIES	61
CHAPTER II	
THE GLOOMY EVENINGAAL-E-HAKAM COME ON STAGE	66
ABDUL MALEK	68
EARLY LIFE OF IMAM SADIQ (A.S.)	68
CHAPTER III	
ABBASSIDE PERIOD	74
THE CLAIM OF BANI ABBAS	75

MANSOOR DAWANIQI _____	75
ATROCITIES OF MANSOOR _____	77
MANSOOR'S CRUELITIES TO AHLE BAIT (A S.) _____	77
IMAM JAAFAR-E-SADIQ (A.S.) ANDTEMPORAL RULERS _____	80
ATTEMPTS AT LIFE OF IMAM JAAFAR-E-SADIQ (A.S.) _____	80
FUTILE ATTEMPTS OF MANSOOR _____	83
POLICY OF NONE INTERFERENCE OFIMAM JAAFAR-E-SADIQ (A.S.) _____	84
CHAPTER IV	
FRAGRANT EULOGY _____	87
THE ACADEMY FOUNDED BY HIM _____	116
THE CENTRE OF LEARNING _____	116
THE ROLE OF THE ACADEMY _____	116
IDEAL INDEPENDENT INSTITUTION _____	118
CHAPTER V	
THE THIRST FOR LEARNING _____	121
SOME NOTABLE STUDENTS _____	121
KNOWLEDGE OF HISHAM-E-BAGHDADI _____	122
STATUS OF IMAM SADIQ (A.S.) _____	133
CHAPTER VI	
A CRITICAL REVIEWof SAHEEH BUKHARI _____	133
SOME UNRELIABLE AND WEAK RELATORSOF BUKHARI _____	137
SOME RELATERS OF BUKHARI AREHOSTILE TO AHLE BAIT _____	138
AYAH-E-TATHEER _____	139
HADEETHE GHADEER _____	151
PARODIES OF EIDE GHADEER _____	154
MISSIONARY IMPORTANCE OF ASHURA _____	157
HADEETH-E-THAQALAIN _____	158
CHAPTER VII	
THE CHIEF MEN OF HIS TIMETHE OFFICIALS OF HIS TOWN _____	168
INTRODUCTORY _____	168
IMAMATE-A DIVINE OFFICE _____	169
IMAM-E-SADIQ (A.S.) AND RULERS OF THE TIME _____	169
THE TEN TYRANTS _____	170

ABDUL MALIK _____	173
HAJJAJ _____	176
WALEED BIN ABDUL MALIK _____	179
SULAIMAN BIN ABDUL MALIK _____	181
UMAR BIN ABDUL AZIZ _____	184
YAZEED BIN ABDUL MALIK _____	189
HISHAM BIN ABDUL MALIK _____	191
A MYSTERY RESOLVED _____	195
WALEED BIN YAZEED BIN ABDUL MALIK _____	196
YAZID-E-NAQIS _____	200
IBRAHIM BIN AL WALEED _____	201
MARWAN BIN MUHAMMAD _____	201
THE OFFICIALS OF MEDINA _____	201
HISHAM BIN ISMAEEL BIN WALEED MAKHZOOM _____	202
UMAR BIN ABDUL AZIZ _____	203
USMAN BIN HAYYAN _____	206
ABU BAKR BIN MUHAMMAD _____	206
ABDUR RAHMAN IBNE ZAHHAK _____	207
ABDUL WAHID NAZARI _____	207
IBRAHIM IBNE HISHAM _____	207
KHALID IBNE ABDUL MALIK _____	207
MUHAMMAD IBNE HISHAM _____	208
YUSUF THAQAFI _____	208

CHAPTER VIII

RENEWAL OF VICTIMISATION THE PERIOD OF BANI ABBAS _____	211
THE STAND POINT OF HAZRAT IMAM JAFAR-E-SADIQ (A.S.) _____	212

CHAPTER IX

THE FOUR RELIGIONS _____	220
THE FACTORS CONDUCTIVE TO THEIR _____	220
DISSEMINATION AND THE UNDERLYING CAUSES _____	220
INTRODUCTORY _____	220

CHAPTER X

THE CAUSES FOR THE POPULARITY OF THE RELIGIONS _____	233
THE HANAFI RELIGION _____	233
THE MALIKI RELIGION _____	234
RISE OF MALIKI CREED _____	237
MALIKI CREED IN SPAIN _____	239
THE SHAF'A'I RELIGION _____	240
THE HANBALI RELIGION _____	241
CONFLICTS OF 4 CREEDS _____	242

CHAPTER XI

CONFLUENCE OF IJTEHAD AND TAQLEED _____	250
IJTEHAD (INDEPENDENCE OF THOUGHT) _____	262
TAQLEED (FOLLOWING) _____	263
CONTEMPORANEOUS FRICTION _____	265
DIRE CONSEQUENCES OF DIFFERENCES _____	265
FRICTION TURNS INTO FANATICISM _____	278
FANATICISM LEADS TO TAQQIYA _____	280
CALLING OTHERS KAFIR BECAME FASHION OF THE DAY _____	283
MOURNING IN OTHER SECTS _____	285
EVEN SEMBLANCE TO SHIAS WAS ABHORABLE _____	287
VOICE OF SANITY HAD NO LISTENERS _____	287

CHAPTER XII

THE PROPAGATIONS OF RELIGION _____	291
THE PRESENT AGE _____	294
THE SCHOOLS FOR THE PROPAGATION OF THE CREEDS _____	296

CHAPTER XIII

THE JA'FARI RELIGION AND THE CAUSES OF ITS PROPAGATION _____	300
ATTEMPTS TO SUPPRESS JA'FARI CREEDS _____	300
OPPRESSIONS DURING OMMAYYAD DYNASTY _____	302
OPPRESSIONS ON AHLEBAIT _____	304

CHAPTER XIV

ORIGIN OF SHIA FAITH _____	308
IBNE KHALDOON AND RELIGION OF AHLEBAIT _____	309
HINDRANCES PUT BY RULERS _____	309

THE REASON OF UPLIFTING MALIKI CREED _____	311
TRUE RISE OF SHAFA'I CREED _____	313
THE EPISODE OF QAZI SHAREEK _____	314
J'AFARI FAITH IN THE REIGN OF MAMOON _____	314
SHOW OF STRENGTH BY SHIAS _____	316
OPPRESSION START ANEW _____	316
SHIAS ARE NOT FANATICS _____	319
THE ISSUE OF EXTREMISM _____	328
GHALIS ARE REPROBATES _____	329
GHALIS ARE NOT SHIA _____	331
ABDULLAH BIN SABA _____	332

CHAPTER XV

THE PROPAGATION OF THE JA'FARI RELIGION _____	338
In Hedjaz: _____	338
In Syria: _____	338
In Lebanon: _____	339
In Africa: _____	339
In Indonesia: _____	339
In Egypt: _____	340
In Indo-Pakistan Subcontinent: _____	340
In Saudi Arabia: _____	341
In America: _____	342
In Russia: _____	343
In Iraq: _____	343
In Iran: _____	343
In Yamen: _____	344
THE BALANCE SHEET _____	342

CHAPTER XVI

CAUSES OF CONFLICT _____	346
POLITICAL INTERESTS FANNED THE FIRE OF DIFFERENCES _____	347
EVERY GOVERNMENT OPPOSED SHIAS _____	348

FORGERY OF TRADITIONS _____	356
IMPACT OF ANTI-SHIA POLICIES _____	362
THE FABRICATORS AS A CLASS _____	363
FABRICATORS IN ABBASI PERIOD _____	365
NEFARIOUS OBJECTIONS OF FABRICATORS _____	370
SPREAD OF FALSE LEGENDS _____	370
REMEDY _____	372
WHAT MUQADDASI HAS TO SAY _____	372
CHAPTER XVII	
REPUDIATION OF OBJECTION ON SHIA FAITH _____	377
Mutaa'h: _____	377
Talaq (Divorce) _____	379
The wiping of the feet (Masah) _____	382
CHAPTER XVIII	
IMPORTANT RELIGIONS OF TODAY _____	388
IMAM ABU HANEEFA _____	389
INTRODUCTORY _____	389
LIFE OF ABU HANEEFA _____	390
EULOGIUM _____	392
GOOD TIDINGS _____	395
THE LAMP _____	396
FARYAD RAS _____	401
THE EBB AND FLOW OF ENCOMIUMS _____	403
GETTING THE TRADITIONS FROM THE _____	406
COMPANIONS _____	406
CHAPTER XIX	
ABU HANEEFA-HIS FRIENDS AND FOES. _____	414
ABU HANEEFAH-HIS TRAINING AND EDUCATION-HIS TEACHERS-HIS PUPILS. _____	421
CHAPTER XX	
ABU HANEEFA AND IMAM SADIQ (A.S.) _____	437
SUMMARY OF THE DISCUSSIONS. _____	447



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BISMILLA HIR REHMA NIR RAHIM

STATUS OF IMAM SADIQ (A.S.)

PREFACE

A man of erudition thinks that he has acquired all the abilities that entitle him to become the center of attention for other people. A physician has the motion that he has come to be in possession of an around healing touch. Every candidate's contesting an election gets obsessed with the idea that the entire public is enamoured of him.

Seeing that every man, in general, to whatever class he belongs, gets some or other irrational misconception about himself, then there is no reason why a writer should be an exception to this general observation. He may use any language. He may employ any conversational phrases or may lack in the expression of his intent in any way, yet he has the notion that the reader's mind should also revolve with the movement of his pen, and the mental faculties of the reader should dance to the tune of his fast-moving nature. He respects not the feelings of the thinkers, the learned of the literary class, and the readers of the standard taste, to him, it is his own person for whose benefits only he works.

Urdu: Apni talwar ko bus haasile dunya samjhe.

Translation: He feels that his efforts are sufficient enough to get the world.

Some of my friends, too, have been trying to make me a prey to some such presumption from time to time. Their overwhelming praises have compelled me to begin thinking of

myself as having become a noteworthy person. I, however, am most grateful to the Almighty Allah that, up until now, I have escaped all such ideas of self-deception and self-ignorance.

It has been very often represented to me that a translator enjoys no prestige or honor in the eyes of the public. He is granted no place in the company of the learned people. They advised me to give up the segments of translation and abridgement in favor of the work of a regular author and compiler; this, according to them, is the only royal road to a person's popularity in the public as well as a useful means to one's rise to a status in literary circles.

There is no doubt about this view. But what can be done in the face of my own temperamental weakness, which prevents me from making a claim to a status for which I do not consider myself fit? I cannot take such a step. It was not difficult for me to gather together quotations from different books and acquire the honor of compiler for having become a famed author by rearranging the contents of a book according to the needs of the day, but my conscience allows me not to do so, and I felt not sufficiently energetic for such an undertaking.

In my humble view, the status of the compiler and the author is extremely high. I have, accordingly, made over the reservation of such an honor in favor of the elders of the nation and the Millat. I am perfectly content with the high honor of transmitting their useful ideas to their readers.

For me, the difficulty lies in the fact that access to such treasure chests is practically out of the question, from which such precious gems can be obtained. I am therefore quite content to dedicate myself to this assignment as my humble service to the cause of religion and in anticipation of the reward hereafter.

In various languages in general, and in the Urdu language in particular, a great deal of material has been collected in respect of our Fourteen Infallible Imams (A.S.). The biography of almost every one of these infallible ones has been rendered in a definite style and fashion. As far as my own studies go, no single compiler or author has been able to view analytically the life history of any one of the Infallible Ones, nor has their life story been made the subject of a regular, detailed analysis.

May the Almighty Allah bestow His choice reward on these writers who, having felt the need, started striving with their pens on this subject. Only recently, historical analysis with respect to the life of Hazrat Abu Talib (A.S.) has been offered to the readers in the form of a book by Allama Abdullah-al-Khaneezi. It was my desire, which I cherished from the core of my heart, that such an analytical book of the biography of some one of the Infallible Ones should be brought on the scene. George Gerdauqe has written a great deal about Hazrat Ameer-ul-Momineen (A.S.). Yet he is a Christian compiler, after all. He does not possess a complete knowledge of the spirit of Islam.

Ever since I have seen the book "Al-Imam-al-Sadiq wal-mazaheb-al-Araba'a" from the pen of Allamah Asad Hayder, my mind has been fitted with the desire that this book should come to the notice of the general public and that our own people should be enabled to avail of its valuable content in their own language, inasmuch as it is a valuable asset of our religion. It brings out an estimate of the truth of the Jafari religion as well as its grandeur and importance in comparison to other religions.

Who could know that Fate had reserved this service for my good luck, too? Accordingly, at the express desire of my revered brothers Ali Ghazanfar Sahib Kararwi and Janab Muhtaram Abrar Husain Sahib Sheerazi Jafari, I resolved, and

leaving aside all my engagements, I turned my energies towards the translation of this book.

May the Almighty Allah be thanked, for the translation was completed in a short time. Such analytical works, however, have a shortcoming from the point of view of the general public, as one does not get a complete acquaintance with the biographical events of the lives of the revered personages. As such, it has been felt that a brief introduction should be added, which, besides giving brief information in respect of Hazrat Imam (A.S.), should also serve to answer the misgivings that have been created about his personality.

Abuzohrah, the well-known writer of Egypt, too, has written a book about his life. However, much use has been made of falsification and misrepresentation of the matter therein. There was, therefore, a need on this behalf as well for an introduction to clear up the misstatements presented in that book.

I pray to the Almighty Allah that this endeavor on my part may find favor with the readers and that I may enjoy divine approval. The names of the books listed below have been the source of this introduction of mine:

1. Al-Imam-al-Sadiq Wal-Mazahib-al-Arab'a.
2. Aqeedatush Shiah fil-Imam-us-Sadiq
3. Daeratulma'aref
4. Muntahyulaamal
5. Muntakhabat Tawaareekh
6. Manaaqib Ibn Shahr Aashob
7. Tazkirah Khawasul Umah
8. Ajwaban Masail jar Allah

Alsayyed Zeeshan Hayder Jaw-wadi



BISMILLA HIR REHMA NIR RAHIM
STATUS OF IMAM SADIQ (A.S.)

INTRODUCTION

Hazrat Jaafar (A.S.) Ibne Muhammad (A.S.) Ibne Ali (A.S.)
Ibne Husain (A.S.) Ibne Ali (A.S.) Ibne Abi Talib (A.S.).

"According to the Arabic lexicon "Jaafar" means a stream. According to another set of tradition "Jaafar" is the name of a stream in Paradise.

It was probably on account of this similarity that he was named Jaafar, inasmuch as the whole world benefited from his knowledge and excellent attainments. From this fountainhead of blessings and virtues, the friends as well as the aliens were favored and refreshed. .

TITLES:

There are a number of surnames pertaining to his personality. Among them are Faazil (excellent), Taahir (the pure one), Qaaem (the steadfast one), Saabir (the patient one), Musaddiq (the ratifier), Muhaqqiq (the researcher), Kashiful-Haqaeeq (the reveler of mysteries), etc. But the most well-known title he bears is Saadiq (The Truthful). In the discussions to follow, we shall have occasion to refer to the reasons for this. It will be made clear that just as the non-believers of Quraish attested to the truthfulness of the Holy Prophet (S.A.), notwithstanding their refusal to believe in his prophethood, similarly every age has attested to Hazrat Imam's truthfulness.

In some other traditions, he has been called "Alim" (the scholar) and "Shaikh" (the revered one). All in all, this gives us an index to his high scholarly attainment and unique excellence. Another view about the title Saadiq is that there was a great need to permanently distinguish him from other persons of the same name, Jaafar, who had risen to claim Imamat on spurious grounds or those who had won notoriety because of their fraudulence. The title Saadiq had to be made part and parcel of his name for the sake of establishing a distinction in this respect.

BIRTH:

It was the early dawn of the propitious hour of Friday, the 17th of Rabiul Awwal 83 A.H., that the true custodian of the Religious Code (Shariat) of the true and trustworthy Holy Prophet (S.A.) came into this world.

From the very start, he proclaimed that just as the founder of the Islamic Code had come into this world on the 17th Rabiul Awwal, he too had come on the same date as the true successor of the Holy Prophet (S.A.) to bring new life and freshness to the trampled commandments of Islam. The co-incidence of the two births on the same day was an indication that this successor of the Holy Prophet (S.A.) was chronologically associated with the Prophethood from the very start. Herein lay a great good omen and a happy augury for the people of true insight.

FAMILY LINEAGE:

His revered father, Hazrat Imam Mohammad Baqir (A.S.), whom the Holy Prophet (S.A.) himself declared heir to the learnings of the anteriors as well as the posteriors, His honorable mother is the daughter of Hazrat Qasim Ibne

Muhammad Ibne Abi Bakr, who bore the name Fatemah and was surnamed Umme Farvah. This shows that in his family lineage, he is the son of an Imam; on the one side, he is the great grandson of the great Mujahed, a freedom-loving liberal who, giving up the apparent nobility, displayed his maternal and intrinsic excellences to such an extent that Hazrat Ameerul Momineen Ali (A.S.) himself had to proclaim him as his own son from the loins of Abu Bakr.

DEMISE:

There are different statements in respect of his demise; some chroniclers are inclined to put it as having taken place on the 15th of Rajab. Others have put the 15th of Shawwal as the date of his leaving this transitory world. There are others who consider the 25th of Shawwal, while still others are inclined to take the 25th of Rajab as the date of his departure. Regarding the day of his departure from the physical world too, there are two statements to be found: Sunday and Monday. However, it is a fact that he passed away at Medina Munawwerah in 148 A.H. at the age of sixty-five, and he was buried in the Jannat ul Baqi. He had a son, Hazrat Ismail, about whose status as the successor to Imam, people had some expectations; he died in the very life-time of his father. Unfortunately, Abdullah Aftab, his second son, fell prey to the lust of power and worldly gain and rose against Imam Moosa Kazim (A.S.) with a claim to the Imam. He made up his mind to lead the funeral prayers of his father, but the true heir to the Imam, on the other hand, showed, in consonance with the Divine Dispensation, such miracles that, while exposing the reality of Abdullah's fictitious claims, the people gave a demonstration to the followers of faith that only the Imam can lead the funeral prayers of the departing Imam.

PECULIAR MERITS:

Generally speaking, every one of the Lord's appointed reformers and leaders possesses various merits and limitless potentialities of learning, but due to the changes in circumstances, everyone of the Almighty Allah's vicegerents does not get the opportunity to exhibit all those particular merits. As such, whatever excellence is manifested by any Imam, it is reckoned as his peculiar merit from a historical point of view. Hazrat Imam Jaafar-e-Sadiq (A.S.) possessed the following five characteristic merits:

1. Such a substantial number of sciences and excellences in learning were manifested by him that the religious code prepared by the collective conduct of all the Fourteen Infallible Ones has been attributed to his august personality.
2. Such a large number of persons of separate groups benefited from his knowledge that no other Imam is seen to have been credited with anything paralleled thereto. Those who were, until recently, mere pupils in his academy became the founders of particular schools of religion. This implies that the Imam, being the heir of the Divine Chain of Imamatus, is also the progenitor of the Common Chain of Imamatus.
3. The vast amount of learning that was promulgated by him could not be spread during the life of any other infallible Imam to that extent, so much so that Jabir Ibne Hayyan, who was merely one of these pupils, is a person in whom the East and West take pride.
4. He was the age in which the entire system of learning converged on him, and all the responsible persons of religion were pupils of his academy.
5. Like the Holy Prophet (S.A.), his truthfulness was also known everywhere. It was so proverbial that not even a single soul has ever, until today, had the temerity to question it. And

why should it not be so, as in fact, these are the truthful ones to whom the Holy Quran has commanded them to adhere?

HIS EXALTED PERSONALITY:

People of imagination and insight are perfectly aware that it is not an easy matter to do justice to such an exalted personality in the short time at our disposal. In fact, it should not even be necessary, because the heir to the merits and the learning of the Prophet (S.A.) and the teacher of the leaders of different schools of religion do not stand in need of having his personality projected by publicity, just as fragrance needs not be publicized by the vender. It is, however, a matter of tragedy that people who had their own political axe to grind and their own mental diseases to satisfy did not allow the excellence of any personage of exalted status to be manifested. They can ill-afford to see the potentialities to find expression in actual life by a person of real abilities. They have always catered to their own mean desire for power and pelf. They have ever tried to throw the learned personalities into the darkness of the dungeons. They have tried to keep all power in the hands of tyranny, pushing the people of merit and capacity to the seclusion of the home. In case they fail to attain their political aims in this way, they will mention serious charges against them. They would raise storms of propaganda against them; they would consider it quite justified to forget every kind of conspiracy against them so as to gain their own political ends; they would do anything on this behalf to please their overlords. Can history ever forget the occasion when the governor of Syria in his Darbar refused to admit the lineage of the unanimously elected Caliph of the Muslims and the legal guardian of Hazrat Ali (A.S.) Ibne Abi Talib (A.S.)? Who was introduced to the public as Prophet (S.A.) senior at the time?

It is clear that people who can deny such obvious facts, the writers who had sold their pens for consideration at the hands of the prevailing power, the people of insight and acumen who had vowed to use their potentialities in their advocacy of the wrong-doings of the reigning rulers, and the historians who instead of embellishing their chronicles with historical facts, betake themselves to set up as historical models any kind of the ruling gentry, cannot be expected to do justice to this heir of the excellence and merit of the Holy Prophet (S.A. Nor can they be expected to make a frank acknowledgement of his personality.

We need to go extremely far, for instance, to corroborate these remarks. One has only to glance at the pages of the historical work by Ibne Katheer. One would find their pages after pages turned black with the encomiums of the most evil-minded, faith-less, and treacherous persons, while on the other hand, only a single sentence commemorates the life story of Hazrat Imam Jaafar (A.S.) under the heading of the year 148 A.H. This year, the Imam Jaaffar-e-Sadiq (A.S.) passed away. Is it justifiable according to the Canons of historical veracity to ignore such a manifest injustice? Can anyone with a literary background put up with it? Did not the grandeur of Hazrat Imam Jaafar's (A.S.) personality deserve to be mentioned in a few lines admitting his greatness?

Turning to the historical work Nuroojuz Zahab Vol. III, page 212, which has been revised by Allama Muhammad Muhiyuddin, we find the reference in a brief manner about the personality of Hazrat Imam Sadiq (A.S.), under the name of Muhammad Ibne Jaafar Alavi. What does it mean? an oversight of the copyist or an error of the press! Anyhow, it must be said that if the above-mentioned Allamah had any interest in the life history of Hazrat Imam Sadiq (A.S.), he would have given due attention to this shortcoming.

Next to these two authors is Muhammad Abu Zohra. He has apparently done a great favor to the whole of the Muslim Ummat in general and the Shia religion in particular by authoring a book on the life history of Hazrat Imam Jaaffar-e-Sadiq (A.S.). But his real purpose is, however, quite obvious from the tenor of his style and the manner of his discussions. There is nothing in it but the humiliation of the personality of Imam (A.S.) and the persistent carping about him.

Among ourselves, the History of Islam by Mr. Ameer Ali, too, has pages after pages rendered black on behalf of the form of government of the Bani Abbas; the manner of administration of the Bani Umayyids is also found in a detailed account, but contributions to knowledge by Imam Jafar-e-Sadiq (A.S.) are given scanty notice. And all this is more to be deplored because the book is entitled "The History of Islam." It appears that according to the views of the author, Islam implies the organ sat on of political power and the management of the territorial administration, as if Islam does not recognize any appreciation of contribution towards knowledge, mental training, and sober preaching. How far can this tragic story be narrated? How long can one shed tears over such events in this manner? It is better to have them off. Let us, in this same historical perspective, see things with apocryphal, superstitions, princes, worshipping and antagonistic to Imam (A.S.) material and look for an estimate of the exalted grandeur of Hazrat Imam (A.S.). It shall be seen how the excellence of character and the exalted nature of attainments compels admiration and capture hearts. Real merit has the quality of being appreciated by the opponent as well as by the historical evidence of the opposing school. I do not need to refer on this behalf to any detailed discussions. It will suffice to glance through the pages of the book under review to relish its fragrance.

LITERARY SERVICES:

The history of the world preserves the records of only two personalities who had the opportunity to offer in an organized manner their contribution to knowledge and from whose learning and attainments were fed a whole school of thought: Plato in the history of Greece and Hazrat Imam Jaafar-e-Sadiq (A.S.) in the history of Islam. The secret of the importance of Plato is due to the fact that he gathered together the scattered gems of knowledge and established a school of thought for the seekers of learning and knowledge. A central academy, which is still remembered up to this day as the Academy of Platoyet, failed to acquire the standing that became the hallmark of the Academy of Hazrat Imam Jaafar-e-Sadiq (A.S.). Some of the reasons for this distinction are as follows:

(i) The human intellect in the age of Plato had not reached the level of perfection that it reached in the Second Century of the Hijrah. In Plato's days, humans were still learning on their knees. This same power of intellect was soaring to the highest zenith in the day of Hazrat Imam Jaafar-e-Sadiq (A.S.).

(ii) The science that was taught in the Academy of Plato did not amount to much beyond a superficial smattering as compared with those of the later advanced age.

(ii) The seekers after knowledge in the Academy of Plato were restricted to his own circle of admirers and pupils.

The Academy of Learning established in Koofah by the Imam (A.S.) has a condition all its own, apart from these institutions. Here, the seekers after knowledge were not confined to the circle of their own admirers. There were, on the contrary, a large number of strangers as well. Here were not merely immature brains and half-baked intellects undergoing training, but there were the great intelligentsia of the nation as well as the leaders of different schools of religion, humbly submitting to the academic bore. The branches of learning that constituted

the curricula of this academy were based on such beliefs, which are appreciated even today in this progressive world.

He fully availed himself of the conditions of unrest that were overturning the fortunes of the power and pelf of the Bani Ummayyah and the constant risings and revolts of the Bani Abbas to win their hearts desire for political ascendancy in the opening years of the second century of the Hijrah. He established a complete organization on an academic basis for the propagation of the faith. By a strange irony of fate, the Bani Abbas were obliged to think that their campaigns for political power could be successful only if they solicited the interest of the progeny of Mohammad (S.A.), the Bani Fatemah, whose unlimited sufferings had affected the minds of the public to a very great extent. The Bani Abbas, accordingly, based all their plans for revolution on the plea that they were out to deliver justice to the lawful rights of the progeny of the Holy Prophet (S.A.). This gave Hazrat Imam Jaafa e-Sadiq (A.S.) an opportunity to feed the world with the fruits of his learning and attainments.

It is necessary, after having discussed the matter so far, to bring out the distinction between the political powers on the one hand and the Imamate on the other. The new government was under the impression that their campaigns, having been staged in the name of the Progeny of Hazrat Mohammad (SA), would look upon them as their benefactors and, as such, would master strong under their banner and would offer their wholehearted support like the opportuniste leaders of the age. They were of the view that traditions would be forgotten in clear contravention of solid facts and principles for eulogizing the merits of the political overlords. Such political ambition had quite a lot of sight of the distinction between political power and the Imamate. They failed to realize the progeny of the Holy Prophet (S.A.) (Al Mohammad) were far from entertaining any

ambitions for political power. They betake themselves to the propagation of the faith as and when they get a respite from the hands of tyranny. What a rare chance it was for Hazrat Imam Sadiq (A.S.) to come into possession of political power with the leverage of his support for the revolting group by accepting their patronage. He, however, made up his mind that he should start his contributory service to knowledge and kick off such chances, which were to involve a major part of his time in suppressing the unrest and rebellions, leaving the Divine religion to face again the same hostile conditions that had been faced so far. In fact, this (possession of politics) is not the real purpose of Imamat and his duties as Imam. So he avoided them.

The government of the time should apparently have been pleased at this decision by Imam to remain too aloof from the political arena, but they had counted on something else. Mansoor, seeing his purpose frustrated, proclaimed his hostility against Hazrat Imam (A.S.). He started a set molestation against the Hazrat Imam (A.S.), harming him secretly, which was also bent upon the maintenance of his academy with full determination. He wanted to make it quite clear to the avaricious government that he was never desirous of political power, which was what the alms begged in their name.

There is a well-known anion that an assignment is enduring to the extent that a person brings the sincerity of his intent to bear upon it. One can get an estimation of the sincerity of the intent and action of Hazrat Imam Sadiq (A.S.) from the fact that the academy established in the second century is still functioning in full splendor in Najaf today. It is still maintaining its traditions to this day; let the government of the day oppose it if it wants, yet one should serve his faith with unflinching determination.

The students of the Academy of Hazrat Imam Jaafar-e-Sadiq (A.S.) were neither children nor adolescents. They were people

of high standing in their communist society as well as mature in their philosophy. His academy is unique in history, inasmuch as history does not record any institution wherein not less than four thousand philosophers, thinkers, and people of great insight were gathered for the attainment of knowledge. It had neither a financial background nor any political support.

The number of pupils who studied at the feet of Hazrat Imam (A.S.) was not in any case less than four thousand, as borne out by the records provided by such authorities as Hafiz Abul Abbas. Ibne Aqdah, Shaikh Mufeed, Sheikh Muhammed Ibne Ali Fatal, Sayyed Ali Ibne Abdul Hameed, Shaikh Tabrasi, Ibne Shahr Ashob, Munaqqiq Hilli, Shaheed Awwal Shaikh Husain, father of Allamah Bahbahani, etc. (Ref. Irshad, Kitabul Anwar, Aalamul-Wara, Manaqib, Muatbar, Zikra, etc.)

Among these pupils, there were some who were opposed to him on grounds of religion and who later became the founders of a definite school of faith, for example:

1. **Abu Haneefah Noman Ibne Sabit**, who died in 150 A.H. He had his opinion about Hazrat Jaafar (A.S.) as the greatest scholar the world has ever produced. He often used to proclaim that he would have been ruined if he had not acquired claim that he would have been ruined if he had not acquired his two years of his studentship at his feet. It is to be regretted that Ustad Abu Zuhrah has denied the veracity of this statement of Imam Abu Haneefah, saying that it is a statement forged by the Shia scholars. He has not taken the trouble even to study the book Tuhfa-e-Ithna Ashriah by the Muhaddith of Delhi. He could then have known whether it was a statement forged by the Shia Scholars or was a frank admission of Imam Abu Haneefaa of the

superb attainments and excellence of Hazrat Imam (A.S.).

2. **Malik Ibne Anas**, who died in 179 A.H., whose statement is well known to the effect that his eyes had never seen a man superior to Hazrat Jafar ibne Mohammod (A.S.).
 3. **Sufyan-e-Sauri**, who died in 161 A.H. His creed continued to function until after the fourth century. He has reported a number of traditions from Hazrat Imam (A.S.).
 4. **Sufyan ibne Ainiyah** died in 198 A.H. His creed continued to function for a long time, but then it disappeared.
 5. **Shoaba Ibne Hajjaj** died in 150 A.H. A large number of traditions have been transmitted through him in the book of Sehad. Imam Shafei has said about him that, for Shoaba, there would have been no knowledge of traditions in Iraq. Imam Ahmad says about him that Shoaba is an Ummat in himself.
 6. **Fuzail Ibne Ayaz** died in 187 A.H. His narrations have been accepted by Bukhari, Tirmizi, Muslims, Nasae, and others.
 7. **Hatim Ibne Ismail**, who died in 180 A.H. His narrations have been recorded by Rukhari, Tirmizi, Muslims, etc.
 8. **Hafs Ibne Ghiyas** died in 194 A.H. He was the Qazi of Baghdad and Koofa. He had such an excellent memory that he could quote three to four thousand traditions at a stretch from memory.
9. **Zuhair Ibne Muhammad** died in 162 A.H. His narrations are included in the book of Sehad.
10. **Yahya Ibne Saeed Basri**, who died in 198 A.H. His narrations are also included in the book of righteous traditions.

11. **Ismail Ibne Jafar Ausari** died in 180 A.H. in Baghdad. He belonged to Medina, but he died in Baghdad. His narrations are also recorded by Bukhari, Muslims, etc.
12. **Ibrahim Ibne Muhammad Madani, who died** in 191 A.H., wrote a number of books. He is counted among the teachers of Imam Shafai, who have copied a large number of narrations from him into his book. He was accused of disrespecting elders just because he used to narrate a tradition from the AhleBait members' family of the Holy Prophet.
13. **Zahhak Ibne Mukhallad** died in 214 A.H. He, too, has transmitted traditions from Hazrat Imam Sadiq (A.S.). (14) **Muhammad Ibne Fabey Madani** died in 177 A.H. His narrations have been recorded by Bukhari, Nasace, Ibne Ma'jah, and so on.
14. **Abdul Wahhab Ibne Abdul Majeed** died in 194 A.H. He was a will-to-do scholar. He used to freely provide every year a quantity of grain worth two lacs forty thousand to traditionists.
15. **Uthman ibne Farqad Basri** His narrations are to be found in the collections of traditions of Bukhari and Tirmizi.
16. **Abdul Aziz Ibne Imrat** died in 197 A.H. His narrations are included in the collection of traditions of Tirmizi.
17. **Abdullah Ibne Dakeen** His narrations have been included in Adabul Mufred by Bukhari.
18. **Zaid Ibne Ata.** His narrations of traditions have been recorded by Nasai and Tirmizi.
19. **Musah Ibne Salam Koofi** He has been called the Chief of the Quarters of Truth (Mohallah Sadaqat Ka Shaikh) by Abu Hatim.
20. **Bashir Ibne Maimoon Khurasani** died in 184 A.H. His narration has been recorded by Ibne Majah.

21. **Ibrahim Ibne Saad Zohri** died in 182 A.H. He was the teacher of Ahmad Ibne Hanbal.
22. **Saeed Ibne Muslimah** died in 201 AH. He was the teacher of Imam Shafai.
23. **Harith Ibne Umair**. He transmitted his narration from Hazrat Imam Sadiq (A.S.) in Mecca.
24. **Mufazzil Ibne Saleh Koofi** His narration is accepted by Tirmizi.
25. **Ayyub Ibne Tameemah**, who died in 121 A.H. He was counted among the teachers of Aamash and Qetadah.
26. **Abdul Malik Ibne Jareeh** died in 1949 A.H. He is known as the first writer in Islam.

1. Over and above these personages, there is a large number of people who have been the pupils of Hazrat Imam Jaafar-e-Sadiq (A.S.), directly or indirectly. They transmitted their narrations from Hazrat Imam Jaafar-e-Sadiq. To get an idea of their life works, one should study the following books: Tahzeebul Tahzeeb and Lisanul Meezan. Taqreebut Tahzeeb. Meezanul Etedat. Tazkiratul Huffaz, Khulasah Jarzi, Tareekhe Baghdad Al Jorah wal Taadeel, Ibne Ali Hatm, etc.

The persons mentioned above were those who funded their own schools of thought in contradistinction to that of Hazrat Imam Jaafar-e-Sadiq (A.S.) in respect of religious differences of views. The persons who adhered to the religious views of Hazrat Imam (A.S.) till the last are too many to be counted, and there is no doubt that they numbered four thousand. Ali Ibne Washa has related that he had visited some nine hundred schools in Koofah Mosque, where each of the teachers averted saying that all his learning and narrations were derived from Hazrat Imam Jaafar-e-Sadiq (A.S.). There were people whose works numbering in the hundreds have served as the basis of

four books of the Shia faith. Some of those great scholars were the following:

1. **Abaan bin Taglab (R.A.).** He was an exalted personage who availed of the learnings of Hazrat Imam Zainul Aabideen (A.S.), Imam Muhammad Baqir (A.S.), and Hazrat Imam Jaafar-e-Sadiq (A.S.). He enjoyed such prestige and confidence that Hazrat Imam Baqir (A.S.) used to tell him many a time to betake himself to the mosque in Medina to give his decisions (fatwa) on the matters that might be referred to him. He was pleased to see people of his learning among his Shias. (The word fatwa in the statement given above is a proof that the work of Fatwa can continue in the lifetime of the Imam (A.S.), although it is conditioned by the proviso that such decisions do not contradict the clear authoritative commandments.) Ibne Nadeem has mentioned the various works of this scholar in his Fahrist (biographical notes) at page 308.
2. **Aban Ibne Uthman** He belonged to Koofa. He took his narrations from Hazrat Imam Jaafar (A.S.) and Hazrat Moosa Kazim (A.S.). Muhammad Ibne Abi Umair has appraised of him such retentive memory that he could repeat any matter of a book after a single reading in all its completeness.

(Tahzeebul Tahzeeb, page 93, Vol. III)

3. **Bukair Ibne Aayun.** He was the brother of Zerara. His narration is derived from Hazrat Imam Baqir (A.S.) and Imam Jaafar-e-Sadiq

- (A.S.). Such was his exalted stature that, at the information received about his death, Hazrat Imam Sadiq (A.S.) said that Bukair had joined the company of the Holy Prophet (A.S.) and Hazrat Ameerul Momineen (A.S.), and he prayed that Allah may bless Bukair as he was a man of great reliability.
4. **Jamel Ibne Durraj** He derived his narrations from Hazrat Imam Jaafar-e-Sadiq (A.S.) and Imam Hazrat Moosa Kazim (A.S.).
 5. **Hammad Ibne Usman** He used to derive his narrations from Hazrat Imam Sadiq (A.S.), Hazrat Imam Kazim (A.S.), and Hazrat Imam Reza (A.S.).
 6. **Harith Ibne Mugheerah** He derived his narrations from the traditions of Hazrat Imam Baqir (A.S.), Hazrat Imam Sadiq (A.S.), and Hazrat Imam Kazim (A.S.).
 7. **Mualla Ibne Khuuais.** He is counted among the close companions of Hazrat Imam Jaafar (A.S.). The ruler of the day, Dawood, got him killed after learning that he bore special reverence for Hazrat Imam (A.S.). He had all his property confiscated. When the news reached Hazrat Imam (A.S.), he went to Dawood and angrily told him that he had killed a friend of his and that he had looted his property. On seeing this situation, he accused the police officer and got him hanged to hide the truth of the facts. But as fate would have it on the scaffold, the officer proclaimed aloud that such people themselves order the killing and then get slain by those who carry out their orders.
 8. **Zarah Ibne Aayun.** Such was the exalted stature of his that Hazrat Imam Jaafar-e-Sadiq (A.S.) gave instructions to Faiz Ibne Mukhtar

that he should turn to Zarah as and when he felt the need for traditions. On another occasion, he said that he spoke lightly of Zarah because he was one of his close companions, and on that account, He had become an eyesore for the administration. He did not want to be molested by the government. His case was similar to that of the boat, which Janab Khizr (A.S.) had caused to be damaged as a precaution against the designs of the ruling.

9. **Abdul Malek Ibne Aayun** He was an expert in astronomy. On one occasion, he said to Hazrat Imam Jaafar-e-Sadiq (A.S.) that he had come to have some confidence in the working of the stars. He asked his opinion about that science. Hazrat Imam (A.S.) told him to set fire to such books. Such was the exalted yameen status, which he enjoyed, that Hazrat Imam (A.S.) used to say about him that he was among the loyal circle of his revered father when the people expressed their astonishment at his having come from Iraq.
10. **Ali Ibne Yaqteen.** He has transmitted only a single narration from Hazrat Imam Jafar-e-Sadiq (A.S.), although he has transmitted a number of narrations from Hazrat Imam Kazim (A.S.), which include some instructive and faith-nourishing stories as well. Once, he asked Hazrat Imam Kazim (A.S.) about the method of ablution (Wuzoo). Hazrat Imam (A.S.) ordered him to make Ablution (Wuzoo) as practiced by Ahle Sunnat Ali Ibne Yaqteen was greatly astonished, yet needing obedience to the commands of Hazrat Imam (A.S.), he carried out his orders. In the meantime, a raigned

against him to Haroon al Rashid, that he was a Shia, secretly watched him make his ablution (Wuzoo) by way of a less. On tinding nim conforming to his own method, he snubbe the countries that have been arraigned against him. The occasion afforded the people of insight an estimate of the extent of the knowledge of Hazrat Imam (A.S.) on the one hand, and on the other, they learned the expediency underlying taqiyah.

On another occasion, Haroon al-Rashid endowed him with certain gifts. He sent them all to Hazrat Imam (A.S.), who accepted all of them except the royal robes of honor, which he returned to him. His enemies represented to the King to the effect that Ali offers all such gifts to Hazrat Moosa Ibne Jaafar (A.S.). In token of his recognition of him as the rightful Imam, Haroon al Rashid ordered a search of his house.

The robes of honor were found in his house. At this, Ali Ibne Yeqeen was rewarded with fifty thousand dirhams by way of royal favor. The person who had maligned him received a thousand lashes.

The third incident relates to Ibrahim Ibne Jammal, who went to see Ali ibne Yaqeen. He declined to see him. Later on, Ali Ibne Yaqeen went to see Hazrat Moosa Kazim (A.S.), who also declined to see him, until such time as Ibrahim pardoned him. Ali Ibne Yaqteen, on learning this, reached Koofa from Medina under the miracle of Hazrat Imam (A.S.). He requested Ibrahim to trample on his cheeks with his feet so as to crush out of him all notions of egotism. Ibrahim declined to take such liberty. He was, however, so insistent that Ibrahim had to do his bidding. Ali Ibne Yaqteen all the while went on crying, "O' Allah! "Be thou a witness to me."

On his return to Medina, he was at once granted an interview with Hazrat Imam (A.S.), who kissed his forehead.

The fourth incident related to Ali Ibne Yaqteen's request to Hazrat Imam Moosa Kazim (A.S.) to resign from his post as a minister of Haroon ar Rashid. He told him to refrain from taking such a step, adding that it was not appropriate, inasmuch as he may become the means of solace to the troubled soul of a believer, or at least he may become instrumental in preventing the fire of vindictiveness from flaring up Imam. He then asked him to make a promise to help his friends. He himself promised him that he would never be slain, arrested, or suffer starvation.

(Safeenatal Bahar)

These narrations lead to the following conclusions:

- (a) The Imam (A.S.) has knowledge of the unseen.
- (b) Taqiyyah can be resorted to under the fear of enemies.
- (c) The acts under Taqiyyah are approved by the Almighty Allah, and on this account, Hazrat Imam (A.S.) has not ordered compensatory prayers to be performed in lieu of the prayers thus performed.

When one gets a chance of elevation to power and pelf,

- (d) One does not acquire the right to become negligent in respect of courtesy towards any faithful and in the intoxication of power to turn him out of his door.

(e) One is permitted to continue to serve under a wrongful government so long as one can serve the rightful persons or can find ways and means to benefit them.

(f) One is permitted to use the gifts and rewards that might be bestowed by the wrongful government.

Would that the world of today had acted up to these teachings of the Imam (A.3) and refrained from trampling the rights of the rightful persons out of flattery for the tyrants?

11. **Ishaq Ibne Ammar Koofi** He was a pupil of Hazrat Imam Sadiq (A.S.) and Imam Kazim (A.S.). He is regarded as the most dependable of the companions by the scholars of biography. The ancient scholars call him Fathi, who is a believer in the Imamate of Abdullah Aftah (son of Hazrat Imam Sadiq (A.S.)), but the researchers of Shaikh Banaee point out that Ishaq was the grandson of Moosa, while this Ishaq was the grandson of Hayyan, who was a follower of the Shia creed. Allama Tabatabaee and Muhaddis Nouri have contradicted this finding as well. They have concluded that Ishaq is the name of only one companion (Sahabi) who was a Shia and not a Fathi.
12. **Bareed Ibne Muawiyah.** He is counted among the people of consensus, the inmates of paradise, among the nobles, and among the persons of integrity. Hazrat Imam Sadiq (A.S.) has said that there are four persons who might be regarded as the standards of religion and the pillars of the world: Muhammad Ibne Muslim, Bareed Ibne Muawiyah, Lais Ibne Bakhtari, and Zarorah Ibne Aayun.

13. **Abu Hamzah Thumali.** His original name was Sabit Ibne Deenar. He had the honor to have attended four imams. Hazrat Imam Sadiq (A.S.) had said that he left mental tranquility upon seeing him. Hazrat Imam Reza (A.S.) said of him that he was the Salman Farsi of his age.
14. **Hemran Ibne Aayun.** When an occasion arose for a controversy with a most learned Syrian scholar of discussion, Hazrat Imam (A.S.) ordered him to argue with that Syrian. He managed the discussion so skillfully that the Syrian scholar was forced to admit his adroitness.

On one occasion, when his brother Bukeer visited Hazrat Imam (A.S.) while on the Haj Pilgrimage to Mecca and conveyed the salaam on behalf of Hemran, Hazrat Imam (A.S.) in response said that Hemran belonged to the people of paradise, whose faith was invincible.

15. **Laith Ibne Bakhtari:** He is counted among the four persons of whom Hazrat Imam Jaafar-e-Sadiq (A.S.) has said that, but for these persons, all the teachings of the Prophet and the distinction between the lawful and the unlawful would have been destroyed altogether. He is generally known by the name Abu Baseer.
16. **Muhammad bin Muslim:** He had such an exalted stature that he obtained thirty thousand traditions from Hazrat Imam Baqir (A.S.) and sixteen thousand traditions from Hazrat Imam Sadiq (A.S.). On one occasion, a woman knocked at his door very late at night, asking to know the religious verdict (fatwa) about the

infant who was alive in the womb of its mother, who had died while in the pangs of childbirth. He ordered that the belly of the woman be torn open and the child be taken out of the womb. He then asked her who had given her the guidance to approach him, who was leading a life of seclusion. She told him that Hazrat Abu Haneefah had directed her to consult him and had asked her to inform him of the reply on her return.

In the morning, when Muhammad Ibne Muslim entered the mosque, he found Abu Haneefah explaining the same reference to his pupils as if it were his own finding. He made known his presence in the assembly by a meaningful cough from one corner, at which Abu Haneefa said, "What is it that you want?" Shall I have no chance to live in this world?"

17. **Yunus Ibne Zabyan:** The scholars of biography do not have a good opinion about him. Muhaddis Nouri, however, has regarded the following narration as sufficient for his reliability, which is to effect that when he died, Hazrat Imam (A.S.) said that Allah may shower His Grace on him and He may accord him a place in paradise, as he was a custodian of the knowledge of traditions."

Ashabe Ejma (people of the consensus of opinion) are those persons to whom a narration must be linked to make it authentic when little weight is attached to the links of narrators in between such persons and Imam (A.S.). A few examples are: Jameel Ibne Durraj, Abdallah Ibne Ma-kan, Abdullah Ibne Bukair, Hammad Ibne Eesa, Hammad Ibne Uthman, Aban Ibne Uthman, Zararab, and Maarroof. Bared Abu Baseer, Fuzal, Ibne

Yasar, and Muhammad Ibne Muslim Yunus Ibne Abdur Rahman, Safwan Ibne Yahya, Muhammad Ibne Abi Umair, Abdullah Ibne Mugheerah, Hasan Ibne Mahboob, Ahmad Ibne Muhammad, Ibne Ali Nasr,

Besides the traditionists and the people of Ejma (Ashabe Ejma), there are certain persons who are counted among the close privileged circle of Hazrat Imam (A.S.), among whom have been mentioned Mualla Ibne Khunais, Ishaq Ibne Ammar, and so on. Three great personalities have been left over: Hisham Ibne Hakam, Hisham Ibne Salam, and Momin Taq. As the life histories of these persons comprise certain discussions about religion and interesting and faith-nourishing anecdotes, they shall come up for notice in some subsequent places. As for Mufazzel Muawiyah bin Ammar and Yunus bin Yaqoob, such great personalities should be referred for detailed accounts to more exhaustive treatises, or the readers should wait till such time as anoth The book in this series gets published.

THE LEARNING OF THE IMAM.

1. One is astounded, as a matter of course, as to whence and how such learning and deep erudition were acquired by Hazrat Imam Jaafar-e-Sadiq (A.S.), keeping in view the immensity of the extent of his knowledge, which made great geniuses and founders of religion feel proud of their being pupils and his feet. It was because of this wonder that Shaikh Abu Zahra, while discussing the extent of the knowledge of Hazrat Imam (A.S.), was led to assume that there must have

been the services of some teacher, Delore, with whom he must have sat as a pupil. Today, however, does not support such a theory. Then we explored two ways of approaching knowledge, which is possessed by infallible imams (A.S.). It was supposed that inspiration and revelation, being the characteristics of prophethood, were out of the question in the case of the Imam. In any case, this is a state below prophethood, because without the conception, there would be no point of distinction between imamate and prophethood.

Another approach relates to the supposition that the knowledge gained by one's personal industry is superior to the knowledge bestowed by inspiration and for which no effort is needed, and since the status of an imam is superior to that of a common individual, his knowledge has to be gained by some extraordinary industry, lest others who put in more industry be enabled thereby to excel the imam himself.

The fact, however, is otherwise, and these two avenues of approach are not only self-contradictory, but both of them are baseless, inasmuch as undoubtedly there is a close connection between divine revelation and prophethood. It is nonetheless not to be adjudged that such inspiration would be altogether unavailable to one who is not a prophet.

The Holy Quran makes mention of the fact of inspiration in the case of the bee, the comrades of Hazrat Maseeh (A.S.), and the mother of Janab Moosa (A.S.) in quite explicit terms, whatever the interpretation one may put thereon. The difference lies in the fact that while the revelation in those cases pertained to specific assignments, the revelation in respect of Prophethood and Imam. relates to knowledge concerning the universe and life.

Turning to the knowledge gained by industry as of a superior type, such a supposition reduces the status of the Prophet to a level lower than that of the ordinary man, which in the eye of a critic is not at all in line with the knowledge acquired by industry. This world is certainly derogatory to the dignity of the Prophethood, because the fact of inspiration and revelation is in any case an undeniable and viable phenomenon for a Prophet. How deplorable it is that while the Almighty Allah bestows up on His Prophet the knowledge of the whole of the universe, the people who subscribe to the faith of the Prophet should undermine its value. What a strange thing it is that while the divinely guided Imams are held up as the heirs to the Book, which is the treasure of all types of knowledge, and this knowledge should become a matter of doubt by the Ummat, which professes faith in the Holy Quran. What such people really intended was simply that the Prophet and the Imam should be brought down to the level of the common run of the scholars, and by placing them on the chair of the Ijtehad, to justify their fallibility.

A FALSE NOTION ABOUT TEACHERS OF IMAM (A.S.)

1. What a daring idea that the presumption of the existence of teachers for a personality like that of Hazrat Imam Sadiq (A.S.) was considered necessary by Abu Zahra. He postulates that for such an immensity of knowledge, a good many teachers were required, and yet history does not record more than three persons in this respect.

(i) Imam Zainul Abedeen (A.S.), who was a pupil of Zaid Ibne Aslam and Saeed bin Jubair.

(ii) Imam Muhammad Baqir (A.S.)

(iii) Qasim bin Muhammad bin Abi Bakr.

It is to be regretted that Abu Zahra has not quoted any historical evidence in this regard. There is no doubt that mention has been made of the book *Badayah wal Nihayah*, but nothing is gleaned therefrom. In fact, various scholars of biography have narrated that Zaid bin Aslam and Saeed both derived their narrations themselves from Hazrat Imam Zainul Abedeen (A.S.). (Tahzeebul Tahzeeb). The same is the case with Qasim, who is counted among the companions of Hazrat Imam Zainul Abedeen (A.S.) and Hazrat Imam Baqir (A.S.), which shows that Hazrat Zainul Abedeen (A.S.) was the teacher and not the pupil of these great men. What is astounding in this matter is that Zaid, Saeed, and Qasim are being instituted as teachers of Hazrat Imam (A.S.) persons who are unknown for any contribution to knowledge or any religious learning, while Hazrat Abu Haneefah, who is considered by some to be the teacher of the Prophet Hazrat Khizr (A.S.), regards Hazrat Imam Jaafar-e-Sadiq (A.S.) as the most enlightened scholar of the whole universe, not withstanding the fact that he is himself the founder of an established school of religion. To him, there is no one among the companions of the Holy Prophet (S.A.) to be regarded as superior to Hazrat Imam (A.S.).

The exalted status of Hazrat Imam Jaffar-e-Sadiq (A.S.) is questionably high, while Hazrat Abu Haneefah owes the honor of a pupil to some of the lovers of Hazrat Imam (A.S.) as well as other Shias, as, for instance:

(i) Jabir bin Yazeed, who died in 128 A.H.

(ii) Habib Ibne Ali Sab't, who died in 119 A.H.

- (iii) Makhool Ibne Rashid, who died in 141 A.H.
 - (iv) Atyyah bin Saad, who died in 111 A.H.
 - (v) Salma Ibne Kuhail, who died in 113 A.H.
 - (vi) Ajlah Kindi, who died in 145 A.H.
 - (vii) Ismael bin Abdur Rahman, who died in 113 A.H.
 - (viii) Minhalla bin Umar Koofi.
 - (ix) Adi bin Thabit, who died in 116 A.H.
 - (x) Zaid bin Hari, who died in 122 A.H.
- (Kitab ul Kharaj, Kitabal Radd Auzaee).

Hence here is also falsified the view of Abu Esmat, who regards as inadmissible in the eyes of Abu Haneefah the narrations of traditions from Shia Scholars, so how is it possible for a man to give such a pronouncement? when he himself undertakes narrations from Shia scholars. Abu Esmat himself is, according to the scholars of biography and traditions, an extremely mischievous and evil-doing person. Hafiz Zainud Deen Iraqi calls him a forger, while Bukhari and Ibne Hajar have pronounced him a liar, magician, faithless, and mischief-monster.

It has to be kept in mind while appraising the personality of Hazrat Imam Jaafar-e-Sadiq (A.S.) that even those contemporaries of his, who were known for their extreme prejudices and chariness in admitting the

merits of others, have expressed their full appreciation for the greatness of Hazrat Imam (A.S.).

In his day, carping and caviling about contemporaries and religious controversies were in full ascendance. It was considered to be an insult and a disgrace to one's honor to acknowledge one's greatness.

There were being pronounced verdicts of misguidance and aberrations in respect of many notable personages by persons of the status of Malekh, Shafai, Auzace, Hasan bin Saleh, Sufyan Thavri, and Ahmed bin Hambal, as has been related by Abu Bakr Sajistani to his own companions. *Tarikhe Khateeb*, p. 384, vol. 13 Malik bin Anas was regarded as inappropriate for mention. Ibrahim bin Saad spoke disparagingly about him. Ibrahim bin Yahya heaped imprecations on him. Muhammad bin Ishaq attacked his family lineage.

(*Tarikhe Khateeb*, p. 223, volume I)

Ibn Mueen pronounced Imam Shafai unreliable. Allamah Zamakhshari continued to say to the end of his life that he was unable to openly profess his religion in such a manner. "If I call myself a Hanafi, I would be accused of legalizing the drinking of wine. If I were to call myself a Malki, I would have to make the meat of a dog lawful. If I call myself a Shafai, I may have to make wedlock with a daughter lawful. If I subscribe to the Hambali creed, I may have to admit a material body for the Almighty Allah. The life story of Zamakhshari dar Kashshaff Under such unfavorable circumstances, it is nothing short of a miracle that Hazrat Imam Sadiq (A.S.) received the grand encomiums as "the Heir to the Book, the most learned scholar of the age, the Jurist of the times, the Expounder of mysteries, the physicist of the ummat, the teacher of Islam." His faith was

flourishing on the foundations of the Book and the Sunnah alone, quite distinct from the four schools of religion. He had no backing from the power of the judiciary or the Fatwa, nor did he have the support of the government or the state. How regrettable, then. Imam Bukhari has not thought fit to include in his collection of traditions even a single piece from him, despite the fact of his exalted attainments and importance, and yet traditions have been narrated by him from such sources as Akramah Khar jite, Mugheerah, Emran Bin Hattan (the eulogiser of Ibn Muljem), and so on.

Urdu: Natiqah Sar bagareban hae ise Kiya Kahye?

Translation: Speech is dumbfounded, as this state of affairs is to be called.

Hayder Jawwadi



STATUS OF IMAM SADIQ (A.S.)

CHAPTER - I

THE DISMAL MORNING BANI UMMAYYAH

1. The Bani Ummayyah was afforded a unique opportunity by the Fate when Hazrat Ushman [1] became the chief of the Ummat, the leader of the nation and Caliph of the Holy Prophet (S.A.). The Bani Ummayyah saw herein a ray of hope amidst the enveloping darkness. They felt the fragrance of joy. The morning, which had so anxiously been awaited, dawned. the night of restlessness

The Bani Ummayyah had despaired of turning the fortunes of their frustrated partisans. The fate, however, which exhibits strange ups and downs every morning and evening and is ever busy putting to tests all and sundry, took a turn, as a result of which the Ummat rose to the leadership and began to play with the fortunes thereof. The period of Uthman's Caliphate is characterized by the rise of Marwan Bin Al-Hakam [2], who assumed the fortunes of the chief trustee of this government and special minister of the caliph. He was the collector of revenues. He realized the fifth part of the war booty (Khums) and with the proceeds made merry while the rest of the Ummat continued under its poverty and distress.

The slaves, who were the root cause of the ruin of the ummat the other day, were playing with the state government like a ball. The monkey dance [3] was being staged on the pulpit of the Holy Prophet (S.A.).

The elevation to the Caliphate of Hazrat Uthman came up in such a manner that no merit spoken of nor kinship with the Holy Prophet (S.A.) was mentioned, nor did he enjoy any preference or superiority, in any way, over Hazrat Ali (A.S.). The resurgence was that the companions of the Holy Prophet (S.A.) practically boycotted the councils of the Caliph. A revolution started under the tyranny of the Bani Ummayyah, which culminated in the murder of Hazrat Uthman and the swearing of the oath of allegiance to Hazrat Ali (A.S.).

[1] Uthman bin Affan bin Al-As bin Ummayyah bin Abd Shams His mother was bint Kareez bin Rabiah bin Nabib bin Abd Shams. The Oath of Allegiance (Baiat) was taken in his favor in 23–24 A.H. He was slain on the 18th of Zil Hajjah at 35 a.m. on Friday. He was kept in a state of siege for twenty-two days in his own house. He was buried in the graveyard of the Jews, the Hush-Sho-Kankab. He was then, according to various statements, 63, 86, 75, 88, or 90 years old. (Fabari-Hadith, 35 A.H., Vol. II)

[2] Marwan bin Al-Hakam bin Abil Aas bin Ummayyah bin Abd Shams bin Abde Manaf. He was born on the day of the battle of Uhad, or that of Khandaq. According to the views of Ibne Abdul Barro, he was exiled from Medina in his boyhood by the Holy

Prophet (S.A.). As such, he is not among the companions of the Prophet. He rose to the seat of caliphate gadi in 64 A.H. In 65 A.H., he was put to death by his wife, Umme Khalid bin Yezeed Hakam bin Al-As, and was exiled from Medina by the Holy Prophet (S.A.). "Uthman called him back." The Holy Prophet (S.A.) called curses on him a number of times, as was repeated by Hazrat Aeshah, to Marwan. (Asabah, p. 346, Vol. 1)

[3] The dance of the Bani Ummayyah on the pulpit was witnessed by the Holy Prophet (S.A.) in a dream, at which the holy Quran offered solace to him. These events have been related in unbroken succession. (Tafseer Ibne Jareer, Tafseer Durre Mansur)

CALIPHATE OF HAZRAT ALI

II

1. Following the murder of Hazrat Uthman and the Oath of Allergy to Hazrat Ali (A.S.), Moawiyah [1] found himself in a dilemma as to the line of action to be adopted, viz., whether he should declare open war against Hazrat Ali (A.S.) when the latter had been altogether duly recognized as the Caliph of the Holy Prophet (S.A.).

The other alternative was to swear through unwillingly his allegiance to him, like his joining the fold of Islam. Moawiyah was quite aware of the personality and status of Hazrat Ali (A.S.). He knew well that he would not allow any concession to the master of executing his natural justice. During his tenure of office, no objective could be achieved, inasmuch as the conflict between his own evil mind and

the natural justice of Hazrat Ali (A.S.) was quite obvious.

The question was as to what would be the locus standi of Moawiyah in case the Hazrat Ali (A.S.) government got firmly established, thereby acquiring stability and power. The existing state of affairs had not yet come to light. It was not probable that Moawiyah should get aside from any idea of measuring his sword in the battlefield, for he knew that he had the equipment to wage war against Hazrat Ali (A.S.) nor had he the ability to rule over the Ummat. He also knew that he was the offspring of Hindah and Abu Sufyan, who had always espoused the cause of the polytheists, and that there was not a single trace of any service on their part in the cause of Islam.

Moawiyah would have retired from the battlefield to take the oath of allegiance to Hazrat Ali (A.S.). But the vindictive attitude of Hazrat Aeshah and the repudiation of the oath of allegiance by Talha and Zubair made the door of battle quite wide open for him. As such, he at once wrote to Zubair that he would owe allegiance to him and follow him to Talha, and Iraq should not be allowed to slip out of hand.

It is quite clear that such an oath of allegiance was intended to free Moawiyah from his allegiance to Hazrat Ali (A.S.). Inasmuch as he, by his nature, could not pass the rest of his life under the cliphate of Hazrat Ali (A.S.), the company of the step of allegiance freed him from all the difficulties that were taxing his mind.

It is not to be ruled out that those who have been ruminating over Moawiyah's mind might demand the

blood compensation of Uthman as the most effective and dangerous weapon against Hazrat Ali (A.S.). It is, however, a moot question as to how Moawiyah could demand the blood compensation of Uthman from Ali in the presence of the legal descendants of the murdered caliph.

He was, however, hesitating in the use of such a weapon. He was waiting in great agitation and perplexity of mind for the time when he might succeed in his aim by employing it. Moawiyah himself was not in a position to employ this weapon unless he was backed by Hazrat Ummul Momineen Ayesha.

This step on the part of Hazrat Aeshah gave him the courage to stand up in opposition to Hazrat Ali (A.S.) and to demand reprisals for the blood of Uthman. The real murderers, with their cries of "Alas for Uthman," caused an uprising in Syria to pave the way for the Syrians.

[1] Moawiyah Ibne Abi Sufyan bin Harab bin Ummayyah bin Abd Shams bin Abd Manaf. He was born some 5 to 7 years before the Prophethood of the Holy Prophet (S.A.). He embraced Islam at the time of the Mecca victory. He died in Rajab at 60 A.H. He was counted among the Muallafatul Qutub people who are helped financially to strengthen their faith. His faith was unreliable; Zamakhshari has recorded in the Rabial Abrar that Moawiyah was appointed governor by Hazrat Umar. He called all other governors to account, but Moawiyah was left to do what he liked. Moawiyah's rule was extended for twenty years.

THE UPRISE OF MOAWIYAH

III

1. Muawiyah appropriated to himself the right of reprisal for the blood of Uthman. He set himself up as the legal heir of the Caliph, Uthman. Yet he was in a mental dilemma as to the person against whom he should lodge the demand for reprisals, knowing that a large body of Muslims was implicated in the murder.

His object was to place the whole burden of this act upon Hazrat Ali (A.S.) and so as to turn the whole of the public opinion against him. Accordingly, he overlooked the entire antagonism of the companions of the Holy Prophet (A.S.). He did not realize that the whole body of the companions of the Holy Prophet (S.A.) had boycotted Uthman on account of his tribal inclination towards the Ummayyads, his disregard for the companions, his nepotism, and his favoritism for Marwan. It was a matter drawn out to such a limit that Abdur Rahman bin Auf, who had been instrumental in bestowing the Caliphate only the other day, was found laying down as his death wish that Usman should not be allowed to lead the funeral prayers over his dead body and that he should be done to death before he gets established in his power of government. Talha was in an open revolt, so much so that Uthman prayed to the effect, "May Allah keep me safe from the mischief of Talha, who has incited the people against me." "I wish by Allah that he may not prosper, rather than be done to death."

(Al-Kamil, Vol. III, page 86)

The antagonism of Hazrat Aeshah had reached such a level that she would display the holy hair, clothing, and

shoes of the Holy Prophet (S.A.) along with other relics to be wail to the effect, "These relics have not even worn down, and you people have given up the Sunnat of the Holy Prophet (S.A.).

(Balazuri Vol. V, page 48)

When Hazrat Uthman remonstrated against such an attitude, he was met with the reply, "Uthman has forsaken the limit laid down by Allah. He is hard upon the wintness. Uthman replied, "You are a woman. Your business is to stay at home. What concern do you have with these matters?" A group of people went over to that side, while others raised the cry of who could be better than him in the affairs. The result was a quarrel among them, the first quarrel after the passing away of the Holy Prophet (S.A.).

(Balazuri, Vol. V., page 84; Tabari, Vol. III, p. 369.)

Once he said to Hazrat Uthman, "Fear Allah." He replied, "O' the son of a hoar, fornicatrs, all this is happening because of my having ordered your dismissal." Another voice was raised: "Be penitent." (Al Kamil, Vol. III, p. 80) At this, he fled to Palestine, and there he began to incite people against Hazrat Uthman. On receiving the news of the murder of Uthman, he counted it among his own achievements.

(Bala-zari, Vol. V, p. 74).

In short, the majority of the companions were against Hazrat Uthman because of his partiality towards his kinsfolk. The leader of the Egyptian army, Abdur Rahman bin Adees Balwi, too, was one of the Companions of the Holy Prophet (S.A.) as well as one of the companions who had taken the Oath under the

three (Ashabe Baiate tahtush Shajrah). Among the besiegers were also such men as Refaah bin Rafi Ansari and Niyar bin Ayaz, who were the companions of the Holy Prophet (S.A.).

The people of Medina had sent circular letters to the people of different towns inviting them to come to Medina to take part in the holy war (jihad), inasmuch as the Caliph had spoiled the divine faith.

(Al-Kamil p. 85, Vol. III; Balazari p. 60, Vol. V; Tabari p. 400, Vol. III)

Muawiyah, ignoring all these facts, made a declaration of war against Hazrat Ali (A.S.), for whom he did not have any kind of indulgence. He was opposed to the justice and faith of Hazrat Ali (A.S.), who himself could not pull on with his tyranny, injustice, and hypocrisy. As a result, he left no stone unturned in employing fraudulent means to achieve his aims. He impressed on the minds of credulous and weakminded people the notion that Hazrat Ali (A.S.) was responsible for the murder of Hazrat Uthman. Consequently, they began to bewail his murder by gathering around the shirt of Hazrat Uthman.

He, on the other hand, sent Qabeese Abasi as his representative to Medina, and Hazrat Ali (A.S.) asked him about the conditions prevailing in Syria. He replied that the people there could not be appeased except in terms of reprisals. "And against whom shall the reprisal (Qisas) be demanded?" was the question put to him. He replied, "Against your own will. I have witnessed with my own eyes the scene of sixty thousand great men (Shuyukh) gathering around the shirt of Uthman,

making lamentations. That shirt is hung upon at the pulpit of the mosque of Damascus." He, in surprise, asked whether they really demanded the reprisals against him for Uthman's blood.

The question here arises as to how such emotions of pity and sympathy surged up in the heart of Muawiyah for Hazrat Uthman, seeing that till recently he had failed to respond to his cries for help, as has been pointed out by Tabari (p. 402, Vol. III), to the effect that Hazrat Uthman had sent a letter to Moawiyah in Syria, which ran like this, "Bismilla bir Rahma air Rah.m "Then know that the people of Medina have turned apostates. They have forsaken their oath of allegiance to me, and they have declined to render obedience to me. It is your duty to dispatch the warriors of Syria in every possible manner."

Moawiyah, upon receipt of this letter, remained unmoved. He did not think it advisable to move in opposition to the companions of the Holy Prophet (S.A.). How could he, accordingly, send him help? His aim was that the Muslims should put an end to the life of Hazrat Uthman so that he may be able to materialize the plan that had been agitating in his mind for a long time. His Bani Ummayyah on their side were waiting to see Hazrat Uthman murdered rather than being dismissed, because they apprehended a vitiation of their prestige if a dismissal was effective, when they would lose the opportunity to stage a political vendetta against Bani Hashim. Consequently, Marwan continued to play his game of mischief. Whenever Hazrat Ameer ul Momineen tried to bring about reconciliation between Hazrat Uthman and the Muslims, this was the man who frustrated all such efforts, causing a deadlock again. As a matter of fact, he did his best to inflame the

smoldering fires so as to worsen the situation and thereby achieve his own aim.

Hazrat Uthman entertained high hopes about Moawiyah, but Muawivah disappointed him very grievously. As the pressure of the revolutionary forces increased, Hazrat Uthman once again wrote to Moawiyah, who, in response, dispatched an army under Yazeed Qasri. He, however, gave directions that this army should not proceed beyond the place Zee Kha, telling them that he was realizing the outcome of the situation, which they did not see. This army, accordingly, continued to encamp at the appointed place. When Hazrat uthman had been murdered, he recalled the army to Syria. Hazrat Ayyub Ansari, in a talk with Moawiyah, made an unambiguous reference to the event's following effect. "It was you who witnessed the death of Hazrat Uthman and prevented Yazeed Ibne Asad from affording him help."

The objective underlying Muawiyah's demand for retribution was quite obvious; even in his own army, there were people present who had taken part in the murder of Hazrat Uthman, and Moawiyaa was well aware of this fact. His plan was just to the effect that the people who had been molded in the style of the Ummyyads should be roused to his help, and by impressing them with sympathy for Hazrat Uthman, he could employ their sentiments later for the achievement of his own aims.

Moawiyah did succeed in his fraudulent maneuvering to the extent that he began to be regarded as a competitor to Hazrat Ali (A.S.). Some weak intellects acknowledged him as their imam. A propaganda

campaign was set afoot to the effect that Hazrat Ali (A.S.) was responsible for the murder of the Khaleefatul Muslimen. This sort of show mourning and the barangues of the irreligions Muslim propagandists made such an impression on the Islamic Society that the story of Hazrat Ali (A.S.) as the murdered permeated the whole body like poison. Almost everyone was anxious to demand retribution for the caliph's murder. Muawiyah had nothing to do but keep alive this sentiment of the people by fanning the flames of the popular frenzy. In consequence of his machinations, the people in general made up their minds with a vow not to use water except for baths, which are compulsory after intercourse, until the time that the murderers of Uthman had been duly dealt with for retribution.

Amr bin Aas, on the other hand, accompanied by his two sons, reached Damascus, crying and mourning. He vowed allegiance at the hands of Muawiyah for the retribution of Uthman's murder in opposition to Hazrat Ali (A.S.). He also agreed with Muawiyah that, in return for his services on this behalf, he would be made governor of Egypt up to the end of his life.

(Al-Kamil, Vol. III, P. 129)

Moawiyah gladly accepted these terms, inasmuch as it was his plans to employ such people as tools to rebel against the government of Hazrat Ali (A.S.) and to create a disorder therein. This campaign was fruitful at last, and the murder of Uchman was then duly laid at the door of Hazrat Ali (A.S.).

THE ROLE OF AYESHA (R.A.)

IV

1. Hazrat Ummul Momineen Aeshah, on her part, having left Hazrat Uthman in a besieged state, was waiting in Macca for news from Medinah when a person named Akhzar arrived. On inquiry by her as to the circumstances prevailing there, he told her that the people of Egypt had been slain by Hazrat Uthman. She said, "We are for Allah, and to Allah do we turn." The people who had come to seek their rights and were opposed to tyranny have been slaughtered. "By Allah, I am dissatisfied with this event." The trend of the talks is very explicit, to the effect that her sympathies were in favor of the people of Egypt and that she was deadly against Hazrat Uthman. In the meantime, another person arrived. She asked about the state of affairs there. He gave the information that the people of Egypt had murdered Hazrat Uthman. She said, "It is strange that Akhzar took the murderer for the murdered one and the murdered on for the murderer." She was silent after these words. She then started for Medina. While she was on her way, she received the information that, after the murder of Uthman, the oath of allegiance had been taken in favor of Hazrat Ali (A.S.). She said in trepidation, "O takes me back." Uthman has been a victim of tyranny. You should demand retribution for his blood. (Tabari Vol. III, p. 369; Al-Kamil Vol. II, p. 102.) Would that the sky had fallen on the earth? O', take me back. I shall wreak vengeance for the blood of Uthman. "He has been the victim of oppression." A person made the submission, "Respectable lady! You were the first to censure him. You had said that he was an unbeliever and worthy of death." She said, "It is so, yet the second thought has precedence over the first." He recited some verses extempore, which were to the effect: "All this has been your own doing. "It was a verdict (fatwa) of Kufr (unbelief) which you yourself

issued, and you yourself had ordered him to be done to death." However, Bani Ummayyah came out to accompany her. Talha and Zubair also accompanied her, and so the army got ready for a march. On all four sides, there was talk of the murder of Hazrat Uthman and the demand for a vendetta against Hazrat Ali (A.S.).

In consequence thereof came to be staged the fearful occurrences of Jamail Siffeen and the matter of arbitration (Qaziya-e-Tahkeem), followed by the martyrdom of Hazrat Ali (A.S.), who moved in the footsteps of the Holy Prophet (S.A.) as a pattern of the love of justice.

He was followed by Hazrat Imam Hasan (A.S.) as the imam divinely ordained. The Muslims took the oath of allegiance to him. Moawiyah, however, made a declaration of war once again. He started his subterfuges in all ways to bring disorder to the administration. Hazrat Imam Hasan (A.S.) took notice of the events and, with spiritual insight, expressed his readiness to come to terms with him, lest Moawiyah, in the intoxication of his unbridled power, exceed the extreme limits of tyranny, inasmuch as his victory in the battle field would have given him a free license to do as he liked and use any technique that a low-cunning and irreligious person could lay his hands on. Over and above all this, he set up the barriers of his own terms between himself and Moawiyah, which drew Moawiyah into a dilemma. On the one hand, Hazrat Imam Hasan (A.S.) had offered peace. He could not, therefore, as such be made the object of political vendetta; on the other hand, the terms of peace as such could not be repudiated. Accordingly, Moawiyah secretly arranged to put him to death. He at last got him

poisoned fraudulently. "We are for Allah and for Allat.
"We shall return."

MOAWIYAH DID NOT EXPECT CALIPHATE

V

1. Moawiyah could never have even dreamed of the vast dominions of the Caliphate, which came into his hands as a result of such maneuvering. Till lately, he was financially a poor man, socially a despised fellow, and of a status not higher than that of a freed slave. He entered the fold of Islam along with his father on the occasion of the victory of Mecca. His heart was full of all those germs, however, of unbelief, which could be expected to house the heart of the son of Abu Sufyan.

