

Al-Burhān

Answering the allegations against Sayyidunā Abū Hurayrah رضي الله عنه

BY:

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Introduction

All praise belongs to Allah, such praise which befits the bounties He has showered upon us and suffices in drawing more of His mercy, in accordance with his Majesty and immense Might. No praise we utter will suffice for Him; He is as He praised Himself. I testify that there is none worthy of worship except Allah, Who is one and has no partner and Muḥammad ﷺ is His servant and messenger, the best of all those He has selected from his creation, May Allah Ta'ālā shower his choicest mercies and blessings upon him, his progeny and all his Ṣaḥābah as well as those who follow them in doing good until the Day of Qiyāmah.

The enemies of the sunnah and Islam in this era have made it a habit and practice to criticise the esteemed Ṣaḥābī, Abū Hurayrah رضي الله عنه, and create doubts in the minds of people regarding his services and the authenticity of his narrations, following in the footsteps of their predecessors. They may portray themselves to intend acting upon the Qur'ān or what has been authentically reported in ḥadīth according to them, while they only regard that to be authentic which supports their whimsical notions. They are not the first to attack the sunnah in this manner but in fact they have a line of predecessors from the deviants in this regard, but the revival of this legacy in this day and age is something new. Allah Ta'ālā will make apparent the falsity of their cries, laments, plots and schemes. It is astonishing to find that even though what those in this era say may be exactly the same as what those of the past have said, there is a great difference between the two groups. Those of the past, even though deviant and the leaders of the heretics, possessed knowledge, proficiency and familiarity of the sciences, whereas those in this era; you find nothing amongst them except ignorance, impudence and forked tongues. They elevate what has been fabricated, making it seem reliable and adopt various methods to achieve this.

1. Accusing the senior scholars — who transmitted the laws of dīn and sunnah and those who memorised it — of being kāfir, presuming that this was what the platform of learning of Rasūlullāh ﷺ produced. This belief has been expounded by the most relied upon narrations of the Shī'ah.

‘Allāmah al-Tastarī writes in his book, *Iḥqāq al-Ḥaq*:

Just as Mūsā عَلَيْهِ السَّلَامُ came for the guidance of man and guided a large group of the Banī Isrā’īl and others, and they abandoned dīn during his lifetime such that none of them remained with faith except Hārūn عَلَيْهِ السَّلَامُ, so too did Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ come and guide a multitude of people; but after his demise they all abandoned their religion.

I say as the poet has said, may Allah reward him accordingly:

شتموا الصحابة دون ما برهان	لا تركزن الى الروافض انهم
وودادهم فرض على الانسان	لعنوا كما بغضوا صحابة احمد
القي بها ربي اذا احيناني	حب الصحابة و القرابة سنة
حتى تكون كمن له قلبان	احذر عقاب الله و ارجه ثوابه

Do not be inclined towards the Rawāfiḍ
Indeed they have reviled the Ṣaḥābah without reason.
They curse and hate the Ṣaḥābah of Aḥmad,
whereas love for the Sahabah and his family is a sunnah.
I hope to meet my Rabb upholding it when He resurrects me.
Fear the punishment of Allah and simultaneously hope for His reward,
to the extent that it seems as if u have two hearts.

This is what they intend, once they are done with Abū Hurayrah رَضِيَ اللهُ عَنْهُ, they turn their attention to the other Ṣaḥābah of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, ultimately leading to complete rejection of the sunnah of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ by the ummah, which is their ultimate objective.

Thus they have accused this senior scholar — who transmitted the laws of dīn and sunnah and who memorised it — of being a kāfir. This is what they presume the platform of learning of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ produced. This belief has been expounded by the most relied upon narrations of the Shī’ah.

2. They claim that it is not permissible to act upon a ḥadīth of Rasūlullāh ﷺ unless it is reported on the authority of the Ahl al-Bayt, and by Ahl al-Bayt they refer to the twelve A’immah only.¹

1 This in itself is baseless because the Qur’ān has many proofs which indicate that the Ahl al-Bayt refers to the blessed wives of Rasūlullāh ﷺ. The word Ahl al-Bayt appears twice in the Qur’ān: Sūrah Hūd and Sūrah al-Aḥzāb. It has been reported once unspecific (without “ال” on it) to indicate praise. It has appeared many times with the word “Ahl” (اهل). The instance we refer to first is the verse mentioned in the story of Nabī Ibrāhīm عليه السلام when Allah Ta’ālā sent an angel to give him glad tidings:

قَالُوا اَتَعْجَبِينَ مِنْ اَمْرِ اللّٰهِ رَحْمَتُ اللّٰهِ وَبَرَكَتُهُ عَلَيْكُمْ اَهْلَ الْبَيْتِ * اِنَّهُ حَمِيدٌ مَّجِيدٌ

They (the angels) said (to the wife of Ibrāhīm عليه السلام): “Are you surprised at the command of Allah? May Allah’s mercy and blessings be on you, O Ahl al-Bayt. Verily He is Worthy of all praise, The Exalted.” (Sūrah Hūd: 73)

In this verse the masculine pronoun “كم” was used because of it referring to the noun “Ahl” (which is masculine in its form) even though the one being addressed in this verse is Sārah رضي الله عنها, the wife of Nabī Ibrāhīm عليه السلام. This is clear proof that the wife of a man is part of his Ahl al-Bayt (household). There are many proofs to support this, all of which establish that the wives of a man are part of his Ahl al-Bayt and not the opposite, as the Shī’ah assert, who exclude the wives of a man from being part of his Ahl al-Bayt. In fact, the Shī’ah, in order to prove their claim have even asserted that the Qur’ān has been tampered with, as is the opinion of the majority of their scholars. Their most esteemed SHĪT scholar-Bāqir al-Majlisī states:

Perhaps the verse of purification was placed where they deemed fit or inserted in the discussion of the wives (of Rasūlullāh ﷺ) for worldly purposes. It is evident from the narrations that it has no relation to their story, thus to rely upon the wording and sequence (it was placed in) is clearly baseless. If we were to accept that it is in its correct place then we will say: numerous narrations have been presented proving that a great portion of the Qur’ān has been removed, so it is possible that the verses before it and after it were also removed.

Refer to *Biḥār al-Anwār* (35/234), *Mahjat al-‘Ulamā’* (page 163), *Faṣl al-Khiṭāb* (page 320), *al-Ḥadā’iq al-Nādirah* (2/290). ‘Allāmah Ṭabāṭabā’ī has said in *Tafsīr al-Mizān* (16/312):

The verse, according to the manner it was revealed, does not form part of the verses referring to the wives of Rasūlullāh ﷺ nor is it attached to it. However, it was placed there, either on the instruction of Rasūlullāh ﷺ or when the Qur’ān was compiled after the demise of Rasūlullāh ﷺ.

The Shī'ī scholar Kāshif al-Ghiṭā writes in his book, *Aṣl al-Shī'ah* (page 79):

The Imāmiyyah do not accept as the sunnah except what has been authentically narrated to them on the authority of the Ahl al-Bayt from their fore-fathers. In other words what Ja'far al-Ṣādiq رضي الله عنه narrated from his father- Al-Bāqir رضي الله عنه, from his father- Zayn al-'Ābidīn رضي الله عنه, from his father- Ḥusayn رضي الله عنه, from his father- Amīr al-Mu'minīn from Rasūlullāh صلى الله عليه وسلم. As for that which has been narrated by the likes of Abū Hurayrah, Samurah ibn Jundub, Marwān ibn Ḥakam, 'Imrān ibn Ḥaṭhān al-Khārijī, 'Amr ibn al-'Āṣ and others like them; they bear no weight to the Imāmiyyah than a mosquito.

This is the reason why one of the Shī'ī scholars with the title of Āyat Allāh al-Uẓmā, 'Abd al-Ḥusayn Sharf al-Dīn al-Mūsawī, — whose heart was filled with dark hatred — has written a book solely dedicated to disparaging Sayyidunā Abū Hurayrah رضي الله عنه.¹ In this book he has opted to rely upon fabrications, forgeries and speculative evidence to cast doubt upon the narrations of this esteemed companion. This spawned two more works: *Abū Hurayrah Shaykh al-Muḍīrah*- written by Muḥammad Abū Rayyah, who followed in the footsteps of 'Abd al-Ḥusayn. However, he surpassed his mentor in falsehood. It was not long before this book was published a second time, on account of the rapid sale of the first edition, due to the Shī'ah and Jews scrambling to purchase a copy.

As for the second book, it is written by a person named Muḥammad al-Samāwī al-Tijānī, a primary figure of the Bāthiniyyah and Sūfiyyah. If the readers were to know all that they have written against the ummah, he would lose hope in all that has been revealed regarding the success of the ummah of Rasūlullāh صلى الله عليه وسلم, on account of the poison that these wicked scholars have penned. These are the propagators of division, who split

1 This very same author did not wait long before penning a work opposing and demeaning the first three khulafā'. The book is entitled: *Al-Naṣ wa al-Ijtihād*.

the ranks of the Muslim ummah and drive a wedge through their unity, creating various sects and factions.

This is why I saw it incumbent to reply to the doubts that they have raised and the falsehood that they have transmitted, and while doing so discuss those points that are agreed upon by all, lighting the path of truth with proof and evidence; relying solely upon Allah and seeking His assistance and aid.

In short, as I have already mentioned, their ultimate purpose is not to merely criticise the narrations of Abū Hurayrah رضي الله عنه but it is the first step in attempting to bring down the fortress of Islam. The reason being that when these unfortunate individuals intended to refute this pure Sharī'ah and oppose it, they set out to criticise those who imparted it, without whom there is no path to acquiring the knowledge of Sharī'ah. They secretly work amongst the poor and downtrodden with this accursed and satanic method of propagation.

They curse and swear the best of creation and conceal a deep hatred for Sharī'ah, whereas there is no sin or misdeed of man that is worse, evil or more heinous than this form of treachery. They do not suffice with Abū Hurayrah رضي الله عنه alone but attack all of the Ṣaḥābah with the exception of a select few amongst them.

We will discuss later the standpoint of these people and their hatred and vices, such that they have went to the level of decreeing all the Ṣaḥābah to be kāfir. At the top of their list is Abū Bakr, 'Umar, and 'Uthmān رضي الله عنهم. Amongst the rights which the ummah owes to Abū Hurayrah رضي الله عنه is to counter all those who speak against him and refute the fabrications and slander upon his person, because in defending him is the defence of the sunnah of Rasūlullāh صلى الله عليه وسلم and protecting it from the criticisms of the deviants.

I hope that in these pages that I have written in refutation of the allegations against this esteemed Ṣaḥābī رضي الله عنه, one will find all that is necessary to clear the falsehood penned by the enemies of Abū Hurayrah رضي الله عنه and reveal their falsity and deception.

لِيَهْلِكَ مَنْ هَلَكَ عَن بَيْنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَن بَيْنَةٍ

So that he who was to be destroyed may be destroyed after a clear proof
and so that he who was to live may live after a clear proof.¹

It should be noted that these deviants and absconders have not raised anything new but have merely repeated the allegation again and added to it from whatever their hearts desired.

It was with this in mind that I lifted my pen to write this book, to guide one towards Allah, His Rasūl and His dīn, whether they be scholars or from the general masses. Thus, I have divided this book into two chapters:

1. **Chapter one:** This comprises of two sections:

Section one: This discusses the life of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ in general.

Section two: This discusses the scholastic achievements and knowledge of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ, indicating the manner in which he memorised ḥadīth and propagated the sunnah. It highlights his lofty level of knowledge and discusses the praises that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the Ṣaḥābah, and Tābi'īn awarded him.

2. **Chapter two:** This comprises of three sections:

Section one: This discusses the allegations made by ‘Abd al-Ḥusayn Sharf al-dīn al-Mūsawī against Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ and the doubts he cast upon his narrations; scrutinising it and explaining the truth in this regard.

Section two: This discusses the allegations made by Abū Rayyah against Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ.

1 Sūrah al-Anfāl: 42

Section three: This discusses the doubts cast by al-Tījānī upon the blessed sunnah of Rasūlullāh ﷺ.

I ask Allah Ta‘ālā’s assistance and that He guide us to that which He loves and earns His pleasure. I express my gratitude to all those who have assisted me in compiling and extracting references for this book. In conclusion, all praise belongs to Allah, Rabb of the entire universe, peace and salutations upon Muḥammad ﷺ, the Seal of the ambiyā’, his progeny and Ṣaḥābah, as well as those who follow them in doing virtuous deeds until the Day of Qiyāmah.

The author

‘Abd Allāh ibn ‘Abd al-‘Azīz ibn ‘Alī al-Nāṣir

Chapter One

The Life of Abū Hurayrah

Name and Lineage

The name of Abū Hurayrah رضي الله عنه was ‘Abd al-Raḥmān ibn Sakhr. He was of the progeny of Tha‘labah ibn Sulaym ibn Fahm ibn Ghanam ibn Dows al-Yemānī. He is Dowsī, on account of his relation to Dows ibn ‘Adnān ibn ‘Abd Allāh ibn Zahrān ibn Ka‘b ibn Ḥārith ibn Ka‘b ibn ‘Abd Allāh ibn Mālik ibn Naṣr. They are the progeny of Ibn al-Azd and the Azd are one of the largest and most famous tribes of the ‘Arabs.¹

According to the ‘ulamā’, the most authentic opinion is that his name before embracing Islam was ‘Abd al-Shams and when he embraced Islam, Rasūlullāh صلى الله عليه وسلم named him ‘Abd al-Raḥmān; since it is impermissible to name any person as a slave of another (besides Allah) or of something. He is a slave of Allah (‘Abd Allāh), thus he was named ‘Abd Allāh or ‘Abd al-Raḥmān.² He became more famous by his common name, such that his real name was close to being forgotten.

1 *Jamharah Anṣāb al-‘Arab* page 358, 360, 361, *al-Istī‘āb* 4/1768, *Tārīkh Ibn al-Khuldūn* 2/253, *Nihāyah al-Irb* 91, 253, *Mu‘jam Qabā’il al-‘Arab al-Qadīmah wa al-Ḥadīthah* 1/394

2 *Mustadrak al-Ḥākim* 3/507. It is indeed strange that the one who wrote against Abū Hurayrah رضي الله عنه has a name which is impermissible (i.e. ‘Abd al-Ḥusayn) on account of two reasons. Firstly, it is impermissible to name a person as a slave of another human because one is only the slave of Allah and thus should be named ‘Abd Allāh or ‘Abd al-Raḥmān only (or be attributed to any one of the names of Allah). This has been stated by the illustrious A‘immah of the Shī‘ah as well. It has been reported in the most authentic book of their books, upon which they have consensus on its authenticity. It is the first book, held in high esteem, most excellent and reliable; as stated by ‘Abd al-Ḥusayn. There are numerous narrations reported therein which state that the most beloved name is that which begins with “‘Abd”. Al-Kulaynī has reported with his chain of narration from Fulān ibn Ḥamīd that he asked Imām Ja‘far رضي الله عنه to advise him as to which is the best name to keep for his son. Imām Ja‘far رضي الله عنه replied: “Name him with the names of ‘Abūdiyyah.” Fulān asked what those names were and he replied: “‘Abd al-Raḥmān.” Al-Kulaynī has also reported with his chain of narration from Imām Bāqir رضي الله عنه: “The most sincere of names is that kept with ‘Abūdiyyah and the most virtuous are the names of the ambiyā’.” Bāqir al-Majlisī writes under the commentary of this narration: *continued.....*

Al-Ḥākim has reported that Abū Hurayrah رضي الله عنه said:

I was given the name Abū Hurayrah because I used to shepherd the sheep of my family, and one day I found a kitten in the wilderness. I placed it in my sleeve and when I returned, they heard the sound of the kitten in my sleeve. They asked: “What is this, O ‘Abd al-Shams?” I replied that it was a kitten, I had found. They in turn said: “So you are Abū Hurayrah.” The name stuck after that.¹

It has been reported in Tirmidhī:

I used to shepherd the sheep of my family and I had a small kitten (which I used to care for). I used to place it in a tree at nights and during the day, I would take it along with me and play with it. Thus, they began calling me Abū Hurayrah.²

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‘Abūdiyyah’ means servitude to Allah and not names such as ‘Abd al-Nabī or ‘Abd al-‘Alī and the like thereof. The same has been reported on the authority of the opponents (i.e. the Ahl al-Sunnah) that Rasūlullāh صلی الله علیه و آله said: “The most beloved of your names to Allah are ‘Abd Allāh and ‘Abd al-Raḥmān.” It should be understood that our (Shī‘ī) scholars are in difference of opinion whether the names of ‘Abūdiyyah are more virtuous or the names of the ambiyā’. Research scholars of Shar‘ah have inclined towards the first and said: “Then name him with a good name; the most virtuous of which is that which indicates ‘Abūdiyyah followed by the names of the ambiyā’.” This was seconded by ‘Allāmah al-Ḥillī. However, we will not rely upon their conclusions solely as this narration does not prove their claim because something being most sincere does not necessarily mean that it is most virtuous, especially when this narration clearly mentions that the names of the ambiyā’ are most virtuous. Thus, the narration establishes sincerity and not virtue. Therefore, on account of the context of this narration, al-Shahīd in Lum‘ah stated the same and Ibn Idrīs was also of the opinion that the most virtuous names are those of the ambiyā’ and the A‘immah. The best of which is the name of our Nabī صلی الله علیه و آله, followed by the names of ‘Abūdiyyah. This was seconded by al-Shahīd al-Thānī, and this is more evident. (*Mir‘āt al-‘Uqūl fī Sharḥ Akhbār Āl al-Rasūl* 21/31) *continued...*

1 *Al-Mustadrak* 3/506, with a Ṣaḥīḥ chain of narration. Seconded by Al-Dhahabī in *Mukhtasar al-Mustadrak*.

2 *Tirmidhī*

However, Abū Hurayrah رضي الله عنه said:

Rasūlullāh صلى الله عليه وسلم would call me by Abū Hirr and people would call me by Abū Hurayrah.¹

It was on account of this that he would say:

If you were to call me by Abū Hirr, it would be more beloved to me than calling me Abū Hurayrah.²

Islam and Company of Rasūlullāh صلى الله عليه وسلم

He embraced Islam in the seventh year after hijrah, between the treaty of Ḥudaybiyyah and Khaybar. His age at that time was approximately thirty. He then returned to Madīnah along with Rasūlullāh صلى الله عليه وسلم from Khaybar and stayed on Ṣuffah, where he remained constantly in the company of Rasūlullāh صلى الله عليه وسلم. He would accompany Rasūlullāh صلى الله عليه وسلم wherever he went and would eat with him majority of the time until the demise of Rasūlullāh صلى الله عليه وسلم.³

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Secondly, these deviant names oppose the practice of the A'immaḥ of the Ahl al-Bayt as the Ahl al-Bayt used to name their children with the names of the first three khulafā'. 'Alī رضي الله عنه named three of his sons; Abū Bakr, 'Umar and 'Uthmān. He also named one of his sons 'Abd al-Raḥmān. His son, Ḥasan رضي الله عنه, did the same; naming one of his sons Abū Bakr and two of them 'Umar. Ḥusayn رضي الله عنه also named one of his sons Abū Bakr and another 'Umar. This was also the practice of Zayn al-'Ābidīn (the son of Ḥusayn رضي الله عنه), who named one of his sons 'Umar and another 'Uthmān. As for 'Uthmān, he enjoyed being addressed as Abū Bakr. The same goes for Mūsā al-Kāẓim (the son of Imām Ja'far), who named one of his sons Abū Bakr and another 'Umar, his son, 'Alī al-Riḍā, was commonly called Abū Bakr. These are the names of the children of the Ahl al-Bayt. You will not find a single one of them named 'Abd al-'Alī, 'Abd al-Ḥasan or 'Abd al-Ḥusayn. How then is it permissible for a Muslim to name his children with the names of the period of ignorance? Especially when Rasūlullāh صلى الله عليه وسلم would change such names; as in the case of 'Abd al-Shams. In fact, the Qur'ān did not mention the name of the uncle of Rasūlullāh صلى الله عليه وسلم but referred to him by his common name (Abū Lahab) in Sūrah Lahab because his name was 'Abd al-'Uzzā.

1 *Al-Mustadrak* 3/506

2 *Ibid* 3/507

3 *Al-Sunnah wa Makānatuhā fī Tashrī al-Islamī* by Muṣṭafā al-Sabā'ī

Memorisation and Strength of Memory

The benefit of remaining in the company of Rasūlullāh ﷺ constantly was that he was able to hear from Rasūlullāh ﷺ what others did not and study the practices of Rasūlullāh ﷺ more closely. When he embraced Islam, his memory was weak and so he complained to Rasūlullāh ﷺ about this. Rasūlullāh ﷺ instructed him to open his shawl, which he did. Rasūlullāh ﷺ then instructed him to hold it to his chest, which he did as well. Thereafter he never forgot any ḥadīth. This incident is known as the incident of spreading the shawl which has been reported by Bukhārī, Muslim, Aḥmad, Nasā'ī, Abū Ya'lā and Abū Nu'aym.

Scholastic Achievement and Knowledge of Abū Hurayrah

Praise of Rasūlullāh ﷺ, the Ṣaḥābah and Tābi‘īn

Allah Ta‘ālā honoured the Ṣaḥābah in many verses of the Qur’ān confirming both their virtue and reliability. Amongst these verses are those that were revealed regarding a specific Ṣaḥābī or all the Ṣaḥābah who participated with Rasūlullāh ﷺ in a specific event; such as the Ṣaḥābah who pledged their allegiance to Rasūlullāh ﷺ at Ḥudaybiyyah. There are also those verses that were revealed regarding all the Ṣaḥābah, including all of them in that virtue.

In a similar manner, Rasūlullāh ﷺ honoured his Ṣaḥābah by seeking forgiveness for them, announcing their virtue and reliability; either for a specific individual, a group amongst them or all of them in general.

Amongst the verses which are general and include Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ in the virtue mentioned:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا
مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ ۗ وَمَثَلُهُمْ
فِي الْإِنْجِيلِ ۗ كَزَرْعٍ أَخْرَجَ شَطْطَهُ فَازْرَعَهُ فَاسْتَعْلَطَ فَاسْتَوَىٰ عَلَىٰ سَوْفِهِ يَعْجِبُ الزَّرَّاعَ لِيَعْطِيَ بِهِمُ
الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

Muḥammad ﷺ is Allah’s Rasūl and those with him (the Ṣaḥābah) are stern against the kuffār and compassionate among themselves. You will see them sometimes bowing, sometimes prostrating, seeking Allah’s bounty and His pleasure. Their hallmark is on their faces because of the effect of prostration. This is their description in the Torah. Their description in the *Injīl* (Bible) is like that of a plant that sprouts its shoots and strengthens it, after which it becomes thick and stands on its own stem, pleasing the farmer. So that the kuffār may be enraged by them. Allah has promised forgiveness and a grand reward for those of them who have īmān and who do good deeds.¹

1 Sūrah al-Fatḥ: 29

Amongst the last verses to be revealed:

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ

Allah has certainly turned in mercy towards the Nabī (ﷺ) and towards the Muhājirīn and the Anṣār, who followed him in the hour of difficulty (to Tabūk) after the hearts of some of them were almost shaken (causing them to hesitate). Without doubt, He is Most Compassionate and Most Merciful towards them.¹

Abū Hurayrah (رضي الله عنه) is one of the Ṣaḥābah and he too is included in the virtue mentioned for them, and is awarded the same reliability awarded to all of them in the verses cited above. He is also included in the supplications Rasūlullāh (ﷺ) made for his Ṣaḥābah, the virtue of hijrah — as he migrated before the conquest of Makkah — the honour of Rasūlullāh (ﷺ) supplicating specifically for him, the virtue of jihād alongside Rasūlullāh (ﷺ) as well as the virtue of memorising the ḥadīth of Rasūlullāh (ﷺ) and propagating it, all apply to him as well.

Rasūlullāh (ﷺ) said to Abū Hurayrah (رضي الله عنه):

I take an oath by the One who has control of my life, I knew that you would be the first to ask be about this from my ummah on account of the desire for knowledge which I see in you.²

In another narration:

I knew that no one would ask me about this ḥadīth before you when I saw the desire you have for (learning) ḥadīth.³

1 Sūrah al-Towbah: 117

2 Musnad al-Aḥmad 15/208

3 Fath al-Bārī 1/203, Siyar A'lām al-Nubalā' 2/430

Abū Saʿīd al-Khudrī رضي الله عنه has narrated that Rasūlullāh صلى الله عليه وسلم said:

Abū Hurayrah رضي الله عنه is a vessel of knowledge.¹

Zayd ibn Thābit رضي الله عنه narrates:

We said: “O Rasūlullāh صلى الله عليه وسلم! We also ask for such knowledge that will never be forgotten.” Rasūlullāh صلى الله عليه وسلم replied: “The slave of Dows (Abū Hurayrah رضي الله عنه) has surpassed you all with this.”²

A person once came to Ibn ‘Abbās رضي الله عنه asking a ruling, Ibn ‘Abbās said to Abū Hurayrah رضي الله عنه:

You issue the ruling, O Abū Hurayrah رضي الله عنه, as this predicament has come to you.³

Imām al-Shāfiʿī has said:

Abū Hurayrah رضي الله عنه is the most retentive of those who reported ḥadīth in his era.⁴

Imām al-Bukhārī said:

Close to eight hundred scholars have reported ḥadīth from him and he was the most retentive of those who reported ḥadīth in his era.⁵

Imām al-Dhahabī said:

An imām, faqīh, mujtahid and ḥāfiẓ, Ṣaḥābī of Rasūlullāh صلى الله عليه وسلم, Abū

1 *Siyar Aʿlām al-Nubalāʾ* 2/430

2 *Fath al-Bārī* 1/226, *Siyar Aʿlām al-Nubalāʾ* 2/432, *Hilyat al-Awliyāʾ* 1/381

3 *Siyar Aʿlām al-Nubalāʾ* 2/437

4 *Al-Risālah* page 281, *Siyar Aʿlām al-Nubalāʾ* 2/432

5 *Tahdhīb al-Tahdhīb* 12/265, *al-Bidāyah wa l-Nihāyah* 8/103

Hurayrah رضي الله عنه al-Dowsī, al-Yemānī. The leader of the reliable retentive narrators.¹

Imām al-Dhahabī says elsewhere:

Abū Hurayrah رضي الله عنه is the pinnacle of memorising what he heard from Rasūlullāh صلى الله عليه وسلم and narrating it exactly as he heard it.²

He also said:

Abū Hurayrah رضي الله عنه had a most reliable memory, we do not know of any instance where he erred in narrating a ḥadīth.³

He also said:

He is a leader in the Qurʾān, sunnah and fiqh.⁴

He said:

Where is the equal of Abū Hurayrah رضي الله عنه in memory and Abundance of knowledge?⁵

Ṣaḥābah Who Narrated From Him

Abū Hurayrah رضي الله عنه narrated from many Ṣaḥābah amongst whom are: Abū Bakr, ʿUmar, Faḍl ibn ʿAbbās, Ubay ibn Kaʿb, Usāmah ibn Zayd, and ʿĀʾishah رضي الله عنها.

As for those Ṣaḥābah who narrated from him, they were: ʿAbd Allāh ibn ʿAbbās رضي الله عنه, ʿAbd Allāh ibn ʿUmar رضي الله عنه, Anas ibn Mālik رضي الله عنه, Wāthilah ibn Asqaʿ رضي الله عنه, Jābir ibn ʿAbd Allāh al-Anṣārī رضي الله عنه, and Abū Ayyūb al-Anṣārī رضي الله عنه.

1 *Siyar Aʿlām al-Nubalāʾ* 2/417

2 *Ibid* 2/445

3 *Ibid* 2/446

4 *Ibid* 2/449

5 *Ibid* 2/438

Tābi'īn Who Narrated From Him

Amongst the Tābi'īn who narrated from him are Sa'īd ibn Musayyab - his son-in-law, 'Abd Allāh ibn Tha'labah , Urwah ibn Zubayr , Qubaysah ibn Dhu'ayb , Salmān al-Aghar , Sulaymān ibn Yasār , Iraq ibn Mālik , Sālim ibn 'Abd Allāh ibn 'Umar , Abū Salamah ibn 'Abd al-Raḥmān ibn 'Awf , Ḥamīd ibn 'Abd al-Raḥmān ibn 'Awf , Muḥammad ibn Sirīn , 'Aṭā ibn Abī Rabāḥ , 'Aṭā ibn Yasār , as well as many others, as Imām al-Bukhārī has mentioned reaching approximately eight hundred.

The Number of Aḥādīth Reported From Him

His aḥādīth have been reported by a number of ḥuffāz of ḥadīth in their *Masānīd*, *Ṣiḥāḥ*, *Sunan*, *Ma'ājim*, *Muṣanafāt*, etc. There is no reliable book of ḥadīth which does not contain the narrations of this esteemed Ṣaḥābī.

His narrations can be found in all chapters of fiqh, aqā'id, 'ibādāt, mu'āmalāt, jihād, siyar, manāqib, tafsīr, ṭalāq, nikāḥ, adab, da'wāt, riqāq, dhikr, tasbīḥ, etc.

Imām Aḥmad ibn Hanbal رحمته الله has reported 3848 aḥādīth of Abū Hurayrah رضي الله عنه in his *Musnad*, many of which are repetitions either in meaning or wording (reported via a different chain of narration).

Imām Baqī ibn Mukhallad رحمته الله (201 A.H- 276 A.H) has reported 5375 aḥādīth of Abū Hurayrah رضي الله عنه in his *Musnad*.

The authors of the *al-Ṣiḥāḥ al-Sittah*¹ and Imām Mālik رحمته الله in his *Muwatta'* have reported 2218 aḥādīth of his collectively. *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* have reported 609 aḥādīth of his; 326 of which can be found in both *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, while Imām al-Bukhārī رحمته الله has reported 93 in *Ṣaḥīḥ al-Bukhārī* (which are not reported in *Muslim*) and Imām Muslim رحمته الله 190 (which are not found in *al-Bukhārī*).²

1 *Bukhārī, Muslim, Tirmidhī, Abū Dāwūd, Nasā'ī and Ibn Mājah*

2 *Al-Riyāḍ al-Mustathābah* page 70, *Shadharāt al-Dhahab* 1/63

The Most Authentic Chain of Narration from Abū Hurayrah

The most authentic chain of narration reporting from Abū Hurayrah رضي الله عنه, according to Imām Bukhārī رحمه الله is:

Abū Zinād — Aʿraj — Abū Hurayrah رضي الله عنه.¹

The most authentic chain of narration reported from Abū Hurayrah رضي الله عنه, according to Imām Aḥmad ibn Hanbal رحمه الله is:

Muḥammad ibn Sirīn — Saʿīd ibn Musayyab — Abū Hurayrah رضي الله عنه.

According to Imām ʿAlī ibn al-Madīnī they are six: Ibn Musayyab, Abū Salamah, Aʿraj, Abū Ṣāliḥ, Ibn Sirīn, and Ṭāʿūs.²

They are also six according to Ibn Maʿīn, Imām Abū Dāwūd رحمه الله reports:

I asked Ibn Maʿīn who are the reliable narrators from Abū Hurayrah رضي الله عنه and he replied: “Ibn Musayyab, Abū Ṣāliḥ, Ibn Sirīn, al-Maqbarī, al-Aʿraj, Abū Rāfiʿ.”³

Four of them are agreed upon by ʿAlī ibn al-Madīnī and Ibn Maʿīn while Ibn Maʿīn substituted Abū Salamah and Ṭāʿūs for al-Maqbarī and Abū Rāfiʿ.

Aḥmad Muḥammad Shākir has counted all these chains of narration and mentioned the most authentic amongst them, the majority of which is reported by these six chains:

Mālik, Ibn Uyaynah and Maʿmar — Zuhri — Saʿīd ibn Musayyab — Abū Hurayrah

1 *Al-Tahdhīb* 5/204, *Mizān al-Iʿtidāl* 2/36

2 *Al-Tahdhīb* 9/215

3 *Al-Tahdhīb* 3/220

Mālik — Abū Zinād — A‘raj — Abū Hurayrah

Ḥammād ibn Zayd — Ayyūb — Muḥammad ibn Sirīn — Abū Hurayrah

Ma‘mar — Hummām ibn Munabbih — from Abū Hurayrah

Yaḥyā ibn Abī Kathīr — Abū Salamah — Abū Hurayrah

Ismā‘īl ibn Abī Ḥakīm — ‘Ubaydah ibn Sufyān al-Ḥadhramī — Abū Hurayrah¹

Abūndant Narrations and Its Reason

Abū Hurayrah رضي الله عنه has explained the reason for his Abūndant narrations of ḥadīth:

You people say that Abū Hurayrah رضي الله عنه narrates a great deal from Nabī صلی الله علیه وسلم, and Allah is my witness, you also say: “Why is it that the Muhājirīn do not narrate these same aḥādīth from Rasūlullāh صلی الله علیه وسلم.” My companions from the Muhājirīn would be preoccupied with their land and tending to it, while I was a poor homeless person. I would stick closely to Rasūlullāh صلی الله علیه وسلم and he would fill my belly. I spent most of my time in the company of Rasūlullāh صلی الله علیه وسلم; I would be present when they were not and I would remember when they would forget. One day Nabī صلی الله علیه وسلم said to us: “Who will spread his shawl so that I may place within in it my ḥadīth and then he should embrace it; after which he will never forget anything he hears from me ever again.” I then spread my shawl before Rasūlullāh صلی الله علیه وسلم and thereafter held it tightly. I take an oath by Allah; I never forgot anything I heard from Rasūlullāh صلی الله علیه وسلم after that.”

He would also say:

I take an oath by Allah, if it were not for a verse in the Qur’ān I would never narrate anything to you ever.

1 *Musnad Aḥmad* 1/149-150

He then recited the following verse

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّهَ لِلنَّاسِ فِي الْكِتَابِ ۗ أُولَٰئِكَ يَلْعَنُهُمُ
اللَّهُ وَيَلْعَنُهُمُ اللَّعْنُونَ

Certainly those who hide the clear things and guidance which We have revealed, after We had explained it to them in the Book for the people; such people (those who hide these things) are cursed by Allah and by all those who curse.¹

He would invite people to propagate knowledge and not to attribute falsehood to Rasūlullāh ﷺ, on account of what he had narrated from Rasūlullāh ﷺ:

Whoever is asked about a matter regarding which he has knowledge and he conceals it, he will be made to wear a collar of fire on the Day of Qiyāmah.

and,

Whoever intentionally attributes falsehood to me should prepare for his abode in Jahannam.²

His companions from the Ṣaḥābah have also attested to him having heard Abūndant aḥādīth from Rasūlullāh ﷺ and attaining knowledge from Rasūlullāh ﷺ. These testimonies remove all doubts and criticisms surrounding his Abūndant narrations such that some of the Ṣaḥābah would narrate from him because he had heard from Rasūlullāh ﷺ what they had not.

In this light a person came to Ṭalḥah ibn ‘Ubayd Allāh رَضِيَ اللَّهُ عَنْهُ and said:

O Abū Muḥammad! Do you not see this Yemānī (referring to Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ), is he more knowledgeable of the aḥādīth of Rasūlullāh ﷺ than

1 Sūrah al-Baqarah: 159

2 Both aḥādīth are reported in *Bukhārī* and *Muslim*.

you all? We hear such things from him which we do not hear from you all. Or is it that he narrates from Rasūlullāh ﷺ what he has not said?

Ṭalḥah ibn ‘Ubayd Allāh رَضِيَ اللَّهُ عَنْهُ replied:

As for him hearing what we have not heard, there is no doubt regarding this. I will inform you the reason for it; we were people with homes, family, livestock and occupation. We would spend time in the company of Rasūlullāh ﷺ in the morning and evening. On the other hand, he was poor and homeless, a guest at the door of Rasūlullāh ﷺ, his hand in the hand of Rasūlullāh ﷺ. Thus we have no doubt that he heard what we did not. You will not find a person who possesses virtue narrating from Rasūlullāh ﷺ what he did not say.¹

He said in another narration:

We heard just as he heard but we forgot and he remembered.

Ash‘ath ibn Sulaym reports from his father that he heard Abū Ayyūb al-Anṣārī رَضِيَ اللَّهُ عَنْهُ narrating on the authority of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ. He was asked: “You are a Ṣaḥābī of Rasūlullāh ﷺ yet you narrate on the authority of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ?” Abū Ayyūb al-Anṣārī رَضِيَ اللَّهُ عَنْهُ replied: “Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ heard what we did not hear and to narrate on his authority is more beloved to me than me narrating it myself from Rasūlullāh ﷺ.”

Furthermore, the courage of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ in asking Rasūlullāh ﷺ questions allowed him to learn more than his own fellow companions; he would never desist from asking Rasūlullāh ﷺ about anything he encountered whereas others would not do the same. Ubay ibn Ka‘b رَضِيَ اللَّهُ عَنْهُ relates:

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ was bold before Rasūlullāh ﷺ; he would ask him about matters which we would not ask about.

1 Tirmidhī 2/247

He was unyielding in his pursuit of knowledge and strove hard in attaining it, during the lifetime of Rasūlullāh ﷺ and after his demise. After all Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ is the one who narrated that Rasūlullāh ﷺ:

The one for whom Allah Ta‘ālā desires good, Allah Ta‘ālā grants him understanding of dīn.

We have found that Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ loved good and strove for it his entire life how was it then possible for him to desist in achieving the good of this field (i.e. knowledge) as well? He was the one who would accompany Rasūlullāh ﷺ everywhere, only so that Rasūlullāh ﷺ would teach him a sentence or some wisdom upon which he could act.¹

Illness and Demise

When on his death bed, he said:

Do not erect a tomb over my grave and do not follow my bier with torches, and hurry with my burial as I have heard Rasūlullāh ﷺ say: “When a pious person or believer is placed upon his bier, he says: “Take me (to my grave)!” and when a kāfir or sinner is placed upon his bier, he says: “Woe to you all! Where are you taking me?”

He passed away in the same year as Umm al-Mu‘minīn ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا (58 A.H).

1 *Abū Hurayrah Rāwiyah al-Islam* by Al-‘Ajjājī, page 117- 121

Chapter two

Clearing the Doubts Raised by the Deviants Against Abū Hurayrah and His Narrations

This is the Abū Hurayrah رضي الله عنه we know before and after embracing Islam, we know of his hijrah and his companionship of Rasūlullāh صلى الله عليه وسلم. He was a trustworthy companion of Rasūlullāh صلى الله عليه وسلم and a dedicated student. He remained in the company of Rasūlullāh صلى الله عليه وسلم when at home and when on a journey, sharing in the joys and grief of Rasūlullāh صلى الله عليه وسلم. We know of his adherence to the blessed sunnah of Rasūlullāh صلى الله عليه وسلم, his taqwā, and piety in his youth and old age. We know of his status in the field of knowledge, Abūndant narrations, and remarkable memory. We have seen what his standing was in the eyes of the Ṣaḥābah as well as the praises he received from the scholars.

This is the Abū Hurayrah رضي الله عنه which history has painted for us after careful analysis. However, a few malicious deviants are unhappy to see Abū Hurayrah رضي الله عنه holding this lofty position and honourable status. Thus, their prejudice has spurred them to conjure a version of events contrary to the reality. They see his adherence to the company of Rasūlullāh صلى الله عليه وسلم to be only a means of filling his belly, they depict his trustworthiness to be deception, his generosity to be boastfulness, his memory to be trickery, his Abūndant pure narrations to be fabrications upon Rasūlullāh صلى الله عليه وسلم, his poverty to be a blemish, his humility to be disgrace, and his praise to be taunts. They portray his encouraging of good and prohibiting evil to be a mere ploy to deceive people, his seclusion during the fitnah (the battles that ensued during the khilāfah of ‘Alī رضي الله عنه) as having taken sides, his words of truth to be bias; he is portrayed to be an employee of the Omayyad’s and a propagator of their political authority, on account of which he is amongst the liars and fabricators of the blessed ḥadīth of Rasūlullāh صلى الله عليه وسلم.

In the following pages, we will discuss the false allegations, fabrications and doubts they cast upon the noble personality of Abū Hurayrah رضي الله عنه. We begin

first with the allegations made by ‘Abd al-Ḥusayn al-Mūsawī in his book- *Abū Hurayrah*, which will be followed with a substantiated reply.

Section one

The Allegations Made by ‘Abd al-Ḥusayn Sharf al-Dīn al-Mūsawī

He writes in the introduction of his book- Abū Hurayrah (Page 5):

This is a treatise on the life of the Ṣaḥābī who narrated from Rasūlullāh ﷺ and narrated so excessively that he exceeded all the limits. His narrations have been reported in the Ṣiḥāḥ of the majority (i.e. the Ahl al-Sunnah) and in all their Masānīd, and they too reported from him excessively such that they too exceeded the limits. It was impossible for us to examine these narrations except by studying the source of it because of it having a direct link to our spiritual lives and logic as well. If this were not the reason then we would have overlooked it and its source, and occupied ourselves with something more important.

However, the thorns of this excess became widespread amongst the furū‘ (secondary) and uṣūl (primary) aspects of dīn; and the fuqahā (jurists) of the majority (i.e. the Ahl al-Sunnah) and their mutakallimīn (theologians) substantiate from them in many of the laws of Allah and His Sharī‘ah, which requires careful scrutiny and deliberation. It is not surprising for them to have acted in this manner after having decided to attribute reliability to all of the Ṣaḥābah. Just as there is no proof for this principle, as will be clarified in its relevant chapter, it became necessary for us to discuss this exaggerator and his narrations entirely so that we may be aware which of his narrations are related to the furū‘ and uṣūl of dīn. This is what prompted me to write this treatise on the life of this Ṣaḥābī (and he is Abū Hurayrah), and his lamentable narrations. I have researched extensively and investigated copiously such that the path of truth has been revealed in this book of mine and the light of conviction made apparent.

As for Abū Hurayrah, we will soon discuss his life history and analyse his personality as has been narrated in the books. We have revealed his true nature and character from all his lamentable actions, which you will be able to discern on your own. As for his aḥādīth, I have scrutinised them carefully and have found no option, Allah is my witness, but to discard all of them. Which knowledgeable, impartial,

open-minded scholar will be content with such excessive narrating, which cannot be found amongst the narrations of the four khulafā', Ummahāt al-Mu'minīn, or the men and women of the Banū Hāshim? How can you consider it practical that an unlettered one (who embraced Islam late in the life of Rasūlullāh ﷺ and on account of which you regard him amongst the Ṣaḥābah) could have narrated that from Rasūlullāh ﷺ which the fore-runners of the close and near companions did not narrate. When we gauge his narrations in light of common sense and examination, we find that they did not corroborate the majority of what has been narrated by this exaggerator in his excessiveness and incongruity. The sunnah is far greater than to have thorny weeds, by which Abū Hurayrah had stabbed common sense and wounded the criteria of examination when he distorted the exalted Sharī'ah and wronged the Nabī ﷺ and his ummah...

The truth is that companionship (of Rasūlullāh ﷺ) is a great virtue but it does not make one infallible. Among the Ṣaḥābah were saints, veracious and honest men, who were their 'ulamā' and leaders, and there were those who were unknown. Also there were the munāfiqīn (hypocrites), who committed great sins and crimes. The Noble Qur'ān mentions this clearly:

And from amongst the people of Madīnah, (are those) obstinate upon hypocrisy. You do not know who they are, We know who they are.¹ (Sūrah Tawbah: 101)

So the narrations of the reliable are proof and those who are unknown will be investigated, and those who are guilty of sin have no value nor do their narrations. This is our point of view on those who narrated ḥadīth from the Ṣaḥābah and others. The Noble Qur'ān and the Sunnah are established upon this opinion; the liars were never excused from criticism even if they were called Ṣaḥābah, because excusing

1 The verse of Allah: "And from the amongst the people of Madīnah", does not indicate that the munāfiqīn were from amongst the Ṣaḥābah. Instead it indicates that from amongst the munāfiqīn, some were from Madīnah and others from elsewhere. As for being a Ṣaḥābī, this negates being a munāfiq whereas being from Madīnah does not negate being a munāfiq. Instead, it is possible that a munāfiq may come from Madīnah or from Makkah, and be obstinate upon kufr and evil. The narrations, in the Qur'ān and Sunnah, proving the reliability of the Ṣaḥābah are numerous.

them is a deception upon Allah, His Rasūl and His servants. It is sufficient for us to depend upon the ‘ulamā’, leaders, Şiddiqīn and virtuous of the great Şahābah of the Nabī ﷺ and his family, whom he ordered to be at the same rank with the Holy Qur’ān and to be the example for the wise.

Based upon this, we are in agreement upon the result, even if we somehow differed in the beginning because the majority (i.e. the Ahl al-Sunnah) excused Abū Hurayrah, Samurah ibn Jundub, al-Mughīrah, Mu’āwiyah, ‘Amr ibn al-‘Ās, Marwān ibn al-Ḥakam and the likes thereof, in honour of Rasūlullāh ﷺ because they were amongst his companions. We on the other hand criticised them to honour Rasūlullāh ﷺ and his sunnah, which is befitting of those who are open minded, understanding of honour and greatness.

It is obvious that refuting all that has been narrated from Rasūlullāh ﷺ, which is impossible to believe, is more in line with honouring the Nabī ﷺ and it is more in accordance with that reasoning which Nabī ﷺ intended for transmitting the Sharīah and knowledge to his ummah. The Nabī ﷺ had warned that there would be many liars against him and promised them that their abodes would be in Jahannam.

I publish this study in my book (Abū Hurayrah) solely to reveal the truth and to purify the sunnah and its ascription to the great sacred Nabī ﷺ:

And he does not speak of his own desire... (Sūrah Najm: 3)

I say that his statement of Abū Hurayrah رضي الله عنه being an exaggerator is a lie. What exaggeration did Abū Hurayrah رضي الله عنه do, when he is the ḥāfiẓ whom we know, the muftī which the ummah relied upon after the demise of the senior Şahābah. Abū Hurayrah رضي الله عنه was amongst those who resided in Madīnah as a recourse for people in their dīn and sharīah, after the Şahābah settled in the various cities of Islam to teach and tutor its people. We will reply in detail to his allegations but first it is imperative to clarify that Abū Hurayrah رضي الله عنه was no exaggerator but was the same as all the other ‘ulamā’ amongst the Şahābah, who issued rulings when it was sought from them, and answered when they were asked. He was not

excessive, neither during the era of the al-Khulafā' al-Rāshidīn nor after them. On the contrary, people understood his reliability, recognised his status and awarded him the honour he deserved. Numerous were those who travelled great distances just to see Abū Hurayrah رضي الله عنه and many were those who would come to him seeking a ruling or a ḥadīth, in the presence of the senior Ṣaḥābah.

Abū Hurayrah رضي الله عنه did not narrate such a large number of aḥādīth of his own accord but people relied upon his excellent memory and desired to benefit from it. What crime did he commit in this? His deep knowledge and excellent memory was attested to by Ibn 'Umar, Ṭalḥah ibn 'Ubayd Allāh, Zubayr رضي الله عنه, and many others. When asked about his Abūndant narrations, he replied:

What sin have I committed, if I remembered and they forgot.

It is reported in the books of the Shī'ah (*Biḥār al-Anwār* 18/13) under the chapter: The miracles of Rasūlullāh where his supplications were accepted:

أن أبا هريرة قال لرسول الله صلى الله عليه وسلم إنني أسمع منك الحديث الكثير أنساه ، قال : أبسط رداك قال : فبسطته فوضع يده فيه ثم قال : ضمته فضمته، فما نسيت كثيرا بعده

Verily Abū Hurayrah رضي الله عنه said to Rasūlullāh صلى الله عليه وسلم: “I hear many aḥādīth from you but forget.” Rasūlullāh صلى الله عليه وسلم instructed him to spread his shawl and he did. Rasūlullāh صلى الله عليه وسلم then placed his hand in it and said: “Hold it tightly.” Abū Hurayrah رضي الله عنه says: “I then held it tightly and I did not forget thereafter.”

What crime did Abū Hurayrah رضي الله عنه commit if Rasūlullāh صلى الله عليه وسلم supplicated to Allah for him to be granted an excellent memory? On the other hand, the Shī'ah believe that Rasūlullāh صلى الله عليه وسلم supplicated for 'Alī رضي الله عنه to be granted understanding and knowledge, after which he never forgot any verse of the Qur'ān.

It is reported in *Biḥār al-Anwār* (40/139) in chapter 93 that Rasūlullāh صلى الله عليه وسلم taught 'Alī رضي الله عنه one thousand chapters.

عن سليمان بن قيس عن أمير المؤمنين (ع) قال : كنت إذا سألت رسول الله صلى الله عليه وسلم أجابني ، وإن فنيت مسألتي ابتدأني ، فما نزلت عليه آية في ليل ولا نهار ولا سماء ولا أرض ولا دنيا ولا آخرة ولا جنة ولا نار ولا سهل ولا جبل ولا ضياء ولا ظلمة إلا أقرأنيها وأملاها عليّ ، وكتبت بيدي وعلمني تأويلها وتفسيرها ومحكمها ومتشابهها وخاصها وعامها ، وكيف نزلت وأين نزلت وفيمن أنزلت إلى يوم القيامة ، دعا الله لي أن يعطيني فهماً وحفظاً ، فما نسيت آية من كتاب الله ، ولا على من أنزلت أملاه عليّ

Sulaym ibn Qays reports from Amīr al-Mu'minīn 'Alī رضي الله عنه: “Whenever I would ask Rasūlullāh صلى الله عليه وسلم anything, he would answer me. When I had no questions to ask, he would exhort me. There was no verse that descended upon him in the night or the day, regarding the heavens or the earth, this world or the ākhirah (hereafter), Jannah or Jahannam, or ease or adversity, light or darkness except that he recited it to me, dictated it to me and I wrote it with my hand. He taught me its interpretation, commentary, clear meaning and unclear meaning, general and specific, the manner in which it was revealed, where it was revealed and regarding whom it was revealed until the Day of Qiyāmah. He supplicated to Allah to grant me understanding and memory; I never forgot a verse from the Book of Allah after that or regarding whom it was revealed, which he dictated to me.”

Thus, what crime did 'Alī رضي الله عنه commit if Rasūlullāh صلى الله عليه وسلم supplicated for Allah to grant him an excellent memory? What wrong did he do if Rasūlullāh صلى الله عليه وسلم taught him one thousand chapters, as the Shī'ah presume?

Abū Ḥamzah al-Thumālī reports from Imām Ja'far:

قال علي (ع): لقد علمني رسول الله صلى الله عليه وسلم ألف باب كل باب يفتح ألف باب

'Alī رضي الله عنه said: “Rasūlullāh صلى الله عليه وسلم taught me one thousand chapters, each chapter comprising of one thousand sub-chapters.”

In another narration:

عَلَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلِيًّا أَلْفَ كَلِمَةٍ كُلُّ كَلِمَةٍ تَفْتَحُ أَلْفَ كَلِمَةٍ

Rasūlullāh ﷺ taught me one thousand phrases, each phrase opening one thousand phrases.¹

Muḥammad Mahdī has reported in his book- *Al-Jāmi‘ li Ruwāt wa Aṣḥāb al-Imām al-Riḍā* (1/244):

‘Alī ﷺ said: “Come close! Come close! Seek a means! Seek a means! For verily knowledge flows like a river.” He then began stroking his belly saying: “Food will not satiate him but knowledge will.”

Al-Najāshī has reported in his *Rijāl* (2/399-400) under the biography of Hishām ibn Muḥammad ibn Sā’ib:

Well-known to possess great virtue and knowledge, granted eminent distinction in our madh-hab (school). The famous ḥadīth has been reported in his favour: “A severe illness affected me and I lost my knowledge. I then sat in the company of Ja’far ibn Muḥammad and he gave me knowledge to drink from a cup, and my knowledge returned to me.”

In light of the above, is it not then unscrupulous of the author to reject the Abūndant narrations of Abū Hurayrah ﷺ and his knowledge?

Even more astonishing is to make this an issue in the tenth century. Is he astonished at the power of memory granted to man, especially the ‘Arabs, who memorised twice as more as what Abū Hurayrah ﷺ memorised. They memorised the Qur’ān, ḥadīth and poetry; what will the ‘honest’ author say about them? What does he say about Abū Bakr ﷺ and his memory of the lineage of the ‘Arabs, about ‘Ā’ishah ﷺ and her memory of their poetry? What does this ignorant one say about Ḥammād al-Rāwiyah, who was most knowledgeable of the history of the ‘Arabs, their poetry, narrations, lineage and diction? What will he say about him

1 *Bihār al-Anwār* 40/131, 132

when he learns that he has reported hundreds of lengthy poems on each of the letters of the alphabet, from the poems of the Period of Ignorance and not Islam?

What does he say about the memory of Imām al-Bukhārī رحمته الله in ḥadīth as he memorised one hundred thousand ṣaḥīḥ aḥādīth and two hundred thousand which were not ṣaḥīḥ. He compiled his book (*Ṣaḥīḥ al-Bukhārī*) from six hundred thousand aḥādīth.

What does he say about the memory Ibn ‘Aqdah, who memorised one hundred and twenty thousand aḥādīth? Ayatollah al-Gulpāygānī has reported in his book, *Anwār al-Wilāyah* (page 415) in his research of the chains of ḥadīth:

Shaykh Al-Ṭūsī said that he heard a group reporting from him that he said:
“I have memorised one hundred and twenty thousand aḥādīth with their chains of narration, and I will learn three hundred thousand aḥādīth.”¹

The problem with ‘Abd al-Ḥusayn is that he deceives in every page of his book; he assumes Abū Hurayrah رضي الله عنه to be an exaggerator but he forgets or intentionally forgets that those who narrated from his A’immah, whom he regards to be infallible, have narrated loads more than what Abū Hurayrah رضي الله عنه has narrated; such that they were the ones who exaggerated and the four (most relied upon) books of the Shī‘ah or four fundamental books also exaggerated (since they relied upon their narrations).

In addition to the previous chapter which al-Majlisī compiled in his *Biḥār al-Anwār*, which is filled with narrations in this regard (from page 127 to page 200), there is much more in addition to it.

Listen carefully, read and be amazed by the narrations of the ‘reliable’ narrators of the Shī‘ah and their number of narrations.

1 *Rijāl al-Najāshī* 1/240

Exaggeration of Shīī narrators

Abān ibn Taghlib

The well-known Shīī scholar, Abū al-‘Abbās al-Najjāshī, who is regarded as an expert in the field of scrutiny of narrators, reports in his famous book *Rijāl al-Najjāshī* that Abān ibn Taghlib narrated **thirty thousand aḥādīth** from Imām Ja‘far.¹

In fact the author himself (‘Abd al-Ḥusayn) narrates this in his fabricated book in the name of the Shaykh of al-Azhar entitled: *Al-Murāja‘āt*.² He writes in *Al-Murāja‘āt*:

فمنهم أبو سعيد أبان بن تغلب رباح الجري القارىء الفقيه المحدث المفسر الأصولي اللغوي المشهور، كان من أوثق الناس ، لقي الأئمة الثلاثة فروى عنهم علوماً جمّة وأحاديث كثيرة ، وحسبك أنه روى عن الصادق خاصة ثلاثين ألف حديث!! كما أخرجه الميرزا محمد في ترجمة أبان من كتاب منتهى المقال بالإسناد إلى أبان بن عثمان عن الصادق

Amongst them is Abū Sa‘īd Abān ibn Taghlib Rabāḥ al-Jarīrī al-Qārī al-Faqīḥ al-Muhaddith al-Mufasssīr al-Uṣūlī al-Lughawī. He was the most reliable of people; he met three A‘immah and narrated from them Abūndant knowledge and numerous aḥādīth. It is sufficient for you that **he narrated thirty thousand aḥādīth from al-Ṣādiq alone**, as has been reported by Mirzā Muḥammad under the biography of Abān in his book, *Muntahā al-Maqāl*, with a chain of narrations to Abān ibn ‘Uthmān from al-Ṣādiq.³

‘Abd al-Ḥusayn says:

قال الصادق لأبان بن عثمان: إن أبان بن تغلب روى عني ثلاثين ألف حديث فاروها عني

Ja‘far al-Ṣādiq said to Abān ibn ‘Uthmān: “Verily Abān ibn Taghlib has

1 *Rijāl al-Najjāshī* 1/78, 79, *Khātimah Wasā‘il al-Shī‘ah* 20/ 116

2 Further discussion of this book will be mentioned later.

3 *Al-Murāja‘āt* letter 110, page 722

narrated thirty thousand aḥādīth from me, you too report them from me.”¹

In fact the majority of the ‘reliable’ Shī‘ah narrators narrate this amount of aḥādīth and even more.

Muḥammad ibn Muslim ibn Rabāḥ

One of the most relied upon scholars by the Shī‘ah in the scrutiny of narrators, al-Kashshī, mentions about one of their narrators by the name of Muḥammad ibn Muslim ibn Rabāḥ:

سأل الباقر عن ثلاثين ألف حديث و سأل الصادق عن ستة عشر ألف حديث

He asked al-Bāqir about **thirty thousand aḥādīth** and asked al-Ṣādiq about **sixteen thousand aḥādīth**.²

Jābir ibn Yazīd al-Ju‘fī

Amongst the excessive exaggerators is Jābir ibn Yazīd al-Ju‘fī, in whose chest the Abūndant narrations from the ‘infallibles’ raged until it drove him mad, he would then go to the cemetery and ‘bury’ his aḥādīth.

Al-Kashshī has reported from Jābir al-Ju‘fī:

حدثني أبو جعفر (ع) بسبعين ألف حديث لم أحدث بها أحداً قط ولا أحدث بها أحد أبداً ، قال جابر فقلت لأبي جعفر (ع) جعلت فداك أنك قد حملتني وقرأ عظيمًا بما حدثتني به من سرِّكم!! الذي لا أحدث به أحداً!! ، فربما جاش في صدري حتى يأخذني منه الجنون!! قال يا جابر فإذا كان ذلك فاخرج إلى الجبانة فاحفر حفيرة ودل رأسك ثم قل حدثني محمد بن علي بكذا وكذا

Imām al-Bāqir narrated **seventy thousand aḥādīth to me**, which I had not narrated to anyone else before nor will I narrate to anyone in the future. I

1 Al-Murāja‘āt page 722, also refer to Rijāl al-Najjāshī page 9

2 Rijāl al-Kashshī page 163, Khātimah al-Wasā’il 20/343

said to Imām al-Bāqir: “May I be sacrificed for you! You have placed upon me a heavy burden by narrating to me from your secrets, such narrations which I will not narrate to anyone. Many a time these narrations rage within my chest until it drives me mad.” Imām al-Bāqir replied: “O Jābir! When that happens go to the cemetery and dig a hole, lower your head (in it) and then say Muḥammad ibn ‘Alī narrated this and this to me.”¹

Al-Kashshī has reported with his chain of narration from Jābir al-Ju‘fī:

رويت خمسين ألف حديث ما سمعه أحد مني

I have narrated **fifty thousand aḥādīth**, which no other has heard but me.²

Al-Ḥurr al-‘Āmilī reports in *Khātimah al-Wasā’il* that he narrates **seventy thousand aḥādīth** from Imām al-Bāqir and **one hundred and forty thousand aḥādīth** from Imām Ja‘far. He then states: “It is clear that no other person has narrated in a reliable manner from the A‘immah more than what has been narrated by Jābir.”³

These very same exaggerators were mentioned by ‘Abd al-Ḥusayn in his book entitled *al-Murāja‘āt*, defending them from criticism and praising them. What exaggeration has Abū Hurayrah رضي الله عنه committed compared to these exaggerators?

As for the statement that the *Ṣiḥāḥ* and *Masānīd* of the Ahl al-Sunnah being excessive in reporting from Abū Hurayrah رضي الله عنه, this is a lie and false accusation. We do not accept such an allegation nor will any fair-minded person accept it. This is truly a false accusation; their books are the ones filled with such excessiveness, by their own admission. He says in his book- *al-Murāja‘āt*:

1 *Rijāl al-Kashshī* page 194

2 *ibid*

3 *Khātimah al-Wasā’il* 20/ 151

وأحسن ما جمع منها الكتب الأربعة التي هي مرجع الإمامية في أصولهم وفروعهم من الصدر الأول إلى هذا الزمان، وهي: الكافي، و التهذيب، والاستبصار، ومن لا يحضره الفقيه، وهي متواترة ومضامينها مقطوع بصحتها، والكافي أقدمها وأعظمها وأحسنها وأتقنها، وفيه ستة عشر ألف ومئة وتسعة وتسعون حديثاً، وهي أكثر مما اشتملت عليه الصحاح الستة بأجمعها، كما صرح به الشهيد في الذكرى وغير واحد من الأعلام

The best of the books compiled in ḥadīth are the four, which are references for the Imāmiyyah in their primary and secondary matters, from the first generations until this era. They are: *al-Kāfī*, *al-Tahdhīb*, *al-Istibṣār*, *Man Lā Yaḥḍuruḥu al-Faqīh*. They are mutawātir¹ and their contents unquestionably authentic. *Al-Kāfī* is the first, the most revered, most excellent and most reliable. It contains 16199 aḥādīth, which is more than all the narrations contained in the *Ṣiḥāḥ Sittah* combined, as elaborated by Al-Shahīd in *Al-Dhikrā* as well as many other scholars.²

Read his words again: “Which is more than all the narrations contained in the *Ṣiḥāḥ Sittah* combined”, O intelligent ones! Whose books have been excessive and exaggerated? The books of ḥadīth of the Ahl al-Sunnah; a ḥadīth is only recorded therein after it has been carefully scrutinised and examined. A ḥadīth is only recorded after careful scrutiny, examination, research and evaluation, the lives of its narrators closely inspected; their character and memory. A ḥadīth is only accepted from a person after his credibility has been established. This scrutiny extends to both the chain of narration and the content of the narration and not superficially but each narration is gauged in light of the Qur’ān and sunnah until one can determine with certainty that it is authentic. Amongst the scholars were those who gathered those narrations whose authenticity was disputed, studying it in detail; its nature, composition meaning and implication, until they were able to clarify the correct stance regarding it. The *Ṣiḥāḥ* were compiled after deep scholastic research of both the chain of narration and the content of the narration itself. This is opposed to the books of the Shī’ah; ‘Abd Allāh Fayyāḍ says

1 *Mutawātir* - A mutawātir ḥadīth is one which is reported by such a large number of people that it is inconceivable that they could have all agreed upon a lie.

2 *Al-Murāja’āt* letter 110 page 729

in his book- *al-Ijāzāt al-'Ilmiyyah 'inda al-Muslimīn*:

ويبدو أن عملية انتحال الأحاديث من قبل غلاة الشيعة القدامى ودسّها في كتب الشيعة المعتدلين لم تنته بمقتل المغيرة بن سعيد (سنة ١١٩هـ)... بل نجد إشارة للعملية نفسها تعود إلى مطلع القرن الثالث الهجري ولعل ذلك ما يدل على عمق حركة الغلو من جهة واستمراريتها من جهة أخرى

It is apparent that the practice of transmitting ḥadīth by the early extremist Shī'ah and concealing them in the books of the level-minded Shī'ah did not end with the execution of Mughīrah ibn Sa'īd¹ (119 A.H) but we find an indication of this very practice returning in the third century after hijrah. Perhaps this indicates the depth of the exaggeratory movement and its continuation...

'Abd Allāh Fayyāḍ also says:

ومن الجدير بالذكر أنه لم تجر عملية تهذيب وتشذيب شاملة لكتب الحديث عند الشيعة الإمامية على غرار العملية التي أجراها المحدثون عند أهل السنة والتي تمخض عنها ظهور الصحاح الستة المعروفة ونتج عن فقدان عملية التهذيب لكتب الحديث عند الشيعة الإمامية مهمتان هما :

أولاً: بقاء الأحاديث الضعيفة بجانب الأحاديث المعتبرة في بعض المجموعات الحديثية عندهم .

ثانياً: تسرب أحاديث غلاة الشيعة إلى بعض كتب الحديث عند الشيعة وقد تنبه أئمة الشيعة الإمامية وعلمائهم إلى الأخطار المذكورة وحاولوا خنقها في مهدها ولكن نجحهم لم يكن كاملاً نتيجة لعدم قيام تهذيب شاملة لكتب الحديث

Also worthy of mentioning is that the practice of scrutiny and examination is not found in the Shī'ī books of ḥadīth as is found to be the stringent practice of the Muḥaddithīn of the Ahl al-Sunnah, which culminated in the compilation of the *al-Ṣiḥāḥ al-Sittah*. The result of this scrutiny being absent from the ḥadīth books of the Shī'ah are two:

1. Ḍa'īf aḥādīth remaining alongside reliable aḥādīth in most of their compilations of ḥadīth.

1 Al-Māmaqānī has reported in the introduction of his book- *Tanqīḥ al-Maqāl* that Mughīrah ibn Sa'īd said: "I have concealed numerous narrations in their books, close to **one hundred thousand aḥādīth**."

2. Continued narration of the aḥādīth reported by extremist Shī'ah in the majority of the Shī'ī compilations of ḥadīth. The A'imma of the Shī'ah and their 'ulamā' have indicated this danger and attempted to contain it but their success was hindered on account of there being no system of scrutiny in their books of ḥadīth.¹

This is contrary to the ḥadīth books of the Ahl al-Sunnah, as has been hinted at by 'Abd Allāh Fayyād, because they filtered their books from fabricated narrations such that they were able to compile all these fabricated narration in various voluminous works. Ḥāfiẓ al-Jūzjānī (d. 543 A.H) was the first to compile all the fabricated aḥādīth in one book entitled *al-Abāṭil*, followed by Ḥāfiẓ Ibn al-Jowzī (d. 597 A.H) who compiled a book entitled *al-Mowḍū'āt*. Al-Saghānī al-Laghwī (d. 650 A.H) then wrote two booklets in this regard and al-Suyūṭī (910 A.H) wrote *al-Nukt al-Badī'āt wa l-Wajīz wa l-La'alī al-Maṣnū'ah wa al-Ta'aqūbāt*. Muḥammad ibn Yūsuf ibn 'Alī al-Shāmī (d. 942 A.H) later wrote *al-Fawā'id al-Majmū'ah fi Bayān al-Aḥādīth al-Mowḍū'ah*. 'Alī ibn Muḥammad ibn 'Iraq (963 A.H) wrote *Tanzīh al-Sharī'ah al-Marfū'ah 'an al-Akhbār al-Shanī'ah al-Mowḍū'ah*. After him it was Muḥammad ibn Ṭāhir al-Hindī (986 A.H) who wrote *Tadhkirat al-Mowḍū'āt* and then Mullā 'Alī Qārī (1014 A.H) also wrote a book entitled *Tadhkirat al-Mowḍū'āt*. Shaykh al-Safārīnī al-Ḥanbalī (1188 A.H) wrote a voluminous book on the same subject entitled *al-Durar al-Maṣnū'āt fi al-Aḥādīth al-Mowḍū'āt*. Qādī al-Shawkānī (1250 A.H) wrote a book entitled *al-Fawā'id al-Majmū'ah fi al-Aḥādīth al-Mowḍū'ah*. Abū al-Ḥasan Muḥammad ibn Khalīl (305 A.H) wrote *al-Lu'lu' al-Mowḍū'ah*, in which he said (regarding these fabrications): "It has no source" or "Its source is fabricated". Muḥammad ibn Bashīr Zāfir al-Azharī (1325 A.H) has a book entitled *Taḥdhīr al-Muslimīn min al-Aḥādīth al-Mowḍū'ah 'alā Sayyid al-Mursalīn*.

Similarly here we have more books indicating the fabricated and false aḥādīth such as *al-Tadhkirah* by Allāmah al-Maqdasī and *al-Mughnī 'an al-Ḥifẓ wa al-Kitāb* by 'Umar ibn Badr al-Mowsulī (543 A.H). He also has a book entitled *al-'Aqīdah al-Ṣaḥīḥah fi al-Mowḍū'āt al-Ṣarīḥah*. In addition there are a number of books

1 *Al-Ijāzāh al-'Ilmiyyah 'inda al-Muslimīn* page 98

highlighting the fabricated narrations (which may have crept into other books) such as *Takhrīj al-Aḥādīth al-Iḥyā'* of 'Irāqī and the concise version, *Maqāsid al-Ḥasanah fi al-Aḥādīth al-Dā'irah 'alā al-Asinah* by al-Sakhāwī. Ḥāfiẓ Ibn al-Qayyim has a book by the name of *al-Manār*, which discusses the status of fabricated aḥādīth. Lastly, Shaykh al-Albānī wrote a massive compilation of fabricated aḥādīth which he entitled *Silsilah al-Aḥādīth al-Mowḍū'ah*.

This is in direct contrast with the ḥadīth books of the Shī'ah, who have no such compilations. Instead we find fabricated narrations alongside the authentic and to date no Shī'ah has written a detailed book indicating the manner of identifying these fabricated narrations; disparaging the likes of al-Mughīrah and Abū al-Khaṭṭāb and the multitudes of narrations they are assumed to have narrated from the Ahl al-Bayt. In fact one look at *al-Kāfi* makes it known that it is in need of such scrutiny; such as the alleged narrations from the Ahl al-Bayt which state that the Qur'ān has been altered or that the A'imma have knowledge of the unseen or that they receive revelation, that they know where they will die and many other aḥādīth of this nature. Is al-Kulaynī— the author of *al-Kāfi*— not amongst the extremist deviants, has he not stated that al-Ṣādiq was of the opinion that that the Qur'ān has been altered, such that he compiled a chapter in this regard wherein he reported numerous narrations from al-Ṣādiq claiming the Qur'ān is altered and that the verses were not revealed in this manner but in another manner according to their baseless beliefs?

It is because of these reasons that the Shī'ah have not compiled a separate book of fabricated narrations, because they act upon them, because it is the madh-hab of 'Abd al-Ḥusayn, because their religion is based upon these fabricated narrations.

The renowned Shī'ī scholar Hāshim Ma'rūf says in his book *al-Mowḍū'āt fi al-Āthār wa al-Akḥbār* (page 253):

وبعد التتبع في الأحاديث المنتشرة في مجاميع الحديث كالکافي والوافي وغيرهما نجد الغلاة والحاقدین على الأئمة الهداة لم يتركوا باباً من الأبواب إلا ودخلوا منه لإفساد أحاديث الأئمة و الإساءة إلى سمعتهم وبالتالي رجعوا إلى القرآن الكريم لينفتحوا سمومهم و دسائسهم لأنه الكلام الوحيد الذي يتحمل ما لا

يتحمله غيره ففسروا مئات الآيات بما يريدون وألصقوها بأئمة الهداة زورا وبهتانا وتضليلا وألف علي بن حسان، وعمه عبدالرحمن بن كثير وعلي بن أبي حمزة البطائني كتبوا في التفسير كلها تحريف وتحريف وتضليل لا تنسجم مع اسلوب القرآن وبلاغته وأهدافه

After studying the aḥādīth collected in the compilations of ḥadīth such al-Kāfī, al-Wāfī, etc, we find the extremists and those bearing hatred for the A'imma not leaving a single chapter of it except that they have included some narration in it, so as to ruin the aḥādīth of the A'imma and blemish their reports. Subsequently, they turned their attention to the Noble Qur'ān so as to inject their poison and deviation therein, as it (the Noble Qur'ān) is the one book which carries such weight as no other. Thus, they provided interpretations for hundreds of verses according to their intentions and ascribed it to the A'imma of guidance; falsely and slanderously. Hence, 'Alī ibn Ḥassān and his uncle, 'Abd al-Raḥmān ibn Kathīr, as well as 'Alī ibn Abī Ḥamzah al-Baṭā'inī wrote commentaries (tafsīr) on the Noble Qur'ān, all of which were distortions, alterations, and deviation, which have no relation to the style of the Qur'ān, its eloquence and purpose.

In light of this, we say to 'Abd al-Ḥusayn: "You have erred in your approach and concealed the path of truth; slandering all the Muslims that they do not know the value of the *Ṣiḥāḥ*, whereas you were the one unaware of the true worth of your own (Shī'ī) *Ṣiḥāḥ*. However, the author did not mention this so as to cloak their methods from the eyes of the Muslims and cause them to doubt the books they rely upon. He intends for us to acknowledge what he says and sees, whereas we (the readers) do not know anything about his viewpoint. It is not possible for us to make a decision upon what he says until we study his viewpoint in detail, after which we will be able to pass verdict. As for us being the prey of his thoughts and notions, this has no relation to scholastic discourse. In light of this, it would have been more appropriate for the author ('Abd al-Ḥusayn) to have begun with scrutinising and amending their (Shī'ī) books of ḥadīth, especially *al-Kāfī*, from the kufr it contains such as the narrations that the Qur'ān has been altered, charging the Ṣaḥābah with kufr, cursing them, condemning the Ummahāt al-Mu'minīn, and elevation of the A'imma; as opposed to making the following statement:

What is compulsory is to purify the *Ṣiḥāḥ* and *Masānīd* from all the aḥādīth of Abū Hurayrah which are illogical.

It would have been more appropriate for him to have begun with this purification (of their own Shī'ah books) than casting doubts upon Allah and His Rasūl. He should have passed verdict upon *al-Kāfī*, regarding which he rather said:

Al-Kāfī is the first, the most revered, most excellent and most reliable.

...since the Ahl al-Sunnah have already carried out this 'purification' which became apparent in the form of the six famous books of ḥadīth.

It would have been more appropriate for him to have occupied himself with this task as opposed to occupying himself with writing a book that creates division in the ummah and drives a wedge through it¹, such as his book *al-Fuṣūl al-Muhimmah fī Ta'līf al-Ummah* (Imperative discourses for the contentment of the ummah), which is more deserving of being entitled *al-Fuṣūl al-Muhimmah fī Tashtīt al-Ummah*² (Imperative discourses for the splintering of the ummah). As opposed

1 The majority of books authored by 'Abd al-Husayn, such as the book we are refuting on Abū Hurayrah رضي الله عنه which reeks of prejudice, are sectarian in nature. More examples of such books are *al-Murāja'āt*, which was falsely ascribed to the Shaykh of al-Azhar, his book *al-Naṣ wa al-Ijtihād*, which in addition to being a complete deception also condemns the first three khulafā' and the Ummahāt al-Mu'minīn, which we will highlight shortly. A few more sectarian books are *Falsafah al-Mūthāq wa al-Wilāyah*, *al-Majālis al-Fākhirah fī Tafḍīl al-Zahrā*, *Ḥawl al-Ru'yah*, *al-Nuṣūṣ al-Jalīlah fī al-Imāmah*, *Tanzīl al-Āyāt al-Bāhirah fī al-Imāmah*, *Sabīl al-Mu'minīn fī al-Imāmah*, *al-Asālib al-Badī'ah fī Rujhān Mātām al-Shī'ah* and *al-Majālis al-Fākhirah fī Mātām al-'Itrah al-Tāhirah*.

2 He claim that this book is a source of contentment for the Ummah; in what manner? He intends for the Ahl al-Sunnah to believe that the Ṣaḥābah only brought imān in the basic fundamentals of dīn so as to seek power- as they assume- and that they would submit to the injunctions of dīn only when it exclusively pertained to dīn and the ākhirah, but those injunctions which were worldly related, they did not submit to them. This was why they (i.e. the majority of the Ṣaḥābah according to the Shī'ah) reneged from the khalīfah, who was verbally appointed by Rasūlullāh صلوات الله عليه وآله وسلم. He separated his

to squandering his time with investigating and scrutinising the life of a Ṣaḥābī, whom the ummah has agreed to be reliable on account of the approval of Allah and His Rasūl ﷺ, he should have discussed the life of their Shaykh al-Nūrī al-Ṭabarsī, who wrote a book attempting to prove that the Qur’ān has been altered which he entitled *al-Faṣl al-Khiṭāb fi Ithbāt Taḥrīf Kitāb Rabb al-Arbāb*¹, wherein he quoted 1800 (Shīṭ) narrations claiming the Qur’ān to be altered. At the least it would have befitted him to write a refutation of his Shaykh² and declare him to be a kāfir on account of disbelieving in the word of Allah, instead of him declaring Abū Hurayrah رضي الله عنه to be a kāfir and of the dwellers of Jahannam, by relying upon fabricated narrations. Instead he declared his Shaykh to be:

Shaykh of the Muḥaddithīn in his era and truthful in relaying narrations.

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argument into various sub-sections, attaching to it aḥādīth from the Ahl al-Sunnah supporting his claim, followed by three aḥādīth from the Shī’ah, none of which supports his claim, finally revealing his true purpose and standpoint in the final section after having deceived the readers in the previous sections, that the narrations of bringing īmān in one Deity according to them means bringing īmān in the wilāyah of the twelve A’immah, as they are the door of partitioning; only those who enter are forgiven and bringing īmān in them is one of the fundamentals of dīn. Thus, the purpose of ‘Abd al-Ḥusayn’s literary works is for Muslims to bring īmān in the twelve A’immah and believe in cursing the Ṣaḥābah and disparaging them. It was with this purpose in mind that he sat out to pen a work dedicated specifically to this deviation, which he entitled *al-Naṣ wa al-Ijtihād*, wherein he mentioned examples of such curses while asserting that his view regarding the Ṣaḥābah is the most level opinion.

1 *Al-Mustadrak al-Wasā’il* 1/50

2 Al-Nūrī al-Ṭabarsī is the shaykh (mentor) of ‘Abd al-Ḥusayn al-Mūsawī as stated by himself in his book *al-Naṣ wa al-Ijtihād*, when discussing al-Nūrī (page 124). He says in the sub-notes:

Shaykh of the muḥaddithīn in his era and truthful in relaying narrations. Our Shaykh and Mowlānā, the most God-fearing- Mirzā Ḥusayn al-Nūrī, author of *al-Mustadrakāt ‘alā al-Wasā’il*.

However he neglected to mention that he is also the author of *al-Faṣl al-Khiṭāb fi Ithbāt Taḥrīf Kitāb Rabb al-Arbāb*, which is dedicated to proving that alterations have taken place in the Qur’ān.

Scrutiny of Shī'ah Narrators

The difficulty Ja'far al-Ṣādiq رَضِيَ اللهُ عَنْهُ faced, as recorded in the books of the Shī'ah as well, was that a number of ignoramuses would sit in his company and then proceed to narrate on his authority. They would say that "Ja'far ibn Muḥammad has narrated to us" and proceed to relate lies, deceit, and fabrications, totally contrary to dīn, which they falsely ascribed to Ja'far al-Ṣādiq رَضِيَ اللهُ عَنْهُ to lead people astray and become affluent through them.

This is where we find the chief problem, whereby they say that four thousand narrators reported from Ja'far al-Ṣādiq رَضِيَ اللهُ عَنْهُ and many of their scholars proceeded to venerate all of those four thousand narrators without exception, thus accepting the narrations of those who lied upon the A'imma, even though Ja'far al-Ṣādiq رَضِيَ اللهُ عَنْهُ protested against the numerous narrators from him. He even went as far as saying that he does not find even seventeen of those who claim to be his Shī'ah to actually be his supporters.

ʿAwf al-ʿUqaylī

Amongst the Shī'ah narrators are those who would consume intoxicants such as ʿAwf al-ʿUqaylī. Al-Kashshī has reported in his *Rijāl* (page 90) from Furāṭ ibn Aḥnaf:

العقيلي كان من أصحاب أمير المؤمنين وكان خماراً ولكنه يؤدي الحديث كما سمع

Al-ʿUqaylī was amongst the companions of Amīr al-Mu'minīn; he was a regular drunkard but he would relate the ḥadīth exactly as he heard it.

We are uncertain in what condition he would relate these aḥādīth, while in a drunken state or after he had sobered.

Muḥammad ibn Abī ʿAbbād

Also amongst their narrators who consumed intoxicants and indulged in sin was Muḥammad ibn Abī ʿAbbād. Muḥammad Mahdī has reported in his book- *al-Jāmiʿ*

li *Ruwāt wa Aṣḥāb al-Imām al-Riḍā* (vol. 2 page 31- no. 500):

وكان مشتهراً بالسماع وبشرب النبيذ

He was well known to have heard ḥadīth and for his consumption of nabīdh
(an intoxicating drink).

Ḥafs ibn al-Bukhtarī

Amongst their narrators is Ḥafs ibn al-Bukhtarī regarding whom al-Najjāshī has mentioned in his *Rijāl* (vol. 1 page 324- no. 342):

أصله كوفي ثقة!! روى عن أبي عبد الله (ع) وأبي الحسن (ع)... فغمزوا عليه بلعب الشطرنج

He is actually from Kūfah and reliable. He has narrated from Abū ‘Abd Allāh (Ja‘far al-Ṣādiq) and Abū al-Ḥasan (Mūsā al-Kāthim)... he has been accused of playing chess.

Ḥammād ibn ‘Īsā

Amongst their narrators is Ḥammād ibn ‘Īsā, who even at the age of sixty did not know how to perform ṣalāh nor was he aware of any of its laws. It has been reported by Riyāḍ Muḥammad in his book- *al-Wāqifah Dirāsah Taḥlīliyyah* (vol. 1 page 311-317):

ورد في أصحاب الإمام الصادق (ع) حماد بن عيسى الجهني البصري أصله كوفي... له كتب ثقة

It has been reported regarding the companion of Imām al-Ṣādiq, Ḥammād ibn ‘Īsā al-Juhanī al-Baṣrī, that he is actually from Kūfah, he has many reliable books.

He writes on page 317:

وجاء في كتاب الوسائل الصحيحة المشهورة في باب الصلاة قال: قال لي أبو عبد الله (ع) يوماً: يا حماد: أتحنن أن تصليّ قال: فقلت يا سيدي أنا احفظ كتاب حريز في الصلاة قال: لا عليك! قم صل فقامت بين

يديه متوجهاً إلى القبلة فاستفتحت الصلاة فركعت وسجدت فقال: يا حمّاد: لا تحسن أن تصلي ما أقيح بالرجل منكم يأتي عليه ستون أو سبعون سنة فلا يقيم صلاة واحدة يحدودها تامة قال حمّاد: فأصابني في نفسي الذل فقلت: جعلت فداك فعلمني الصلاة فقام أبو عبد الله (ع) مستقبلاً القبلة ... فصل ركعتين على هذا ثم قال: يا حماد هكذا صل

It is reported in the authentic and well-known book al-Wasā'il in the chapter of ṣalāh: "Abū 'Abd Allāh (Ja'far al-Ṣādiq) said to me one day: "O Ḥammād! Do you know how to perform ṣalāh?" I replied: "O my master! I am a strong impregnable fortress in ṣalāh." Imām Ja'far said: "No! Stand and perform ṣalāh!" So I stood before him, facing the Qiblah and began my ṣalāh; performing ruku' and sajdah. Imām Ja'far said: "O Ḥammād! You do not know how to perform ṣalāh. Who can be a worse person than you, who reaches the age of sixty or seventy and have still not established one ṣalāh entirely. I felt disgraced and said: "May I be sacrificed for you! Teach me ṣalāh." So Imām Ja'far stood and performed two rak'āt of ṣalāh in this manner, after which he said: "O Ḥammād! This is how you perform ṣalāh."

Abū Ḥamzah al-Thumālī Thābit ibn Dinār

Amongst their narrators is Abū Ḥamzah al-Thumālī Thābit ibn Dinār and he was a drunkard.

Al-Kashshī has reported with his chain of narration from Muḥammad ibn al-Ḥasan ibn Abī al-Khaṭṭāb:

كنت أنا وعامر بن عبد الله بن جذاعه الأزدي وحجر بن زائدة جليوساً على باب الفيل إذ دخل علينا أبو حمزة الثمالي ثابت بن دينار فقال لعامر بن عبد الله: يا عامر أنت حرشت عليّ أبا عبد الله فقلت أبو حمزة يشرب النبيذة!!! فقال له عامر: ما حرشت عليك أبا عبد الله ولكن سألت أبا عبد الله عن المسكر فقال: كل مسكر حرام فقال: لكن أبا حمزة يشرب قال: فقال أبو حمزة: أستغفر الله منه الآن وأتوب إليه! وقال علي بن الحسن بن فضال: وكان أبو حمزة يشرب النبيذ ومتهم به

'Āmir ibn 'Abd Allāh ibn Judhā'ah al-Azdī, Ḥujar ibn Zā'idah and I were sitting at the gate of Fīl, when Abū Ḥamzah al-Thumālī Thābit ibn Dinār came to us and said to 'Āmir ibn 'Abd Allāh: "O 'Āmir! You incited Abū

‘Abd Allāh (Ja‘far al-Ṣādiq) against me and you told him that Abū Ḥamzah drinks Nabīdh.” ‘Āmir replied: “I did not incite him against you but I asked him about intoxicants and he said that all intoxicants are ḥarām and then he said: “But Abū Ḥamzah drinks it.” Abū Ḥamzah then said: “I seek Allah’s forgiveness from it at this moment and repent from it.” ‘Alī ibn Ḥasan ibn Fuḍāl has said: “Abū Ḥamzah would consume Nabīdh and was accused in this regard as well.”¹

‘Alī ibn Abī Ḥamzah al-Baṭā’ini

Amongst their narrators is ‘Alī ibn Abī Ḥamzah, who would steal the wealth of the ‘infallible’ Imām and the Khums (one fifth) of the Shī‘ah. This has been stated in the Shī‘ī books of *Rijāl*. Riyāḍ Muḥammad (a Shī‘ī scholar) reports in his book, *al-Wāqifah Dirāsah Tahlīliyyah* (vol. 1 page 418-428), under the biography of ‘Alī ibn Abī Ḥamzah:

أنه من الواقفة الملعونين الكذابين

He is from amongst the Wāqifah², the accursed, the liars.

As well as many other disparaging comments. On page 420, he writes:

وقال الصدوق ... عن الحسن بن علي الخزاز قال: خرجنا إلى مكة ومعنا علي بن أبي حمزة ومعنا مال ومتاع فقلنا: ما هذا؟ قال: هذا للعبد الصالح (ع) - أي الامام - أمرني أن أحمله إلى علي ابنه (ع) وقد أوصى إليه . قال الصدوق: إن علي بن أبي حمزة أنكر ذلك بعد وفاة موسى بن جعفر (ع) وحبس المال عن الرضا (ع)

Ṣadūq (Ibn Bābūwayh al-Qummī) has said...from al-Ḥasan ibn ‘Alī al-Khazāz: “We left for Makkah and with us was ‘Alī ibn Abī Ḥamzah. He had some money and goods with him. So we asked him what is this and he replied: “This is for the pious servant (i.e. for the Imām), he has instructed me to take it to his son- ‘Alī (al-Riḍā), he has bequeathed it for him.” Ṣadūq

1 *Rijāl al-Kashshī* page 76, *Tanqīḥ al-Maqāl* 1/191

2 Those who did not believe in a specific imām after the seventh Imām Mūsā al-Kāthim عليه السلام.

said: “Alī ibn Abī Ḥamzah denied this after the demise of Mūsā (al-Kāthim) ibn Ja‘far and refused to hand over this wealth to al-Riḍā.”

‘Alī al-Baṭā’inī is not the only Shī‘ah who stole the Khums of the Shī‘ah and the wealth of the ‘infallible’ A‘immah but there are numerous other Shī‘ narrators, claiming to be devotees of the A‘immah, guilty of this very crime. On page 422, he writes:

وقال الشيخ في كتاب الغيبة: روى الثقات: أن أول من ظهر الوقف علي بن أبي حمزة وزيد بن مروان القندي عثمان بن عيسى الرواسي، طمعوا في الدنيا ومالوا إلى حطامها، واستمالوا قوماً فبدلوا لهم شيئاً مما اختانوا من الأموال نحو حمزة بن يزيد وابن المكاري وكرام الخثعمي وأمثالهم

Al-Shaykh (al-Ṭūsī) has said in *Kitāb al-Ghaybah*: “Many reliable narrators have reported that the first to institute the practice of discontinuity was ‘Alī ibn Abī Ḥamzah, Ziyād ibn Marwān al-Qindī and ‘Uthmān ibn ‘Tsā al-Rawāsī. They desired worldly possessions and were inclined towards the vanities of this world. They inclined others towards it as well and gave to them a portion of that which they had usurped, such as Ḥamzah ibn Yazī, Ibn al-Makārī, Kirām al-Khath‘amī, and others.”¹

1 For further details refer to *Al-Wāqifiyyah* (1/ 470, 471), under the biography of ‘Abd al-Karīm ibn ‘Amr al-Khath‘amī, and page 476 under the biography of Ḥamzah ibn Yazī, page 479 and page 520-523 under the biography of Manṣūr ibn Yūnus al-Qurashī. Page 563, 567 under the biography of Aḥmad ibn Abī Bashār al-Sirāj, page 589, 592, 593, 595, 596 under the biography of Ḥayyān al-Sirāj, page 609, 612, 416, 617 under the biography of Ziyād ibn Marwān al-Qindī. For the sake of brevity, I will make mention of the chapters of the above mentioned book.

Page 81- Chapter on the first cause: Ambition, love for wealth and worldly affluence

Page 134- Imām Kāzīm and his ordeal with the fiends of his era and companions

Page 164- Prohibition of sitting in the gatherings of the Wāqifah

Page 168- Economic warfare of the Wāqifah

Page 176- Practicing upon the narrations of those who follow deviant sects

Page 179- Relying upon the narrations of the Wāqifah as opposed to others

Page 190- The leaders of the Wāqifah regarding whom disapproval has been reported

Page 192- Manners of expenditure by those deputed to collected taxes

Page 201- Hesitation of the Imām in deputing others to collect taxes and doubts which arise around it

Page 317- Those of consensus and the condition of Waqf

As for those reports indicating that he is cursed, a liar, an evil person and a dweller of Jahannam, on page 423, 424, 429, *Al-Kashshī* has reported numerous narrations disparaging him:

عن حمدوه عن الحسن بن موسى عن داود بن محمد عن أحمد بن محمد قال: وقف على أبي الحسن وهو رافع صوته: يا أحمد، قلت لبيك، قال: أنه لما قبض رسول الله ﷺ جهد الناس في إطفاء نور الله فأبى الله إلا أن يتم نوره بأمرير المؤمنين . فلما توفى أبو الحسن (ع) جهد علي بن أبي حمزة وأصحابه في إطفاء نور الله فأبى إلا أن يتم نوره.

Aḥmad ibn Muḥammad narrates that ‘Alī Abū al-Ḥasan (al-‘Askarī) stopped and said with a raised voice: “O Aḥmad!” I replied that I was present and he said: “When Rasūlullāh ﷺ passed away, people attempted to conceal the Nūr of Allah but Allah denied this to occur except that His Nūr be completed by Amīr al-Mu‘minīn. When Abū al-Ḥasan (‘Alī al-Riḍā) passed away then ‘Alī ibn Abī Ḥamzah and his companions attempted to conceal the Nūr of Allah but Allah denied this to occur except that His Nūr be completed.”

It is also reported in *al-Kashshī* on the authority of Ibn Mas‘ūd:

حدّثني أبو الحسن علي بن الحسن بن فضال قال: علي بن أبي حمزة كذّاب متهم .

Abū al-Ḥasan ‘Alī ibn Ḥasan ibn Fuḍāl informed me that ‘Alī ibn Abī Ḥamzah is deceptive liar.

In another narration it is mentioned:

قال ابن مسعود: سمعت علي بن الحسين يقول: ابن أبي حمزة كذاب ملعون.... إلا إني لا استحل أن أروي عنه حديثاً واحداً .

Ibn Mas‘ūd said: “I heard ‘Alī ibn Ḥusayn saying: “Ibn Abī Ḥamzah is a deceptive liar, accursed...be aware! I do not permit for even one ḥadīth to be narrated from him.”

On page 423 it is reported:

الحسن بن علي بن أبي حمزة رجل سوء .

Ḥasan ibn ‘Alī ibn Abī Ḥamzah is a wicked person.

As for his dīn, he followed a deviant school and beliefs; on page 427:

قال الوحيد في تعليقه في البطائني: قال جدي (رحمه الله) مطعون باعتبار مذهبه الفاسد، ولذا روى عنه مشايخنا الثقات !!

Al-Waḥīd has said regarding Al-Baṭā’inī: “My grandfather said that he is (only) criticised on account of his deviant beliefs and this is why our reliable scholars narrated from him.”

The reason for him being described as following a deviant school and having deviant beliefs was on account of being from the Wāqifah and the Wāqifah are kuffār¹ (disbelievers) according to the Imāmiyyah because they do not believe in all of the twelve A’immah.²

On page 423, it is mentioned:

وفي معالم العلماء ترجمة لابي: علي بن ابي حمزة البطائني فائد ابي بصيرا واقفي

The biography of his father is reported in Ma‘ālim al-‘Ulamā’: ‘Alī ibn Abī Ḥamzah al-Baṭā’inī, supervisor of Abū Baṣīr, Wāqifah.

As for the reason why they rule this narrator to be reliable; they are forced to do so because vilification of this narrator is equivalent to the vilification of the religion

1 Al-Majlisī says in *Bihār al-Anwār* 37/34: “I say: Our books of narration are filled with narrations establishing the kufr of the Zaydiyyah and others like them such as the Faṭahīyyah and Wāqifah, as well as others like them from the deviant innovative sects...”

2 For further details refer to ‘*Aqā’id al-Shī’ah fī al-Islam wa al-Muslimīn*.

of the Imāmiyyah. Since the Wāqifah, and followers of other deviant sects, are the ones who report the narrations regarding the authority of the A'imma.

If the respected reader were to ponder over the books scrutinising narrators amongst the Shī'ah, he will find that the ones who established the principles of the Shī'ī doctrines are the likes of these very same individuals mentioned above—all ascribing themselves to deviant sects¹, as you have just read. They comprise of the likes of the Faṭaḥiyyah, Wāqifah, Nāwūsiyyah, and Ismā'īliyyah; as well many other deviant sects numbering more than a hundred.²

‘Abd Allāh ibn Abī Ya‘fūr

Amongst there narrators if ‘Abd Allāh ibn Abī Ya‘fūr who would consume intoxicants and a habitual drunkard, just as his ‘pious’ predecessors.

Their most esteemed scholar in the science of *jarḥ wa ta’dīl* (scrutiny of narrators) al-Kashshī, has reported from Ibn Maskān from Ibn Abī Ya‘fūr, who said:

كان إذا أصابته هذه الأوجاع فإذا اشتدت به شرب الحسو من النبيذ فسكن عنه فدخل على أبي عبد الله فأخبره بوجعه وانه إذا شرب الحسو من النبيذ سكنه فقال له: لا تشرب، فلما أن رجعت إلي الكوفة هاج به وجعه فأقبل أهله فلم يزلوا به حتى شرب فساعة شرب منه سكن عنه فعاد إلى أبي عبد الله فأخبره بوجعه وشربه فقال له: يا ابن أبي يعفور لا تشرب فإنه حرام إنما هو الشيطان موكل بك ولو قد يش منك ذهب

He would suffer from body pain and whenever it would get severe then he would drink a broth of Nabīdh, which would grant him relief from the pain. He entered upon Ja‘far al-Ṣādiq and informed him of his ailment and that he is relieved by it when he drinks a broth of Nabīdh. Imām Ja‘far said to him: “Do not drink this!” When he returned to Kūfah, the pain returned too. He went to his family and the pain did not dissipate until he drank the broth. As soon as he drank it the pain stopped. He then returned to Imām

1 Refer to *al-Wāqifiyyah*, 1/16, 17, 176, 181, 404, 405, 426, 428, 448, 465, 514, 515, 526, 536, 551, 559, 560, 563, 607. Also refer to *Ḥāwī al-Aqwāl* 3\162, *al-Fahrist* page 28-29

2 *Aṣl al-Shī'ah wa Uṣūluhā* by Kāshif al-Ghiṭā page 60

Ja'far and informed him of his pain and the drink (that alleviates it). Imām Ja'far replied: "O Ibn Abī Ya'fūr! Do not drink this as it is ḥarām. Verily it is Shayṭān who is affecting you, if he loses hope in affecting you then he will leave."

Abū Hurayrah al-Bazzāz

Amongst them is Abū Hurayrah al-Bazzāz.

قال العقيقي ترحم عليه أبو عبد الله (ع) وقيل له إنه كان يشرب النبيذ فقال أيعز علي الله أن يغفر لمحب علي على شرب النبيذ والخمر!!