O' Moawiyah's opposition against Hazrat Ali (A.S.) is therefore not a matter of surprise on these grounds, inasmuch as he had inherited the hostility to Bani Hashim from Abu Sufyan. Hostility to Bani Hashim had soaked into every particle of his very being. What a tragic period it must have proved for the Muslim when anti-Islamic individuals occupied the throne of administration, whose hearts were filled with envy, malice, tyranny, and revengeful sentiments, who had never known the finer emotions of justice, equity, kindness, and beneficence in their lives.

Muawiyah did not like even that the name of Hazrat Ali (A.S.) should be mentioned in his presence with grace, nor that anyone of those who loved him should live in this world. Accordingly, he made a general order for all his governors to strike off the name of anyone who may be suspected of any inclination towards Hazrat Ali

(A.S.) from the register of the stipendiaries and to stop all payments to them. The underlying purpose was to make a deep impression in the minds of the people of hostility towards Hazrat Ali (A.S.), so much so that the same should be transmitted from generation to generation.

Madaini has recorded in Kitab-ul-Ehdath that Moawiyah circulated an order to all his governors to the effect that he would not be responsible for the blood of anyone who would narrate any virtue of Abu Turab.

It became customary for the speakers to relate the censure and condemnation of Hazrat Ali (A.S.). They would collect material in depreciation of him. It was particularly heard among the people of Koofah, whose heads were appointed rulers like Mughirah bin Shdbah and Ziyad bin Samayyah. Ziyad was the governor of Basrah as well as of Koofah. Such was the state of affairs that for an inclination towards Hazrat Ali (A.S.), people had to have their hands and feet amputated' and their houses were razed to the ground. They had to lose their lives.

Moawivah was feeling that his current policy could not be successful, inasmuch as the effects of repression ended with the repression itself. Accordingly, he adopted another policy, which was based on the principle that the enemies of Hazrat Ali (A.S.) should be raised to the status of court favorites. The partisans of Uthman should be rewarded. They should receive special consideration. Their name should be entered in the list of trustworthy nobles. The whole atmosphere should be smoothed by state grants. It is quite obvious that persons who fear the sharp edge of the sword, the gloom of the dungeon, and the tragic banishment from hearth and home would, as a matter of course, have

their names registered in the list of enemies of Hazrat Ali (A.S.), and they would get themselves entitled to state grants.

Even after this, Muawiyah did not feel at ease. He was constantly busy with fresh plans to achieve his mission. At last, he hit upon an effective method. He appointed conscienceless bargaining types of people to forge traditions in the name of the Holy Prophet (S.A.) and thus to win rewards. He did not feel any fear of divine wrath or any compunction for popular censure. To achieve his ends, he used all kinds of techniques as lawful, like the slaughter of Muslims, confiscation of property, impeachment of personal honor, arrests, dishonor, and destruction of mosques, sacrilege of mosques, torture, and accusation for uncommitted sins. He never felt any hesitation in this regard on any occasion.

YAZID & HIS ARTROCITIES

VI

1. The historians have given full detail of the state of affairs that prevailed in his days, and I need not expound thereon.

To make a long story short, Muawiyah went on his way to the grave, loaded with the burden of his crimes. In consonance with his natural mischievousness, however, he set up on the necks of the Muslims his wicked reprobate son as ruler. It was the height of the misfortune of the Ummat that a person of the evil-doing disposition of Yazeed, who was an enemy of the

Almighty Allah and His Prophet (S.A.), rose to be the ruler over the Muslims.

For Muawiyah, however, there was nothing new in such an affair. These secret thoughts of hostility to Islam were inciting him repeatedly that he should hand over the reins of government to such a person who would destroy the teachings of the Quraa, of Islam, and AhleBait just as Moawiyah himself had wanted to do, though the circumstances had balked his designs. Yazeed did everything to fulfill every ambition of his father and to carry out into effect every desire that his father had entertained. To start with, he first of all made arrangements to murder the grandson of the Holy Prophet (S.A.). Hazrat Imam Husain (A.S.) brought about this catastrophe in such a manner that even a slight image of it causes shivering in the body.

Following this catastrophe, Yazeed made the destruction of Medina lawful the following year. Its complexion was such that his bloodthirsty army roamed about the houses of the city, which had been the medium for Devine revelation, looting, mischief mongering, destroying, and killing as the common scenes of havoc, imbued in the history of the world. The chaste lads were being raped by hungry animals in the shape of Yezeed's soldiers, who were preying on the innocent citizens like hawks or like wolves preying upon goats. Marwan bin Al Hakam was rejoicing at the sight of such scenes. It was his heart's desire to force the noblemen of the nation, the great gentry of Arabia, and the heroes of Islam to submit the oath of allegiance and enslavement. They would thus be reduced to the chains of the regulations and rules of the government of the day. In the third year of his reign, Yezeed razed to the ground the holy sanctuary of the Kaabah and thus fulfilled the last desire of the Bani Ummayyah. He thus

had full revenge for the destruction of the idols of Lat and Hubal. For these anti-Islamic and indecorous deeds of Yazeed, it would suffice to say that the successor of Muawiyah should have been such as Yezeed proved himself to be.



BISMILLA HIR RAHMA NIR RAHIM

STATUS OF IMAM SADIQ (A.S.)

CHAPTER II

THE GLOOMY EVENING AAL-E-HAKAM COME ON STAGE

I

1. The government fell into the hands of Ale-Hakam after the death of Yazid bin Moawiyah, who belonged to the line of Ale Abi Sufyan, because the life of Moawiyah (Moawiyah II), son of Yazeed, was altogether truly short. He kicked off the throne of the Caliphate on the ground that it had been obtained by usurpation, which was ill-suited to an honorable temperament like himself. Some of the remarks in his address were to the following effect: "The Caliphate is a divine institution which my grandfather usurped by unlawful means, inasmuch as in the presence of Hazrat Ali (A.S.), it could not be appropriately held by anyone else." The conduct of Moawiyah is before all and sundry. He is in chains of the burden of his sins in his grave. My father took over the reins of office from my grandfather. He waged war against the beloved son of the daughter of the Holy Prophet (S.A.) and at last fell to the closed darkness of the grave. "For us all, it is an important thing to realize the gravity of his end," he said in tones of sobbing and crying. "He slaughtered the son of the Holy Prophet (S.A.). He made the drinking of wine

lawful. He razed the Holy Ka'abah to the ground. Why should I shoulder the burden of the Caliphate when I do not cherish it? You people may have any manner of government that you like. I swear by Allah, if this world is good, then I have had it as my share. "If it is worse, then Ale Abi Sufyan has had more than enough of it."

(Sawaege Mohriqa, page 124).

Saying this, he came down from the pulpit. The pulpit, which had been established on the skulls of the Muslims, He tore off the robes that had been woven of tyranny and oppression, of deceitfulness and cunning. The government fell into the hands of Marwan bin Hakam, although there ensued in this connection a number of riots, mutinies, revolts, and disorders as well.

Marwan's supremacy did not last long. He was poisoned to death by his wife, Umme Khalid bin Yazid, shortly after 65 A.H. Marwan bin Hakam was succeeded by Abdul Malek bin Marwan. This was the age when the disorders adjusted the Bani Ummayyaa rule to a climax. It appeared that the government should pass it on to Zubair's son Abdullah. Hazrat Mukhtar bin Abu Ubaidah Thaqfi, too, was busy wreaking vengeance for the blood of Hazrat Imam Husain (A.S.). All these rogues and scoundrels were being dealt with adequately by those who had dyed their hands in the blood of the Son of the Holy Prophet (S.A.). It is indeed obvious that Abdul Malek must have been obliged to resort to extraordinary measures for repression. As a consequence, he became such a brutish fellow that there was no limit to his cruelty. He turned into a man

recking with vindictiveness, which left no room for any fine emotions of pity. He became a tyrant with no idea of justice. His period of government may rightly be called the period of tyranny, cruelty, repression, and highhandedness through and through.

ABDUL MALEK

II

1. It was during the reign of this Abdul Malek that the propitious birth of Hazrat Imam Jaafar-e-Sadiq (A.S.) took place on Friday, the 17th of Rabial Awwal 82 A.H. (in the beginning of the month of Rajab, according to another version). It was a time when the Ummat was subjected to the cruelest measures of repression, when tyrannical rulers wielding the government powers, when humanity was seriously being blud, when people were being done to death without rhyme or reason.

Hazrat Imam Sadiq (A.S.) grew up in the Cradle of the Prophethood, in the Household of the Holy Prophet (S.A.), and under the patronage of the atmosphere of revolation. He received his early training under his revered grand father Hazrat Imam Zainul A'abideen (A.S.) and his eminent father Hazrat Imam Muhammad Baqir (A.S.).

He spent some twelve, fifteen, or, according to the statement of Madaeni, sixteen years of his life under the fostering care of his revered grandfather, Hazrat Imam Zainul Abedeen (A.S.), who was the most eminent among all the Bani Hashim and who was the Chief of the people of the Holy Household. He was the most

well-informed personage and the most righteous embodiment of virtue of his day. He remained in the company of his eminent father, Hazrat Imam Baqir (A.S.), for the next nineteen years. Following this, he appeared before the Ummat with the full responsibilities of the Imamat.

The period of Hazrat Imam Sadiq (A.S.) was a time when it was a heinous crime to have any contact or communication with the people of the Holy House of Prophets. Those who entertained sentiments of love and regard had to be extremely cautious when wishing to avail themselves of their learning and coming to their presence. The expression of love and land honor for the Progeny of the Holy Prophet (S.A.) was crime punishable with death or imprisonment. It was a time when malice, tyranny, and oppression reigned supreme, causing mental worries for some and unbridled desires for others. There were some who earned the favors of the rulers by means of backbiting, concerning malicious charges and false accusations against other Muslims. There was neither the value of human life nor the worth placed on religion. There was neither an orderly government nor any rule of law. It was at me when animal passions ruled supreme over the lives of the general public.

The major portion of these troubles fell to the lot of the friends of the people of the Holy House. Prayers culminated with imprecations for Hazrat Ali (A.S.). The general tone of the mosque, the place of worship, and the private and ordinary meeting place was to depreciate the dignity of Ahle Bait (people of the Holy Household). The main duty of the orator, of the man who delivered Sermons, and of the storyteller was to

censure the progeny of the Holy Prophet (S.A.), who were facing all this repression, while those who had loving regard for them were patiently struggling against the worst circumstances.

This was the condition in the opening period of the life of Hazrat Imam Sadiq (A.S.). He witnessed three years of the reign of Abdul Malek, nine years and eight months of that of Waleed bin Abdul Malek, three years and three months and five days of that of Sulaiman, two years and five months of that of Umar bin Abdul Aziz, four years and one month of that of Yazeed bin Abdul Malek, ten years of that of Hisham bin Abdul Malik, one year of that of Waleed bin Yazeed, and six months of that of Yazeed bin Waleed. Finally, the empire of the Bani Ummayyah ended in 132 A.H.

Hazrat Imam Sadiq (A.S.) witnessed the various periods of these troubles, which presented the spectacle of the unending story or man's inhumanity to man. False accusations led to arrests. Persons of high nobility were being put to the sword. He was an eyewitness to the scene for nineteen years on end, when on every Friday, the descendants of Hazrat Ali (A.S.) were gathered in a body to listen to the regular program of impecations being heaped on Hazrat Ali (A.S.) and the progeny of Hazrat Ali (A.S.).

EARLY LIFE OF IMAM SADIQ (A.S.)

III

1. The early period of the life of Hazrat Imam Sadiq (A.S.) was beset with extreme hardships, embarrassment, troubles, and pressures. He, however, never swerved from the path of righteousness and the espousal of truth. He openly declared that the people

should keep in mind that cooperation with these tyrants, visiting the courts for litigation, and getting satisfied with their administration were matters that constituted great peril to Islam.

When Hazrat Zaid bin Ali (A.S.) took up residence in Koofa, he made the people offer allegiance to him as a mark of his cooperation with him. When he was martyred, he expressed his mourning for him openly in appropriate words, not understanding the fact that the reins of government were in the hands of Hisham bin Abdul Malek, who was a veritable embodiment of tyranny and oppression. He had made it an unpardonable crime to express any inclination towards the people of the Holy Household after his slaughter of Hazrat Zaid. It was made lawful by Hisham to use every kind of torture and all types of cruelty for this crime because it loves the holy home of the Prophet. Prisons were overflowing with inmates, and all grants from the government were being stopped.

Hisham had given directions to his governor Yusuf bin Umar Thaqfee to the effect that the hands and the tongue of Janab Kamayt should be cut off, because he had composed a elegy at the death of Hazrat Zaid, and that the people of Medina should be subjected to all kinds of oppression, inasmuch as they had shown an inclination towards Hazrat Zaid, and that a complete boycott and segregation of the Progeny of Hazrat Abu Talib should be effected.

It is obvious that these circumstances made a severe trial for unpropitiousness and patience taxing for Hazrat Imam (A.S.). The Grace of the Almighty Allah, incination towards A'le Mohamad (A.S.) went on

increasing. Sentiments against the Bani Ummayyah continued to flourish into a great revolt to overthrow them and to transfer to the hands of the progeny to the Holy Prophet (S.A.). Disunion became rampant among the Bani Ummayyah as a consequence. Dynestic differences increased. The Ummayyah hegemony took the road to their downfall. Such a state of affairs in this age should have been very welcome to Hazrat Imam Sadiq (A.S.). His heart, however, was very much grieved at the irreligious and secular attitude of the people of this age. To him, it was a very opportune moment to start an institution of learning and scholarship in order to draw the people to the path of the right religion so as to propagate the Divine Commandments and give new life to the slumbering sentiments and the almost dying consciousness. This was the time of the weakening of the Ummayyad power and the infancy of the Abbased empire. All the forces of repression were yet dormant. Accordingly he took full advantage of the situation and established an academy in this behalf. No less than four thousand person joined his circle of studies.

His house took the shape of a regular University, where great scholars of Jurisprudence, Traditions, philosophy, polemics, Exegesis and Theology learned slyist. Some two to four thousand scholars at a time attended the studies.

(Risalatul Islam No. 4, Page 6)

These studies were attended by not only local gentry but also by select persons from Koofa, Basrah, Wasit, Hedjaz, who came all the long way to benefit from the learning. The topmost intellects of the different tribes of Arabia like Bani Asad, Makharaq, Tay, Saleem, Chatfan Ghaffar, Khazaah, Khashaam, Makhzoom, Bani Zabab and the Quraish approached the Imam to just benefit from his knowledge

(Ja'far bin Muhammad by Sayyad Al Ahl.)

Not only the respectable Scholars did get the benefit of his learning and the narration from Hazrat Sadiq (A.S.) but also among them were persons who later on had the honor of the leadership of regular Schools of thought. They were proud of their pupilage at the feet of Hazrat Imam (A.S.). Included in the list are Yahyah bin Saeed, Ibne Jareeh, Malek bin Anas, Thauri, Ibne Ainiyah, Abu Haneefah, Shaabah, Ayyub Sajistani and so on.

(Matalebul Soul Vol. 11, page 55).

This was the first academy in Islam in respect of Islamic Ideology which Hazrat Imam Ja'far Sadiq (A S.) founded. In the circle of studies started by him came for benefit great philosophers and orators of great erudition and insight, besides great scholars of Jurisprudence and traditions.

History of Serecens by Ameer Ali, page 197

This matter pertains to his first period of life when he had to be in opposition to the faltering government of the Bani Ummayyah. Then follows the second period of his life when he had altogether to face the rising power of the Abbasid hegemony, of which a brief account follows.



BISMILLA HIR REHMA NIR RAHIM
STATUS OF IMAM SADIQ (A.S.)

CHAPTER III

ABBASSIDE PERIOD

When the Muslim Millat witnessed for a long time the irreligious and ungrateful policies of the Bani Ummayyah, their hearts began to well with sentiments of daily increasing hatred. They began to express their contempt for that organization, where there was no notice or equity. The great revolution of Karbala, which had paved the road for the ruin and downfall of the Bani Ummayyah, had shown the beacon of light to the people for treading on the road of truth and righteousness. The sentiments of hatred had multiplied accordingly. The Ummat made a determined resolve to exterminate such a tyrannical organization from the whole world. Accordingly, there came into being different underground bodies, which aimed at snatching the power from the cruel rulers of Bani Ummayyah and transferring it to the hands of the Progeny of the Holy Prophet (S.A.), who were the leaders of truth and the rules of justice and equity.

Bani Abbas was in the vanguard of this movement. In the same camp with them was Muhammad bin Abdulah bin-al-Hasan, a very prominent political personality. Bani Hashim, as such, recognized him as their revolutionary leader in a general meeting and took the oath of allegiance to him. Among those who took the oath of allegiance to him were persons of the caliber of Saffah and Mansoor.

Revolutionary slogans were being raised. Emotions of revenge continued to flare up, and on a certain day, the revolving fates overthrew the crown and throne of the Bani Ummayyah. Fire caught their skirts in their cruelty and oppression. The creatures of Allah were delivered from their tyranny. The Muslim territories were freed from the clutches of their oppressive rule. The Muslims began to wait for the new age; the reins of power in that age were to be in the hands of the progeny of the Holy Prophet (S.A.). It would be an age of pure justice and the rule of law.

THE CLAIM OF BANI ABBAS

II

Fresh events were taking place. The days and nights brought new circumstances. The government became transferred to the hands of the Bani Abbas. They were of the view that no one but they deserved to represent the progeny of the Holy Prophet (S.A.). The oath of allegiance was taken in favor of Saffah. A new chain of revolutions got started. The world became too tightly narrow for the Bani Ummayyah. The ruler began to show sympathy towards the members of his family to win their support. He tried to make the people believe that only people of his caliber were entitled to govern. A campaign for the retribution of the blood of Hazrat Imam Husain (A.S.) was also started, so as to convince those people who entertained misgivings about the intentions of the Bani Abbas that they had no personal axe to grind in taking over the Caliphate and that they had merely the purpose of helping the Progeny of the Holy Prophet (S.A.) in this matter.

MANSOOR DAWANIQI

Not long after Saffah left this world, He appointed his brother Mansoor as his successor. Mansoor was a very clever and crafty fellow. He was studying the circumstances and learning proper lessons therefrom for his life's guidance. He passed his life with such circumspection that even the people who were nearest to him failed to win his confidence. The government had not yet been properly established, and as such, the Abbasids were surrounded on all sides by dangers. There were the descendants of Hazrat Ali (A.S.) (Alve-een) on one side who were watching the whole spectacle in the light that the Ummat had focused its entire attention towards the government of the day under the presumption that government is representing Alve-een and that they (Alve-een) themselves were rightful claimants to the government in reality, and Bani Abbas had really no share in it. On the other hand, the people of the revolutionary party were in doubt as to whether Bani Abbas really intended to transfer the government to any other hands.

Over and above these were the surviving individuals of Bani Ummayyah, who were a standing menace to the government. There was the danger of their staging a counter-revolutionary moment. The religious leadership of Medina was proclaiming the untenable nature of the oath of allegiance to Bani Abbas, as a consequence of which Mansoor's life had been embittered. Accordingly, he turned his attention to wreaking vengeance against the descendants of Hazrat Ali (A.S.), among whom the most eminent personality in his eyes was that of Hazrat Imam Sadiq (A.S.). He accordingly turned his attention towards him. He tried to remove him from his path. His memory perfectly preserved the past career of his life when he had to wander from place to place in adolescence and had to undergo all the constant apprehensions of imprisonment. His way of relief from such sufferings had been the support of the Progeny of the Holy Prophet (S.A.), on whose account he had been the narrator of the tradition of Ghadeer. (Tarikhe Baghdad, Vol. XII, page 342). He was very worried because of such

circumstances; he was so worried that he could not make any definite decisions about himself.

ATROCITIES OF MANSOOR

III

Mansoor clearly saw that he had been quite a despised fellow among his people till recently, while at the same time he had become the Ameerul Momineen among his people. He had been a poor fellow in need of even a single coin. He had become in possession of a treasure that could serve him for a period of ten years to run the government. Till lately, he had been roaming about alone at night, while he now commanded an army comprising thousands of soldiers. Such a change made him apprehensive about every little affair. He began to be miserly about every penny. He was now anxious to consolidate his power; such was the mean attitude he adopted, which has been preserved in historical records, which earned him the nickname Dawaniqi (the penny worshipper). He used to wear clothes, which were often patched on the one hand, while on the other he was heartless enough to put quite innocent people to the sword under the stress of his own mental suspicions.

He had acquired the services of a Christian doctor to do the people to death. The doctor had no qualms of conscience about killing Muslims. He used to dispatch innocent people to their graves with a hint from the ruler. Once, he sent him a message to the effect that he should arrange the death of Muhammad bin Abil Abbas. He at once prepared a poison, and he began waiting for an opportunity. By chance, Muhammad felt a fever. He consulted the doctor, who prescribed a medicine, which, at Muhammad's request, he himself prepared. Muhammad took the medicine and, without loss of time, left this world. The

mother lodged a complaint with Mansoor. He had the physician flog thirty straps to begin with and had him imprisoned. Then later on, he freed him and paid him a sum of three hundred dirhams, which was the blood compensation for a murdered man according to the legal code of Mansoor.

(Tabari Vols. vii, p. 309)

For the consolidation of his power, Mansoor adopted yet another technique. He would get innocent people embedded alive in the walls. Many people were thus made the victims of such cruelty. The walls of Bagdad speak with their tongues of silence that could hear their voices and expressions; they would make known to the world the innocent blood of persons who lie entombed in them and who were buried alive in them.

Mansoor was quite a stranger to all emotions of pity, humane feelings, and compassion. He was so cruel and bloodthirsty that even the most tragic and heartbreaking scenes of cruelty could not excise any pity in his heart. On one occasion of the Haj pilgrimage, his retinue was passed along on its way by the daughter of Abduliah bin Hasan. Abdullah was, at the time, in prison under the orders of Mansoor. The daughter made a request for the release of her father. She recited some verses on this behalf. Mansoor's reply was to the effect that she had done well to remind him of the fact. He gave orders that he should be done to death while still in prison.

Such was the cruel nature of Mansoor, to which all emotions of kindness, sympathy, and pity were quite unknown. He had neither any consideration for kinship nor any closer ties. It is obvious that no expectations can be entertained by such a tyrant about the honor of the people of the Holy Household.

MANSOOR'S CRUELTIES TO AHLE BAIT (A S.)

IV

Mansoor was duly convinced of the fact that so long as any one of the progeny of the Holy Prophet moved about in this world, his power would not get consolidated. Accordingly, he adopted a policy of killing and exterminating them in all possible ways. He at last reached Medina under the pretense of Haj to see for himself the reactions to this campaign of cruelty and repression.

On his very arrival in Medina, he gave orders for the arrest of Bani Hasan (A.S.), who had been freed from the family of Riyah. The progeny of Hazrat Ali (A.S.) was thus inappropriately being put behind the back. Abbas bin Hasan bin Hasan (A.S.) was standing at the door facing his mother when the police arrived to effect his arrest. The mother made pitiful requests to be allowed to caress her son before departing from him. The wretched fellows, however, declined to grudge her, even at such a justifiable request. On the other side, they got arrested and brought Muhammad bin Abdullah bin Amr bin Uthman bin Affan into the country. Mamoon spoke vile language to him and ordered that his trousers should be turned off to make him naked. He was given such severe flogging that his body was red with blood all over. He was, in the meantime, made to sit by the side of Abdullah bin Hasan. He was suffering from dire thirst, but it is regrettable that his request for water was turned down unceremoniously by everyone. At last, it was a Khurasani man who took pity on him and gave him some water to drink.

Mansoor then gave orders that all those prisoners should be tied by hand and feet and that they should be dispatched to Iraq from Medina. It was a strange scene. There were troops surrounding the prisoners. The Progeny of the Holy Prophet (S.A.) was being led to their final prison in Iraq, where even the light of day did not penetrate its darkness. Mansoor kept them in an underground chamber. He meted out to them such a

treatment, which even a wolf does not do towards its victims. Even if one died there, his dead body would not be removed. But in all such travail, these persons were kept patient in the remembrance of Allah. They spent their time in the recitation of the Holy Quran and the observance of prayers. The difficulty for them, however, was that they could hardly know the precise times for prayers. They took their estimates of the prayer timings from the amount of the recitation of the Holy Quran. Alas, however, Mansoor did not rest content with such cruel treatment towards them, and he had the prison house razed on their heads, thus putting an end to their lives.

IMAM JAAFAR-E-SADIQ (A.S.) AND TEMPORAL RULERS

V

It is an undeniable fact that in both of these periods, Hazrat Imam Sadiq (A.S.) had to face extremely unfavorable circumstances and difficulties. As head of the family of Bani Hashim and as the legal heir to the Holy Prophet (S.A.), he remained an eye-sore for the Bani Ummayyah Government in their time. They remained constantly busy with their plans to do away with his life. They were always bent upon hostility against him because of their peculiar tribal enmity. The Benign Powers of Divine Providence, on the other hand, were ever alert to save him from all harm.

With the advent of the Bani Abbas hegemony, his position as an eye-sore for the government underwent no change, in as much as their power had been achieved in the name of the Progeny of the Holy Prophet (S.A.), and he was the Chief of that family. His personality was possessed of the highest eminence among them.

Although Saffah, during his own period of time, had taken a lenient view of the situation, with the advent of Mansoor, things took on a critical shape. The reason for such a change was grounded in the fact that Mansoor had been in actual contact with him in the past. He knew the high attainments and exalted status of Hazrat Imam (A.S.). He was also aware that, in the presence of his personality, he could not gain any prominence. He set out accordingly to keep a strict guard over him. He was always busy with plans to avoid his influence. On the other side, backbiters were always ready to avail themselves of any opportunity to poison the ears of Mansoor against Hazrat Imam (A.S.). They were anxious to have the life of Hazrat Imam (A.S.) ended in any way possible with super intuition; however, he continued to balk at their accusations. He succeeded in frustrating all the plans of Mansoor throughout his days.

ATTEMPTS AT LIFE OF IMAM JAAFAR-E-SADIQ (A.S.)

VI

So abundant was the number of backbiters who were busy poisoning the ears of Mansoor that, at last, his instinctive urges started manifesting themselves; his malice and ill-will flared up, and in 147 A.H., on the plea of the Haj pilgrimage, he visited Medina. Through Rabi, he summoned Hazrat Imam Jaafar-e-Sadiq (A.S.). The orders on this behalf were to the effect that he should be brought before him under severe conditions of arrest. "If I do not slay him today, may Allah slay me," were his words. Rabi tried to put off the matter, but Mansoor gave a second peremptory order. At last, he was brought before him. Mansoor behaved very insolently towards Hazrat Imam (A.S.), giving angry vent to such words as "The people of Iraq present their zakat collections to you, taking you for Imam, while you work against my government." If I do not

slay you today, My Allah slay me." In a very composed manner, he made the reply, "O' Ameer! Sulayman (A.S.) expressed gratitude when he was bestowed power. Hazrat Ayyub (A.S.) bore patiently when troubles assailed him. Hazrat Yusuf (A.S.) forgave the wrongs that had been done to him. And you too are a ruler!"

On hearing this, Mansoor was deeply touched, and he said, "O' Abu Abdullah, you are quite exonerated before me. "May Allah reward you well for it." Saying this, he gave him a seat by his own side. He offered him a fragrant performance and bade him farewell. He later sent him a Rabi present and robes as well. Rabi, on visiting him, said, "I found a vast difference in your. What was the reason for?" Hazrat Imam (A.S.) told him that he had made the following invocation, which has been an effective safeguard against harm:

"O' Allah! guard me with Thy Eye which sleepeth not; and sufficc me with Thy Might unassailable; and forgive me with Thy Power over me; (though) I deserve not (yet) Thou art my hope".

"O Allah! Thou art greater and more glorious than what I fear and sense.

"O Allah! "With Thy help, I press in his throat, and I seek Thy refuge from his evil."

Mansoor had a fixed obsession to the effect that somehow or other these should be an end to the life of Hazrat Imam (A.S.). He was witnessing with his own eyes that thousands of people were staunch believers in the Imamate of Hazrat Imam (A.S.). They offered him money. They were convinced of his exalted eminence and high status, so much so that even among the close circle of Mansoor himself, there were people inclined towards him. He, accordingly, by way of a test, gave certain sums of money to Ibne Muhajir to be given to Abdulah bin

Hasan (A.S.), Imam Sadiq (A.S.), and some other persons in Medina. He was required to pose as a Shia from Khurasan. He was asked to bring back the receipt for the payments to be made by him. The man went to Medina, and on his return, he asked for the details of his visit by Mansoor. He presented the letters from them all, but there was no receipt from Hazrat Imam Jaafar-e-Sadiq (A.S.). Mansoor asked for the reason thereof. He told him that when he reached Medina, he found Hazrat Imam (A.S.) busy with his prayers in the mosque of the Holy Prophet (S.A.). "I sat down there," he continued. When he finished his prayers, he addressed me, saying, "Fear Allah, do not deceive the progeny of the Holy Prophet (S.A.) and ask Mansoor as well not to attempt anything of the sort, for he too is not yet very far off from Bani Marwan's period. All are needy in the last resort." Ibne Muhajir says that he asked for an explanation of what he had said, to which Hazrat Imam (A.S.) summoned him to get nearer, and then he repeated the whole of the talk that had taken place between himself and Mansoor. Hearing this, Mansoor was very astonished and said, "There is no doubt that there exists a personality in every age among the people of the Holy Household who are the recipients of inspiration, and that personality today is that of Hazrat Jaafar bin Muhammad (A.S.)."

(Ibne Shahr Ashob Vol. II, page 302).

FUTILE ATTEMPTS OF MANSOOR

It was due to the vast knowledge and farsightedness of Hazrat Imam (A.S.) that all the designs of Mansoor were unsuccessful. He could not, on any reasonable ground, lay hands on his life. He got letters written to him in the name of Shias. He sent sums of money for Zakat, etc. He set up controversies over receipts. Notwithstanding all this, he could find no excuse to implicate the Imam (A.S.). To him, among all the people of the

Holy House, the most dangerous personality was that of Hazrat Imam (A.S.). During the period of the Bani Ummayyah's power, he had for ten years been an eyewitness to the unique potentialities of Hazrat Imam (A.S.) through actual contact with him.

He also knew that he was the leader par excellence of the movement for the learning of the age. The great scholars, jurists, and philosophers of the whole of Arabia visited him to get the benefit of his teaching. The controversies between the votaries of traditions and those of independent judgment (Ahle Hadeeth wa Ahle Qiyas) were settled through his own comprehensive line of thought. He was also quite aware that it was Hazrat Imam (A.S.) who had prevented Mohammad bin Abdullah from rising against the government of the day, calling the oath of allegiance to him a premature step. It was to him a matter for reflection, how true, that such a farsighted and well-informed personality could at any time take up in his own hands the reins of a revolution.

Accordingly, he was ever on the watch for an opportunity on this behalf, though the crux of the situation is that due to the wide horizon of the farsightedness of Hazrat Imam (A.S.), he could not succeed.

POLICY OF NONE INTERFERENCE OF IMAM JAAFAR-E-SADIQ (A.S.)

Hazrat Imam (A.S.) had adopted the policy of non-interference in the affairs of the government. He was careful not to take any steps against it. Accordingly, he constantly dissuaded the descendents of Hazrat Ali (A.S.) from going in the direction of any revolution, and when Abu Salmah Khallal offered him the chair of the Caliphate, he declined the offer altogether. He persisted in his offer, saying that there was an army of seventy thousand soldiers ready at his disposal. He

requested that he re-consider his decision. But the imam again made a definite refusal. He added that the political power that was in Saffah's hands that day would pass on to the hands of Mansoor the following day.

(Manaqib Ibne Shahr Ashob, Vol. III, page 30)

Abu Muslim Khurasani, the chief of the Iranians, also made him an offer of government. He made the submission that he had diverted the sentiments of the Muslims towards the people of the Holy Household by his references to the oppression perpetrated against the Progeny of the Holy Prophet (S.A.) by the Bani Ummayyah. He said that the reins of government were his to grasp without any further interference. His reply was to the effect, "You will not be of service to me, nor are the circumstances propitious for me."

(Al Milal wal Nahal, Vol. I, page 241)

It was due to his extensive farsightedness and wisdom that he declined all such offers of government, which were not based on sincerity and faith. He insisted on saying that those people could not be his confidants and reliable comrades. Their aims were quite different from his own real purpose in life.

He had foretold that in the life of Bani Hashim, the Caliphate would go into the hands of Bani Abbas. It was on this account that he prevented Nafse Zakiyyah from taking any steps. There is nothing strange in all this, inasmuch as the Imams of the family of the Holy Household were often able to foretell about the coming events. There are accordingly definite hints in the statements of these revered personages indicating the significant extent of Bani Abbas as well as their unparalleled acts of cruelty.



BISMILLA HIR RAHMA NIR RAHIM

STATUS OF IMAM SADIQ (A.S.)

CHAPTER IV

1. Some appreciations of his personality.
2. Status of his knowledge.
3. Some of the nobles and caliphs of his period.
4. The academy was founded by him and some of its luminaries.

FRAGRANT EULOGY

1. In every period, Almighty Allah maintains a special personality among us, the members of the Holy Household, so that He may carry on the guidance of His creatures. Such a personality for our age today is that of my nephew Jaafar (A.S.). It is a source of salvation to follow him, while it is a matter of perdition to oppose him. Zayd bin Ali (A.S.)

(Manaqib Ibne Shahr Ashob: Vol. II, P. 147)

Jaafar (A.S.) is the exemplification of the words of the Almighty Allah to the effect, "Then We made them heirs of the book." He is the inheritor of the book, and he is also foremost in the deeds of virtue. Besides, the people of the Holy Household have a status of inspiration. In this age, that personality is Jaafar bin Muhammad (A.S.).

(Manaqib, Vol. II, page 302. Mansoor Dawaneeqi)

I have visited Jaafar bin Muhammad (A.S.) a number of times. I found him in the posture of prayers, or in a state of fasting or reciting the Holy Quran. In the point of learning, a better man has not been seen by eyes, heard by ears, or conceived of by imagination. The same was his status in terms of righteousness and piety as well. Malek bin Anas.

(Tahzeeb, Vol. II, page 104).

Whenever I happened to see Jaafar bin Muhammad (A.S.), I had the impression that he was an inheritor of the learning of the Prophets. Amr bin al-Miqdam

(Tahzeeb, Vol. II, page 104).

I have never known a jurist superior to Jaafar bin Muhammad (A.S.). On the occasion Mansoor called him, he said to me, "People have become enamoured of Jaafar bin Muhammad (A.S.). "You should prepare for him a number of questions of the most interesting nature." Accordingly, I prepared some forty such problems. I was then summoned from Heerah. On reaching there, I found Hazrat Jaafar bin Muhammad (A.S.) was present there. The moment I saw him, I was struck with awe. I made my obeisance, and upon receiving permission, I took my seat. Mansoor told Hazrat Imam (A.S.) about my name, and he nodded approvingly. I was then asked to answer my questions, which I accordingly did. He began to give his replies. The general tone of the replies was somewhat as follows: "Your views are so and so." "The people of Medina are of such and such opinion, while my own decision in the matter is such and such." His decision was sometimes in consonance with one or the other

view, while other times it was quite contrary thereto. I had all my problems exhausted. As a matter of fact, the person who has his eyes over the entire range of differences of view is the most capable man as a jurist. (Manaqib Ali Haneefuh, Vol. I, page 173; Jami Asaneed Abi Haneefah, Vol. I, page 222; Tazkirah ul Huffaz, Vol. I, page 157)-Abu Haneefah. He is not a physical man; it is his personality that can assume at will the form of a physical body or a spiritual form— Ibne Abil Ewaja.

Jaafar bin Muhammad (A.S.) was perfect in knowledge, well-cultured, and supreme in piety and righteousness. He resided for a long time in Medina, bestowing his knowledge upon his friends. Later on, the same beneficence prevailed in Iraq. He was never ambitious for power, nor did he ever raise the issue of the caliphate. It is obvious that the diver in the ocean of knowledge is heedless about the shore, and the person soaring toward the heights of reality has no fear of depression.

(Al Milal wal Nahal Vol. I, page 272).

Muhammad Ibne Abdul Karim Shahrastani. Hazrat Imam Sadiq (A.S.) was a true success for his father. So much learning has been transmitted to him that no one else can claim that distinction. He was a leader in the tradition. Narrations have been transmitted from him by Yahyah bin Saeed, Ibne Tareeh, Malek bin Anas, Ibne Ainiyah, Abu Ayyub Sajistani, and so on (Qarmani).

Hazrat Jaafar bin Muhammad (A.S.) was the chief among the family of the Holy Household by virtue of his learning, attainments, and jurisprudence. (Ibne

Hayyan). Hazrat Jaafar bin Muhammad (A.S.) was such a trustworthy personality that it is improper to raise any objection about him. (Hafiz abu Hatim) Hazrat Jaafar bin Muhammad (A.S.) belonged to the scholars and Sayyeds of the Holy Household. He held an eminent position in terms of learning, piety, and righteousness. He had a good knowledge of the meanings of the Holy Quran, the verities of He observed regular exegesis and the gems of revelation and decorum in respect of his time. On seeing him, one was made aware of the Hereafter, and on hearing his words, one was induced to follow him out of sentiments of piety and righteousness. His face was evidence of the guarantee of paradise. Kinship with the family of the Holy Prophet (S.A.) Most eminent scholars and learned professors benefited from his teaching. Included among them are persons of the caliber of Yahyah bin Saeed, Ibne Jareeh, Malek bin Anas, Ibne Ainiyah, Abu Ayyub Sajistani, and so on. They took their privilege as a mark of honor and me.

(Matalib-us-Suool. Vol. 11, page 55. Kamalud Deen Muhammad bin Talhah, Shafa'i).

Hazrat Jaafar bin Muhammad (A.S.) was the living Iman of this day and the most eminent of the Ummat. He adopted worshipping Allah as his principle of life. He spent his life in a secluded corner. He remained aloof from the political strife and business of one state.

(Hulyahtul Aulia, Vol. III, page 192. Abu Naeem).

Hazrat Jaafar bin Muhammad (A.S.) bin Ali binal Husain (A.S.) remained aloof altogether from state

affairs because of his preoccupation with devotional observances.

(Safwatul Safwah, Vol. II, p. 94. Abdur Rahman bin Jauzi).

Hazrat Jaafar bin Muhammad bin Ali binal Husain bin Ali (A.S.) was surnamed Abu Ismaeel. He had the titles of Tahir (The pure) Fazil (the excellent) and the most well-known title of Sadiq.

(Tazkiratul Khawas p 351. —Abdul Muzaffar Yusuf.)

1. I have in this same mosque known some nine hundred respectable scholars giving narrations from Hazrat Jaafar bin Muhammad (A.S.) (Majaise Sunniyah, Vol. V, p. 209) and Hasan bin Alial Wishaw.

Crowds of learned people gather at the door of Hazrat Jaafar bin Muhammad (A.S.). Selected people did get the benefit of his teaching. He used to explain deep mysteries and intricate realities when he was only seven years old. (Minahejul Tawassul, p. 106, Abdur Rahman bin Muhammad al Hanafi al Bistami).

Hazrat Jaafar bin Muhammad (A.S.) has filled an entire world with his learning and jurisprudence. It is said that Abu Haneefah and Abu Sufiyan Sauri were his pupils, and this fact speaks volumes for his attainments.

(Rasail Jahi page 106. Abu Bahral Jahiz)

Hazrat Jaafar bin Muhammad (A.S.) was an upright jurist.

(Taqreebul Tahzeeb p. 60. Ibne Hajr Asqalani)

The attainments of Hazrat Ja'far (A.S.) were superb, and his inertia was of a high order. He had patterned himself on

the virtues of his ancestors, and he had become the custodian of their learning. He had devoted himself to piety, righteousness, obedience, and devotional services. His devotions were beyond even the reach of the heavens.

Abu Abdullah Imam Muazzam Hazrat Jaafar Sadiq (A.S.) was the medium of miracles and marvels. He used to foretell events. His mother was Umme Farwah binte Qasim bin Muhammad bin Abu Bakr. Her mother was Asma binte Abdur Rahman bin Abi Bakr. Accordingly, he regarded himself as of the progeny of Hazrat Abu Bakr. He was born in 83 A.H. He left this earthly abode in 148 A.H. His last resting place is in Baqee'. (Ghaetul Ikhtisa: p. 62, Muhammad bin Hamzah bin Zahra Naqeeb Halh.) So many issues of learning have been transmitted from Hazrat Ja'far bin Muhammad (A.S.) that they are known from city to city and hamlet to hamlet. Great leaders of learning like Yahyah bin Saeed, Ibne Jareeh, Malek, Sufyan, Abu Haneefah, Shaabah, and Abu Ayyub have given narrations from him.

Hazrat Sadiq (A.S.) was born in Medina on Friday at dawn in 83 A.H. He was vouchsafed sixty-five years of life. He held the Imamate for thirty-four years. The Scholars of various schools of religion have transmitted so many disciplines, that they are known all the world over. No less than four thousand people have given him the narrative. He left this earthly abode in Shawwal 148 A.H. under the effects of poison arranged by Mansoor. according to one version of the event. His last resting place is in 'Baqee', in Medina close to the side of his great ancestors.

The title of Hazrat Ja'far (A.S.) was Sadiq because of his unchallengeable truthfulness. He was well-versed in Chemistry, astrology, etc. He was born in Medina in 80 A.H.

(Amr bin al Wardi)

Hazrat Sadiq (A.S.) Abu Abdullah, was Imam, Sayyed, Hashmi, Alwi, Husaini and Madani. His titles were Sabir (the forbearing), Fazil (the excellent), Tahir (the Pure), and the most well-known of the titles is Sadiq. From him, traditions have been narrated by Abu Haneefah, Ibne Jareeh, Shaabah, Sufyan, Malek and so on.

Hazrat Jaafar-e-Sadiq (A.S.) was the sixth in the line of succession of twelve Imams. His mother was Umme Farwah binte Qasim bin Muhammad bin Abi Bakr. He was born in Medina in 82 A.H. He was the eldest son of Hazrat Imam Baqir (A.S.). He was brought up under the fostering care of his father. Imam Abu Haneefah, too, had the honor of having been his pupil. He had wide knowledge of all branches of learning, especially astrology and chemistry. Jabir learned this science from him. He had no competitor in terms of piety, righteousness, contentment, or mannerly etiquette. For his unchallengeable truthfulness, he was entitled Sadiq. Mansoor held him in high esteem, and he used to avail himself of his knowledge. Abu Muslim Khurasani had offered the government to him to start with. He, however, declined to accept the offer. He had seven sons and three daughters. He died in 148 A.H. at the age of sixty-five years in Medina. He was buried beside his great-grandparents. The Shia religion is called "Jafaria" after him.

(Qamoosul Aalam)

Hazrat Ja'far bin Muhammad (A.S.) is Hashmi Madani. He is well-known as Imam Sadiq (A.H.). His imamate has unanimously agreed to. His mother was Umme Farwah binte Qasim.

(Sharhush Shifa. Vol. II, p. 35. Mulla Ali Al-Qari).

Hazrat Ja'far bin. Muhammad (A.S.) is surnamed Abu Abdullah. His mother was Umme Farwah daughter of Asma. He belongs to the Sayyeds of the Holy Household. He acquired traditions from his illustrious father, from him the tradition was taken by Abdul Wahhab Thaqafi Hatim bin Ismaeel. Wahab bin Khalid Hasan bin Ayyash, Sulaiman bin Bilal, Thauri,

Dawardi, Yahyah bin Saeed, Hifs bin Ghiath, Malek bin Anas and Ibne Jareeh. He was born in 80 A.H. and died in 148 A.H. at the age of sixty-four years.

(Al Jama baiyn Rijabl is Sahihain. Muhammad bin Tahir bin Alial Muqaddasi)

(Note): The responsibility for the statement narrating tradition by the Imam (A.S.) from a non-infallible source lies on the shoulders of the person making the statement. Hazrat Jaafar-e-Sadiq (A.S.) is Hashmi Quraishi. He is the sixth Imam of the Imamiyah religion, and as regards his knowledge, he had a very exalted status. Among his pupils are such great men as Abu Haneefah, Malek, Tahir bin Hayyan, and so on. He won the title of Sadiq because of his unchallengeable truthfulness. His attitude towards Bani Abbas is well known. He was always fearless and outspoken in the expression of truth. His pupil, Jabir bin Hayyan, compiled a book in his name, which is captioned "Five hundred Documents." His birth and his last resting place both pertain to Medina.

(Al-Ealam Vol. I, page 186. Khairud Deen Zarkali).

But the two years spent as a pupil (of Hazrat Imam Sadiq A.S.) Noman (Abu Haneefah) would have ruined Abu Hanifah.

(Tuhfa Ithna Ashriyah Aloosi)

Hazrat Imam Jaafar-e-Sadiq (A.S.) was the most excellent of the people of the Holy Household. He possessed vast

knowledge, and was perfect in piety. In terms of righteousness and wisdom, he surpassed everyone Abdur Rahman 45 Salma.

Among all the members of his family, Hazrat Jaafar-e-Sadiq (A.S.) was the true successor to his eminent father. A large number of teachings have been transmitted to him. He was the Imam of Traditions and the possessor of countless qualities.

(Sahaekaz Zahab. Suweidi)

Hazrat Jaafar-e-Sadiq (A.S.) was a person of high attainment. His merits are proverbial and well-known among all and sundry. Mansoor made a number of attempts at his life, but the Almighty Allah saved him.

(Jamaluddeen Dawardi)

1. There is no difference of opinion as to the fact that such was the dissemination of learning in this age that the inertia of human thought wore down. Philosophical matters came up for discussion in every private assembly. It is, however, necessary to point out that the chief leader of this movement of learning was Hazrat Imam Sadiq (A.S.), the gem of the progeny of Hazrat Ali Ibne Abi Talib (A.S.). He had extensive vision, deep insight, and perfect mastery of every branch of knowledge. It is a fact that he had the distinction of having led the way, as an originator, to the founding of the various schools of thought. His assembly of learning and knowledge was not only attended by those who later became imams of religious schools but also by great personalities from all parts of the world who gathered there to avail themselves of his teaching.

(Tarikhe Arab p. 179. Ameer Ali)

Hazrat Imam Jaafar (A.S.) was the scion of the family of Hazrat Ali (A.S.). He was surnamed Abu Abdullah and Abu

Ismaeel. He was also entitled Sadiq (the truthful), Fazil (the excellent), Tahir (the pure) and so on. A very large number of teachings have been transmitted from him and they are well-known throughout the world. Great Scholars like Abu Haneefah, Malek, Yahyah and to on have derived traditions from him.

(Jawahir al Kalam, p. 13. Muhammad bin Waheb Baghdadi).

Hazrat Imam Jaafar bin Muhammad (A.S.) was Hashmi, Madani and Sadiq. His mother was Umme Farwah, binte Qasim bin Muhammad bin Abi Bakar. His narrations are taken up by Muhammad bin Ishaq. Yahyah ansari, Malek, Sufyan, Ibne Jareeh, Shaabah, Yahyah al Qatan and so on. His Imamate and his exalted status are unanimously acknowledged. According to a statement by Umar bin Abial Miqdam, the impression gained by a look at his face was that it was the index of all the prophethoods.

Note: The responsibility for the statement regarding the narration by Hazrat Imam (A.S) lies on Abu Zakariyyah)

From Hazrat Jaafar-e-Sadiq (A.S.) tradition has been derived by such persons. as Malek, Sufyan, Ibne Jareeh, Ibne Ishaq and so on. His Imamate, his leadership and his exalted status are points which are unanimously acknowledge. He was born in 80 A.H. and he died in 148 A.H. According to one statement he was poisoned. Shafa'i, Ibne Maeen, Abu Hatim,

Zuhabi and so on have corroborated this statement. He was counted among the learned scholars of the members of the Holy Household.

(Sharhush shifa. Ahmad Shrhah ud Deen Khafaji).

Prayers of Hazrat Ja'far bin Muhammad (A.S.) were so readily accepted that before he finished his invocations the things prayed for were present in material form before him.

(Noor at Absar. Shibanje)

Hazrat Jaafar bin Muhammad (A.S.) was of the Progeny of Hazrat Ali (A.S.) and a chief of the Bani Hashim.

(Zahabi).

Hazrat Jaafar bin Muhammad (A.S.) was an upright Jurist.

(Zarqani).

Hazrat Abu Abdullah Jaafar bin Muhammad (A.S.), was an Imam of the Isna Ashari religion. He is counted among the Sayyeds of the Holy Household. He won the title of Sadiq because of his unchallengeable truthfulness, his excellences need no enumeration.

(Wafiyat ul Aayan Ibne Khallekan)

Hazrat Abu Abdullah Jaafar bin Muhammad Sadiq (A.S.) was the essence of prophethood, the very origin of magnanimity and manliness. On his father's side, he was a descendant of Hazrat Ali (A.S.), and on his mother's side, he descended from Hazrat Abu Bakr. He was born in Medina in 80 A.H. He also had his last resting place there, in Baqee, by the side of his illustrious father, where the most eminent members of the family are resting. He received the title of Sadiq because of his unchallengeable truthfulness. He composed the finest articles on the subject of the unity of Allah. His pupil, Jabir bin Hayyan, compiled a book in which he collected some five hundred such articles.

(Miraat al Jinan Vol. I, page 304. Yafee).

Allamah Manadi in Kawakibe Durriyah, Vol. I, page 94, giving an account of his personality, writes thus: "There are several well-known miracles and marvels attributed to him. Among them is the account of a person who went to Mansoor with a complaint. Mansoor required him to take an oath. He took an oath accordingly. Hazrat Imam (A.S.) said that he should take the oath as he would lay down. He asked for the prescribed form of oath. Hazrat Imam (A.S.) said he should take the oath of confidence in his own omnipotence and in the repudiation of the Almighty Allah. He declined at first to take such an oath, but after some time, he got ready to take the oath. The result was that death overtook him at the very moment that he took the oath.

(Zahaqal Batil.)

A man once murdered the Imam's slave, when he invoked Allah against him throughout his night prayers. The result was that the man was found dead in the morning.

Hakam bin Abbas Kalbi recited some verses in deprecation of Janab Zayd. When the Imam learned of the matter, he prayed ill for him. The effect thereof was that a lion tore him to pieces.

Tabari has recorded through Ibne Wahab from Laith bin Saad to the effect that on the occasion of the Haj pilgrimage in 113 A.H., after the Asr prayers, he went to the Abu Qubeis mountain. There was a man praying. In one breath, he would utter the words "Ya

Rabbe," and in the second breath, he would utter the words "Ya Hayyo." Then he would say, addressing the Almighty Allah, that he wanted grapes and that his sheet of cloth had gotten worn. Immediately there came into view a basket of grapes. Such then was Hazrat Imam Jaafar bin Muhammad (A.S.).

(Manadi)

The Sixth Imam Hazrat Jaafar-e-Sadiq (A.S.) was possessed of vast qualities of excellence and noteworthy merits. Malek bin Anas, Abu Haneefah, Yahyah bin Saeed, Ibne Jareeh, Thauri, and others narrated traditions from him. He was born in Medina in 80 A.H. He died in 148. His high attainments are deeply engraved on the tablet of time, and they form the adornment of the assemblies of honor and nobleness.

Hazrat Abu Abdullah Ja'far bin Muhammad Sadiq (A.S.) was a Hashmi of Medina. He had an eminent personality for his age. He derived traditions from his

illustrious ancestors. Shafa'i, Ibne Macen, and Abu Hatim have corroborated this fact. He left this earthly abode in 148 A.H. at the age of sixty-seven years.

Hazrat Abu Abdullah Jaafar-e-Sadiq (A.S.) came of the Sayyeds of the Holy Household. He won the title of Sadiq because of his unchallengeable truthfulness. He was born in 80 A.H. Malek bin Anas, Abu Haneefah,

and many other scholars of Medina have taken him as a source of traditions.

The most eminent personality of his age and of every other age was that of Hazrat Imam Sadiq (A.S.) in respect of Shia jurisprudence. He was the most noteworthy possessor of eminence of his own age, and that followed. He died in the tenth year of the reign of Mansoor.

Hazrat Jaafar bin Muhammad (A.S.) was an imam worthy of the pride of Muslims who have never left this world, as every day that dawns resounds with his voice. It is from him that the people of piety and righteousness learn their lesson of virtue, and the people of learning and knowledge get their instructions in knowledge and merit. His voice was a source of solace to the troubled minds, and he showed the way of enthusiasm to the Holy Warriors, gave bright light to the gloominess, and laid the foundations of the palace of justice. It gives its message to the Muslims to the effect that it is time that they come round to a single center, seeing that they have one Almighty Sovereign Allah as their Lord and His one sole Messenger (S.A.) (Jaafar bin Muhammad, A.S., page 6). Abdul Aziz Sayyed al Ahl). The house of Hazrat Jaafar bin Muhammad (A.S.) had the status of a complete university where great scholars of traditions, exegesis, philosophy, and polemics gathered together. Sometimes two thousand scholars and sometimes four thousand scholars at a time attended the lectures. His pupils have collected his teachings in the form of

books, which have acquired the status of an encyclopedia.

Hazrat Abu Abdullah Jaafar bin Muhammad, as Sadiq (A.S.), was a personality belonging to the Sayyeds of the Holy Household of the Prophet (S.A.). He is the imam of the Imamah religion. He won the title of Sadiq because of his unchallengeable truthfulness.

Hazrat Jaafar bin Muhammad (A.S.) belonged to the Sayyeds of the Holy Household. He won the title of Sadiq because of his unchallengeable truthfulness. There are to this credit a number of dissertations on the subjects of chemistry and astronomy. His pupil, Jabir bin Hayyan, has collected some five hundred treatises on his teachings. He departed himself as a sage, notwithstanding his status as a great literary luminary, a great saint, and a great personality endowed with uprightness.

In short, the accounts given in this respect are unlimited, and it is not intended to review them all. As for the subjects of astronomy, the misunderstanding has resulted from a person named Jaafar bin Muhammad, who was an expert in this science but belonged to Balkh. He was known as Abu Maashar Falki. He had perfect mastery in his art, as is learned from his life story. Ibne Katheer has recorded in Bidayah wa Nihaya P. 51 that the attribution of astrology to the Imam is the result of a misrepresentation. That was the work of Jaafar bin Abi Maashar Falki, who was not Sadiq. This accident took place because of the false dates of certain people.



STATUS OF IMAM SADIQ (A.S.)

THE ACADEMY FOUNDED BY HIM

THE CENTRE OF LEARNING

I

There is not the least doubt about the fact that the honored residence of Hazrat Imam Sadiq (A.S.) was a center of learning that gave to the Muslim Ummat the wealth of thousands of persons of deep insight and scholars of jurisprudence and philosophy, besides the treasures of knowledge. The number of people who graduated from his academy of learning is recorded to have been four thousand, as has been set forth by Hafiz Abdul Abbas in his book.

Shaikh Mufeed records in 'Irshad' that the traditionists have put the number of those narrations, derived from Hazrat Imam Sadiq (A.S.) as trustworthy narrations of different religions, at four thousand.

Shaikh Muhammad bin Ali Fatel says that traditionists have recorded that the number of these persons of different religions whose narrations are derived from Hazrat Imam (A.S.) goes up to four thousand.

Sayyed Ali bin Abdul Hameed Naih, the author of Kitabul Anwar, records that it is known in all circles of the general and special populace that the number of

those whose narrations are derived from Hazrat Imam (A.S.) reaches up to four thousand.

Shaikh Tabrasi records in Aalamul Wara that from no one else so many branches of learning have been transmitted as have been transmitted from Hazrat Imam Sadiq (A.S.), inasmuch as the number of persons whose narrations are derived from Hazrat Imam (A.S.) is four thousand.

Ibne Shahr Ashob writes in the 'Manaqeb' that four thousand persons have transmitted different branches of learning from Hazrat Imam (A.S.).

Muhaqqiq has recorded in the 'Mu'tabar that the number of teachings derived from Hazrat Imam (A.S.) is astounding and that the number of persons whose narrations are derived from him is about four thousand.

Shaheede Awwal in 'Zikra' has stated that the replies given by Hazrat Imam Sadiq (A.S.) to the problems addressed to him are comprised in four hundred books and that the persons whose narrations are derived from Hazrat Imam (A.S.) from the lands of Iraq, Syria, and Hedjaz number four thousand.

Allamah Shaikh Husain says that among the general and special populace, there were four thousand prominent pupils of Hazrat Imam (A.S.).

THE ROLE OF THE ACADEMY

II

It is, as such, a fact that the Academy founded by Hazrat Imam (A.S.) was for the Muslim Ummat, a center of learning and a fountain head of beneficence, which provided for the world of Islam the wherewithal for their spiritual thirst. It offered, at this age of learning, the Ummat a precious store of knowledge.

If this academy had enjoyed complete liberty, the Muslims would not have been obliged to beg for learning elsewhere today. The Ummat would not then have been deprived of the means to solve her multifarious difficulties. Islam would have then been enabled to employ its principles of universal brotherhood, social justice, and its antidotes to all irrational modes of thought. But at last, the government of the day did its best to prevent this academy from working smoothly, inasmuch as the fame of this academy was a source of restless sleep for the rulers. They saw therein the nightmares of the decline of their own power in favor of the members of the Holy Household; they thought it their political responsibility to lock out the doors of this academy and to plan the termination of the life of its founder, just because a whole world was looking up to this academy. Very eminent people were getting the benefit of its instructions. There was incessant talk about the status of this academy at every center of Islamic learning. As a matter of fact, this academy was producing a calibre of alumoi, who were later to serve as the foundation materials of Arabian thought and Islamic culture up to this day. It was this academy that taught the Ummat the methods of deductive logic and the canons of criticism. Here we learned the method of compilation and the division of the subject matter into sections. It was in this academy that the teachers and students learned the manners of mutual relationships. The government of the

day, however, did not deviate from its set policy of antagonism, which it pursued ever more relentlessly.

IDEAL INDEPENDENT INSTITUTION

III

A special characteristic of this academy was that it flourished by virtue of its own spiritual stamina, quite independently of any support from the government. It did not tolerate state interference at any stage, nor did it ever feel constrained to seek advice from the government. This was the reason why the government of the day could not make use of it as a tool in its designs. It failed to exploit the academy for its own peculiar exigencies. This is as it should have been, inasmuch as its foundations had been laid as a measure of opposition to the tyrants. It aimed at the severance of all connections with them. The result was that the government's attention was drawn towards its working, with serious peril to the existence of the academy. A battle began between the fundamentals of the academy and the organization of the government. Gradually, this struggle assumed a serious complexion, to such an extent that the very existence of the academy was jeopardized. It is, however, to the lasting credit of the founder of the academy that, by virtue of his forbearance and steadfast resolve, he continued to face the ordeal bravely, and not even for a single moment did he allow his organization to become subservient to the government of the day. Mansoor, at last, was driven to his extreme. He began to offer allures. He adopted a policy of appeasement with Hazrat Imam (A.S.). This technique too failed, inasmuch as Hazrat Imam (A.S.) completely boycotted the government, and with this declaration, he instructed his companions to give open vent to their sentiments of antagonism toward the government.



BISMILLA HIR RAHMA NIR RAHIM

STATUS OF IMAM SADIQ (A.S.)

CHAPTER V

THE THIRST FOR LEARNING

There is unanimity among the scholars that the number of pupils of Hazrat Imam (A.S.) reached the figure of four thousand. In fact, some of them are of the view that this number refers to only those of his pupils who enjoyed special eminence, while the general run of the pupils far exceeded this estimate. It is obvious that a detailed account of them all cannot be undertaken at this time. It is being put off by us for some later opportunity. It is, however, necessary to give an account of those of his pupils in brief who attained special eminence in respect of the field of learning and traditions, such that they won favor as traditionists even with Bukhari Muslims, Tirmizi, and others.

SOME NOTABLE STUDENTS

Among them are those who became the imams of regular schools of religion and the leaders of definite sects, for example.

Abu Haneefah Noman bin Thabit who died in 150 A.H. He states that he had not seen anyone more possessed of learning than Hazrat Jaafar bin Muhammad (A.S.) and that if he had not spent two years as a pupil of Hazrat Imam (A.S.), he

would have been ruined. He attended to Hazrat Imam (A.S.) both in Medina and in Koofah. He availed of his pupilage for the full two years in Medina.

Malek bin Anas, who died in 179 A.H. He stated that the eyes had not seen a person superior to Hazrat Jaafar bin Muhammad (A.S.). (Tuhfa Ethna Ashriyah). Sufyein Thauri, who died in 161 A.H. His creed remained in practice until after the fourth century. He availed of the learning of Hazrat Imam (A.S.) and transmitted the knowledge as regular traditions.

Sufyan bin Ainiyyah who died 198 A.H. He was the leader of religion of his age. He was looked upon as a great learned man of his age. His grave is situated in (Hajoon).

Besides them, there is a lengthy list of scholars. Some of them are mentioned below:

Shaabah bin al-Hajjaj bin at Wird al-Atki, who died in 160 A.H. His narrations have been transmitted by authentic traditionalists. Shafi has gone so far as to say that, but for Shaabah, there would have been no one to appraise the traditions. Ahmad opined that he was an Ummat in himself.

Fuzsil bin Ayaz bin Saad bin Bashir Tameemi Yarooobi, who died in 187 A.H., says about him that he was among the leaders of right guidance. His narrations have been transmitted by Aamash Sulayman, Ibne Mubarik, Ibne Qatan, Ahmad bin Miqdam, and others. Nsaee and others have corroborated him. Bukhari, Tirmizi, Muslim, and Nasaee have transmitted narrations from him.

(Tahzeebut Tahzeeb).

Hatim bin Ismaeel, who died in 180 A.H., was a resident of Koofah. His narrations of traditions have been transmitted by Bukhari, Muslims, Tirmizi, and others. He was a trustworthy

person. He himself has transmitted narrations from Hazrat Imam Sadiq (A.S.), and from him were narrations transmitted by many scholars and traditionists.

(Khulasatul Kamil, page 56)

Hafs bin Ghyath bin Talaq bin Moawiyah bin Malik Koofi, who died in 194 A.H. He has transmitted narration from Hazrat Imam Sadiq (A.S.), and from him narrations have been transmitted by Ahmad, Ishaq, Abu Naeem, Yahyah bin Moeen, Ali bin al-Madaeni, Affan bin Muslim, and others. He was a Qazi in Baghdad. whence he was dismissed and later appointed Qazi of Koofah. He was a great traditionist. He had memorized the Holy Quran, and he could also reproduce from memory some three to four thousand traditions.

(Tareekh Baghdad, Vol. VII, p. 188, Khulasah, p. 74)

Abul Munzir Zaheer bin Mohammed Tameemi Khurasani, who died in 162 A.H. He has transmitted narrations from Hazrat Imam Sadiq (A.S.), and from him narrations have been transmitted by Abu Dawood Tialisi, Rauh bin Ebadah, Abul Amir Iqdi, Abdur Rahman bin Mahdi, Waleed bin Muslim, Yahyah bin Bakeer, Abu Asim, and others. Ahmad Yahyah Uthman Darmi has corroborated him.

Hafiz Yahyah bin Saeed bin Farookh al-Qatan Basri, who died in 198 A.H. Narration from him has been transmitted by Ibne Mahdi Affan Sadad, Ahmad, Ishaq, Ibne Moeen, and others. The authentic traditionists have made mention of him. Ismaeel bin Jaafar bin Abi Katheer Ansari, who died in 180 A.H. Narration from him has been transmitted by Muhammad bin Jahzam, Yahyah bin Yahyah Neshapuri, Abu al Rahee alzharani, Abu Muammar Hazli, and others. Ibne Saad has stated that he was a trustworthy person in Medina. He migrated

to Baghdad from there and died there. His narrations have been transmitted by Bukhari, Muslims, and others.

(Tahzeebul Tahzeeb, Vol. 1, page 282).

Ebrahim bin Muhammad bin Abi Yahyah al Asiami al Madani, who died in 191 A.H. He has transmitted narration from Hazrat Imam Sadiq (A.S.). He has compiled a book in respect of the lawful (Halal) and the unlawful (Haram). His traditions have been transmitted by Ibrahim bin Tahman, Tsauri, Ibne Jareeh, Shafii Saeed bin Abi Maryam, Abu Naeem, and others. He is counted among the elders of Shafi, who have mentioned him quite often. He is, however, accused of disrespecting eminent persons, and as such, he was a dissembler. The underlying reason, however, is probably that he gave the narrated traditions from the Holy Household mainly."

(Tahzeebul Tahzeeb, Vol. I, page 760).

Abu Asim Zahbak bin Mukhalled Basri, who died in 214 A.H. He has transmitted narrated tradition from Hazrat Imam Sadiq (A.S.) himself, and from him tradition has been transmitted by Bukhari, Ibne Hanbal, Ibne Medani, Ishaq bin Rah Waih, and so on. Ibne Shebah has called him a unique personality.

Muhammad bin Faleej bin Sulayman al-Madani, who died in 176 A.H., traditions have been transmitted from him by Bukhari Nasaee and Ibne Maja.

Abdul Wahhab bin Abdul Majeed bin Al-Salat, who died in 149 A.H., has been transmitted from him by Shafi, Ibne Hanbal, Yahyah bin Moeen, Ibne Madeeni, and so on. He came to Baghdad during the reign of Mansoor, and there he pronounced traditions. Ibne Moeen has corroborated him. His annual income was two lacs and forty thousand, which he spent

on the welfare of the traditionists. Muslims and Bukhari have recorded their traditions.

Abu Ma'az Uthman bin Farqad al-Basri His traditions have been recorded by Bukhari and Tirmizi, while Ibne Madeni, Ibne Muthanna, and Zayd bin Hazm are the transmitters of his traditions. Ibne Hayyan has declared him to be a trustworthy traditionist.

Abdul Aziz bin Imran bin Abdul Aziz al Zahri, who died in 197 A.H. His traditions have been recorded by Tirmizi.

Abdullah bin Rakeen Koofi. His traditions have been transmitted by Yahyah Wazahee and Moosa bin Ismaeel, and Bukhari has recorded them.

Zaid bin Ata bin Assaeb. Israeel and Jareer bin Abdul Hameed have transmitted his tradition, while Abu Hatim has corroborated it and Nisae and Tirmizi have recorded it.

Museh bin Salam Tameemi Koofi. His tradition has been transmitted by Ahmad and Abu Saeed. Tirmizi has recorded them, while Ibne Moeen and Abu Hatim have corroborated him.

Bashir bin Maimoon Khurasani, who died in 184 A.H., Ahmad bin Aasim Khurasani, has transmitted his narration. When he came to Baghdad, he narrated a tradition from Hazrat Imam Sadiq (A.S.), which has been recorded by Ibne Majah.

Ibrahim bin Saad Uzzahri, who died in 183 A.H. He is the teacher of Ahmad bin Hanbal and an eminent personage in respect of the six trustworthy works of tradition.

(S bah-e-Sittah).

Saad bin Muslimah al Amwi, who died in 201 A.H. He is a teacher of Shafii, and he is an eminent personage among the six trustworthy works of tradition.

Harith bin Umayr Basri. He narrated from Hazrat Imam Sadiq (A.S.) in Macca, and his narration has been transmitted by Ibne Ainiyyah, Ibne Mahdi, and Abu Usamah.

Mafazzel bin Saleh Asadi Koofi His narrations have been recorded by Tirmizi.

Ayyub bin Abu Tamcemah Sakhtyani Basri His narration has been transmitted by Aamash and Qatadah; both the Hammad Sufyan and others, Ibne Saad and Ibne Moeen, have corroborated him. He was born in 63 A.H., and he died in 121 A.H. Abdul Malek bin Jaree Qarshi died in 149 A.H. It is said that he is the first author.

Besides these personages, those of his pupils who acquired such a capacity as to assume leadership in social and political fields as a result of the literary and juristic teachings under him shall require a separate treatment in detail, which will follow. At present, only a brief account of only some of them is being hinted at. They were enabled to put up a fight against the foundations of atheism and unbelief. They could successfully enter the arena of controversies over false beliefs as the true upholders of the Islamic faith.

Aban bin Tagbleb belonged to Koofah. He remained in attendance with Hazrat Imam Sajjad (A.S.), Hazrat Imam Baqir (A.S.), and Hazrat Imam Sadiq (A.S.). He breathed his last during the life of Hazrat Imam Sadiq (A.S.).

Shaikh Toosi has recorded in the Fehrist that he was an exalted and trustworthy personage and was held in special esteem by the companions. He had been in the company of Hazrat Imam Sajjad (A.S.), Hazrat Imam Baqir (A.S.), and Hazrat Imam

Sadiq (A.S.), and he derived tradition from all of them. Hazrat Imam Baqir (A.S.) required him to have his seat in the Masjid in Medina and give religious decisions on matters that were referred to him, "because as my heart desires, persons of your caliber should be there among my friends to give religious decisions," said Hazrat Imam (A.S.). He possessed great eminence in various branches of learning. Ibne Nadeem has made mention of his works captioned "Maaniul Quran," "Al-Qiraat," and "Usule Riwayat" in his Fehrist. (Ibne Nadeem, p. 308) Ibne Saad has recorded in the Tabaqat that Aban breathed his last in the time of Mansoor's reign and the governorship of Esa bin Moosa in Koofah. He was a trustworthy personage, from whom Shaabah has related traditions.

"Tehzeeb" has recorded that Moosa bin Aqbah, Shaabah, Hammad bin Zayed, Ibae Ainiyyah, and others have related traditions from him. Ahmad Yahyah, Abu Hatim, Nasaee, and others have corroborated him.

Zahabi has a record! In "Meezan al Etedal," Aban bin Taghlab was a staunch Shia. He was truthful in his words, and as such, he is to be relied upon for his statements. His innovations should be left to himself. Ahmad bin Hanbal, Ibne Moeen, Abu Dawood, and others have corroborated him. Muslim, Abu Dawood, Tirmizi, Ibne Majah, and others have recorded his traditions.

(Note: Zahabi has, because of his own personal predilection, dubbed Sheiyyata an innovation; otherwise, there was nothing of the sort of innovation in Janab Aban.)

Jauzjani says that Aban was false in religion and quite misguided. Ibne Hajr has remarked about this statement that "no importance can be attached to criticism made by Jauzjani. Aban was a Shia, and Shiaism (Tashil) in the connotation of

that age implied the view that Hazrat Ali (A.S.) was in the right against the adversaries, who were in the wrong, keeping the merit of the first two caliphs (Shaikhain) in place. Some persons look upon Hazrat Ali (A.S.) as the most excellent personage after the Holy Prophet (S.A.), and yet such a person can be accepted as trustworthy for narration and tradition if he is righteous in conduct and truthful in his word."

Aban Ibne Uthman bin Ahmar Bajli stayed in Baarah off and on and sometimes in Koofa, though his native place was Koofah. The people of Koofah have recorded a number of traditions from him, which he transmitted from Hazrat Sadiq (A.S.), Hazrat Kazim (A.S.), and others. His book is captioned Kitabul Muftadi al Baath wal Maghazi wal Wafat. Ibne Hayyan has listed him among the trustworthy, and Muhammad bin Abi Umar says about him that Aban was possessed of the finest memory. He is included among the six personages whose narration is accepted as flawless unanimously: Jameel bin Durraj, Abdullah bin Ma Kan, Abdullah bin Bakeer, Hammad bin Uthman Eesa, Hammad, and Aban bin Uthman.

Bakeer bin Aayan al Shayboni was a brother of Zerarah. He related traditions from Hazrat Baqir (A.S.) and Hazrat Sadiq (A.S.). He died in the life time of Hazrat Imam Sadiq (A.S.), who, on receipt of the news, said, "Baker has reached the company of the Holy Prophet (S.A.) and Hazrat Ameerul Momineen (A.S.)". He then prayed for divine grace for him. He is counted among the trustworthy relatives of traditions.

Jameel bin Durraj bin Abdullah al Nakhaee related traditions from Hazrat Imam Kazim (A.S.) and Hazrat Sadiq (A.S.). He died in the lifetime of Hazrat Reza (A.S.). He, too, is included among the six most trustworthy and reliable narrators of traditions.

Hammad bin Uthman bin Ziyad Ravasi Koofi used to relate traditions from Hazrat Imam Baqir (A.S.) and Hazrat Imam

Sadiq (A.S.). Hazrat Imam Kazim (A.S.) and his narrations are very popular.

Haris Ibne Mugheerab Nazari used to narrate narration from Hazrat Imam Baqir (A.S.) and Hazrat Imam Sadiq (A.S.). and Hazrat Imam Kazim (A.S.). His narrations are very popular.

Hisham bin al Hakam al Baghdadi al Kindi was surnamed Abu Muhammad or Abul Hakam. He belonged to Koofa. But he moved to Baghdad. Ibne Nadeem has said, "He was a specalist in Shia polemics. He was counted among the eminent companions of Hazrat Imam Sadiq (A.S.). He had a ready mind to the extent that when he was asked whether Moawiyah was also present in the battle of Badr, he replied, "Yes, on the opposing side." He died during the reign of Mamoon. The titles of his works are Kitab ul Imamah, Kitab al Dalalat, etc. The number of works reaches twenty. Hazrat Imam Sadiq (A.S.) prayed for him: "May the Holy Spirit continue to help you as long as you continue to espouse our cause." In the beginning, he was a companion of Jeham bin Safwan, but later on, he joined the companions of Hazrat Sadiq (A.S.), who testified to the effect that he was sincere by heart and soul in espousing his cause. On another occasion, he said, "Hisham bin al-Hakam is a solicitor of our rights, and he is our supporter. "He is a corroborator of our words and a repudiator of our foes." A well-known saying of Hisham is to the effect that "these adversaries have a strange temperament." They are planning to lower him whom Allah has exalted, and they desire to invest with authority in him whom Allah has divested of it."

KNOWLEDGE OF HISHAM-E-BAGHDADI

There is a long list of the polemical disputations and controversies to the credit of Hisham, which cannot be recorded.