Al-Aqīqī has narrated that Imām Ja'far supplicated for mercy upon him (Abū Hurayrah al-Bazzāz) and someone asked: "(But) He used to drink Nabīdh?" Imām Ja'far replied: "Is it difficult for Allah to forgive a lover of 'Alī on account of him drinking Nabīdh and wine?"¹

Al-Sayyid al-Ḥamīrī

Amongst the narrators regarded as reliable by them is their poet, whom they awarded the title of 'Poet of the Ahl al-Bayt', al-Sayyid al-Ḥamīrī, who had no qualms with drinking wine. Muḥammad ibn Nu'mān narrates:

دخلت عليه في مرضه بالكوفة فرأيتُه وقد أسودَّ وجهه وازرقَّ عيناه وعطش كبده فدخلت على الصادق (ع) وهو يومئذ بالكوفة راجعا من عند الخليفة ، فقلت له : جعلت فداك إني فارقت السيد بن محمد الحميري وهو - لما به - على أسوء حال من كذا وكذا. فأمر بالأسراج وركب ومضينا معه حتى دخلنا عليه ، وعنده جماعة محدقون به فقعد الصادق (ع) عند رأسه فقال : يا سيد! ففتح بنظر إليه ولا يطيق الكلام فحرَّك الصادق (ع) شفتيه ، ثم قال له : يا سيد! . قل الحق ، يكشف الله ما بك ويرحمك ويدخلك جنته التي وعد أوليائه

I entered upon him during his illness in Kūfah and I saw that his face had become black, his eyes had become blue and he had become extremely weak. I then went to visit Imām Ja'far al-Ṣādiq, who happened to be in

1 *Jāmi' al-Ruwāt of al-Ardabīlī 2/423, al-Mustadrak 10/391 sub-note: 5*

Kūfah at that time after returning from the khalīfah, I said to him: “May I be sacrificed for you! I left al-Sayyid ibn Muḥammad al-Ḥamīrī and when I was with him he was in such and such a condition.” Imām Ja‘far then ordered a saddle to be brought and he mounted, and he all accompanied him until we entered upon him. At that time there was a group surrounding him. Imām Ja‘far sat at his head and said: “O Sayyid!” he opened his eyes and looked at Imām Ja‘far, he did not have the strength to speak so al-Ṣādiq moved his lips. He then said: “O Sayyid! Say “Al-Haqq”, Allah will remove your ailment and have mercy upon you, and He will enter you into His Jannah which he has promised for his Awliyā’ (devoted friends).”¹

It has also been reported from Imām Ja‘far:

ذكر عنده السيد بعد وفاته ، فترحم عليه ، فقيل : إنه كان يشرب النبيذ ! فقال (ع) ثانياً : رحمه الله ! ثم قيل له : إني رأيته يشرب نبيذ الرستاق ! قال : تعنى الخمر ؟ قلت : نعم ! قال (ع) رحمه الله ، وما ذلك على الله أن يغفر لمحبب علي (ع) شرب النبيذ ...

Al-Sayyid was mentioned in his presence after he had passed away and Imām Ja‘far supplicated for mercy upon him. It was then said to him that he used to consume Nabīdh. Imām Ja‘far said for a second time: “May Allah have mercy upon him!” Someone said to him: “Verily I saw him consuming Nabīdh of Rustāq.” Imām Ja‘far asked: “Do you mean wine?” when the person replied in the affirmative, Imām Ja‘far said: “May Allah have mercy upon him! What is it upon Allah to forgive the consumption of Nabīdh from the lover of ‘Alī...”²

This habitual drunkard and consumer of intoxicants died in this condition but despite this he is still regarded to be from the dwellers of Jannah. He cared not (for his sins) nor had any fear, because the fire of Jahannam is forbidden upon the Shī‘ah with the exception of a few (according to the Shī‘ah). These are a few lines from the poetic renditions of this poet:

1 Al-Rowḍāt 1/104, Rijāl al-Kashshī page 242-245, al-La‘ālī 4/216

2 Al-Rowḍāt 1/10 and page 111, al-Rasā’il 1/247, al-La‘ālī 4/216

لا ينجي محبّه من هنات
وعفالي الإله عن سيئاتي
وتولّوا علي حتى الممات
واحدا بعد واحد بالصفات

كذب الزاعمون أن علياً
قد ورّبي دخلت جنة عدن
وفابشروا اليوم أولياء علي
ثم من بعده تولّوا بينه

Those who assume that ‘Alī will not save his lovers from tribulation have lied
By the oath of My Rabb! He entered Jannah and had my sins forgiven by
the Lord

Rejoice today, O friends of ‘Alī! And cling to ‘Alī until death
Thereafter each and everyone will gather before him in rows

Al-Khājūṭ has also reported a portion of the poems of this drunkard from the
poets of the Ahl al-Bayt. One of them is as follows:

تلقاه بالبشرى لدى الموت يضحك
فليس له إلا إلى النار مسلك

أحب إلي من مات من أهل وده
ومن مات يهوي غيره من عدّوه

The most beloved people to me are his lovers who have passed away.
You will meet Him receiving glad tidings at your death and He will be
smiling

Adversely, whoever dies with a liking for his enemies,
will find for himself no path except to Hell.

Reference: *Al-Rasā’il* 1/247

All of these narrators are deemed reliable by the Shī‘ah simply because they all
believe in the alleged wilāyah (succession) of ‘Alī عليه السلام¹, whereas the Ṣaḥābah are
kuffār because they did not believe in this wilāyah. Have you ever seen a religion
similar to this? An approach such as this? A madh-hab such as this?

We will conclude this chapter with the statement: Fabricators were the ones who
narrated from al-Bāqir, al-Ṣādiq, al-Riḍā and the other A‘immah.

1 For further reading refer to ‘*Aqā’id al-Shī‘ah fī Wilāyah ‘Alī ibn Abī Ṭālib wa l-A‘immah*

Al-Kashshī has reported (page 195) under the biography of Mughīrah ibn Sa‘īd with his chain of narration from Yūnus:

وافيت العراق فوجدت بها قطعة من أصحاب أبي جعفر ووجدت أصحاب أبي عبد الله متوافرين فسمعت منهم وأخذت كتبهم فعرضتها من بعد على أبي الحسن الرضا فأنكر منها أحاديث كثيرة أن يكون من أحاديث أبي عبد الله وقال لي : أن أبا الخطاب كذب على أبي عبد الله لعن الله أبا الخطاب وكذلك أصحاب أبي الخطاب يدسون هذه الأحاديث إلى يومنا هذا في كتب أصحاب أبي عبد الله فلا تقبلوا علينا خلاف القرآن

I arrived in Iraq; I found a small group of the companions of Imām al-Bāqir and I found a large number of the companions of Imām Ja‘far. I heard narrations from them and collected their books. I then presented it before Abū al-Ḥasan al-Riḍā, who rejected a number of narrations contained in it from being the aḥādīth of Imām Ja‘far. He said to me: “Verily Abū al-Khaṭṭāb has lied against Imām Ja‘far! May Allah’s curse be upon Abū al-Khaṭṭāb! Similarly the companions of Abū al-Khaṭṭāb continue to this day injecting these narrations into the books of the companions of Imām Ja‘far. Do not accept any narration in our name that contradicts the Qur’ān.”

Al-Kashshī has reported (page 196) with his chain of narration from Hishām that he heard Imām Ja‘far saying:

كان المغيرة بن سعيد يتعمد الكذب على أبي ويأخذ كتب أصحاب أبي فيدفعونها إلى المغيرة فكان يدس الكفر والزندقة ويسندها إلى أبي ثم يدفعها إلى أصحابه فيأمرهم أن يثبتوها في الشيعة فكل ما كان في كتب أصحاب أبي من الغلو فذاك مما دسه المغيرة بن سعيد في كتبهم

Mughīrah ibn Sa‘īd would deliberately fabricate in the name of my father (Imām al-Bāqir). The books of the companions of my father would be taken and handed over to Mughīrah ibn Sa‘īd, who would then inject (narrations of) kufr and deviation into it, which he would then attribute to my father. He then passed these books on to his companions, instructing them to establish them amongst the Shī‘ah. Thus, whatever exaggeration is found in the books of my father are the insertions of Mughīrah ibn Sa‘īd.

Their renowned scholar in the scrutiny of narrators al-Māmaqānī, has reported in the introduction of his book, *Tanqīḥ al-Maqāl* (1/174) that Mughīrah ibn Sa‘īd said:

دسست في أخباركم أخباراً كثيرة تقرب من مائة ألف حديث

I have inserted into their narrations a massive amount of narrations, close to one hundred thousand.

This is the ‘madh-hab’ of the Ahl al-Bayt, wherein Mughīrah ibn Sa‘īd has injected numerous narrations of kufr and deviation, which can be found profusely in *al-Kāfi*, *Tafsīr al-Qummī*, *Tafsīr al-‘Ayyāshī*, and *Biḥār al-Anwār*; yet ‘Abd al-Ḥusayn al-Mūsawī comes along and claims that all of these narrations have been reported by the reliable companions of the A‘immah.

It is thus necessary to have a cursory glance at a few of those narrators who were praised by ‘Abd al-Ḥusayn in his *Murāja‘āt*, which he fabricated. Keep in mind, O beloved reader, the statement of Imām Ja‘far al-Ṣādiq:

إنا أهل بيت صادقون لا نخلو من كذاب يكذب علينا ، ويسقط - بكذبه علينا - عند الناس

We — the Ahl al-Bayt — are truthful. We are not safe from liars who fabricate in our name and belittle us, on account of his lies, in the eyes of the people.

Zurārah ibn A‘yun

The Shī‘ah are in consensus upon declaring this individual as reliable and ruling his narrations to be authentic despite him being cursed by the A‘immah of the Ahl al-Bayt, as has been elucidated by al-Ṭusī in his *al-Fahrist*¹. In spite of this, ‘Abd al-Ḥusayn still praised him in his *al-Murāja‘āt*, which he fabricated in the name of the Shaykh of al-Azhar. He said:

1 *Al-Fahrist* page 104

وهناك أبطال لم يدركوا الإمام زين العابدين وإنما فازوا بخدمة الباقرين الصادقين (ع) فمنهم أبو القاسم بريد بن معاوية العجلي وأبو بصير ليث بن مراد البختري المرادي وأبو الحسن زرارة بن أعين وأبو جعفر محمد بن مسلم... أما هؤلاء الأربعة فقد نالوا الزلفى وفازوا بالقدح المعلى والمقام الأسمى حتى قال فيهم الصادق وقد ذكرهم: " هؤلاء أمناء الله على حلاله وحرامه " وقال " ما أجد أحداً أحيا ذكرنا إلا زرارة وأبو بصير ليث ومحمد بن مسلم وبريد " ولولا هؤلاء ما كان أحد يستنبط هذا ثم قال: " هؤلاء حفاظ الدين وأمناء أبي على حلال الله وحرامه وهم السابقون إلينا في الدنيا والسابقون إلينا في الآخرة " وقال " بشر المختبين بالجنة كان أبي اتتمنهم على حلاله وحرامه وكانوا عيبة علمه وكذلك اليوم هم عندي مستودع سري وأصحاب أبي حقاً وهم نجوم شيعتي أحياءاً وأمواتاً بهم يكشف الله كل بدعة ينفون عن هذا الدين انتحال المبطلين وتأويل الغالين، إلى غير ذلك من كلماته الشريفة التي أثبتت لهم الفضل والشرف والكرامة والولاية ما لا تسع بيانه عبارة ، ومع ذلك فقد رماهم أعداء أهل البيت !! بكل أفك ميين .. وليس ذلك بقادح في سمو مقامهم وعظيم خطرهم عند الله ورسوله ! والمؤمنين ! كما أن حسدة الأنبياء ما زادوا أنبياء الله إلا رفعة ولا أثاروا في شرائعهم إلا انتشاراً عند أهل الحق وقبولاً في نفوس أولى الألباب كان أبي اتتمنهم على حلاله وحرامه وكانوا عيبة علمه وكذلك اليوم هم عندي مستودع سري وأصحاب أبي حقاً وهم نجوم شيعتي أحياءاً وأمواتاً بهم يكشف الله كل بدعة ينفون عن هذا الدين انتحال المبطلين وتأويل الغالين، إلى غير ذلك من كلماته الشريفة التي أثبتت لهم الفضل والشرف والكرامة والولاية ما لا تسع بيانه عبارة ، ومع ذلك فقد رماهم أعداء أهل البيت !! بكل أفك ميين .. وليس ذلك بقادح في سمو مقامهم وعظيم خطرهم عند الله ورسوله ! والمؤمنين ! كما أن حسدة الأنبياء ما زادوا أنبياء الله إلا رفعة ولا أثاروا في شرائعهم إلا انتشاراً عند أهل الحق وقبولاً في نفوس أولى الألباب

And here we have a number of protagonists who did not meet Imām Zayn al-‘Ābidīn but excelled in rendering services to Imām al-Bāqir and Imām al-Şādiq. Amongst them is Abū al-Qāsim Burayd ibn Mu‘āwiyah al-‘Ajalī, Abū Baṣīr Layth ibn Murād al-Bukhtarī al-Murādī, Abū al-Ḥasan Zurārah ibn A‘yun, Abū Ja‘far Muḥammad ibn Muslim... As for these four, they attained close proximity, and were successful in becoming the foremost agents and reaching the highest levels, such that al-Şādiq said when remembering them:

These are the trustees of Allah with regards to what He has deemed lawful and unlawful.

He also said:

I have not found anyone reviving mention of us except Zurārah, Abū Baṣīr Layth, Muḥammad ibn Muslim, and Burayd; and if it were not for them then none would have been able to substantiate (the laws of dīn).

He then said:

They are the guardians of dīn and the trustees of my father regarding the lawful and unlawful of Allah. They are amongst our vanguards in this world and our vanguards in the hereafter. Give glad tidings of Jannah to the humble ones.

Thereafter while discussing these four he said:

My father entrusted them with the lawful and unlawful, and they were the carriers of his knowledge. Similarly to me, today, they are the protectors of my secrets. The companions of my father are upon truth and they are the stars of my Shī'ah in life and in death. Through them Allah exposes all bid'ah (innovation); they rebut all devious plots of the schemers from this dīn and interpretations of the extremists...

As well as many other praiseworthy statements, establishing their virtue, honour, status, and sainthood; the level of which cannot be articulated in words. Yet despite this, the enemies of the Ahl al-Bayt have attacked them with all sorts of slander. However, this does not denigrate their elevated status and significance with Allah, His Rasūl and the mu'minīn in the least, just as those who were jealous of the ambiyā' did nothing but elevate their status, and they had no effect upon the Sharī'ah of the ambiyā' except that they assisted in propagation of the truth and it gaining acceptance amongst those of understanding.¹

This very author ('Abd al-Ḥusayn) then adds:

إنالم نجد أثراً لشيء مما نسبوه إلى كل من زرارة بن أعين ومحمد بن مسلم ومؤمن الطاق وأمثالهم مع إنا قد استفرغنا الوسع والطاقة في البحث عن ذلك وما هو إلا البغي والعدوان والأفك والبهتان

Verily we do not find any narrations supporting that which they ascribe to each of them: Zurārah ibn A'yun, Muḥammad ibn Muslim, Mu'min al-Ṭāq and others like them, despite extensive research and study. It is but defiance, enmity, slander and defamation.²

1 Al-Murāja'āt page 727

2 Al-Murāja'āt page 731

The author of the sub-notes of *Khātimah al-Wasā'il* (20/196) says:

والروايات التي ذكرها الكشي في شأن زرارته تنقسم إلى قسمين ، فبعض منها فيه المدح والثناء له والإشارة
بمكانته السامية ومنزلته العظيمة عند الإمام الصادق وأبيه وتقدمه على أصحابه في العلم والمعرفة وحفظ
أحاديث أهل البيت عن الضياع والتلف ، وبعض منها يدل على عكس ذلك وأن الرجل كان كذاباً وضاعاً
مراتياً داساً في الأحاديث

The narrations reported by al-Kashshī regarding Zurārah can be divided into two categories. Some contain praise and commendation for him, and an indication of his elevated status and noble rank in the eyes of Imām al-Ṣādiq and his father (al-Bāqir), as well as his superiority over his companions in knowledge, recognition, and protecting the ḥadīth of the Ahl al-Bayt from being emaciated and lost. While some (narrations) prove the opposite; that he was a liar, fabricator, hypocrite and an interpolator in ḥadīth.

I say that when we scrutinise these 'aḥādīth', of praise and disparagement, we conclude that he was indeed a liar, fabricator and hypocrite. He would fabricate in the names of the A'imma and belie them. He displayed the most depraved character with them, especially with Ja'far al-Ṣādiq, such that it has been reported that he passed wind in the beard of al-Ṣādiq as will be mentioned later.

As for the 'aḥādīth' which praise him, they do not benefit in the least and they are all weak. If we were to accept that they are *ṣahīḥ* (authentic), then too it does not establish his virtue or praiseworthiness because if *jarḥ* (disparagement) and *ta'dīl* (commendation) are both mentioned for a narrator then *jarḥ* is given preference over *ta'dīl*. In addition, the Imām often practised *taqiyyah* (dissimulation) with him, as is their belief with regards to *taqiyyah*.

I have found the latter day scholars of the Shī'ah, such as the author of *Mu'jam Rijāl al-Ḥadīth*, Abū al-Qāsim al-Kho'ī (7/ 230, 234, 238), making a mockery in attempting to establish credibility of this narrator, who was cursed by the A'imma. They do this with statements such as:

إن الروايات الذامة على ثلاث طوائف :

الطائفة الأولى : ما دلت على أن زرارة كان شاكاً في إمامة الكاظم فإنه لما توفي الصادق بعث ابنه عبيداً إلى المدينة ليختبر أمر الإمامة .

الطائفة الثانية : روايات دالة على أن زرارة قد صدر منه ما ينافي بإيمانه !! .

الطائفة الثالثة : ما ورد فيها قبح زرارة من الإمام .

وإليك هذه الروايات المستفيضة في ذم زرارة التي رواها الكشي في رجاله .

The narrations disparaging him fall into three categories:

Category one: Those which indicate that Zurārah doubted the Imāmah of al-Kāẓim, because his (Zurārah's) son sent slaves to Madīnah after the demise of al-Ṣādiq to explore the matter of Imāmah.

Category two: Those narrations indicating that such acts were perpetrated by Zurārah which negate his īmān.

Category three: That which has been reported from the Imām disparaging Zurārah.

We will now present before you those narrations reported in condemnation of Zurārah, which have been reported by al-Kashshī.

Ja'far al-Ṣādiq exposes the lies of Zurārah

حدثنا محمد بن مسعود قال: حدثنا جبرئيل بن أحمد الفاريابي قال: حدثني العبيدي محمد بن عيسى عن يونس بن عبد الرحمن عن ابن مسكان قال : سمعت زرارة يقول: رحم الله أبا جعفر وأما جعفر فإن في قلبي عليه لفتة فقلت له: وما حمل زرارة على هذا ؟ قال : حمله على هذا أن أبا عبد الله أخرج مخازيه

Ibn Maskān narrates that heard Zurārah saying: “May Allah have mercy upon Abū Ja'far (Imām al-Bāqir)! As for Ja'far, verily my heart has turned away from him.” I asked what has caused Zurārah to make such a statement and I was told: “Abū 'Abd Allāh (Ja'far) has exposed his lies, this is what has prompted him to say this.”¹

1 *Rijāl al-Kashshī* page 145 sub-note: 228

Zurārah issues rulings according to his own opinion in ḥalāl and ḥarām

It is reported in *Rijāl al-Kashshī* (page 156, sub-note: 257) on the authority of Ibn Maskān:

حدثني محمد بن مسعود قال حدثني جبرئيل بن أحمد قال حدثني العبيدي عن يونس عن ابن مسكان قال تذاكرنا عند زرارة في شيء من أمور الحلال والحرام فقال قولاً برأيه فقلت أبرأيك هذا أم برواية ! فقال إني أعرف أو ليس رب رأي خير من أثر

We were discussing some aspects pertaining to ḥalāl and ḥarām in the presence of Zurārah when he expressed his own opinion regarding it. I asked him: “Is this based upon your own opinion or narration?” he replied: “I know better! Are not some opinions better than narration?”

Zurārah fabricates against al-Ṣādiq

It is reported in *Rijāl al-Kashshī* (page 157 sub-note: 258) on the authority of Hishām ibn Sālim:

حدثني أبو صالح خلف بن حماد بن الضحاك قال حدثني أبو سعيد الآدمي قال حدثني ابن أبي عمير عن هشام بن سالم قال قال لي زرارة بن أعين لا ترى علي أعوادها غير جعفر ، قال فلما توفي أبو عبد الله أتيت فقلت له تذكر الحديث الذي حدثني به ؟ وذكرته له وكنت أخاف أن يجحدنيه فقال إني والله ما كنت قلت ذلك إلا برأي

Zurārah said to me: “You will not see upon the wood (of this pulpit) except Ja’far (that is he is the promised al-Mahdī).” When Abū ‘Abd Allāh (Ja’far) passed away, I went to him and asked him to repeat the ḥadīth he had narrated to me. I related it to him and I was afraid that he would deny it. He replied: “Verily, by the oath of Allah, I did not say this except of my own accord.”

Zurārah believed in the termination of the line of Imāmah

Al-Kashshī reports from Zurārah (page 157 sub-note: 260):

محمد بن مسعود قال : حدثنا عبد الله بن محمد بن خالد الطيالسي قال : حدثني الحسن بن علي الوشاء عن محمد بن حمران قال : حدثني زرارة قال : قال لي أبو جعفر: حدث عن بني إسرائيل ولا حرج قال : قلت: جعلت فداك والله إن في أحاديث الشيعة ما هو أعجب من أحاديثهم قال : وأي شيء هو يا زرارة

؟ قال : فاختمس من قلبي فمكث ساعة لا أذكر شيئاً مما أريد قال : لعلك تريد الغيبة ؟ قلت : نعم قال : فصدق بها فإنها حق

Abū Ja‘far (Imām al-Bāqir) said to me: “Narrate from the Banū Isrā‘īl, it is not a problem.” I then said to him: “May I be sacrificed for you! By Allah, in the aḥādīth of the Shī‘ah are matters more astonishing than there aḥādīth.” He then asked: “And what is that, O Zurārah?” So I dispelled this thought from my heart, and remained silent, not mentioning anything which I intended to say. Imām al-Bāqir then said: “Perhaps you refer to al-Ghaybah (occultation)?” I replied that it was and he said: “Attest to it for verily it is the truth.”

The narration indicates the misgivings of Zurārah because he did not remain silent and did not attest to what was said to him except under the pretence of taqiyyah. This is supported by a number of narrations which state that he ceased believing in the line of Imāmah until he died, thus applying to himself the famous SHĪT narration:

من مات ولم يعرف إمام زمانه مات ميتة جاهلية

Whoever dies and he does not recognise the imām of his time, has died upon a death of ignorance.

Zurārah doubts the knowledge of al-Ṣādiq

Al-Kashshī has reported (page 158 sub-note: 261):

حدثني محمد بن مسعود قال حدثني جبرئيل بن أحمد قال : حدثني محمد بن عيسى عن يونس عن ابن مسكان قال سمعت زرارَةَ يقول : كنت أرى جعفرًا أعلم ممن هو وذلك يزعم إنه سأل أبا عبد الله عن رجل من أصحابنا مختلفٍ من غرامه فقال : أصلحك الله أن رجلاً من أصحابنا كان مختلفياً من غرامه فإن كان هذا الأمر قريباً صبر حتى يخرج مع القائم وإن كان فيه تأخير صالح غرامه فقال أبو عبد الله يكون إن شاء الله تعالى فقال زرارَةَ : يكون إلى سنة ؟ فقال أبو عبد الله : يكون إن شاء الله فقال زرارَةَ : فيكون إلى سنتين ؟ فقال : أبو عبد الله : يكون إن شاء الله ، فخرج زرارَةَ فوطن نفسه على أن يكون إلى سنتين فلم يكن فقال : ما كنت أرى جعفرًا إلا أعلم مما هو

Ibn Maskān narrates that he heard Zurārah say: “I used to regard Ja‘far to be more knowledgeable than what he actually is.” The reason for this

is that he once asked Imām Ja‘far about one of our companions, who had concealed himself on account of his fines. He asked: “May Allah elevate you! One of our companions has concealed himself on account of his fines; if this matter will be resolved quickly then he will be patient and come forth with al-Qā‘im and if this matter is going to be delayed then attend to his fines.” Imām Ja‘far replied: “It will happen, Allah willing.” Zurārah asked: “Will it happen in a year?” Imām Ja‘far replied: “It will happen, Allah willing.” Zurārah asked: “Will it happen in two years?” Imām Ja‘far again replied: “It will happen, Allah willing.” Zurārah then left and decided for himself that it will happen in two years but it did not, he thus said: “I used to regard Ja‘far to be more knowledgeable than what he actually is.”

Zurārah belies al-Ṣādiq

On page 158 (sub-note 262) of *Rijāl al-Kashshī* it is mentioned:

محمد بن مسعود قال : كتب إليه الفضل بن شاذان يذكر عن ابن أبي عمير عن إبراهيم بن عبد الحميد عن عيسى بن أبي منصور وأبي أسامة الشحام ويعقوب الأحمر قالوا : كنا جلوساً عند أبي عبد الله (ع) فدخل عليه زرارة فقال : إن الحكم بن عيينة حدث عن أبيك إنه قال : ” صل المغرب دون المزدلفة فقال له أبو عبد الله أنا تأملته : ما قال أبي هذا قط كذب الحكم على أبي قال : فخرج زرارة وهو يقول : ما أرى الحكم كذب على أبيه

‘Īsā ibn Abī Manṣūr, Abū Usāmah al-Shihām and Ya‘qūb al-Aḥmar narrated that they were sitting with Imām Ja‘far, when Zurārah entered and said: “Al-Ḥakam ibn ‘Uyaynah has reported that your father said: “Perform your Maghrib ṣalāh elsewhere than Muzdalifah.” Imām Ja‘far replied: “I have reflected upon this; my father has never said this. al-Ḥakam has lied upon my father.” Zurārah then left and he was saying: “I do not see that al-Ḥakam has lied upon his father.”

Most certainly Imām Ja‘far al-Ṣādiq رَضِيَ اللَّهُ عَنْهُ has spoken the truth when he said:

We the Ahl al-Bayt are all truthful and have not been spared from liars who fabricated against us and tarnish our honesty with their falsehood.

and amongst those guilty of this, is this narrator (Zurārah).

Zurārah opposes al-Ṣādiq in the definition of al-Istiṭā'ah

Al-Kashshī has reported (page 145) that Hishām ibn Ibrāhīm al-Khatalī al-Mashriqī said:

عن هشام ابن إبراهيم الختلي - وهو المشرقي - قال : قال لي أبو الحسن الخراساني : كيف تقولون في الاستطاعة بعد يونس فذهب فيها مذهب زرارة ومذهب زرارة هو الخطاء ؟ فقلت لا ، ولكنه بأبي أنت وأمي ما يقول زرارة في الاستطاعة وقول زرارة فيمن قَدَّر ونحن منه براء وليس من دين آبائك قال فأبي شيء تقولون ؟ قلت بقول أبي عبد الله وسأل عن قول الله : { وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا } ما استطاعته ؟ قال ، فقال أبو عبد الله : صحته وماله فنحن بقول أبي عبد الله نأخذ قال صدق أبو عبد الله هذا هو الحق

Abū al-Ḥasan al-Khurāsānī said to me: “What do you say regarding al-Istiṭā'ah (ability) after Yūnus, following the opinion of Zurārah and the opinion of Zurārah is incorrect?” I replied: “No! May my parents be sacrificed for you! What Zurārah says regarding al-Istiṭā'ah and with regards to taqdīr; we absolve ourselves from it. It is not from the dīn of your forefathers.” Abū al-Ḥasan then asked: “Then what do you all say?” I replied: “The opinion of Abū 'Abd Allāh (Imām Ja'far). He was asked regarding the verse:

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

Hajj to the House (the Ka'bah) is a duty that people owe to Allah, who have the ability to find a way there.

What is the meaning of al-Istiṭā'ah and he replied: “Health and wealth.” Thus, we adhere to the opinion of Abū 'Abd Allāh. Abū al-Ḥasan said: “This is the truth.”

This is what al-Najjāshī in his *Rijāl* and al-Ṭusī have referred to when they said he (Zurārah) has a book on *al-Istiṭā'ah* and Jabr (denouncing the belief of taqdīr).

Most certainly Imām Ja'far al-Ṣādiq رَضِيَ اللَّهُ عَنْهُ has spoken the truth when he said:

We the Ahl al-Bayt are all truthful and have not been spared from liars who fabricated against us and tarnish our honesty with their falsehood.

Ja'far al-Ṣādiq curses Zurārah three times

It is reported in *Rijāl al-Kashshī* (page 147):

حدثني أبو جعفر محمد بن قولويه قال : حدثني محمد بن أبي القاسم أبو عبد الله المعروف بماجيلويه عن زياد بن أبي الحلال قال قلت لأبي عبد الله إن زرارَةَ روى عنك في الاستطاعة فقبلنا منه وصدقناه وقد أحببت أن أعرضه عليك ! فقال هاته ! قلت فزعم إنه سألك عن قول الله : { وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا } فقلت : من ملك زاداً وراحلة فقال : كل من ملك زاداً وراحلة فهو مستطيع للحج وإن لم يحج ؟ فقلت : نعم فقال : ليس هكذا سألتني ولا هكذا قلت : كذب عليّ والله كذب عليّ والله ، لعن الله زرارَةَ لعن الله زرارَةَ لعن الله زرارَةَ إنما قال لي من كان له زاد وراحلة فهو مستطيع للحج ؟ قلت وقد وجب عليه ، قال فمستطيع هو ؟ فقلت لا حتى يؤذن له قلت فأخبر زرارَةَ بذلك قال نعم قال زياد فقدمت الكوفة فلقيت زرارَةَ فأخبرته بما قال أبو عبد الله وسكت عن لعنه فقال أما إنه قد أعطاني الاستطاعة من حيث لا يعلم وصاحبكم هذا ليس له بصيرة بكلام الرجال

Ziyād ibn Abī Ḥalāl narrates: I said to Imām Ja'far al-Ṣādiq رحمته الله “Zurārah has narrated from you regarding al-Istiṭā'ah, so we have accepted what he has said from him and attested to it. However, I would like to present what he has said before you.” Imām Ja'far رحمته الله asked me to relate it and I said: “He alleges that he asked you regarding the verse:

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

Ḥajj to the House (the Ka'bah) is a duty that people owe to Allah, who have the ability to find a way there.

and you replied: “Whoever has provision and a conveyance.” He then asked: “So whoever has provision and a conveyance, he has the ability for ḥajj, even if he did not perform ḥajj?” and you affirmed this. Imām Ja'far رحمته الله replied: “This is not how he asked the question nor did I reply in this manner. He has lied upon me, by the oath of Allah. He has lied upon me, by the oath of Allah. May the curse of Allah be upon Zurārah! May the curse of Allah be upon Zurārah! May the curse of Allah be upon Zurārah! In actual fact he said to me: “Whoever has provision and a conveyance, does he have al-Istiṭā'ah for ḥajj?” I replied that it is wājib (obligatory) upon him. He asked: “So he is the one who has al-Istiṭā'ah?” I replied: “No! Not until he is given permission.” Go and inform Zurārah about this”

Ziyād reports: “I then entered Kūfah and met Zurārah, and informed him of what Imām Ja‘far عليه السلام had said. He fell silent when hearing that he had been cursed (by the Imām). He then said: “As for him, he has granted me al-Istiṭā‘ah from avenues which he does not have knowledge of. This companion of yours lacks the faculty of conversation.”

In place of apologising for his error, Zurārah insisted that the Imām does not know, and the Imām lacks insight or the faculty of conversation, according to his own understanding. However, the supporters of Zurārah are still bent upon elevating Zurārah and instead cast aside the word of their Imām, whom they regard as ‘infallible’ and the ultimate proof. They still regard Zurārah as truthful even when he belies the infallible Imām. This is despite the fact that they have reported from the Imām in an authentic ḥadīth from Yaḥyā al-Khath‘amī:

سأل حفص الكناسي أبا عبد الله وأنا عنده عن قول الله: { وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا } ما يعني بذلك؟ قال: من كان صحيحاً في بدنه مخلي سر به له زاد وراحلة فهو ممن يستطيع الحج أو قال: ممن كان له مال فقال له: حفص الكناسي فإذا كان صحيحاً في بدنه مخلي في سر به له زاد وراحلة فلم يحج فهو ممن يستطيع الحج؟ قال: نعم

Ḥafṣ al-Kanāsī asked Imām Ja‘far when I was present, about the verse:

وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

Ḥajj to the House (the Ka‘bah) is a duty that people owe to Allah, who have the ability to find a way there.

What does it mean? Imām Ja‘far replied: “He who is in good health, his path is clear, he has provisions and a conveyance; he is the one who has ability for ḥajj.” Or he said: “the one who has wealth.” Ḥafṣ al-Kanāsī then asked: “So if he is in good health, his path is clear, he has provisions and a conveyance, but does not perform ḥajj; is he of those who have the ability to perform ḥajj? Imām Ja‘far replied: “Yes!”¹

1 Al-Wasā’il 8/22 sub-note: 4

It is reported in *Rijāl al-Kashshī*¹:

حدثنا محمد بن مسعود قال حدثني جبرئيل بن أحمد قال حدثني محمد بن عيسى بن عبيد قال: حدثني يونس بن عبد الرحمن عن عمر ابن أبان عن عبد الرحيم القصير قال قال لي أبو عبد الله أنت زرارة وبريدا فقل لهما ما هذه البدعة التي ابتدعتها؟ أما علمتا إن رسول الله صلى الله عليه وسلم قال كل بدعة ضلالة؟ فقلت له إني أخاف منهما فأرسل معي ليثا المرادي! فأتينا زرارة فقلنا له ما قال أبو عبد الله فقال والله لقد أعطاني الاستطاعة وما شعر فأما يريد فأقول لا والله لا أراجع عنها أبداً

‘Abd al-Raḥīm al-Qaṣīr reports that Imām Ja‘far said to him: “Go to Zurārah and Burayd, and say to them both: “What is this bid‘ah that you have innovated? Do you not know that Rasūlullāh ﷺ has said that every bid‘ah is innovation?” ‘Abd al-Raḥīm replied: “I am afraid of them, send Layth al-Murādī along with me.” We then went to Zurārah and relayed to him what Imām Ja‘far had said, he replied: “By Allah! He has granted me ability and he does not know.” As for Burayd he said: “I will never retract what I have said ever.”

On page 150, sub-note 243, it is reported:

عن محمد بن مسعود قال حدثني محمد بن عيسى عن حريز قال خرجت إلى فارس وخرج معنا محمد الحلبي إلى مكة فاتفق قدومنا جمعاً إلى حين فسألت الحلبي فقلت له إطرفنا بشيء قال: نعم جئتكم بما نكره قلت لأبي عبد الله ما تقول في الاستطاعة؟ فقال ليس من ديني ولا دين آبائي، فقلت الآن تلج عن صدري والله لا أعود لهم مريضاً ولا أشيع لهم جنازة ولا أعطيهم شيئاً من زكاة مالي قال فاستوى أبو عبد الله جالساً وقال لي: كيف قلت؟ فأعدت عليه الكلام فقال أبو عبد الله: كان أبي يقول: أولئك قوم حرم الله وجوههم على النار فقلت جعلت فداك: فكيف قلت لي ليس من ديني ولا دين آبائي؟ قال: إنما أعني بذلك قول زرارة وأشباهه.

Ḥarīz reports: I left for Persia and Muḥammad al-Ḥalbī left for Makkah at the same time, and we happened to meet on route. I asked him to inform us of something new. He replied: “Yes! I come to you with something you will not be pleased with. I informed Imām Ja‘far رَضِيَ اللهُ عَنْهُ about what you have said regarding al-Istiṭā‘ah and he replied: “It is not of my dīn nor of the dīn of my forefathers.” So I said: “Now you have hardened my heart, I take

1 2/148 sub-note: 236

an oath by Allah, I will not visit them when they are sick, I will not attend their janāzah, nor will I give them anything from the zakāh of my wealth.” Imām Ja‘far then sat up and asked what I was saying, so I repeated it to him. He then answered: “My father used to say that they are a nation whose faces have been forbidden from the fire of Jahannam.” I then replied: “May I be sacrificed for you! Why then did you say to me that it is not of your dīn nor of the dīn of your forefathers?” Imām Ja‘far replied: “I intended by my statement to refer to Zurārah and others like him.”

On page 146, sub-note: 231, it is also reported:

حدثني محمد بن نصير قال حدثني محمد بن عيسى عن حفص مؤذن علي بن يقطين يكنى أبا محمد عن أبي بصير قال قلت لأبي عبد الله { الَّذِينَ آمَنُوا وَلَمْ يَلْبَسُوا إِيمَانَهُمْ بِظُلْمٍ } قال: أعاذنا الله وإياك يا أبا بصير من ذلك الظلم ذلك ما ذهب فيه زرارة وأصحابه وأبو حنيفة وأصحابه

Abū Baṣīr reports that he asked Imām Ja‘far عليه السلام about the verse:

الَّذِينَ آمَنُوا وَلَمْ يَلْبَسُوا إِيمَانَهُمْ بِظُلْمٍ

Those who have īmān and do not mix their īmān with wrong-doing.

He replied: “I seek Allah’s protection for us and you, O Abū Baṣīr, from that wrong-doing. This is that which Zurārah and his companions have committed and Abū Ḥanīfah and his companions.”

Zurārah will die forlorn

It is reported in *Mu‘jam al-Rijāl* (7/241) that Imām Ja‘far said:

محمد بن مسعود قال حدثني جبرئيل بن أحمد عن العبيدي عن يونس عن هارون بن خارجة قال سمعت أبا عبد الله (ع) يقول لا يموت زرارة إلا تائهاً .

Zurārah will not die except forlorn.

Zurārah did not rely on Imām Ja‘far

It is reported in *Rijāl al-Kashshī* (page 152 sub-note: 247) from Walīd ibn Ṣabīḥ:

حدثني حمدويه قال حدثني محمد بن عيسى عن ابن أبي عمير عن هشام بن سالم عن محمد بن حمران عن الوليد بن صبيح قال : دخلت على أبي عبد الله فاستقبلني زرارة خارجاً من عنده فقال لي أبو عبد الله يا وليد أما تعجب من زرارة يسألني عن أعمال هؤلاء أي شيء كان يريد ؟ أريد أن أقول له لا !! فيروي عني ؟ ثم قال يا وليد متى كانت الشيعة تقول من أكل طعامهم وأكل شرابهم واستظل بظلهم متى كانت الشيعة تسأل عن مثل هذا

I entered upon Imām Ja‘far عليه السلام and Zurārah came towards me, leaving the house of Imām Ja‘far عليه السلام. Imām Ja‘far عليه السلام then said to me: “O Walīd! Are you not astonished with Zurārah, he asks me about the actions of these people? What does he intend? Does he wish for me to tell him: No! So that he may relate this from me?” He then said: “O Walīd! Since when do the Shī‘ah dispute eating their food, and consuming their drink, and resting in their shade since when do the Shī‘ah ask about things such as this?”

Zurārah spies upon al-Bāqir

On page 140, it is reported that Hishām ibn Sālim said:

حمدويه بن نصير قال : حدثنا محمد بن عيسى عن الوشا عن هشام بن سالم عن زرارة قال : سألت أبا جعفر عن جوائز العمال ؟ فقال : لا بأس به قال ثم قال : إنما أراد زرارة أن يبلغ هشاماً إنني أحرم أعمال السلطان

Zurārah said that he asked Imām al-Bāqir about the stipends of those who perform tasks for the government and he said it is not a problem.” Imām al-Bāqir then said: “Zurārah’s intention is to inform Hishām (who was the khalīfah) that I have ruled the stipends of the khalīfah to be ḥarām.”

Al-Ṣādiq derides Zurārah and the progeny of A‘yun

Al-Kashshī reports on page 149, sub-note: 238:

حدثني محمد بن مسعود قال : حدثني جبرئيل بن أحمد عن محمد بن عيسى عن يونس عن إسماعيل بن عبد الخالق عن أبي عبد الله قال : ذكر عنده بنو أعين فقال: الله ما يريد بنو أعين إلا أن يكونوا على غلب

The progeny of A'yun was mentioned in the presence of Imām Ja'far and he said: "By Allah! The progeny of A'yun does not intend except to gain control."

On page 153 (sub-note: 250) it is reported from Ḥanān ibn Sadīr:

حدثني حمدوية قال : حدثني أيوب عن حنان بن سدير قال: كتب معي رجل أسأل أبا عبد الله عما قالت اليهود والنصارى والمجوس والذين أشركوا هو ممن يشاء أن يقولوا قال قال لي: أن ذا من مسائل آل أعين ليس من ديني ولا دين آبائي قال قلت ما معي مسألة غير هذه

A person wrote a letter in my presence to Imām Ja'far asking about what the Jews, Christians, Zoroastrians, and polytheists say; is what they say of that which He has desired that they speak? Imām Ja'far said to me: "Verily these are the proclamations of the progeny of A'yun. It is not of my dīn nor of the dīn of my forefathers." I said: "I do not have except this proclamation."

The narrations regarding al-Istiṭā'ah have already been discussed, and with certainty it is not of the dīn of al-Ṣādiq رَضِيَ اللَّهُ عَنْهُ nor of his esteemed forefathers. Imām al-Ṣādiq Vas refuted this belief, which Zurārah has ascribed to him, but Zurārah distorted his speech. This left Imām al-Ṣādiq رَضِيَ اللَّهُ عَنْهُ with no option but to expose his deceit and fabrications, and curse him three times.

Zurārah claims the Qur'ān has been altered

On page 155 (sub-note: 254) it is reported that 'Abd Allāh ibn Zurārah reported:

حدثني محمد بن قولويه قال حدثني سعد عن أحمد بن محمد بن عيسى ومحمد بن عبد الله المسمعي عن علي بن أسباط عن محمد بن عبد الله بن زرارة عن أبيه قال : بعث زرارة عبيد ابنه يسأل عن خبر أبي الحسن فجاءه الموت قبل رجوع عبيد إليه ، فأخذ المصحف فأعلاه فوق رأسه وقال : إن الإمام بعد جعفر بن محمد من اسمه بين الدفتين في جملة القرآن منصوص عليه من الذين أوجب الله طاعتهم على خلقه أنا مؤمن به قال : فأخبر بذلك أبو الحسن الأول فقال : والله كان زرارة مهاجراً إلى الله تعالى

Zurārah sent his son's slave to enquire about Abū al-Ḥasan (Mūsā al-Kāẓim) but he passed away before his slave could return to him. He then took the muṣḥaf, raised it above his head and said: "Verily the Imām after Ja'far ibn Muḥammad is he whose name is between these two covers, explicitly mentioned in the Qur'ān, amongst those whom Allah has made compulsory upon His creation to obey. I believe in him." Abū al-Ḥasan (al-Riḍā) was informed of this and he said: "By Allah! Zurārah was migrating to Allah Ta'ālā."

Ibn Bābuwayh al-Qummī has reported in *Kamāl al-Dīn* (page 80):

روى ابن بابويه القمي بإسناده عن محمد بن عبد الله بن زرارة عن أبيه قال : لما بعث زرارة عبداً ابنه إلى المدينة يسأل عن الخبر بعد مضي أبي عبد الله فلما أشد به الأمر أخذ المصحف ! وقال : من أثبت إمامته هذا المصحف فهو إمامي

When Zurārah sent the slave of his son to Madīnah to make enquiries after the passing of Imām Ja'far and things became desperate for him, he took the muṣḥaf and said: "The one whose Imāmah is established in this muṣḥaf, he is my imām."

Burayd ibn Mu'āwiyah al-'Ajalī

Al-'Āmilī has said regarding him in *al-Wasā'il* (20/145-146):

وجه من وجوه أصحابنا ، ثقة فقيه ، له محل عند الأئمة قاله العلامة ونحوه النجاشي وعده الكشي من أصحاب الاجماع كما مر ، وروى له مدحا جليلا ، وفيه بعض الذم يأتي الوجه في مثله في زرارة .

A facet of our companions, a reliable faqīh. He has a unique position with the A'immah, as stated by 'Allāmah (al-Ḥillī), and al-Najjāshī has made a similar statement. Al-Kashshī has included him amongst the companions of ijmā' as stated previously. Great praise has been reported for him, and amongst the narrations is a little disparagement, the reason behind it being the same as for Zurārah.

They have exaggerated in the praise for this individual even though he has been cursed by the ‘infallibles’. Al-Kashshī reports that Imām Ja‘far رَضِيَ اللهُ عَنْهُ said:

عن مسمع كردين أبي سيار قال سمعت أبا عبد الله يقول لعن الله بريدا ولعن الله زراراً .

May the curse of Allah be upon Burayd and may the curse of Allah be upon Zurārah.

Layth al-Bukhtarī al-Murādī- Abū Baṣīr

Amongst their narrators is Abū Baṣīr and he used to partake in intoxicants and was persistent in its consumption just as his ‘pious predecessors’.

فعن كليب بن معاوية قال: كان أبو بصير وأصحابه يشربون النبيذ يكسرونه بالماء فحدثت بذلك أبا عبد الله (ع) فقال لي: وكيف صار الماء يحلل المسكر ، مرهم لا يشربوا منه قليلا ولا كثيرا، قلت: إنهم يذكرون أن الرضا من آل محمد يحلله لهم ، فقال: وكيف كان آل محمد يحلون المسكر وهم لا يشربون قليلا ولا كثيرا فامسكوا عن شربه فاجتمعنا عند أبي عبد الله (ع) فقال له أبو بصير: إن جئنا بكذا وبكذا وكذا فقال (ع): صدق يا أبا محمد إن الماء لا يحلل المسكر فلا تشربوا منه قليلا ولا كثيرا

Kulayb ibn Mu‘āwiyah reports: “Abū Baṣīr and his companions would drink nabīdh, which they would dilute with water. I informed Imām Ja‘far about this and he said to me: “How can water become a purifier of intoxicants. Order them not to drink even a little from it.” I said that they say, al-Riḏā from the family of Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has permitted it for them. Imām Ja‘far replied: “How have the family of Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) permitted it when they do not drink even a little of it. Abstain from its consumption!” We then all (later) gathered before Imām Ja‘far and Abū Baṣīr said to him: “He has come to us with such and such?” Imām Ja‘far replied: “O Abū Muḥammad! He has spoken the truth. Water does not purify intoxicants so do not consume of it, be a it a little or a lot.”¹

The Shīah are in consensus in ruling this individual as reliable despite his condition being the same as Zurārah in being disparaged, as will be discussed.

1 *Furū’ al-Kāfi* 6/411-412

Al-Ardabīlī says:

قال الغضائري : كان أبو عبدالله (ع) يتضجر به ويتبرم وأصحابه يختلفون في شأنه قال وعندني أن الطعن وقع على دينه لا على حديثه وهو عندني ثقة والذي اعتمد عليه قبول روايته وأنه من أصحابنا الامامية للحديث الصحيح الذي ذكرناه أولاً وقول ابن الغضائري لا يوجب الطعن

Al-Ghaḍā'irī has said: "Imām Ja'far would express disgust with him and would be annoyed by him. His companions differed regarding him." According to me, the disparagement was regarding his dīn, not his narrations, and according to me he is reliable and one upon whose narrations one can rely upon. He is amongst our companions of the Imāmiyyah, who report ṣaḥīḥ aḥādīth which we mentioned first. The statement of al-Ghaḍā'irī does not necessitate disparagement."¹

They continue to defend him despite the derision from the 'infallible' Imām such that they were forced to search for imaginary excuses for him, saying:

وقد ذكرنا شطراً مما صدر من ساحتهم في حقه وأمثاله في ترجمة بريد ابن معاوية العجلي ..

We have discussed a little of that which emanated of their politics regarding him under the biography of Burayd ibn Mu'āwiyah al-'Ajalī.²

Their Shaykh, Ja'far al-Sabḥānī said:

وقع في إسناد كثير من الروايات تبلغ ألفين ومائتين وخمسة وسبعين موردا عنوان "أبي بصير" فاختلف في تعيين المراد منه كما اختلف في تحقيق عدد من يطلق عليه هذه الكنية ، فذهب بعضهم إلى إطلاقها على اثنين وبعض آخر على ثلاثة وجمع كثير على أربعة وربما يظهر من بعضهم أكثر من هذا العدد أيضاً

In many chains of narration, approximately 2275, the name "Abū Baṣīr" appears, thus there is difference of opinion regarding who is implied just as there is difference of opinion regarding the number of people who hold this title. The minority are of the opinion that there are two, while a few

1 *Rijāl al-Kashshī* page 159, sub-note: 265

2 *Hāmish Rijāl al-Najjāshī* 2/163

others are of the opinion that there are three, while a great many are of the opinion that they are four. While many a time it becomes apparent from some there are more than this as well.¹

However, the most famous opinion, as mentioned above, is that it is shared by four individuals, as elucidated by Ibn Dāwūd, al-Tafrashī and ‘Allāmah Māmaqānī. Ibn Dāwūd says that the four are:

1. Layth ibn al-Bukhtarī
2. Yūsuf ibn al-Ḥārith al-Batrī
3. Yaḥyā ibn Abī al-Qāsim
4. ‘Abd Allāh ibn Muḥammad al-Asadī²

These four are not all reliable narrators as indicated in *Mu‘jam Rijāl al-Ḥadīth*. Some of them have stated that the name “Abū Baṣīr” is shared by both reliable and unreliable narrators. As a result of this the majority of these narrations can no longer be substantiated from.³

Al-Najjāshī has said under the biography of Abū Baṣīr al-Bukhtarī al-Murādī:

Abū Muḥammad, and it has been said that he is Abū Baṣīr al-Aṣghar.

Just as al-Ṭūsī did not consider him reliable and disregarded him....That is why al-Tastarī said: “Al-Shaykh and al-Najjāshī disregarded him.”⁴

As for Ibn al-Ghaḍā’irī, he said:

ليث بن البخترى المرادي أبو بصير يكنى أبا محمد، كان أبو عبد الله يتضجر به، ويتبرم وأصحابه مختلفون
في شأنه وعندي أن الطعن إنما وقع على دينه لا على حديثه وهو عندي ثقة

1 *Kulliyāt fī ‘ilm al-Rijāl* by Ja’far al-Sabhānī

2 *Rijāl Ibn Dāwūd* page 214

3 *Mu‘jam Rijāl al-Ḥadīth* 21/47

4 *Kulliyāt fī ‘ilm al-Rijāl* pg. 467, *Qāmūs al-Rijāl* 11/119

Layth ibn al-Bukhtarī al-Murādī Abū Baṣīr whose agnomen was Abū Muḥammad, Abū ‘Abd Allāh (Ja‘far al-Ṣādiq) would be infuriated and annoyed with him. His (Abū ‘Abd Allāh) companions have differed regarding him. According to me, the criticism against him was only about his dīn, not his ḥadīth; and according to me he is reliable.¹

Al-Kashshī narrates from Ḥammād al-Nāb who says:

جلس أبو بصير على باب أبي عبد الله ليطلب الإذن ، فلم يؤذن له ، فقال لو كان معنا طبق لأذن قال ، فجاء كلب فشغري في وجه أبي بصير ، قال أف أف ما هذا ؟ قال جليسه : هذا كلب شغري في وجهك

Abū Baṣīr sat at the door of Abū ‘Abd Allāh seeking permission. He was denied permission upon which he remarked: “If we had with us a dish, he would have definitely granted permission.” Thereafter a dog appeared and defecated on the face of Abū Baṣīr. He cried: “Oof! Oof! What is this?” His companions replied: “It is a dog that defecated on your face.”²

Another narration, on the authority of Ḥammād al-Nāb, who says:

خرجت أنا وابن أبي يعفور وآخر إلى الحيرة أو إلى بعض المواضع فتذاكرنا الدنيا فقال أبو بصير المرادي : أما أن صاحبكم لو ظفر بها لاستأثر بها ، فأغضى فجاء كلب يريد أن يشغري عليه فذهبت لأطرده ، فقال لي ابن أبي يعفور دعه قال ، فجاء حتى شغري في أذنه

I, Ibn Abī Ya‘fūr, and another individual went to al-Ḥayrah or to another place. We began discussing the world, so Abū Baṣīr al-Murādī said: “Listen well, if your companion (referring to the Imām) could be successful in acquiring it, he would have kept it to himself!” Thereafter, he went to take a nap. As he done so, a dog came by and was about to defecate on him. I stepped forward to dispel it, but Abū Ya‘fūr said: “Leave it!” The dog then proceeded on to defecate in his ear.³

1 *Mu‘jam Rijāl al-Ḥadīth* pg. 142, Biography of Layth ibn al-Bukhtarī

2 *Rijāl al-Kashshī* pg. 172 *Tanqīḥ al-Maqāl* 2/45 (1998), *Mu‘jam al-Rijāl* 14/148, *Majma‘ al-Rijāl li l-Qahbāt* 5/85

3 *ibid*

How does ‘Abd al-Ḥusayn explain the statement of Abū Baṣīr: “If we had with us a dish, he would have definitely granted permission”? O ‘Abd al-Ḥusayn, is this the great service rendered by Abū Baṣīr to al-Ṣādiq?

Al-Kashshī narrates (pg. 169 ḥadīth: 285), from Abū Ya‘fūr who says:

خرجت إلى السواد نطلب دراهم!! النجح ونحن جماعة وفينا أبو بصير المرادي قال ، قلت له يا أبا بصير اتق الله وحج بمالك فإنك ذو مال كثير ! فقال اسكت فلو أن الدنيا وقعت لصاحبك لاشتمل عليها بكسائه

I went out to the suburb seeking some dīnārs by means of which I could perform ḥajj. Amongst our group was Abū Baṣīr. I said to him: “O Abū Baṣīr, fear Allah, for indeed you are a wealthy man!” He replied: “Remain silent! If the entire world were to fall in the destiny of your companion (Imām Ja‘far), he would have wrapped it under his garment!”

It is well-known that “your companion” in the above texts refer to none other than the infallible Imām, as explained by the commentator of *al-Kashshī* and Ḥāshim Ma‘rūf.¹

As if it was not enough to attack the personality of al-Ṣādiq without any grounds, he even desires to perform ḥajj using the wealth of others, despite being a wealthy person. It was nothing but jealousy that had blinded his heart, to the extent that he alleged that al-Ṣādiq had the same agenda and mentality as him, that if the entire world were to fall in his destiny, he would have wrapped it under his garment. The question arises: Is it possible that he repented from his unethical conduct? The reality is that he only increased his criticism, blasphemy and mockery of al-Ṣādiq. Thus we find him accusing the Imām of having insufficient knowledge and being ignorant of the laws of Sharī‘ah.

Al-Kashshī (pg. 171-172 ḥadīth: 292) narrates from Shu‘ayb al-‘Aqraqufī who narrates that Abū Baṣīr said:

1 *Dirāsāt fī l-Āthār wa l-Akhbār* pg. 233

سألت أبا عبد الله عن امرأة تزوجت ولها زوج فظهر عليها؟ قال: ترجم المرأة ويضرب الرجل مائة سوط لأنه لم يسأل، قال شعيب: فدخلت على أبي الحسن فقلت له امرأة تزوجت ولها زوج؟ قال ترجم المرأة ولا شيء على الرجل، فلقيت أبا بصير فقلت له إني سألت أبا الحسن عن المرأة التي تزوجت ولها زوج قال ترجم المرأة ولا شيء على الرجل، قال فمسح على صدره وقال ما أظن صاحبنا تناهى حلمه بعد!

I asked Abū ‘Abd Allāh (Imām Jā‘far) regarding a woman who marries even though she has a husband who done *ḡihār*¹ upon her? He answered: “The woman will be stoned and the man will be lashed one hundred times, since he did not enquire.” Shu‘ayb says: “Thereafter, I went to Abū al-Ḥusayn (Imām al-Riḡā) and asked him: “What is the law regarding a woman who marries despite having a husband?” He replied: “The woman will be stoned and there will be no action against the man.” Later, I met Abū Baṡīr and told him: “I asked Abū al-Ḥasan regarding a woman who marries despite having a husband and he replied: “The woman will be stoned and there will be no action against the man.”” Abū Baṡīr responded by wiping his hand on his chest and saying: “I don’t think that the intelligence of our companion (the illustrious Imām) has reached its climax!”

The author of the footnotes of *al-Kashshī* says under the commentary of this: “*Tanāhā* means that which has reached its climax and culmination.”

The author of the footnotes of *Majma‘ al-Rijāl* says: “We seek the protection of Allah from these two narrations.”

These two narrations have also been narrated by al-Ṭūsi in *Tahdhībayn*, i.e. *al-Tahdhīb* and *al-Istibṡār*.²

The author of *Mu‘jam al-Rijāl* says: “Al-Shaykh narrated this narration with a slight difference in the text.”

1 *Zihār*: when the husband compares his wife to his mother implying that he has taken her to be forbidden for him.

2 *Al-Istibṡār* 3/190, ḡadīth: 687 ‘Chapter of a Man who Marries a Woman and only Finds out that She was Married after Sleeping with Her’, *al-Tahdhīb* 7/487 ḡadīth 1957 ‘Chapter of the Additional Laws of Nikāḡh’

He also narrated the meaning of this text with his chain of narrators from Aḥmad ibn Muḥammad from Ibn Abī 'Umayr from Shu'ayb who said:

سألت أبا الحسن عن رجل تزوج امرأة لها زوج قال : يفرق بينهما ، قلت فعليه ضرب ؟ قال : لا ما له يضرب ! فخرجت من عنده وأبو بصير بحيال الميزاب فأخبرته بالمسألة والجواب ، فقال لي : أين أنا ؟ فقلت بحيال الميزاب ، قال فرقع يده : ورب هذا البيت أو رب هذه الكعبة لسمعت جعفرا يقول : أن علياً قضى في الرجل تزوج امرأة لها زوج فرجم المرأة وضرب الرجل الحد ، ثم قال : لو علمت إنك علمت لنفضت رأسك بالحجارة ، ثم قال ما أخوفني إلا يكون أوتي علمه

I asked Abū al-Ḥasan (al-Riḍā) about a man who marries a married woman. He said: "They will be separated." I asked: "Will the man be whipped?" He replied: "No, what crime did he commit that he should be whipped?" I left his presence and Abū Baṣīr was in front of the gutter (of the Ka'bah), so I informed him of the question and the answer that was offered. He asked me: "Where am I?" I replied: "In front of the Ka'bah." Thereafter he lifted his hand and said: "By the oath of the Rabb of this house (or he said the Rabb of this Ka'bah)! I heard Ja'far saying: "Indeed 'Alī passed the verdict regarding a man who marries a married woman, that he will be flogged according to the ḥadd (prescribed punishment) and the woman will be stoned to death. Thereafter he ('Alī) said (to the man): 'If I knew that you already had knowledge about it, I would have crushed your head with a stone.'" Thereafter Abū Baṣīr said: "The only thing that scares me is that he has been given the knowledge of his predecessor."¹

The most amazing fact is that they have found fault with their infallible Imām and defended Abū Baṣīr! This was done by fabricating a few theories exonerating him of his offences. These include the following preposterous explanations; 'the narration does not indicate that he condemned the Imām', 'at most, he was not completely cognisant of the knowledge of the Imām at that time, due to a doubt that occurred to him. That is, he imagined that the verdict of the Imām contradicted the verdict that reached him from the ancestors of the Imām. This does not affect his reliability, over and above the fact that it cannot be proven that he remained upon this view' and 'this narration was an act of Taqiyyah (dissimulation)'.¹

1 *Al-Tahdhīb* 10/25, ḥadīth 76, 'Chapter on the Punishment of Adultery'

Their claim that Abū Baṣīr was not completely cognisant of the knowledge of the Imām is indeed astonishing! Did he not take an oath by the Rabb of this house or the Rabb of this Ka'bah that he heard Ja'far saying: "Indeed 'Alī passed the verdict regarding a man who marries a married woman, that he will be flogged according to the ḥadd and the woman will be stoned to death," and thereafter he said: "If I knew that you already had knowledge about it, I would have crushed your head with a stone." After which Abū Baṣīr added: "The only thing that scares me is that that he has been given the knowledge of his predecessor."

Further, the claim of Taqiyyah also does not make sense. This is so because Abū Baṣīr was adamant that the Imām has insufficient knowledge and he is the one who attacked the Imām. He himself was not an Imām, due to which it could be falsely claimed that the Imām resorted to Taqiyyah. Therefore this answer is absolutely fatuous.

This narration also reveals to us that Abū Baṣīr belied the Imām al-Riḍā or he falsely attributed something to al-Ṣādiq, thus he attacked both of his infallible A'imma. Now, who will be called a liar, one of the two A'imma or Abū Baṣīr?

As for the statement of Abū Baṣīr: "I think the knowledge of our Imām has not reached its culmination", we will leave the responsibility of explaining it upon this compiler. It appears in *Wasā'il al-Shī'ah* (16/287) from Shu'ayb al-'Aqraqufī who said:

كنت عند أبي عبد الله ومعنا أبو بصير وأناس من أهل الجبل يسألونه عن ذبائح أهل الكتاب فقال لهم أبو عبد الله قد سمعتم ما قال الله تعالى في كتابه إشارة إلى قوله تعالى: {وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكَّرِ اسْمُ اللَّهِ عَلَيْهِ} فقالوا له نحب أن نخبرنا فقال لهم لا تأكلوها فلما خرجنا قال أبو بصير: كلها في عنتي ما فيها فقد سمعته وسمعت أباة جميعاً يأمران بأكلها فرجعنا إليه فقال لي أبو بصير: سله فقلت له: جعلت فداك: ما تقول في ذبائح أهل الكتاب؟ فقال: أليس شهدتنا بالغداة وسمعت؟ قلت: بلى: فقال: لا تأكلها.

I was in the presence of Abū 'Abd Allāh with a few others. Amongst us was Abū Baṣīr. The people of the mountain were asking him regarding the slaughtered animals of the people of the Book (Jews and Christians). Abū

‘Abd Allāh replied: “You have definitely heard that which Allah says in his Book.” Referring to the verse: “And do not eat from that on which Allah’s name was not taken...”¹ They responded: “We would like you to inform us.” So he said to them: “Do not eat it.” When we left from there, Abū Baṣīr said: “I take responsibility for all of it. There is no sin in consuming it. Indeed I have heard both, him and his father commanding that it should be consumed and thus we consumed it.” Thereafter Abū Baṣīr said to me: “Ask him.” Hence I said to him: “May I be sacrificed for you, what is your opinion regarding the slaughtered animals of the people of the Book?” He replied: “Were you not present this morning? Did you not hear?” I said: “Indeed I was present!” thereupon he said: “Do not partake of it.”

This narration has been reported by al-Ṭūsī in his *Tahdhīb*. The last portion is as follows:

فقال أبو بصير: كلها ثم قال لي: سله ثانية فقال لي مثل مقالته الأولى وعاد لي أبو بصير فقال لي قوله الأول :
في عنقي كلها ثم قال لي : سله فقلت : لا اسأله بعد مرتين

Abū Baṣīr then said: “Partake of it.” Thereafter he said to me: “Ask him a second time.” He replied in the same manner that he replied the first time. Abū Baṣīr came back to me and repeated his previous statement, i.e. “I take responsibility, eat it.” Then he said to me: “Ask him (once more).” I replied: “I cannot ask him more than twice.”

I say, Abū Baṣīr is insisting upon the incumbency of the Imām retracting his verdict. Despite his insistence and his repeated questioning of al-Ṣādiq and the reply of al-Ṣādiq that it is not permissible in each instance, whereas there was no third person with them in his company, they (the Shī‘ah) still unsuccessfully try their best to defend him and prove that he was definitely the correct one. This demands that they concede that their Imām was mistaken, even though they believe that he was totally infallible. They use all their abilities to defend this narrator who has been criticised, to the extent that one of them even said: “The narration of Abū Baṣīr should be understood to be an act of Taqiyyah”.

1 Sūrah al-An‘ām: 121

I say, that means, Abū Baṣīr was *al-Ṣādiq* (the truthful one) and Imām al-Ṣādiq was *al-Kādhīb* (the liar) according to them.

Furthermore, Abū Baṣīr would visit the infallible Imāms whilst he was in an impure state. Al-Sayyid Aḥmad writes in *al-Taḥrīr*:

ومن ذلك أنه دخل عليه وهو جنب فنهاه عن ذلك

And from that is, he would enter his presence whilst being impure, so he prohibited him from that.

Abū Bukayr narrates; I met Abū Baṣīr al-Murādī so I asked him: “Where are you of to?” He replied: “I am on my way to your master.” I said to him that I will go along with him. So we continued until we entered upon him, whereupon he gave Abū Baṣīr a stern look and rebuked him saying:

هكذا تدخل بيوت الأنبياء! وأنت جنب! قال: أعود بالله من غضب الله وغضبك فقال: أستغفر الله ولا أعود

Is this how you enter the homes of the *ambiyā'*; whilst you are impure? Abū Baṣīr replied: “I seek the protection of Allah from his anger and your anger. I seek forgiveness from Allah, I will not repeat this.”¹

Al-Dehlawī has definitely spoken the truth when he said that some of the narrators of the Shī'ah were expelled by Ja'far al-Ṣādiq from his gathering, yet the Shī'ah rely upon them as explained.

Hishām ibn al-Ḥakam

According to the Shī'ah, he is the individual who was responsible for stitching together the concepts of Imāmah, Wiṣāyah and *ʿIṣmah* (infallibility of the A'imma). He formed the rules and principles regarding it. Al-ʿĀmilī states in his *Wasā'il*:

1 *Al-Kashshī* pg. 171, *al-Tanqīḥ* 2/45, *Mu'jam al-Rijāl* 14/148, *Majma' al-Rijāl* 5/83

He is amongst those who stitched together the discussion on Imāmah, and he systemised the madh-hab (Shī'ism) by means of logical proofs.¹

The Shī'ah have defended this anthropomorphist to the extent that 'Abd al-Ḥusayn stated in his trumped up, *al-Murāja'āt*:

ورماه بالتجسيم وغيره من الطامات يريدو إطفاء نور الله من مشكاته حسداً لأهل البيت وعدواناً ونحن
أعرف الناس بمذهبه وفي أيدينا أحواله وأقواله وله في نصرة مذهبنا من المصنفات ما أشرنا إليه فلا يجوز
أن يخفى علينا من أقواله وهو من سلفنا وفرطنا ما ظهر لغيرنا مع بعدهم عنه في المذهب والمشرب

He has been accused of anthropomorphism and other outrageous crimes by those who wish to extinguish the light of Allah from its lantern, due to jealousy and enmity for the Ahl al-Bayt. We are the most acquainted

1 *Al-Wasā'il* 20/360, *Jāmi' al-Ruwāt* 2/313 - therefore, Hishām ibn al-Ḥakam is the first person to systemise and develop the doctrine of the Shī'ah, according to them. He shares this claim with Shayṭān al-Ṭāq. Al-Kashshī narrates in his *Rijāl* that which indicates that the news of Hishām ibn al-Ḥakam's development of the doctrine of Imāmah reached Hārūn al-Rashīd, when Yaḥyā al-Barmakī said to him: "O Amīr al-Mu'minīn, I have investigated the matter of Hishām. He claims that Allah has placed an Imām on his land besides you, whose obedience is compulsory." Hārūn exclaimed in surprise: "Allah is above all inconsistencies!" Yaḥyā said: "Yes, and he claims that if Allah commands him to emerge then he will do so." It is apparent, as proven by this text that Hārūn was taken aback by this news. Therefore, it is Hishām ibn al-Ḥakam, Shayṭān al-Ṭāq and their followers, as will be explained, who revived the idea of Ibn Saba' regarding Amīr al-Mu'minīn 'Alī عليه السلام and then spread it amongst the rest of the followers of the Ahl al-Bayt. They exploited some of the occurrences which were not in favour of the Ahl al-Bayt, like the martyrdom of 'Alī and al-Ḥusayn عليه السلام, to stir up the emotions of the masses. Thus, this doctrine found some ground and thereafter the scholars of the Shī'ah held onto it and penned it down in their books under the section of beliefs. Al-Kashshī narrates from Yūnus who says: "I was with Hishām ibn al-Ḥakam at his masjid in the evening when Sālim came to him. Sālim told him that Yaḥyā ibn Khālīd said that he (Hishām) had made the dīn of the Rāfiḍah incomprehensible, as they are of the belief that the dīn cannot exist without a living Imām and they do not know whether their current Imām is dead or alive." Upon this Hishām said: "It is only necessary for us to believe that the Imām is alive and present, but he is hidden from us, until the news of his death reaches us. As long as the news of his death does not reach us, we will remain firm on the belief that he is alive." Refer to *Rijāl al-Kashshī* pg. 258 (477), pg. 266-267 (480)

ones with his stance and we have in our possession his biography and his sayings. He has authored in defence of our religion that which we have already indicated to. Hence it is impossible that any of his sayings remain hidden from us, especially since he is from our predecessors and amongst those who will receive us. This is more so when it is known to others, since they are far from our religion and viewpoint.¹

He also states:

None of our predecessors were tainted by any of the crimes attributed to them by the opposition. We cannot find any trace of that which was attributed to Zurārah ibn A'yun, Muḥammad ibn Muslim, Mu'min al-Ṭāq and their likes, notwithstanding how we had exhausted our resources and energies in trying to find them. It is nothing but injustice, enmity, slander and accusations.Is it possible that these type of crimes be attributed to man of excessive virtue the like of Hishām! Never, instead the opposition have preferred false speech and rumours as a result of their oppression and jealousy of the Ahl al-Bayt and those who subscribe to their views.²

I say, in refutation of these people, especially this author who asserts that he exhausted resources and energies in trying to find them. You described *al-Kāfī* in your *al-Murāja'āt* (pg. 390) in the following manner:

وأحسن ما جمع منها - أي من الأصول الأربعمئة - الكتب الأربعة التي هي مرجع الإمامية في أصولهم وفروعهم من الصدر الأول إلى هذا الزمان وهي : الكافي والتهذيب والاستبصار ومن لا يحضره الفقيه وهي متواترة ومضامينها مقطوع بصحتها والكافي أقدمها وأعظمها وأحسنها وأتقنها ...

And the best of compilations that are based on them (the four hundred sources) are the four books, which have remained the references of the Imāmiyyah in all their primary as well as subsidiary matters from the first century up until the present era. They are *al-Kāfī*, *al-Tahdhīb*, *al-Istibṣār* and

1 *Al-Murāja'āt* (the dialogues), dialogue 110 pg. 390

2 *Al-Murāja'āt* pg. 391-392

Man Lā Yaḥḍuruhu al-Faḳīh. These books are mutawātir and their contents are undisputedly accurate. *Al-Kāfi* is the earliest of them, the greatest, best and the most well-preserved.

Therefore, we will quote those aḥādīth of *al-Kāfi*, regarding which he claims ‘the contents are undisputedly accurate’. This will serve as proof against him and his cohorts who claim that they exhausted their resources. Just as it will serve as proof against those who claim that the scholars are unanimous regarding the reliability and high rank of this anthropomorphist in the sight of the A’immah, but the Ahl al-Sunnah have criticised him and he was condemned in certain reports for being an anthropomorphist.

Al-Kulaynī, who they have dubbed Thiḡat al-Islam, states in his *al-Kāfi* with his isnād from ‘Alī ibn Abī Ḥamzah who said:

قلت لأبي عبد الله سمعت هشام بن الحكم يروي عنكم أن الله جسم ، صمدي نوري ، معرفته ضرورة
يمن بها على من يشاء من خلقه فقال: سبحان من لا يعلم أحد كيف هو إلا هو ليس كمثله شيء وهو
السميع البصير لا يحسد ولا يحس
ولا يجس ولا تدركه الأبصار ولا الحواس ولا يحيط به شيء ولا جسم ولا صورة ولا تخطيط ولا تحديد

I said to Abū ‘Abd Allāh: “I heard Hishām ibn Ḥakam narrating from you people that Allah is a body who is independent and full of light. His recognition is necessary. He favours any of his creation that he wills.” He replied: “Free from inconsistencies is He who none know His reality except Himself. There is none like Him and he is the All Hearing, All Seeing. He does not harbour jealousy, have feelings or spy on others. Neither eyes nor any of the other senses are able to perceive Him. None can encompass Him. He has no body, form, lines or limits.”¹

The authors of discourses and books on different sects have indicated towards the views held by this anthropomorphist. Al-Baghdādī states in *al-Firaq*:

1 *Uṣūl al-Kāfi* 1/104 Chapter of prohibition of a Body or Form, ḥadīth 1, *al-Tawḥīd* of Ibn Bābuwayh al-Qummī pg. 98

Hishām ibn al-Ḥakam asserts that His Deity is a body which has an end and a boundary. He has a length breadth and height. His length and breadth are equal.¹

Al-Baghdādī and al-Ash‘arī state that Abū al-Hudhayl mentioned in one of his books that Hishām ibn al-Ḥakam said to him that his Rabb is a body who goes, comes, sits and stands, so he asked him: “So who is greater, this mountain or your Rabb?” He answered: “This mountain is obedient to him”, i.e. He is greater.²

Al-Sharastānī and al-Ash‘arī state:

Ibn al-Rāwandī narrates from Hishām that his deity resembles the creation to a certain degree. If this was not the case, the creation would not have directed one towards him.³

The statement of Hishām that he allegedly narrates from Abū ‘Abd Allāh al-Ṣādiq, that Allah is an independent luminous body has been pointed out by al-Ash‘arī, al-Isfarā‘īnī and al-Baghdādī in their works. They report:

He believes that He is a radiant illumination who has a definite size and a fixed place, like a pure bullion. He shines from all sides like a round pearl.⁴

Al-Kulaynī in his *al-Kāfi* and Ibn Bābuwayh al-Qummī who has been titled *al-Ṣadūq* (the truthful one) by them, narrate from Muḥammad ibn Ḥakīm who says:

I described to Abū Ibrāhīm the statement of Hishām al-Jawālīqī and narrated to him the statement of Hishām ibn al-Ḥakam: “Indeed He is a body.” He replied: “Nothing resembles Allah! Is there any blasphemy greater than

1 *Al-Farq bayn al-Firaq* of al-Baghdādī pg. 65

2 *Maqālāt al-Islamiyyīn* 1/107

3 *Al-Milal wa al-Niḥal* of al-Shahrastānī 1/184, *Maqālāt al-Islamiyyīn* 1/107

4 *Maqālāt al-Islamiyyīn* 1/106, *Al-Farq bayn al-Firaq* pg. 65, *al-Tabṣīr fī al-Dīn* pg. 37

the statement of the one who describes the Creator of all objects to be a body, form, creation or confine Him to a space or attribute limbs to Him? Allah is far above all of that!”¹

Al-Kulaynī who was given the title *Thiqat al-Islam* (the most reliable person in Islam) by the Shī‘ah and al-Qummī, who was given the title al-Ṣadūq, both narrate from al-Ḥasan Mūsā ibn Ja‘far:

أن هشام بن الحكم زعم أن الله جسم ليس كمثلته شيء ، عالم ، سميع بصير ، قادر ، متكلم ناطق والكلام والقدرة والعلم يجرى مجرى واحد ليس شيء منها مخلوقا

Hishām ibn al-Ḥakam claims that Allah is a body. There is none like Him. He is the possessor of knowledge, All Hearing, All Seeing, All Powerful, One who speaks and makes utterances. Speech, power and knowledge are in the same category, none of them are creations.

He replied:

قاتله الله، أما علم أن الجسم محدود والكلام غير المتكلم معاذ الله و أبرأ إلى الله من هذا القول لا جسم ولا صورة ولا تحديد وكل سواه مخلوق إنما تكون الأشياء بإرادته ومشيئته من غير كلام ولا تردد في نفس ولا نطق بلسان

May Allah destroy him, does he not know that bodies have parameters and speech is separate from the one who speaks, I seek Allah’s protection! I free myself from such statements in the court of Allah! There is no body, form or limits. Everything besides Him is creation. Everything is brought into existence by His will and desire, without Him having to say it out. He does not reconsider anything or speak with a tongue.²

The authors of books on sects have indicated to this base statement. Al-Shahrestānī states:

1 *Uṣūl al-Kāfī* 1/105 ḥadīth 4, al-Tawḥīd pg. 99 ḥadīth 6

2 *Uṣūl al-Kāfī* 1/106 ḥadīth 7, al-Tawḥīd pg. 100 ḥadīth 8

The madh-hab of Hishām is that he says: “Allah was always well-informed regarding Himself and he learns of other occurrences after they come into existence. However this knowledge is not considered as something new, nor is it considered eternal. This is because it is an attribute and attributes cannot be described... His view regarding power and life are not the same as his view on knowledge, except that he does not believe that they are non-eternal. He also says that He desires objects, and His wish is a movement which is neither part of Him nor separate from Him.”

Al-Baghdādī says:

It has been reported that Hishām has deviated as far as the attributes of Allah are concerned, after deviating from monotheism. He claims regarding the power, sight, hearing, life and will of Allah that they are neither eternal nor brought into existence as they are the attributes of Allah, which cannot be described. He further claims that “if He is aware of that which His bondsmen are going to do even before they do it, then it is neither possible for them to be making decisions, nor should they be accountable for their actions.”¹

Al-Kulaynī and al-Qummī have narrated with their own asānīd from Muḥammad ibn Hakīm that he said:

وصفت لأبي الحسن قول هشام الجواليقي وما يقول في الشاب الموفق ، وصفت له قول هشام بن الحكم فقال : أن الله عز وجل لا يشبهه شيء

I explained the belief of Hishām al-Jawālīqī to Abū al-Ḥasan, as well as that which he says about an inspired youth, and the belief of Hishām ibn al-Ḥakam. He replied: “Nothing resembles Allah, the most Exalted and Glorified.”²

1 Ibid

2 *Al-Kāfī* 1/106 ḥadīth 8, pg. 98 ḥadīth 1

Al-Kulaynī and al-Qummī narrate from Muḥammad ibn al-Faraj that he said:

كتب إلى أبي الحسن أسأله عما قال هشام بن الحكم في الجسم وهشام بن سالم في الصورة ، فكتب: دع
عك حيرة الحيران واستعد بالله من الشيطان ، ليس القول ما قال الهشامان

I wrote to Abū al-Ḥasan to ask him about the view of Hishām ibn al-Ḥakam regarding the body, and the view of Hishām ibn Sālim about the form. He responded: “Disregard the confusion of the befuddled and seek the protection of Allah. The truth has nothing to do with the statements of the two Hishāms.”

Al-Ṣaduq has narrated with his isnād from al-Ṣaqr ibn Abī Dalaf, who said:

: سألت أبا الحسن علي بن محمد بن علي بن موسى الرضا (ع) عن التوحيد وقلت له : إني أقول بقول
هشام ابن الحكم ، فغضب ثم قال : مالكم ولقول هشام ، إنه ليس منّا من زعم أن الله (ع) جسم ونحن منه
برآء في الدنيا والآخرة ، يا ابن أبي دلف إن الجسم محدث ، والله محدثه ومجسمه

I asked Abū al-Ḥasan ‘Alī ibn Muḥammad ibn ‘Alī ibn Mūsā al-Riḍā عليه السلام about tawḥīd and said to him: “I agree with the view of Hishām ibn al-Ḥakam.” He became infuriated and then said: “What is the matter with you people and the view of Hishām? Whoever claims that Allah Ta‘ālā is a body is not from us, we dissociate ourselves from them in this world as well as the hereafter! O Ibn Abī Dalaf, a body is brought into existence. Allah is the one who brings it into existence and creates it.”¹

Now look at the boldness in his claim: “Is it possible that these type of crimes be attributed to man of excessive virtue, the likes of Hishām? Never, instead the opposition have preferred false speech and rumours as a result of their oppression and jealousy of the Ahl al-Bayt and those who subscribe to their views.” It should also be remembered that most of the narrators of the Shī‘ah subscribed to the belief of anthropomorphism. A few examples are; Hishām ibn al-Ḥakam, Hishām ibn Sālim, Yūnus ibn ‘Abd al-Raḥmān, Shayṭān al-Ṭāq (who they refer to

1 *Al-Tawḥīd*, Chapter Proving That Allāh is not body or a form.

as Mu'min al-Ṭāq) and others. One of the Shī'ah asked al-Mufīd regarding this matter, to which he replied:

إني لا أزال أسمع المعتزلة يدعون على أسلافنا أنهم كانوا كلهم مشبهة ، وأرى جماعة من أصحاب الحديث من الإمامية يطابقونهم على هذه الحكاية ، ويقولون أن نفي التشبيه إنما أخذناه من المعتزلة

I have always heard the *Mu'tazilah* (another deviant sect) claiming that all our predecessors were anthropomorphist.¹ I have also seen a group of ḥadīth scholars from the Imāmiyyah who agreed with that claim. They assert that we took the belief of anti-anthropomorphism from the *Mu'tazilah*.²

That is why you find them repeatedly asking the 'infallible' A'imma about the correct tawḥīd. There is an Abundance of narrations under this chapter in the book *al-Tawḥīd* of al-Qummī, which one may refer to.³

These are the narrations of *al-Kāfī*, regarding which they claim, "the contents thereof are undisputedly authentic". Al-'Āmilī goes on to state in his *al-Wasā'il* under the fourth note:

A list of authentic books from which the narrations of this book (*al-Wasā'il*) have been quoted. Their authors have testified to its authenticity. Other scholars have also testified regarding its authenticity. Another book is *al-Kāfī*⁴

1 It is stated under the biography of Hārūn ibn Muslim ibn Sa'dān al-Kātib, one of their narrators, in the book, *Ḥāwī al-Aqwāl* 3/232 number 1186: "His agnomen is Abū al-Qāsim, he is a reliable narrator and a great person. He had certain beliefs conforming to anthropomorphism and jabr (the belief that humans have no choice with regards to their actions). He met Abū Muḥammad and Abū al-Ḥasan عليه السلام." Al-Fahrist states: "He narrates from the companions of al-Ṣādiq عليه السلام." Another narrator is Muḥammad ibn Ja'far ibn Muḥammad ibn 'Awn al-Asadī. Al-Najāshī mentions him in his *Rijāl* 2/284 number 1021: "He is a reliable narrator, and his aḥādīth are ṣaḥīḥ, except that he believed in jabr and anthropomorphism."

2 *Kitāb al-Ḥikāyāt* by al-Shaykh al-Mufīd pg. 77

3 Refer to these narrations in *al-Tawḥīd*. They are eight in number. Pg. 100-103

4 *Al-Wasā'il* 20/36

Al-Isfarāʾīnī states in *al-Tabṣīr*¹:

The Hāshimiyyah have openly stated such anthropomorphic beliefs that are kufr according to all Muslims. They are the ones who introduced this concept, which they adopted from the Jews, who attributed a son to Allah by saying: “Uzayr is the son of Allah”. They confine Allah to a place, limits, an end point and that he moves. Allah is way above all of that.”

Some of them have tried their utmost to vindicate this anthropomorphist using every available avenue, the easiest one being, claiming that these narrations, which are ‘undisputedly authentic’ according to them, are in fact fabrications. In this manner, all those aḥādīth which expose this anthropomorphist are discarded. The greatest paradox is that the one who presents this laughable explanation is the author of a book on the science of narrators, i.e. *Muʿjam al-Rijāl* of al-Khoʿī.

He states:

وإني لأظن الروايات الدالة على أن هشاماً يقول بالجسمية كلها موضوعة وقد نشأت هذه النسبة عن الحسد كما دل على ذلك رواية الكشي المتقدمة بإسناده عن سليمان بن جعفر الجعفري قال: سألت أبا الحسن الرضا (ع) عن هشام بن الحكم قال: فقال رحمه الله كان عبداً أودى من قبل أصحابه حسداً منهم له

I am of the opinion that all those narrations in which it is mentioned that Hishām was an anthropomorphist are fabrications. This attribution (of anthropomorphism to him) was a result of jealousy, as indicated by the narration of al-Kashshī that already passed with its isnād from Sulaymān ibn Jaʿfar al-Jaʿfarī who said: “I asked Abū al-Ḥasan al-Riḍā about Hishām ibn al-Ḥakam.” He replied: “May Allah have mercy on him, he was put through difficulty by his companions, as they were jealous of him.”²

Subḥān Allāh! If one of your most authentic books, regarding which you claim that all the contents are undisputedly authentic, contains fabrications, then

1 *Al-Tabṣīr fi al-Dīn* pg. 38

2 *Muʿjam Rijāl al-Ḥadīth* pg. 294

what is the status of the rest of the books that you rely upon? Nevertheless, their most outstanding scholars have admitted that this irreligious individual was an anthropomorphist.

Shaykh al-Mufīd states in his book, *al-Ḥikāyāt*, answering the query of a Shīʿī:

وإنما خالف هشام وأصحابه، جماعة أبي عبد الله بقوله في الجسم ، فزعم أن الله تعالى ” جسم لا
كالأجسام

Hishām and his companions only opposed the group of Abū ‘Abd Allāh with regards to the body. He claims that Allah Ta‘ālā is a body, unlike other bodies.¹

Al-Kashshī narrates from Abū Rāshid who narrates from Abū Ja‘far al-Thānī who says:

I said: “May I be sacrificed for you, our companions have differed, do you deem it correct if I perform ṣalāh behind Hishām ibn al-Ḥakam?” He replied: “O Abū ‘Alī, seek Ibn Abī al-Ḥadīd.” I asked: “Should I take his verdict?” He replied in the affirmative. Thereafter I met Ibn Abī al-Ḥadīd and asked him: “Are we allowed to perform ṣalāh following one of the companions of Hishām?” He replied: “No!”

Al-Kashshī also narrates from ‘Abd al-Raḥmān ibn al-Ḥajjāj:

وروى الكشي عن عبد الرحمن بن الحجاج قال أبو الحسن أئت هشام بن الحكم فقل له : يقول لك أبو الحسن أيسرك أن تشرك في دم امرئ مسلم فإذا قال لا فقل له ما بالك شركت في دمي

Abū al-Ḥasan said: “Go to Hishām and say to him: ‘Abū al-Ḥasan asks if it would bring pleasure to you to assist in killing a Muslim brother?’ If he replies in the negative then say to him: ‘What is the matter with you, why have you assisted in taking my life?’

1 *Al-Ḥikāyāt* pg. 78-81

Al-Kashshī further narrates from ‘Abd al-Raḥmān ibn al-Ḥajjāj:

I heard him delivering Abū al-Ḥasan’s message to Hishām ibn al-Ḥakam. He said: “What is the matter with Hishām that he speaks even though I have maintained silence.” He has instructed me to command you not to speak! I am his messenger unto to.’ Abū Yaḥyā said: “Hishām refrained from speaking for one month, after which he began speaking.” Thereupon ‘Abd al-Raḥmān approached him and said: “O Abū Muḥammad, are you speaking even though you have been prohibited from doing so?” He retorted: “People like me cannot be prohibited from speech!” The next year, ‘Abd al-Raḥmān ibn al-Ḥajjāj came to him and said: “O Hishām, would it bring pleasure to you to assist in killing a Muslim brother?” He replied: “No.” “Then how is it that you have assisted in killing me? If you remain silent, it will compensate for your past; otherwise it will be as if you are slaughtering me.” He did not desist from speech until that which is known about him had transpired.¹

Al-Kashshī narrates from Ja’far ibn Muḥammad ibn Ḥakīm al-Khath’amī who reports:

اجتمع هشام بن سالم ، وهشام بن الحكم ، وجميل بن دراج ، وعبد الرحمن بن الحجاج ، ومحمد بن حمران ، وسعيد بن غزوان ، ونحو من خمسة عشر رجلاً من أصحابنا ، فسألوا هشام بن الحكم أن يناظر هشام بن سالم فيما اختلفوا فيه من التوحيد وصفة الله ، وعن غير ذلك لينظروا أيهم أقوى حجة ، فرضي هشام بن سالم أن يتكلم عند محمد بن أبي عمير ، ورضي هشام بن الحكم أن يتكلم عند محمد بن هشام فتكلما وساق ما جرى بينهما وقال : قال عبد الرحمن بن الحجاج لهشام بن الحكم : كفرت والله وبالله العظيم وألحدت فيه ، ويحك ما قدرت أن تشبه بكلام ربك إلا العود تضرب به ، قال جعفر بن محمد بن حكيم : فكتب إلى أبي الحسن موسى يحكى لهم مخاطبتهم وكلامهم ويسأله أن يعلمه ما القول الذي ينبغي أن يدين الله به من صفة الجبار ، فأجاب في عرض كتابه : فهتمت رحمك الله واعلم رحمك الله أن الله أجل وأعلى وأعظم من أن يبلغ كنه صفته ، فصغوه بما وصف به نفسه ، وكفوا عما سوى ذلك

Approximately fifteen of our scholars gathered including, Hishām ibn Sālim, Hishām ibn al-Ḥakam, Jamīl ibn Darāj, ‘Abd al-Raḥmān ibn al-Ḥajjāj, Muḥammad ibn Ḥumrān and Sa’īd ibn Ghazwān. They asked Hishām ibn

1 *Rijāl al-Kashshī* pg. 278-279 number 498

al-Ḥakam to debate Hishām ibn Sālim regarding those subjects in which they differed, like Tawḥīd, the attributes of Allah and other subjects, so that they could see who had stronger proofs. Hishām ibn Sālim agreed to speak in the presence of Muḥammad ibn Abī ‘Umayr and Hishām ibn al-Ḥakam agreed to speak in the presence of Muḥammad ibn Hishām. They began the debate and he narrated that which took place between them. He says: “Abd al-Raḥmān ibn al-Ḥajjāj said to Hishām ibn al-Ḥakam: ‘By the oath of Allah, you have disbelieved in Allah — the Almighty — and apostatised regarding Him. Woe unto you, have you found nothing better than a stick with which you hit to compare the speech of you Rabb?’ Ja‘far ibn Muḥammad ibn Ḥakīm said: “Thereafter, he wrote to Abū al-Ḥasan Mūsā al-Kāzīm, narrating to him their debate and views, requesting him to enlighten him on the view that he should adopt regarding the attributes of al-Jabbār (the Omnipotent) in order for his belief in Allah to be correct.” He replied with a letter in which the following was also mentioned: “You have understood, May Allah have mercy upon you! Know well, May Allah have mercy upon you, that Allah is extremely Sublime, Lofty and Mighty. Hence it is impossible to entirely understand the attributes of Allah! Therefore, describe Him with that which he described Himself, and shun all other descriptions.”

This heretic was tutored by the infamous infidel Abū Shākir, whose irreligiousness has already been highlighted. This is also indicated to by those who authored works on the subject of sects. *Al-Kashshī* (pg. 278 number 497) narrates on the authority of Abū Muḥammad al-Ḥijāl that once Imām al-Riḍā once mentioned al-‘Abbāsī saying:

He is one of the cronies of Abū al-Ḥārith (Yūnus ibn ‘Abd al-Raḥmān), who was a student of Hishām and Hishām was a student of Abū Shākir. Abū Shākir was an infidel.

Al-Barqī has disparaged him in his *Rijāl*:

أن هشام من غلمان أبي شاعر الزنديق وهو جسمي رديء وسيأتي في الضعفاء

Hishām is from the companions of Abū Shākir the infidel. He was a lowly anthropomorphist. His details will appear under the section of unreliable narrators.¹

Al-Baghdādī quotes the statement of Hishām ibn al-Ḥakam regarding his deity in *al-Firaq*:

“Seven hand spans by one hand span.” He assumed that He is the same as humans, may Allah disgrace him.

Ibn Qutaybah says in *Mukhtalaf al-Ḥadīth*:

We move on to Hishām ibn al-Ḥakam. He was an extremist Rāfiḍī who believed that Allah had boundaries, limits; He was confined to a few hand spans and other beliefs which are too blasphemous to narrate.²

Ibn Ḥajar mentions him in *Lisān al-Mizān*:

He was from the famous and senior Rawāfiḍ. He was an anthropomorphist who claimed that the diameter of his deity seven hand spans long and one hand span wide.³

All the above quotations reveal to us that this individual was filled with anthropomorphism up until the fleshy part of his ears. Their Shaykh, al-Mufīd, even admitted this as stated previously. His precise words were:

وإنما خالف هشام وأصحابه ، جماعة أبي عبد الله (ع) بقوله في الجسم ، فزعم أن الله تعالى ” جسم لا كالأجسام ” ، وقد روي أنه رجع عن هذا القول بعد ذلك وقد اختلفت الحكايات عنه ولم يصح منها إلا ما ذكرت ، وأما الرد على هشام ، والقول بنفي التشبيه ، فهو أكثر من أن يحصى من الرواية عن آل محمد . أخبرني أبو القاسم جعفر بن محمد بن قولويه عن محمد بن يعقوب عن محمد بن زياد قال : سمعت يونس بن يونس بن ظبيان يقول : دخلت على أبي عبد الله فقلت له : أن هشام بن الحكم يقول في الله قولا

1 *Tanqīh al-Maqāl* 1/295

2 *Mukhtalaf al-Ḥadīth* of Ibn Qutaybah pg. 35

3 *Lisān al-Mizān* 6/194

عظيماً، إلا أنني أختصر منه أحرفاً: يزعم: أن الله سبحانه ”جسم لا كالأجسام“ لأن الأشياء شيئين: جسم وفعل الجسم، فلا يجوز أن يكون الصانع بمعنى الفعل، ويجب أن يكون بمعنى الفاعل، فقال أبو عبد الله: يا ويحة! أما علم أن الجسم محدود، متنه، محتمل للزيادة والنقصان، وما احتمل ذلك كان مخلوقاً؟ فلو كان الله جسماً لم يكن بين الخالق والمخلوق فرق. فهذا قول أبي عبد الله، وحجته على هشام فيما اعتل به هشام من المقال

Hishām and his companions only opposed the group of Abū ‘Abd Allāh with regards to the body. He claims that Allah Ta‘ālā is a body, unlike other bodies. It is reported that he later retracted from this view, however the narrations regarding this are contradictory and only that which I have mentioned is established and authentic. As far as refuting Hishām and establishing the view of anti-anthropomorphism, the number of narrations from the household of Muḥammad regarding this is uncountable. Abū al-Qāsim Ja‘far ibn Muḥammad ibn Qūluwayh narrated to me from Muḥammad ibn Ya‘qūb from Muḥammad ibn Ziyād who said:

I heard Yūnus ibn Ḍabyān saying: “I went to Abū ‘Abd Allāh and said to him: ‘Indeed Hishām ibn al-Ḥakam utters outrageous statements regarding Allah. Briefly, he says that Allah is a body unlike other bodies as objects are of two types; bodies and the actions of bodies. It is not possible that the creator can be an action, hence He is the one who does the actions.’ Abū ‘Abd Allāh replied: ‘Woe unto him! Does he not know that a body is confined and has an end-point? Does he not know that a body can be elongated and compressed? Does he not know that only created objects can accept the above changes? If Allah is a body, there will remain no difference between the Creator and the creation!’”

This is the statement of Abū ‘Abd Allāh and his proof against Hishām’s deviated views.¹

The name Hishām ibn al-Ḥakam, as attested to by the author of *Mu‘jam al-Rijāl*, appears in the asānīd of many narrations. The exact number reaches one hundred and sixty places.

1 *Al-Ḥikāyāt* pg. 78-81

Hishām ibn Sālim al-Jawāliqī

Al-‘Āmilī states in *Khātimat al-Wasā’il* (20/362):

ثقة ثقة ، قاله النجاشي والعلامة ، وروى الكشي له مدحا

Reliable and authentic. This was said by al-Najāshī and al-‘Allāmah. Al-Kashshī has narrated praise of him.

They praise the man, despite him being criticised by them and being a man of corrupt beliefs!

Al Baghdādī states in *al-Firaq*, and al-Isfarā’īnī in *al-Tabṣīr*:

The Hishāmiyyah are from amongst them. They are further divided into two groups; the group of Hishām ibn al-Ḥakam al-Rāfiḍī and the group of Hishām ibn Sālim al-Jawāliqī. Both groups believe in anthropomorphism. Hishām ibn al-Ḥakam claims that his deity is effulgence that glitters like a piece of pure bullion or a white pearl. Al-Jawāliqī on the other hand claims that his deity has a form, flesh, blood, a hand, a leg, a nose, ears, eyes and a heart. Any intelligent person will immediately realise that the one who subscribes to these beliefs has nothing to do with Islam.¹

It will not be inappropriate for us to prove our argument by quoting *al-Kāfi*, which ‘Abd al-Ḥusayn has described in his *Murāja’āt* in the following manner: “The contents of which are undisputedly accurate. *Al-Kāfi* is the earliest, greatest, best and most precise from all of them.” Therefore, we will quote the aḥādīth of *al-Kāfi*, the contents of which (according to him) are undisputedly accurate. Thus it will be a proof against him and his cohorts who claim that they have exhausted their resources!

Al-Kulaynī narrates in *al-Kāfi* (1/106) - Chapter on the Prohibition of the Body and Form, and al-Qummī (who they have titled al-Ṣadūq) each with his own isnād

1 *Al-Farq bayn al-Firaq* pg. 64-65, *al-Tabṣīr fī al-Dīn* pg.38

from Muḥammad ibn Ḥakīm who said:

وصفت لأبي الحسن قول هشام الجواليقي وما يقول في الشاب الموفق ، وصفت له قول هشام بن الحكم فقال : أن الله عز وجل لا يشبهه شيء

I explained the view of Hishām al-Jawālīqī to Abū al-Ḥasan and that which he say regarding an inspired youth. I explained to him the view of Hishām ibn al-Ḥakam. He replied: “Nothing resembles Allah, the Exalted and Glorified.”