Janab Kulaini has recorded that on a certain occasion, a man came from Syria all the way to Hazrat Imam Sadiq (A.S.). He deposed that he was an expert in the art of jurisprudence and polemics and that he wanted to take up a polemical disputation with the companion of Hazrat Imam (A.S.). Hazrat Imam (A.S.) asked him as to whether his argument was derived from the words of the Holy Prophet (S.A.) or whether he depended on his own personal approach. He replied that what he had to say was partly derived from the words of the Holy Prophet (S.A.) and partly from his own reasoning faculties. Hazrat Imam (A.S.) asked him if he considered himself a competitor with the Holy Prophet (S.A.). He replied in the negative. Hazrat Imam (A.S.) asked him whether he was a recipient of revelation (Wahy). He denied any such favor. Hazrat Imam (A.S.) asked him if it was obligatory that people should read his obedience. He made an emphatic negative reply. Hazrat Imam (A.S.), turning to his companions, said, "This man has himself stultified his stand." Saying this, he poked his head outside the tent, and he saw a camel rider approaching from a distance. He said that Hisham bin al-Hakam was approaching. Hisham arrived there in a short while. His tender age was depicted in his appearance with the sprouting beard. No one among the companions of Hazrat Imam (A.S.) was younger than him; Hazrat Imam (A.S.) welcomed him, giving him the credentials of success. He addressed the Syrian, asking him to speak to the youth. On hearing this, the Syrian asked Hisham to discuss with him the matter of the imamate of Hazrat Imam (A.S.). Hisham got shaking the moment he heard this sentence, and he said, "O' man! Tell me if Allah knows better the good of his creatures or the creatures themselves."

He said, "Allah Himself "To what purpose did He put this knowledge of the good of His creatures?" asked Hisham. Whereupon he replied, "He has laid down the limits of responsibility of men, and He has created such dispensation for the purpose of such dispensation." He asked him. "And what is that authority?" He replied, "The Holy Prophet (S.A.) He asked

him, "And later on, what?" He replied, "The Holy Book and the Sunnat." He asked, "Can the Holy Book and the Sunnat clear up the differences between yourself and ourselves?" He said, "Yes!" Yes," he said. "They, why have you come all the way from Syria? Why did not this difference disappear? You think that faith can be decided by one's opinion, while the fact is that we cannot even agree on this point." On hearing this, Syrian fell into a reverie. Hazrat Imam Sadiq (A.S.) asked him as to why he was then silent without words. He said that he was in a fix. "If I deny the differences, it would be contrary to fact." If I call the Holy Book and the Sunnat to be clarifiers of differences, that too will be contrary to actual experience. Well, now I shall myself ask the questions." Hazrat Imam (A.S.) told him that he was welcome to ask any questions and that he would get the appropriate replies, no doubt. The Syrian repeated the same questions for reply by Hisham, whether Allah is better knowledgeable of the good of creatures or the creatures themselves, to which he received the reply that Allah is the better judge. "And to what purpose has He put this knowledge of the good of His creatures?" asked the Syrian "He has laid down the limits of men's responsibilities and created the authority therefor," was the reply. "And what is that authority?" was the next question.

"The Holy Prophet (S.A.) at the beginning of the Shariah (Islamic Code) and following him others" was the reply of Hisham. "And what are those others?" asked the Syrian.

"The perfect personage sitting before you for this age, to whom people come from far and wide."

Moawiya bin Khanees was among the close companions of Hazrat Imam Sadiq (A.S.). Dawood bin Ali had him slain for the offense of the love of the members of the Holy Household and had his property confiscated, inasmuch as he had made up

his mind on his assumption of the office of the Governor of Medina to put to torture the descendants of Hazrat Ali (A.S.) and to tyrannise supporters. It is obvious that a sincere person like Moalla could not escape the mischief of such a tyrant. The result was that he was done to death. On receipt of this news Hazrat Imam Sadiq (A.S.) gave vent to great anger and chagrin. He himself went to the Darbar of Dawood and said to him, "You have slain one of my most favorite followers and taken into your possession his property. "Do you not know that one can put up with death, but one cannot remain silent over war?" Dawood tried to shift the blame on the police officers after seeing Hazrat Imam (A.S.) in such a state of anger. Accordingly, he gave orders for a policeman to be put to death, who on his part disclosed the real culprit. As well, before going to death, he said, "People order the death of others, but when their orders are carried into effect, they order the men implenderning their orders, also to be done to death."

The event is recorded by some historians to have taken place during the reign of Saffah, while others have mentioned it to have taken place in the time of Mansoor.

For the time being, it would suffice to mention only the above-mentioned personages. In a later volume, this list shall be amplified to include Abdul Malek bin Aayan, Zerarah, Ali bin Yaqteen, Ammar, Amr bin Hanzalah, Fuzail bin Yasar, Abu Baseer, Momin Al-Taq, Muhamad bin Muslim, Moawiya bin Ammar, Mufazzel bin Amr, Hisham bin Salim, and others in greater detail.



BISMILLA HIR REHMA NIR RAHIM
STATUS OF IMAM SADIQ (A.S.)

CHAPTER VI

A CRITICAL REVIEW
of SAHEEH BUKHARI

The Saheeh Bukhari has acquired such an influence among Muslims that no other book can come up to its extraordinary popularity. Its grandeur of status and awe has developed to such a height that it is regarded as almost sacrilegious to the subject of traditions in any sort of review. (Qawaed ut Tehdeeth, page 241) Most scholars have avoided any criticism of its radiation. They bow down to it in reverence. Zahabi, after mentioning certain of its traditions, recorded the following remarks: "Were it not for the grandeur of the status of the Saheeh Bukhari, I would have dubbed this tradition as forged." Ibne Hazm had a mind to prove the falsity of some of the traditions in this collection. But he was severely taken to task for this simply, on the ground that any criticism of the Saheeh Bukhari is contrary to the practice of the Muslims.

(Tehzeeb al Tehzeeb, Vol. VIII, page 146.)

Notwithstanding all this, however, this book has not escaped criticism by many of the traditionists. They have

criticized it on certain grounds, the most important of which are as follows:

(i) arrangement of the subject matter.

(ii) The analysis of the traditions involved recording the same in different forms at different places. The same tradition is mentioned in one place as being well and in another place as being faulty in the chain. On this behalf, some of the scholars have raised such objections that the voters of the author have not been able to meet the objections.

(Zohat Islam Vol. II, page 116).

(iii) One hundred and ten traditions of the collection of Bukhari are amenable to criticism, of which thirty-two traditions are common to this and the collection of Muslims. Seventy-eight traditions pertain only to this collection.

(Miftah al Sunnah).

(iv) Some of the relators of the traditions in the collection of Bukhari are unreliable, the number of them reaching almost eighty.

In short, the reverence for its grandeur of status had raised this collection to the height of the Holy Quran and made it the most precise of all the books. Criticism thereon was disallowed, and anyone who made the attempt at review was regarded as deserving of censure. In this connection, it so happened that under the Turkish regime in Iraq, the Ministry of Defense set aside a sum of money for the purpose of encouraging the study of the Saheeh Bukhari. Zuhavi, who was a member of the committee, said, "This sum of money should be charged to the Department of Auqaf (Endowments) and not

to the Defense Department, where it ill-befits the functions that require heat (Bukhar) for war purposes and not Bukhari." As a result, the other members fell upon the poor man, thus leaving his suggestion to go unheeded.

(Akhbar-ur-Risalah P. 403).

Why was a recitation of this collection undertaken in Egypt during the famine of 798 A.H. in every household and every mosque?

Why was not the recitation of the Holy Quran thought advisable on this occasion? If it was the distinction of this collection by Bukhari that its traditions are the most precise, this status should also have been accorded to the Muatta by Malik as well, because it has been declared as the most precise of all the books next to the Holy Quran. This honor should also have been given to Saheeh Muslim, which has been pronounced the most reliable book under the sky. (Tazkiratul Huffaz, Vol. II, page 104.) According to a statement by Ibne Hajar, some scholars have preferred it to Saheeh Bukhari. Its style of presentation is beautiful, and its narration is trustworthy. In it, the chain of narration has not been broken, nor has only the gist of traditions been thought adequate. Hakim has stated that he heard Abul Waleed say that on inquiry by his father as to what was the basis for the compilation of his book, he replied that he was basing his collection on that of Bukhari. His father advised him to make the Saheeh of Muslims the basis of his own book, as that would be more fruitful of blessings.

In the same way, the place of honor should have been accorded to Saheeh Tirmizi. Its arrangement is fine, and it makes clear distinctions between the authentic and the weak

traditions. It has been called more enlightening than the collection compiled by Bukhari.

And if this honor is on one of the subjects dealt with, then the Holy Quran is more appropriately entitled to this honor.

If this honor is due to the scholarship of Imam Bukhari, then Muatta deserved this importance in a greater degree, inasmuch as Imam Malik had higher status by virtue of his learning, deeds, and family lineage.

We do not want to repeat the remarks of Jamaluddeen Hanafi to the effect that whoever criticizes Bukhari shall be turned out of the fold of Islam.

(Shazrat al Zahab, Vol. VII, p. 400).

Nor yet can we subscribe to the belief that it is necessary to have faith in every one of the traditions and that it would be in the nature of disbelief in the Holy Prophet (S.A.) or denial of the Almighty Allah or an innovation to disagree therewith, inasmuch as there are a number of traditions included in this collection that give palpable indications of being forged. As an example, we have the tradition to the effect that the Holy Prophet had been affected by magic, and so on. Even the erudite scholars have disagreed with the eruditions thereof on the basis of definite grounds and arguments. There is, as such, no reason to dub such criticism as disbelief and innovation and to call the criticism a repudiation of belief in the Holy Prophet (S.A.).

More than a dozen traditions have come under review. Their authorities have been found faulty. A search has been made in respect of the authenticity of the relaters, and among them have been found persons whose narration can under no circumstances be pronounced as authentic.

SOME UNRELIABLE AND WEAK RELATORS OF BUKHARI

A peculiar in-justice of Imam Bukhari is that he has declined to accept narration from some of the most erudite or scholars, although they enjoyed far more exalted prestige than all the other authorities, who were given a place in collection. Among those who have been thus unjustly ignored, Hazrat Imam Sadiq (A.S.) is on the list. Not a single narration from him has found favor in the book, whereas persons whose faith, truthfulness, and authenticity should be doubted have been included therein. Some of them are known for their untruthfulness, while others are forgers of traditions.

Examples are:

ismaeel bin Abdullah bin Owais, bin Malek, who died in 226 A.H., about whom Yahyah bin Moeen has clarified that he was a liar and that he used to forge traditions for the people of Medina.

Ziyad bin Abdullah al Amiri, who died in 282 A.H., about whom Tirmizi has quoted Wakee' as calling him a liar,

Hasan bin Mudrik Sudoosi, whom Abu Dawood and others have pronounced a liar,

Besides these persons, the list of weak authorities comprises some eighty names, including Hasan bin Zakwan Basri, who was well known for his forgeries, evildoings, and weakness as relates to Ahmad Ibne Sameen, Nasaee, Tirmizi, Ibne Medinee, and others.

Ahmad bin Abit Tayyab al Baghdadi, Salmab bin Rija al Tamimi Yascer bin Adam az Zareer, and others were notorious for their unreliability. They were persons of perverted faith whose narrations adorn the pages of the collection of Bukhari. Also, there were others of the same nature, like Abdulah bin Abi Labeed al Madni, Abdullah bin Abi Najech Makki, and Kahmas bin Minha! Sudoosi, Haroon bin Moosa Azdi, Sufyan bin Sulayman, Abdul Waris bin Saeed, and so on.

To sum up, we can say that the mere fact that a tradition has found a place in the collection of Bukhari is no indication that it has acquired merit, which would entitle it to be too trustworthy and authentic to be made the subject of criticism or review. Imam Bukhari has the status of a testifier. He does not have the right to close the door to review and criticism. He has been charged with the accusation that he did not even recognize the transmitters. Some times he makes the same one relater to personate as two or three, persons while on the other occasions he merges two or three persons into one. As instances, Waleed bin Abi Waleed slaves of Abdullah bin Umar, Haroon bin Saad slaves of Quraish, Katheer bin Khan, and others have been shown to be two persons in each case. Muhammad bin Ayyub Yamami has been shown as three different people, although he is the same person. The narration of Abdul Malik bin Akhil Khan has been attributed to Qaaqaa. Under the alphabetical Noon (N), has been mentioned Nasih bin Hazarami, notwithstanding the fact that it was Abdullah bin Nasih, from whom Shargiel bin Shufaah related traditions, and so on and so forth.

SOME RELATERS OF BUKHARI ARE HOSTILE TO AHLE BAIT

Above all, the most important accusation against Bukhari is that he has adorned the pages of his book with persons whose hostility to the Progeny of the Holy Prophet (S.A.) was

well-known and who were noted Kharijis or Nasibis by creed. Among them are: Imran bin Hattan Sudoosi who died in 84 A.H., who was an open enemy of Hazrat Ali (A.S.) and who composed verses in praise of Ibne Muljim, saying to the effect, "How fine was the sabre stroke of that righteous man, whose aim was the winning of Divine pleasure only". It must have been a wretched fellow indeed who calls the eternally condemned fellow, according to a clear verdict of the Holy Prophet (S.A.), a righteous man.

(Ibne Hambal, Zakharaal Ugba, Abu Hatim and others)

The scholars of renown have offered counterreplies to this wretched fellow both in prose and in poetry, but we refrain from giving an account thereof for the sake of prolonging the account.

Abul Ahmar, also known as Saeb bin Farookh, 'who died in 136 A.H., was a satirist poet well-known for his hostility to the members of the Holy Household. As an example of his hostility, he has composed verses as a satire to a sincere companion and a holy warrior of Hazrat Ameer ul Momineen (A.S.), to the effect:

"Allah is witness that we and Abu Tufail (Abu Amir bin Wasila) are of quite opposing creeds. These people have been misled in the love of Abu Turab (A.S.) in the same way as the Jews were misled."

This accursed fellow, too, made light of a well-known saying of the Holy Prophet (S.A.): Ali is with righteousness and Ali is with Quran, and by liking a follower of Hazrat Ali (A.S.), a Jew pronounced him as having been misled. Yet he remained trustworthy in the eyes of Bukhari.

Hareez bin Uthman al Hasmi, who died in 163 A.H., was notorious for his hostility to Hazrat Ali (A.S.). He used to say, "How can I be a friend of Ali (A.S.), who slew my ancestors? Let Your Own Imam Ali (A.S.) be your solace and my own Moawiyah to me".

Besides these, among the relatives of Bukhari, there is a whole line of enemies of the Holy Family, like Ishaq bin Sawaid al Tameemi (d. 131 A.H.), Abdullah Salem al Ashaari (d. 179 A.H.), and Abu Malek Ziyad bin Alaqah al Koofi (d. 129 A.H.), who are expected to be regarded as authentic, notwithstanding the fact that, according to a clear verdict of the Holy Prophet (A.S.), hostility to the members of the Holy Household constitutes hypocrisy, while the Holy Quran pronounces the hypocrites as liars.

Under these circumstances, it is our duty as scholars to subject the collection of Bukhari to a searching criticism and openly disagree with such traditions whose sources are such notorious enemies of the members of the Holy Household. I do not understand why the traditions that pronounce as hypocrisy the hostility of the members of the Holy Household got ignored by Bukhari, seeing that the one sign of the hypocrites of that age was their hostility to the members of the Holy Household.

Why could not those traditions catch the notice of Bukhari, wherein it has been laid that the state of peace and war with Hazrat Ali (A.S.) is declared as peace and war with the Holy Prophet (S.A.) and wherein he has been compared to Haroon in point of status (as has been recorded by himself on page 199)?

Besides these, thousands of traditions of excellence in respect of the members of the holy house Ahle Bait have been transmitted by the learned scholars and the preservers of traditions, but Bukhari has selected only three or four of them. Does it mean that, besides these three or four traditions, the remaining ones are untrustworthy? Or is there some other

sentiment motivating the selection by Bukhari? Some learned scholars have stated that the Book of Bukhari does not disclose the courage and daring as is evidenced by the Musnad of Ahmad, which, notwithstanding the fear of the Abbasids, contains narrations eulogizing the excellences of Hazrat Ali (A.S.), while Bukhari is strangely lacking in such courage.

In support of this stand, some traditions shall be reviewed that have been recorded by all traditionists but Bukhari and to which he could not accord a place in his book of collections because of his psychological weakness.

AYAH-E-TATHEER

"O' the people of Holy Household, Allah has intended to keep off from you all dirtiness and to purify you completely."

Saheeh Muslim has learned from Hazrat Aeshah that the Holy Prophet (S.A.) came out of his honored house wearing a blanket of hair. In the meantime, Hasan (A.S.) arrived. The Holy Prophet (S.A.) took him under his blanket. Then came Husain (A.S.), who was also taken under the cover. Then came Fatimah (A.S.), who was also covered under the blanket. Then Ali (A.S.) came, and he was also taken under the cover. The Holy Prophet (S.A.) then recited the verse "Innama..."

(Saheeh Muslim, Vol. IV, page 127).

Saheeh Tirmizi has recorded through Amr bin Abi Salmah, stepson of the Holy Prophet (S.A.), that the verse under reference was revealed in the house of Umme Salmah. The Holy Prophet (S.A.) called in Fatimah, Ali, Hasan, and Husain and, taking them under the blanket, prayed for them. "O Allah!

These are the people of my household. May they remain free from all dirt, and they may remain completely purified." Umme Salmah also had a mind to go under the cover, but she was told to remain where she was and that she was blessed with goodness.

Ahmad bin Shuaib Nisace (d. 303 A.H.) has in the *Khasais*, page 4, narrated from Sa'ad bin Abi Waqqas to the effect that when the Ayat-e-Tatheer was revealed, the Holy Prophet (S.A.) gathered about himself Ali (A.S.), Fatima (A.S.), Hasan (A.S.), and Husain (A.S.) and prayed for them to the effect, "O' Allah! Here are the people of my household."

Khateeb has narrated from Abu Sa'eed through Umme Salmah to the following effect:

"At the time of the revelation of this verse, there were in the house only Ali (A.S.), Fatimah (A.S.), and Hasanain (A.S.). I was at the door. I went forward and asked the Holy Prophet (S.A.) as to what my status was, and the Holy Prophet (S.A.) said to me, "You have a good stand."

(Al Khateeb, Vol. IX, page 127).

In another tradition, it has been related in this way. At the time of the revelation of this verse, the Holy Prophet (S.A.) gathered them all about himself and prayed for them to the effect, "O' Allah, here are all members of my household."

Ibne Abdul Barr has recorded in the *Isteeab*, Vol. II, page 27 (Margin of Isaba) that at the time of the revelation of this verse, the Holy Prophet (S.A.) gathered about himself Ali (A.S.), Fatima (A.S.) and Hasanain (A.S.) were in the house of Umme Salmah, and he prayed to the following effect: "My Allah! Here are the members of my household. May they be purified." This same narration has been recorded by Ibne Aseer in *Asad al-Ghabah*, Vol. V, page 521.

In the Tafseer-e-Tabari, it has been recorded from Abi Saeed Khudree to the following effect from the lips of the Holy Prophet (S.A.): "This verse has been revealed in respect of myself, Ali (A.S.), Fatima (A.S.), and Hasanain (A.S.)." A second narration has been recorded through Umme Salmah, to the effect that the verse under reference was revealed in her house when only the five exalted souls were present there.

Abu Sa'eed Khudri has recorded from Umme Salmah that the Holy Prophet (S.A.) had prayed to the effect, "O' Allah! Here are the members of my household. "May they be kept free from all dirtiness, and may they be purified completely." Tafseer-e-Tabari, Vol. 22, page 7. Janab Umme Salmah has herself narrated this very version through Abu Hurairah and Shahr bin Hausheb and vice versa (Tafseer Tabari).

It has been related from Hazrat Ali (A.S.) through Waselah bin Asqaf to the effect: "This verse has been revealed in respect of the Holy Prophet (S.A.), Fatima (A.S.), Hasanain (A.S.), and myself."

Anas bin Malik and Abul Hamra have related that the Holy Prophet (S.A.) used to visit the door of Fatima (A.S.) for six months after the revelation of this verse and pay his compliments to the inmates of the house, addressing them as the people of the Holy Household and repeating the verse under reference.

(Tasfeer Tabari).

Suyuti has recorded in the Durre Mansur Vol. V, page 198, that Ibne Jareer, Ibne Munzer, Ibne Ali Hatim, and Ibne Mardwiah have narrated from Umme Salmah to the effect. The "Holy Prophet" (S.A.) was taking his rest over him, having a sheet of cloth from Khabar in the house. Fatima (A.S.) came to

the house. The Holy Prophet (S.A.) asked her to call in Ali (A.S.) and Hasanain (A.S.). They all gathered there. They were still engaged in their meals when the verse was revealed. The Holy Prophet (S.A.) covered them all under the sheet, and taking his hands out of the sheet, he prayed for them. "O' Allah! Here are the members of my household. They are a set of very special people."

Muhammad bin Ahmad Maleki has recorded in the *Fusulul Muhimmah*, page 6, that Wahidi, in his book *Asbab un Nazool*, has narrated from Umme Salmah to the effect that the Holy Prophet (S.A.) was in her house when Fatima (A.S.) came in. The Holy Prophet (S.A.) asked her to call in her husbands, Hasan (A.S.) and Husain (A.S.), whereupon she called them all together.

They got engaged in their meals while she herself sat by in a room nearby. She saw that the Holy Prophet (S.A.) made them all come under a sheet of cloth. He then prayed to the following effect: "O' Allah! They are all members of my household. "May they be kept free from all dirt, and may they be completely purified." She also poked in her head, asking if she could also join, to which the Holy Prophet (S.A.) replied to the effect. "You are in possession of the goods." At this point, the verse under reference was revealed.

Muhibbuddin Tabari has recorded this event in *Zakhaer al Ugba*, page 21, and the narrat on which it is derived has been derived from Umme Salmah, Amr bin Abi Salmah, Zainab binte Abi Salmah, Waselah bin Asqf, and others.

Ahmad in the Manaqab and Tabrani through Abu Saeed Khudri have recorded that the verse under reference was revealed in respect of the Holy Prophet (S.A.), Hazrat Ali (A.S.) Hazrat Fatimah (A.S.) and Hazrat Hasnain (A.S.).

Khateeb Bghdadi has recorded (Vol. IX, page 129) through Saad bin Abi Auf and Abu Sa'eed from Umme Salmah and (X, page 278) through Abu Sa'eed Khudri, that the verse under reference was revealed in respect of the five exalted personages.

This same narration has been recorded by Baghlol from Hazrat Aeshah. (Maalemut Tanzeel). Hakim in the Mustadrek has related this same tradition through Ata bin Yarar from

Abdul Malik S'alabi Neshapuri has recorded that the Holy Prophet (S.A.) gathered about him. Hazrat Ali (A.S.), Hazrat Fatimah (A.S.), and Hazrat Hasanain (A.S.) recited to them this verse. The angel Jibrael also, out of a desire to be near, tried to go under the sheet of cloth (Thamar ul Qulub, page 484). In the same book, we find on page 483, that another appellation of the Ahle Bait (A.S.) is Ahle Kisa as well, just as a poem has chanted to the effect.

"These personages of the Ahle Kisa, the five exalted souls, are superior to and more exalted than all among the Arabs and non-Arabs." Ibne Tamiyya, when asked as to whether Hazrat Ali (A.S.) was also included among the Ahle Kisa, replied that, "On this point there was no difference nor any need of argument; he is the most exalted of the Able Bait (A.S.)." The Holy Prophet (S.A.) had gathered about him Hazrat Ali (A.S.), Hazrat Fatima (A.S.), and Hazrat Hasanain (A.S.) and prayed to the effect;

"O' Allah! Here are my Ahle Bait. "May they be kept free from all dirt, and may they be completely purified."

(Fatawa Ibne Taimiyyah Vol. I, page 230).

Ibne Hajar Makki in his comments on the panygeric Hamziah of Baseeri (p. 319), writes in respect of the line of poetry which is to the effect: "for the sake of the spouse of Ali (A.S.), the mother of Sibtain (A.S.) and the progeny of the personages who were under the sheet of cloth." that by these are implied the Holy Prophet (S.A.), Hazrat Ali (A.S.), Janab Fatima (A.S.) and Hazrat Hasanain (A.S.).....Ibne Katheer has referred to this verse about the five exalted personages fifteen times in his Tafseer, a Sketch whereof is as follows:

- (i) A narration of Abul Hamra is to the effect that the Holy Prophet (S.A.) would go to the door of Hazrat Ali (A.S) and Hazrat Fatima (A.S.) and he would address them with a greeting and the verse under reference.
- (ii) Shaddad Ibne Ammar says that he was sitting with Wasilah bin Asquf. At the mention of the name of Hazrat Ali (A.S.), the people began to shower on him evil language. The people dispersed and Wasilah then said to him, "Let me tell you about the person who was being maligned against. I was in the august presence of the Holy Prophet (S.A.), when he took under the cover of his sheet of cloth the persons of Hazrat Ali (A.S.), Hazrat Fatima (A.S.) and Hazrat Hasanain (A.S) and prayed for them to the effect. O' Allah! Here are my Ahle Bait. May they be kept free from all dirt and may they be purified completely".
- (iii) The tradition of Abi Riyah from Umme Salmah wherein the account of the verse under reference shows to have been revealed in respect of the five exalted ones.
- (iv) The tradition of Abu Hurairah from Umme Salmah.
- (v) Hakeem bin Saad says that he mentioned the name of Hazrat Ali (A.S.) in the presence of Umme Salmah, who said that the Ayat-e-Tatheer was revealed in her house.
- (vi) the narration of Atiyyah through his father Umme Salmah.
- (vii) The narration of Shahr bin Hushab from Umme Salmah.
- (viii) (viii) The narration of Amr bin Abi Salmah from Umme Salmah

- (ix) (ix) The narration of Abu Saeed from Umme Salmah
- (x) (x) The narration of Safhah binte Shaybah from Ummul Momineen Aesha, to the effect that the Holy Prophet (S.A.) came out covered in a black sheet, when Hazrat Hasan (A.S.), Hazrat Husain (A.S.), Hazrat Fatima (A.S.), and Hazrat Ali (A.S.) came one by one, respectively. He took them all under the cover of his sheet and recited the Ayat-e-Tatheer.
- (xi) (xi) Awam bin Houshab has narrated from the son of his uncle that he, along with his father, went to Hazrat Aesha and asked her about Hazrat Ali (A.S.), to which she answered to the effect:
- (xii) "Do you ask me about the spouse of Batool, the most beloved of all men in the eyes of the Holy Prophet (S.A.)? I have known the occasion when the Holy Prophet (S.A.) took under cover the persons of Hazrat Ali (A.S.), Hazrat Fatimah (A.S.), and Hazrat Hasnain (A.S.) and prayed to the effect, "O' Allah! "Here are my Ahle Bait, and when I tried to enter the cover, he had told me to keep away, and I was in possession of goodness." This same narration has been recorded on page 213 in Maaleme Tanzeel, wherein the phrase "you are among the wives of the prophet" has been added. I have, however, no concern with this. It is generally mentioned in respect of Umme Salmah.
- (xiii) (xii) Abu Saeed Khudri has recorded from the Holy Prophet (S.A.) that the Ayat-e-Tather has been revealed in respect of himself, Hazrat Ali (A.S.), Hazrat Fatimah (A.S.), and Hazrat Hasanain (A.S.).
- (xiv) (xiii) Aamir bin Saad has narrated from Saad that the Holy Prophet (S.A.) had taken them all under the cover of his sheet of cloth and prayed to the effect: O' Allah! Here are my able bait."
- (xv) (xiv) It has been narrated through Abi Jameelah from Hazrat Hasan (A.S.) bin Hazrat Ali (A.S.).

- (xvi) (xv) It has been narrated through Sadee and Abi Dailam by Hazrat Imam Ali (A.S.) bin al Husain (A.S.). These references to Ibne Kaseer are enough for a well-intentioned person. They throw a flood of light on the Ayat-e-Tatheer, having been specially revealed in respect of the five exalted souls.
- (xvii) It was a practice of the Holy Prophet (S.A.) mostly to recite the verse under reference when passing by the door of Janab Fatima, so as to impress upon the companions the high status of the Ahle Bait, so as to leave no room for doubt on this score in the future. Accordingly:
- (xviii) Saheeh Tumizi has recorded through Anas bin Malek that the Holy Prophet (S.A.) for six months after each day's morning prayer, when passing by the door of Hazrat Fatima (A.S.), used to address them with a greeting as Ahle Bait and to recite the Ayat-e-Tatheer.
- (xix) *(Sharhe Tirmizi, XIII, p. 85, Isteaab-Margin of Esabah) IV. P. 46).*
- (xx) In the narration of Abul Hamra, the words "Assalam Alaikum Ahle Bait" have been related. Suyuti has recorded in the Durie Mansoor, p. 174, that the Holy Prophet (S.A.) continued the practice of greeting his Ahle Bait for eight months at every morning prayer. Verse unde: reference.
- (xxi) In the Asadul Ghaba, this narration is given under the biographical sketch of Abul Hamra on pag. 174, Vol. V.
- (xxii) According to the account given by Ibn Abbas, it was for nine months that the Holy Prophet (S.A.), passing by the door of Hazrat Ali (A.S.) after each of the daily prayers, used to say,
- (xxiii) 'Assalam Alaikum Ahle Bait, Innama Yuridullah".

- (xxiv) It is quite obvious that by this, the Holy Prophet (S.A.) did not at all mean to awaken the Ahle Bait for the morning prayers, inasmuch as almost the whole night with them was one continuous period of worship. Not a moment of theirs passed without the remembrance of Allah. The Holy Prophet (S.A.) intended to impress upon the Ummat the exalted status of their exalted personages and to make them realize that only the Ahle Bait were the true representatives of the Ayat-e-Tatheer.
- (xxv) Allama Shaikh Abdul Majeed Sharnobi Azhari says that the implications of the word "Aal" change according to the context. In connection with the poor-rate (Zakats), it implies all those persons for whom the acceptance of the poor-rate money is in the un-lawful (Haram), that is to say, the Bani Hashim. In the context of praise and encomium, only those personages are implied, whose love and reverence are fruitful.
- (xxvi) How well has the poet chanted when he says:

"The love of the Ahle Bait is an obligation in my sight. which leads one to Divine nearness and is a thorn in the eyes of the enemies inasmuch as the Holy Prophet (S.A.) has not approved of any reward for his favours of guidance except that of the love of Able Bait."

These same personages are the Aale Eba, whom the Holy Prophet (S.A.) gathered under the cover of his sheet and prayed to the effect, "O' Allah, here are my Ahle Bait. "May they be kept free from all dirt, and may they be purified completely." The Ayat-e-Tatheer was revealed following this prayer. They are Hazrat Ali (A.S.). Hazrat Fatima (A.S.) and Hazrat Hasan (A.S.), as the poet has chanted:

"Muhammad (S.A.), Ali (A.S.), Batool (A.S.) and Hasnain (A.S.) are the Aale Eba, whose love guarantees

peace and salvation in the Hereafter.

This same narration has been recorded by Sheikh Abdullah Shabbeavi in *Al-Ittihafus Somiyh*, page 5, Ibne Asakar in his *History IV*, page 204, and Muhammad bin Yusuf Shafai in *Kifayatur Taleb II*, page 13. Shaikh Abu Bakr bin Mulla Hanafi in *Zutratal Oyun 1*, page 189

Ibne Abd Rabbihu has recorded it in *Aqqide Fareed I*, page 37. Shaikh Numan Aloosi in the *Ghallyatul Mawaiz II*, page 86, has recorded it through Abu Saeed Khudri to the effect that this verse has been revealed in respect of Hazrat Ali (A.S.), Hazrat Fatima (A.S.), and Hazrat Hasanain (A.S.), just as Baihaqi, Tirmizi, Ibaal Munzir, and others have narrated from Umme Salmah.

Wahidi recorded it in the *Asbabe Nazool*, page 267, through Abu Saeed from Umme Salmah.

It is quite obvious that our purpose is proved cogently, which leaves no room for any further elucidation. If we were to record all the references and begin reviewing them, the book would take up several volumes.

HADEETH-E-GHADEER

(The Tradition concerning Ghadeer)

This is a tradition that has been narrated by more than one hundred eminent scholars, among whom are included the following distinguished Companions of exalted status:

- (i) Abu Zar Gheffari (died: 32 A.H.). About him the Holy Prophet (S.A.) remarked that there is no one on the earth and below the Sky more truthful in word than Abu Zar. (This has also been recorded by many of

- the Traditionists.)
- (ii) Huzaifah al Yamni (died: 29 A.H.)
 - (iii) Al-Baraa bin Aazeb.
 - (iv) Jabir bin Abdullah Ansari.
 - (v) Abu Ayyub Khalid bin Zayad Ansari (died: 50 A.H.)
 - (vi) Saad bin Abi Waqqas.
 - (vii) Salman Farsi (died: 36 A.H.).
 - (xxvii) Talhah bin Ubaid al Tameemi.
 - (xxviii) Hazrat Aeshah, whose narration has been recorded by Ibn Uqdah in his book Hadeethul wilayah, and Ibne Uqdah is the personage about whose powers of memory all traditioints are in agreement. Many people have reported his statement to the effect that he had committed to memory one lac traditions together with their sources and authorities.
 - (xxix) Abdullah bin Abbas (d. 86 A.H.).
 - (xxx) Abbas bin Abdul Mustalib.
 - (xxxi) Uthman bin Affan.
 - (xxxii) Ammar bin Yaser, martyred in the battle of Siffien in 37 A.H.
 - (xiv) Hazrat Fatima Zehra (A.S.).

More than eighty persons among the Tabicen (those who had met the companions of the Holy Prohet (S.A.)) have narrated this tradition: Among the eminent scholars, Muslim, Tirmizi, Hakim, and others have given it a place in their books, and some thirty books have been compiled just to authenticate this tradition.

Besides on the instance of Hazrat Ameerul Momineen (A.S.) on the Day of the Shura, the Day of Rahbah, and in the time of Uthman, the companions have testified to it on a number of occasions as authentic narration. Among these companions are eminent men like Abul Haisam bin al-Teehan, Abu Hurairab, Darsi, and Abu Saeed Khudri. This tradition was also made

known on the day of the battle of Jamal, and many revered perronages had borne testimony thereto, among whom were persons like Ammar bin Yasir, Abul Haisem, Khuzaimah bin Thabit, and Qais bin Saad bin Ebadah who had taken part in the battle of Badr.

It is to be regretted, however, that some people, on the ground of personal aims and desires, tried to conceal the narration, and notwithstanding the demand of Hazrat Ameeral Momineen, they declined to testify. In consequence, he prayed ill for them, and the effect persisted throughout their lives. Anas was overtaken by leprosy, and Baraa bin Aazeb became blind. Jareer turned Aarabi after the migration. Zayad bin Arqam and Yazeed bin Wadeeah could not have a pleasant ending.

Hazrat Ameeral Momineen made mention of this tradition during the battle of Siffeen. There are references thereto in the protests made by Hazrat Fatimah (A.S.), Hazrat Imam Husain (A.S.), Abdullah Ibne Jaafar (R.A.), and others. Some of the statements of the Holy Prophet (S.A.) in the address to Ghadeer were as follows:

Ibne Jareer al Tabari (d. 210 A.H.) in the Kitabul wilayah has narrated from Zaid bin Arqam that the Holy Prophet (S.A.) on his return from the Hajjatul widaa, halted at the Ghadeer-e-Khum at noon, and there, in the heat of the sun, delivered an eloquent address to the following effect:

"The Almighty Allah has revealed to me the verse "Balligh ma." and Jibraeel has told me to stop at this very place to tell every one of the people-white or black-that Ali Ibne Abi Talib (A.S.) is my brother, my Wasi and my suecessor to follow me as the Imam I had told Jibraeel that the circumstances were not yet favorable. The number of supporters is meager, and the aggressively inclined elements are in large numbers. The

people speak ill of me on the grounds of the love of Ali (A.S.), I can even name them. But I consider it a merit to overlook the same. I however, inform you, in any case, that Allah has appointed Ali (A.S.) as your guardian and Imam. It is now obligatory on everyone to render him obedience. His commands are authoritative, and his word is infallible. His foe is accursed, and his friend is blessed. You should all obey Ali (A.S.), in-as-much as Allah is your sovereign and Ali (A.S.) is your Imam. The line of Imamat after him shall continue in his progeny. Try to understand the Book of Allah and do not get confused in the verses which have a metaphysical connotation. The knowledge shall reach you through him, whose arms I hold in my hands and whom I exalt. Bear in mind that whoever befriends me. should also befriend Ali (A.S.). These verses have been revealed from Allah, which commandments, on receipt thereof, I am communicating to you. This exposition of mine is quite manifest."

This is the distinguished tradition, which Imam Buk-hari has omitted to record, as he omitted other traditions that bear upon the excellences of the Progeny of the Prophet (S.A.), although the event of Ghadeer has an importance that surpasses all the events of the History of Islam. Its definition is impossible even for an ordinary student of history. As a matter of fact, certain Muslims, ignoring the various aspects of the case, have tried to falsify the real event altogether. These people failed to take stock of the vast gathering in the burning heat of the sands of the desert, where they collected one hundred thousand Muslims from Medina, Egypt, and Iraq. The Holy Prophet (S.A.) knew before hand that the Ummat would not be prepared to accept this message, inasmuch as not every man is of the same equal standing in respect of faith. Not everyone looks up to the Holy Prophet (S.A.) to be above all considerations of worldly desires and physical urges. And yet the Almighty Allah did not excuse him from this commandment, rather, He gave the commandment in a stern tone that His message should be communicated. The Holy Prophet (S.A.) did communicate the

commandment. He demanded a vow from the Muslims as to his own exalted status, and when all had made the vow, he made the declaration to the effect;

"Whoever master. This Ali (A.S.) is his master. He made open and implied reference to this subject later on, from time to time, with the necessary emphasis, so as to impress the importance of the same and not leave any ground for objection.

One is at a loss as to how to understand the attitude of the scholars of Islam, who began to twist and misinterpret this tradition. In spite of all these characteristics attached thereto, every day new meaning was invented for it. How well has someone said on this behalf, that matter arises from matter.

The Eid-e-Ghadeer is such an important festival of Islam that the lovers of the Able Bait have solemnly observed the same in every age in unusual ways. This Eid was solemnized in Baghdad under the aegis of the Ale Bawiah in all public splendor. The public demonstration of rejoicing, however, posed a thorn in the eyes of the enemies, and as a result, they began to argue against it. Profoundly serious differences exist among the opposing parties, yet the favoring parties did not allow this demonstration to be put to an end. They continued to celebrate the festival to give expression to their cordial sentiments in different forms.

PARODIES OF EID-E-GHADEER

The enemies of the Shia Creed came to the conclusion that they could not prevent the Shia from celebrating their religious rites. Accordingly, they began a new line of hostility. They started the festival of the Eide Ghar in juxtaposition with the Eide Ghadeer. A dome used to be erected on the 26th of Zilhajj

to serve as a symbol that the Holy Prophet (S.A.) had gone into the cave with Abu Bakr. The poor people could not even realize that the event of the cave took place at the end of the month of Safar or at the beginning of the month of Rabial Awwal. It has no connection with the 26th of the month of Zilhij. (Shazarat al Zahab, Ibn Ammar III, page 120) This parody of Eid continued to be celebrated for some time, and then it ended just as the paper boat had no lief. The lovers of the Ahle Bait, on the other hand, are bound from the first day till today with the rejoicings of Ghadeer and the mourning of Muharram. The enemies of the Shia Faith have suffered a reverse in this matter of competition as well.

Yet another technique was adopted by them in 363 A.H. A woman personified as Aeshah and some persons as Talhah and Zubair were selected. Their slogan was that they were going out to war with Ali (A.S.). as a result of which the two opposing hosts joined in moral combat, leading to the slaughter of a large number of men.

(Tareekh Ibne Katheer XI, page 225)

Such differences remained flourishing between the parties on account of Gadeer and Muharram, so much so that the enemies sought help from the Sudanis and the soldiers. In 350 A.H., it had become a regular custom for government officials to ask everyone about the name of his maternal uncle; if he replied, Moawiyah, he was safe; otherwise,

In this age, it was the general practice of the people of Egypt to take out a procession personoting Moawiyah as the maternal uncle of Hazrat Ali (A.S.) whenever they wanted to stage a quarrel with the Shias. There ensued a collision between the parties, and the evil consequences thereof came to the fore. A comic story in this connection is that when a Shia was asked whether Moawiyah was his maternal uncle, he made the off-

hand reply, "I have no knowledge; may be my mother might have been a Christian."

It is obvious that all these measures by the enemy were designed to put a stop to the celebrations of the Eide Ghadeer. It goes to the lasting credit of the loving souls that they put up with all the hardships and perils in the celebrations of their religious rites, which they refused to give up.

(Al Hizaraiat Islamia, Adem Nastri, page 108.)

MISSIONARY IMPORTANCE OF ASHURA

In order to obliterate the effects of the mourning for the Ashura, a scheme was adumbrated to the effect that the memory of the day of the death of Musaab bin Zubair was projected, with mourning rites for him inasmuch as he too, like Hazrat Imam Husain (A.S.), fought bravely and steadfastly against the forces of evil and laid down his life in the Jihad against evil. His father, too, was the cousin of the Holy Prophet (S.A.) and was among his close circle of companions. The distinguished father of Hazrat Imam Husain (A.S.) was not the only cousin of the Holy Prophet (S.A.) and the sole fighter for the glory of Islam, Ma'az Allah (May Allah forbid us to believe so).

(Shazarat uzzahab III, page 130).

History still preserves two bloody events of Baghdad in this connection up to this day, which owe their entire responsibility to the ignorance and prejudice that permeated the great catastrophe of Karkh, in which the houses of the Shias were set on fire. Their menfolk were put to the sword. Their children were slaughtered, though at last, the perpetrators of these black deeds came to a reckoning as well."

We do not want to re-iterate the accounts of these ancient catastrophes, for the one reason that these sacrifices of ours should also be kept in mind, in the interests of inter-communal harmony and unity, and so that the Muslims should also remember the extent of patience and forbearance we have displayed in the cause of mutual fraternal relationships. What bitter drafts have we not quaffed? Even now, we demand that the history of Islam extend towards us the hand of love and brotherhood, overlooking the torments administered to us, as we are extending our own hands even after having suffered such travails. We attach great value to the cause of Islamic brotherhood. We desire to see the whole world of Islam converging on one single pivot.

HADEETH-E-THAQLAIN **(The Tradition of Thaqlain)**

In Saheeh Muslim Vol. VII, page 122, the address of the Holy Prophet (S.A.) of Ghadeer has been recorded through Zaid bin Arqam, wherein the Holy Prophet (S.A.) declared that he was leaving among the Muslims two great boons: the Book of Allah, wherein is the light of guidance that must be grasped securely, and his Ahle Bait.

In Tirmizi Vol. II, page 308, through the same Zaid bin Arqam, it has been recorded to the effect, "I leave among you two grand boons, the Book of Allah, the influence of which extends from the earth to the sky, and secondly, my progeny and Ahle Bait; these two shall not be separated from each other till their arrival at the Hauz: Kauthar." Adherence to both of these is a guarantee of salvation. They excel at each other. It is to be seen as to what kind of treatment is meted out to them by you."

Abmad bin Hanbal, in his Musnad II, page 14, has recorded through Abu Saeed Khudri that the Holy Prophet (S.A.) said to the effect that he was leaving among the Muslims two great boons—the Book of Allah and his progeny, the Ahle Bait—and the two shall not be separated at all till their arrival at the Hauz. On page 17, from the same Abu Saeed, another narration is recorded to the effect, "I am about to leave this world." I leave among you two grand boons: one is the Book of Allah, and the other is my progeny, the Ahle Bait. The Book of Allah is a rope of guidance drawn from the sky to the earth. And my progeny are the Ahle Bait. The All-Knowing Allah has revealed to me that these two shall not be separated until they arrive at the Hauze Kauthar. It is to be seen what treatment is meted out to them by you."

This same narration has been recorded on page 26. Baghwi in the Masabeeh us Sunnat, Vol. II, page 204, and Qazi Ayaz in his Book Shifa have also recorded this same narration. Khateeb Baghdadi, in Vol. VIII, page 443, has recorded the pronouncement of the Holy Prophet (S.A.) through Huzaifah bin Asayad to the effect: "O," you people! I am about to leave this world, and you have to come to me on the Hauze Kauser. I shall then call you to account for the two boons, Thaqaalayn. But you have to be incredibly careful about them. The first grand boon is the Book of Allah, which is a rope of guidance of which one end is connected to the Almighty Allah, while the other end is in your bands."

Hakim in the Mustadrek Vol. IV, page 109, through Zaid bin Arqam, Aud Suyuti through Zaid bin Arqam, Zaid bin Thabet, and Abu Saeed Khudri—three persons—have recorded this same narration.

Faqeehul Haramain Muhammad bin Yusuf Shafial' in the *Kifayat ul Taleb* and *Tabari* in the *Zakhaer-al-Uqba* have recorded this narration through *Zaid bin Arqam*.

Ibne Hajar, in the *Sawaeqe Muhriqah*, p. 136, has recorded in respect of this narration that it has more than a score of authentic sources.

Abdullah bin Muhammad al Shabrawi in his book *Al-Ettehaf* and *Suyuti* in his book *Ehyaol Mayyi*, as given on the margin of *Al-Ettehaf*.

Shaikh Adadi in the *Mashariq al Anwar*, page 146, and *Allama Abul Barkat Noman Afindi Aloosi* in the *Ghaliyatul Muwaez*, Vol. II, page 87, have recorded the same narration.

Ibne Hajar, in his commentary on the *Qaseedah Hamziyah*, has thus recorded the excellences of the *Ahle Bait*: "The Holy Tradition has it to the effect: I swear by Allah, who holds in His authority my life, that the faith of a person in me will get perfected only when I am held in perfect love, while my love presupposes the love of my near kinship. I am the friend of their friend and the enemy of their enemy, and I am at war with them. He, who gives them pain, gives me pain. And he who pains me gives pain to the Almighty Allah." Following this, the *Hadeeth Thaqaalain* was repeated, saying that it pertains to *Aale Muhammad (A.S.)*.

Ibne Katheer, in his *Tafseer III*, page 486, has recorded through *Zaid bin Arqam* that the Holy Prophet (S.A.) in his address to *Ghadeere Khum*, after the praise of Almighty Allah, said to the effect: O' people. I am also a human being, and I shall leave this world shortly. I leave amidst you two great boons. One is the Book of Allah, which has the light of guidance, in accordance with which you should mold your conduct, and you should hold fast to it. Secondly are the members of my household, about whom I ask you to remember

Allah; I ask you to remember Allah; I ask you to remember Allah; thus, he repeated this statement three times.

Shaikh Abdur Rahman Naqshbandi, in the book *Aqde Fareed*, page 78, referring to the Ahle Bait, has recorded the effect.

"These personages are the stars of the faith. They are the banks of the river of Sharia and the pick of the companies. Through them, Islam flourished, and through them, it gained its solidarity. It is for this reason that the Holy Prophet (S.A.) said to the effect that he was leaving amidst the people two great boons, and it is for this reason that the Holy Prophet (S.A.) directed that any one who wanted to send to him perfect greetings (Darood) should say: *Allahumma Salle ala Muhammed waala Alehi*. It was on this ground that Shafa'i declared it obligatory to invoke blessings (Darood) upon the progeny of the Holy Prophet (S.A.) in Tashahhud as well.

"O' Ahle Bait: Allah has made love for you obligatory in the Quran. It suffices for you to say that the prayers are meaningless unless blessings (Darood) are invoked for you.

The Journal *Al Muslim of Egypt*, in its issue of the month of Shaaban of 1271 A.H., has recorded the following statement:

"The Ahle Bait are the protectors of the faith. They are indeed the heirs of grandeur. They were subjected to all sorts of suffering, and they were made the targets of efforts to destroy them in all periods of history. Their enemies made it an article of faith for them to oppose and wage war against them. They were deprived of their property, land, and goods in different periods of history. They were put in such tormenting troubles, as only the Almighty Allah can reckon with. In opposition to

them, even books in the names of Ehyaus-Sunnat (the Renaissance of Sunnat) and Ejtehadur Rasul (the Judgment of the Holy Prophet S.A.) were compiled. May Allah grant us His protection from all this.

The Qamoos, under the heading "Thaqal," writes that "Thaqal" means the traveler's possession. Besides this, 'Thaqal' implies everything precious and worth preserving. It was on this account that the Holy Prophet (S.A.) had said to the effect that he was leaving amidst the people Thaqalan (two excellent boons)—the Book of Allah and his Progeny.

Mubibbud Din has written in the Tajul Uroos in this connection that the Holy Quran and the Ahle Bait are denoted by the word 'Thaqalain' inasmuch as they enjoy a high honor and an exalted status. According to Thaalab, they are denoted by the term 'Thaqalain', inasmuch as holding fast thereto and acting in accordance with their commandments is an exceedingly difficult task.

Ibne Abi Manzoor has recorded in the Lisan al Arab that the Holy Prophet (S.A.) announced at the end of his life. that he was leaving amidst the people the "Thaqalain" (two grand boons)—the Book of Allah and his Progeny—and that 'Thaqal' denotes everything excellent and worth preservation. The Holy Prophet (S.A.) has also termed them "Thaqalain," inasmuch as they enjoy high honor and exalted status. Besides this, a great chieftain is also called "Thaqal".

Ibne Aseer, after recording the tradition, stated that they are termed "Thaqalain," inasmuch as it is exceedingly difficult to hold fast to them.

It has been recorded in the Misbah that the term "Etrat" denotes one's progeny. According to the narration of Ibne Aarabi recorded by Thaa'lab, the term "Etrat" denotes one's progeny in the direct line.

Muhammad Siddiq Hassan Bukhari, in his book *Ad-deen ul Khalis*, page 511, III, after having recorded tradition through Zaid bin Arqam, goes on to say that the tradition under reference makes mention of the excellence of the Ahle Bait and their exalted status in Islam. These personages are on par with the Holy Quran in terms of honor and reverence, and it is obvious that there can be no one to excel in the style of expression of the Holy Prophet (S.A.). Further on, at page 514, he says that according to him, the term 'ITRAT' really implies those personages who were there in the time of the Holy Prophet (S.A.). Notwithstanding that, among them shall be deemed to be included the exalted souls of the Faith and the leaders of the Millat, in other words, the twelve Imams (A.S.). The Ahle Bait comprises only the pure progeny and the infallible successors. Among them, there is no place for the wives.

It is obvious that the thesis will acquire inordinate length if we try to carry on with this kind of record. It suffices for our purpose to make references to these statements, which are well-authenticated, seeing that a whole book has been compiled by Allama Muhammad bin Tahir bin Ali Qaisarani on this behalf. wherein this tradition has been recorded by twenty-seven people.

The point to be noted at this place is that the persons enamoured of vitiating the texts have also tried not to leave this tradition unsullied, side by side with their other techniques to ruin Islam. They have thereby done their best to alter this strong document of guidance and salvation, which the Holy Prophet (S.A.) had given to the Ummat by his pro-nunciation in favor of the Book and the Etrat. These people changed the word Etrat to Sunnat, so that the Etrat may cease to be proved worthy of all honor as the means of salvation by holding fast

thereto, as the ones entitled to reverence, and as the people destined to stay on earth till the Day of Judgment.

Allamah Sharif Samhodi has said, "This narration is quite expecting that the members of the Holy Progeny, as being fit for holding fast to them, must stay on earth till the Day of Judgment, just like the Book of Allah, so that their guidance may be availed of at all times to come. It is for this reason that the Etrat' has been called the refuge of the world, and it has been said that the people of the earth will be ruined if they are no longer there.

(Sharh Mawaheb ul Ludunniya page 7, VIII).

Shaikh Zarqani, in commenting on this tradition, says, "Holding fast to the Book of Allah is obligatory inasmuch as it is the mine of learning, secrets, and wisdom. It is the treasure house of the exposition of realities and knowledge. Holding fast to the Etrat is necessary, inasmuch as it will facilitate the understanding of the faith if a pure source of knowledge is made available. This will lead to the refinement of morals, which in turn gives rise to the clearing up of the heart. It was for this reason that the Holy Prophet (S.A.) had said, to the effect of what sort of treatment is meted out to them by the people, whether they please him by following his guidance or whether they displease him by overlooking his commands.

(Shark-al-Muwaheb).

It is obvious that the Holy Prophet (S.A.) was quite well aware of the needs of the Ummat. He knew that the good and salvation, the interest and welfare of the Ummat were matters dependent upon holding fast to the 'Etrat' and the Ahle Bait, who are better informed of the conditions under which the people live, and as such, they can plan their betterment in a more suitable manner. It is for this reason that he compared them to the Ark of Noah (A.S.), and Hazrat

Abuzar Ghaffari (R.A.) recited this tradition by holding to the chain of the Ka'abah.

(Musnad by Imam Ahmad bin Haubal, Mustadrek by Hakim and others).

Tabarani has also narrated a tradition through Abu Saeed Khudri that the Ahle bait resembles the door of Hittah, which, when one enters through, makes the sins forgiven. Besides these, there are a number of traditions that have been recorded by scholars of all ages and that people of different periods have seen and heard, wherein the attention of the people has been drawn to the necessity of holding fast to the Ahle Bait. These personages are true votaries of the truth and the guides of mankind. They occupy a status as the standard of guidance and the leaders of the Ummat.

It is our considered opinion that if the Islamic community were to make a selection in a perfectly free atmosphere without giving way to the personal interests and ends of a person really fit to succeed to the caliphate of the Holy Prophet (S.A.) and to lead the Ummat as it behoves of one action with whose behests would be productive of eternal salvation and obedience to whose commands would guarantee real well-being, then even today no one can be nominated as such but the Able Bait (A.S.). The personages combined in themselves all the characteristics necessary for the Divine Caliphate. These were the Holy souls, whose fair names could not be tarnished by any sort of calun.n.es. How regrettable that the Divine Caliphate passed out of the bounds of merit into a hereditary hegemony, so much so that even a man of such notoriety as Yazeed came to hold the sceptre of power and kingship among its title holders.

It becomes quite manifest, as a result of the study of these clear verdicts, that the failure of Imam Bukhari to give proper

space to the narrations of Hazrat Imam Sadiq (A.S.) had rebounded to his own disadvantage. This has not affected the personality of Hazrat Imam (A.S.) in any way. The whole of the Millat of Islam has become cognizant of the perfect truthfulness of Hazrat Imam (A.S.). It is a matter of surprise that Bukhari has recorded the narrations from the pupils of Hazrat Imam (A.S.), and out of there, too, he has avoided the narrations that have come down through Hazrat Imam (A.S.). This too, however, is not to be wondered at, inasmuch as man is likely to do many such things under the duress of self-preservation and personal ends, as has been recorded by Ismaili from the lips of Imam Bukhari to the effect that all the narrations in his collection are well-authenticated, and yet the number of those well-authenticated narrations that could not be included in this collection exceeds the number that have found a place in the collection.

(Hidayat al Bari, I. page 5.)

It is also a well-known fact about Imam Bukhari that he committed to his memory one hundred thousand traditions, all well authenticated. It is obvious that the present collection has no comparison with this number. The present collection does not constitute more than seven thousand traditions, and no one can take the responsibility that what is included in this collection all together is beyond doubt or that they can claim greater authenticity than the remaining ones. Allamah Ibne Hamam has expressed this view in the Shah Hidayat to the eldest that it is a claim without justification and a matter of blind faith to say that all the books the most well-authenticated are Bukhari and Muslim, and between these two also, Bukhari has precedence over Muslim, and then is the tradition that measures up to the standard of both, and then a tradition that measures up to the standard of any one of them. The authenticity of a tradition is to be measured on its own merits and not by its inclusion in or exclusion from the collections of Bukhari and Muslims.

Under these circumstances, we can guess, no doubt, that Imam Bukhari has neglected to record the traditions concerning the excellence of the Ahle Bait, not because they appeared weak or unreliable in his sight, but because of considerations of brevity or the prevalent atmosphere of the times. In the same vein is the negligence to record the traditions of Hazrat Imam Sadiq (A.S.), not because of any objection to the personality of Hazrat Imam (A.S.), but because of considerations that have to do with the personal circumstances of Bukhari. All the Muslims have expressed complete confidence in the personality of Hazrat Imam (A.S.). His pronouncements have been acceptable, and he has been given the title of Sadiq (the truthful). He was a person who solved the problems of the Islamic faith. In his time, there were in Kufah one thousand persons whose narrations took their origin from the person of Hazrat Imam Sadiq (A.S.), who averred that their narration came from Jaafar bin Muhammad (A.S.).



BISMILLA HIR RAHMA NIR RAHIM

STATUS OF IMAM SADIQ (A.S.)

CHAPTER VII

THE CHIEF MEN OF HIS TIME
THE OFFICIALS OF HIS TOWN

INTRODUCTORY

Bani Ummayyah, during their period of reign, did their best to oppose the Islamic organization, in particular, in the matter of freedom of conscience and the liberty of expression. They were always planning to split up the community into sectionalism and tribalism, preserving the unity and harmony that the hard struggle of the Founder of Islam (S.A.) had brought about. As a matter of fact, Islamic teaching concentrated on unity. but Bani Ummayyah planned for disunion. Islam forbade bloodshed, but they took it as a matter of merit. Islam condemned injustice and equity; they set up machinery for injustice and tyranny. They gave such demonstrations of their ignorance and vandalism that the whole history has nothing to do with paralyzing the situation. Minds soaked in ignorance had found such a sweet dream of getting out of the bounds of Islam that Islam came to be regarded as no more than a prison-house. Disregard of prayers, preoccupation with drinking, murders, and corruption had been made penal offenses by Islam, which aimed at uniting the Islamic

community on one platform. Bani Ummayyah was fundamentally opposed to these regulations. They were not believers in the general good of the common people. Their mental set-up did not comprehend the implications of human bliss and good luck. Islam needs for us the supreme task of a representative who should be perfect in all respects. one who would on no account look to his own personal interests in the face of the collective good, one who should have as the sole purpose of his life to irrigate with his very life blood the crop of the Ummat, one who would show the beacon light to the paths of life. Islam is the compendium of those perfect regulations and infallible plans of life that have been revealed from the heavens for the guidance of mankind, the leadership of which was entrusted to the perfect man. Hazrat Mohaminad Mustafa (S.A.) and the exemplification of such infallible laws after the Holy Prophet (S.A.) should always be entrusted by Divine Dispensation from Heaven, so that Person free from sordid desires and aims should implement the commandments and thereby lead mankind to the destination of its perfection. "And thy Lord creature whatever He with and (also) chooseth too; this is not theirs to choose.

(Page 28:86)

IMAMATE-A DIVINE OFFICE

Allama Kashifal Ghita says, "Imamat, like propethood, is a divine office. Just as the person for the office of the prophet is selected by the Almighty Allah Himself, so too should the choice for the office of the imam rest in the hands of the Almighty. The prophet should be duty-bound to appoint his successor by proclamation as to the person who would be responsible for the implementation of the commandments after the prophet's departure from the earthly scene.

Imamate really is only another complexion of prophethood, with the only difference that the imam does not receive the divine revelation while the prophet is the recipient of it. The prophet receives his message from heaven, while the message of the imam takes its origin from prophethood. The Imam, like the Prophet, is also free from all likelihood of sin, and he is appointed for the perfection of humanity and the amelioration of humanity. It is obvious that one who is not possessed of a clean self cannot lead to perfection when obedience is rendered to him. The sacred chain of imamate, which terminates at the twelfth Imam, is a perfect exemplification of prophethood, and every one of these chains is in possession of infallible status.

Hazrat Imam Ja'far-e-Sadiq (A.S.) is the sixth of the twelve Imams. He is a personage par excellence whom the Almighty Allah selected for the coordination of the organization of Islam and who had been divinely ordained for the guidance of the Ummat. A manifest argument in favor of the greatness of his tates and the purity of his life is that the enemies, in spite of consistent efforts, failed to find out any flaw in his life, nor have they been able to point out any weakness of learning in him.

Hazrat Imam (A.S.) is a prominent figure in the Holy Household of the Holy Prophet (S.A.). The entire responsibility of leadership rested on his shoulders. This was the reason why the revolutionary spirits tried once and again to give the reins of government into his hands, but he spurned this offer by virtue of his farsighted vision.

IMAM-E-SADIQ (A.S.) AND RULERS OF THE TIME

We do not intend to enter into any controversy over the issue of Imamate and government, which have had prolonged discussions. Rather, we want to deliberate over the conduct of those who took into their hands the responsibilities of Imamate and government, and yet they failed to protect their own

conduct. Hazrat Imam Sadiq (A.S.) witnessed all their evildoings and misdeeds. He saw that the self-styled rulers were tyrannical over the human being just to slake their thirst for psychical perceptions. He saw that the men were being put to harsh treatment and that opposition to the Book of Allah and the sunnat of the Holy Prophet (S.A.) was in the ascendant. He saw that the program for the amelioration of the ummat was being steadfastly set aside. He put up with all kinds of suffering, yet he made a fine demonstration of his fortitude and endurance to show the world the caliber of men who sacrifice their own interests to those of the Ummat and as to whom the leadership of the Ummat should be entrusted for right guidance.

The stand which Hazrat Imam (A.S.) adopted was that of a man who is affected appropriately by a correct appraisal of the circumstances by virtue of a sensitive mind but would prefer to lead a quiet life because of the absence of necessary supporters and helpers. He would be in sympathy with the sufferings of the Muslims, who would not be in a position to soothe their injured hearts. Notwithstanding all this, he never wavered in his responsibility in regard to the commanding of the good (Amr bil Maarooif) and the prohibition of the evil (Nahee a'nil Munkar). Even under these forbidding circumstances and critical situation, he continued to do his part of the duties in this half. He pointed out to the Ummat that it was never permissible to be a party to the evildoings of the aggressive and cruel rulers and that they should not carry their problems to the unjust rulers: "The believer who would take his case to the court of a cruel judge or officer and have a decision against the code of the Shariat will himself be deemed to be a party to the sin of injustice of such a judge." "When a difference of opinion is developed between two believers as to the right of one of them, it is incumbent upon them that they should get a decision at the hands of believing Muslims only. If they do not do this

and take their case to the aggressing judges, they shall make themselves liable to the verdict of the verse of the Holy Quran, which calls such people as non-believers. "O' the people" who believe, be very circumspect in regard to judicial decisions, inasmuch as it is the task of the Imam who is well-versed in the principles of jurisprudence and who is charged to do justice between the Muslims, just like the Prophet or the Wasi of the Prophet." A mam asked Hazrat Imam (A.S.) as to whether it was permissible for the judge to receive the emoluments for his office from the ruler. His reply was to the effect that it was unlawful (Haram) inasmuch as those who help him in the injustice and those who get satisfied with the injustice shall all be deemed to be parties to the injustice.

Besides, often Hazrat Imam (A.S.) exhorted people not to cooperate with such people in the interests of uniting the Ummat at a central point in opposition to such transgressors, inasmuch as the Holy Book has pronounced any inclination towards the aggressors as a way to Hell.

His practice was to advise the Islamic community in discharge of his responsibilities as the Imam. He was ever busy in his endeavors to pull the society of his day out of its repressive set-up and to change it to transform it into a system of public well-being. He continued to wage a holy war for a long time, facing the odds during the reigns of different rulers. He kept himself aloof from all of them, and when Mansoor tried to have him as a co-operator, he spurned the offer quite frankly, telling him not to try to deceive him. "We know that you want to use this cooperation as a shield for your own evil doings," he said. Mansoor had banked upon an affirmative reply from Hazrat Imam (A.S.), stating that his suzrain power had been established on firm foundations and that his name inspired fear in people's minds. Hazrat Imam (A.S.), however, frustrated all his designs with this rejoinder to the effect: "We do not possess the goods of this world, that we may fear you, (lest it be confiscated); nor have you anything of the Hereafter that we

may entertain any expectations about it. Neither are you happy that we may offer you felicitations, nor is the political power a worldly distress for you that we may express sympathy for you. "What is the point in seceding our cooperation?"

This rejoinder was a heavy blow to Mansoor. Nevertheless, he could do nothing, influenced as he was by the exalted status of Hazrat Imam (A.S.). He began planning to induce Hazrat Imam (A.S.) to be brought into the affairs of the state. He felt that the aloofness of Hazrat Imam (A.S.) was productive of harm. He, accordingly, sent a message, asking Hazrat Imam (A.S.) to keep him company and advise him on important issues. Hazrat Imam (A.S.) said to the effect: "The person who seeks the world will not tender any suggestions to you, while he who seeks the hereafter will not keep you company."

THE TEN TYRANTS

Hazrat Imam Sadiq (A.S.) passed through the periods of reign of ten Sovereigns of Bani Ummaiyah and two of Bani Abbas during his life, namely Abdul Malik bin Marwan, Waleed bin Abdul Malik, Sulayman bin Abdul Malik, Umar bin Abdul Aziz, Yezeed bin Abdul Malik, Hisham bin Abdul Malik, Waleed bin Yazeed bin Abdul Malik, Ebrahim bin Waleed bin Abdul Malik, Marwan Al Himar, from among Bani Ummaiyah, and Saffah and Mansoor from among Bani Abbas. Here follows a brief account of their life sketches together with those of the state policies that they pursued.

ABDUL MALIK

Abdul Malik's father was Marwan bin Al-Hakam bin Abil A'as bin Ummaiyah, while his mother was Aeshab bin Muawiyah bin Mugheerah bin Abil A'as. In other words, he was of the pure Ummaiyad tribe.

Marwan's maternal grandfather was Mugheerah. He is the same man who was notorious for his hostility to the Holy Prophet (S.A.), who had ordered him to be done to death on the occasion of the Holy Battle of the Hamraw Asad. (Seerat Ibne Hazm, page 105) Ibne Kaseer is of the opinion that he was also involved in mutilating the body of Hazrat Hamzah (Tareekh Ibne Kaseer IX, page 63). Abdul Malik succeeded his father to the throne in 65 A.H. He died in 86 A.H., leaving this world together with his throne of the Caliphate. Before coming into power, he was noted for his recitation of the Holy Quran, preservation of the traditions, and piety and righteousness. He led the life of a sort of recluse. He had even opposed the campaign of Yazeed against Ibne Zubair. He had said to the soldiers, "You are the first to advance against the firstborn of Islam and the scion of Zubair, who was a companion of the Holy Prophet (S.A.). Ibne Zubair remained fasting during the day and awake at night in worship. "His slaying can be the cause of a whole world's perdition in Hell."

But as soon as he came into power with the caliphate in his hands, he deployed the same forces with Hajjaj at their head for the slaughter of Ibne Zubair. (Tareekh Al-Medinatush Shareefah Lis Sakhawi, Vol. III, page 317). The story is related to the fact that, immediately on assumption of power as a throned monarch, Abdul Malik despatched the Syrian army under Hajjaj for warring against Ibne Zubair. This army laid siege to Mecca for six months and seventeen days. Hajjaj continued during this period to throw blocks of stone on the Holy Ka'aba with his catapults.

(Shifa-ul-Uzam by Qazi Taqiud Din al Mecci, Vol. I, page 169).

Ibne Asakir (IV, page 50) says that with such commencement by Hajjaj, the whole community made the Kaa'aba the target of their fury. With the catapulting of stones, there also started volleys of poetry and versification. These verses had hardly started when there came down lightning from

the sky to burn them all to cinders. The attacks must have ceased following this, but Hajjaj made it known that the coming down of fire from above was a sign of the acceptance of the sacrifice, according to the narratives of the Bani Israel. "As such, you have no need to be afraid." In consequence, the army again got ready to catapult blocks of stone onto the Ka'aba. This practice continued until the slaughter of Ibne Zubair in 73 A.H. After he had been slaughtered, Hajjaj hung up the body of Ibne Zubair on the gallows upside down, sending his head decapitated to Abdul Malik, who showed it around in all the towns.

(Shifaul Uzam 1, page 170),

When Abdul Malik was tipped for the throne, he was holding the Holy Quran in his hands. The moment he learned the joyful tidings of his elevation to the throne, he addressed the Holy Quran in this manner:

"This day is the day of Separation between you and myself."

(Tareekh al Khulafa, Suyuti page 84; Tareekh Ibne Kaseer IX, page 63).

Ibne-Kaseer has stated that during the celebrations of the Haj pilgrimage in 75 A.H., Abdul Malik gathered the people and addressed them thus: "My predecessors in the Caliphate were used to eating and drinking. I know, however, of no treatment for the Ummat except the sword. I am not weak like Uthman, nor peace-loving like Muawiyah, nor yet like Yazeed. I can tolerate it only until such time as my army can be made ready. There is then no possibility for escape. Look here is Amr bin Saeed, my own near of Kinsfolk. "When I found him declining the oath of allegiance by a sign of his head, I responded with the blade of the sword. I have vowed to Allah that I shall not allow any man to go out of his oath of

allegiance during all his life." He then charged the audience to make this known to all those who were not present.

(Tareekh Ibne Kaseer IX, page 64).

Amr bin Saeed-al-Sharq was a person to whom Abdul Malik promised shelter and, appointing him as his successor, had him murdered by fraudulent means with his own sword in 69 A.H. He declared after his murder that he was very much beloved of him, yet it cannot be tolerated that two males should pull on with one female.

(Tahzeeb-al-Tehzeeb page 37, VII).

Abdul Malik became so enamoured of blood thirst that when Ummud Darda abused him by saying, "I have heard that you have taken yourself to drinking wine, forsaking your piety and righteousness," he replied, "Not only this, but I have also started drinking human blood as well." "I shall cut off the neck of anyone who dares to suggest to me that I be God-fearing."

HAJJAJ

This was the man who appointed Hajjaj as the governor of Hedjaz and Iraq and thereby subjected the Muslims to the yoke of his tyranny. Hajjaj is the person whose sword always hangs on the heads of good-natured people. He was the man in whose prisons no less than a hundred thousand prisoners—men and women—were kept in such distress that their heads were exposed to the sun during the day and to the moisture of the nocturnal dew. They faced the pangs of hunger. Hot ashes were poured over them.

They suffered from the heat of the sun on the one hand and the burning ashes on the other. They had to bear the bastinado on the one hand and the spears on the other. The man's sadistic urges found special pleasure in the cries and wails of the

prisoners. The thing that gave him a specially fiendish joy was their lamentation. His sword knew no bounds to its cruelty, and there was no end to the forms of torture that his inventive genius designed. He would cause the bodies of some people to be wounded, and then he would throw vinegar on the wounds. He would cause arrows to pierce into the feet of some others in order that his sadistic nature may make merry at the cries and wails of the sufferers, as if in enjoyment of the lays of music.

(Al Kamil by Ibne Aseer IV, p. 236).

Umar bin Abdul Aziz described his nature thus: "If all the nations put forth their respective Villains, and we put forth Hajjaj alone, we shall surely win in the competition.

(Tareekh Kamil IV, page 271.)

Aasam has said, "Hajjaj did flout the Divine commandment in all contemptuous way imaginable.

(Tareekh Ibne Katheer IX, p. 132).

Hassan Basri, on being asked as to his opinion about Abdul Malik, said, "What need be said about a man, among whose sins Hajjaj bin Yusuf is to be counted as one sin."

(Abdul Fida, I, page 209).

It was a practice with Abdul Malik to falsify Hajjaj on all his misdemeanors, to support him in everything, and to bear no word of complaint against him. Even on his death bed, he made a will to his successor, Waleed, to do him honor and reverence. (Suyuti, Page 85) It is obvious that such a testament was well-placed. inasmuch as Hajjaj regarded Abdul Malik as superior even to the Holy Prophet (S.A.), and there was little to be wondered at in all this. This wonder lies with those Muslims who want to give a complexion of faith to their evildoings and

who want to make an entrance into paradise for a person like Hajjaj.

The evil intent of Abdul Malik was demonstrated whenever there came into his ears any complaint, which he would set aside and even go on further to encourage him in his bloody campaigns. He made his will to Waleed in the following words: " O'Waleed burst into tears. He reprimanded him sternly, saying, "What is this weeping for, like, a woman? See, after my death, that I am properly shrouded after the funeral bath. Then hand my body to Umar bin Abdul Aziz after the funeral prayers have been performed. He shall lower me down into the grave. You shall mount the pulpit and give the general proclamation for the oath of allegiance. If you find the least hesitation on the part of anyone, you should have his neck cut off. There should be no consideration in your eyes about anyone's nearness of kinship or friendship. And you should see to it that Hajjaj is given due favor.

(Al-Imamat was SiasatII, page 74).

It is now for us to see if, in such a procedure of taking the oath of allegiance, the Ummat has any freedom of choice, or is not everyone completely under duress taking the oath of allegiance? Can the successor to such a bloodthirsty Caliph be addressed as Ammerul Momineen? Did Islam establish such a form of government?

Abdul Malik did have the sense to refrain from shedding the blood of the Bani Hashim, which, however, did not stem from any consideration's personal integrity or social circumspection. Rather, he was learning a lesson from the fate of the descendants of Abi Sufyan. In a letter that he wrote to Hajjaj, he made a special reference to this point. Yet the wretched fellow, notwithstanding all this, had Hazrat Imam Zainul Abedin (A.S.) put in chains and brought from Medina to Syria.

(Helyatul Aulia III, p-135).

WALEED BIN ABDUL MALIK

He ascended the throne immediately after the death of his father on Thursday, the 15th Shawal, 86 A.H., after having been the Prince Designate for some time. He died on the 15th of Jamadi ul Awwal 95 A.H. after a reign of nine years and seven months at the age of forty-six years. His mother was Wiladah binte Abbas bin Juza bin Zaheer bin Juzaimah Abbasi. He had his own pattern of violence and quick temper. His marriage and divorce campaigns may be gauged from the fact that over and above the slave women, he married sixty-three wives. He was a glutton in the matter of eating and drinking. This was his verdict in regard to errors of speech in conversation.

(Maathernal Anafah Vol. I, page 133).

It was this same Waleed who erected the Jamea Umwi Mosque in Damascus, on which was spent gold to the tune of four hundred chests; each chest contained fourteen thousand or twenty-eight thousand dinars. When people objected to such extravagance out of the Baitulmal (the public treasury), he replied that all that was out of his own personal belongings. It was Waleed himself who extended the premises of the Masjide Nabawi by including therein the apartments of the Holy Prophet (S.A.). He got the mosque adorned with gold engravings and other kinds of ornamentation. Khubaib bin Abdullah raised an objection thereto to the effect that the Chapter of the Holy Quran (the Hujurat) had been violated by the destruction of the apartments, at which Waleed ordered him to be beaten, as a consequence of which he lost his life.