He also narrates (1/105 - Chapter on the Prohibition of the Body and Form from the Book of Tawḥīd) on the authority of Muḥammad ibn al-Faraj, and al-Qummī has narrated it from him with a complete isnād:

I wrote a query to Abū al-Ḥasan regarding the view of a body that was held by Hishām ibn al-Ḥakam and the view of a form that was upheld by Hishām ibn Sālim. He responded: “Disregard the confusion of the befuddled and seek the protection of Allah. The truth has nothing to do with the statements of the two Hishāms.”

Al-Kashshī narrates (pg. 284-285 number 503) from ‘Abd al-Malik ibn Hishām who says:

قلت لأبي الحسن الرضا سألك جعلني الله فداك ؟ قال سل يا جبلى عماذا تسألني فقلت جعلت فداك زعم هشام بن سالم أن الله صورة وأن آدم خلق على مثال الرب ويصف هذا ويصف هذا و أوميت إلى جانبي وشعر رأسي ، وزعم يونس مولى آل يقطين وهشام بن الحكم : أن الله شيء لا كالأشياء بائنة منه وهو بائن من الأشياء وزعما أن إثبات الشيء أن يقال جسم فهو جسم لا كالأجسام شيء لا كالأشياء ثابت موجود غير مفقود ولا معدوم خارج من الحديد حد الإبطال وحد التشبيه فبأي القولين أقول قال ، فقال: أراد هذا الإثبات وهذا شبه ربه تعالى بمخلوق ، تعالى الله الذي ليس له شبيه ولا عدل ولا مثل ولا نظير ولا هو في صفة المخلوقين ، لا يقل بمثل ما قال هشام بن سالم وقل بما قال مولى آل يقطين وصاحبه قال قلت فنعتي الزكاة من خالف هشاما في التوحيد فقال برأسه لا

I said to Abū al-Ḥasan al-Riḍā: “May Allah allow me to be sacrificed for you, may I ask you something?” He replied: “O Jabalī ask regarding that which you wish to ask me.” I said: “May I be sacrificed for you, Hishām ibn Sālim

claims that Allah is a form and that Ādam has been created as a replica of the Rabb. He describes this and this' and indicated towards my side and the hair of my head. Yūnus Mowlā Āl-Yaqṭīn and Hishām ibn al-Ḥakam claim that Allah is an entity unlike other entities. He is distinct from them and they are distinct from Him. They claim that an entity can only be established by saying that it is a body. Therefore, He is a body unlike other bodies and an entity unlike other entities. He is established and present. He is not lost or non-existent. He is beyond the two limits, the limit of nullification and the limit of comparison, so which of the two views should I adopt?" He replied: "The one wished to establish and the other wished to compare his Rabb to the creation. Allah is above everything, He is beyond having someone who resembles Him, someone who is equal to Him, somebody who is like Him, someone who is similar to him and He does not have any of the attributes of the creation. Do not accept that which Hishām ibn Sālim claims, instead, accept the view of Mowlā Āl Yaqṭīn and his companion." I asked "Should we give Zakāh to those who oppose Hishām in Tawḥīd?" He indicated with his head in the negative.

Shayṭān al-Ṭāq

Al-‘Āmilī states in *Khātimat al-Wasā’il* (20/337):

محمد بن علي بن النعمان الأحول مؤمن الطاق ثقة، كثير العلم، حسن الخاطر، قاله العلامة، ووثقه الشيخ ، وأثنى عليه النجاشي

Muḥammad ibn ‘Alī ibn al-Nu‘mān al-Aḥwal Mu‘min al-Ṭāq: He is reliable and possessed a lot of knowledge and beautiful ideas. This was said by al-‘Allāmah. Shaykh also considered him reliable and al-Najāshī praised him.

They have praised him excessively despite the fact that he is condemned according to them and he is from the anthropomorphist. He is responsible for systemising and laying the principles and logical rules that the Imāmiyyah claim to have.¹

1 It has been mentioned that this narrator, Shayṭān al-Ṭāq (who the Shī‘ah have named Mu‘min al-Ṭāq), is the person responsible for spreading the view that Imāmah is confined to specific individuals

¹We reproduce the text of *al-Kāfī* which serves as a proof against him as claimed by the author in his *Murāja‘āt*, *al-Kulaynī* in his *al-Kāfī* from *Ibrāhīm ibn Muḥammad al-Khazzāz* and *Muḥammad ibn al-Ḥusayn*, both say:

دخلنا على أبي الحسن الرضا فحكينا له أن محمد رأى ربه في صورة الشاب الموفق في سن أبناء ثلاثين

continued from page 106

1 from the *Ahl al-Bayt*. When *Zayd ibn ‘Alī* learnt of this, he sent someone to find out the reality of the matter. *Al-Kashshī* (pg. 186) narrates that *Mu‘min al-Ṭāq* said:

كنت عند أبي عبد الله فدخل زيد بن علي فقال له زيد: ”بلغني إنك تزعم أن في آل محمد إماما مفترض الطاعة؟ قال شيطان الطاق: نعم وكان أبوك علي بن الحسين أحدهم فقال: وكيف وقد كان يؤتى بلقمة وهي حارة فيردها بيده ثم يلقمونها افتري أنه كان يشفق علي من حر اللقمة أو لا يشفق علي من حر النار؟ قال -شيطان الطاق - قلت له: كره أن يخبرك فتكفر فلا يكون له فيك الشفاعة لا والله فيك المشية..

وفي رواية للكليني وتفتح المقال قال زيد بن علي لأبي جعفر: يا أبا جعفر كنت اجلس مع أبي علي الخوان فيلقمني البضعة السمينة ويرد لي اللقمة الحارة... - إلى أن قال - إذ أخبرك بالدين ولم يخبرني به؟ فأجابه شيطان الطاق: جعلت فداك من شفقتك عليك من حر النار لم يخبرك خاف عليك أن لا تقبله فتدخل النار وأخبرني أنا فأنا قبلت نجوت وأن لم أقبل لم يبال أن أدخل النار..

I was in the company of *Abū ‘Abd Allāh* when *Zayd ibn ‘Alī* came to me and said: “It has reached me that you believe that there is an *Imām* from the lineage of *Muḥammad ﷺ* whose obedience is compulsory?” *Shayṭān al-Ṭāq* replied: “Yes indeed, and your father, *‘Alī ibn al-Ḥusayn*, was one of them.” *Zayd* said: “How is this possible? A morsel of food would be brought to him whilst it was hot. He would cool it with his hand before feeding it to me. Do you think that he took pity on me regarding a morsel of hot food, but neglected me as far as the heat of the fire of *Jahannam* is concerned?”

Shayṭān al-Ṭāq says: “I said to him that he feared that you might reject it if he did tell you. The result of that will be that you will be deprived of his intercession. By the oath of Allah he would not have a choice regarding you.”

The narration of *al-Kulaynī* and *Tanqīḥ al-Maḥāl* state that *Zayd ibn ‘Alī* said to *Abū Ja‘far*: “O *Abū Ja‘far*, I would sit with my father *‘Alī* at the tablecloth. He would feed me the fleshy pieces and he would cool down the hot morsels... do you think he taught you the *dīn* and left me out?” *Shayṭān al-Ṭāq* replied: “May I be sacrificed for you, the only reason why he did inform you was his compassion for you, and that he did not want you to burn in hell. He did not inform you because if he did and you rejected it, you would have entered hell. The reason why he informed me is because if I accept it I will be saved and if I reject it, it does not bother him that I will go to hell.”

سنة وقلنا : أن هشام بن سالم وصاحب الطاق والميثمي يقولون : إنه أجوف إلى السرة والبقية صمد ، فخر ساجدا لله ثم قال : سبحانك ما عرفوك و لا وحدوك فمن أجل ذلك وصفوك ، سبحانك لو عرفوك لوصفوك بما وصفت به نفسك ، سبحانك كيف طاعتهم أنفسهم أن يشبهوك بغيرك اللهم لا أصفك إلا بما وصفت به نفسك و لا أشبهك بخلقتك أنت أهل لكل خير ، فلا تجعلني من القوم الظالمين !! ، ثم التفت إلينا فقال : ما توهمتم من شيء فتوهموا الله غيره ثم قال : نحن آل محمد النمط الأوسط الذي لا يدركنا الغالي و لا يسبقنا التالي ، يا محمد أن رسول الله حين نظر إلى عظمة ربه كان في هيئة الشاب الموافق و سن أبناء ثلاثين سنة يا محمد عظم ربي عز و جل أن يكون في صفة المخلوقين

We entered the gathering of Abū al-Ḥasan al-Riḍā. We narrated to him that Muḥammad ﷺ seen his Rabb in the form of a young inspired lad who was approximately thirty years of age. We said to him, Hishām ibn Sālim, Ṣaḥīb al-Ṭāq and al-Mīthamī says: “He is hollow until His navel and the rest is solid.” He fell prostrate and then said: “You are free from all inconsistencies! They have neither recognised You nor believed in Tawḥīd regarding You. That is why they have described You. You are free from all inconsistencies! If they had recognised You, they would have only described You with that which You have described Yourself. You are free from all inconsistencies! How did they delude themselves to describe You in a way that makes You resemble others? O Allah! I do not describe You except in the manner that You have described Yourself and I do not liken You to Your creation. You are worthy of all goodness, so do not place me amongst the wrong-doing nation!” Thereafter he turned towards us and said: “If your imagination creates a picture of Allah for you, then immediately understand that that is not Allah.” Later, he said: “We, the descendants of Muḥammad ﷺ are upon the middle path. An extremist will not reach us and a follower will not surpass us. O Muḥammad! When Rasūlullāh was an inspired youth, thirty years of age when he seen the grandeur of his Rabb. O Muḥammad, My Rabb’s grandeur does not permit that He should adopt the attributes of the creation.”¹

The authors of books on sects have indicated towards this sect that affiliates itself with this Shayṭān. Al-Isfarāʿīnī, al-Baghdādī and others have stated:

1 *Uṣūl al-Kāfī, Kitāb al-Tawḥīd* 1/100, Chapter of the prohibition of describing with that which He did not describe himself.

These are the followers of Muḥammad ibn Nu‘mān, the rāfiqī who was given the title Shayṭān al-Ṭāq. He was from the era of Ja‘far al-Ṣādiq. He lived on after him and then declared his son, Mūsā, the Imām and this ended with the death of Mūsā. Thus he formed the group of Imāmiyyah who believed that Imāmah came to an end. He used to say that Allah is unaware of evil before it happens, just as Hishām ibn Sālim used to say. He agreed with Hishām ibn Sālim al-Jawālīqī in many of his innovations. Amongst them were the belief that the actions of humans are bodies and that it is possible for actions to be bodies.¹

Their magnum opus on the subject of disparagement and commendation, al-Kashshī narrates the following under the title, “Condemnation that was Narrated Regarding Him (Shayṭān al-Ṭāq)”:

عن المفضل بن عمر قال ، قال لي أبو عبدالله انت الأحول فمره لا يتكلم ! فأتيته في منزله فاشرف عليّ
فقلت له يقول لك أبو عبدالله لا تكلم قال أخاف إلا أصبر

Al-Mufaḍḍal ibn ‘Umar narrates:

Abū ‘Abd Allāh said to me: “Go to the squint-eyed and command him not to speak!” I went to his house whereupon he glanced at me. I told him that Abū ‘Abd Allāh commands that you should refrain from speaking. He retorted: ‘I fear that I do not have the patience to do so.’²

Al-Kashshī also narrates from Fuḍayl ibn ‘Uthmān who says:

دخلت على أبي عبد الله في جماعة فلما أجلسني قال ما فعل صاحب الطاق ؟ قلت صالح قال أما أنه بلغني إنه جدل وإنه يتكلم في تيم قدر ؟ قلت أجل هو جدل قال أما أنه لو شاء طريف من مخاصميه أن يخصمه فعل ؟ قلت كيف ذلك ؟ فقال يقول أخبرني عن كلامك هذا من كلام أمامك ؟ فإن قال نعم : كذب علينا وإن قال لا : قال له كيف تتكلم بكلام لم يتكلم به إمامك ثم قال أنهم يتكلمون بكلام إن أنا أقررت به ورضيت به أقممت على الضلالة وأن برئت منهم شق عليّ نحن قليل وعدونا كثير قلت

1 Al-Farq bayn al-Firaq pg. 70, al-Tabṣīr fī al-Dīn pg. 37

2 Rijāl al-Kashshī pg. 191

جعلت فداك فابلغه عنك ذلك ؟ قال أما أنهم قد دخلوا في أمر ما يمنعهم عن الرجوع عنه إلا الحمية قال فأبلغت أبا جعفر الأحول ذاك فقال صدق بأبي وأمي ما يمنعني من الرجوع عنه إلا الحمية

I visited Abū ‘Abd Allāh along with a group of our companions. After seating me down, he asked: “What is Ṣaḥīb al-Ṭāq doing?” I replied that he is in a good condition. He then said: “It has reached me that he had an argument and he utters shameful statements?” I replied: “Yes he has argued.” He said: “If some of his opponents wish to defeat him, they can do so.” I asked: “How is that possible?” He answered: “Ask him “Inform me regarding this view of yours, is it from the A’immah? If he replies in the affirmative then he has forged a lie against us and if he replies negatively then says to him: ‘How can you speak regarding that which your Imām has not spoken about?’” Thereafter he said: “They have spoken regarding such things that if I agree to it and be happy with it then I will be upon misguidance and if I dissociate myself from it then matters will become difficult as we are less in number and our enemy are many in number.” I asked him: “May I be sacrificed for you, should I relate to him what you said?” He answered: “Indeed they have involved themselves in such a matter that they are not being prevented from retracting from it by anything besides pride!” I then informed Abū Ja‘far, the squint-eyed, about that to which he replied: “By the oath of my mother and father, nothing prevents me from retracting except pride.”¹

Along with all of this, Hishām ibn al-Ḥakam authored a book in refutation of this Shayṭān, which was named, al-Radd ‘ala Shayṭān al-Ṭāq. The Shaykh of their group, al-Ṭūsī has stated this in his *al-Fahrist* and al-Najāshī in his *Rijāl*.² If these were really the brave men who had the good fortune of serving al-Bāqir and al-Ṣādiq, then we might as well say goodbye to (such) Islam!

1 *Rijāl al-Kashshī* pg. 191

2 *Al-Fahrist* pg. 355, *Rijāl* pg. 305 refer to *al-Dharī‘ah* 10/203

‘Abd al-Ḥusayns Criticism of the Morality of the Ṣaḥābah

As for his claim that there exists no evidence to prove the morality of the Ṣaḥābah, which he claims in statements such as this:

This is our opinion regarding the narrators of ḥadīth irrespective of whether they were Ṣaḥābah or not. The Qur’ān and Sunnah have echoed this opinion. The majority have exceeded the bounds in venerating all those who they name ‘Ṣaḥābah’, thus overstepping the limits of justice. They take all their narrations to be proofs.

Indeed his discussion regarding Abū Hurayrah will reveal the degree of preservation and defence that he offers regarding the Sunnah. Defence and reverence of Rasūlullāh ﷺ cannot co-exist with Abūsing, belying, accusing and ridiculing his Ṣaḥābah, as he ﷺ is the one who said: “Do not condemn my Ṣaḥābah” and “Guard me by revering my Ṣaḥābah.” Thus, I will discuss the subject, ‘Integrity of the Ṣaḥābah’ in the light of the views of three sects, i.e. the Ahl al-Sunnah, the Imāmiyyah Shī‘ah (the madh-hab of the author, who claims that he is following the Ahl al-Bayt) and the Mu‘tazilah. Before moving onto that; it is necessary to discuss the definition of the word ‘Ṣaḥābī’, as well as the position granted to them in Islam.

The Definition of Ṣaḥābī and their Position in Islam

The ‘ulamā’ and a’immah of ḥadīth have defined a Ṣaḥābī to be “one who met Nabī ﷺ whilst believing in him and passed away in that condition.” Therefore, those who turned renegade; will cease to be among them, whereas those who renegaded and thereafter repented and returned to Islam will retain the title. Similarly, those who acted like Muslims, but were in fact hypocrites, are not granted the honorary title of Ṣaḥābah. Allah and His Rasūl ﷺ have fulfilled the responsibility of exposing these individuals.

The majority of ‘ulamā’ are of the opinion that lengthy companionship, jihād and spending in the way of Islam are not a pre-requisite for being a Ṣaḥābī. However,

some ‘ulamā’ are of the opinion that being a Ṣaḥābī is conditional to spending lengthy periods in the companionship of Nabī ﷺ, interacting with him and joining him on one or two expeditions. Although the majority do not agree with this, they do accept that one who has spent more time in the company of Nabī ﷺ, heard from him, fought at his side, or spent his wealth and life in helping him has a greater virtue and is given preference over the one who has not done so.

Al-Ḥāfiẓ Ibn Ḥajar writes in *Sharḥ Nukhbat al-Fikr*:

It is quite obvious that the one who stayed in his company and fought along with him or fought under his banner is of a greater rank than the one who did not accompany him equally or witness an expedition along with him. The rank of those who only had a brief conversation with him, walked with him a few metres, seen him from a distance or in the state of childhood is also apparent. However, the honour of being counted among the Ṣaḥābah will apply to all of them. The narrations of those who did not hear from him, from amongst them, will be classified mursal. Despite this they will be considered Ṣaḥābah, since they were blessed with noble companionship. The following verse indicates towards this:

لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتَّلَ أَوْلَٰئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ
وَقَتَّلُوا وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

None of you can equal those who spent and fought before the conquest. These people are greater in status than those who fought after. However, Allah has promised good for all and Allah is informed of what you do.¹

The View of the Majority Regarding the Ṣaḥābah

Majority of the Muḥaddithīn, fuqahā’ and theologians have stated that the all the Ṣaḥābah are ‘udūl. What they mean by this is that they will not intentionally attribute something falsely to Nabī ﷺ. This is because of the great

1 Sūrah al-Ḥadīd: 10

characteristics that they possessed, such as strong īmān, adopting taqwā and scrupulousness, lofty character and refraining from trivial activities. It does not mean that they are divinely protected from sins, forgetting or mistakes. That is not the view of any of the scholars. None have disputed their integrity except a few of the innovators and followers of their desires. Their views do not deserve any attention as they are not backed by any proof besides the face of Shayṭān, as will be explained, Allah willing.

The morality of Ṣaḥābah is established and well-known, as Allah Ta‘ālā has extolled. The verses which announce their praise, and testify to their īmān and Abūndant virtue are well-known.

From among the verses in which Allah Ta‘ālā informs us of their purity and that they are the best of nations as well as the most refined and pious of people is:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

Thus We have made you such a group that is moderate in nature.¹

Al-wasaṭ refers the exemplary and balanced ones. The *wasat* of something is the finest and balanced part of it.

Allah Ta‘ālā further says:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

You are the best of all nations, who have been raised for mankind you command what is right, forbid from evil and believe in Allah.²

There can be no doubt that the first addressees of these two verses were the Ṣaḥābah.

1 Sūrah al-Baqarah: 143

2 Sūrah Āl ‘Imrān: 110

Allah Ta'ālā says:

وَالسَّابِقُونَ الْأُولُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

Allah is pleased with the first to lead the way from the Muhājirīn, the Anṣār and those who followed them with sincerity and they are pleased with Him.¹

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

Allah was well pleased with the Mu'minīn when they pledged their allegiance to you beneath the tree.²

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ

Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is Allah's Rasūl and those with him (the Ṣaḥābah) are stern against the kuffār and compassionate among themselves.

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رءُوفٌ رَّحِيمٌ

Allah has certainly turned in mercy towards the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and towards the Muhājirīn and the Anṣār, who followed him in the hour of difficulty after the hearts of some of them were almost shaken (causing them to hesitate). Without doubt, He is Most Compassionate and Most Merciful towards them.³

The hour of difficulty, the expedition of Tabūk. The Muhājirīn refers to those who migrated before the conquest of Makkah, those who migrated later and all the others who were with them besides the Anṣār. None stayed behind in

1 Sūrah al-Towbah: 100

2 Sūrah al-Fatḥ: 18

3 Sūrah al-Towbah: 117

Madīnah besides those who were unable to join, or those who were commanded to remain behind.¹ It has been narrated in al-Ṣaḥīḥ (*al-Bukhārī*) that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, whilst returning from Tabūk said: “Indeed in Madīnah, there are some who cannot join you but they will be equally rewarded for every piece of land that you traverse and every valley that you cross... they have been held back by a valid excuse.”

It is stated in *al-Fatḥ* that al-Muhallab proved the meaning of this ḥadīth from the verse:

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ

The Mu'minūn who sit back without excuse cannot be equal to those who strive in Allah's way.²

This is a wonderful proof, but those who were commanded to stay behind will deserve greater virtue.

In this verse as well as other verses, the Muhājirīn and those who joined them later have been praised. There is no proof pointing out that this praise applied to specific individuals only. As far as the Anṣār are concerned, the verse includes all those who went out to Tabūk, those who stayed behind (and were later forgiven) as well as those who were unable to go out. The only people who were not included were the group of hypocrites.

1 This excludes the following Ṣaḥābah, Ka'b ibn Mālik, Murārah ibn Rabī' and Hilāl ibn Umayyah رَضِيَ اللهُ عَنْهُمْ, who stayed behind without a valid reason. They were duly taken to task (which included a social boycott against them) after which the acceptance of their repentance was declared in the Qur'ān:

و على الثلاثة الذين خلفوا... ثم تاب عليهم ليتوبوا

And upon the three whose matter was postponed... then Allah turned towards them so that they would turn to Him. (Sūrah al-Towbah: 118)

Further details may be found in *Bukhārī* and *Muslim*.

2 Sūrah al-Nisā': 95

Al-Bukhārī narrates, in the ḥadīth of Ka'b ibn Mālik, who was one of the three whose matter was delayed:

When I would go out and wander amongst the people, after the departure of Rasūlullāh ﷺ, I would be saddened by the fact that I would only see the despicable hypocrites or those who Allah had excused due to their feebleness.

This proves that the hypocrites were well-known even before the expedition of Tabūk. Their failure to join the expedition further exposed their realities, and thereafter Sūrah al-Barā'ah was revealed which defaced them to the core. All of the above makes it quite clear to us that they were referred to in person even before the demise of Rasūlullāh ﷺ.

This verse may raise doubts:

لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ

You do not know them but We know them.¹

The word 'know' here means certainty, i.e. you do not know with certainty. And Allah knows best. This does not contradict the fact that they were doubted and suspected of being hypocrites. At most, this verse could be explaining that some of those who were being doubted were in fact innocent. Another verse pointing them out is:

وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ

You will surely recognise them by their manner of speech.²

Further, Allah Ta'ālā exposed a group of them by describing their characteristics in detail in Sūrah al-Towbah. Nabī ﷺ also pinpointed and named few of

1 Sūrah al-Towbah: 101

2 Sūrah Muḥammad: 30

them. Therefore, it is highly possible that after saying “You do not know them”, Allah later informed Nabī ﷺ regarding them.

Nevertheless, the Ṣaḥābah were aware of the hypocrites even before the demise of Nabī ﷺ. The hypocrisy of some was known with certainty, whilst others were doubted and suspected. Thus, none of the hypocrites went unnoticed. A further indication towards the fact that they were known, despised and only a few in number is that they were impassive regarding the demise of Rasūlullāh ﷺ. With this being their condition, they could not muster the courage to narrate from Nabī ﷺ, as this would only strengthen the suspicion against them and it would definitely bring upon them unpalatable situations. The historians have recorded the names of a group of hypocrites. No narrations can be authentically traced to them. As far as the narrators are concerned, all of them were well-known to be amongst the cream of the Ṣaḥābah.

The matter of the village-dwellers was also clarified. Allah exposed them upon the demise of His Rasūl ﷺ. Those who were hypocrites renegaded, stripping them of the title of Ṣaḥābī which they earned through the companionship of Rasūlullāh ﷺ.

The matter of those who accepted Islam upon the conquest of Makkah has been misconstrued by those who ask: “How is it possible that all of them accepted Islam overnight?” This doubt is backed by the presumption that they only accepted Islam as they were under duress and remaining upon shirk would have been detrimental to their comfort. The truth is that Islam began penetrating the hearts as soon as it was revealed. Many indications can be cited to prove this, including:

1. Their statements which Allah conveys:

لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوَا فِيهِ لَعَلَّكُمْ تَعْلَمُونَ

Do not listen to this Qur’ān and make a noise so that you may be victorious.¹

and:

إِنْ كَادَ لِيُضِلَّنَا عَنْ ءَالِهَتِنَا لَوْلَا أَنْ صَبَرْنَا عَلَيْهَا

He would have led us away from our gods if we had not persevered with them.²

2. Those narrations which inform us of their effort on stopping people from listening to the Qur’ān, to the extent that no visitor entered Makkah except that they warned him against listening to Nabī ﷺ. Also, the condition stipulated by them for the one who took the responsibility of protecting Abū Bakr رَضِيَ اللَّهُ عَنْهُ, that he should prevent Abū Bakr رَضِيَ اللَّهُ عَنْهُ from reciting the Qur’ān in a way that others could hear.
3. This is the clearest of all. A large group of the sons of the prominent members of the Quraysh accepted Islam and left their fathers even before the conquest of Makkah. Amongst them were, ‘Amr and Khālid, the two sons of Abū Uḥayḥah, Sa’īd ibn al-‘Āṣ, al-Walīd ibn al-Walīd ibn al-Mughīrah, Abū Ḥudhayfah ibn ‘Utbah ibn Rab’ah, Hishām ibn al-‘Āṣ ibn Wā’il, ‘Abd Allāh and Abū Jandal, the sons of Suhayl ibn ‘Amr etc. These were the sons of some of the leaders, dignitaries and wealthy men of the Quraysh. They forsook them for the sake of Islam.

Usually, authors only mention the names of the less influential when discussing those who accepted Islam in the early stages. This leads the reader to assume that they accepted Islam only as a result of their weakness and vendetta against the prominent individuals. If the reader does not get this impression, then the least that he deduces from it is that there was nothing to prevent them from accepting the truth and undertaking difficulties in its path, such as honour and wealth.

1 Sūrah al-Fuṣṣilat: 26

2 Sūrah al-Furqān: 42

The truth, as you have seen, is far too great for this to be the case. The only reason why it was not readily accepted was because the leaders were held back by their obstinacy and pride, and majority of the masses simply followed in their footsteps. This is despite the fact that they were greatly influenced by Islam. However, there were those amongst the youngsters who were of high morale and courage. Thus they sacrificed their leadership, honour and wealth, embracing the difficulties that were to come, while the rest were continuously drawing closer to Islam.

Islam continued to spread amongst them until the hijrah of Rasūlullāh ﷺ. Thereafter, the treaty of Ḥudaybiyyah took place, which played a pivotal role in the spread of Islam, as it afforded the Muslims the opportunity of intermingling with the Mushrikīn and inviting their close ones to Islam. In this way, Islam began to spread to the degree that leaders such as; Khālīd ibn al-Walīd, ‘Amr ibn al-‘Āṣ, ‘Uthmān ibn Ṭalḥah among others. The rest were also beginning to consider Islam.

Thus we can say without doubt that Islam dispelled shirk and its dirty baggage from the intelligent ones before the conquest of Makkah. They were only being held back by their obstinacy. As soon as Makkah was conquered, this obstinacy was extinguished and they accepted Islam, which had been growing in their hearts, on the occasion of distribution of the spoils of war.

The love of Islam continued to grow in their hearts due to the kind treatment that they received until the remaining obstinacy was completely removed. Later, after the demise of Rasūlullāh ﷺ, the Quraysh were challenged regarding the matter of Khilāfah by the Anṣār. However, it remained amongst them, without being specific to any household. All of the above, as well as the fact that all the ‘Arabs as well as the non-‘Arabs surrendered to them further deepened their love for Islam.

How could this not be the case when it gathered for them every metre that they revered from the valleys of Makkah and thousands of miles beyond that as well? They were granted the honour of being the kings of this world as well as the hereafter. This love is easily proven from the fact that those who were extremely

obstinate up until the day of the conquest, later proved themselves to be the most truthful of people on the battlefield such as Suhayl ibn ‘Amr, ‘Ikrimah ibn Abī Jahal, his uncle al-Ḥārith and Yazīd ibn Abī Sufyān.

Many authors have painted a picture of tribal fanaticism between the Banū Hāshim and the Banū Umayyah. Compare that to the reality which is as follows: Islam comprised of members from both tribes. Just as many of the Banū Hāshim accepted Islam in the early days, similarly, many of the Banū Umayyah accepted Islam in its early days, the likes of the two sons of Sa‘d ibn al-‘Āṣ, ‘Uthmān ibn ‘Affān and Abū Ḥudhayfah ibn ‘Utbah. While many of the Banū Hāshim only accepted Islam later on along with certain members of the Banū Umayyah. There were those amongst the Banū Hāshim who had enmity for Rasūlullāh ﷺ such as Abū Lahab and Abū Sufyān ibn al-Ḥārith ibn ‘Abd al-Muṭṭalib. Revelation came down in the form of Qur’ān condemning Abū Lahab, yet no verse was revealed regarding any specific individual from the Banū Umayyah. Further, Nabī ﷺ married the daughter of Abū Sufyān, the Umawī, whilst he did not marry anyone from Banū Hāshim. Three of his daughters were married to men from Banū Umayyah and only one was married to a Hāshimī.

Islam was not specific to either of the two tribes, which could have caused one tribe to use it as an excuse to hate and target the other tribe. In fact, Allah united their hearts on the basis of Islam, and thus they became by means of his clemency, brothers. Islam was the reason behind their unity and brotherhood. Each one of them loved it, revered it and regarded it a great honour to among its adherents. They tried their utmost to receive a full and complete share in serving Islam.

There was no ill-feelings between the two parties from the conquest of Makkah right up until the Khilāfah of ‘Uthmān رضي الله عنه. When the post of Khilāfah was to be decided by mutual consultation and none remained candidates besides ‘Uthmān and ‘Alī رضي الله عنهما, after which ‘Uthmān was elected, negative judgements began finding their paths into the minds. Added to that suspicion was the complaints that surfaced about his governors — who belonged to his family — which were

accompanied by statements attributed to ‘Alī رضي الله عنه that he warned of dismissing them, taking away their wealth and so on if he were to be appointed as the khalīfah.

This was where the trouble started, in which some who claimed affiliation with ‘Alī رضي الله عنه had a fair share in stirring up. This continued until ‘Uthmān رضي الله عنه was eventually assassinated, after which his assassins pushed for ‘Alī رضي الله عنه to be appointed as the next khalīfah. Thus he was appointed to the post and many of them remained in his army. Pondering over the above-mentioned events will reveal the strong role played by these external factors in all that took place after this.

None felt the need to rekindle the losses experienced at Badr and Uḥūd, as Islam had effaced all ill-feelings. Those narratives which indicate that these feelings were rekindled have no basis and are unauthentic, except the provocation of wayward poets in the era of Banū ‘Abbās, which was a result of exceeding the limits in opposing the other group. It was not amongst the causes of the differences. Furthermore, whatever happened between Ṭalḥah and Zubayr is well known. What revenge did they seek from Banū Hāshim?

This further highlights that there are no grounds for interpreting the differences of Mu‘āwiyah رضي الله عنه to be an attempt of avenging those members of his family who were killed at Badr, which then leads to questioning the sincerity of his Islam and the Islam of those who took the same viewpoint as him. If anyone objects by saying:

Whatever the status of the Ṣaḥābah may have been, they were not infallible. Therefore, the rule that should apply to them is that they will all be regarded as people of integrity unless proven otherwise. Why then, do we find the scholars of ḥadīth commending those of them who committed such acts which necessitate criticism?

This can be answered in a few different ways:

1. They found that these incidents were of one of the following three categories; the narration regarding this was not authentically transmitted, it was a blunder from which the Ṣaḥābī repented or he understood the matter in a different way.
2. The Qur’ān states that false attribution of anything to Allah is kufr. Allah Ta’ālā says:

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ

Who can be more unjust than the one who invents lies against Allah or rejects the truth when it comes to him? Is there not an abode for the disbelievers in Jahannam?¹

Forging lies against Nabī ﷺ in the matters of dīn and the unseen is in fact forging lies against Allah. That is why some of the scholars have unequivocally stated that it is kufr, whilst others regard it to be among the greatest of sins.

Ibn Taymiyyah رحمه الله differentiated between the one narrates directly from Nabī ﷺ and the one who does not do so. He was inclined to the opinion that the first one will be committing kufr and he was uncertain regarding the second one. The fact that they slipped up or did something that was inappropriate does not, in any way, indicate that they could have committed kufr. Even if we have to take into consideration the view of those who say that forging lies against Nabī ﷺ is not kufr, then too it is a far greater sin than all that was authentically narrated regarding them.

3. The scholars of ḥadīth have weighed the narrations of those whose integrity could have been doubted in the light of the Qur’ān and that which was narrated by others, taking into consideration their condition

1 Sūrah al-‘Ankabūt: 68

as well as their possible motives. The result was that they found nothing worthy of consideration that could have been the grounds for discrediting them. In fact, they found that most of that which was narrated was also narrated by other Ṣaḥābah, against whom no accusations can be levelled or the same has been stated elsewhere in the sharīah.

Take a look at al-Walīd ibn ‘Uqbah ibn Abī Mu‘īṭ. The sceptics whine about the fact that he was neither from the Anṣār nor from the Muhājirīn, and that he accepted Islam at the time of the conquest of Makkah. They further allege that when Nabī ﷺ commanded that his father be killed after the battle of Badr, he asked: “O Muḥammad, who will be there for his children?” Rasūlullāh ﷺ replied: “Hellfire is there destination.” They also claim that he is the person regarding whom the following verse was revealed:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا

O you who have īmān! If any sinner brings you any news, then verify it.¹

And that the Qur’ān has emphatically commanded us to verify his narrations. Another claim regarding him is that he was the governor of Kūfah during the era of ‘Uthmān رضي الله عنه. During this period, testimony was given against him that he consumed liquor. ‘Alī رضي الله عنه brought the matter to the attention of ‘Uthmān رضي الله عنه who instructed him to lash al-Walīd, and ‘Alī رضي الله عنه in turn instructed ‘Abd Allāh ibn Ja‘far to carry out this duty. ‘Abd Allāh obliged and meted out the punishment to him. Some of them add onto this that he once performed four rak‘āts whilst leading Ṣalāt al-Fajr and thereafter turned around and offered: “Should I increase it for you?” Al-Walīd was the half-brother of ‘Uthmān. When ‘Uthmān was assassinated he began composing poetry in which he accused ‘Alī رضي الله عنه of being a co-conspirator in the assassination of ‘Uthmān رضي الله عنه and he would encourage Mu‘āwiyah رضي الله عنه to kill ‘Alī رضي الله عنه.

1 Sūrah al-Ḥujurāt: 6

Those who are unsatisfied with the view that the integrity of all the Ṣaḥābah is beyond question, have singled out al-Walīd رَضِيَ اللَّهُ عَنْهُ as the greatest reason to oppose this view. However, after studying his narrations to find how many narrations he reported in favour of his brother and benefactor Uthmān, or in condemnation of the one who plotted against him and according to him was one of the accomplices guilty of murdering his brother (i.e. ‘Alī رَضِيَ اللَّهُ عَنْهُ), or if he narrated anything to exonerate himself after becoming infamous for drinking alcohol, we were taken aback by the fact that we could not even find one narration authentically attributed to him.

Yes, we found one narration attributed to him. However this narration is neither authentic, nor is it related, in any way, to the points mentioned above. It is narrated by Abū Dāwūd and Aḥmad from a person by the name of Abū Mūsā ‘Abd Allāh al-Ḥamdānī who narrates it from al-Walīd ibn ‘Uqbah:

لما فتح النبي صلى الله عليه وسلم مكة جعل اهل مكة ياتونه بصبيانهم فيمسح على رؤوسهم و يدعوا لهم فجيء بي اليه وانا مطيب بالخلوق فلم يمسح رءسى ولم يمنعه من ذلك الا ان امي خلقتني بالخلوق فلم يمننى من اجل الخلوق

On the occasion of the conquest of Makkah, the people of Makkah brought their children to Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who passed his hand over their heads and made du‘ā for them. I was also brought to him, but he did not touch my head. Nothing prevented him from doing so besides the fact that my mother applied perfume to my hair and thus my hair was giving off perfume. There was nothing besides the perfume that prevented him from touching me.

This is all that we managed to find from the narrations of al-Walīd from Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. If the isnād of this narration is scrutinised, it will be found that it is not ṣaḥīḥ (authentic) due to al-Ḥamdānī being an unknown individual. Further, if we have to scrutinise the text of the ḥadīth, then too there is nothing peculiar in it and it cannot be used to discredit al-Walīd. In fact, if this is established, it can be used in his favour as he did not mention that Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made du‘ā for him, but he did mention that Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not pass his hand over his head. It is due

to this very narration that some of the opposition assert that Allah Ta‘ālā knew what his condition was going to be and thus deprived him of the blessings of the hand of Nabī ﷺ.

Do you not see, as I do, a clear sign in that which was mentioned above that there was a strong barrier between the Ṣaḥābah رضي الله عنهم and the grave sin of attributing something falsely to Nabī ﷺ?¹

Indeed it is a great calamity to claim that the majority of the Ṣaḥābah were not people of integrity, or reject their narrations or pass the verdict of kufr against them simply due to their participation in the dispute between Mu‘āwiyah and ‘Alī رضي الله عنه. How are their political views and errors relevant to that? Is that not similar to discrediting one of the local activists who fought tooth and nail, using his pen, wealth and life against colonial rule and to strip him of his nationality and all his virtue simply on the basis of the fact that he later joined a party who made a few errors whilst governing? Or because he had a dispute with one of the other activists, which was in reality a provocation by the enemy?

If this, in the light of history, justice and truth is inconceivable, then view of the Shī‘ah and Khawārij regarding the Ṣaḥābah, who did not agree with ‘Alī رضي الله عنه in certain political matters, deserves to a greater degree to be rejected. These views include discrediting them of their integrity, disparaging them regarding their narrations, describing them using such derogatory terms the likes of which cannot even be used for common people and declaring all of them with the exception of three or five to be kāfir, as stated by al-Kashshī. How can this be done to the Ṣaḥābah of Rasūlullāh صلى الله عليه وسلم who duly and sincerely served the cause of Islam and supported Rasūlullāh صلى الله عليه وسلم? These services are indispensable to the cause of Islam, to the degree that had it not been then we would have been wandering in the darkness without the slightest clue of how to navigate ourselves out of it!²

1 *Al-Anwār al-Kāshifāh* pg. 259-264

2 *Al-Sunnah wa Makānatuhā fī l-Tashrī‘ al-Islamī* by Muṣṭafā Sibā‘ī pg. 133

That which we have presented explains and distinguishes the truth from falsehood on the subject of Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ. I have also repeatedly explained that the Muslims were aware of the exact condition of the hypocrites as Allah and his Rasūl صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ shredded their veils. As far as the renegades, who turned renegade within the lifetime of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ or after his demise, and did not return to Islam until their death, they have no share in this great honour of being Ṣaḥābah. Obviously this means that they are not referred to in the statement of the vast majority of the ‘ulamā’ when they say that the integrity of all the Ṣaḥābah is beyond question.

In fact, the very definition of the word Ṣaḥābī as explained by the ‘ulamā’ necessitates that these individuals should be excluded. Similarly, I have repeatedly explained that integrity is not synonymous to being infallible. Those who have stated that the Ṣaḥābah were all people of integrity have not claimed for a moment that they were divinely protected from sins, mistakes, omissions and forgetfulness. The intended meaning of the statement of the ‘ulamā’ is that the ṣaḥābah were far too noble to intentionally forge lies against Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Even those who were prosecuted due to a violation of the law, or sinned and repented thereafter, or were caught up in the trials and wars that took place cannot be suspected of intentionally attributing something falsely to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. It is important to note that those who committed a sin and then repented are an absolute minority. It is inappropriate to apply this stereotypical image to the remainder who remained steadfast upon the straight path. They refrained from all types of vice and sin, be it minor or major, apparent or hidden. Authentic history is the greatest witness to this.

Amongst those whom the critics of the Ṣaḥābah have singled out as justifications for their criticism are such individuals from who even one narration cannot be traced. Some of them narrate one or two or three aḥādīth, all of which are well known and established by the means of the aḥādīth of others. Thus, neither are any primary nor subsidiary matters of dīn based on their narrations. This further

convinces the objective researcher of the accuracy of the view of the ‘ulamā’ regarding the integrity of the Ṣaḥābah.

Can there be a greater proof than the situation of Busr ibn Arṭāt whose *ṣuḥbah* (being a Ṣaḥābī) is debated. He only narrates two aḥādīth. The first one, which explains that a thief’s hand will not be severed whilst on a journey, appears in Sunan Abī Dāwūd. The second one is regarding a supplication. Ibn Ḥibbān has reported that he heard Nabī ﷺ supplicating:

اللهم أحسن عاقبتنا في الأمور كلها وأجرنا من خزي الدنيا وعذاب الآخرة

O Allah! Let all our matters conclude in the most favourable manner and protect us from the disgrace of this world as well as the punishment of the afterlife.

We, who believe in the integrity of all the Ṣaḥābah, believe that this applies especially to their narrations. As for getting involved in the trials and wars, and supporting Mu‘āwiyah رَضِيَ اللهُ عَنْهُ, these were all matters wherein difference of opinion was allowed. All of this took place during the era of that trial which left the perspicacious baffled. Hence it does not have any negative implications on their integrity. May Allah forgive us and them. May Allah shower his mercy upon the one who said: “Allah kept our swords clean from this blood, so let us not pollute our tongues by disparaging them.”¹

Secondly, The Viewpoint of The Shi‘ah on the Ṣaḥābah of Nabī ﷺ

‘Abd al-Ḥusayn claims their view regarding the ṣaḥābah is the most moderate one. He writes on page 200:

ونحن الإمامية لنا في الصحابة رأي هو أوسط الآراء عقدنا لبيانها في أجوبة موسى جاز الله فصلا مخصوصا وعقدنا لتأييده فصلا آخر فليراجعها من أراد التحقيق من أولي الألباب والحمد لله على الهداية للصواب

1 *Difa‘ ‘an al-Sunnah* by Abū Shuhbah pg. 247

We, the Imāmiyyah have chosen the middle path regarding the Ṣaḥābah. We have dedicated a special chapter to explain it as part of our answer to Mūsā Jār Allāh. Another chapter has also been dedicated to emphasise our view. Whoever wishes to find the truth from among the intelligent ones should refer to it. All praise is due to Allah upon his guidance to the right path.

He even tries, through Taqiyyah, to deny that the Shī'ah curse Abū Bakr and 'Umar رضي الله عنهما and the other ṣaḥābah:

This discussion should take place from both the minor as well as the major perspectives. To simplify that, it should be discussed in relation to two questions. The first being: Do they (Shī'ahs) revile (the Ṣaḥābah) or not? And secondly: is the verdict of kufr passed against the one who does curse (we seek Allah's protection!) or not? I deem it a pure futility and an absolute frivolity to discuss this as it is impossible to convince and pacify the opposition regarding the innocence of the Shī'ah in this matter, even if we have to take an oath by the Rabb of the Ka'bah¹. In fact he will not believe that they are free from this even if we have to present to him every possible proof. The Imāmiyyah have been proclaiming and announcing this for a long period of time, only for their announcement and proclamation to fall on deaf ears. Therefore, it is more sensible for the people of intelligence that they desist from discussing this.² There is no power and no might except through Allah.³

1 If you (the Shī'ah) wish to take an oath in accordance to your practice of Taqiyyah then it is a different matter. However, if you are honestly trying to prove that you are of the opposite view, i.e. that you do not revile the khulafā', the Ṣaḥābah and the Ummahāt al-Mu'minīn, then it is incumbent upon you to burn all those books of yours which state otherwise. In other words, this would mean destroying your madh-hab at its roots. Is there anyone to take up the challenge?

2 This 'author' is well-aware of the stance of his madh-hab (which is to revile Ṣaḥābah and the khulafā' in a specific manner). There are many narrations and statements of their scholars on the subject. Hence, he takes refuge by shutting the door on the subject, even though they are the ones who opened it. If you are able to prove that you do not revile the Ṣaḥābah in the light of proof, and not just a trumped up speech, then why did you resort to this dissimulation?

3 *Al-Fuṣūl al-Muhimmah* by 'Abd al-Ḥusayn pg. 157

Let us first take a look at their views regarding the *khulafā'*, which is a calculated statement of theirs. Thereafter we will take a glance at the views of their infallible A'immaḥ on the subject (based on their narrations which they attribute to the Ahl al-Bayt). Finally, we will pay attention to the view of this author regarding the *khulafā'*, which was stated in a very specific way. This will reveal the falsity of their claim that their view is the most moderate one. Indeed their view is the most blasphemous one and it is filled with curses. This individual is drowning up until his nostrils in lies, dissimulation and deception!

The Views of Shi'ī Scholars on the *Khulafā'* and *Ṣaḥābah*

The leader of the Shi'ī scholars, Ni'mat Allāh al-Jazā'irī states in his *al-Anwār* (2/244-245) wherein he defines his sect:

الإمامية قالوا بالنص الجلي على إمامة علي وكفروا الصحابة ووقعوا فيهم وساقوا الإمامة إلى جعفر الصادق وبعده إلى أولاده المعصومين ومؤلف هذا الكتاب من هذه الفرقة الناجية !! إن شاء الله، وقد تتبعنا كتب الفرق الإسلامية ورأينا إن الحق مع الإمامية بالبراهين العقلية والتقليدية

The Imāmiyyah believe that there is a clear proof (from the Qur'ān or ḥadīth) that 'Alī was the rightful Imām. They have declared the *Ṣaḥābah* disbelievers and reviled them. Imāmah was passed on to Ja'far al-Ṣādiq and thereafter to his infallible progeny. The author of this book belongs to this group that will attain salvation if Allah wills. We have studied the books on Islamic sects and we have concluded that the Imāmiyyah are on the true path which is backed by both intellectual as well as divine proof.

Al-Jazā'irī has emphatically stated that after studying the different sects, his sect who declares the *Ṣaḥābah* to be *kāfir* and reviles them is the only group that will attain salvation. He further asserts that their view is the absolute truth, backed by intellectual and divine proof. Is this view, as stated by Ni'mat Allāh al-Jazā'irī the moderate view regarding the *Ṣaḥābah*? We beseech Allah for sound dīn and intelligence and we beg of Him that He protects us from all types of lies and deception.

Nevertheless, we will quote their intellectual and divine proofs regarding the apostasy of the Ṣaḥābah. Ḥannān ibn Sadīr narrates from his father who narrates from Abū Ja'far:

كان الناس أهل ردة بعد النبي! إلا ثلاثة فقلت: ومن الثلاثة؟ فقال: المقداد بن الأسود، وأبو ذر الغفاري وسلمان الفارسي

All turned renegade after the demise of Rasūlullāh ﷺ with the exception of three. I asked: “Who were these three?” He replied: “Al-Miqdād ibn al-Aswad, Abū Dhar al-Ghifārī and Salmān al-Fārsī.”¹

وعن حمران قال: قلت لأبي جعفر(ع): ما أقلنا لو اجتمعنا على شاة ما أفنيناها؟ قال: فقال ألا أخبرك بأعجب من ذلك قال: فقلت بلى قال: المهاجرون والأنصار ذهبوا إلا وأشار بيده - ثلاثة

Al-Ḥumrān says: “I said to Abū Ja'far: ‘We are so few in number that if we had to partake of a lamb, we will not be able to finish it!’ He replied: ‘Should I not tell you of something more amazing than that?’ I answered: ‘Definitely?’ He said: ‘The Muhājirīn and Anṣār all renegaded except...’ and he indicated the number three with his hand.”²

Al-Nūrī comments after quoting these alleged narrations:

وتحصل من تلك الأخبار وغيرها مما لم نذكرها أصل أصيل وهو الحكم بارتداد جميع من بقى بعد النبي ممن صحبه في حياته إلا ثلاثة منهم أو أربعة، والوجه في ذلك مضافا إلى تلك الأخبار هو إنكارهم ما سمعوه منه من النص على خلافة أمير المؤمنين(ع) مما هو مذكور مفصلا في كتب الإمامية، وليس بغريب منهم، فإن أكثر الخلاق ضلوا عن الأنبياء الماضين وعبدوا غير رب العالمين، بل لو لم تضل أكثر هذه الأمة كان ذلك ناقضا للعادات وخلاف ما تقتضيه طبائع البشر واختلافهم في الاعتقادات، بل الذين كبروا واشتبه عليهم الحال بين علي(ع) وبين من تقدمه من الخلفاء أولى بالضلالة من الذين إشتبه عليهم الحال بين الله وبين خشبة عبدوها من دونه، فانهم ما كان يحصل لهم من الأصنام ذهب ولا فضة ولا ولاية ولا إنعام، وقد حصل لهؤلاء ما كانوا يرجون من الأموال والآمال

1 *Rijāl al-Kashshī* pg. 6 ḥadīth 12, pg. 8 ḥadīth 17, *Nafs al-Raḥmān* pg. 23

2 *Al-Kashshī* pg. 7 ḥadīth 15, pg. 7 ḥadīth 14, pg. 8 ḥadīth 18, pg. 11-12 ḥadīth 24, *al-Ikhtisās* pg. 5-6, *al-Rowḍah min al-Kāfi* 356

A fundamental principle is established from these narrations as well as others, which was not quoted by us. That is, the judgement that all those who were the Ṣaḥābah of Nabī ﷺ in his lifetime had turned renegade after his demise with the exception of three or four. The reason behind that, in relation to those narrations, is that they rejected that which they had heard directly from him vis-à-vis the Khilāfah of Amīr al-Mu'minīn. This has been discussed at length in the books of the Imāmiyyah. Their turning renegade is not something peculiar as most of the previous nations would deviate from the teachings of the ambiyā' and worship deities other than Rabb of the universe. What would have been surprising and abnormal, was if most of this ummah did not deviate. This would go against the demand of the nature of humans and their differences in beliefs. In fact, those who were arrogant and were misled regarding the matter of the khilāfah of 'Alī ﷺ and that he was more entitled to it than those who proceeded him are even more deviant than those who mistook their deity to be a piece of wood which they worshipped instead of Allah. This is because they did not receive any gold, silver, position or gifts from their wood, whereas these people received exactly that which they hoped for in terms of wealth and aspirations.

Here is your Shaykh who accuses all the Ṣaḥābah of Rasūlullāh ﷺ of apostasy, excluding only three or four. How does this corroborate with your deceptive statement which was nothing but dissimulation: “We, the Imāmiyyah have chosen the middle path regarding the Ṣaḥābah. We have dedicated a special chapter to explain it as part of our answer to Mūsā Jār Allāh.”

The only crime that they can accuse the ṣaḥābah of perpetrating is their rejection of the supposed Wilāyah of 'Alī ﷺ, which was proclaimed by 'Abd Allāh ibn Saba' and the fact that they did not accept him as the immediate khalīfah of Rasūlullāh ﷺ. This act of theirs was sufficient, as claimed, to strip them of their integrity. All of this whilst they admit that some of their greatest 'ulama', fuqahā' and reliable narrators belonged to the Faṭīḥah who believed in the Imāmah of 'Abd Allāh ibn Ja'far al-Aṭṭah, who they took to be the successor of his father Ja'far al-Ṣādiq and others (such as the Wāqifiyyah) deliberated and rejected the Imāmah of al-Riḍā and all those who succeeded him.

Thus, the very reason on the basis of which they deny the integrity of the Ṣaḥābah is found in their narrators, but they have turned a blind eye to this. If we have to weigh matters using their scale, then both groups are equally guilty. However, they have commended those who neither Allah nor his Rasūl ﷺ have praised and they declared the Ṣaḥābah of Rasūlullāh ﷺ to be kāfir. This is despite the fact that they have narrated from those whom they claim are infallible that the Faṭīḥah are kuffār and the Wāqifiyyah are heretics and kuffār!

Divine Proofs of the Shī'ah for Cursing the Ṣaḥābah and Wives of Nabī

ﷺ

Al-Jazā'irī states in his book *Qaṣaṣ al-Ambiyā'* (pg. 292):

{ قال (ع): إن أشد الناس عذاباً يوم القيامة لسبعة نفر: أولهم ابن آدم الذي قتل أخاه، ونمرود الذي حاج إبراهيم في ربه، واثنان من بني إسرائيل هوذا قومهم ونصراهم، وفرعون الذي قال: { أنا ربكم الأعلى } ، واثنان من هذه الأمة ،

He ﷺ said: “Indeed the most severe punishment will be meted out on the day of Qiyāmah to seven people; the first of them is the son of Ādam who killed his brother, Namrūd who disputed Ibrāhīm regarding his Rabb, two individuals from Banū Isrā'īl who converted their people to Judaism and Christianity, Fir'awn who said: “I am your Rabb Most High!” and two persons from this ummah.

Al-Kulaynī narrates in his *al-Kāfī* from al-Ḥusayn ibn Thuwayr and Abū Salamah al-Sirāj who say:

سمعنا أبو عبد الله (ع) وهو يلعن في دبر كل مكتوبة أربعة من الرجال وأربعة من النساء فلان وفلان وفلان ويسميهن معاوية وفلانة وفلانة وهند وأم الحكم أخت معاوية

We heard Abū 'Abd Allāh cursing four men and four women after every farḍ ṣalāh; fulān, fulān, fulān he would name them and Mu'āwiyah, fulānah, fulānah, Hind and Umm al-Ḥakam the sister of Mu'āwiyah.¹

1 *Al-Wasā'il* 4/1037-Chapter of the Desirableness of Cursing the Enemies of Islam by Name after every ṣalāh, 'Ayn al-Ḥayāt pg. 599 Chapter on What to do Immediately after ṣalāh

Their Shaykh, al-Majlisī, has commented in his book *Mir'āt al-'Uqūl* (15/174):

والكنائيات الأول عبارة عن الثلاثة بترتيبهم والكنائيات الأخيرتان عن عائشة وحفصة

The first ambiguous indication was a reference to the three khulafā' in the same order of their khilāfah and the second two are a reference to 'Ā'ishah and Ḥafṣah.

Al-'Ayyāshī narrates in his *Tafsīr al-'Ayyāshī* (1/200 ḥadīth 152) from 'Abd al-Ṣamad ibn Bashīr who narrates that Imām Ja'far رَحِمَهُ اللهُ said:

تدرون مات النبي أو قتل إن الله يقول: { أفإن مات أو قتل انقلبتم على أعقابكم } فسمّ قبل الموت أنهما سقتاه قبل الموت فقلنا إنهما وأبوهما شر من خلق الله

Do you think the Nabī ﷺ passed away (a natural death) or was he killed? Allah says: "If he passes away or is martyred, would you then turn back on your heels?" he was poisoned before his death. The two of them gave it to him in a drink. We said: "Indeed, the two of them and their fathers are the worst of Allah's creation."

Al-Majlisī describes this hogwash (the narration) as reliable. He further commented regarding it:

إن العياشي روى بسند معتبر عن الصادق (ع) أن عائشة وحفصة لعنة الله عليهما وعلى أبييهما قتلتا رسول الله ! بالسم دبرناه

Al-'Ayyāshī narrated with a reliable isnād from al-Ṣādiq that 'Ā'ishah and Ḥafṣah (May Allah curse them) killed Rasūlullāh ﷺ. They plotted and poisoned him.¹

Al-Kāshānī states in his *Tafsīr*, "This refers to the two women May Allah curse them and their fathers."²

1 *Ḥayāt al-Qulūb* by Majlisī 2/700 Chapter of the Demise of Rasūlullāh.

2 *Tafsīr al-Ṣāfi* 1/305, This refers to the two women May Allah curse them and their fathers, *al-Biḥār* 6/504, *Ḥayāt al-Qulūb* 2/700, *al-Burhān* 1/320 and *al-Qummī* 2/375

‘Abd al-Ḥusayn says in his book *al-Naṣṣ wa l-Ijtihād* (pg. 292 under discussion 79):

لمثل العظيم في آخر سورة التحريم : ألا وهو قوله تعالى: { صَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُوا أَمْرَاتُ نُوحٍ
وَأَمْرَاتُ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ فَخَانَتَاهُمَا فَلَمَّ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا
النَّارَ مَعَ الدَّٰخِلِينَ } التحريم / ١٠ [وَصَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ ءَامَنُوا أَمْرَاتُ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي
عِنْدَكَ بَيْتًا فِي الْجَنَّةِ] التحريم / ١١ .

هذا ما ضربه الله لهما لينذرهما به ، ولتعلمنا ان الزوجية بمجردا لأي كان لا تنفع ولا تضر والنافع للمراء
إنما هو علمه

There is a great parable at the end of Sūrah al-Taḥrīm. Allah says:

For the kuffār Allah gives the example of the wife of Nūḥ and the wife of Lūṭ. They were both in the marriage of two pious men of My bondsmen but they betrayed them. So they were of no assistance to their wives against Allah and the two will be told ‘Enter the fire with those entering!’ (10)

For the Mu‘minīn Allah gives the example of the wife of Fir‘awn when she said: ‘O my Rabb! Build for me a home by You in Jannah and save me from Fir‘awn, his actions and save me from the oppressive nation.’ (11)

This is the parable drawn by Allah to warn these two that marriage alone, irrespective of who a person marries, has no harm or benefit. A person’s knowledge is the only thing that will be of benefit to him.

The one who they have titled ‘*Umdat al-‘Ulamā’ wa al-Muḥaqqiqīn* (the cream of the scholars and researchers), Muḥammad al-Tūrsīrkānī states:

تنبيه أعلم إن أشرف الأمانة والأوقات والحالات وأشبهها للعن عليهم - عليهم اللعنة - إذا كنت في
المبال فقل عند كل واحد من التخلية والاستبراء والتطهير مراراً بفرغ من البال : اللهم العن عمر ثم أبابكر
وعمر ثم عثمان وعمر ثم معاوية وعمر ثم يزيد وعمر ثم ابن زياد وعمر ثم ابن سعد وعمر ثم شمرأ وعمر ثم
عسكرهم وعمر، اللهم العن عائشة وحفصة وهند وأم الحكم والعن من رضي بأفعالهم إلى يوم القيامة

Note: indeed the best time and place for cursing them — may they be cursed — is when you are in the toilet. When you are in the toilet then

do not hesitate to repeatedly say whilst you are urinating or defecating, clearing out the last drops of urine and purifying yourself: “O Allah curse ‘Umar then Abū Bakr and ‘Umar then ‘Uthmān and ‘Umar then Mu‘āwiyah and ‘Umar then Yazīd and ‘Umar then Ibn Ziyād and ‘Umar then Ibn Sa‘d and ‘Umar then Shimr and ‘Umar then their armies and ‘Umar. O Allah, curse ‘Ā’ishah, Ḥafṣah, Hind and Umm al-Ḥakam and all those who are happy with their actions till the day of Qiyāmah!”¹

Al-Muḥaqqiq al-‘Ārif Muḥammad Riḍā al-Māzandarānī comments on one of their narrations:

والمراد بوجود البراءة منهم وبغضهم، لعنهم والإكثار من سبهم وشتيمهم والقول فيهم والوقية، واعتقاد أنهم مبعدون عن رحمة الله، ومطرودون عن ساحة عز الحضور. وفائدته أن يحذرهم الناس ولا يتعلموا من بدعهم، فأقول: اللهم العن الذين هدموا بيت النبوة والبرهان وسلبوا أهل العزة والسلطان، وأطفئوا مصابيح النور العرفان، وعصوا في صفوة الملك الديان وخاصه أبا ركب وزفر فإنهم أول من أحيوا بدع الشيطان، وأماتوا سنة الرحمن

The incumbency of distancing oneself from them and hating them means cursing, reviling, condemning and insulting them excessively and believing that they are far from the mercy of Allah and have been expelled from His honourable court. The benefit of this is that the masses will be wary of them and will not learn any of their innovations. Thus I say: “O Allah, curse those who have destroyed the house of nubuwah and guidance, usurped from the people of honour and royalty, extinguished the lanterns of illumination and recognition and violated the law in respect of the choicest ones of the supreme King, especially Abū Bakr and ‘Umar as they are the first ones who gave life to the innovations of shayṭān and ruined the sunnah of al-Raḥmān.”²

1 *La’ālī al-Akḥbār* by Muḥammad al-Tūrsīrkānī 4/92 The supplications that have been narrated regarding ta’qīb.

2 *Al-Rasā’il* 1/ 484, 440, 439, 174

A Supplication to Curse al-Ṣiddīq and al-Fārūq

This supplication is named ‘Du‘ā of the two idols of Quraysh’. ‘Two idols of Quraysh’, according to them, refers to Abū Bakr and ‘Umar رضي الله عنهما. May the curse of Allah be upon all those who harbour ill-feelings against them. This du‘ā appears in a number of their books including *al-Kaf‘amī* (which is a commentary of this bunkum), *al-Nafaḥāt* of al-Karkī, *Mir‘āt* of al-Majlisī, *Shir‘at* of al-Ḥusaynī, *Iḥqāq* of al-Tastarī, *ilzām* of al-Ḥā’irī and *Faṣl al-Khiṭāb* of al-Nūrī.

The Exact Wording of this concocted supplication:

اللهم صل على محمد وآل محمد والعن صنمي قريش وجبتيهما وطاغوتيهما وافكيهما وابنتيهما الذين
خالفوا أمرك وأنكرا وحيك وجحدوا أنعامك وعصيا رسولك وقلبا دينك وحرفا كتابك وأحبا أعدائك
وجحد الأتك وعطلا أحكامك وابطلا فرائضك والحداء في آياتك وعاديا أوليائك وواليا أعدائك وخربا
بلادك وأفسد عبادك اللهم العنهما واتباعهما وأولياءهما وأشياعهما ومحبيهما ...

O Allah send ṣalāh upon Muḥammad and the family of Muḥammad and curse the two idols of Quraysh, their two garments, their two devils, their two slanders and their two daughters who opposed Your law, denied Your revelation, rejected Your bounties, disobeyed Your messenger, turned Your dīn around, distorted Your Book, befriended Your enemies, negated Your favours, destroyed Your commands, trivialised your instructions, disbelieved in Your signs, took Your friends as enemies and Your enemies as friends, caused mayhem on Your land and corrupted Your servants. O Allah! Curse them, their followers, their associates, groups and lovers.....

The Shī‘ah have paid particular attention to this supplication and they regard it as one of the divinely revealed supplications¹. Thus they mentioned it in many of their books. To list a few: *al-Kaf‘amī*², *al-Kāshānī*³, *al-Nūrī al-Ṭabarsī*⁴, *Asad Allāh*

1 *Al-Dharī‘ah* by al-Ṭahrānī 8/192

2 *Al-Balad al-Amīn* pg. 511-514. *al-Miṣbāḥ* pg. 548-557

3 *‘ilm al-Yaqīn* 2/701-703, *Qurraṭ al-‘Uyūn* pg. 426

4 *Faṣl al-Khiṭāb* pg. 221-222

al-Ḥā'irī¹, Murtaḍā Ḥusayn², Manẓūr Ḥusayn³, al-Karkī⁴, Dāmād al-Ḥusaynī⁵, al-Majlisī⁶, al-Tastarī⁷, Abū al-Ḥasan al-Āmilī⁸, 'Abd Allāh Shibr⁹, al-Ḥā'irī¹⁰, Mīrzā Ḥabīb Allāh¹¹ etc. Since this supplication holds an important position according to them, it has been explained and expounded more than ten times.

Has the deception and lies of the statement of 'Abd al-Ḥusayn, 'The truth is that *ṣuhbah* (being a Ṣaḥābī) is a great virtue, but it does not make one infallible. Amongst the Ṣaḥābah were some who's integrity cannot be questioned and amongst them....This is our opinion regarding the narrators of ḥadīth from the Ṣaḥābah and others and the Sunnah are based on this...' not become apparent?

How despicable indeed are their acts. They even curse the grand-father of their own infallible Imām, Ja'far ibn Muḥammad, who said that al-Ṣiddīq was the cause of my birth in two different ways (as will be explained later) — on the basis of these fabricated narrations. This is despite the fact that they would not tolerate any such curses and revilement of their grand-fathers.

Who is the Grand-Father of Ja'far al-Ṣādiq?

Al-Arbīlī (who is a Shī'ī scholar) reproduces the lineage of Ja'far al-Ṣādiq in *Kashf al-Ghummah*:

1 *Miftāḥ al-Jinān* pg. 113-114

2 *Ṣaḥīfah 'Alawīyyah* pg. 200-202

3 *Tuḥfat al-'Ulūm Maqbūl* pg. 213-214

4 *Nafḥāt al-Lāḥūt fī La'n al-Jibt wa al-Tāghūt*

5 *Shir'at al-Tasmiyah fī Zaman al-Ghaybah*

6 *Mir'āt al-'Uqūl* 4/356

7 *Fī Ḥaqiqah al-Ḥaqiq* pg. 58, 133-134

8 *Tafsīr Mir'āt al-Anwār* pg. 113, 174, 226, 250, 290, 294, 313, 339

9 *Ḥaqq al-Yaqīn* 1/219

10 *Ilzām al-Nāṣib* 2/95

11 *Minhāj al-Barā'ah* 14/396 (second print)

قال محمد بن طلحة: أما نسبه أبا وأما فأبوه أبو جعفر محمد الباقر، وأمه أم فروة بنت القاسم بن محمد بن أبي بكر. وقال الحافظ عبدالعزيز: أمه (ع) أم فروة بنت القاسم بن محمد بن أبي بكر وأمه أسماء بنت عبدالرحمن بن أبي بكر

Muḥammad ibn Ṭalḥah says, his lineage from his father and mother is as follows; his father is Abū Ja‘far Muḥammad al-Bāqir and his mother is Umm Farwah bint al-Qāsim ibn Muḥammad ibn Abī Bakr al-Ḥāfiẓ. Her (Umm Farwah’s) mother was Asmā’ bint ‘Abd al-Raḥmān ibn Abī Bakr¹

The mother of Ja‘far is Fāṭimah bint al-Qāsim ibn Abī Bakr al-Ṣiddīq, and her mother is Asmā’ bint ‘Abd al-Raḥmān ibn Abī Bakr al-Ṣiddīq. Therefore Qāsim is the maternal grand-father of Ja‘far, which means that Abū Bakr al-Ṣiddīq is the great-grandfather of Ja‘far al-Ṣādiq. This is what al-Ṣādiq was highlighting when he said: “Al-Ṣiddīq was the cause of my birth in two different ways.” Regarding this, al-Sharīf al-Raḍī says:

وحزننا عتيقاً وهو غاية فخركم بمولد بنت القاسم بن محمد

Grief over ‘Atīq (a title of Abū Bakr رضي الله عنه) who is the origin of your pride,
Due to the birth of the daughter of Qāsim ibn Muḥammad.

How is it possible that al-Ṣādiq would curse his grand-father and command his followers to do so after every ṣalāh? To assume that he was proud of his grand-father in one sense, yet he cursed him defies logic. Inconsistent speech of this nature is not even expected from the most ignorant commoner!

Is it, in any way permissible to criticise the khalīfah using unethical statements, as is found in most of their books? Such statements which contradict all Islamic and ethical values. They even contradict the statement of ‘Alī ibn Abī Ṭālib رضي الله عنه, who praised and eulogised them. What is the view of those who claim to be his followers? Will they say that dissimulation was his religion and the religion of his fore-fathers? Those who claim to follow him were indeed the ones who played the

1 Al-Biḥār 47/5-6, 42/162-163, 36/194, Lawlā al-Sanatān of Ḥakīmī pg. 23

greatest role in being offensive towards him and all the other alleged A'immah, who they claim to have helped.

As for his statement: “The majority have overlooked Abū Hurayrah...in honour of Rasūlullāh ﷺ, as he was among his companions. We, on the other hand have only criticised him in honour of Rasūlullāh ﷺ”. Who is he to speak on behalf of the Shī'ah and appoint himself the custodian of the madh-hab? Since when have the Shī'ah criticised Abū Hurayrah? Which book mentions this? Abū Hurayrah was always accepted by all sects to be a reliable narrator besides the bigots, those who blindly followed their desires and the innovators, the likes of al-Niẓām, al-Iskāfī, Ibn Abī al-Ḥadīd etc. None of their opinions hold any weight.

The fundamental books of rijāl (ḥadīth narrators) of the Shī'ah like *al-Fahrist*, *Rijāl al-Ṭūsī* both of which were authored by al-Ṭūsī, *Rijāl al-Najjāshī* of Shaykh al-Najjāshī, *Rijāl al-Kashshī* by Abū 'Amr al-Kashshī, the revised version which was named *Ikhtiyār Ma'rifat al-Rijāl* by al-Ṭūsī, *Rijāl al-Ghaḍā'irī* as well as other equally important books such as *Rijāl al-'Allāmah al-Ḥillī*. These are all the books which I turned every single page trying to find the biography, or at least some disparagement mentioned by the way, of Abū Hurayrah رَضِيَ اللهُ عَنْهُ. The only book that does mention him is *Rijāl al-Ṭūsī*². Further, *Rijāl Ibn Dāwūd al-Ḥillī*³ (who was born in the year 647 A.H) included his name in the first section of the book which is specifically regarding the praised narrators. He praised him in unequivocal terms:

عبد الله أبو هريرة، معروف ، من أصحاب الرسول

'Abd Allāh, whose agnomen was Abū Hurayrah. He was well known and from the companions of Rasūlullāh ﷺ.

1 He claims that he is the custodian of the Imāmī madh-hab in his *Fuṣūl* pg. 203

2 *Rijāl al-Ṭūsī*-The companions of Rasūlullāh ﷺ pg. 23 refer to *Jāmi' al-Ruwāt* of al-Ardabīlī 1/466

3 *Rijāl Ibn Abī Dāwūd al-Ḥillī*-category one pg. 116 number 833

Look at his lies and allegations, which he does not even hold back from the ‘ulamā of disparagement and commendation! He claimed: “We, on the other hand have only criticised him in honour of Rasūlullāh ﷺ.” By using the word ‘We’, he implied that this is not his own view, rather it is a representation of his madh-hab. Reality disproves this claim.

Who is he to disparage Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ in this belated era? Who is he to judge a Ṣaḥābī, on the basis of his whims, he whom Rasūlullāh ﷺ was pleased with when passing away? Undoubtedly, the innovation of attacking and belying Abū Hurayrah was non-existent up until the era of Ibn Dāwūd al-Ḥillī as you have seen O honourable reader! Further proof of this is that Ibn Khuzaymah, in his defence of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ states:

”وإنما يتكلم في أمر أبي هريرة: إما معطل ”جهمي“ وإما ”خارجي“ أو ”قدري“، أو ”جاهل يتعاطى الفقه“

Only the Mu’atṭal Jahmī’s, the Khārijī’s, the Qadarī’s and the ignorant ones who presume that they understand fiqh have negative remarks regarding Abū Hurayrah.

Note that he did not mention the Shī’ah. Thus Ibn Abī al-Ḥadīd was the first to introduce this bizarre idea to the madh-hab. The rest of the Shī’ah simply followed suit. We will, in the upcoming chapters prove that the former Shī’ah would narrate from Abū Hurayrah with their isnād and act upon his fiqh and narrations without any hesitation just as the Ahl al-Bayt, a great number of Shī’ah from Kūfah and the supporters of ‘Alī رَضِيَ اللَّهُ عَنْهُ accepted his narrations.

He says:

بأنه لم يكن لنا بد من البحث عن هذا المكثّر نفسه ، وعن حديثه كما وكيفاً لتكون على بصيرة فيما يتعلق من حديثه بأحكام الله فروعاً وأصولاً ...

We had no choice but to do research regarding the personality of this individual who narrates excessively. Added to that, we needed to research his narrations from

the perspectives of quality and quantity. This was necessary so that we could have a good background of his aḥādīth relating to the primary and subsidiary commands of Allah.

Our comments: He has created an impression for himself that the aḥādīth of Abū Hurayrah are concoctions and fabrications, and that these concoctions have infiltrated the primary and subsidiary matters of dīn, without the Muslims being able to detect it! Thus he considered it incumbent upon himself to defend the most sublime sharīah and to protect it from lies and conjectures.

The building block of this would be a study on Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ, which would reveal the reality- as he claims. However this study revealed something else, i.e. the hidden agenda in the hearts of the enemies of the sunnah and antagonists of the Ṣaḥābah. It definitely revealed the hatred harboured by them against the Ṣaḥābah in general and specifically Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ. Any person who reads this book of his will be left doubtless that it is but a link in the chain of discussions initiated by the prejudiced orientalist and their followers who (due to ulterior motives) claim to be adherents of Islam. This is being done as a service to the enemies of Islam to halt the process of unity between Muslims.

‘Abd al-Ḥusayn believes that he has academically decrypted the reality of Abū Hurayrah from all perspectives, which will enable us to fully grasp his matter with all our senses. Similarly, he believes that he has done a thorough study of his aḥādīth, concerning their quality and quantity. He says:

فلم يسعنا - شهد الله - إلا الإنكار عليه في كل منهما

We were left with no option — Allah be witness — but to disparage him regarding both of them.

He excessively disparages Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ and questions his memory along with his Abūndant narrations. He also picks on him for being illiterate. Thereafter he says:

ونحن حين نحكم الذوق الفني والمقياس العلمي نجدهما لا يقران كثيراً مما رواه هذا المفرد في اكتاره
وعجابه

When applying the rationale of the subject and using the academic scale, we find that they do not corroborate with a great deal of that which was narrated by this person who was surpassed the limit in his excessive and weird narrations.

The author repeatedly attempts to decrease the status of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ. One of the minor attempts are as follows:

فالسنة أرفع من أن تحتضن أعشاباً شائكة ، وتخز بها أبو هريرة ضمائر الأذواق الفنية ، وأدمى بها تفكير
المقاييس العلمية

The Sunnah is too lofty to groom the thorny patch by means of which Abū Hurayrah pierces the core of the rationale of subjects and spills the blood of the attitude of adopting academic scales.

This author claims ‘rationale of subjects’ and ‘academic scales’. What exactly is he referring to by these two terms? The entire ummah, from the era of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ up until today are unanimous regarding the absolute genius possessed by the muḥaddithīn regarding the rationale of the subjects which was applied to their knowledge and methodology.¹ Their research and meticulousness is indeed proverbial.

They did not overlook any minor or major point. Everything was adequately explained, thus they recognised the authentic, unreliable, sound and questionable narrations. They were not influenced by emotions and desires, which allowed them to weigh all using their precise academic scale. This made them leading examples due to their sincerity and trustworthiness. Their uprightness can be gauged from the fact that at times they would not narrate from their own

1 The term Muḥaddithīn is not always confined to the latter day ḥadīth scholars. The subject under discussion can be proven from the narrations of the Ṣaḥābah who would narrate aḥādīth. Many narrations point out to their scrupulousness and special care not to change the meaning in the slightest way.

fathers or brothers whose virtue and piety was beyond doubt and they would even explain this to people. An example of this is the statement of ‘Alī ibn al-Madīnī regarding his father when he was asked about him. He said: “Ask someone else regarding him.” However the questioner repeated his query. Thereupon he dropped his head and said: “This is a matter of Dīn, he is undependable.”

Similarly, they would refuse to narrate from those whom they doubted despite that persons piety or status. Aḥmad ibn Abī al-Ḥawārī says:

جاء رجل من بني هاشم ليسمع من ابن المبارك فامتنع ، فقال الهاشمي لغلامه : قم بنا ، فلما أراد الركوب ، جاء ابن المبارك ، ليمسك بركابه ، فقال : يا أبا عبد الرحمن لا ترى أن تحدثني وتمسك بركابي .. !! ؟
قال : رأيت أن أذل لك بذلي ولا أذل لك الحديث !!

A man from the Banū Hāshim came to ibn al-Mubārak to hear aḥādīth from him, but he remain tight-lipped. The Hāshimī then said to his slave boy: “Let us go.” When he was about to mount his conveyance, Ibn al-Mubārak stepped forward to hold the reigns of the conveyance. The Hāshimī exclaimed: “O Abū ‘Abd al-Raḥmān! You do not deem it appropriate to narrate to me, yet you hold the reigns of my conveyance?” Ibn al Mubārak replied: “I am happier to bring down myself to serve you instead of lowering the status of the ḥadīth for you.”

These are the giants of knowledge and the men of the science, whose opinion we have accepted regarding Abū Hurayrah. If they were aware of anything objectionable concerning him, they would have never remained silent about it despite the fact that he is a Ṣaḥābī. The sunnah and sharī‘ah are not compromised for any individual. The reality is that they did not find anything of questionable nature regarding him. Instead, they found him to be a reliable and upright narrator, purely on the basis of academic scales and the rationale of the subject.¹

Indeed Abū Hurayrah رضي الله عنه has punctured the core of those who seek falsehood by his true speech. He narrated from Rasūlullāh صلی الله علیه وسلم that which suits neither

1 Abū Hurayrah Rāwiyat al-Islām pg. 163-164 by ‘Ajāj

their egos nor their beliefs. Thus they erected him as their target of enmity. Could he have pierced the core of anything else, especially since these narrations, which this author rejects, have been narrated by the ‘infallible’ A’immah? The details will appear shortly.

This author asserts: *“When applying the rationale of the subject and using the academic scale, we find that they do not corroborate with a great deal of that which was narrated by this person who was surpassed the limit in his excessive and weird narrations.”*

The response to this statement lies in the proverb:

She accused me of having her sickness and escaped.

They narrate much more than Abū Hurayrah رضي الله عنه and their narrations contain such ridiculous information that no human has ever imagined. Notwithstanding this, they have the nerve to criticise Abū Hurayrah رضي الله عنه, due to a few simple matters that he narrated from Rasūlullāh صلى الله عليه وآله وسلم, which were narrated by them as well. Maybe ‘Abd al-Ḥusayn is referring to the criticism levelled against some of the aḥādīth narrated by Abū Hurayrah رضي الله عنه.

He says: *“There is no logic that justifies remaining silent regarding this innovation which taints the core and lofty spirit of Islam, which pleads for freedom and liberation from the shackles of despicable beliefs and corruption...”*

Our comment: Yes, you have spoken the truth. There is no logic that justifies remaining silent regarding this innovation which taints the core and lofty spirit of Islam, which pleads for freedom and liberation from the shackles of despicable beliefs and corruption. However, there is nothing that can be done about them as these despicable beliefs and corrupt ideas have been narrated by those who you regard as infallible.

These are your exact remarks regarding them:

وأحسن ما جمع منها الكتب الأربعة التي هي مرجع الإمامية في أصولهم وفروعهم من الصدر الأول إلى هذا الزمان ، وهي : الكافي ، و التهذيب ، والاستبصار ، ومن لا يحضره الفقيه ، وهي متواترة ومضامينها مقطوع بصحتها ، والكافي أقدمها وأعظمها وأحسنها واتقنها

And the best of compilations that are based on them (the four hundred sources) are the four books, which have remained the references of the Imāmiyyah in all their primary as well as subsidiary matters from the first century up until the present era. They are Al-Kāfi, al-Tahdhīb, al-Istibṣār and Man Lā Yaḥḍuruḥu al-Faqīh. These books are mutawātir and their contents are undisputedly accurate. Al-Kāfi is the earliest of them, the greatest, best and the most well-preserved.

As for the narrations of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ, how are they ‘innovation which taints the core and spirit of Islam’? We, along with the entire Muslim ummah, are prepared to defend Islam and to cleanse it, even from the traces of corruption, if there truly were any. However, what traces of corruption can be found in the narrations of Abū Hurayrah?

The author, who paints a picture of himself being a target of oppression, realised the gravity of the subject matter being discussed. Thus, he says:

I say this while seeing faces frowning towards me, and emotions unjustifiably drawing away from me. This is bound to happen due to certain hereditary teachings, nurturing and the environment. More so, when this discussion reveals a reality that was opposed by that which became the norm, i.e. honouring the Ṣaḥābah and believing in the integrity of every single one of them, without weighing their actions and speech on the scale set up by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for his ummah. This is because according to them, ṣuḥbah (companionship) alone elevates one to the position of being beyond criticism. Whoever holds onto it cannot be condemned and no kind of disparagement affects him, even if he did what he did. This is certainly an encroachment upon logic and an indifference towards proofs.

Our comment: How is it possible that clean souls do not draw away from falsehood? How is it that a level-headed person who stands for the truth is not affected when seeing all of this drivel and fabricated claptrap being attributed

to the Ahl al-Bayt? Does he want from us that we remain cool and calm? How is it possible that clean souls do not draw away from falsehood? How is it that a level-headed person who stands for the truth is not affected when lies are forged against the Ṣaḥābah, who transmitted and safeguarded dīn? Does he wish that we remain undisturbed?

Further, who are those Ṣaḥābah who ‘did what they did’ and were looked upon as innocent by the majority? I have already explained that those whose integrity was disputed from amongst them can be counted on the fingers of one hand. Notwithstanding this, ibn al-‘Arabī has written in defence of them and debunked the claims of the opposition.

We return to our previous discussion. Does freedom of thought mean that anyone may say anything at any time in any manner that he wishes? Or is freedom of thought, understanding the temperament of the subject and being honoured with intellect specific to a certain group? Or are they simply used as shields to defend a new argument irrespective of the correctness thereof? I do not believe that anyone will agree with the above. Academic thought and understanding the temperament of a subject are two such qualities which are based on strong foundations which are not affected by emotions and desires. These foundations are general by nature and are not confined to any dogmatic and specific group. They are based on a methodology that is purely academic and free from inconsistencies.

This study, which was taken up by the ‘oppressed’ writer revealed the hidden agenda in the hearts of the enemies of the Sunnah and antagonists of the Ṣaḥābah. It definitely revealed the hatred harboured by them against the Ṣaḥābah in general and specifically Abū Hurayrah رضي الله عنه. Any person who reads the book of this author will be left doubtless that it is but a link in the chain of discussions penned down by the tails of the colonialists in the lands of Islam.

On page 10-11, he quotes a few aḥādīth of Abū Hurayrah claiming that they infringe upon his intellect, beliefs and moral law. We will soon mention these

aḥādīth when refuting the section, ‘quality of his aḥādīth’, Allah willing.

On page 19, under the subject ‘His Name and Lineage’ he says:

كان أبو هريرة غامض الحسب، مغمور النسب، فاختلف الناس في اسمه واسم أبيه إختلافاً كثيراً، لا يحاط به ولا يضبط في الجاهلية والاسلام وإنما يعرف بكنيته، وينسب الى دوس

Abū Hurayrah was a person of unknown status and obscure lineage; hence people have differed greatly regarding his name and his father’s name. It cannot be completely comprehended or distinguished, neither from the era of Jāhiliyyah nor from the era of Islam. He is only known by his agnomen and he is affiliated with the Dows tribe.

Our comment: the author intended to decrease the status of Abū Hurayrah and hide his lineage due to it not being well-known before Islam and due to the difference of opinion that people have regarding his name. If there is difference of opinion regarding the name of a person, does that taint his reputation and discredit him of his integrity? It is sufficient for us to know him by his agnomen just as we know Abū Bakr, Abū ‘Ubaydah, Abū Dujānah al-Anṣārī and Abū al-Dardā’, all of whom are well known by their agnomens due to which many are not aware of their names.

Further, we have never heard that lineage and social status affects a person’s academic standing. Abū Hurayrah was known by his agnomen from his childhood and was always referred to by it. So what harm does it cause him that his agnomen is well-known and there is difference of opinion regarding his name? This difference of opinion is obvious and bound to happen, not only in the case of Abū Hurayrah, but in the case of every person who is more well-known by his agnomen from his childhood.

When this is the reality, then why was there an attack on him in which the reader was left with the impression that his name cannot be completely comprehended or distinguished? Especially since there are only three opinions (‘Umayr, ‘Abd

Allāh and ‘Abd al-Raḥmān); as stated by Ibn Ḥajar. There were others whose names were disputed to a greater degree, yet none counted that as a reason to find fault or criticise them on account of that.¹

Why was this attitude of ignorance adopted? We cannot fathom that a person who has self-honour, claims knowledge and awareness and is given the title ‘Āyat Allāh’ by his people stoops to this type of stance in disparaging a famous Ṣaḥābī. Abū Hurayrah رضي الله عنه was well-known by his contemporaries as well as the generations thereafter. We cannot understand the wisdom behind speech such as the above-quoted.

How does this author reply to the ignorance that exists regarding the name of the mother of their awaited Maḥdī? They cannot agree upon her name. At times she is said to be Narjis, at times Sowsan and at times Ṣaḥqīl. *Al-Biḥār* (15/51 and 360) reports from Ghīyāth ibn Asad:

: ولد الخلف المهدي (ع) يوم الجمعة وأمه ريحانة ويقال لها نرجس ويقال صقييل ويقال سوسن

The successor, al-Maḥdī was born on a Friday. His mother is Rayḥānah who is also called Narjis, Sowsan and Ṣaḥqīl.

What will he say regarding those narrators who were famous, the likes of Zurārah ibn A’yūn, whose grandfather was a monk? We have no information regarding him. Al-Ṭūsī says in his *Fahrist*:

زرارة بن أعين واسمه عبد ربه ، يكنى أبا الحسن وزرارة لقب له وكان أعين بن سنسن عبداً رومياً لرجل من بني شيبان تعلم القرآن ثم أعتقه فعرض عليه أن يدخل في نسبه فأبى أعين يفعل له وقال له أقرني على ولائي ، وكان سنسن راهباً في بلد الروم

Zurārah ibn A’yūn. His name is ‘Abd Rabbih. His agnomen is Abū al-Ḥasan and his title was Zurārah. A’yūn ibn Sinsin was a roman slave of a man from the Banū Shaybān. He learnt the Qur’ān and then set him free. He

1 Abū Hurayrah *Rāwīyat al-Islam* by Dr. Muḥammad ‘Ijāj al-Khaṭīb pg. 168-169

then offered to add A'yun to his lineage which was declined by A'yun who said, 'Allow me to remain your freed-slave.' Sinsin was a monk in the Roman lands.¹

'Abd al-Ḥusayn states on page 21, under the title, 'His early life, Islam and companionship':

نشأ في مسقط رأسه (اليمن) وشب ثمة حتى أناف على الثلاثين جاهلياً لا يستضيء بنور بصيرة، ولا يقدر بزناد فهم، صلعلوكاً قد أحمله الدهر ویتيماً أزرى به الفقر، يخدم هذا وذاك، وتي وتلك مؤجراً نفسه بطعام بطنه حافياً عارياً، راضياً بهذا الهوان لكن لما أظهر الله أمر نبيه في المدينة الطيبة بعد بدر وأحد والأحزاب وبعد اللتيا والتي، لم يكن لهذا البائس المسكين حينئذ مذهب عن باب رسول الله فهاجر اليه بعد فتح خيبر فبايعه على الاسلام وكان ذلك سنة سبع للهجرة باتفاق أهل الأخبار. أما صحبته فقد صرح أبو هريرة في حديث أخرجه بأنها إنما كانت ثلاث سنين

He (referring to Abū Hurayrah رضي الله عنه) grew up in Yemen until he drew close to age of thirty in the era of ignorance. He was bereft of the light of foresight and he was not granted any understanding as well. He was a loafer who was weakened by time and an orphan who was humiliated due to poverty. He served people randomly as a means of acquiring something to fill his belly. He remained without clothes and shoes, unaffected by this disgrace. However, when Allah made the matter of His Nabī dominant, after Badr, Ḥunayn, Aḥzāb and other expeditions, this hopeless loafer found no better place of refuge than the door of Rasūlullāh صلی الله علیه وسلم. Thus he migrated to him after the Conquest of Khaybar and accepted Islam. This was in the seventh year after hijrah according to all historians. As for his companionship, he himself narrates that he spent only three years in the company of Rasūlullāh صلی الله علیه وسلم.

We leave it to the honourable reader to judge and deduce, in the light of the above passage, the inner sentiments of this author, who assumes that he is going to pass a fair judgement on behalf of Islam on the personality of Abū Hurayrah رضي الله عنه and he will grant him his deserving position.

O ignorant one! Do you think any honest person searching for the truth will accept such drivel regarding Abū Hurayrah after seeing the unadulterated truth of the

1 Al-Fahrist by al-Ṭūsī, refer to al-Fahrist by Ibn al-Nadīm pg. 308

matter which is not polluted by base desires, bigoted inclinations and sectarianism that has been passed down from generation to generation? We accept academic scales and depth of the sciences which the author proclaims, thus we ask, ‘Since when was ignorance a reason to strip a person of his integrity?’ Does he suppose that everyone in the pre-Islamic times were students and scholars?

Were not many of the Ṣaḥābah ignorant and illiterate prior to Islam? Thereafter Allah expanded their bosoms towards īmān and established it in their hearts. The result was that they awoke to be the luminaries, scholars and intellectuals of their era. It is really strange how the author concluded that Abū Hurayrah was bereft of understanding! Did he weigh him using the scales of memorisation and intelligence, or is this a display of the inner hatred and a calculated attack? Or is this a new theory which is not backed by any constructive thoughts?

Moving on, how does this affect Abū Hurayrah رضي الله عنه if he was not well known across the globe? Was this a trait specific to him alone? Can the same not be said about Abū Bakr, ‘Umar, ‘Uthmān, Sa’d, ‘Abd al-Raḥmān and majority of the Ṣaḥābah رضي الله عنهم as they were unknown before Islam? Is anyone bold enough to strip all of them as well as others on account of them not being famous prior to Islam?

He claims that Abū Hurayrah رضي الله عنه was a *ṣā’lūk*. This cannot be accepted from a vagabond like himself! If he means that which the present-day commoners understand it to be (a person who is lowly, despicable and one who eats off others without their permission) then he has judged him without any basis or proof. Alternatively, if he meant by this word poverty and destitution then there was no need to repeat the meaning, using the word *faqr* (poverty), for a second time in the same sentence. This is not becoming of one who considers himself worthy of writing a book, as unnecessary lengthening of a book becomes burdensome and is distasteful to the reader. A normal author will ensure that his readers are not put through this. Thus, it has become clear that he intended the first meaning which is quite repugnant.

Yes, Abū Hurayrah was neither a wealthy nor an aristocratic person. He was one amongst the millions of poor people who lived honourable lives despite their poverty. Since when was poverty a lowly quality or a fault? We have never heard that in any era a person's integrity was doubted and he was considered lowly simply on the basis of his poverty. This mentality only exists in environments of materialism, where the kids grow up on extravagance and wastage or a society which is overtaken by the habits of aristocracy and all that goes with it.

We did not expect this author to accuse Abū Hurayrah رضي الله عنه of being lowly and despicable on account of his poverty. This is because we can say without any doubt that this is not from that which we have mentioned, which is his declaration in the preface of the book, that he will only judge by that which Allah and His Rasūl have judged and he will make the truth the object of his research. Hence we ask upon what was this judgement based? Is there any verse in the Qur'ān or any ḥadīth which highlights poverty as a reason to look down upon someone? This is nothing but an academic methodology that he has invented to suit his whims.

Further, is there any reason to disparage Abū Hurayrah for working to earn his livelihood instead of being a burden upon his people? Was there ever a time where being a labourer was considered a defect? The Shī'ī scholars who allege that they are the deputies of the absent Imām suck out the perspiration of the hard-working labourers and workers from their followers in the name of "Khums Ahl al-Bayt", which they take — allegedly — on behalf of the awaited Imām. These scholars, like the author, have seated themselves in such positions which remind us of the popes and monks of the synagogues. The greatest paradox is that it is established from their 'infallible' A'imma that they exhorted their followers to work for their living.

Here is a narration in which Ja'far ibn Muḥammad رضي الله عنه explains to their followers that honour belongs to those who toil and work hard for their sustenance, not those who undeservingly devour the wealth of others in the name of dīn and live in luxury. Al-Kulaynī narrates with his isnād from 'Abd al-A'lā Mawlā Āl Sālim in

al-Kāfī under the chapter, ‘It is necessary to follow the Imāms in making an effort to earn sustenance’ (5/74):

استقبلت أبا عبدالله في بعض طرق المدينة في يوم صايف شديد الحر فقلت : جعلت فداك حالك عند الله وقرابتك من رسول الله وأنت تجهد لنفسك في مثل هذا اليوم ؟ فقال : يا عبد الأعلى خرجت في طلب الرزق لاستغني عن مملك.

I met Abū ‘Abd Allāh on one of the streets of Madīnah on a hot summer’s day. I said to him: “May I be sacrificed for you, your position by Allah (is quite lofty) and you are closely related to Rasūlullāh ﷺ, yet you exert yourself for your sustenance on a day like this?” He replied: “O ‘Abd al-A’lā, I have come out in search of my sustenance so that I can be independent from people like you.”

He also narrates with his isnād from Ayyūb the brother of Adīm:

كنا جلوساً عند أبي عبدالله (ع) إذ أقبل العلاء بن كامل فجلس قدام أبي عبدالله فقال : أدعوا الله أن يرزقني في دعة فقال : لا أدعو لك أطلب كما أمرك الله

We were seated with Abū ‘Abd Allāh when all of a sudden al-‘Alā’ ibn Kāmil appeared and sat in front of Abū ‘Abd Allāh. He said: “Ask Allah to make me rich instantly. Abū ‘Abd Allāh replied: “No, work for it as Allah commands.”

This author sits at home without doing any work and receives the wealth of the Shī’ah and then squanders it according to his fancies. Thereafter he attacks Abū Hurayrah رضي الله عنه due to his poverty. Is this not a joke? He also narrates from Abū Ḥamzah (5/75):

رأيت أبا الحسن يعمل في أرض له قد استنقعت قدماه في العرق فقلت له : جعلت فداك أين الرجال ؟ فقال : يا علي قد عمل باليد من هو خير مني في أرضه ومن أبي فقلت له: ومن هو ؟ فقال: رسول الله وأمير المؤمنين وآبائي (ع) كلهم كانوا قد عملوا بأيديهم وهو من عمل النبيين والمرسلين والأوصياء والصالحين

I seen Abū al-Ḥasan toiling on a piece of land that belonged to him. His feet were drenched in perspiration. I said to him: “May I be sacrificed for you, where are the other men?” He responded: “O ‘Alī, people who were greater than me and my father worked on their lands.” I asked: “Who were they?” He replied: “Rasūlullāh ﷺ, Amīr al-Mu’minīn and the rest of my forefathers. All of them toiled to earn their sustenance. It is from the acts of the ambiyā’, mursalīn, awṣiyā’ and ṣāliḥīn.”

This raises the question, ‘On the basis of which book or religion do they receive their funds?’ Every second person, such as this collector of Khums, devours the wealth of the commoners among the Shī’ah who have no choice in the matter. In spite of all of this, he discredits Abū Hurayrah for not owning shoes and claims that he was naked and unaffected by this humiliation.

Another question that deserves an answer, ‘Did everyone have shoes and sandals?’ when did owning a sandal become the yardstick of integrity? We, who live in the twentieth century, have never heard of a man’s integrity being disputed due to not owning footwear, nor have we heard that a person is considered a man of integrity on account of him having footwear. There are thousands of people who are bare footed. There is no difference between the bare-footed and the one who has footwear. The differentiating factors are piety and good character, as Allah says:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

Verily, the most honoured of you in Allah’s sight is the one with most taqwā (piety).¹

I am astonished by his claim that Abū Hurayrah ﷺ was unclothed. I would like to know, how did he arrive at this conclusion? Who narrated it to him? Further, in all that passed, is there anything that indicates that Abū Hurayrah ﷺ was

1 Sūrah al-Ḥujurāt: 13

lowly and despicable? I have already explained that poverty and destitution do not decrease the value of a human in any way, except according to the standards of those who are blinded by materialism.

Entrance into Jannah does not depend on clothes and a pompous lifestyle. One ḥadīth states:

فرب أشعث مدفوع بالأبواب لو أقسم على الله لأبره

There are some who are dishevelled and rejected from the doors (of people), yet if they take an oath in the name of Allah, he will fulfil it.¹

Maybe that author will reject this ḥadīth as it is also narrated by Abū Hurayrah رضي الله عنه.² He has forgotten, or he acts as if he has forgotten that the senior scholars of his madh-hab, the likes of al-Shaykh al-Ṣadūq, have narrated this ḥadīth with their asānīd to Abū Hurayrah. In *al-Amālī*, al-Ṣadūq narrates:

عن الحسن بن عبدالله بن سعيد عن عبدالله بن محمد بن عبدالكريم عن محمد بن عبدالرحمن عن عمرو بن أبي بسلمة عن أبي عمر الصنعاني عن العلاء بن عبدالرحمن عن أبيه عن أبي هريرة أن رسول الله قال: رب أشعث أغبر ذي طمرين مدفع بالأبواب لو أقسم على الله لأبره

Ḥasan ibn ‘Abd Allāh ibn Sa‘īd — ‘Abd Allāh ibn Muḥammad ibn ‘Abd al-Karīm — Muḥammad ibn ‘Abd al-Raḥmān — ‘Amr ibn Abī Baslamah — Abū ‘Umar al-Ṣan‘ānī — al-‘Alā ibn ‘Abd al-Raḥmān — His father — Abū Hurayrah رضي الله عنه — Rasūlullāh صلوات الله عليه وآله وسلم said:

There are some who are dishevelled and rejected from the doors (of people), yet if they take an oath in the name of Allah, he will fulfil it.³

What are the views of this author? We have always known that some wealthy, famous and influential people look down upon the poor class. The enemies of

1 Muslim

2 *Al-‘Ijāz* pg. 169-171

3 *Al-Biḥār* 36/72 and 75/143

the ambiyā' and those who opposed their missions have always said to them that which the people of Nabī Nūḥ عَلَيْهِ السَّلَامُ said to him:

وَمَا تَزُتِكَ أَتَّبِعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا بِادِّ الرَّأْيِ

We see that only those people follow you who are of low class.¹

It has always been the norm for aristocratic societies to look down upon the poor; belittling them and considering them to be worthless. We were aware of all the above realities. However, we did not expect it from this author. What logic is he using when he criticises Abū Hurayrah's poverty and lack of status? Is it the same logic that rejected the ambiyā' and messengers of Allah? If he belongs to those who believe in Allah, His messengers and that which was revealed in His book, then Allah mentions the answer that Nabī Nūḥ عَلَيْهِ السَّلَامُ offered to those who belittled his poor Muslim followers:

وَمَا أَنَا بِطَارِدِ الَّذِينَ ءَامَنُوا إِنَّهُمْ مُلْتَقُوا رَبِّهِمْ وَلَكِنِّي أَرَأَيْتُمْ قَوْمًا تَجْهَلُونَ

I cannot discard those who have īmān. Surely they will meet their Rabb. However I deem you to be foolish people.²

وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا ، اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنِّي إِذًا لَمِنَ الظَّالِمِينَ

I cannot say concerning those whom you look down upon that Allah will never grant them good. Allah knows best what is in their hearts. In that case, I will certainly be of the wrong-doers.³

If he is adopting the logic of the affluent in Islamic civilisations, then he knows that Islam annuls all materialistic yardsticks by means of which people are judged.

1 Sūrah Hūd: 27

2 Sūrah Hūd: 29

3 Sūrah Hūd: 31

There is only one yardstick in Islam by means of which virtue is established, and that is taqwā. Allah says:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَىٰكُمْ

Verily, the most honoured of you in Allah's sight is the one with the most taqwā.¹

Indeed I find no justification for this author and his student's impudent and humiliating view, which they have publicised, disparaging Abū Hurayrah رضي الله عنه; purely on the basis of his poverty, hunger and lack of possessions. Bilāl رضي الله عنه was the mu'adhin of Rasūlullāh صلى الله عليه وسلم and he is the one who ascended the Ka'bah to declare the word of Islam, leaving beneath him the leaders and influential personalities of Makkah on the occasion of its conquest. Umar رضي الله عنه would grant preference to the likes of Bilāl, Ṣuhayb and other weak Muslims instead of influential individuals when they would seek permission to visit him.

It is well known that majority of those who accepted Islam in its early stages were from the weak, poor and slaves. Did that decrease their status in the court of Rasūlullāh صلى الله عليه وسلم in any way? Did that discredit them in the light of Islamic history, or were their confrontations in the path of Allah rejected? Did Islamic history not dedicate some of its most glorious pages regarding heroism, honour, sincerity towards the truth and self-sacrifice in the path of Allah and spreading His dīn to these weak, poor and few individuals who were despised by the kuffār of Quraysh and the likes of 'Abd al-Ḥusayn and Abū Rayyah? How can those who were described by the kuffār of Quraysh and the likes of Abū Rayyah as 'wealthy', 'leaders' and 'honourable' ever reach the pedestals of glory occupied by them?²

As for the companionship of Abū Hurayrah رضي الله عنه, which he himself had counted to be three years, it was not an exact figure. Little did he know that towards the end of time a bigoted extremist will count the days of his companionship against

1 Sūrah al-Ḥujurāt: 13

2 *Al-Sunnah* by Muṣṭafā Sibā'ī pg. 324-325

him, hunt for his mistakes and disparage him due to his poverty, counting it to be amongst the causes of inferiority and disgrace. The reality is that the expedition of Khaybar took place in Muḥarram in the year 7 A.H. i.e. in the beginning of the year and it continued for thirty days. Abū Hurayrah entered al-Madīnah, according to the most famous narration whilst Khaybar was being conquered and he seen Rasūlullāh ﷺ immediately after that, i.e. in the first ten days of Ṣafar.

Rasūlullāh ﷺ passed away on Monday the 13th Rabī al-Awwal 11 A.H. corresponding to June 633 C.E. Knowing the above allows us to understand that Abū Hurayrah was in fact blessed with four years and thirty-three days of the companionship of Rasūlullāh ﷺ. If Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ intended to give an exact figure when saying that he spent three years in the companionship of Rasūlullāh ﷺ, then this would be in the case of him deducting the time that he spent with al-‘Alā al-Ḥaḍramī in Bahrain in the year 8 A.H.¹

We have already stated that Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ accepted Islam in the 7 A.H. during the Conquest of Khaybar. However, we now wish to expand by saying that he accepted Islam long before that, but only migrated to Rasūlullāh ﷺ at that time. We prefer this view on the basis of the following two proofs:

1. Ibn Ḥajar has stated in *al-Iṣābah*, under the biography of al-Ṭufayl ibn ‘Amr al-Dowsī رَضِيَ اللَّهُ عَنْهُ that he accepted Islam before the hijrah and then returned to his people — the tribe of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ — to call them towards Islam, but none accepted his message except his own father and Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ. This is clear proof that Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ accepted Islam many years before his arrival at the Conquest of Khaybar.
2. *Bukhāri*, *Muslim* and others report a dispute that took place between Abū Hurayrah and Abān ibn Sa‘īd ibn al-‘Āṣ رَضِيَ اللَّهُ عَنْهُ at the time of distribution of the spoils of Khaybar. Abān رَضِيَ اللَّهُ عَنْهُ requested that Rasūlullāh ﷺ allot a share for him upon which, Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ exclaimed: “Do not grant

1 *Al-‘Ijā’* pg. 172

him a share O Rasūlullāh; indeed he is the killer of Qowqal (al-Nu‘mān ibn Mālik ibn Tha‘labah whose agnomen is Qowqal ibn Aşram).” This happened during the Battle of Uḥud, when Abān was still an idolater.

This incident proves to us that Abū Hurayrah was not a new-Muslim when he migrated to Rasūlullāh ﷺ at the Conquest of Khaybar. In fact, he had been following all the battles and incidents, due to which he knew that Abān ibn Sa‘īd ibn al-‘Āş ﷺ was the killer of ibn Qowqal ﷺ on the Day of Uḥud.

Ibn Ḥajar رحمه الله has adopted the same view. The Islam of Abū Hurayrah ﷺ was sincerely for the pleasure of Allah, just like the Islam of the rest of the Şaḥābah رحمه الله. He heard of it for the first time from al-Ṭufayl ibn ‘Amr and immediately began practising upon it. Thereafter he ardently desired to migrate to Rasūlullāh ﷺ, which finally took place whilst Rasūlullāh ﷺ and the Muslims were engaged in the Battle of Khaybar.

Most of the narrations state that his arrival was upon the termination of the conquest, while the booty was being distributed. Some narrations — which are more authentic — establish that Rasūlullāh ﷺ commanded the Muslims to set aside a share for him. Thereafter he remained attached to Rasūlullāh ﷺ to the extent that his only occupation after that was to learn the aḥādīth of Rasūlullāh ﷺ and relate it to the Muslims, forsaking everything of the world. It is obvious that his residence would be at Şuffah, which was a portion of the Masjid reserved for those who detached themselves from everything occupying themselves only with knowledge and jihād. They did not have any wealth or family in Madīnah. Some of the greatest Şaḥābah belonged to Şuffah. Rasūlullāh ﷺ would honour them and encourage others to do the same.

This remained the lifestyle of Abū Hurayrah ﷺ, he remained with Rasūlullāh ﷺ and went with him wherever he went until Allah chose for Rasūlullāh ﷺ to return to Him. This continuous attachment from the year 7 A.H. onwards along with an exceptional zeal for acquiring the aḥādīth of Rasūlullāh

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from those who preceded him, as well as the honourable spouses of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, led Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ to acquiring a distinguished collection of aḥādīth, which was unparalleled amongst the Ṣaḥābah. This should obviously be the case, as none freed himself to the same extent for the sake of ḥadīth, and none accompanied Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ everywhere that he went (in the manner that Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ did).

That is the reality of Abū Hurayrah's Islam. Al-Bukhārī and others like al-Dowlābī (in *al-Kunā*) have narrated the incident of his migration from the people of al-Dows to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in Madīnah and then Khaybar. He would sing the following couplets on his way:

فياليلة من طولها وعنائها على أنها من دارة الكفر نجت

O what a lengthy and tiring night, but it was salvation from the land of
Kufr!

Further, a slave of Abū Hurayrah had escaped on route to Madīnah. The slave re-appeared once he reached Madīnah, so Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to him: "Here is your slave O Abū Hurayrah!" He replied: "He is free for the pleasure of Allah, I set him free out of happiness that he met Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and pledged allegiance to him upon Islam."

This story is undoubtedly a beautiful example of true love for Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, sincere embracement of Islam and showing gratitude to Allah upon His favour of meeting Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and pledging allegiance to him. He freed the only slave that he owned. This definitely leaves the genuine believers content, satisfied and warm-hearted towards his personality.

The bigots however, have filled their hearts with hatred for Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ. Thus the incident of his acceptance of Islam was only seen by them as another example of a homeless person who was compelled by hunger to hop from city to city in order to fill his belly. Even his devotion and companionship was

misinterpreted. They view him as a beggar, whose only purpose in life was to dispel his hunger and feed his greed.

How strange is their view! Would they be happy if they were viewed in the same light? Or if their children, or any of their associates were viewed in that manner? How is it that they are comfortable with such a view regarding a Ṣaḥābī of Rasūlullāh ﷺ? The view of these few antagonists is meaningless, since the remainder of Muslims, with the scholars at the forefront have always considered him a noble vessel who carried the trust of the knowledge of Rasūlullāh ﷺ.¹

‘Abd al-Ḥusayn writes on pages 22-27 under the title, “During the Era of Rasūlullāh ﷺ” that Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ was afflicted with poverty and belonged to Ṣuffah, who neither had any food nor any helpers. Did he forget to mention, or did he intentionally ignore the fact that they were the guests of Islam? They dedicated themselves to jihād in the path of Allah and acquiring knowledge. They were also the messengers of Rasūlullāh ﷺ to the rest of the Muslims. If he ever needed to convey revelation or gather the Muslims for any other reason, he would send them to call the Muslims to congregate. Most of them belonged to the Muhājirīn and amongst them were some of the leading Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. Rasūlullāh ﷺ would honour them and encourage others to do the same. He would even partake of meals with them on a regular basis.²

Thereafter he accuses Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ of accompanying Rasūlullāh ﷺ simply to fill his stomach. He forgets or intentionally plays ignorant to the fact that Rasūlullāh ﷺ would hardly find low-quality dates by which he could satiate his own hunger? Al-Nu‘mān ibn Bashīr narrates:

لقد رأيت نبيكم وما يجد من الدقل ما يجمأ به

Indeed I had seen your Nabī in such a condition that he did not even have low-quality dates by which he could satiate his hunger.³

1 *Al-Sunnah of al-Sibā’* pg. 325-328

2 *Al-‘Ijāj* pg. 173

3 *Muslim*

‘Ā’ishah رَضِيَ اللهُ عَنْهَا narrates:

ما شبع آل محمد من خبز شعير يومين متتابعين حتى قبض رسول الله

The household of Muḥammad would not eat barley bread to their fill for two consecutive days until the demise of Rasūlullāh ﷺ.¹

Did he forget that Rasūlullāh ﷺ passed away and met with his Rabb whilst his shield was kept as guarantee (of payment) by a Jew as narrated by some? If this Ayatollah forgot about it, then let him be reminded now so that he does not repeat this mistake. If on the other hand, he is practising Taqiyyah, then the calamity is beyond our control! Their most reliable author, al-Kulaynī, narrates in his al-Kāfī from Abū ‘Ubaydah who narrates from Abū Ja‘far:

ما كان شيء أحب إلي رسول الله من أن يظل جائعاً خائفاً في الله

There was nothing more beloved to Rasūlullāh ﷺ then to remain hungry and fearful for the pleasure of Allah.²

Al-Tuwayṣīrkānī (Shī‘ī) narrates many a narration in his book³ on the virtues of hunger. I will suffice on a few of them. He says:

I say, it is understood from this ḥadīth and others of its kind that the harms of filling the belly with food and drink is worse for the dīn of a man

1 *Al-Bukhārī and Muslim*

2 *Al-Wasā’il* 16/408 The Chapter on the Apprehensiveness of Eating to Ones Fill and Eating after Satiation.

3 *Al-La‘ālī al-Akhbār* 1/144, Chapter of the virtue of not eating to ones fill, pg. 145

Chapter on establishing that satiation is the greatest harm to a person’s dīn, pg. 147

Criticism of satiation and excessive eating, pg.149

The story of Yaḥyā with the devil in criticism of satiation, pg. 151

The fruits of hunger and its wonderful benefits, pg. 152

The narrations regarding the virtues of hunger, pg. 154

The description of the eating of a mu’min and the statements of the predecessors regarding it, pg. 155

The hunger of Rasūlullāh ﷺ and his training by means of it, pg. 156

The story of the hunger of Abū Juḥayfah

than a container which is filled with alcohol, unlawful wealth, and other substances similar to them. Similarly it is established from his previous statement that there is nothing more harmful for the heart of a mu'min than excessive eating. The degree to which it corrupts it is unmatched. His statement also included the following: "Jibrīl said to me: 'Indeed my Rabb says to you, I take an oath on you O Muḥammad, I have never despised a filled container besides a filled stomach and that the furthest of the creation from Allah is the one who fills his belly and that the furthest that a person is from Allah is when his concern is his belly and his private part.'"¹

Nabī Mūsā عليه السلام said: "O my Rabb I am really hungry!" Allah Ta'ālā replied: "I am well aware of your hunger!" Nabī Mūsā responded: "O my Rabb, feed me!" He was given the answer: "Where do you wish to go?"

A man said to Ibn Sīrīn: "Teach me worship?" Ibn Sīrīn replied: "How do you eat?" He replied: "I eat to my fill." Ibn Sīrīn replied: "That is the way of the animals; you should first learn the etiquettes of eating and then learn the etiquettes of worship!"

He also said: "Undoubtedly the closest people to Allah on the day of Qiyāmah will be those who underwent the longest periods of hunger, thirst and grief in the world. They are the pious ones who are hidden. When they are present, they are not recognised and when they are absent they are not missed."

Al-Ṣādiq said: "Rasūlullāh صلى الله عليه وسلم never ate bread of wheat and he did not eat barley bread to his fill."²

Another ḥadīth mentions that Rasūlullāh صلى الله عليه وسلم said to Fāṭimah عليها السلام: "By the oath of Allah, I have not tasted food for the past three days." He would tie stones to his belly due to severe hunger. At times it would become so

1 *Al-La'ālī al-Akhbār* 1/145-146, pg. 152-153

2 *Al-La'ālī al-Akhbār* 1/155, 2/360

severe that he would have to lie on his back and he would not have the strength to stand for ṣalāh.¹

One narration states that a Ṣaḥābī entered upon Nabī ﷺ whilst he had a stone tied to his stomach due to hunger and was laying on his back, unable to sit up. He was saying: “O Allah, I seek your protection from such sleep which is enhanced by a comfortable bed and distracts me from your worship.”²

Our comment: Hunger was not a difficulty that was confined to Abū Hurayrah رضي الله عنه. Rather, Nabī ﷺ himself endured great hunger. ‘Alī رضي الله عنه would also endure hunger to the degree that he once had to borrow a dīnār to dispel his hunger. In fact, even his children, Ḥasan and Ḥusayn, as well as his wife Fāṭimah رضي الله عنها would endure hunger. Thus, the criticism of this dishonest author and his mockery is not confined to Abū Hurayrah. It is directed to Nabī ﷺ and the entire Ahl al-Bayt as well. Ibn ‘Abbās رضي الله عنه narrates:

أن رسول الله توفي ودرعه مرهونة عند رجل من اليهود على ثلاثين صاعاً من شعير، أخذها رزقا لعياله

Rasūlullāh صلی الله علیه وسلم passed away whilst his armour was given as guarantee (of payment) to a Jew for thirty ṣā³ of barley which he took to feed his dependants.⁴

Since we are discussing this subject, let us also add those narrations in which Fāṭimah رضي الله عنها described her condition to Rasūlullāh صلی الله علیه وسلم

وفي رواية: قالت فاطمة (ع): إنك زوجتني فقيراً لا مال له ...

Fāṭimah رضي الله عنها said: “You have married me to one who is poor, he has no wealth.”⁵

1 Al-La’ālī al-Akḥbār 1/155

2 Al-La’ālī al-Akḥbār 1/155

3 A measurement of volume roughly equivalent to 2.5 litres.

4 Makārim al-Akhlāq pg. 25, al-Iḥtijāj pg. 120, Qurb al-Isnād pg. 44, al-Biḥār 16/239, 17/297, 103/144

5 al-Irshād pg. 16, al-Biḥār 40/17,18,85,178, 18/398,37,91, 37/91, 38/5, 43/139, Kashf al-Yaqīn pg. 158, Amālī al-Ṣadūq pg. 356, Ta’wīl al-Āyāt 1/272, al-Muḥtaḍar pg. 143, al-Manāqib 1/180, I’lām al-Warā pg. 164

Another narration confirms the same:

وفي رواية: قالت فاطمة (ع): إنك زوجتني فقيراً لا مال له ...

Fāṭimah عليها السلام said: “You have married me to one who is poor, he has no wealth.”¹

A third narration states:

قال: ما يبكيك يا بنتي؟ قالت: قلة الطعام وكثرة الهم وشدة السقم، قال لها: أما والله ما عند الله خيراً لك مما ترغبين إليه، يا فاطمة أما ترضين أن زوجتك خير أمتي وأقدمهم سلماً وأكثرهم علماً وأفضلهم حلماً

Rasūlullāh صلى الله عليه وسلم asked: “What brings tears to your eyes, O my beloved daughter?” She answered: “Insufficient food, excessive grief and severe illness.” Rasūlullāh صلى الله عليه وسلم said: “Listen well! There is nothing better in the treasures of Allah for you than what you have. O Fāṭimah! Does it not bring joy to you that your husband is the best of my ummah, the first Muslim, the most knowledgeable and the one with the greatest forbearance?”

We will suffice upon the following disturbing narration which adequately describes to us the hunger of Fāṭimah, Ḥasan and Ḥusayn. Al-Qummī narrates in his book *Amālī al-ṣadūq* (page 215):

... وعمدوا إلى ما كان الخوان فاتوه وباتوا جياً وأصبحوا مفطرين عندهم شيء، قال شعيب في حديثه وأقبل علي بالحسن والحسين (ع) نحو رسول الله وهما يرتعشان كالفراخ من شدة الجوع، فلما بصر بهم النبي قال يا أبا الحسن شد ما يسوءني ما أرى بكم، انطلق إلى ابنتي فاطمة فانطلقوا إليهما وهي في محرابها قد لصق بطنها بظهرها من شدة الجوع.

They desired that which the tablecloth lacked and spent the night hungry. They awoke the next morning searching for something to eat. Shu‘ayb narrates: “Alī took Ḥasan and Ḥusayn to Rasūlullāh صلى الله عليه وسلم whilst they were shivering like nestlings due to severe hunger. As soon as Nabī صلى الله عليه وسلم

1 *Kashf al-Ghummah* 1/84, *al-Bihār* 38/19

seen them he said: “It is quite distressing for me to see you people in this condition. Let us go to my daughter Fāṭimah.” Thus they went to her and found her in her cubicle; her stomach had drawn close to her back due to severe hunger.

All of this is sufficient proof to exonerate the personality of Abū Hurayrah and establish his pure nature as well as his excellent mannerisms. However, hatred has already found its place in the heart of ‘Abd al-Ḥusayn, over and above his ignorance regarding the narrations of the Ahl al-Bayt. Therefore, he attempted to paint a picture for his readers of a penniless and homeless pauper who would beg from the Ṣaḥābah and accompany Rasūlullāh ﷺ only to fill his belly. He did not acknowledge his hunger for knowledge and his disinclination from the worldly possessions of Rasūlullāh ﷺ.

He created the impression that Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ was a poor person, dying out of hunger, who would collect the left-overs from everybody’s table-cloths and desired nothing more than this worldly life. He ignored the other narrations which explain the real reason of his companionship of Rasūlullāh ﷺ, his abstinence from this world and his total dedication towards serving Rasūlullāh ﷺ to acquire knowledge. Rasūlullāh ﷺ once asked him: “Will you not ask me for a portion of these spoils as your companions do?” Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ replied: “I ask you to teach me that which Allah has taught you.”

‘Abd al-Ḥusayn then mentions that Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ praised Ja’far ibn Abī Ṭālib for being magnanimous towards the poor, honouring them and sympathising with them. However, the author believes that Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ preferred Ja’far over everyone else after Rasūlullāh ﷺ on account of Ja’far feeding him. This claim contains a number of fabrications, lies and misguidance. His praise for Ja’far رَضِيَ اللَّهُ عَنْهُ was due to the fact that whenever he was asked to be hospitable, he would not reply except by taking him to his home.

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ says: “He would take us and feed us all that was in his house to the extent that sometimes he would give us a fat container which we would

tear and lick all that was in it.”¹ This is the reason why Abū Hurayrah رضي الله عنه said regarding him that he was the best of people towards the poor. This is a fact. The magnanimity, generosity and love that Ja‘far رضي الله عنه had for the poor was well-known to Nabī صلى الله عليه وسلم and his companions. This is why Nabī صلى الله عليه وسلم gave him the agnomen *Abū al-Masākīn* (father of the poor). Is Abū Hurayrah still worthy of criticism for praising Ja‘far رضي الله عنه, even after Nabī صلى الله عليه وسلم blesses him with the agnomen Abū al-Masākīn?

The narration in which Abū Hurayrah is reported to have said: “None who wore a sandal, mounted a conveyance or walked upon sand is nobler than Ja‘far ibn Abī Ṭālib except Rasūlullāh صلى الله عليه وسلم,” should be understood in this manner. He was speaking about those who loved the poor and were compassionate towards the destitute. He did intend to single out the most virtuous companion of Rasūlullāh صلى الله عليه وسلم in a general sense. Thus the claim of this author and his like, such as his student Abū Rayyah, that he deemed him more virtuous than Abū Bakr, ‘Umar and the rest of the Ṣaḥābah رضي الله عنهم is baseless. Where do these bigots get so much of courage to disparage the Ṣaḥābah of Rasūlullāh صلى الله عليه وسلم?

Our explanation is supported by the comments of Ḥāfiẓ Ibn Ḥajar. After quoting the statement of Abū Hurayrah رضي الله عنه regarding Ja‘far رضي الله عنه, he says: “He was the best of people to the poor.” This detail ‘to the poor’ explains the general narration which is narrated by ‘Ikrimah from Abū Hurayrah who said: “None who wore a sandal...”

The author says on pg. 28 under the title, “During the era of the two khulafā’”:

We have read up the narrations of the two khulafā’ and covered all that took place during their eras. We found no mention of Abū Hurayrah besides an incident which mentions that ‘Umar sent him as a governor to Bahrain in the year 21 A.H. He dismissed him in the year 23 A.H. and replaced him with ‘Uthmān ibn Abī al-‘Āṣ al-Thaqafī. He did not just dismiss him, rather he also retrieved from him, on behalf of

1 Bukhārī

the bayt al-māl, ten thousand which he claimed that he stole from the wealth of Allah in a well-known judgement. That which Ibn ‘Abd Rabbihī has mentioned will satisfy you (under the chapter: Resolution and Determination needed by a Ruler, in the beginning of the first part of his al-Iqd al-Farīd). He says whilst mentioning ‘Umar:

ثم دعا أبا هريرة فقال له : علمت إني استعملتك على البحرين وأنت بلا نعلين ثم بلغني إنك ابتعت أفراساً بألف دينار وستمائة دينار قال كانت لنا أفراس تناتجت وعطايا تلاحقت ، قال : حسبت لك رزقك ومؤنتك وهذا فضل فأده قال : ليس لك ذلك قال : بلى والله وأوجع ظهرك ثم قام اليه بالدرة فضربه حتى أدماه ثم قال : ائت بها قال : احتسبها عند الله، قال : ذلك لو أخذتها من حلال وأديتها طائعا ، أجت من أقصى حجر البحرين يجبي الناس لك لا لله ولا للمسلمين ؟ ما رجعت بك أميمة إلا لرعية الحمر

Thereafter, he summoned Abū Hurayrah and said to him: “I know that I appointed you the governor of Bahrain when you did not even have shoes. Later, it reached me that you sold horses to the value of one thousand six hundred dīnārs (gold coins)?” Abū Hurayrah responded: “We had horses which reproduced and many gifts which were added together.” ‘Umar said: “I calculated your sustenance and labour. This is an added benefit.” He replied: “You cannot do that!” ‘Umar then said: “Most definitely I can, and I will whip your back!” He then went towards him and whipped him until he bled. Further he demanded: “Go bring them!” Abū Hurayrah said: “I seek the reward of it by Allah.” ‘Umar replied: “That would have been possible if you earned it lawfully and handed it in happily. Have you come from the furthest rock of Bahrain with the taxes of people for yourself, without giving it to Allah or the people? Umaymah will not return¹ with you except that you will be taking care of asses.”

Ibn ‘Abd Rabbihī said:

In the ḥadīth of Abū Hurayrah: “When ‘Umar dismissed me from the governance of Bahrain, he said to me: ‘O Enemy of Allah and His Book, you usurped the wealth of

1 The bigot added a footnote to explain that the ‘Arabic word used here is al-Raj’ and al-Rajī, which means faeces. He goes on to explain that they have been named as such because they transform into dirt after initially being food and fodder. I (the author) say; the lack of understanding and desires of this bigot have lead him to explain this word in the way he explained it. The reality is that this word means; to return. Further, the context does not allow for any other meaning or interpretation, so why was there a forced attack? Is this the way of a balanced researcher?- *Al-‘Ijāh* pg. 176

Allah?’ I replied: ‘Neither am I the enemy of Allah nor am I the enemy of His Book. Rather I am the enemy of the one who has enmity for you. I have not usurped the wealth of Allah.’ He asked: ‘Then where did you get ten thousand from?’ I replied: ‘Horses who reproduced gifts which were collected and shares which kept coming my way.’ He then took it from me. Later, after I performed Ṣalāt al-Fajr, I sought forgiveness on behalf of Amīr al-Mu’minīn.’

Ibn Abī al-Ḥadīd also narrated it when discussing a portion of the life of ‘Umar رضي الله عنه in part three of *Sharḥ Nahj al-Balāghah*. Ibn Sa’d also narrated it under the biography of Abū Hurayrah رضي الله عنه in his *Ṭabaqāt al-Kubrā* from Muḥammad ibn Sīrīn who narrates from Abū Hurayrah رضي الله عنه: “Umar said to me: ‘O enemy of Allah and His Book, have you stolen the wealth of Allah?...’”

Ibn Ḥajar al-‘Asqalānī has also mentioned it under the biography of Abū Hurayrah in his *al-Iṣābah*, but he altered it out of compassion for Abū Hurayrah رضي الله عنه. This alteration twisted the reality that is established in accordance with the consensus of the people of knowledge. He did not realise the negative implications that are created as a result of this alteration regarding the one who struck his back and made him bleed, dismissed him and took his wealth.

Our comment: he claims that he went through the narrations regarding the first two khulafā’ and covered all that occurred during the two eras? And he found no mention of Abū Hurayrah رضي الله عنه! This is a baseless claim and assertion. Abū Hurayrah رضي الله عنه participated in the wars against the renegades in the era of Abū Bakr. Imām Aḥmad narrates that which transpired between Abū Bakr, ‘Umar and Abū Hurayrah رضي الله عنه. The narration goes on to state:

كانت الردة قال عمر لأبي بكر تقاتلهم وقد سمعت رسول الله يقول كذا وكذا؟ قال فقال أبو بكر: والله لا أفرق بين الصلاة والزكاة، ولا أقاتلن من فرق بينهما، قال - أبو هريرة - فقاتلنا معه فرأينا ذلك رشداً

When the people turned renegade, ‘Umar رضي الله عنه said to Abū Bakr رضي الله عنه: “Will you kill them even though I have heard Rasūlullāh صلى الله عليه وسلم say such and such...?” Abū Bakr رضي الله عنه responded: “By the oath of Allah, I will not differentiate between ṣalāh and zakāh and I will fight those who

differentiate between them.” Thus we fought along with him and we deemed that to be a guided step.¹

He would cherish the view of Abū Bakr رضي الله عنه and he praised him for it. Al-Bayhaqī and Ibn ‘Asākir have narrated from Abū Hurayrah رضي الله عنه that he said:

والذي لا إله إلا هو... لولا أن أبابكر استخلف ما عبد الله تعالى، ثم قال الثانية، ثم قال الثالثة، فقيل له: مه يا أباهريرة! فقال: إن رسول الله وجه أسامة بن زيد في سبعمائة إلى الشام، فلما تزل بذئ خشب قبض النبي، وارتدت العرب حول المدينة، واجتمع إليه أصحاب رسول الله فقالوا: ردّ هؤلاء، توجه هؤلاء إلى الروم وقد ارتدت العرب حول المدينة؟ فقال: والذي لا إله إلا هو لو جرت الكلاب بأولج أزواج النبي ما رددت جيشا وجهه رسول الله، ولا حللت لواء عقده، فوجه أسامة، فجعل لا يمر بقبيل يريدون الارتداد إلا قالوا: لولا أن هؤلاء قوة ما خرج مثل هؤلاء من عندهم، ولكن ندعهم حتى يلقوا الروم، فلقوهم فهزموهم وقتلوهم، ورجعوا سالمين فثبتوا على الإسلام

By the oath of the one besides whom there is no deity... if Abū Bakr was not appointed khalīfah, Allah Ta‘ālā would not have been worshipped. He repeated himself twice more so someone said to him: “Enough O Abū Hurayrah!” He replied: “Rasūlullāh صلى الله عليه وسلم despatched Usāmah ibn Zayd رضي الله عنه with an army of seven hundred towards Shām. As soon as they dismounted at Dhī Khashab, Rasūlullāh صلى الله عليه وسلم passed away. The ‘Arabs around Madīnah then turned reneged. The Ṣaḥābah of Rasūlullāh صلى الله عليه وسلم all came to him and said, “Call back that army! Are you going to send them to Rome even though the ‘Arabs around Madīnah have reneged?” He replied: “By the oath of the one besides whom there is no deity, if the wild dogs have to walk with the flesh of the wives of Nabī صلى الله عليه وسلم I will not call back an army that was despatched by Rasūlullāh صلى الله عليه وسلم and I will not untie a flag that was tied by him.” Thus, he sent out Usāmah رضي الله عنه. This army did not pass any tribe who were on the verge of becoming renegade except that they said: “If these people did not have strength, an army of this size would not have been sent out by them. We will leave them to face the Romans.” They went on to defeat the Romans, killed a large number of them and returned safely. Upon seeing this, those tribes remained firm upon Islam.”²

1 *Musnad Aḥmad* 1/181 with an authentic isnād.

2 *Al-Bidāyah wa l-Nihāyah* 6/305, *Tārīkh al-Khulafā’* of al-Suyūṭī pg. 74, *al-Kāmil* of Ibn ‘Adī 2/62

During the era of ‘Umar رضي الله عنه, he remained occupied with acquiring and imparting knowledge. He even accompanied Amīr al-Mu‘minīn on ḥajj when he narrated to him the ḥadīth on wind when it became severe upon them. None besides him recalled it at that moment.¹ Similarly, he participated in the Battle of Yarmūk as mentioned previously. Thus, the narrations regarding Abū Hurayrah رضي الله عنه during the era of the two khulafā’ were not obscure. However, this author did not read them as he claimed to have done.

As for his governorship of Bahrain, which was narrated by Ibn ‘Abd Rabbihī without an isnād and thereafter used as proof by him, he only accepted this narration because it suited his fancies. He ignored the narration immediately after this one, as it did not mention that ‘Umar رضي الله عنه beat up Abū Hurayrah رضي الله عنه. In fact, that narration mentions that Abū Hurayrah رضي الله عنه replied to ‘Umar رضي الله عنه, when the latter said him: “O enemy of Allah, you have devoured the wealth of Allah,” by saying, “I am not the enemy of Allah and His Book. Instead, I am the enemy of those who oppose them...”

The author has taken support from a narration that has no isnād. If it had an isnād, he would have at least afforded the opportunity of deducing its authenticity. The second narration — which he omitted — appears in many books (*Ḥilyat al-Awliyā’*, *Ṭabaqāt Ibn Sa‘d*, *Tārīkh al-Islam*, *al-Iṣābah* and *‘Uyūn al-Akḥbār*) with authentic chains of narration. I have already mentioned all of this under his biography. The narration used by this author will have to be rejected as it contradicts a narration that is more authentic than it. If for argument sake, we were to accept its authenticity, then the narration following it does not mention that he was lashed by ‘Umar رضي الله عنه. Instead it has the reply of Abū Hurayrah to ‘Umar رضي الله عنه, the explanation of how he acquired his wealth as well as a refutation of the allegation levelled against him.

Our comment: this narration corrects the errors and clarifies the previous narration as it quotes Abū Hurayrah رضي الله عنه who said: “Thereafter he took the

1 *Musnad Aḥmad* 4/521 with an authentic isnād.

dirhams from me, so I sought forgiveness on behalf of Amīr al-Mu'minīn after I performed the Ṣalāt al-Fajr.” Abū Hurayrah رضي الله عنه seeks forgiveness on behalf of Amīr al-Mu'minīn who took away half of his wealth. This is despite him being fully aware that whatever was taken by Amīr al-Mu'minīn was his rightful share and gifts that he had received. The point worthy of most attention at this juncture is that he did not hold any grudge against 'Umar رضي الله عنه for transferring his wealth to the bayt al-māl; rather he simply considered himself an oppressed person and sought forgiveness for his Amīr.

All of the above will only apply in the case of that narration being proven correct. This is because the other narration states:

قال: فمن أين هي لك؟ قلت: خيل نتجت، وغلة رقيق ل، وأعطية تتابعت عليّ، فنظروا، فوجدوه كما قال

'Umar asked: “How did you acquire this?” I replied: “Horses which reproduced the income of my slave and gifts that were sent to me, one after the other.” Thereafter they calculated it and found it as he explained.¹

According to some narrations, 'Umar رضي الله عنه took from him twelve thousand.² I prefer the narration that 'Umar رضي الله عنه divided his wealth and gave him half, just as he had done with many of his governors. However, he did not lash him. Ibn 'Abd Rabbihī reports:

ولما عزل عمر أبا موسى الأشعري عن البصرة وشاطره ماله، وعزل أبا هريرة عن البحرين وشاطره ماله، وعزل الحارث بن كعب بن وهب وشاطره ماله.. ودعا أبو موسى.. ثم دعا أبا هريرة..

When 'Umar رضي الله عنه dismissed Abū Mūsā al-Ash'arī and took away half of his wealth and he dismissed Abū Hurayrah from Bahrain and took away half of his wealth and he dismissed Ḥārith ibn Ka'b ibn Wahb and took away half of his wealth... he called Abū Mūsā... then he called Abū Hurayrah...³

1 *Tārīkh al-Islam* 2/338, *Ḥilyāt al-Awliyā'* 1/380, *Al-Bidāyah wa l-Nihāyah* 8/111

2 *Ṭabaqāt Ibn Sa'd* 4/59

3 *Al-'Iqd al-Farīd* 1/33

It is stated in *Ṭabaqāt Ibn Sa'd*:

وقاسم عمر سعد بن أبي وقاص ماله حين عزله عن العراق

‘Umar divided the wealth of Sa’d ibn Abī Waqqāṣ when he dismissed him from governorship of Iraq.¹

Thus we see that ‘Umar رَضِيَ اللهُ عَنْهُ did not suspect Abū Hurayrah رَضِيَ اللهُ عَنْهُ, nor was he the only one whose wealth was divided. Rather, that was his policy with all his governors, so that no person begins to entertain hopes in the wealth of Allah and he remains wary of doubtful sources of wealth. His dismissal of governors was not on the basis of doubts. Instead, it was a result of his political strategy and sincere concern for the matters of the Muslims. It is reported that when he dismissed Mughīrah ibn Shu‘bah رَضِيَ اللهُ عَنْهُ through a letter that was sent with Abū Mūsā رَضِيَ اللهُ عَنْهُ, Mughīrah asked:

أعن عجز أم خيانة يا أمير المؤمنين ؟ قال: لا عن واحدة منهما ، ولكني أكره أن أحمل عقلك على العامة

“Is it due to my inability or some corruption?” ‘Umar رَضِيَ اللهُ عَنْهُ replied: “None of the two. The reality is that I do not wish that your intelligence be utilised upon the masses.”²

The letter of ‘Umar رَضِيَ اللهُ عَنْهُ to ‘Alā’ al-Ḥaḍramī رَضِيَ اللهُ عَنْهُ confirms his policy, which he adopted towards all his governors. This letter states:

سر إلى عتبة بن غزوان - كان والياً على البصرة - فقد ولتكم علمه ، وأعلم أنك تقدم على رجل من المهاجرين الأولين الذي سبقت لهم من الله الحسنى لم أعزله الا يكون عفيفاً صليماً شديداً البأس ، ولكن ظننت أنك أعنى عن المسلمين في تلك الناحية منه ، فاعرف له حقه ، وقد ولت قبلك رجلا فمات قبل أن يصل ، فإن يرد الله أن تلى وليت ، وإن يرد الله أن يلي عتبة فالخلق والأمر لله رب العالمين

Go to ‘Utbah ibn Ghazwān (who was the governor of Baṣrah at that time) as I have appointed you to his post. Know well that you are going to a man

1 3/105

2 *Al-'Iqd al-Farīd* 1/60

from amongst the very first Muhājirīn, those whom goodness from Allah has already been decreed for them. I did not dismiss him due to some weakness. He is an unblemished, firm and extraordinary person; however I am of the opinion that you will be more beneficial for the Muslims in that domain. Therefore, accept his rights. I appointed another person before you but he passed away before reaching there. If Allah wishes that you should be the governor then you will govern and if Allah wishes that ʿUtbah should remain the governor then the entire creation and matters are in the control of Allah.¹

As for his claim that ʿUmar lashed him with a whip, we challenge him and all those who are entertain such boldness against Abū Hurayrah رضي الله عنه to bring forward an unambiguous and reliable historic record from an authentic book to prove their claim. Neither should it be one of those books of fables which narrate all types of fabricated tales, nor should it be one of the books of the Shīʿah which are well-known for their enmity towards Abū Hurayrah رضي الله عنه and their accusations against him.

These books lack authenticity and have no value according to all those who have the faintest idea of academics. These bigots will exhaust themselves trying to find such a narration, but we can guarantee that it will never be found. Allah has refused that they should find it. If that narration appears in a book like *ʿUyūn al-Akhhbār*, *Badāʾiʿ al-Zuhūr*, *al-Iqd al-Farīd* or from narrators such as Ibn Abī al-Ḥadīd and al-Iskāfi or accused persons such as al-Niẓām and company... then these books, narrators and critics have no link with knowledge and scholars!

Ibn Abī al-Ḥadīd is from those who call towards *Iʿtizāl*² and Rafḍ and he participated in conspiracies against Islam. His condition is well-known. Al-Iskāfi is also among those who call towards *Iʿtizāl* and Rafḍ. He existed in the third century and there is no isnād that reaches him. This type of pointless narrations is to be found in

1 *Ṭabaqāt ibn Saʿd* 4/78

2 A deviant ideology which centres around the idea of granting supreme authority to the intellect.

Abundance in the books of the Rāfiḍah Nāṣibiyyah¹ and others. They disparage Abū Bakr, ‘Umar, ‘Alī, ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا among others. Only those who have no understanding will cling onto such narrations.

Ibn Abī al-Ḥadīd quoted some criticism regarding Abū Hurayrah and others رَضِيَ اللَّهُ عَنْهُمْ from al-Iskāfī. Included in that, was a narration regarding a joke of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ. He then says:

قلت قد ذكر ابن قتيبة هذا كله في كتاب المعارف في ترجمة أبي هريرة وقوله فيه حجة لأنه غير متهم عليه

I say, Ibn Qutaybah has mentioned all of this in Kitāb al-Ma‘ārif under the biography of Abū Hurayrah. His word is proof as he was never accused.

This is an indication towards the fact that al-Iskāfī had been suspected. Just as we do not suspect Ibn Qutaybah, similarly we do not suspect al-Iskāfī of concocting lies. However, we do suspect him of grabbing and holding onto lies that were fabricated by his Rāfiḍah and Mu‘tazilah companions. The people of knowledge do not accept narrations with incomplete asānīd even though they may be narrated by the greatest Imāms of ḥadīth. If that is the case, then what do you think of that which Ibn Abī al-Ḥadīd narrates from al-Iskāfī who narrates from someone who existed before him², who is not even reliable³.

Thus, it is inconceivable that ‘Umar رَضِيَ اللَّهُ عَنْهُ lashed Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ as ‘Umar was aware of his position and status. As far as the alleged statement of ‘Umar to Abū Hurayrah رَضِيَ اللَّهُ عَنْهُمَا, “I made you the governor of Bahrain when you had no shoes,” this is not in conformity with reality. All the Muslims were of a decent financial

1 The Rāfiḍah Nāṣibiyyah are those who have rejected the khilāfah of Abū Bakr and ‘Umar رَضِيَ اللَّهُ عَنْهُمَا, criticised them and Abūsed them. They also attack the Ahl al-Bayt of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the form of ‘Ā’ishah and Ḥafṣah رَضِيَ اللَّهُ عَنْهُمَا. They accuse them of adultery and declared war against them. Both these traits are found in this bigot and his colleagues like al-Qummī, al-Majlisī, al-Bayāḍī, al-Jazā’irī, al-Baḥrānī and others.

2 *Al-Anwār al-Kāshifah* pg. 152-153

3 *Al-‘Ijāz* pg. 213

standing during the reign of ‘Umar رضي الله عنه. The neighbouring countries were conquered and as a result Abūndant spoils of war and wealth poured into the Muslim lands. Added to that, none of the authentic narrations mention any of that.

Further, there is proof that ‘Umar رضي الله عنه did not suspect Abū Hurayrah رضي الله عنه and also proves his uprightness and trustworthiness. ‘Umar رضي الله عنه went back to Abū Hurayrah and asked him if he could appoint him as the governor of Bahrain for a second time to which he refused. This portion appears at the end of the narration quoted by the author, however he discarded it so that the falsity of his claim does not become apparent and he may go ahead with his accusation against Abū Hurayrah رضي الله عنه. The narration also states:

فقال لي بعد ذلك : ألا تعمل ؟ قلت : لا . قال : قد عمل من هو خير منك يوسف صلوات الله عليه . قلت :
يوسف نبي وأنا ابن أميمة ، أخشى أن يشتم عرضي ، ويضرب ظهري وينزع مالي

He said to me after that, “Will you not be a governor?” I replied: “No.” He said: “One who is better than you became a governor, Yūsuf عليه السلام.” I said: “Yūsuf was a Nabī. I am the son of Umaymah, I fear that my honour will not be upheld, my back will be lashed and my wealth will be taken.”¹

This portion appears at the end of the same narration that the ‘trustworthy’ author quoted. However, he chose to omit it due to his hatred for the ‘narrator of Islam’. This portion also highlights that ‘Umar did not lash Abū Hurayrah رضي الله عنه. This is because if it is true that ‘Umar رضي الله عنه lashed him, then he would have said: “I will not return, as my honour was tainted and my back was lashed.” In this way, Abū Hurayrah has been proven innocent from the allegations which the author invented.²

‘Abd al-Ḥusayn states under the chapter: during the reign of ‘Uthmān (page 30):

Abū Hurayrah رضي الله عنه became loyal to the progeny of Abū al-‘Āṣ and the entire Banū Umayyah during the era of ‘Uthmān. He joined up with Marwān and ingratiated

1 Al-‘Iqd al-Farīd 1/34-35, 60

2 Abū Hurayrah Rāwīyat al-Islam li l’ijāj pg. 175-178

with Ibn Abī Mu‘īṭ, which earned him a position. He was greatly elevated after the day of al-Dār (the day ‘Uthmān was martyred), when ‘Uthmān’s house was surrounded by the enemy, and he remained in the house. These acts earned him fame after being downtrodden and raised his status in general. This provided him with a perfect opportunity to protect the house and score points with the progeny of Abū al-‘Āṣ as well as the other Umayyads, their supporters and allies.

Thus they removed his clothes of shame and replaced it with excessive mention of him. This is despite the fact that they were fully aware that he only handed himself over to those who were surrounding the house and he only entered the house after the Khalīfah commanded his men not to retaliate in any way and he ordered that they should maintain peace. This command was issued purely on the basis of his own safety and the safety of his companions.

Abū Hurayrah was fully cognisant that the rebels were only targeting ‘Uthmān and Marwān. This is what prompted him to act brave and join those who were under siege. Whatever else took place is irrelevant. The crux of the tale is that he exploited this opportunity which then turned out to be an extremely profitable deal struck by him. From this day onwards, the Banū Umayyah and their allies held firmly onto his discourses and narrations. They left no stone unturned in spreading his narrations and using them as proof. He would then concoct for them any narration that they desired. Among his narrations for them is that he narrated that Nabī ﷺ said:

إن لكل نبي خليلاً من أمته وإن خليلي عثمان

Every nabī had a bosom friend from his ummah and my bosom friend is ‘Uthmān.

‘Abd al-Ḥusayn then comments in the footnotes:

The people of knowledge are unanimous upon the falsity of this ḥadīth. However, the friends of Abū Hurayrah have dumped the blame upon Ishāq ibn Najī al-Malṭī, who is one of the narrators in the chain of transmission to Abū Hurayrah. Al-Dhahabī has narrated it under the biography of Ishāq in Mīzān al-I’tidāl, expressing certainty regarding its falsity.

He also narrates that Rasūlullāh ﷺ said: “‘Uthmān is extremely modest, even the angels are modest before him.” and “Every Nabī has a companion in Jannah and my companion in Jannah is ‘Uthmān.”

Thereafter he comments:

This ḥadīth is false according to everyone. The friends of Abū Hurayrah attribute the forgery to ‘Uthmān ibn Khālid ibn ‘Umar ibn ‘Abd Allāh ibn al-Walīd ibn Uthmān ibn ‘Affān, one of those who appear in the unbroken chain leading up to Abū Hurayrah. Al-Dhahabī has mentioned it under the biography of the above-mentioned ‘Uthmān ibn Khālid in Mīzān al-I’tidāl and counted it amongst his unauthentic narrations.

They have also narrated the following from him with an unbroken chain:

أتاني جبريل فقال لي : إن الله يأمرك أن تزوج عثمان أم كلثوم على مثل صداق رقية

Jibrīl came to me and said: “Allah commands you to marry Umm Kulthūm to ‘Uthmān in lieu of the same amount of dowry to Ruqayyah.”

He adds his footnote:

Ibn Munduh narrated this and said: “A narration that is gharīb (only narrated by one person at some point). Muḥammad ibn ‘Uthmān ibn Khālid al-‘Uthmānī is the only one who narrates it. I say that Ibn Ḥajar al-‘Asqalānī has also narrated this ḥadīth at the end of the biography of Sayyidah Umm Kulthūm at the end of the fourth part. He stated that it is gharīb due to it being narrated by Muḥammad ibn ‘Uthmān ibn Khālid al-‘Uthmānī alone. One may refer to it if he so wishes.

Our comment:

The innovators kept up their habit — which was exposed along the course of this book — by quoting fabricated and unauthentic aḥādīth which were wrongfully attributed to Abū Hurayrah by those who falsely attributed statements to

Rasūlullāh ﷺ regarding matters which are correct. Further, they used this to prove the dishonesty of Abū Hurayrah and accuse him of being responsible for those aḥādīth. All of this was done even though these narrations were taken by them from books which were compiled specifically with the purpose of refuting them and explaining their weak status.

They narrated these aḥādīth and created an impression in the mind of the reader that these are authentically transmitted from Abū Hurayrah, overlooking the refutation that was mentioned along with it. However, the strange and new aspect of this legend, and indeed he is a legend in the field of deceit, is that he insists upon attributing a narration to Abū Hurayrah even though it was proven to be forged in his name. Have you ever seen this kind of strange insistence?

The greatest of scholars on the sciences of ḥadīth scrutiny have exposed and pinpointed these narrators to be unreliable and liars, yet the enemy of Abū Hurayrah finds no other way out except regarding them to be truthful and regarding the liar to be Abū Hurayrah. By the oath of Allah, we have not heard of this even from the Jewish orientalists. The height of what they have done was creating the impression amongst people that certain fabricated aḥādīth were deemed authentic. Reflect upon the enmity displayed by this author!

We have never seen up until now, that a person narrates these fabricated and unauthentic aḥādīth, highlighting their lack of authenticity and yet still chooses to be dim-witted by accusing Abū Hurayrah of lying and attributing false narrations to Nabī ﷺ. In fact, he openly contradicts himself in a very unique manner, the like of which was never heard of before. He narrates aḥādīth which were falsely attributed to ‘Alī رضي الله عنه in the exact manner as he narrated aḥādīth regarding ‘Uthmān from Abū Hurayrah which are found in the books of the Ahl al-Sunnah. He classifies these narrations — regarding the virtues of ‘Alī — as authentic despite them being fabrications, whilst he accuses Abū Hurayrah of lying simply because those narrations are regarding the virtues of ‘Uthmān رضي الله عنه. Yet he authenticated such narrations which the scholars have classified as

fabrications. Have you ever seen a ‘legend of the time’ such as this one? Indeed he is a legend of lies and deceit!

The author narrates these aḥādīth and adds his footnote that the scholars of ḥadīth criticism have regarded it to be a fabrication. Despite this he shamelessly accuses Abū Hurayrah of lying. We will cite one example of this kind. The author says:

The Banū Umayyah and their allies held firmly onto his discourses and narrations. They left no stone unturned in spreading his narrations and using them as proof. He would then concoct for them any narration that they desired. Among his narrations for them is that he said Nabī ﷺ said:

إن لكل نبي خليلا من أمته وإن خليلي عثمان

Every nabī had a bosom friend from his ummah and my bosom friend is ‘Uthmān.

‘Abd al-Ḥusayn then comments in the footnotes:

The people of knowledge are unanimous upon the falsity of this ḥadīth. However, the friends of Abū Hurayrah have dumped the blame upon Ishāq ibn Najī al-Malṭī, who is one of the narrators in the chain of transmission to Abū Hurayrah. Al-Dhahabī has narrated it under the biography of Ishāq in Mīzān al-ʾIʿtidāl, expressing certainty regarding its falsity.

Have you ever seen the like of this highly skilled genius?

Over and above this allegation, this ‘genius’ has invented a new method of authenticating aḥādīth by saying “The scholars are unanimous regarding the falsity of this ḥadīth”. We have no idea as to who is he referring to when he says “the scholars”. It is perhaps those who have the same views as him like Ibn Abī al-Ḥadīd, al-Iskāfī, al-Nīẓam and their likes. The scales of true scholars would produce the same reading and conclusion as stated by al-Dhahabī in the foreword of his Mīzān:

أما الصحابة فلا أذكرهم لجلالتهم في هذا المصنف فإن الضعف جاء من جهة الرواة عنهم

As for the Ṣaḥābah, their glory does not permit that I should include them in this compilation. Weakness in transmission can only be traced to the narrators after them.¹

O esteemed genius, this is the scale of the scholars! What do we now do with the author and his scale as we have not come across this type of methodology in deducing authenticity? None, as far as we know, have ever followed this methodology irrespective of whether they belonged to the Ahl al-Sunnah or the Shī'ah. The only ones who have adopted this methodology are those who possess a special magnifying glass which is used exclusively by them in their academic research and discussions. It is possible that this author owns one of them in his library by which he is able to pass verdicts regarding the aḥādīth of Rasūlullāh ﷺ in accordance to his whims and fancies.

The author has admitted that this ḥadīth is a forgery against Abū Hurayrah as Ḥāfiẓ al-Dhahabī stated under the biography of Iṣḥāq. Despite this, he still accuses Abū Hurayrah of fabricating this ḥadīth. This is the pinnacle of dim-wittedness. How can he be considered guilty if others have forged aḥādīth in his name, especially since al-Dhahabī stated in the forward of his book *Mīzān* that he will not criticise any of the Ṣaḥābah as discrepancies had only set in after them?

Is it justifiable to say, on the basis of the fabricated aḥādīth which he quoted on page thirty-two of his book, that 'Alī (may Allah honour him) was a liar? Is it permissible for us to apply his methodology to the narrations attributed by the Shī'ah to 'Alī, Muḥammad ibn 'Alī, Ja'far ibn Muḥammad and others? Their scholar, al-Nūrī narrates one thousand eight hundred narrations from the Imāms to prove that adulteration took place in the Qur'ān. Similarly, the best of their narrators, al-Kulaynī and al-Kashshī have narrated many traditions to prove that with the exception of three Ṣaḥābah, the rest turned renegade. There are many

1 *Mīzān al-I'tidāl* pg.2

other narrations of this type. Is it permissible for us to quote all these aḥādīth which have been fabricated in the names of these pure Imāms and then claim, on the basis of this thoughtless methodology that all of them (‘Alī, al-Ṣādiq, al-Bāqir) are great liars? (Allah forbid!)

The Ahl al-Sunnah have not done this as this was never part of their methodology. The approach has been a consistent one. Thus, regarding those aḥādīth which are narrated exclusively by the Shī‘ah from the A‘immah and no other group of Muslims have heard such narrations — such as their view on Naṣṣ¹, Badā‘², Raj‘ah³, Mut‘ah⁴ etc. — they are considered the fabrications of those who claim to narrate from them, such as the likes of Abū Baṣīr, Hishām, Shayṭān al-Ṭāq etc.. The Ahl al-Sunnah do not accuse any of the Imāms, be it al-Bāqir, al-Ṣādiq, al-Riḍā or any of the others of being liars and fabricators.

As far as the narrations on adulteration of the Qur’ān are concerned, we hold al-Qummī responsible for their forgery. The same applies to his student al-Kulaynī who asserts that all the narrations of his book *al-Kāfī* are authentic. We suspect him of falsely attributing these narrations to al-Ṣādiq and al-Bāqir. Al-Kashshī narrates under the biography of al-Mughīrah ibn Sa‘īd with his isnād from Yūnus:

وافيت العراق فوجدت بها قطعة من أصحاب أبي جعفر (ع) ووجدت أصحاب أبي عبد الله (ع) متوافرين فسمعت منهم وأخذت كتبهم فعرضتها من بعد على أبي الحسن الرضا (ع) فأنكر منها أحاديث كثيرة أن يكون من أحاديث أبي عبد الله (ع) وقال لي: أن أبا الخطاب كذب على أبي عبد الله (ع) لعن الله أبي الخطاب وكذلك أصحاب أبي الخطاب يدسون هذه الأحاديث إلى يومنا هذا في كتب أصحاب أبي عبد الله (ع) فلا تقبلوا علينا خلاف القرآن

I arrived at Iraq where I found a small group of the companions of Abū Ja‘far. However there were many companions of Abū ‘Abd Allāh, so I heard

1 The belief that ‘Alī عليه السلام was appointed as the immediate successor to Nabī صلى الله عليه وسلم.

2 The belief that Allah learns about events only as they occur.

3 A Shī‘ī doctrine that the hidden Imām will reappear.

4 Temporary marriage.

narrations from them and took their books. Thereafter I presented them to Abū al-Ḥasan al-Riḍā who found it difficult to believe that many of those narrations were indeed the words of Abū ‘Abd Allāh. He said to me: “Undoubtedly Abū al-Khaṭṭāb lied in the name of Abū ‘Abd Allāh. May the curse of Allah be upon Abū al-Khaṭṭāb and his companions. Up until today, they continue to insert these narrations into the books of the companions of Abū ‘Abd Allāh. Do not accept anything from us if it does not conform to the Qur’ān.”¹

The case of Abū Hurayrah رضي الله عنه was very similar. Unreliable narrators, liars and fabricators have attributed baseless narrations or narrations from the Jews and Christians to him. Can he be held responsible for any of this? Is he any different in this sense to Rasūlullāh صلى الله عليه وسلم who was aggrieved in this manner by means of Musaylamah the great liar, ‘Alī رضي الله عنه who was aggrieved by means of Hārith al-‘war the propagandist² and ‘Abd Allāh ibn Saba’, ‘Alī ibn al-Ḥusayn who was tested by means of the blasphemous Mukhtār, Muḥammad al-Bāqir who was tested by Mughīrah ibn Sa‘īd or Ja‘far al-Ṣādiq who was tested in this regard by means of Abū al-Khaṭṭāb?

Al-Kashshī narrates from ‘Abd Allāh ibn Sinān:

قال أبو عبد الله أنا أهل بيت صديقون لا نخلو من كذاب يكذب علينا ويسقط صدقنا بكذبه علينا عند الناس، كان رسول الله أصدق الناس لهجة وأصدق البرية كلها، وكان مسيلمة يُكذّب عليه، وكان أمير المؤمنين (ع) أصدق من برأ الله بعد رسول الله وكان الذي يُكذّب عليه ويعمل في تكذيب صدقه ويفتري على الله الكذب عبد الله بن سبأ

Abū ‘Abd Allāh says: “We the Ahl al-Bayt are people of absolute honesty. However, we are not free from liars who forge sayings and attribute them to us, due to which our honesty is tarnished in the eyes of people. Rasūlullāh صلى الله عليه وسلم was the most truthful of all humans, but Musaylamah would attribute lies to him. Amīr al-Mu‘minīn was the most truthful

1 *Rijāl al-Kashshī* pg. 224 ḥadīth 401-the Biography of al-Mughīrah ibn Sa‘īd

2 *Rijāl al-Kashshī* pg. 441

person to worship Allah after Rasūlullāh. However, ‘Abd Allāh ibn Saba’ would attribute lies to him.”¹

Al-Kashshī narrates from Ḥabīb al-Khath‘amī who narrates from Abū ‘Abd Allāh:

كان للحسن كذاب يكذب عليه ولم يسمه ، وكان للحسين كذاب يكذب عليه ولم يسمه ، وكان المختار يكذب على علي بن الحسين وكان المغيرة بن سعيد يكذب على أبي

There was a person who would attribute his lies to Ḥasan, but he did not name him. There was also a person who attributed his lies to Ḥusayn, but he did not name him as well. Mukhtār would attribute his lies to ‘Alī ibn Ḥusayn and Mughīrah would attribute his lies to my father.²

It seems as if false attribution of aḥādīth to Abū Hurayrah رضي الله عنه is nothing new. Ibn ‘Adī narrates that ‘Abd al-Raḥmān ibn Hurmuz and al-A‘raj said:

When anyone narrates from Abū Hurayrah, we can immediately tell whether he is truthful or not.³

They were well-versed with the narrations of Abū Hurayrah رضي الله عنه. Thus they could immediately tell whether a tradition was narrated by Abū Hurayrah رضي الله عنه or not. If false attribution of ḥadīth to Abū Hurayrah رضي الله عنه did not take place during their era, they would not have made such statements. They were the students of Abū Hurayrah رضي الله عنه, but all the students of Abū Hurayrah رضي الله عنه were not of the same calibre. There were some, who were an absolute minority, who were considered unreliable narrators and fabricators. They include Mīnā, the freed slave of ‘Abd al-Raḥmān ibn ‘Awf, who narrated from ‘Uthmān, ‘Alī, Abū Hurayrah رضي الله عنه and others. He was a liar as stated by Abū Ḥātim.⁴

1 *Rijāl al-Kashshī* pg. 108 ḥadīth 174

2 *Rijāl al-Kashshī* pg. 226 ḥadīth 404-the Biography of al-Mughīrah ibn Sa‘īd

3 *Al-Kāmil of Ibn ‘Adī* 1/14, *al-Tahdhīb* 6/291

4 *Al-Jarḥ wa al-Ta‘dīl* 395/ vol. 4

Another fabricator who would lie in the name of Abū Hurayrah رضي الله عنه was Yazīd ibn Sufyān Abū al-Mihzam. He was amongst those who studied under Abū Hurayrah رضي الله عنه, however he has been classified as unreliable. He is taken to be a person from Baṣrah and he is more well-known by his agnomen. It is said that his name was ‘Abd al-Raḥmān ibn Sufyān. Shu‘bah would narrate from him but later abandoned him. Ḥusayn al-Mu‘allim ‘Abd al-Wārith and a group of others have narrated from him. Ibn Ma‘īn said that he is unreliable. Al-Nasā’ī said that he should be abandoned.

Muslim ibn Ibrāhīm said that he heard Shu‘bah saying: “Abū al-Mihram was a pauper in the Masjid of Thābit. If anyone gave him a coin he would narrate for him seventy narrations.” Muslim said that he heard Shu‘bah saying: “I saw Abū al-Mihzam. If he was given a coin, he would fabricate a ḥadīth.” Thereafter he says that most of that which he narrates from him is not free from error. He also mentions an example of his fabrications in the name of Abū Hurayrah رضي الله عنه. A point that is worthy of reflection at this point is that this began in the era of the Tābi‘īn, not in the later periods.¹

A study of the book *Mizān al-I’tidāl fī Naqd al-Rijāl* by al-Ḥāfiẓ al-Dhahabī will reveal to a person the names of many liars who fabricated narrations and attributed them to Abū Hurayrah رضي الله عنه. It will also reveal to him a number of their fabrications. There are also a number of narrators who have not been classified as liars, however it is agreed upon that they are unreliable. These individuals also narrate unacceptable narrations in the name of Abū Hurayrah رضي الله عنه.

‘Abd al-Mun‘im Ṣāliḥ states in his book *Difā’ ‘an Abī Hurayrah*:

Since I have listed in the previous chapter a number of reliable asānīd to Abū Hurayrah رضي الله عنه by which you can identify many of his authentic narrations, I wish to compile a similar list of the names of fabricators and liars as well as such narrators regarding whom it is agreed upon that they are

1 *Difā’ ‘an Abī Hurayrah* pg. 442

unreliable. This will help you to identify the weakness of those narrations attributed to Abū Hurayrah رضي الله عنه due to their appearance in the isnād.

It will also enable you to identify them without much effort. This is because I have compiled them alphabetically, in the exact same order as al-Dhahabī. This will add to those narrations which you already learnt are fabrications against Abū Hurayrah or that they are highly unreliable. Al-Dhahabī has also recorded the names of many other narrators in *al-Mīzān*, who fall under one of the following categories:

1. The scholars of ḥadīth criticism have not agreed upon them being unreliable but they have narrated unacceptable narrations from Abū Hurayrah رضي الله عنه.
2. He narrates something, the inaccuracy of which is quite apparent but none have stated that he is a liar.
3. He was a negligent narrator, due to which he collected the narrations of fabricators.

Thus there are many narrators mentioned by al-Dhahabī in *al-Mīzān*, however they cannot all be recounted here. Al-Dhahabī has also mentioned the names of narrators who concocted thousands of aḥādīth without mentioning who they would attribute them to. There is a great possibility that a large number of them attributed their narrations to Abū Hurayrah رضي الله عنه. With these lists, you will be able to pinpoint the authentic narrations from Abū Hurayrah and you will also be able to identify those narrations which are attributed to him but they are unreliable. It will be of great help to the reader who will be able to differentiate between the different narrations quoted in the books of the opposition.¹

Thereafter ‘Abd al-Mun‘im presents a four-page list of the names of those liars who amount to approximately one hundred and fifty-five narrators. These are only the most notable liars who attributed baseless narrations to Abū Hurayrah

1 *Difā‘ ‘an Abī Hurayrah* pg. 443

رَضِيَ اللَّهُ عَنْهُ¹. We will conclude this chapter by refuting the misconception created by this ‘expert’ author i.e. if a ḥadīth is fabricated, the responsibility lies on the shoulders of the one in whose name it was fabricated. This is nothing but ignorance.

As explained above, the problem is created by the one who allegedly narrates from that person. If the matter was as explained by the author, then most of the Ṣaḥābah would become subject to criticism. This would not be confined to Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ, rather it would even include Imām ‘Alī, Ḥasan and Ḥusayn رَضِيَ اللَّهُ عَنْهُمْ, whom they have taken as the appointed deputies of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Therefore, we will conclude this chapter by citing a few examples from the books of the Shī‘ah followed by an acknowledgement of this very author regarding the correct methodology.

Their great scholar, al-Ḥillī (who is one of their greatest ḥadīth critics) states under the biography of Ḥasan ibn Muḥammad ibn Yaḥyā ibn al-Ḥasan ibn Ja‘far ibn ‘Abd Allāh ibn al-Ḥusayn ibn ‘Alī ibn al-Ḥusayn ibn ‘Alī ibn Abī Ṭālib:

أبو محمد المعروف بابن أخ طاهر، روى عن جده يحيى بن الحسن وغيره، وروى عن المجاهيل أحاديث منكورة.
وقال النجاشي: رأيت أصحابنا يضعفونه.

وقال ابن الغضائري: إنه كان كذاباً يضع الحديث مجاهرة ويدعي رجلاً غرباً لا يعرفون، ويعتمد مجاهيل لا يذكرون، وما تطيب الأنفس من روايته... والأقوى عندي التوقف في روايته مطلقاً..

Abū Muḥammad; commonly known as Ibn Akhī Ṭāhir (the son of the brother of the pure one). He narrates from his grand-father Yaḥyā ibn al-Ḥasan and others. He also narrates unacceptable narrations from unknown people.

Al-Najāshī says, “I have seen our scholars classifying him as unreliable.”

Ibn al-Ghaḍā‘irī said: “He was a liar who would openly fabricate aḥādīth which he claimed were from strange men who were unknown. He relied

1 *Difā‘ an Abī Hurayrah* pg. 447

upon unknown people who were not mentioned. His narrations do not sit well with the conscience. I believe that the strongest view regarding his narrations is that hesitance should be shown towards all of them.”¹

If he lied despite being the son of the pure ones, then what should we expect from those who attributed lies to Abū Hurayrah رضي الله عنه from the wretched ones?² Are they not the same as him in this sense, as he fabricated narrations in the names of his honourable, great and pure forefathers? ‘Abd al-Ḥusayn admits that our methodology is the correct one in his book *al-Fuṣūl* when defending anthropomorphists such as Hishām ibn al-Ḥakam, al-Jawālīqī and Shayṭān al-Ṭāq. His exact words were:

وقد أعرضنا عن بعض أولاد أئمتنا مع شدة اخلاصنا لهذا البيت الطاهر، وكفرنا جماعة ممن صحبهم
وفسقتنا آخرين وضعفنا قوماً وأمسكنا عن قوم آخرين كما يشهد به الخبير بطريقتنا

We have turned away from some of the children of our A’immah despite our great sincerity towards this pure household. We have considered some of their companion’s disbelievers and others sinners. We have classified a group among them and held back from commenting on another group. One who is well-versed with our methodology will stand witness to this.³

When this is his methodology then why has he chosen to be condescending, stubborn, and ignorant, to the extent that he has chosen to even oppose his own method in this instance? Hold on to your deception, O innovators! Keep it up!

Furthermore, let us study the claim of this author that “Abū Hurayrah only done that to protect himself... Abū Hurayrah was aware that the rebels were not seeking anyone besides ‘Uthmān and Marwān. This is what prompted him to remain amongst those who were under siege.” Indeed this author simply does

1 *Rijāl al-‘Allāmah* pg. 214

2 *Difā’ an Abī Hurayrah* pg. 482

3 *Al-Fuṣūl al-Muhimmah* by ‘Abd al-Ḥusayn al-Mūsawī pg. 170

not present the truth in his discussions. This is quite obvious from his portrayal of the trial in which the khalīfah of the Muslims, ‘Uthmān Dhū al-Nūrayn رضي الله عنه was murdered.

When the Khalīfah was held under siege, Abū Hurayrah رضي الله عنه still had two more options. He could have emerged or fled the scene. However, he chose to die along with the khalīfah and he encouraged others to defend him as well. This author, on the other hand, found no better way of twisting the facts than saying: “Abū Hurayrah only done that to protect himself and his companions. Abū Hurayrah was aware that the rebels were not seeking anyone besides ‘Uthmān and Marwān. This is what prompted him to remain amongst those who were under siege.”

I have no idea how he managed to figure out and read the feelings of Abū Hurayrah رضي الله عنه. We cannot judge except on the basis of that which is apparent. He was under siege in the same house as ‘Abd Allāh ibn ‘Umar, ‘Abd Allāh ibn al-Zubayr, Ḥasan and Ḥusayn رضي الله عنهم. Therefore, whatever conclusions are reached regarding him should apply equally to the others. Will this author accept these allegations in respect of the two leaders of the youth of Jannah? Indeed this judgement reflects an alarming amount of idiocy, yet it emanates from the one who is referred to as Ayatollah!

As for his statement: “*The crux of the tale is that he exploited this opportunity which then turned out to be an extremely profitable deal struck by him. From this day onwards, the Banū Umayyah and their allies held firmly onto his discourses and narrations. They left no stone unturned in spreading his narrations and using them as proof. He would then concoct for them any narration that they desired. Among his narrations for them is that he narrated that Nabī صلى الله عليه وسلم said...*”

Our comment: Undoubtedly the īmān of a person can never be intact if he has any disinclination from ‘Alī رضي الله عنه. Notwithstanding this, deceivers — such as this author — lie regarding Abū Hurayrah رضي الله عنه to create the impression that he was an enemy of ‘Alī رضي الله عنه and his offspring, that he hated them and continuously conspired against them. This is contrary to the reality. He loved them dearly.

In fact, he is the one who narrates the virtues of the Ahl al-Bayt¹. This will be elucidated upon under the chapter wherein the allegations against him ‘during the era of Mu‘āwiyah’ will be refuted.

Is it permissible for us to claim that since Abū Hurayrah رضي الله عنه narrates aḥādīth on the virtues of the Ahl al-Bayt that they are fabrications? The reality is as expressed in the proverb:

She accused me of having her sickness and slipped away.

The author disparages Abū Hurayrah رضي الله عنه for narrating aḥādīth regarding the virtues of ‘Uthmān رضي الله عنه, and claims that by this criticism he is defending the Ahl al-Bayt. These are his claims even though they are the ones who have disparaged the Ahl al-Bayt and fabricated all types of falsehoods and mendacities in their name.

‘Abd al-Ḥusayn goes on to claim under the title, ‘during the era of ‘Alī’ on page 34:

خفت صوت أبي هريرة على عهد أمير المؤمنين واحتبى برد الخمول وكاد أن يرجع إلى سيرته الأولى
حيث كان هيان بن بيان وصلعمة بن قلعة قعد عن نصره أمير المؤمنين فلم ينضو إلى لوائه، بل كان وجهه
ونصيحته إلى أعدائه .

وقد أرسله معاوية مع النعمان بن بشير - وكانا عنده في الشام - إلى علي (ع) يسأله أن يدفع قتلة عثمان
إلى معاوية ليقيدهم بعثمان، وقد أراد معاوية بهذا أن يرجع من عند علي إلى الشام وهما لمعاوية عاذران
ولعلي لاثمان ... وأقام النعمان بعده عند علي ثم خرج فارا إلى الشام فأخبر أهلها بما لقي إلى آخر ما
كان من هذه الواقعة

Abū Hurayrah became extremely quiet during the era of Amīr al-Mu‘minīn and he adopted the garb of humility. He was very close to returning to his initial status

1 Refer to the book *Iḥqāq al-Ḥaqiq* of Ayatollah al-Mar‘ashī for more details. This book consists of 24 volumes. The virtues of the Ahl al-Bayt are established in this book through Abū Hurayrah رضي الله عنه. Beyond the truth, there is only deviation.

when he was completely downtrodden and unknown. He chose not to support Amīr al-Mu'minīn and thus did not enter under his banner. His alliance and advice were reserved for the enemies of Amīr al-Mu'minīn.

Mu'āwiyah sent him and Nu'mān ibn Bashīr, who were residing with him in Shām, to 'Alī demanding that he hand over the murderers of 'Uthmān so that he may take revenge from them. Mu'āwiyah's intention in doing so was so that they could return to him in a state where they would regard him innocent and place the blame on 'Alī رضي الله عنه. Nu'mān stayed on in the company of 'Alī and then fled from there towards Shām to inform the citizens thereof regarding all that took place.

Our comment: al-'Ijaj says:

I have already proven that Abū Hurayrah رضي الله عنه was not involved in any of the happenings after the death of 'Uthmān رضي الله عنه. However, the author insists upon using unreliable narrations to prove that he was involved in some of them. If only he had sufficed upon doing that much. Instead, he chose to take it one step further by mocking him. He says: "Abū Hurayrah became extremely quiet during the era of Amīr al-Mu'minīn and he adopted the garb of humility. He was very close to returning to his initial status when he was completely downtrodden and unknown. He chose not to support Amīr al-Mu'minīn and thus did not enter under his banner. Rather, his alliance and advice were reserved for the enemies of Amīr al-Mu'minīn."

To support this he quotes a baseless narration, the crux of which is that Mu'āwiyah رضي الله عنه sent Abū Hurayrah and Nu'mān رضي الله عنه to negotiate with 'Alī رضي الله عنه that he hand over the murderers of 'Uthmān رضي الله عنه to Mu'āwiyah رضي الله عنه so that the Muslims could be united. Thereafter Nu'mān stayed with 'Alī whilst Abū Hurayrah {this is not apparent from the passage quoted two paragraphs ago} returned to Mu'āwiyah رضي الله عنه to inform him of what transpired.

The author goes on to claim:

فأمره معاوية أن يعلم الناس ففعل ذلك وعمل أعمالاً ترضى معاوية

Thereafter Mu'āwiyah ordered him to inform the people to which he duly complied. He continued to do certain acts with the sole purpose of gaining favour with Mu'āwiyah.

This narration cannot be backed by any authentic isnād. I could not find it in any book except *Nahj al-Balāghah*. Furthermore, if this narration is accepted to be authentic, what sin is Abū Hurayrah guilty of if he was the middle-man during a peace-process that would unite the Muslims? Ibn Qutaybah has mentioned that Abū al-Dardā' and Abū Hurayrah رضي الله عنهما approached 'Alī and Mu'āwiyah رضي الله عنهما advising the latter not to spill the blood of Muslims and speaking to the former regarding the murderers of 'Uthmān رضي الله عنه. This narration despite its weakness indicates that they abstained from these trials and attempted to unite the Muslims.

Thereafter the author states:

وحين حمى وطيس الحرب ورد على أبي هريرة من الهول ما هزم فؤاده وزلزل أقدامه ، وكان في أول تلك الفتنة لا يشك في أن العاقبة ستكون لعلي ، فضرب الأرض بدقنعه قابلاً في زوايا المخمول يثبط الناس عن نصره أمير المؤمنين بما يحدثهم به سراً ، وكان مما قاله يومئذ : سمعت رسول الله يقول : ” ستكون فتن القاعد فيها خير من القائم

When the fighting became intense, Abū Hurayrah's heart became overtaken with fear and his feet lost their grounding. At the beginning of this trial he was convinced that 'Alī رضي الله عنه would emerge victorious. Thus he kept his chin attached to the ground, withdrawing to the corner of obscurity. He tried to dissuade people from helping Amīr al-Mu'minīn by narrating a few words to them in secrecy. Among his narrations during those days was that he told the people: "I heard Rasūlullāh صلى الله عليه وسلم saying: "There will be such trials wherein the one who sits will be better off than the one who stands."

After looking at this passage, can there remain any doubt that the author is carrying out an attack against Abū Hurayrah رضي الله عنه? He claims academic research

and professionalism and then allows his base desires to steer him in any direction and strike the 'side of the wall'. He stubbornly refuses to accept the clear indications in the narrations that Abū Hurayrah رضي الله عنه stayed away from all the conflict that took place between 'Alī and Mu'āwiyah رضي الله عنه.

The author then attempts to deduce from the campaign of Busr ibn Arṭāt against Hījāj and Yemen that Abū Hurayrah رضي الله عنه accepted governance of Madīnah. He says:

وفي ختام هذه الفظائع أخذ (بسر) البيعة لمعاوية من أهل الحجاز واليمن عامة ، فعندها باح أبو هريرة بما في صدره واستراح إلى بسر من أرطاة بمكنون سره ، فوجد بسر منه إخلاصاً لمعاوية ونصحاً في أخذ البيعة له من الناس فولاه على المدينة حين انصرف عنها وأمر أهلها بطاعته

At the end of all of these tragedies, Busr ibn Arṭāt took allegiance on behalf of Mu'āwiyah from the people of al-Hījāj and Yemen. At this point Abū Hurayrah revealed his inner feelings. He found solace in relating to Busr ibn Arṭāt his inner feelings who in turn found him to be a sincere well-wisher of Mu'āwiyah due to him taking allegiance from the masses on behalf of Mu'āwiyah. This resulted in him appointing Abū Hurayrah as the governor of al-Madīnah when he departed from there and he instructed the people to obey him.

This is totally inaccurate. I have already explained the correct version under the section regarding the life of Abū Hurayrah رضي الله عنه.¹

The author then pens down a great deal of rubbish at the following places:

1. Page 38- under the heading: “During the Era of Mu'āwiyah”,
2. Page 42- under the heading: “The Favours of Banū Umayyah upon Him”,
3. Page 25- under the heading “His Exaggeration in Repaying their Favours”.

We will reproduce some of it below. Ustādh Muḥammad al-'Ijāj رضي الله عنه has already exposed their lack of credibility in his valuable book.

1 Abū Hurayrah Rāwiyat al-Islam of al-'Ijāj 179-181

‘Abd al-Ḥusayn says:

نزل أبو هريرة أيام معاوية إلى جناب مريع وأنزل أماله منه منزل صدق ، لذلك نزل في كثير من الحديث
على رغائبه فحدث الناس في فضل معاوية وغيره أحاديث عجيبة

Abū Hurayrah رضي الله عنه found himself at a lush pasture during the era of Mu‘āwiyah. He began seeing all his hopes materialising, which is why he altered many of his narrations to suit Mu‘āwiyah’s interests. Thus he narrated to the people many aḥādīth on the virtues of Mu‘āwiyah and other strange subjects.

He then goes on to discuss the topic of ḥadīth fabrication and its excessiveness during the reign of the Umayyads. He claims that Abū Hurayrah رضي الله عنه was from the first group to do so:

He narrated many unacceptable narrations which are recorded by Ibn ‘Asākir and others. He mentions some of these fabricated narrations which are neither acceptable by the intellect nor does the inner-self agree to accept them. These are the fabrications of the supporters of the Umayyads, who came after Mu‘āwiyah, who fabricated narrations out of hatred for the followers of Amīr al-Mu‘minīn ‘Alī رضي الله عنه.

However, the Ahl al-Sunnah have already traced the ones who forged and fabricated these narrations. Whereas the ‘credible’ author says:

They did not hold Abū Hurayrah responsible for this, rather they shifted the blame onto those who narrated it from him. This is what they have done in all those cases wherein they were unable to do anything else to defend him. He has many narrations which are recorded in the two authentic books, Bukhārī and Muslim, which are of the exact same level as the others.

Our comment: the author accuses Abū Hurayrah رضي الله عنه of two heinous crimes. The first one being that he was a staunch supporter of the Umayyads. Secondly,

he accuses him of fabricating narrations due to his love for them (i.e. he attributed lies to Nabī ﷺ). It is for this reason that he added two chapters in his book to explain “the favours of Banū Umayyah upon him” and his “exaggeration in repaying their favours”. We will disprove these claims in the light of concrete evidence and reveal the truth.

Answering the First Claim that Abū Hurayrah was a Staunch Follower of the Umayyads.

The scholars are aware that Abū Hurayrah رضي الله عنه was an ardent lover of the Ahl al-Bayt. He did not, for even a moment, show enmity towards them. He was well-known for holding onto the Sunnah of Rasūlullāh صلى الله عليه وسلم. Consequently, he loved all those who were loved by Rasūlullāh صلى الله عليه وسلم. Abū Hurayrah رضي الله عنه is the one who removed the cloth from the stomach of Ḥasan ibn ‘Alī رضي الله عنه saying: “Show me so that I can kiss you at the exact place where I seen Rasūlullāh صلى الله عليه وسلم kissing you.” He then kissed his navel.

It is indeed strange that a person sucks out information from his thumb and then goes on to accuse Abū Hurayrah رضي الله عنه of disliking ‘Alī رضي الله عنه and his family. How is this possible even after he hears of the discussion that took place between Abū Hurayrah and Marwān, when the Muslims wanted to bury Ḥasan رضي الله عنه alongside Rasūlullāh صلى الله عليه وسلم. Abū Hurayrah said to him:

By the oath of Allah, You are not a governor. Others are more deserving of governance than you so abandon it. You involve yourself in matters that are of no benefit to you, seeking nothing but the pleasure of one who is not even in your presence (Mu‘āwiyah).

However, the one whose heart is filled with hatred for Abū Hurayrah رضي الله عنه will misinterpret this to be a mere public performance and ploy of Abū Hurayrah رضي الله عنه. There are other junctures at which Abū Hurayrah رضي الله عنه criticised Marwān. Will all of them be misinterpreted to be a planned out performance to dupe the masses, as claimed by the author? Abū Hurayrah رضي الله عنه rebuked him upon seeing

pictures of animate objects in his house by saying:

I heard Rasūlullāh ﷺ saying: “Allah says: ‘Who is more oppressive than the one who attempts to create something similar to my creation? He should go ahead and create a seed!’”

On another occasion, when Marwān appeared late for Ṣalāt al-Jumu‘ah, Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ stood up and said to him:

Do you remain in the company of the daughter of so and so, who fans you and gives you cold water to drink whilst the sons of the Muhājirīn and Anṣār melt away in the heat? I intended to take some action against you.

Thereafter he told the people: “Listen to the discourse of your amīr.”

Can this be the stance of one who is a staunch supporter of the Banū Umayyah, who alters narrations to suit them and calls people to support them, or is it the stance of the one who stands for the truth? He criticised the governor for being late, but at the same time kept his honour by asking the Muslims to listen to him. This is yet another proof of the status of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ among the Muslims. Had he been a downtrodden vagabond, they would not have listened to him and Marwān would not have tolerated him. In spite of all of this, the author still sees this incident in a different light and counts it amongst the ploys of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ to stabilise the Umayyad dynasty. This is in accordance with his ‘academic standards’, ‘professionalism’, ‘deductions’ and ‘analyses’.

It would have been more appropriate for the author to claim that Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ was a staunch supporter of the Ahl al-Bayt. He narrates their virtues from Nabī ﷺ, which are recorded in the authentic books of ḥadīth¹. It would have been more appropriate for him to narrate these instead of searching for unauthentic and fabricated narrations attributed to Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ in praise

1 These ḥadīth will be quoted shortly.

of the Umayyads, especially since the liars and fabricators have been exposed and the matter has become obvious.

Hereunder are some of the virtues that he narrates regarding the Ahl al-Bayt:

He narrated so many aḥādīth regarding the virtues of ‘Alī رضي الله عنه that it is inconceivable that he could have sided with Mu‘āwiyah against ‘Alī رضي الله عنه. These narrations will be indigestible to the author, just as stones are indigestible to humans. *Al-Bukhārī* and *Muslim* have narrated many of them. The virtues of ‘Alī رضي الله عنه cannot be counted. Books have been compiled specifically on the subject, the likes of *al-Khaṣā’iṣ* of Imām al-Nasā’ī. He is unparalleled in the rank of Ṣaḥābah as far as the number of sound and authentic aḥādīth that have been narrated regarding him. This is what we believe in order to please Allah and keep our dīn and emotions intact. This is also in conformity to the rules of unbiased research, which we have undertaken to adhere to.¹

He also narrates aḥādīth regarding the virtues of Ḥusayn رضي الله عنه. Hereunder is a summary of a few of them:

فمن سعيد بن أبي سعيد قال : كنا مع أبي هريرة جلوساً ، فجاء حسن بن علي بن أبي طالب ، فسلم علينا ، فرددنا عليه وأبو هريرة لا يعلم فمضى . فقلنا : يا أبا هريرة ، هذا حسن ابن علي قد سلم علينا . فقام فلحقه فقال : يا سيدي . فقلنا له : تقول ياسيدي ؟ قال : إني سمعت رسول الله يقول : ” إنه لسيد ”

Sa‘īd ibn Abī Sa‘īd said: “Ḥasan ibn ‘Alī ibn Abī Ṭālib walked past whilst we were sitting with Abū Hurayrah so he greeted us. We replied to his greeting but Abū Hurayrah did not realise so he continued. We said: ‘O Abū Hurayrah This is Ḥasan ibn ‘Alī, he is greeting us.’ He then stood up and walked until he reached him saying, ‘O my leader.’ We inquired: ‘Why did you say to him “My leader”?’ He replied: ‘I heard Rasūlullāh صلى الله عليه وسلم saying: ‘Indeed he is a leader.’”²

1 *Difā’ an al-Sunnah* of Abū Shuhbah pg. 160

2 *Amal al-Yowm wa l-Laylah* of al-Nasā’ī pg. 250

وعن محمد بن زياد عن أبي هريرة قال : رأيت النبي حامل الحسن بن علي على عاتقه، ولعابه يسيل عليه

Muḥammad ibn Ziyād narrates from Abū Hurayrah رضي الله عنه who said: “I saw Ḥasan ibn ‘Alī drooling upon Nabī صلی الله علیه وسلم whilst he carried him upon his shoulder.”¹

وعن عمير بن إسحاق قال : رأيت أبا هريرة لقي الحسن بن علي فقال : اكشف لي عن بطنك حيث رأيت رسول الله يقبل منه قال : فكشفت له عن بطنه فقبله

‘Umayr ibn Ishāq narrates: “I saw Abū Hurayrah meet Ḥasan ibn ‘Alī... he said to him: ‘Uncover the portion of your stomach which I saw Nabī صلی الله علیه وسلم kissing.’ He then uncovered his stomach after which Abū Hurayrah kissed him.”²

Abū Mirzad says:

I heard Abū Hurayrah saying: “These two ears of mine have heard and these two eyes have seen Rasūlullāh صلی الله علیه وسلم holding the hands of Ḥasan or Ḥusayn whilst his feet were on the feet of Rasūlullāh صلی الله علیه وسلم who commanded, ‘Help him to climb!’ The child then climbed until he managed to place his feet upon the chest of Rasūlullāh صلی الله علیه وسلم. Thereafter Rasūlullāh صلی الله علیه وسلم said: ‘Open your mouth!’ Thereafter Rasūlullāh صلی الله علیه وسلم kissed him saying: ‘O Allah make him your beloved, for indeed I love him.’”³

وعن أبي حازم عن أبي هريرة قال : قال رسول الله من أحب الحسن والحسين فقد أحبني، ومن ابغضهما فقد أبغضني

Abū Ḥāzim reports from Abū Hurayrah رضي الله عنه, who narrated that Rasūlullāh صلی الله علیه وسلم said: “Whoever loves Ḥasan and Ḥusayn has indeed loved me, and whoever shows enmity to them has indeed shown enmity towards me.”⁴

1 *Aḥmad* 2/447, *Ibn Mājah* 658

2 *Aḥmad* 2/255, 493

3 *Al-Adab al-Mufrad* of al-Bukhārī pg. 249, 271, 3/87 and 1183, *Aḥmad* 2/532, *Muslim* 7/129

4 *Aḥmad* 2/288, 440, 446, *Ibn Mājah* 143, al-Nasā’ī in *Faḍā’il al-Ṣaḥābah* pg. 65

وعن أبي حازم عن أبي هريرة قال : نظر النبي إلى علي والحسن والحسين وفاطمة فقال : أنا حرب لمن حاربكم ، وسلم لمن سالمكم

Abū Hāzim reports from Abū Hurayrah رضي الله عنه, who narrated: “I saw Rasūlullāh صلى الله عليه وسلم looking at ‘Alī, Ḥasan, Ḥusayn and Fāṭimah رضي الله عنهم and saying: “I am at war with those who fight with you and at peace with those who are at peace with you.”¹

وعن أبي حازم عن أبي هريرة عن النبي قال : نزل ملك من السماء فبشرني أن فاطمة سيدة نساء أمتي وأن الحسن والحسين سيدا شباب أهل الجنة

Abū Hāzim reports from Abū Hurayrah رضي الله عنه, who narrated that Rasūlullāh صلى الله عليه وسلم said: “An angel descended from the sky and gave me the glad-tidings that Fāṭimah is the leader of all the ladies of my ummah and Ḥasan and Ḥusayn are the leaders of the youth of Jannah.”²

وعنه قال : كنا نصلّي مع رسول الله العشاء فكان يصلّي ، فإذا سجد وثب الحسن والحسين على ظهره ، وإذا رفع رأسه أخذهما فوضعهما وضعا رقيقا ، فإذا عاد عادا ، فلما صلى جعل واحدا ها هنا وواحدا ها هنا فجئته فقلت : يا رسول الله ألا أذهب بهما إلى أمهما ؟ قال: لا، فبرقت برقة فقال: إحقا بأكما، فما زالوا يمشيان في ضوءها حتى دخلا

He also narrates: “We were performing ‘Ishā with Rasūlullāh صلى الله عليه وسلم, and when he went into sujūd, Ḥasan and Ḥusayn climbed onto his back. When he lifted his head, he placed them gently on the ground, and when he returned to sujūd they got onto him once again. After completing his ṣalāh, he placed one on each side. I went to him and offered: ‘O Rasūlullāh, should I not take them to their mother?’ He replied: ‘No.’ shortly thereafter a flash of lightning struck upon which he said to them: ‘Go to your mother.’ They walked in this light until they reached her.”³

1 *Aḥmad* 2/442

2 *Al-Nasā’ī in al-Kubrā-Tuhfat al-Ashrāf* 10/13430, *al-Musnad al-Jāmi’* 18/191-196 (*Musnad Abī Hurayrah*)

3 *Mustadrak al-Ḥākim* 3/167, *Dalā’il al-Nubuwwah* pg. 494

A third member of the Ahl al-Bayt whose virtues are narrated by Abū Hurayrah is Ja'far ibn Abī Ṭālib رضي الله عنه.

فعن عبد الرحمن بن يعقوب عن أبي هريرة قال : قال رسول الله : رأيت جعفرا يطير في الجنة مع الملائكة

‘Abd al-Raḥmān ibn Ya‘qūb reports from Abū Hurayrah رضي الله عنه that Rasūlullāh صلى الله عليه وسلم said: “I saw Ja’far flying in Jannah with the angels.”¹

وعن عكرمة عن أبي هريرة قال : ما احتذى النعال ولا انتعل ولا ركب المطايا ولا ركب الكور بعد رسول الله أفضل من جعفر بن أبي طالب

‘Ikrimah reports from Abū Hurayrah رضي الله عنه who said: “No one better than Ja’far ibn Abī Ṭālib wore a sandal, rode a conveyance and sat on saddle after Rasūlullāh صلى الله عليه وسلم.”²

عن سعيد المقبري عن أبي هريرة قال : إن كنت لأسأل الرجل من أصحاب النبي عن الآيات من القرآن أنا أعلم بها منه ، ما أسأله إلا ليطعمني شيئا ، فكنت إذا سألت جعفر ابن أبي طالب لم يجبني حتى يذهب بي إلى منزله فيقول لامرأته : أسماء ، أطعمينا شيئا ، فإذا أطعمتنا أجابني . وكان جعفر يحب المساكين ويجلس إليهم ويحدثهم ويحدثونه ، فكان رسول الله يكنيه بأبي المساكين

Saīd al-Maqburī reports narrates from Abū Hurayrah رضي الله عنه: “I would ask a companion of Rasūlullāh صلى الله عليه وسلم regarding a verse of the Qur’ān even though I knew it better than him. My intention would be that he offers me something to eat. Whenever I would ask Ja’far ibn Abī Ṭālib he would take me to his house and say to his wife Asmā’: ‘Give us something to eat.’ Thereafter he would answer my question. Ja’far loved the poor. He would sit with them, listen to them and speak to them. That is why Rasūlullāh صلى الله عليه وسلم gave him the agnomen *Abū al-Masākīn* (father of the destitute).”³

1 *Al-Tirmidhī* who comments: “This is a narration of Abū Hurayrah which is not known to us except through the ḥadīth of ‘Abd Allāh ibn Ja’far. Ibn Ma‘īn classified him as unreliable. ‘Abd Allāh ibn Ja’far is the father of ‘Alī ibn al-Madīnī.”

2 *Aḥmad* 2/413, *al-Tirmidhī* and *al-Nasā’ī* (*Fadhā’il al-Ṣaḥābah*)

3 *Ibn Mājah* and *al-Tirmidhī*. *Al-Tirmidhī* says: “This is a Gharīb ḥadīth. Abū Ishāq al-Makhzūmī is Ibrāhīm ibn al-Faḍl al-Madīnī. Some of the scholars have questioned his memory. He has a few narrations which are not corroborated by others.”

If Abū Hurayrah was a staunch ally of the Umayyads, he would not have narrated the virtues of the Ahl al-Bayt, especially the virtues of Amīr al-Mu'minīn 'Alī رضي الله عنه. However, he did not choose to do this. Abū Hurayrah's رضي الله عنه character was far too lofty for him to have concealed the aḥādīth of Rasūlullāh صلى الله عليه وسلم, or to fabricate them and falsely attribute them to him, due to some base desire. Not a single scholar has accused Abū Hurayrah رضي الله عنه of belonging to the supporters of 'Alī رضي الله عنه due to these narrations nor have they accused him of being a hater of 'Umar رضي الله عنه. Hence it has become manifest that Abū Hurayrah was not one who would rally behind any group or follow any of his desires. He is that outstanding Ṣaḥābī whose steadfastness, integrity, piety, scrupulousness and trustworthiness is well known to us.

It is only a few of the innovators, whose hearts have been blinded by Allah — the likes of this author — who misconstrue all the virtues and accolades of Abū Hurayrah رضي الله عنه to be the favours of the Umayyads. They believe that this was his recompense for strengthening and supporting their dynasty. The author has either forgotten or ignored the fact that he had a successful business, received many gifts and he loved earning his own income as much as he loved knowledge. Similarly, he forgot that Abū Hurayrah رضي الله عنه was the governor of Bahrain, during the era of 'Umar ibn al-Khaṭṭāb, to whom he had explained the manner in which he acquired his wealth. Yet the author obstinately asserts that everything that was owned by Abū Hurayrah رضي الله عنه were gifts showered upon him by the Umayyads.

He goes on to claim that they were the ones who provided him with clothing of silk and fine linen, built him a palace in 'Aqīq and married Busrah bint Ghazwān — the sister of the governor, 'Utbah ibn Ghazwān — to him. He cites the narration of Muḍārib ibn Ḥazn to prove this. Muḍārib says:

I was travelling during the night when suddenly a man said the takbīr (Allāh Akbar), so I got my camel to catch up with him. I asked: "Who are you?" He replied: "Abū Hurayrah." I asked: "What is this takbīr about?" He replied: "Gratitude!" I queried: "On account of what?" He answered: "I was a labourer employed by Busrah bint Ghazwān to clothe and feed myself.

When they would ride a conveyance, it was my duty to lead the animals and when they would dismount then I would serve them. Thereafter Allah granted her to me in my marriage, so she is my wife.”¹

Abū Hurayrah رضي الله عنه was expressing gratitude to Allah upon his bounty and favour that he granted him Busrah as a wife. Is this act worthy of any criticism? It is indicative of nothing more than the pure-heartedness of Abū Hurayrah رضي الله عنه, his happiness and gratitude at the decision of Allah regarding him, his humility, and remembrance of his humble beginnings and admitting the favours of Allah upon him. However, the author chose to misinterpret the happiness of Abū Hurayrah رضي الله عنه in order to defame him. All of these positive feelings were seen by him as valuable material to promote his propaganda. He believes that the Umayyads had enslaved him by means of all these bounties. Thus, “they became his ‘owners’ and possessed his hearing, sight and heart. He was their alleged spokesman who promoted their political agenda and excelled at twisting everything to suit their desires.”

‘Abd al-Ḥusayn attempted to paint a bleak image of Abū Hurayrah رضي الله عنه through the help of revelation received from his devils and the fabrications of his allies and story-tellers. However, Abū Hurayrah’s رضي الله عنه abstinence from all types of mischief, adherence to the truth, well-wishing for all Muslims and his love for the Ahl al-Bayt was already well-known to us. Added to that, Allah has chosen to wipe out all the propaganda and doubts that the enemies of Abū Hurayrah رضي الله عنه have raised regarding him. The truth has been revealed so that falsehood may vanish. Allah Ta‘ālā states:

Rather, we hurl the truth at falsehood, shattering its head.²

1 *Siyar A‘lām al-Nubalā’* 2/440

2 *Sūrah al-Ambiyā’*: 18

Did Abū Hurayrah attribute any Ḥadīth Falsely to Rasūlullāh ﷺ?