It was during the reign of Waleed that Hazrat Zainul Abedeen (A.S.) left this earthly abode on the 25th of Muharram 95 A.H. There is an impression in certain quarters that he was poisoned by Waleed himself. Another view is that the deed was perpetrated by Hisham bin Abdul Malik at the instigation of Waleed.

(Tareekh Qarmani, Sawaeq. Fusul-e-Mahimma Dalaelal Imamat, Rauzatul Waazeen and others.)

During his reign, Hajjaj had Saeed bin Jubair done to death in Shaban 95 A.H. The narrative goes on to say that Saeed left for Mecca in fear of the tyranny of Hajjaj, who posted this information to Waleed, who wrote to Khaled Qesri, at which the latter had them all arrested and dispatched to Hajjaj. In this company were Ata, Mujahed Talq bin Habeeb, Amr bin Deenar, and Saeed. Saeed spoke frankly to Hajjaj; the latter, however, treated him rudely and asked him about Abdul Malik. He replied, "What can I say about the evils of a man, one of whose evils is your own person?" Hajjaj was enraged at this, and he ordered him to be put to death. Saeed recited the Kalemah-Shahadat and made Hajjaj a witness thereto. He paid no heed to him and got him put to death. He was, however, later overtaken by a brain disorder and the resultant cries of, "Our fetters, our fetters." His men thought that he wanted the fetters of Saeed to be removed; accordingly, they cut off the feet of Saeed and removed the fetters thereon. Hajjaj was in such a state of mental disturbance that even in sleep, he would cry out, "Oh, what wrong had Saeed done to me?" "What wrong had Saeed done to me?" (Ibne Khalladoon II, P. 65; Tabari VIII, p. 95). He was alive only for a few days following it, and in the month of Ramazan he died, followed by Waleed himself a year later in the month of Jamad al-Awwal, or Jamadial Akhir.

Such was the fear that Hajjaj caused in the minds of the people that the story is told of a man who, fearing harm from

Hajjaj, ran away from the country. He saw a dog there, sleeping under the shade. He said, "Would I have been that dog to have escaped the fury of Hajjaj?" A little later, he returned to find the dog dead. He asked for the cause of its death. It was disclosed that Hajjaj had ordered all dogs to be destroyed.

(Sarhal uyoon Ibne Nauatah, page 96).

Hajjaj claimed that he received Divine Revelation and that he never did anything without inspiration from Divine Revelation (Ibne Asakir IV, p. 70). This attests to the Holy Tradition to the effect that false, bloodthirsty individuals shall come of Bani Thaqeef.

SULAIMAN BIN ABDUL MALIK

In consonance with the will of his father, Sulaiman bin Abdul Malik ascended the throne on the death of his brother Waleed on the 15th of Jamadial Ukhra, 96 A.H. He died on the 10th of Safar 99 A.H. after having reigned for two years, nine months, and some days. Waleed had intended that he would disinherit him and nominate his own son, Abdul Aziz, as his successor. Sulaiman, however, opposed him. He held council with his officers. But no one except Hajjaj and Qutaibah bin Muslim came out to support him.

(Samat-nu-Nujum al Awali Abdul Malik al Esami III, Page 107).

As a consequence, Sulaiman made the people of the Hajjaj family targets of his tyranny. He got Qutaibah murdered in 99 A.H. He dismissed the agents of Hajjaj and released from prison some eighty-one thousand captives of Hajjaj in one day. At this time, there were some thirty thousand innocent women and as many men pining in the prisons set up by Hajjaj. (Ibne Asaker IV, page 80) Sulaiman summoned the secretary of

Hajjaj, Yezeed bin Muslim, under surveillance. When he came before him, he invoked imprecations (Laenat) on Hajjaj, who had given him his office. Yezeed said in reply, "O' Ameer al Momineen, you have seen me today, when authority is passing out of my hands and you are getting in possession of power." Would that....." Sulaiman asked him, "Tell me as to where Hajjaj is lodged in Hell or is he still being pushed down." He said in reply, Do not talk like this about Hajjaj. He gave you good counsel. He afforded you protection. He befriended your friends and showed enmity to your enemies. On the day of judgment, Abdul Malik will be standing on his right side, while Waleed will be found on his left hand. You may, as such, decide for any place for him". Sulaiman was offended by these remarks and ordered him to get out of his presence, heaping curses on him at the same time.

(Murjul Zahab III, p 18).

Sulaiman oftentimes took counsel with Umar bin Abdul Aziz. He used to say that he was not well acquainted with the working plans of the administration. "You should carry into effect anything you deem advisable." He changed the time of the prayers accordingly, from the late hours to the early hours, as in the past.

(Al Badayah Wan Nihayah IX, page 178.)

Sulaiman, one night, heard the tunes of singing from his military barracks. He went out to investigate the matter. On reaching the spot, he remarked, "Every animal has a peculiar tune with which to attract its female partner. You too also want to draw the attention of women towards yourself." Saying this will order them all to be castrated. Umar bin Abdul Aziz said to him, "O Amiral Momineen, this amounts to mutilation, which is in no way permissible. As such, it is better that they should be expelled, and the advice was accepted as tendered.

(Ibne Kaseer IX, P. 180).

The historians have recorded that he had a special zest for eating. Some people have estimated his food to have almost amounted to one hundred ratels (pounds). He was fond of fine and varied colors of apparel. He used to have other people dressed in colorful prints of coats, trousers, turbans, caps, and sheets. He had ordered that even the funeral shroud should be of dyed cloth.

(Murujul-Zahah III, page 185).

He had a perverted taste for the extortionate acquisition of money. He wrote to the governor of Egypt, Usaman bin Zaid Tanokhi, to collect the taxes from the people and to take milk to start with, and when that was exhausted, to draw blood. The historian Kindi writes that it was the first act of oppression against the people of Egypt. Sulaiman was very pleased with the work of Usamah, and he announced that Usamah did not receive any bribes. Umar bin Abdul Aziz was touched to the quick and said, "There is a fellow even worse than Usamah who receives no bribes as well! Sulaiman asked him who it was. He said this in reply. "It is the enemy of Allah." Iblees" Sulaiman was offended, and he went away in anger.

(An Najoom az Zahirah 1, Page 232).

Usamah came to Sulaiman with the proceeds of the taxes and made the submission, "O' Ameer! I have made the people white. Therefore, have some pity if possible and make some reduction in the demand for taxes so that there may be some facility for keeping the land populated. We may see to it next year for the balance. He was cross with him and said, "I have already given you my mind that it is to be milk, and if not milk, then blood."

Sulaiman made a demonstration of his offensive temper in respect of the great Muslim conqueror Moosa bin Naseer as well, who had conquered the lands of the West and added them to the territories of Islam in the East and who proved himself a steadfast example of fortitude in his love for the members of the Holy Household (Ahle Bait). The historians have done a great injustice in ignoring the heroic deeds of this fighter and attributing all his exploits to the credit of his slave Tariq bin Zayad, all of whose campaigns were being implemented under the planning of Moosa. He had accomplished such a great achievement by his conquest of the West that it is difficult to find a parallel thereto. It was a practice with Moosa bin Naseer to send his son Abdul Aziz and his slave Tariq as advanced guards for the conquest of a territory. They would return loaded with the riches from the conquered lands.

Sulaiman could not tolerate the fame of this great warrior. He got his son Abdul Aziz, who was a most pious and righteous person, put to death. The historians invented a great many accusations against him in flattery for the reigning rulers. This tragedy took place in 98 A.H.

Ibne Atheer says that Sulaiman committed a great blunder in turning towards the father after getting his son slain.

He started causing direct injuries to Moosa. He laid to his account an amount of forty lacs deenar and twenty thousand dirhams. He sent to Moosa the decapitated head of his son, who was deeply grieved and said, "Martyrdom should be welcome to such a scion who fasted during the day and who kept awake at night in prayers. Moosa was well-known for his love of the Ahle Bait. He fell victim to the tyranny of Muawiyah to start with, inasmuch as he had declined to support him in the battle of Siffin.

UMAR BIN ABDUL AZIZ

Abu Hifs Umar was the son of Abdul Aziz bin Marwan bin Al-Hakam. His mother was Umme Asim Laila bint Asim bin Umar al-Khattab.

He came to the throne at the death of Sulaiman on Friday, the 10th of Safar 99 A.H. He died on the 25th of Rajab 101 A.H. after a reign of two years and five months and five days. His father, Abdul Aziz, was the apparent heir apparent after Abdul Malik as successor to Marwan. But he died in the lifetime of the reigning monarch in 86 A.H.

People experienced a period of tranquility and peace during the time of Umar bin Abdul Aziz. The reign of terror and tyranny ceased with his ascent to power. The lustful officials and the law-breaking elements were emasculated. In the eyes of Umar, the people began to lead comfortable lives, but the most important problem of administration was that of taxation, inasmuch as there had been grave irregularities and extortionate assessments during the days gone by, which the Ummayyed exploiters had worked to the ruin of the people. He, accordingly, set out to solve this problem with virtuous intent and gracious intelligence of his own. He wrote to his governor in Iraq in very clear words to the effect of *Bear in mind! The people of Kufa have undergone untold suffering. The tyrannical officials have caused them endless worries. The real motivation of faith is, as a matter of fact, the dispensation of justice and graciousness. As such, it is your bounden duty to try to guard yourself in respect of your responsibility to Allah, as a mark of your own self-interest. Your assessments of taxes should be commensurate with the possible paying capacity of the taxpayer, and with the balances, try to rehabilitate the suffering people. In the collection of the taxes, be very mild and considerate. Do not accept the gifts on the occasions of Eid

and festivals. Do not receive anything on account of the price of the Holy Quran, the rent of houses, or the wedlock ceremonies. The person who accepts Islam should be exempt from paying the poll tax. Be careful to implement my instructions in all these matters. Do not carry out your own schemes without definite concurrence from me. If a person has to perform the Haj pilgrimage, you should pay him one hundred deenars. Was alam"

(Kamil, Ibne Aseer V, page 29; Tabari VIII, page 139)

Umar also treated the descendants of Hazrat Ali (A.S.) with respect and good will. He distributed sums of money among them. On one occasion, he ordered the governor of Medina to give them ten thousand deenars. On his inquiry as to which of the descendents of Hazrat Ali (A.S.) were to receive the funds, seeing that they were distributed in different tribes, he replied, "Immediately on receipt of my letter, give over the money to the progeny of Hazrat Fatimah (A.S.) inasmuch as their rights have been too much trampled upon upon wassalam" (Murjul Zahab III, p. 164). On one occasion, Fatemah bint Ali (A.S.) went to Umar bin Abdul Aziz, who made the submission to her to the following effect:

"By Allah, there is no one family on the surface of the earth who can compare with yours in honor and esteem. Your people are more beloved to me than the people in my own household.

(Tabaqat Ibne Saad V, p. 223)

Ibne Aseer has recorded that Umar bin Abdul Aziz esteemed Hazrat Ameer ul Momineen Ali (A.S.) to such a high honor because he had been a pupil of Ubaidullah bin Abdulla bin Utbah bin Masood in Medina. The teacher was once

informed about certain of Umar's remarks about Hazrat Ali (A.S.). When he went to him, the teacher was busy with his prayers. After he had completed his prayers, he turned to him and asked him, "Who has told you that Allah has been offended by the Bai'a'te Rizwan?" He replied that he knew nothing of it. The teacher then asked him, the people of Badr, and the people, "Then how have you said so about Ali (A.S.)?" He said, "kindly forgive me. "I shall not do it in the future."

Umar bin Abdul Aziz has himself averred that his father used to speak ill of Hazrat Ali (A.S.) during the course of the Friday address, but at this his tongue would begin to falter. "I asked him the reason for that," says he. Whereupon he replied, "Do you realize the stutter therein?" He gave him an affirmative answer. He replied, "If the people now in my favor come to learn of the excellences of Hazrat Ali (A.S.), they shall forsake their loyalty to me and go in favor of his progeny."

This incident had such an effect on him that Umar bin Abdul Aziz, on his assumption of government immediacy, stopped this vile practice and, instead thereof, introduced the Quranic injunction to the effect: "Verily Allah commands you to practice justice and graciousness." He thereby gained the cordial, lasting gratitude of all the Muslims and the impression of his greatness as a ruler. He was lovingly remembered by all classes of society everywhere.

(Ibne Aseer V. P 20).

This abrogation of the practice was, however, uncongenial to the Ummayyids. After the death of Umar bin Abdul Aziz, they tried to revive this innovation, but they failed in their aim.

On the occasion of the Haj pilgrimage in 106 A.H., Saeed bin al-Waleed bin Usman made a message to Hisham bin

Abdul Malik to the effect: "O' Ameer ul Momineen! May Allah always shower his blessings on the members of your dynasty, and may He always succeed the successor of the tyrannized Caliph Usman! People utter bad language against Abu Turab (A.S.) in these sacred places. "They wish that you too should do the same. Hisham was aggrieved at this demand and cutting him short," he said, "I speak ill of no one."

(Tabari VIII, p. 86).

Umar bin Abdul Aziz deserves credit for such splendid deeds, which are without a parallel in the history of Bani Ummyyah. Such deeds were an eye-sore to the Bani Ummyyah. It is the considered opinion of some of the historians of the age that these disgruntled fellows administered poison to him. They were of the opinion that if he continued to exercise governmental powers, the connection of the state with Bani Ummyyah would be severed and the reins of government would go into the hands of the people of integrity.

(Mathiul Enafah Fi Maalemal Kailafah, I, p. 142).

Some historians have also recorded the event that Umar bin Abdul Aziz, one day during the course of his Friday address, made a general proclamation that anyone who had any sort of claim against him was welcome to put it before him. Hazrat Imam Zainul Aabedeen (A.S.) stood up to put up his claim. He asked him what his demand was. He said, "This is the same seat of authority that you now occupy." He replied, "I did not have the knowledge thereof, but if the Ummat is agreeable, I have no objection even today to transferring the government to you."

(Sanatul Najum al Awali III, 204).

We admit the fact that Umar bin Abdul Aziz has a full appreciation of the greatness and rights of the Holy Household. We also admit that the members of the Household have made demands of their entitlements on this behalf on appropriate occasions. Yet this event cannot be accepted as authentic, inasmuch as Hazrat Imam (A.S.) was perfectly aware of the circumstances of the time and quite cognizant of the tendencies of the age. He could not have made such a demand under the inappropriate circumstances that prevailed at the time. Moreover, Hazrat Imam Sajjad (A.S.) had died in 95 A.H. while Umar bin Abdul Aziz came to power in 99 A.H. How can it be said that Hazrat Imam (A.S.) could make such a claim in his period of government by way of a protest?

Another fictitious event has been recorded to the effect that Hazrat Imam Zainul Abedeen (A.S.) borrowed four thousand dinars from Marwan bin Al Hakam, and no one of the Bani Marwan made a claim for its recovery. When Hisham assumed the reins of government, he asked how the Imam (A.S.) had been treated by the ancestor of Hisham. Hazrat Imam (A.S.) replied that the treatment had been good and deserving of thanks. He said, "Well, it is now necessary to repay the debts." You may keep it to yourself. The anachronism in this case lies in the fact that Hisham came to power 105 A.H., while Hazrat Imam (A.S.) had left this earthly abode in 95 A.H. ten years earlier than his assumption of power.

YAZEED BIN ABDUL MALIK

Yazeed bin Abdul Malik was the son of Aekah binte Yazeed bin Muawiyah. He came to the throne following the death of Umar bin Abdul Aziz in 101 A.H. He died on 26 Shaaban 105 A.H. at night on Friday, after a reign of four years, one month, and two days.

He had a mind to follow in the footsteps of Umar bin Abdul Aziz as a ruler at the assumption of power. It is, however, obvious that such an attitude was intolerable for the people given over to falsehood, wickedness, and viciousness. A body of forty experienced men came forward to tender their verdict to the effect that the honorable Caliphs were excepted from any reckoning and answering ability for their doings on the Day of Judgment and that they were above any kind of punishment and torment.

(Ibne Kaseer IX, 132)

On hearing this, he was overjoyed. He gave himself up to the pleasures of the senses. He adopted as his routine of life the preoccupation with dissipation and debauchery. There remained no trace of divine fear in him.

(Samatun Najoom al Awali, 111/209).

With the advent of such circumstances, the land reverted to the era where it had been before the time of Umar bin Abdul Aziz. There cropped up the problems of the state of revenues. As a result, he sent messages to his governors to the effect: "Umar bin Abdul Aziz was a victim of self-deception. His policies should be given up, and the old practices should be revived. "The taxes should in any case be realized, whether the days are of prosperity or of adversity, whether the people are well-to-do or they are indigent, whether they can remain alive or they starve to death."

(Al-Iqd-ul Fareed) III, p. 180).

According to Ibne Aseer, Yazeed overturned all the practices of Umar bin Abdul Aziz, which he found against his own wishes, and in this matter, he gave no thought to the condemnation by the world nor showed any scruples for the torments of the Hereafter. He went to such lengths that in the

case of Yaman, following the extortionate impositions by Muhammad bin Yusuf, the brother of Hajjaj, certain relief measures in the matter of taxation had been effected by Umar bin Abdul Aziz, who maintained that the people's connection should be allowed to elaborate even though the revenue might decrease.

Yazeed, on his part, however, revived the old practice immediately on the assumption of power. He demanded in a stern command that the taxes were to be realized as of old.

(Al-Kamil V, page 32.)

Yazeed had a great love for debauchery. He had two slave women, named Hababah and Salamah, whose company he enjoyed most. The death of Hababeh had such a stunning effect on his mind that he followed her shortly afterwards to his grave. His infatuation for Hababah was evidenced by the fact that he did not allow her dead body to be buried for a number of days. According to some historians, he allowed her to be buried after some days, only under pressure from the people, but then he got her dead body taken out in order to have a look at her by way of mental solace.

(Al Enafah J-146, Al Badaa wal Tareekh II/48).

HISHAM BIN ABDUL MALIK

Yazeed was succeeded to the seat of government by his brother Hisham bin Abdul Malik on the 25th of Shaaban 105 A.H. He continued to rule till the end of his life in 125 A.H. His period of rule extended to nineteen years and seven months. Hisham's mother was the daughter of Hisham bin Ismaeel Makhzoomi.

Hisham is counted among the energetic and shrewd rulers of Bani Ummiyyah. He is compared to the shrewd rulers' like Muawiyah and Abdul Malik. He was notorious for his miserliness, his vicious nature, and his quick temper. He was the fourth ruler of the sons of Abdul Malik. By chance, he had a squint in his eyes. He was always busy planning the tormenting of the descendants of Hazrat Ali (A.S.) as a matter of inveterate enmity to them.

Hisham once came for the Haj pilgrimage, when he had not yet acceded to the throne. After the circumambulation (Tawaf) of the Ka'aba, he tried his best to kiss the Black Stone (Hajre Aswad), but he failed in his aim due to the large numbers of the circumambulators there. He then got a stage to be set up for him, and he sat thereon, surrounded by a large crowd of the people of Syria. In the meantime, Hazrat Imam Zainul Aabedeem (A.S.) entered. The people performing the circumambulation split up into two rows, making a way for him to reach the Black Stone with perfect calmness and ease. Hisham, on seeing this, was inflamed with chagrin, and he asked in a deprecating manner, "Who is he, after all?" The poet Farzaduq was present in the assembly, and he said in an off-hand manner, "I know him quite well." Hisham asked him as to who he was. Farzaduq started reciting the Qaseedah to the effect: "He is the one who is known to the earth of Batha and the sacred precincts of the Haram. He is the most exalted of all men in the universe. "He is possessed of a high sense of divine awe and forbearance." On hearing these words, Hisham, in the heat of anger, ordered the arrest of Farzaduq.

On another occasion, Hisham performed the Haj pilgrimage in 106 A.H., when he had assumed the power of government. Hazrat Imam Baqir (A.S.) was present in the mosque at the time, surrounded by a large number of seekers of knowledge. He was elucidating some very precious points of Islamic learning and knowledge. Hisham could not put up with this spectacle. He raised an objection, though his servant, who

asked Hazrat Imam (A.S.), "What will the people eat and drink on the Day of Judgment till the time their reckoning is finished?" Hazrat Imam (A.S.) replied to the effect: "The people on the Day of Judgment shall be gathered on a piece of land, where there will be trees and water channels, from which they shall continue to avail till such time as their reckoning is finished."

Hisham had intended, thereby, to bring censure on Hazrat Imam (A.S.) in the open assembly. He was mighty gratified at this answer, thinking that it would provide him with an excuse for his designs. He got his servant to ask, "Who will have the leeway to attend to eating and drinking? Who shall be self-controlled enough on the occasion of reckoning?" Hazrat Imam (A.S.) replied to the following effect: "The same people, according to the description of the Holy Quran, will, on arrival in Hell, ask those in Paradise for a little of edibles and drink." On hearing this, Hisham was dumbfounded, and in his mind, he had to admit the great merits of the progeny of Hazrat Muhammad (S.A.).

On another occasion, Hisham came for the Haj pilgrimage, and Hazrat Imam Jafar-e-Sadiq (A.S.) and Hazrat Imam Baqir (A.S.) were also present there. Hazrat Imam Sadiq (A.S.) recited the address to the effect: "Allah is to be thanked in that He ordained Hazrat Muhammad (S.A.) as His true prophet and made us His chosen servants." We are the representatives of Allah, and by virtue of our subservience to Allah, we occupy a status superior to that of everyone else in the universe. He, who is our friend, is possessed of good fortune. Whoever is hostile to us is unlucky. Hisham kept his peace at the time, but on reaching back to Syria, he summoned both the Hazrat Imam (A.S.) by way of insulting them.

On one occasion, Hazrat Zaid went to Hisham. He did not return the response to his salutation, nor did he speak gently to him. But I was very cross with him. He then said, "O' Squint-eyed man! Accept my salutation with this epithet if you do not make the response to the word "ameer". Hisham was highly enraged and started an argument with him. Hazrat Zaid also drew out his sword and said, "Death is the penalty for the crime of weakness." Hisham had to be considerate, and he asked what the purpose of his visit was. He replied, "What can be said to rulers of Muslims like you?" and he came out saying, "The man who desires life at any cost gets disgraced."

(Tabari VIII, Hawadith 121 A.H. Ibne Asaker Vi, pages 22, 23)

Hazrat Zaid then went to Kufa, and there, during continuous Jihad, he laid down his life in 121 A.H. as a martyr. After his martyrdom, his body was madly naked and hung upside down on a tree, where it remained hung up for four years, so much so that a spider had woven a web on the body.

(Tareekhe Khamees II, p. 820)

Yusuf bin Umar, the governor of Kufa, sent his severed head to Hisham, who got it hung up in the gate of Kufa, and then he dispatched it to Medina. It remained fixed up near the Holy Sepulchre of the Holy Prophet (S.A.) for a day and a night. After one day, it was put up on the point of a spear. People came to visit the spot in large numbers, while the preachers showered abuses on the progeny of Hazrat Mohammed (S.A.). This affair continued for seven days. (Zaid Shaheed Maqam, 162-163) Hisham then sent this head to Hanzalah bin Safawan, the governor of Egypt. He too got it hung up for some days, and then he exhibited it in the streets of the whole city.

(Al-Nujoom al Zahirah 1, page 181)

The body of Hazrat Zaid remained hung up on the gallows till the time of Waleed bin Yazeed. Yusuf bin Umar was in charge of the supervision thereof, so that it may not be taken down and buried. It may be noted that it was Zuhair bin Muawiyah who actually supervised the body. He is among the great narrators of the Sihah Sittah and a responsible person among the majority Muslims. He used to relate to the people that he saw the Holy Prophet (S.A.) in a dream, standing near the scaffold and saying to the effect. "Is this the way you treat my progeny?" and then addressing the martyr, Zaid added, "My dear son.' These people have slain you. May Allah cause them to be slaughtered. They have hanged you. My Allah has vengeance against them.

(Tahzeeb; Tareekhe Ibne Asakir VI, page 323)

A MYSTERY RESOLVED

History has also forged a story to the effect that a body of Shias went to Hazrat Zaid and asked his opinion about the first two Caliphs. He gave an answer contrary to the expectations of the visitors. He spoke in commendation about them, of which all of them left him. At this point, they began to be styled 'Rafzis, the deserters, because they deserted either the first two caliphs or Hazrat Zaid.

When this story is subjected to investigation, there appears to be no foundation for it. The whole matter rests on a question being put by the hypocrites to Hazrat Zaid with the aim of creating a split among the warriors of Hazrat Zaid at the instigation of Yusuf bin Umar, so as to cause the army of Hazrat Zaid to disperse under the pretext of the answer to this question. As has been mentioned by Ibne Asaker, those favoring Hisham put a question to Hazrat Zaid about Hazrat Abu Bakr and Umar. He said, "May Allah have mercy on both

of these companions." "Where have you been before this day?" (Tahzeeb Tareekhe Ibne Asaker VI, p. 23) The questioner had nothing in view but to create dissent among the warriors of Hazrat Zaid, inasmuch as his army had been recruited from persons of varied religious creeds! It is clear that if he commended the two great caliphs, one section of the army would become disaffected. If he condemned them, the other section would be offended. In both alternatives, there would be an achievement of the enemy's aims.

Ustaz Khar-bootali states that it was a ruse planned by Yusuf bin Umar, whereby he had tried to accomplish his purpose.

(Ad Daulatul Arabiyaul Islamia),

Tabari (VII, p. 277) has also recorded that Yusuf had let loose in the army of Hazrat Zaid a number of spies. In addition to this, the remark of Hazrat Zaid asking them where they had been up until that day is also quite clear in its implication to the effect that he himself was attending to the ruse planned against him. He did make a reply in accordance with the demands of the moment. What need could the Shias have in raising such a question, in any case? They were in unanimity with the views of Hazrat Zaid from the very start. And they were aware of the views of the Progeny of the Holy Prophet (S.A.) about these two caliphs. They neither had any use for setting the information nor did they need to create mischief.

At last, the outcome that Yusuf had desired came about, and the army became divided in its ranks. People with ill-founded faith began to desert, and there remained only a few sincere, devoted Shia individuals who remained with Hazrat Zaid up to the last. The Shias cannot be called Rafzis (deserters) on the ground of leaving Hazrat Zaid, but in doing so, they gave up the cause of those who had planned a conspiracy against him.

WALEED BIN YAZEED BIN ABDUL MALIK

Hisham was succeeded by Waleed the grandson of Abdul Malik and apple of the eye of his mother, who was the daughter of Muhammad bin Yusuf (the brother of Hajjaj), on the 6th of Rabial Awwal 125 A.H. He was on the throne for one year and two months. He was murdered on the 28th of Jamadi ul Aakhar 136 A.H. Here follows a resume of the views entertained by some of the historians about Waleed:

- (i) **Ibne Hazm:** Waleed was a profligate, a dishonoured rake.

(Seerat Ibne Hazm)

- (ii) **Ibne Fazl Allah** author of Masalik: Waleed was a veritable Pharaoh of his age, a destroyer of the nation, and a person who tore as under the Holy Quran.

- (i) **Qalqashandi:** Waleed's sole business in life was preoccupation with profligacy, eating, drinking, and singing.

(Al-Enafah I, p. 156)

- (ii) **Ibne Kaseer:** Waleed was an out and out transgressor in the matter of turpitude. He openly perpetrated breaches of the Divine law. He was a complete reprobate Hisham did have some respect for Waleed in the beginning, but when he learnt of his drinking bouts and profligacy, he put to him the direct question: "Do you profess Islam as your faith or some other religion? you have made every unlawful matter lawful." He replied "Mine and your religions are one and the same." Waleeds evil-doings baffle description. He would shoot arrows at the Holy Quran and he would say, "You may tell your Allah on the day of Judgment and I do not not have any care for you. Why do your Verses go against my wishes?"

(Tareekh Khamees 11, p. 320, Ibne Aseer V, p. 137. Hoor-e-Ain, p. 190)

It was Waleed who directed Yusuf bin Umar, the governor of Kufa, to take down the body of Hazrat Zaid from the scaffold and to cremate it, throwing the ashes into the river. Following the Yusuf, he put the body to the flames and threw the ashes into the Euphrates River.

(Tabari VIII, p. 1.2, Al-Kemid V, p. 127)

There are a number of narrations that make him out as the Pharaoh of the Ummat. Imam Ahmad has narrated from Hazrat Umar, to the effect that on the occasion of the birth of a son to the brother of Umme Salmah, the people gave him the name of Waleed.

When the news reached the Holy Prophet (S.A.), he said to the effect that the name sounded like the name of the Pharaohs and further that Waleed was to be born in his Ummat, who shall be more wicked than the Pharaoh and even more productive of evil.

Baihaqi has recorded from Zainul through Umme Salmah to the effect that the Holy Prophet (S.A.) came to her at the time when she had in her lap a child of the Aale Mugheirah of the name of Waleed. He asked about the child's name, and on being informed of his name, he said that the people might have given that name to him out of love for him, but that it must be changed at once, inasmuch as one of those names in the Ummat was to be born, and he would be a veritable pharaoh.

(Ibne Kaseer X. p. 6. Tareekhe Zahabi V. p. 173)

Immediately on the assumption of power, Waleed proclaimed his rule to be based on the public good. But when his tyranny became excessive, the people began to say, "Would that Hisham had been the ruler and we had been saved from this public good?"

Once the Governor of Khurasan reported to him that the state of affairs had deteriorated seriously and there were signs of a revolution brewing, He wrote back to say that he had no time to spare from his preoccupation with the Temple of Areez and the singing of Ibne Abi Aeshah, and what concern could he have with matters relating to revolution? (Al-Bada wal Tareekh III, p. 153). The state of affairs came to such a stage that Waleed's cousin Yazeed became the leader of a revolutionary party, and Yazeed bin Utbah told Waleed plainly that they did not mind their losses but that they had serious grievances against him in that he had violated the Divine commandments by his drunkenness and by his fornication with his own stepmother, thereby repudiating the Divine Faith.

(Tureekhul Islam Zahabi V, p. 178.)

Waleed was murdered on the 28th of Jamadiul Akher, 126 A.H. His head was brought before Yazeed, who ordered it to be shown around the towns.

It was in the time of Waleed that Hazrat Yahya bin Zaid was slain. He had moved to Khurasan after the martyrdom of Hazrat Zaid the Martyr. He reached Balkh by way of Ray and Sarkhas, and there he stayed with Hareesh bin Abdur Rahman Shaybani till the time of Hisham's death and of Waleed's succession to the throne. (Zaid Shaheed Maqram, p. 176) Yusuf bin Umar wrote to Nasr bin Sayyar, to the effect that Yahya was staying in Balkh with Hareesh as a guest. He summoned Hareesh to himself and demanded that Hazrat Yahya be given over to him. Hareesh declined to do so. Nasr had him flogged with six hundred stripes. Even at this, Hareesh said, "Were he under my very foot, I would not lift my foot to deliver him." The result was that a war began between Hazrat Yahya and Nasr. The latter sent against the former an army of

ten thousand strong men, while Hazrat Yahya had only seventy men, and yet he vanquished them all.

The army commander, Umar bin Zararah, was killed. Nasr sent another army, which fought in Jauzjan. During the battle, Hazrat Yahya struck with an arrow on the forehead, and his soul flew for the eternal abode. All his companions, too, laid down their lives. His head was cut off, and his body was made bare. (Al-Kamil, V, p. 127). Hazrat Yahya was martyred on Friday after noon at 125 a.m. His head was first sent to Waleed, who sent it to Medina, where it was presented to his mother, Reetah binte Abi Hashim bin Muhammad bin al Hanafiyah, who said, "You sent my son so far off, and then you brought him to me after slaughtering him." "May Allah shower His blessings on him morning and evening." (Zaiyd, p. 181) His body was put on the gallows in Jauzjan itself, and it remained there on the scaffold till the time of Abu Muslim, who got it down when he assumed power and got him buried after performing the funeral prayers. Besides, he ordered that mourning rites be performed for him.

(Al Kamil, V, p. 127)

YAZID-E-NAQIS

Yazeed, the son of Waleed bin Abdul Malik, came to the throne in 126 A.H. after the murder of his father. His mother was Shah Fareed binte Feeroz bin Yazdgerd. He died in 126 A.H., in the month of Zil Hajj, after a short period of five months. He was nick-named Naqis because he reduced the amounts of government grants to the level of those that were allowed by the government of Hisham and which had been enhanced by Waleed in his time. His period of rule was marked by revolution, dissensions, and disorder. The people of Himas, Palestine, and Yamamah were all up in arms against him. Many battles were fought out, and at last he left the world without nominating his successor. His slave Qutun forged a

document with the royal stamp in favor of the succession of Ibrahim bin al-Waleed. He also procured therefor some false witnesses, on the strength of which he was made the Caliph.

(Al-Iqdul Fareed III, p. 194)

IBRAHIM BIN AL WALEED

He came to the throne as a result of forgery, in Zil Hajj 126, after the death of his brother. As a consequence, he had to abdicate in favour of Marwan, within three months of his assumption of government. Some people are of the view that Marwan himself, got him murdered.

(Mur jul Zahab III, p. 239, Al Enafah I, p. 161)

MARWAN BIN MUHAMMAD

He was the grandson of Marwan bin Al-Hakam. His mother, Lababa, was a woman of the Kurd tribe. He came to the throne in Safar 127 A.H. and was killed on the 13th of Rabi ul Akher 132 A.H. at Buseer in Egypt. This was followed by the transfer of power from Bani Ummyyah to Bani Abbas. The descendants of the Ummayyads were mercilessly put to the sword. Their labors of ninety-one years and nine months came to a fruitless conclusion. Bani Abbas fought a number of battles in the name of the rights of the members of the Holy Household and eventually got the throne of government. The first ruler of this dynasty was Abul Abbas Saffah, to whom the oath of allegiance was taken in Rabiul Akher 132 A.H. He died in Zil Hajjah, 136 A.H.

He was followed by Abu Jafar Mansoor as the monarch. He remained in power till the Zill Hajj of 158 A.H. Hazrat Imam Sadiq (A.S.) was poisoned during his period of government, and so he was relieved of the constant tyrannies of this tyrant.

THE OFFICIALS OF MEDINA

Let us now, for a few months, cast a glance at the officials who worked under Bani Ummiyyah and Bani Abbas in the Holy City of Medina and with whom Hazrat Imam (A.S.) came into constant contact. Although Medina was governed by a number of tyrannical and oppressive officials during this period, Hajjaj bin Yousuf stands at the top of the list on this behalf. He stayed there after slaughtering Ibne Zubair in 74 A.H. Because of the dread inspired by him, people left the city. Hajjaj made no secret of contempt for the revered companions. He would not hesitate to mark the hands and necks of anyone who incurred his wrath with hot lead. Abdul Malik recalled him from Medina in 75 A.H. and appointed him to the governorship of Iraq, replacing him with Eban bin Usman as governor. He, too, was recalled in 82 A.H., and the government was entrusted to the hands of Hisham bin Ismaeel.

HISHAM BIN ISMAEEL BIN WALEED MAKHZOOM

He was appointed governor of Medina in 82 A.H. by Abdul Malik Ibne Marwan and died in 88 A.H. He had a peculiar perverseness in that he was hostile to the Progeny of the Holy Prophet (S.A.), in being particularly cruel to Hazrat Imam Zainul Abedcen (A.S.), and in using vituperative language against Hazrat Ameerul Momineen (A.S.). When Abdul Malik intended that the oath of allegiance should be administered in favor of his sons Waleed and Sulayman, Saeed Ibne Musayyab refused to take the oath of office. He ordered Hisham, who got Saeed flogged with sixty stripes, and then had him shown around the city of Medina on a camel. This event took place at 85 a.m. When Abdul Malik was posted the news of the treatment meted out to Saeed by Hisham, he wrote back to say, "I know that Saeed is not in objection, but all the same, he has to take the oath of allegiance." "If he declines to take the

oath of allegiance, I shall either have his head cut off or may leave him to go scot-free."

(Tareekhe Islam Zahabi III, page 310. Tareekh Ibne Kaseer IX, p. 60).

Hisham held the reins of office only for four years, yet the people of Medina were fed up with his tyranny and oppression. In 87 A.H., Waleed bin Abdul Malik dismissed him and appointed Umar bin Abdul Aziz as the governor, with the orders that Hisham bin Ismaeel should be arrested and made to stand before the people near the house of Marwan. When these orders were implemented, it was proclaimed, "I fear no one except Ali (A.S.) bin al Husain (A.S.), who forbade his companions to speak ill of him." At this Hisham, seeing him loudly declare, "Allah knows Himself, as to where He would bestow His prophethood,"

(Tareekhe Ibne Kaseer IX, p. 71, Tabari VIII, p. 61, Tareekhe Islam III, P. 310).

UMAR BIN ABDUL AZIZ

A detailed account of him has already been given, where it was also explained that his claim to the friendship with the members of the Holy Household was restored, and the restoration of the garden of Fidak and the termination of the practice of vituperative language against Hazrat Ameerul Momineen (A.S.) were halted. Hazrat Imam Baqir (A.S.) used to give him advice on the points of justice and fair play in this manner: "You must look upon the younger people as your sons, the youth as your brethren, and the elders as your father." Have sympathy with the youngers, keep terms with the youth, and do good to the elders. You should always try to perfect every kind of virtue." (Ainul Adab Wal Siyasat-Khafaji) He was governor of Medina from 87 A.H. to 93 A.H. Thereafter, Waleed dismissed him on the ground that he had sent him a record of

the tyrannical doings of Hajjaj in writing. On learning of this Hajjaj wrote to Waleed that certain unruly people of Iraq had gone over to Mecca and Medina and taken up residence there. "This," he said, "is detrimental to the interest of the government." Waleed took council with Hajjaj, who suggested the names of Usman Ibne Hayyan and Khalid Ibne Abdullah Qasri. In consequence, Khalid was appointed governor of Mecca, and Usman that of Medina.

It was Umar bin Abdul Aziz who started the work of extending the Mosque of the Holy Prophet (S.A.) in 88 A.H. The historical background for this plan was that on an occasion of the Haj pilgrimage, Waleed asked about the ownership of a house adjoining the Mosque of the Holy Prophet, which was the center of attraction for the general public. He was informed by the people that it was the house of Hazrat Ali (A.S.), of which the door still opened into the mosque, although all other doors had been closed up. Waleed was offended at hearing this, and he said, "It is strange indeed! It is strange that the door of the house of the man on whom we heap maledictions every Friday should remain open into the mosque. Saying this, he ordered his slave to destroy the house. The people advised him not to do this but instead to pass a general order for extensions to be carried out in all the mosques of Mecca Medina, Baital Moqaddas, and other places on this return to Syria. The inevitable consequence of the order would be that the house of Hazrat Ali (A.S.) would be incorporated into the mosque of the Holy Prophet (S.A.). He accepted this suggestion.

(Mukhtasar Tareekhul Buldan Abu Bakr bin Qutaibah, p. 107).

During this extension, Waleed did not raze down the house of Usman.

As a result, during the period of the government of Bani Abbas, Hasan Ibne Zaid, through a further program of extension of the mosque, made a plan to destroy Usman's

house as well. He wrote to Mansoor that in case the mosque was extended to the east, the Holy Prophet's (S.A.) grave would come in the center. Mansoor wrote back to say that he understood his plan but that he should not even mention the name of the House of Hazrat Usman. Waleed gave such importance to the program of the extension of the mosque that he sent word to Umar bin Abdul Aziz that the houses all around the mosque should be purchased and that the house of anyone who might be unwilling to sell his house should be destroyed forthwith (Al Durrat-us-Sameena by Ibn-un-Najjar, p. 80–81). The people of Medina took it ill and tried to preserve the apartments of the wives of the Holy Prophet (S.A.) safe and intact, so that the pilgrims and the visitors might be able to view them as sources of righteousness and piety, and that the people should be able to realize that residences should just meet the requirements of living, whereas big hopes are signs of the Pharaohs and the Caesars.

(Tareekh Ibne Kaseer IX. p. 74).

Umar bin Abdul Aziz informed Waleed accordingly. Waleed sent back word to raze to the ground all of them and to disregard the sentiments of the people on this behalf. When the laborers started the work, there arose cries of weeping and mourning from all the nobility of Medina, and it appeared as if it was the very day of the demise of the Holy Prophet (S.A.).

(Tareekh Ibne Aseer IX, p. 76.)

It appears from a study of contemporary history that the labourers of Medina were not prepared to undertake such sacrilege, and it was for this reason that Waleed requisitioned the services of forty labourers from Rome and another forty from Qibt.

(Tabari VIII, page 60, Al Durratus Sameena p. 81)-

USMAN BIN HAYYAN

He was the freed slave of Umme Dardah. He was a cruel, wicked tyrant. The first masterpiece of his excess was that he tortured the Chief Scholars of Medina and pupils of Hazrat Imam Baqir (A.S.) like Muhammad Ibne Mankader for the only offense that they asked people to be virtuous and refrain from evil.

(Tohfa-e-Sakhawi, p. 381).

The people of Iraq were turned out of Medina only because they used to seek shelter in the Masoleum of the Holy Prophet (S.A.) under the fear of the tyranny of Hajjaj. Usman had taken upon himself the responsibility of sending back to Hajjaj such people under arrest. He had proclaimed from the pulpit that they were the people who had been playing falsely towards the government in their regard for Hazrat Ameerul Momineen (A.S.) for long ages past, that the people of Iraq had always been seditious, and that he had found the people of Iraq as always pre-critical. He warned the people that the house of anyone who gave them shelter or let out an apartment to them would be destroyed, and he would be punished severely.

(*Tabari VIII p. 92*).

ABU BAKR BIN MUHAMMAD

He is counted among the relators of traditions in the six Books of Hadees (Sihah). First, he was a Justice of the Peace (Qazi) in Medina. Then he succeeded Usman as governor. Usman had made up his mind to victimise Abu Bakr and to have his head and beard shaven. But a prompt command of Sulayman came in to the effect that the office of governor should be handed over to Abu Bakr and that Usman should be arrested. Abu Bakr remained in charge of the office from 96 A.H. to 101 A.H. He was then dismissed by Yazeed and

replaced by Abdur Rahman Ibne Zahhak. He, too, tyrannised Abu Bakr severely.

ABDUR RAHMAN IBNE ZAHHAK

He was appointed governor of Medina as a successor to Abu Bakr in 101 A.H. He was recalled from the office at 104 A.H. His office was given to Abdul Wahid Nazari, on condition that he would realize a fine of one thousand dinars from Abdur Rahman and have him whipped. Abdul Wahid carried out all the conditions with perfect accuracy. He confiscated his property to such an extent that Abdur Rahman was obliged to beg for alms in the streets of the city. Abdur Rahman was an evil-natured, cruel, and tyrannical governor. He had tortured Abu Bakr for no fault on his part, and in consequence, he became a target of the evil tongue of the people and a subject of satire by the poets.

ABDUL WAHID NAZARI

He was the grandson of Nazar Ibne Muawiyah. He was appointed governor of Mecca, Medina, and Taef by Yazeed bin Abdul Malik. He was dismissed by Hisham in 106 A.H. and replaced by Ibrahim Makhzoomi. He was a reasonable man in the eyes of the people of Medina, to a certain extent. He took counsel with Qasim bin Muhammad bin Abu Bakr in all important matters.

IBRAHIM IBNE HISHAM

He was the maternal uncle of Hisham bin Abdul Malik. He remained in office as governor of Mecca, Medina, and Taef from 106 A.H. to 114 A.H. On the occasion of the Haj

pilgrimage in 110 A.H. in Mina after the Zuhr prayers, he made the claim to be asked anything, whereupon a person from Iraq put him the question, "Is sacrifice obligatory or not?" He was silent and could make no reply.

KHALID IBNE ABDUL MALIK

He was appointed governor of Medina in 114 A.H. as a successor to Ibrahim Bin Hisham. He was recalled in 118 A.H. and replaced by Muhammad Bin Hisham. Khalid was an enemy of the Progeny of the Holy Prophet (S.A.). He used to speak ill of Hazrat Ammerul Momineen (A.S.); on one occasion, Dawood Ibne Qais exposed him in the open gathering for his falsehood while he was on the pulpit.

(Ibne Asaker V. p. 82).

MUHAMMAD IBNE HISHAM

He was the maternal uncle of Hisham Bin Hakam, and he became the governor of Medina in 118 A.H. In 125 A.H. The reprobate Waleed dismissed him and replaced him by his maternal uncle Yusuf Thaqafi, to whose jurisdiction were also added Mecca and Taef. Waleed got the two sons of Ismaeel, who had been a former governor of Medina, named Ibrahim and Muhammad, arrested and sent Yusuf Ibne Muhammad, who showed them around the city in disgrace and then sent them to the governor of Iraq, Yusuf Ibne Umar. He tortured them to such an extent that both of them were put to death.

YUSUF THAQAFI

Yusuf Bin Muhammad was the nephew of Hajjaj and the maternal uncle of Waleed, who appointed him governor of the whole of Hedjaz in 125 A.H. Yazeed, the son of Waleed, also

kept him in office after the death of Waleed until 126 A.H. He was then dismissed, and the office was bestowed upon Abdul Aziz Ibne Umar bin Abdul Aziz, who continued to hold office till 129 A.H. He was dismissed then by Marwan al-Himar and replaced by Abdul Wahid Ibne Sulayman, who was the last of the Umayyad governors of Medina and the Hedjaz. It was during his tenure of office (130 A.H. Safar) that Abu Hamzah Khraji entered the city of Medina, as a result of which many people were killed. There arose cries of mourning from all the homesteads of Medina. Abu Hamza stayed for three months in Medina. Then he came out to fight with Marwan al-Himar. The army of Abdul Malik Saadi apposed him. The army of Abu Hamzah was defeated, and he again returned to Medina. He was on this side, met by the people of Medina, and his army was destroyed by them. Abdul Malik bin Muhammad Ibne Atieyah stayed in Medina as a conqueror for some months, and then he made his way to Mecca, leaving his nephew Waleed bin Urwah as the governor of Medina.



‘The person who acquires knowledge in the affairs of faith carries more weight and is more intriguing for the Shaitan than the colictive worship of a thousand devotees.

Imam Jafar-e-Sadiq (A.S.)



BISMILLA HIR RAHMA NIR RAHIM

STATUS OF IMAM SADIQ (A.S.)

CHAPTERVIII

RENEWAL OF VICTIMISATION THE PERIOD OF BANI ABBAS

On the assumption of power, Abul Abbas Saffah dismissed Yusuf bin Muhammad Thaqafi in 132 A.H. and appointed his uncle Dawood bin Ali as the governor of Mecca, Medina, Yaman, and Yamamah. Dawood, on his very entry into Medina, made a proclamation to the following effect: "O you people! You have been defrauded by having been allowed certain concessions." Do not, however, labor under the misunderstanding that the government would be in any way slack now. I hold the lash in my hand. My sword is out of the sheath now. The time has now come for the destruction of the tribes, the dishonoring of the womenfolk, and the orphaning of the children."

Fate did not, however, give him the time. After a rule of less than three months in Rabiul Awwal 133 A.H., he went to his doom. He made his son Moosa his successor at the time of his death. But Saffah dismissed him and gave the office to his maternal uncle, Ziyad bin Ubaidallah Harithi, who remained at the helm of affairs till the time of Mansoor. In 141 A.H., Mansoor dismissed him, bound his hands and feet in fetters,

and dispatched him to Kufah. He replaced him by Muhammad bin Khalid Qasri, but he replaced him, too, in 144 A.H. by Riyah bin Usman. He remained there till 145 a.m. It was during his time that Muhammad bin Abdullah bin Hasan caused a revolution in Medina, putting both Riyah and Ibrahim into prison. There then came into the prison a person from the descendants of Musaab Ibne Zubair, who slaughtered both of them, and he himself entered into Jihad on the side of Muhammad and was at last slain. The same year after the slaughter of Muhammad, he came to the gubernatorial office of Medina Abdullah bin Rahi Harthi. He remained in office till 147 A.H. was recalled by Mansoor, giving place to Jaafar Ibne Sulayman. He remained in office until 149 A.H. It was during his tenure of office that Hazrat Imam Ja'far-e-Sadiq (A.S.) was fraudulently poisoned to martyrdom.

These are the administrators of Medina of the Abbaside period; among them, Ryah bin Usman perpetrated such tyranny on the people of Medina that the house of the Progeny of the Holy Prophet (S.A.) was ruined. They had to leave their houses and pass their days in prison. There was no pity or consideration to soften the tortures, nor was there any regard for the hereafter. Of all these torments, the most painful and disconcerting was the scene when the young and old of the Progeny of the Holy Prophet (S.A.) were paraded in the streets of Medina in fitters and then marched to Kufa under the surveillance of the army of Mansoor. There they were, huddled up in the dark dungeon with their scorched faces, to leave the world under the torments of tyranny at last. Verily, we are for Allah's sake, and to Him we are to return.

THE STAND POINT OF HAZRAT IMAM JAFAR-E-SADIQ (A.S.)

On a review of the events enumerated above, it becomes obvious as to what troubles Hazrat Imam Jafar-e-Sadiq (A.S.)

had to encounter under the different governments and as to how he must have been forced to lead his life. It also follows obviously that there were great obstacles in the way of Hazrat Imam (A.S.) in respect of political and religious consideration. He was leading a life full to the brim with difficulties and oppressions. The world of Islam was passing through critical times where there were few who followed the path of rectitude, nor yet any one who would apply the prohibitions against evil doing. The carnal desires of man held sway everywhere. Malice and ill-will reigned supreme. The Muslims were being oppressed under the thumb of rulers who did not have the faintest idea of the dictates of the Holy Quran and the Sunnat. The Ummat bore on its shoulders the heavy burden of the lusty greed of the officials and the galling yoke of the oppressive measures of tyranny and injustice set tight on their necks. This was the period when the bloody revolutions and destructions were coming into force. The claimants to sovereignty were persons who did not have any scruple to shed every innocent blood for the gratification of their lusts. This period was particularly difficult for Hazrat Imam Jafar-e-Sadiq (A.S.), inasmuch as he had been brought up in the lap of the household of the Holy Prophet (S.A.), and his training had been effected under the guidance of the Divine Revelation.

(ii) Hazrat Imam Sadiq (A.S.) discharged his responsibilities as Imam and the message of Islam in such a way that his potentialities became all the more resplendent. His personality shone with full splendor in a brief time. Every change now invited him to take up the leadership thereof, and every protest took up as its mainstay the rights of the members of the Holy Household, inasmuch as everyone realized that they were the people he could be entrusted with the destinies of the Ummat. In its march to its real goal, Hazrat Imam Sadiq (A.S.) witnessed all these revolutionary plans and the bloody battles. On the basis of his intuition and discernment, he came

to the conclusion that it was the most appropriate policy under the circumstances to pursue quietly the preaching of moral renaissance, inasmuch as the current complexion of revolution did nothing but add to the bloodshed. There were not human beings in the opposition, but Bani Ummyyah. Hazrat Imam (A.S.) also knew that under the stress of such hostilities, the military power would be paralyzed, and it would then be followed by a time when the Islamic Society would be roused to cry aloud for the Islamic legal system of justice and social solidarity. The need was sure to be felt for the principles of cooperative living. On the basis of this, he took steps for moral reformation so as to nurture among the people a capacity for right thinking and acting, as well as for corporate effort and the eradication of all those sentiments of ignorance that the governments of the day were keeping alive. This, to him, appeared to be the only way to destroy the formations of tyranny and oppression and to raze down the lofty structure of highhandedness and subordination.

These steps were intended by Hazrat Imam (A.S.) to create among the Ummat the potentialities of right thinking and acting so as to employ them at the proper time, when even a bloody revolution could be expected to lead to the establishment of the Divine Order under the aegis of the Caliphate. Hazrat Imam (A.S.) possessed all the capacities that are necessary for the leadership of such a tremendous campaign. Following this, he stubbornly declined to lead every kind of fighting and armed conflict of a revolutionary nature on the one hand and, on the other, continued to supply the solution to the problems that arose as the outcome of all bloody incidents. The difficulty lay in this: neither were Bani Ummyyah to be tolerated on the throne of power, nor could their opponents be supported inasmuch as the opponents, too, were of no less harm than Bani Ummyyah, as far as Islam was concerned. In reality, this is the state of affairs, and history would do well to appreciate the person who steers clear

through it and should acknowledge his precision of judgment and sublimity of imagination.

(iv) Hazrat Imam Sadiq (A.S.) was in the position of a reformer who aimed at the restoration of the lost power of the Ummat and to make the people cognizant of the legal system of justice and fair play of Islam. They should be made to reflect on what factors are needed for the reformation of the vitiated and decrepit social system before them. It is obvious that the hardships which the Imam had to endure should have been of a very much more acule nature in comparison with those of the ordinary run of the people, inasmuch as a reformer of such calibre does become a thorn in the eyes of the ruling clique of oppression, which knows no bounds of legal rights nor recognizes any restraints of discipline. It is a polity based upon tyranny towards the Ummat, the gathering of worldly goods, the contravention of the legal code, of creating divisions among the people and dissensions among communities, and of channeling the public mind into groves, which are the very negation of Islam, and which create unsurmountable obstacles in the path of the reformer whose sole article of reform rests on the one hand on the Kalma-e-Tawheed (oneness of Allah) and on the other on the singularity of the Kalimah. Hazrat Imam (A.S.) resolved that his mission was his religious duty to call the people to the message of reform and, at the same time, to proclaim against the system of government adumbrated by the ruling class.

It is obvious what should have been done by a person whose rights had been trampled upon and whose political power had been changed into victimization. It goes to the great credit of the leader that he faced the odds even without the sinews of battle. He dissuaded the people from cooperating with the government. He called the service under them lawful. He dubbed any sort of support for the sin as heinous (Gunahe

Kabeerah). He called upon the people to fear Allah in this matter. He made the people realize that with the increase in supporters and helpers of the government, there would be a state of solidarity in the government and a steadfastness in its aims.

(V) Hazrat Imam (A.S.) also knew that the non-cooperation with the government officials on the part of the Ummat and their lack of confidence in them would spell their downfall. They would be compelled to take themselves to justice and fair play, and thus shall the Ummat regain its peace and mental tranquility. On the one hand, there were Marwani government officials. stepped in corruption, blood shed, the victimization of the Progeny of the Holy Prophet (S. A.), and the repression of their well-wishers, their aim was to turn away the people from their attitude of love for the members of the Holy House-hold. They were aware that the general public could be diverted to cherish the love of the world and their preoccupation with the present. Yet they also realized that faith moves mountains. The love of the people of the household is based on religious sentiments, and this love was sure to overpower all worldly nations in terms of prestige and possessions. In consequence, they did not want that even a mention of them should be made in any assembly. They were always on the lookout for pretexts of unbelief (Kufr) and sedition (baghawat) to cause their departure from this earth. This is evidenced by the verses of Abdullah bin Aamer Ehli, who was excommunicated from the city just because he had condemned the practice of vile language against Hazrat Ali (A.S.), notwithstanding that he came from the Ummayyad stock.

Bani Abbas took up the reins of government in place of Bani Ummyyah. A new tune began to be sounded by the flute. The poet had to cry. "Would that mean that we could live our lives under the hegemony of the Bani Marwan and that the justice and fairplay of the Bani Abbas have occupied Hell? The

Abbasides hunted out the progeny of Hazrat Ali (A.S.) and slaughtered them mercilessly. They destroyed their houses and erased every kind of sign that pertained to them, so much so that the poets of the period of Mutawakkil had to say, By Allah! If Bani Ummyyah slaughtered the innocent son of the Holy Prophet (S.A.), the people of his own household would have done no less damage. They appear to be grieving for not having been a party to the slaughter. As such, the graves are now being desecrated.

This was a period when the troubles raining over the members of the Holy Household were too heavy to be enumerated, and prison houses were filled with them. The gallows awaited them at each turn of the road. The earth was soaked with their blood. The government of the day was favoring their enemies. From Baghdad to Egypt, there prevailed the rule that the progeny of Hazrat Ali (A.S.) should have no saddles, nor should they be allowed to ride on horseback. There should be restrictions on their free movement. They could be permitted only a single slave retainer. In cases of dispute with them, the statements of their opponents were to be admitted as authentic without any recourse to evidence of proof. (Al Wulat wal Quzat by Kindi, p. 198) There were standing orders to the effect that they should be gathered from all quarters and sent to the capital city, so that they might be kept under proper surveillance and punished all the more easily. Rasheed gave orders to his governor of Medina to the effect that the progeny of Hazrat Ali (A.S.) were to be made guarantors of one another and that all must report attendance, and in case of absence, they should be penalized. It goes, however, to the major credit of the descendants of Hazrat Ali (A.S.) that they put up with all hardships, but refused to tolerate disgraces. They underwent all sorts of tyranny, but they declined to submit to the tyrannical government. They stood against the tyrannical setup by

upholding the banner of justice and equity. A revolution came into being. There were successes. Governments were established, and Bani Abbas was confounded. They, too, are now victimizing and destroying their devoted will-wishers. Accusations were forged. Blame was invented. Hardships were heaped upon them. And yet their well-wishers faced the odds with weapons of faith and belief. They made up their minds to put up a defense for the rights of the progeny of the Holy Prophet (S.A.). It is, however, a different story that the majority of the people were attracted to the allure of the government of the day and the fear of their reprisals. Its main function then was the propaganda against the Shias, inasmuch as it was felt by it that salvation lay only for those who would condemn them in books, or who would view hostility towards them, or who would speak ill of their faiths or compose verses of satire against them, or who would become notorious as an enemy to them. The result was that the people of the pen, the scholars, and the poets all became sworn opponents to the Progeny of the Holy Prophet (S.A.). Things came to such a head that Bashar Bin Bard came to chant a verse to the following effect before the Abbaside Caliph: "It is not possible that the inheritance should go to the descendants of the daughter instead of those of the uncle." He received, therefore, a reward of seventy thousand dirhams. It is obvious, in view of the munificence of rewards, that the people in need and those of low mentality would swarm around such bargaining in all possible ways with their consciences in pawn. As such, Marwan bin Hafs recited a poem before Caliph Mahdi with the strain, "Why do you long for the moon and the stars of the sky? Why do you repudiate the word of Allah and the angel Jibrael? The last verse of the chapter, Anfal, testifies that inheritance belongs to Bani Abbas. "Why do you now repudiate the truth?" The Caliph jumped from his prayer carpet to the floor and, in the ecstasy of joy, cried out, "How many verses has this poem?" The poet replied, "The number is one hundred." Mahdi ordered that he should receive one hundred thousand dirhams.

Another fellow came to the court of Rasheed and said that he had written in condemnation of the Rafizies. Rasheed expressed a desire to hear the verses. He recited one verse. Rasheed asked for the meaning thereof. He declined to explain its meaning, but all the same, he got his reward.

Marwan Ibne Abil Junub recited a satirical composition in the court of Mutawakkil, against the merits of the descendants of Hazrat Ali (A.S.). Three thousand dinars were showered over his head. He received four robes of honor and the governorship of Bahrayn and Yamamah in the bargain.

These were the subtrefuges that the government of the day adopted to bring the progeny of the Holy Prophet (S.A.) into ill repute. It was little known that their name could not be obliterated, nor could their memories fade. They are the standard bearers of true guidance and reform. Their memories were to be refreshed in every age of freedom of thought and common sense.

It is up to the people of justice to ponder how the religion of the people of the Holy Household could spread in Iraq, Hedjaz, Egypt, Syria, Andalusia, India, Iran, Bahrain, Qateef, Pakistan, et cetera. Save on the dirt of its innate capacity and inner strength, when the governments of the day were all girded up against its survival. "How can the candle that Allah lights up be put off?"



STATUS OF IMAM SADIQ (A.S.)

CHAPTER IX

THE FOUR RELIGIONS THE FACTORS CONDUCTIVE TO THEIR DISSEMINATION AND THE UNDERLYING CAUSES

INTRODUCTORY

(i) Before taking stock of the life stories of the leaders of the four religions, we shall have to probe into the causes that led to their dissemination and, at the same time, gauge as to why only their religions flourished in society. Why was not the right to derive the rule of Sharia on their own lines given to other scholars besides these? Why did the caravan of jurisprudence and exegesis halt at their door only? Why did the freedom to conduct research become the handmaid of their academies? Why did the living force and the thinking capacity of the Ummat become lifeless? All these queries can be answered only when a review of the whole milieu is undertaken, wherein the religious creeds are taking shape and new lines of thought are being molded. Was it the spiritual forces at its back, or was it the pressure of the government? Were these religions away from the courts of monarchs, or did they have any perils to face? Did these personages bend the heads of the reigning monarchs, or did they themselves bow down to them?

The outcome of the secret machinations against Bani Ummyyah appeared in the rise of Bani Abbas to good fortune. They gained a foothold in the political field. They were promoted to leadership positions in every revolutionary activity. It was due to their slogans that the fire of vendetta against Bani Ummyyah and the love of the people of the Holy Household got aflame. Revolutions were staged, and the conquering nation became well-knit in the Union. Bani Ummyyah was swept off the scene. Abbasides earned the fruits of their labors. Their hearts now yearned for the honor to be included among the Progeny of the Holy Prophet (S.A.), so as to gain the right of inheritance for government and also to win the complete confidence of the Ummat without any difficulty. It is obvious that such a line of thought was not agreeable to the Arabs, particularly the residents of the cities of Mecca and Medina, in any way. They had a precise notion of the progeny of the Holy Prophet (S.A.). They were eyewitnesses to the verses of the Holy Quran and the point of view of the Holy Prophet (S.A.). They knew Able Bait, who had borne the tyrannical aggressions of Bani Ummyyah. This was the reason why the Abbasides turned the direction of their political life towards the people of Ajam, who loved Ahle Bait, with the hope that they alone could be depended upon to work for the solidarity of the government. As for what the Arabs would do, the future would take its own course of events.

(ii) The period when Medina was the center of learning and the spring head of religious decisions had comprised the companions of the Holy Prophet (S.A.), the members of the Holy Household, and a large number of those who had benefited from the company of the companions of the Holy Prophet (S.A.), to whom the whole Ummat looked for the adjudication of their day-to-day problems, and every statement from whom was delineating a regular program of life. Bani Ummyyah had gauged at the very start that the whole of

Ummat was looking upon Medina as the center of their attention and was looking to the eto for the solution to their difficulties. As such, the government had Medina only to fear her as a possible source of trouble for them. On account of this, they turned their attention to the jurists of Medina to attract them with the allure of wealth. The movement of learning gained fresh momentum during the period of the Abbaside hegemony, and this is what was expected, inasmuch as they regarded the imamate as the essence of prophethood. Their plan was to build up the Sunnat of the Holy Prophet (S.A.) and religious commandments on the foundations laid waste by an unbelieving government. The Muslims, on their part, gathered around the people of the Holy Household in their love for freedom and fair play so that they may benefit from the springhead of righteousness. The most prominent among the people of the Holy Household at this time was the personality of Hazrat Imam Sadiq (A.S.). The seekers after knowledge began pouring in from all four quarters. Thus, the Academy, which accommodated four thousand pupils, was established at this historical center of learning. It is obvious that such blossoming of learning could not be agreeable to a government that had been established without any religious sanction on the debris of the Ummayyad hegemony, inasmuch as its leadership was in the hands of the progeny of Hazrat Ali (A.S.). Bani Abbas had only employed them as a means of revenge against Bani Ummiyyah. In spite of all this, however, they made a show of apparent delight and began to show good behavior towards them. There was danger on the one hand from the Arabs, particularly from the people of Medina, in that they were well-informed about the principles of government, and on the other hand, they thought that Saffah and Mansoor had taken the oath of allegiance to Muhammad Ibne Abdullah Ibne Hasan. They could not, as such, hold aloof from them. Saffah, however, by his cleverness won over the hearts of the people, and he began to consolidate his power on the loyalty of Persia. He knew that the Arabs were with the progeny of Hazrat Ali (A.S.) and not with Bani Abbas. A general slaughter of the

Arabic-speaking people in Faris towns ensued on the other side. Saffah was succeeded by Mansoor on the monarchical throne. Mansoor was a man of iron will. He was habituated to the courting of dangers. He had no scruples over bloodshed, nor did he have any consideration for religion. He wanted to consolidate his power amidst the encircling gloom of danger. He was of the view that this could be accomplished only when all fine sentiments of human love could be banished from the mind. Accordingly, he began a policy of the extermination of the people of the Holy Household, the eradication of family ties, the excommunication of the learned scholars of Medina, and the palliation of the new converts and non-Arab races. There was, at the same time, the right royal wrangling among the scholars of the traditions and those of the school of freedom of judgment. Those of the jurists of Iraq who were enamoured of the goods of this world were made special favorites. They were made the center of attraction for the general populace so as to lower the prestige of the scholars who subscribed to the teachings contained in the traditions, leading to a general apathy towards them among the common public.

(iii) Iraq had a great background of tradition, which was replaced by hypothesis and analogy. Hammad got this heritage from Ibrahim Nakhii (who died in 99 A.H.), and Abu Haneefah (who died in 150 A.H.) got it from Hammad. The traditionists lodged serious charges against the people of the school of analogy. They, however, could not make any headway against those who were ruled by their mental deduction, those who were in favor of the use of their own reasoning powers in the adjudication of issues, those who were given the attitude of preferring their own judgments to the claims of the tradition, and those who, under the pretext of finding the hidden meaning of the Islamic code, wanted their own attitudes to prevail. Differences went on piling up. The controversy became hotter. There came into being two schools of scholars. Let us gauge

the commencement and the outcome of the controversy. It started as a matter of literary activity and came up to the political field, where the government too became anxious about getting hold of a bandy tool among the parties. The dissensions came to such a head that Imam Malik bin Anas declared that the people of Iraq were in the position of the people of scriptures (Jami Bayanul Ilm II, p. 157). And when Muhammad bin Hasan Shaybani came over to him on the heels of this declaration to ask for an explanation, he raised his head and said for once, "Well, that is the opinion of our friends." Such was the milieu that he would, at the sight of a person from Iraq, recite the Quranic verse to the effect: "The evil of the non-believers is manifested by their faces." (Zohal Islam II, p. 152) In this period, Kufa earned the nickname of a minting house, inasmuch as the manufacture of traditions was a flourishing business there. As such, A'ta said to Abu Haneefah, "You belong to a town where the people have created schism in religion."

(Tarech Baghdad XIII, p. 220).

In any case, the prejudice rose to such a height that the people of Medina were being denounced for singing, the people of Mecca for temporary wedlocks (Mutaah), and the people of Kufah for indulging in drink (Nabeez Noshi). Every group begins to forge narrations in favor of its own community and that of its native town. It is obvious that Kufa could not have vied with Mecca in this controversy. But the demand of the politics of the times was that it should favor the people of the school of analogy not out of love for them but on account of the hostility towards the people of Medina. Now came forward the supporters and upholders of each party. The leader of the School of Traditionists was Malik bin Anas, and his supporters were Sufyan Sauri and others. While Abu Haneefah led the school of analogy and his companion jurists in Iraq, Shafa'i took his inspiration from Malik and Ahmed from Shafa'i. Shafa'i was of the emphatic view that if a tradition was traced

that went against his decision, that particular tradition really was to govern his religion (and not the decision given by him). Among the people of his school of religion are men like Ismaeel Ibne Yahya and Raheela bin Sulayman. Harmalah bin Yahya, Abu Yaakub Buwayt, Ibne Sabbah, Ibne Abdul Hakam Misri, Abu Saur, and others

Among the school of analogy were Abu Haneefah. Noman Ibne Thabit His companions were Muhammad bin Hasan. Shayhani, Qazi Abu Yusuf, Zafr bin Huzal, Hasan bin Ziyad, Adu Muttee' Balkhi, Bashr Muresi, and others. These people were of the opinion that the Islamic code was based on common sense. It has certain fundamentals that constitute the bedrock for the confidence that the Holy Quran and the Sunnat inspire in the mind. As such, a decision can be given at all times. These people sought out the basic reasons and causes rather than the commandments. If any tradition fell against their established fundamentals, they would reject it. In short, the Ummat got divided into two sections: the school of traditionists and the school of analogy, or the people of Medina and the people of Kufa, notwithstanding the fact that the people of Iraq could not stand a match against the Medinites in respect of their knowledge of the traditions. Their entire business was being run on the basis of deductive reasoning and analogy, and this was the reason for the development and popularity of their learning movement.

(iv) The field of scholastic activity became ever wider, and in every town there rose an imam as the founder of a new creed. It is, however, a matter of fact that not all of them were destined for an eternal existence. Most of them were doomed to oblivion, while others became monuments to history. They acquired preference over their contemporaries, and they won a leading status so much so that the caravan of Jurisprudence had to take shelter under their wings. Deductive reasoning got

stopped at their door, and there remained in existence only four religious groups: the Maleki, the Hanafi, the Shafa'i, and the Hanbli.

A brief account of the religious that went into oblivion is as follows: The religion of Sufyan Sauri (d. 161 A.H.); the religion of Sufyan bin Ainiyah (d. 198 A.H.) the religion of Hasan Basri (d. 110 A.H.) the religion of Auzaee (d. 157 A.H.), the religion of Muhammad bin Jareer (d. 310 A.H.), the religion of Umar bin Abdul Aziz (d. 101 A.H.), the religion of Aamash (d. 147 A.H.), and the religion of Shaabi (d. 105 A.H.). the religion of Ishaq (d. 238 A.H.), the religion of Lais (d. 175 A.H.), the religion of Abu Saur (d. 240 A.H.), the religion of Dawood Zahiri (d. 270 A.H.), and the religion of Abdullah Ibne Abaas (Tareekhe Al Fatah Arabi Fi Libya, p. 106). There were many other religions besides these, which were in agreement on certain points but differed on others, as, for example, the religion of Aeshah. the religion of Ibne Umar, the religion of Ibne Masood, the religion of Ibrahim Nakhee, and others. To appraise the relative worth of these religions, it is necessary to give brief life sketches of the founders of these religions.

(1) **Sufyan Sauri:** Abu Abdullah Sufyan Sauri Ibne Saeed Ibne Masrooq Kufi was born in 65–66 A.H. He died in Basrah in 161 A.H. He was brought up in Kufa. His family was famous for their merits and learning, and they were the center of attraction for jurists and scholars. Mansoor tried to have him slain, but his plan failed. He offered him a judge's post, which he declined. Ibne Qutaibah has listed him among the Shias. He was noted for his great penetrating judgment and as a leader of thought among the Muslims. Twenty thousand traditions have been narrated through him. He did not receive any support from the government of the day, and his religion declined after the fourth century. He himself led a life of retirements until he passed away.

Sufyan bin Ainayah: He was a pupil of Hazrat Imam Jaafar-e-Sadiq (A.S.), Zahri Ibne Deenar, and Abu Ishaq, and the master of Shafa'i and Sho'ba bin Hajjaj. He died in 198 A.H. Imam Shafa'i was of the opinion that in the matter of legal decisions (Fatawa), no one has been seen as more circumspect and fearless than Sufyan. Had Malik and Sufyan not been there, there would not have been any learning in the Hedjaz. His religion, too, failed to enlist the support of the government of the day, and as such, it ceased to have any influence among the people before the end of the fourth century. He lies buried in Mecca, Muazzamah.

Hasan Basri: Abu Saeed Hasan bin Abil Hasan Basri died in 110 A.H. He was a slave of Zaid Ibne Sabit Ansari. His mother was the slave of Hazrat Umme Salma. He was brought up in Wadi-e-Qura. He was well counted among the most handsome men of Basra. He was well connected with government officials. As such, he enjoyed government patronage. The government of the day also regarded him as more worthwhile than a whole well-equipped army. This state of affairs has provided history with the statement, "Were it not for the tongue of Hasan Basri and the sword of Hajjaj Saqafi, the Marwanid government would have been buried alive." "It would not have obtained a shelter even within its own nest." Coordination between the traditions was a peculiar preoccupation for him. Because of his sympathies for the political hegemony of Bani Ummiyah, he did not even utter the name of Hazrat Ali (A.S.). He made the narrations for him under the name Abu Zainab. It was reported that once he spoke lightly about Hazrat Ali (A.S.), to which Aban Ibne Ayyash took an objection. His plea therefore was, "I say these things to save my own skin from the hands of government censorship."

It is a matter for reflection that the Imam of a creed too employs equivocation (Taqiyyah) in this manner. The

foundations of the Muatezilah creed were begun in his meetings.

Auzace: Abdur Rahman Ibne Amr Auzace was the Imam of the Syrians. In Syria, his creed was popular, as was that of Malik in the Hedjaz and that of Abu Haneefa in Iraq. In Syria, it won its adherents in Andalusia. Its place, however, was taken up by the Shafite school of religion after the appointment of Muhammad bin Usman Shafa'i as the Qazi of Damascus. The school religion of Auzace continued to hold on till 302 A.H. It enjoyed a good deal of prestige in the eyes of the Bani Ummyyah, inasmuch as the government of the day was always in search of a religious creed that could apply a tinge of religion to their political needs. It enjoyed some importance even in the days of Abbaside supremacy, inasmuch as the government was in danger of opposition from the people of Syria. Mansoor, too, set excellent value on the support available therefrom because of his aberration against the Progeny of the Holy Prophet (S.A.). Such was the prestige of his learning that Imam Malik gave him superiority over Abu Haneefah and Sufyan Sauri. His life ended in the bath, and that too was a result of the inflammable nature of his wife. Ibne Jareer Tabari: Abu Jaafar Muhammad, bin Jareer, bin Yazeed, bin Khalid, bin Ghalib Tabari was born in 224 A.H., and he died in Baghdad on the 26th of Shaawwal, 310 A.H. He was a great genius. He was among the favorite disciples of Ibne Taraz. He regarded Muhammed bin Ishaq bin Khuzaimah as the greatest scholar of the entire world. According to Khateeb Baghdadi, he was the Hafiz (one who has memorized the whole of the Quran, the perfect adept at the meanings of the Holy Book, the jurist of the Divine commandments, the scholar of the Sunnat of the Holy Prophet (S.A.), well versed in the knowledge of the weak and the authentic narrations and of the abrogated and the abrogating verses, as well as well acquainted with the sayings of the companions of the Holy Prophet (S.A.) and those who had followed in their wake.