The author has accused Abū Hurayrah رَضِيَ اللهُ عَنْهُ of such crimes that was neither thought of by any orientalist or enemy. He says:

فتارة يفتش الأحاديث في فضائلهم ، ... وتارة يلفق أحاديث في فضائل الخلفيتي، نزولا على رغائب معاوية وفتنه الباغية، إذ كانت لهم مقاصد سياسية ضد الوصي وآل النبي (ص).. وحسبك حديثه في تأمير أبي بكر على الحج سنة براءة - وهي سنة تسع للهجرة - وحديثه في أن عمر كان محدثاً تكلمه الملائكة

وقد اقتضت سياسية الأمويين في نكايه الهاشميين تثبيت هذين الحديثين وإذاعهما بكل ما لمعاوية وأعوانه ... من وسيلة أو حيلة ... حتى أخرجهما الصحاح ... وتارة يقتضب أحاديث ضد أمير المؤمنين جرياً على مقتضى تلك السياسة كقوله: سمعت رسول الله (ص) يقول: "لم تحبس الشمس أو ترد لأحد إلا لبوشع بن نون ليالي سار إلى بيت المقدس

At times he would fabricate ḥadīth regarding their virtues... and at times he would misinterpret ḥadīth to support the first two khulafā'. This was done in compliance to the whims of Mu'āwiyah and his rebellious allies, as they had political agenda against the Waṣi and the family of Nabī ﷺ... His ḥadīth regarding the appointment of Abū Bakr as the amīr of Ḥaj in the year of Bar'ah (9 A.H.) and his ḥadīth in which he claims that 'Umar was a Muḥdath — the angels would communicate with him —¹ is sufficient to convince you (regarding that which we stated about him).

The political needs of the Umayyads which centred on hatred for the Hāshimīs demanded that they establish these two ḥadīth by means of all possible avenues at the disposal of Mu'āwiyah and his allies ... through an intermediary or a ploy... to the extent that they were narrated in the authentic books. On other occasions, he would shorten ḥadīth in opposition to Amīr al-Mu'minīn, keeping up the demands

1 This refers to the ḥadīth of Abū Hurayrah رَضِيَ اللهُ عَنْهُ which he narrates from Rasūlullāh ﷺ: "There were people from the nations who preceded such individuals who were muḥdath. If there is any such person in my ummah, then it is 'Umar." *Faṭḥ al-Bārī* 8/49.

Muḥdath refers to that person who is inspired and his ideas or thoughts correspond to reality. His speech turns out to be accurate. History bears testimony in favour of 'Umar رَضِيَ اللهُ عَنْهُ regarding this. Refer to the refutation of the author under the discussion of the angels speaking to 'Umar.

of their politics. Thus he narrates, “I heard Rasūlullāh ﷺ saying: ‘The sun was never kept back or returned except for Yūsha’ ibn Nūn during the nights that he travelled to Bayt al-Maqdis.’”

This author has been dominated by his desires to the degree that he cannot fathom Abū Hurayrah to be anything besides a liar and a fabricator. This led him to straying from the right path and accusing the Ṣaḥābah of being liars. He simply ignored that which the reliable historians are unanimous upon, preferring the narrations of the unreliable ones. Thus, the speech of al-Ṭabarṣī is seen by him as governing revelation, whilst the authentic books are side-lined.

He attempts to get rid of the truth and distort the facts. I would like to know, ‘how was the sun held back or returned for Amīr al-Mu’minīn ‘Alī ﷺ? Was it held back from setting so that he could perform his ‘Aṣr Ṣalāh in its prescribed time?’ Indeed these are miracles that cannot recur and they are only granted to the ambiyā’. The authentic books have not narrated any of this, so we will leave it to the author to explain to us how was the sun held back and when did this happen? We will learn and benefit from him. Ibn Muṭahhir al-Ḥillī beat him to this claim, but he was exposed by Ibn Taymiyyah who highlighted the lies contained in this claim. As for his claim that Rasūlullāh ﷺ demoted Abū Bakr ﷺ from being the Imām of ḥajj, I will explain its invalidity under the chapter, “The amount of His narrations”.

The author’s portrayal of the reality as well as the inaccuracy thereof has been clearly explained. He imagines that Abū Hurayrah ﷺ would move in any direction that the Umayyads desired, fulfil all their requests and fabricate aḥādīth to support them. To substantiate his claim, he reproduced narrations which cannot be authenticated or confirmed. He says:

قال الإمام أبو جعفر الإسكافي : إن معاوية حمل قوماً من الصحابة وقوماً من التابعين على رواية أخبار قبيحة في علي تقتضي الطعن فيه والبراءة منه ، وجعل لهم على ذلك جعلاً يرغب في مثله ، فاختلقوا له ما أرضاه ، منهم أبو هريرة وعمرو بن العاص ، والمغيرة بن شعبة ، ومن التابعين عروة ابن الزبير إلى آخر كلامه

Imām Abū Ja'far al-Iskāfī says: "Mu'āwiyah forced a group of Ṣaḥābah and Tābi'īn to narrate negative narrations about 'Alī, which demand defamation of him and detachment from him. He placed before them an enticing reward. Thus, they concocted that which pleased him. Amongst them was Abū Hurayrah, 'Amr ibn al-Āṣ, Mughīrah ibn Shu'bah, and from among the Tābi'īn they were 'Urwah ibn Zubayr..."

He goes on to say:

لما قدم أبو هريرة العراق مع معاوية عام الجماعة جاء إلى مسجد الكوفة فلما رأى كثرة من استقبله من الناس جثا على ركبتيه ، ثم ضرب صلته مراراً !! وقال: يا أهل العراق .. أتزعمون أنني أكذب على الله ورسوله وأحرق نفسي بالنار ؟ والله لقد سمعت رسول الله(ص) يقول: " إن لكل نبي حراماً ، وإن المدينة حرمي ، فمن أحدث فيها حدثاً فعليه لعنة الله والملائكة والناس أجمعين قال: " وأشهد بالله أن علياً أحدث فيها !! فلما بلغ معاوية قوله أجازته وأكرمه ، وولاه إمارة المدينة

When Abū Hurayrah entered Iraq with Mu'āwiyah during the year of Jamā'ah, he arrived at the masjid of Kūfah. When he seen the large number of people who welcomed him, he went down on his knees, struck his bald head a few times and said: "O people of Iraq! Do you think that I would lie about Allah and His Rasūl, thereby hurling myself into the fire? By the oath of Allah, I heard Rasūlullāh ﷺ saying: 'Every Nabī has a ḥaram (sanctified area) and undoubtedly Madīnah is my ḥaram. May the curse of Allah, His angels and the entire humanity be upon the one who initiates an innovation therein.?'” He then added: "I bear testimony that 'Alī initiated an innovation in it.”” When Mu'āwiyah heard of this, he awarded him and honoured him. He also appointed him the governor of Madīnah.

He adds in the footnotes:

عن سفيان الثوري عن عبدالرحمن بن قاسم عن عمر بن عبدالغفار: أن أبا هريرة لما قدم الكوفة مع معاوية كان يجلس بالعشبات بباب كندة ، ويجلس الناس إليه فجاءه شاب من الكوفة - لعله الأصبح بن نباته - فجلس إليه فقال: يا أبا هريرة . . أتشدك بالله أسمعت رسول الله يقول لعلي بن أبي طالب : " اللهم وال من والاه وعاد من عاداه " ؟ قال : اللهم نعم . قال : فأشهد بالله لقد واليت عدوه عاديت وليه ثم قام عنه وانصرف

Sufyān al-Thowrī reports from ‘Abd al-Raḥmān ibn al-Qāsim who narrates from ‘Umar ibn ‘Abd al-Ghaffār that when Abū Hurayrah came to Kūfah with Mu‘āwiyah, he would conduct nightly gatherings at the door of Kundah and the people would attend his gatherings. Once a youngster from Kūfah, most probably Aṣḥbagh ibn Nubātah, attended and posed the following question to him: “I ask you in the name of Allah, did you hear Rasūlullāh ﷺ saying to ‘Alī ibn Abī Ṭālib رضي الله عنه: ‘O Allāh befriend the one who befriends him and have enmity for the one who has enmity for him?’” He replied: “By Allah, yes!” Aṣḥbagh then said: ‘I make Allah my witness that you have befriended his enemy and opposed his friend.’ Thereafter he stood up and left.

These are the different narrations that the author uses to support his accusation, that Abū Hurayrah رضي الله عنه was bought out by the Umayyads and that he would fabricate narrations to support them. However, these narrations neither have any asānīd nor are their texts verifiable. As for the isnād; Ibn Abī al-Ḥadīd, the author of *Nahj al-Balāghah* narrated them from his teacher, Muḥammad ibn ‘Abd Allāh Abū Ja‘far al-Iskāfī (d. 240 A.H.), who was from the notables among the Mu‘tazilī Shī‘ah.

The enmity that is harboured by the Mu‘tazilah for the scholars of ḥadīth is nothing new. This began at the end of the first century and was passed down through the generations. I will hand you over to Ibn Abī al-Ḥadīd, who will introduce you to his teacher, Abū Ja‘far, and elaborate upon his ‘credibility’. He says:

Our teacher, Abū Ja‘far al-Iskāfī رضي الله عنه, who was among the researchers on the topic of befriending ‘Alī رضي الله عنه as well as those who emphasised his superiority. Even though the view of his superiority was common and widespread among our scholars in Baghdad, Abū Ja‘far was the most vehement regarding this. His conviction in it was unmatched.¹

This is the testimony of a student regarding his teacher. There can be no doubt regarding it and it cannot be reinterpreted to mean anything else. The teacher

1 *Sharḥ Nahj al-Balāghah* 1/467

was from those who followed their whims and even propagated their deviant beliefs. In fact, he was quite passionate regarding it as well, as attested to by one of his closest associates. Individuals like him have already accused the Ṣaḥābah of distorting the Qur’ān and ḥadīth, hence it comes as no surprise that they accuse a person like Abū Hurayrah رضي الله عنه of such crimes and attribute lies to him as well as others among the Ṣaḥābah and Tābi‘īn.

His narration will be rejected on the basis of two reasons:

Firstly, he is considered unreliable on account of two factors, viz. he is a Mu’tazilī, who openly showed enmity for the scholars of ḥadīth and was also a prejudiced Shī‘ī. Both these traits were found in him, each of which could be enough of a reason to reject his narrations. It defies logic to accept disparagement, commendation or a narration from a man who lacks integrity, especially since his narration cannot be established and he is an enemy of the Ahl al-Sunnah. It is obvious that his narration does not deserve a second look.

Secondly, these narrations cannot be traced in any authentic book and there are not narrated with a reliable isnād. The isnād quoted by al-Iskāfī, if given the benefit of the doubt, would be considered unreliable, if not fabricated.

As far as the text is concerned, it has not been authentically narrated that Mu’āwiyah رضي الله عنه compelled anyone to insult Amīr al-Mu’minīn ‘Alī رضي الله عنه. None of the Ṣaḥābah are reported to have done that. It cannot be proven that any of them fabricated narrations in lieu of a reward. It was below their dignity to resort to such levels of loathsome acts. We seek the protection of Allah from believing that a person who accompanied Rasūlullāh صلى الله عليه وسلم, heard his aḥādīth and his command to abstain from lies; fabricated aḥādīth in his name.

All the narrations which indicate that they are guilty of this heinous crime are traced back to those who follow and propagate their whims and fancies. Their greatest priority is to defend their deviant stance. Therefore, they do not give any consideration to the truth and they do not uphold the honour which the Ṣaḥābah

deserve. They criticise the best of the Ṣaḥābah, accusing some of deviation and open transgression and others of kufr. They have levelled accusations against Abū Bakr, ‘Umar and ‘Uthmān رضي الله عنهم amongst others.

The scholars of ḥadīth have exposed the prejudiced liars. That is why the scholars of ḥadīth have become the common enemy of many of these groups. They attempted to strip them of their credibility in the eyes of the ummah. This ploy was adopted by the Mu‘tazilah, Rawāfiḍ and some sects of the Shī‘ah. Whoever wishes to learn more regarding this should refer to the book on the subject of accepting narrations by al-Balkhī.

However, Allah caused the reality of these groups to be exposed. Thus, the veil was removed from the faces of those hiding behind it by the army of Allah - the scholars of ḥadīth. They explained the realities of these people, bringing to the fore their intentions and inclinations. Thus, there is no narration in which a Ṣaḥābī is maligned, his beliefs are brought to question or he is accused of opposing any of the fundamentals of dīn except that the experts have pinpointed the culprit behind the narration and explained the reason why the narration is unreliable.

The claim of the author will not be given any consideration until it is proven through sound and authentic evidence. How can we accept that Mu‘āwiyah رضي الله عنه would encourage the Ṣaḥābah to fabricate aḥādīth simply to disparage ‘Alī رضي الله عنه? How can this be the case when a person of the calibre of Ibn ‘Abbās رضي الله عنه praised him for his virtue, intelligence and understanding, as narrated by al-Bukhārī in his Ṣaḥīḥ? Will ‘Abd al-Ḥusayn accuse the great scholar and academic of the ummah of lying¹ or aligning himself with Mu‘āwiyah? This is impossible. Rather, the praise and testimony of Ibn ‘Abbās رضي الله عنه was based on the truth, which exposes the lies of this ‘trustworthy’ author.

The accusation cooked-up by this author is indeed baseless. Abū Hurayrah,

1 Refer to their narrations which were reported by their great scholar al-Kashshī in disparagement of Ibn ‘Abbās رضي الله عنه due to this.

Mughīrah and ‘Amr رضي الله عنه were all Ṣaḥābah. None of their integrity is doubted by the Ahl al-Sunnah. Another noteworthy fact which exposes the lies behind their claim is that the Banū Umayyah were in authority at that time. If they believed that it was permissible to attribute lies to Nabī صلى الله عليه وسلم in order to defame ‘Alī رضي الله عنه, then what stopped them from filling up at least *Bukhārī* and *Muslim* with narrations against him? Why is it that we cannot find even one authentic narration which clearly condemns ‘Alī رضي الله عنه or supports Mu‘āwiyah رضي الله عنه?¹

Al-Iskāfī has levelled false accusations against the Ṣaḥābah رضي الله عنهم in what he has mentioned. Ibn al-‘Arabī has expounded on one dimension of their reality, their position and their piety in *al-‘Awāṣim min al-Qawāṣim*, just as their biographies have been explained. The sad reality is that the narrations of the deviant have crept into the books of Islamic history, especially with regards to the Umayyads. This is because these books were written after their fall, which contributed towards darkening their records.

However, History was not deprived of honest and sincere men who compiled all the events along with their asānīd so that the reader could be afforded the opportunity of distinguishing the truth from falsehood. It is not sufficient for a narration to be classified authentic merely because it appears in some book or the other. Instead, it is necessary to scrutinise each narration according to the guidelines laid down by the Muḥaddithīn; both the isnād as well as the text should be scrutinised.

Furthermore, we regard this narration to be unacceptable.² This is because ‘Urwah was born in the year 22 A.H. Consequently, his age at the time of the murder of ‘Uthmān رضي الله عنه was merely 13 and at the time of the martyrdom of ‘Alī رضي الله عنه merely 18. Who would believe that a khalīfah like Mu‘āwiyah رضي الله عنه would encourage ‘Urwah to fabricate narrations to defame ‘Alī رضي الله عنه? ‘Urwah was still

1 *Al-Anwār* by Yamānī pg. 206-207

2 Lies and fabrications cannot be considered. There are more narrations, fabricated by them and others, in praise of ‘Alī رضي الله عنه than there are in criticism of him.

at the threshold of his learning career, he only became famous later. Hence, if Mu'āwiyah رضي الله عنه wanted to defame 'Alī رضي الله عنه, as claimed, then it would have been more sensible for him to ask people who were more senior and famous and not the likes of 'Urwah.

If anyone objects saying that he encouraged him to forge narrations during his reign as khalīfah, after the demise of the fourth rightly guided khalīfah, then too the claim is quite illogical. At the time of the death of Mu'āwiyah رضي الله عنه, 'Urwah's age did not exceed 38. Why would Mu'āwiyah رضي الله عنه seek his help? There many others present at that who were regarded as senior Ṣaḥābah and Tābi'īn. How then did he ask him for help in fabricating narrations, as claimed by the author?

The Muslims united in the year 40 A.H. (which is referred to as the year of the gathering of Jamā'ah), when Ḥasan رضي الله عنه pledged his allegiance to Mu'āwiyah رضي الله عنه. The matter of leadership had been concluded. Thus, there was no need for the Umayyads to seek avenues through which they could strengthen themselves as all authority already belonged to them. If, for arguments sake, we accept that 'Urwah did as the author claims, then how is it that the scholars of the ummah, i.e. the Ṣaḥābah — who had many brave and influential persons among them — remained silent?

The Muslims of that era were alert and informed. They were abreast with the happenings of the time and they witnessed it. None of the fine matters were concealed from them. The Muslims were well-aware that their leaders were the Ṣaḥābah of Rasūlullāh صلى الله عليه وسلم. Thus it would not have been less than a mammoth task for any of the Ṣaḥābah or Tābi'īn to distort any aspect of the truth, as the author accuses them of doing, to please the khalīfah and support his stance.

Whoever attempts to prove this type of narrations has indeed offended the entire ummah. It is an accusation against all those who lived during those years of being unwary and negligent. They could not recognise the truth and were hoodwinked by false and fabricated narrations. The reality however, is in complete contrast to

this. Therefore it has been proven that this narration was fabricated and it cannot be regarded as authentic.

As for the second narration, which states that Abū Hurayrah رضي الله عنه entered Iraq, it was also narrated by al-Iskāfī. We have recognised him and understood his background as well as the value of his narrations. Therefore, we will not accept this narration. Furthermore, this narration defies common sense. How is it possible that he done this when ‘Alī رضي الله عنه was stationed in Iraq, Mu‘āwiyah in Syria and he was in Ḥijāz? It has been established that after returning from Bahrain, where he served as governor for ‘Umar رضي الله عنه, he did not leave Ḥijāz. Ibn ‘Abd al-Barr says:

أنه لما عاد من البحرين في عهد عمر ورجب إليه عمر أن يعود والياً عليها مرة أخرى فأبى، لم يزل بالمدينة حتى مات

After he returned from Bahrain, during the era of ‘Umar, ‘Umar requested him to once again take up governance of Bahrain. He refused and thereafter remained in Madīnah until his death.¹

This is the reality.²

The only scenario in which this would be possible is if the author believes that Abū Hurayrah رضي الله عنه was granted the wind of Sulaymān or the earth was folded up for him. If we have to accept that this narration is correct, then Abū Hurayrah رضي الله عنه was clearing his name from some of the allegations regarding him spread by a group of opponents to the Umayyads. Besides that, the aḥādīth which are narrated from Abū Hurayrah رضي الله عنه contradict this narration and exposes its non-credibility.

Imām Muslim reports from Abū Hurayrah رضي الله عنه who narrates from Nabī صلى الله عليه وسلم:

1 *Al-Istī‘āb* 4/209 - printed at the bottom of al-Iṣābah

2 *Difā‘ ‘an al-Sunnah* by Muḥammad Abī Shuhbah pg. 99, 160

المدينة حرم ، فمن أحدث فيها حدثاً أو آوى محدثاً فعليه لعنة الله والملائكة والناس أجمعين لا يقبل منه يوم القيامة عدل ولا صرف

Madīnah has been sanctified. Thus, whoever innovates or accommodates an innovator therein, then may the curse of Allah, His angels and the entire creation be upon him. Neither will his obligatory prayers be accepted on the Day of Qiyāmah nor his optional ones.¹

It does not contain the extra portion added by the fabricators, in which Abū Hurayrah رضي الله عنه allegedly criticises ‘Alī رضي الله عنه to earn a reward from Mu‘āwiyah رضي الله عنه.

The ‘trustworthy’ author omitted a portion of the narration, i.e. “Every Nabī has a sanctified area and my sanctified area in Madīnah is that which lies between *‘Ir* and *Thowr*.” This is because it refutes his claim and narration as it is not established that Abū Hurayrah رضي الله عنه said this. Rather, it is a famous narration of ‘Alī رضي الله عنه as narrated in *Ṣaḥīḥ Muslim*.² Al-Iskāfī chose to attribute it to Abū Hurayrah رضي الله عنه.³ This is another proof of their evil intentions and hatred for the Ṣaḥābah in general and specifically Abū Hurayrah رضي الله عنه.

Over and above this, the author quotes narrations which contradict his beliefs and claims. Earlier (page 25 of his book) he claimed that Busr ibn Arṭāt appointed Abū Hurayrah رضي الله عنه as the governor of Madīnah upon his arrival there. Later (page 39), he says: “*When his speech reached Mu‘āwiyah, he rewarded him, honoured him and appointed him as the governor of Madīnah.*” Which of the two narrations does the author want us to believe? Or will he claim that the second narration was a re-instatement to the post? He is at liberty to go ahead and interpret his contradictions in any way that pleases him!

As for the narration which he quoted in the footnote of the narration of al-Thowrī, which was narrated to us by Abū Ja‘far al-Iskāfī, his lies and fabrications against

1 *Ṣaḥīḥ Muslim* 2/999

2 *Ṣaḥīḥ Muslim* 2/995, 2/1147

3 *Sharḥ Nahj al-Balāghah* 1/467

the Ṣaḥābah are well known to us. Therefore, irrespective of whom he reports this from, it will not be acceptable. More so when an authentic narration from Abū Hurayrah رضي الله عنه does not contain this addition and the reply of the youngster, “I make Allāh my witness that you have befriended his enemy,” as mentioned by al-Iskāfī.

Dāwūd ibn Yazīd al-Owdī narrates from his father who said:

دخل أبو هريرة المسجد فاجتمع إليه الناس فقام إليه شاب فقال: أشدك بالله سمعت رسول الله يقول: من كنت مولاه فعلي مولاه، اللهم وال من والاه وعاد من عاداه ” رواه أبو يعلى والبراز بنحوه

Abū Hurayrah entered the masjid so people gathered around him. One of the youngsters stood up and asked him: “I ask you in the name of Allah, did you hear Rasūlullāh صلى الله عليه وسلم saying: “Whoever takes me as a guardian then ‘Alī is his guardian as well. O Allah, befriend those who befriend him and take to task those who have enmity for him.” Abū Ya‘lā narrated this and it is corroborated by al-Bazzār.¹

This narration highlights the position of Abū Hurayrah رضي الله عنه in the eyes of the people of Iraq. This is because they enquire from him regarding a narration on the virtue of ‘Alī رضي الله عنه. This reveals the falsity of the image created by the author. This version does not include the addition which was included to suit the desires of the one who added it and attempted to deceive the people regarding the reality of the ḥadīth. Thus, the matter of these people, who engrossed themselves in trying to dishonour the Ṣaḥābah, and discredit them of their integrity and dīn, has become manifest. This incident was not a ‘hard slap’ from the youngster to Abū Hurayrah رضي الله عنه, rather, it was a ‘fatal blow’ to the enemies of the truth.²

The author continues to cast allegations against Abū Hurayrah رضي الله عنه and accuses him of being a faithful ally of the Umayyads to the extent that he

1 *Majma’ al-Zawā’id* 9/105

2 *Aḥmad* 2/447, *Ibn Mājah* 658

would extemporaneously fabricate aḥādīth in defence of the ‘hypocrites’ of Banū Umayyah, who were cursed by Rasūlullāh ﷺ. Due to this, he was regarded as a priceless asset by the Banū Umayyah. Thus, “Marwān and his sons used their authority to increase his asānīd. They did not compromise on their efforts to promote him. Therefore, the authors of *ṣiḥāh*¹, *sunan*² and *masānīd*³ all narrated from him. Marwān and his sons played a pivotal role in elevating Abū Hurayrah above others in the following aspects; memorisation, meticulousness, preservation and devoutness. The effects of their efforts have remained up until this day.”

Thereafter he quotes the story of the scribe of Marwān and Abū Hurayrah رَضِيَ اللهُ عَنْهُ on day that Ḥasan رَضِيَ اللهُ عَنْهُ passed away and the difference of opinion regarding whether he hid away in the room of Rasūlullāh ﷺ or not. He narrates that this was a well-planned arrangement aimed at convincing people that he had a phenomenal memory and that he surpassed many other Ṣaḥābah in this regard. He further claims that this planning reached its culmination when Marwān surrendered to Abū Hurayrah رَضِيَ اللهُ عَنْهُ by acknowledging his virtue and status. In this manner he created a demand for the narrations of Abū Hurayrah رَضِيَ اللهُ عَنْهُ.

التي كان مروان ومعاوية وبنوهما يحاربون بها الحسن والحسين وأباهما وبنيهما وكانت من أنجع الدعايات في تلك السياسات..

Marwān and Mu‘āwiyah would use these narrations to wage war with Ḥasan, Ḥusayn, their father and their offspring. It was one of the most beneficial strategies used in their politics.

I have already explained the true account of these historic facts; however the author chooses to view them through black lenses which suit his whims and views. Thus, it is nothing more than a reflection of that which is hidden in his bosom.⁴

1 Compilations which only narrate authentic aḥādīth.

2 Compilations in which the chapters are based upon jurisprudence.

3 Compilations in which, each chapter contains the narrations of one specific person.

4 Refer to *Abū Hurayrah Rāwiyat al-Islam* by al-‘Ijāj pg. 181-201

‘Abd al-Ḥusayn adds a chapter on page 50 titled, “the amount of his narrations’. Here he compares Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ with the al-Khulafā’ al-Rāshidīn in respect of their memories and the amount of narrations transmitted by them. He states:

وقد نظرنا في مجموع ما روي من الحديث عن الخلفاء الأربعة فوجدناه بالنسبة إلى حديث أبي هريرة وحده أقل من السبعة والعشرين في المائة.. فلينظر ناظر بعقله في أبي هريرة وتأخره في إسلامه وخموله في حسبه وأميته وما إلى ذلك مما يوجب إقلاله، ثم لينظر إلى الخلفاء الأربعة! وسبقهم واختصاصهم وحضورهم تشريع الأحكام.... فكيف يمكن والحال هذه أن يكون المأثور عن أبي هريرة وحده أضعاف المأثور عنهم جميعا أقتونا يا أولي الأبواب؟! وليس أبو هريرة كعائشة وإن أكثرت أيضا!، فقد تزوجها رسول الله قبل اسلام أبي هريرة بعشر سنين

We counted all the aḥādīth of the four khulafā’ and we have found that they are not equal to even twenty-seven percent of the amount of narrations transmitted by Abū Hurayrah. One should study these facts using his intellect. Take into consideration the late acceptance of Islam by Abū Hurayrah, his lack of social standing, the fact that he was illiterate and similar factors, which necessitate a lesser amount of narrations. Thereafter, compare that to the four khulafā’ taking into consideration their early acceptance of Islam, the special attention received by them and the fact that they witnessed the official endorsement of laws. How is it possible that despite all of this, their narrations are only a fraction of his? Pass onto us your verdicts O people of intelligence! Abū Hurayrah was not even matched by ‘Ā’ishah who also narrated excessively. This is notwithstanding the fact that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ married her ten years before Abū Hurayrah accepted Islam.

Our comment: We will pass over to you our verdict O expert, enlightening you of that which you know not. I cannot understand how you have been granted the title ‘Āyat’ (sign), unless it is with reference to your ignorance! Your above-mentioned claim is absolute heresy and a blatant blunder. The following explanation proves this:

1. It is indeed a fact that al-Ṣiddīq, al-Fārūq, Dhū al-Nūrayn and Abū al-Ḥasan surpassed Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ as far as companionship of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and accepting Islam are concerned. Despite this, his narrations greatly outnumber theirs. However, the reason behind this is that they

were burdened with the responsibility of taking care of the affairs of the khilāfah. They are the ones who despatched scholars, qurrā and judges to different parts of the Muslim lands, who fulfilled their responsibility just as the khulafā' fulfilled their responsibilities in seeing to the needs of the ummah. Thus, we cannot point fingers at Khālid ibn al-Walīd رضي الله عنه for narrating very few narrations as he was engaged in jihād and conquests. Similarly, we cannot question Abū Hurayrah رضي الله عنه regarding his Abūndance of narrations as that was his occupation. Is there anyone who can rebuke 'Uthmān and 'Abd Allāh ibn 'Abbās رضي الله عنهما for not being responsible for any of the conquests? Each person excels at that which he was created for.

2. Abū Hurayrah رضي الله عنه distanced himself from politics and occupied himself completely with knowledge and educating others. Over and above that, people continuously referred to him as he was blessed with a long life. Thus, it would be a grave error to compare him to any of the Ṣaḥābah who accepted Islam earlier than him, especially the four khulafā'. Furthermore, 'Abd al-Ḥusayn disparages him on account of his social standing, lineage and him being illiterate. Do any of these factors have an effect on the amount of his narrations? None before him made this claim.

Whatever we have stated in refutation of his comparison of Abū Hurayrah رضي الله عنه to the al-Khulafā' al-Rāshidīn, will also apply to his comparison of Abū Hurayrah to 'Ā'ishah رضي الله عنها. Added to that, 'Ā'ishah رضي الله عنها would pass verdicts from within her home whilst Abū Hurayrah رضي الله عنه conducted his lessons in al-Masjid al-Nabawī. Also, Abū Hurayrah رضي الله عنه was much more accessible to people as he was one who would travel a lot. 'Ā'ishah رضي الله عنها on the other hand, would spend most of her time concentrating upon the womenfolk of the Muslims and it was not easy for the masses to gain entry into her house. Notwithstanding this, the author could not hold back his tongue from commenting negatively regarding her by insinuating that her narrations were also Abūndant. By doing so, he has contradicted himself.

The author finds it surprising that the narrations of Abū Hurayrah رضي الله عنه

outnumber the narrations of Sayyidah ‘Ā’ishah, Umm Salamah, the rest of the Ummahāt al-Mu’minīn, Ḥasan, Ḥusayn, their noble mother, as well as the four khulafā’. I have already presented the answer to this, but I will add the following as well;

1. Umm Salamah رضي الله عنها did not occupy herself with teaching people in the way that ‘Ā’ishah رضي الله عنها did.
2. Ḥasan and Ḥusayn رضي الله عنهما were quite young and thus counted amongst the junior Ṣaḥābah. Along with that, they involved themselves in political affairs. Therefore it is obvious that their narrations are not going to be many in number.
3. Fāṭimah رضي الله عنها — the queen of all women — passed away six months after the demise of Rasūlullāh صلى الله عليه وسلم.

Thus, the matter is quite apparent. It does not require deciphering from the intelligentsia as the author wishes to believe. Anyway, who would he regard him to be from the intelligentsia, the likes of al-Jāḥiẓ and al-Niẓām?

Indeed a non-biased study will reveal that the narrations of Abū Hurayrah رضي الله عنه do not demand any surprise or confusion. They do not stir up this noise and fuss that is created by those who follow their desires and the enemies of aḥādīth. His narrations, irrespective of whether he narrates them directly from Nabī صلى الله عليه وسلم or through the medium of another Ṣaḥābī, cannot be doubted on account of the time that he spent in the company of Rasūlullāh صلى الله عليه وسلم. In fact, his companionship suggests that he should have narrated even more aḥādīth. The reason behind this is that he witnessed that period of Islam during the era of Rasūlullāh صلى الله عليه وسلم when the activities of preaching, propagating and spreading Islam were at their peak.

We would love to know the opinion of this ‘genius’ concerning his A’immah and reliable narrators. One of his ‘infallibles’ was asked by a person regarding sixteen thousand aḥādīth! Al-Kashshī narrates:

عن رجل قال سألت أبا عبد الله الصادق (ع) عن ستة عشر ألف حديث فأجاب بل أن معصوماً! كان يجيب عن ثلاثين ألف مسألة وهو طفل لم يبلغ بعد !!!

A man says: “I asked Abū ‘Abd Allāh al-Ṣādiq regarding sixteen thousand aḥādīth and he answered me.¹ In fact, the infallible would answer thirty thousand questions whilst he was an immature child.”

Al-Kāfi narrates from ‘Alī ibn Ibrāhīm who narrates from his father:

استأذن على أبي جعفر (ع) قوم من أهل النواحي من الشيعة فأذن لهم فدخلوا فسألوا في مجلس واحد ثلاثين ألف مسألة فأجاب (ع) وله عشر سنين

A group of Shī‘ah from the outskirts sought permission to enter the room of Abū Ja‘far. He granted them permission; they entered, and then asked him thirty thousand questions in one sitting. He answered all the questions, whereas he was only ten years old.²

Here is one of the ‘reliable’ narrators of the Shī‘ah, who entered the gathering of the infallible and asked him concerning the aḥādīth of Jābir al-Ju‘fī, his strange narrations and calamities. Ziyād ibn al-Khallāl says:

اختلف في جابر بن يزيد وعجايبه وأحاديثه فدخلت على أبي عبد الله وأنا أريد أن أسأله عنه فابتدأني من غير أن أسأله فقال: رحم الله جابر بن يزيد الجعفي فإنه كان يصدق علينا

There was difference of opinion concerning Jābir ibn Yazīd, his strange narrations and aḥādīth, so I went to Abū ‘Abd Allāh with the intention of enquiring from him, but he spoke before I could even say a word. He said: “May Allah have mercy upon Jābir ibn Yazīd al-Ju‘fī, he would give us his charity.”³

1 *Al-Qaṭrah* 1/208

2 *Al-Qaṭrah* 1/248

3 *Dalā’il al-Imāmah* pg.131

وانه روى عن الباقر(ع) سبعين ألف حديث!! كان مأمورا بإظهارها وسبعين ألف حديث كان مأمورا
بكتماها

He narrated seventy thousand aḥādīth from al-Bāqir regarding which he was ordered to show the public, and another seventy thousand which he was commanded to conceal.¹

وفي رواية تسعين ألف حديث...

Another narration states that it was ninety thousand...²

Al-Ṭūsī states:

وذكر علماء الرجال أن أبان بن تغلب روى عن الباقر(ع) ثلاثين ألف حديث!! وأن محمد بن مسلم روى
عنه أيضاً ثلاثين ألف حديث!! وعن الصادق(ع) ستة عشر ألف حديث

The scholars of ḥadīth have mentioned that Abān ibn Taghlib narrated thirty thousand aḥādīth from al-Bāqir.³ They have also mentioned that Muḥammad ibn Muslim narrated from him thirty thousand aḥādīth and sixteen thousand from al-Ṣādiq.⁴

Why was the author ignoring all of this and deceiving us? Why did he not criticise his narrators and mock them the way he mocked Abū Hurayrah رضي الله عنه? Why did he not bring to question the knowledge that this narrator had which he did not reveal?

1 *Al-Fawā'id* pg. 262, *al-Kashshī* pg. 194

2 *Rowḍat al-Kāfi* pg. 138-139, *al-La'ālī* 2/20, *Madīnat al-Ma'ājiz* 5/44 chapter thirty-three, *al-Anwār* 3/275, *al-Qaṭrah* 1/201, *Ḥilyat al-Abrār* 1/13. Refer also to *Ilzām al-Nāṣīb* 2/265

3 *Al-Fawā'id* pg. 262, *al-Najāshī* pg. 535

4 *Al-Fawā'id* pg. 262, *al-Kashshī* pg. 163-167

The Merits of Abū Hurayrah

Notwithstanding the genius of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ, it was not possible that he narrated 5374 aḥādīth verbatim from Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ after spending four years in his companionship. Thus there was definitely some secret behind this amazing phenomenon. What was the secret? Read and express your amazement O ‘Abd al-Ḥusayn. Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ supplicated for three of his companions to be granted three different bounties: understanding, knowledge and to be protected from forgetfulness. They are Abū Hurayrah, ‘Alī and Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ.

Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ supplicated for Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ when he complained that he cannot retain the aḥādīth that he hears. Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates:

I asked Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: “O Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, I hear from you many things but I cannot remember them.” Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: “Spread your shawl.”... I spread it...thereafter he said many things, but I did not forget anything that I heard from him.”¹

Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ supplicated for ‘Alī رَضِيَ اللَّهُ عَنْهُ when he sent him to Yemen as a judge because ‘Alī رَضِيَ اللَّهُ عَنْهُ complained that he forgets very often. Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also supplicated for Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ to be granted knowledge and understanding.

In this manner, the miracle of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was witnessed as his supplication in respect of these three became a reality. This is the secret, O ‘Abd al-Ḥusayn! It was a miracle. It was not a miracle of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ, rather it was a miracle of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. From that historic and blessed moment onwards, Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ did not forget any ḥadīth that he heard from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Your scholars have also mentioned these as accepted supplications and miracles of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Al-Rāwandī narrates in his *Kharā’ij*, Shahr Āshūb in his *Manāqib* and al-Majlisī in his *Bihār*:

1 Al-Bukhārī

قال أمير المؤمنين (ع): بعثني رسول الله إلى اليمن فقلت: يا رسول الله بعثني وأنا حدث السن ولا علم لي بالقضاء ، قال رسول الله: فانطلق فإن الله سيهدي قلبك ويثبت لسانك ، قال علي (ع): فما شككت في قضاء بين اثنين

Amīr al-Mu'minīn said: "Rasūlullāh ﷺ sent me to Yemen so I said, 'O Rasūlullāh, you are sending me whereas I am young and I have no knowledge regarding judgement.' Rasūlullāh ﷺ said: '{I have sent you} Go! Allah will guide your heart and strengthen your speech.' Alī رضي الله عنه said: 'Thereafter I could always judge between two people without doubting who was correct.'"¹

Kamāl al-Dīn reports on the authority of Abū al-Ṭufayl from 'Alī رضي الله عنه:

أكتب ما أُملي عليك، قال: يا نبي الله أتخاف عليّ النسيان؟ فقال: لست أخاف عليك النسيان، وقد دعوت الله لك أن يحفظ ولا ينسيك ..

(Rasūlullāh ﷺ said :) "Write down that which I am dictating to you." I asked: "O Nabī of Allah, do you fear that I will forget?" He replied: "I do not fear that you will forget as I supplicated to Allah that he should grant you the ability to memorise and that you should not forget."²

Al-Kharā'ij narrates under the "miracles of our Nabī Muḥammad ﷺ," and *al-Biḥār* narrates under the chapter, "his miracles and the acceptance of his supplications,"

أنه قال لابن عباس وهو غلام: "اللهم فقهه في الدين، وعلمه التأويل فكان فقيهاً، عالماً بالتأويل فخرج بحراً في العلم وحريراً للأمة

Nabī ﷺ said to ibn 'Abbās who was a youngster: "O Allāh, grant him a comprehensive understanding of dīn and teach him the interpretation (of

1 *Al-Manāqib* 1/74 Shahar Āshūb, regarding the acceptance of his supplications.

2 Kamāl al-Dīn 1/199

the Qur'ān).” Thus he became a jurist and a master of interpretation.¹ He became an ocean of knowledge and a guide for the ummah.

It is reported in *Al-Kharā'ij*:

أن أبا هريرة قال لرسول الله: إني أسمع منك الحديث الكثير أنساه . قال : أبسط رداك كله وقال : فبسطته، فوضع يده فيه ، ثم قال : ضممه . فضمته ، فما نسيت حديثا بعده

Abū Hurayrah said to Rasūlullāh ﷺ: “I hear from you many aḥādīth but I forget them.” Rasūlullāh ﷺ replied: “Spread out your upper garment completely.” I spread it out. Thereafter he placed his hand in it and said: “Wear it.” I wore it and I did not forget any ḥadīth after that.²

It is mentioned in *Al-Manāqib* that Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ said:

أبو هريرة : أتيت النبي بتميرات فقلت أدع لي بالبركة فيهن ، فدعا ثم قال: جعلهن في المزود ، قال: فلقد حملت منها كذا وكذا وسقا

I went to Nabī ﷺ with a few dates and asked him: “Supplicate for me that I may be granted blessings in them.” Rasūlullāh ﷺ supplicated and then said: “Place them in a container.” Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ said: “I have used from it so much and so much.”³

وفي البحار عن أبي سلمة عن أبي هريرة قال: أصابنا عطش في الحديبية ، فجهشنا إلى النبي فبسط يديه بالدعاء فتألق السحاب، وجاء الغيث فروينا منه

Al-Bihār reports on the authority of Abū Salamah that Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ related:

We were overpowered by thirst during the expedition of Ḥudaybiyyah, so we pleaded to Nabī ﷺ regarding it. He raised his hands in supplication.

1 *Al-Kharā'ij* 1/75-85, Miracles of Our Nabī Muḥammad ﷺ, *al-Bihār* 18/18 His Miracles and the Acceptance of His Supplications, *al-Mahajjat al-Bayḍā* 2/253, 8/86, 1/93, 5/43, *al-Manāqib* 1/74 Shahar Āshūb regarding the acceptance of his supplications.

2 *Al-Kharā'ij* 1/75-85, *al-Bihār* 18/13

3 *Al-Manāqib* 1/74

Shortly thereafter, a cloud appeared and the rain came down. We satiated ourselves by means of it.¹

وفي المناقب: ”وروى أبو هريرة في أصحاب الصفة وقد وضعت بين أيديهم صحيفة فوضع النبي يده فيها فأكلوا ويقيت ملى فيها أثر الأصابع“

Al-Manāqib reports:

From the people of Şuffah, Abū Hurayrah narrates that a platter was placed before them. Nabī ﷺ placed his hand in it. Thereafter they ate but it remained full. The only difference was that the fingerprints remained.²

Al-Manāqib and *al-Kharā'ij* report under the chapter relating the miracles of Rasūlullāh ﷺ that Abū Hurayrah said:

أتيت إلى النبي بتميرات فقلت له ادع الله لي بالبركة يا رسول الله قال فوضعهن في يده ثم دعا بالبركة قال فجعلتها في جراب فلم نأكل منه ونطعم وكان لا يفارقني

I brought some dates to Nabī ﷺ and said to him: “O Rasūlullāh, supplicate to Allah to grant me blessings (in it).” He held it in his hand and asked for blessings. Thereafter, I placed it in a container and we continued eating and feeding from it. It would not leave me.³

All of these merits have been mentioned by the ‘ulamā’, and they are not those who merely pretend to be ‘ulamā’. So why was he acting ignorant? Indeed this incident reveals to us that there was a divine plan that stood in the way of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ as far as engaging himself in worldly pursuits are concerned. He was divinely selected to free himself completely for that which he engaged himself in.

1 *Al-Biḥār* 18/5

2 *Al-Manāqib* 1/90 by Shahar Āshūb-Excessive eating and drinking

3 *Al-Manāqib* 1/90 by Shahar Āshūb, *al-Kharā'ij* 1/55

Abū Hurayrah رضي الله عنه brought a few dates and requested: “O Rasūlullāh, ask Allah to grant me blessings in them.” Understand the implication of this statement. The person being spoken to, is the greatest of ambiyā’ and the leader of the messengers. Hence, if it was more appropriate for him to be directed towards making an effort for his livelihood, then most definitely Rasūlullāh صلى الله عليه وسلم would have directed him towards that. However, Rasūlullāh صلى الله عليه وسلم fulfilled his request.

This is an indication that in the case of Abū Hurayrah رضي الله عنه, it was most appropriate for him to be absolved of the difficulty of acquiring his livelihood so that he could spend his time making an effort on something much nobler, i.e. knowledge and the imparting of knowledge. Acquiring livelihood is easier and less demanding than the path of knowledge. The most strenuous path is the path of knowledge. If this was not the case then all ‘paupers’ would have been scholars and Ayatollahs.

The ‘ulamā’, and not those who pretend to be ‘ulamā’ have explained that the knowledge which Abū Hurayrah رضي الله عنه had, which he did not spread, was not connected to any laws, mannerisms or any such matter upon which the laws of dīn are based upon. Rather, it was concerning a few signs of Qiyāmah or a few trials that will be faced by the ummah.¹ His ḥadīth, which was partially quoted by this ‘trustworthy’ author, points out to this. He did not quote the portion in which the narrator clarifies the intended meaning of Abū Hurayrah رضي الله عنه.

Abū Hurayrah رضي الله عنه said: “If I narrate to you all that is within my bosom, you will throw at me the droppings of a camel.” Ḥasan, the narrator of the ḥadīth from Abū Hurayrah رضي الله عنه explains: “He spoke the truth, by the oath of Allah, if he had to inform us that the House of Allah was going to be demolished or burnt, the people would not have believed him.” Abū Hurayrah رضي الله عنه was not the first person to adopt this practice. Rasūlullāh صلى الله عليه وسلم himself would sometimes reveal give advice to one of his companions, of which others were unaware. One such incident is the conversation of Rasūlullāh صلى الله عليه وسلم with Mu‘ādh ibn Jabal رضي الله عنه:

1 Refer to *Faḥ al-Bārī* 1/227

ما أحد يشهد أن لا إله إلا الله وأن محمداً رسول الله صدقاً من قلبه إلا حرمه الله على النار“. قال: يا رسول الله أفلا أخبر به الناس فيستبشروا؟ قال: ”إذا يتكلموا“

“If anyone believes sincerely that there is no deity besides Allah and that Muḥammad is the Rasūl of Allah, he will not be entered into Jahannam.” Mu‘ādh asked: “Should I not inform the people so that they may be delighted?” Rasūlullāh ﷺ replied: “Then they will become complacent.”¹

Mu‘ādh رضي الله عنه conveyed this whilst he was on his death bed, fearing that he would be guilty of the sin of hiding knowledge. He was neither a governor nor was he a khalīfah. Why did the author and his likes single out Abū Hurayrah رضي الله عنه as a target of Abūse? The author, who has greatly oppressed Abū Hurayrah رضي الله عنه, should also understand that Abū Hurayrah رضي الله عنه did not keep this knowledge away from the people as a result of fear that they would not listen to him due to his lack of status or that they would pelt him with animal droppings due to him being weak. Instead, his motive behind keeping that knowledge away from the masses was that he wished to speak to people according to their understanding. This was also the advice of Amīr al-Mu‘minīn ‘Alī رضي الله عنه.²

As for the statement of Abū Hurayrah رضي الله عنه: “Abū Hurayrah does not hide (knowledge), nor does he write it”, this does not contradict the other ḥadīth. This is because he did not conceal any beneficial and necessary knowledge. The knowledge that he withheld from the people was concerning a few battles, trials and conditions that were to prevail. They were not such matters which were related to any primary or subsidiary laws of Islam.

The author mocks the following statement of Abū Hurayrah رضي الله عنه: “If I were to narrate to you all that is in my bosom, you will hurl camel droppings and stones at me.”
I say: if you want to mock him for that, then take a look at the knowledge of the

1 *Fath al-Bārī* 1/236

2 *Fath al-Bārī* 1/235

Ahl al-Bayt. Ayatollah Mullā Zayn al-Gulpāygānī — one of their great scholars — quotes in his book, *Anwār al-Wilāyah* (pg. 372) a few statements of ‘Alī رَضِيَ اللهُ عَنْهُ:

وعن أمير المؤمنين (ع) مشيراً إلى صدره: أن هاهنا لعلوماً جمّة لو وجدت لها حاملة .

He pointed to his chest and said: “There is an enormous amount of knowledge here. If only I could find those who could carry it.”

وقال (ع) أيضاً ما معناه: إنَّ في صدري علماً لو أبرزته لكم لاضطربتم كاضطراب الحبل الطويل في بئر الماء العميق

Indeed, my bosom contains such knowledge that if I expose it to you, you will swing in the same manner that a long rope dangles in a deep well.

. وعنه (ع) أيضاً: لو فسرت لكم قوله تعالى { اللهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ } لرحمتوني

If I had to present to you an exegesis of His saying: “It is Allah who created the seven heavens and the Earth in a like manner. He sends commands between them”¹, you would stone me.

Sayyid al-Sajjādīn said:

I hide the diamonds of my knowledge, so that the foolish one may not be put to test by means of the truth. This was the way of Abū al-Ḥasan who advised Ḥusayn and before him Ḥasan. O my Rabb, these are the diamonds of my knowledge. Should I divulge them so that it may be said regarding me: “You are from the idol-worshippers.”? Then Muslim men will consider my blood lawful and believe that this horrendous act of theirs is virtuous.

Whatever is your reply will be ours as well. Here is one of your narrators who you have praised in your alleged correspondence. He shamelessly admits that if he had

1 Sūrah al-Ṭalāq: 12

to narrate all that he heard from Ja'far al-Ṣādiq then, “the phalluses of (executed) men would inflate upon the wood (on which their bodies would be crucified)!” Further, al-Kashshī narrates in his *Rijāl* with his isnād from Muḥammad ibn Ziyād Abū 'Umayr from 'Alī ibn 'Aṭīyah from Zurārah who said:

والله لو حدثت بكلّ ما سمعته من أبي عبد الله (ع) لأنتفخت ذكور الرجال على الخشب

By the oath of Allah, if I narrated all that I heard from Abū 'Abd Allāh, the phalluses of men would inflate upon the wood.

He attempts to prove from the statement of Abū Hurayrah رضي الله عنه in which he said: “None of the companions of Nabī صلّى الله عليه وسلّم narrate more aḥādīth from him than me except 'Abd Allāh ibn 'Amr. He would write and I would not write”, and the fact that Amr's رضي الله عنه narrations add up to seven hundred seems to support the allegation that Abū Hurayrah رضي الله عنه admitted to forging aḥādīth. This is because Ibn 'Amr رضي الله عنه collected more aḥādīth than him, yet his narrations far outnumber the narrations of Ibn 'Amr رضي الله عنه.

This is a wasted attempt. It is based upon a misunderstanding and an attempt to understand the ḥadīth without looking at the reality. The ḥadīth informs us that 'Abd Allāh ibn 'Amr رضي الله عنه collected more aḥādīth than Abū Hurayrah رضي الله عنه as he would write them whilst Abū Hurayrah رضي الله عنه would not write them. It is also possible that he said this during the lifetime of Rasūlullāh صلّى الله عليه وسلّم, even before Nabī صلّى الله عليه وسلّم supplicated for him. At that time, he would repeat the aḥādīth as often as possible. However, if we chose not to accept this possibility, then the least that can be said is that whilst 'Abd Allāh ibn 'Amr رضي الله عنه collected more aḥādīth, he was definitely not able to impart and convey them as much as Abū Hurayrah رضي الله عنه due to reasons which we will mention.

Ibn Ḥajar رحمه الله has a view which I will reproduce here, he says:

Abū Hurayrah proves by means of his statement, “he would write and I would not,” that 'Abd Allāh ibn 'Amr ibn al-ʿĀṣ collected more narrations

than him. This also indicates that Abū Hurayrah رضي الله عنه was quite certain that none of the other Ṣaḥābah had more aḥādīth from Nabī صلى الله عليه وسلم than him. This is despite the fact that his narrations are far more in number than ‘Abd Allāh ibn ‘Amr رضي الله عنه. Therefore, if we say that his exclusion of ‘Abd Allāh ibn ‘Amr رضي الله عنه was concerning the fact that he wrote, i.e. his distinguishing act was the fact that he wrote and not that he collected more aḥādīth, then it leaves no objections. However, if we accept that the exclusion was in reference to the number of aḥādīth, i.e. only ‘Abd Allāh had more aḥādīth, then there are a few reasons why Abū Hurayrah’s رضي الله عنه narrations outnumber Amr’s رضي الله عنه. They are:

1. ‘Abd Allāh ibn ‘Amr رضي الله عنه engaged more in ‘ibādah and less in teaching. Hence not many narrations were heard from him.
2. After the conquests of the different cities, he remained mostly in Egypt and Ṭā’if, which were not visited by seekers of knowledge as much as Maḍīnah was visited by them. Abū Hurayrah رضي الله عنه on the other hand, remained therein and dedicated himself to issuing verdicts and narrating aḥādīth until his death. This is also understood from the amount of people who narrate from him. Al-Bukhārī has mentioned that eight-hundred Ṭābi‘īn have narrated from him. This cannot be said about any other person.
3. Abū Hurayrah رضي الله عنه was blessed with the supplication of Nabī صلى الله عليه وسلم that he should not forget the aḥādīth.
4. ‘Abd Allāh ibn ‘Amr رضي الله عنه managed to get hold of a camel-load of books of the Jews and Christians. He would read them and quote them. Due to this, many of the A’immah from the Ṭābi‘īn were hesitant to narrate from him.¹

I would like to add to this that ‘Abd Allāh ibn ‘Amr رضي الله عنه would travel between Egypt, Shām and Ṭā’if. He would visit Ṭā’if quite often to supervise the grape plantations

¹ *Fatḥh al-Bārī* 1/217

that belonged to his father. These were the very plantations concerning which Mu‘āwiyah ibn Abī Sufyān رضي الله عنه tried negotiating a deal with him and offered him a large sum of money. He refused to sell this at any price. This, according to some, is what led to the mutual aversion that existed between them.

It is necessary at this point for me to emphasise that during the reign of Mu‘āwiyah رضي الله عنه and his son Yazīd, ‘Abd Allāh ibn ‘Amr رضي الله عنه was not afforded freedom to narrate as was did not agree with them on certain matters. Thus, at times, they would prevent him from narrating. Imām Aḥmad narrates from Shahr who says:

إن عبد الله بن عمرو دخل على نوف البكالي وهو يحدث فقال حدث فأنا قد نهينا عن الحديث قال : ما كنت لأحدث وعندي رجل من أصحاب رسول الله ثم من قريش

‘Abd Allāh ibn ‘Amr entered the presence of Nowf al-Bakkālī whilst he was narrating aḥādīth. He said: “Continue narrating as I have been prohibited from narrating.” Nowf replied: “I cannot continue when there is a Ṣaḥābī of Nabī صلى الله عليه وسلم in my presence who also happens to be from the Quraysh.”

The statement of ‘Abd Allāh ibn ‘Amr رضي الله عنه: “I have been prohibited from narrating,” refers to the prohibition of Mu‘āwiyah and his son Yazīd, not a prohibition from Rasūlullāh صلى الله عليه وسلم as assumed by the enemies of the sunnah. This is clarified in another narration, in which it is said:

فجاءه رسول يزيد بن معاوية أن أجب فقال: هذا ينهاني (أن) احدثكم كما كان أبوه ينهاني

Then a messenger of Yazīd ibn Mu‘āwiyah came to him summoning him upon which he said: “This one prevents me from narrating to you just as his father would prevent me.”

Yazīd would also prevent him from narrating out of fear that he might incite people against the Banū Umayyah. These important factors explain the reasons behind the relatively minute amount of narrations from ‘Abd Allāh ibn ‘Amr رضي الله عنه despite his vast collection. They also disprove the accusations of ‘Abd al-

Ḥusayn such as, “Abū Hurayrah only admitted this in respect of ‘Abd Allāh ibn ‘Amr during the initial period, after the demise of Rasūlullāh ﷺ. At that time he did not yet exceed the limits. His exaggeration and Abūndant narrations escalated under the rule of Mu‘āwiyah.”

Our comment: the amount of narrations recorded from ‘Abd Allāh ibn ‘Amr رَضِيَ اللهُ عَنْهُ do not raise any doubts concerning the narrations of Abū Hurayrah رَضِيَ اللهُ عَنْهُ even though he clearly stated that ‘Abd Allāh ibn ‘Amr رَضِيَ اللهُ عَنْهُ had a vast collection. This is because we have identified those reasons and occurrences which played a great role in his narrations being so few. ‘Abd al-Ḥusayn wishes to reject some authentic narrations of Abū Hurayrah رَضِيَ اللهُ عَنْهُ, by means of his obscure conjecture, he says:

ألم يحدث بنوم النبي ! عن صلاة الصبح ؟ وعروض الشيطان له وهو في الصلاة ليقطعها عليه ؟ ألم يرو
انه سهى فصلّى الرابعة ثنائية ... ألم يتسور على آدم ونوح وإبراهيم وعيسى بما يجب تنزيههم عنه ؟

Did he not narrate that Nabī ﷺ overslept and missed Fajr Ṣalāh? Did he not narrate that Shayṭān interfered with him while he was in ṣalāh in order to nullify it? Did he not narrate that Nabī ﷺ forgetfully performed two rak‘āts instead of four? Did he not say such things regarding Ādam, Nūḥ, Ibrāhīm and ‘Īsā which were necessary to negate in respect to them?

It seems as if this shrewd author could not find an emergency exit nor an opening in which he could plant his whims. His claims have been refuted by demolishing evidences causing them to wither away in front of a lofty palace in which the integrity of Abū Hurayrah رَضِيَ اللهُ عَنْهُ was protected. His hopeless arrows were turned to smithereens in front of the secured fort which Abū Hurayrah رَضِيَ اللهُ عَنْهُ constructed by means of his trustworthiness and steadfastness.

As a final resort, he attempts to create doubts in the minds of people regarding the narrations of Abū Hurayrah رَضِيَ اللهُ عَنْهُ by using a few narrations — reported by him — that appear in *al-Bukhārī* and *Muslim*. By doing so, he also wishes to build a highway in the direction of discrediting all the narrations therein. He wishes from his readers and the rest of the world that they should doubt such a book

which the entire ummah have agreed upon its authenticity and have accepted it.

We wish to ask, “Have you forgotten, O genius, that these narrations were also narrated by your infallible A’immah in such books which you have authenticated in your alleged correspondences, or did you pretend that you forgot?” Did they not narrate that Nabī ﷺ overslept and missed Fajr Ṣalāh? Did they not narrate that Shayṭān interfered with him while he was in ṣalāh in order to nullify it? Did they not narrate that Nabī ﷺ forgetfully performed two rak’āts instead of four? Did they not say such things regarding Nabī Ādam, Nabī Nūḥ, Nabī Ibrāhīm and Nabī ʿĪsā ﷺ and Muḥammad ﷺ which were necessary to negate in respect to them such as the following profanity: The ambiyā’ refused to accept the fictional wilāyah of ‘Alī رضي الله عنه on account of which they were expelled from Jannah, imprisoned and punished, Nabī ﷺ will carry the sins of the Shī’ah etc. many of them have already passed, and a few more will be reproduced in due time, if Allah wills.

Under the chapter, “the condition of his narrations (pg. 59)”, ‘Abd al-Ḥusayn quotes forty aḥādīth which, according to him are questionable and were narrated by none besides Abū Hurayrah رضي الله عنه. His exact words are:

الأذواق الفنية لا تسبغ كثيرا من أساليب أبي هريرة في حديثه والمقاييس العلمية عقلية ونقلية لا تقرها .
وحسبك عنوانا لهذه الحقيقة أربعون حديثا صحت عنه، اتلوها الآن عليك فيها وفيما علقناه عليها متحررا
متجردا، ولك بعد ذلك رأيك

Academic standards, mastery of subjects and the laws of transmission do not accommodate the methodology adopted by Abū Hurayrah in many of his narrations. It is sufficient for you to examine forty aḥādīth that are authentically narrated from him to understand this. I will now reproduce them for you along with our comments, which will be distinct. Thereafter you may decide for yourself.

Our comment: The ‘talented’ author could not find anything besides such aḥādīth which deal with matters of the unseen. He tries to judge them in the light of human intellect by comparing them to that which is visible. Among those

aḥādīth is the ḥadīth regarding the creation of Nabī Ādam عَلَيْهِ السَّلَام. He interprets the words using such meanings which cannot be implied and he explains the narration in a way that is neither acceptable according to the intellect, nor does a sound temperament accept it.

He goes on to quote some aḥādīth regarding some scenarios of the Day of Qiyāmah, such as beholding Allah Ta'ālā, the speaking of Jannah and Jahannam etc. He also refutes the ḥadīth which states that Allah Ta'ālā accepts supplications during the final third of every night. In this ḥadīth he stretches the meanings of the words against their actual usage. The author has become accustomed to undergoing difficulties, strenuous exercises and exerting himself in trying to make a mountain out of a molehill. However, his arguments melt away when confronted by academic discussions. Rather, they disappear like the debris on the surface of water.

It did not cross the mind of the author that he should go against the trend and mention a few virtues of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ, which are many in number. He had ulterior motives behind ignoring all of them. The most ridiculous characteristic of his work is that he cooks up objections and thereafter creates pathways to ensure that they fit the context. It is extremely amazing that whilst he done all of that, he did not have the decency of mentioning the answers offered by the leading scholars to these so called objections, especially regarding those aḥādīth which appear in *al-Bukhārī* or *Muslim*, which are undoubtedly authentic. In fact, he even omits mentioning them from those whom he considers infallible!

Did this author really forget that the very aḥādīth which were seen by him as reasons to disparage Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ were narrated by those whom he considers reliable, from such people whom he believes are totally infallible? Therefore, there are two possibilities, none of which are in his favour. Either he is ignorant of that which appears in his ḥadīth books, like the four canonical seminal books and the explanations of his scholars regarding these aḥādīth which would be absolute ignorance on his part, or he is simply being deceptive.

The other possibility is that he saw it and realised that it does not correspond to his motives so he preferred to wrap them up and conceal them. This is deception, dissimulation and a ploy from the devil. I will reproduce the same aḥādīth which Abū Hurayrah رضي الله عنه narrated and this genius found unrealistic by means of his deception. However, I will not quote them from Abū Hurayrah رضي الله عنه, instead I will quote them from those whom the author considers infallible as stated by their scholar Kāshif al-Ghiṭā' in his book *Aṣl al-Shī'ah* (pg. 79):

أنهم لا يعتبرون من السنة إلا ما صح لهم من طرق أهل البيت عن جدّهم يعني ما رواه الصادق عن أبيه الباقر عن أبيه زين العابدين عن الحسين السبط عن أبيه أمير المؤمنين عن رسول الله سلام الله عليهم جميعاً، أما ما يرويه مثل أبي هريرة وسمرة بن جندب و مروان ابن الحكم وعمران بن حطان الخارجي وعمرو بن العاص ونظائرهم فليس عند الإمامية من الإعتبار مقدار بعوضة

They do not consider anything to be from the sunnah if it not authentically traced by them to the Ahl al-Bayt from their forefathers, i.e. al-Ṣādiq from his father — al-Bāqir — from his father — Zayn al-‘Ābidīn — from his father — Ḥusayn — from his father — Amīr al-Mu‘minīn from Rasūlullāh (may the peace of Allah descend upon all of them). As for those narrations which are transmitted by the likes of Abū Hurayrah, Samurah ibn Jundub, Marwān ibn al-Ḥakam, ‘Imrān ibn Ḥaṭṭān al-Khārijī, ‘Amr ibn al-‘Āṣ etc., they are not even equivalent to a mosquito according to the Imāmiyyah.

These aḥādīth will prove to the Shī'ah first and then to the Ahl al-Sunnah, the degree of lies and deception adopted by this author who claims that he exhausted his resources doing research.

The Aḥādīth which ‘Abd al-Ḥusayn Objected to and the Answers to His Objections

We will summarise our discussion by narrating the aḥādīth from different sources of both groups followed by the explanations of the scholars of each group.

‘Abd al-Ḥusayn’s Objections Regarding the Ḥadīth: “Allah Created Ādam According to His Form.”

‘Abd al-Ḥusayn reproduces the narration in which it is stated that Allah created Nabī Ādam ﷺ according to his form on page 59.

أخرج الشيخان البخاري ومسلم من طريق عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ هَمَّامِ بْنِ مِنْبِهِ قَالَ: هَذَا مَا حَدَّثَنَا بِهِ أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ (ص) قَالَ: خَلَقَ اللَّهُ آدَمَ عَلَى صُورَتِهِ طُولُهُ سِتُونَ ذِرَاعًا، وَزَادَ أَحْمَدُ مِنْ طَرِيقِ سَعِيدِ بْنِ الْمَسِيبِ عَنْ أَبِي هُرَيْرَةَ مَرْفُوعًا: فِي سَبْعَةِ أَذْرُعٍ عَرْضًا قَالَ: فَلَمَّا خَلَقَهُ قَالَ أَذْهَبْ فَسَلِّمْ عَلَيَّ أَوْلِيكَ النَّفَرِ مِنَ الْمَلَائِكَةِ جُلُوسٍ فَاسْتَمِعَ مَا يُحْيُونَكَ فَإِنَّهَا تَحِيَّتُكَ وَتَحِيَّةُ ذُرِّيَّتِكَ قَالَ: السَّلَامُ عَلَيْكُمْ فَقَالُوا السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ، فَزَادُوهُ وَرَحْمَةُ اللَّهِ فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ آدَمَ وَطُولُهُ سِتُونَ ذِرَاعًا، فَلَمْ يَزَلِ الْخَلْقُ يَنْقُصُ بَعْدَ حَتَّى الْآنَ

Al-Bukhārī and Muslim narrate from ‘Abd al-Razzāq — Ma‘mar — Hammām ibn Munabbih — that Abū Hurayrah reported to us that Nabī ﷺ said:

Allah created Ādam according to his form. His height was sixty arm’s length and he was seven arm’s length wide.

Aḥmad adds on from the narration of Sa‘īd ibn al-Musayyab who reports from Abū Hurayrah ﷺ that Nabī ﷺ said:

... He was seven arm’s length wide. After He created him, He said: “Go and greet that group of angels who are sitting and pay attention to their reply, for indeed that will be your greeting and the greeting of your offspring.” He said: “Al-salām ‘alaykum.” They replied: “Al-salām ‘alayka wa raḥmat Allāh.” They added wa raḥmat Allāh. Whoever enters Jannah will have the form of Ādam and his height will be sixty arm’s length. The size of the creation began decreasing from then and it continued to decrease until now.”⁷¹

The author began raising doubts and suspicion by going in circles regarding this ḥadīth. He says:

1 *Al-Bukhārī*, under the chapter of seeking permission, *Muslim* under the chapter, “Jannah and a description of its bounties and dwellers”.

وهذا مما لا يجوز على رسول الله (ص) ولا على غيره من الأنبياء ولا على أوصيائهم (ع). ولعل أبا هريرة إنما أخذه عن اليهود بواسطة صديقه كعب الأحبار أو غيره ، فإن مضمون هذا الحديث إنما هو عين الفقرة السابعة والعشرين من الاصحاح الأول من اصحاحات التكوين من كتاب اليهود - العهد القديم - وإليك نصها بعين لفظه قال: فخلق الله الانسان على صورته، على صورة الله خلقه ذكرا وانثى خلقهم .

تقدس الله عن الصورة والكيفية والشبيه ، وتعالى الله عما يقول الظالمون علوا كبيرا ... ومرة رواه بلفظ : إذا ضرب أحدكم فليجتنب الوجه ولا يقل : قبح الله وجهك ووجه من أشبه وجهك فإن الله خلق آدم على صورته

Statements of this nature cannot be attributed to Nabī ﷺ, any of the other ambiyā' or their awṣiyā'. It is highly possible that Abū Hurayrah learned this from the Jews² through the medium of his friend Ka'b al-Aḥbār and others. The message of this ḥadīth is identical to the twenty seventh passage of the first chapter from the chapters of creation of the book of the Jews, the Old Testament. The exact words of the Old Testament are as follows:

Allah created the human in His form. Allah created the males and females according to the form of Allah.

Allah is beyond any from, condition and resemblance. Allah is completely pure of all that which the oppressors attribute to Him... On another occasion he narrated this message using the following words: "When any of you slap someone, then avoid the face. One should not say, 'May Allah disfigure your face and the face which resembles yours,' for indeed Allah created Ādam according to His form."³

1 Awṣiyā and Wiṣāyah are terms that cannot be traced back to Islam. These are terms which were coined by Ibn Saba'. He is the first person who claimed that Imāmah is wiṣayah from Nabī ﷺ and it is confined to the awṣiyā. If anyone besides the waṣī is appointed as the Imām, it is necessary to distance oneself from him and regard him a disbeliever. We are not in need of this Jewish doctrine!

2 The bigot states in the footnotes of this page, "He depended upon the Jews for many of his aḥādīth. Do you not see that he says: 'Sayḥān, Jayḥān, Euphrates and the Nile of Egypt are all from Jannah.' This is taken from the Old Testament."

3 The bigot says: "Al-Bukhārī reports this in *al-Adab al-Mufrad* and Aḥmad recorded it with an authentic isnād to Abū Hurayrah on page 434 of the second volume of his *Musnad*."

Our comment: we will keep our refutation of the lies and drivel of ‘Abd al-Ḥusayn brief. These narrations have been reported by your nation through their special chains of transmission from those who they believe are totally infallible. We are forced to expose his deception. He claims that he exerted himself in trying to find the aḥādīth of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ to the extent that dawn of truth appeared and the morning of conviction finally arrived. The result was that he could not find anything besides criticism and condemnation of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ. Subḥān Allāh! His level of piety is mind boggling!

The authenticity of this ḥadīth was verified by al-Khomeini in his book *Zubdat al-Arbaʿīn Ḥadīthan* (pg. 264), under the thirty-eighth Ḥadīth which is titled, “Allah created Ādam according to His form.” He then narrates it from the Ahl al-Bayt, the proofs of Allah against His creation, as believed by them. These are the exact words:

فمن محمد بن مسلم قال: سألت أبا جعفر (ع) عما يروون أن الله خلق آدم على صورته فقال: هي صورة محدثة مخلوقة، اصطفاها الله واختارها على سائر الصور المختلفة فأضافها إلى نفسه كما أضاف الكعبة إلى نفسه والروح إلى نفسه فقال تعالى: { بيّتي } وقال: { ونفخت فيه من روحي }

Muḥammad ibn Muslim narrates: “I asked Abū Jaʿfar regarding their narration that Allah created Ādam according to His form. He replied: ‘It is a new and created form. Allah selected it and preferred it over all the other forms. That is why He attributed it to Himself, just as He attributed the Kaʿbah and the soul to Himself. He said, ‘My house’ and ‘I blew into him from My soul.’”

Thereafter al-Khomeini comments:

وهذا الحديث من الأحاديث المشهورة بين السنة والشيعه، ويستشهد به دائماً، وقد أيد الإمام الباقر (ع) صدره وتولّى بيان المقصود منه

This ḥadīth is amongst those which are famous between both, the Ahl al-Sunnah and the Shīʿah. They continuously quote it as a proof. Imām Bāqir

confirmed that it was actually said and he took it upon himself to explain the intended meaning.¹

In the book *Kanz al-Fawā'id*, under the chapter titled, “explanation of the narration,” their great scholar Muḥammad al-Karājīkī comments:

إن سأل سائل ، فقال: ما معنى الخبر المروي عن النبي أنه قال: إن الله تعالى خلق آدم على صورته ، وليس ظاهر هذا الخبر يقتضي التشبيه له تعالى بخلقه ، فإن لم يكن على ظاهره ، فما تأويله ؟ : الجواب: قلنا: أحد الأجوبة عن هذا أن تكون الهاء عائدة إلى الله تعالى ، والمعنى أنه خلق على الصورة التي اختارها ، وقد يضاف الشيء إلى مختاره . ومنها أن تكون الهاء عائدة إلى آدم ، ويكون المراد أن الله تعالى خلقه على صورته التي شوهد عليها ، لم ينتقل إليها عن غيرها كتنقل أولاده الذي يكون أحدهم نطفة ثم علقه مضغة ، ويخلق خلقا من بعد خلق ، ويولد طفلا صغيرا ثم يصير غلاما ثم شابا كهلا ، ولم يكن آدم (ع) كذلك ، بل خلق على صورته التي مات عليها .

ومنها ما رواه الزهري عن الحسن قال مرّ النبي برجل من الأنصار وهو يضرب وجه الغلام له ويقول: قبح الله وجهك ووجه من تشبهه ، فقال له النبي: بئسما قلت ، إن الله خلق آدم على صورته ، يعني صورة المصروب . وهذه أجوبة صحيحة والحمد لله

If someone poses the question: what is the meaning of the narration where it is narrated from Nabī ﷺ that he said, “Allah created Ādam according to His form.?” Does not the apparent meaning demand that there should be a resemblance between Allah Ta’ālā and His creation? If the apparent meaning is not intended, then what is the correct interpretation of the ḥadīth? We will reply: one of the answers is that the word “His” refers to Allah Ta’ālā. The meaning will be that Allah created him according to the form that He chose. At times certain things are attributed to His choice.

Another answer is that “His” refers to Ādam. In this case, it would mean that he was created in the exact same manner that he was seen. His form did not change like that of his offspring who are initially a drop of semen, thereafter a clot of blood, then a piece of flesh. He is created in stages.

1 Refer to *Kitāb al-Towḥīd of al-Ṣadūq* vol. 18 pg. 103, *Maṣābīḥ al-Anwār* 1/206-207, *‘Ilm al-Yaqīn* 1/46, *al-‘Awālī* 1/53, *Tafsīr al-Qur’ān* 1/107, 187, 191, 235, 3/503, 524, 4/173, 383, 6/47, *al-Maḥajjah* 7/43, 47, 8/26, *Tafsīr al-Kanz* 5/244, *al-Kāfi* 1/134 ḥadīth 4, *Tafsīr al-Mīzān*-Chapter of the Rūḥ

Thereafter he takes the form of a small child, which is followed by the stage of youth, and then he becomes a young man. Ādam was not created in the same manner. Rather, he was created in the same form in which he passed away.”

A third answer is that which al-Zuhrī reports from Ḥasan who said: “Rasūlullāh ﷺ passed by a man from the Anṣār who was hitting the face of his slave and saying to him: ‘May Allah disfigure your face and the face which resembles yours.’ Thereupon Nabī ﷺ said to him: ‘Your statement is undoubtedly evil. Allah created Ādam according to his form (i.e. the form of the one who was hit).’”

These are correct answers. Praise be to Allah.¹

Is ‘Abd al-Ḥusayn more learned than al-Khomeini? Or is he more learned than al-Karājīkī? Is he trying to give al-Khomeini, al-Karājīkī and their likes a few lessons on the science of ḥadīth? Their senior research scholar, Sayyid Hāshim al-Ḥusaynī, the commentator of *Kitāb al-Towḥīd* comments whilst explaining this ḥadīth, these are his exact words:

هذا الكلام وجوه محتملة : فان الضمير إما يرجع إلى الله تعالى فالمعنى ما ذكره الإمام (ع) هنا على أن يكون الأضافة تشريفية كما في نظائرها أو المعنى أنه تعالى خلق آدم على صفته في مرتبة الامكان وجملة قابلا للتلخقل باخلاقه ومكرما بالخلافة الالهية ، وإما يرجع إلى آدم (ع) فالمعنى أنه تعالى خلق جوهر ذات آدم على صورته من دون دخل الملك المصور للأجنة في الأرحام كما لا دخل لغيره في تجهيز ذاته وذات غيره أو المعنى أنه تعالى خلق آدم على صورته هذه من ابتداء أمره ولم يكن لجوهر جسمه انتقال من صورة إلى صورة كالصورة المنوية إلى العلقة إلى غيرهما ، أو المعنى أنه تعالى خلق آدم على صورته التي قبض عليها ولم يتغير وجهه وجسمه من بدئه إلى آخر عمره ، وإما يرجع إلى رجل يسبه رجل آخر كما فسر به في الحديث العاشر والحادي عشر من الباب الثاني عشر فراجع

This statement could be interpreted in different ways. Either the word ‘his’ refers to Allah Ta‘ālā. In this case the meaning will be as explained by the Imām, i.e. it is attributed to Allah to highlight its status just as other objects are attributed to Him. The second possibility is that Allah created

1 *Kanz al-Fawā'id* by al-Karājīkī 2/ 167-168

Ādam with the potential of adopting His qualities. This means that he will be able to adopt His lofty qualities and he will be the divine successor.

However, it could refer to Ādam. This could be with reference to the fact that Ādam's entire being was created directly by Allah. There was no angel involved as is the case with foetuses in the wombs, just as there are no third parties involved in the designing of his body and the bodies of the rest of mankind. Secondly, it could mean that Allah created him in this form from the very beginning. His body did not go through different stages such as being semen, a clot of blood and so on. Thirdly, it could mean that Allah created him in the exact form in which he passed away. His body or face did not undergo any changes during his entire life.

There is another possibility, i.e. it could be referring to a man who was being Abūsed verbally by another man as explained in the tenth and eleventh ḥadīth of the twelfth chapter. Refer to it there.¹

Al-Ṣadūq quotes with his own isnād:

عن أبي الورد بن ثمامة عن علي (ع) قال: سمع النبي رجلا يقول لرجل: قبح الله وجهك ووجه من يشبهك، فقال: مه، لا تقل هذا، فإن الله خلق آدم على صورته

Abū al-Ward ibn Thumāmah reports that ‘Alī عليه السلام said: “Nabī صلى الله عليه وسلم heard one person saying to another person: ‘May Allah disfigure your face and the face which resembles you.’ He صلى الله عليه وسلم reprimanded him saying: ‘Hold your tongue! Do not say that, because Allah created Ādam in his form.’”²

Al-Ṣadūq says whilst explaining this ḥadīth:

تركت المشبهة من هذا الحديث أوله و قالوا: إن الله خلق آدم على صورته، فضلوا في معناه وأضلوا

The *Mushabbihah* (anthropomorphist's) have left out the first part of this ḥadīth and thus they have gone astray and led others astray as well.

1 *Al-Towḥīd* pg. 103

2 *Al-Towḥīd* pg. 152 ḥadīth: 10

Indeed ‘Abd al-Ḥusayn is a pitiable individual. How often does he not employ dissimulation, lies and fraud, yet to no avail. The following statement of his was nothing other than dissimulation:

أبا هريرة إنما أخذته عن اليهود بواسطة صديقه كعب الأحبار أو غيره ، فإن مضمون هذا الحديث إنما هو عين الفقرة السابعة والعشرين من الاصحاح الأول من اصحاحات التكوين من كتاب اليهود

It is highly possible that Abū Hurayrah learned this from the Jews¹ through the medium of his friend Ka‘b al-Aḥbār and others. The message of this ḥadīth is identical to the twenty seventh passage of the first chapter from the chapters of creation of the book of the Jews, the Old Testament.

Did al-Khomeini and the A‘immaḥ of the Ahl al-Bayt also learn these narrations from the Jews through the medium of Ka‘b al-Aḥbār or others? We seek the protection of Allah from this sin and slander. The ḥadīth was narrated by the four ‘luminaries’, yet ‘Abd al-Ḥusayn found nothing better to do than attacking Abū Hurayrah رَضِيَ اللهُ عَنْهُ. It is obvious that his motives was to suppress the truth and promote falsehood. Does this Ayatollah of lies and deception have any shame? Obviously not! He continues with his deception saying:

على أن أبا هريرة قد تطور في هذا الحديث كما هي عادته فتارة رواه كما سمعت ، وتارة رواه بلفظ : إذا قاتل أحدكم أخاه فليجنب الوجه فإن الله خلق آدم على صورته، ومرة رواه بلفظ: إذا ضرب أحدكم فليجنب الوجه ولا يقل: قبح الله وجهك ووجه من أشبه وجهك فإن الله خلق آدم على صورته

Abū Hurayrah kept on modifying this ḥadīth as per his habit. At times he narrates it as you heard and at times he narrates it using the following words: “When one of you fights with his brother, then he should avoid hitting on the face, for indeed Allah created Ādam in the same form as him.” On another occasion, he narrated it in this way; “If one of you has to hit someone, then let him avoid the face and he should not say, ‘May Allah

1 The bigot states in the footnotes of this page: “He depended upon the Jews for many of his aḥādīth. Do you not see that he says, ‘Sayḥān, Jayḥān, Euphrates and the Nile of Egypt are all from Jannah.’ This is taken from the Old Testament.”

disfigure your face and the face that resembles yours,' as Allah created Ādam in the same form as him.”

Now pay careful attention to the following narration which is reported by al-Ṣadūq with his isnād from Ḥusayn ibn Khālīd who says:

قلت للرضا(ع): يا ابن رسول الله إن الناس يروون أن رسول الله قال: إن الله خلق آدم على صورته ، فقال: قاتلهم الله ، لقد حذفوا أول الحديث ، إن رسول الله مرّ برجلين يتسابان ، فسمع أحدهما يقول لصاحبه ، قبح الله وجهك ووجه من يشبهك ، فقال: يا عبدالله لا تقل هذا لأخيك ، فإن الله خلق آدم على صورته

I said to al-Riḍā: “O grandson of Rasūlullāh, the people are narrating that Rasūlullāh ﷺ said: ‘Allah created Ādam according to His form.’” He replied: “May Allah destroy them! They have left out the first part of this ḥadīth. Rasūlullāh ﷺ passed by two men who were Abūsing one another. He heard one saying to the other, ‘May Allah disfigure your face and the face of that resembling yours.’ Thereupon he ﷺ said: ‘O slave of Allah, do not say this to your brother, for indeed Allah created Ādam in the same form as him.’”¹

O ‘Abd al-Ḥusayn, why did you not take your A‘immah to task for narrating the exact same aḥādīth? Why did you not take to task your narrators like Muḥammad ibn Muslim, Ḥusayn ibn Khālīd, Abū al-Ward ibn Thumāmah etc.? You claim that you exerted yourself doing research and trying to unearth all the narrations of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ so that the dawn of the truth and the morning of conviction could appear, yet you found nothing but criticism against him? Are you not lying and deceiving the Muslims by this statement?

O reader, the above has definitely revealed to you the extent of his lies, deception and cooked-up accusations. He is well aware of the sources of these aḥādīth as well as the explanations of the scholars regarding them. This has to be the case, as he is considered one of the senior mujtahids of the Shī‘ah. The requirement

1 Al-Towhīd pg. 152-153 ḥadīth 11, ‘Uyūn Akhbār al-Riḍā 1/120, al-Anwār al-Nu‘māniyyah 1/234, al-Ihtijāj 2/192

of qualifying as a mujtahid according to the Shī'ah, is that a person should read all the books, viz. the books of 'aḳīdah, ḥadīth, tafsīr, ḥadīth narrators, 'Arabic grammar etc..

If he did not read any of these books, he would not have been given the title Ayatollah by them. However, this Ayatollah has no other concern except attacking Abū Hurayrah رضي الله عنه and satisfying his deep rooted hatred for him, even if that would open the doors of criticism against his infallible A'immaḥ and scholars. Unless he is under the delusion that everyone is as heedless as him. They do not read and do not wish to exhaust their energies in doing research.

He states further:

أنه إذا كان طول آدم ستين ذراعاً يجب مع تناسب أعضائه أن يكون عرضه سبعة عشر ذراعاً وسبع الذراع ، وإذا كان عرضه سبعة أذرع يجب أن يكون طوله أربعة وعشرين ذراعاً ونصف الذراع لأن عرض الانسان مع استواء خلقه بقدر سبعي طوله فما بال أبي هريرة يقول طوله ستون ذراعاً في سبعة أذرع عرضاً ؟ فهل كان آدم غير متناسب في خلقته مشوهاً في تركيبه ؟ كلا!

بل قال الله تعالى وهو أصدق القائلين { لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ }

If Adam was sixty arms-length tall, then the demand of normal body structure is that his width should be seventeen and one seventh of an arms-length. On the other hand, if his width was seven arms-length, then his height should have been twenty four and a half arms-length. This is because the width of a person whose body is correctly proportioned, is two sevenths of his height. So how could Abū Hurayrah claim that his height was sixty arms-length and his width was seven arms-length? Was Adams body disproportionate and abnormal? Never! Allah Ta'ālā, the most truthful says, "Undoubtedly we created man in the best form."

Our comment: this ḥadīth has was reported by your trustworthy narrator-al-Kulaynī in his *al-Kāfī* (which you have described as the best and most precise of your four books) from you're A'immaḥ, who you believe are infallible and hold a greater status than the ambiyā'! He states in *Rowḍāt al-Kāfī*, with his isnād, on page 195 ḥadīth 308:

عن علي بن ابراهيم ، عن أبيه، عن الحسن بن محبوب ، عن مقاتل بن سليمان قال سألت أبا عبد الله (ع) كم كان طول آدم حين هبط به إلى الأرض وكم كان طول حواء ؟ قال وجدنا في كتاب علي بن أبي طالب (ع) إن الله لما أهبط آدم وزجته حواء عليها السلام إلى الأرض كانت رجلاه ببنية الصفا ورأسه دون أفق وإنه شكى إلى الله ما يصيبه من حر الشمس فأوحى الله إلى جبريل إن آدم قد شكى ما يصيبه من حر الشمس فأعزمه وصير طولهُ سبعين ذراعاً بذراعه وأعزم حواء غمزة فيصير طولها خمسة وثلاثين ذراعاً بذراعها

‘Alī ibn Ibrāhīm — his father — Ḥasan ibn Maḥbūb — from Muqātil ibn Sulaymān who says: “I asked Abū ‘Abd Allāh what was the height of Ādam when he was lowered onto the earth? What was the height of Ḥawā’?” He replied: ‘We read in the book of ‘Alī ibn Abī Ṭālib that when Allah lowered Ādam and his wife Ḥawā’ onto the earth, his feet were at the valley of al-Ṣafā and his head was just below the skyline. Thus he complained to Allah regarding the heat of the sun. Thereupon Allah revealed to Jibrīl, ‘Ādam has complained regarding the heat of the sun, so remodel him until his height decreases to seventy arms-length according to his own arm, and remodel Ḥawā’ so that her height is decreased to thirty-five arms-length according to her arm.’”

Here is the statement of your infallible imām. He says, “his feet were at the valley of al-Ṣafā and his head was just below the skyline.” In fact he even adds on to that by saying, “Thus he complained to Allah regarding the heat of the sun... remodel him until his height decreases to seventy arms-length.”

Thus, was Ādam’s body disproportionate and abnormal? Your scholars have considered this ḥadīth to be amongst the most difficult narrations. Ni‘mat Allāh al-Jazā’irī comments in his *Qiṣaṣ al-Ambiyā’*:

أقول هذا الحديث عده المتأخرون من مشكلات الأخبار من وجهين

This ḥadīth has been considered by the latter day scholars as one of the most difficult narrations due to two reasons...

He then goes on to explain the two reasons. Refer to his book for more details. Sayyid ‘Abd Allāh Shibr also explains this ḥadīth in ten different ways in his book

Maṣābiḥ al-Anwār fī Ḥal Mushkilāt al-Akḥbār (vol. 1 pg. 405). Refer to it if it interests you. Al-Majlisī also explains this ḥadīth in a few different ways in his *Mir'āt* (vol. 26, pg. 171-177). He says:

إعلم إن هذا الخبر من المعضلات التي حيرت أفهام الناظرين والعيصات التي رجعت عنها بالخبية
أحلام الكاملين والقاصرين

Note:- This narration belongs to that category which has perplexed the minds of the readers and the intellect of the common-folk as well as the geniuses has been left dumbfounded.

‘Abd al-Ḥusayn Objects to the Phenomena of Viewing the Countenance of Allah on the Day of Qiyāmah

‘Abd al-Ḥusayn quotes the second ḥadīth on pg. 64 under the heading, “viewing allah with the physical eye in different forms”.

أخرج الشيخان الإسناد إلى أبي هريرة قال: قال أناس: يا رسول الله هل نرى ربنا يوم القيامة؟ فقال: هل تُصَارُونَ فِي الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ؟ قَالُوا: لَا يَا رَسُولَ اللَّهِ قَالَ هَلْ تُصَارُونَ فِي الْقَمَرِ لَيْلَةَ الْبَدْرِ لَيْسَ دُونَهُ سَحَابٌ قَالُوا: لَا يَا رَسُولَ اللَّهِ، قَالَ فَإِنَّكُمْ تَرُونَهُ يَوْمَ الْقِيَامَةِ كَذَلِكَ. يَجْمَعُ اللَّهُ النَّاسَ فَيَقُولُ مَنْ كَانَ يَعْبُدُ شَيْئًا فَلْيَعْبُدْهُ فَيَتَّبِعْ مَنْ كَانَ يَعْبُدُ الشَّمْسَ وَيَتَّبِعْ مَنْ كَانَ يَعْبُدُ الْقَمَرَ وَيَتَّبِعْ مَنْ كَانَ يَعْبُدُ الطَّرِيقَ وَيَتَّبِعْ هَذِهِ الْأُمَّةَ فِيهَا مُنَافِقُوهَا فَيَأْتِيهِمُ اللَّهُ فِي غَيْرِ الصُّورَةِ الَّتِي يَعْرِفُونَ فَيَقُولُ أَنَا رَبُّكُمْ فَيَقُولُونَ نَعُوذُ بِاللَّهِ مِنْكَ هَذَا مَكَانُنَا حَتَّى يَأْتِينَا رَبُّنَا فَإِذَا أَنَا رَبُّنَا عَرَفْنَا فَيَأْتِيهِمُ اللَّهُ فِي الصُّورَةِ الَّتِي يَعْرِفُونَ فَيَقُولُ أَنَا رَبُّكُمْ فَيَقُولُونَ أَنْتَ رَبُّنَا فَيَتَّبِعُونَهُ وَيُضْرَبُ جِسْرُ جَهَنَّمَ قَالَ رَسُولُ اللَّهِ فَأَكُونُ أَوَّلَ مَنْ يُجِيزُ وَدَعَاءُ الرُّسُلِ يَوْمَئِذٍ اللَّهُمَّ سَلِّمْ وَسَلِّمْ وَبِهِ كَلَالِيْبٌ مِثْلُ شَوْكِ السَّعْدَانِ أَمَا رَأَيْتُمْ شَوْكَ السَّعْدَانِ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ فَإِنَّهَا مِثْلُ شَوْكِ السَّعْدَانِ غَيْرَ أَنَّهَا لَا تَعْلَمُ قَدْرَ عَظَمَتِهَا إِلَّا اللَّهُ فَتَحْطَفُ النَّاسَ بِأَعْمَالِهِمْ مِنْهُمْ الْمُؤْتِقُ بِعَمَلِهِ وَمِنْهُمْ الْمُخْرَدُ لَمْ يَنْجُو حَتَّى إِذَا فَرَعَ اللَّهُ مِنَ الْقَضَاءِ بَيْنَ عِبَادِهِ وَأَرَادَ أَنْ يُخْرِجَ مِنَ النَّارِ مَنْ أَرَادَ أَنْ يُخْرِجَ مَنْ كَانَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَمَرَ الْمَلَائِكَةَ أَنْ يُخْرِجُوهُمْ فَيَعْرِفُونَهُمْ بِعَلَامَةِ آثَارِ السُّجُودِ وَحَرَّمَ اللَّهُ عَلَى النَّارِ أَنْ تَأْكُلَ مِنْ ابْنِ آدَمَ أَثَرَ السُّجُودِ فَيُخْرِجُوهُمْ قَدِ امْتَحَشُوا فَيُصْبِ عَلَيْهِمْ مَاءٌ يُقَالُ لَهُ مَاءُ الْحَيَاةِ فَيَنْبُتُونَ نَبَاتَ الْحَيَاةِ فِي حِمِيلِ السَّيْلِ وَيَتَّبِعِي رَجُلٌ مِنْهُمْ مُقْبِلٌ يُوْجِّهُهُ عَلَى النَّارِ فَيَقُولُ يَا رَبِّ قَدْ قَسَيْتَنِي رِيحَهَا وَأَخْرَقَنِي ذِكَاؤُهَا فَاصْرِفْ وَجْهِي عَنِ النَّارِ فَلَا يَزَالُ يَدْعُو اللَّهَ فَيَقُولُ لَعَلَّكَ إِنْ أَعْطَيْتُكَ أَنْ تَسْأَلَنِي غَيْرَهُ فَيَقُولُ لَا وَتَعَرَّتْ لَا أَسْأَلُكَ غَيْرَهُ فَيَصْرِفُ وَجْهَهُ عَنِ النَّارِ ثُمَّ يَقُولُ بَعْدَ ذَلِكَ يَا رَبِّ قَوْلِيْنِي إِلَى بَابِ الْجَنَّةِ فَيَقُولُ لَيْسَ قَدْ رَعِمْتَ أَنْ لَا تَسْأَلَنِي غَيْرَهُ وَبَلَّكَ ابْنُ آدَمَ مَا أَعْدَدْتُكَ فَلَا يَزَالُ يَدْعُو فَيَقُولُ لَعَلِّي إِنْ أَعْطَيْتُكَ ذَلِكَ تَسْأَلَنِي غَيْرَهُ فَيَقُولُ لَا وَتَعَرَّتْ لَا أَسْأَلُكَ غَيْرَهُ فَيُعْطِي اللَّهُ مِنَ عَهْدِهِ وَمَوَائِقُ أَنْ لَا يَسْأَلَهُ غَيْرَهُ فَيَقْرُبُهُ إِلَى بَابِ الْجَنَّةِ فَإِذَا رَأَى مَا

فِيهَا سَكَتَ مَا شَاءَ اللَّهُ أَنْ يَسْكُتَ ثُمَّ يَقُولُ رَبِّ أَدْخِلْنِي الْجَنَّةَ ثُمَّ يَقُولُ أَوْلَيْسَ قَدْ زَعَمْتَ أَنْ لَا تَسْأَلَنِي غَيْرَهُ
 وَيَلْكَ يَا ابْنَ آدَمَ مَا أَغْدِرُكَ فَيَقُولُ يَا رَبِّ لَا تَجْعَلْنِي أَشَقَى خَلْقِكَ فَلَا يَزَالُ يَدْعُو حَتَّى يَضْحَكَ (الله)؟! فَإِذَا
 ضَحِكَ مِنْهُ أَذِنَ لَهُ بِالْدُّخُولِ فِيهَا فَإِذَا دَخَلَ فِيهَا قَبِلَ لَهُ تَمَنُّ مِنْ كَذَا فَيَتَمَنَّى ثُمَّ يَقَالُ لَهُ تَمَنَّ مِنْ كَذَا فَيَتَمَنَّى
 حَتَّى تَنْقَطِعَ بِهِ الْأَمَانِيُّ فَيَقُولُ لَهُ هَذَا لَكَ وَمِثْلُهُ مَعَهُ

Abū Hurayrah narrates: “Some people said, ‘O Rasūlullāh, will we see our Rabb on the Day of Qiyāmah?’ He replied, ‘Do you scramble upon one another to see the Sun when there are no clouds around it?’ They responded, ‘No, O Rasūlullāh.’ He then asked, ‘Do you scramble upon one-another to see the moon on the fourteenth night when there are no clouds around it?’ They replied, ‘No, O Rasūlullāh.’ Thereafter he explained, ‘You will see Him in a similar manner on the Day of Qiyāmah (without scrambling upon one another). Allah will gather the people and then He will say: “Each person should follow that which he had worshipped.” Thereupon some will follow the Sun, some will follow the moon and some will follow the devils. Only this ummah will remain, however the hypocrites will still be amongst them. Allah will then appear before them in a form that is unknown to them and proclaim: “I am your Rabb.” Upon seeing this they will say: “We seek the protection of Allah from you! We will remain here until our Rabb appears before us and we will definitely recognise Him.” Then Allah will appear before them in the manner that is known to them due to which they will say in acknowledgement: “You are our Rabb,” and then they will follow Him. The bridge across Jahannam will then be placed.” Rasūlullāh ﷺ said: “I will be the first to cross it. The supplication of the rusul on that day will be, ‘O Allah protect (us), protect (us)!’ It has hooks that are like the thorns of Sa’dān. Have you not seen the thorns of Sa’dān?” They replied: “We have definitely seen it.” He then continued by saying: “It is similar to the thorn of Sa’dān, except that none knows its size besides Allah. It will seize people on account of their actions. Some will be destroyed by their actions and some will have a few (good) actions. Later on, they will be saved. When Allah will complete His judgement between the people and He wishes to remove certain people who affirmed that there is no deity besides Allah from Hell, he will command the angels to remove them. They will recognise these individuals by means of the effects of sujūd.

Thereupon they will remove them whereas they will be as if they have been turned into ash. Thereafter, certain water, which is called ‘the water of life’ will be poured over them. This will cause them to grow just as a seed grows after torrential rain. There will only be one person left. He will be facing Jahannam and he will supplicate to Allah saying, ‘O my Rabb, indeed its stench has poisoned me and its blaze has burnt me. Thus I beg you to turn my face away from the fire.’ He will persist upon this supplication until Allah eventually will ask him, ‘If I grant this to you will you ask me for anything else?’ He will reply, ‘By Your grandeur, I will not ask for anything else.’ Allah will then turn his face away from the fire. At that juncture he will ask, ‘O my Rabb, take me close to the door of Jannah!’ Allah will question him, ‘Did you not say that you will not ask for anything else? Woe unto you O son of Ādam, you are quite treacherous!’ He will continue supplicating in this manner until Allah will ask him, ‘Perhaps if I grant that to you, you will ask for something else?’ He will reply, ‘By Your grandeur, I will not ask for anything else!’ and he will continue promising Allah and taking oaths that he will not ask for anything else. Thereupon Allah will take him close to the door of Jannah. When he sees what is in Jannah, he will remain silent for a short period of time. Thereafter, he will plead, ‘O my Rabb, grant me entry into Jannah!’ Allah will reply, ‘Did you not say that you will not ask for anything else? Woe unto you O son of Ādam, you are quite treacherous!’ He will then say, ‘O my Rabb, do not make me the most unfortunate of your creation!’ He will continue supplicating until Allah will laugh. Thereafter, Allah will allow him to enter into it. It will be said to him, ‘Desire such and such,’ so he will desire. Then it will be said to him again, ‘Desire such and such.’ He will continue desiring until he cannot desire anymore. Thereafter Allah will say to him, ‘All of this and ten times this amount is yours.’”¹

The author then hunts for some discrepancy in this ḥadīth. He says:

وهذا حديث مجهول الفت إليه أرباب العقول فهل يجوز عندهم أن تكون له صورة مختلفة ينكرون بعضها ويعرفون البعض الآخر؟ وهل يرون ان لله ساقا تكون آية له وعلامة عليه؟ وبأي شيء كانت ساقه

1 *Al-Bukhārī* (Kitāb al-Riqāq), *Muslim* (Kitāb al-Īmān)

علامة دون غيرها من الأعضاء ؟ وهل تجوز عليه الحركة والانتقال فيأتيهم أولا وثانيا وهل يجوز عليه الضحك؟ وأي وزن لهذا الكلام

This ḥadīth is outrageous. I wish to bring it to the attention of the intelligent ones. Is it acceptable according to them that Allah has different forms, some of which are recognised and others which are not recognised? Do they believe that Allah has a shin which is His sign and an indication towards Him? On what basis was the shin singled out as His sign, instead of the other limbs? Is movement and shifting around believable with regards to Him due to which He will come to them the first and second time? Is it believable that he laughs? Does this speech make any sense?

Our comment: the actual motive of the author in this case is to refute the belief of the Ahl al-Sunnah regarding viewing the countenance of Allah on the Day of Qiyāmah. His purpose is not as he misleadingly states in the introduction of his book, “cleansing the ṣiḥāḥ, and masānīd of all those narrations of Abū Hurayrah which are illogical.” Proof of this is that he authored a book titled, *A Word Regarding the Viewing*. His goal is to discredit the Ahl al-Sunnah as he knows that the ḥadīth on Muslims viewing Allah in the hereafter has been narrated from Rasūlullāh ﷺ by more than twenty Ṣaḥābah. He conveniently picked out Abū Hurayrah as the highway towards his goal. I have already explained this in the introduction.

Nevertheless, we will reply briefly to the objections of the author. He says:

فهل يجوز عندهم أن تكون لله صورة مختلفة ينكرون بعضها ويعرفون البعض الآخر ؟

Is it acceptable according to them that Allah has different forms, some of which are recognised and others which are not recognised?

Ibn al-Jowzī states:

اعلم أنه يجب على كل مسلم أن يعتقد أن الله سبحانه وتعالى لا تجوز عليه الصورة التي هي هيئة وتأليف

Know that it is compulsory upon every Muslim to believe that is impossible

for Allah, the most lofty and pure to be of a particular shape, i.e. something which has a form and is assembled.

Ibn Ḥajar quotes Ibn al-Baṭṭāl,

تمسك به - أي بهذا الحديث - المجسمة فأثبتوا لله صورة ، ولا حجة لهم فيه لاحتمال أن يكون بمعنى العلامة وضعها الله لهم دليلا على معرفته كما يسمى الدليل والعلامة صورة وكما تقول صورة حديثك كذا وصورة الأمر كذا والحديث والأمر لا صورة لهما حقيقة ، وأجاز غيره أن المراد بالصورة الصفة ...

ونقل ابن التين : أن معناه صورة الاعتقاد ، وأجاز الخطابي أن يكون الكلام خرج على وجه المشاكلة لما تقدم من ذكر الشمس والقمر والطواغيت ..

The anthropomorphist's have held onto this ḥadīth and have been convinced that Allah has a form. This ḥadīth does not prove their claim due to the possibility that the word “form” here refers to a sign which Allah will place before them as a means of recognising Him. This possibility is based upon the fact that the word “form” is used with reference to a sign.¹ Similarly it is also said, “The form of your speech,” and, “The form of the matter;” whereas speech and matters have no physical forms. Other scholars have stated the word “form” refers to an attribute.

Ibn al-Tīn has stated: “This means a theoretical form.” Al-Khaṭṭābī is of the opinion that the word was used simply in contrast to the others, viz. the Sun, the Moon and the devils.²

Ibn al-Jowzī further states:

و قال غيره من العلماء : يأتيهم بأهوال القيامة ، وصورة الملائكة ، مما لم يعهدوا مثله في الدنيا ، فيستعبدون من تلك الحال ، ويقولون : إذا جاء ربنا عرفناه،

أي أتى بما يعرفونه من لطفه ، وهي الصورة التي يعرفون فيكشف عن ساق : أي عن شدة كأنه يرفع

1 This refers to the 'Arabic usage of the word صورة.

2 *Faḥḥ al-Bārī* 13/437

تلك الاشدائد المهولة ، فيسجدون شكرا ، وقال بعضهم : صورة يمتحن إيمانهم بها ، كما يبحث الدجال فيقولون : نعوذ بالله منك

Other scholars have stated: “He will show them the terror of the Day of Qiyāmah and the forms of the angels which they did not see previously in the world. Thereupon they will seek protection from those conditions and say: ‘When our Rabb comes to us we will recognise Him.’ This means that He will show that which they are aware of regarding Him, such as His compassion. This is the form that they will recognise. He will then expose the shin, i.e. he will remove the difficulties and horrific scenes. As a result, they will fall into prostration as a token of appreciation. “

Some scholars have said, the first will be a form by means of which their īmān will be tested, just as dajjāl will be raised and he will say: “We seek the protection of Allah from you.”¹

‘Abd al-Ḥusayn says:

وهل يرون ان لله ساقا تكون آية له وعلامة عليه ؟ وبأي شيء كانت ساقه علامة دون غيرها من الأعضاء ؟ وهل تجوز عليه الحركة والانتقال فيأتيهم أولا وثانيا وهل يجوز عليه الضحك ؟ وأي وزن لهذا الكلام

Do they believe that Allah has a shin which is His sign and an indication towards Him? On what basis was the shin singled out as His sign, instead of the other limbs? Is movement and shifting around believable with regards to Him due to which He will come to them the first and second time? Is it believable that He laughs? Does this speech make any sense?

Our comment: these comments of his indicate an alarming degree of unparalleled ignorance. I do not know of anyone who held this view before him. Did this so called Ayatollah not read the Qur’ān?

Did he not accidentally come across these verses:

1 *Daf Shubhāt al-Tashbīh bi Akuff al-Tanzih* by Ibn al-Jowzī pg. 159

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ

Are they waiting for Allah and the angels to come to them beneath the shadow of clouds and for matters to be decided?¹

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ

They wait for the angels to come to them or for your Rabb to come or for some of your Rabb's signs to appear.²

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

Never! When the earth shall be ripped to shreds. When your Rabb will commence proceedings with the angels in rows.³

He further objects to the belief of viewing Allah by saying:

وهذا محال لا يعقل، ولا يمكن أن يتصور متصور إلا إذا اختص الله المؤمنين في الدار الآخرة ببصر لا تكون فيه خواص الأبصار المعهودة في الحياة الدنيا ..

This is totally impossible and unbelievable. One cannot imagine that this will happen unless Allah grants the believers such eyesight in the hereafter which does not have the same characteristics as the eyesight of this worldly life.

Our comment: firstly, those who oppose you, i.e. those who believe that viewing will be possible, are the Ṣaḥābah, Tābi'īn and the rightly guided A'immah of fiqh and ḥadīth. Their virtue stands out above the rest of the world. Undoubtedly, their intelligence was of par-excellence. That is besides the fact that they far outnumber you. Al-Nawāwī states:

1 Sūrah al-Baqarah: 210

2 Sūrah al-An'ām: 158

3 Sūrah al-Fajr 21-22

اعلم أن مذهب أهل السنة بأجمعهم أن رؤية الله تعالى ممكنة غير مستحيلة عقلاً وأجمعوا أيضاً على وقوعها في الآخرة وأن المؤمنين يرون الله تعالى دون الكافرين وزعمت طائفة من أهل البدع المعتزلة والخوارج وبعض المرجئة أن الله تعالى لا يراه أحد من خلقه وأن رؤيته مستحيلة عقلاً ، وهذا الذي قاله خطأ صريح وجهل قبيح وقد تظافت أدلة الكتاب والسنة واجماع الصحابة فمن بعدهم من سلف الأمة على اثبات رؤية الله تعالى في الآخرة للمؤمنين ورواها نحو عشرين صحابياً عن رسول الله وآيات القرآن فيها مشهورة واعتراضات المبتدعة عليها لها أجوبة مشهورة في كتب المتكلمين من أهل السنة وكذلك باقي شبههم وهي مستفاد في كتب الكلام

The view of the entire Ahl al-Sunnah is that it is possible to view Allah, it is not against human rationale. They have also unanimously agreed that it will take place in the hereafter. This opportunity will be reserved for the Mu'minīn, the non-believers will be deprived of this. Some deviant groups, such as the Mu'tazilah, Khawārij and some Murji'ah believe that Allah cannot be seen by any of His creation, and that viewing Him defies logic. This view of theirs is clearly erroneous and based upon ignorance. There is overwhelming evidence from the Qur'ān, sunnah and consensus of the Ṣaḥābah as well as those after them from the pious predecessors to prove that it will take place in the hereafter and that it is reserved for the Mu'minīn. Approximately twenty Ṣaḥābah have narrated it from Rasūlullāh ﷺ. The verses of the Qur'ān regarding the subject are also quite well-known. As for the objections of the deviates, there are famous replies to them which may be found in the books of doctrine of the Ahl al-Sunnah. Similarly, their other misunderstandings have been clarified in those books.¹

Ibn Ḥajar says in Fatḥ al-Bārī whilst quoting Ibn Baṭṭāl:

ذهب أهل السنة وجمهور الأمة إلى جواز رؤية الله في الآخرة ومنع الخوارج والمعتزلة وبعض المرجئة وتمسكوا بأن الرؤية توجب كون المرئي محدثاً وحالاً في مكان ، وأولوا قوله: { نَاطِرَةٌ } بمنتظرة وهو خطأ لأنه لا يتعدى يالي

The Ahl al-Sunnah along with majority of the ummah believe that it will be possible to view Allah in the hereafter. However, the Khawārij, Mu'tazilah

1 *Ṣaḥīḥ Muslim* with the commentary of al-Nawāwī vol. 1-The Chapter of Proving that the Mu'minīn will View their Most Pure and Lofty Rabb in the Hereafter.

and some Murji'ah consider it impossible. The basis of their belief is that they claim that in order to see something, that item or object has to be a created entity and it has to occupy a specific area. They have interpreted the word 'viewing' (in the verse which states that the radiant faces will be viewing their Rabb) to mean anticipation. This cannot be the case as (the word towards appears before it and) it is not used with the word towards.

Thereafter he mentions the same as was mentioned above. Then he adds:

وما تمسكوا به فاسد لقيام الأدلة على أن الله تعالى موجود ، والرؤية في تعلقها بالمرئي بمنزلة العلم في تعلقه بالمعلوم فإذا كان تعلق العلم بالمعلوم لا يوجب حدوثه فكذلك المرئي .

قال وتعلقوا بقوله: {لَا تُدْرِكُهُ الْأَبْصَارُ} [الأَنْعَامُ / ١٠٣] .

وقوله لموسى: {لَنْ تَرِنِّي} [الأَعْرَافُ / ١٤٣] .

والجواب عن الأول : أنه لا تدركه الأبصار في الدنيا جمعاً بين دليلي الآيتين ، وبأن نفي الإدراك لا يستلزم نفي الرؤية لإمكان رؤية الشيء من غير إحاطة بحقيقته

Their evidence does not hold water. This is because there is Abūndant proof of the existence of Allah. Added to that, the relation between viewing an object and the viewed is the same as the relationship between knowledge and the known. Since knowing something does not demand that it is created or it is something new, the same should be understood with regards to viewing something.

They use the following statement of Allah as evidence: “Visions cannot grasp Him,”¹ as well as, “You cannot see me.”²

The answer to the first evidence is that visions cannot grasp Him in this world. This reconciles the meanings of the two verses. Secondly, negation of grasping does not necessitate negation of viewing, as it is possible to view something without grasping its reality.³

1 Sūrah al-An'ām: 103

2 Sūrah al-A'rāf: 143

3 Al-Fatḥ 13/436

This is besides the fact that there will never be a conflict between a sound mind and the Qur’ān and the established and authentic Sunnah. If ever there seems to be a conflict between them then it is either due to the narration being unauthentic or the mind not being completely sound. If the mind is left to decide on its own, it will not be able to simply reject that viewing will take place until an undebatable proof turns one away from it.

This author has stooped to the lowest ebb and has deviated far off the path. This ḥadīth will be a proof against him on the Day of Qiyāmah, where he will only hope that he believed in it and called people towards it. The first ḥadīth clarifies the meaning of ‘grasping’. This meaning is also confirmed by the infallible Imām who told one of the narrators:

أنت قد تدرك بوهمك السند والهند والبلدان التي لم تدخلها ولا تدركها ببصرك

At times, you are able to perceive, by means of your imagination, Sindh, Hind and other places that you have never physically visited, and you cannot do the same with your eyes.

Al-Kulaynī narrates from Dāwūd ibn al-Qāsim Abī Hāshim al-Ja‘farī who says:

قلت لأبي جعفر(ع): لا تدركه الأبصار وهو يدرك الأبصار ؟ فقال: يا أبا هاشم أوهام القلوب أدق من أبصار العيون ، أنت قد تدرك بوهمك السند والهند والبلدان التي لم تدخلها ولا تدركها ببصرك وأوهام القلوب لا تدركه فكيف أبصار العيون

I asked Abū Ja‘far: “Visions cannot grasp Him but he can grasp all visions”? He replied: “O Abū Hāshim, the thoughts of the heart have more strength than the vision of the eyes. At times, you are able to perceive, by means of your imagination, Sindh, Hind and other places that you have never physically visited. You cannot do the same with your eyes. Therefore, if the thoughts cannot encompass Him, then how can the eyes do so?”¹

1 *Uṣūl al-Kāfi* 1/99 *Kitāb al-Towḥīd*, The Chapter of Refuting Viewing, *al-Towḥīd* pg. 113 ḥadīth 12

Al-Kulaynī and al-Ṣadūq each narrate with their own isnād from Ya‘qūb ibn Ishāq who says:

كُتِبَ إِلَى أَبِي مُحَمَّدٍ أَسْأَلُهُ كَيْفَ يَعْبُدُ الْعَبْدَ رَبَّهُ وَهُوَ لَا يَرَاهُ؟ فَوَقَعَ (ع) يَا أَبَا يُوسُفَ جَلَّ سَيْدِي وَمَوْلَايِ
وَالْمَنْعَمَ عَلَيَّ وَعَلَى آبَائِي أَنْ يَرَى، قَالَ: وَسَأَلْتُهُ هَلْ رَأَى رَسُولَ اللَّهِ رَبَّهُ؟ فَوَقَعَ (ع) إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى
أَرَى رَسُولَهُ بِقَلْبِهِ مِنْ نُورِ عَظَمَتِهِ مَا أَحَبَّ

I wrote to Abū Muḥammad asking him: “How does a slave worship his Rabb when he cannot see Him?” He then deliberated and thereafter said: “O Abū Yūsuf, my Master and Owner and the One who has bestowed His favours upon me and my fore-fathers is too exalted to be seen.” I also asked him: “Did Rasūlullāh ﷺ see his Rabb?” He deliberated and thereafter said: “Indeed Allah the most blessed and lofty showed the heart of His Rasūl ﷺ the amount that He desired from His nūr.”¹

Al-Kulaynī and al-Ṣadūq report from ‘Abd Allāh ibn Sinān who reports from his father:

حَضَرْتُ أَبَا جَعْفَرٍ (ع) فَدَخَلَ عَلَيْهِ رَجُلٌ مِنَ الْخَوَارِجِ فَقَالَ لَهُ: يَا أَبَا جَعْفَرٍ أَيُّ شَيْءٍ تَعْبُدُ؟ قَالَ: اللَّهُ تَعَالَى،
قَالَ: رَأَيْتَهُ؟ قَالَ: بَالٍ لَمْ تَرَهُ الْعَيُونَ بِمَشَاهِدَةِ الْأَبْصَارِ وَلَكِنْ رَأَتْهُ الْقُلُوبُ بِحَقَائِقِ الْإِيمَانِ، لَا يَعْرِفُ
بِالْقِيَاسِ وَلَا يَدْرِكُ بِالْحَوَاسِ وَلَا يَشْبَهُ بِالنَّاسِ، مَوْصُوفٌ بِالْآيَاتِ، مَعْرُوفٌ بِالْعَلَامَاتِ لَا يَجُوزُ فِي حُكْمِهِ
ذَلِكَ اللَّهُ، لَا إِلَهَ إِلَّا هُوَ، قَالَ: فَخَرَجَ الرَّجُلُ وَهُوَ يَقُولُ: اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ

I was present in the gathering of Abū Ja‘far when a man from the Khawārij entered. He said to him: “O Abū Ja‘far what do you worship?” He replied: “Allah, the Most Exalted.” The man asked: “Did you see him?” He replied: “No, the eyes do not have the ability to view Him, but the heart has seen Him through the realities of īmān. He cannot be understood by analogy, grasped by the senses and He cannot be likened to humans. He is described by signs and known through proofs. That is not possible according to His law. Allah, there is no deity besides Him.” The man left saying: “Allah knows best where He places His revelation.”²

1 *Uṣūl al-Kāfī* 1/95 *Kitāb al-Towḥīd*, *al-Towḥīd* of al-Ṣadūq pg. 108 ḥadīth 2

2 *Uṣūl al-Kāfī* 1/97, *al-Towḥīd* of al-Ṣadūq pg. 108 ḥadīth: 5

Al-Kulaynī and al-Ṣadūq report from Abū al-Ḥasan al-Mowṣilī who narrates from Abū ‘Abd Allāh:

عن أبي عبدالله قال: جاء حبر إلى أمير المؤمنين (ع) فقال: يا أمير المؤمنين هل رأيت ربك حين عبدته؟ فقال: ويلك ما كنت أعبد رباً لم أره، قال: وكيف رأيت؟ قال: ويلك لا تدركه العيون في مشاهدة الأبصار ولكن رأته القلوب بحقايق الإيمان

A monk came to Amīr al-Mu‘minīn and said: “O Amīr al-Mu‘minīn, do you see your Rabb when you worship Him?” He replied: “Woe unto you, why would I worship a Rabb who I cannot see?” He asked: “How do you see Him?” He replied: “Woe unto you, the eyes do not have the ability to view Him, but the heart has seen Him through the realities of īmān.”¹

Al-Ṣadūq reports in *al-Towḥīd* (pg. 112 ḥadīth: 11) from Abū Hāshim al-Ja‘far:

عن أبي هاشم الجعفر، عن أبي الحسن الرضا(ع) قال: سألته عن الله هل يوصف؟ فقال: أما تقرأ القرآن؟ قلت: بلى، قال: أما تقرأ قوله: {لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَرَ} قلت: بلى، قال: فتعرفون الأبصار؟ قلت: بلى، قال: وما هي؟ قلت: أبصار العيون فقال: إن أوهام القلوب أكثر من أبصار العيون فهو لا تدركه أوهام وهو يدرك أوهام.

I asked Abū al-Ḥasan al-Riḍā if Allah can be described. He replied: “Do you not read Qur’ān?” I replied: “Yes.” He asked: “Do you not read the speech of Allah, “Visions cannot grasp Him but He grasps them?”” I replied: “Yes.” He asked: “Do you know about vision?” I replied: “Yes.” He asked: “What is it?” I replied: “The vision of the eyes.” He replied: “The vision of the heart is stronger than the vision of the eyes as they do not have an imagination whereas it has one.”

Thus, your statement refutes the view of you’re A’immah and it seems as if you do not understand their aḥādīth.

1 *Uṣūl al-Kāfi* 1/97-98 ḥadīth 6, *al-Towḥīd* pg. 109 ḥadīth: 6

Viewing Allah on the Day of Qiyāmah is Possible - Proven from the Sayings of the Ahl al-Bayt

Here is a brief presentation on some of the aḥādīth:

The erudite scholar and researcher Muḥammad al-Tūsīrkānī reports this ḥadīth in his book, *La'ālī al-Akhbār* under the chapter, “the people of Jannah will hear his voice,” (4/410-411):

في أن أهل الجنة يسمعون صوته تعالى ويخاطبهم وينظرون إليه وهما ألد الأشياء عندهم قال (ع) في حديث يذكر فيه إشتغال المؤمنين بنعم الجنة : فبينما هم كذلك إذ يسمعون صوتاً من تحت العرش : يا أهل الجنة كيف ترون منقلبكم ؟ فيقولون : خير المنقلب منقلبنا وخير الثواب ثوابنا ، قد سمعنا الصوت واشتهينا النظر وهو أعظم ثوابنا وقد وعدته ولا تخلف الميعاد فيأمر الله الحجاب فيقوم سبعون ألف حاجب فيركبون على النوق والبرازين وعليهم الحلى والحلل فيسبرون في ظل العرش حتى ينتهوا إلى دار السلام وهي دار الله دار البهاء والنور والسرور والكرامة فيسمعون الصوت فيقولون : يا سيدنا سمعنا لداذة منطلق وأرنا وجهك فيتجلى لهم سبحانه وتعالى ، حتى ينظرون إلى وجهه تبارك وتعالى المكنون من كل عين ناظر فلا يتماكون حتى يخروا على وجوههم سجداً فيقولون: سبحانك ما عبدناك حق عبادتك يا عظيم قال فيقول : يا عبادي إرفعوا رؤسكم ليس هذا بدار عمل فإذا رفعوا رفعوها وقد أشرفت وجوههم من نور وجهه سبعين ضعفاً ثم يقول : يا ملائكتي أطعموهم واسقوهم ..يا ملائكتي طيبوهم فيأتيهم ريح من تحت العرش يمسك أشد بياضاً من الثلج ويعبر وجوههم وجباههم وجنوبهم تسمى المثيرة فيستمكنون من النظر إلى وجهه فيقولون يا سيدنا حسبنا لداذة منطلق والنظر إلى وجهك لا نريد به بدلا ولا نبتغي به حولا فيقول الرب إني أعلم أنكم إلى أزواجكم مشتاقون وان أزواجكم إليكم مشتاقات ارجعوا إلى أزواجكم قال : فيقولون : يا سيدنا اجعل لنا شرطاً قال فإن لكم كل جمعة زورة ما بين الجمعة سبعة آلاف سنة مما تعدون قال فينصرفون فيعطى كل رجل منهم رمانة خضر في كل رمانة سبعون حلة حتى يبشروا أزواجهم وهن قيام على أبواب الجنان قال: فلما دنى منها نظرت إلى وجهه فأنكرته من غير سوء ، وقالت: حبيبي لقد خرجت من عندي وما أنت هكذا قال: فيقول: حبيبي تلومني أن أكون هكذا وقد نظرت إلى وجه ربي تبارك وتعالى فأشرق وجهي من نور وجهه ، ثم يعرض عنها فينظر إليها نظرة فيقول: حبيبي لقد خرجت من عندك وما كنت هكذا فنقول : حبيبي تلومني أن أكون هكذا، وقد نظرت إلى وجه الناظر إلى وجهه ربي فأشرق وجهي من وجه الناظر إلى وجه ربي سبعين ضعفاً ، فنعانقه من باب الخيمة والرب يضحك إليهم

The inhabitants of Jannah will hear His voice (the most exalted), He will converse with them and they will see Him. This will be the greatest means of joy to them. He ﷺ says in a ḥadīth in which the engrossment

of the Mu'minīn in the pleasures of Jannah has been mentioned: "Whilst they will be in that condition, suddenly they will hear a voice from below the throne, 'O inhabitants of Jannah, what are your feelings regarding your abode?' They will reply, 'Our abode is the best abode and our reward is the best reward.' **We have heard the voice and now our only desire is to see** (the one whose voice we have heard). That will be our greatest reward. You have promised it to us and You do not go against Your promise.' Allah will then instruct the veil (to be removed). Thereupon, seventy thousand doorkeepers will mount camels and horses which will be dressed and beautified with jewellery. They will ride in the shade of the throne until they reach Dār al-Salām which is the house of Allah, the house of glitter, illumination, happiness and honour. They will hear the voice and then say, 'O our master, we have heard your melodious speech **so show to us Your countenance. He will then reveal Himself — the Most Pure and Exalted — to them until they view His face** — the Most Blessed and Exalted, which is concealed from all eyes. They will be overwhelmed and consequently they will all fall into prostration on their foreheads. They will exclaim, 'Glory be to You, we have not worshipped You as You ought to be worshipped O the Most Magnificent!' He will then say, 'O my slaves, raise your heads as you are not required to do any acts of worship in this abode'... When they raise their heads, **their faces will be brightened seventy-fold as a result of the illumination of His countenance.** Thereafter he will instruct His angels saying, 'O my angels, offer them food and drinks... O my angels, make them comfortable.' This will cause a wind which will have musk that is whiter than snow to blow in their direction. It will touch their faces, their foreheads and their sides. It is called al-Muṭhīrah. **They will attempt to have another glance at His countenance** due to which they will say, 'O our master, **the beauty of Your voice and seeing You is sufficient for us.** We do not want any replacement or break from it.' The Rabb will then say, 'I know very well that you are now desirous of your spouses and they are anticipating you. Return to them.' They will say, 'O our master, grant us a promise.' He will say, 'Every Friday you will be allowed a visit which will be seven thousand years according to your calculations.' They will then return, each of them with a green pomegranate. Each pomegranate will

contain seventy garments... they will give glad-tidings to their spouses who will be standing at the gates of Jannah. When they will draw close to them, their wives will look at their faces and find them strange, but without any defect. They will say, ‘O my beloved, You were not like this when You left?’ He will reply, ‘O my beloved wife, How can you question me when I **have just seen the countenance of my Most Exalted and blessed Rabb which has illuminated my face.**’ He will then turn away from her and thereafter cast a glance at her. This time he will ask, ‘My beloved wife, you were not like this when I left?’ She will reply, ‘How can you question me when I **have looked at the face of the one who has looked at the countenance of my Rabb? My face has been brightened seventy-fold as a result of the face of the one who has looked at my Rabb,** as I hugged him at the door of the tent.’ The Rabb will then smile towards them.”

Al-Bihār reports from ‘Āṣim ibn Ḥumayd who narrates from Abū ‘Abd Allāh (8/126 ḥadīth: 27, the chapter regarding jannah and its bounties):

مامن عمل حسن يعمله العبد إلا وله ثواب في القرآن إلا صلاة الليل ، فإن الله لم يبين ثوابها لعظيم خطرها عنده فقال: { تتجافى جنوبهم عن المضاجع يدعون ربهم خوفا وطمعاً } إلى قوله: { يعملون } ثم قال: إن لله كرامة في عباده المؤمنين في كل يوم جمعة ، فإذا كان يوم الجمعة بعث الله إلى المؤمن ملكا معه حلة فينتهي إلى باب الجنة فيقول: اسأذنوا لي على فلان فيقال له: هذا رسول ربك على الباب، فيقول: لأزواجه أي شيء ترين عليّ أحسن ؟ فيقولن: يا سيدنا والذي أباحك الجنة ما رأينا عليك شيئا أحسن من هذا بعث إليك ربك ، فيتزربواحدة ويتعطف بالأخرى فلا يمرّ بشيء إلا أضاء له حتى ينتهي إلى الموعد ، فإذا اجتمعوا تجلى لهم الرب تبارك وتعالى ، فإذا نظروا إليه خرّوا سجدا فيقول: عبادي ارفعوا رؤوسكم ليس هذا يوم سجود ولا يوم عبادة قد رفعت عنكم المؤونة، فيقولون: يارب وأي شيء أفضل مما أعطيتنا ، أعطيتنا الجنة، فيقول: لكم مثل ما في أيديكم سبعين ضعفا ، فيرجع المؤمن في كل جمعة بسبعين ضعفا مثل ما في يديه وهو قوله: { وَلَدَيْنَا مَزِيدٌ } وهو يوم الجمعة

Every good act that a person does has a reward mentioned regarding it in the Qur’an besides the night prayer. Allah did not mention a specific reward regarding it as it has a great status in His court. Allah said: “Their sides part from their beds, they supplicate to their Rabb in far and hope... his actions.” Allah will honour His believing bondsmen every Friday. On the day of Friday, Allah will send an angel with a pair of garments to every

Mu'min. He will reach the door and say, "Seek permission on my behalf to visit so and so." It will be said to that person, "The messenger of your Rabb is at your door." Thereupon he will ask his wives, "Which of my clothes suits me best?" They will reply, "O our master, by the oath of the one who has made Jannah permissible for you, we have not seen anything on you that is more beautiful than this which your Rabb has sent to you." Thus, he will wear one and use the other as a coat. Thereafter, he will not pass by anything except that it will brighten up for him until he reaches the venue. When they all gather, **the Rabb, Most Blessed and Exalted will reveal himself for them.** They will fall into prostration **upon seeing Him.** He will then say, "O my slaves, raise your heads. This is not a day of prostration or worship. All difficulties have been removed from you." They will respond, "O our Rabb, what can be better than that which you have granted us? You have granted us Jannah!" He will then say, "All your possessions will be multiplied by seventy." Thus every Mu'min will return with his possessions multiplied by seventy. This is referred to in His saying, "We have something extra for them". It is the day of Friday.

If you cannot understand this narration, than we present to you the speech of your fourth Imām and Waṣī. He has affirmed that Allah will be seen in the hereafter. This appears in the *al-Ṣaḥīfah al-Sājidiyyah*. This Ayatollah still prefers to refute this.¹ Al-Imām al-Sājīd's **رَبِّكَ اللهُ** exact words are as follows:

واقدر أعيننا يوم لقاءك برؤيتك

Bless our eyes with the opportunity of seeing You on the day that we meet You.

There is even no need to assume that the mu'minīn will need eyes that are different to the ones that have been granted to them in this world as his Imām says that they have seen him even before the Day of Qiyāmah. This was when Allah posed the question to them, "Am I not your Rabb?" They replied, "Definitely." Al-

1 Refer to his book *Kalimat Ḥowl al-Ru'yah* pg. 38-39

Ṣadūq reports in *al-Towḥīd* (pg. 117 ḥadīth: 20) with his isnād from Abū Baṣīr who narrates:

عن أبي بصير عن أبي عبد الله (ع) قال: قلت له: أخبرني عن الله هل يراه المؤمنون يوم القيامة؟ قال: نعم، وقد رآوه قبل يوم القيامة، فقلت: متى؟ قال: حين قال لهم: { أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ } ثم سكت ساعة، ثم قال: وإن المؤمنين ليروونه في الدنيا قبل يوم القيامة، أَلَسْتُ تراه في وقتك هذا؟ قال أبو بصير: فقلت: له جعلت فداك فأحدث بهذا عنك؟ فقال لا، فإنك إذا حدثت به أنكروه منكراً جاهلاً بمعنى ما تقوله ثم قدر أن ذلك تشبيه كفر وليست الرؤية بالقلب كالرؤية بالعين، تعالى الله عما يصفه المشبهون والملحدون.

I asked Abū ‘Abd Allāh: “Tell me about Allah, will the mu’minīn see Him on the day of Qiyāmah?” He replied: “Yes. They have seen Him even before the Day of Qiyāmah.” I asked, “When?” He replied: “When He asked them, ‘Am I not your Rabb?’ They replied, ‘Definitely!’”. Then he remained silent for a while after which he said: “The Mu’minīn see Him in this world, even before the Day of Qiyāmah. Do you not see Him right now?” I asked: “May I be sacrificed for you, can I narrate this from you?” He replied: “No. if you narrate it, someone who does not understand the meaning of what you are saying may object to it and consider it to be anthropomorphism and kufr. The vision of the heart is not the same as the vision of the eyes. Allah is beyond that which the anthropomorphist’s and heretics say regarding Him.”

Viewing Allah is also mentioned in the speech of Imām al-Sajjād رَضِيَ اللهُ عَنْهُ, but the ‘trustworthy’ author has chosen to ignore it and sufficed upon a few other recitations by saying the following: “Here are the texts that appear in my mind regarding the subject.” He tried to do away with it completely. However, if these narrations were in his favour, he would have never ignored them and passed by them without taking any interest in them. This is their methodology. However, Allah wished that this Ayatollah of lies and deception should be exposed. Hereunder are the supplications:

1. *Du‘ā al-Mutawassilīn*

(وأقررت أعينهم بالنظر إليك يوم لقاءك)

And satisfy their eyes by allowing them to see You on the Day of Qiyāmah.

2. *Du'ā al-Muḥibbīn*

(ولا تصرف عني وجهك)

Do not turn away Your face from me.

3. A third supplication states:

(وشوقته إلى لقاءك وضيبته بقضاءك ومنحته بالنظر إلى وجهك)

You have put in it the fervour of meeting You and brightening it by Your judgement and You have favoured it with the opportunity to see You.

4. The supplication *Munājāt al-Zāhidīn*:

ولا تحجب مشتاقيك عن النظر إلى جميل رؤيتك

Do not deprive Your lovers from the opportunity of viewing Your beautiful countenance.

5. The supplication *Munājāt al-Muftaqirīn*:

واقدر أعيننا يوم لقاءك برؤيتك

Afford our eyes the good-fortune of seeing You, the day that we meet You.

6. The supplication *Istikshāf al-Humūm*:

رغبتني شوقاً إلى لقاءك .

My enthusiasm to meet You.¹

1 *Al-Ṣaḥīfat al-Sajjādiyyah al-Kāmilah* pg. 317

As for the concoctions presented by ‘Abd al-Ḥusayn in his book *Kalimat Ḥowl al-Ru’yah* (pg. 39) and the way he tries to latch onto some of the supplications of al-Sajjād to refute the belief that Allah will be seen, this is a result of ignorance regarding the speech of the ‘Arabs. The amazing aspect of this author is that he graduated as an Ayatollah, yet he is not even conversant in the ‘Arabic language. As an example, he uses as proof the following statement of al-Sajjād:

إلهي قصرت الألسن عن بلوغ ثنائك كما يليق بجلالك، وعجزت العقول عن إدراك كنه جمالك ،
وانحصرت الأبصار دون النظر إلى سبحات وجهك ، ولم تجعل للخلق طريقا إلى معرفتك إلا بالعجز
عن معرفتك

الحمد لله الأول بلا أول كان قبله ، والآخر بلا آخر يكون بعده ، الذي قصرت عن رؤيته أبصار الناظرين
، وعجزت عن نعته أوهام الواصفين ...

O my Rabb, tongues are incapable of praising you in a manner that is befitting to Your grandeur, minds are incapable of reaching the depth of Your beauty and visions have been restricted from the rays of Your face. You have left no avenue for Your creation to recognise You except by understanding that they are incapable of recognising You.

All praise is due to Allah, the first, who was not preceded by anyone, the last who will not be succeeded by anyone. The vision of those who see cannot view Him and the minds of those who describe Him cannot do justice.

Where in the above speech did the Imām رَضِيَ اللهُ عَنْهُ negate that Allah will be seen? In fact, the author was unable to produce even one supplication that indicates negation of seeing Allah. This is indeed quite strange! It highlights to us that these people are not the followers of the Ahl al-Bayt, rather they are the followers of al-Ṭūsī, al-Majlisī, al-Mufīd and their likes. The reality is that this view is upheld by the Mu‘tazilah and others who have negated that Allah Ta‘ālā will be seen on the Day of Qiyāmah. As for the Ahl al-Bayt, they agree with the Ahl al-Sunnah and the pious predecessors, all of whom believe that Allah will be seen on the Day of Qiyāmah.

The author objected to the laughing of Allah. His exact words were:

وهل يجوز عليه الضحك ؟ وأي وزن لهذا الكلام

Is it possible that He laughs? Does this speech make any sense?

Our comment: Your infallible Imām also narrates this as reported by al-Majlisī and others.

‘Abd al-Ḥusayn Objects to the Ḥadīth, “The Fire Will Not Be Filled Until Allah Places His Leg in it.”

He reproduces the ḥadīth, “The fire will not be filled until Allah places His leg in it,” on page 67-69.

Al-Bukhārī and *Muslim* report from ‘Abd al-Razzāq — Ma‘mar — Hammām — from Abū Hurayrah رضي الله عنه who says:

قَالَ النَّبِيُّ (ص) تَحَاجَّتِ الْجَنَّةُ وَالنَّارُ فَقَالَتِ النَّارُ أُورِثْتُ بِالْمُتَكَبِّرِينَ وَالْمُتَجَبِّرِينَ وَقَالَتِ الْجَنَّةُ مَا لِي لَا يَدْخُلَنِي إِلَّا ضِعْفَاءُ النَّاسِ وَسَقَطُهُمْ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى لِلْجَنَّةِ أَنْتِ رَحِمَتِي أَرْحَمُ بِكَ مِنْ أَشَاءِ مَنْ عِبَادِي وَقَالَ لِلنَّارِ إِنَّمَا أَنْتِ عَذَابِي أُعَذِّبُ بِكَ مَنْ أَشَاءُ مِنْ عِبَادِي مِنْهُمَا مَلُؤَهَا فَأَمَّا النَّارُ فَلَا تَمْتَلِي حَتَّى يَضَعَ رِجْلَهُ فَتَقُولُ قَطُّ قَطُّ فَهَذَاكَ تَمْتَلِي وَيُرْوَى بَعْضُهَا إِلَى بَعْضٍ

Nabī صلی اللہ علیہ وسلم said: “A debate took place between Jannah and Jahannam. Jahannam said, ‘I have been granted superiority by means of the proud and oppressive.’ Jannah will ask, ‘What is the matter with me? Why will the weak and lowly enter into me?’ Allah the most blessed and exalted responded to Jannah saying, ‘You are my mercy, I bestow my mercy upon whoever I wish by means of you.’ He then said to Jahannam, ‘You are my punishment, I punish whoever I wish to from my slaves by means of you.’ Each one of them will be filled. Jahannam will not be filled until He places His leg upon which it will exclaim, ‘Enough! Enough!’ At this juncture, some areas will overlap the others.¹

1 *Al-Bukhārī* in Kitāb al-Tafsīr and *Muslim* in Kitāb al-Jannah wa Ṣifāt Na‘īmihā wa Ahlihā

The author begins his search for inconsistencies saying:

إن هذا الحديث محال ممتنع بحكم العقل والشرع، وهل يؤمن مسلم ينزه الله تعالى بأن لله رجلا ؟ وهل يصدق عاقل بأنه يضعها في جهنم لتمتلىء بها ؟ وما الحكمة من ذلك؟ وأي وزن لهذا الكلام البارد - إلى أن قال- وبأي لسان تتجاج النار والجنة؟! وبأي حواسهما أدركتا ما أدركناه وعرفتا من دخلها وأي فضل للمتجربين والمتكبرين لتفخر بهم النار وهم يومئذ في أسفل سافلين ؟ وكيف تظن الجنة أن الفائزين بها من سقطه الناس وهم من الذين انعم الله عليهم بين نبي وصديق وشهيد وصالح ما أظن الجنة والنار قد بلغ بها الجهل والحمق والخرف إلى هذه الغاية ؟

This ḥadīth is impossible according to both sources, intellect as well as the Sharī'ah. Does any Muslim who believes that Allah is pure from having a leg believe this? Will any intellectual believe that He will place it in Jahannam so that Jahannam may be filled? What is the wisdom behind that? How does this derogatory statement make any sense? In which language did Jannah and Jahannam debate? Did they have senses to feel and realise what kind of people entered them? Is there anything virtuous about the proud and oppressive which would make Jahannam proud (that they will enter it), whereas they will be on that day the lowest of the low? How can Jannah regard those who have entered it to be the lowly people whereas they are the ones whom Allah had blessed? The one who enters will either be a nabī, ṣiddīq, shahīd or a pious person. I do not think that Jannah and Jahannam have reached this level of ignorance, stupidity and waywardness!

Our comment: it is sheer obstinacy and totally irrational to take the literal meaning of these words if there is no proof to do so. The basic principle is that when a word cannot be understood literally, then the figurative meaning should be taken into account. Figurative speech is used quite often in this language. By means of example, it is said, "The city went out to welcome the pilgrims." The obvious meaning of this is that majority of the inhabitants of the city went out to welcome them.

In the same manner, this ḥadīth as well as all the verses which are used by the anthropomorphist's (such as the verse of istiwā) should be interpreted figuratively. Rejecting this ḥadīth on the basis of what the author terms anthropomorphism and likening Allah to His creation, would demand that all the verses that are

similar to this should also be rejected. No Muslim will accept this. Therefore, just as those verses were interpreted according to their figurative meaning, similarly some aḥādīth should also be interpreted in the like manner. This is because those aḥādīth were said in accordance to the style and temperament of the glorious Qur’ān.

If he refuses to accept that they should be taken figuratively, then we say to him: in that case, it will be necessary in our example to believe that the city along with its buildings, masājid, houses and trees should go out, whereas this is illogical and impossible. It has never happened. Thus, it is necessary to take the figurative meaning. Refusing to take the figurative meaning will be a rejection of the linguistic principle that the articulate, eloquent and the common ‘Arabs have always accepted, since they were discovered. Many verses of the glorious Qur’ān and many aḥādīth of the trustworthy Rasūl صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ will be understood in accordance with this principle.¹

What are the grounds and reasons for rejecting this ḥadīth and finding it strange? If it is the fact that it mentions that Allah will place His leg therein, then the Qur’ān also mentions a hand, face, eyes the coming of Allah etc. Allah says:

وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ الْإِكْرَامِ

Only the countenance of your Rabb the possessor of majesty and benevolence shall remain.²

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

Everything will perish but His countenance.³

1 *Rāwiyat al-Islam* by al-‘Ijāj pg. 238-239

2 Sūrah al-Raḥmān: 27

3 Sūrah al-Qaṣaṣ: 88

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ

The Jews say, "Allah's hand is tied up!" It is their hands that are tied up and they have been cursed because of what they say. Indeed Allah's hands are spread out wide, He spends as He pleases.¹

مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإَيْدِيَّ

What has prevented you from prostrating to what I have created with my own hands?²

وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَيَّ عَيْنِي

I had cast on you love from Me, so that you may grow up under my supervision.³

In essence, to allow the intellect to be the judge regarding matters relating to Allah is itself a sign of weakness of the intellect. Most of those who are deluded by their intellect eventually turn into heretics. Thus, it is in the best interest of the intellect, especially this sick one, to restrict its contemplation to those things which is able to digest. When the intellect is unable to independently discover the secret behind life within the human body, and it cannot completely understand a grain of sand from the desert, then how can it be possible that it will be able to discover the creator of the entire universe?

If for a moment we have to accept that the intellect is sufficient to judge the correctness of this ḥadīth, then too we will need the answers to a few questions. Whose intellect will be the judge? The philosophers? They differ amongst themselves. Every philosopher disagrees with the views of his predecessors. Should we take the view of the eloquent ones? They are totally unfamiliar with

1 Sūrah al-Mā'idah: 64

2 Sūrah Ṣād: 75

3 Sūrah Ṭāhā: 39

the subject as they concentrate upon rare events and stories. Should we take the intellect of the doctors, engineers and mathematicians? All of them do not understand the subject.

Would you allow us to use the intellect of the Muḥaddithīn? This will not impress you. In fact you accuse them of being dim-witted and simple minded. If we are to accept the intellect of the jurists, then they differ. Added to that, you believe that their intellect is the same as the Muḥaddithīn. Should we accept the intellect of the heretics? They believe that your faith in the existence of Allah is a result of ignorance and superstition. If you say that we should accept the intellect of those who believe in Allah from amongst them, then let us look at some of their different groups:

1. Those who believe that Allah descends into the bodies of humans, who then become deities.
2. Those who believe that the soul of Allah wears a body which is then considered a deity.
3. Those who believe that Allah and His creation are one entity.
4. Those who believe in the trinity.
5. Those who believe that cows, rats and frog should be worshipped.

You may say, “We wish to accept the judgement of those who believe in one deity in accordance with Islam.” We will then ask you, “Whose intellect from amongst them will you accept? The Ahl al-Sunnah wa l-Jamā‘ah?” This will not satisfy the Shī‘ah and the Mu‘tazilah. Should we accept the intellect of the Shī‘ah? This will not satisfy the Ahl al-Sunnah and the Khawārij. Should we accept the intellect of the Mu‘tazilah? This will not satisfy any of the Muslims. Thus, whose intellect will you be happy with?¹

1 *Al-Sunnah* by al-Sibāī pg.39

The call towards judging aḥādīth in the basis of intellect is an old one. The Mu'tazilah called for it in the early times, and the orientalist, followed by Aḥmad Amīn in recent times. He listed a few authentic aḥādīth which, according to his opinion, are illogical. If he intends by this that which is obviously untrue, then this was done by the Muḥaddithīn. The scholars of ḥadīth criticism laid down a few principles by means of which a fabricated ḥadīth could be recognised. Amongst them is that the ḥadīth opposes that which is obvious or it opposes a known fact of dīn, history, medicine etc., in this manner, they rejected thousands of aḥādīth and labelled them as fabrications.

If he intends any other meaning when saying that 'the intellect does not find it acceptable', then this is something that differs from person to person. It is greatly affected by the culture and surroundings of a person and there is no way that it can be codified. How often do we not see that a certain thing seems unacceptable to one person, yet a second person considers it absolutely normal! There are many amongst us who could not understand how a car moves without being pulled by horses as they had not seen cars, at a time when cars had already become a norm for westerners. Similarly, a villager could not believe that something like a radio exists and he would believe that it is one of the lies of the city-dwellers. If he had to see it for the first time in his life, he would think that it is the voice of the devil, just as a child would think that a human is speaking from within it.

Nevertheless, we do not need the intellects' of 'Abd al-Ḥusayn, Aḥmad Amīn and Abū Rayyah. The views of the 'ulamā regarding this type of words are well known. The pious predecessors believe in them without any interpretation, after exonerating Allah from any similarity with His creation...¹ with regards to the intellect of 'Abd al-Ḥusayn it seems as if Allah decreases it with every example. Why else would he react to this ḥadīth in the manner that he had done whereas the Shī'ī scholars have used it as proof under their explanation of the saying of Allah:

1 *Difā' 'an Abī Hurayrah* by 'Abd al-Mun'im al-'Alī pg. 260

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِنْ مَزِيدٍ

On the day, we ask Jahannam, “Are you full,” and she will reply, “Is there more?”¹

They did not object or belie it in any way, irrespective of who narrated it, whether it was Abū Hurayrah, Anas (as reported by al-Suyūṭī in *al-Durr al-Manthūr*) or Abū Saʿīd al-Khudrī رضي الله عنه (as reported by Imām Aḥmad in his *Musnad*).

After reporting the following ḥadīth of Anas رضي الله عنه in his *Tafsīr, al-Mīzān* (18/362), which was reported by al-Suyūṭī in *al-Durr*:

لا تزال جهنم يلقى فيها وتقول هل من مزيد حتى يضع رب العزة فيها قدمه فيزوي بعضها إلى بعض وتقول قط قط وكرمك ولا يزال في الجنة حتى ينشئ الله لها خلقاً آخر فيسكنهم في قصور الجنة

People will continuously be thrown into Jahannam, but it will say after each time, “Is there more?” This will continue until the Rabb of honour will place His leg in it. Thereupon some portions of it will be overlapped by others and it will exclaim, “Enough! By Your honour, Enough!” Jannah on the other hand will remain unoccupied until Allah creates a certain creation whom He will grant place in its palaces.

Al-Ṭabaṭabāʾī (shīṭī) says:

أقول: وضع القدم على النار وقولها: قط قط مروى في روايات كثيرة من طرق أهل السنة

Placing of the leg upon Jahannam and her exclamation, “Enough! Enough!” Has been narrated in many narrations of the Ahl al-Sunnah.

Similarly, this ḥadīth was also used as proof by the philosopher of the Shīʿah, Muḥammad ibn Ibrāhīm Ṣadr al-Dīn al-Shīrāzī who was granted the title, ‘Ṣadr al-Muta’ahhilīn’ in his *Tafsīr al-Qur’ān al-Karīm* (1/58, 156). His exact words are:

1 Sūrah al-Qāf: 30

ألا ترى صدق ما قلناه النار لا تزال متألمة لما فيها من النقيص وعدم الإمتلاء حتى يضع الجبار قدمه فيها
كما ورد في الحديث وهي إحدى تينك القدمين المذكورتين في الكرسي

Do you not see the truth of our statement? The Fire will remain in anguish due to a lack of people and because it will not be filled. Thus, the All Powerful will place His leg in it as reported in a ḥadīth. This leg is one of the two legs which appear in the Kursī.

Al-Sayyid Muḥammadī al-Rayy Shahrī (shīṭ) also uses this ḥadīth as proof in his voluminous encyclopaedia *Mizān al-Ḥikmah* (2/178-179) under the chapter of “Is there more”. This is the true scale by which the aḥādīth of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ are weighed. They are reported without paying any attention to the isnād. Thereafter, the knowledge therein is attributed to Allah Ta‘ālā.

‘Abd al-Ḥusayn said:

بأي لسان تتحاج النار والجنة؟ وبأي حواسهما أدركتا ما أدركناه وعرفناه من دخلهما

In which language did Jannah and Jahannam debate? Did they have senses to feel and realise what kind of people entered them?

Our comment: these questions definitely expose the gross ignorance of ‘Abd al-Ḥusayn regarding the Qur’ān. If he is surprised that Jannah and Jahannam had a conversation, then does he know that the Qur’ān states that Allah addressed and spoke to the skies and the earth saying,

اٰتٰنَا طَوْعًا اَوْ كَرْهًا قَالَتَا اٰتٰنَا طٰٓئِعِيْنَ

Come to us willingly or unwillingly! Both replied: “We shall come willingly.”¹

Further, Allah also says:

1 Sūrah al-Fuṣṣilat: 11

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِنْ مَزِيدٍ

The day we will say to Jahannam: “Are you full,” and she will reply, “Is there more?”¹

Thus, Jahannam spoke! It asked: “Is there more?” Why did ‘Abd al-Ḥusayn not read a verse from the Qur’ān? Why did he not feel shy to ask, “What is the wisdom behind that? Is there any sense in this ridiculous speech?” Glory be to Allah! The speech of Allah is considered ridiculous and senseless by this ‘learned scholar’! Have you ever seen an erudite scholar of his like? He understands nothing of the Qur’ān, nothing of the pure and sublime sunnah and even nothing of the aḥādīth of the Ahl al-Bayt!

However, I do not think that he has really reached this level of ignorance. I do not believe that he did not come across the books of ḥadīth, fiqh, tafsīr, rijāl etc., as he has been bestowed the title of ‘Ayatollah’. The most realistic possibility is that the author seeks to attack Abū Hurayrah in any possible manner, even if that leads to ignorance regarding the verses of the Qur’ān and pure sunnah regarding the establishment of the eye, face and hand. What gives support to this view is that these very aḥādīth, which have been narrated by Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ and rejected by him, are found in their books as well. The Shī‘ah have narrated those aḥādīth which prove that Jannah, Jahannam and the wind will speak, all from those whom they consider infallible.

Al-Biḥār (8/285) reports under the chapter regarding Jannah and its bounties from Sokānī from Ja‘far ibn Muḥammad — his father (al-Bāqir) — his forefathers — ‘Alī رَضِيَ اللَّهُ عَنْهُ — from Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

تكلم النار يوم القيامة ثلاثة: أميراً وقارناً، وذا ثروة من المال فتقول للأمير: يا من وهب الله له سلطاناً فلم يعدل فتزدرده كما يزدرد الطير حب السمسم وتقول للقارئ: يا من تزين للناس وبازر الله بالمعاصي فتزدرده، وتقول للغني يا من وهب الله له دنيا كثيرة واسعة فيضا وسأله الحقيير اليسير قرضاً فأبى إلا بخلا فتزدرده،

1 Sūrah Qāf: 30

The Fire will speak to three people on the Day of Qiyāmah; a ruler, a scholar and a wealthy person. It will say to the ruler: “O the one whom Allah granted authority but he did not do justice!” Then it will tear him up just as a bird tears a sesame seed. It will say to the scholar: “O the one who beautified himself for the people but brazenly disobeyed Allah,” and then it will tear him apart. It will then say to the wealthy person: “O the one who Allah granted excessive and Abūndant worldly possessions but refused to loan a poor downtrodden person some wealth.” Thereafter it will tear him apart.

Al-Biḥār also reports under the chapter regarding Jannah and its bounties (8/198) from Abū Baṣīr from Abū Ja‘far who says:

إِذَا كَانَ يَوْمَ الْقِيَامَةِ نَادَتْ الْجَنَّةُ رَبِّهَا فَقَالَتْ : يَا رَبُّ أَنْتَ الْعَدْلُ قَدْ مَلَأْتَ النَّارَ مِنْ أَهْلِهَا كَمَا وَعَدْتَهَا وَلَمْ تَمْلَأْنِي كَمَا وَعَدْتَنِي ، قَالَ : فَيَخْلُقُ اللَّهُ خَلْقًا لَمْ يَرَوْا الدُّنْيَا فَيَمْلَأُ بِهِمُ الْجَنَّةَ طُوبَى لَهُمْ

On the Day of Qiyāmah Jannah will cry out to Allah saying: “O my Rabb, You are the Most Just. You have filled Jahannam with its occupants as You promised it but You did not fill me as You promised me.” Thereupon Allah will create some people who did not even see the world and Jannah will be filled. Glad-tidings to them.

Al-Qummī says in his *Tafsīr*:

{ يَوْمَ نَقُولُ لِلْجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِنْ مَزِيدٍ } قال: هو استفهام لأنه وعد الله النار أن يملأها فتمتلئ النار ، ثم يقول لها : هل امتلأت ؟ وتقول هل من مزيد ؟ على حد الاستفهام ، أي ليس في مزيد ، قال : فتقول الجنة : يا رب وعدت النار أن تملأها ، ووعدتني أن تملأني فلم لا تملأني وقد ملأت النار ؟ قال: فيخلق الله يومئذ خلقاً يملأ بهم الجنة ، فقال أبو عبد الله (ع): طوبى لهم إنهم لم يروا غموم الدنيا وهمومها

“The day we will say to Jahannam, ‘Are you full,’ and she will reply, ‘Is there more?’”¹

1 Sūrah Qāf: 30

He says: This is a question as Allah had promised the Fire that He will fill it. Thus it will be filled. Then He will ask it, “Are you full,” and it will reply, “Is there more?” i.e. the meaning of this is it is a rhetorical question meaning, “there is no space left in me.” Thereafter Jannah will say, “O my Rabb, You promised the fire that You will fill it and You done so. You also promised to fill me so why have You not filled me?” He says: “Thereupon Allah will create a nation who will be used to fill Jannah.” Abū ‘Abd Allāh said: “They will be fortunate indeed. They did not see the grief and worry of the world.”¹

Muḥammad ibn Muslim narrates:

قال لي أبو جعفر (ع) كان كل شيء ماء وكان عرشه على الماء فأمر الله الماء فاضطر ناراً فأمر الله النار فخدمت فارتفع من خمودها دخان فخلق الله السموات من ذلك الدخان وخلق الله الأرض من الماء ثم أختصم الماء والنار والريح ، فقال الماء جند الله الأكبر وقالت النار أنا جند الله الأكبر وقالت الريح أنا جند الله الأكبر ، فأوحى الله إلى الريح أنت جند الله الأكبر

Abū Ja‘far said to me: “Initially, there was only water and His throne was upon that water. Then Allah commanded the water, so it produced a fire. Allah then commanded the fire to subside. As soon as it subsided, smoke began to emerge from it, so Allah created the skies from that smoke, and Allah created the earth from the water. Thereafter the water, fire and the wind began arguing. The water said: “I am the greatest army of Allah.” The fire said: “I am the greatest army of Allah.” The wind objected: “I am the greatest army of Allah.” Subsequently, Allah revealed to the wind: “You are the greatest army of Allah.”²

Al-Biḥār, under the chapter of Jannah and its bounties (8/155-156), from Dāwūd al-‘Ijlī Mawlā Abī al-Mi‘zā:

سمعت أبا عبد الله (ع) يقول : ثلاث أعطين سمع الخلائق : الجنة ، والنار ، والحدور العين ، فإذا صلى العبد وقال اللهم أعطني من النار وأدخلني الجنة وزوجني من الحدور العين قالت النار : يا رب إن عبدك

1 *Tafsīr al-Qummī* 2/326, *al-Biḥār* 8/133, 292-293, *al-Burhān* 4/228

2 *Tafsīr al-Burhān* 2/207, refer to *al-Jawāhir al-Ṣaniyyah* as well.

قد سألك أن تعتقه مني فأعتقه وقالت الجنة : يارب إن عبدك قد سألك إياي فأسكنه ، وقالت الحور العين : يا رب إن عبدك قد خطبنا إليك فزوجه منّا ، فإن هو انصرف من صلته ولم يسأل من الله شيئاً من هذا قلن الحور العين : إن هذا العبد فينا لزاهد وقالت الجنة : إن هذا العبد فيّ لزاهد ، وقالت النار : إن هذا العبد فيّ لجاهل .

I heard Abū ‘Abd Allāh saying: “Three bodies are able to hear the entire creation; Jannah, Jahannam and the *ḥūr al-‘ayn* (maidens of Jannah). When a person performs *ṣalāh* and says: “O Allah grant me freedom from the emancipation from the fire, entrance into Jannah and grant me in marriage the *ḥūr al-‘ayn*.” The fire says: “O my Rabb, Your slave has asked You for emancipation from me, so grant him emancipation.” Jannah responds: “O my Rabb, Your slave has asked You for me, so grant him residence (in me).” The *ḥūr al-‘ayn* say: “O our Rabb, Your slave has proposed to us through you, so grant us to him in marriage.” If however, he turns away after completing his *ṣalāh* without supplicating in the above manner, then the *ḥūr al-‘ayn* say: “Indeed this slave is not interested in us.” Jannah says: “This slave is not inclined towards me.” And the fire says: “This slave is indeed ignorant regarding me.”

It is really strange how this extremely righteous author cannot digest the ḥadīth of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ about the debate between Jannah and Jahannam, yet he does not object to their ḥadīth which is narrated from their A’immah that the sun spoke to ‘Alī رَضِيَ اللَّهُ عَنْهُ! How did the sun speak to ‘Alī رَضِيَ اللَّهُ عَنْهُ and in which language? In *al-Biḥār* (41/169), under the biography of Amīr al-Mu’minīn, chapter of the Sun returning because of him and the Sun speaking to him. It is reported from Muḥammad ibn ‘Alī ibn Mūsā ibn Ja’far from his forefathers who narrate from Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that he said to ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ:

يا أبا الحسن كلم الشمس فإنها تكلمك ، قال علي (ع): السلام عليك أيها العبد المطيع لله ، فقالت الشمس : وعليك السلام يا أمير المؤمنين وإمام المتقين !!!

O Abū al-Ḥasan, speak to the Sun as it is speaking to you. ‘Alī عَلَيْهِ السَّلَام said: “Peace be upon you, O obedient slave of Allah.” The Sun replied: “Peace be upon you too, O Amīr al-Mu’minīn and Imām of the pious (muttaqīn).”

Has ‘Abd al-Ḥusayn’s hatred for Islam and the Ṣaḥābah, especially Abū Hurayrah رضي الله عنه become clear? He tries to attack him in every possible manner. He forgets that his religion contains many more narrations of this type and their content is quite extreme as well. Does ‘Abd al-Ḥusayn really not know these verses and the aḥādīth of those whom he considers totally infallible, which is the first possibility, as he says, “In what language were Jannah and Jahannam debating?” If he does not know in which language they were debating, then this is indeed unacceptable ignorance.

‘Abd al-Ḥusayn’s Objections Against the Ḥadīth Regarding the Descending of Allah Towards the Sky of the Earth Every Night

On page 69, ‘Abd al-Ḥusayn quotes the ḥadīth. He says:

نزل ربه كل ليلة إلى سماء الدنيا تعالى الله ” أخرج الشيخان من طريق ابن شهاب عن أبي سلمة وأبي عبد الله الأعمى عن أبي هريرة مرفوعاً قال: ينزل ربنا كل ليلة إلى السماء الدنيا حين يبقى ثلث الليل الأخير يقول من يدعوني فأستجيب له ...

His Rabb descends to the sky of the earth, Allah is pure from such attribution. Shaykhayn (*al-Bukhārī* and *Muslim*) report from ibn Shihāb — Abī Salamah and Abī ‘Abd Allāh al-Agharr — from Abū Hurayrah who narrates that Nabī صلى الله عليه وسلم said:

Our Rabb descends every night to the sky of the earth during the last third of the night. He says: “Who will supplicate to me so I may answer him?...”¹

The author, as usual looks for discrepancies and tries to create doubts. He says:

تعالى الله عن النزول والصعود والمجيئ والذهاب والحركة والانتقال وسائر العوارض والحوادث، ثم قال: إن هذا الحديث والثلاثة التي قبله كان مصدراً للتجسيم في الإسلام، كما ظهر في عصر التعقيد الفكري وكان من الحنابلة بسببها أنواع من البدع والاضاليل ولاسيما ابن تيمية الذي قام على منبر الجامع

1 *Al-Bukhārī* in *al-Jumu‘ah* and *al-Da‘wāt* and *Muslim* in *Ṣalāt al-Musāfirīn wa Qaṣrihā*

الأموي في دمشق يوم الجمعة خطيباً ، فقال أثناء أفضاليه : إن الله ينزل إلى سماء الدنيا كنزولي هذا ونزل درجة من درج المنبر يريهم نزول الله تعالى نزولا حقيقيا ...

Allah is beyond descending, climbing, coming, going, movement, shifting and all other temporary conditions and occurrences. This ḥadīth and the three aḥādīth before it are the basis for anthropomorphism in Islam, as it became apparent in the era when doctrine was sophisticated. The Ḥanābilah, as a result of it brought about a whole range of innovations and deviations, especially Ibn Taymiyyah who stood on the mimbar of the Umayyad Jāmi‘ Masjid in Damascus to deliver a talk on a Friday. He said in the midst of his deviated views, “Allah descends to the sky of the Earth in the same way that I am descending,” and he descended by one step of the mimbar. He was explaining to them that descending was meant literally.

Our comment: the aḥādīth on nuzūl¹ have been reported by both, us and them. I will soon prove from *al-Kāfī* (which ‘Abd al-Ḥusayn describes in his *al-Murāj‘āt* as the oldest, greatest, best and most accurate of the four books). As well as other books of theirs, which are considered reliable, that they are the actual promoters of anthropomorphism in Islam. This will be an appendage to the various narrations of the ḥadīth which was used against Abū Hurayrah رَضِيَ اللهُ عَنْهُ regarding nuzūl, from those who are considered infallible. A group of Shī‘ī Muḥaddithīn and reliable scholars, including the likes of al-Ṣadūq, al-Kulaynī and others have narrated the ḥadīth of nuzūl.

Establishing the Ḥadīth of Nuzūl from the Ahl Al-Bayt

Al-Ṣadūq reports in his *al-Towḥīd* with his own isnād from Hishām ibn al-Ḥakam under the ḥadīth of the debate of al-Ṣādiq with the idolaters and the irreligious ones. The ḥadīth is regarding an irreligious person who approached Abū ‘Abd Allāh:

قال : سأله عن قوله: { الرحمن على العرش استوى } قال أبو عبدالله (ع): بذلك وصف نفسه ، وكذلك هو مستول على العرش بائن من خلقه من غير أن يكون العرش حاملاً له ، ولا أن يكون العرش حاوياً له

1 Nuzūl literally means to descend. However, the literal meaning is not implied in these aḥādīth.

، ولا أن العرش محتاز له ، ولكنّا نقول : هو حامل العرش ، وممسك العرش ، ونقول من ذلك ما قال : { وسع كرسيه السموات والأرض } فثبتنا من العرش والكرسي ما ثبته ، ونفينا أن يكون العرش أو الكرسي حاوياً له وأن يكون إلى مكان أو إلى شيء مما خلق بل خلقه محتاجون إليه قال السائل : فما الفرق بين أن ترفعوا أيديكم إلى السماء وبين أن تخفضوها نحو الأرض ؟ قال أبو عبدالله (ع) : ذلك في علمه وإحاطته وقدرته سواء ، ولكنه امر أولياءه وعباده برفع أيديهم إلى السماء نحو العرش لأنه جعله معدن الرزق فثبتنا ما ثبته القرآن والأخبار عن الرسول حين قال : ارفعوا أيديكم إلى الله وهذا يجمع عليه فرق الأمة كله . قال السائل : فتقول : أنه ينزل إلى السماء الدنيا؟ قال أبو عبدالله (ع) : نقول : ذلك لأن الرويات قد صحت به والأخبار ، قال السائل : فإذا نزل أليس قد حال عن العرش وحوله عن العرش صفة حدثت ، قال أبو عبدالله (ع) ليس ذلك منه ما على يوجد من المخلوقين الذي تنتقل باختلاف الحال عليه والملاحة والسامة وناقلة ينقله ويحوله من حال إلى حال بل هو تبارك وتعالى لا يحدث عليه الحال ولا يجري عليه الحدوث فلا يكون نزوله كنزول المخلوق الذي متى تنحى عن مكان إلى مكان خلا منه المكان الأول ، ولكنه ينزل إلى السماء الدنيا بغير معاناة وحركة فيكون كما هو في السماء السابعة على العرش كذلك هو في السماء الدنيا ، إنما يكشف عن عظمته ويرى أولياءه نفسه حيث شاء ويكشف ماشاء من قدرته ، ومنظره في القرب والبعد سواء

He asked regarding the verse, “Al-Rahmān has made istiwā upon the Throne.” Abū ‘Abd Allāh replied: “That is the way He described Himself, and that is the way He is. He is in full control of the Throne, but He is not physically attached to His creation. The Throne does not carry Him, encompass Him or contain Him. He is the one who carries the Throne and holds it. We also believe in what he says, i.e. ‘His Kursī includes the heavens and the earth.’ We establish regarding the Throne and the Kursī that which he establishes, but we negate that the Throne or the Kursī encompasses Him. He is not in need of a place or anything else that He created, rather, His entire creation is totally dependent upon Him.”

The person then asked: “Then what difference does it make whether you raise your hands to the sky or you face them to the ground?” Abū ‘Abd Allāh replied: “Both are equal in respect of His knowledge, His encompassing of His creation and His limitless ability. However, He commanded His friends and servants to raise their hands towards the sky, in the direction of the Throne as He made that the source of sustenance. Thus, we have complied with the Qur’ān and the narrations from Rasūlullāh ﷺ in which he said, ‘Raise your hands to Allah.’ This is something that all the sects of the ummah have agreed upon.”

The person continued, “So do you say that He does nuzūl to the sky of the earth?” Abū ‘Abd Allāh replied, “That is what we believe as the narrations and traditions relating to it are authentic.” The questioner then asked, “When He does nuzūl, does He not leave the Throne? Is this act of leaving it not a quality of ḥudūth (the occurrence of a new condition or creation of an object. This necessitates that the affected entity is a creation)?” Abū ‘Abd Allāh replied: “Those occurrences do not affect Him in the same way as they affect the creation, who are affected by different conditions. They are overtaken by tiredness and exhaustion. Thus, the creation are put through different conditions. Rather, no new condition is brought upon Him, the most exalted and blessed and no ḥudūth takes place as far as He is concerned. Therefore when His nuzūl is not the same as the descending of the creation, that when they move from one place to the other then the first place becomes unoccupied by them. He does nuzūl to the sky of the earth without any effort or movement. The result of this is that just as He is in the seventh heaven upon the Throne, in the same manner He is in the sky of the earth. However, He does reveal some of His grandeur by showing Himself to His friends at a place that He wishes. He also reveals whatever He wishes to from His power. Seeing Him from close by is the same as seeing Him from a distance.”¹

Al-Kulaynī reports in his *al-Kāfī* from *Kitāb al-Towḥīd*, with his isnād from Muḥammad ibn Ṭisā who says:

كُتِبَتْ إِلَى أَبِي الْحَسَنِ عَلِيَّ بْنِ مُحَمَّدٍ (ع): يَا سَيِّدِي قَدْ رَوَى لَنَا أَنَّ اللَّهَ فِي مَوْضِعٍ دُونَ مَوْضِعِ عَلَى الْعَرْشِ اسْتَوَى ، وَأَنَّهُ يَنْزِلُ كُلَّ لَيْلَةٍ فِي النِّصْفِ الْآخِرِ مِنَ اللَّيْلِ إِلَى السَّمَاءِ الدُّنْيَا ، وَرَوَى أَنَّهُ يَنْزِلُ عَشِيَّةَ عَرَفَةَ ثُمَّ يَرْجِعُ إِلَى مَوْضِعِهِ ، فَقَالَ بَعْضُ مَوَالِيكَ فِي ذَلِكَ: إِذَا كَانَ فِي مَوْضِعٍ دُونَ مَوْضِعِ ، فَقَدْ يَلَاقِيهِ الْهَوَاءُ ، وَيَتَكَيَّفُ عَلَيْهِ وَالْهَوَاءُ جِسْمٌ رَقِيقٌ يَتَكَيَّفُ عَلَى كُلِّ شَيْءٍ بِقَدْرِهِ ، فَكَيْفَ يَتَكَيَّفُ عَلَيْهِ جَلُّ ثَنَاؤِهِ عَلَى هَذَا الْمِثَالِ؟ فَوَقَعَ (ع): عَلِمَ ذَلِكَ عِنْدَهُ وَهُوَ الْمَقْدَرُ لَهُ بِمَا هُوَ أَحْسَنُ تَقْدِيرًا وَأَعْلَمُ أَنَّهُ إِذَا كَانَ فِي السَّمَاءِ الدُّنْيَا فَهُوَ كَمَا هُوَ عَلَى الْعَرْشِ الْأَشْيَاءُ كُلُّهَا لَهُ سَوَاءٌ عَلِمًا وَقُدْرَةً وَمَلَكًا وَإِحَاطَةً

1 *Al-Towḥīd* by al-Ṣadūq pg. 28 – The last portion: “So do you say that He does nuzūl to the sky of the earth?” Abū ‘Abd Allāh replied: “That is what we believe as the narrations and traditions relating to it are authentic...” is not found in the popular version of the book. Al-Majlisī established them in his *Bihār* 3/331 - *Kitāb al-Towḥīd*, chapter 14. Refer to ‘*Alī in the Qur’ān and Sunnah* 2/687 as well.

I wrote to Abū al-Ḥasan ‘Alī ibn Muḥammad: “It has been narrated to us that Allah only occupies a certain space of His throne which He did istiḥā upon. He descends during the final third of every night to the sky of the earth. It has also been narrated to us that he descends during the evening of ‘Arafah and then He returns to His place.” Some of your associates have commented regarding this in the following way, “If He is only in one part, then He is definitely surrounded by the air which is such a subtle substance that it affects other things in accordance to their volume.”

He deliberated for a while and then said: “The knowledge of that is with Allah. He grants it its proportions in the best possible manner. Know well that when He is in the sky of the earth, then He is still upon His Throne as He usually is. All objects are equal before Him as far as knowledge, control over them, owning them and encompassing them are concerned.”

The commentator and editor of *al-Kāfī*, Sayyid ‘Alī Akbar al-Ghifārī says in his commentary of this ḥadīth:

قوله (ع): علم ذلك عنده أي علم كيفية نزوله عنده سبحانه وليس عليكم معرفة ذلك

The knowledge of that is with Allah, i.e. the knowledge of the manner in which he descends is with Him and it is not possible for you to understand it.²

This is wonderful as it points out that the view of the Imām was not *ta’wīl* (interpreting the text against the literal meaning, but within the linguistic framework of the word). This was the view of the *salaf* (pious predecessors). This is the view of the Ahl al-Bayt regarding the *ṣifāt* (attributes of Allah), viz. establishing it without delving into how it happens, without likening it to anything, interpreting it or rendering it meaningless. Abū ‘Abd Allāh said: “This is because the narrations regarding it are authentic,” as explained.”

1 *Al-Uṣūl* 1/126 - *Kitāb al-Tawḥīd*, the chapter of movement and shifting, ḥadīth: 4, *al-Maḥāsīn* 1/140.

2 *Ḥāshiyat al-Uṣūl min al-Kāfī* 1/126

Let us go back to all the narrations of the Ahl al-Bayt which correspond to the narration of Abū Hurayrah رضي الله عنه. Jābir al-Ju‘fī narrates:

سمعت أبا عبد الله (ع) يقول: إن الله تبارك وتعالى ينزل في الثلث الباقي من الليل إلى السماء الدنيا، فينادي هل من تائب يتوب عليه؟ وهل من مستغفر يستغفر فأغفر له؟ وهل من داع يدعوني فأفك عنه؟ وهل من مقتور يدعوني فأبسط له؟ وهل من مظلوم ينصرتني فأنصره

I heard Abū ‘Abd Allāh saying: “Allah does nuzūl during the final third of the night to the sky of the earth. He then calls out, ‘Is there any repentant one? Is there anyone seeking forgiveness so that I may forgive him? Is there anyone who will supplicate to Me so that I may emancipate him? Is there any pauper who will ask Me, so that I can grant him Abūndance? Is there any oppressed one who I may help?’”¹

The ḥadīth of nuzūl is also established by their Shaykh who is considered an extraordinary researcher, Muḥammad ibn ‘Alī al-Aḥsā‘ī in his book ‘*Awālī al-La’ālī* (1/119 - chapter seven, narration: 44):

إن الله تعالى ينزل إلى السماء الدنيا في الثلث الأخير من الليل، وينزل عشية عرفة إلى أهل عرفة، و ينزل ليلة النصف من شعبان

Indeed Allah does nuzūl to the sky of the earth during the last portion of the night, He does nuzūl to the people of ‘Arafah on the eve of ‘Arafah and He does nuzūl on the fifteenth night of Sha‘bān.

Muḥsin al-Kāshānī, their esteemed muḥaddith says:

الأول: أن يترصد لدعائه الأوقات الشريفة كيوم عرفة من السنة، وشهر رمضان من الشهر، ويوم الجمعة من الأسبوع، ووقت السحر من ساعات الليل، قال الله تعالى: { وبالأسحار هم يستغفرون } ولقوله: ينزل الله كل ليلة إلى السماء الدنيا حين يبقى ثلث الليل الأخير فيقول: من يدعوني فأستجيب له، من يسألني فأعطيه، من يستغفرتني فأغفر له

1 *Al-Biḥār* 87/168, chapter regarding the one who supplicates before dawn

Firstly, he should choose the blessed moments for his supplications, such as the day of ‘Arafah from the entire year, the month of Ramaḍān from among the months, the day of Friday from the entire week and the time of dawn from the hours of the night. Allah ta‘ālā says: “During the closing portions of the night, they were seeking repentance”. Nabī ﷺ said: “Allah does nuzūl during the final third of the night to the sky of the earth and says, ‘Is there anyone who will supplicate to Me so that I may respond to him? Is there anyone to ask Me so that I may grant him? Is there anyone seeking forgiveness so that I may forgive him?’”¹

He says at another place:

وسئل رسول الله “أي الليل أفضل؟ فقال: نصف الليل الغابر” يعني الباقي، ومن آخر الليل وردت الأخبار
بإهتزاز العرش وانتشار الرياح من جنات عدن ونزول الجبار إلى السماء الدنيا وغيرها من الأخبار

Rasūlullāh ﷺ was asked: “Which portion of the night is most virtuous?” He replied: “The latter portion.” There are narrations which state that towards the end of the night, the ‘Arsh trembles, winds blow from the everlasting Jannah, al-Jabbār does nuzūl to the sky of the earth etc..²

Yet another ḥadīth states:

ينزل الله تعالى في كل ليلة إلى السماء الدنيا فيقول: هل من داع فأستجيب له

Allah does nuzūl to the sky of the earth every night and says: “Is there anyone to supplicate so that I may respond to him?”³

We move onto those narrations of the Shī‘ah which inform us that Allah Ta‘ālā does nuzūl to the Earth on a camel. Zayd al-Nūrsī reports in his book, from ‘Abd Allāh ibn Sinān who says:

1 *Al-Mahājījat al-Bayḍā’* 2/285 - *Kitāb al-Adhkār wa al-Da‘wāt*, the chapter of etiquettes of du‘ā and they are Ten.

2 *Al-Mahājījat al-Bayḍā’* 2/373

3 *Al-Mahājījat al-Bayḍā’* 5/15

سمعت أبا عبد الله (ع) يقول : إن الله ينزل في يوم عرفة في أول الزوال إلى الأرض على جمل أفرق يصال
بفخذيته أهل عرفات يميناً وشمالاً ، فلا يزال كذلك حتى إذا كان عند المغرب ويقر الناس وكل الله ملكين
بحيال المازمين يناديان عند المضيق الذي رأيت : يارب سلّم سلّم ، والرّب يصعد إلى السماء ويقول جل
جلاله : آمين آمين رب العالمين ، فلذلك لا تكاد ترى صريعاً ولا كبيراً

I heard Abū ‘Abd Allāh saying: “Indeed Allah does nuzūl towards the Earth as soon as the sun reaches its zenith on the day of ‘Arafah on a camel with widely spaced humps, which places its thighs upon all the people of ‘Arafāt, scattering them from the right to the left. He continues in this manner until the time of Maghrib when the people settle down. Thereupon He appoints two angels at the reigns to call out at the passage that you have seen, ‘O My Rabb, (Grant us) salvation! (Grant us) salvation!’ This is while the Rabb, whose splendour is sublime, ascends towards the sky saying, ‘Āmīn Āmīn, the Rabb of the universe!’ That is why you will neither see anyone in the convulsion of an epileptic fit, or suffering broken bones.¹

Sulaymān ibn Khālid narrates that he heard Abū ‘Abd Allāh saying:

إن الأعمال تعرض كل خميس على رسول الله فإذا كان يوم عرفة هبط الرب تبارك وتعالى

The actions (of the ummah) are presented on every Thursday to Rasūlullāh ﷺ. However, on the day of ‘Arafah, the Rabb, most blessed and exalted does hubūṭ (similar to nuzūl).²

‘Aṭā reports from Abū Ja‘far, who narrates from his forefathers from ‘Alī رضي الله عنه , who narrates from Rasūlullāh ﷺ a lengthy ḥadīth in which he says:

: ثم أن الله أوحى إلى جبرئيل بعد ذلك أن أهبط إلى آدم وحواء فتحهما عن مواضع قواعد بيتي لأني أريد
أن أهبط في ظلال من ملائكتي إلى أرضي فأرفع أركان بيتي لملائكتي ولخلقتي من ولد آدم ... قال ثم
أن جبرئيل أتاهما فأنزلهما من المروة وأخبرهما أن الجبار تبارك وتعالى قد هبط إلى الأرض فرفع قواعد

1 *Riḡāḡ al-‘Ulamā’* 2/404, Mīrā ‘Abd Allāh Āfendī al-İṣfahānī (from the great personalities of the twelfth century).

2 *Baṣā’ir al-Darajāt* of al-Şaffār pg. 426 narration: 15, *al-Burhān* 2/158, *al-Biḡār* 23/345 ḥadīth: 37

البيت الحرام بحجر من الصفا وحجر من المروة وحجر من طور سينا وحجر من جبل السلام ..

Then Allah revealed to Jibrīl: “Go down to Ādam and Ḥawwā’ and move them away from the place of the pillars of My house as I wish to do nuzūl in the shade of My angels to the Earth so that I may raise the pillars of My house for My angels and My creation from the children of Ādam...” Thereafter, Jibrīl came to them and placed them in Marwah. He informed them that al-Jabbār, the Most Blessed and Exalted had done nuzūl to the earth, after which He elevated the pillars of al-Masjid l-Ḥarām using slabs from Ṣafā, Marwah, Mount Sinai, mount Salām...”¹

Jābir narrates:

قال أبو جعفر (ع) في قوله تعالى: { فِي ظِلِّ مَنْ الْعَمَامِ وَالْمَلَائِكَةِ وَقُضِيَ الْأَمْرُ } قال: ينزل في سبع قباب من نور ولا يعلم في أيها هو حين ينزل في ظهر الكوفة فهذا حين ينزل

Regarding the verse: “And the angels, beneath the shadow of clouds and for matters to be decided,” Abū Ja’far said: “He does nuzūl in the midst of domes of light. No one knows in which one He is when He does nuzūl to the centre of Kūfah, so this is when he does nuzūl.”²

Jābir ibn Yazīd al-Ju’fī narrates:

قال أبو جعفر محمد بن علي الباقر (ع) يا جابر كان الله ولا شيء غيره ولا معلوم ولا مجهول فأول ما ابتداء من خلق خلقه أن خلق محمداً وخلقنا أهل البيت معه من نور عظمته - إلى أن قال - ثم أن الله هبط إلى الأرض في ظلل من الغمام والملائكة وهبط أنوارنا أهل البيت معه وأوقفنا نوراً صفوفاً بين يديه نسبحه في أرضه كما سبحنا في سماه

Abū Ja’far Muḥammad ibn ‘Alī al-Bāqir said: “Allah existed when nothing else existed, neither anything that is known nor something that is

1 *Tafsīr al-‘Ayyāshī* 1/37 ḥadīth: 21, *al-Biḥār* 5/49-50, *al-Burhān* 1/84-85

2 Refer to *Tafsīr al-Burhān* 1/209 ḥadīth: 2,5,6,7, *al-‘Ayyāshī* 1/103 ḥadīth: 301,303, *Tafsīr al-Ṣāfi* 1/183, *al-La’ālī* 5/83, ‘*Alī fi l-Qur’ān wa al-Sunnah* 1/85, *al-Biḥār* 25/19, *al-Jadīd fi l-Qur’ān* 1/247, *Tafsīr al-Qu’rān al-Karīm* 5/392, *Ḥilyat al-Abrār* 1/16, *Madīnat al-Ma’ājiz* 2/41, *al-Ṣaḥīfah* 1/61, *al-‘Ayyāshī* 1/37, pg. 103 ḥadīth: 301, 303

unknown. The first creation that He created was Muḥammad and He created us, the Ahl al-Bayt together with Him, all from the illumination of His grandeur... thereafter Allah did nuzūl to the Earth with the angels, beneath the shadow of clouds. He brought our illumination (the Ahl al-Bayt) along with Him and He erected us as illumination in rows so that we may praise Him on His earth, the way we praised Him in His sky.”¹

Tafsīr al-Burhān (3/146) reports from Yūnus ibn Ḍabyān who narrates from Abū ‘Abd Allāh:

إذا كان ليلة الجمعة هبط الرب تبارك وتعالى إلى سماء الدنيا فإذا طلع الفجر كان على العرش فوق البيت المعمور

The blessed and lofty Rabb does nuzūl on Friday nights to the sky of the Earth. Then when dawn breaks, He is upon the ‘Arsh, above the Bayt al-Ma‘mūr.

Sulaymān ibn Khālīd narrated that he heard Abū ‘Abd Allāh saying:

أن الأعمال تعرض كل خميس على رسول الله فإذا كان يوم عرفة هبط الرب تبارك وتعالى وهو قول الله تبارك وتعالى: { وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنَّ عَمَلٍ فَجَعَلْنَاهُ حَبَّاءَ مَنثُورًا }

The actions (of the ummah) are presented on every Thursday to Rasūlullāh ﷺ. However, on the day of ‘Arafah, the Rabb, most Blessed and Exalted does hubūṭ (similar to nuzūl). This is what is referred to when Allah says: “We will then turn to their deeds and reduce them to scattered dust.”²

Abū Ḥamzah al-Thumālī narrates from Abū Ja‘far:

أن الله تبارك وتعالى هبط إلى الأرض في ظل من الملائكة على آدم بوادي يقال له الروحاء وهو واد بين الطائف ومكة

1 *Ṣaḥīfat al-Abrār* by Mirzā Muḥammad Taqī 1/160-161

2 *Tafsīr al-Burhān* 3/159, *al-Biḥār* 23/354, *al-Baṣā’ir* pg. 426

Allah Ta'ālā did nuzūl to the Earth in the shade of clouds upon Ādam at a valley named al-Rowḥā'. It is a valley between Makkah and Ṭā'if.¹

Abān narrates from Abū 'Abd Allāh:

إن للجمعة حقاً وحرمة فإياك أن تضيع أو تقصر شيئاً من عبادة الله والتقرب إليه بالعمل الصالح وترك المحارم كلها فإن الله يضاعف فيه الحسنات، ويمحو فيه السيئات، ويرفع فيها الدرجات قال: وذكر أن يومه مثل ليلته فإن استطعت أن تحييها بالصلاة والدعاء فافعل فإن ربك ينزل من أول ليلة الجمعة إلى سماء الدنيا فيضاعف فيه الحسنات ويمحو فيه السيئات فإن الله واسع كريم

The day of Friday is sanctified and it has a right, so be careful not to destroy or neglect any portion of worshipping Allah and drawing close to Him by means of righteous actions and complete abstinence from forbidden acts. Indeed on this day, Allah doubles virtuous acts, wipes out sins and raises ranks.

Abān added: “He stated that the day is similar to the night, so if you are able to stay awake by sending ṣalāt and supplicating, then do so as your Rabb descends to the sky of the Earth during the first portion of the night of Jumu'ah. He doubles in it the reward of good and He wipes out sins. Undoubtedly Allah is all encompassing and exceptionally benevolent.”²

The researcher of the book, *al-Hujjah*, al-Sayyid Ḥasan al-Kharsān comments:

قوله فإن ربك ينزل من أول ليلة الجمعة . يحتمل أن يكون من باب التعليل يكون المراد نزول ملائكة الرحمة ، أو المراد بنزوله تعالى : نزول للملائكة ورحمته مجازاً ويمكن أن يكون المراد نزوله من عرش العظمة إلى مقام العطف على العباد

His saying: “Your Rabb descends to the sky of the Earth during the first portion of the night of Jumu'ah,” could be referring to the reason, i.e. the descending of the angels of mercy. Another possible meaning of Him (the Most Exalted) descending is that the angels and His mercy descends, which

1 *Al-Burhān* 2/300, *al-Ṣaḥīfah* 1/160-161

2 *Furū' al-Kāfi* 3/414 ḥadīth 6, The Chapter Regarding the Virtue of the Day and Night of Jumu'ah, *al-La'ālī* 3/40

would be the figurative meaning. It is also possible that the meaning is that He descends from the 'Arsh of grandeur to the station of compassion upon the servants.

It is reported in *Tafsīr al-Burhān* from 'Abd al-Karīm ibn 'Amr al-Khath'amī who says:

سمعت أبا عبد الله (ع) يقول: إن إبليس قال أنظرني إلى يوم يبعثون فأبى الله ذلك عليه، فقال يوم الوقت المعلوم وهو آخر كرة يكورها أمير المؤمنين (ع) - إلى أن قال - فكأنني أنظر إلى أصحاب أمير المؤمنين (ع) قد رجعوا إلى خلفهم القهقري مائة قدم، وكأنني أنظر إليهم قد وقعت بعض أرجلهم في الفرات فعند ذلك يهبط الجبار في ظل من الغمام والملائكة وقضي الأمر ورسول الله أمامه بيده حربة من نور

I heard Abū 'Abd Allāh saying: "Iblīs said, 'Grant me respite until the day they are resurrected.' Allah refused him that and then said, 'until an appointed time'. This refers to the final comeback that will be done by Amīr al-Mu'minīn... it is as if I am looking at the companions of Amīr al-Mu'minīn taking a hundred steps backwards and it is as if I am looking at them and some of their legs entered into the Euphrates. At that juncture al-Jabbār will descend in the shade of clouds along with the angels, and the matter will be decided. Rasūlullāh ﷺ will be in front of Him with a spear of illumination in his hand."¹

Mu'āwiyah ibn 'Ammār reports from Abū 'Abd Allāh:

قال علي بن الحسين (ع): أما علمت أنه إذا كان عشية عرفة بزر الله في ملائكته إلى سماء الدنيا، ثم يقول: انظروا إلى عبادي أتوني شعناً غيراً أرسلت إليهم رسولاً من وراء وراء فسألوني ودعوني

'Alī ibn al-Ḥusayn said: "Do you not know that when it is the evening of 'Arafah, Allah comes out, amongst His angels to the sky of the earth and then says, 'Look at My slaves, they have come to me all dishevelled and dusty. I sent to them a Rasūl from far off and they are now asking Me and supplicating to Me.'"²

1 *Tafsīr al-Burhān* 2/343, 1/209, *al-Shumūs al-Ṭālī'ah* pg. 410

2 *Al-Mustadrak* 10/47, ḥadīth: 1, Refer to *al-Mahāsīn* pg. 65

The Rabb Descends and He Visits the Graves of the A’immah Among Other Acts

I really cannot comprehend how is it that ‘Abd al-Ḥusayn denies the ḥadīth of nuzūl which is agreed upon! Did all the narrations of these great erudite scholars escape him, which are worse, more blasphemous and hair-raising – according to the view of ‘Abd al-Ḥusayn – than the narration of Abū Hurayrah رضي الله عنه? We will present a few of the narrations of the ‘infallibles’ in which it is stated that Allah visits the A’immah in their graves accompanied by the ambiyā’ and the angels.

Abū Wahb al-Qaṣrī reports:

دخلت المدينة فأتيت أبا عبدالله (ع) فقلت له : جعلت فداك أتيتك ولم أزر قبر أمير المؤمنين (ع) فقال :
بئس ما صنعت لو لا إنك من شيعتنا ما نظرت إليك ، ألا تزور من يزوره الله تعالى مع الملائكة ويزوره
الأنبياء ويزوره المؤمنون !!، قلت : جعلت فداك ما علمت ذلك ..

I entered Madīnah and visited Abū ‘Abd Allāh. I said to him: “May I be sacrificed for you, I came to you before visiting the grave of Amīr al-Mu’minīn.” He responded: “You have indeed done something evil! If you were not from our Shī‘ah, I would not have even looked at you. Will you not visit the one whom Allah visits accompanied by the angels and the ambiyā’ also visit him as well as the mu’minīn?” I answered: “May I be sacrificed for you, I was unaware of that.”¹

Manī ibn al-Ḥajjāj reports from Ṣafwān al-Jammāl:

قال لي أبو عبدالله (ع) لَمَّا أتَى الحيرة قال: هل لك في قبر الحسين ؟ قلت : أتزوره جعلت فداك ؟ قال:
وكيف لا أزوره والله يزوره في كل ليلة جمعة يهبط مع الملائكة إليه والأنبياء والأصبياء ومحمد أفضل

1 *Al-Tahdhīb* 6/20 - the chapter of the virtue of visiting him, *Kitāb al-Mazār* by al-Mufīd pg 30 ḥadīth: 2 - the chapter of visiting Amīr al-Mu’minīn, *al-Biḥār* 25/361, 100/257-258 - the chapter on the virtue of visiting him, *Furū’ al-Kāfi* 4/579-580 - the chapter of visitations and their rewards, *al-Wasā’il* 10/293-294 - the chapter that visiting Amīr al-Mu’minīn is desirable, *al-Malādh* 9/51 - the chapter on the virtue of visiting him, *al-Ṣaḥīfah* 1/341

الأنبياء ونحن أفضل الأوصياء فقال صفوان: جعلت فداك أفزوره في كل جمعة حتى أدرك زيارة الرب؟ قال: نعم يا صفوان الزم زيارة قبر الحسين وتكسب وذلك الفضيل، هي

Abū ‘Abd Allāh said to me when he arrived at Ḥayrah: “Are you interested in the grave of Ḥusayn?” I replied: “Do you visit it, may I be sacrificed for you!” He replied: “How can I not visit it when Allah visits it every Friday, during the night? He comes down to him accompanied by the angels, ambiyā’ and awṣiyā. Muḥammad is the most virtuous from the ambiyā’ and we are the most virtuous from the awṣiyā.” Ṣafwān asked: “May I be sacrificed for you, should I visit him every Friday so that I may witness the visitation of the Rabb?” He replied: “Yes O Ṣafwān, be steadfast upon visiting the grave of Ḥusayn and keep earning. That is indeed ideal.”¹

‘Abd al-Ḥusayn condemned Abū Hurayrah for narrating the ḥadīth regarding nuzūl, but he found no objections regarding the narrations that we have mentioned, i.e. those which mention that the Rabb, Most Exalted, visits the graves of the A’immah! Ponder over their narrations O my ‘even-handed’ brother, especially those which state that Allah the most exalted visits the graves of their A’immah, shakes their hands and sits upon a sofa with them.

Their learned scholar, Mīrẓā Muḥammad Taqī, who was granted the title Ḥujjat al-Islam, quotes a narration from *Madīnat al-Ma‘ājiz* who in turn reports from *Dalā’il al-Ṭabarī*:

قال أخبرني أبو الحسين محمد بن هارون عن أبيه عن أبي علي محمد بن همام عن أحمد بن الحسين المعروف بابن أبي القاسم عن أبيه عن الحسين بن علي عن محمد بن سنان عن المفضل بن عمر قال: قال أبو عبدالله (ع) لما منع الحسين (ع) وأصحابه الماء نادى فيهم من كان ظمآن فليجي فأتاه رجل رجل فيجعل أبهامه في راحة واحدهم فلم يزل يشرب الرجل حتى ارتووا فقال بعضهم والله لقد شربت شرابا ما شرهه أحد من العالمين في دار الدنيا فلما قاتلوا الحسين (ع) فكان في اليوم الثالث عند المغرب أعقد الحسين رجلا رجلا منهم يسميهم بأسماء آبائهم فيجيئه الرجل بعد الرجل فيقعد من حوله ثم يدعو بالمائدة فيطعمهم ويأكل معهم من طعام الجنة ويسقيهم من شرابها ثم قال أبو عبدالله (ع) والله لقد رأهم عدة من الكوفيين ولقد كرّر عليهم لو عقلوا قال ثم خرجوا لرسلمهم فعاد كل واحد منهم إلى بلادهم ثم

1 Al-Ṣuḥbah 1/341, al-Bihār 101/60 ḥadīth: 32, Kāmil al-Ziyārāt pg. 222 - 223 ḥadīth: 326 chapter: 39

أتى لجبال رضوي فلا يبقى أحد من المؤمنين إلا أتاه وهو على سرير من نور قد حَفَّ به إبراهيم وموسى وعيسى! وجميع الانبياء! ومن ورائهم المؤمنون ومن ورائهم الملائكة ينظرون ما يقول الحسين (ع) قل فم بهذه الحال إلى أن يقوم القائم و إذا قام القائم (ع) وافو فيها بينهم الحسين (ع) حتى يأتي كربلاء فلا يبقى أحد سماوي ولا أرضي من المؤمنين إلا حَفَّوا بالحسين (ع) حتى أن الله تعالى يزور!! الحسين (ع) ويصافحه!! ويقعد معه!! على سرير!! يا مفضل هذه والله الرفعة التي ليس فوقها شيء لا لورائها مطلب

Mufaḍḍal ibn ‘Umar narrates from Abū ‘Abd Allāh: “When Ḥusayn and his companions were denied water, he called out amongst them, ‘Whoever is thirty should come forward!’ They began coming to him one after the other. He inserted his thumb into the mouth of each one of them who drank until his thirst was quenched. Some of them then said: ‘I have drunk such a drink that none in this world has drunk the like of it.’ Thereafter, when they fought alongside Ḥusayn, on the third day after Maghrib, Ḥusayn began seating them one by one. He called each person by his name and the name of his father. They also began responding to him one after the other and they began sitting around him. Then he called for a dining table, fed them and ate and drank with them from the food and drink of Jannah.” Thereafter Abū ‘Abd Allāh said: “By the oath of Allah, many of the people of Kūfah had seen them again and again. If only they understood! Thereafter, they went for their missions, each one to his own city. Thereafter he arrived at the Riḍawī Mountain. Every single mu’min will come to him whilst he will be on a sofa of illumination, surrounded by Ibrāhīm, Mūsā, Īsā and all the other ambiyā’. The mu’minīn will be behind them and the angels will be behind the mu’minīn; paying attention to the speech of Ḥusayn. They will remain in this condition until Qiyāmah. When Qiyāmah appears, they will arrive in this manner, with Ḥusayn in their midst until they reach Karbala’. At this point, all the mu’minīn from the skies and the earth will surround Ḥusayn, to the extent that Allah will also visit him, shake his hands and sit next to him on the sofa. O Mufaḍḍal, by the oath of Allah, this is the pinnacle of elevation! There is nothing that is worthy of attaining beyond this!”¹

1 *Ṣaḥīfat al-Abrār* 2/140, *Dalā’il al-Imāmah* pg. 78 (abridged version of the ḥadīth), *Madīnat al-Ma’ārij* 3/464-narration 980, chapter twenty five: when his companions drank from his thumb and he gave them food and drink from jannah.