Zahiri: Abu Sulayman Dawood bin Ali bin Khalf Zahiri was born in Kufa in 202 A.H. He was brought up in Baghdad, and he lived there till his death in 270 A.H. He had a great taste for working according to the manifest intent of the commandments. His creed continued to flourish until the seventh century of the Hijri era. Among the chief exponents of this creed may be mentioned Abdul Haq Al-Ashbeli, who died in 610 A.H. Muhammad bin Husain Meuraqi, Majduddin Amr bin Hasan Muhaddith, who died in 623 A.H. Muhammad bin Hazm is the author of Kitab al Fasi and Kitab al Mahalla. Ibne Hazm possessed an extraordinary memory and was the author of many works. He had a great aptitude for carping and caviling at the other scholars. It became a common saying that the tongue of Ibne Hazm and the sword of Hajjaj were twin sisters. Ibne Arabi is of the view that he was a follower of Shafai in the beginning, then became a follower of Zahiri, and later on became the Imam of a distinct creed. (Tazkirat ul Huffaz III, p. 323) The Zahiri creed won great renown, and with the rise to power of Yaqoob Ibne Yusuf in the West, the sphere of its influence became very extensive indeed. Yaqoob was a follower of the Maliki creed in the beginning, but he became a follower of the Zahiri creed later, when it became incumbent on everyone to adopt the Zahiri creed. The jurists were gagged. The monarch's prestige put fetters on men's faculties of thinking and free expression. All the books of the Maliki creed, such as, for example, the compiled Sahnoon, Kitab Ibne Yusuf, Nawadir Ibne Ali Zayad, and Tahzeeb Brooee, were destroyed in flames. Maqdasi, in his book Ahsan ut Taqaseem, has counted the Zabiri creed as the fifth religion.

Lais bin Sa'ad: Lais bin Sa'ad was born in 92 A.H., and he died on the 1st of Shaaban, 175 A.H. He was buried in Tarafuh. Shafa'i considered him a greater jurist than Malik. It is, however, another story why his creed did not acquire general acceptance. Ibne Wahab took his lessons from Shafa'i about the

research of Laith. A certain person made a comparison on a certain point about the views of Malik and Lais, at which Ibne Wahab remarked on oath that he had not seen a greater jurist than Lais. The people of Egypt had been cavilling at Hazrat Usman, and Lais started among them the propagation of the merits of Hazrat Uthman. But it was not in the good fortune of his creed to win adherents and for the creed to survive. Ustad Ahmad Ameen has remarked sorrowfully to the effect that it would have been better for the people of Egypt if they had appreciated the worth of their scholars and philosophers adequately. He rues the fact that homely fare, even of the best quality, is seldom valued. As a matter of fact, the real cause of the failure of the creed of Lais was that it did not submit to the requirements of the government of the day. Invited by Mansoor to work as a judge (Qazi), he did not accept the invitation, nor did he send any one of his pupils to answer the demand of the Caliph, although as a matter of fact, such an office was a sure guarantee of the progress of any creed. It is related that once he met Rasheed, who asked him what was regarded as discretion (Maslahat) in his home town, He replied, "In the flow of the Nile and the gentleness of the Ameer, inasmuch as the dirt proceeds from the fountainhead, "If the fountainhead is clear, the flow of water shall also be clear. Lais has been regarded as the Chief, Ameer, and head of all the officials of the People of Egypt by the author of the Nujoomi Zahirah. Imam Shafa'i expressed extreme regrets for not having been able to see him personally.

Umar bin Abdul Aziz was an exalted personage among those who had followed in the wake of the companions of the Holy Prophet (S.A.). He took his traditions from Anas bin Malik and others. He was the most reasonable man of the Bani Ummiyyah dynasty. His life sketch has already been given in detail in the preceding pages. The details of his religion are, however, hidden from the eyes of history.

Aamash: Sulayman Ibne Mabran Aamash Kufi died in 148 A.H. He was regarded as of the caliber of the greatness of Zohri. He had met Anas bin Malik, no doubt, but he did not have from him a narration of Hadeeth, but he has made his narration from the companions of that personage. He was a man of extraordinary wit and good temperament. Sufyan, Shaabah, etc. carried their narration through him. On one occasion, Abu Haneefa came to his sick bed out of sympathy. He sat there for a long time, and while leaving, he apologized for having been a nuisance to him for such a long time in his house, to which he replied, "You are a nuisance to me even when you are in your own house."

Another group of people came to inquire about his condition in the sick bed. They too tarried a long time there. He was offended, and taking up his bed, Pillow left the spot, saying, "My Allah, provide relief to your patient with his mercy." He was born on the day of Ashur of Muharram, and he died in 148 A.H., the year when Hazrat Imam Jaffar-e-Sadiq (A.S.) departed from his earthly abode. According to Maaref Ibne Qutaibah, he was in his mother's womb for only seven months.

Shaabi: Abu Umar, Aamer Ibne Sharjeel, died in 105 A.H. According to his own statement, he availed of the company of five hundred of the companions of the Holy Prophet (S.A.). He was a Muhaddith of Kufa and the judge under appointment from Umar bin Abdul Aziz. He kept himself aloof from freedom of judgment and personal deductions. He gave his decisions on the basis of narrations of Hadith, and because of such decisions, he was regarded as the founder of a creed.

These are some of the persons whose creeds received importance in the eyes of the people, while the creeds of this sort exceed the number fifty. We are not aiming at undertaking any research into these creeds, nor do we mean to record a

historical account of the same; we are concerned only with a search for the causes that led to the disappearance of these creeds, and the number of religions became restricted to only four, seeing that the scholars of other religions also enjoyed great importance in their day. In fact, some of them were espoused by scholars of even a higher status of learning, as, for example, Sufyan Sauri, who, according to Shaabah and Abu Aasim, was the chief of these who had committed the whole of the Quran to memory (Huffaz), the leader of traditionists. According to Ibne Mubarek, he was superior to a thousand scholars of traditions. In the eyes of Qatan, his status was higher than that of Malik. Notwithstanding all this, there survived only four religions, while all others altogether disappeared from the scene.

It goes to the credit of the lovers of the people of the Holy Household that they were not overawed by the political demands of the times, nor did they allow the officialdom to interfere in their principles, details, beliefs, and fundamentals. They made use of Taqiyyah in religion, no doubt, and they sometimes refrained from open hostility toward the government of the day, yet it was part of a plan of pure discretion. They were aware that the religion was in greater need of saving blood than shedding blood. The exigencies of the time demanded that its weak and emaciated framework was indeed capable of pumping these into fresh blood rather than bleeding it.



BISMILLA HIR REHMA NIR RAHIM

STATUS OF IMAM SADIQ (A.S.)

CHAPTER X

THE CAUSES FOR THE POPULARITY OF THE RELIGIONS

THE HANAFI RELIGION

Inasmuch as the foundations of the power of Bani Abbas were laid on their nearness to kingship with the Holy Prophet (S.A.), they were of the view that their family connection entitled them to wield power in preference to Bani Ummyyah, who were the enemies of Islam and the foes of the Holy Prophet (S.A.). They naturally felt that they should establish a form of government that should amalgamate religion and politics. It was with this aim in view that they sought the society of religious scholars. They attracted people of integrity to be their favorite courtiers. They appointed the persons of good judgment to the highest posts of judgeship in Iraq. Abu Yusuf was appointed to be the Chief Justice of the realm. This was the reason why the Hanafi religion gained such extraordinary popularity. Abu Yousuf was a pupil of Abu Haneefa, and he was trained by him. He was appointed to the office of the Chief Justice of the realm in the time of Rasheed in 170 A.H. The whole of Iraq, Khurasan, Syria, and Egypt have now begun to follow his lead.

(Khurat-e-Maqrezi, IV. p. 144.)

Rasheed had such a regard for him that he used to say, "Had it been within my competence, I would have included you in my family lineage and my caliphate, inasmuch as I find you quite fit for the honor."

(Makafat Ibne Dayah, p. 63).

Such love was the result of the service that he had received from him on the occasion when Hadi had, at one time, intended to dismiss Rasheed. On this point, he consulted Abu Yusuf, who disagreed with his views. The result was that, in the considered opinion of some of the historians, there never had been a scholar who had such influence over the reigning monarch as Abu Yusuf had over Rasheed.

Bashir Mareesi has said that he had never felt a desire for an office in the government, except on one occasion when he saw Abu Yusuf wielding his power.

(Makafat pp. 62-63).

Ahmad bin Yusuf Katib holds the view that Abu Yusuf held such a status with Rasheed, as has not been the luck of any scholar or any favourite.

(Makafat, pp. 116, 173).

Ibne Abdul Birr has recorded on page 6 of the book Inteqa that Abu Yusuf was the Chief Justice of the realm during the reigns of the three potentates, Mahdi, Hadi, and Rasheed. Rasheed had immense reverence for him, and it was this prestige and power that made the Hanafi religion so popular with the masses.

When we review the fundamental power of this religion, we come to the conclusion that its progress was indebted to the efforts of the following four men, who compiled its views, while Abu Haneefa attended their deliberations only now and then.

The foremost among these four is Abu Yusuf, who compiled volumes for the propagation of this religion and edited the decisions on various matters. He introduced tradition in Hanafi jurisprudence in the book Kitabul Khara in accordance with the Maliki pattern for Haroon al-Rasheed.

The second is Muhammad bin Hasan Shaybani, who was born in 132 A.H. and died in Kufa in 189 A.H. He was brought up under the aegis of the Abbaside Power. He met Abu Haneefa, but because of his too tender age, he could not avail himself of his direct instruction. He got his learning from Abu Yusuf, and by dint of his intellectual attainments, he became the cynosure of the people of the school for freedom of judgment. He compiled certain books on religion, which are a valuable asset for the Hanafites. He learned the Muatta from Imam Malik in Medina, and on returning to his native place, he organized his religion around the Movatta. He has, in many matters, differed from even Imam Abu Haneefah.

The third is Zafr bin Huzail, who was born in 110 A.H. He is also counted among the traditionists. Among the companions of Abu Haneefah, he was noted as the one most used to deductive reasoning.

The fourth was Hasan bin Ziyad Lolooi, who played a pupil with all three Abu Haneefah, Abu Yusuf, and Muhammad. He compiled books on religion, but he could not acquire the confidence of the Hanafites, which Shaybani had acquired.

These four are the persons who can be called the four pivotal bases of the Hanafi religion, inasmuch as history itself does not give any account of a compilation of Abu Haneefah himself. He has penned only one book, Fiqh Akbar, on the subject of religious beliefs, which has only a few leaves. There have been ample additions thereto later on. Even this book, according to many people, is the work of Abu Haneefah Bukhari and not of Imam Abu Haneefah. This means that Abu Haneefah himself had no hand in the dissemination of the religion that is dedicated to his name. Even his religious decisions had the complexion of those of Ibrahim and Abdur Razzaq. A distinctive qualification of these four persons is that Ibne

Mubarek calls Abu Yusuf meaningless, while Yazeed bin Haroon regards him as unworthy of narration and a plagiarist.

Shaybani has been dubbed a liar by Ibne Moeen, as being given falsehood by Murrah, and as unworthy of confidence by Mansoor bin Khalid (Lisan ul Meczan, V, p. 131; Wafiyat ul Aa'yan).

Hasan bin Ziyad is called a liar by Yahya Ibne Moeen and Ibne Dawood. Ibne Madeeni has called him unworthy of confidence. Abu Hatim regards him as unreliable. Qutni views him as weak and repudiated. Muhamed bin Hameed Dar Razi holds him to be ungainly. Khateeb calls him weak of understanding. Wakees' regards him as fuckless and unblessed.

Such is religion, and such are the exponents of religion.

THE MALIKI RELIGION

The result of the struggle between the people of Iraq and those of Medina, or, in other words, between the traditionists and the exponents of the school of analogy, was manifested in the fact that Abu Haneefah's name shone up in Iraq and that of Malik in the Hadjaz. The government of the day was in favor of Abu Haneefah, and it was propping up the people of Ajam against those of Arabia proper. The exponents of the Maliki school of religion were feeling very insecure, as such, in the face of government policies. Imam Malik had been a pupil of Hazrat Imam Ja'far-e-Sadiq (A.S.), and besides, he had leanings towards the progeny of Hazrat Ali (A.S.). He had openly declared in favor of the revolution of Janab Muhammad as obligatory. This was the reason why he was insulted and put to torture. This fact became the basis of sympathy for him among a certain class. Thus, he gained a high standing in the society of the day. The government felt that he should also be patronized so as to consolidate their authority over the general populace through his influence. It is stated by Imam Shafa'i on this

behalf that when he arrived in Medina with a recommendatory letter from the governor of Mecca addressed to the governor of Medina asking him to arrange his meeting with Malik, the governor of Medina, on scanning through the letter, remarked "It is easier for me to journey on foot all the way from Medina to Mecca than to go to the door of Malik. I consider it insulting to me." Shafa'i suggested that if he thought it advisable, he might send it for him. The governor of Medina told him that the suggestion could not be carried through, and he would rather go to him himself with his own men when their purpose might be achieved. In short, they all went to him in the evening. On reaching the spot, one of the men knocked at the door. A black slave girl appeared. The governor told her to intimate her master of his arrival. She went in and, in a short while, came back to convey the message of the master to the effect, "Give him my greeting and tell him to give it in writing if he wants my opinion on any legal point." But if he wants to know some tradition (Hadeeth), he should attend the regular sitting." The governor sent back word to the effect, "I have received a most urgent letter from the governor of Mecca to be delivered to you." The slave girl went back and brought forth a chair. Imam Malik now appeared from his house. His face was resplendent with grandeur.

(Mu'jamaul Udaba, XVII, p. 275).

Malik is seen in two different aspects of the two different periods. There was a time when he was subjected to the tyranny of the government. He received fifty floggings with his clothes removed from his body, and then comes this period when the governor cannot dare to speak to him. This shows that the political outlook does not remain consistent with religion and that everyone employs a novel technique to entice religious scholars.

RISE OF MALIKI CREED

To be brief, we must say that the lucky star of Malik came in the ascendency on the Abbaside horizon. His personality now got the better of people, even the status of scholars like Rabeeah. The Abbasides elevated him to become the cynosure of the general populace. This command of the government, too, was frustrated when Mansoor demanded that he write a book on religion, which should be obligatorily under the force followed by all the people of land. This he refused to comply with. Mansoor was insistent and told him with all the emphasis at his command that he should write such a book, inasmuch as he was the most learned scholar of the time fitted for the task. He then wrote out the Moavatta.

(Sharhe Movatta, Zarqani, I. F. 8).

The influence of such learning and how the Ummat could deviate therefrom is obvious. The governor of Medina, on his part, had standing instructions from Rasheed not to do anything of importance without associating Malik. He himself listened to Maliko's exegesis of the traditions sitting on the ground (Manaqibe Malik). It is obvious that there could be no limit to the popularity of Malik, when at the time of Hajj, the royal announcer would be proclaiming to the effect that only Malik was entitled to make legal decisions. (Fatwa). His personality stands out prominently now. His prestige was extremely high. People gathered around him. Most of the people longed to be near him. The days of the week as well as the hours for the celebration of traditions were fixed. A secretary used to read out the points. No one had the courage to come near, nor had anyone the daring to look at the book, nor yet to speak, what to say about raising an inconvenient question.

Ismaeel Fazaaree stated that he made a demand for some traditions. He recited twelve traditions. I expressed a desire for

more traditions. At this, he made a sign to the negroes standing by his side, who turned me out of the house.

(Intiqaa II, p. 42).

The question does arise at this point as to why Malik was so miserly in giving the traditions of the Holy Prophet (S.A.) and the commandments of the Islamic Code. Such an attitude on the part of people like him is extremely strange.

Abu Bakr bin Abdullah Sanaaee has stated that he went to Imam Malik, who recited to him traditions from Rabeeah. I continued to press for more traditions. Later on, he said to me one day as to what business I had with Rabeeah. "Just see, he is sleeping there in the room." I came to Rabeeah and said to him, "There is Malik enjoying life so heartily because of your knowledge, while you are dragging on in this condition." Rabeeah replied, "A particle of wealth is better than a whole lot of knowledge."

(Tabaqat ul Fuqaha, Ibne Ishaq, p. 43).

Anyhow, Malik became the favorite of fate. He rose to high eminence. His religion became popular, and his book won a high rank, so much so that it was said that on this earth there is no book better or closer to the Book of Allah or more deserving of honor than the book of Malik. The Maliki religion gained its popularity through the good offices of the judges and the potentates. The reigning monarch of Andalusia raised the Maliki creed to the status of a state religion under statute only because Malik used to praise the King. It is obvious that if the government of the day gets determined in favor of anything, there can be no doubt as to the success and comprehensiveness of the venture. Qazi Sahnoun propagated it in Africa as a religion. According to a statement by Maqreezi, with the

assumption of power by Al-Muezz Bacleas, the people of Africa were forced to accept the Maliki religion, inasmuch as they said their interests were secured by winning the goodwill of the reigning monarch, whose officials were all followers of that same religion. It appears that this religion could not have received popular support on its own merits; rather, it owed its spread to the coercive tactics of the officials of Andalusia and the greed and avarice of the people of Africa. They had no spiritual motive.

MALIKI CREED IN SPAIN

Bani Tashfeen came to power in Andalusia in the fifth century. When their second King, Ali Ibne Yusuf bin Tashfeen, came to the throne, he paid great veneration for the jurists, but he made only such courtiers his favorites who were well-acquainted with the Maliki religion. The books on this religion became so popular and important that even the Quran and the Sunnat were ignored.

An attitude adopted by the prevailing politics was meddling in matters, which should have been left interferred inasmuch as the common people of the Ummat are restrained in their deliberations over matters in respect of the merits and demerits of religious problems when state officials get involved therein. The result was that the Maliki creed, like the Hanafi creed, became extremely popular. If it received any rebuff anywhere, the judges were there to boost their claims. There was a time when this creed seemed to be getting extinguished in Medina, but the judicial verdicts of Ibne Farhoon gave it a new luster. It appears that in the propagation of these religions, there was little appeal in respect of belief and reality, but much of an allurements to the exigencies of the times. The weak among the Ummat followed the stronger elements therein. They were ignorant of personal convictions or individual acumens. The state, too, wanted to acquire a religious complexion. The

officials were overpowered by their worldliness. As such, anything could happen under these circumstances.

Ibne Hazm has stated that two religions spread in the beginning under the fostering support of the state and the government of the day. The Hanafi creed spread under the aegis of Abu Yusuf's judgeship, while the Maliki creed spread under the protective espousal of Yahya Ibne Yahya in Andalusia, when even the selection of the minor judges was effected under their advice. The people too, because of their preoccupation with worldly benefits, gave themselves the same complexion.

(Ibne Khalekan II, p. 116)

The Muhaddis Dehlvi has stated that a creed used to be popular if it had well-known men of knowledge and authority to preach and teach it. While a creed that had men of solitary habits and little-known personalities espouse its cause disappeared in a short time. This is an agreed view of almost all the scholars and the believers, and it is on this account that the proverb goes, "People follow the religion of the reigning monarchs."

THE SHAFI' RELIGION

In the beginning, it started in Egypt. Thereafter, it reached Baghdad and Khurasan. After 308 A.H., it spread to Andalusia and Africa. Its popularity reached its highest peak during the reign of Ayyubi, inasmuch as his government established institutions for the training of jurists because he personally subscribed to the Shafi'i creed. The trained jurists were entrusted with the offices of judges.

During the time of the Fatimayeen, the Shia faith was ascending in Egypt, for which the requisite training was given to the Jamia Azhar, etc. Salahuddin stopped this training during

his reign, and in place thereof, he revived the creeds of Shafa'i, Abu Haneefah, and Malik. He established centers on this behalf, and with the funds from the Auqaf, he attracted people to these centers of learning. After Salahuddin, this religion continued to flourish day by day. When this creed came over to Egypt in the beginning, it came into opposition with the Malik creed. The followers of the Maliki creed did their best to oppose it, but the support of Bani Abdul Hakam won the day in favor of this creed. Abdullah Ibne Hakam was an eminent scholar of the Maliki creed as well as a great chieftain. When Shafa'i reached there, he showed great veneration for him, so much so that his last days until his death were passed in his house. Under his influence, Abdullah embraced his creed. Imam Shafa'i had also brought with him a recommendatory letter from Rasheed in the name of the governor of Egypt.

It is said that Shafa'i came to Egypt in the company of Abdullah bin Abbas Abbasi, the governor of Egypt, in 198 A.H. The result was that the whole of the gentry and the chief men of Egypt became converted to his views. This gave great support to his religion.

THE HANBALI RELIGION

This religion took its rise in Baghdad and could not spread out in other lands. It started in Egypt in the seventh century Hijrat, when a few people accepted this creed, but with the appointment of Abdullah bin Hedjazi as the Chief Justice in that land in 738 A.H., it gained quite a bit of popularity.

Ibne Khaldoon has stated that the reason for the small numbers of followers of Ahmad bin Hanbal lies in the fact that he resorted to research of his own, which is truly little. Most of his followers manipulate various traditions found in Syria and Iraq. They are foremost in respect to the narration of traditions and the preservation of the Sunnat. The ancient scholars regard

Ahmad as a traditionist rather than a jurist. On this account, little mention is made of disagreements with him.

LBNE Jareer has stated that he was a traditionist and not a jurist. Muqaddasi was also of the same opinion. Ibne Qutaybah has altogether removed him from the list of jurists in his book, the Maaref. Ibne Abdul Birr has also done the same thing in his book, the Intiqaa.

To be brief, the Hanbali creed has very few followers. They are, however, quite happy in their minority. This creed demonstrated its grandeur to some in Baghdad when, as a result of their internal unity, they acquired such a great deal of power as to shake a government to its foundations. They then began to attack the other creeds under the plea of commanding righteousness and prohibiting vice (Amr-bil maarooof and Nabi anil munkar). The result was that the government forced them back to their own position.

The Hanbali creed won its principal supporters in Najd, where Muhammad bin Abdul Wahhab embraced it and gave it a fresh lease of life. It is, however, such a different story that it could not even keep up its name in the face of Wabhabiyat. The obligation that this creed owes to the services of Ibne Taymiyyah and his disciple Ibne Qayyem, whose ideas have taken the organized shape of Wabhabiyat, cannot be forgotten. These were the real factors that gave these creeds such popularity, while the separate groups began to espouse them with blindfolded eyes. Reality became hidden, and ignorance came to prevail. It would have been better if the government had refrained from meddling in the people's religion and legal system. But the political milieu so vitiated the Ummat with prejudices that the resultant conflicts took a heavy toll on Muslim life. Differences increased. Malice got the upper hand. Mutual regard turned into disunity. The spirit of common

brotherhood was changed into hostility. The disadvantages of following four religions also became manifest. It is, however, a different story because the majority accepted the situation with blindfolded eyes. They did not realize that the dependence on the views of four persons in the matter of religion is tantamount to a restraint on the powers of intellect and an attempt at paralyzing the brain. It was a subterfuge of the government of the time to focus attention on someone in order to impart a religious complexion to their own policies. A comic part of the situation is that these four persons among themselves were against the following of any one creed.

CONFLICTS OF 4 CREEDS

Malik declared. "I am a fallible person. "My views should be tested on the touchstones of the Book and the Sunnat. bu Haneefah said, "On such and such a matter, my personal opinion is so and so. If anyone ts forth a better view, I myself am prepared to accept the same.

Shafa'i's outlook is expressed in his words as follows: "If an authentic tradition is brought to light that contradicts my view, dash off on the wall my findings."

Ahmad said, "It is due to the paucity of knowledge that in matters of religion, people follow others in faith. Do not depend on other people for religion. "They, too, are fallible."

In any case, however, notwithstanding all these conflicts, every creed did acquire importance under the aegis of the Caliphs and their officials. The government did impart a religious complexion to their political activities, and as this logic increased, the religions gained ever-fresher life in their framework. Later on, in 645 A.H., yet another trouble arose. It so happened that the teachers on the staff of the Mustansariyyah School were led before the minister of the realm, who demanded that the talk about books should cease

and that thenceforward they were to be occupied with the life stories of the great sages only. This was to be the literary activity, and this was to be the source of getting favors. Tais proposal was seconded then, and thereby both Jamal uddin Abdur Rahman Ibne Jauzi Hanbali and Siraj ud Din Maliki, while Shahabud Din Shafa'i and Abdur Rahman Hanafi openly declared, "The great sages were only human beings, just as we are." "We shall not follow anyone blindly." The minister reported the matter to King Mustaasem, who called them all again to his presence, and now all of them agreed to the proposal.

Maqreezi has stated that in the period of the reign of Zahir Baebrus, there were four judges, representing the four religions. No one, besides men of these four religions, was ever appointed a judge or admitted as a witness. No appointment of a preacher, imam, or teacher was made outside of these four creeds. The jurists, too, made a declaration that it was unlawful to adopt any religion besides these four creeds. Ustad Abdul Mutaal Saeedi, the scholar of Azhar, writes in his book *May-dane Jihad* that when Bani Abbas realized that the methods of coercion and duress were proving ineffective, they tried to use the influence of education and instruction in their favor. They took up this responsibility so as to enlist the scholars in their service from the very start by buying them up in this way. Inasmuch as the Ummat regarded education as outside the pale of government, they resorted to the mosques for instruction. Within these four walls were nourished learned scholars with freedom of brains from the official pressure. They neither catered to the whims of the officers nor tried to accommodate the tyranny of the oppressors. Bani Abbas wanted to change this course of action. Indeed, they took up the matter of education in their own hands. They established schools as centers of instruction instead of mosques. Endowments (Auqaf) were established for religious scholars, and education was

made a handmaid of the government. The scholars became purchasable commodities. They lost the courage to say anything against the evils prevailing around them. The right attitude toward the propagation of religion (Table 1) lost its moorings. The first school to be established was in the name of Baihaqi, who died in 450 A.H. This was followed by the school established by Nasr bin Sabuktageen in Naishapur, named Saeed Yah, in 459 A.H. Nizam-al-Mulk established the Nizamia Madrasah in Baghdad, and the opening ceremony was celebrated with great pomp and show. Later, when Salahuddin Ayyubi came to Egypt, he established the Madrasah Nasriyah in 566 A.H. for the instruction of the tenets of the Shafa'i religion. Following him was established the Madrasah Salahiyyah in 573 A.H. Emoluments for superintendence amounted to forty thousand deenars a month and sixty rattals (pounds) of bread daily. Later on, other schools were established; among them was the house of Abbas Ubaidi as the Madrasah for the Hanafites.

Salahuddin had a mind to remove the teachings of the Shia religion, which had been sponsored by Bani Fatimah, by bringing these creeds into active life.

Mustanser Abbasi established the Madrasa-e-Mustansariyah in Baghdad in 625 A.H., which was completed in 631 A.H. In its opening ceremony, the King, the ministers, the officials, the Watch and Ward Staff, the Judges, the professors, the jurists, the scholars, the mystics, the preachers, the reciters, the poets, the traders, and others of all sorts of callings were present. Each of the religious schools was staffed by two professors and two assistant professors for every sixty-two pupils. Professor Muhammad bin Yahya bin Qazlan was a Shafiite, and Rasheed-ud-Din Umar Ibne Muhammad Farghance was a Hanafite. The assistant professors are Abdur Rahman bin Yusuf bin Jauzi and Abdul Hasan Ali Maghrabi. All four creeds had their own separate prayer carpets allotted to them. It was a condition laid down in the endowment deed that two

hundred and forty-eight scholars were to receive extra emoluments, that is, sixty-two persons from each of the four creeds.

It was indeed a very alluring offer! With the question of bread in view, a large number of people, leaving off their religious convictions, crowded into the schools. The young and the old came forward to receive instruction in all four creeds. Their carping talks about other religions during mutual discussions enabled them to acquire a regular attitude of malice and ill-will toward every other religion.

Summary: It has become clear from the account given above that the survival of all these four creeds and the failure of every other religion were grounded in the policies of the government of that time, which sent some of them to their graves and raised some of them to the throne of authority. The same eyes of favor if it had changed would have given quite a new sketch of the religions today. The Hanafi creed received more resources. During the period of the Abbaside ascendancy, all the appointments and judgeships were in their hands. After they furked through their desire for the caliphate, they also realized them, inasmuch as these people, in contradiction of the tradition that restricts the imamate to the Quraish, raised them to the dignity of imamate. The caliphate of Sultan Saleem was 1-galled by the learned scholars of Hanafite School on the following basis: caliphate is come by five kinds of rights: the right of the sword, the right of election, the right of testament, the right of custody of the sacred places of Mecca and Medina, and the right of safeguarding the trust of the Holy Prophet (S.A.). This last is the right which Sultan Saleem had earned, inasmuch as he had brought under production the Abbaside Caliph from Baghdad to Cairo against the onslaught of the Tartars, and from there, enclosing in a silver box, Sultan Saleem dispatched to Constantinople the Holy Relics,

including the sheet cloth of the Holy Prophet (S.A.), his shoes, a few hairs, one tooth, and some flags, besides an iron and the robe of Abu Haneefah Tammadune-Islami (I, p. 109). It follows that religion continues to go hand in hand with politics. The people change their religious convictions in consonance with the views of the monarch. Many of the Shafites converted to the Hanafi religion because of the good offices of Ameer Balbagha Ibne Abdullah, inasmuch as he used to grant rewards for changes of religion (Shazarat uz Zahab VI, p. 213). Abul Barakat Hanafi adopted the Hanbali creed. The Hanafites put him to torture, and so he became a Shafaate. Muwayyad Takreetee wrote satirical verses about him to the following effect:

"You have become a Shafite under the pressure of the world."
"Now we are waiting for the time when you will declare yourself a Maliki." In the same way, Sibte Ibne Jauzi was a Hanbali. The King got him converted to the Hanafite creed. (Shazarat-uz Zahab V, p. 267) In brief, it may be stated that on the basis of such grounds, the people were allured to the four creeds, and the other scholars were forced to follow these four great men, giving up their own capacities for independent judgment. Sheikh Abu Zarah has stated that he asked his teacher Balqeeni as to what was lacking in Shaikh Taquee ud Din in regard to the absence of judgment and as to why he follows others. He kept silent about this. I said, "In my view, the only reason is that in this day's claimant to independent judgment, neither gets a stipend nor any kind of appointment. On the other hand, he is dubbed an "innovator." On hearing this, he laughed and corroborated my statement. This was the mentality because of which the religion of the people of the Holy Household was subjected to various attacks and onslaughts. The Shias put themselves in situations of peril and made false accusations. They were regarded as non-believers in the eyes of the government. They, however, continued in their adherence to deduce the teachings of the Holy Prophet (S.A.) and the commandments of Islam through the members of the

Holy Household. They continued to look upon them as the equivalent of the Holy Quran, as the guarantor of salvation, as the Arch of Noah, as the Babe Hittah of Bani Israeel. They brought forth the outcome to the effect that the door of independence of judgment is open even today by bearing up all the hardships in this connection. They have a school of religion with quite a distinct policy of its own from that of the government.

It seems appropriate to give an account of the attitudes denoted by independence of judgment (Ijtihad) and following (Taqleed). It is, however, necessary to give support to the views of Abu Zarah, inasmuch as if there had been no danger to worldly interests, what else could be the reason for closing the door of independence of judgment when it was in the superior interests of Ummat that it should have remained open? We shall present here first all the views of Ata, wherein he has staged opposition to the attitude of following. We shall follow this up with an elucidation of the causes that lead to the attitude of copying.



Be steadfast in religion. It is human nature of Divine creation with which Allah has created all human beings, Allah's creation can not be altered.

Quran 30:30



BISMILLA HIR RAHMA NIR RAHIM

STATUS OF IMAM SADIQ

CHAPTER XI

CONFLUENCE OF IJTEHAD AND TAQLEED

The Confluence of the Attitudes of the Independence of Judgment and of the Following:

(i) I am only a human being subject to both right and wrong doing. My views should be tested on the touchstones of the Quran and Sunnat.

(Imam Malik).

(iii) If an authentic tradition is available that contradicts my statement, my statement should be dashed against the wall.

(iii) This is my deliberate opinion. If some one arraigns an opposite view, I may accept it. To give any legal decision on the basis of statement without understanding my line of argument, is unlawful.

(Abu Haneefah)

(iv) It is a short-coming on the part of a man's knowledge to embrace the opinion of other men. Do not copy other men in the matter of religion, inasmuch as they are not infallible. I can not join my own wordings to the wordings of Allah and the Holy Prophet (S.A.). Accordingly, I shall not compile any book on Jurisprudence.

(Ahmad bin Hanbal)

(v) A verse of the Holy Quran or a narration of a tradition cannot be discarded by the statement of a companion of the Holy Prophet (S.A.) or the views of an Imam of a creed one who does will go astray.

(Muhyud Din Ibne Arabi)

(vi) We are not aware as to whether any one of the learned scholars has made the following of any one creed obligatory. If, however, someone has done it, it is a manifest error inasmuch as there is the danger of ignoring all those traditions upon which that particular scholar has not acted. As a matter of fact, Sharia consists of the whole treasures of all the learned.

scholars. It is not restricted to the views of any one scholar. Moreover, how can any one be followed when the Imams of the different creeds have avoided the same and have demanded that their views be dashed against the wall in the face of a tradition?

(Shterani).

- (viii) Ibne Taymiyyah was asked, "What should a man do if, after having come to a conclusion as the result of his independent findings', he comes across authentic traditions that go against his conclusion, which may be in consonance with Islamic code?" He replied, "It is a matter of great gratitude that according to the books of the Sunnat and the consensus of scholarly opinion (Ijmaa), only subservience to Allah and His Prophet (S.A.) is obligatory. Obedience to no one else is obligatory. Hazrat Abu Bakr himself has stated that obedience to him is called for only so long as he obeys Allah, and in case he contradicts that authority, the people are to be regarded as free. Moreover, the whole of the Ummat agrees on the point that except for the Holy Prophet (S.A.), no one else is infallible. It is on this account that most religious scholars have laid down that there are good and bad points in the statements of every man except the sayings of the Holy Prophet (S.A.). The leaders of the four creeds have themselves prohibited others from following them in any particular way. It is as it should have been. As has been said by Imam Abu Haneefa, Abu Yousuf went to Imam Malik and asked him about the charity in regard to the measure of vegetables and corn. He related the intent of a tradition, at which Abu Yousuf spoke out involuntarily: "I have changed my own view. In fact, if our chief were shown this narration, he, too, would change his views." Imam Malik, too, considered himself a human being prone to error; Shafa'i regarded his own views as fit for being dashed to the ground in the face of a tradition.

(Jila-ul-Ainain by Aloosi p. 107)

Note: According to the Shia religion, the revered imams are as infallible as the Holy Prophet

(S.A.) himself, as is proved by the verse of rather in the Holy Quran Hadees-e-Saqalain, the verse of Muaddat, the verse of Itarat, etc., in contradiction to the opinion of Ibne Taymiyyah (the translator).

(viii) The person who restricts the grace and beneficence of Allah to a limited number of men and the knowledge of Sharia to a few individuals only is showing insolence to the Almighty Allah, and he is disrespectful in the eyes of the Sharia, inasmuch as the Sharia has not been revealed in the houses of only some people. On the other hand, it pertains to all times and places. If it had been our only business to copy others and we had been deficient in our understanding of the Holy Book and the Sunnat, it would have meant the abrogation of the Sharia for us. O' Allah, what a calumny it is!

(Hasan Khan)

- (ix) No one person is under an obligation to follow any one creed, nor does he have the choice to act upon the fiat of another imam while one subscribes to the creed of another, inasmuch as the fiat of the first imam is nullified thereby, while the fact is that the command of the judge is hotly rescinded.

- (x) Remember that the follower cannot have confidence in his action. Copying suspends intelligence, which has been created for the purpose of thinking and reasoning. How ill it suits a man, he might extinguish his candle of reasoning and go his way in the dark path of another. Remember that generally, religious-minded people are hero-worshippers. They are seldom accustomed to poachers over matters. This is clearly wrong. One should have his eyes on what is said and not on the one who has said it.

(xi) Remember that Allah has not cammanded any one to become a Hanafi, or a Maliki, nor has he made it obligatory on any one to become a Shafiite or a Hanbali, He has commanded as an obligation to act upon the Shariat of the Holy Prophet (S.A.).

(Al-Qaul-us Sadeed p. 30. Abdul Azeem Makki).

(xi) It is very strange that jurists of the copying category carry on their copying even when they realize the weakness of the views of their imam. They would rather forsake the Holy Book, the Sunnat, and their reason. In fact, they sometimes entertain strange rationalizations for the sake of their attitude of

copying. In days gone by, people would refer to every scholar of religion for the solution to any knotty point. Every one now is fettered by the opinion of some Imam, whom he looks upon as the Aposletic Prophet. This is a clear injustice and an awkward attitude that no sensible man can accept.

(Izzud Din

Abdul Salam, Risala Insaf)

(xiii) The person who wants to acquire knowledge of jurisprudence should not become bound to it. Rather, he should refer to the Holy Book and the Sunnat for solutions to any knotty point. He should keep aloof from all sorts of prejudices and differences. Time is merely wasted on such matters. Imam Shafa'i himself prohibited people from merely copying him..

(Daeratul Ma-are'f III p. 248. Shaikh Abu Shamah).

(xiv) The locking up of the door to independence of judgment constitutes a serious blow to freedom of thought. It is, as a matter of course, a great attack on Islam itself. It was revealed to serve different ages and different nationalities. The Muslims, however, have made it inert.

(Risalah Al Muslim Muhammad Ali author of Kitabud-Dinnul Islami).

(xv) I can now say that the door to the independence of judgment was closed under the duress of oppressive methods and the allurements of greed and avarice. If the same resources had been available to another religion, it would have continued to function as well, and these very Muslims would have been its followers. It behoves us, accordingly, to cast off the restraints of the religions imposed by political gerrymandering and to use independence of judgment for the sake of our religion. Islam adumbrates a spirit of mutual

cooperation and counseling among Muslims. It does not countenance duress and eternal pressure.

(May-dane Ijtihad, p. 14, Abdul Muraal Saeedi).

(xvi) Some of the exponents of copying are of the opinion that their imam, too, is himself the complete Shariat. For this reason, they want to monopolize all the excellence in the same personality. If anyone employs any independence of judgment, they pounce upon him with their weapons of cavilling and carping, criticizing, and fault-finding. They declare him excommunicated from the main body and as having deviated from the right path. Yet this is only a popular conception; without an argument to support it, Baqee bin Mukhailid, on his arrival in Andalusia, experienced a perfect exemplification of this attitude. The followers of Imam Malik turned him out of their ranks, and he had to say, "This exaggerated love is a perfect exemplification of the domination of man over man."

(Al Etesam, III, p. 259 Sharibi.)

(xvi) Which tradition closed the door on the independence of judgment? Did any Mujtahid (exponent of independence of judgment) render unlawful the attitude of independence of judgment after him? Who prohibited the understanding of the Holy Quran and the traditions? Who put an embargo on availing of the guidance, in matters of the advancing needs of the times, of the Holy Quran and the Sunnat, with the help of the progressive knowledge of the times? Allah revealed the Holy Quran in Arabic to the Holy Prophet (S.A.) so that all may know its contents and endeavor to understand the same. There is no doubt that if Abu Haneefa, Malik, Shafa'i, and Ahmad had been alive today, they would have deduced every decision from the Holy Quran and the traditions, and they would have created new freshness of thought therein. Undoubtedly, these great people underwent great hardships, for

which Allah may recompense. It does not mean, however, that they understood all the mysteries of the Holy Quran and recorded them in their works.

(Khaterat by Jamal-ud-Din Afghani, p. 177).

(xviii) The ban on the attitude of independence in thinking was the main reason why the Muslims lagged behind in the world. The statements of the people of the bygone ages now stand as final authorities, although such an attitude was the creation of political exigencies. The monarchs of the day put bans on independence of thought in order to save their own power. They wanted to thereby suppress all opposition and prevent anything said by a responsible reformer from gaining credence with the masses. The result was that the science of jurisprudence, which hinged on the life and soul of communities, got frozen up. In fact, I think that the stoppage of fresh victories during the period of Hazrat Usman, the commencement of civil strife, and the flaring up of mischief were all grounded in such an attitude that bound the people to give up their independence of thinking and to follow the two great caliphs in every detail. Hazrat Ali (A.S.) accordingly did not agree thereto on the ground that the times had changed. The result was that the very factors that had raised Usm to the throne helped to dethrone him..

(Al-Falsafa tal Siyasatayah lil Islam, p. 21, Dr. Abdul Daem Nagri Ansari.)

(xix) The annals of history have recorded quite a number of political organizations that assumed the nature of religious creeds. There are many ignorant people who became mutual enemies of one another on the basis of minor differences of opinion. Few had the sense to think that the two of them were both Muslims and that animosity was a dangerous attitude. Independence of thought was an attitude of benefit. It was an ideal of Islam.

Independence of thought releases waves of thought that carry one to the shores of reality. There is no limit to the number of happenings that may take place. Their solutions are also innumerable. As a matter of fact, the closing of the door to independence of thinking was in itself an act of independence of thinking. Who will ask these people then as to what they are saying and what they are doing?

(Annawato Fi Haqlil Hayat, p. 136, Allamah Ubaydi). These are some of the factors that prove that the closing of the door of Ijtihad was not a religious act. On the other hand, its aims and objects were altogether political in nature. This is the reason why the Shias kept aloof from this untoward political game and adopted the way of the members of the Holy Household. A number of books have been compiled on this behalf. Therein, an effort has been made to determine what solution should be offered against the time-serving attitude of the government officials of the day by way of comments on the closing of the door of Ijtihad. Ghazali, Alazeez bin Abdus Salam, and others have quite fearlessly proclaimed that the underlying cause of such closure was only a desire for popu. Larily, official patronage, and appointments to judgeships, custodianships, etc. A man is trained on a pattern that binds him intellectually to follow one single religion and to give no thought to any other, excepting those high-minded persons who endeavor to seek reality and truth and who do not submit to the fetters of custom and veneration.

The persons binding themselves to following others were mainly those who were incapable of rising to the status of Ijtihad, or those who were squeezed to a limited mentality by virtue of the favorable attitude of the government towards them. As such, they could not afford to tolerate anyone rising to that status. In their eyes, every claimant to Ijtihad was to be regarded as a lunatic, misguided innovator, just as Shaikh Dawood Naqshbandi had given his religious fiat in his book *Ashaddul Jihad*. In the same way, Shaikh Ahmad bin Abdul Raheem, while categorizing the Mujtahids, has counted the Mujtahids in the third category among the Muslims who were born in the fourth country. According to him, it was the duty of all men of this age to follow some one Mujtahid of the recognized creeds, inasmuch as a Mujtahid of permanent nature is inconceivable under present circumstances. According to this view, there is a consensus of opinion among the Ummat that, for an understanding of the Sharia, one should rely upon the findings of the ancient scholars. By relying on them, they mean that their works and narrations should be scrutinized carefully. One should look into what they have called general particulars: absolute, beneficial, preferable, inferior, and so on. This, according to them, can be done only in the case of the four creeds. Besides them, these points are also found in the cases of Imamiyah and Zaidiyah. They, however, in their opinion, are people given to innovations, and as such, they cannot be followed. This therefore leaves a choice among the four religions only.

Some people have with force their arguments tied to prove the Imams of the four creeds as even infallible, only on the basis of the arguments that they are the successors to the infallible Prophet (S.A.), and as such, they might themselves be infallible, and when they happen to be infallible, it would be obligatory to follow them.

We have nothing to do with these persons who regard everyone as deficient in intellect besides the four Imams, inasmuch as the whole foundation of their arguments rests on dubbing the whole Ummat as inefficient, claimants to Ijtehad, misguided, and mischievous. They even penalized a man of the stature of Allama Jalalud Din Suyooti, who had to listen to a good deal of carping and cavilling on his claim to Ijtehad.

It is a fact that there were certainly men born in later centuries who were fitted for the status of independent thinkers and whose work proved that all the four Imams put together do not count up to any of them. For example, Ahmad Bin-Muhammad Asfaracenee has been declared superior to Shafa'i, or Shaikh Abdul Azeez bin Salam, who died in 578 A.H., or Shaikh Abdul Kareem Qazweeni, who died in 623 A.H. Ismaeel Ibne Abdul Rahman Samayooni, who died in 449 A.H. Muhammad Ibne Ishaq Qoni, who died in 673 A.H.; Ibrahim Ibne Mohammed Asfa Aeenee, who died in 418 A.H.; and so on, were undoubtedly persons capable of Ijtehad. We need not go extremely far to see what capabilities for Ijtehad were possessed by people like Qaffal, Juweenee, Saydlani, Sabkhi, Sarkhasi, Hassas, and others. They could not, however, move any claim to Ijtehad because of the general ban thereon of the people in general. They also apprehended, lest they be accused of shiaism. (Ashaddul Jehad, p. 25) Abdul Hasan Dar, who was a great thinker of his time, used to give his replies after a good deal of deliberation when approached for his opinion on any

point. The people used to offer him serious opposition in case his decision went against those of Shafa'i or Abu Haneefah. He would then, in righteous rage, say, "I am narrating the tradition of the Holy Prophet (S.A.) while you talk of the creed of Shafa'i. The same fate overtook the findings of Baqee bin Mukhalled, Ibne Taymiyyah, Ibne Qayyam, and others.

I fail to understand why the fates decided poverty of intellect and copied in favor of all other men following the four Imams. Why should all excellence have been restricted to these four people only?

IJTEHAD (INDEPENDENCE OF THOUGHT)

Etymologically, the word Ijtehad implies the endeavors brought to bear on the solution of some difficult assignment. Ibne Abi Zaraah has recorded from Mawardi that the word Ijtehad has been derived from Jehade Nafs (control of the mind).

In ordinary terminology, Ijtehad is the name given to the most consistent endeavors on the part of a jurist (Faqeeh) to find out the religious command as far as practicable on any knotty point under reference. The term "faqeeh" implies a person of good sense and adult years who possessed the capacity to devise a solution.

(Jamaal -Jawame)

Abu Ishaq is of the opinion that a foolish man cannot be called a mujtahid. There is a difference of opinion regarded in the Ijtehad of one who denies freedom of thinking (Qiyas). The Mujtahed, however, should be well versed in the disciplines of law, etymology, grammar, syntax, logic, jurisprudence, oratory, the Holy Book, the Sunnat, etc., in order that his

deductions may be precise. It is, however, a different matter that it is not necessary for anyone to memorize all these.

Allama Sabaki is of the opinion that a mujtahed is a person who, by persistent application to the principles of the Islamic CC, arrives at a facility of understanding the social question, the abrogations, the causes of revelations, the consistent and the singular, the authentic and the weak traditions, the biographical sketches of the companions of the Holy Prophet (S.A.), and so on. Knowledge of polemics and the details of jurisprudence, masculinity, liberty, and integrity are not necessary conditions for Ijtihad.

On a review of the conditions detailed above, can anyone think that no one has been born with these qualifications after the four Imams, seeing that we have, to the best of our knowledge, great geniuses in all these disciplines?

TAQLEED (FOLLOWING)

The word taqleed implies the admission without reasoning of the view of anyone. Ibne Abi Zaraah writes in his *Sharahe Jawami* that there are certain views of scholars in regard to following the non-expert in the presence of the expert. Popularity is admissible, as was the custom in the time of the Companion of the Holy Prophet (S.A.). The point at issue was referred to by anyone at hand. Imam Ahmad, Ibne Sareeh, Qazi Husain, and others have regarded it as disallowable. Some people are of the view that a point can be referred for a decision to a person whom one regards as one's equal; otherwise, it is not lawful.

In the same way, there is a difference of opinion with regard to a dead person. The popular view regards it as admissible, just as Shafa'i has said that with the death of the imam of a creed, the creed does not die. Imam Ghazali and Imam Razi regard it as altogether unlawful in Haram. Some people regarded it as

unlawful in the lifetime of the Mujtahed but otherwise as admissible. Shaikh Muh-ud-Din He writes in his book *Fatulate Makkiyah* that Taqleed is not admissible in the matter of the divine religion, whether it be of the living or the dead. In the opinion of Ibne Abideen Shami, it is permissible to follow the less expert in the presence of the more expert. The Hanafi, the Maliki, the Shafiite, and most of the Hanblis, too, are of this very view. Imam Ahmad and others of his way of thinking have regarded it as unallowable..

CONTEMPORANEOUS FRICTION

In the beginning, the complexion of differences among the Muslims was a religious one. Each raised objections to the views of the others and carped at the others' opinions. In a short time, however, these differences received support from the political ower, and their area of influence became widened very extensively. The Ummat was subjected to a tremendous amount of disunity. Government officials gave it regular momentum inasmuch as the aim of the political power could not be achieved so long as there subsisted unity among the ranks of the religious scholars.

(Falsafatal Siyasat Lil Islam, page 25.)

After the period of the Imams of the creeds came the time of their votaries. They augmented these differences all the more with their veneration for their leaders. Organizations were set up, and there were established regular creeds of the imams. The Muslims were obliged to subscribe to the tenets of one or another creed. These people did not give any thought to the loss of the spirit of knowledge because of this type of grouping, and reality was being trampled under the hoofs of political horsemanship.

Shah Wali ullah Dehlvi (Risala-e-Insaf, p. 8) records that during the 1st and 2nd centuries, the Muslims were not bound to follow any particular creed. On the other hand, they referred any differential issues to any scholar of their acquaintance or a religious leader of their own town for elucidations. They performed their prayers, observed their fasting, ablutions, baths, etc. according to the methods taught by them. There was no idea in their minds of being bound by the views of any one religious scholar.

The religious leaders were divided into two categories. Some of them had acquired an ability of understanding through their study of the traditions and the lives of the companions of the Holy Prophet (S.A.), so much so that they were able to make their decisions on the points at issue without much hesitation. There were others of the ordinary type. The passage of these two centuries, however, brought about serious shifting between the right and left differences, and strifes rose into floods, changing the lines of thought of almost every brain, as has been recorded by Imam Ghazali when he says, "After the period of the rightly guided caliphs, the caliphates fell into the hands of such inefficient persons, who had neither the ability to govern nor the capacity to give religious decisions on points at issue." The result was that the government had to requisition the help of religious scholars. They had to keep company with them at all times. Religious scholars of the first category thought it a matter of disgrace for themselves, and they kept aloof from the company of the rulers. The priestly class of the second category got an opportunity, and they tried to avail themselves of government patronage by learning the disciplines. For far, the government has been trying to seek them out. Now it was they who sought after government favors. Up until this time, veneration and good offices had been kissing their fetus. Now it was they who fell kissing at the door steps of the monarchs. There remained only a few souls who had a sincere attachment to their learning. The majority, on the other hand, got embroiled in the strifes of the differences between the

Hanafites and the Shafiites in accordance with the behests of the government, leaving all work of compilation and authorship of the discussions over literary problems. Malik, Sufyan, and Ibne Hanbal were lost sight of. These priests were of the view that they engaged in some righteous undertaking and that they were elucidating the realities and mysteries of the Islamic code. It was on these foundations that such plans were carried out, and only Allah knows how long this sort of strife will continue.

Allamah Hamd bin Muhammad bin Alkhattab Al Khattabi has drawn a picture of the differences that turmoiled the atmosphere after the third century in this manner.

"The religious scholars of today have divided themselves into two groups. The people of the traditions and the people of the absence of judgment. The people of the traditions regard it as their important assignment—the search for authentic or unauthentic traditions. They have no concern with the meaning of the narration. They regard the people of Commensense as the enemies of the traditions and narratives, and on that account, they blame them.

The people of enlightenment and independence of thought bestow pretty little attention on the traditions. They have no concern for the authentic or the unauthentic. According to them, if a tradition fails in line with their own opinion, it is regarded as authentic even if it is otherwise, and vice versa. Even among themselves, their attitude is such that a narration of Imam Malik, if made by Ibnal Qasim or Ashhab, will receive acceptance; otherwise, it will be disregarded. If a view of Imam Abu Haneefah is transmitted through Abu Yusuf and Muhammad bin Hasan Shaybance, it is regarded as worthy of credence; otherwise, it would be unworthy. If a tradition is connected with the companions of Shafa'i through Mazni and

Rabee bin Sulayman, it is considered suitable or otherwise unsuitable.

DIRE CONSEQUENCES OF DIFFERENCES

The statements of these scholars of Islam give an indication of the extent of the horrible shape that their mutual differences had assumed. Their mutual frictions had reached a dangerous turn; the result thereof was that there arose bloody revolutions with the slaughter of thousands of men on the one hand and on the other arose tempests of polemical wranglings, which tore off the robes of Faith into snreds. The Chief Justice of Damascus, Muhammad bin Moosa Al Hanafi, who died in 506 A.H., declared the Shafites to levy poll taxes, and Abu Hamid Toosi (d. 576 A.H.) declared Hanbalies as non-believers in the Quran.

The entire tenor of all these strifes was that these religious priests had won their advancement through the favoritism of the rulers. The government had patronized them. The intermixture of learning and worldly gains had made the Islamic Sharia look up to the political state.

It is, however, quite obvious that if learning had kept away from politics, then politics would have bowed down before it, and the Ummat would have gone on the road of fortune and felicity. The desire to win official patronage leads the people in general to regard Islam as helpless, with all its prestige in the hands of the rulers. How could there have been any differences or friction in respect of the religion of Allah? How could there have been such strife and difficulties with respect to the religion that taught only unity and cooperation? This is the same difficulty that cannot be overcome unless the reins of government are snatched from the hands of the official priests and unless the general public is released from their fetters. When we take stock of the differences subsisting among the votaries of the four religions, we come across the state of

downfall of the Muslims on the one hand, and on the other, we come to the roots of the statements of scholars like the author of the Tabseer, who, by advertising unity and cooperation among these copying followers, wants to prove the authenticity of their stand. I wish someone had pointed out to these scholars the differences that led the Hanafi scholars to shower curses on the Hanbalis and Shafiites from the pulpits while the Shafiites were pulling down the mosques in Marw. Naishapur had become the battleground of religious differences. The earth was being soddenred with the blood of the Shafiites, and vendetta was being staged in all its horrors and severity.

(See Hawadith 554 A.H.)

Or we may view the mediation efforts of the government in regard to the pacification of the struggle going on between Shafiites and the Hanbalies in 716 A.H.

(Al Bidayah Wal Nihayah, XIV, p 76.).

There was a general slaughter of men, and the bazare and the residential houses were being set ablaze in Ispahan, where blind prejudice was staging its final demonstration..

(Miraat al Jinan III, 343).

Or when hard pressed by the religious strife in Baghdad, the government of the day was laying a ban on religious discussions.

(Al Muntazem X p. III)

The chief leader of the Hanbalis Shaikh Boo Bahari was seeking out the Shafiite in the mosques to beat them red and blue in 323 A.H.

(Ibne Atheer VIII, p. 229.)

Waez Qasheerl was being impugned for his custodianship

of the Madressah Nizamyah and as a result thereof, the earth was being Sodden red with blood.

(Miraaral Jinan III, P. 97)

Muhibbuddin Al Hanafi Al Hindi who died in 789 A.H. was giving a complexion of religion to his blind prejudice and tormenting the Shafiites.

(Shazarat-uz-Zahab, VI, p. 240.)

The people of all religions, with their eyes on the activities of Ibne Taymiyyah, were forsaking the Hanbali creed, and a general proclamation was being made to the effect that anyone following the creed of Ibne Taymiyyah would have his life and property confiscated. Shaikh Abu Hamid Hanbali was proclaiming as Kafir (non-believer) everyone who did not subscribe to the Hanbali creed.

(Tazkiratal Huffaz, III, p. 375.)

Shaikh Abu Bakr al Maqri al Waiz was declaring all the Hanbalis as non-believers (Kafir) in the mosques of Baghdad.

(Shazarat-uz-Zahab, III, p. 253.)

Shaikh Abdul Ghani al Muqaddasi, who died in 600 A.H., was being dubbed a non-believer (Kafir) in Damascus.

The machinery of dubbing the adversaries as non-believers (Kafir) was getting cheap enough to be at the back and call of even the most indigent priest. Accordingly, Abu Suba.I bin Ziyad Qattan was proving the Muatazalites as non-believers on the strength of his interpretation of Quranic verses on the one hand, and on the other, Shaikh Abu Ishaq Feerozabadi Ahadi, who died in 479 A.H., was being hunted for his hostility to the Hanbali, with quite a good amount of slaughter of men preceding his arrest.

(Tabaqat al Shafiyah III, p. 109.)

Abu Mansoor, who died in 567 A.H. was being administered poison, and according to the opinion of Ibne Jauzi, he was going to his grave along with his wife and children as a result of tasting, sweet preparation gifted to him by a woman.

(Tabaqat al Shofiah, IV, P. 184).

Abul Hasan bin Khorak, too, was poisoned to death. Abu Ali, the servant of Mustanser was sent to seven years' penal servitude on the suspicion of being a spy of the Shafiites.

An idol was placed under the prayer-carpet of Muhammad bin Abdullah Ansari Hanbli and he was accused of idol-worship, as having taken the idol as a representation of Allah. He was penalized on that account by the King.

(Tazkira-tul-Huffaz, III, P. 358),

Shaikh Amdi, on his conversion to the Shafiite creed, forsaking the Hanbali creed was so much maligned against, that many religious leaders gave their signatures to a fiat of his death, on the ground of being of misguided belief.

(Wafiyat al Aaayn, I, p. 301).

Haris bin Miskeen Maliki gave a fiat to kick out from the mosque the Hanafis and the Shafiites in Egypt.

Hasan bin Abi Bakr Naishapuri came to Baghdad in 538 A.H. and he launched such attacks on the Ash'aris, that Abu Ishaq Asfaracenee was turned out of the city at last.

(Al-Muntazim, X, p. 106, 108).

A most heinous form that fanaticism assumed was demonstrated when Sultan Mahmud bin Nasir adopted the He-ordered Shafiite creed, relinquishing the Hanafi creed. Daffal Marozi to perform the prayers in the presence of the leaders of both creeds on the pattern of both creeds.

He performed the prayers quite rightly on the Shafiite pattern, but made such a parody of the pattern of the Hanafi pattern that its mere mention makes the hair stand on end (Wafiyat ul Aa'yan II, P. 86, Tabaqate Shafiyah, IV, p. 17). Shaikh Ali bin Al-Hasan Saifud Din, who died in 631 A.H., got converted from the Hanbali to the Shafiite creed, and as a result, all the religious scholars dubbed him outside the pale of Islam.

(Miraatul Jinan, IV, p. 24.)

In short, it must be said that the number of those who fell victim to the sword of fanaticism is very high, as is the number of those who were immolated on the altar of religion. The limit was reached when some of the priests were asked about the case of tendering false evidence against the Shafiites. They declared that since they were outside the pale of Islam, they should be exterminated by tendering false evidence against them, root and branch.

Such were the misdoings of the evil-minded priests, which led to the destruction of unity among the Muslims. Religion sank to the status of a handmaid of the powers to be. Integrity was sacrificed on the altar of the ruling class. Every sincere Muslim with faith in the unity of Allah was deeply wounded in his heart.

Ustad Muhammad Rasheed Raza, author of Sahib Al Manar, writes: "The strange thing is that it was the differences among the Shafiites themselves that occasioned the invasion of the Tariars. As a consequence thereof, the Muslim power received such a setback that it has not been possible to retrieve the losses. As such, if we take stock of the conditions prevailing amidst the Muslim countries even today, we shall find them apparently of one pattern, but in reality, their hearts are inimically disposed to each other, as has been stated by the Holy Quran about the mental attitude of the non-believers.

(Al Wahdat al Islamia, p. 2)

These causes of friction and differences continued to get augmented day by day, and almost every one of the Ummat succumbed to the fanaticism, so that whoever became the center of veneration was made the embodiment of all the virtues and excellences by his followers. Whoever felt the least disagreement with another person set about maligning him with all his weapons of offense. By a paltry subterfuge, the most righteous person is turned into a reprobate, while by a simple favorable change of view, the most hardened criminal is raised to the seat of virtuous honor. As for the historian, he is even in search of a change of circumstances. He takes refuge in the fanaticism and ignorance prevailing or in the accounts supplied by others to build the identical structures. Thus did the criteria of values and honor suffer a volte-face.

Altamah Sabuki is of the opinion:

"The historians entertain even a harsher brand of fanaticism and ignorance than the biographers. You will not find any book on history that shall be free from such blemishes of falsehood, particularly does this apply to the history of Zahabi, which, notwithstanding its comprehensive treatment, is full of such vituperative attacks on the Imams of the Hanafite and the Shafiite Schools, that one cannot even imagine anything of the sort about these leaders.

Hafiz Salahuddin says, "Shamsud Din Zahabi was so overwhelmed with religious fanaticism that it changed altogether his modes of thinking and seeing."

(Tabaqat-ush-Shafiyah, I, p. 190)

In brief, it may be noted that the sentiments and longings of men turned the channels of the brain and intellect to a certain line of thought altogether. The reality was forced to move along the groves of personal leanings. Religious fanaticism and the attitude of exaggeration in respect of the leaders of the creeds cause a split between the standards and the recorded accounts. Almost everyone began to coconstruct chains of traditions in favor of one's cherished leadership. When they found their own accounts inadequate for the purpose, they began efforts to forge the traditions from the lips of the Holy Prophet (S.A.). One said from the lips of the Holy Prophet (S.A.): "Adam had prided on me as being of his progeny, and I prided on Abu Haneefah for being among my progeny." It means, in other words, "The revered prophets take pride in me, and I take pride in Abu Haneefah." "He who is a friend to him is my friend, and he who is an enemy to him is my enemy."

(Ad Durrul Mukhtar Fi Shar Tanweeral Absar, I, p. 52, 54.)

Hazrat Eesa will act upon the Shariat of Abu Haneefah. The person following his creed shall earn salvation. He is a miracle of the Holy Prophet (S.A.) the Holy Quran.

(Ad Durrul Mukhtar Vol. I. p. 52, 54.)

A great merit of Abu Haneefah is that Hazrat Khizr (A.S.) spent five years learning from him. When he passed away from this world, Khizr (A.S.) prayed to the Almighty Allah to the effect: "O' Allah if I enjoy any status in your Eyes, then allow Abu Haneefah to go on teaching me from his grave." His prayers were granted, and he continued to benefit from his teaching for yet another twenty five years.

(Alyagoot Liabil Faraj Ali Ibne Jauzi p. 48.)

I am of the view that if Abu Haneefah himself had come across this narration, he would have pronounced heavy penalty against the man making the statement on the charge of contempt of the prophets.

He would have himself expressed penitence before Almighty Allah, for he was quite cognisant of his own position.

On the other side, a Shafiite poet proclaimed that Shafa'i in relation to the other learned scholars was comparable in status to that of the moon amidst the stars, and that Abu Haneefab in comparison with him was like the darkness before light.

The followers of Imam Malik declared that the Divine verdict has been inscribed on the thigh of Imam Malik to the effect that "Malik is the sign of Allah in His earth." (Sharh Taaed Ibne Fariz Al Sharnoobi) He protects every follower of his arrival in the grave from the questioning of the two angels Munker and Nakeer.

(Mashariq Al Anwar Adadi p. 288).

He put his book, the Mouatta, in the water, but it did not wet it. The poet announces that the person deviating from the findings of Malik is a doomed fellow. (Malik).

The followers of Hanbal are of the view that the person deviating from the creed of Hanbal is an innovator (Bidaati), as did Imam Shafa". state to the effect that the enemy of Ahmad bin Hanbal is outside the pale of Islam inasmuch as he would be an enemy of the Sunnat, while the one opposed to the Sunnat is guilty of contempt of the companions of the Holy Prophet (S.A.), while the one guilty of such contempt is an enemy of the Holy Prophet (S.A.), and the enemy of the Holy Prophet (S.A.) is a deniar of Allah.

It is plain that we cannot endorse this view of Imam Shafa'i, nor can we attest to this statement as attributable to him, inasmuch as he does not declare even the enemy of Hazrat Ali (A.S.) as outside the pale of Islam. As a matter of fact, these people called Mutawakkal the Supporter of Sunnat (Nasir Al Sunnat). They made heaps of narrations in his favor, notwithstanding that he was an open enemy of Hazrat Ali (A.S.). He paid veneration to Umar bin Farooq, Abus Samt, Abdullah bin Muhammad bin Dawood, Ali bin Al Jaham, and so on. His entire play of interest revolved around the maligning

of Hazrat Ali (A.S.). He regarded it as a source of pleasure for him to slaughter the friends of Hazrat Ali (A.S.).

Notwithstanding all his evil conduct, he was raised to the exalted position of one of the friends of Allah, the supporters of the Sunnat, one entitled to a place in paradise and of equal rank with Abu Bakr and Umar bin Abdul Aziz.

Ibne Jauzi, too, in his eulogy of Ahmad bin Hanbal, classifies Ali Ibnal Jaham as among the people of the Sunnat, inasmuch as he was a friend of Ibne Hanbal. As far as his animosity to Hazrat Ali (A.S.), he did not allow it to effect his inclusion among the people of the Sunnat.

There is a narration that, next to the Holy Prophet (S.A.), Ahmad bin Hanbal enjoyed a status superior even to that of Hazrat Abu Bakr. In proof, it is averred that the Almighty Allah used to visit his grave.

(Manageb Ahmad Ibnal Jauzi).

Shaikh Abdullah bin Muhammad Hirvi has stated, "I went to Rai to meet Abu Hatim bin Jamoos, inasmuch as it was a standing order of Sultan Mahmood that all people should present their beliefs before Abu Hatim. By chance, I met another man in the way who asked me what creed I subscribed to. When I told him that I was a Hanbali, he was struck with astonishment. He remarked that he had never heard of a creed of that name. He caught hold of my sleeve and dragged me into the presence of Abu Hatim. He told him to release me, saying that the one who is not a Hanbali is outside the pale of Islam.

(Tazkera-tal Huffaz III, p. 375).

It appears that in his eyes, the followers of all other religions were outside the pale of Islam. Can there be any more careless acts of a religious leader? Can a man be regarded as a scholarly person in the face of such a fiat? It is a fact that the commands of fanaticism are quite at variance with those of the rest of the world.

The offices of judges were monopolized by the Hanafis under this regime. Qadirbillah Abbasi made up his mind to transfer the same to the Shafiites. With this idea in view, he appointed Abdul Ahmad bin Muhammad Barazi Shafa'i as the Chief Justice of Baghdad to replace Akfani. Abu Hamid reported the matter to Sultan Mahmood. The news also spread around on all four sides, on the basis of which there were many risings. At least the King gathered together the noblemen of the realm. He announced to the assemblage to the following effect: "It was Abu Hamid Asfaraenee who had counseled me in all earnest that the office should be transferred from Akfani to Barzani. It has, however, been made quite clear now that he had an evil intention. He had intended to deviate me from the practice of my forefathers. As such, no one should approach him, nor should anyone respond to his salutation. Everyone is to understand that Akfani is reappointed as the Chief Justice.

(Nazaratal Tareekiyah Ahmad Taymoor Pasha)

This event is an indication of the degree of dedication on the part of the scholars of the Hanafite School for the offices of the judges and of the extent of maneuvering they undertook to win the same.

FRICION TURNS INTO FANATICISM

The manifest reason for this strife and wrangling was that the success of a creed in this age was most easily ensured

through this hold on the office of a judge. Whoever won this office won, so to speak, the climax of his religion. This too was the reason why the judges themselves raised these religious controversies so often, trying to push up their own creed with the help of such means.

Shaikhul Islam Ahmad bin Saeed Hanafi, on his elevation to the judgeship of Naishapur, created such an atmosphere that the priests, in their addresses on the pulpit, began to shower curses on other creeds.

(Shazarat al Zahab, I, p. 261).

Qazi Bakar I wanted to have a Hanafi imam appointed in the principal mosque of the Bani Ummiyyah. It had always been under the management of the Shafiites. Accordingly, the Shafiites staged a revolution. The Qazi was dismissed, and the door of the mosque was closed to the worshippers.

(Tabaqat Shafiyah II, p. 174)

Probably the greatest disturbance of this kind is that pertaining to Ibne Qasheeri. In 469 A.H., he started a campaign of villification against the Hanbalis on his arrival in Baghdad in the Madressah Nizamiyah. He pronounced them as those who believe in anthropomorphism. He accused them before the minister in writing. On their part, the partisans of Qasheeri actually attacked the Chief of the Hanbalis, Abdul Khaliq bin Thiem Eesa. A regular skirmish between the two parties ensued. The partisan Shafiites of Ibne Qasheeri closed the doors of the mosque. This event was very disagreeable for Abu Ishaq Sheerazi, and Nizam ul Mulk the Caliph, too, wanted a compromise to be reached between the two parties. Accordingly, representatives of the two parties, Qasheeri from

the Shafiites and Abu Jaafar Sharif from the side of the Hanbalis, were presented before the vizler.

Qasheeri plainly told the minister that they had no idea of a compromise in their minds. A compromise is made with regard to some government office, some possessions, or some payment of debts, while the situation here is that they regard us as non-Muslims and we do the same with respect for these people.

(Zail Tubagate Hanahalah, Ibne Rajab p. 22).

The religious friction had reached such a level that a change of creed meant great torment for the scholars. Some were tortured for their Hanafite views, while others suffered hardships for holding Shafiite beliefs

(Ald-Din ul. Khalis, 111, p. 355).

Abu Saeed, who died in 562 A.H., became converted to the Shafiite creed, forsaking his Hanafi creed. He had, in consequence, to endure the most of his changed creed. On Samaanis accepting the Shafiite creed, a regular war ensued between the two parties. The mischief spread ablaze to Iraq and Khurasan, and the matter at last had to be brought to the attention of the King.

(Tabagate Shafiyah, III, p. 22.)

Shaikh Abdul Aziz Khazae renounced the Maliki creed and adopted the Shafiite creed. Shaikh Muhammad bin Abdulla, who died in 268 A.H., also leaned towards Shafa'i, renouncing the Maliki creed.

Abu Jaafar Ibne Nasr Tirmizi, who died in 295 A.H., renounced the Hanafi creed in favor of the Shafite.

Abu Jaafar Tabavi turned to the Hanafi creed, renouncing the Shafii creed.

Khateeb Baghdadi, who died in 493 A.H., became a Shafiite for saking the Hanbali creed.

Ibne Faris, the author of the book Mujmel, changed his creed from the Shafa'i to the Maliki view.

Saif Amiri, who died in 631 A.H., changed from the Hanbali to the Shafa'i creed.

Shaikh Muhammad Ibne Duham Nahvi converted from the Hanbali to the Shafa'i creed, from the Shafa'i to the Hanafi, and Shaikh Taqiud Din Ibae Daqeeq was a Maliki at first. He became Shafite later. Every one of these suffered great hardships at the hands of their erstwhile co-religionists.

FANATICISM LEADS TO TAQQIYA

Fanaticism became so rampant that it became necessary to forbade the one's years and one's verses.

conceal one's religious view. Ibnul Baqi Hanbali, who died in revelation of three things: his possessions and one's religious views. Inasmuch as the years can be denied, the possessions are envied, and on the basis of religious views, one is dubbed a non-Muslim by the people.

Allamah Zamakhshari (Kashshof II, p. 498) draws a word picture of superb art in respect of these differences. A summary of his verses may be given as follows:

"I cannot disclose my religious views, and it is but proper If I call myself a Hanafi, the people say that it should be so. that I

regard wine as a lawful drink. If I call myself a Shafiite, it will be said that I regard as lawful the wedlock with a daughter.

If I call myself a Maliki, the objection is raised that I consider the flesh of a dog lawful.

If I call myself one of the people of the traditions, an accusation of imbecility is leveled against me.'

This is a brief sketch of religious fanaticism, which received its coloring from the socialist aims of the governments of the day. They played their game under its aegis. It was not our purpose to record this account of the religious wranglings. We had, however, to dilate upon the subject in order to refute the stand taken by irresponsible men like Asfaraence. The said author is of the view that since there have been differences among the Shias, While the Ahle-Sunnat have continued to hold unanimous views in their varied creeds, the Shia religions are untenable, while the religion of the Ahle-Sunnat is to be regarded as the right one. His own wording has the following effect:

"The people of the Ahle Sunnat have remained agreed on the fundamentals. They have no such divergence of views as would lead to unbelief or separatist tendencies. They are the people of Jamaat, and they are in the right. Allah too, grants. His protection is given to those who are in the right, and He does not countenance divergences among them. Besides them, all other sects opposed to them have nothing in common but mutual hatred and calling each other Kafirs (non-believers), just as has been recorded about the Khawarij, the Rafijis, and the Qadriyah. What a strange thing! There were gathered in a single sitting seven people who called each other Kafirs all through. "They are comparable in this to the Jews and the Christians, who among themselves consider one another absurd and senseless."

Alas, Asfa Aeenee has ignored all the happenings that we have just now recounted. He has forgotten that Imam Ahmad bin Hanbal had given as his religious fiat (Fatwa) that the man who believed the Holy Quran to be a cleaved book was to be deemed outside the pale of Islam. Muhammad Ibne Yahya D.bli, who died in 255 A.H., declared in his religious fiat that anyone considering the Holy Quran as a created book was to be deemed outside the pale of Islam, and his wife shall be separated from him. If such a person expresses penitence (Taubah), well and good, otherwise his neck shall be put to the sword, nor shall he have a burial in the graveyard of the Muslims. Anyone who is even non-committal in his attitude shall also be on the verge of Kufr (unbelief). Even the person who has the belief that the words of the Holy Quran were created in the context of today is also an innovator. He, too, shall not be allowed to be buried in the graveyard of Muslims. Such people, according to the views of Ahmad bin Hanbal, shall not be redeemed even by their expression of penitence. It was for this reason that he neither said the funeral prayers for these persons nor did he accompany their biers.

CALLING OTHERS KAFIR BECAME FASHION OF THE DAY

This attitude of calling others Kafirs got so general that even women got infected with it. Khateeb, in his *Tareekh Baghdad* (p. 9–74, Vol. 10), has accordingly recorded that a woman came to Qazi Abdullah bin Muhamad Hanafi with the complaint that her husband was not in agreement with the views of Ameerul Momineen (the reigning king) in the matter of the Holy Quran, and as such, she requested that he adjudicate a separation between them.

These differences, as a natural outcome of the situation, opened fresh doors of mutual accusation of unbelief (Kufr). There were a class of people whose views were that anyone who believed the Holy Quran to be "uncreated" was to be deemed outside the pale of Islam. The leaders of this class were Ibne Abi Dawood and others. Wasiq took four thousand men from Rome as captives. The condition for their release was settled to the effect that anyone who admitted the Holy Quran as 'created' was to be set free, while anyone who denied this belief was to be kept a prisoner. In other words, the verdict of unbelief (Kufr) would continue to be applicable to such cases.

(Tabaqat al Shafiyah, III, p. 22. Tareekh Yaqoobi III, p. 194.)

When Ahmad Ibne Nasr came to see Wasiq, he asked him what his views were about the Holy Quran. Since Ahmad believed the Holy Quran to be the uncreated word of Allah, he replied, "It is the word of Allah," and he persisted in his statement. Some of the men present there said that his life was forfeit.

Ibne Abi Dawood said that he was demented, and as such, he should be given time to express his penitence. Wasiq expressed the view that he was a non-believer (Kafir). Saying this, he rose from his place and forbade everyone to go with him. "I shall slay him for the sake of Allah." "He worships a god whom we do not recognize." Saying this, he got Ahmad bound and ordered that a rope be put around his neck and that he be dragged thereby. The people did as they were told, and then he was put to the sword. His head was sent to Baghdad.

(Shazarat al Zahab, II, p. 167.)

These are the very differences that brought about disunion among the Muslims and scattered their ranks; on the one hand, they provided an apportionment to the enemies to make entry into their ranks to take undue benefit therefrom. Our aim in

recounting the details of the situation is only to point out the causes, as a result of which the Islamic society has been subjected to such adversity and downfall. It is obvious that when such is the state of affairs among the general body of Muslims, the story of the strife between the Shias and the Sunnis is bound to have been very bloody, catastrophic, and painful indeed. It would be full of the fire of disorders, the bloodshed of Muslims, and acts of arson. Our aim is not to touch upon the divergent points at issue, inasmuch as all these pertain to fundamental issues like those of Imamat, on account of which a wholesale front was established against the Shias. They were made prey to incriminations to the open flouting of the rights of knowledge and integrity. This story will be told in greater detail sometime later. For the time being, it would suffice to give only hints to the catastrophic happening that exacted the toll of thousands of lives. The mourning on the day of Ashoor and the delight of the Ghadeer, which were among the basic rights of Shias, were also washed off in the vortex of innovations. Who can tell the bloodshed that accompanied it on both sides?

(Al Badayah Wan Nihayah, Ibne Kasheer, XI, p. 235.)

MOURNING IN OTHER SECTS

It is, however, a different story that the Ahle Sunnat themselves observed the mourning of Musaab bin Zubair and, in contradistinction with Ghadeer, founded Cave Day (Yaumul Ghaar). Besides, mourning rites were performed in the case of hundreds of men, and the same were not regarded as innovations. Muhammad Ibne Yahya Naishapuri gave a general order on the occasion of the death of Ahmed Ibne Hanbal, to the effect that every house in Baghdad was to observe mourning for him.

(Tabagat Al Hanabalah II, p. 51.)

- (i) Accordingly, there were performed all the mourning rites. There were gatherings for a time over his grave. Regular meetings were also held.
- (ii) These rites of mourning were not confined to Ibne Hanbal alone, but there are many other instances recorded in history:
- (iii) Abul Fatah Ismaeel Ibne Sultan Mahmood died in 567 A.H. He was mourned in the streets extensively.

(Shazarat al Zahab, VI, p. 62.)

(ii) Ibne Timiyyah died in 726 A.H. His bier was attended by two thousand men and fifty thousand mourning women. The water in his bath was drunk by way of benediction. The leaves of the Ber (mulberry) were distributed among those present as of special virtue. Hundreds of dirhams and deenar were expended to get each item of his reliefs. When the bier started, the announcer made the announcement to the effect that people should behold how grandly the biers of the people of the Ahle Sunnat are arranged. When his body was placed together and kissed on the bath board, the men and women kissed him (Tareekh Ibne Katheer XIV, p. 138). Persons like Shamsud Din Zahbi wrote an elegy over his death.

(Al-Aqood al Durriyah Fi Manaqibe Ibne Timiyyah, p. 399.)

- (iv) Ahmad Ibne Sultan Malik Shah died in 481 A.H. His death was mourned for seven days. The doors were painted black. Women recited elegies in the bazars. No one rode on horse back.
- (iv) At Shaikh ul Haramain's death, his disciples paraded on the roads with lamentations on the pattern of women. The mourning for his death continued for a whole year.

(Tabaqatal Shafiyah, III, p. 259.)

- (iv) Abu Umar Hanbali died in 607 A.H. Men and women

together mourned for him. He was given a funeral bath within the precincts of the mosque. The women got their scarves and the men their turbans, soaked in the bath-water. There was a regular melee to get pieces of his shroud. It was apprehended that his dead body would be made naked, had not the government interfered. It was with the flourish of the sword that the crowd was made off: According to the account given by Ibnul Ammad, but for the government's interference, not a single piece of the shroud could have reached the grave.

(Shazarat al Zahab, III, p. 30.)

- (v) Mustarshad Abbasi died in 529 A.H. and his death was bewailed by women with uncovered heads. Mentore off their shirts.

(Tareekhe Dawale Islam Zahabi, I, p. 182.)

- There is a long story of the mournings held on other occasions, which can be gauged by a reference to the pages of history. When, however, we come to think as to why such a severe account was taken of the Shias in this respect and as to why so many untoward happenings came about in their case, we come to the conclusion that in all these there was the hand of the flatters of the ruling class. A regular campaign against Shiaism and hostility towards the Shias were the order of the day. Even a semblance of Shiaism had become a crime.

EVEN SEMBLANCE TO SHIAS WAS ABHORABLE

- Zarqani, in his book Mawahibe Ladunyah, recorded a statement of Hafiz Iraqi while giving an account of the

merit of the turban of the Holy Prophet (S.A.), on a narration of Hazrat Ali (A.S.), to the effect that this peculiar pattern of the turban has been adopted by the jurists of the Imamiyah religion, and as such it has to be avoided. This means that the practice of the Holy Prophet (S.A.) can be discarded if the same implies a resemblance with the Shias. And this is one of a thousand proofs—very cogent proof indeed—of the treatment that was meted out to the Shias of the age. This, however, is not strange, inasmuch as there was the apprehension of the displeasure of the ruling class, as well as the relegation to the prison house and the loss of life and property as a result of one's attachment to Shiaism. It was felt necessary that the pleasure of the ruling class should be won by staggling an attitude of hostility towards the Shias and by avoring the least inclination towards Shiaism.

Khateeb Baghdadi has recorded that a person saw Hazrat on his Ali (A.S.) in a dream, but he dared not go near him. comrade remonstrating with him, replied I am "afraid, lest I should be accused of learning towards Shiaism."

Such was the working of the government policies, which tried to set a flame to the fires of hostilities and frictions by creating an atmosphere of advantage for them so as to protect their sordid interests against the milieu of unity and discipline on the part of the masses.

VOICE OF SANITY HAD NO LISTENERS

- There is no doubt that there have always been, in every age, those who espoused truth and justice. They did try to warn the Ummat of the consequences of such hostilities, but what hearing could their feeble voices have in an atmosphere charged with such waywardness,

fanaticism, and animosity? Ignorance had brought over their heads such persons, as they were unaware of the very name of mercy. They now had before them the disgrace of living under the shadows of the swordblades. There was the earth to be sodden red with their blood. There were their heads and the stockades. The Muslims and their hearts were filled with awe and fear of others. Few had the courage to speak out their minds or to propagate the Kaimah-e-Tawheed. The days were gone when death was looked down upon in the face of a longing for martyrdom, when in their feet lay the cities of the world, with the necks of the great potentates bowed down before them. They had now lost the stamina even to stand against their own selfish urges. A single tartar could now slay a whole body of men. A single woman could force her way into the sacred precincts of a household and make short work of all the inmates without meeting any resistance on their part. One man could slay a hundred of them without any fear of reprisals. The matter came to such a head that, on one occasion, a Tartar took a Muslim prisoner. He could not find any weapons to slay him then. He told him to keep lying there on the spot so that he might go and fetch some weapon to kill him with. The man kept lying on the spot till the murderer returned and slew him.

(Al-Madd wal Jazar Abul Hasan Munadi, p. 37.)

- These are affairs that lacerate the heart of a Muslim, and he gasps for breath, inasmuch as we have today to face false beliefs, erroneous ideas, and unholy theorizing. If we fail to get support from the teachings of Islam today in our need for unity and concerted action, we shall constitute the biggest of ourselves, and

the enemy shall ruin our society by taking advantage of our hostilities. Our religions and moral caliber shall be viated. A system of education may be brought into vogue in our society, which may be altogether irrational.

All this can only be encountered by concerted action, and by no other weapons. It is for our lasting good that we try to understand the teachings of Islam by taking an approach to its original sources, whom we must follow according to the Quranic Commandments.

"O' you believe, fear Allah, and be with the truthfulness." "Hold fast to the main strings of Allah, and be not divided."



STATUS OF IMAM SADIQ (A.S.)

CHAPTER XII

THE PROPAGATIONS OF RELIGION

- The four creeds gradually followed the roads to popularity. By the advent of the fourth century, the map sketches of the creeds of the previous centuries had dimmed, and only these four creeds became dominant in the field. There was only the Shia religion, which continued to gain ground by virtue of its spiritual powers. It did not stay at any one destination.

Maqdasi has given an account of the conditions prevailing in the fourth century to the following effect:

"The Ghalis were in the ascendants in Sanaa and Amman. The thinkers of note in Amman, Jahr, etc. were Shias. The Hanafis had the upper hand in Sanaa proper.

Around Najd and Yaman, the creed of Sufyan-e-Sauri held sway. In Baghdad, the field was dominated by the Hanbalis and the Shias, though there were also pockets of Malikis and Ashaaris. The Shias were in power in Kufa, but Kanasah was in the hands of the

Ahle-Sunnat. The people of Basrah were of the Qadiryah creed, though there were Shia and Hanbalis as well.

Baghdad also had Ghalis of the Muawiyah complexion. As a matter of fact, maqdasi heard a narration of the Holy Prophet (S.A.) in a mosque in Baghdad from a person to the effect that Allah shall cause Muawiyah to sit by his side and that He shall cause him to be embellished as a bride for presentation to the whole of creation on the Day of Judgment. Hearing this, he was touched to the quick, and addressing the Khateeb, he said, "Is it a reward for fighting against Ali (A.S.)?" You are alar and a non-believer". At these words of Maqdasi, an uproar arose in the mosque with cries of "Catch him." He is a Rafizi". The people fell upon him. Some of the people, however, recognized him, and his life was spared as a result. Mosel and the suburbs thereof were carrying on as Ahle Sunnat. Aana was dominated by the Mutazalites.

The people of Syria subscribed to the creed of the Ahle Sunnat. In Tabariya Nablis and Amman, the Shias were dominant. There was no Maliki there, though the practice ordained the following of the traditionists. The people of Egypt were the co-religionists of the people of Syria, though the majority of the jurists were Malikis. As such, they brought up dogs and said their prayers in front of the Imam.

Fastat was ruled by the Zahiree Creed. There were three types of Creeds in the West. Andalusia followed the Maliki jurisprudence, with the intonation of Nafe. Their faith was in the Book of Allah and the Muatta of Malik. They excommunicated the Hanafites and the

Shafiites. They regarded the Mutazalites and the Shias as worthy of slaughter.

In the rest of the West, the creeds of the Hanafites and the Malikis were predominant. The Malikis had no good opinion of the Shafiites. They were of the view that Shafa'i had acquired knowledge of religion from Malik, and then he opposed Bim.

Round about Khura an were settled the Sbias and the Mutazalites, though the Hanafites were in a majority. In Kooratush Shash, there were also Snafiures, while a tribe subscribed to the creed of Abdullah Sarkhasi as well. The creeds of Rehab were straightforward, though the people of the tradition were Hanbalis. In Dabel, the Hanaf creed was predominant.

In Rai, there were a number of creeds, though the Hanafites predominated with the Hanbalis coming close to them.

The people of Qum were Shia. In Dainoor, there were the followers of Sufyan Sauri. In Khuzistan, there were also various creeds.

The people of Ahwaz, Ramhar Maz, and Dooraq Hanbalis Half of the population of Ahwaz were Shias, though there were Hanafis and Malikis as well. In Faris, the traditionists and the followers of Abu Haneefah held the upper hand. There were also meetings for the teachings of the Dawoodiyah sect. They also had in their hands the offices of judges.

Kirman was dominated by the Shafiites. In Sind, the traditionalists were predominant. Qazi Abu

Muhammad Mansoor was the Imam of the Dawoodiya creed.

The people of Multan were Shias. They said "Hayya Ala Khairil A'mal" as part of the call to prayers (Azan), and in the Iqamat they had two repetitions of each part of Azan. In the towns, there were also Hanafi jurists, though there was no sign of the Malik's, the Mutazalites, or the Hanbalis.

(Ahsan al Taqaseem Shamsud Din Muhammad Ibne Ahmad (Shari, published in 1909 A. D.)

THE PRESENT AGE

- Allamah Ahmad Taymoor Pasha, in his book (Nazrata Tareekhiyah, p. 42), writes thusly about the propagation of the four creeds in the present age.

In the Maghrib, Algiers, and Tunis, the Maliki creed prevails.

In Tripoli, there is a preponderance over the Hanafites of the Malikis. The minority of the Hanafites are the descendants of the ancient families of the Turks who have survived, of which the majority reside in Tunis. It is on that account that the offices of judges are in the hands of both the Hanafis and the Malikis, while in other places the Malikis hold the scales.

The Mufti Azam at present is a Hanafite with the title of Shaikhul Islam. The Maliki comes in second in rank, though sometimes even he is entitled to Shaikhul Islam. Although the Hanafites were in a minority here, the constitution of Zaitoonah University requires that the professorship on the staff be shared half and half by the Hanafites and the Malikis, the reason for which is that

the Hanafi creed has been adopted by the chief families.

In Egypt, the control position is held by the Shafiites, though in the parts around it, there are Malikis as well. The Hanafites are in a majority, and they control the state. The number of Hanbalis is practically Bil.

In Syria, there are Hanafites to the tune of fifty percent, while there are twenty-five percent Shafiites and an equal proportion of Hanbalis.

In Palestine, the majority belongs to the Shafiites. Next come the Hanbalis, followed by the Hanafite, and last of all, the Malikis.

In Iraq, the majority is owned by the Hanafites. They are followed closely by the Shafiites. The proportion of the Malikis and the Hanbalis is small. The Hanafites predominate in the Turkish territories.

The Kurds subscribe to the Shafiite creed. The people of Faris as well belong to the same creed as the majority, with a few Hanafites as well. The Afghans are mainly followers of the Hanafi and the Shafa'i Creeds. There are a few Hanbalis as well among them. The Hanafites predominate in Western Turkistan, while in Eastern Turkistan the Shafiites are in a majority, but later, because of the efforts of the religious leaders of Qafqaz coming in for propagation of their faith, the Hanafites became predominant there also.

In Pakistan and India, the Hanafiites predominate, while there are a few Shafites and people of other nations as well.

In Indonesia, there are Shafiites. So is the case with Australia. In Barazil, there are twenty-five thousand Hanafites. In America, there are about one hundred and forty thousand Muslims of various creeds.

In the Hedjaz, the Shafiites and the Hanbalis are predominant, though in some cities there are also the Hanafites and the Malikis. In Yaman, Aden, and Hazarmoot, there are Shafiites. In some parts of Aden, there are the Hanafites as well.

Amman has a preponderance of the Khawarij. In Qatar and Bahrain, there are Malikis. There are a few Hanbalis as well, who have migrated from Najd.

In Ehsaa, there is a majority of Hanbalis, and the Malikis in Kuwait are mainly Maliki.

These details have been supplied by Ahmad Taymoor Pasha about the situation vis-à-vis the four religions. Since the learned author has not made any mention of the Shia numbers in his enumeration, we shall have occasion to refer to this episode after having dealt with these creeds. We have already stated that in the propagation of these creeds, the governments of the day played an active part, establishing regular schools for the advancement of these creeds. They were intended to inoculate, from the very start, the generations with the teachings of these creeds into the very souls of their being.

THE SCHOOLS FOR THE PROPAGATION OF THE CREEDS

- (i) In the days of the Abbaside hegemony, Baghdad had acquired a central position as the metropolis, with a

number of schools for the teachings of the four creeds. The expenses of learning for the students were arranged. Nizamul Mulk spent six lakh deenars annually on this behalf. Five thousand students were supported by Abul Hasan Ali Ibne Muhammad, the minister of state of the Abbaside Muqtader. Students from all corners of the world were being drawn thereto. Some of the noteworthy schools of this type were the following:

- (ii) **Nizamiyah:** It was established in 457 A.H. by Nizamul Mulk Toosi on the banks of the Tigris River. On its outskirts were built various bazars, residential houses, and baths, all as part of the endowment funds.
- (iii) **Tajiyah:** It was established by Tajud Din Abdul Ghenaem in 482 A.H.
- (iv) **Tatooshinh:** It was established by Khamaratageen Khan Tutash Ibne Alab Arsalan Ibne Dawood Ibne Saljooq, expressly for the Hanafites.
- (v) **Babul Azai.** It was established for Tiqatud Daulah Abil Hasan Ali bin Muhammad Qazweeni,
- (vi) **Madressab Ibne Deenar:** It was established for the Jurist Shafi Ibrahim bin Deenar Baghdadi.
- (vii) **Madressah Zeerak:** which was purely a Hanafite institution.
- (viii) **Madresah Satrabeya:** It was established by Sharafud Din Iqbal Satarabi in 628 A.H. in Sooq ul Ajam.
- (ix) **Basheerlyah:** It was established for the teachings of the four creeds in the time of Mustaasim in the West of Baghdad.

Of all these Schools, the most important was the

Madressah Mustansariyah, which was for all the other Schools in the status of a university, where the scholars of advanced studies received instruction. It has been mentioned by Suyooti in Tareekh ul Khulafa, p. 150, Ibne Batuta and Ibne Footi, in Al Hawadith ul Jamiah, p. 150.

In the Egypt, the number of such Schools reached not less than ninety in any case, of which some were as follows:

- (i) **Madressah Faziah:** It was established for the Shafiites in 636 A.H by Sharfud-Din Ibne Saeed.
- (ii) **Madressah Qutbiyah:** It was established by Qutubud Din Khusro in 570 A.H. for the Shafiites.
- (iii) **Madressah Sayoofiyah:** It was established by Salahud Din Ayyubi in 572 A.H. for the Hanafites. There were thirty-two shops, as an endowment fund for the institution.
- (iv) **Madressah-e-Faziliyah:** It was established in the year 570 A.H. by Qazi Fazil Abdul Raheem for the training of the Scholars in the Shafa'i and the Maliki Juris-prudence.
- (v) **Madresa-e-Mahla;** It was established by Burhanud Din Ibrahim Ibne Ali Mahla.
- (vi) **Madressah Furqaniyah:** It was established by a noble-man of Egypt for the Hanafites and the Shafites in 676 A.H.
- (vii) **Madressah Shareefiyab:** It was established by a noble man of Egypt for the Shafiites in the time of the Ayyubi government in 612 A.H.
- (viii) **Madressah Salehiyah:** It was established by Najmud Din Ayyubi in 639 A.H. for all the jurists.
- (ix) **Madressah Kaniliyah:** It was established by Sultan Nasirud Din Muhammad bin Malik Aadil for the Shafiites.
- (x) **Madressah Zahiriyah** was dedicated only for the

benefit of the Shafiites and the Hanafiites.

- (xi) **Madressah Qutbiyah:** It was established in the seventh century by the Will of Moonisah Khatoon.

(Khatat Maqreezi, IV, 191-262.)

- Besides these, there were innumerable schools at various places that were functioning under the aegis of the government for the benefit of the four creeds. On the other hand, the religion of the people of the Holy Household, instead of receiving any aid from the government, stood as a target of victimization from every government in power. It was being attacked from all four sides. Yet it was propagating the teaching of the Holy Prophet (S.A.) and of his progeny on the bedrock of the truths it embraced with confidence in the parting will of the Holy Prophet (S.A.). It is even today flourishing on the face of the globe by dint of its spiritual strength.

How can that light, which is set on fire by Allah Himself, be extinguished?



STATUS OF IMAM MEHDI (A.S.)

CHAPTER XIII

THE JA'FARI RELIGION AND THE CAUSES OF ITS PROPAGATION

- This is the religion of the members of the Holy Household, who have been made the center of parity (tatheer) by the Almighty Allah and who have been kept away from all kinds of vice. The main cause of its propagation is that its fountainhead is the Holy Quran and the Sunnat of the Holy Prophet (S.A.). It was the Holy Prophet (S.A.) who sowed its seed, and it was the system of his teachings that gave it an opportunity to flourish. This is the religion that was followed in the first instance in the period of the companions of the Holy Prophet (S.A.) and in the propagation wherein the companions of the stature of Hazrat Abuzar, Salman, Miqdad, and Ammar bin Yasir took part. The particular significance of its relation to Hazrat Imam Jafar-e-Sadiq (A.S.) lies in the fact that he got an opportunity to record the Divine commandments and the teachings of the Holy Prophet (S.A.) through transmission from his ancestors during the period that elapsed between the last breaths of the Ummayyad government and the childhood age of the Abbas de hegemony. He was frequently in memory during this period because he had

established a regular organization for the shifting of the spurious and the doubtful from the true religious verities and the narrations. The seekers of knowledge gathered at his doorsteps, and the people of deep insight came attracted to him. It was because of such services that, according to the practice of the times, his explanatory comments were given the name of the religion of Hazrat Imam Jafar-e-Sadiq (A.S.). The Ja'fari religion, in the matter of its propagation, was quite distinctive from all other religions. It commanded neither any material support nor any favor from the government. However, it had certain merits of its own. If it had not possessed the purity of its principles, the spiritual strength of its teachings, and above all, the special grace of the Almighty Allah, it would have been trampled down by the governments of the day. A study of the other religions reveals the fact that in their case, the cause of their popularity or lack of appeal was the political exigency of the government of the day, which had taken upon itself the espousal of the religion that suited its purpose and the eradication of the religion that was discordant with its interests. This is the reason why some well-known religions went into oblivion for lack of support from the government of the day.

ATTEMPTS TO SUPPRESS JA'FARI CREEDS

There were attempts to drive out of existence the Religion of the People of the Holy Household, all through the ages. Every government encountered the people of the Holy Household on certain grounds, and tried to check the progress of their religion. During the period of the Ummayyads, there were three reasons for their hostility:

- (i) Their personal animosity toward the family of the Holy Prophet (S.A.), which they had inherited from

their ancestors and which their apparent acceptance of Islam, did not affect. As a matter of fact, their admission under duress into the fold of Islam and its advancement had intensified their attitude of malice and envy all the more.

- (ii) The propagation of the Religion of the people of the Holy Household, would have spelled the end of their policy, which did not know what justice, equality and Islamic teaching stood for, while these traits formed the foundation of the True Religion.
- (iii) The Bani Ummiyah was not unaware of their unworthiness for the Caliphate. They also knew that the eyes of the Ummat were looking to the progeny of the Holy Prophet (S.A.). Affairs of state were they also knew that if the administered along the natural channels the Bani Ummiyah would be barred from all Shares in the state matters, till such time as a camel is made to pass through the eye of a needle. As such, they started manoeuvring for their stability. It is, however, a different story that the Ummat was dragged back hundreds of years as a result of their fraudulent success.

OPPRESSIONS DURING OMMAYYAD DYNASTY

- - The people devoted to Hazrat Ali (A.S.) underwent serious troubles in the time of Muawiyah. They put up with hardships, but they refused to be overwhelmed by the resources of the government. When it became a crime to utter the name of Hazrat Ali (A.S.), his narrations began to be recorded under the name of Abu Zainab. An instance of the efforts of Muaw yah to obliterate the name of Hazrat Ali (A.S.) is afforded by his appointment of Ziyad

as the governor of Kufa. In order that he may be carrying out a system of house searches of the Shias of Hazrat Ali (A.S.), he might induce them to express their displeasure with his name. The slaughter of Hujr bin Adi and his companions is the most cogent proof of this contentiousness. We do not want to go deep into the machinations of Mauwiyah. We only want to stress here that all his efforts went to waste. The religion of the people of the Holy Household flourished under the very eyes of the Bani Ummyyah in the citadel of their own capital city. To start with, at first it was taken up for propagation in Syria by a talwar companion of the Holy Prophet (S.A.), Hazrat Abu Zar. He made no secret of the black deeds of Muawiyah and his innovations in the face of Islamic polity. Muawiyah lodged a complaint against him with Uthman. Hazrat Abu Zar had to spend his day in Ribza as a pauper. Muawiyah failed to destroy the work of Abu Zar. The chain continued to expand on the other band. With the increasing pressure of the governments, those devoted to Hazrat Ali (A.S.) accelerated their movement. Kufa now became the great center of activities of protest and opposition to the government of the day, where Hazrat Hujr bin Adi and his companions were raising their slogans of truth and justice. They were warning the Bani Ummyyah of the consequences of their opposition to Islam by pointing out their erroneous ways. Mugheera Ibne Shabah and other nobles of the Bani Ummyyah were of the view that they would stop these people by

intimidating them in order that Muawiyah might win their support as well.

The things took a different turn, however, and following the campaign of Ziyad Ibne Sumayyah to denounce Hazrat Ali (A.S.), the seatimeats of hostility feared up all the more. The people were well aware of the holy wars waged by Hazrat Ali (A.S.), their kinship with the Holy Prophet (S.A.), and his services to Islam. On his assumption of power, Ziyad started a campaign of vituperation against the companions of Hazrat Ameerul Momineen (A.S.) in Kufa. There was no lack of false witnesses. Wealth can buy lots of faith. As a result, Hazrat Hujr and his companions were driven to their finals, in a most atrocious manner, under the impact of these false witnesses at a place called Marj Azra.

OPPRESSIONS ON AHLEBAIT

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- This was the story of the travails of those people who were partisans of the people of the Holy Household. As for the people of the Holy Household (A.S.), themselves, how can a precise estimate of their hardships be made in the Ummayyad period? When opposition to them was the means of winning nearness to the rulers, false narrations were being forged. Millions were being defalcated out of public funds (Baitulmal). The traders in religion were trying to magnify the poor creatures into giants of manhood. The whole purpose behind this

campaign was to transform the ancestral enemies of Islam into a personality of spiritual purity par excellence, in order that the Ummat might repose confidence in him and that the faith should bow before him. And yet, how could it be possible? They wanted to make Muawiyah the apparent heir apparent to the Holy Prophet (S.A.) and to prove Abu Sufyan as a sacrificial faith for the sake of the Islamic cause. Was the Ummat unaware of their conduct? It is obvious that in order to thrust these matters down the throats, there was needed a power that should overwhelm human reason, that should snatch away from men all faculties of discrimination, and that should extinguish all powers of thinking. Money could do all this. It has an edge that is more sharp than that of the sword. Muawiyah was raised to the status of Custodian of the Ummat (Ameene Millat) on the strength of forged traditions, and the Ameerul Momineen (A.S.) was dragged down so precipitately that he had to complain. "This age has dragged me down so low that my name is being mentioned with that of Muawiyah. "It was a time when even Abu Sufyan was being put up as an honorable companion of the Holy Prophet (S.A.), while the foremost supporter of Islam, the espouser of the propagation of Islam, the covenanter of the truth, the one offering his life for the protection of the life of the Holy Prophet (S.A.), the possessor of the right faith and sentiment, the believer among the Quraish, the helper of the Holy Prophet (S.A.), the defender of the Faith, the dignifier of Islam, the one who put a stop to

the carping tongue of the enemy, Abu Talib (A.S.), was being dubbed as a non-believer. By denying his expression of the Kalmah-e-Tayyabah, he was being deprived of his rightful due for his lifelong labors, just because no reward could be gained without animosity towards Hazrat Ali (A.S.), and the son of Abu Sufyan was not agreeable to having Hazrat Ali (A.S.) regarded as a link of this sacred chain, which had remained untarnished by the filthiness of the age of ignorance, notwithstanding the fact that he was brought up in the same family lap as the Holy Prophet (S.A.) and both had been nourished on the same milk. Muawiyah was quite aware of his family status. He, however, won a good deal of his target with his cleverness, dacoity, and political power. The fault of a person who had been a defender of the faith, like Hazrat Abu Talib (A.S.), was that he was the father of Hazrat Ali (A.S.) and that Hazrat Ali (A.S.) was in the right, while Muawiyah was in manifest error. His differences with Muawiyah were of a fundamental kind, which could suffer no change. It was a struggle between virtue and vice, the pure and the impious, the truth and falsehood, between hypocrisy and faith, which could not be stopped anywhere half-way.



No tyrant will breathe the odour of Paradise.

Ameerul Momineen Hazrat Ali (A.S.)



BISMILLA HIR REHMA NIR RAHIM
STATUS OF IMAM SADIQ (A.S.)

CHAPTER XIV

ORIGIN OF SHIA FAITH

The Holy Prophet (S.A.) himself sowed the first seeds of the religion of the people of the Holy Household in the field of Islam along with the code of Islam (Shariat). He himself managed its irrigation and supervision. It developed into a well-grown tree even within his own lifetime, giving extensive shade. After him, the hardships and travails of the people of the Holy Household brought it to bear fruit. The Progeny of the Holy Household faced the tempestuous hostilities with steadfastness, sincerity, and faith, without flinching in the least before any government, even for a moment. The dark periods passed on, and the roots of the tree of Shiaism got stronger and stronger, with the branches getting ever more extensive, till it gave shelter to many people in the time of Hazrat Imam Jafar-e-Sadiq (A.S.). A whole world began to taste its flavors. He was carrying on the assignment of the dissemination of the various branches of knowledge during the period that elapsed between the end of the Ummayyads and the rise

into power of the Abbasides. The people's attention was drawn towards the academy he had established. A gathering of four thousand people in search of enlightenment and knowledge wended their way to his door. Persons of the status of Abu Haneefah, Malik, Ibne Anas, Sufyan Thauri, Ibne Ainiyah, and Aamash-Imams of various creeds, jurists, and traditionists sat as defendants before him. The work of compilation got accelerated. The jurisprudence of the people of the Holy Household began to be edited. The number of books reached four hundred, which are designated the principles of Arbama'ata.

IBNE KHALDOON AND RELIGION OF AHLEBAIT

The religion of the people of the Holy Household is the first religion to progress at an accelerated pace, breaking down all the obstacles that were put in its way during the periods of the Ummayyad and the Abbaside hegemonies. It is, however, a different story that a spurious writer of the type of Ibne Khaldoon called it an innovated religion in his prologomena and called its jurisprudence an alien one. It was not a new thing for Ibne Khaldoon to say so, inasmuch as his heart was overfilled with prejudice against the Arabs. He deliberately employed ignorance in respect of the people of the Holy Household. He did not refer to their own works for information in respect of their religion. He took his information from sources inimical to them. He looked with an eye of favor at everything that was degrading them. It is a pity, however, that some writers have extolled him to such a height, that his personality is regarded as above discussion, and that his

prologomenau (Muqaddemah) is regarded as free from any kind of error and beyond criticism. The modern writers, too, are bugging the old attitude. They do not see that this man claims to be an expert in the discipline of sociology (Ilme Ijtemaa), and yet, at the same time, he dubs the Arabs as a beastly, indolent, and maranding ummat. He divests them of all excellence. He regards their existence as a menace to other lands.

Ustad Moosa Salama is of the view that the chief blunder of Ibne Khaldoon is his denunciation of the culture of the Arabs. He is quite blind to Arab merit. He has no enlightenment whatsoever on this behalf. To his credit, there are a number of differences. He played false to any noble man or king whose favors he enjoyed in life. He stole the works of Ikhwan-us-Safa and published them in his own name. The main proof of his ignorance and dating is his brazen-faced attack on the religion of the people of the Holy Household. Every sentence of his in this connection bespeaks his sense of injustice, and it calls upon us to cast a deep glance at the workings of other religions to probe the cause of their success and propagation. We must try to find out what forces of the government were at work in their favor, which were ignored by Ibne Khaldoon in his onslaught on truth and reality. It was nothing foreign to his nature, inasmuch as he had occupied the office of a government that could not tolerate the mention of the excellence of the people of the Holy Household. He was then a slave of the potentate of the day and a captive in the hands of the devil. Because of his ignorance or dare-devilry, he ignored the sacrifices in the cause of the defense of Islam, the gatherings of religious instruction, and the spirit of holy warning on the part of the progeny of the Holy Prophet (S.A.). He recorded a number of things that stemmed from the urgings of his own mind and had no relation to hard reality.

HINDRANCES PUT BY RULERS

This is the story of the religion of the people of the Holy Household, which has been arranged since the period of the Ummayyad hegemony. This is followed by the Abbaside period of power, when there was the sway of the ruling class. There was a ban on the thoughts of the thinkers and the tongues of the discourses. To contradict the government in anything was to court trouble. This was the reason why many a truth got into oblivion. The ruling power put a brake on the progress of the Muslims. It deprived them of freedom of thought and action. It was always a purpose before the eyes of the rulers that problems should be mooted, which should not allow the Ummat to come to agreed issues and to keep them embroiled in perpetual strife with one another, in order that their personal interests may be better served. Their constitutional set-up had place only for such beliefs as would espouse their own sordid desires. In this connection, the most knotty problem in the history of Islam was the matter of the Caliphate. It had to be decided whether Imam, too, like prophethood, was an office divinely ordained to be settled at the hands of the Holy Prophet (S.A.) or not. The Shias took the stand that the office of Imam, according to the words of the Holy Prophet (S.A.), could not be bestowed upon anyone except Hazrat Ali (A.S.) and the eleven of his sacel progeny. This same was experienced by the sincere companions of the Holy Prophet (S.A.) in the days of Islam, and on that ground, they were victimized by the governments of the times. During the times of Hazrat Imam Jafar-e-Sadiq (A.S.), This extensive movement of learning projected a cosmic importance in favor of the religion of the people of the Holy Household. The Abbaside government, on its part, because of its infancy, did not possess power enough to come into open conflict. It stood in need of a fostering case from this side and support in their name. In point of learning, there was one worthy of preeminence besides Hazrat Imam Jafar (A.S.). The status of Imam Malik was not higher than that of an ordinary citizen of Medina.

His popularity took its rise in the year 148 A.H., when the Ummat was deprived of the beneficial influence of Hazrat Imam Sadiq (A.S.). This same Imam Malik was receiving regular floggings in 146 A.H. The year 148 A.H. proved very propitious for Imam Malik, inasmuch as the eyes of favor of Mansoor were turned towards him now. A requisition from the government was made to the effect that he should write a book, which should be used for adoption in daily life and which should become the book of reference for all the towns of the realm.

THE REASON OF UPLIFTING MALIKI CREED

The underlying motive for this movement on the part of Mansoor was that, up until this time, he had been very perturbed by the popularity of Hazrat Imam Sadiq (A.S.), and he was feeling giddy at the gatherings of the people of learning and erudition that crowded around Hazrat Imam Moosa Kazim (A.S.), and by the title of the "Learned Scholar" that he had won, Imam Malik was aware of this aim of Mansoor, and on account of this, he said that there was no need at all for such an undertaking, seeing he was himself on the scene in that territory, while Auzaee was working in Syria, while the people of Iraq were good Iraqis all the same. "Whom shall this book benefit?" said Malik.

Getting this answer, Mansoor set about creating an atmosphere of attraction in favor of Auzaes, on the one hand, and increasing his favors towards Malik. The door of Malik became really the door of a wealthy magnate (Malik). There was a specter worthy to behold of the people who came to and went back from his house. There was at the back of this all the brainwashing in favor of his own tenets of the creed and against the principles of the Progeny of the Holy Prophet (S.A.). For a time, these machines had the field. Later on, when the position of the government became stable, it started a campaign of open hostility toward the Progeny of the Holy

Prophet (S.A.) and opened up the door of troubles for those who were devoted to their cause.

Mansoor had intended to employ Abu Haneefah for this assignment to start with. All his hopes, however, were shattered to the ground when Abu Haneefah made an open declaration to the effect that there was no scholar of the caliber of Hazrat Imam Ja'far bin Muhammad (A.S.) (Jami Asaneed Abi Haneefah 1, p. 222). On one occasion, the question was proposed to him: "A man has willed his property in favor of the Imam; to whom shall this property be offered?" "The rightful Imam is Hazrat Jafar bin Muhammed (A.S.) alone."

(Tureckh Ul Al wiyyen p. 140).

The times passed, and with the passage of time, the Ja'fari religion went on its way of advancement. All the efforts of Mansoor, Mehdi, Hadi, and Rasheed appeared to be frustrated, and Rasheed put his reliance on Malik. He had such veneration for him that he sat before him as a humble disciple, while he commanded the people of his family to do him honor as well.

TRUE RISE OF SHAFI' CREED

The lucky star of Shafi'i's Qarshi extraction received recognition. He was fit for power in Egypt. On the basis of his Qarshi extraction, he began to receive a share of the nearness of Kin. The underlying motive was to obliterate the name of Hazrat Ali (A.S.) even from the fourth position of the caliphate. Abu Muawiyah, as such, started to say that once he presented himself to Haroon Rasheed, he said, "I want to ill-treat those devoted to proving the right of Hazrat Ali (A.S.) to the Caliphate." He was silent upon hearing this. Haroon Rasheed ordered him to say something at least. "He made the

submission to open his lips if given permission. Haroon Rasheed gave the permission, and he submitted it as follows:

"O' Ameer al Momineen! The Bani Teem have a caliph. The Bani Adi also take pride in their family caliphate. Ummiyah, too, take pride in their caliph. Now if you obliterate the name of Hazrat Ali Ibne Abu Talib (A.S.), what at this Rasheed Caliphate shall the Bani Hashim be lifted with? . gave up his idea.

(Tareekhe Baghdad V, p. 234).

Rasheed demonstrated such hard-heartedness towards the Progeny of the Holy Prophet (S.A.), which is without a parallel in history. He perpetrated limitless cruelties towards a spiritual leader of the caliber of Hazrat Imam Moosa Kazim (A.S.), after throwing him into dungeon, and in the end he suffered martyrdom by poison that was administered to him. The Ummat, as a result, suffered an irreparable loss. The seekers of knowledge were put to a huge disadvantage. Hazrat Imam Kazim (A.S.) started a search for the other members of his family. All the terms like truth and falsehood, grace and mercy, humanity, and nobility became meaningless in the eyes of the government. The underlying motives were that the tree of the love for the progeny of the Holy Prophet (S.A.) himself, which was irrigated by the waters of Ghadeer, should be pulled out root and branch, that the Ummat should be deprived of the benefit of their guidance, and that their government should come into legal possession of power as by a right of inheritance.

THE EPISODE OF QAZI SHAREEK

Qazi Shareek came to Caliph Mehdi once, and he was told that he was unfit for the office of a judge. Shareek asked for the

reason thereof. He said that it was because of his faith in Imam's position on the views of the Jamaat. Shareek replied that the opposition to the Jamaat carried no weight, inasmuch as all that he had taken was from them. "That is my basis of faith." As for the Imam, I recognize no authority in this matter except that of the Holy Book and the Sunnat of the Holy Prophet (S.A.). And as for the office of judge, it is a gift from you people. "If it is proper, you may maintain it; if not, express penitence to the Almighty Allah." Mehdi asked him what his opinion was about Hazrat Ali S/o Abu Talib (A.S.). Shareek made the submission, "I entertain the same opinion about him as your ancestors Abdulla and Abbas had about him." "And what was their opinion about him?" asked Mehdi. Shareek replied, "Abbas, till the moment of his death, looked upon Hazrat Ali (A.S.) as the most excellent of the companions of people, the Holy Prophet (SA). He was witnessing all the time that other people came with their problems to his house, while he himself never went to the house of anyone. As for Abdullah, he was just a soldier in the army of Hazrat Ali (A.S.) and a regular warrior in his cause. If there had been anything of a doubtful nature about his caliphate, he would have been the first person, on the basis of his learning to repudiate it". On hearing this, Mehdi was dump-founded for the time being, but a little later, he removed Shareek from the office of a judge.

Victimization went on apace, but the Ja'fri religion continued its march farther into the regions of the world. It acquired enough strength in Baghdad to come into open conflict there. This was the reason that religious practices were being openly observed, which the government considered a challenge to its authority.

J'AFARI FAITH IN THE REIGN OF MAMOON

By the time Mamoon came to power, the religion had gained fresh strength. The people in government offices, the leaders in the army, persons of rank, and those holding ministerial appointments entered its fold. Mamoon was compelled by the force of astute circumstances to express himself as inclined towards Shiaism and to pay special attention to the descendants of Hazrat Ali (A.S.). It was because of these political considerations that he got prepared to offer the state throne to Hazrat Imam Raza (A.S.), who, in view of the prevailing circumstances, spurred it and, as a last resort, accepted a nominal appointment as heir apparent thereto. The Court of Mamoon had become an arena for religious wrangling. Regular controversies on matters of religion among the religious scholars formed the order of the day. The issues of Imamatus were put up for discussion. The government was making great headway with its fraudulent plans. The Shias were being enticed by the rules just because the whole prestige of the government was dependent upon the personality of Hazrat Imam Raza (A.S.).

SHOW OF STRENGTH BY SHIAS

The Shias kept themselves unconcerned during the time of Mu'tasem to a certain extent. But when in 220 A.H. the body of Hazrat Imam Muhammad Taqi (A.S.) was planned to be buried surreptitiously and no one was allowed to follow it, these very Shias rose up in a body in the form of a great flood, with twelve thousand swords out of their scabbards. In spite of all the efforts of the governments, the bier of Hazrat Imam Jawwad (A.S.) was accompanied by a huge demonstration of honor and pomp.

OPPRESSION START ANEW

With the advent of Mutawakkil Abbasi, the tempo of troubles got high and manifold. His heart was affected by the

malice towards Hazrat Ali (A.S.) in the same way as the effect of fire on dry wood. He could find no rest until there remained on the surface of the earth the name of Hazrat Ali (A.S.) or any prestige for those who were devoted to his cause. He tried to search out the descendants of Hazrat Ali (A.S.). He set up before himself the denunciation of the people of the Holy Household. He made their sacrosanct mention unlawful. The matter came to such a head that once Nasr bin Ali Jahzami made a narration of the tradition of the Holy Prophet (S.A.) to the effect that those who befriended him (the Holy Prophet (S.A.), Hasan (A.S.), Husain (A.S.), and their parents (A.S.) would be with him in the same rank on the Day of Judgment, Mutawakkil ordered him to be administered one thousand stripes. Jaafar bin Abdul Wahid insisted on saying that Nasr was a Sunni and not a Shia, at which point he was released after he had received five hundred stripes.

(Tareekh Khatteeb, 11 p. 281.)

Maqreezi has recorded that in Egypt, Yazeed bin Abdullah ordered a mild flogging to be administered to a soldier. During the course of the flogging, when his pain mounted, he prayed to be forgiven in the names Hazrat Hasan (A.S.) and Hazrat Husain (A.S.). At this point, Ameer enhanced the number by yet another thirty stripes and reported the matter to Mutawakkil, who ordered that still another one hundred stripes should be administered to him and that he should be sent to Baghdad.

(Khajeeb, IV, p. 153.)

Ahmad bin Muhammad Asim Sahib Khan was ordered to be administered one thousand stripes simply on the ground that he had been accused of speaking ill about the first two caliphs.

Al Hezarat ul Islamiah has recorded from Muntazem that the government, while seeking a pretext for victimizing a Shia, did not consider the mention of the name of Hazrat Ali (A.S.) as of such weight as the crime of maligning Abu Bakr and Umar. No one can tell the number of persons who fell prey to the troubles that fell to the lot of this crime, whereby the supporters of Mutawakkil won their aims in this world and the Divine torment of Hell in the Hereafter. An instance of the rancor of Mutawakkil may be cited in that he summoned Hazrat Imam Ali Naqi (A.S.) from Medina to Samarrah in 236 A.H. and put him to a great deal of torture. The enemies of the Progeny of Hazrat Ali (A.S.) put up heaps of accusations against them and reported to Mutawakkil that in his house were kept, in a secret place, arms, ammunition, and secret documents. On this pretext, his house was stormed at night. It is, however, quite another matter that nothing incriminating could be discovered. Hazrat Imam (A.S.) remained in Samarrah for eighteen years, and he finally fell prey to the virulence of poison.

The times passed, with Shias being subjected to all sorts of tyrannies. They bore up with all kinds of hardships from the ruling class, but they did not desist from espousing the cause of the Progeny of the Holy Prophet (S.A.) or from carrying on the propagation of their religion. Their minds were filled with the love of the progeny of the Holy Prophet (S.A.) on the one hand, and on the other, they were determined not to allow the testament of the Holy Prophet (S.A.) in this respect to become ineffectual. They sacrificed their all for the sake of the people of the Holy Household. They continued to take advantage of the teachings in their academy at all times, under all circumstances. They declined to take to the seclusion of their homes for fear of the tyrants, nor did they let off their attachment to them under the duress of the government. They

derived all the commandments of the Shariat from these very personages, from Hazrat Ali (A.S.) to Hazrat Imam Askari (A.S.), till it so came about that the minor Ab-sence (Ghaibate Sughra) put up a veil, bringing the Shia movemens to quite a new turn. Mutawakkil had summoned Hazrat Imam Askari (A.S.) to Samarrah along with his revered father. After the departure of Hazrat Imam Ali Naqi (A.S.) from his earthly abode, he remained a target for the tyrannies of the Abbasides for six years. He was now the Imam, living the life of a prisoner. This rightful Imam (A.S.) too left this world at the age of twenty-eight years on the 8th of Rabee ul Awwal, 260 A.H. At this time, Qum had become the center of Shia activities. There were present a large number of traditionists among the members of the Holy Household and scholars on the subjects of jurisprudence and traditions. In Kufa, Madaen, Baghdad, Samarrah, and evening Syria, their scholars had their centers.

SHIAS ARE NOT FANATICS

It must be borne in mind that the attachment of the Shias to the religion of the people of the Holy Household is not grounded in any fanaticism or spirit of partisanship. Their aim is neither a criticism of any other creed nor a denunciation of any imam. They consider themselves bound by the legal arguments that make it obligatory to adopt the religion of the people of the Holy Household. Had there been any other permissible way open to them, they would have adopted the same, rather than invite the sufferings on their heads that came on them. What can they do, however? They found the truth at the door of the Progeny of Mohammad

(S.A.), and it was incumbent on them to follow the truth. They found them as the true facsimile of the great Prophet (S.A.) in terms of spiritual and moral build, the manner of guidance, and the department of righteous conduct. They took them to be the representations of the Holy Quran and the real exponents of its teachings. They got the mysteries and the esotericism of the book expounded by them. They found the Holy Quran eloquent in their praises. The progeny of the Holy Prophet made the most strenuous efforts for the guidance of the people. They gave them the lead for virtuous conduct. They disseminated among them the knowledge and learning to espouse justice and to stamp out cruelty and ignorance. The people saw that they did not deviate even a hair from the path of rectitude. They are the pillars of Islam. It is they who have provided the stamina to the Right, and it is because of their efforts that the falsehood (Batil) got displaced. They have embraced their religion on the basis of intellectual discernment. Their religion is not built on hearsay. They ate the centers of divine revelation, the bastions of the prophethood, and the members of the Holy Household. Opposition to them is inadmissible, and attachment to their adversaries is unlawful. The Holy Prophet (S.A.) has given repeated commands to follow them. The Hadeeth-e-Thaqalain is a glowing tribute to their excellence. while the Hadeeth-e-Safeenah is a message as the means of salvation through them. A brief resume of some of the traditions and sayings of the Holy Prophet (S.A.) about them may be given below.

- (i) Tabarani has narrated through Ibne Abbas a saying of Holy Prophet (S.A.), to the following effect: "The person who wishes to adopt the pattern of my life

and my departure from life, who wishes to have his residence in Paradise, should make friends with Ali (A.S.) after me. He should be friends of anyone who befriends him. He should follow their lead. These are the people who have been imbued with my nature. They have been made the recipients of my knowledge and intuition. There is Hell for the person who denies their excellence and who tries to sever their connection with me. I cannot intercede for him.

(Musnad Ahmad bin Hanbal.)

- (ii) There shall exist in every age of the Ummat, some persons of integrity from my members of the Holy House-hold, who shall carry on the work of cleaning up this religion from the forgeries, misinterpretations, and misappropriations of the ignorant, misguided people. Beware, the Imam is a representative in the Presence of the Almighty Allah, keep a watchful eye at the person you choose to be your representative.

(Sawaiqe Muharregah.)

- (iii) Do not be ahead of the people of the Holy Household, lest you get ruined, nor lag behind them, lest you fall back.
- (iv) Regard the people of the Holy Household as in the rank of the head to the body or which the eyes occupy in the head, inasmuch as the head cannot find its way without the aid of the eyes.
- (v) I adjure the person who has faith in me and who has attested to my Prophethood, to befriend Ali (A.S.) Friendship with Ali (A.S.) is friendship for me. Friendship for me is friendship for Allah. The friend

of Ali (A.S.) is my friend and my friend is the friend of Allah. The enemy of Ali (A.S.) is my enemy, and the enemy of mine is the enemy of Allah.

- (vi) Ibne Abbas has narrated what the Holy Prophet (S.A.) said to the effect. Wherever the Holy Quran has addressed in the words 'O' you who believe, Ali (A.S.) is the foremost and chief addressee thereof.

(Hilyatal Aulia Hafiz Abu Naeem)

- (vi) Huzaifah has narrated that the Holy Prophet (S.A.), on being requested by the people to nominate Hazrat Ali (A.S.) as the Caliph, said to the effect.

"If you admit him as the trustee of your affairs, he shall lead you to the precise path of Rectitude."

(Hilyatal Aulia, I. p. 64)

In another narration the wording are the effect."

"Will you not admit him as the caliph."

- (vii) Nasae in the Khasaes page 32, has narrated through Imran bin Haseen from the Holy Prophet (S.A.) to the effect:

What is it that you want of Ali (A.S.)? He is from me and I am from him. He is the Wali (the guardians the trustee) of every man of belief after me.

- (viii) Janab Umme Salma says that she heard the Holy Prophet (S.A.) say to the effect:

"Ali (A.S.) is from me and I am from Ali (A.S.). I shall transmit my message myself or through Ali (A.S.)."

- (ix) *** *** *** ***

- (x) Hakim has made the narration through Hazrat

Abuzar to the following effect:

"He who obeyed me obeyed Allah, and he who disobeyed me disobeyed Allah. He who obeyed. Ali (A.S.), obeyed me. He whoo pyosed him, opposed him, opposed me."

- (xi) Janab Umme Salma has made the narration from the Holy Prophet (S.A.) to the effect."

"Ali (A.S.) is with the Holy Quran and the Holy Quran is with Ali (A.S.). The two of them shall arrive at the Hauz Kauther together.

(Mustadrek, III, p. 222)

- (xii) Ibne Abbas bas said to the effect

"We people has the opinion that Hazrat Ali (A.S.) was the superior judge of Medina.

- (xiii) Abu Hurairah has made the narration to be the effect from Hazrat Umar.

"Ali (A.S.) has got three excellences, anyone of which, would, if I possessed, would have thought of superior worth than the whole world" On being asked as to what they were, he replied, "The wedlock with Hazrat Fatema (A.S.), and the residence with the Holy Prophet in the mosque, and so on"

- (xiv) Hakim has also made the narration, that while on a journey, the shoes of the Holy Prophet (S.A.) got torn, and Hazrat Ali (A.S.) began to mend the same, going a few paces on, the Holy Prophet (S.A.) declared to the effect:

"Just as I have endeavored in the cause of the revelation of the Holy Quran, so shall I endeavor in the cause of the interpretation of the Holy

Quran, a person from among you." On hearing this, Hazrat Abu Bakr asked whether it would be him himself. The Holy Prophet (S.A.) said, "No, Hazrat Umar asked to know if it would be he himself. The Holy Prophet (S.A.) said, "It would be the one who is mending my shoes." On hearing this, the companions turned to congratulate Hazrat Ali (A.S.). He, however, continued to go on with his head bent toward his work. "He could not express any surprise at this piece of news."

- (xv) **Hazrat Ameerul Momineen** has said to the effect: *"Where are you people going?" Why are you going astray? The milestones of the path of guidance have been laid down. The signs are quite clear. The lowers are there. Why do you now tread the path of misguidance? Amidst you is the Progeny of the Holy Prophet (S.A.), who are the guardians of the right. They are the tongue of truth and the sign of guidance for the true faith. Take them in the place of the Holy Quian, and come to them as seekers after knowledge. It is a verdict of the Holy Prophet (S.A.) that the one who departs from the word from amongst us does not die, and the one who appears to wear off does not really wear off. Beware not to say anything without due deliberation, inasmuch as you often deny the truth. The person whom you try fairly enough should be held accountable. Have I not acted according to the Holy Quran among you? Have I not held aloft the banner of Islam among you? Behold! Come to the Progeny of the Holy Prophet (S.A.). Follow them. They shall not let you go out of the path of righteousness, nor shall they let you go astray. Sit when they sit, stand when they stand. "Do not go in advance of them, lest you get astray, nor lag behind them, lest you get ruined."*
- (xvi) **Hakim** has recorded an account through Kanani, who said that he heard Abu Zar saying, holding to

the door of the Ka'aba.

"He who knows me, is aware, while he who does not know me, should recognise that I am Abu Zar and that I heard from the Holy Prophet (S.A.) as saying that the example of the members of his Holy Household is that of the Arc of Noah. He who boarded this boat won salvation. He, who kept aloof, got himself drowned."

- (xvii) Tabarani has recorded in the 'Ausat, a statement of Ammar bin Yasir to the effect: Hazrat Ali (A.S.) was in the position of Ruku (bending) in his optional prayers, when someone asked him for alms. He handed him his ring, and the verse "Innama Walyokum... was revealed thereat. The same statement has been recorded by Siyuti, Ibne Mardoyah and Ibne Jareer, from Ibne Abbas, of which there are many undeniable testimonials, as shall be brought out on some later occasion.
- (xviii) There are some narrations and records on the basis of which the adoption of the religion of the people of the Holy Household becomes incumbent, and the turning to any other religion is fraught with danger in the matter of one's actions.
- (xix) We respect the four creeds, of course. It is not, however, within our means to ignore the commandments of the Holy Prophet (S.A.) for the sake of such respect. It suffices to absolve us of all blame to take cognizance of the Hadeethe Thaqaalain, Hadeethe Ghadeer, Ayate Tatheer, and the Ayate Vilayat. If we could be permitted by this line of argument and if it were possible to gain divine nearness by relinquishing the religion of the people of the Holy Household, we would certainly have adopted the other religions. But what are we

to do when we see that the majority of people can marshal no cogent argument in favor of their stand? And how could it be expected when the leaders of these creeds have themselves availed of the services of the people of the Holy Household and taken pride therein?

- (xx) Imam Abu Haneefah, in light of the tradition of the Madinatul ilm, took the sayings of Hazrat Ameerul Momineen (A.S.) as the basis of his preference for his creed. (Ahsan ul Taqaseem Maqddasi), he prided himself on his pupilage under the care of Hazrat Imam Jafar-e-Sadiq (A.S.). He has said that if he had not served as a pupil of Hazrat Imam (A.S.) for two years, he would have been ruined.
- (xxi) Malik bin Anas was a pupil of Hazrat Imam Sadiq (A.S.). Shafa'i got his learning from him, and Ahmad bin Hanbal availed of the learning of Shafa'i. Shafa'i took so many of the narrations from Hazrat Ali (A.S.) that he was accused of being a Shia, and he made a proud declaration of the fact that he was by religion a Shia, which is the highest of the religions of the world.

Yahya Ibne Maeen has dubbed him a Rafizi and has stated that he has not come across a single narration in his whole book, except those from Hazrat Ali (A.S.).

Shafa'i himself, has given expression to this in his verses to the effect; "It should be proclaimed in the gathering of the early morning in the Mina Meet of the pilgrims, that if the love

of the Progeny of the Holy Prophet (S.A.) is Rafiziat, then let two worlds be witnesses that I am a Rafizi.

(Manaqibe Shafa'i, Fakhre Razi.)

Imam Ahmad regarded Hazrat Ali (A.S.) as superior to all other companions. He was asked on one occasion as to the superior of all the companions. He gave the names of Hazrat Abu Bakr, Hazrat Umar, and Hazrat Uthman in order of merit. The people asked him as to what about Hazrat Ali (A.S.), and he replied, "You were asking about the companions of the Holy Prophet (S.A.). As for Ali (A.S.), well, he is the alter ego of the Holy Prophet (A.S.)."

On the other hand, there are the mutual strifes of the people of the other creeds, their activities to get the better of one another, and their efforts to stultify the stand of their adversaries.

To be more exact, the Shias have adopted the religion of the people of the Holy Household on the basis of these verses of the Holy Quran and narrations as given above, wherein they have been declared the boat of salvation, the means of peacefulness for the Ummat, the rope of divine guidance, and co-equal with the Book of Allah, and as such, they have been required to be followed as the guarantors of salvation.

We have allowed for the causes that prompted the governments to trample upon the religion of the people of the Holy Household without rhyme, reason, or any kind of commonsense or legal argument. They gave a peculiar shape to their own accusations as established axioms, which the later generations took up without giving it a thought. They then found it difficult to relinquish it. It is to be mentioned, however, that these efforts could not be fully successful, and the religion of the people of the Holy Household went on flourishing all the same. It is necessary at this stage to point out that all the efforts of the governments and the machinations of the conscienceless flatterers were devoid of all reasonableness

and logic, quite contrary to the dictates of reality. They tried to forge innumerable accusations to reduce the prestige of the people of the Holy Household, and when their madness soared too high, they put up the accusation of godhead as an article of belief of the Shias about the infallible Imams. Only Allah knows whence they got the accusation and what its source is. This, however, is certain: in order to impugn the Shias, they gave the name Shias to the extremist sect, whereas, as a matter of fact, there is a vast difference between the two.

THE ISSUE OF EXTREMISM

The most serious attack on the Shias was to mix them up with the extremists (Ghalis). This, too, was, in my eyes, part of the conspiracy of the government, which has been intended to serve as a plan to ruin the Shia and discredit the people of the Holy Household. The religion of the people of the Holy Household was an Islamic center, which could not allow the least intrusion of falsehood. The powers of political machinations, as such, took shelter with the extremists (Ghalis), whereby the people of the Holy Household were impugned on the one hand and, on the other, an effort was made to obliterate Islam.

The extremists had this one weapon to use against Islam, to wit, to vitiate the beliefs of Islam, inasmuch as there was no possibility of staging a demonstration of force. They had suffered disgrace. They had passed through a life of imprisonment and surveillance. They were paying capitation tax. The people of the Holy Household exposed these enemies in the garb of friends in time, and they openly denounced the extremists as the accursed enemies of the Faith. The Shias were warned to remain aloof from them. Under these circumstances, the Shias declared a complete boycott of them. They made it unlawful to mix in their society. They were to be regarded as

unclean. Paying them out of the Zakat funds was not permissible. The funeral bath and shrouding of their dead were not to be allowed. Their relations of marriage and inheritance were altogether taboo. Hazrat Imam Sadiq (A.S.) declared Mugheerah bin Saeed a liar, an unbeliever, and an accursed. He pronounced curses on people like Abul Khattab. He opposed their principles and thus stopped the incidence of a disorder like extremism. It exists in history only as a name and no more.

GHALIS ARE REPROBATES

Hazrat Imam (A.S.) on one occasion told Marazem to tell the extremists (Ghalis) that they were reprobates, non-believers, and polytheists and that they should express penitence to the Almighty Allah. "When you go to Kufa, tell Bashr Shaeeri that Hazrat Ja'far (A.S.) Ibne Muhammad (A.S.) has called him a reprobate and non-believer, and that all ties with him are snapped," he added. Marazem has said that when he reached Kufa, he gave the message to Bashar, at which he asked, "Has my master remembered me?" He told him that he had remembered him in terms of a complete estrangement from him.

On one occasion, when Basbar came to see Hazrat Imam Jafare-Sadiq (A.S.), he turned him out, saying, "You are accursed. I cannot sit with you under the same roof. and Hazrat Imam (A.S.) added, "May Allah destroy him." He has even been insolent to Allah. He is a devil begotten by a devil. He wants to lead my friends away. My friends should remain careful. I am a servant of Allah. I have passed through the stages of human birth. I have to leave this world one day, and I have to answer for my actions on the Day of Judgement.

Hazrat Imam Askari (A.S.) wrote a letter to a devotee to the effect, "I am displeased with Ibne Naseer Fehri and Ibne Bahab Qumi. You, too, should avoid them. I curse them both. This

Ibne Bahab thinks as if I have been deputed as a prophet. May Allah curse him. The Devil has misled him. May Allah curse his followers as well. This retched fellow is worthy to be slain."

Hazrat Imam Ja'far-e-Sadiq (A.S.) said to his companions one day to the following effect:

"May Allah curse Mugheerah bin Saeed, and may Allah curse the Jewish woman from whom he has learned his skill in versification and wizardry. He laid a false charge on my father as well. May Allah punish him with the torment of hell. By Allah, we are the servants of Allah. He Himself has created us and made us. His select servants beyond that bestowed on us by Him. Grace and torment for us are in His hands. The one who says anything about ourselves in contradiction to this is accursed. "The one who separates us from our servitude to our Creator and Master is accountable as well.

On another occasion he said to the effect:

"Abu Mansoor, too, is a hardened wretch. He is definitely a representative of the devil. There have been, in every age, some false imposters with us who have tried to bring into ill-repute our truth through their falsehood. Among them are Mugheerah, Bazeegh, Siri, Abul Khattab, Maamar, Bashar Shaeeri, Hamzah Yazdi, Saeed Nahdi, and so on. "May Allah curse them all and save us from their evil ways."

Hamadviyah has recorded that he was present with Hazrat Ja'far Sadiq (A.S.) when Maisarah asked him about the frequent visits to him of Abul Khattab, etc. in the past, but that they were no longer seen of late. Hazrat Imam (A.S.) looked at the sky once and said to the effect, "May Allah, the angels, and all mankind curse Abul Khattah." Allah is witnessing that he is

a non-believer, a polytheist, and a reprobate. His end shall be of a piece with Pharaoh.

On another occasion, the names of these people were mentioned in his presence, and he said to the effect, "It is otherwise unlawful. (Haram) to have any kind of dealings with them, be it keeping company with them, sitting for meals with them, or allowing inheritance to them. "Some of the extremists (Ghalis) among them are such liars that even the Devil is in need of their lying."

GHALIS ARE NOT SHIA

On another occasion, he said to the effect, "Some people call us their imam, while the fact is that we have nothing to do with them." They are accurate. They oppose our declarations. We stand as Imam only to those who obey us. We send curses on those who call us prophets, and we curse him, too, who doubts this.

(As-Shiah Fi Tareekh.)

These sayings about the extremists led to the failure of the plans of the political leadership of the time, and the false accusation about the Shias attributing Divinity to their Imams was thereby shattered. It is not proper to include the extremists among the sects of Muslims, nor is anyone responsible for their lives properly. To get an idea of the stand of the Shias vis-à-vis these extremists, the following books may be studied:

Rauzal Jinan Shaheed Thani (d. 696 A.H.), Nehjul Maqal, Mirza Muhammad Asar Abadi (d. 1026 A.H.), and Intesar Sayyed Murtaza (d. 436 A.H.) Tehzeeb, Shaikh Toosi (d. 460 A.H.), Saraer Ibne Idrees (d. 598 A.H.), Muntaha, Nihayatal Ahkam Tazkera, Qawaed, Tabsirah Allamah Hilli (d. 726 A.H.), Daroose Shaheed Awwal (d. 786 A.H.), Sharae Mutaher Nafi Mubaqqvq Abul Qasim Hilli (d. 676 A.H.), Jamial

Maqased Shaikh Ali Karkee (d. 940 A.H.), Bihar Shaikh Majlisi (d. 1111 A.H.), Jawaher Shaikh Muhamod Hasan Najafi (d. 1266 A.H.) and so on.

Our special appeal to the generations to come is that they should not rely upon any notion or accusation of others, but that they should make an investigation of the matter on their personal account. Knowledge makes its rightful demands from us, and truth is claiming its own espousal. The veils of fanaticism should now be cast off from the eyes, and truth should come forth in all its splendor. It is the responsibility of the people who wield the pen that they should relinquish the crooked paths. They should change their ideas and lines of thought, and they should give up the story about the Shias that were current in the dark past. That time is past, when the Shia religion was dubbed the religion of Ibne Saba, and Shiaism was denounced there. New meanings were forged for what Shiaism stands for. It is now perfectly established that Shiaism denotes the friendship of Hazrat Ali (A.S.). This fact can no longer be kept under a veil.

ABDULLAH BIN SABA

His is that fictitious personality, to whom have been attributed the various qualities of valour, courage, power, and sway. It has been said about him that it was he who roused the people of Egypt on the Slaughter of Uthman. Hazrat Abu Zar is said to have been his disciple, and Janab Ammar was his follower. He is credited with having hated the conspiracy leading to the battles of Jamal and Siffeen and with providing the thought pattern for the Shia religion. There has been such a repeated account of him in books that he has actually been taken for a real figure. How astounding it is that even some Shias have made mention of his name to show their contempt for him. When, however, we try to go deep in research and

investigation into his personality, we find that it is a purely fictitious story that has been woven about him, simply to impugn the and religion of the people of the Holy Household to lower its prestige by the adversaries' fanaticism and the machinations of the political interest. Beyond this figure, nor reality, nor any existence, had those who took up the tale tried to think even for a brief time, they would have found that the only source of the tale is Tabari, who died in 310 A.H. All other historians have taken the history from him. Tabari himself has taken the story from Saif Ibne Umair, whose link of authority is unknown. The mansalf himself is Ustad, a downright liar in the eyes of the biog aphasers of note. Kursd Ali in the Khatat Sham, VI, p. 251-257, writes about the religions of the Shias to the following effect: "There were even in the time of the Holy Prophet (S.A.), a number of venerable companions, who were well-known for their love of Hazrat Ali (A.S.), for example Salman, whose saying was, "We have vowed allegiance to the Holy Prophet (S.A.) on the term of goodness to the Muslims and the friendliness of Hazrat Ali (A.S.). Abu Saeed Khudri has said, "The people were commanded on five points, but they took up only four, to wit, the performance of the prayers, fasting and Haj, and the payment of the Zakat, leaving out the fifth, which was the love for the members of the Holy Household, which was an important duty. Of the same view were Abu Zar, Ammar Yasir, Huzaifah Yamani, Khuzaimah Ibne Thabet, Abu Ayyub Ansari, Khalid Ibne Saeed, Ibne Aas, Qays Ibne Saad bin Ebadah, and others. Some writers are of the opinion that the Shia religion is the invention of the Saba. This is a piece of superstition and ignorance. These persons are, in the eyes of the Shias, an accursed contemptible fellow. The Shia religion took its rise in the Hedjaz."

Allamah Shaikh Muhammad Husain Kashefal Gaita, speaking about the extremists, writes thus: "The Shia have nothing to do with any of these sects. These sects, though not on the level of the Nasara, consider the Imam in some way a

divinity, just as is the belief of some mystics (soofis), too. In fact, we find such words as raising them even above divinity among the statements made by Hallaj Geelani, Rifaee, Badwi, etc. The hundreds of thousands of Shias, however, in Iraq, Iran, Pakistan, India, Syria, and Afghanistan express their complete abhorrence of such ideas. They look upon them as stemming from unbelief and misguidance. Their religion is Tawheed, the far-exalted status of the creator in comparison with the creatures. They cannot think of a flaw, change, or quality attributeable to the creator. Their books of religion are filled with the attributes of the Almighty Allah. To be brief, we must say that they consider such imputations quite uncalled for. They look upon them as aggression toward them. In fact, I am sure that all this is known even to their enemies. But since they have no weapon aside from this, They employ it in order to achieve their ends; they forge such humbugs and use this kind of fraudulence to gain their purpose. How can such indictments be leveled against these Shias? At the top of the list of whose ranks stand Hyzrat Abu Zar, Ammar Yaser, Jariyah bin Qudamah, Jaber bin Abdullah, Huzaifah bin Yaman, Salman-e-Farsi, Tatsaa bin Suhan, and Miqdad? The pity is that many of the writers have subordinated the companions of the Holy Prophet (S.A.) to Ibne Saba. How can there be a more horrid attack upon Islam and the Holy Prophet (S.A.) if a Jew is credited with overpowering the intellectual powers of the well-known companions of the Holy Prophet (S.A.), and he should be able to change the patterns of their thoughts? Here is a sample of the view of one who considers Ibne Saba to be the founder of the Shia religion.

"Abdullah ibne Saba was the devil incarnate among the Jews of San'aa. He drew people to himself with perfect deceitfulness and fraudulence. He converted many virtuous people to his own view of thinking. He wanted to entrap the chief men, too. Among his followers may be counted the

following persons to different places: From Fastat, Faqiee Ibne Harb, Abdur Rahman ibne Adeesh Balwi, Kananah bin Basher bin Etab, Abdullah bin Zaid bin Waraqah Khazae, Muhammad bin Himeq Khazae, Urwah bin Nabha Yaisee, and Qeetar Sakoni; from Kufah were Umar bin Asem, Zayd bin Sauhan, Ushtar, Ziyad bin Nazar Harthi, Abdullah bin Aasim; from Basrah were Marqoos bin Zaheer, Hakeem bin Jahlah, Zareeh bin Ebad Abdi, Basher bin Shuraih bin Hmarusb; and from Medina. Muhammad bin Abi Bukr, Muhamad bin Huzaifah, and Ammar bin Yaser."

(Hamlatul Risalah til Islam Muhibbud Din Khateeb, p. 23).

May Allah save us from such an imputation. Can it be there a greater impudence and an affront to the propagation of the Faith of the Holy Prophet (S.A.) than this supposition of the domination by the Devil over the Companions of the Holy Prophet (S.A.)? The fact that the writer of these remarks himself has been prey to the incitements of the devil, which led him to give way to such improper remarks We appeal to the whole of the brotherhood of writers not to give way to sectarian fanaticism and the cult of personal rancor. It is proper that, while referring to stories like that about Ibne Saba, they should depart themselves as biberal investigators of truth. They should aim at serving the interests of knowledge and the expression of truth. Their task should be a sifting of the truth from falsehood, an investigation into reality, and an elucidation of the true facts. They should bear in mind that the story of Ibne Saba has been forged as a method of discrediting the teachings of Islam and by way of ingugning the fair names of revered votaries of Islam. There was no reasonable and logical background to the story, nor any kind of deliberation or thoughtfulness. The source of it is spurious, and the narrator thereof is a downright liar, as will be shown in a subsequent part of this book. [1]



BISMILLA HIR REHMA NIR RAHIM
STATUS OF IMAM SADIQ (A.S.)

CHAPTER XV

**THE PROPAGATION OF THE JA'FARI
RELIGION**

In Hedjaz:

This religion had its rise in the land of the Hedjaz to start with, on the basis of its own intrinsic worth, without any help from the government of the day. It was well developed in Medina in the fourth century of the Hijri Era. This was a fact that Ibne Hazm could not tolerate, and he used improper language in respect of the people of Medina as well, because of the Shias. Hazrat Abu Zar was the exponent of this religion in Syria. As such, there is even today a mosque dedicated to the name of Abu Zar in the township of Sarfand. The Shias there enjoy a neutral position among the officials of the government, the traders, and the physicians. Assemblies for the mourning of Hazrat Imam Husain (A.S.) are held there. The Ahle Sunnat, too, attended them. The speakers openly denounce the black deeds of Yazeed and Muawiyah. Ibne Juhayr, in his account of travels, gives a portrait of the sixth century: "The number of Shias exceeds the number of Sunnis in Syria, and they predominate in all the cities."

In Syria:

Kurd Ali has recorded that Shiaism came to Syria in the first century. "It spread from the refugees of Baalbak and Mount Amel in all four directions, and the number of Shias in Syria is two hundred thousand. This matter started in Mount Amel with the exertions of Hazrat Abu Zar and goes on even today.

In Lebanon:

In Lebanon, Shiaism is making peaceful progress. In Najaf-e-Ashraf, there is a group of people busy with learning, and a good many savants, scholars, and original thinkers have been produced there.

It is Ustad Kurd Ali who has said that there are specific townships of the Shias in Hims. In fact, even in the main town itself, there are different organizations. Ghogha and Nubi, etc., are altogether Shia localities.

In the Halb, the Bani Zehra are in power, and they are all the survivors of the Samdanis. When Shaikh Nooh Hanafi pronounced his fiat of unbelief (Kufr) against the Shias, after the slaughter and plunder of forty thousand Shias, they were banished from the town. In Halb, the Shia religion acquired such power that they were in a position to prevent Sulayman Ibne Abdul Jabbar from establishing the Zoja Jiah School in 527 A.H.

In Africa:

Shiaism found a fertile soil in Africa until, in the year 407 A.H., the Ameer of Africa, Al-Muezz bin Badlees, made peace with them on the charge of speaking ill of the first two Caliphs. The matter took this turn when Al-Muezz passed by a group of people who asked him about his views of these people. They felt that the Ameer was not pleased with them. Under this

impression, they all fell upon the Shias and put a majority of them to the sword. They plundered their property. They set fire to their houses. Some people took refuge in the palace of Mansoor. The supply of food and water there was also stopped. Whenever anyone came out, he was done to death. Some people took refuge in the mosque. They, too, were slaughtered. (Tarekhe Kamil, IX, p. 122). This was not a new occurrence in the history of Shiaism. There are, in the annals of Shiaism, countless such happenings. It is, however, a matter of thought that the number of Shias in Africa comes up to about one hundred thousand.

In Indonesia:

In Indonesia, the number of Shias is about eighty thousand, and the descendants of Hazrat Ali (A.S.) hold sufficient prestige there. "Among them was Sayyed Allamah Muhammad Sayyed Aqeel Sahib, the author of Nasaeh Kafiyah and so on. His headquarters were situated in Singapore.