Thereafter he comments on the narration saying:

(يقول محمد تقي الشريف مصنف هذا الكتاب هذا الحديث من الأحاديث المستصعبة!! التي لا يحتملها إلا ملك مقرب أو نبي مرسل أو مؤمن امتحن الله قلبه للإيمان

Muḥammad Taqī al-Sharīf, the author of this book says: “This ḥadīth is among the extremely difficult aḥādīth. It can only be comprehended by an angel who is gifted with close proximity, a nabī or a mu’min whose heart has been examined and purified by īmān.”¹

This Ḥujjah states at another place:

وأما المعصوم (ع) فهذا المقام حاصل له مساوقا لبدء خلقه فليس بين الله وبين حجته حجاب في حال من الأحوال كما مرّ صريح الحديث في ذلك في القسم الأول من الكتاب نعم أنهم (ع) يلبسوا بعض العوارض بالعرض في هذه الدار الفانية ليطبق الخلق رؤيتهم فيتمكنوا من تكميلهم وهو أحد الأسرار!! في بكائهم واستغفارهم إلى الله تعالى من غير ذنب لحق ذواتهم فافهم فإذا خلعوا هذا اللباس العرضي وانتقلوا إلى الدار الباقية خلص لهم ذلك المقام يزورهم الرب تعالى!! ويصافحهم!! ويقعدون معه!! على سرير واحد!! لاتحاد حكم العبودية مع حكم الربوبية

As for the ma’ṣūm, he was granted this position as soon as he was created. Under no circumstances is there a barrier between Allah and his ḥujjah, as stated in the explicit ḥadīth which already passed in the first section of the book. Yes, they did adopt some temporary conditions in this temporary world so that the creation could see them through which they could speak to them. This is one of the secrets behind their crying and seeking forgiveness from Allah even though they were sinless. This is a point that is worthy of understanding. Once they remove these temporary conditions, and move to the everlasting abode, that position will be granted to them. The Rabb most exalted will visit them, shake their hands and sit with them on the same pedestal. This is because the law of *Rubūbiyyah* (being a Rabb) is the same as the law of *‘Ubūdiyyah* (being a slave).²

1 *Ṣaḥīfat al-Abrār* 2/140

2 *Al-Ṣaḥīfah* 2/141

Will ‘Abd al-Ḥusayn pass the same judgement regarding his A‘immah as he passed regarding Abū Hurayrah? What is the view of ‘Abd al-Ḥusayn and his group regarding the likes of these explicit aḥādīth? Are the A‘immah anthropomorphists? Are they the reason why different types of innovations and deviation have come about? Or did these deviated beliefs come about as a result of your narrators whom you praised in your alleged correspondences? The anthropomorphism of the Jews was well-known, but the first to introduce it among the Muslims was the Rawāfiḍ this is why al-Rāzī says:

اليهود أكثرهم مشبهة ، وكان بدء ظهور التشبيه في الاسلام من الروافض مثل هشام بن الحكم ، وهشام بن سالم الجواليقي ، ويونس بن عبد الرحمن القمي وأبي جعفر الأحول

The Jews are the greatest anthropomorphists and it was introduced in Islam by the Rawāfiḍ such as Hishām ibn Sālīm al-Jawālīqī, Yūnus ibn ‘Abd al-Raḥmān al-Qummī and Abū Ja‘far al-Aḥwal.¹

‘Abd al-Ḥusayn claims in the footnote:

بأن الشيخ ابن تيمية مَثَّلَ لنزول الله إلى سماء الدنيا بنزوله درجة من درج المنبر الذي كان يخطب عليه يوم الجمعة، وأن هذه الواقعة حضرها ابن بطوطة بنفسه ورآها وسجلها ..

Ibn Taymiyyah imitated the descending of Allah towards the sky of the earth by coming down one step on the steps of the pulpit from which he was delivering his lecture on the day of Friday. This incident was personally witnessed by Ibn Baṭṭūṭah and he recorded it.

Our comment: this is nothing but a lie. Refer to the writing of ‘Allāmah Bahjat al-Bayṭār regarding the life of Ibn Taymiyyah in which he refutes what Ibn Baṭṭūṭah says. Ibn Taymiyyah is not the one who ‘imitated’ the descending of Allah to the sky of the earth by going down one step of the pulpit; instead, your infallible imām is in fact the one who imitated the sitting of the Rabb. Abū Ḥamzah al-Thumālī says:

1 *I‘tiqādāt Firaq al-Muslimīn wa l-Mushrikīn* pg. 97

رأيت علي بن الحسين قاعداً واضعاً إحدى رجليه على فخذه فقلت : إن الناس يكرهون هذه الجلسة ويقولون : إنها جلسة الرب ، فقال: إني إنما جلست هذه الجلسة للملافة، والرب لا يمل ولا تأخذه سنة ولا نوم

I seen ‘Alī ibn al-Ḥusayn sitting down with one leg placed upon his thigh, so I said: “People despise this sitting posture and they say, ‘It is the sitting posture of the Rabb.’” He replied: “I only sat in this manner as I was tired whereas the Rabb does not tire, nor is He overtaken by drowsiness or sleep.”¹

So who is the one who, according to you likened Allah (to his creation), Ibn Taymiyyah or your ‘infallible’ Imām?

‘Abd al-Ḥusayn Expresses Surprise Regarding the Ḥadīth of Sulaymān’s عَلَيْهِ السَّلَامُ Visiting a Hundred Wives in a Single Night

On page 74, under the chapter, “Sulaymān’s عَلَيْهِ السَّلَامُ visit to a hundred women in one night,” he says:

أخرج الشيخان بالاسناد إلى أبي هريرة مرفوعاً قال : قَالَ سُلَيْمَانُ بْنُ دَاوُدَ لِأَطْوَفَانَ اللَّيْلَةَ بِمِائَةِ امْرَأَةٍ ! تَلِدُ كُلُّ امْرَأَةٍ غُلَامًا ؟ يُقَاتِلُ فِي سَبِيلِ اللَّهِ ! فَقَالَ لَهُ الْمَلِكُ : قُلْ إِنْ شَاءَ اللَّهُ فَلَمْ يَقُلْ ! ! فَأَطَافَ بِهِنَّ ! وَلَمْ تَلِدْ مِنْهُنَّ إِلَّا امْرَأَةً نَصَفَ إِنْسَانٍ ! (قَالَ أَبُو هُرَيْرَةَ) : قَالَ النَّبِيُّ لَوْ قَالَ إِنْ شَاءَ اللَّهُ لَمْ يَخْنَثْ وَكَانَ أَرْجَى لِحَاجَتِهِ

Al-Bukhārī and *Muslim* have reported with their isnād from Abū Hurayrah who ascribes the narration to Nabī عَلَيْهِ السَّلَامُ that Sulaymān ibn Dāwūd said: “I will definitely visit one hundred women tonight, and every one of them will give birth to a boy who will eventually fight in the path of Allah!” The angel said to him: “Say, ‘If Allah wills,’” but he did not say so.² Consequently,

1 Refer to *al-Uṣūl* 2/661 - the chapter of sitting, *Mir’āt al-‘Uqūl* 12/563 - 564 ḥadīth: 2 (al-Majlisī stated that this ḥadīth is accepted). *Ḥilyat al-Abrār* 2/74, the twenty first chapter regarding mufradāt, and pg. 187 - the eighteenth chapter regarding the etiquette of eating such as remembering Allah etc..

2 ‘Abd al-Ḥusayn displayed some of his shrewdness at this point by tempering with the ḥadīth and leaving out the words “and he forgot,” i.e. He forgot and thus did not say so. Consequently...” In this way, he wishes once again to deceive the reader.

he visited them, but only one gave birth to an incomplete human. Abū Hurayrah narrated: “Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: ‘If he said, “if Allah wills,” his oath would not have been broken and it would be more effective in achieving his objective.’”¹

He continues with his mission of creating doubts by saying:

وفي هذا أيضاً نظر من وجوه : أحدها: أن القوة البشرية لتضعف عن الطواف بهن في ليلة واحدة مهما كان الإنسان قوياً ، فما ذكره أبو هريرة من طواف سليمان (ع) بهن مخالف لنواميس الطبيعة لا يمكن عادة وقوعه أبدا .

ثانيها: أنه لا يجوز على نبي الله تعالى سليمان (ع) أن يترك التعليق على المشيئة، ولا سيما بعد تنبيه الملك إياه إلى ذلك، وما يمنعه من قول إن شاء الله ؟ وهو من الدعاء الى الله والأدلاء عليه ، وإنما يتركها الغافلون عن الله الجاهلون بأن الأمور كلها بيده . فما شاء منها كان وما لم يشأ لم يكن ، وحاشا أنبياء الله عن غفلة الجاهلين أنهم (ع) لفوق ما يظن المخرفون .

ثالثها: أن أبا هريرة قد اضطرب في عدة نساء سليمان، فتارة روى إنهن مائة كما سمعت، وتارة روى إنهن تسعون، وتارة روى إنهن سبعون وتارة روى إنهن ستون

There are a few reasons why this is not acceptable. Firstly, despite the strength of any human, it is impossible to visit one hundred women in one night. Thus, the narration of Abū Hurayrah cannot be reconciled with the rules of nature. Human norms demand that this can never happen. Secondly, it is inconceivable that the Nabī of Allah, Sulaymān, omitted saying “if Allah wills,” especially after being told by the angel to do so. What stopped him from saying “if Allah wills,” when he is one who calls and guides towards Allah? Omitting it is the act of those who are negligent regarding Allah. They do not realise that all matters are controlled by Allah. That which He wishes takes place and that which He does not wish, does not take place. It is impossible for the ambiyā’ of Allah to be overtaken by negligence like that of the ignorant. Indeed they are far beyond that which the feeble-minded believe.

1 Al-Bukhārī in Kitāb al-Nikāḥ, Nudhūr, Towḥīd, Kaffārāt al-Aymān and aḥādīth al-Ambiyā’

Thirdly, Abū Hurayrah was inconsistent as far as narrating the amount of wives of Sulaymān. At times, such as the above narration, he states that they were one hundred. On other occasions, he stated that they were ninety. He also narrates that they were seventy and yet in another narration he says that they were sixty.

Our comment: this type of aḥādīth has been narrated by your A'immaḥ and your scholars have reported them in their commentaries. *Al-Ṭabarsī* reports this ḥadīth, which you have found objectionable O trustworthy one, from Abū Hurayrah in his *Tafsīr, Majma' al-Bayān* (8/475). As for the narrations from the Ahl al-Bayt, the *Tafsīr al-Burhān* (4/43) reports from Hishām who narrates from al-Ṣādiq:

إن داود لما جعله الله خليفة في الأرض أنزل عليه الزبور - إلى أن قال - ولداود حينئذ تسع وتسعون امرأة ما بين مهيرة إلى جارية

When Allah appointed Dāwūd as the khalifah upon the earth, He revealed to him the Psalms... at that time, Dāwūd had ninety nine women, some were wives and some were slave girls.

Ḥasan ibn Jahm narrates:

رأيت أبا الحسن (ع) اختضب فقلت: جعلت فداك اختضبت فقال: نعم إن التهيئة مما يزيد في عفة النساء - إلى أن قال: - كان لسليمان بن داود ألف امرأة في قصر واحد ثلاثمائة مهيرة وسبعمئة سرية وكان رسول الله له بضع أربعين رجلا وكان عنده تسع نسوة وكان يطوف عليهن في كل يوم وليلة

I seen Abū al-Ḥasan after he applied henna. I said to him: “May I be sacrificed for you, you have used henna?” He replied: “Undoubtedly the chasteness of women is increased by keeping oneself adorned... Sulaymān ibn Dāwūd had one thousand women in one palace. Three hundred were his wives and seven hundred were slaves. Rasūlullāh ﷺ had the strength of forty men, he had nine wives and he would visit all of them in the space of twenty four hours.”¹

1 *Furū' al-Kāfi* 5/567, *al-Burhān* 4/49

Ni'mat Allāh al-Jazā'irī says in his book, *Qiṣaṣ al-Ambiyā'* (page 407):

عن أبي الحسن (ع) قال: كان لسليمان بن داود ألف امرأة في قصر واحد، وثلاثمائة مهيبة وسبعمائة سرّية،
ويطيف بهن في كل يوم وليلة

It is narrated from Abū al-Ḥasan that he said: "Sulaymān ibn Dāwūd had one thousand women in one palace. Three hundred were wives and seven hundred were slaves. He would visit all of them in one day and night."

Al-Jazā'irī comments on the narration saying:

أقول: يحتمل طواف الزيارة، الأظهر أنه طواف الجماع

I say, it is possible that he went to them to visit them, however, the more likely meaning is that he visited them to fulfil conjugal relations.¹

In the same book (page 408) from it is narrated from Abū Ja'far:

قال: كان لسليمان حصن بناه الشياطين له، فيه ألف بيت في كل بيت منكوحه، منهن سبعمائة أمة قطبية
وثلاثمائة حرة مهيبة، فاعطاه الله تعالى قوة أربعين رجلا في مباحضة النساء، وكان يطوف بهن جميعا
ويسعفنهن .

Sulaymān had a fort which was built for him by his shayāṭīn. It comprised of a thousand rooms and every room had a woman. Seven hundred were slaves and three hundred were wives. Allah gave him the sexual strength of forty men. He would visit all of them and he would satisfy them.

Muḥammad Nabī al-Tūrsīkānī states in his book *al-La'ālī* (1/100 - the mannerisms of Sulaymān):

وفي بعض الكتب المعتبرة! كان معسكره مائة فرسخ مفروشة بلبنة الذهب يقوم عليها عسكره خمسة
وعشرون إنس، وكانت له ألف امرأة في ألف بيت من القوارير موضوعة على الخشب، وعن أبي
الحسن: كان لسليمان لف امرأة في قصر واحد

1 *Qaṣaṣ al-Ambiyā'* page 407 by Ni'mat Allāh al-Jazā'irī, *al-Ambiyā' Ḥayātuhum Qiṣaṣuhum* pg. 429

It appears in some reliable books that his army base was one hundred miles and it was tiled with gold bricks. His army of twenty five people would stand upon it. He had one thousand women in a thousand round houses which were placed upon wood. Abū al-Ḥasan narrates: “Sulaymān had one thousand women in one palace.”

It appears in *al-Anwār al-Nu‘māniyyah* (3/182 - the chapter of the illumination of love and the levels thereof):

أن سليمان كان يسحب معه على البساط ألف امرأة منكوحة وسبعمأة من الإماء وثلاثمأة من الحرائر، وقيل:
إنه كان يوقف عليهن في ليلته ...

One thousand women would share the bed with Sulaymān, seven hundred slaves and three hundred wives. It is said that he would engage with all of them in one night.

He states:

أقول: ما نسبته إلى القليل نقله في المكارم من الكتاب من لا يحضر من مزيد قال بعض نقل العدد المزبور:
وكان يطوف بهن في كل يوم وليلة

I say: what stands ascribed to a few here is attributed to a greater number in *al-Makārim* citing the book *Man Lā Yaḥḍur*. After giving the stated number, he says: “He would visit all of them in the space of twenty-four hours.”

Al-Kāshānī states in his book, *al-Mahajjat al-Bayḍā’* (6/282 - the chapter regarding those things which are surprising and the explanation of its cure):

كما روي عن سليمان أنه قال: لأطوفنّ الليلة على مائة امرأة تلد كل امرأة غلاماً الحديث ولم يقل إن شاء
الله فحرم ما أراد من الولد ..

Just as it is narrated from Sulaymān that he said: “Tonight I will visit one hundred women and all of them will give birth to a boy...” He did not say “if Allah wills,” so he was deprived of the children that he desired.

Is ‘Abd al-Ḥusayn satisfied with the narrations of the Ahl al-Bayt and the explanations of his scholars?

Why were objections raised against Sulaymān عَلَيْهِ السَّلَامُ, when your people have narrated that Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was granted this strength?

Al-Wasā’il (14/180) reports from Hishām ibn Sālim who narrates from Abū ‘Abd Allāh:

لما كان في السحر هبط جبرئيل بصحفة من الجنة كان فيها هريسة ، فقال: يا محمد هذه عملها لك الحور العين فلكنها أنت وعلي وذريتكما فإنه لا يصلح أن يأكلها غيركم فجلس رسول الله وعلي فاطمة والحسن والحسين (ع) فأكلوا منها فاعطى رسول الله في المباضة من تلك الأكلة قوة أربعين رجلاً، فكان إذا شاء غشى نساءه كلهن في ليلة واحدة

Jibrīl descended before dawn with a plate from Jannah which contained Harīсах (a certain dish) and said: “O Muḥammad, the ḥūr al-‘ayn have prepared this for you. It should be consumed by you, ‘Alī and the offspring of the two of you. It is not suitable for anyone else.” Thus, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, ‘Alī, Fāṭimah, Ḥasan and Ḥusayn sat down and consumed it. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was given the sexual strength of forty men as a result of that food. Therefore, whenever he desired, he would have relations with all of his nine wives in a single night.

In fact, this strength was possessed by you Imām — the Mahdī — as well. The author of *Al-Khiṣāl* reports with his isnād from ‘Alī ibn al-Ḥusayn:

إذا قام قائمنا أذهب الله عن شيعتنا العاهة وجعل قلوبهم كزبر الحديد وجعل قوة الرجل منهم قوة أربعين رجلاً

When our awaited Imām will appear, tiredness will be removed from our Shī‘ah. Their hearts will be like iron and each man will be granted the strength of forty men.

What does ‘Abd al-Ḥusayn have to say about the narrations of the Ahl al-Bayt that we have quoted? Will he criticise them?

Furthermore, forgetfulness is a state that could come upon the ambiyā’. The noble Qur’ān states a few verses regarding this. We will mention a few by way of example these were also mentioned by ‘Abd al-Ḥusayn’s seniors. Hopefully he will understand and bow his head in shame. Hereunder are the verses:

سُنُقْرُتْكَ فَلَا نَنْسِي

We shall soon teach you and you will not forget.¹

وَإِذَا رَأَيْتَ الَّذِينَ يَخُضُونَ فِيءِ آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ

When you see those who engross themselves with Our verses, then turn away from them until they engage in some other talk. Should Shayṭān cause you to forget, then after recalling, do not sit with unjust people.²

وَلَا تَقُولَنَّ لِشَاىءِ إِنِّي فَاعِلٌ ذَلِكَ غَدًا إِلَّا أَن يَشَاءَ اللّهُ وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَن يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا

Never say about anything, “I will certainly do so tomorrow,” unless you add, “In shā Allāh”. Remember your Rabb when you forget and say, “I hope my Rabb will guide me to that which leads close to it.”³

وَإِذْ قَالَ مُوسَى لِفَتَاهُ لَا أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ ءَانِنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسِينِيهِ إِلَّا الشَّيْطَانُ أَن أَذْكُرَهُ

1 Sūrah al-A'lā: 6

2 Sūrah al-An'ām: 68

3 Sūrah al-Kahf: 23,24

When Nabī Mūsā عَلَيْهِ السَّلَام said to the youngster, I shall continue to walk until I reach the confluence of two seas or until I pass a long period. So when they reached the confluence of the two, they both forgot their fish and it tunnelled its path into the ocean. When they proceeded further, Nabī Mūsā told the youngster: “Bring our breakfast. Without doubt, this journey has been extremely wearisome for us.” He replied: “Did I not tell you that when we sought shelter by the boulder I forgot the fish? It was certainly Shayṭān that made me forget to mention it. It made its way into the sea in an extremely marvellous way.”¹

Added to the above, we present to you the narrations of the Ahl al-Bayt which confirm that the *ambiyā'* could have forgotten. Salām ibn al-Mustanīr reports from Abū Ja'far:

...وقد قال الله لنبيه في الكتاب: {وَلَا تَقُولَنَّ لِيْ سَأَيْءٌ اِيْتِيْ فَاعِلٌ ذٰلِكَ عَدُوٌّ اِلَّا اَنْ يَسْآءَ اللّٰهُ} اَنْ لَا اُفْعَلُهُ فَتَسْبِقُ مَشِيئَةَ اللّٰهِ فِيْ اَنْ لَا اُفْعَلُهُ فَلَا اَقْدِرُ عَلٰى اَنْ اُفْعَلُهُ، قَالَ: فَلذٰلِكَ قَالَ وَاذْكُرْ رَبِّكَ اِذَا نَسِيْتُ، اَيَّ اسْتَشْنِ مَشِيئَةَ اللّٰهِ فِيْ فِعْلِكَ

Allah said to His Nabī in the Qur'ān: “Never say about anything, ‘I will certainly do so tomorrow,’ unless Allah wills that I should not do it. In that case the will of Allah will supersede (my wish) and I will not be able to do it.” He added: “That is why He said, ‘Remember your Rabb when you forget,’ i.e. always suspend your action on the will of Allah.”²

In a lengthy ḥadīth, al-Qummī says: “My father reported to me from Ibn Abī ‘Umayr from Abū Baṣīr who narrated that Abū ‘Abd Allāh said:

كان سبب نزولها يعني سورة الكهف أن قريشاً بعثوا ثلاثة نفر إلى نجران النصر بن الحارث بن كلدة وعقبة بن أبي معيط والعاص بن وائل السهمي لتعلموا من اليهود والنصارى مسائل يسألونها رسول الله - إلى أن قال - فرجعوا إلى مكة واجتمعوا إلى أبي طالب (ع) فقالوا: يا أبا طالب إن ابن أخيك يزعم أن خبر السماء يأتيه ونحن نسأله عن مسائل فإن أجابنا عنها فعلمنا أنه صادق وإن لم يجيبنا علمنا أنه كاذب، فقال

1 Sūrah al-Kahf: 60-63

2 *Furū' al-Kāfi*: 7/448

أبو طالب: سلوه عما بدا لكم فسألوه عن الثلاث مسائل ، فقال رسول الله: غداً أخبرك ولم يستثن فاحتبس الوحي عليه أربعين يوماً حتى اغتم النبي

The cause behind the revelation of Sūrah al-Kahf is that the Quraysh sent a group of three men (Naḍr ibn al-Ḥārith ibn Kaldah, ‘Uqbah ibn Abī Muṭṭ and ‘Āṣ ibn Wā’il al-Sahmī) to Najrān to learn a few questions which they could pose to Rasūlullāh ﷺ... thus they returned to Makkah and approached Abū Ṭālib saying to him: “O Abū Ṭālib, your nephew claims that he receives revelation from the sky. Therefore, we wish to ask him a few questions. If he manages to answer us, then we will accept that he is truthful in his claim, and if he fails to do so, then we will be convinced that he is a liar.” Abū Ṭālib replied: “Ask him whatever you wish.” They then asked him regarding those three matters. Rasūlullāh ﷺ answered: “I will inform you tomorrow, but he did not say, In shā Allāh. Consequently, revelation was held back for forty days, which caused him great distress.”¹

Will ‘Abd al-Ḥusayn be happy to slander the A’immah of the Ahl al-Bayt and paint a negative picture regarding them as he done with the ḥadīth of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ?

‘Abd al-Ḥusayn Objects to the Ḥadīth of Nabī Mūsā عَلَيْهِ السَّلَامُ Slapping the Eye of the Angel of Death

On page 76, ‘Abd al-Ḥusayn quotes the ḥadīth under the title, “Mūsā عَلَيْهِ السَّلَامُ slaps the eye of the Angel of Death”:

أخرج الشيخان في صحيحيهما بالاسناد إلى أَبِي هُرَيْرَةَ قَالَ: جَاءَ مَلَكُ الْمَوْتِ إِلَى مُوسَى (ع) فَقَالَ لَهُ: أَجِبْ رَبِّكَ . قَالَ: فَلَطَمَ مُوسَى عَيْنَ مَلِكِ الْمَوْتِ ففَقَأَهَا ، قَالَ: فَرَجَعَ الْمَلِكُ إِلَى اللَّهِ تَعَالَى فَقَالَ: إِنَّكَ أَرْسَلْتَنِي إِلَى عَبْدٍ لَا يُرِيدُ الْمَوْتَ ففَقَأَ عَيْنِي قَالَ فَرَدَّ اللَّهُ إِلَيْهِ عَيْنَهُ وَقَالَ ارْجِعْ إِلَيْهِ فَقُلْ لَهُ الْحَيَاةُ تَرِيدُ فَإِنْ كُنْتَ تَرِيدُ الْحَيَاةَ فَضَعْ يَدَكَ عَلَى مَنْ تَوَّرَ فَمَا تَوَارَتْ بِيَدِكَ مِنْ شَعْرَةٍ فَإِنَّكَ تَعِيشُ بِهَا سَنَةً الْحَدِيثُ

Al-Bukhārī and Muslim have narrated in their ṣaḥīḥ’s with asānīd reaching up to Abū Hurayrah who said: “The Angel of Death appeared before Nabī Mūsā عَلَيْهِ السَّلَامُ and

1 Tafsīr al-Qummī 2/31-32,34

said to him: 'Answer the call of your Rabb.' Thereupon Nabī Mūsā ﷺ slapped the eye of the Angel of Death causing it to fall out. The angel returned to Allah and complained, 'Thou sent me to a slave who does not desire death, so he gouged my eye.' Thus, Allah restored his eye and said to him, 'Go back to him and ask him, 'is it your desire to live? If you wish to live, then place your hand on the back of a bull. You will be granted one year for every strand of hair that your hand covers.'"¹

As usual, he then starts his attempt to create doubts regarding the ḥadīth. We will present a summary of his comments. He says:

وَأنت ترى ما فيه مما لا يجوز على الله تعالى ولا على أنبيائه ولا على ملائكته ، أليق بالحق تبارك وتعالى أن يصطفي من عباده من يبطش عند الغضب بطش الجبارين ؟؟ ويكره الموت كراهة الجاهلين ...

You have seen in it that which is not ascribable to Allah, His ambiyā' and his angels. Is it conceivable that Allah will select (as a Nabī) from his slaves one who slaps in the same manner as the oppressors, during moments of anger... and he dislikes death like the ignorant ones...?

Our comment: the scholars have explained this ḥadīth centuries ago. Hence, this brilliant author did not raise any new question. Ibn Ḥajar said:

أن الله لم يعث ملك الموت لموسى وهو يريد قبض روحه حينئذ ، وإنما بعثه إليه اختياراً وإنما لطم موسى ملك الموت لأنه رأى آدمياً دخل داره بغير إذنه ولم يعلم أنه ملك الموت ، وقد جاءت الملائكة إلى ابراهيم وإلى لوط في صورة آدميين فلم يعرفاهم ابتداء ، ولو عرفهم ابراهيم لما قدم لهم المأكول ولو عرفهم لوط لما خاف عليهم من قومه

When Allah sent the Angel of Death to Nabī Mūsā ﷺ, it was not with the purpose of removing his soul. The reason why Nabī Mūsā ﷺ slapped the angel of death is that he was under the impression that it was an ordinary person who entered his home without his permission. He was not aware that it was the Angel of Death... The angels visited Nabī Ibrāhīm ﷺ and Nabī Lūṭ ﷺ in the form of humans. They also did not recognise them at

1 Al-Bukhārī in al-Janā'iz and the aḥādīth of the ambiyā', Muslim in al-Faḍā'il

first. If Ibrāhīm عَلَيْهِ السَّلَام recognised them, he would not have offered them meals, and if Lūṭ عَلَيْهِ السَّلَام recognised them, he would not have feared for their safety from his people.¹

Some of the scholars have stated that it is established from the Qur’ān and sunnah that the angels at times adopt the form of humans. They were seen in this form by some of the ambiyā’, who mistook them to be humans. This is clearly seen in the incidents of their interaction with Nabī Ibrāhīm عَلَيْهِ السَّلَام and Nabī Lūṭ عَلَيْهِ السَّلَام. Refer to Sūrah Hūd, verses 69-80. Allah also states regarding Maryam رَضِيَ اللَّهُ عَنْهَا:

فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا

When We sent our angel to her, who assumed the appearance of a perfect man before her, she said: “I seek al-Raḥmān’s protection from you if you fear.”²

There are many aḥādīth which corroborate with the above. The most famous of them is the ḥadīth regarding the questions of īmān, Islam and Iḥsān. If anyone denies or doubts this, then our speech is not directed towards him. As for the one who accepts it, he will understand that there is no reason not to believe that the Angel of Death assumed the form of a human and came to Nabī Mūsā عَلَيْهِ السَّلَام in this form due to which Nabī Mūsā عَلَيْهِ السَّلَام did not recognise him.³

We will also present to you a few narrations from the Ahl al-Bayt which prove that the Angel of Death, specifically, and the angels in general would appear before the ambiyā’ in the form of humans and not in their original forms. This is because humans, even though they were ambiyā’, they could not cope with the sight of the angels in their true form. *Al-La’ālī* (1/91 – chapter the behaviour of Nabī Mūsā عَلَيْهِ السَّلَام) reports from al-Ṣādiq:

1 *Fath al-Bārī* 6/510

2 Sūrah Maryam: 17

3 *Al-Anwār al-Kāshifāh* pg. 214

إن ملك الموت أتى موسى بن عمران ، فسلم عليه ، فقال : من أنت ؟ قال : أنا ملك الموت ، قال : ما حاجتك ؟ قال له : جئت أقبض روحك من لسانك ، قال كيف وقد تكلمت به ربي ؟ قال فمن يدك فقال له موسى : كيف وقد حملت بهما التوراة ؟ فقال : من رجلك ، فقال له وكيف وقد وطأت بهما طور سيناء ! قال : وعدت أشياء غير هذا ، قال : فقال له ملك الموت : فإني أمرت أن أتركك حتى تكون أنت الذي تريد ذلك ، فمكث موسى ما شاء الله ، ثم مرّ برجل وهو يحفر قبراً فقال له موسى : ألا أعينك على حفر هذا القبر ؟ فقال له الرجل : بلى . قال : فأعانه حتى حفر القبر ولحد اللحد وأراد الرجل أن يضطجع في اللحد لينظر كيف هو ؟ فقال موسى عليه السلام : أنا اضطجع فيه ، فاضطجع موسيفراً أى مكانه من الجنة ، فقال : يا رب اقبضني إليك فقبض ملك الموت روحه ودفنه في القبر واستوى عليه التراب قال : وكان الذي يحفر القبر ملك بصورة آدمي ، فلذلك لا يعرف قبر موسى .

The Angel of Death came to Nabī Mūsā ibn 'Imrān ﷺ and greeted him. Nabī Mūsā ﷺ asked: "Who are you?" He replied: "I am the Angel of Death." Nabī Mūsā ﷺ asked: "How can I help you?" He replied: "I have come to remove your soul from your tongue." Nabī Mūsā ﷺ asked: "How can you do that when I have used it to speak to my Rabb?" He replied: "Okay, so from your hand." "How can you do that when I used them to hold the Torah?" asked Nabī Mūsā ﷺ. "From your legs?" asked the angel. He replied: "How can you do that when I used them to climb the Mount Sinai?" Thereafter, he listed a few more limbs, after which he said: "I have been commanded to leave you until you desire it." Nabī Mūsā ﷺ then continued for the duration that Allah desired.

Later, he passed by a man who was digging a grave so he asked him: "Should I not help you to dig this grave?" The man replied: "Yes please!" He then helped him until the grave was dug with an insertion. The man then wished to lay in the insertion to test it out, so Nabī Mūsā ﷺ said to him: "I will lay in it." He then laid down in it and seen his place in Jannah. Thereupon he said: "O my Rabb, take me to you." Thus, the Angel of Death removed his soul, buried him in that grave and straightened the sand above it. The one who was digging the grave was an angel in the form of a human. It is for this reason that the location of the grave of Nabī Mūsā ﷺ is unknown.

Al-La'ālī (1/96, the behaviour of Ibrāhīm ﷺ) states:

وقد روى أنه سئل الله أن لا يميته إلا إذا سأل فلما استكمل أيامه التي قدرت له خرج فرأى ملكاً على

صورة شيخ فان كبير قد أعجزه الضعف، وظهر عليه الخوف لعبه يجري على لحيته، وطعامه وشرابه يجران من سبيله على غير اختياره ، فقال له يا شيخ كم عمرك؟ فأخبره بعمر يزيد على عمر ابراهيم بسنة فاسترجع فقال: أنا أصير بعد سنة إلى هذا الحال، فسئل الموت

It is reported that he requested from Allah that he should not grant him death until he asks for it. When his pre-destined lifespan drew close to its end, he went out and seen an angel in the form on old frail man who was overpowered by weakness and fear was written all over him. His saliva was drooling down his beard and his food and drink were emerging from their sources without him having ability to control them.

Nabī Mūsā عليه السلام asked him: “O old man, what is your age?” He informed Mūsā of his age, which was a year more than that of Ibrāhīm. He reacted by saying: “To Allah we belong and to Him is our return.” Then he said: “This will be my condition after a year!”, and he asked for death.

It is reported from al-Riḍā who narrates from his father:

إن سليمان بن داود (ع) قال ذات يوم لأصحابه: إن الله تعالى وهب ملكاً لا ينبغي لأحد من بعدي سخر لي الريح والانس والجن والطير والوحوش وعلمني منطق الطير، .. إذا نظر إلى الشاب حسن والوجه واللباس قدخرج عليه من بعض زوايا قصره ، فلما بصر به سليمان قال له : من أدخل إلى هذا القصر ؟

وقد أردت أن أدخل فيه اليوم فباذن من دخلت ؟ قال الشاب أدخلني هذا القصر ربه وبأذنه دخلت فقال: ربه أحق به مني فمن أنت ؟ قال: أنا ملك الموت قال: وفيما جئت ؟ قال: جئت لأقبض روحك قال: امض لما أمرت به فهذا يوم سروري“

One day Nabī Sulaymān ibn Dāwūd عليه السلام said to his companions: “Allah granted me a kingdom that is beyond the reach of anyone after me. He subjugated for me the wind, humans, jinn, birds, wild animals and he taught me the language of birds... Suddenly he saw a young handsome man, who emerged from one of the corners of his palace. When Nabī Sulaymān عليه السلام saw him, he asked: “Who granted you entry into this palace where I am, when I chose to be in solitude. Who gave you permission to enter?” The youngster replied: “The Rabb of this palace granted me entry and I entered

with his permission.” Nabī Sulaymān عَلَيْهِ السَّلَامُ replied: “The Rabb of the palace has a greater right over it than me. Who are you?” He replied: “I am the Angel of Death.” Nabī Sulaymān عَلَيْهِ السَّلَامُ asked: “What is the purpose of your coming?” He replied: “I came to remove your soul.” Nabī Sulaymān عَلَيْهِ السَّلَامُ replied: “Do as you have been commanded. This is a day of happiness for me.”¹

It is reported from al-Ṣādiq that the weight of the ring which was given in charity by Amīr al-Mu’minīn was four mithqāls², and the stone thereof was five mithqāls. It was a ruby, the value of which was, according to the kharāj³ of Shām, six hundred ḥiml⁴ of silver or four ḥiml of gold. It belonged to Ṭawq ibn Ḥabrān. Amīr al-Mu’minīn killed him and took the ring from his finger. He then brought it to Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as part of the booty. Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave it to him. He then wore it on his finger.

Al-La’ālī also reports (3/26):

وروى في بعض الأخبار أن ذلك السائل كان ملكاً أرسله الله في صورة رجل سائل إلى مسجد النبي

Some of the narrations state that the beggar was an angel in the form of a human. Allah sent him in the form of a human to beg at al-Masjid al-Nabawī.

وعن ابن شهاب أن رسول الله سئل جبرئيل أن يترأى له في صورته، فقال جبرئيل إنك لم تطلق ذلك ، قال :
 إني أحب أن تفعل ، فخرج رسول الله المصلّي في ليلة مقمرة فأناه جبرئيل في صورته ، فغشى على رسول
 الله حين رآه ثم أفاق وجبرائيل سنده واضح احدى يديه على صدره والأخرى بين كتفيه فقال رسول الله
 كنت أرى شيئاً ممن خلق الله هكذا فقال جبرئيل: لو رأيت اسرافيل الحديث وقال بعض ما رآه أحد من
 الأنبياء في صورته غير محمد مرة في السماء ومرة في الأرض

1 *Al-La’ālī* 1/105, the chapter of the behaviour of Sulaymān, *al-La’ālī*, 5/11- the description of the Angel of Death when he takes the soul of a disbeliever and a sinner, *al-La’ālī* 4/227- the form of the Angel of Death and the signs of death approaching, 5/11, *al-La’ālī* 1/94-95 - the behaviour of Idrīs عَلَيْهِ السَّلَامُ

2 A unit of measurement equal to approximately 4.6 grams.

3 Kharaj: Tax on produce.

4 A unit of measurement equivalent to approximately 191 grams

Ibn Shihāb narrates that Rasūlullāh ﷺ asked Jibrīl to show him his true form. Jibrīl replied: “You will not be able to bear that.” Rasūl ﷺ responded: “I really desire that you do it.” After a while, Rasūlullāh went out on a moon-lit night and Jibrīl ﷺ appeared before him in his true form. When Rasūlullāh ﷺ saw him, he fainted. When he regained consciousness Jibrīl ﷺ helped him up, placing one hand on his chest and the other between his shoulders. Rasūlullāh ﷺ said: “I have never imagined that Allah created a creation like this.” Jibrīl replied: “If you had seen Isrāfīl...”

Some have said that none of the *ambiyā'* has seen him besides Muḥammad ﷺ, once on the earth and once in the sky.¹

He reports with his isnād from Zayd al-Shaḥḥām who narrates from Abū ‘Abd Allāh:

إن ابراهيم كان أبا أضياف فكان إذا لم يكونوا عنده خرج يطلبهم وأغلق بابه وأخذ المفاتيح يطلب الأضياف وإنه رجع إلى داره فإذا هو برجل أو شبه رجل في الدار فقال: يا عبدالله ياذن من دخلت هذه الدار؟ قال: دخلتها ياذن ربها - يردد ذلك ثلاث مرات - فعرف ابراهيم إنه جبريل فحمد الله ثم قال: أرسلني ربك .. الحديث

Nabī Ibrāhīm ﷺ was one who very often took care of guests. If they did not come to him, he would go out and look for them. Once he locked his house and took his keys with him in search of some guests. When he returned home, there was a person, or one who resembled a person sitting in the house. He asked: “With whose permission did you enter this house?” He replied: “I entered it with the permission of its Rabb.” He repeated himself thrice due to which Nabī Ibrāhīm ﷺ realised that he was Jibrīl. He praised Allah and then said: “Your Rabb has sent me...”

Another narration of this nature has been reported by the Muḥsin al-Kāshānī in his book *al-Maḥājījah* (7/305):

1 Al-La'ālī 5/302, Maḥajjat al-Bayḍā' 8/146

ورأى رسول الله صورة جبريل بالأبطح فصعق

Rasūlullāh ﷺ seen Jibrīl at Abṭaḥ and as a result he fainted.

In the book *Nafas al-Raḥmān* by al-Nūrī (454):

أن ملكاً من الملائكة كان على صورة ثعبان

One of the angels adopted the appearance of Tha'bān.

The Ḥadīth of Nabī Mūsā ﷺ Slapping the Angel of Death in the Books of the Shī'ah

This ḥadīth was narrated by their great scholars in their books. Ni'mat Allāh al-Jazā'irī narrated it in his book and Muḥammad Nabī al-Tuwaysīrkānī narrated it in his book. The exact words are as follows:

في سلوك موسى في دار الدنيا وزهدا فيها، وفي قصة لطمه ملك الموت حين أراد قبض روحه، واحتياله له في قبضها

وقد كان موسى أشد الأنبياء كراهة للموت ، قد روى إنه لم جاء ملك الموت، ليقبض روحه، فلطمه فأعور، فقال يارب إنك أرسلتني إلى عبد لا يحب الموت، فأوحى الله إليه أن ضع يدك على متن ثور ولك بكل شعرة دارتها يدك سنة ، فقال: ثم ماذا ؟ فقال الموت، فقال الموتة ، فقال أنته إلى أمر ربك

With regards to the behaviour of Nabī Mūsā ﷺ in the worldly abode and his disinclination from it, and the story of when he slapped the Angel of Death when he tried to remove his soul and the planning of the Angel of Death regarding removing his soul.

Nabī Mūsā ﷺ was the one who hated death the most from all the ambiyā'. It has been narrated that when the Angel of Death approached to remove his soul, he slapped him and left him one eyed. The angel then said: "O my Rabb, you have sent me to a slave who does not like death." Thereupon Allah revealed to him: "Place your hand on the back of a bull, you will be

granted a year of life for every strand of hair that your hand covers.” He asked: “What will happen after that?” Allah replied: “Death.” Thus, he told the angel: “Carry out the command of your Rabb.”¹

Their great Muḥaddith, Muḥsin al-Kāshānī, quotes from the writings of ‘Alī ibn ‘Īsā al-Arbīlī:

أن الطباع البشرية مجبولة على كراهة الموت مطبوعة عن النفور منه، محبة للحياة ومائلة إليها حتى أن الأنبياء عليهم السلام على شرف مقاديرهم وعظم أخطارهم ومكانتهم من الله ومنزلهم من محال قدسه وعلمهم بما تؤول إليه أحوالهم وتنتهي إليه أمورهم أحبوا الحياة وما لوا إليها وكرهوا الموت ونفروا منه، وقصة آدم مع طول عمره وامداد أيام حياته مع داود مشهورة، وكذلك حكاية موسى مع ملك الموت!! وكذلك ابراهيم

The temperament of humans is that they are naturally disinclined from death. It is totally normal for them to dislike it. They love to live and are more inclined towards life. This is to the extent that the *ambiyā’*, despite their honourable positions, lofty status’s and standings in the Court of Allah, their stations in His blessed domain, their knowledge of their eternal abodes and their success in all matters preferred life and were more inclined towards it. They disliked death and were disinclined from it. The story of Ādam, notwithstanding his lengthy lifespan, with Dāwūd is quite famous. The story of Mūsā the Angel of Death, and similarly Ibrāhīm.²

What is your position, O imposter, in comparison to all these scholars? In fact, a famous and lengthy narration is reported by al-Majlisī in his *Bihār* from Muḥammad ibn Sinān from Mufaḍḍal ibn ‘Umar from Ja‘far al-Şādiq. The exact words of al-Majlisī in his commentary is:

أقول لعله إشارة إلى ما ذكره جماعة من المؤرخين أن ملكاً من الملائكة بخت نصر لطمه ومسحه وصار في الوحش في صورة أسد وهو مع ذلك يعقل ما يفعله الانسان ثم رده الله تعالى صورة الانس ...

1 *La’ālī al-Akhhbār* 1/91 - the chapter of the behaviour of Mūsā, al-Anwār al-Nu’ māniyyah 4/205 - the illumination of the appointed time and death

2 *Al-Mahajjat al-Bayḍā’* 4/209

I say: This is probably referring to that which a group of historians have narrated, that one of the angels slapped Nebuchadnezzar and turned him into a wild animal in the form of a lion. He was left in this condition, and he would understand all that which humans would do. Thereafter, Allah transformed him back into a human.¹

Jibrīl Slaps the Burāq

Before I conclude this discussion, I wish to raise a question. A person could ask, ‘We have understood the story of him slapping the Angel of Death, when he tried to remove his soul, and the planning that the angel had to do in order to remove his soul. We also understand that he hated death the most from all the *ambiyā’*, but we cannot understand the wisdom behind hitting the Burāq?’ We present to you their narrations in this regard:

Hishām ibn Sālim narrates from Abū ‘Abd Allāh who says:

جاء جبريل وميكائيل واسرافيل بالبراق إلى رسول الله فأخذ واحد بالجام وواحد بالركاب وسوي الآخر عليه ثيابه فتضعضعت البراق فلطمها قال لها اسكني يا براق فما ركبك نبي قبله ولا يركبك بعده مثله قال فرقت به ورفعته ارتفاعاً ليس الكثير ومعه جبريل يريه الآيات .

Jibrīl, Mīkā’il and Isrāfīl brought the Burāq to Rasūlullāh ﷺ. One took hold of the bridle, one took hold of the saddle and the third straightened his clothes upon it. The Burāq began shivering, so he slapped it saying, “Stand still, O Burāq, as a Nabī has never ridden you before and you will not be ridden by anyone as great as him again.” Thereupon, it became submissive to him and raised him slightly. Jibrīl was with him, pointing out to him the signs.²

‘Abd al-Raḥmān ibn Ghanam narrates:

1 *Al-Biḥār* 3/145- Kitāb al-Towḥīd - the chapter of the famous narration of the towḥīd of Mufaḍḍal ibn ‘Umar

2 *Al-Burhān* 2/390-400, *al-Biḥār* 18/319

جاء جبريل الى رسول الله بدابة دون البغل وفوق الحمار رجلاها أطول من يديها خطوها مد البصر فلما أراد أن يركب أمتنعت ، فقال جبريل انه محمد فتواضعت حتى لصقت بالارض قال فركب ..

Jibrīl brought an animal that was smaller than a mule and larger than a donkey. Its legs were longer than its hands. Its steps were as far as the eyes could see. When he wished to mount it, it rebelled. Hence Jibrīl said: “It is Muḥammad.” Thereupon, it humbled itself to the extent that it stuck its body to the ground. Thereafter he صلى الله عليه وسلم mounted it.¹

Furthermore, I do not know how many times, according to them, Nabī صلى الله عليه وسلم fell of the Burāq. We ask Allah to protect our intelligence and keep us away from being irrational and ignorant. ‘Abd al-Ḥusayn seems satisfied with the narrations of the A’immah of the Ahl al-Bayt, even though he finds problems with the narrations of Abū Hurayrah رضي الله عنه.

‘Abd al-Ḥusayn Rejects the Ḥadīth of the Stone Fleeing with the Clothes of Mūsā عليه السلام

On page 79, ‘Abd al-Ḥusayn quotes the ḥadīth of “the stone fleeing with the clothes of Nabī Mūsā عليه السلام whilst his enemy was behind him and Banū Isrā’īl saw him naked”. Al-Bukhārī and Muslim report in their *Ṣaḥīḥayn* on the authority of Abū Hurayrah رضي الله عنه:

كَانُوا بَنُو إِسْرَائِيلَ يَغْتَسِلُونَ عُرَاءَ يَنْظُرُ بَعْضُهُمْ إِلَى سِوَاةِ بَعْضٍ وَكَانَ مُوسَى (ع) يَغْتَسِلُ وَحَدَهُ، فَقَالُوا: وَاللَّهِ مَا يَمْنَعُ مُوسَى أَنْ يَغْتَسِلَ مَعَنَا إِلَّا أَنَّهُ أَدْرَأُ (أَي ذُو فَتَقٍ) قَالَ: فَذَهَبَ مَرَّةً يَغْتَسِلُ فَوَضَعَ ثَوْبَهُ عَلَى حَجَرٍ فَفَرَّ الْحَجَرُ بِثَوْبِهِ! فَجَمَعَ مُوسَى فِي إِثْرِهِ يَقُولُ: تُوْبِي حَجْرًا! تُوْبِي حَجْرًا! حَتَّى نَظَرَ بَنُو إِسْرَائِيلَ إِلَى سِوَاةِ مُوسَى فَقَالُوا: وَاللَّهِ مَا بِمُوسَى مِنْ بَأْسٍ فَقَامَ الْحَجَرُ بَعْدَ حَتَّى نَظَرَ إِلَيْهِ فَأَخَذَ مُوسَى فَطَفِقَ ثَوْبَهُ بِالْحَجَرِ ضَرْبًا؟ فَوَاللَّهِ إِنَّ بِالْحَجَرِ نَدْبًا سِتَّةً أَوْ سَبْعَةَ

The Banū Isrā’īl would bath completely naked (in front of one another), looking at the private parts of one another. However, Nabī Mūsā عليه السلام would bath in privacy. Thus they said: “By the oath of Allah, the only reason why

1 Al-Burhān 2/397, 2/403

Mūsā does not bath with us is because he has a scrotal hernia.” Thereafter, on one occasion, he left his clothes on a rock and went for a bath. The rock began to flee with his clothes. Nabī Mūsā ﷺ tried his utmost best to catch up with it shouting, “My clothes, O rock! My clothes, O rock!” In the meantime, Banū Isrā’īl got to see the private part of Mūsā due to which they said, “By the oath of Allah, Mūsā is perfectly fine!” The stone stopped after he had been seen, he took hold of his clothes and struck the stone. Abū Hurayrah said: “By Allah, there are still six or seven marks on the stone.”¹

The author then casts his doubts saying:

وأنت ترى ما في الحديث من المحال الممتنع عقلاً فإنه لا يجوز تشهير كليم الله (ع) بابداء سوائه على رؤوس الأشهداد من قومه لأن ذلك ينقصه ويسقط من مقامه، ولا سيما إذا رآه يتشد عارياً ينادي بالحجر وهو لا يسمع ولا يبصر: ثوبي حجر.. ثم يقف عليه وهو عار أمام الناس فيضربه والناس تنظر إليه مكشوف العورة كالمجنون....! على أن القول بأن بني اسرائيل كانوا يظنون أن موسى أدرة لم ينقل إلا عن أبي هريرة ...

You can see all the illogical aspects in this ḥadīth. It is not permissible to publicise an incident of Kalīm Allāh ﷺ revealing his private part in front of all and sundry from his nation. It is defamatory and it brings to question his status, especially if they see him running naked, shouting: “My clothes O rock! My clothes O rock!” at a stone which neither sees nor hears. Thereafter, he stands beside it, still being naked in front of everyone, and he beats it up whilst everyone watches him exposing his private part as if he is mad! Further, Abū Hurayrah is the only one who narrates that the Banū Isrā’īl were under the impression that he was affected with scrotal hernia.

Our comment: either Allah deprived this author of wisdom or he is intentionally lying and deceiving the readers. This ḥadīth, which he uses to discredit Abū Hurayrah, has been narrated by his sixth Imām and waṣī. The scholars of tafsīr among the Shī’ah have narrated it from him. *Tafsīr al-Qummī* reports from Abū Baṣīr who narrates from Imām Ja’far رَحِمَهُ اللهُ:

1 *Al-Bukhārī* in al-Ghusl, *Muslim* in al-Faḍā’il, Ḥayḍ and Ṣalāh

أن بني اسرائيل كانوا يقولون ليس لموسى ما للرجال وكان موسى إذا أراد الإغتسال ذهب إلى موضع لا يراه فيه أحد من الناس فكان يوماً يغتسل على شط نهر وقد وضع ثيابه على صخرة فأمر الله الصخرة فتباعدت عنه حتى نظر بنو اسرائيل إليه فعلموا أنه ليس كما قالوا أنزل الله { يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ ءَادُوا مُوسَىٰ قَبْرَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا }

Banū Isrā'īl would say that Nabī Mūsā ﷺ does not have that which men have. Whenever Nabī Mūsā ﷺ intended to bath, he would go to a place where no one could see him. One day, he placed his clothes on a rock and went for his bath at the bank of river. Allah commanded the rock, which began to move away from him until the Banū Isrā'īl saw him and realised that he was not as they thought. They have stated that Allah revealed (in this regard): “O you who have īmān, do not be like those who hurt Nabī Mūsā, after which Allah absolved him of what they said. He was extremely honourable in the sight of Allah.”¹²

Their great Mufassir al-Ṭabarsī narrates this ḥadīth — which ‘Abd al-Ḥusayn rejects — in his book *Majma‘ al-Bayān* from Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ. The narration is as follows:

أن موسى كان حياءً ستيراً يغتسل وحده فقال ما يتستر منّا إلا لعبب بجلده أما برص وأما أدرة فذهب مرة يغتسل فوضع ثوبه على حجر فمر الحجر بثوبه فطلبه موسى فرآه بنو اسرائيل عرباناً كأحسن الرجال خلقاً فبرأه الله مما قالوا

Nabī Mūsā ﷺ was a person who had a lot of shame and he always kept himself covered, so they accused him saying: “He only covers himself from us due to a defect in his skin, leprosy or scrotal hernia.” Thereafter, he went on one occasion to bath, leaving his clothes on a rock. The rock ran away with his clothes. Nabī Mūsā ﷺ began chasing after it. As a result, Banū Isrā'īl seen him naked, with a perfect body of a man. In this way, Allah exonerated him from their accusations.³

1 Sūrah al-Aḥzāb: 69

2 *Al-Qummi* 2/179, *al-Ṣāfi* 4/205-206, *Kanz al-Daqā'iq* 8230-231, *Bayān al-Ṣa'ādah* 3/257, *al-Jowhar al-Thamīn* 5/165, *Nūr al-Thaqalayn* 4/308, *Qiṣaṣ al-Ambiyā'* pg. 249-250, *al-Burhān* 3/329, *al-Mizān* 16/353, *al-Kāshif* 6/243, *Jawāmi' al-Jāmi'* 2/339, *Manhaj al-Siddiqīn* by Faṭḥ Allāh al-Kashānī 4/321,

3 *Tafsīr Majma‘ al-Bayān* by al-Ṭabarsī 8/372

The leader of their scholars, Ni'mat Allāh al-Jazā'irī says in his *Qīṣāṣ* (page 250):

قال جماعة من أهل الحديث لا استبعاد فيه بعد ورود الخبر الصحيح وإن رؤيتهم له على ذلك الوضع لم يتعمده موسى ولم يعلم إن أحد ينظر إليه أم لا وأن مشيه عرباناً لتحصيل ثيابه مضافاً إلى تبعيده عما نسبوه إليه ، ليس من المنفرات

A group of scholars of ḥadīth have stated that there is nothing far-fetched about this ḥadīth as it is established through an authentic narration. Even though they saw him in this condition, (he was not blameworthy) as he did not wish for it to happen and he had no clue as to whether people were watching him or not. His walking nakedly was to retrieve his clothes which also served the purpose of distancing him from their allegations against him. It was not a despicable act.

What is the view of the trustworthy 'Abd al-Ḥusayn? Will he be happy to label his A'immaḥ of the Ahl al-Bayt who narrated this ḥadīth in the same way that he labelled Abū Hurayrah?

'Abd al-Ḥusayn Finds Fault with the Ḥadīth, 'Intercession will be Sought from the Ambiyā' on the Day of Qiyāmah'

'Abd al-Ḥusayn quotes the ḥadīth concerning people seeking refuge with Ādam, Nūḥ, Ibrāhīm, Mūsā, and finally 'Īsā, hoping that they will intercede for them, but they will be too embroiled in their own affairs. *Al-Bukhārī* and *Muslim* have reported a lengthy ḥadīth on the authority of Abū Hurayrah رضي الله عنه which is attributed to Nabī صلی الله علیه وسلم. The following passage forms part of the narration:

يَجْمَعُ اللَّهُ النَّاسَ الْأَوْلِيَيْنَ مِنْهُمْ وَالْآخِرِينَ يَوْمَ الْقِيَامَةِ فِي صَعِيدٍ وَاحِدٍ يُسْمَعُهُمُ الدَّاعِي، وَيَقْدُهُمُ الْبَصَرُ وَتَلْدُنُو الشَّمْسُ فَيَتَبَلَّغُ النَّاسُ مِنَ النِّعَمِ وَالْكَرْبِ مَا لَا يُطِيقُونَ وَلَا يَحْتَمِلُونَ فَيَقُولُ النَّاسُ: أَلَا تَرَوْنَ مَا قَدْ بَلَغَكُمْ أَلَا تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ؟ فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ عَلَيْكُمْ بِأَدَمَ فَيَأْتُونَ أَدَمَ (ع) فَيَقُولُونَ لَهُ: أَنْتَ أَبُو الْبَشَرِ خَلَقَكَ اللَّهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ أَلَا تَرَى إِلَى مَا قَدْ بَلَغْنَا فَيَقُولُ أَدَمُ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ! وَإِنَّهُ قَدْ نَهَانِي عَنِ الشَّجَرَةِ فَعَصَيْتُهُ نَفْسِي نَفْسِي أَذْهَبُوا إِلَى غَيْرِي أَذْهَبُوا إِلَى نُوحٍ فَيَأْتُونَ نُوحًا فَيَقُولُونَ يَا نُوحُ إِنَّكَ أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الْأَرْضِ وَقَدْ سَمَّاكَ اللَّهُ عَبْدًا

شُكُورًا اشْفَعْنَا إِلَى رَبِّكَ أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ فَيَقُولُ إِنَّ رَبِّيَقَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَإِنَّهُ قَدْ كَانَتْ لِي دَعْوَةٌ دَعَوْتُهَا عَلَى قَوْمِي نَفْسِي نَفْسِي نَفْسِي! اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى نوح (ع) قال: فيأتون نوحًا (ع) فيقولون يا نوح إنك أول الرسل إلى أهل الأرض وقد سمأك الله عبداً شكوراً اشفع لنا إلى ربك ألا ترى إلى ما نحن فيه؟ فيقول: إن ربي قد غضب اليوم غضباً لم يغضب قبله مثله ولن يغضب بعده مثله؛ وأنه قد كانت لي دعوة دعوتها على قومي! نفسي نفسي نفسي! اذهبوا إلى غيبي اذهبوا إلى قال: فيأتون إبراهيم (ع) فيأتون إبراهيم فيقولون يا إبراهيم أنت نبي الله وحليله من أهل الأرض اشفع لنا إلى ربك ألا ترى إلى ما نحن فيه فيقول لهم إن ربي قد غضب اليوم غضباً لم يغضب قبله مثله ولن يغضب بعده مثله وإني قد كنت كذبت ثلاث كذبات نفسي نفسي نفسي! اذهبوا إلى غيبي اذهبوا إلى موسى (ع) فيأتون موسى فيقولون يا موسى أنت رسول الله فصلك الله برسالته وبكلامه على الناس اشفع لنا إلى ربك ألا ترى إلى ما نحن فيه؟ فيقول إن ربي قد غضب اليوم غضباً لم يغضب قبله مثله ولن يغضب بعده مثله وإني قد قتلت نفساً لم أومر بقتلها نفسي نفسي نفسي! اذهبوا إلى غيبي اذهبوا إلى عيسى ابن مريم فيأتون عيسى فيقولون يا عيسى أنت رسول الله وكلمته ألغاهما إلى مريم وروح منه وكلمت الناس في المهدي صبياً اشفع لنا إلى ربك ألا ترى إلى ما نحن فيه فيقول عيسى إن ربي قد غضب اليوم غضباً لم يغضب قبله مثله قط ولن يغضب بعده مثله ولم يذكر دنبا نفسي نفسي نفسي! اذهبوا إلى محمد، قال فيأتون محمداً فيقولون يا محمد أنت رسول الله وخاتم الأنبياء وقد غفر الله لك ما تقدم من ذنبك وما تأخر اشفع لنا إلى ربك ألا ترى إلى ما نحن فيه؟ قال أبو هريرة قال رسول الله (ص) فأنطلق فأتيت تحت العرش فأقع ساجداً لربي ثم يفتح الله علي من محامده وحسن الثناء عليه شيئاً لم ينتحه علي أحد قبلي ثم يُقال يا محمد ارفع رأسك سل تعطه واشفع تشفع فأرفع رأسي فأقول أمّتي يا رب أمّتي يا رب فيقال يا محمد أدخل من أمتك من لا حساب عليهم من الباب الأيمن من أبواب الجنة وهم شركاء الناس فيما سوى ذلك من الأبواب الحديث

Allah will gather the people, from the first of them to the last of them on the Day of Qiyāmah on one plain. He will grant them to the ability to hear the announcer and he will restore their sight. The sun will draw close to them. People will undergo unbearable sorrow and difficulty. Thus they will say: “Do you not see the condition that has overcome you? Will you not seek an intercessor before your Rabb?” Some of them will reply: “Go to Ādam!”

They will go to Ādam عليه السلام and say to him: “You are the father of mankind, Allah created you using his yad¹, blew into you from his rūḥ² and He ordered the angels, who bowed down before you! Intercede on behalf of us before

1 Literally means a hand. Since Allah is beyond form and shape, the word will be established, but the meaning will be left to the knowledge of Allah.

2 Literally: soul.

your Rabb! Can you not see the difficulty that we are experiencing? Can you not see the condition that has overcome us?" Ādam will reply: "Today, my Rabb has become angry, such anger that was neither witnessed before, nor will it ever be witnessed again. He prohibited me from the tree but I disobeyed Him. (I am worried about) Myself! (I am worried about) Myself! (I am worried about) Myself! Go to someone else, go to Nūḥ."

They will go to Nūḥ and say: "O Nūḥ, you were the first messenger to the people of the earth and Allah called you a grateful servant, intercede on behalf of us before your Rabb! Can you not see the difficulty that we are experiencing?" He will reply: "Today, my Rabb has become angry, such anger that was neither witnessed before, nor will it ever be witnessed again. I had one accepted supplication, which I used to curse my nation. (I am worried about) Myself! (I am worried about) Myself! (I am worried about) Myself! Go to someone else; go to Ibrāhīm عليه السلام."

They will proceed to Ibrāhīm saying: "O Ibrāhīm, You are the Nabī of Allah and his close friend from those who inhabited the earth, intercede on behalf of us before your Rabb! Can you not see the difficulty that we are experiencing?" He will reply: "Today, my Rabb has become angry, such anger that was neither witnessed before, nor will it ever be witnessed again, and I am guilty of speaking three lies. (I am worried about) Myself! (I am worried about) Myself! (I am worried about) Myself! Go to someone else; go to Mūsā عليه السلام."

They will then approach Mūsā saying: "O Mūsā, you are the messenger of Allah; he blessed you and preferred you over the people by appointing you as his messenger and speaking to you. Intercede on behalf of us before your Rabb! Can you not see the difficulty that we are experiencing?" He will reply: "Today, my Rabb has become angry, such anger that was neither witnessed before, nor will it ever be witnessed again. I took a life that I was not commanded to. (I am worried about) Myself! (I am worried about) Myself! (I am worried about) Myself! Go to someone else, go to ʿĪsā ibn Maryam."

Thus they will go to ʿĪsā ibn Maryam and plead to him: “You are the messenger of Allah, His word which He cast into Maryam and a soul from Him. You spoke to people whilst being a child in the cradle. Intercede on behalf of us before your Rabb! Can you not see the difficulty that we are experiencing?” He will reply: “Today, my Rabb has become angry, such anger that was neither witnessed before, nor will it ever be witnessed again.” He will not recall any mistake, but he will say: “(I am worried about) Myself! (I am worried about) Myself! (I am worried about) Myself! Go to Muḥammad.”

They will present themselves before Muḥammad and say to him: “You are the messenger of Allah and the seal of the ambiyā’. Allah has forgiven all of your past and future sins. Intercede on behalf of us before your Rabb! Can you not see the difficulty that we are experiencing?”

Abū Hurayrah narrates:

Rasūlullāh ﷺ said: “Thereupon I will proceed and I will come to the area beneath the ‘Arsh, where I will go down into prostration for my Rabb. He will inspire me to praise Him and glorify Him in such a manner that was not revealed to anyone before me. Thereafter it will be said, ‘O Muḥammad! Raise your head! Ask, You will be granted (whatever you ask), intercede, your intercession will be accepted!’ I will raise my head and then plead, ‘My ummah, O my Rabb! My ummah, O my Rabb! My ummah, O my Rabb!’ It will be said, ‘O Muḥammad, enter into Jannah those members of your ummah who will not be held to account for anything from the right door of Jannah. The other doors will be shared between them and the rest of the people.’”¹

The exceptionally brilliant author then searches for some flaws in the ḥadīth. He says:

وفيه من التسور على مقام أولى العزم من أنبياء الله وأصفيائه ما تبرأ منه السنن وتتنزه عن خطئه فإن للسنن المقدسة سنة نبينا في تعظيم الأنبياء غاية تملأ الصدور هيبة وإجلالا... إلى أن قال- فحديث أبي هريرة هذا بهرائه وهذره أجنيبي عن كلام رسول الله (ص) مباين لسننه كل المباينة . ومعاذ الله أن ينسب

1 Al-Bukhārī in Tafsīr, Aḥādīth al-Ambiyā’, al-Riqāq and al-Towḥīd, Muslim in al-Īmān

إلى أنبياء الله ما اشمتم عليه هذا الحديث الغث التفه وحاشا آدم من المعصية بارتكاب المحرم الذي يوجب غضب الله، وإنما كان منهيًّا عن الشجرة نهياً تنزيه وإرشاد، وتقدس نوح من الدعاء إلا على أعداء الله.. لنا أن نسأل أبا هريرة عن هؤلاء المساكين أمن أمة محمد هم؟ أم من أمة غيره؟ فمن الطبيعي له أن لا يحبط مساعيهم، ولا يخيب آمالهم فكيف اختص أمته بالشفاعة دونهم؟ من ما فطر عليه من الرحمة الواسعة ومع ما آتاه الله يومئذ من الشفاعة والوسيلة معاذ الله أن يخيبهم وهو أمل الراجب الراجي وأمن الخائف اللاحج.... إلخ

This narration contains such a mockery of the status of the Ulū al-'Azm (great ranking) ambiyā' and the choicest (of His servants) which is denounced by the Sunnah. It remains pure from such nonsensical speech. The esteemed Sunnah, the Sunnah of our Nabī, goes a long way in filling the bosom with honour and awe for the ambiyā'... This ḥadīth of Abū Hurayrah, due to the prattle and rubbish contained in it, is alien to the speech of Rasūlullāh ﷺ. It is totally incompatible to his Sunnah.

Allah's protection is sought from attributing to the ambiyā' that which this vile and lowly narration contains. It is below the dignity of Ādam to commit such a sin and carry out a forbidden act that will necessitate the anger of Allah. The prohibition regarding the tree was merely advice and caution (not a strict command). Nūḥ was far too noble to curse anyone besides the enemies of Allah.

Added to that, we have another question for Abū Hurayrah, viz. who were these pitiable people? Were they from the ummah of Muḥammad ﷺ or from other ummahs?

Naturally, he could not have left their struggles fruitless and their hopes unattended to. So, how is it possible that he only intercedes for his ummah, leaving them out? Allah's protection is sought from (the idea) that he should desert them despite his encompassing merciful nature as well as the intercession that he will be granted on that day. Especially since he is the saviour of the hopeful, and the fort of the frightened ones...

Our comment: this ḥadīth which is being criticised by 'Abd al-Ḥusayn has been narrated by Anas ibn Mālik, Abū Sa'īd, Abū Bakr and Ibn 'Abbās رضي الله عنهم.

1 Al-Bukhārī in Kitāb al-Riqāq and al-Towḥīd, Muslim in Kitāb al-Īmān

Furthermore, this ḥadīth, which he deceptively criticises and labels as “prattle, rubbish and lowly,” has been narrated with these exact words by the A’immah of the Ahl al-Bayt. Below, we will present briefly some of the narrations.

Khuthaymah al-Ju’fī says:

كنت عند جعفر بن محمد (ع) أنا ومفضل ابن عمر ليل ليس عنده أحد غيرنا ، فقال له مفضل الجعفي : جعلت فداك حدثنا حديثنا نسر به ، قال نعم إذا كان يوم القيامة حشر الله الخلائق في صعيد واحد - إلى أن قال - فيقفون حتى يلجمهم العرق فيقولون : ليت الله يحكم بيننا ولو إلى النار - إلى أن قال - ثم يأتيون آدم فيقولون : أنت أبونا وأنت نبي فاسأل ربك يحكم بيننا ولو إلى النار، فيقول آدم : لست بصاحبكم . خلقتني ربي بيده وحملني على عرشه ، اسجد لي ملائكته . ثم أمرني فعصيته ، ولكني أدلكم على ابني الصديق الذي مكث في قومه ألف سنة إلا خمسين عاماً يدعوهم ، كلما كذبوا اشتد تصديقه نوح قال فيأتون نوحاً فيقولون : سل ربك يحكم بيننا ولو إلى النار، قال: فيقول : لست بصاحبكم ، إنني قلت : إن ابني من أهلي ، ولكني أدلكم على من اتخذه الله خليلاً في دار الدنيا ، أتوا إبراهيم ، قال: فيأتون إبراهيم فيقول : لست بصاحبكم ، إنني قلت: إنني سقيم ولكني أدلكم على من كلم الله تكليماً موسى قال : فيأتون موسى فيقولون له، فيقول : لست بصاحبكم إنني قتلت نفسا ولكني أدلكم على من كان يخلق بأذن الله ويرئى الأكمة والأبرص بأذن الله عيسى فيأتون فيقول: لست بصاحبكم، ولكني أدلكم على من بشرتكم به في دار الدنيا أحمد ثم قال أبو عبدالله (ع) : - إلى أن قال - فيأتونه، ثم قال: فيقولون يا محمد سل ربك يحكم بيننا ولو إلى النار، قال: فيقول : نعم أنا صاحبكم - إلى أن قال - فإذا نظرت إلى ربي مجده تمجيدا..... ثم أخرج ساجداً فيقول : يا محمد ارفع رأسك واشفع تشفع وسل تعط

Mufaḍḍal ibn ‘Umar and I were alone with Ja’far ibn Muḥammad one night. There was no one else with him. Mufaḍḍal al-Ju’fī said to him: “May I be sacrificed for you! Tell us a ḥadīth which will make us happy.” He replied: “Okay, on the Day of Qiyāmah, Allah will gather all the creation on one plain... they will stand until they will be drowning in perspiration. Then they will say: “If only Allah decides regarding our matter, even if it is to the fire!”... then they will approach Ādam and say to him: “You are our father and you are a Nabī so ask your Rabb to decide regarding our matter, even if it is to the fire!” Ādam will reply: “I am not the one who will be able to help you out. My Rabb created me with his yad, placed me on His throne and made the angels bow down to me. Then He commanded me but I disobeyed Him. However, I will refer you to my son, the Ṣiddīq, who stayed between his people for a thousand years calling them (to Allah). Whenever they belied him, the conviction of Nūḥ increased.” Thereafter they will come to

Nūh and say: “Ask your Rabb to decide regarding our matter, even if it is to the fire!” He will reply: “I am not the one who will be able to help you. I said, ‘My son is part of my family.’ However, I will refer you to the one whom Allah took as a close friend in the worldly abode. Go to Ibrāhīm.” They will go to Ibrāhīm and he will reply: “I am not the one who will be able to help you out. I said, ‘I am ill.’ However, I will refer you to the one whom Allah had spoken to directly, viz. Mūsā.” They will approach Mūsā and speak to him. He will reply: “I am not the one who will be able to help you out, I killed a human. However, I will guide you to the one who would create with the permission of Allah and he would cure those who were born blind as well as the lepers with the permission of Allah, viz. ‘Īsā.” They will approach him but he will say: “I am not the one who will be able to help you out. However, I will guide you to the one regarding whom I gave you glad-tidings in the world, viz. Aḥmad.” Thereafter, Abū ‘Abd Allāh said: “... Then they will appear before him and say: “O Muḥammad, ask your Rabb to decide regarding our matter, even if it is to the fire.” He will respond: “Yes, I am the one who can help you out... When I look at my Rabb, I will glorify Him excessively... thereafter I will go down in prostration. He will then say, ‘O Muḥammad, raise your head. Intercede, your intercession will be accepted. Ask, you will be granted (whatever you ask for).”¹

Is your A’immah also talking prattle and rubbish? We beg Allah to grant us soundness in our intelligence and dīn.

‘Abd al-Ḥusayn Objects to the Ḥadīth, ‘Locusts of Gold Rained Down upon the Nabī of Allah, Ayyūb’

On page 90, ‘Abd al-Ḥusayn quotes the ḥadīth, “locusts of gold rained down upon Ayyūb whilst he was having a bath and Allah’s rebuking of him for that which he gathered in his clothes.” *Al-Bukhārī* and *Muslim* report through different chains

1 *Al-Biḥār* 8/35, 45, 48, The Chapter of Intercession, *al-‘Ayyāshī* 2/310-311, *al-Qummī* 2/25, *al-Burhān* 2/438 Ḥadīth: 5, 439, 9, 440. 11, 15 3/351 Ḥadīth: 4, *al-Mikāl* 1/341 Ḥadīth: 727, *al-Kanz* 8/282, *Nūr al-Thaqalayn* 3/206 Ḥadīth: 392, pg. 208 Ḥadīth: 400

from Abū Hurayrah who narrates that Rasūlullāh ﷺ said:

قَالَ: بَيْنَمَا أَيُّوبُ يَتَنَسَّلُ عُرْيَانًا خَرَّ عَلَيْهِ جَرَادٌ مِنْ ذَهَبٍ فَجَعَلَ يَحْثِي فِي نُوْبِهِ فَنَادَاهُ رَبُّهُ أَلَمْ أَكُنْ أَعْتَبْتِكَ عَمَّا تَرَى؟ قَالَ بَلَى يَا رَبِّ وَلَكِنْ لَا غِنَى لِي عَنْ بَرَكَتِكَ

Whilst Ayyūb was taking a bath, completely uncovered, locusts of gold fell down upon him so he began putting them in his clothes. Thereupon, his Rabb called out to him saying: “Have I not made you independent from that which you see?” He replied: “Indeed O my Rabb! However I can never be satisfied regarding Your blessings.”¹

The author then tries to cast his doubts by saying:

لا يركن إلى هذا الحديث إلاّ أعشى البصيرة، مظلم الحس فإن خلق الجراد من ذهب آية من الآيات ، وخوارق العادات وسنة الله في خلقه أن لا يخلق مثلها إلاّ عند الضرورة كما لو توقفت ثبوت النبوة عليها فتأتي حينئذ برهان على النبوة ودليلا على الرسالة...

None will be inclined towards this ḥadīth except those who have impaired vision and weakened senses. Creating grasshoppers from gold is indeed a great sign and totally against the norm. The system of Allah regarding His creation is that He does not create the like of it unless there is a need, such as establishing that someone is a nabī. On such occasions, it is displayed as a clear proof of nubuwwah and a sign of apostleship.

Our comment: if we wish to expound on the status of you're A'immah (whom you consider infallible and higher ranking than the ambiyā' and rusul) and the baseless miracles that you claim regarding them; we will need huge volumes of books. However, we will suffice upon mentioning the titles of a few chapters from your seminal books. *Maḥajjat al-Bayḍā* (4/265) contains a lengthy narration from al-Ṣādiq in which he said:

نحن ورثة الأنبياء ليس فينا ساحر ولا كاهن ، ندعو الله فيجيب وإن أحببت أن أدعو الله فيمسحك كلباً تهتدي إلى منزلك فتدخل عليهم وتصبص لأهلك فعلت ، فقال: الأعرابي بجعله : نعم، فدعا الله فصار

1 *Al-Bukhārī* in *al-Tawḥīd*

كلباً في الوقت ومضى على وجهه ، فقال لي الصادق(ع) اتبعه ، فأتبعته حتى صار إلى حَيْهٍ فدخل إلى منزله وجعل يبصص لأهله وولده فأخذوا له العصا حتى أخرجه فانصرفت إلى الصادق فأخبرته بما كان فيينا نحن في هذا الحديث إذ أقبل حتى وقف بين يدي الصادق وجعلت دموعه تسيل وأقبل يمتزج في التراب ويعوي، فرحمه فدعا له فعاد أعرابياً فقال له الصادق(ع): هل آمنت يا أعرابي؟ قال: نعم ألفاً وألفاً

There are no sorcerers or fortune-tellers amongst us, i.e. the heirs of the *ambiyā'*. We supplicate to Allah and he responds to us. If I wish, I can ask Allah to turn you into a dog. You will find your way home, enter your house and wag for your family. A villager ignorantly responded, "Yes!" Thus he supplicated to Allah. As a result, the man was immediately turned into a dog and he continued in his direction.

Thereupon, al-ṣādiq instructed me to follow him; I followed him until he entered his locality. He entered his house and began wagging his tail for his family and children. They responded by grabbing a stick to chase him out. I returned to al-ṣādiq to report to him that which had transpired. As we were speaking about this incident, he suddenly appeared and stood before al-ṣādiq with his tears rolling down. He began howling and rolling in the sand. As a result, al-ṣādiq took pity upon him and supplicated for him. Consequently, he returned to being a villager. Thereafter, al-ṣādiq asked: "Do you believe O villager?" He replied: "Yes, a thousand, a thousand."

Al-Qaṭrah (1/252) reports:

قال عسكر مولى أبي جعفر(ع) :دخلت عليه فقلت في نفسي يا سبحان الله ما أشد سمره مولاي وأضوى جسده قال فوالله ما استتمت الكلام في نفسي حتى تطاول وعرض جسده !! وامتلاً به الأيوان إلى سقفه مع جوانب حيطانه ثم رأيت لونه وقد أظلم حتى صار كالليل المظلم !! ثم أبيض حتى كأبيض ما يكون من الثلج !! ثم أحمر حتى صار كالعلق المحمر !! ثم أخضر حتى صار كأخضر ما يكون !! من الأغصان المورقة الخضرة !! ثم تناقص جسمه حتى صار في صورته الأولى !! وعاد لونه الأول وسقطت لوجهي مما رأيت

'Askar, the freed slave of Abū Ja'far, said: "I entered his presence and said to myself, 'Subḥān Allāh! How beautiful is the colour of my master and how radiant is his body!' By the oath of Allah, I did not reach the end of my sentence (in my mind) and he already stretched his body and displayed it.

The entire chamber, including the roof and the walls were covered by him. Then I saw his colour darkening until it was the colour of a dark night. This was followed by whiteness that was whiter than snow. Next, it changed to blood red. Lastly it changed to the greenness of a branch filled with exceptionally green leaves. Thereafter, his body began to contract until he returned to his normal size and colour. I fell on my face as a result of what I seen.”

These are you're A'immah. They were blessed with extra-ordinary feats which were not even granted to the *ambiyā'* of Allah. Hence, what was the basis expressing disbelief regarding the incident of Nabī Ayyūb عَلَيْهِ السَّلَام, O 'erudite scholar'? Moreover, this ḥadīth is narrated by the A'immah of the Ahl al-Bayt, whom you believe to be infallible and even greater than the Nabī of Allah, Ayyūb عَلَيْهِ السَّلَام. Abū Baṣīr relates from Imām Ja'far رَحْمَةُ اللَّهِ عَلَيْهِ:

{ وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِّنَّا وَذِكْرَىٰ لَأُولِي الْأَلْبَابِ } قال: فرد الله عليه أهله الذين ماتوا قبل البلية ورد عليه أهله الذين ماتوا بعدما أصابهم البلاء كلهم أحياهم الله تعالى له فعاشوا معه . وسئل أيوب بعدما عافاه الله : أي شيء كان أشد عليك مما مر عليك ؟ قال : شماتة الأعداء قال فامطر الله عليه في داره فراش من الذهب وكان يجمعه فإذا ذهب الريح منه بشيء عدا خلفه فرده ، فقال له جبرئيل : ما تشيع يا أيوب ؟ قال : ومن يشيع من رزق ربه

“We gifted him with his family and as many of them in addition, as mercy from us and a reminder for people of intelligence.” Abū ‘Abd Allāh explained: “Allah returned to him his family who passed away before the calamity as well as those who passed away after they were afflicted with the calamity. All of them were revived for him by Allah and thus they lived with him. Ayyūb was asked after he was cured by Allah, ‘What was the most difficult aspect of your trial?’ He replied, ‘The delight of the enemy (upon my suffering).’ Thereupon Allah sent down upon him in a house, grasshoppers of gold. He began gathering them and he would even chase after and retrieve those which were blown away by the wind. Jibrīl said to him, ‘Do you not get satiated O Ayyūb?’ He replied, ‘Who gets satiated from the sustenance of his Rabb?’”¹

1 *Al-Biḥār* 12/344, Kitāb al-Nubuwwah, The Chapter Regarding the Incidents of Ayyūb

Hishām ibn Sālim narrates from Imām Ja‘far رَضِيَ اللهُ عَنْهُ:

أمطر الله على أيوب من السماء فراشاً من ذهب، فجعل أيوب يأخذ ما كان خارجاً من داره فيدخله داره، فقال جبرئيل (ع): أما تشبع يا أيوب؟ قال: ومن يشبع من فضل ربه

Allah sent down golden grasshoppers from the sky upon Ayyūb. Ayyūb then began collecting those which fell outside his house and put them inside his house. Thus Jibrīl said to him: “Do you not get satiated O Ayyūb?” He replied: “Who gets satiated from the bounty of his Rabb?”¹

Mufaḍḍal ibn ‘Umar reports a lengthy narration from al-Ṣādiq concerning the signs of the appearance of the Ḥujjah (al-Mahdī). In this narration, it is stated:

ثم يعود المهدي إلى الكوفة وتمطر السماء بها جراداً من ذهب كما أمطره الله في بني اسرائيل على أيوب ..

Thereafter the Mahdī will return to Kūfah, where golden grasshoppers will rain down, just as Allah sent them down amidst the Banū Isrā‘īl, upon Ayyūb...²

We leave the judgement regarding this ḥadīth to ‘Abd al-Ḥusayn. He should inform us if it is an extra-ordinary incident or is it from the normal system of Allah which He applies to His creation. Was nubuwwah dependent upon it? Did it take place as a proof of nubuwwah and evidence regarding apostleship? We beg Allah to protect our intellect and save us from blind fanaticism.

‘Abd al-Ḥusayn Rejects the Ḥadīth of Nabī Mūsā عَلَيْهِ السَّلَامُ Being Reprimanded for Burning an Army of Ants after One of them Pinched Him.

On page 91, ‘Abd al-Ḥusayn quotes the ḥadīth, “Mūsā being reprimanded for burning an army of ants after one of them pinched him.” *Al-Bukhārī* and *Muslim* report on the authority of Abū Hurayrah that Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

1 *Al-Biḥār* 12/352, Kitāb al-Nubuwwah, The Chapter Regarding the Incidents of Ayyūb

2 *Ilzām al-Nāṣib* 2/252-279

قَرَصَتْ نَمْلَةٌ نَبِيًّا مِنَ الْأَنْبِيَاءِ - وهو موسى بن عمران فيما نص عليه الترمذي - فَأَمَرَ بِقَرْيَةِ النَّمْلِ فَأُحْرِقَتْ
فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ قَرَصَتْكَ نَمْلَةٌ أُحْرِقَتْ أُمَّةٌ مِنَ الْأُمَّمِ تُسَبِّحُ اللَّهَ

An ant pinched one of the ambiyā' (Mūsā ibn 'Imrān — as stated in al-Tirmidhī). Thereafter, upon his instruction, an entire village of ants were burnt. Thus Allah revealed to him: “One ant pinched you and you burned an entire nation of Ours that would glorify Allah.”¹

‘Abd al-Ḥusayn then begins his task saying:

إن أبا هريرة مولى الأنبياء عليهم السلام هائم بكل مصيبة غريبة تقضى بها الأبصار وتصنك منها المسامع وأن أنبياء الله لأعظم صبيرا وأوسع صدرا وأعلى قدرا، مما يحدث عنهم المخرفون - إلى أن قال- وما أدري والله ماذا يقول مصححو هذا الحديث فيما فعله هذا النبي من تعذيب النمل بالنار؟ من قول رسول الله: لا يعذب بالنار إلا الله وقد أجمعوا على أنه لا يجوز الاحراق بالنار للحيوان مطلقاً إلا إذا أحرقت انسان انسانا فمات بالإحراق فلوليها الاقتصاص باحراق الجاني وسواء في منع الاحراق بالنار النمل وغيره من سائر الحيوانات للحديث المشهور لا يعذب بالنار إلا الله

Indeed Abū Hurayrah is filled with ill-feelings towards the ambiyā'. He produces all types of perplexing narrations which hurt the eyes and scare the ears. The ambiyā' had much more perseverance, forbearance and were way above all that which the lowly ones narrate regarding them.

By the oath of Allah, I do not know what those who accept this ḥadīth will say regarding the action of this Nabī, who punished ants by burning them. How will they explain it in the light of the ḥadīth of Rasūlullāh ﷺ: “None should punish using fire, except Allah.” There is consensus that it is impermissible to burn any animals. The only case in which it will be permissible is when the guardians of a person wish to avenge the death of one who was burnt to death. The impermissibility of using fire to punish includes ants as well as all other creatures. This is on the basis of the famous ḥadīth: “None should punish by using fire, except Allah.”

Our comment: O ‘erudite scholar’ of the Shī‘ah, the pride of your scholars, al-

1 Al-Bukhārī in al-Jihād, al-Siyar and Bad’ al-Khalq, Muslim in al-Salām

Majlisī¹, in his *Bihār*, (64/242) under “the book of the sky and universe” titled a chapter, “the chapter of the honeybee, ant and all those whose killing has been prohibited”. Under this chapter, he reports this ḥadīth, which you have rejected, from Abū Hurayrah رضي الله عنه.

Also, al-Ṣadūq reports from Abān ibn Taghlib via ‘Ikrimah from Ibn ‘Abbās who said:

قال عزير: يارب إني نظرت في جميع أمورك وإحكامها فعرفت عدلك بعقلي، وبقي باب لم أعرفه: إنك تسخط على أهل البلية فتعذبهم بعذابك وفيهم الأطفال فأمره الله تعالى أن يخرج إلى البرية وكان الحر شديداً، فرأى شجرة فاستظل بها ونام، فجاءت نملة فقرصته فذلك الأرض برجله فقتل من النمل كثيراً، فعرف أنه مثل ضرب، فقتل له: يا عزير إن القوم إذا استحقوا عذابي قدرت نزوله عند انقضاء آجال الاطفال فماتوا أولئك بأجالهم وهلك هؤلاء بعذابي

‘Uzayr said: “O my Rabb, I have pondered over all your matters and their stability. Hence I recognised Your justice by means of my intelligence. There is only one chapter that I have not understood, viz. When You are angered by the a nation, you punish all of them even though there are children amongst them.” Allah ordered him to go out to an open land. The heat was intensive and as soon as he seen a tree, he took shelter in its shade and slept. An ant came by and pinched him. He rubbed his foot on the ground, killing many ants. He immediately realised that this was a lesson for him. He was then told: “O ‘Uzayr, when a nation deserves my punishment, I have the ability to send it upon them when the lifespans of the children come to an end. Thus, they die at their appointed times and the others die as a result of my punishment.”²

In *La’ālī al-Akḥbār* (5/326 - chapter of the qualities of ants) he says:

قال النبي نزل نبي من الأنبياء تحت شجرة فلذعته نملة فأمر بجهازه فأخرج من تحتها وأمر بها فأحرقت بالنار فأوحى الله تعالى إليه هلا نملة واحدة

1 This ḥadīth from Abū Hurayrah has also been verified by their great scholar Mīrẓā Ḥabīb Allāh al-Khoṭī in his book *Minhāj al-Barā’ah fī Sharḥ Nahj al-Balāghah* 11/35 under the chapter, “the Ant and its peculiarities”

2 *Al-Bihār* 5/286 Kitāb al-‘Adl wa l-Ma’ād, *Qīṣṣ al-Ambiyā’* of al-Jazā’irī pg. 482

Nabī ﷺ said: “One of the Ambiyā’ sat below a tree and an ant pinched him. He commanded that its house should be destroyed. Therefore, it was dug up. Then, upon his order, it was burnt with fire so Allah Ta‘ālā revealed to him: ‘Why (did you) not (suffice upon punishing) one ant?’”

When this is narrated by their A‘immah then why is such a fuss made regarding Abū Hurayrah?

‘Alī ibn Ja‘far reports from his brother who said:

سألته عن قتل النملة قال: لا تقتلها إلا أن تؤذيك!

I asked him about killing ants. He replied: “Do not kill them unless they hurt you.”¹

Mas‘adah ibn Ziyād says that Ja‘far ibn Muḥammad رَضِيَ اللهُ عَنْهُ was asked regarding the killing of snakes and ants in the house when they cause inconvenience. He replied:

لا بأس بقتلهم وإحراقهم إذا آذين!

It is completely fine to kill them and burn them if they cause inconvenience.²

Ibn Sinān narrates that Abū ‘Abd Allāh said:

لا بأس بقتل النمل آذتك أو لم تؤذك !!

There is no prohibition in killing ants, whether they inconvenience you or not.³

Our comment: if it was not permissible to burn any living beings due to the famous ḥadīth, then why did Nabī ﷺ intend burning those who were performing ṣalāh in their homes? This is also established from the narrations of

1 *Al-Biḥār* 64/264, 269, *Qurb al-Isnād* pg. 121

2 *Al-Biḥār* 64/271 *Kitāb al-Samā’* wa l-‘Ālam-Bāb al-Naḥl wa al-Naml wa Sā’ir mā Nuhiya ‘an Qatlihi

3 *Al-Biḥār* 64/268

the A'immah of the Ahl al-Bayt. Ibn Sinān reports from Abū 'Abd Allāh:

إن أناس كانوا على عهد رسول الله ابطنوا عن الصلاة في المسجد فقال رسول الله ليوشك قوم يدعون الصلاة في المسجد أن نأمر بحطب فيوضع على أبوابهم فتوقد عليه نارا فتحرق عليهم بيوتهم

During the time of Rasūlullāh ﷺ some people were negligent concerning performing ṣalāh in the maṣjid. Rasūlullāh ﷺ commented: "Very soon we will instruct that firewood should be placed at the doorstep of those who have abandoned ṣalāh in the maṣjid. It will be lit and their houses will burn down upon them."¹

Al-Tahdhīb (3/266) reports from Abū Ya'fūr who narrates from Abū 'Abd Allāh:

هم رسول الله بإحراق قوم في منازلهم كانوا يصلون في منازلهم ولا يصلون الجماعة ...

Rasūlullāh ﷺ intended to burn some people in their houses as they would perform ṣalāh in their houses and they would miss the congregation (in the Maṣjid).

Al-Majlisī says in his *al-Biḥār* (19/352) under the biography of our Nabī, in the chapter of the great Battle of Badr:

قال البلاذري: روي أن هبار بن الأسود كان ممن عرض لزينب بنت رسول الله حين حملت من مكة إلى المدينة، فكان رسول الله يأمر سراياه إن ظفروا به أن يحرقوه بالنار، ثم قال: "لا يعذب بالنار إلا رب النار" وأمرهم إن ظفروا به أن يقطعوا يديه ورجليه ويقتلوه ...

Al-Balādhurī says: "It is narrated that Habbār ibn al-Aswad was amongst those who interfered with Zaynab, the daughter of Rasūlullāh ﷺ, when she journeyed from Makkah to al-Madīnah. Thus, Rasūlullāh ﷺ would instruct his raiding parties that if they managed to capture him, they should burn him. Thereafter he said: "Only the Rabb of fire is allowed to punish by means of it." He then instructed them that if they capture him, they should cut off his hands and legs and then they should kill him."

1 *Al-Tahdhīb* /25, *al-Anwār al-Nu'māniyyah* 1/358, *Rowḍat al-Wā'izīn* 2/334

‘Alī رَضِيَ اللَّهُ عَنْهُ himself burnt a group the Saba’iyah saying:

لما رأيت الأمر أمر منكرا أو قدة نارى ودعوت قنبرا

When I saw an evil act being carried out, I lit a fire and called upon Qambar.¹

What is the opinion of the exceptionally talented scholar ‘Abd al-Ḥusayn, who done extensive research?

‘Abd al-Ḥusayn Reject the Ḥadīth Regarding Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Forgetting

On page 92, ‘Abd al-Ḥusayn quotes the ḥadīth concerning Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ forgetting two raka‘āt. Al-Bukhārī and Muslim report under the chapter of forgetting in ṣalāh in their *Ṣaḥīḥayn* from Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ, who narrates:

صَلَّى النَّبِيُّ إِحْدَى صَلَاتِي الْعِشِيِّ وَأَكْثَرُ ظَنِّي الْعَصْرَ رَكْعَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ قَامَ إِلَى خَشَبَةٍ فِي مُقَدِّمِ الْمَسْجِدِ فَوَضَعَ يَدَهُ عَلَيْهَا وَفِيهِمْ أَبُو بَكْرٍ وَعُمَرُ فَهَابَا أَنْ يُكَلِّمَاهُ وَخَرَجَ سَرْعَانَ النَّاسُ فَقَالُوا: أَقْصُرَتِ الصَّلَاةُ؟ وَرَجُلٌ يَدْعُوهُ النَّبِيُّ ذُو الْيَدَيْنِ فَقَالَ: أَنْسَيْتَ أَمْ قَصُرَتْ؟ فَقَالَ: لَمْ أَنْسَ وَلَمْ تُقْصُرْ! قَالَ: بَلَى قَدْ نَسِيتَ! فَصَلَّى رَكْعَتَيْنِ! ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ! فَسَجَدَ

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ performed one of the evening ṣalāhs, which I remember to be ‘Asr. He only performed two raka‘āt and then made salām. Thereafter, he went towards the trunk that was in the front of the masjid and he placed his hand upon it. Among the crowd was Abū Bakr and ‘Umar, but they were afraid to speak. The hasty ones exited asking: “Has ṣalāh been shortened?” There was a man whom Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would call Dhū l-Yadayn (the one with two hands). He asked: “Have you forgotten or has ṣalāh been shortened?” Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied: “I have neither forgotten, nor has ṣalāh been shortened.” He replied: “Indeed you have forgotten.” Thereupon, Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ performed two raka‘āt, made salām, then said the takbīr and prostrated...²

1 *Rijāl al-Kashshī* pg. 67 ḥadīth 21 under the biography of Qambar

2 *Al-Bukhārī* in al-Jumu‘ah, al-Ṣalāh, al-Adab, Akhbār al-Āḥād, al-Adhān, *Muslim* in al-Masājid, Mawāḍi‘ al-Ṣalāh and the compilers of the Sunan.

‘Abd al-Ḥusayn says:

أحدها أن مثل هذا السهو الفاحش لا يكون ممن فرّغ للصلاة شيئاً من قلبه أو أقبل عليها بشيء من لبه، وإنما يكون من الساهين عن صلاتهم، اللّاهين عن مناجاتهم، وحاشا أنبياء الله من أحوال الغافلين، وتقدّسوا عن أقوال الجاهلين، فإن أنبياء الله ولا سيما سيدهم وخاتمهم أفضل مما يظنون على أنه لم يبلغنا مثل هذا السهو عن أحد ولا أظن وقوعه إلا ممن بمثل حال القائل :

أثنتين صليت الضحى أم ثمانياً؟
أصليّ فما أدري إذا ما ذكرتها

وأما وسيد النبيين وتقلبه في الساجدين، إن مثل هذا السهو لو صدر منّي لأستولى عليّ الحياة وأخذني الخجل واستخف المؤمنون بي وعبادتي ومثل هذا لا يجوز على الأنبياء الله أبداً ...

Firstly, this kind of forgetfulness cannot fall to the lot of one who pays the slightest amount of attention to his ṣalāh or dedicates himself in any way to it. This only happens to those who are indifferent towards their ṣalāh and do not pay attention to their private conversation (with Allah). The ambiyā’ of Allah are far beyond the condition of the negligent. Their nobility is untainted by the accusations of the ignorant. The ambiyā’, especially their leader and seal, is much loftier than they imagine. This is despite the fact that a mistake like this has not been narrated to us from anyone, and I doubt its occurrence, except from the one whose condition is as explained by the poet:

I performed ṣalāh, but when I think about it I cannot tell whether I performed two raka’āt of the mid-morning prayer or eight raka’āt.

How can this be said regarding the leader of the ambiyā’ whereas his movement among those who prostrate was watched by Allah? If I had to commit an error like this it would have destroyed my life. I would be extremely ashamed and my followers would have mocked me as well as my acts of worship. This is definitely not possible in the case of the ambiyā’.

Our comment: Firstly, the Qur’ān points out to many occasions where the ambiyā’ were overtaken by forgetfulness. Allah says to His noble Nabī

سُنْفُرُكَ فَلَا نَنْسَى

We shall soon teach you and you will not forget.¹

وَإِذَا رَأَيْتَ الَّذِينَ يَخُضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنسِيَنَّ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرَى مَعَ الْقَوْمِ الظَّالِمِينَ

When you see those who engross themselves with Our āyāt, then turn away from them until they engage in some other talk. Should Shayṭān cause you to forget, then after recalling, do not sit with the unjust people.²

وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا

Remember your Rabb when you forget and say: “I have the hope that my Rabb will guide me to that which leads closer to it.”³

وَإِذْ قَالَ مُوسَى لِفَتَاهُ لَا أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ ءَأَتَانَا لَقْدًا لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسَيْتُهُ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ

When Mūsā said to the youngster: “I shall continue to walk until I reach the confluence of two seas or until I pass a long period.” So when they reached the confluence of the two, they both forgot their fish and it tunnelled its path into the ocean. When they proceeded further, Mūsā told the youngster: “Bring our breakfast. Without doubt, this journey has been extremely wearisome for us.” He replied: “Did I not tell you that when we sought shelter by the boulder I forgot the fish? It was certainly Shayṭān that made me forget to mention it. It made its way into the sea in an extremely marvellous way.”⁴

1 Sūrah al-A'lā: 6

2 Sūrah al-An'ām: 68

3 Sūrah al-Kahf: 24

4 Sūrah al-Kahf: 60-63

Secondly, this ḥadīth is narrated by others as well. It has been narrated by Ibn Mas‘ūd as well as ‘Imrān رَضِيَ اللَّهُ عَنْهُمَا.¹

As for ‘Abd al-Ḥusayn’s rejection of the forgetting of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, this is the view of the extremists, who believe that the *ambiyā’* cannot forget. Soon I will reproduce for this author as well as all the others who deny that Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ could have forgotten, a rejection of this view by his A‘immah (whom he believes cannot make mistakes or forget and that they are the proofs of Allah on the earth). Abū al-Ṣalt al-Harawī narrates:

قلت للرضا (ع) إن في سواد الكوفة قوما يزعمون أن رسول الله لم يقع عليه السهو في صلاته ، فقال : كذبوا لعنهم الله إن الذي لا يسهو هو الله الذي لا إله إلا هو

I said to al-Riḍā: “There are some who live on the outskirts of Kūfah who claim that Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not ever make a mistake in his ṣalāh.” He replied: “They have lied, may the curse of Allah be upon them. The one who does not forget is Allah. There is none worthy of worship except Him.”²

Their Shaykh, al-Ṣadūq, says:

ليس سهو النبي كسهونا لأن سهوه من الله اسهاه ليعلم أنه بشر فلا يتخذ معبوداً دونه وسهونا من الشيطان ...