In Egypt:

In Egypt, the dissemination of Shiaism was effected by the Holy Warriors who had taken part in the conquest of Egypt, such as Hazrat Miqdad, Abu Zar, Abu Rafe Abu Ayyub Ansari, and so on. Hazrat Ammar made such zealous propaganda in the time of Uthman that the whole city prepared to confront Uthman from the side of Hazrat Ali (A.S.). Qais bin Saad came as the governor to give it new strength. The banner of Shiaism was now flying over Egypt, with the forces of Islam in the vanguard. With the arrival of Amr Aas, the tempo of progress slowed down to some extent, but with the end of the Ummayyad hegemony, the suppressed sentiments of love rose again, and the religion of Shias went on advancing overtly and covertly in all ways, according to the prevailing circumstances,

so much so that even today there are large numbers of Shias there.

In Indo-Pakistan Subcontinent:

In the Indo-Pakistan subcontinent, the dissemination of Shiaism was effected through the efforts of those savants who came here from different places and who devoted themselves to the propagation of Islam. They converted a large body of non-Muslims to Islam, and then they themselves settled there. As a matter of fact, we have even today the manifest signs of Shiaism in different cities of the subcontinent, preeminent among the population. In fact, in certain places, they occupy a central position, as, for instance, Lucknow, which is the principal city of Oudh and the capital of the province. It has produced a great number of religious scholars in both ancient and modern times. There are schools and institutions like the Sultanul Madaris, Nazimiyah, and Madrasatul Waezeen that produce men of learning and education, who in turn serve the seekers of knowledge with the fruits of their learning and knowledge. Besides Lucknow, the cities of Jaunpur, Muzaffarabad, and Lahore in Punjab have great centers of learning.

(Tareekh Aslush Shia, p. 258).

Translator's Note: It should be borne in mind that the honorable author has not fully shed light on the Shia faith in the Indo-Pakistan subcontinent. Whatever he has recorded has been in relation to the state of affairs that prevailed before the partition. There has been a vast change in this situation since the partition. Karachi, which till recently had no mention in this respect, has become the most important center of the Shias today. Shiaism was making great headway in Turkey, but Sultan Saleem intercepted its advancement in the tenth century

by putting to the sword a large number of its followers. Ibrahim Tabeeh has stated that Sultan Saleem was very prejudiced against the Shia religion, which had spread a great deal in his time. To stay in advance, he gave a general order for the slaughter of the Shias. The blood of some forty thousand people was thereby made lawful. The slaughter of the Shias became a lawful act, not an act deserving of reward. (Misbah us Sari was Nuzhat ul Qari, p. 124) But notwithstanding all these tyrannies, there are a large number of Shias in Turkey even today.

In Saudi Arabia:

In Saudi Arabia, Qateef, etc. are pure centers of Shias. In Ehsa, the population is equally divided by age. Religious scholars have come from both of these places, and with the acquisition of learning in Najaf-e-Ashraf, they carry on their important responsibilities of propagating faith. In Qatar and other places, there are large numbers of Shias. In Afghanistan, even today, there are about ten million Shias, of whom some three thousand are residing in Najaf-e-Ashraf. Some of them are studying religious learning, while others are engaged in business. From here, too, have come different scholars of erudition and learning and people with deep intuition and discernment.

In America:

In America, the number of Shias is about fifty thousand, which includes Indo-Pakistanis, Iraqis, and Iranis, but the majority of them belong to the people who originally came from Mount Amil and have now settled there in business and agriculture. These people are free in the open observance of their religious rites. They set up meetings of mourning, and now they have established a grand mosque there, too.

In Russia:

In Russia before the war of 1332 A.H., there was a large population of Shias in Bukhara and Qafqaz territories. The religious observances were openly performed. People came for visits to holy places. The students went out to learn. All these things are now things of the past. The hopeless refugees now yearn for the sight of their native places.

In Iraq:

In Iraq, Shiaism had won its place during the very first century. Besides Madaen and Basrah, Kufa had a large population of the Shias, who put up with the tyrannies of the time of Muawiyah, but they did not allow the banner of Shiaism to be lowered. In Madean, Hazrat Salman Farsi and Huzaifah Yamani were busy with the propagation of the religion, while Iraq today has a grand reputation for its nature of Shiaism.

The Shias predominate today. It is a matter of historical pride for the people that the Shias of Iraq put up a stout and valiant fight against the Turks and the British.

In Iran:

The tempo of the advancement of Shiaism in Iran at the beginning of the rise of Islam was slow. Only Qum was Shiaistic. The other cities were dominated by the Ummayyad or Abbaside mentality. The extremist sect of Khurasan believed in the prophethood of Muawiyah. This state of affairs underwent a change gradually, and the dissemination of Shiaism gained faster momentum. Today, Iran is the most important center of Shiaism in the world. The scholars and religious leaders of religion there in Iran and the devotees of the faith are zealous in their service to religion, and they are

taking a preeminent interest in the buildings of religious devotion.

In Yamen:

In Yamen, the Shias are in considerable numbers, whose chain is linked to the incredibly early days of Islam (Khaiatush Shams, Maash Shia til Imamiyah Tareekh ush Shias, Ahsan ut Tayaseem, Majalis ul Momineen).

We shall have occasion later on to give a detailed account of the religious sentiments and their Islamic culture, and we shall point out the way that religious sentiments are being aroused in their minds and the valour and steadfastness with which they have espoused the cause of the solidarity of Islam.

It is a pity that history has failed to record their services on this behalf in a fitting manner. In fact, all the information in this respect has been provided cursorily and hesitantly. It appears that these writers are swayed by personal prejudices under the stress of egoistic urges. They have generally betaken themselves to subtrefuge and maligning on a large scale, thereby doing their utmost to vitiate the real facts.

THE BALANCE SHEET

The History of Islam presents certain peculiarly painful episodes that are connected with the mutual strifes of Muslims, particularly the controversy between the Shias and Sunnis. When we try to probe the background of these conflicts, their causes seem to stem from political needs rather than from religion itself. It transpires that every government has thought it in its interests to keep the nation divided. It has been considered absolutely necessary to keep the people entangled in some sort of quarrel among themselves. They had no concern with the loss of lives that ensued as a result of such

conflicts, the huge destruction of homes as a result thereof, or the campaigns of calumnies that would be started thereby. Their one aim was to satisfy their own basic temporary urges, and they succeeded at all times. We are not concerned, for the time being, with material conflicts among the Muslims, inasmuch as this state of affairs is linked to the hoary past, though it may be surmised that at the back thereof, the governments of the day have had a hand in the matter. They considered the unity among the masses a matter of great danger to themselves instead of viewing such unity as an undoubted blessing. For this single purpose, they carried on the policy of adding fuel to the fire of such conflicts.

Our purpose is to seek out the underlying causes of the conflicts between the Shias and the Sunnis, inasmuch as, for centuries, these conflicts have been going on. Has no reformer been born in the past who would remove the mutual misunderstandings and bring the contending parties to the single center of unity, taught in the message of the Holy Quran as the one most important obligatory duty of every Muslim?



BISMILLA HIR RAHMA NIR RAHIM

STATUS OF IMAM SADIQ (A.S.)

CHAPTER XVI

CAUSES OF CONFLICT

This conflict, according to our deliberate view, stems from two fundamental causes:

(i) The issue of the Caliphate: In this connection, the main discussion revolves around the point as to whether, after the departure of the Holy Prophet (S.A.) from the earthly scene, what qualifications are necessary for the person who is to be entrusted with the responsibility of upholding the religious code (the Sharia)? What merits and excellences should he possess? As an article of belief, the Shias hold that the successor to the Holy Prophet (S.A.) should be free from all kinds of flaws and, above all, shortcomings. These qualifications are met only by a select few, to the exclusion of others. The Ahle Sunnat is not in agreement with this belief in any way.

(ii) The official meddlesomeness: The government of the time did not feel itself possessed of the potentialities, which the Shias regard as essential virtues for the ruler in Islam as the custodian of religious heritage. It was also aware that the Shias were not prepared to owe allegiance to any ruler not so merited, nor were they to evaluate the government on any other scale. The government stood at the crossroads in this matter. There was its personal complexion, which could bear no

change on the one hand, and on the other, there was the cardinal belief of the Shias, which dubbed it an altogether inadmissible usurper. It is obvious under these circumstances that the government should have regarded the Shias as an opposition, in view of the demands of its own prestige. Accordingly, the government took the obvious course and started a campaign of restraint against every expression of opinion that it felt contradicted its aim. The Shia beliefs were unable to support the governmental policies. Their demand was for the freedom of expression, the purity of the intent, the purity of the aims, and the rectitude of the beliefs. The government could not contain this demand. It had, therefore, no way out of its attitude but to make it ever more stiff. Consequently, it adopted different techniques under different circumstances. It felt sometimes that these beliefs would infect the people at large. There was the nightmare that this same minority might gather into a majority some day. Accordingly, it employed all the resources at its command to create ever-new schisms among the Ummat so as to keep them busy with such squabbles. They presented the Shias in such a light as to divest them of all links with Islam. They were accused of feebleness of belief and as a body opposed to the main body of the Muslim, so as to lower their prestige in the eyes of the public. Accordingly, a series of accusations were made. Statements without a foundation began to be issued. Self-manufacture indictments began to be thrust down the minds of the people without minding for any limits to these indictments. As a matter of fact, each period forged the indictment in accordance with its own requirements.

POLITICAL INTERESTS FANNED THE FIRE OF DIFFERENCES

The imperialists intended to make every one a mouthpiece of the views of the government by depriving every one of freedom of thought. Such was the state of fear inspired by the state tactics of intimidation of the people that, on one occasion, Mansoor put a question to Imam Malik as to who was the most meritorious person of the Holy Prophet (S.A.). He was dumbfounded for a real reason, inasmuch as reality demanded a factual statement, while the prevailing atmosphere warned against speaking the truth, which might cause much inconvenience, as had been the case with the issue of divorce. Accordingly, he weighed the psychological make-up of Mansoor and made the reply, Hazrat Abu Baki, and after him, Hazrat Umar. Mansoor was mightily pleased with this answer and said, "The Ameer al-Momineen, too, is of some opinion." In other words, the answer agreed with his own reviews on the matter. It is obvious that when the supreme head entertains such an opinion, how could any opposition be apprehended on the part of the people? Holding an opposing opinion is a court disaster.

It is a fact that the issue of superiority among the companions of the Holy Prophet (S.A.) was a creation of the political game; otherwise, could it mean that those who lowered the status of Hazrat Ali (A.S.) should remain safe, while those who believed in his superior worth should be dubbed non-believers (Kafir), innovators, irreligious fellows, Rafizis, and untouchables? It plainly implies that the government of the day had made it a pretext for penalizing the friends of Hazrat Ali (A.S.), and for this reason alone, their opinion was dubbed the most unpalatable one.

When we look at the matter with an unprejudiced mind, as a matter of simple fact, we find that the priority of occupation of the Caliphate office can in fact be a criterion of the superiority of one over the other. It is a heritage of the old tendency to power-worship and an act of binding imitation, which the Muslims have been hugging to their breasts. The governments

of the day forged many such conundrums in order to mold the beliefs within their own political frame. Mamoon forced people to accept as a cardinal belief the nature of the Holy Quran as created. This led to a shamble of slaughter and plunder on a huge scale. Mutawakkil came after him to destroy his whole edifice of belief and to formulate instead the belief of the Holy Quran as being eternally existent.

Qadir Abbasi in 422 A.H. declared the Mutazalicies non-believers (Kafir) for their belief in the Holy Quran as being 'created.' A book was compiled on this behalf, which was read out by the people every Friday. The people were compelled to express penitence for their Eitezal and Shiaism and to accept the Sunni faith. Sultan Mahmood was given a royal mandate to bring into practice the Sunni faith in Khurasan. He, too, in accordance with the royal command, put to the sword many Mutazalities and Shias. He made a proclamation that curses should be pronounced upon these people from the pulpits. This event occurred in 468 A.H. (Shazaratuz Zahab III, p. 186). In 403 A.H., the Abbaside Secretriat issued a command that the descendants of Hazrat Ali (A.S.) should be deprived of their line of family descent and that their family connection should be questioned. (Tareekh Ibne Fida II, p. 150) This regulation was duly made statutory, and the religious leaders were made to endorse it in Baghdad. The government of the day had no concern in all this for any investigation of the facts. It wanted only to keep the Ummat divided among themselves and to allow the ruling class to do as they like; otherwise, what sense is there in applying duress to matters of conviction? For such purposes, perfect freedom of thought and discernment are needed, which are seldom, if ever, allowed. The government of the day caused the ruin of Islamic society by its own attitude. The Muslims were now left with nothing else to do but quarrel.

EVERY GOVERNMENT OPPOSED SHIAS

The government of the day always assigned to the Shias the role of the opposition. They planned to destroy them and then obliterate the name of the Progeny of the Holy Prophet (S.A.). Accordingly, they made the Shia religion a victim of heinous crime and of the worst indiciment. The limit was reached when Allamah Zamakhshari declared in regard to benediction (Salat) for the members of the Holy Household alone as inadmissible, "Inasmuch as the Salat is the way of the remembrance of the Holy Prophet (S.A.), and the remembrance of the Holy Household exposes one to the indictment of Rafiziat, while the Holy Prophet (S.A.) has forbidden the believer to expose himself to the occasions of blame."

There are a number of such religious faiths that have been issued in contradiction of the commands of the Islamic code, just because the Shias have adopted the same and because the same exposes one to the indictment of the Refiziat. It should be borne in mind that Rafiziat, in the terminology of the age, is another name for the love of the members of the Holy Household, as has been expressed by Imam Shafa'i in his verses. Says he, "When there comes in an assembly the mention of the names of Hazrat Ali (A.S.), Hazrat Fatimah (A.S.), or their progeny, the people carry out for stopping such mention as being a practice of the Rafizis. May Allah save me from such people who dubt the love of the progeny of Hazrat Fatimah (A.S.), as Rafiziat." In another, he says, "People dub me as a Rafizi, while I neither subscribe to Rafiziat as my faith nor have any belief therein. I befriend only the best of the guides and the best of the imams. "If this is Rafiziat, then I am the greatest of the Rafizis."

Khateeb Baghdadi has recorded the witticism of Fatah Ibne Shanjref, saying that he saw in a dream two men. He asked the one nearer to him who he was. He replied that he was

one of the descendants of Adam. He said, "What are not all people the descendants of Adam? And pay attention to who is next to you. He said, "Hazrat Ali (A.S.). Fatah asked him as to why he did not approach him for the matter at issue, to which he replied, "I apprehended an indictment of Rafiziat."

(Tareekh Khateeb, II. p. 251),

What caliber of Shiasm was Fazal bin Dakeen endowed with? As illustrated by the episode, one day his son came home crying, and he asked him the cause of his crying. His son told him that people called him a Shia, at which Fazal gave vent to his sentiments in his impromptu verses to the following effect: "I am being held back from making a reply by your love, inasmuch as there is none the less a danger of those who would backbite."

(Tareekhe Baghdad, XIII, p. 386.)

It is to be seen that the cause of the crying on the part of the child was none other than that such an indictment means the slaughter of his father and the confiscation of his property, together with the destruction of his homestead and all, inasmuch as the law of the age prescribed such penalties for subscribing to the Shia creed.

Ibrahim bin Harthamah said some verses in praise of the members of the Holy Household to the following effect: How long shall I be blamed for the love of the members of the Holy Household? They are descendants of the daughter of the Holy Prophet (S.A.), who propounded the Holy Islamic Law. I do not care for the beasts of the jungle, despite my love for them. After this, when he came to Mansoor, Mansoor paid no heed to him and said, "Your status in my eyes was very high indeed as a man, if you had not said these verses. "As such, express your

penitence for the same." He, too, made an apology to save his life. Mansoor then said, "If you do anything like it, you shall be put to the sword."

Things came to such a head then that when an Alvi of Medina saluted him, he replied, "Be off. Do not shed my blood."

(Tareekhe Baghdad, VI, p. 127)

Mansoor Nameeri said a few verses to the effect: "Alas! The descendants of the Holy Prophet (S.A.) and those who cherish them are in fear of slaughter, while the Jews and the Christians are living a peaceful life." In a report being made to Haroon-ur-Rasheed, he dispatched a man to slay him. He returned to report that he had already died. Rasheed wanted to disinter his body from the grave and give it to fire, but later he gave up this idea.

(Zahrul Aadam, III, P. 70)

The tongue of Ibne Qerayah was cut off for no charge, except that he used to praise the progeny of the Holy Prophet (S.A.), and the charge sheet advanced against him was to the effect that by praising Ali (A.S.), there was a blemish on the other companions of the Holy Prophet (S.A.). Would that the case had ended thereat? But alas, it could not be so ended. He was pelted with stones. He jumped into the River Tigris. His dead body was taken out and put on fire. This was followed by a great fight between the Shias and the Sunnis. This event took place in 574 A.H.

(Shazarat uz Zahab, IV, p. 246).

Hasan bin Mohammad bin Abi Bakr was accused of the vilification of the companions of the Holy Prophet (S.A.) and was sentenced to death by Qazi Sharef Uddin Maliki. This

event took place in Jamadial Awwal, 744 A.H., in Sooqul Khail, Damascus.

(Shezarat uz Zahab, VI. p. 144).

History is full of events like these. We are concerned with the undermining of the issue of the Islamic code, which regards the shedding of the blood of a Muslim as a most serious crime. As such, whichever government assigns to its system the responsibility of an Islamic state, it should seek out a way to escape the contravention of the Islamic code, just as was done on unique occasions. The question now arises as to what ground of justification against the Shias was sought were not there at the time religious scholars of the Ummat, who could have warned the government against the shedding of Muslim blood in contravention of the provisions of the Islamic Code. It is not, however, the case. In fact, the government had armed itself with certain protective measures:

- (i) To exalt the generality of the companions of the Holy Prophet (S.A.) with a ban on any kind of comments and criticisms about them. One type of them should be made to pass as infallible and any comments about them should be dubbed insolence to the Holy Prophet (S.A.). History records in this connection show that the tradition of Abu Hurairah was narrated in the Darbar of Rasheed. "Hazrat Moosa (A.S.) on meeting Hazrat Adam (A.S.) complained to him that he was responsible for turning them all out from the Paradise." At this a Qarshi raised the objection as to when was it that Hazrat Moosa (A.S.) had met Hazrat Adam (A.S.). At this Rasheed ordered a sword and

bastinade to be brought in, saying, "Does this non-believer raise an objection against the tradition of the Holy Prophet (S.A.)"

(Tareekh Baghdad, VII, p. 94).

Such an attitude gagged the tongues of the Ummat and placed guards on the faculty of thinking of the people. It was then made known that everyone should follow the dictation of the government or be ready to be slaughtered on the charge of being a renegade. It is obvious that the Shias could not respect such, a law, and as such the government had a ready instrument for slaying them.

(ii) The Shias gave a central importance in their articles of belief to the people of the Holy Household. They honoured the formalities of the Religion. Accordingly, the government in order to turn them out of the pale of Islam, placed its reliance on the extremists. It was given out widely that these people looked upon the people of the Holy Household as Divinity. To give it wide publicity, all those conscienceless priests were made tools, who were apparently religious, no doubt, but who were staunch by anti-religious in their inner minds.

The Shias had a great reputation for their love of the people of the Holy Household and for their close obedience to them. Accordingly, the government of the day regarded it as a matter of danger for them in that the forged fiats of the priests were not calculated to influence the people of independent thinking faculties. For them, some other prescriptions were required to be made available. They had before them all those traditions of authenticity, which speak of the excellence of the people of the Holy Household and their Shias. The governments felt that those traditions could not be denied, nor could they be obliterated from the minds of the people. They therefore forged a new tool in that they

made additions to the same narrations so as to induce the people in general to have faith in the addenda as well as the original traditions of note.

The Traditions which have thus been added to, and which were originally in favour of the merits of the people of the Holy Household and the Shias, are as follows: -

- (i) O' Ali (A.S.)! your friends are only the believers, and your foes are only the hypocrites.

(Saheeh Muslim, Tirmizi, 11, 298, Musnad-e-Ahmad 11, 102).

- (ii) O' Ali (A. S.) You and your Shias shall go to the Presence of Allah with delight, while your foes shall be in torment.

(Saweeg Muhreeqah 93).

- (iii) The one who befriends Hasan (A.S.) and Husain (A.S.) and their parents of revered status, shall be in the Paradise in equal rank with me.

(Hakem II, 149. Masnad Ahmad II, 25)

- (iv) The love for Ali (A.S.) saves one from hopocrisy and Hell both. The Shias of Ali (A.S.) are the successful ones.

(Kunzool Haqeeq).

- (v) The one who desires a life and death like mine and a residence in the Paradise, should be friend Ali (A.S.), inasmuch as the neither separates any one from guidance, nor leaas any one astray.

(Mustedrek, II, 126).

- (vi) Ali (A.S.) and his Shias are the successful ones on the Day of Judgment

(Kanooz al Haqq).

(vii) When the Ayat-e-Muaddat was revealed, the people asked the Holy Prophet (S.A.) as to who those near of kins people were, whose love has been made obligatory. He replied, "Ali (A.S.), Fatimah (A.S.) and their two sons.

(Zakhaer-al Uqba 52.)

(viii) O' Ali (A.S.) you and your Shias are to reside in Paradise.

(ix) O' Ali (A.S.)! You and your Shias shall arrive at the Houze Kauthar.

(x) When the verse of the Holy Quran to the effect, "Those people who have faith and righteous deeds are the finest creation, the Holy Prophet (S.A.) said, "O' Ali (A.S.), you and your Shias are meant here, who shall go gladly to the Presence of the Almighty Allah on the Day of Judgment.

(Khateeb Bagdadi XII, p. 358.)

These are some of the traditions, besides the Hadeeth Thaqaalain, Hadeeth Ghadeer and Hadeeth Safeenah that the Holy Prophet (S.A.) has made it compulsory to follow in their wake and cherish the love of Hazrat Ali (A.S.) and the other members of the Holy Household.

FORGERY OF TRADITIONS

This was followed by a regular treachery and forgeries, of additions to the traditions given above were prepared.

(i) The Holy Prophet (S.A.) had said to the effect:" O' Ali (A.S.) you and your shias shall reside in Paradise". Fazal bin Gbanem made the addition, 'O' Ali (A.S.)! Among your very friends are persons whose professions of Islam are only on their lips, those whose recitation to of the Holy Quran does not go deeper than their throats. They are termed Rafizis. "Wherever you meet them, open a holy war against them, inasmuch as they are all polytheists."

(Tareekh Baghdad, XII, p. 358.)

Abu Yahya al Hamani made the addition from the lips of Hazrat Ali (A.S.), to the effect, "I asked the Holy Prophet (S.A.) as to what was the mark of distinction of such people, to which he replied to the effect that they would give you overmuch praise and that they would malign the other companions, A second version was forged to the effect: "They would claim to love you, but the Holy Quran would not go deeper than their throats, and their mark of distinction would be that they would malign Abu Bakr and Umar," yet a third form was forged to the effect: " O' Ali (A.S.), a community with the name Rafizi, will appear wherever you see them and kill them, inasmuch as they would be all polytheists.

(Al-Ishaat Fil Ashrat ul Saatah.)

- (ii) The Hadeethe Thaqalain was amended by changing the word Itrati (My Progeny) to Sunnati (My Sunnat).
- (iii) It was the flatterers of the government who brought about these amendments and additions. The government made arrangements for giving it wide publicity, and thus these matters went down in the minds of the people. They truly learned scholars put up unquestionable resistance to the same, and they showed conclusively that these narrators were altogether unreliable.
- (iv) Fazal bin Ghanem Mawzi is of low character, feeble in religion, and unacceptable in narration. The traditionists have discarded his narrations. They have not regarded the same as worthy of record. Dar Qutni has dubbed him feeble, and Yahya bin Moeen has thrown him into oblivion.

Sawar bin Musab Hamadani is oblivious in the eyes of Yahya bin Moeen. He is dubbed the denier of Hadeeth by Bukhari, and Nasace repudiates him; Abu Dawood calls him unreliable, while according to Hakem, he is a narrator of meaninglessness (Lisanul Meezan, III, 138). Besides these Abu Janab Kalbi and Sawaid bin Saeed, others of their ilk in large numbers are narrators, whose inaccuracy and unreliability are well-known in the eyes of the scholars. It is for this reason that Ibne Hajr Ibne Taymiyyah Shaukani and Khateeb Baghdadi have dubbed these addenda absurd and meaningless, while some of the sectarian fanatics and separatists have reposed reliance upon such narrations as a means of creating dissent among the Ummat. They are even today performing their function, which they cherish as uncalled for maligning of the Shias by their inapt solicitude towards the government.

To be brief, the governments of the time had made it a fundamental law to slaughter and plunder their opponents. It was inconceivable that an opinion may be expressed that would contradict the views of the rulers or that a narration would not suit their purpose, particularly when one may have one or two personal enemies who may carry a report of such views to the Darbars of the rulers. They would then be successful in obtaining a sentence, death, or imprisonment.

This is the reason that some non-Shia thinkers became victims of such regulations, just for the reason that they made an open declaration of their views of the real facts without resorting to fanaticism and narrow-mindedness. Zaheeruddin Urdebeli gave his opinion on the pulpit as to the praises of the companions of the Holy Prophet (S.A.) being non-obligatory. He was arrested and challenged before the magistrate, who sentenced him to death. His neck went before the sword, and his head was later hung up at the Zawelah Gate of Cairo.

(Shazarat uz Zakab, VII, 173.)

A judge declined to take the oath of allegiance to the Caliph Muqtadar on the ground that he was a minor in age. He was sentenced to death, and his head was cut off before the whole public in Damascus.

The Hanbali scholar and teacher Abul Abbas Sulaiman bin Abdul Qawi, who died in 716 A.H., was accused of being a Rafizi. With great astonishment, he asked, "It is very strange. How can a man be at the same time a Hanbali, a Rafizi, a Zaberi, an Ashari, and so on?" He was not the least punished, just because he had composed a verse to the effect: "There is a lot of difference between the man whose caliphate office is doubted and the one who is suspected of a claim to divinity."

The second charge against him was that of maligning the first two caliphs, on the ground that he had recorded in the *Sharīh-e-Arabāeen* the words to the effect: "The difference among the scholars stems from the differences of narration and mutual contradiction, and some people are of the view that Hazrat Umar bin al Khattab is responsible for these differences, inasmuch as the companions of the Holy Prophet (S.A.) had intended to compile the narrations, and he forbade them to do so, although there were the instructions of the Great Prophet (S.A.) to have his saying preserved in writing as a source of knowledge. Had he not laid this embargo on the recording, the Sunnat of the Holy Prophet (S.A.) would have been with us in a compiled form. Every narration of a narrator would have been as fully concatenated as are the traditions of Bukhari and Muslim in order and well established."

Just for these remarks, he was charged with serious offenses. He was dubbed a Rafizi. He was beaten. He was imprisoned. He was banished from his native land, and he was dismissed from his office of teaching.

(Tareekh Ulamai Islam, Baghdad p. 59 Dar Rakamenah Ibne Hujr.)

A very tickling episode of this attitude of mind is illustrated by Allamah Muqaddasi when he reached Isphan. He was told that there was in the town an extremely worshipful devotee of religion. He left the caravan and presented himself before the beadman. Among other questions he asked him about his opinion of a certain person, at which the man began to shower curses on him, Muqaddasi was very surprised, and he asked him the reason therefore, to which he answered, "He does not recognize Muawiya as Messenger. Muqaddasi asked him about his own beliefs on the point. He recited the verse of the Holy Quran to the effect. "We make no difference among the prophets." He went on to dilate upon the exegesis of the

Quranic verse by saying, "Abu Bakr, too, was a Messenger. Uthman and Ali were messengers, and Muawiya was also a messenger. Muqaddasi tried to explain to him the real position of each saying, "Please do not say so." They were the four caliphs, and Muawiya was only a king, as is the saying of the Holy Prophet (S.A.) to the effect that the caliphate would last thirty years, and then monarchy would be established. " On hearing this, he started beating Muqaddasi and began to call me a Rafizi. Seeing the situation as inappropriate, Muqaddasi found fighting to be the better part of valor, inasmuch as if he had not made his escape by flight, his life would have been jeopardized.

(Ahsanal Tagaseem II, p. 299).

Islamic society continued to be prey to such narrow-mindedness. There was neither the freedom to think nor the liberty of expression. The critics were foreign to the notion of criticism. The maligners were unaware of the proper attitude of objection. The atmosphere was surcharged with false indictments, and it was by such means that the favors of the rulers were sought. The narration of a tradition in favor of the merits of the members of the Holy Household was tantamount to unbelief (Kufr), while any criticism of the companions of the Holy Prophet (S.A.) amounted to Rafiziat and Shiaism. The result was that in this situation, people were pounded to dust, even those who had not the least connection with Shiaism. Hakem Abu Abdullah Naishapuri, the compiler of Mustadrek, was charged with Shiaism just for the reason that he recorded the Hadeeth Tayr and the Hadeeth to that effect. "To whom so ever I am the master, Ali is also his master." at a time when it was against government policy to record the same.

One can surmise if it is possible for any man to open his lips in such a social milieu where there is neither any value for the principles of commonsense nor any respect for the laws of Islam, where the religious code, the principles of religion, and

fair play have all to dance to the time of the government directives.

Ibne Katheer (Tareekhe Kamil X, p. 21) has charged Shahabud Din Andalusi, the compiler of Al-Aqdul Fareed, with Shiaism of a fanatical faith, just on the ground that he had commented upon the narrations of Khalid Qishri. The wording of Ibne Katheer is to the following effect: "The compiler of Al-Aqdal Fareed has attributed wrong notions to Khalid, inasmuch as he himself was a staunch Shia and an extremist in respect of the members of the Household. It is all the same; another matter is that it is hard to avail of his remarks. This is the reason why even Allamah Zahabi got deceived on his account and paid him tribute for being a Hafiz. As for the religion of the compiler of Al-Adqal Fareed, this can be gauged by a study of the book itself. What can be said, of course, is that the basis of all these squabbles and incriminations was the personal attitudes and urges of the rulers, to fulfill which all such means were employed. The rulers were of the view that the scholars and thinkers, one and all, should deport themselves as mere dumb-driven cattle, to be moved along as they wished. It is obvious that not all thinking men could be made to deport themselves in this fashion, and for that reason, it was only natural that they should have been prey to all sorts of tyranny, leaving the common people to be divested of all liberty of thought and action.

IMPACT OF ANTI-SHIA POLICIES

From a perusal of all these episodes, it can be easily gathered as to what impact on the popular mind such policies of the government must have had and the extent to which the common people must have acquired sentiments of hatred against the Shias. What wonder, then, if Shiaism came to be dubbed an innovatory religion? For here, the innovation

(Bid'at) does not stand for a contravention of the Sunnat of the Holy Prophet (S.A.), but for a disagreement with the current political exigencies.

What justification can there be for dubbing as innovative the religion of Shiaism, which is just another name for following the company of Hazrat Ali (A.S.), and that, too, without marshalling even the semblance of an argument? Is not such an attitude the very negation of the sayings of the Holy Prophet (S.A.), which declare the friend of Hazrat Ali (A.S.) as a believer (Momin) and his enemy as a hypocrite (Munafiq)? This is clearly shown by the episode of Imam Ahmed bin Hanbal, who was asked the meaning of that statement, which calls Hazrat Ali (A.S.) the dispensator of heaven and hell. He replied, "It is a well-known tradition of the Holy Prophet (S. A.), to the effect that the friend of Ali (A.S.) is a believer (Momin) and his enemy is a hypocrite (Munafiq). It is obvious that the believers' place is to be in heaven, and for the hypocrites, the dwelling place is in hell. Now, since both those men got their needs met because of their respective attitudes toward Hazrat Ali (A.S.), he shall be called the "dispensator of heaven and hell."

In brief, it may be remarked that the enemies of the Shias left no stone unturned against them, but they could not manipulate a single day of history when they could stem the advance of Shiaism or when they were found successful in their plans. Allah is to be thanked, in that notwithstanding all the travails and hardships with which they were victimized, even today this religion is well established in all parts of the world; its numbers are not below nine crores in any case. We have come to a situation now that demands severe reprisals against the mischief-mongers, as to what the *raison d'être* of the indictment against us was. Why were we accused of so many baseless charges? Our demand was never for sympathy from anyone, nor did we seek help from any quarter. We never wanted anything in the past, nor do we want anything in the present

except simple justice and fair play. Decisions about the issues pertaining to us should be taken in accordance with the canons of knowledge and truth. Blind hearing should be discarded when viewing our stand. The time is past when mischief-mongering was an art and one gained laurels for creating rifts among the Muslims from the governments. Now is an age of justice and fair play, freedom and liberalism, research for facts, and critical appraisal, as such steps should be taken in this direction, and every Muslim should ponder as to whether such incriminations shall benefit the enemies of Islam or do any damage to the Shias.

A large hand in this assignment of incrimination and baseless maligning against the Shias was that of the forgerers of narrations, who, against all considerations of truth and justice, forged them to bargain for the pleasure of the creature and this displeasure of the Almighty creator in return for their conscience. We cannot at this place go into the details of this subject, and yet we shall, in some measure, pay attention to this class of people.

THE FABRICATORS AS A CLASS

In the tempestuous seas of such villification and malignancy, the top place was monopolized by a set of people who had not the least concern either for the faith or for integrity. There was no power of truth or justice to hold them back from their activities, inasmuch as it was the government of the time that stood to be flattered by this chain of fabrication.

We are not concerned at this time with the period of the companions of the Holy Prophet (S.A.), although these fabricators have tried to link their narrations with their names, inasmuch as the personality of a companion of the Holy Prophet (S.A.) is above such an attitude that would malign the

fair name of the Holy Prophet (S.A.), except a few among them who were the victims of worldly avarice and who sold the Hereafter for the delights of this world. They were enamoured of the favors of Muawiya, and they had no zest for their ranks as companions of the Holy Prophet (S.A.). Can there be a Muslim who would count a person of the mentality of Samrah bin Jundah among the companions of the Holy Prophet (S.A.)? We are here concerned with a delination of the word picture. When political chicanery had reached its last extremity, when malice, envy, and love of power were sentiments surging in the breasts at top gear, the government was indeed composed of persons who would sell their consciences for a paltry price to espouse the stand point of the rulers. Who served to boost the courage of this class of people? For the favor of the rulers of the day, narrations began to be fabricated. The door of villification was made wide open.

FABRICATORS IN ABBASI PERIOD

Ghiath bin Ibrahim came to Khaleepha Mehdi Abbasi, and at the behest of Mehdi, he reproduced a narration in the name of Abu Hurairah that, side by side with the contests of horseracing and archery, there can be contests of flying. pigeon (This addition was necessary because Mehdi had an overwhelming passion for pigeon flying.) Mehdi gave him ten thousand dirhams as a reward. When Ghiath had left, he said, "Allah is Witness that the Hely Prophet (S.A.) had never said so. The fellow has done it by himself to get a favor from me.

Abul Bakhtari Wahab bin Wahab, the Chief Justice of Baghdad, came to Haroon ur Rasheed and found him busy with pigeon flying. Haroon asked him if there was tradition in regard to pigeon flying. He reproduced a narration extempore to the effect that Hisham has recorded through Urwah and his father, a narration of Hazrat Aesha that the Holy Prophet (S.A.) used to fly pigeons.

Shah bin Bashar bin Mamian had great notoriety for fabrications during the period of the Abbasides. He prepared a tradition in the name of Jabir bin Abdullah to the effect:

"Jibraeel-e-Ameen came to the presence of the Holy Prophet (S.A.) in a black robe, with a scarf tied to his waist and a dagger dangling by his side. On the Prophet (S.A.) asking as to what kind of mode it was, he replied that a time will come when the same shall be the dress in general. On a further question by him as to what would be the leadership of that time, he replied, "The Bani Abbas."

Rasheed summoned Abu Huzaifah Ishaq Maroof, who died in 200 A.H., and ordered him to make narration in the mosque of Ibne Razhban. He thereby got an opportunity to show his mettle in this art. He began to give narrations from people who had been dead long before he was born.

Mehdi Abbasi summoned Abu Maashar Nahdi to Baghdad and charged him with the duty of giving instruction in jurisprudence, just because Abu Maashar was the greatest fabricator of his day. He has been called the greatest liar under the sky by Ibne Jazrah. (Tareekhe Baghdad, IV, p. 431) Abu Maashar compiled a book, which the later historians used as the source of their information. Tabari's biblical references are deprived of him.

One great motive behind this campaign of fabrications was gaining official favors. A second motive that was at work side by side with it was the one to bolster up one's own creed. Accordingly, a number of traditions came into being on this behalf.

Naeem bin Hammad bin Muawiya, who died in 220 A.H., was a mastermind in this field. He has created a number of narrations in support of the views of Abu Haneefah.

(Zahbi).

Abmad bin Amr Musaab bin Bashar has created a whole book in support of his stand on sunnat, and he got it

popularized too, among Khurasani people. This man, too, has great notoriety for fabrication in support of his religious views.

(Tareekhe Baghdad, V, P. 73).

Ali bin Ahmad bin Muhammad bin Amr, too, was an expert in this business.

Ahmad bin Abdullab Ansari, too, belonged to this profession. It was he who fabricated the narration that on the Day of Judgment, the bright faced ones shall be the people of the Sunnah, while the dark-complexioned shall be the people of the innovations (Ahle Bidaat).

(Shazaratuzzahab III, P. 226.)

This class of fabricators, went on flourishing under the aegis of the government, which patronized them completely, for three reasons:

- (i) The Safeguarding of their centre and creating a respect and importance therefor in the people's eyes.
- (ii) Villification of the adversaries and deprecating the worth of their protests.
- (iii) The achievement of their aims by confusing the people's minds in such squabbles.

In all these motives, the greatest weight was attached to the stand upheld by the Shias, inasmuch as this was the community that did not bow before any of the governments, nor did they try to establish a link with them. They were always proclaiming the governments to be tyrannical usurpers. It is obvious that the rulers, for the safety of their thrones and crowns, were bound to suppress this voice at all costs. They could not avail of a more efficacious tool on this behalf than

this class of fabricators. Accordingly, this campaign of fraud and treachery, forgery, and deceit came to such a head that narrations began to be forged dubbing the Shias as non-believers, which were aimed at making their bloodshed lawful and their belongings as permissible plunder. It is obvious that there was no occasion for assuming the whole society as ignorant or as comprising only neophytes. They had before them those traditions as well, which were in favor of their merits. They had before them their services to Islam, which claimed to be recorded in golden letters. As such, it was extremely difficult for the government to succeed in their mission. The aim before them, however, was to sow the seed in the field of Islam, which would be nurtured by the future mischief-mongering priest, and then it would rise to full fruition. In fact, the expected fruit did come out, and the seed sown by that age was fertilized in the form of two perpetually conflicting camps in Islamic society. The unified body political of the Ummat received a wound, of which the healing chances are ever so remote.

NEFARIOUS OBJECTIONS OF FABRICATORS

The work of this class of fabricators was proceeding apace in consonance with their varied objectives. Some were aiming for government favors and worldly gains in return for forging narrations to suit the rulers' convenience. The chief patron of this group was Muawiya Ibne Abi Sufyan (Sharh-e-Nahjul Balagha, I, p. 258). There were others at work in this nefarious business, with the aim of bolstering their own creed and vilifying the others. Ever-new traditions were being forged, and still more archaic stories were being invented. The pristine

purity of the religion was being polluted by strange mythology.

It is impossible at this time to name each and every individual who has delved into this trade. It is, however, necessary to point out that Allamah Ameen has counted the number of this class up to six hundred and twenty, while the number of fabrications to their credit goes to the astronomical figure of 408324. (Al Ghadeerah 245) of these about 400 traditions are such as have been forged in praise of the merits of their religious leadership. Included among them are strange stories, one of which relates to the comic life of Ibne Saba, which became a principal issue in Islam and enticed the pen of almost every writer for a notice.

Allah is witnessing that this situation is fraught with great peril for Islam. But the question arises as to whether it is not conceivable to remedy this state of affairs, which borders on a catastrophe. Can there be no possibility of peaceful coexistence among the sects? The mischief has overtaken practically the whole of Muslim society. The disorder has grown chronic, and the narrations have somehow been authenticated. New episodes and ever more fresh principles have been forged. The discussion on biographical sketches, the authentication of the narrations, the discrimination between truth and falsehood, and even the verdicts of common sense have all been thrown overboard. Power has been wrested by avarice, greed, fraudulence, forgery, deceit, and false accusations. For an answer to the problem, we must refer to justice and fair play.

SPREAD OF FALSE LEGENDS

The legend-writers have been terribly busy with their self-imposed task of forging legendary tales. The experts in this field have converted the flaws of the narrations into merits, and

even the meaningless traditions begin to sound agreeable following such manipulation. These tables have spread their tentacles from the mosque to the battle field, from the pulpit to the Caliphate Darbar, in aid of the government. It has well and truly become an impossibility to break this talisman.

Such is the state of affairs that once Sha'ahi remonstrated with a legendist, on his narrating a tradition to the effect that Allah has created two bugles (Soor), which shall be blown twice, telling him to fear Allah, as He has created only one bugle. The old man severely reprimanded Sha'ahi and took up his sandals to beat him. The audience also took up the old man's stand, and Sha'ahi was given a beating, which did not stop until Sha'ahi had been forced to say on oath that Allah has created thirty bugles. (Tahzeeral Khawas, Siyuti). One of the tellers of such tales narrated a tradition to the effect that a person whose tongue reaches the tip of his nose is destined for Paradise. Everyone began to experiment with the tongue-pulling business.

(Aghani, XII, p. 5).

Tabari objected to the falsehoods of a similar chronicler, and the gathering there fell upon Tabari, who had to flee from the scene. His door to the house was so heavily bombarded with stones that it became difficult for him to go out of the house.

Ibne Jauzi has recorded in the Al-Muntazem that the biggest factor in the Shia-Sunni Squabbles in the fourth century were those same tellers of tales who forged narrations of sectarianism and conducted the riots amongst us.

REMEDY

It is obvious that it is not an easy task to bring about amicable relations amidst the Ummat, with such disorderly machination on the part of such legendists and fabricators. We, however,

shall keep our place by pointing out only one thing by way of balancing the account, and that is that we appeal to the progressive generation of today to study the history of the Shias after giving up all fanaticism and narrow-mindedness. They would find that the Ja'fari religion has made such progress by dint of its own intrinsic worth and the power of its principles without any help from the quarters of the governments of the day. It has overcome the obstacles in its way through its personal resilience. It has given strong proof of its eternal life. These were obstacles that, if they had come in the way of any other religion, would have obliterated its very name from this world.

The second point to note is that there is nothing in the Ja'fari religion that can be the occasion for an accusation. This religion is in consonance with reason and commonsense and in perfect accord with the Book and the Sunnat. It has kept the door of freedom of thought (Ijtihad) open, which is an urgent need for tackling the problems of a progressive, ever-changing world, with its elastic yet pure principles and the depth of its discernment.

We have nothing to say to the jurists of the past, inasmuch as they were passing through a dreadful period of time. There were restraints in that age on the words used by the tongue and the pen. Not everyone could have the courage and conviction to say the right. We have, however, a complaint to make to those who wield the pen today and who are endowed with discernment, to the effect that they are no longer prey to any such duress. It transpires, however, that blind copying has made their brains narrow and dark to such an extent that they do not want to go beyond a few religions' rites to apply their minds to any other facts. Their minds are even today prey to the old dark past, when this religion was playing with the gallows, but which now has spread to the remotest corners of

the world beyond the seven seas, with a following that numbers over nine crores.

Our appeal to the rising generation is simply this: that they should study the books to arrive at the true picture of the state of affairs and that they should keep their minds open for the acceptance of the truth. The propaganda campaigns of the bygone ages have hypnotized the brains and poisoned the minds. The reformers of the day appear to be helpless to remedy the situation. It was by no means an issue deserving such weightiness. The basic principles of the Shias were not such as to have been unknown to the generality of the Ummat or that they did not form their own part of the faith. The Shias believe in the Book and the Sunnah alone, and the whole of the Ummat is in agreement. Why then could there not be unity in faith?

WHAT MUQADDASI HAS TO SAY

Muqaddasi, in his book *Ahsan ul Taqaseem*, has detailed some grounds for deviating from the Shia religion, a mention of which is urgently called for at this stage of our discussion. Muqaddasi's statement: "Bear in mind that the people have discarded the Hanafi religion on four grounds:

- (i) The prayers of the two Eids:
- (ii) The Sadqqah of dates.
- (iii) Keeping the body of the dying person to face the Qiblah.
- (iv) The observance of the Sacrifice.

The Maliki religion is also renounced on the ground of four issues:

- (i) The prayers except the Maghreb (after sunset) prayers cannot be performed in front of the Imam.

- (ii) Their admissibility on the occasion of Friday prayers.
- (v) The prohibition of the flesh of the dogs barring two cities of the West.
- (vi) Terminating the prayers only with one salam.

So are the four points of the Shafiite creed:

- (i) The loud recitation of Bismillah in the prayers, except in the mosques of his companions in the rest.
- (ii) The recitation of Doa-e-Qanoot as part of the morning prayers.
- (iii) The curtailment of the intent in (Niyyat) in the Takbeeratul Ehram. (The First Opening Takbeer of the Prayers)
- (iv) The leaving off of Takbeer in the essential parts of prayers.

In respect of the creed of Dawood, too, there were four shortcomings:

- (i) Wedlock with more than four women.
- (ii) Half the share of inheritance when there are two daughters.
- (iii) The inadmissibility of the prayers of one in the neighbourhood of a mosque other than else where in the mosque.
- (iv) The problem of Aul

There are just four grounds for deviating from the creed of the Ahle Hadeeth.

- (i) Hajj Tamatto.
- (ii) The wiping (Masah) over the turban.
- (iii) Disallowing Tayammum with Sand.
- (iv) The nullification of ablution (wuzu) on ones loud laughter.

The number of grounds for abhorrence to the Shia Faith is also four:

- (i) Mutaa'h.
- (ii) Taking three pronouncements of divorces as one.
- (iii) The wiping (Masah) of the feet.
- (iv) The words Hayya Ala Khairil Amal in the Azan.



BISMILLA HIR REHMA NIR RAHIM
STATUS OF IMAM SADIQ (A.S.)

CHAPTER XVII

**REPUDIATION OF OBJECTION
ON SHIA FAITH.**

These issues pertain to the subject of jurisprudence, and as such, their detailed treatment should be sought in books on jurisprudence. We, too, shall have occasion to discuss these issues in another connection. For the time being, however, there is only one point to which attention is intended to be drawn while reviewing the statement of Muqaddasi, and that refers to the question as to what were the grounds for abhorrence to the Shia religion on the basis of ignoring these issues of the Ummat. Were they really in the nature of innovations, that they should have been avoided obligatorily or were here in their cases, too, some other element that was at work? A few hints will suffice by way of finding the real facts in this matter:

Mutaa'h:

- Repudiation of this form of wedlock (Nikah) is an open revolt against the Book of Allah and the Sunnat of the Holy Prophet (S.A.), inasmuch as it was an approved

practice in the early days of Islam, which started in the time of the Holy Prophet (S.A.) and continued into the time of Hazrat Umar. To put a stop to it, he had to proclaim from the pulpit. "Two Mutaa'h's were permissible in the time of the Holy Propbet (S.A.), while I am now making the same unlawful," Ibne Abbas had to throw special stress on this matter.

Ibne Zubair opposed him, and Hazrat Jabir bin Abdullah gave his decision to the effect that the traditions regarding Mutaa'h had come into circulation through their own hands. It was later declared that he opposed every kind of Mutaa'h and threatened to stone to death anybody who resorted to it.

There is a mention of this narration in the Saheeh Muslim, Chapter Nikah-e-Mutaa'h.

Hazrat Ameerul Momineen Ali (A.S.) emphatically proclaimed to the effect that if Hazrat Umar had not made Mutaa'h un-lawful, only a most wretched fellow would have committed fornication.

Abdullah Ibne Abbas regarded Mutaa'h as a special boon of the Almighty Allah for this ummat.

On being asked about this matter, Abdullah bin Umar said, to the effect: "We did not commit fornication." We passed our lives in this manner.

(Musnad Ahmad)

Abdullah Ibne Masood has said, "We complained to the Holy Prophet (S.A.) of our difficulties on sexual basis while away journeying on Jihad. He made Mutaa'h lawful for us. Saying this he recited the verse of the Holy Quran to the effect O' believers: Do not made unlawful what Allah has ordained as

lawful.”

(Saheeh Muslim, IV, 29.)

Jabir bin Abdullah and Salmah bin al Akwa'a have stated that the Holy Prophet (S.A.) declared Mutaa'h lawful for us.

(Bukhari, III, p. 150.)

To be brief, this is a matter allowed by the Holy Quran, regarding which the practice with certain specific conditions, is admitted by the Shias and Sunnis alike. The disagreement started in the time of the second caliph. Some people for his sake renounced the Sunnat of the Holy Prophet (S.A.), while others remained adamant about their views of the pronouncement of the Holy Prophet (S.A.) without paying him any heed.

As to the lawfulness of Mutaa'h and its permissibility, the companions of the Holy Prophet (S.A.) among them Jabir bin Abdullah, Muawiyah Amr bin Harecth, Asma bint-e-Abi Bakr, Abu Saeed, Salmah bin Ummiyah bin Khalf and the personages in their wake (Tabie'en), among them Taoos, Ata, Saeed bin Jubair and all the jurisits, of Mecca are all in agreement.

(Nailul Autad, Shukani, VI, 133.)

Talaq (Divorce)

- The scholars of the Shia religion agree on the issue that by three Talaqs, without recanting, the wife does not become unlawful, nor does she need any intermediary husband to make her lawful after divorce from the

intermediate husband. Such a divorce is to be counted as a single divorce.

The divorce that makes a wife unlawful is affected as follows:

The husband pronounces the divorce but, within the time limit (Iddat), recants, and then again pronounces the divorce and once again recants. Now if he pronounces the divorce for the third time, the woman shall become unlawful, unless she goes into the wedlock of another man and gets a regular divorce after having made a sexual union with this second person. The clear commandment of the Holy Quran, too, is to this same effect.

A majority of the scholars of the Ahle Sunnat School regard the three Talaqs pronounced in one sitting as three distinct Talaqs. The woman is thereby declared unlawful, and an intermediary husband is then sought, whereas there was nothing of this sort from the time of the Holy Prophet (S.A.) to the beginning of the time of Hazrat Umar, as is gathered from the Saheeh Muslim, which says that such a Talaq continued to be counted as a single Talaq from the time of the Holy Prophet (S.A.), through out the time of the first caliph, and through the first two years of the second caliph. The seigned caliph then declared to the effect: "Divorces have become more frequent, and as such, we shall rest on this sort of Talaq as finalized." so that they should have the trouble of seeking an intermediary husband to make the woman lawful again.

(Saheeh Muslim, IV, 183.)

- The same book of Saheeh Muslim also records the query of Abus Sabba to Ibne Abbas as to whether the three Talaqs continued to be counted as one till the third year of Hazrat Ummar and his reply in the affirmative.

Shukani has recorded in the Nailal Auroat IV, p. 226, that a person pronounced three Talaqs to his wife in the time of the Holy Prophet (S.A.). He came out in rage and said to the effect: Have matters come to a point to play with the commands of the Holy Quran in my own life?

Ibne Abbas has recorded that Rukanah pronounced three Talaqs for his wife, and he came to the presence of the Holy Prophet (S.A.) repentant. After an inquiry into the matter, he said to the effect that the three talaqs of a single sitting amount to a single talaq and that he had the right to recant.

(Shukani, IV, p. 226.)

- Aloosi has recorded in his book of Exegesis that there is a difference of opinion among the scholars as to the admissibility of three Talaqs in one sitting and a Talaq pronounced when the woman is menstruating. The Shia scholars look upon both of these as innovations and as unlawful. Their *raison d'être* rests on the saying of the Holy Prophet (S.A.) to the effect that anything about which there might be no decision from him is to be repudiated, a saying that has been narrated by a number of persons, like Musayyab, among those who came in the wake of the companions of the Holy Prophet (S.A.). Shukani, while making a mention of this difference of views, has remarked that the Imams of the four creeds count them as three talaq, but certain scholars of deep erudition are opposed to this view; among them are Abu Moosa, Hazrat Ali (A.S.), Ibne Abbas, Taoos, Ata, Riza, Hadi, Qasim Hazrat Baqir (A.S.), and others.

To be brief, it is an admitted historical fact that the three Talaqs were counted as one from the time of the Holy Prophet (S.A.) to the early days of the second Caliph. Later on, Hazrat Umar, by his own freedom of judgment, made the one Talaq into three Talaqs. This resulted in a permanent rift among the scholars of the Ummat.

A group of people began to attach more importance to the judgment of the Caliph than the ordinance of the Almighty Allah and the Holy Prophet (S.A.). The second group continued to regard the ordinance of the Almighty and the submission to the Holy Prophet (S.A.) as the whole of their center of loyalty, quite unmindful of any other authority.

Ustad Muhamad Gbazali has stated in his book *Huqooqal Insan*, p. 172, that the generality of the juststs have followed that judgment of Hazrat Umar in giving their verdict. in favor of such Talaq, although the Sunnat of the Holy Prophet (S. A.) was quite opposed thereto. As a matter of fact, the Holy Prophet (S.A.) expressed the great offense of three Talaqs and classified it as a single Talaq.

The wiping of the feet (Masah)

- Jamhoor, through Ma'alla bin Aata, has recorded through Abu Owais Thaqfi that the Holy Prophet (S.A.) has performed the wiping of the feet while making the ablutions. There is, however, a narration in the Saheeh Muslim to the affected: Abdullah bin Amar bin Aas, too, said, "We were on a journey. When it was time for Asr prayers, we made the ablutions and, therein, the wiping of the feet. On seeing this Holy Prophet (S.A.)

declare to the effect that there is danger of Hell in regard to the feet," A great many scholars have construed on the basis of these words that the Holy Prophet (S.A.) did express disapproval of wiping (Masah), whereas this is the outcome of shortsightedness, just as Allamah Qartabi has pointed out. Generally, this tradition is taken to disapprove of wiping, whereas the fact is quite the opposite. In fact, this tradition is an argument in favor of the approval of wiping, just as some of the companions of the Holy Prophet (S.A.) and those in their wake (Tabie'en) have adopted the practice. The raison d'être of the approval is that the Holy Prophet (S.A.) condemned in this tradition the complete ignoring of the cleaning of the feet. He has drawn attention to the fact that since, during the duration of the journey, the feet get dirty, one should not say one's prayers without prayer cleanliness. Now what should be the manner of this cleanliness? There is no mention of that in the narration.

(Bidayatal Mujtahed, I, 151).

Translator's Note: *In my view, the Holy Prophet (S.A.) has even given the method of cleanliness as well in the tradition, inasmuch as he did not forbid Abdullah to do so upon seeing him perform the wiping. (That Abdullah was making the wiping without any hesitation is proof that wiping was not only permissible, but that it had become such a part and parcel of the procedure of wuzu in the mind of every Muslim that it was felt not the least need to inquire thereinto.)*

The point is that this issue is a matter of controversy among the Ahle Sunnat. Some of them regard it as obligatory. Ibne Jareer and Dawood Zahiri, and others of their point of view, are in

favor of a choice between wiping and washing. The Shia scholars are unanimous in their view about it being obligatory. Their stand is based on the Quranic verse, which commands the wiping of the head and of the feet up to the ankles. In the word of the verse, Arjul' is read as having the vowel 'zabar' (the 'a' sound) at its end, inasmuch as it is connected with 'Roous' (the head), which must be taken to be followed by a zabar (the 'a' sound). In the context, however, because of its apparent setting, it is ended with a 'zer' (the 'i' sound). Some people have read 'zur' with the lam' (l) letter and have come to the conclusion that washing thereof is meant, the zer having been used as a setting in conformity with the neighboring letter. This, however, is an erroneous view on three grounds:

- (i) The use of 'zer' and 'zabar' in conformity with the neighbouring letter is a farfetched rule, which can be used only under a real need. Here there is no such need.
- (ii) The rule can be employed where there is no conjunction, whereas this verse has the conjunction 'wao' therein.
- (iii) This rule can be used where there is no likelihood of changing the sense, whereas here its use given rise to a definite controversy.

The infallible members of the Holy Household, do not make any mention of the washing of the feet, in giving the department of the Holy Prophet (S.A.). In fact, in the words of Ibne Abbas we find in performing the ablutions (Wuzoo) the washing of two organs of the body and the wiping of two others according to the clear injunction.

- (iv) The Call to Prayers (Azan).
- (v) There is no doubt about the fact that the wording "Hayya Ala Khairl Amal" continued to be a part of

the call to prayer from the time of the Holy Prophet (S.A.) to the early days of the time of the second Caliph. He, however, on the basis of some exigency, made an amendment therein too, like his amendment in the issue of the Mutaa'h. He replaced it with the word "Assalato Khairun Min Annaum." Imam Malik has given a narration in the Muata to the effect: On one occasion, the person responsible for giving the call to prayers (Muezzen) came to Hazrat Umar in the morning. He found him resting, at which he uttered the words, "Assalato Khairun Minannaum." The wording appealed to him so much that he made the same part of the call to the morning prayers.

- (vi) Zarfani, in his exegesis of the Muata, has recorded that this narration has been transmitted by Dar Qutni in his book "Sunan" through Wakee Umri, Nafela Ibne Umar, and Hazrat Umar.
- (vii) Muhammad bin Khalid bin Abdullah Wasiti's narration of the tradition in respect of the call to prayer has no weight, wherein it is stated: "The Holy Prophet (S.A.) was very anxious about the way that the people should be summoned to prayers. One of the companions suggested the use of a bugle. Some others suggested the use of a drum. As chance would have it, Abdullah bin Zaid Ansari and Hazrat Umar visualized in a dream that night the form of the call to prayers, which the Ansari communicated to the Holy Prophet (S.A.) that same night, which he approved."
- (viii) The narrator of this tradition, Muhammad bin Khalid Wasti, is a downright liar in the eyes of Yahya bin Mo'een. He is weak according to Abu Zaraah, and according to Ibne A'di, he is a deniar

of Hadeeth, while Yahya dubs him as a scoundrel, having no basis for his narration.

- (ix) There is a narration, too, to the effect that when a mention was made of this narration of Abdullah before Hazrat Husain (A.S.) bin Hazrat Ali (A.S.), he was highly offended and said to the effect: "Revelation was for the Holy Prophet (S.A.), where these people would arrange their affairs on the basis of dreams only." "The call to prayer is a religious matter, and I have known it from my evered father, Hazrat Ali (A.S.), that this particular forin was taught to the Holy Prophet (S.A.) by an angel on the night of the Ascension."
- (x) The Shia religion has its stand on the view that the call to prayer is a divine commandment. It has no concern for the dreams of anyone. The words "Hayya Ala Khairil Amal" are the original parts of the Azan. The words "Assalato, Khairum Minannaum" are the personal judgment of the second Caliph. It was on this ground that even his own son Abdullan bin Umar used to say the words "Hayya Ala Khairil Amal" as part of his call to prayer. This was the practice with Amamah bin Sahi bin Haneef, as has been recorded by Ibne Hazm in the Al-Maala. It was a permanent practice of the members of the Holy House to say these words, inasmuch as the command of the Holy Prophet (S.A.) cannot be abrogated by the personal judgment of any one of the Ummat. Hazrat Husain bin Ali (A.S.), the supreme martyr, has made it the basic practice of the Shia religion.
- (xi) To be brief, the issues that Muqqadasi has raised as his grounds for rejecting the Shia religion are in no way well-founded enough to be dubbed innovations in any way. All these are of the established and duly ordered nature of the Islamic commandments, which personal predilections and

political exigencies have trampled under the feet in endeavoring to ruin the same. The religion of the members of the Holy Household is based through and through on the Book and the Sunnat. No interference is allowed with the personal views or judgments of anyone. Its principles have not been framed by the deductions of scholars or by the politics of the time.



STATUS OF IMAM SADIQ (A.S.)

CHAPTER XVIII

IMPORTANT RELIGIONS OF TODAY

The following are the Religions of the present day.

- (i) **Ja'fari:** This Religion has its reference to Hazrat Imam Jaafar-e-Sadiq (A.S.), who was born in Medina in 83 A.H. and who was treacherously poisoned in that place in 148 A.H. a Martyr to the Faith.
- (ii) **Hanafi:** The Religion refers to Abu Haneefah Noman bin Thabit bin, Zaubi who belonged to Kabul or Nasa. His father was a slave to a man of the Rabeea'a Tribe. He was born in 80 A.H. and he died in 150 A.H. in Baghdad.
- (iii) **Maliki:** This Religion has a reference to Malik bin Anas. who was born in Medina in 93 A.H. He remained in his mother's womb for two years or more. He died in 179 A.H.
- (iv) **Shafa'i:** This Religion has a reference to Muhammad bin Idrees bin Abbas bin Uthman bin Shafa. Shafa was the slave of Abu Lahab. He made a request to Hazrat Umar that he should be made a slave of Quraish, who however, turned down his request, though later on Hazrat Uthman accepted his request. Shafa'i was

born in 150 A.H. and he died in 198 A.H.

- (V) **Hanbali:** This Religion was founded by Ahmad bin Muhammad bin Hanbal. He was born in 164 A.H. in Baghdad and he died there in 241 A.H.

IMAM ABU HANEEFA

In this volume, we shall only give an account of the life history of Abu Haneefa. This shall be followed in the second volume by an account of the life history of Imam Malik. In the third volume shall be taken up the biographical sketch of Imam Shafa'i, to be followed by that of Imam Ibne Hanbal in the fourth volume.

No specific space has been appropriated for the sacred account of the life of Hazrat Imam Ja'far-e-Sadiq (A.S.), which is threading throughout all these volumes, inasmuch as it is not possible to circumscribe the varied aspects of his Holy Personality at any one time. A historian may go on writing to any length his Holy Personality and yet he would find himself a wayfarer in the early stages of his quest, not because the sketches of his grandeur are in any dim, or that his life can be a subject of controversy, or that one may need to repose reliance on the sentiments of reverence to bring into bold relief the facets of his life-sketch, but only because it requires an extraordinary capability and the expenditure of time to throw light in regard to the matters of the Realities and mysteries the varied aspects of his personality, the indebtedness of the Islamic thought to him, and his persistent endeavours (Jehad) in the cause of the advancement of the Ummat.

Would that this Ummat had given any part of what it owes to the personality of Hazrat Imam (A.S.) by leaving aside its fanaticism? But alas! It could not be done. But for all that, his personality rose to preeminence by dint of its intrinsic worth,

the divine help, and the splendor of its principles. Even today, we have some ten crore or more people who are spread all over the globe and who cherish his memory. Knowledge and truth declare his glory, while justice and fair play are at work to push for recognition of the verdict in his favor.

INTRODUCTORY

It has been made clear in the foregoing animadversions as to what were the causes of the spread of all these religions, as well as the reasons why the other religions of the Ahle Sunnat were thrown into the abyss of oblivion, so that not even the name thereof is heard today except these four creeds. Those who have an eye on the historical perspective will no doubt bear witness that these existing creeds did not have to face any stout hardships during their existence, nor were any obstacles created in their way. It is for this reason that they have continued to live on the surface of the globe. Their intrinsic worth and their inner soundness, however, can be sufficiently gauged by making a survey of the lives of their founders.

We intend to throw a little light on the life events of all these persons, which should free us from all superlative colorings of reverence as well as from the bitternesses of fanatical rancor. And this is for the reason that people given to fanaticism or undue attachment to a personality fail to make a critical appraisal of the true worth of a man.

In this connection comes foremost the name of Hazrat Abu Haneefa, inasmuch as he is in point of time the senior most of all of them, while in point of merit, i.e., superiority or inferiority, the common view does not agree with ours. This is really the job of the people of those creeds and of the people who are devoted to them. We shall take stock of the views of the contemporaries in our investigation who have had an opportunity to study their lives before the crops of the votaries rose into life, so as to gauge their status in the early days of

their career and as to the rank that was allotted to them as men in life.

LIFE OF ABU HANEEFA

Noman bin Thabit bin Zauti bin Mah was born in 80 A.H. He died in 150 A.H, in Baghdad. His grandfather Zauti was a man who dwelled in Kabul or Nasa. Some people have called him as having been a resident of Babul. When those territories were conquered by the Arabs, he came as a captive from there. A person of Bani Teem purchased him and set him free. Accordingly, the custodianship of freedom was also vested in the same tribe.

There is a serious difference of opinion about his lineage. Some of his devoted adherents have tried to show him to be of pure Arab descent. Some others have tried to prove his Iranian genealogy without a blemish of slavery. The factual position is that he was, by descent, an Iranian and, by heritage, a slave. The Bani Teem were vested with the guardianship of his family.

There is also a difference of opinion, even in the matter of the place of his birth. Some have mentioned Tirmiz or Nasa; others put him as having been born in Kufa or Anbar. Biography is silent about Thabit, his father. There is, however, an episode given by himself to the effect that his father had accompanied him when he went for Haj in 96 A.H. or 99 A.H. His age at the time was nineteen. When they entered the Masjid-ul-Haram, they saw a gathering. On his inquiry, he was told that it was the circle of the close adherents of Abdullah bin al-Harith.

On the face of it, this statement, however, is contrary to the facts, inasmuch as Abdullah bin al-Harith died in Egypt in 85 A.H., as we shall have occasion to prove later on. On the basis

of this fact, it is a farfetched idea that he should have had the opportunity to sit in such an assemblage on the occasion of Haj.

To be brief, the life story of his father is veiled in obscurity. A narration, however, has come down about his grandfather Zauti, to the effect that he presented a milk concoction (faloodah) to Hazrat Ali (A.S.) on the occasion of New Year's Day (Nauroz), and he offered him blessings by way of prayers.

The life events of his mother, too, have not been transmitted with any clarity. All that history has recorded has been in the form of his filial obedience and devotion to her as a son. The Religious Vakeel of Egypt, Ustad Ay Sayyed Afeefi, has, in this connection, made the comments without reference to any authority in his account of him to the effect:

"Thabit bin Noman was the father of Hazrat Abu Haneefa. He was an extremely righteous person of great integrity and acumen. Such was his attitude of righteousness that while making his ablutions (uzoo) on the bank of a stream, he saw an apple floating past him by chance. He took it up and ate it. When he spat, he found that it was blood rather than saliva that had come out as spittle. He, at once, thought that it was an unlawful article that he had swallowed; otherwise, why should it have been so? With this thought in mind, he began to move along the bank of the stream until he came to an apple tree. He presented himself to the master of the apple tree and placed before him his predicament with a solicitude for forgiveness. Realizing the state of his righteousness and piety, he told him that he would accept no recompense therefor. There was, however, one condition stipulated by him to the effect: "I have a daughter who is blind, dumb, deaf, and crippled, whom you should take in wedlock. "Else I shall hold your skirts on the day of judgment for recompense." He accepted the offer out of fear for the Day of Judgment. The marriage was duly solemnized. He found his wife, however, of extremely comely

beauty and form. He was struck with astonishment and fell into doubt about her identity. He was preparing to return when she stopped him, saying, "I am your wife." He said that she did not possess the qualities that were settled as being possessed by her. She replied, "I have never left the precincts of my house, nor have I seen the face of a stranger, nor has any inappropriate word gone into my ears. As such, I have been credited with the qualities you speak of. "Hearing this Thabit, I fell in grateful attitude to Allah."

It is a pity that the Vakeel, while recording this episode, failed to realize that the people of the twentieth century cannot repose any credence in such legendary tales, what to say of citing them in support of the greatness of Imam Abu Haneefa, and to conclude that "the offspring of such a righteous father and so honored a mother should be so grand as to establish a religion of universal appeal by the cosmic outlook of his personality. His name was Noman, which according to the Arabic lexicon means soul and blood. This implies that his system of jurisprudence was the lifeblood of the whole political body of Islam."

What we would like to ask the Vakeel, if he could not find anything else to prop up the personality of the Imam Aazam, is that he had taken the support of such a strange piece of fiction, the likes of which are recounted by old women on winter nights, and a narrative whereof is a source of contumely for a Vakeel. A vakeel's job is mainly criticism and investigation. He is not expected to move through blind channels of fanaticism. I cannot understand the way in which the Vakeel, if he is confronted with such a case, shall, today, be able to prove any guilt on the part of Thabit. How shall he evaluate blood from the mouth as a sign of having swallowed something unlawful? Such a thing has neither been recorded in any system of medicine nor in the annals of biological research.

EULOGIUM

The most difficult stage in the characterization of Abu Haneefa is the one of eulogium, inasmuch as it is through the merits and excellences of a man as recorded in his biographical sketches that we can appraise the worth of a personality. The books, however, which record the merits, are so filled with exaggerations and overstatements that a critic has to stop at every step to get a precise view of the real situation. It becomes a difficult task to ascertain the amount of real worth in the eulogies and the amount of exaggeration that has gone into the framing thereof. It is obvious that we cannot afford to give much time to the criticism of all the eulogies on this behalf. Accordingly, we shall take stock only of such merits as have some concern with the personality of the Holy Prophet (S.A.) and which are purported to be in the nature of indications on the part of the Holy Prophet (S.A.) to the effect that there is no one except Abu Haneefa by virtue of his religious penetration to merit being followed.

The scholars in the field of eulogies held the view that it is extremely necessary for the adherent of a religion to be informed of the life events of his imam. He should know: who was his imam? What was his family history? What merits and virtues did he possess? Under what circumstances did he lead his life? What great deeds did he perform? This is the reason why many books are compiled on the life histories of the Imams.

In regard to Abu Haneefa, among the books that bear on the subject of his life story, the following have preeminent importance:

Uqoodul Marjan, Qalaed Uqoodud Dar wal Isyan Abu Jaafar Tahavi, and Manaqib Abu Haneefa Khawarzami (d. 567) This book comprises forty chapters: Al-Bustan Shaikh Muhiyud Din Abdul Qadir Ibne Abil Wafa, Shaqaequn Noman

Zamahkshri (d. 538 A.H.), and Manaqih Abi Haneefa Muhammad bin Kurdawî (d. 786 A.H.).

Every one of the authors has allotted a space in these books for his eulogies in accordance with his particular aptitude. Dr. Ahmad says on this behalf that religious fanaticism has compelled men of religious creeds to forge narrations in respect of their imam. Accordingly, many men have recorded prophecies and good tidings from the lips of the Holy Prophet (S.A.) in favor of his religious leader. A narration in favor of the people of Iraq was forged to the effect: "Allah has placed his treasures of knowledge with them."

A tradition was forged in favor of Abu Haneefa to the effect: "A man with the name of Noman bin Thabit shall be born in my Ummat, whose surname shall be Abu Haneefa." Allah shall revive my Sunnat at his hands."

In the same way, the Shafiites forged good tidings from the lips of the Holy Prophet (S.A.) in favor of Shafa'i, while the Malikis carried out a similar campaign in favor of Malik. The critical observer is, as a result thereof, put in a good deal of trouble in his efforts to appraise the character of a religious leader. Formulating a correct appraisal of the personality of an imam has become a most trying endeavor. Ahmed bin al-Salat bin al-Muflis has prepared a number of eulogies in the names of Bashar bin al-Harith, Yahya bin Moeen, and Ibn-al-Madeeni.

(Al Muntazem, V, p. 156.)

Under In these circumstances, it behoves us to critically reconsider even the eulogies that have become the common heritage of the Ummat as treated articles of belief, so as to bring out the difference between reality and artificiality. This

shall help to ascertain what the demands of justice are in this matter and to find out how high the devoted adherents can soar.

The Hanafiites have recorded the following good tidings about Abu Haneefa from the lips of the Holy Prophet (S.A.):

- (i) There shall be a man Abu Haneefa in my Ummat, who shall be as a lamp to the Ummat.
- (ii) A man of the Name of Noman and of the Surname of Abu Haneefa shall be born in my Ummat.
- (iii) There shall be a man of the name of Noman bin Thabit, who shall revive my Sunnat.

(iv) Although these narrations do not deserve to be critically examined, their palpable incongruity is more manifest than the light of the sun, yet we think it is our responsibility to examine each of the narrations individually, with regard to its source of authority, together with the survey of the narrators thereof, to come to a decision as to the reality behind such statements and to see how they can make up the following of the Hanafi creed as in any way obligatory, as has been the stand of some

of the scholars on the basis of these very narrations.

THE LAMP

The linkage of this narration is, although a very long one, yet we shall touch upon only some of the narrator's lines inasmuch as that too would suffice to elucidate our point. This narration takes its source from Muhammad bin Saeed Boo'raqi and goes up to Abu Hurairah. The following are the comments of the scholars about Muhammad Saeed:

Ibne Hujr: Muhammad bin Saeed was a great fabricator. He forged a number of irrelevant traditions, of which two are highly nocuous. One pertains to Abu Haneefa as being the lamp of the Ummat, and the other pertains to Imam Shafa'i as being worse than the mischief of Satan.

(Lisan ul Mizan, V, p. 179.)

Hamzah Shami: Muhammad bin Saeed is a notorious liar. He spoke about Abu Haneefa in Khurasan as being the lamp of the Ummat and declared Shafa'i a mischief-monger worse than Satan.

Hakim: Muhammad bin Saeed is a narrator of little weight.

Mulla Ali Qadir: He was himself a scholar of the Hanafite School, but he had stated that the tradition of the lamp is fabrication, having no authenticity.

Ehyaе Sunnat: (The revival of Sunnat) This tradition has been narrated with missing linkage. In other words, its chain of narrators does not go up to the Holy Prophet (S.A.). Muwaffiq

Khawarzami has tried to prove it authentic, but he has not succeeded in the last resort. The narrator thereof is Yahya bin Sulaiman, who has transmitted it through Ibrahim bin Khazae and Ibrahim bin Hadyba from Anas. Of all the narrators thereof, we have to take stock of the worth of Ibrahim bin Hadyba, who recorded it from Anas. Here are the comments about him by the scholar Khatech Baghdadi. Ibrahim bin Hadyba has narrated incorrect narrations from Anas.

Abu Hatem: Ibrahim was a downright liar and a wretched fellow.

Ibne Haban: Ibrahim was from among the Dajjals' crooks. He has no concern for the traditions.

(Lisan ul Meezan, I, p. 120).

Bashr bin Umar: In a marriage ceremony in our neighborhood, Ibrahim bin Hadyba drank wine and sang songs (Tareekh Ibne Asaker). Ali Bin Thabit Ibrahim is worse than my donkey.

Ibrahim used to beg for his needs on the roadside. The comic part of the episode is that he belonged to the third century, when there was no trace of Anas. Only Allah knows how he got to hear this narration from Anas.

To be brief, it should be noted that these narrations have been forged to achieve varied aims. A surname was forged to start with, and it was found that many men could respond to that surname; other names were added thereto.

Allamah Siyuti is of the opinion that the narration of the lamp was forged by Mamoon bin Ahmad al Salma and Ahmad bin Muhammad, who were both fabricators.

(Al-Lo'aloee Masnoo'a I, p. 237).

The tradition of revival of Sunnat (Ehya-e-Sunnat), too, has been recorded in different ways, but in the original linkage occur the same Saeed Boorqi, Mamoon bin Ahmad, Ahmad bin Muhammad Muhammad bin Yazeed Tarsoosi, Eban bin Ayyash, and Ibrahim bin Hadbah.

Abu Naeem, in the prologomenon of the Mustakhrej, stated about Mamoon bin Ahmad that he was an extremely vicious person. He recorded a piece of good tidings about Abu Haneefa. He deserves the curses of Allah, of the Holy Prophet (S.A.), and of Muslims in general.

Hakim, in commenting on this tradition, has said that the false nature of this tradition can easily be gauged even by a man of ordinary intellect and commonsense.

Muhammad bin Yazeed has recorded it from Abul Muall, and Ibne Hujr has called them both fabricators (Lisanul Mizan V, 7). Eban bin Ayyash Basri is not considered fit for traditions by Yahya bin Moeen and Abdur Rahman bin Mehdi. Falas has declared him abandoned. Ahmad bin Hanbal knew him as abandoned. Abu Aawanah regarded it as unlawful (Haram) to make a narration from him.

Ibne Hasan is of the opinion that Eban transformed the statements of Hasan Basri into narrations from Anas. made some fifteen hundred narrations from Anas.

He has Jauzjani has dubbed him unreliable. Sha'aba has said that drinking a donkey's urine is less obnoxious than making mention of the name of Eban. In Murrah's eyes, it is less obnoxious to commit fornication than to make a narration from Eban, and even reticence about him is not permissible.

Zahabi in the Meezan, Ibne Hujr in the Lisan ul Mizan, Siyuti, and Khateeb-e-Baghdadi have declared Ahmad bin Mohammad Joobar a liar.

Allah is witness that by all these accounts we do not intend to malign anyone unreasonably, nor have we any axe to grind thereby. We only wish to present the other side of the picture before the readers with an inquisitive mind. We want to stress that, on the basis of these narrations, the Hanafi creed This cannot be declared as the one to be followed as obligatory. Perhaps this is the reason why some of the scholars of the Ahle Sunnat have avoided these narrations. They have not considered them fit to be recorded, as has been explained by Siyuti in his Tabyeezus Saheefah, by Ibne Hujr in his Alkhariatul Hesani, and by Mulla Ali and Zahabi in the Manaqib-e-Abu Haneefah. Siyuti has tried to authenticate this good tiding in a way other than by this narration, which he has abandoned. He has taken support from the saying of the Holy Prophet (S.A.), which has been recorded by Hafiz Abu Na'eem in the Hilyatul Aulia, to the effect:

"If knowledge were to be found in the Pleiades, some people of Faris would acquire it even from there."

It is, however, an open Secret that even before Abu Haneefa was born, persons of high talents had been born, and this narration need not have waited for the birth of Abu Haneefa to gain expression.

FARYAD RAS

(The benefactor of the supplicants).

Muwaffiq Khawarzami has recorded from Abul Bakhtari on the authority of Muhamad Haritheh that on one occasion Abu Haneefa came to the presence of Hazrat Imam Ja'far-e-Sadiq (A.S.), who on seeing him said to the effect, "You shall be instrumental in bringing about a revival of the Sunnat of my ancestor after it is dead." "You are a succorer to every afflicted person and a benefactor of every supplicant.

We have only to focus on Hazrat Abul Bakhtari's personality with respect to this narration. If he is found truthful and reliable, we have no ground to deny the truth. If we do not come to such a conclusion, we shall be held accountable for abandoning this narration.

Wahab bin Wahab Qarshi, surnamed Abul Bakhtari, was the Judge of Baghdad, about whom Maani's view is that he is doomed for Hell. He has greatly maligned Hazrat Imam Ja'afar-e-Sadiq (A.S.).

Ibnul Aammad Hanbli, in the Shazrat, under the events of 200 A.H., has mentioned the death of Wahab bin Wahab and declared him a liar.

Ibne Qutaybah has dubbed him weak in tradition and in the Maaref.

Yahya bin Moeen has stated that he used to forge tales for a whole night at very little cost. He maligned the Holy Prophet (S.A.). He is extremely false and an enemy of Allah. Uthman bin Abi Shaiba has said that he shall rise on the Day of Judgment in the company of the impostors (Dajjal).

On receiving the news of his death, Abdur Rahman bin Mehdi thanked Allah for having saved the Muslims from his mischief on that day.

Ibne Khakan has declared him a fabricator, while Ahmad calls him a liar.

According to a statement by Khateeb, he fabricated an extempore tradition of the Holy Prophet (S.A.) on pigeon flying for the sake of winning favor with Haroo-nar-Rasheed.

(Tareekh Baghdad, XIII, p. 453, Wafiyat al Aayan, II, p. 182.)

Ibne Aadi, after recording some traditions of his, has made the decision that he was a fabricator and a downright liar. He attributed every one of his forged traditions to the name of one or another trustworthy scholar.

(Lisan-ul-Mizan, VI, p. 231).

After listening to such comments in regard to the real status of Abul Bahtari, let us recount here another episode affecting his judicial administration.

Haroon-ar-Rasheed got a document of amnesty drawn up in favor of Yahya bin-al-Abdullah binAli bin-al-Husain (A.S.). After a short while, he had the thought to revoke the document. He referred the matter to Muhammad bin Al-Hasan Shaibani, who advised him not to revoke it on the ground that it was unlawful to shed his blood. He gave the document to Hasan bin Zaiyad for his opinion. He pronounced the document in order, in undertones. By chance, Qazi Wahab bin Wahab came up there. He took out a knife from his stockings and tore off the document, saying, "This document of amnesty has been revoked. It has no value now. I take it upon myself if it entails any penalty.

(Miftah-al-Saadah Ahmad bin Mustafa, II, p. 110, Lisan ul Mizan, II, p. 234).

Abdul Bakhtari was promoted to be the Chief Justice of Baghdad as a result of his having revoked the document. He received a reward of sixteen lakh dirhams as well.

Sowayd bin Az-zubair has paid him the following tribute:

"Ibne Wahab ruined both the Faith and the world by his traditions. Woe is to him and his traditions.

(Lisan ul Mizan, VI, p. 232. Meezanul Etidal, III, p. 278. Tareekhe Baghdad, III p. 454.)

THE EBB AND FLOW OF ENCOMIUMS

Such have been the exaggerations of the writers about Abu Haneefa that there has been left neither the balance of language nor the decorum of expression. Some people have heaped tales upon tales to fill volumes, of which a brief account is being presented here. Of this chain of events, the most important and the one meriting the most attention is that of an atheist who came to Baghdad to stage a debate with the religious scholars, against whom all the learned people of the Abbasid period had become speechless in argument. It has been recorded by the author of the Miftahus Saadah II, page 201, in the following strain: "A Roman atheist entered into a debate with the learned scholars of Islam, and he defeated them all." Only Hammad bin Sulaiman remained at last, who was the preceptor of Abu Haneefa. He, too, was afraid, lest he be defeated and the cause of Islam thereby suffer. He saw a dream in the meantime. He arrived in the principal mosque along with Abu Haneefa in response to the guidance he received through his dream. It was the time of Abu Haneefa's boyhood. The atheist mounted the pulpit and threw a challenge at the learned men of Islam. Abu

Haneefa accepted the challenge. He looked at him with contemptuous eyes. He told him to say what he wanted, as any other attitude on his part was unseemly. The atheist was perturbed by such courage. He asked him a number of questions. He made prompt replies to all of the questions. He then said to him, "You were on the pulpit when you were asking the questions as an opponent. "I want to put to your certain questions now, and therefore you should come down from the pulpit so that I may go up there. On hearing this, the atheist came down from the pulpit, and Abu Haneefa went up to it. He said, "It is Allah who pulls down an atheist like you, and it is he who raises His worshipper like me to the pulpit." On hearing this, the atheist was non-plussed for a reply. The people fell on him with their swords and killed him there and then."

The narrators did weave this story, but they failed to cognize that it was an impossible occurrence to have taken place in Baghdad, which city was founded by Mansoor in 145 A.H., when Abu Haneefa was 65 years of age. How could it pertain to his boyhood? Further, the death of Hammad, his preceptor, took place in 120 A.H., a full twenty-five years before the founding of Baghdad. How could he have been in Baghdad at the time? Another ticklish point is that Abu Haneefa had submitted himself to the pupilage of Hammad after having, for a good deal of time, been in the silk business. How could there be a chance for him to have entered as a pupil of Hammad during his boyhood?

Some people have added the remark, as an addition to the delineation of this event, that seeing that the great Imam was possessed of such intellectual powers in his youth, his stature of mind can be gauged when he reaches his mature years. It shows that these men really took this event to have actually occurred during the boyhood of the imam.

Khawarzami has recorded this even thus: "The Roman Emperor sent a great deal of valuables in the custody of a trusted man to Baghdad to be delivered to the learned scholars on condition that they would supply appropriate answers to the three questions, which were being forwarded therewith. The valuables were being returned in case they failed to supply the appropriate replies thereto. The man came to Baghdad. He gathered the scholars and placed before them the questions together with the conditions attached thereto. The gathering was struck with dismay for lack of ability to supply; Abu Haneefa, too, happened to have gone to the meeting in the company of his father. He sportingly made the offer to give the replies, but his father silenced him. He sought permission of the monarch and mounted the pulpit with the answers."

Even a more ticklish record has been concocted by the author of the Miftahus Saadah as a novelty of research, to the effect that when his father died, his mother married Hazrat Imam Ja'far-e-Sadiq (A.S.), and in consequence he was brought up in the lap of Hazrat Imam (A.S.), and this is taken as the highest piece of his good luck. I wish that these poor fellows had given any consideration to the facts. The year of the birth of Abu Haneefa is 80 A.H., while that of Hazrat Imam Ja'far-e-Sadiq How is it conceivable for Abu Haneefa to be brought up in the lap of (A.S.) with such great luck? Is it possible that, like the ocean, there may ensue an ebb and flow with regard to the ages of men? And Allah is Omnipotent over all matters!

This account was being closed up, but some tickling points have risen to our memory. Abu Haneefa is proved thereby to have had a mention in the Old Testament. In one of the events, Abu Haneefa is reported to have been addressed by Divine Providence. In another event, he was absolved of all sins. It is recorded that the Holy Prophet (S.A.) expressed his envy of Hazrat Dawood (A.S.) as having been blessed with a sage of

the caliber of Luqman, and he was informed that his ummat would come from Abu Haneefah, who is far superior to Luqman.

A third event makes out Hazrat Khizr (A.S.) as having spent five years as a learner from Abu Haneefa while alive, and for a time even after his death.

All such plaudit has been manufactured, as a matter of course, by the contingencies of mutual competition among the creeds, which forced their votaries to the fabrication of such narrations. As such, Ahmad al Hamam, who died in 302 A.H., Asad bin Umar al Jibilli, who died in 190 A.H., Eba bin Jaafarul Kazzab, and others of their like made it a business of their lives to fabricate plaudit in favor of Abu Haneefa. fabrication and lying of Eba having become notorious, some people changed his name to Eban. He has manufactured more than three hundred narrations in praise of Abu Haneefah.

(Tehzeeb ul Tehzeeb I, p. 449.)

The most important merit that is attributed to him is that he heard the traditions from the lips of the revered companions of the Holy Prophet (S.A.), a collection of traditions that has been designated as the Musnad Abu Haneefa. It would be in the fitness of things if we cast a glance at this piece of merit as well.

GETTING THE TRADITIONS FROM THE COMPANIONS

Some writers have wished to prove that Abu Haneefa was favored with direct contact with some of the companions of the Holy Prophet (S.A.). i.e., he was not only a Taba'ee but the

Sayyed ut Taa'een (the chief). They have tried to show that he had direct meetings with the companions of the Holy Prophet (S.A.) and that he got the traditions from them, which number fifty. But most of the research scholars have regarded this claim as a mere proposition without foundation. The difficulty in our way is that even the Hanafi gentleman who has made the narrations has given no proof to support their contention. None the less, we shall take up the life stories of some of them one by one so as to make the whole matter as clear as daylight.

(i) Abdullah bin Anees Abu Yahya al Jahn: He was present both in the Uqbah-e-Thania and the Ubud; later on, he went over to Egypt. He died in Syria in 80 A.H. According to another statement, he died in the time of Muawiyah. According to another statement, he died in the time of Muawiyah in 54 A.H.

The narration of Abu Haneefa from him to the effect "Love makes a man blind and deaf," can't be possible, as has been admitted by Mulla Ali Qari, inasmuch as Abu Haneefa was born in 80 A.H., while Abdullah passed away in 54 A.H.

(Sharh Musnad Haneefa p. 286.)

(ii) Abudullah bin al Harth bin al Jaza al Zubaydi: He participated in the conquest of Egypt. He settled in a house which he had put up there. He died in 86 A.H. He was the last of the companions in Egypt. The narration of Abu Haneefa from him is to the following effect: "I performed the Haj in the company of my father in 96 A.H. I found his circle of instruction in the Masjid al Haram, where he made the narration to the effect: "persons learning the religious lore get their sustenance from unseen sources."

There is no possibility of this narration, inasmuch as it

relates to a time ten years subsequent to the death of Abdullah, nor is there the possibility of a meeting having taken place earlier, inasmuch as Abu Haneefa did not perform any Haj prior to 96 A.H. and according to the account given by Shaikh Qasim al Hanafi. Abdullah never laid foot in Kufa.

(iii) Jabir bin Abduliah Ansari: He Participated in the Holy wars of the Holy Prophet (S.A.). He died in 78 A.H. The narration of Abu Haneefa from him is to the effect: "The Holy Prophet (S.A.) said to the effect: "The person who has no offspring, should betake himself to ask forgiveness (Istaghfar)". By virtue of this same Istaghfar, Jabir was blessed with nine children. This narration is wide of the mark, inasmuch as at the time of the death of Jabir. Abu Haneefa Haneefa had not even been conceived in the womb of his mother.

(iv) Abdullah bin Abi Aufee al Salmee. He Participated in the Baiet e-Rizwan. He died in 85 A.H. The narration of Abu Haneefa from him is to the effect: He who built a mosque even of the capacity of a bird's nest, shall get a house in the Paradise."

This narration is unacceptable inasmuch as Abu Haneefa was a child at that age, without the capacity to comprehend the import of a narration. Besides this he had taken to the acquisition of learning at a later stage, after having carried on cloth business for a long time.

(v) Maaqal biu Yasar al Mazoni: He Participated in the Baiet Shajrah. He died during the reign of Muawiyah in 60 A.H. The narration of Abu Haneefa from him is to the effect.

"There are three signs of a hypocrite when speaking he shall tell lies: When making a promise he shall belie it, when entrusted with something precious, he shall prove dishonest." This narration is untenable inasmuch as Maaqal had left this

world, twenty years before the birth of Abu Haneefa.

(vi) Wathilah bin al Asquf: He accepted Islam before the Tabook battle. He participated in the Tabook and he died in 83 A.H. in Damascus last of all the Companions, when Abu Haneefa was just three years of age. There are two narrations, of Abu Haneefah from him:

- (a) Do not malign your brother, lest you, too, may fall into this affliction.
- (b) Act on the sure basis, leaving off the doubtful.

(vii) Aeshah binte Aired: Her name even is unknown. Zahbi and Ibne Hujr have denied her the honour of having been a companion. The narration of Abu Haneefa from her is to the effect: The locusts are the forces of Allah. As such I can neither eat them nor can I make their meat unlawful.”

(viii) Sahl bin Soad al Sa’d: His original name was Huzn. The Holy Prophet (S.A.) named him Sahl. He died in Medina in 88 A.H. Last of all the companions of the place. The narration of Abu Haneefa from him is not acceptable inasmuch as Abu Haneefa performed his first Haj in 96 A.H. while Sahl had been in his grave for eight years.

(ix) Anas bin Malik bin An-Nazr bin Zamam bin Zaid bin Hazam Ansari. He participated in the battle of Badr. He died in 90 A.H. in Basrah. It is obvious that Abu Haneefa could have no connection with him.

To be brief, the narration of Abu Haneefa from the companions of the Holy Prophet (S.A.) is a claim that has no basis in reality, even in the eyes of many scholars like Wali Iraqi, Ibne Hujr, and Sakhawi, while Muhammad bin Shahab Al-Bazzaz has shown that he did not even see any of the companions.

Let us say just a few words about Abu Haneefa and the compilers of the authentic traditions, Seah-e-Sitta, so as to get a correct appraisal of the narrations.

The Traditions of Abu Haneefa: There are scholars who do not count Abu Haneefa among the Scholars of the Traditions. They regard him as a man given to deductive reasoning in every discussion of an issue. He won a bad name accordingly. Malik bin Maghool says that Sha'abi gave his opinion about the persons who depend upon their reasoning powers for their decisions regarding religious issues to the effect: Take their narrations, but throw their opinions on the dustheap. Keep away from deductive reasoning. These people are turning the lawful into unlawful, and vice versa.

(Taweel-e-Mukhtalaful Hadeeth Ibne Qutaybah. p. 70.)

According to Ibne Khaldoon, the number of narrations by Abu Haneefa is all seventeen, the reason for which is that he gave special consideration to the narrations and the narrators, which to him were bound by a number of restraints. To him, a psychological consideration, too, carried weight in the acceptance of a narration.

(Muqadama. P. 3721.)

Dr. Ahmad Ameen has said, "These remarks of Ibne Khaldoon are brief. They imply that it is not advisable to depend upon the narration alone. Its psychological and social aspects shall also have to be looked into.

(Zahal Islam, III, p. 131).

In our opinion, the statement of Ibne Khaldoon limiting the number of narrations of Abu Haneefa to seventeen is unacceptable. He had met many scholars and trustworthy narrators. He heard from them many narrations. He traveled to and from Mecca and Medina. He availed of the teachings of

Hazrat Imam Baqir (A.S.), Hazrat Imam Sadiq (A.S.), and Zaid bin Ali (A.S.). Abdullah bin al-Hasan (A.S.) and others He was greatly enamored with deductive reasoning. He considered many restraints necessary with regard to narrations. He followed only those narrations that were recorded by a whole body of men or that were generally accepted for practice. Yet in spite of all this, it cannot be said that the number of narrations answering to such qualifications did not exceed seventeen.

After Abu Haneefa, his comrades did away with all those restraints. Abu Yusuf, as such, made a number of additions to the narrations. Muhammad bin al Hasan al Shaybani took lessons in Muata from Malik and placed his whole jurisprudence in accordance with that book.

(Risalah tal Insaf, p. 8).

The traditionists have disagreed with the narration of Abu Hancefa. Some have accepted them. Others have rejected them on the basis of the errors therein. Ali bin Al-Madeeni made a reference to these traditions to Yahya bin Saeed, who said that Abu Haneefa was not a traditionist.

(Manageb-e-Abu Haneefah, p. 28.)

Ibne Adi has stated this in the biographical sketch of Ismaeel bin Hammed bin Abu Haneefa. "The whole of this family is enfeebled."

Imam Bukhari, too, has regarded Abu Haneefa as weak and abandoned.

The authors of the other authentic collections of traditions, too, have declined to include any narration of Abu Haneefa in

their compilations, with the exception of one taken by Nasaee pertaining to perversion of sex, in the name of Noman, though it has not been ascertained as to who is implied by this Noman.

A narration has been recorded by Tirmizi through Abdul Hameed Hamani to the effect. "None has been found more false than Jabir Ja'fi or more reliable than Ata." This, however, is not a tradition but a statement of Abu Haneefa, which it is not even advisable to attribute to him. Inasmuch as Jabir Ja'fi is approved as reliable by Sufyan, Zubair, Shaabah, Waki, and others whose comments are in his favor, a statement of Zubair has been recorded in the Jame' Asanced Abu Haneefa to the effect: "Jabir is among the most truthful of men."

(Jame Asaneed Abu Haneefa, I, p. 305).

Jabir is counted among the teachers of Abu Haneefa, from whom he has transmitted a number of narrations. Abu Haneefa used to applaud his powers of memory and of repartee. He asked Jabir about certain practices of the Holy Prophet (S.A.). He promptly reproduced the narration to the effect that "Witr" used to be his last thing in prayers.

(Jame' Asaneed, I, p. 305.)

The statement of the falsehood of Jabir is a product of the age when the controversy about the Arabs and the freed slaves had reached its full tempo, and everyone was trying to excel the other by forging narrations. It is obvious that on occasions like this, the non-Arabs thought it their duty to manufacture a narration that would redound to the merit of Ata Farsi and that would malign the Arabian Jabir.



BISMILLA HIR RAHMANIR RAHIM
STATUS OF IMAM SADIQ (A.S.)

CHAPTER XIX

ABU HANEEFA-HIS FRIENDS AND FOES

For a correct appraisal of the life sketch of Abu Haneefa, we shall have to keep within our ken all those statements that are the product of the exaggerated plaudits of his well-wishers and friends on the one hand and, on the other, the inimical attacks of his adversaries. Without taking due stock of these two aspects, a correct appraisal of his personality cannot possibly be arrived at.

As for those who are devoted to him, they have raised him to the height of the prophets. They searched for glad tidings of him in the Bible. They forged prophecies for him from the lips of the Holy Prophet (S.A.). He was declared a lamp of the Ummat and a reviver of the Shariat. He was pronounced a living miracle, side by side with the Holy Quran. There, the limit is reached when Hazrat Eesa (A.S.), after his departure from heaven, is made duty-bound to follow his views or religion. He is credited with having taught Hazrat Khizr as a second pupil.

Qazi Zadah is of the view that the right religion is only that of Abu Haneefa, inasmuch as Hazrat Khizr (A.S.) made it a point for five years each morning to learn the religious lore from him. Even after his death, he prayed to the Almighty

Allah to allow him the benefit of his instructions from his grave. And he continued to avail himself of his instruction for yet another twenty-five years. He was then divinely commanded to go to Qashiri and teach him all that he had learned. Qashiri prepared therefrom a thousand books, which were entrusted to the Jaxertes River, in order that, on arrival on this earth from his Heavenly abode, Hazrat Eesa (A.S.) may take up their teachings and do practical work in this world.

(Al Eshaat Fi Ashrat us Saah, P. 120. Al Yaghot Li Ibnal Jauzi, p. 45).

In my opinion, these devotees have, by such nonsense, done him more harm than good, inasmuch as these wards are extremely abhorrent and senseless in the eyes of any one possessed of reason and justice.

Besides this, some supernatural miracles were also invented for his sake. Among them were that he would go over seventy thousand revisions of the Holy Quran in one sitting, that he performed two Rakaats of prayers every night, and that he recited the whole of the Holy Quran in each Rakaat. He performed the morning prayers with the same ablution as for the preceding night prayers for forty years on end. He did not taste the meat of a goat for ten years, because a man had lost his goat, and on every piece of a goat's meat there was the possibility of it being the meat of the lost goat for ten years, because that is the usual life span of a goat.

On the contrary, his friends and adversaries have subjected him to the most unwholesome criticism, which is no doubt astounding. Some have called him a non-believer (Kafir); some have dubbed him irreligious, as in evil belief. Others have imputed to him the charge of being the enemy of the Book and the Sunnat. In short, every one of them has invented an epithet for him in accordance with his own special bent of mind on the

basis of his own findings. On one occasion there were gathered Sufyan Thauri, Shareek Hasan bin Saleh, Ibne Abi Laila at a place. Abu Haneefa was asked as to his opinion about the person who was a patricide, who committed rape with his mother, who had drunk wine in the skull of his father. Abu Haneefa said, "He is a believer." Ibne Abi Laila said, "This man's testimony is unacceptable." Sufyan Thauri said, "It is not even worth mentioning."

(Khateeb, XIII, p. 374)

Abu Yousuf was asked whether Abu Haneefa was "morje'a" He replied, "Not only that, but he was a Jahmi, too, "How is it then that you are so close to him in the linkage?" asked the people. He said in reply, "He was a teacher. I got from him what was good, and I forsook the evil him."

(Khateeb, XIII. p. 374.)

Ibrahim bin Bashar has recorded a statement of Sufyan bin Ainiyyah to the effects: "No one is more insolent in respect of the Almighty Allah than Abu Haneefa."

(Al-Intiqā p. 148.)

Waleed bin Muslim says that he was asked by Malik bin Anas as to whether the name of Abu Haneefa was mentioned in their towns. He replied in the affirmative, at which he said "Those towns are not worth living in"

(Meezan us Shahrān 1, p. 59.)

Auzace has said, "We do not object to the judgment of Abu Hancefa. What we object to is his tendency to alter the Traditions of the Holy Prophet (S.A.)."

(Taweel Mukhtalaful Hadeeth Ibne Qutaibah p. 63).

Ibne Abdul Barr has said that among the persons who have laid blame on Abu Haneefa, is included Imam Bukhari as well, who had made mention of him among the weak and abandoned persons.

Naeem bin Hammad has said that according to a statement of Sufyan Thauri, Abu Haneefah was made twice to express penitence for unbelief (Kufr).

Naeem Farazi says, "I was sitting in the company of Sufyan bin Ainiyyah. when the news of the death of Abu Haneefa was broken. Sufyan said unhesitatingly, "This man was ruining Islam. No worse man has been born in Islam, as Bukhari has recorded.

(Al Intiqā Li Ibae Abdul Barr, p. 150.)

Ibnal Jarood has stated in his book "Zoafa wa Matroo-keep," "Many of the narrators of Abu Haneefa are erroneous."

Imam Malik has pronounced him the most unworthy man born in Islam and has said, "It would have been better if this man had put the Ummat to death with the sword." Imam Malik was once asked about the remark of Hazrat Umar to the effect: "There is a man named Marwan in Iraq." He said in reply that it was in reference to Abu Haneefa. missed his true worth

Dr. Ali Hasan Abdul Qadir says: "The opponents of Abu Haneefa have accused him that he did not attach any weight to traditions, but he depended in all his work upon deductive reasoning. Just for the sake of this sort of reasoning, Farra repudiated many traditions, just as Abu Saleh has recorded from Yusuf bin Asbat, to the effect that Abu Haneefa has gone against more than four hundred traditions of the Holy Prophet (S.A.). Yusuf was asked if he knew those traditions, to which he made an emphatic affirmative reply. He was asked to give some instances. He replied that whereas the Holy Prophet (S.A.) had apportioned one share for the warriors on foot and two shares for the cavalry man, Abu Haneefa raised the objection that he could not give the status of a believer to the horse. The Holy Prophet (S.A.) allowed a camel to be wounded at its hamp and the blood from the wound to be rubbed over its body. Abu Haneefa called it a mutilation and pronounced it unlawful. The Holy Prophet (S.A.) allowed a bargain to be cancelled until such time as the buyer and the seller are together. Abu Haneefa annulled this choice. The Holy Prophet (S.A.) threw lots amongst his wives when going on a journey. Abu Haneefa called it gambling to throw lots.

Besides this, it is said that there were four companions alive in his lifetime, but he did not care to see any of them.

Ibne Ali Shaibah has enumerated such contraventions to amount to one hundred and fifty".

(Nazrate Aamma F1 Tareekhal Fugahaa Islami, by Dr. Ali Hasan Abdul Qadir, p. 225.)

Khateeb-e-Baghdadi has given details of the comments on all these traditions, both in favor of and against them. He has made such references in connection with them that it is almost impossible to refute them. It is for this reason that the Hanafi scholars have severely condemned Khateeb. They have tried to dub him as a fanatic and to answer his objections as such.

(Tareekh Baghdad, XIII, p. 133.)

To be brief, it is not an easy task to arrange the life stories of the leaders of the various religions. Here one meets with a heap of disorderly statements, out of which it is a most difficult job to extract the grain from the chaff. The life of Abu Haeefa has a strange enigmatical significance, as has been pointed out by Ustad Abu Zohra when he says, "The disciples of Abu Haneefa have made such exaggerations that they have raised him to the level of the prophets." They have searched out the glad tidings of his birth in the Bible as well as from the lips of the Holy Prophet (SA). On the other hand, his foes have accused him of unbelief and apostasy and called him an enemy of religion, integrity, the Book, and the Sunnat. There are many books of eulogium. But they give no rational information. Every narration thereof is full of exaggeration, and every story is a sample of inbalance and extremism. "Neither can all of them be accepted nor can they all be rejected; it is the responsibility of the research scholar to go deep into the matter, to sift the truth from falsehood, and to separate the grain from the chaff."

(Abu Haneefa p. 5-7.)

One difficulty in our way lies in the fact that we cannot comment upon any of the statements, nor can we take part in agreeing or disagreeing with any of them. Our business was simply to place before the readers the views of the learned scholars of religion about the personality of this leader. Allah is to be thanked, in that we have done this job. The decision to be made rests with the reader. Our own decision can be made when we have gone beyond these statements and thrown full light on his life story.

ABU HANEEFAH HIS TRAINING AND EDUCATION HIS TEACHERS HIS PUPILS.

Hazrat Abu Haneefa was born in the time of Abdul Malik bin Marwan's Caliphate in 80 A.H. He left this world at 150 A.H., 151 A.H., or 152 A.H. He passed fifty-two years of his life under the Umayyad period of the Caliphate and twelve years under the Abbaside Caliphate. He got his early upbringing in Kufa during the governorship of Hajjaj bin Yousuf Thaqafi. From his adolescence, he was an eyewitness to the hard-heartedness, cruelty, and evil nature of Hajjaj. At the time of the death of Hajjaj, he was about fifteen years old.

He witnessed that the governors of different territories were chalking out their own programs aside from the Islamic way of life. The people were being subjected to limitless tyranny. Few officials felt any qualms of conscience in torturing innocent Muslims. The racial prejudices were in the audience. The Arabs and the non-Arabs were splitting apart on a vast scale. The non-Arabs were being victimized just because they were born out of Arabia. It is obvious that such conditions should have nurtured sentiments of revolt against the social set-up in the mind of a discerning person. He should have been ready to take part in any movement designed to end such a tyrannous organization.

The early life of Abu Haneefah was that of a merchant and a manufacturer. He was a dealer in cloth merchandise. He was passing his days quite happily. There was enough money and space. It has not been ascertained as to how many years he passed under the fostering care of his father. This much, however, is certain that the prevailing atmosphere and the set-up of the government were such that a person of abilities should be able to attain an eminent position, and by virtue of his potentialities, he should be able to carve for himself an enviable status. Kufa, on its part, was emerging as a center of learning at this time. Academic meetings were convened there. There were discussions and debates on all sorts of subjects, notably on politics, beliefs, faith, and so on. The outcome of all this was that the tendencies of the Ummat came to a head by the time of the termination of the Ummayyad hegemony, such that they could not have been conceived earlier. Polemical wrangling, jurisprudence poetry, and prose each commanded their own separate circle of activities in Kufa. The polemical discussion revolved around the topics of predestination, belief, unbelief, and the character of the companions of the Holy Prophet (S.A.). Abu Haneefa got particularly interested in this circle, and he got himself enrolled therein.

(Zahal Islam, II, p. 178.)

It is on record that he won great fame in political discussions, a fact that is evidenced by this subject having become

the main preoccupation of his life. He performed some twenty trips to Basrah in connection with polemical wrangling, and each time his stay in that city extended to a year or more, although this narrative seems to be a good deal exaggerated.

(Manageb Abu Haneefa, Lil Makki, I p. 501).

To be brief, his early life was spent in business endeavors. After a while, his attention was directed to the field of learning by Shaabi, and he chose the polemical arena. He entered the circle of pupils of Hammad bin Ali Sulaiman (d. 120 A.H.), and he gained a preeminent place in that circle. Circumstances also favored him, and the times proved propitious. He was by himself possessed of good intellectual powers, and he did not fail to avail himself of any of the chances that came his way.

It was a propitious opportunity for him that at this time there were raised controversies relating to the traditionists and the people of deductive reasoning, as well as those pertaining to the races of the Arabs and the non-Arabs. There were storms of indictment against one another. He, too, being in a preeminent position in the circle of Hammad, came to the front ranks. Around him were mainly the non-Arabs and the emancipated slaves. towards whom the attitude of the ruling class was extremely insulting and contemptuous Hammad himself was not an Arab by descent. As a result, a flaming hatred against the government overtook his mind, which could have consumed a sensitive soul.

Kufa had acquired the status of a center of learning. The movement in favor of thought and action had acquired great momentum. The controversy between the traditionists and the people of the school of freedom of judgment had reached its zenith. In the minds of the class of emancipated slaves was the longing that they too were entitled to a station in life and that they should come out in the open to stage opposition to the Arabs. They were in great numbers in Kufa. Some of them occupied high offices under the government. They were represented in the armed forces as well. There were among them men of learning and discernment, too. The undeserved attitude of the government had made them intolerant of hardships.

According to Isfahani, "Before the Abbaside rose to power, if an Arab bought anything in the bazar and if he was inclined to get hold of a non-Arab to carry his load, the non-Arab had no choice but to decline the labor. It so happened that a non-Arab married the daughter of the tribe of Bani Saleem. The matter was posted to Ibrahim bin Hisham bin Lamaeel, the governor of Medina, by Muhammad bin Bashir. He sent a man who caused a separation between the wife and her husband and caused two hundred stripes to be administered to the man into the bargain. His hair and his body were shaved off. Mohammad bin Bashir said in his verses, "You have given a decision in consonance with the demands of Sunnat and justice, and this is as it should have been, seeing that in the government you have hereditary share." This attitude towards non-Arabs, too, was invented by Muawiyah bin Abi Sufyan. Muawiyah was well aware that there was in the line of action of Hazrat Ali (A.S.) an essential feature of equality and justice, which would rouse the non-Arabs to sympathize with him. He accordingly made plans from the very start to keep the non-Arabs suppressed so as not to allow them to raise their heads.

Madaenee has narrated that a group of people of the friends of Hazrat Ali (A.S.) came to him and suggested that he should give preference to the Arabs over the non-Arabs in the matter of the distribution of state funds, so as to propitiate the opposing elements, inasmuch as Muawiyah was a postmaster in such forms of chicanery. His reply to this suggestion was simple and straight forward to the effect: "I do not want to create my supporters by way of injustice." (Sharah Nahjul Balaghah).

Such were the circumstances under which Abu Haneefa opened his eyes, and under such conditions did he get his early training. Personally, too, he was a part and parcel of this victimized class, who had been emotionally roused to the sentiments of revolt under the stress of government ill-treatment. As a result, the moment the reins of power shifted

from the hands of the Bani Ummyyah to those of the Bani Abbas, in which the non-Arabs played a heroic role, Abu Haneefa won great prestige. The non-Arabs were anxious to consolidate their position. This led to an increase in his reputation on all fronts. Through his political sagacity, he adopted the attitude of a good turn towards his adversary's every bad turn. He would remain unmoved by the vile language of his enemies, nor did he take any notice of their criticism. At the same time, support for his own friends was continuing. Money, too, was pouring in.

Masawar composed verses that satisfied him to the effect. "So for we were peacefully leading our religious lives, but now we have fallen into the hands of these men of deductive reasoning." Abu Haneefa gave him a few dirhams to pacify him. As a result, the tongue of Masawar was turned to say "If people take to a novel form of deductive reasoning, we shall take to the right form thereof, which is that of Abu Haneefa, and surely the jurists shall accept the same and record it in their own works." To this, the traditionists gave their reply: "If a man of the schools of deductive reasoning offers a weak view, we will come with an exalted view of the Book and the Sunnat."

Ibne Qutaibah in the Maaref (p. 216) and Ibne Abde Rabbeh in the Al-Iqdul Fareed (p. 408) have given the details of these verses. We are not, however, permitted by the subject in hand to refer to them in greater detail. What we have intended hereby is to show that Abu Haneefa entered the field of jurisprudence after having spent a good part of his life elsewhere. He was a pupil of Ata bin Ribah in Mecca and of Nafel in Medina, inasmuch as both of them were from among the emancipated slaves. Latter he availed of the teachings of Aasim bin Abil Najood, at yah Auf, Abdul Rahman bin Hurmaz, Mauli Rabiah bin al Harith, Ziyad bin Alaqah,

Hisham bin Urwah, and others. The one person, however, with whom he established permanent ties till the end of life was Hammad bin Ali Sulaiman Ash'ari, at the time of whose death Abu Haneefa was forty years of age. Abu Haneefa states about his ties with Hammad thus: "I went to Basrah with confidence in my mind that I could answer any question that I may be asked. On my arrival there, I found that I had no answer to the questions that

The people put me I made up my mind there and then that I would spend the whole of my life in the company of Hammad. Accordingly, I was with him for eighteen years, availing of his instruction."

The intimate ties he established with Hammad do not He implied that he was content with his company alone. availed of the teachings of other eminent scholars as well. He went to Mecca and Medina a number of times on pilgrimage. He acquired learning there from the eminent personalities of the Holy Household, notably Hazrat Imam Baqir (A.S.). Hazrat Imam Ja'far-e-Sadiq (A.S.), Zaid bin Ali (A.S.), Abdullah bin al-Hasan (A.S.), and others

The whole of the jurisprudence of Abu Haneefa revolves around the works of his pupils and disciples. In his own life, he did not pose any issues, nor did he compile any work on jurisprudence. The entire work on this behalf was accomplished by his pupils. Among his pupils were those who came to him from other far-off places. They went back after taking lessons from him. There were some who stayed with him permanently, whose number goes up to some thirty-six. Of these, eighteen were, in his opinion, fit for holding the judges' offices, and six were regarded by him as fit to make religious decisions. He thought of Abu Yusuf and Zafar as qualified to give instructions to judges. As a matter of fact, however, only four men have served in the foundation of his creed, namely al-Shaibani Abu Yusuf, Zafar, and Muhammad bin Al Hasan.

Al Hasan bin Ziyad al La'alo'ee.

- (i) **Abu Yusuf Yaaqoob bin Ibrahim Ansari** was a native of Kufa. He was born in 113 A.H. His early life was spent in poverty. He took hold of the helping hand of Abu Haneefa after having been with Ibne Abi Laila for a time. He too, supported him financially for ten years, and to him he remained attached for the whole of his life. Following the deaths of Abu Haneefah and Zafar bin al Huzail, it was Abu Yusuf who took up the leadership of the creed. He created great prestige for himself in the eyes of the government of the day. He was a judge during the periods of the rule of Mehdi Hadi, and Rasheed, and under the influence of this office, he propagated his creed on all four sides.

Abu Yusuf has compiled a number of books on Hanafi jurisprudence, some of which Abu Nadesn has made mention of. Among them are Kitabal Salat, Kitabuz Zakat, Kitabus Siyam Kitabal Faraez, Kitab-ul Kheraj, al-Wakala Kitabul Wasaya, Kitab-e-Ikhtilaf ul Ansar, Kitab-ur-Radd Ala Malik, and others.

- (ii) The peculiar merit of Abu Yusuf lies in the fact that he gave due importance to the traditions, despite his preoccupation with deductive reasoning. With this attitude, he brought together the two religious
- (iii) Muhammad bin Hasan. He was an emancipated slave of the Bani Shayhan tribe. He was born in 132 A.H. and he died in 189. He did present himself to Abu Haneefa, but he could not fully avail of his instruction, inasmuch as his age was only eighteen years, when the teacher died. Following the death of

Abu Haneefa, he completed his studies at the feet of Abu Yusuf and to some extent, he availed himself of the instruction of Thauri and Auzace. He got his learning in Hadeeth from Imam Malik. He was with him for three years. He introduced the traditions into the deductive reasoning. He compiled the greatest book on the Hanafi jurisprudence, where in he took by a line of thought in disagreement on many points with the founder of the creed.

- (iv) Al Hasan bin Ziyad al La'aloee al Koofi died in 304 A.H. He is counted among the eminent jurists of the Hanafi School. The Traditionists and the biographers, however, do not think him reliable. Ibne Moeen has called him a down-right liar and unworthy of trust.

Nazar bin Shamail remarked to one who was copying his books that he had brought mischief into his town. Abu Thaur is of the view that none more false has been seen than La'alo'ee.

- (v) Ibne Abi Shaibah has said that Osamah regarded him as contemptible.
- (vi) Ibne Qasim, however, has authenticated him. Abu Awanah and Hakim have recorded narration from him in the Mustakhreg and the Mustadrak.

(vii) *(Lisan-ul Meezan, II, 208.)*

- (v) Zafar bin al-Huzail (d. 158 A.H.): His father was of Arab origin, while his mother was an Iranian. He came to Abu Haneefa for pupilage earlier than Abu Yusuf and Shaybani.

He was foremost in deductive reasoning. He did not live long after the death of Abu Haneefa to compile his work on jurisprudence, yet he took a good part in the propagation of his creed through his lectures during the period when he was judge

in Basrah. Ahmad bin Maadel Maliki has composed a satire on him. "If your narration is faulty, the responsibility for the same lies on Abu Haneefa and Zafar, inasmuch as these people forsook the narration for the sake of their deductive reasoning." (Taneehal Khateeb, Lil Khauthari, p. 95). The traditionists have not given credence to his narration. As such, Abu Moosa Muhammad bin al-Muthanna has stated that Abdur Rahman bin Mehdi has not made any narration from Zafar. Maaz bin Maaz has recorded that he was with Sawa Qazi on a certain occasion when the servant came in to announce the arrival of Zafar at the door. The Qazi forbade him to admit him at all, saying that he was an innovator.

Uqaili Bas counted him among the weak ones. Bashar bin Al Sri has stated that he prayed for Divine Grace to Zafar in the presence of Sufyan Thauri, who turned his face at this.

Azdi is of the opinion that Zafar's creed is not acceptable. Ahmad bin Abil Awam writes in the *Manaqib-e-Abu Haneefah* that Abu Ja'afar Tahawi has stated to the effect: "I have heard the statement of Zabbi from Abu Hazim that Zafar used to enter into debates in the circle of teaching of Uthman-ul-Batti in Basrah. He used to engage in the debate of the teacher himself if he did not find satisfaction in debates with the disciples. He would remark on the replies given by the teacher that the reply of Abu Haneefa in that particular context was preferable. By degrees, the disciples withdrew, and the circle of learning of Uthman-ul-Batti became deserted.

These were the disciples of Abu Haneefa, through whose efforts the work of his jurisprudence was compiled and his teachings were arranged. Abu Yusuf takes the foremost rank in this field, whose works are regarded as the standard sources of jurisprudence. Next comes, in order of merit, Shaybani. He was admitted as a pupil of Abu Haneefa at a tender age, and his

books contain clear references to Abu Yusuf. Ibne Najeem is of the opinion that all the books of Shaybani under the name of Sagheer were aided by Abu Yusuf, and all these books, which are under the name of Kabeer, are the result of his personal effort.

Although Abu Yusuf and Shaybani were both disciples of Abu Haneefa, in spite of this, they have not followed him in his modes of approach. And this is for the simples' reason that the etiquette of discipleship differs from the canons of following in the foot-steps of another's thought patterns. Moreover, if the disciples were to be only copies of their preceptors, where could have been the place for the new departure on the part of Abu Haneefa? He would have been only an imitator of Hammad bin Abi Sulaiman. These persons have expressed agreement with their teacher only when they have found their personal views coincident with the findings of the teacher. If they have expressed disagreement with him, that too has been based on their own independence of judgment, which forbids one to be a blind follower without due reason.

This is the reason why we find the views of all four scholars incorporated in the works of Hanafi jurisprudence. In fact, the views on the same issue of Abu Haneefa and Abu Yusuf Shaybani and Zafar all appear in their own way. at the time (Abu Haneefa Muhammad Abu Zahw Zahal Islam, Ahmad Ameen). Allamah Khizri has said to the effect, "Some people try to attribute the views of these scholars to Abu Haneefa himself by saying that these views are just the changed opinion of their own. These people, as a matter of fact, do not have an eye on the history of religion, inasmuch as Abu Yusuf, in his book Kitabul Kheraj, has quoted the views of Abu Haneefa himself and then gone on to disagree with the same, giving arguments in favor of his disagreement. This is the tenor of his book "Khilaf Abu Haneefa," where, after recording the views of both Abu Haneefa and Ibne Abi Laila, he gives preference to the conclusions of Ibne Abi Laila.

"Shaybani, too, openly disagrees with him. The most important point in this connection is that if we admit the views of the other scholars as changed opinions of himself, then his own abrogated views should be expunged from the articles of his creed, whereas no Hanafi Muslim is prepared to countenance such a step.

It is also a historical fact that Abu Yusuf and Shaybani have disagreed with him on the basis of having come into contact with the traditions of the Hedjaz. This implies that these people were not followers of their imam. They were Mujtahids in their own right. Now it matters little whether their views agree with him or are in disagreement with him. Otherwise, if this, too, is named copying (Taqlaed), the Shafa'i creed will cease to be a creed, inasmuch as Shafa'i was a disciple of Imam Malik."

(Al-Khizri Tareekh ul Tashree al Islami p. 223.)

As we go further, we shall point out the problems wherein the disciples have openly disagreed with the findings of the teacher. The following named pupils have recorded the same.

(i) **Ibrahim bin Rustam Maroozi** (d. 211 A.H.) He got his knowledge from Shaybani. He heard the narrations from Malik and recorded the same in the book compiled by him with the title "Kitab un Nawader." It should be borne in mind that Maroozi was a native of Marw in Iran and not Marw in Iraq. Maroozi is derived from the name Marw to keep up the distinction between Iraq and Iran.

(ii) **Ahmad bin Hifs al Kabeer al Bakbari**. He learned jurisprudence from Shaybani and made narrations from his works. He established his own thought patterns as well, wherein he differed from other scholars.

(iii) **Basbar bin Ghiath al-Mawaisi.** (d. 218 A.H.), He availed of the teachings of Abu Haneefa for a few days. Then he had the advantage of instruction from Abu Yusuf, and he became known as the intimate of his very circle. He took the narration from Abu Yusuf and then staged such opposition to him that he condemned him. The traditionists, too, lowered him in their estimation of confidence; Zahabi has dubbed him unworthy of narration.

(Lisan al Meeza, II, p. 29.)

(iv) **Bashar bin al-waleed bin Khalid al Khalid al Kindi al Qazi** (d. 238 A.H.) He was a disciple of Abu Yusuf, and he made narrations for him. He was appointed a judge in the time of Mu'tasem in Baghdad. He leveled attacks at Shaybani in most of his statements.

Dar Qutni has authenticated him. Saleh bin Muhammad Bas said that he was truthful yet stupid as well.

(Al-Fuwaed ul Bahayah Fi Tarajim al Hanafiyah).

(viii) **Muhammad bin Al Shuja al Thalji.**(d. 267 A.H.) He learnt the jurisprudence from Hasan bin Ziyad and Hasan bin Abi Malik. He compiled books, among them, Kitabe-Tasheeh al Aathaar, Kitab un-Nawader, Kitab al Muzaribah, Kitabul ur rad-e-Alai Mushabbah, yet he remained weak in the eyes of the Traditionists.

(Al Fuwaedal Bahyah p. 171.)

(vi) **Abu Sulaiman Moosa bin Sulaiman al Jauzjani.** He was a people of Shaybani. He compiled a book on "Masaele Usool" Mamoon made him an offer of the office of a judge, which he spurned. His compilations are Al-Sayr ul Sagheer and Kitab un

- Nawader and so on.
- (vii) **Muhammad bin Sanaa al Tameemi**, He made narrations from Laith, Abu Yusuf and Shaybani, He was also a disciple of Abu Yusuf and Shaybani, un also of Hasan bin Ziyad. He compiled a book "Kitab un Nawader", on the pattern of Abu Yusuf and Shaybani. He was born in 130 A.H. and he died in 213 A.H. After the death of Yusuf, the son of Abu Yusuf, he was appointed to be judge in 192 A.H. His books bear the titles Adab ul Qazi, Kitab al Mahazirat, as-Sajillat, an-Nawader and so on.
- (viii) **Halal bin Yahya bin Muslim**. He got his learning in jurisprudence from Abu Yusuf and Zafar. He compiled books on Shurooto-Ahkame waqf. He died in 245 A.H.
- (ix) **Ahmad bin Umar bin Moheeral Hazaf** (d. 361 A.H.) He got his learning from Hasan bin Ziyad through his father. He possessed an extensive perspective of religion. He compiled the book, Kitab ul Kheraj, for the beginners. Besides, he wrote books which bear the titles: Kitab ul Wasaya, Kitab us Sharoot us Sagheer wal Kabeer, Kitab Adabil Qazi, Kitab ul Heel Osh Sharaiyah.
- (x) **Abu Ja'far Ahmad bin Muhamad bin Salamah Azdi Tabawi** (d. 321 A.H.) Abdul Aziz Dehlvi has stated that he was not a regular follower. He even disagreed with Abu Haneefa, too, he was independent in his judgment and he was open to argument.
- Muhammad bin Abdul Hayy says that he should be counted among the class of Abu Yusuf and Shaybani. He has shown disagreement with the Imam of the creed. In fact, he was a Mujlahid in

his own right, though he became known as attached to an Imam of a creed. Otherwise he has followed Abu Haneefa neither in the fundamentals, nor in the details.

(Al-Fuwaed al Behyah p. 31.)

These were the methods that led to the expansion of the Hanafi Creed. As for Imam Aazam, he neither compiled any book nor did he arrange any work of jurisprudence. The whole of the work was done by his friends. These people, too, have not followed the Imam in all aspects. Abu Yusuf availed of the learning of the traditionists. Shaybani has made narrations from Malik, and by virtue of such narrations, he has attained a high status.

(Abu Haneefa Muhammad Abu Zohra p. 441).

On this account, it is a flagrant error to think of these gentlemen as followers of the creed of Abu Haneefa. Ibne Abideen says, "When the Imam commanded his friends to make deductions under an established set of principles, then everyone who made such deductions would be called a follower of the creed, inasmuch as he has obeyed the command of the Imam, and this same point has been stressed by Allamah Bari in respect of the Sharah al Hidayah of Ibne Shahnah, to wit, "If an authentic tradition that contradicts Abu Haneefa's views is found, that too should be acted upon." That same view shall be construed to have been implied by the view of Abu Haneefa, inasmuch as it is a standing directive of Abu Haneefa that action in accordance with the authentic traditions is the basis of his creed. "Now whoever shall act upon the authentic traditions and deduce a directive therefrom, according to this rule, shall be counted among the followers of Abu Haneefa, inasmuch as he has done so under his command, and it is also known that he would have acted upon the tradition himself if the same had been within his ken."

(Abu Hanefā. p. 451.)

As a matter of fact, the irrelevance of these statements needs no comment, inasmuch as a necessary corollary to this statement is to make a person the follower of Abu Haneefa who makes a deduction from an authentic tradition, which is in no case reasonable. Perhaps it was the theory of these people that led them to give the unqualified title of the most learned and the most accomplished to the persons who followed in the wake of the Companions of the Holy Prophet (S.A.), for otherwise, their literary eminence is well-known.

To be brief, it is extremely difficult to appraise the precise personal views and creed of Abu Haneefa. The Hanafi system of jurisprudence before us today is more the work of his friends and disciples than his own. It can in no way be called a system propounded by him. A second difficulty is that Shaybani has collected together in his works the views of all the jurists in Iraq. He has not given the views of Abu Haneefa by way of a separate treatment thereof. Nor has the generation that followed given any attention to this point. Yet he has made the whole book a source for the Hanafi system of jurisprudence, notwithstanding the fact that there is a lot of material pertaining to the non-Hanafite systems. It was a great act of injustice to sacrifice the entire work of his friends and the assets of the whole body of jurists in Iraq to give prominence to the personality of Abu Haneefa.

(Abu Haneefa, Muhammad Abu Zahrah.)

To be brief, there have been so many hands at work in molding the Hanafi creed that it has become well-nigh impossible to compare and contrast it with other creeds. The only alternative left is that the thought patterns and views of all other scholars, his disciples, and the jurists of Iraq should be shifted to one

side and then brought into contrast and comparison with each of the scholars of different religions in the world. In comparing the Hanafi creed with other religions, it is a fair deal to take up its stand on each and every issue and weigh its merits against the other religions on the same issues to make decisions based on reality, as we shall do in the pages that follow.



BISMILLA HIR REHMA NIR RAHIM
STATUS OF IMAM SADIQ (A.S.)

CHAPTER XX

ABU HANEEFA AND IMAM SADIQ (A.S.)

History records that the age of Abu Haneefa was full of controversies and wrangling. There were controversies over Islam and irreligion, over the juristic systems, or over other social problems. Abu Haneefa, by his natural bent of mind, was a past master in this field. He had such mastery over argument that he could convert a mole into a hill, and in the words of Imam Malik, he could change dust into gold easily. It is obvious that such a person should take the maximum advantage of the atmosphere around him when the government of the day was looking upon him with favor and Mansoor himself was paying him great respect and honor.

One can get an estimate of the reputation that Abu Haneefa enjoyed in the field of controversy and debate from the fact that even Mansoor was obliged to take his help in his campaign to minimize the influence of the scholarly attainments of Hazrat Imam Ja'far-e-Sadiq (A.S.), which he could not do only on the political basis of his authority. He proposed in this matter to establish literary circles in Mecca, Medina, Kufa, and Qum to weaken the people's attachment to Hazrat Imam Sadiq (A.S.) by diverting their attention to these centers. The first step on this behalf, which he undertook, was to summon Hazrat Imam (A.S.) from Medina to Kufa and require Abu Haneefa to

prepare a questionnaire of the most difficult types of issues to be answered by him, for which he may not be able to supply a proper answer. That would fulfill the aim of the government. This event is recorded as follows by Abu Haneefa himself: "I prepared forty questions on various issues under the orders of Mansoor. I was then summoned by Mansoor to Heera. On my arrival there, I found Hazrat Imam Ja'far-e-Sadiq (A.S.) sitting beside Mansoor. I did not feel anything of awe for the authority of Mansoor, which I felt for the Imamat grandeur. I was perturbed in my mind. Receiving permission from Hazrat Imam (A.S.), I took my seat. Turning to Hazrat Imam (A.S.), Mansoor introduced me by my name, to which Hazrat Imam (A.S.) replied that he knew me already. Mansoor then asked me to present my questions. I started asking the question, while Hazrat Imam (A.S.) began to give the answers. His mode of answering was to the effect: The Scholars of Medina hold such and such an opinion on this point; you people have such and such a view on this point, while my verdict thereon is so and so. I put all forty questions one by one, and he provided detailed answers to all of them. "Our traditions have the view that the greatest scholar is one who has an eye on the differences, and on this ground, none can be more eminent as a scholar than Hazrat Imam (A.S.).

Hazrat Imam (A.S.) was disposed to forbid Abu Haneefa. He used to say from taking to self mentioned Interpretation. that self-motivated interpretation was an invention of Satan and that it should be avoided.

(Al-Tubagat ul Kubra al Maishaa-rani, I, p. 28. Hilyat al Aulia, III, p. 193.)

Once upon a time, he asked Abu Haneefa's opinion as to what would be the compensation (Kaffarah) due from a man who broke the four front teeth of a deer while in the state of Ehram. He replied, "Ibne Rasulillah! I am not aware of such a point. " He said to him to the effect: "You pose to be very clever and learned, alas! "Don't you know that a deer has no

such teeth?" Abu Naeem has stated that on one occasion, Abu Haneefa, Abdullah bin Abi Shabramah, and Ibne Abi Laila, all three of them together, came to the presence of Hazrat Imam Ja'afar-e-Sadiq (A.S.). He asked Ibne Ali Laila who the person with him was. He replied, "He is a great scholar in matters of religion." with deep insight He said, "Perhaps it is he who employs deductive reasoning in matters of religion." To this, he gave an affirmative reply. He asked him what his name was, and Abu Haneefa told him that his name was "Noman." He said to him, "You do not know anything," and with this, he began asking him questions. Abu Haneefa was unable to give a reply to any of the questions. Hazrat Imam (A.S.) then said: "

"O' Noman! My revered father has narrated with the link of infallibility from the Holy Prophet (S.A.) that the first to use arguments in the matter of religion was Satan, who, on being commanded to make the prostration (Sijdah), began quibbling about the comparative merits of the dust and fire. Remember, the man who takes to self-motivated interpretation in the matter of religion shall rise on the Day of Judgment in the company of Satan.'

Ibne Shahramah goes on to say that Hazrat Imam (A.S.) then asked Abu Haneefa's views on the following questions:

"Which is the greater sin, murder or fornication?" Abu Haneefa pointed out that murder was the more serious sin. "Why are then four witnesses required in the case of fornication while only two are regarded as sufficient in the case of murder?"

"O' Noman! "Tell me which is more important—prayers or fasting?"

Abu Haneefa said, "Prayers are more important."

"Why is then compensation (Qaza) for fasting obligatory on a woman in menses, while no such compensation is obligatory in her case for the prayers missed?"

Abu Haneefa could make no reply, at which Hazrat Imam (A.S.) said to him, "Of what use is your self-motivated interpretation, which serves no purpose?"

(Hilyatul Aulia, III, p. 107.)

Who knows the number of such occasions in history where Abu Haneefa had to admit defeat because he was aware of his own capacities as well as cognizant of the status of Hazrat Imam (A.S.)? He knew that his aim was to guide the Muslim to the right path. His residence was an academy for the men of erudition and sagacity, where people from far-off places came to quench their thirst for knowledge and get their problems solved. His views were decisive, and his replies were unanswerable. Whenever he came to Kufa. All places of assemblage got deserted. The seekers after merit and perfection swarmed around him.

It is an admitted fact that Abu Haneefa often used to go to Hazrat Imam Ja'far-e-Sadiq (A.S.), and with all due reverence, he would inquire into the various points that he wanted to find a solution for. He often, in his conversation, used to address him to the effect, "May I be your sacrifice." He has made many narrations from Hazrat Imam (A.S.), which have been recorded in the works of those who have collected his sayings and which have been taken up by Abu Yusuf in the Kitabul Aathar.

The reverence shown by Abu Haneefa for members of the Holy Household is a historical fact that cannot be repudiated on historical grounds. He espoused the cause of this family on many occasions. He had a great hand in the revolution led by Zaid bin Ali (A.S.). He pronounced the support of Zaid of as much weight as the participation in the battle of Badr with the

Holy Prophet (S.A.). When asked as to why he did not take active part in the holy war led by Zaid, he replied, "There were certain valuable articles given to me by way of trust, which Ibne Ali Laila declined to take charge of. Thus, I was forced to hold back.

(Abu Haneefa Muhammad Abu Zahrah 71. Manaqeb Abi Haneefa, by Bazzazi, I. p. 55.)

His support was also given to the Holy War led by Muhammad bin Abdullah bin al Hasan and his brother Ibrahim. He did induce the other people as well to support their cause.

(Manaqeb Abi Haneefa by Makki, II, p. 84.)

A woman brought a complaint to him against her son to the effect that he was inclined towards Ibrahim and that he did not mind her remonstrances with him to the contrary. "Why do you dissuade him at all?" was his reply.

(Manaqeb Abi Haneefa by Makki, II, p. 84.)

Abu Ishaq Farazi says that he complained to Abu Haneefa as to why he had given the order for going out with Ibrahim to battle and that his brother has fallen victim therein. His reply was, "Martyrdom in the cause of Ibrahim is better than life." Your brother has gained the status of the martyrs of Badr (Maqatel al-Talebeen, p. 246). As a result of this talk, Abu Ishaq began to hate Abu Haneefa.

Abu Haneefa wrote a private letter as well to Ibrahim, saying that he should come to Kufa, where the supporters of Zaid would support him. "These people are themselves contemplating cutting off the neck of Abu Ja'far to present the same to you," he added. This was the reason the Murjiah sect became his enemies.

Whenever the name of Muhammad bin Abdullah bin al-Hasan was mentioned in his presence, his eyes used to get filled with tears. (Manaqeb Kardari, 11, p. 72) These were the matters that led some people to dub Abu Haneefa as a Zaidi Shia.

It is on this account that Muhammed Abu Zahra, at the end of his discussion, says that Abu Haneefa, in respect of his thought patterns and inclinations, was a Shia. He looked upon the caliphate as the right of the progeny of Hazrat Fatemah (A.S.). He always called the government of the day the usurpers.

(Abu Haneefa, p. 165.)

He held the view that in the Battle of Jamal, etc., Hazrat Ali (A.S.) was in the right and that the opponents were all in the wrong. On one occasion, when asked about his opinion regarding the Battle of Jamal, he said, "Hazrat Ali (A.S.) acted upon justice. "He taught the people how to fight the rebels.

(Manaqeb, by Makki, II, p. 24.)

"He who fought against Hazrat Ali (A.S.) was in the wrong, while Hazrat Ali (A.S.) was in the right." "Hazrat Ali (A.S.) fought against Talha and Zubair on the ground that these people had turned to opposition after having taken the oath of allegiance to him." "The people of Syria are apposed to me just because I am a partisan of Hazrat Ali (A.S.) and an opponent of Muawiyah." The traditionists look upon me with hatred, just because I am a lover of the people of the Holy Household, I extol their virtues, and I am a believer in the caliphate of Hazrat Ali (A.S.).

Events and statements of this sort are too many to be retold as found in the pages of history, yet I have no concern as to whether he was a Shia or a non-Shia. This is a topic outside my scope of discussion.

I had to point out the grounds for Mansoor's administering poison to him. The underlying cause thereof was none other than his espousal of the family of the Holy Prophet (S.A.) or his refusal to accept the office of a judge.

The historians have shown much difference of opinion in this matter. Some say that it was nothing but a refusal to accept the office of judge.

The original matter was to the effect that Mansoor summoned him from Kufa to Baghdad and asked him to accept the office of the judge. He refused, at which point he was arrested and put into prison, where he died. In connection with this story, too, some scholars have altogether denied the offer of any office of judge to him. Some have stated that the office of judge was accepted by him under duress, and it was under the stress of this mental shock that he died.

(Manaqeb Abi Haneefa Bazzazi; Makki).

Some historians have stated that since he was accused of being counted as a partisan (Shia) of Ibrahim and he had given a verdict of support for him as obligatory, Mansoor had summoned him from Kufa on this account. Abul Farah Isphahani has recorded a statement of Abdullah bin Edrees to the effect that two men inquired of Abu Haneefa as to his opinion about espousing the cause of Muhammad and Ibrahim, to which his reply was that it was obligatory. He also invited Ibrahim, through a private letter, to Kufa, "Where your partisans (Shia) are in the mood of taking the life of Abu Ja'far

Mansoor, which they would do under your leadership, Mansoor got wind of this letter, and he got him poisoned accordingly.

(Maqatel al Talibeen, p. 374.)

The account given by Abul Farah cannot be accepted as true, inasmuch as Ibrahim's murder took place in 145 A.H. while Abu Haneefa died in 150 A.H. It cannot be imagined that after the information received by Mansoor about the letter, he would remain undecided for five years at a stretch about Abu Haneefa, seeing that such acts of murder were his common practices when he had done to death the men of the status of Abu Muslim, nor can any poison be thought of that would take so long to take effect. It is, however, possible that the information regarding the letter might have reached him after this length of time and that he might then have taken the step to have him done to death.

In regard to Muhammad and Ibrahim, the views of Malik bin Anas, A'amash, Muser bin Kudam, Ebadah bin Awam, Emran bin Dawood Qutar Shaaba bin al-Hajjaj, and others coincided with those of Abu Haneefa. Some of them had even fought as warriors of their cause, and they had looked upon the martyrdom in that cause as of the Battle of Badr. They interpreted this warfare as in the nature of the lesser Badr. Yet Mansoor ignored the e and so many other scholars, only because he stood in need of the services of these jurists, whose assemblage and reputation could affect the prestige of Hazrat Imam Ja'far-e-Sadiq's personality.

There is no doubt that Abu Haneefa was not an easy-going man like Malik, who had stressed for the support of Muhammad, but when Mansoor put him to torture, he became converted to his views. He got prepared even to say that Hazrat Ali (A.S.) did not have any superiority over any of the companions of the Holy Prophet (S.A.). Abu Haneefa, on the other hand, remained adamant in his views till the end.

Victimization and tyranny did not make any change in his stand. He continued to look upon Hazrat Ali (A.S.) as superior to all the companions of the Holy Prophet (S.A.), or at least to Hazrat Uthman.

He continued to declare the government of the day as usurpers till the last. Whatever may be stated as the cause of the sad murder of Abu Haneefa, it can be said, as a matter of course, that the basic motive underlying this event was Mansoor's enmity to him for his open declaration against the locus standi of the government of the day, which led him to perpetrate the deed.

There can be no gain in saying that Abu Haneefa had great linkages with the scholars of the Shias. Abu Asmah, however, has forged a story to the effect that on being asked about his opinion regarding the narrators, he replied that all narrations could be accepted except those from the Shia sources, for their creed amounts to a villification of the companions of the Holy Prophet (S.A.), and that a narration from that source was not admissible. This statement, too, has the outstanding weakness that it is made by Nooh bin Maryam Maroozi, who died in 173 A.H. and who is notorious as a fabricator.

Hafiz Zainud Din Iraqi has recorded in regard to his life events that on being asked as to how it was that he had made so many narrations from Ekramah on the excellences of the Holy Quran, he replied, "People were getting negligent about the Holy Quran; accordingly, as a matter of necessity, I have forged these traditions in order that people may betake themselves to the study of the Holy Quran instead of that of Abu Haneefa's jurisprudence and the epics of Muhammad bin Ishaq.

Bukhari has placed him in the same category as a fabricator as Maala bin Hilal.

(Sharah Alfiyah Iraqi, I, 168. Al Fuwaed al Bahyah Fi Tarajem il Hanafiyah, p. 321).

Ibne Hujr has declared his falsehood as a matter of universal admissibility.

(Lisan al Meezan, VI, 168.)

The aim of Abu Asmah's statement was simply that a misunderstanding should be created in the minds of the adherents of Abu Haneefa in respect of the Shias to the effect that they villify the companions of the Holy Prophet (S.A.) and that they have no regard for any kind of merit in them. This contention is not worthy of notice in the present age of research and investigation.

A second weakness in this statement of Abu Asmah is that Abu Haneefa himself made narrations from the Shia sources. It was inconceivable on his part to regard narration from them as inadmissible, for that would have been a very serious indictment of his character. The works of Abu Haneefa, like the Kitabal Aathar, Kitab ul Kheraj, and Kitab of Raddal Auzace, are full of narrations from the Shia sources, the names of some of whom are as follows:

Jabir bin Yuzeed bin Harith Jaafi (d. 128 A.H.), Habeeb Ibne Thabit Koofi (D. 1.9 A.H.), Mahzel Ibne Abi Rashed Nahdi (d. 141 A.H.), Salma Ibne Suhail Hazrami (113 A.H.), Ajlah Kindi (145 A.H.), Ismael bin Abdur Rahman Koofi (127 A.H.), Minhal Ibne Umar Koofi, Adibin Thabet Koofi (122 A.H.), Zubaid binal Harth Koofi (122 A.H.) It is a denial of an obvious historical fact not to admit the benefit, as a pupil, that Abu Haneefa had from the Shia Scholars and the Imams (A.S.) of the Holy Household. The denial is inadmissible in the court of truth and justice.

SUMMARY OF THE DISCUSSIONS.

An expression of factual truth is generally unpalatable to certain natures because of a predisposition to blind imitation and improper fanaticism. Such an attitude can't afford to face reality. As things stand, some unpalatable matters do creep in during a discussion of the merits of religion, inasmuch as the paths to reality are complicated and they are being set with obstacles. Malice and animosity are the frequent possibilities at each step, while ugly ogres of differences poke their heads in every moment. The Muslims have a lengthy history where the spirit of religion is found to reside in mutual prejudice and enmity. Malice and animosity underline the very foundations of culture. Every one almost thinks it is the important function of life to forge narrations to bolster up his creed and to carp and cavil at other religions.

The Muslims have not given a moment of reflection with any serious intent to probe the causes of the differences among them and the means to remove them. They have not given any thought to the fundamental cause of the enmity with one another. How did we acquire an attitude of opposition? Why do we not get a consciousness of unity amidst all the hue and cry of emotional and sentimental storms? On the other hand, certain persons have come to the fore with whom a widening of the gulf of opposition is regarded as a sacred duty. They made it the cornerstone of their state solidarity and the best means to quench their thirst for power. They thought that unity among the ranks of the Ummat would be an obstacle in their way to the dominant position of political power. Accordingly, they left no stone unturned in removing such an obstacle. Thus did Islamic society become prey to the difficulties and consequences that confront us today.

II

We are quite aware that the tyrannical rulers employed all their resources to deviate the people from their reverence for the members of the Holy Household and to fill their minds with sentiments that would prevent them from paying any heed to them. As a result of this despicable game of politics, the Shias could not gain any favor with the governments of the day, and they had to suffer all kinds of hardships. The Shias looked upon the Progeny of the Holy Prophet (S.A.) as the persons of authority, as the representatives of the spirit of Islam, as the custodians of the Shariat, as the models of righteousness and purity, and as the gushing fountain of guidance. They regarded obedience to them as obligatory and deviation from them as inadmissible. They could put up with victimization, but they could not abandon their adherence to them. They could face hardships, but they could not give up their devotion to them. The government of the day found that these votaries of the Progeny of the Holy Prophet (S.A.) could not be suppressed by the weapons of tyranny and the awe of their power. They, accordingly, devised another plan to suppress their voice. They made heaps of indictments against them. They knew that all those indictments were quite foreign to the real state of affairs, and they contradicted all canons of justice. They, however, knew that there was no other way to consolidate their position as rulers. They were aware that so long as there was force in the voice of these people, their dreams of power would not materialize. As such, they resorted to all kinds of possible methods to consolidate their power. They left no stone unturned in their efforts to oppose the Shias.

A limit is reached when Ibne Taymiyyah writes in his Minhajus Sunnah in very clear wording to the effect that many of the jurists have regarded it as preferable to give up some of the approved lines of action on the ground that the Rafizis have adopted them as their regular practice and that if they, too, followed suit, a similarity with them will result, leaving no line

of demarcation between the Shias and the Sunnis, whereas such demarcation is very necessary for a non-cooperation with the Rafizis. To him, the need for non-cooperation with them was more important than the need to conform to the approved code of conduct.

The author of the Hidayah writes that it is a matter approved (Mustahab) to wear a ring on the right hand, but that he wears it on the left hand just because it has been adopted as a regular practice by the Rafizis.

Hazrat Ghizali says that it was in accordance with the Sharia to make the graves plain, but since the Rafizis have adopted it as their regular practice, they make them in the form of the Camels back.

(Al-Ghadeer, X. p. 210.)

(Al-

Shaikh Muhammad bin Abdur Rahman writes in his book Rafimat al Ummat Fi Ikhtelafii aimma that according to the Shafiite creed, it is preferable, in consonance with the Shariat, to make the graves plain, but Abu Haneefa and Ahmad have decided against it because it has been adopted by the Rafizis as their regular practice.

(Margin to Meezan-e-Shahrani, I, p. 8.)



HOLY PROPHET (S.A.) SAID:

Woe to the Muslim who does not reserve one day in a week for the purpose of acquainting himself with his religious obligations and responsibilities.

The foundation of religion is purity.

An enemy of an 'Alim of Deen (Erudite in religion) is also an enemy of all the Prophets, and his punishment shall be Hell.

When Allah wishes to bless a family, he inspires them to be acquainted with the religious instructions, to be tolerant with each other in their social relations, to adopt moderation in their affairs, and to pay respect to their elders. In case Allah wishes otherwise, He leaves them to their own choice.

HAZRAT ALI (A.S.) SAID:

Religion saves those people from trouble who follow it fully. Greed for worldly things brings calamities. Religion offers honor, and worldly desires give insult. The world is temporary, and the life hereafter is eternal.

Wisdom is a tree whose fruits are generosity and modesty, and religion is a trunk whose fruits are peaceful existence.

One whose acts like friendship, enmity, revenge, and forgiveness are all for the sake of Allah is a perfect (Momin) believer.

Clean acts, trust, piety, patience, and submission to the will of Allah are called faith.

IMAM JAFAR-E-SADIQ (A.S.) SAID:

Ishaq Ibne Amar said, "I have heard Imam Jafar-e-Sadiq (A.S.) saying:

"I wish my companions to be flogged on their heads to discriminate halaal (permitted) from haraam (forbiddea),

Learn about the religion of Allah, and do not be among the ignorant. Those who do not learn from the knowledge of the religion of Allah will not show mercy on them on the day of judgment.

HOLY QURAN SAYS:

And say thou: "O' my Lord! increase me in knowledge
(20:114)

And with Him are the keys (of the treasures) of the unseen—knoweth it not any one but He; and He (alone) knows what is in the land and the sea; and (there) falleth not (even) a leaf nor a grain in the darkness (in the deepest parts) of the earth, nor anything wet or dry but (it is) in a clear book.

(6:59)

and above every one endued with knowledge is the All-Knowing (One).

(12:76).

And ye are not given of the knowledge but a little.

(17:85).

They pray, "Our Lord! Suffer not our hearts to preverse after Thou hast guided (aright) and granted us from unto The mercy, for every Thou, and Thou (Alone) art the Ever Bestower.

(3:7)

And everything have We confined into a Manifesting Imam (Guide).

(36: 12).

O' ye who believe! shall I show you a merchandis: which will deliver you from a painful chastisement?

(61; 10).

(That) ye should believe in Allah and His Prophet, and strive in the way of Allah with your possessions and yourselves that is better for you, if ye but knew!

(61: 11)

The Believers are but a single brotherhood.

(49:10).

O' ye who believe! enter ye all into submission (to Allah) wholly and follow not the footsteps of Satan; for, verely. he is to you an Open Enemy.

(2:208).

Verily, the religion with Allah is ISLAM (submission to Allah's will); and those whom the book had been given did not differ, but after the knowledge (of the truth) had come unto them, out of envy among themselves; and whosoever disbelieves in the signs of Allah, then verify, Allah is quick in reckoning.

(3:19).

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