The forgetting of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is not the same as our forgetting. His forgetting is from Allah. He makes him forget so that it remains clear that he is a human and thus he is not taken as deity in place of Allah. Our forgetfulness is from the devil.³

The truth is that the Shī‘ah have differed regarding the belief of whether it was possible or not for Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to have forgotten. Their initial stance from the era of al-Qummī — who was given the title ‘al-Ṣadūq’ — and his teacher,

1 *Al-Bukhārī* in *Kitāb al-Aymān wa l-Nudhūr*, *Muslim* in *Kitāb al-Masājīd wa Mawāḍi‘ al-Ṣalāh*

2 *Musnad al-Riḍā* 2/514

3 *Man Lā Yaḥḍuruhu al-Faqīh* 1/234

Muḥammad ibn al-Ḥasan ibn al-Walīd, as well as the stance of the vast majority of the Shī'ah; is that the first step in the direction of extremism is to negate that Nabī ﷺ ever forgot. Thus, they would consider all those who would negate the fact that Nabī ﷺ forgot to be extremist Shī'ah. It is clear that 'Abd al-Ḥusayn is amongst the extremists. In fact al-Qummī considers those who believe that the A'imma cannot forget as Mufawwiḍah, “may Allah curse them,” is what he says. According to him, they are not part of the Shī'ah.¹

Their Shaykh, Ibn Bābuwayh al-Qummī — whose title is al-Ṣadūq — states in *Man Lā Yaḥḍuruhu al-Faqīh* (1/234):

أن الغلاة والمفوضة لعنهم الله ينكرون سهو النبي

The extremists and Mufawwiḍah — may Allah curse them — deny that Nabī ﷺ forgot.

He also mentions that his teacher, Ibn al-Walīd, would say:

أول درجة في الغلو نفي السهو عن النبي ولو جاز أن ترد الأخبار الواردة في هذا المعنى لجاز أن نرد جميع الأخبار و في ردها إبطال الدين و الشريعة، وأنا احتسب الأجر في تصنيف كتاب منفرد في إثبات سهو النبي والرد على منكره

The first step towards extremism is denying that Nabī ﷺ forgot. If it is possible to deny the narrations that have been reported in this regard, then it will be possible to deny all other narrations. In doing so, the entire dīn and sharī'ah will be destroyed. I have hope that compiling a complete book to prove that Nabī ﷺ forgot and refuting the opposite view will fetch a person great reward.

However, the Shī'ah's took a U-turn and negating forgetfulness from the A'imma (not Nabī ﷺ) became one of the fundamental doctrines of Shī'ism. Al-Mamaqānī, one of their great scholars, states in his book *Tanqīḥ al-Maqāl* (3/240):

1 Refer to *Sharḥ 'Aqā'id al-Ṣadūq* pg. 160, *Man Lā Yaḥḍuruhu al-Faqīh* 1/234

أن نفي السهو عن الأئمة أصبح من ضرورات المذهب الشيعي

Negating forgetfulness from the A'imma has become one of the fundamental doctrines of Shī'ism.¹

Our comment: although they have reported in their ḥadīth journals a number of narrations from their A'imma negating the possibility of them forgetting and committing errors, a large collection of aḥādīth from their own sources contradict this claim. Hence, the pride of their scholars, al-Majlisī, was dumbfounded when he found that a great number of aḥādīth in their books refuting the belief that the A'imma cannot forget. Thus he admits in *al-Biḥār* (25/351):

المسألة في غاية الإشكال لدلالة كثير من الأخبار والآيات على صدور السهو عنهم وإطباق الأصحاب
إلا من شذ منهم على عدم الجواز

The matter is extremely unclear as many narrations and verses indicate that they did forget. Despite this, the scholars (except a few who went against the grain) are adamant that it is not possible.

Thirdly, Abū Hurayrah is not the sole narrator of a ḥadīth which points out that Nabī ﷺ forgot. Rather, he shares this accolade with great and leading scholars of the Ahl al-Bayt. The scholars of the Shī'ah have proven this in their sources. *Al-Biḥār* (17/101) reports from 'Alī رضي الله عنه:

صلى بنا رسول الله الظهر خمس ركعات، ثم انفتل، فقال له بعض القوم: يا رسول الله هل زيد في الصلاة شيء؟ فقال: وما ذاك؟ قال: صليت بنا خمس ركعات، قال: فاستقبل القبلة وكبر وهو جالس، ثم سجد سجدتين ليس فيهما قراءة ولا ركوع ثم سلم، وكان يقول: هما المرغمتان

Once, Rasūlullāh performed five raka'āt with us during Ṣalāt al-Zuhr. Thereafter, when he turned around, one of the people asked: "O Rasūlullāh ﷺ, has anything been added to ṣalāh?" He replied: "What are you referring to?" "You performed five raka'āt with us," was the reply.

1 Refer to *Sharḥ 'Aqā'id al-Ṣadūq* pg. 160, *Man Lā Yaḥdurhu al-Faqīh* 1/234

Thereupon, he faced the qiblah, recited the takbīr whilst he was sitting and then performed two sajdah. There was no recitation or rukū'. Thereafter he performed salām. He would say: "They are compulsory."

Al-Bāqir narrates:

صلى النبي صلاة وجهر فيها بالقراءة فلما انصرف قال لأصحابه : هل أسقطت شيئاً في القرآن ؟ قال : فسكت القوم، فقال النبي أفيكم أبي بن كعب ؟ فقالوا: نعم، فقال: هل أسقطت فيها شيء ؟ قال: نعم يا رسول الله أنه كان كذا وكذا الحديث

Nabī ﷺ once performed ṣalāh in which he recited loudly. When he turned around, he said to his companions: "Did I leave out anything from the Qur'ān?" They remained silent. Then Nabī ﷺ asked: "Is Ubay ibn Ka'b amongst you?" They replied: "Yes." He asked: "Did I leave out anything from the Qur'ān?" Ubay replied: "Yes, O Rasūlullāh, the (verse) is such and such."¹

Al-Wasā'il (5/307) reports from al-Ḥārith ibn al-Mughīrah al-Naḍrī:

قلت لأبي عبدالله(ع): إنما صلينا المغرب فسها الإمام فسلم في الركعتين فأعدنا الصلاة ، فقال : ولم أعدتم ، أليس قد انصرف رسول الله في ركعتين فأتم بركعتين ؟ ألا أتممتم

I said to Abū 'Abd Allāh: "We performed Ṣalāt al-Maghrib and the Imām performed salām after two raka'āt, so we repeated the ṣalāh." He replied: "Did Rasūlullāh ﷺ not complete (his ṣalāh) with two raka'āt after he turned around (upon completing the first) two raka'āt? Why did you people not complete it?"

What is the status of 'Abd al-Ḥusayn's claims, who says:

If I had to commit an error like this it would have destroyed my life. I would be extremely ashamed and my followers would have mocked me as well as my acts of worship. This is definitely not possible in the case of the ambiyā'.

1 Al-Maḥāsīn pg. 236, al-Biḥār 17/105, Tārīkh Nabīyyinā and 84/242 Kitāb al-Ṣalāh

I performed ṣalāh, but when I think about it I cannot tell whether I performed two raka'āt of the mid-morning prayer or eight raka'āt.

What is the opinion of ‘Abd al-Ḥusayn concerning that which his A'immah have narrated regarding Nabī ﷺ forgetting? Will he label them in the same way as he labelled Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ?

‘Abd al-Ḥusayn Rejects the Ḥadīth, “Nabī ﷺ Would Get Angry and Lash”

On page 97, ‘Abd al-Ḥusayn quotes the ḥadīth, “Nabī ﷺ would hurt, lash, revile and curse those who did not deserve it”. *Al-Bukhārī* and *Muslim* report from Abū Hurayrah who narrates that Nabī ﷺ said:

اللَّهُمَّ إِنَّمَا مُحَمَّدٌ بَشَرٌ يُغْضَبُ كَمَا يُغْضَبُ الْبَشَرُ وَإِنِّي قَدْ اتَّخَذْتُ عِنْدَكَ عَهْدًا لَنْ تُخْلِفَنِيهِ فَأَيُّمَا مُؤْمِنٍ آذَيْتُهُ أَوْ سَبَيْتُهُ أَوْ جَلَدْتَهُ فَاجْعَلْهَا لَهُ كَفَّارَةً وَفَرِيَةً تُقَرِّبُهُ بِهَا إِلَيْكَ الْحَدِيثُ

O Allah, Muḥammad is but a human. He is angered just as other humans are angered. I have made a covenant with You, regarding which I am confident that You will not disappoint me. If I hurt, revile or lash¹ any mu'min, convert that into expiation (for his sins) and a good deed by means of which You will draw him closer to You...²

He starts his hunt for irregularities in the ḥadīth saying:

أن رسول الله وسائر الأنبياء لا يجوز عليهم أن يؤذوا أو يجلدوا أو يسبوا أو يلعنوا من لا يستحق، سواء أكان ذلك في حال الرضا أم في حال الغضب، بلى لا يمكن أن يغضبوا بغير حق ...

It is impossible that Rasūlullāh ﷺ or any of the ambiya' could have hurt, lashed, reviled or cursed an undeserving person, irrespective of whether they were angered or they were happy. In fact, it is impossible that they got angry due to any invalid reason.

1 As you may have noticed, O honourable reader, the word curse does not appear in this ḥadīth. Thus, as usual, it was an addition by the author.

2 *Al-Bukhārī* in Da'wāt, *Muslim* in al-Birr wa al-Ṣilah and al-Adab

Our comment: this ḥadīth is also narrated by Jābir ibn ‘Abd Allāh, ‘Ā’ishah, Anas as well as members of the Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ. We will now reproduce the aḥādīth of the ‘proofs and infallibles’, as he believes. ‘Alā reports from Muḥammad who narrates from Imām al-Bāqir رَضِيَ اللهُ عَنْهُ, that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

إنما أنا بشر أغضب وأرضى، وأيما مؤمن حرمته وأقصيته او دعوت عليه فاجعله كفارة وطهوراً ، وأيما كافر قربته أو حيوته أو أعطيته أو دعوت له ولا يكون لها أهلا فاجعل ذلك عليه عذاباً ووبالاً

I am only a human, I get angry and I get happy. If I deprive, distance or curse any mu’min, let it be a means of his sins being forgiven and cleansing him. On the other hand, if I drew any kāfir close to me, was accommodating to him or I gave him anything without him being deserving of it, then make that a means of punishment and calamity befalling him.¹

Our comment: if it is ‘impossible that any of the ambiyā’ could have hurt, lashed, reviled or cursed an undeserving person, irrespective of whether they were angered or they were happy, then how was this narrated by your infallible Imām? Al-Kulaynī narrates from Imām Ja’far رَضِيَ اللهُ عَنْهُ:

أتى رسول الله وفد من اليمن وفيهم رجل كان أعظمهم كلاماً وأشدهم استقصاء في محاجة النبي فغضب النبي حتى التوى عرق الغضب بين عينيه وتربد وجهه وأطرق إلى الأرض فأتاه جبريل (ع) فقال: ربك يقرئك السلام ويقول لك: هذا رجل سخي يطعم الطعام فسكن عن النبي الغضب ورفع رأسه وقال له: لولا أن جبريل أخبرني عن الله إنك سخي تطعم الطعام لشردت بك وجعلت حديثاً لمن خلفك فقال له الرجل: وإن ربك يحب السخاء؟ فقال: نعم فقال: إني أشهد أن لا إله إلا الله وأنت رسول الله والذي بعثك بالحق لا رددت من مالي أحداً

A delegation from Yemen came to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Among them was a man who was most talkative and argumentative towards Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was extremely angered by this, to the extent that his vein began protruding in between his eyes, his face became red and he lowered his head towards the ground. Thereupon, Jibrīl appeared before him saying: “Your Rabb sends greetings to You and says to you, ‘This is

1 Al-Biḥār 104/290 ḥadīth 3, Bāb Jawāmi‘ Aḥkām al-Qaḍā, Nawādir Aḥmad ibn Muḥammad ibn Ṭsā pg.78

a generous man who feeds people.” Instantly, the anger of Nabī ﷺ subsided and he raised his head saying to him: “If Jibrīl did not inform me on behalf of Allah that you are generous and you feed people, I would have chased you away and made an example out of you.” The man asked: “Your Rabb loves generosity? I testify that there is no deity besides Allah and you are definitely the Rasūl of Allah. By the oath of the one who sent you with the truth, I have never deprived anyone of my wealth.”¹

‘Abd al-Ḥusayn Rejects the Ḥadīth, “Shayṭān Interferes with Nabī ﷺ Whilst He is in Ṣalāh”

On page 104, ‘Abd al-Ḥusayn quotes the ḥadīth, “Shayṭān interferes with Nabī ﷺ whilst he is in ṣalāh”. *Al-Bukhārī* and *Muslim* report on the authority of Abū Hurayrah:

صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَالْتَمَسَ الشَّيْطَانُ عَرَضَ لِي فَشَدَّ عَلَيَّ يَتَقَطَّعَ الصَّلَاةَ عَلَيَّ فَأَمَكَّنِي اللَّهُ مِنْهُ فَدَعْتُهُ - أَيِ فَنَحَنَتْهُ - وَلَقَدْ هَمَمْتُ أَنْ أَوْتِقَهُ إِلَى سَارِيهِ حَتَّى تُصْبِحُوا فَتَنْظُرُوا إِلَيْهِ فَذَكَرْتُ قَوْلَ سُلَيْمَانَ { رَبِّ اغْفِرْ لِي وَهَبْ لِي مَلْكَاً لَا يَبْتَغِي لِأَحَدٍ مِنْ بَعْدِي }

Rasūlullāh ﷺ performed one ṣalāh and then said: “Shayṭān came to me and attempted to break my ṣalāh. Allah granted me the upper hand over him and so I choked him. I intended to tie him to a pillar so that you could end up seeing him. However, I remembered the supplication of Sulaymān, ‘O my Rabb! Forgive me and grant me a kingdom that cannot be had by any after me.’”²

He begins his denigration saying:

وفيه أن أنبياء الله وخيرته من خلقه يجب أن يكونوا في نجوة من هذا وفي منتزح فإنه ينافي عصمتهم ويضع من قدرهم ومعاذ الله أن يشد الشيطان عليهم أو يعرض لهم أو تسؤل له نفسه الطمع فيهم... — إلى أن قال في (ص 113) — فليسمح لي الشيخان وغيرهما ممن يعتبرون حديث أبي هريرة لأسألهم هل للشيطان جسم يشد وثاقه ويربط بالسارية حتى يصبح وتراه الناس بأعينها أسيراً مكبلاً...؟ الخ

1 *Mir'āt al-'Uqūl* Kitāb al-Zakāt-Bāb Ma'rifat al-Jūd wa l-Sakhā 16/168-169, Ḥadīth: 5

2 *Al-Bukhārī* and *Muslim* in al-Ṣalāh, al-Jumu'ah and Bad' al-Khalq

It is necessary that the ambiyā' of Allah and the chosen ones from His creation should be protected and fortified from this, as this discredits them of their status of infallibility and it lowers their status. Allah's protection is sought from Shayṭān ever attempting to do anything to them, interfering with them or even entertaining any hopes regarding them.

He goes on to say:

Al-Bukhārī, Muslim and the others, who believe in the ḥadīth of Abū Hurayrah, should afford me the opportunity of asking them, “Does shayṭān have a body which can be tied to a pillar so that he could wake with people looking at him being a shackled prisoner?”

Our comment: the pride of your scholars, al-Majlisī has a chapter which he titled, “the mention of Iblīs and his Stories,” in his *al-Biḥār* — under “the book of the sky and the universe”. Here, he mentions this ḥadīth from Abū Hurayrah, which you have rejected. Similarly, in his *al-Biḥār*, he has another chapter under “the book of nubuwwah” titled, “the meaning of His verse: ‘O my Rabb! Forgive me and grant me a kingdom that cannot be had by any after me. Undoubtedly, You are the great giver.’” In this chapter, he quotes this ḥadīth from *al-Bukhārī* and *Muslim*¹, which you have denied O genius!

Look at the extent of the ignorance of ‘Abd al-Ḥusayn. The pride of his scholars, al-Majlisī, establishes the ḥadīth of Abū Hurayrah رضي الله عنه, but he rejects the ḥadīth of the greatest narrator in Islam. What is the basis of this hatred and misguidance? *Al-Biḥār* also has a chapter under “the book of the biography of Nabī صلى الله عليه وسلم” titled, “his miracles regarding him overpowering Jinn and Shayṭān”. Here, he narrates this ḥadīth from Ibn Mas‘ūd. Al-Majlisī says:

1 *Al-Biḥār* 14/88-89 Kitāb al-Nubuwwah, al-Majlisī said, al-Bukhārī and Muslim have reported it in their two authentic books. ‘Abd ‘Alī al-Ḥuwayzī also established this ḥadīth in his *Tafsīr Nūr al-Thaqalayn* 4/460, narration: 85 as well as al-Ṭabarsī in his *Tafsīr al-Majma’* 8/477. The scholar and gnostic al-Mīrzā Muḥammad al-Mashhadī also established the ḥadīth in his *Tafsīr Kanz al-Daqa’iq* 8/575

وقال القاضي في الشفا: رأى عبدالله بن مسعود الجن ليلة الجن وسمع لامهم وشبههم برجال الزط وقال النبي: إن شيطاناً تفلت البارحة ليقطع عليّ صلاتي فأمكنني الله منه فأخذته فأردت أن أربطه إلى سارية من سواري المسجد ..

Al-Qāḍī states in *al-Shifā*: “Abd Allāh ibn Mas‘ūd saw the Jinn on the night of the Jinn and he heard their speech. He compared them to the men of *Jat* (a tribe of India)¹. Nabī ﷺ said: “One shayṭān escaped last night and tried to disrupt my ṣalāh. Allah granted me the upper hand over him so I grabbed him. I wanted to tie him to one of the pillars of the masjid...”

As for a narration from your infallible Imām, al-Ḥimyarī reports in *Qurb al-Isnād* from Abū Jamīlah who narrates from Imām Ja‘far regarding the statement of Sulaymān, “and grant me a kingdom that cannot be had by any after me. Undoubtedly, You are the great giver.”

قلت : فاعطيه الذي دعا به ؟ قال : نعم ، ولم يعط بعده إنسان ما اعطي نبي الله من غلبة الشيطان فخنقه إلى اسطوانة حتى أصاب بلسانه يد رسول الله فقال رسول الله: “لولا ما دعا به سليمان لأريتكموه

I asked him, was he given that which he asked for? He replied: “Yes, it was not granted to anyone after him. Proof of this is that Nabī ﷺ was granted the upper hand over shayṭān. Thereupon, he choked him against a pillar until his tongue stuck out and touched the hand of Rasūlullāh ﷺ. Then Rasūlullāh ﷺ said, ‘If it was not for the supplication of Sulaymān, I would have shown him to you.’”²

This ḥadīth, which was narrated by Ja‘far al-Ṣādiq رَضِيَ اللهُ عَنْهُ, exposes the degree of your ignorance regarding the aḥādīth of the Ahl al-Bayt. As for the statement, “al-Bukhārī, Muslim and others, who believe in the ḥadīth of Abū Hurayrah, should afford me the opportunity of asking them, ‘Does Shayṭān have a body which can be tied to a pillar so that he could wake with people looking at him being a shackled prisoner?’”

1 The Indigenous people of North Africa or India.

2 *Al-Biḥār* 14/87-88, *Qurb al-Isnād* pg. 81, *Tafsīr Majma‘ al-Bayān* 8/477, *Nūr al-Thaqalayn* 4/460

Our comment: ‘Abd al-Ḥusayn denies and expresses amazement at the narration of Abū Hurayrah رضي الله عنه in which he says that he صلى الله عليه وسلم held the devil and tied him up, but he does not have the same reaction towards his infallible Imām! The Imām held Iblīs and tried killing him. However, when Iblīs admitted that he is a lover and believes in Wilāyah, he left him and cleared his path. *Al-Anwār al-Nu‘māniyyah* (2/168) reports from al-Ṣadūq with his isnād to ‘Alī who said:

قد كنت جالساً عند الكعبة فإذا شيخ محدودب، فقال يا رسول الله أدع لي بالمغفرة ، فقال النبي خاب سعيك يا شيخ وضل عملك، فلما ولى الشيخ سأله عنه ، فقال ذلك اللعين إبليس قال علي عدوت خلفه حتى لحقته وصرعته إلى الأرض وجلست على صدره !! ووضعت يدي على حلقه لأخنقه !! ، فقال لا تفعل يا أبا الحسن فإني من المنظرين إلى يوم الوقت المعلوم ، والله يا علي أني لأحبك جداً وما أبغضك !! أحد إلا أشركت أباه في أمه فصار ولد زنا فضحكت !! وخلّيت سبيله

I was sitting by the Ka’bah, when suddenly a hunched back person appeared and said: “O Rasūlullāh, supplicate for me so that I may be forgiven. Nabī صلى الله عليه وسلم replied: “May your efforts be destroyed and may your actions go to waste, O aged one!” When the old man turned away, I asked Nabī صلى الله عليه وسلم regarding him. He replied: “That is the accursed Iblīs.” ‘Alī said: “I ran behind him until I caught up with him, floored him and sat on his chest. I then put my hands around his neck to choke him. He pleaded: ‘Do not do that O Abū al-Ḥasan, as I am of those who have been granted respite until an appointed time. By the oath of Allah O ‘Alī! I love you greatly. None has disliked you, except that I partnered with his father in the act with his mother. Thus he is a product of adultery!’ I laughed and then left him to go.”

‘Alī Kills Eighty Thousand Jinn!

‘Abd al-Ḥusayn expresses amazement and rejects the ḥadīth of Abū Hurayrah رضي الله عنه as well as the miracle of Nabī صلى الله عليه وسلم, which is established according to both groups. However, did he express the same surprise at the miracle and the ḥadīth of his infallible Imām? Did he have any reservations as to whether that miracle took place at the hands of the Imām, whom he believes to be infallible? Below is a summarised version of the narration:

Hāshim al-Baḥrānī reports in his book, *Madīnat al-Ma‘ājiz*, under the chapter, Miracles of al-Imām Amīr al-Mu‘minīn¹. Al-Sayyid al-Murtaḍā states in *‘Uyūn al-Mu‘jizāt*:

ومن دلائل أمير المؤمنين ومعجزاته وخبره مع عطفة الجنّي وهو خبر معروف عند علماء الشيعة، وقد وجدت هنا الخبر في كتاب الأنوار، وفي حديث طويل عن زاذان، عن سلمان، قال: كان النبي ذات يوم جالساً بالأبطح وعنده جماعة من أصحابه وهو مقبل علينا بالحديث، إذ نظرنا إلى زوبعة قد ارتفعت، فأثارت الغبار، وما زالت تدنو والغبار يعلو إلى أن وقفت بحذاء النبي ثم برز منها شخص كان فيها، ثم قال: يا رسول الله إني وافد قومي، وقد استجرنا بك فاجرنا، وابتعث معي من قبلك من يشرف على قومنا، فإن بعضهم قد بغى علينا، ليحكم بيننا وبينهم بحكم الله وكتابه وخذ عليّ العهود والمواثيق... فقال له النبيمن أنت ومن قومك؟ قال: أنا عطفة ابن شمراخ، أحد بن نجاح وأنا وجماعة من أهلي كنا نسترق السمع، فلما منعنا من ذلك آمنا، ولما بعثك الله نبياً آمنا بك... وقد خالفنا بعض القوم... فوقع بيننا وبينهم الخلاف، وهم أكثر منا عدداً وقوة... فابتعث معي من يحكم بيننا وبينهم بالحق... ثم استدعى - أي النبي - بعلي (ع) وقال له: يا علي سر مع أختينا عطفة، وتشرف على قومها، وتنظر إلى ما هم عليه، وتحكم بينهم بالحق - فقام أمير المؤمنين(ع) مع عطفة وقد تقلد سيفه، قال سلمان! فتبعتهما إلى أن صار إلى الوادي فوقفت أنظر إليهما، فانشقت الأرض ودخلا فيها!! - إلى أن قال - وقد انشق الصفا!! وطلع أمير المؤمنين(ع) وسيفه يقطر دماً!!! ومعه عطفة... قال له - أي النبي - ما الذي حبسك عنيّ إلى هذا الوقت؟ فقال(ع): صرتُ إلى جنّ كثيرٍ قد بغوا عليعطفة وقومه من المنافقين فدعوتهم إلى ثلاث خصال فأبوا عليّ... فوضعت سيفي فيهم وقتلت منهم زهاء ثمانين ألفاً!!! الخ

Among the proofs and miracles of Amīr al-Mu‘minīn is his incident with ‘Iṭrifah, the Jinn. This narration is well known by the SHĪT scholars. I found the narration in the book *al-Anwār*. There is a lengthy narration from Zādhān who reports from Salmān: “Nabī ﷺ was sitting one day at al-Abṭaḥ with a group of his Ṣaḥābah and he was busy talking to us. Suddenly we saw a storm erupting and causing a lot of dust. This came closer and closer until it stopped right next to Nabī ﷺ. Then a man came out from within it. He said: “O Rasūlullāh, I am the representative of my nation. We are seeking your protection, so protect us. Send with me a man who will oversee the matters of our nation, as some of them have rebelled against us. (Your companion) will judge between us in accordance to the command of Allah and His book. Take allegiances and pledges from me.”

1 Vol. 1 pg. 147-151 Ḥadīth: 88

Nabī ﷺ asked him: “Who are you, and which nation do you belong to?” He replied: “‘Iṭrifah ibn Shamrākh, one of the sons of Najāh. I used to eavesdrop along with a group from my family. When we were prevented from it, we accepted īmān. When Allah sent you as a Nabī, we believed (in your nubuwwah). Some of the people have opposed us... thus there is a dispute between us. They are greater than us in strength and larger in number. Send along with me someone who can judge between us on the basis of the truth.” Thereafter, Nabī ﷺ called for ‘Alī and said to him: “O ‘Alī, go with our brother ‘Iṭrifah and take care of the affairs of his nation. Look at their situation and then pass a fair judgement regarding them.” Amīr al-Mu’minīn stood up with ‘Iṭrifah and he tied his sword (to his clothes). Salmān says: “I followed them until it (the path) came to a valley. There, the earth split and they entered into it... al-Ṣafā split open and Amīr al-Mu’minīn rose from it with blood dripping from his sword. ‘Iṭrifah was also with him... Nabī ﷺ asked him: “What kept you away from me until now?” He replied: “I went to a great number of hypocrites from the jinn who rebelled against ‘Iṭrifah and his people. I offered them one of three choices, but they refused to accept... I used my sword against them, killing approximately eighty thousand of them...””¹

The title, “the one who was struck by Shayṭān when he claimed his speech,” appears in volume 2, page 284 (narration: 553). Abū Yaḥyā narrates: “I saw ‘Alī on the pulpit of Kūfah saying,

أنا عبد الله وأخو رسول الله (ص) - إلى أن قال - فلم يبرح مكانه حتى تخبطه الشيطان، فجزّ برجله إلى باب المسجد .

I am the slave of Allah and the brother of Rasūlullāh ﷺ... He was still in the same place, when shayṭān attacked him. (He retaliated by) dragging him by his feet to the door of the masjid.

¹ ‘Uyūn al-Mu’jizāt pg. 43, Nawādir al-Mu’jizāt pg. 52 ḥadīth 21, Ḥilat al-Abrār 1/270, al-Biḥār 18/68 ḥadīth 4, 63/90, ḥadīth 45

Page 309 (narration: 573) has a chapter titled, “Iblīs fled from him on the Day of Badr.” The crux of the ḥadīth is that Ibn Mas‘ūd reports that Iblīs only fled when he saw Amīr al-Mu‘minīn as he feared that he would hold him as a prisoner and then people would be able to recognise him. Thus, he fled. Now I will refer you to a few of the chapters and the titles regarding the miracles of their A‘immah.

1. Page 21, narration 365, “He was accompanied by Jibrīl and Mīkā‘īl when Iblīs interfered with him and he killed Yāgūth.”
2. Page 446, narration 672, “He became the leader of forty thousand angels and he killed forty thousand jinn.”
3. Page 445, narration 617, “The Jinn feared him.”

Al-Qummī, al-Majlisī and the all those who accept the aḥādīth of the Ahl al-Bayt should afford me the opportunity of asking them: Did Shayṭān and the Jinn have a body? How were they floored, sat upon, choked and killed? The irony of the situation is that this author rejects this miracle as far as Nabī ﷺ is concerned, but accepts it regarding his Imām. Take heed, O people of intelligence!

‘Abd al-Ḥusayn Rejects the Ḥadīth: “Nabī ﷺ Overslept at the Time of Fajr.”

He starts off by quoting the ḥadīth under the heading, “Nabī ﷺ slept through the morning ṣalāh.” Imām al-Bukhārī and Imām Muslim report on the authority of Abū Hurayrah, but the wording of this narration is taken from Muslim:

عَرَسْنَا مَعَ نَبِيِّ اللَّهِ فَلَمْ نَسْتَبْقِظْ حَتَّى طَلَعَتِ الشَّمْسُ، فَقَالَ النَّبِيُّ (ص) لِيَأْخُذَ كُلُّ رَجُلٍ بِرَأْسِ رَاحِلَتِهِ فَإِنَّ هَذَا مَمْرُؤٌ حَضَرَهُ الشَّيْطَانُ، قَالَ: أَبُو هُرَيْرَةَ: فَفَعَلْنَا ثُمَّ دَعَا بِالْمَاءِ فَتَوَضَّأُ ثُمَّ سَجَدَ سَجْدَتَيْنِ ثُمَّ أُقِيمَتِ الصَّلَاةُ فَصَلَّى الْعُدَاةَ

We took a nap with Rasūlullāh ﷺ and none woke up until the sun had risen. Nabī ﷺ then instructed: “Everyone should take hold of the head of his conveyance as this is a place where shayṭān is present.”

Abū Hurayrah said: “We all done that and then he asked for water and performed ablution. Thereafter, he performed two sajdahs and then the ṣalāh began. Thus, the morning ṣalāh was performed.”¹

Thereafter, ‘Abd al-Ḥusayn tries to deceive the readers and find some fault in the ḥadīth saying:

وهذا مما يبرأ منه هدى رسول الله (ص)... أتراه (ص) يحض الناس على الصلاة هذا الحض ، ويهتم بصلاة الفجر هذا الاهتمام ويهدد بالتحريق !! على من لا يخرج إليها ثم ينام عنها ؟ حاشا لله ومعاذ الله أن يكون كذلك وأن النبي (ص) كان يومئذ في جيش مؤلف من ألف وستمائة رجل .. فالعادة تأبى أن يناموا بأجمعهم .. ولعل هذا من خوارق أبي هريرة !... كلمة تقض مضاجع المؤمنين وتقلقهم فلا ينامون بعدها عن نافلة الليل لو أنصفوا أنفسهم وما كان وهو سيد الحكماء ليندب بمن نام عن صلاة الليل هذا التنديد ثم ينام هو بمنظر من أصحابه عن صلاة الصبح، سبحانك هذا بهتان عظيم... وقد عقد البخاري في صحيحه باباً لتهجده في الليل وباباً لطول سجوده في صلاة الليل هذا دأبه في قيام الليل، فما ظنك به في إقامة الفرائض الخمس وهي أحد الأركان التي بني الإسلام عليها أيجوز عليه أن ينام عليها ؟! معاذ الله وحاشا لله ...

This is rejected by the guidance of Rasūlullāh ﷺ. Do you think that it is possible that he greatly encouraged people regarding ṣalāh, took great care regarding Ṣalāt al-Fajr and even threatened to burn those who did not come out to perform it, and thereafter he himself slept through it? Allah forbid and the protection of Allah is sought from that ever happening! On that day, Nabī ﷺ was amidst an army of one thousand six hundred people... Experience proves that it is impossible that all of them did not wake up. Maybe this is one of the miracles of Abū Hurayrah... A statement which separated the mu'minīn from their beds and caused them great anxiety, to the extent that if they were honest to themselves, they would not miss the optional prayer of the night... It is impossible that despite him being the leader of the wise, that he would issue a stern warning to all those who sleep through the night prayer and then he sleeps through the morning prayer in front of all his companions. Glory be to You! Indeed, this is a great slander! Al-Bukhārī dedicated a chapter in his Ṣaḥīḥ to his Tahajjud Ṣalāh during the night and another chapter to his lengthy sujūd during the night prayer... This was his habit with regards to the prayer of the night. What do you think his attitude would be as far as establishing

1 Muslim in al-Masājid

the five mandatory prayers, which are one of the pillars of Islam? Do you think that he would have slept through it? Allah forbid and protect!

He states in the footnote on page 119

وهذا الحديث مما انفرد به أبو هريرة فلم يثبت عن غيره، ولكن الجمهور أخذوا به اعتماداً على أبي هريرة كما هي طريقتهم ...

This ḥadīth is among those which are narrated only by Abū Hurayrah. It cannot be traced to anyone else. However, the majority have accepted it, relying upon Abū Hurayrah, as is their habit.

Glory be to Allah! How far has his ignorance taken him! Does he not believe that his A'immah are the proofs of Allah on the earth? Then why did he not ask them this question? We cannot help but reproduce the answers of these people, whom he considers infallible. This will highlight the degree of his ignorance, deception and his enthusiasm to create doubts and criticise the great narrator of Islam, Abū Hurayrah, as well as his narrations.

Here are the narrations of the Ahl al-Bayt — who are considered the proofs of Allah upon the creation. They will be a means of embarrassment for 'Abd al-Ḥusayn, and a lesson for his followers up until the Day of Qiyāmah. They will learn not to transgress against Abū Hurayrah رضي الله عنه by lying, creating doubts regarding him and vilifying him. Samā'ah ibn Mahrān said:

سألته عن رجل نسي أن يصلي الصبح حتى طلعت الشمس، قال: يصلها حين يذكرها، فإن رسول الله رقد عن صلاة الفجر حتى طلعت الشمس ثم صلاها حين استيقظ ولكنه تنحى عن مكانه ذلك ثم صلى

I asked him about a man who forgot to perform the morning ṣalāh until the sun had risen. He said: “He will perform it when he remembers it. Rasūlullāh صلى الله عليه وسلم slept through Ṣalāt al-Fajr until the sun had risen. Then, he performed it when he awoke. However, he moved away from that place and then he performed it.”¹

1 Al-Wasā'il 5/348, al-Biḥār 17/103-104, Dār al-Salām 4/397

Ḥamzah ibn al-Ṭayyār reports from Imām Ja‘far رَحْمَةُ اللَّهِ:

إن الله أمر بالصلاة والصوم فنام رسول الله عن الصلاة فقال أنا أنيمك وأنا أوقفك فإذا قمت فصل ليعلموا إذا أصابهم ذلك كيف يصنعون ليس كما يقولون : إذا نام عنها هلك ...

Allah commanded (the establishment) of ṣalāh and fasting. Thereafter, Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ slept through ṣalāh, so he said: “I am the one who made you sleep and the one who woke you up. Now that you have woken up, perform ṣalāh.” This is so that they may know what to do if they experience this condition. It is not as they say: “If he sleeps through it, he is destroyed.”¹

Al-Faqīh reports from Sa‘īd al-A‘raj:

سمعت أبا عبد الله (ع) يقول: إن الله تبارك وتعالى أنام رسول الله عن صلاة الفجر حتى طلعت الشمس ، ثم قام فبدأ فصلّي الركعتين اللتين قبل الفجر، ثم صلّى الفجر وأسأهه في صلاته ، فسلم في الركعتين ، ثم وصف ما قاله ذو الشمالين ، وإنما فعل ذلك به رحمة لهذه الأمة لئلا يعير الرجل المسلم إذا هو نام عن صلاته أو سها فيها فقال: قد أصاب ذلك رسول الله

I heard Abū ‘Abd Allāh (Imām Ja‘far) saying: “Allah, the most exalted and blessed, caused Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to sleep through Ṣalāt al-Fajr until the sun had risen. Then, he woke up, performed two raka‘āt and then performed Ṣalāt al-Fajr. He also made him forget in his ṣalāh, due to which, he performed salām after two raka‘āt.” Then he explained the statement of Dhū al-Shimālayn. “He only done this to him out of mercy towards this ummah, so that a Muslim man will not lose hope when he sleeps through ṣalāh or forgets in it. He will say: ‘This happened to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.’”²

Why did you not belie and express surprise at these narrations of al-Kulaynī, al-Qummī, al-Ṭūsī and others who proved, from the A‘immah, that Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ slept through ṣalāh? Why did you ignore these narrations, O master of deception? Why did you overlook them in your academic research and professional study?

1 Al-Burhān 2/151, al-Wasā’il 5/349, al-Uṣūl 1164, al-Jawāhir al-Saniyyah pg.100

2 Al-Bihār 17/106-107, Tafsīr al-Kanz 8/133

Did you forget your claim, “I have researched extensively and done a thorough investigation”? I ask you in the name of Allah, since when was misguidance part of academic research? Since when was it part of professionalism to hide the truth? From this, O honourable reader, you will be able to distinguish between the scholars and the followers of desires and innovation!

Al-Kāfi reports from Ṣa‘īd al-A‘raj who narrates from Imām Ja‘far رَحْمَةُ اللَّهِ:

نام رسول الله عن الصبح والله أنامه حتى طلعت الشمس عليه، وكان ذلك رحمة من ربك للناس، ألا ترى لو أن رجلا نام حتى طلعت الشمس لغيره الناس وقالوا: لا تتورع لصلاتك، فصارت أسوة سنة فإن قال رجل لرجل: نمت عن الصلاة، قال: قد نام رسول فصارت أسوة ورحمة، رحم الله سبحانه بها هذه الأمة

Rasūlullāh ﷺ slept through the morning ṣalāh, as Allah had made him sleep until the sun had risen. That was a mercy from your Rabb to the people. Do you not see that if a man had to sleep until the sun rises, people would have scoffed him saying: “You are not mindful regarding your ṣalāh!” Thus, it became an example and a Sunnah. Now, if a man says to another: “You have slept through ṣalāh!” He will simply reply: “Rasūlullāh ﷺ also slept through it.” In this way, it was made an example and a mercy. Allah used it as a mercy for this ummah.¹

‘Abd al-Ḥusayn, have you now understood why Rasūlullāh slept through ṣalāh? Have you understood the wisdom behind it, or are you still ignorant? If you have not learnt, then the explanation thereof will appear in the speech of al-Shahīd as well. The pride of your scholars, al-Majlisī established this narration in his *Biḥār* from al-Kāzrūnī under the events of the seventh year:

وفيهما نام رسول الله عن صلاة الصبح حتى طلعت الشمس بالاسناد عن أبي هريرة أن رسول الله حتى قفل من غزوة خيبر صار حتى إذا أدركه الكرى عرس وقال لبلال: أكلنا لنا الليل، فصلّى بلال ما قدر له ونام رسول الله فلما تقارب لفجر استند بلال إلى راحلته مواجه الفجر فغلبت بلالا عينه وهو مستند إلى راحلته، فلم يستقيظ رسول الله أولهم استيقاظا ففرع رسول الله فقال: أي بلال، فقال: بلال: أخذ بنفسي

1 *Al-Biḥār* 17/104, 24/87, *al-Furū‘* 3/294 Ḥadīth: 9

الذي أخذ بنفسك ، بأبي أنت يا رسول الله قال: اقتادوا ، فاقتادوا وراحلهم شيئا ثم توضأ رسول الله وأمر بلالا فأقام الصلاة وصلّى بهم الصبح فلما قضى الصلاة قال: من نسي صلاة فليصلها إذا ذكرها فإن الله قال : { أتم الصلاة لذكري }

In this year, Rasūlullāh ﷺ slept through the morning ṣalāh until the sun had risen. This is narrated with an isnād to Abū Hurayrah. When Rasūlullāh ﷺ was returning from the Khaybar expedition, he continued until he was overtaken by slumber, after which he went to sleep. He said to Bilāl: “Keep watch over the night for us.” Bilāl performed whatever amount of rakā‘āt he was meant to and Rasūlullāh ﷺ went to sleep. As the time drew close to Ṣalāt al-Fajr, Bilāl’s eyes were overpowered and he was leaning against his conveyance, facing the horizon. Rasūlullāh ﷺ did not wake up (at that time, but) he was the first to wake up from all of them. Rasūlullāh ﷺ was alarmed and he said: “O Bilāl!” Bilāl replied: “My soul was held by that which held your soul. May my father be sacrificed for you, O Rasūlullāh!” He instructed: “Move ahead!” They took their conveyances ahead for a short distance and then Rasūlullāh ﷺ performed wuḍū. He ordered Bilāl (to call towards ṣalāh) and then he led them in the Ṣalāt al-Fajr. After completing the ṣalāh, he said: “Whoever forgets a ṣalāh, should perform it when he remembers, as Allah said: ‘Establish ṣalāh for my remembrance.’”

Thereafter, al-Majlisī says: “The explanation of this has passed under the chapter of his forgetting.”¹

Al-Majlisī quotes from al-Shahīd in *al-Dhikrā* with his isnād from Zurārah who narrates from Imām al-Bāqir that Nabī ﷺ said:

إذا دخل وقت صلاة مكتوبة فلا صلاة نافلة حتى يبدأ بالمكتوبة قال: فقدمت الكوفة فأخبرت الحكم بن عتيبة وأصحابه فقبلوا ذلك مني فلما كان في القابل لقيت أبا جعفر (ع) فحدثني أن رسول الله عرس في بعض أسفاره فقال: من يكلؤنا ؟ فقال بلال: أنا، فنام بلال وناموا حتى طلعت الشمس فقال: يا بلال ما أرقك ؟ فقال : يا رسول الله أخذ بنفس الذي أخذ بأنفاسكم فقال رسول الله أذن أذن فأذن فصلّى التبركعتي

1 *Al-Bihār* 21/42,

الفجر وأمر أصحابه فصلوا ركعتي الفجر ثم قام فصلّى بهم الصبح ثم قال: من نسي شيئاً من الصلاة فليصلها إذا ذكرها ، فإن الله يقول : { وأقم الصلاة لذكري } قال زرارّة: فحملت الحديث إلى الحكم وأصحابه فقال: نقضت حديثك الأول . فقدمت على أبي جعفر(ع) فأخبرته بما قال القوم ، فقال: يا زرارّة ألا أخبرتهم أنه قد فات الوقتان جميعاً ، وأن ذلك كان قضاء من رسول الله

When the time of an obligatory ṣalāh enters, then do not perform optional prayers until the obligatory one is completed.

Zurārah continues:

I went to Kūfah, and when I told al-Ḥakam ibn ‘Uyaynah and his companions about it, they accepted it from me. The next year, when I met Abū Ja‘far, he narrated to me that Rasūlullāh ﷺ slept during one of his journeys. He asked: “Who will keep watch for us?” Bilāl replied: “Me.” Thereafter, Bilāl as well as the others slept until sunrise. Thus, he ﷺ asked: “O Bilāl, what made you sleep?” He replied: “O Rasūlullāh, my soul was held by that which held the souls of all of you.” Rasūlullāh ﷺ then said: “Call out the adhān.” He called out the adhān, performed two raka‘āt before Fajr, commanded his companions to also perform it, to which they complied, and then he led them in the Ṣalāt al-Fajr. Thereafter he said: “Whoever forgets a ṣalāh, should perform it when he remembers, as Allah said: “Establish ṣalāh for my remembrance.”

I narrated the ḥadīth to Ḥakam and his companions who retorted: “You have opposed your first ḥadīth.” I went back to Abū Ja‘far and informed him of the comments of the people. He replied: “O Zurārah, why did you not tell them that the time for both of them had lapsed and that was a judgement of Rasūlullāh ﷺ.”¹

Al-Majlisī states whilst commenting on this narration:

Al-Shahīd has mentioned that there are many lessons in this narration, amongst them is that it is commendable for people to appoint one who will wake them up when they go to sleep. Another lesson is that Allah put

1 *Al-Biḥār* 88/290-291

his Nabī ﷺ to sleep in order to teach his ummah, and so that some people are not ridiculed due to it. I have not found anyone who rejected this narration, even though it raises doubts concerning infallibility.¹

Al-Majlisī mentions from Abū Juhāyfaḥ:

كان رسول الله في سفره الذي ناموا فيه حتى طلعت الشمس ، ثم قال : إنكم كنتم أمواتا فرد الله إليكم
أرواحكم

Rasūlullāh ﷺ said during his journey in which everyone slept until sunrise: “All of you were dead and then Allah returned your souls to you.”²

Why did you not pose these questions to you’re A’immah. Did the guards also sleep just as Bilāl رَضِيَ اللَّهُ عَنْهُ slept? Why did you not ask them: “On that day, Nabī ﷺ was amidst an army of one thousand six hundred people... Experience proves that it is impossible that all of them did not wake up?” Why did you not ask them all of these baseless questions? Is this ḥadīth from the miracles of your infallible Imām as well?

It is indeed astonishing that the *awliyā’* (plural of *walī*) of ‘Abd al-Ḥusayn say that the sun was returned so that Amīr al-Mu’minīn ‘Alī رَضِيَ اللَّهُ عَنْهُ could perform Ṣalāt al-‘Aṣr which he missed when Rasūlullāh ﷺ slept in his lap. We ask Allah to protect our intellect and allow us to be distanced from fanaticism and deviation.

‘Abd al-Ḥusayn Rejects that a Cow and Wolf Spoke in Clear Arabic

‘Abd al-Ḥusayn quotes a ḥadīth on page 120 under the title, “a cow and wolf spoke in clear ‘Arabic”. Imām al-Bukhārī and Imām Muslim report from Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ:

صَلَّى رَسُولُ اللَّهِ (ص) صَلَاةَ الصُّبْحِ ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ بَيْنَا رَجُلٌ يَسُوقُ بَقْرَةً إِذْ رَكِبَهَا فَضَرَبَهَا فَقَالَتْ

1 Al-Biḥār 25/87

2 Al-Biḥār 63/61-Kitāb al-Samā’ wa l-‘Ālam, Bāb Ḥaqīqat al-Nafs wa l-Rūh wa Aḥwālhimā

إِنَّا لَمْ نُخْلَقْ لِهَذَا إِنَّمَا خُلِقْنَا لِلْحَرْثِ! فَقَالَ النَّاسُ: سُبْحَانَ اللَّهِ بَقْرَةٌ تَتَكَلَّمُ، قَالَ (ص) فَإِنِّي أُوْمِنُ بِهِدَا أَنَا وَأَبُو بَكْرٍ وَعُمَرُ وَمَا هُمَا نَمَّ وَبَيْنَمَا رَجُلٌ فِي غَنَمِهِ إِذْ عَدَا الذَّنْبُ فَذَهَبَ مِنْهَا بِشَاةٍ فَطَلَبَ حَتَّى اسْتَنْقَذَهَا مِنْهُ فَقَالَ لَهُ الذَّنْبُ: اسْتَنْقَذْتَهَا مِنِّي فَمَنْ لَهَا يَوْمَ السَّبْعِ يَوْمَ لَا رَاعِيَ لَهَا غَيْرِي فَقَالَ النَّاسُ: سُبْحَانَ اللَّهِ ذَنْبٌ يَتَكَلَّمُ! قَالَ (ص) فَإِنِّي أُوْمِنُ بِهِدَا أَنَا وَأَبُو بَكْرٍ وَعُمَرُ وَمَا هُمَا نَمَّ

Rasūlullāh ﷺ performed the morning ṣalāh and then turned towards the people and said: “Whilst a man was walking with his cow, he suddenly began to ride it and he struck it. The cow responded: ‘We have not been created for this; we were only created for ploughing farms.’ The people said: “Glory be to Allah! A cow that spoke?” Rasūlullāh ﷺ replied: “I believe this, as well as Abū Bakr and ‘Umar”, even though they were not there.

Whilst a man was guarding his flock of sheep, a wolf ran and took one sheep. He went after it until he freed it from the wolf. The wolf then said: “Who will protect it on the day of the predators, when there will be no shepherd besides me?” The people said: “Glory be to Allah! A wolf that spoke?” Rasūlullāh ﷺ replied: “I believe this, as well as Abū Bakr and ‘Umar,” even though they were not there.¹

‘Abd al-Ḥusayn comments:

أن أبا هريرة نزوع إلى الغرائب تواق إلى العجائب قد استخفته إلى خوارق العادات نزوية من الشوق والهيام فتراه طروباً إلى التحدث بما هو فوق النواميس الطبيعية ، كفرار الحجر بثياب موسى ، وكضرب موسى ملك الموت حتى فقأ عينه ، ونزول جراد الذهب على أيوب وأمثال ذلك من المستحيلات عادة .

وها هو الآن يحدث بأن بقرة وذنبا يتكلمان بلسان عربي مبين فيفصحان عن عقل وعلم وحكمة الأمر الذي لم يقع أصلاً ولا هو واقع قطعاً ولن يقع أبداً وسنة الله في خلقه تحيل وقوعه إلا في مقام التحدي والتعجيز حيث يكون آية للنبوة وبرهاناً على الاتصال بالله عز سلطانه ومقام الرجل حيث ساق بقرته إلى الحقل وركبها في الطريق لم يكن مقام تحدي واعجاز لتصدر فيه الآيات وخوارق العادات وكذلك مقام راعي الغنم حين عدا الذئب عليه فلا سبيل إلى القول بإمكان صحة هذا الحديث عقلاً فإن المعجزات

1 Al-Bukhārī under the aḥādīth of the ambiyā’, al-Muzāra’ah and al-Manāqib, Muslim in Faḍā’il al-Ṣaḥābah

Indeed Abū Hurayrah longs and craves for weird and strange things. His overwhelming desire for extraordinary incidents had got the better of him. Thus, you find him ecstatically narrating all types of narrations which go against all the laws of nature, such as the fleeing of a rock with the clothes of Mūsā, Mūsā striking the angel of death whose eye popped out, locusts of gold raining down upon Nabī Ayyūb and similar incidents which are impossible under normal circumstances.

Now he narrates that a cow and a wolf were speaking pure and clear 'Arabic! They were expressing themselves in an intelligent, knowledgeable and wise manner, a phenomena that could never have happened and will never happen! The system of Allah regarding His creation disproves its occurrence except when there is a challenge and a miracle. At such times, it becomes a clear proof of nubuwah and a link with Allah, whose kingdom is honoured. The status of this man who walked his cow to the field and then rode it whilst on the road was not one which demanded a miracle or a challenge. Thus, there was no demand for such signs and extraordinary occurrences. The same can be said about the shepherd, who was attacked by the wolf. Therefore, there is no intellectual basis upon which this ḥadīth can be classified acceptable, as all intellectuals agree that miracles and extraordinary occurrences cannot take place without any purpose.

Our comment: al-Majlisī has a chapter (79/65, Kitāb al-Samā wa l-'Ālam), in his *Bihār* entitled, "Chapter of the fox, rabbit, wolf and lion". He established this ḥadīth of Abū Hurayrah from the *Ṣaḥīḥayn* which you reject. Look at the magnitude of lies and deception adopted by this senior scholar! The pride of his scholars establishes this ḥadīth whilst he takes Abū Hurayrah رضي الله عنه to task for narrating it. There is nothing beyond the truth except falsehood. Al-Majlisī also has another chapter, under the book regarding the biography of our Nabī titled, "His arrival at Madīnah and his building of houses and a masjid therein". Under this chapter, he once again establishes the ḥadīth of Abū Hurayrah رضي الله عنه. He says:

وفي هذه السنة تكلم الذئب خارج المدينة ينذر برسول الله كما روي عن أبي هريرة

In this year, the wolf outside Madīnah spoke. It warned regarding (the rejection of) Rasūlullāh ﷺ. This is narrated from Abū Hurayrah.

He also quotes from the *Amālī* of your great scholar al-Mufīd, under the chapter, “His Miracles which were manifested upon animals” (17/394) in the book regarding the biography of our Nabī ﷺ a narration with an isnād from Shahr ibn Ḥowshab who reports from Abū Sa‘īd al-Khudrī. Al-Majlisī quotes in his *al-Biḥār* (65/78) from Ibn ‘Abd al-Barr and others:

كَلَّمَ الذَّئْبَ مِنَ الصَّحَابَةِ ثَلَاثَةٌ : رَافِعُ بْنُ عَمِيرَةَ ، وَسَلْمَةُ بْنُ الْأَكْوَعِ ، وَاهْبَانُ بْنُ أَوْسِ الْأَسْلَمِيِّ ، قَالَ :
وَلِذَلِكَ تَقُولُ الْعَرَبُ : هُوَ كَذَّبَ اِهْبَانَ ، يَتَعَجَّبُونَ مِنْهُ ...

The wolf spoke to three Ṣaḥābah; Rāfi‘ ibn ‘Umayrah, Salamah ibn Akwa‘ and Ihbān ibn Aws al-Aslamī. That is why the ‘Arabs say: “Like the wolf of Ihbān.” They express surprise regarding it.

This narration has no relation with Abū Hurayrah. What will you say about it, O ‘trustworthy’ author? look at his ignorance regarding the aḥādīth of the Ahl al-Bayt! Furthermore, Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ did not narrate the strange type of narrations that you’re A‘immah have narrated, which causes the body to shiver. If you are passionate about criticising, then your first targets should be your infallible A‘immah. They are the ones who were intoxicated with the idea of speaking to their followers concerning such things which were against all the laws of nature. In order to prove this, it will be sufficient to refer to some chapter headings of *Mādīnat al-Ma‘ājiz*:

1. The ḥadīth of the vessel (1/151-159 Narration: 98)
2. Two Isrā‘īlites reviving two snakes (Page 255 , Narration: 161)
3. The speech of the wolf, the speech of two wolves and their greeting him (Page 266, Narration: 169)

4. The speech of beauty and clothes (Page 273, Narration: 170)
5. A lion greets him (Page 275, Narration: 171)
6. A cow says his name (Page 281, Narration: 177)
7. The speech of the female elephant (Page 282, Narration: 178)
8. The speech of the goose (Page 284, Narration: 179)
9. The speech of the francolin (Page 285, Narration: 180)
10. The speech of the horse (Page 288, Narration: 182)
11. The mountains, stones and trees say his name (Page 297, Narration: 184)
12. The speech of the snake (Page 299, Narration: 185)
13. The palm trees say the name of the Nabī and his Waṣī (Page 398, Narration: 262)
14. A lion speaks to the Nabī and Amīr al-Mu'minīn (Page 409, Narration: 272)
15. A camel praises him (Page 412, Narration: 273)
16. The speech of a cloth, whip and donkey (Page 415, Narration: 275)
17. The eggplant attests to His Wilāyah (Page 418, Narration: 278)
18. Rice attests to his Wilāyah (Page 419, Narration: 279)
19. The speaking of clothes and socks (Page 442, Narration: 279)
20. A camel admits that he is the Amīr al-Mu'minīn (2/20 Narration: 20363)
21. The fish of Nabī Yūnus speaks about his Wilāyah and the Wilāyah of the Ahl al-Bayt (Page 28, Narration: 371)
22. His conversation with his horse (5/505 Narration: 1021)
23. A gazelle speaks about his magnanimity (Page 528 Narration: 1037)

How do we reconcile the above with the statement of ‘Abd al-Ḥusayn, “a phenomena that could never have happened and will never happen! The system of Allah regarding His creation disproves its occurrence...” Take note, O honourable reader, of the degree of lies and deception employed by ‘Abd al-Ḥusayn in his writings. If you are ignorant regarding the speaking of a cow and a goat in pure ‘Arabic, and you claim that it is impossible saying that it is “a phenomena that could never have happened and will never happen! The system of Allah regarding His creation disproves its occurrence...” then all you need to do was pay attention to these concocted narrations supposedly narrated from the Ahl al-Bayt. The extent of deception, dissimulation and the display of ignorance concerning the existence of these types of narrations in the four canonical works (of the Shī‘ah) as well as others is now quite evident to the reader.

It has been reported that ‘Alī رضي الله عنه said:

كَلَّمَ الذَّنْبُ أَبَا الْإِشْعَثِ بْنِ قَيْسِ الْخَزَاعِيِّ ، فَأَتَاهُ فَطَرَدَهُ مَرَّةً بَعْدَ أُخْرَى ، ثُمَّ قَالَ لَهُ فِي الْمَرَّةِ الرَّابِعَةِ : مَا رَأَيْتَ ذُنْبًا أَصْفَقَ وَجْهًا مِنْكَ . فَقَالَ لَهُ الذَّنْبُ : بَلْ أَصْفَقَ وَجْهًا مِنْي مِنْ تَوَلَّى عَنْ رَجُلٍ لَيْسَ عَلَيَّ وَجْهَ الْأَرْضِ أَفْضَلَ مِنْهُ ، وَلَا أَنْوَرُ نُورًا ، وَلَا أَمُّ بَصِيرَةً وَلَا أَمُّ أَمْرًا ، يَمْلِكُ شَرْقَهَا وَغَرْبَهَا ، يَقُولُ : لَا إِلَهَ إِلَّا اللَّهُ ، فَيَتْرُكُونَهُ ، وَمَنْ أَصْفَقَ وَجْهًا : أَنَا أَمْ أَنْتَ الَّذِي تَتَوَلَّى عَنْ هَذَا الرَّجُلِ الْكَرِيمِ ، رَسُولِ رَبِّ الْعَالَمِينَ

A wolf spoke to Abū al-Ash‘ath ibn Qays al-Khuzā‘ī. It came to him but he kept chasing it away. On the fourth occasion, he said to it: “I did not see a wolf that was lowlier than you.” The wolf replied: “Nay, the one who is lowlier than me is he who turns away from the most virtuous man on this earth, who has the most illuminated face, greatest foresight, whose matters are always concluded with perfection. He rules the East as well as the West. He says: ‘There is no deity besides Allah’, due to which they desert him. Who is lower, you or I? (You) are the one who turned away from this noble man, the Rasūl of the Rabb of the universe.”¹

1 *Al-Thāqib fī l-Manāqib* pg. 72, Faṣl fī Kalām al-Bahā‘im, refer to *al-Qaṭrah* 1/113 chapter 2, Fī Ihdā’ al-Dhi‘b al-Thawāb lī Shī‘at ‘Alī, *al-Kharā‘ij* 2/496-497, 521-523, fī I‘lām al-Nabī al-Manāqib fī Kalām al-Ḥayawānāt, *al-Qaṭrah* 1/39-42, Kalām al-Dhi‘b fī al-Nubuwwah wa Kalām al-Dhi‘b fī Faḍā’il al-Nabī صلى الله عليه وسلم, pg. 86-87 fī Kalām al-Ḥayawānāt, *I‘lām al-Warā‘ij* pg. 51-52 Faṣl, wa Ammā al-Mu‘jizāt al-Qāhirah al-Dāllat ‘ālā Nubuwwatihī al-Latī Hiya Siwā al-Qur’ān

Al-Kharā'ij reports that Imām Ja'far said:

إن ثلاثة من البهائم أنطقها الله على عهد النبي: الجمل وكلامه شكوى أربابه وغير ذلك. والذئب فقد جاء إلى النبي فشكا إليه الجوع، فدعا رسول الله أرباب الغنم، فقال: افرضوا للذئب شيئاً فشحوا. فذهب.... وأما البقرة فإنها أذنت بالنبي ودلت عليه وكانت في نخل لبني سالم من الأنصار، وقالت: يا ذريح أعمل نجيح صائح يصبح بلسان عربي فصيح، بأن لا إله إلا الله رب العالمين، ومحمد رسول الله سيد النبيين، وعلي وصيه سيد الوصيين

Allah granted three animals in the time of Nabī ﷺ the ability to speak. A camel who complained regarding the ill-treatment it received from its owners as well as other matters. A wolf came to Nabī ﷺ and complained to Nabī ﷺ regarding its hunger. Rasūlullāh ﷺ summoned a few goat-owners and instructed them: “Donate something to this wolf, even if it is only fat,” so it went... As for the cow, it announced (the arrival) of Nabī ﷺ and guided towards him. It was in a date plantation of one of the Anṣār and it said: “O Dhariḥ, an action of salvation! A Caller declaring in eloquent ‘Arabic that there is none worthy of worship besides the Allah, the Rabb of the universe, Muḥammad is the Rasūl of Allah, the leader of the ambiyā’ and ‘Alī is his Waṣī as well as the leader of the Awṣiyā.”¹

‘Abd al-Ḥusayn Rejects the Ḥadīth: “The Estate of Nabī ﷺ is Ṣadaqah.”

On page 143, ‘Abd al-Ḥusayn quotes a ḥadīth under the title, “The estate of Nabī ﷺ is ṣadaqah”. Imām al-Bukhārī and Imām Muslim report on the authority of Abū Hurayrah رضي الله عنه that Rasūlullāh ﷺ said:

لَا يَقْتَسِمُ وَرَثَتِي دِينَارًا وَلَا دِرْهَمًا مَا تَرَكَتُ بَعْدَ نَفَقَةِ نِسَائِي وَمُتُونَةِ عَامِلِي فَهُوَ صَدَقَةٌ

Not a dīnār or a dirham will be divided from my inheritance. Whatever exceeds the expenditure of my wives and the wages of my governors, from that which I leave behind, will be ṣadaqah.

1 Al-Kharā'ij 2/496, al-Thālib fī l-Manāqib pg. 71 and 75

He then tries to create doubts regarding the ḥadīth saying:

هذا مضمون الحديث الذي انفرد أبو بكر بروايته عن رسول الله محتجا به على عدم توريث الزهراء ...
وقد انفرد الخليفة به ولم يروه على عهده احد سواه ، وربما قيل بأنه قد رواه معه مالك بن أوس الحدثان

*Abū Bakr is the only one who narrates this subject matter directly from Nabī ﷺ.
He used as evidence to prove that al-Zahrā is not entitled to any inheritance. The
khalīfah is the sole narrator of this ḥadīth. None have narrated it in his era besides
him. It is claimed at times, that Mālik ibn Aws al-Ḥadathān also narrates it.*

Our comment: I wish to correct this author; Abū Bakr was not the sole narrator of this ḥadīth. Rather, it was narrated by the following people as well:

1. ‘Umar رضي الله عنه
2. ‘Alī رضي الله عنه
3. Sa’d ibn Abī Waqqāṣ رضي الله عنه
4. ‘Abbās رضي الله عنه
5. ‘Abd al-Raḥmān ibn ‘Awf رضي الله عنه
6. Zubayr ibn al-‘Awwām رضي الله عنه
7. Abū Hurayrah رضي الله عنه
8. ‘Ā’ishah رضي الله عنها
9. Ṭalḥah رضي الله عنه
10. Ḥudhayfah رضي الله عنه
11. Ibn ‘Abbās رضي الله عنه

Now I wish to ask: Was this ḥadīth narrated only by Abū Bakr or Abū Hurayrah? Do you not feel ashamed of adopting this warped methodology?’ Without any shame or feelings, you wish to convince us that your lies and deception are the absolute truth. What happened to academic honesty? Where did the professionalism, which you claimed, go to?

Furthermore, your reliable narrators from the Ahl al-Bayt have also narrated this narration. Al-Kulaynī reports in *al-Kāfi* (1/34, chapter of the reward of a scholar and a student) from Ḥammād ibn ʿIsā from al-Qaddāh, who narrates from Imām Jaʿfar that Rasūlullāh ﷺ said:

من سلك طريقاً يطلب فيه علماً سلك الله به طريقاً إلى الجنة... وفضل العالم على العابد كفضل القمر على سائر النجوم ليلة البدر ، وإن العلماء ورثة الأنبياء لم يرثوا ديناراً ولا درهماً ، ولكن ورثوا العلم ، فمن أخذ منه أخذ بحظ وافر

Whoever sets out in search of knowledge, Allah will make the pathway to Jannah easy for him... The superiority of a scholar over a worshipper is like that of the moon over all the stars on the fourteenth night. The scholars are the heirs of the *ambiyāʾ*, who do not leave as inheritance *dīnārs* and *dirhams*. Instead, they leave behind knowledge. Therefore, the one who acquired it, acquired a great share.

ʿAbd al-Ḥusayn Denies that Abū Ṭālib Died upon Shirk

On page 150, ʿAbd al-Ḥusayn quotes the following ḥadīth under the heading, “Abū Ṭālib rejects the *shahādātayn*”:

قال أبو هريرة قال: قال رسول الله (ص) لعمة قل لا إله إلا الله أشهدك لك بها يوم القيامة قال: لولا أن تُعبرني فريش يقولون إنما حملته على ذلك الجزع لأفرزت بها عينيك فأنزّل الله: { إنك لا تهدي من أحببت ولكن الله يهدي من يشاء }

Abū Hurayrah said: “Rasūlullāh ﷺ said to his uncle: ‘Say there is none worthy of worship except Allah; I will testify in your favour due to it on the Day of Judgement.’ He replied: ‘If (it was not for fear that) Quraysh will mock me saying, “He only done that as a result of fear,” I would have definitely comforted you by (saying) it.’ Thereupon Allah revealed, ‘Indeed, [O Muḥammad], you do not guide whom you like, but Allah guides whom He wills. And He is most knowing of the [rightly] guided.’”¹

1 Sūrah al-Qaṣaṣ: 56

Thereafter, he tries to discredit the ḥadīth due to his hate-propelling blind fanaticism towards his beliefs. He says:

أين كان أبو هريرة عن النبي وعمه (ع)؟! وهما يتبادلان الكلام الذي أرسله عنهما كأنه رأهما بعينيه وسمع كلامهما بأذنيه؟ ... أن هذا الحديث مما ارتجله المبطلون ترفلاً لأعداء آل أبي طالب، وعملت لدولة الأموية في نشره أعمالها، وقد كفانا السلف الصالح!! من أعلامنا مؤنة الاهتمام بتزييفه ...

Where was Abū Hurayrah when Nabī ﷺ had this dialogue with his uncle? He relates it as if he seen it with his own eyes and heard it with his own ears! This ḥadīth was manufactured by the deniers, who used it to gain closeness to the enemies of the household of Abū Ṭālib. The Banū Umayyah also played an influential role in spreading it. Our pious predecessors have sufficed us in proving the unreliability (of this narration).

Our comment: this criticism is worthless. It is based upon blind fanaticism towards the madh-hab and it lacks academic honesty. When these two attributes are found in any research, they render it completely worthless and useless. You have already understood the attitude of this author towards Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ, O reader! Hence, you will also understand that this is nothing more than a further attempt to defame him, thereby comforting his restless feelings of hatred towards this great Ṣaḥābī. This can be proven from the fact that Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ is not the only one who reports that Abū Ṭālib died upon shirk and refused to recite the testimony of faith. It also narrated by other Ṣaḥābah such as ‘Abbās, Abū Sa‘īd al-Khudrī and Jābir رَضِيَ اللَّهُ عَنْهُ.

In fact, this narration is reported by your own scholars as well! In his Tafsīr, al-Qummī (‘Alī ibn Ibrāhīm) states under the explanation of the verse, “Indeed, [O Muhammad], you do not guide whom you like, but Allah guides whom He wills. And He is most knowing of the [rightly] guided”:

نزلت في أبي طالب فإن رسول الله كان يقول: يا عم قل لا إله إلا الله أنفعك بها يوم القيامة، فيقول يابن أخي أنا أعلم بنفسي فلما مات شهد العباس بن عبد المطلب عند رسول الله أنه تكلم بها عند الموت، فقال رسول الله: أما أنا فلم أسمعها منه وأرجوا انفعه يوم القيامة

1 Sūrah al-Qaṣaṣ: 56

It was revealed regarding Abū Ṭālib. Rasūlullāh ﷺ would say to him: “O my uncle, say there is none worthy of worship except Allah; I will help you out on account of it on the Day of Judgement.” He would reply: “O my nephew, I am more knowledgeable regarding myself.” After he died, ‘Abbās testified before Rasūlullāh ﷺ that he proclaimed it at the time of his death. Rasūlullāh ﷺ replied: “I did not hear it from him, but I hope that I will be able to help him on the Day of Judgement.”¹

Faḍl Allāh al-Rāwandī (al-Sharī) states in his book *Nawādir al-Rāwandī* (page 10):

قال رسول الله أهون أهل النار عذاباً عمي أخرجته من أصل الجحيم حتى أبلغ به الضحاح عليه نعلان
من نار يغلي منهما دماغه

Rasūlullāh ﷺ said: “My uncle will receive the lightest punishment from all the dwellers of the fire. I will raise him from the pit of Jahīm until he reaches the shallow portion. He will wear sandals of fire which will cause even his brains to boil.”

Al-Majlisī quotes from Ibn Abī al-Ḥadīd’s *Sharḥ Nahj al-Balāghah*:

اختلف الناس في اسلام أبي طالب فقال الإمامية والزيدية: ما مات إلا مسلماً وقال بعض شيوخنا المعتزلة بذلك منهم: الشيخ أبو القاسم البلخي وأبو جعفر الإسكافي وغيرهما، وقال أكثر الناس من أهل الحديث والعامّة ومن شيوخنا البصريين وغيرهم: مات على دين قومه ويرون في ذلك حديثاً مشهوراً: إن رسول الله قال عند موته: قل ياعم كلمة أشهد لك بها غداً عند الله تعالى، فقال: لولا أن تقول العرب أن أباطالب جزع عند الموت لأقررت بها عينك، وروي إنه قال: أنا على دين الأشياخ! وقيل: إنه قال: أنا على دين عبدالمطلب وقيل غير ذلك وروى كثير من المحدثين أن قوله تعالى: { مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أَوْلَىٰ قُرْبَىٰ مِنبَعْدَ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ وَ مَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَّهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ } [التوبة/ ١١٣-١١٤]، أنزلت في أبي طالب لأن رسول الله استغفر له بعد موته .

وروا أن قوله تعالى: { إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ } نزلت في أبي طالب .

وروا أن علياً(ع) جاء إلى رسول الله بعد موت أبي طالب فقال له: إن عمك الضال قد قضى فما الذي

1 *Tafsīr al-Qummī* 2/24 (al-Qaṣaṣ: 56), *al-Burhān* 3/230

تأمري فيه ؟ واحتجوا به لم ينقل أحد عنه أنه رآه يصلي، والصلاة هي المفارقة بين المسلم والكافر، وأن علياً وجعفرًا لم يأخذا من تركته شيئاً .

وروا عن النبي أنه قال: إن الله قد وعدني بتخفيف عذابه لما صنع في حقي وإنه في ضحاح من نار . ورووا عنه أيضاً إنه قيل له: لو استغفرت لأبيك وأمك فقال: لو استغفرت لهما لاستغفرت لأبي طالب فإنه صنع إليّ ما لم يصنعا، وأن عبد الله وآمنة وأبا طالب في حجرة من حجرات جهنم .

The people have differed regarding the Islam of Abū Ṭālib. The Imāmiyyah and Zaydiyyah said: “He definitely died as a Muslim.” Some of our scholars from the Mu‘tazilah are also of this view. They include, Shaykh Abū al-Qāsim al-Balkhī, Abū Ja‘far al-Iskāfī, etc... Most people, including the scholars of ḥadīth, the general people, some of our scholars from Baṣrah and others opine that he died upon the religion of his people. To support this, they cite the famous ḥadīth, i.e. Rasūlullāh ﷺ said to him at the time of his death: “O my beloved uncle, (Say) a word by means of which I may testify in your favour tomorrow in the court of Allah, the most exalted.” He answered: “If it was not for (fear that) the ‘Arabs will say, ‘Abū Ṭālib was frightened by death!’ I would have comforted you by (saying) it.” It is also narrated that he said: “I am upon the religion of the seniors.” It is said that he declared: “I am upon the religion of ‘Abd al-Muṭṭalib.” There are other views as well.

Many of their ḥadīth scholars have narrated that the following verse was revealed regarding Abū Ṭālib, as Rasūlullāh ﷺ sought forgiveness on his behalf after his demise:

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أَوْلَىٰ قُرْبَىٰ مِنْبَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ۖ وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَّهَا إِثْمًا ۖ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ

It is not for the Nabī ﷺ and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire. And the request of forgiveness of Ibrāhīm عليه السلام for his father was only because of a promise he had made to him. But when it became

apparent to Ibrāhīm that his father was an enemy to Allah, he disassociated himself from him. Indeed was Ibrāhīm compassionate and patient. (Sūrah al-Towbah: 113-114)

They also narrate that the verse: “Indeed, (O Muḥammad), you do not guide whom you like,” was revealed regarding Abū Ṭālib. It is reported in their books that ‘Alī رضي الله عنه came to Rasūlullāh صلى الله عليه وسلم after the demise of Abū Ṭālib and asked him: “Your misguided uncle has passed on, what do you command me to do with him?” This narration has been used as proof by them. Furthermore, none have narrated that he was ever seen performing ṣalāh, the primary distinguishing feature between Muslim and kāfir, and ‘Alī as well as his brother Ja‘far رضي الله عنه did not take anything from his inheritance. Another narration states that Nabī صلى الله عليه وسلم said:

إن الله قد وعدني بتخفيف عذابه لما صنع في حقي وإنه في ضحضاح من نار . ورووا عنه أيضاً
إنه قيل له: لو استغفرت لأبيك وأمك فقال: لو استغفرت لهما لاستغفرت لأبي طالب فإنه صنع
إليّ ما لم يصنعا، وأن عبد الله وآمنة وأبا طالب في حجرة من حجرات جهنم

Allah promised me that his punishment will be lightened as a result of the help that he offered me. He is in the shallow portion of Jahannam. They have also narrated from him that he was once told: “Why do you not seek forgiveness on behalf of your father and your mother?” He replied: “If (I was allowed to) seek forgiveness on their behalf, I would have definitely sought forgiveness on behalf of Abū Ṭālib, as he done for me that which they did not do. ‘Abd Allāh, Āminah and Abū Ṭālib are in one of the rooms of Jahannam.”¹

Our comment: the greatest calamity and the most unpleasant aspect in this case, is the fact that they did not do this to the parents of the other ambiyā’, not even Āzar, who was declared a disbeliever by the Qur’ān. They on the other hand believe that he was a believer and that the verse was revealed regarding the uncle of Nabī Ibrāhīm عليه السلام.

1 *Al-Biḥār* (35/155)

‘Abd al-Ḥusayn Rejects that a Nation was Turned into Rats

On page 157, he quotes a ḥadīth under the heading, “A nation was turned into rats”. *Al-Bukhārī* and *Muslim* report from Abū Hurayrah, who narrates from Rasūlullāh ﷺ:

فَقَدَّتْ أُمَّةٌ مِنْ بَنِي إِسْرَائِيلَ لَا تَدْرِي مَا فَعَلَتْ وَإِنِّي لَا أَرَاهَا إِلَّا الْفَارَ إِذَا وُضِعَ لَهَا الْبَانُ إِلَّا بِلَمْ تَشْرَبْ وَإِذَا وُضِعَ لَهَا الْبَانُ الشَّاءِ شَرِبَتْ

A nation who belonged to Banū Isrā’īl could not be traced. Nobody knew what they did. I am sure that they (were turned into) rats. This is because if the milk of camels is placed before it, it abstains and if a sheep’s milk is put before it, it consumes it.¹

He then plants a few seeds of doubt:

هذا من السخافة بمثابة تريباً عنها الأمة الوركعاء إلا أن تكون مدخولة العقل، ولكن الشيخين بمثابة يلبسان هذا المخرف على غيبة- أي فساد عقله- ويحتجان به على سخافته ولو أن هذا لا يعود على الإسلام بوصمة لقلدناه حبله لكنها السنة المعصومة يجب الذود عن حياضها بكل ما أوتي المسلم من قوة فإن هذه الخرافات من أعظم ما مني به الإسلام من الآفات

The absurdity of this is such that any stable nation will denounce it, except if they are mentally deranged. However, al-Bukhārī and Muslim support this lunatic, despite his mental derangement and they set store by his narrations despite their absurdity. If this did not paint a negative image of Islam, we would not have interfered in his matters. However, since this is the protected Sunnah, it has become necessary to defend it using all avenues that a Muslim has at his disposal. Indeed these ridiculous narrations are among the worst calamities that have befallen Islam.

Our comment: if this author considers this ḥadīth absurd, then let him have a look at a few more absurdities, this time from his camp. *Madīnat al-Ma‘ājiz* (2/42, Narration: 387):

1 *Al-Bukhārī* under Bad’ al-Khalq and *Muslim* under al-Zuhd wa l-Riqāq

زيد الشَّحَام، عن الأصْبَغ بن نباته أن أمير المؤمنين (ع) جاءه نفر من المنافقين ، فقالوا: أنت الذي تقول أن هذا الجريّ: مسخ حرام؟ فقال: نعم، فقالوا: أرنا برهانه، فجاء بهم إلى الفرات، ونادى هناس هناس، فاجابه الجريّ ليبيك . فقال له أمير المؤمنين: من أنت؟ فقال: ممّن عرضت ولايتك! عليه فأبى فمسخ!، وإنّ في من معك من يمسخ كما مسخنا!!، ويصير كما صرنا، فقال أمير المؤمنين: بيّن قصّتك ليسمع من حضر فيعلم، فقال: نعم كنّا أربع وعشرين قبيلة!! من بني اسرائيل!!، وكنا قد تمردنا وعصينا!، وعرضت علينا ولايتك! فأبينا!!، وفارقنا البلاد واستعملنا الفساد، فجاءنا أنت أنت أعلم به والله ممّا فصرخ فينا صرخة فجمعنا جمعاً واحداً... ثم صاح صيحة أخرى وقال: كونوا مسوخاً بقدره الله تعالى، فمسخنا أجناساً مختلفة... وصرنا مسوخاً كما ترى

Zayd al-Shahhām reports from al-Aṣḅagh ibn Nubātah who says: “A group of hypocrites appeared before Amīr al-Mu’minīn. They said: ‘Are you the one who says that this Jirriyy¹ transformed and is thus impermissible?’ He replied: ‘Yes.’ They challenged him: ‘Show us the proof thereof!’ He then took them to the Euphrates and made a sound (to call them). The Jirriyy responded to him saying: ‘At your service.’ Amīr al-Mu’minīn asked them: ‘Who are you?’ It replied: ‘Among those upon whom your Wilāyah was presented but rejected it and so were transformed. And amongst those with you are some who will be transformed just as we were transformed.’ Amīr al-Mu’minīn requested: ‘Explain your story so that those who are present may listen and learn.’ It replied: ‘Yes, we, the Banū Isrā’īl, were fourteen tribes. We rebelled and disobeyed. Your Wilāyah was presented to us but we rejected it. We left the community and made mischief our primary occupation. All of a sudden, someone came to us, you and Allah know better regarding him than us, gave out one cry amongst us and gathered all of us at once. He gave a second cry and said: ‘Become transformed by means of the power of Allah!’ Consequently, we all turned into different forms... and we were transformed to the form that you can see.”

Our comment: the absurdity of this is such that any stable nation will denounce it. However, since this is the protected Sunnah, it has become necessary to defend it using all avenues that a Muslim has at his disposal. Indeed these ridiculous narrations are among the worst calamities that have befallen Islam. So what do you have to say regarding this nonsense, regarding the claim and the proof?

1 A species of fish.

و عن الكاظم (ع) أنه قال عن المسوخ : بأنها اثنا عشر صنفاً ولها علل ، فأما الفيل فإنه مسخ كان ملكاً زناء لوطياً ، ومسخ الدب لأنه كان أعرابياً ديوثاً ، ومسخت الأرنب لأنها كانت امرأة تخون زوجها ولا تغتسل من حيض ولا جنابة ، ومسخ الطوطا لأنه كان يسرق تمر الناس ، ومسخ سهيل لأنه كان عشارا باليمن ، ومسخت الزهرة لأنها كانت امرأة فتن بها هاروت وماروت، وأما القردة والخنازير فانهم قوم من بني اسرائيل اعتدوا في السبت ، وأما الجري والضب ففرقة من بني اسرئيل حين نزلت المائدة على عيسى لم يؤمنوا به فتأهوا فوقع فرقة في البحر وفرقة في البر، وأما العقرب فإنه كان رجلا ناما ، وأما الزنبور فكان لحاما يسرق في الميزان

It is narrated from Imām al-Kāzīm that he claims that the transformed species are twelve in number and each of them have been transformed due to a specific reason. The elephant was transformed due to being a homosexual adulterous king. The bear was transformed due to being an immoral Bedouin. The rabbit was transformed for being a disloyal wife who would not bath after the termination of her menstruation and after becoming impure. The bat was transformed due to stealing the dates of people. The Canopus was transformed for being the tithe¹ collector of Yemen. The flower was a woman who was used to test Hārūt and Mārūt. As for monkeys and pigs, they were a nation from Banū Isrā'īl who transgressed on the day of Saturday. The Jariyy and the lizard are a nation of Banū Isrā'īl who disbelieved when the table descended for 'Īsā عَلَيْهِ السَّلَامُ, thus they wandered aimlessly (on the earth). One of them became a species in the ocean, and the other, a species on land. The scorpion was a man who loved carrying tales. As for the hornet, it was a butcher who would cheat whilst weighing.²

To avoid the lengthy narrations, I will suffice upon quoting for you, O honourable reader, the titles of the chapters under which Hāshim al-Baḥrānī discusses what he refers to as the miracles of the A'imma in his book *Madīnat al-Ma'jiz*:

1. The man who was transformed into a dog due to his supplication (1/308, Narration: 193)

1 One tenth of annual produce or earnings, formerly taken as a tax for the support of the church and clergy.

2 *Ḥilyat al-Muttaqīn* pg. 647-648

2. The man who was transformed into a dog (1/310, Narration: 194)
3. The man whose face was transformed into that of a pig, the man whose head was transformed into the head of a pig and his face was transformed into the face of a pig (1/311, Narration: 195)
4. The man who became a crow due to his supplication (1/313, Narration: 197)
5. A man was transformed into a tortoise (2/66, Chapter: 227)
6. A man was transformed into a dog for swearing at him (2/288, Narration: 558)
7. The man who he instructed to “get away,” and then his head became like that of a dog (2/297, Narration: 560)
8. A man was transformed to a woman and a woman into a man, then they were returned to their original form (2/260, Narration: 880)

Our comment: these are the fabrications which could be considered the greatest calamities that have befallen Islam. We ask Allah for forgiveness. We request His protection as far as our dīn and intelligence is concerned. May He protect us from following our desires and going astray.

‘Abd al-Ḥusayn Rejects the Ḥadīth: “Whoever is in the State of Impurity at the time of Dawn Should not Fast.”

On page 157, under the heading, “He finds himself in trouble so he excuses himself by claiming that he heard it from Faḍl”. Imām Muslim reports from ‘Abd al-Malik ibn Abī Bakr ibn ‘Abd al-Raḥmān, from his father (Abū Bakr) who says:

سَمِعْتُ أَبَا هُرَيْرَةَ يَقُصُّ مِنْ قِصَصِهِ : مَنْ أَدْرَكَهُ الْفَجْرُ جُنْبًا فَلَا يَصُومُ قَالَ : فَذَكَرْتُ ذَلِكَ لِعَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ لِأَبِيهِ فَأَتَكَرَّ ذَلِكَ فَأَنْطَلَقَ عَبْدُ الرَّحْمَنِ وَأَنْطَلَقْتُ مَعَهُ حَتَّى دَخَلْنَا عَلَى عَائِشَةَ وَأُمِّ سَلَمَةَ فَسَأَلَهُمَا عَبْدُ الرَّحْمَنِ عَنْ ذَلِكَ قَالَ فَكَلِمَاتُهُمَا قَالَتْ كَانَ النَّبِيُّ (ص) يُصْبِحُ جُنْبًا مِنْ غَيْرِ حُلْمٍ ثُمَّ يَصُومُ قَالَ فَأَنْطَلَقْنَا حَتَّى دَخَلْنَا عَلَى مَرْوَانَ وَهُوَ وَالِي الْمَدِينَةِ مِنْ قَبْلِ مَعَاوِيَةَ فَذَكَرَ ذَلِكَ لَهُ عَبْدُ الرَّحْمَنِ فَقَالَ مَرْوَانُ عَرَمْتُ عَلَيْكَ إِلَّا مَا ذَهَبَتْ إِلَى أَبِي هُرَيْرَةَ فَرَدَدْتُ عَلَيْهِ مَا يَقُولُ قَالَ فَجِئْنَا أَبَا هُرَيْرَةَ فَذَكَرَ عَبْدُ الرَّحْمَنِ لَهُ ذَلِكَ فَقَالَ

أَبُو هُرَيْرَةَ أَهْمَا قَالَتْهُ لَكَ؟ قَالَ: نَعَمْ قَالَ: هُمَا أَعْلَمُ، ثُمَّ رَدَّ أَبُو هُرَيْرَةَ مَا كَانَ يَقُولُ فِي ذَلِكَ إِلَى الْفَضْلِ بْنِ الْعَبَّاسِ: سَمِعْتُ ذَلِكَ مِنَ الْفَضْلِ وَلَمْ أَسْمَعْهُ مِنَ النَّبِيِّ (ص) قَالَ: فَرَجَعَ أَبُو هُرَيْرَةَ عَمَّا كَانَ يَقُولُ

I heard Abū Hurayrah saying in one of his lectures¹: “Whoever is impure at the time of dawn should not fast. I mentioned this to ‘Abd al-Raḥmān ibn al-Ḥārith (i.e. his father), who showed hesitation regarding it. Thus, ‘Abd al-Raḥmān and I went to ‘Ā’ishah and Umm Salamah. ‘Abd al-Raḥmān queried from them regarding it. Both of them responded: “Rasūlullāh ﷺ would find himself impure at dawn, without experiencing nocturnal emissions. Thereafter, he would fast.” Thereupon, we went to Marwān, who was appointed by Mu’āwiyah as the governor of Madīnah. ‘Abd al-Raḥmān mentioned to him the entire incident. Marwān instructed: “I demand from you that you go to Abū Hurayrah and refute that which he says.” Thus, we went to Abū Hurayrah and ‘Abd al-Raḥmān informed him of what had transpired. Abū Hurayrah asked: “Did they really say that to you?” He replied: “Yes.” “They are more learned,” was the reply of Abū Hurayrah. Then, Abū Hurayrah ascribed his former view to Faḍl ibn al-‘Abbās saying: “I heard this from Faḍl ibn al-‘Abbās. I did not hear it from Nabī ﷺ.” Thus, Abū Hurayrah retracted from his view.²

He starts his hunt for loopholes saying:

لو كان الفضل حياً ما اجترأ عليه

If Faḍl was alive, he would not have had the courage to say this.

He then comments in the footnotes (page 158):

1 ‘Abd al-Ḥusayn comments in the footnote: “His mocking of Abū Hurayrah is quite apparent, as he calls him a Qaṣṣāṣ. Literally, this means one who tells stories before gatherings to earn a few bounties from them. Most story-tellers are wayward people.”

Our comment: praise be to Allah, we have already explained, in detail; the claims, concoctions and fabrications of this individual. We shall also reproduce narrations from the Ahl al-Bayt which conform to the narration of Abū Hurayrah رَضِيَ اللهُ عَنْهُ. Will he pass the same judgement upon his A’immah?

2 Muslim in Kitāb al-Ṣiyām

أَنَّ رَسُولَ اللَّهِ (ص) أَجَلَ وَأَفْضَلَ وَأَكْمَلَ مِمَّا يَظُنُّونَ وَحَاشَاهُ أَنْ يَصِيحَ جَنْبًا وَلَا سِيَمَا فِي أَيَّامِ الصَّوْمِ وَالْأَنْبِيَاءُ لَا يَجُوزُ عَلَيْهِمُ الْإِحْتِلَامُ لِأَنَّهُمْ مِنْ تَلَاعِبِ الشَّيْطَانِ وَهُمْ مِنْزَهُونَ عَنْهُ

Rasūlullāh ﷺ was far more illustrious, honourable and he was an embodiment of perfection, unlike that which they believe. It is far-fetched that he would be in the state of impurity at that time, especially during the days of fasting. It is impossible for the ambiyā' to experience nocturnal emissions, as this is from the tricks of Shayṭān, and they are protected from it.

Our comment: it is indeed amazing that ‘Abd al-Ḥusayn, who objects to Abū Hurayrah رضي الله عنه, practices upon the demand of this ḥadīth of Abū Hurayrah رضي الله عنه. He is an Imāmī Shi‘ī, and Shi‘ī jurisprudence states that one who finds himself impure at the time of dawn will not be able to fast. Is this not really amazing? Shortly, we will present a few views of the A‘immah of the Ahl al-Bayt, whom he believes to be infallible. He subscribes to these views as well. Furthermore, this ḥadīth was corroborated by the ḥadīth of the infallible Imām. Ḥabīb al-Khatḥ‘amī reports in *al-Ṣaḥīḥ* from al-Ṣādiq:

كَانَ رَسُولُ اللَّهِ يَصَلِّي اللَّيْلَ فِي شَهْرِ رَمَضَانَ ثُمَّ يَجْنُبُ !! ثُمَّ يُوَخِّرُ الْغَسْلَ !! مُتَعَمِّدًا !! حَتَّى يَطْلُعَ الْفَجْرَ

Rasūlullāh ﷺ would perform ṣalāh during the nights of Ramaḍān and thereafter he would become impure. He would then delay the bath intentionally until the break of dawn.¹

Al-Tahdhīb (6/15) reports from Muḥammad ibn Ḥumrān who narrates his conversation with Imām Ja‘far:

سَأَلْتُهُ عَنِ الْجَنْبِ يَجْلِسُ فِي الْمَسْجِدِ؟ قَالَ: لَا، وَلَكِنْ يَمُرُّ فِيهِ الْإِلَاحُ الْمَسْجِدَ الْحَرَامَ وَمَسْجِدَ الْمَدِينَةِ قَالَ: وَرَوَى أَصْحَابُنَا أَنَّ رَسُولَ اللَّهِ قَالَ: لَا يَنَامُ فِي مَسْجِدِي أَحَدٌ وَلَا يَجْنُبُ فِيهِ أَحَدٌ وَلَا يَجْنُبُ فِيهِ أَحَدٌ وَقَالَ: إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنْ اتَّخِذَ مَسْجِدًا طَهْرًا لَا يَحِلُّ لِأَحَدٍ أَنْ يَجْنُبَ فِيهِ إِلَّا أَنَا وَعَلِيُّ الْحَسَنِ وَالْحُسَيْنِ .

I asked him if an impure person is allowed to sit in the masjid. He replied: “No, but he is allowed to pass through it, except Masjid al-Ḥarām and the

1 *Al-Tahdhīb* 4/213, Ḥadīth: 620, *al-Wasā’il* Chapter: 16, 7/44, *al-Mukhtalif* 3/409

Masjid of Madīnah. Our scholars have reported that Rasūlullāh ﷺ said: ‘Nobody should sleep in this Masjid of mine and nobody should become impure in it. Allah has revealed to me: ‘Adopt a pure masjid’. No one is allowed to become impure in it besides myself, ‘Alī, Ḥasan, and Ḥusayn.’”

Muḥammad ibn ‘Īsā narrates that Sulaymān ibn Ja‘far al-Marwazī reported to him that he heard al-Faqīh saying:

إذا أجنب الرجل في شهر رمضان بليل ولا يغتسل حتى يصبح فعليه صوم شهرين متتابعين مع الصوم ذلك اليوم ولا يدرك فضل يومه

If a man becomes impure during the night of Ramaḍān and he does not bath until the morning, then he should fast on that day and add two months of continuous fasting as recompense. However, he will not attain the virtue of that day.¹

Abū Baṣīr reports from Imām Ja‘far regarding the man who becomes impure during the night of Ramaḍān and intentionally delays the bath until the morning. He said:

يعتق رقبة أو يصوم شهرين متتابعين أو يطعم ستين مسكينا قال: وقال إنه لخليق ألا أراه يدركه أبداً

He will set free two slaves, fast sixty days consecutively or feed sixty poor people. However, I do not think that he will ever be able to make up for it.²

Musnad al-Riḍā (2/194, chapter of the one who is impure at the time of dawn) has a narration from Aḥmad ibn Muḥammad who reports that he enquired from Imām al-Riḍā رحمه الله regarding the one who cohabited with his wife in the month of Ramaḍān, or experienced nocturnal emissions, but stayed impure intentionally until the break of dawn. Imām l-Riḍā رحمه الله replied:

1 *Al-Istibṣār* 2/78, *al-Tahdhīb* 4/212, *al-Wasā’il* 7/43

2 *Al-Istibṣār* 2/78, *al-Tahdhīb* 4/212, *al-Wasā’il* 7/43

يتم ذلك اليوم عليه قضاؤه

He will complete the fast of that day and he will repeat it later.

Mir'āt al-'Uqūl (16/278 Ḥadīth: 1, chapter of the one who becomes impure during the night of Ramaḍān):

عن الحلبي ، عن أبي عبدالله(ع) أنه قال: في رجل احتلم أول الليل أو أصاب من أهل ثم نام متعمداً في شهر رمضان حتى أصبح ، قال: يتم صومه ذلك ثم يقضيه إذا أفطر من شهر رمضان ويستغفر ربه

Al-Ḥalabī narrates from Imām Ja'far that he said regarding the one who experienced nocturnal emissions or cohabited with his wife during the early portion of the night in the month of Ramaḍān, but intentionally delayed the bath until dawn: “He will complete that fast and then he will keep another fast in recompense, just as he would do if he nullified a fast. He will also seek forgiveness from his Rabb.”

Al-Muḥaqqiq al-Ḥillī says in *Sharā'i' al-Islam* (1/192):

من أجنب ونام ناوياً للغسل، ثم انتبه ثم نام كذلك ، ثم انتبه ونام ثالثة ناوياً حتى طلع الفجر، لزمته الكفارة على قول مشهور وفيه تردد

Whoever becomes impure and then sleeps with the intention of taking a bath (upon awakening), wakes up and then goes back to sleep in the state of impurity. He repeats this for a second time and thereafter a third time until eventually dawn appears, then he will have be penalised for it according to the famous view. However, there is some uncertainty regarding it.

Al-Majlisī says in *Mir'āt al-'Uqūl* (16/278):

المشهور بين الاصحاب بل ادعى عليه الاجماع انه يحرم البقاء على الجنابة متعمداً حتى يطلع الفجر ويجب به القضاء والكفارة . ونسب إلى الصدوق: القول بعدم التحريم . وذهب ابن أبي عقيل والسيد إلى وجوب القضاء خاصة، وكذا المشهور وجوب القضاء لو نام غير ناوٍ للغسل أو كان ناوياً وكان غير معتاد .

The popular view among the scholars, which was even claimed to be the agreed upon view by all, is that it is impermissible to remain in the state of impurity intentionally until the break of dawn. Doing so will necessitate compensation as well as a penalty. The view of permissibility has been attributed to al-Ṣadūq. Ibn Abī ‘Aqīl and al-Sayyid have opined that it will only necessitate compensation. Similarly, the famous view regarding the one who sleeps without the intention of taking a bath, or he did intend so, but it is not his habit is that compensation alone will be necessary upon him.

Our comment: why did you criticise Abū Hurayrah رضي الله عنه for narrating that which is the view in your madh-hab and your reputable A’immah as well as scholars have passed verdicts in accordance to it? It is quite well known that being impure does not in any way infringe upon the fast. This can be established from the fact that at times, a man may sleep in the day and experience a wet-dream. Thereafter, no matter how much he delays the bath, it does not affect his fast. This was also admitted to by their scholar al-Murtaḍā. He says in *al-Intiṣār* (Page 64):

إننا لا نوجب على المتعمد البقاء على الجنابة إلى الصباح الغسل لا لأجل المنافاة بين الجنابة والصوم ، بل لأنه اعتمد لأن يكون جنباً في نهار الصوم

We do not make bathing compulsory upon the one who wishes to remain impure until dawn on account of there being some opposition between impurity and fasting. Rather, it is on account of him intentionally staying impure during a day of Ramaḍān.

‘Abd al-Ḥusayn Rejects the Ḥadīth: “There is No Contagious (Illness), No (Evil Omen) in Ṣafar and No Hāmah”

On page 159, under the title, “Two contradictory aḥādīth”, he says:

أخرج البخاري من طريق أبي سلمة عن أبي هريرة مرفوعاً لا عدوى ولا صفر ولا هامة قال فقال أعرابي يا رسول الله فما بال الإبل تكون في الرَّمْلِ كأنها الطَّاءُ فيخالطها البعير الأجرَبُ فيجربها؟ فقال رسول الله (ص) فَمَنْ أَعْدَى الْأَوَّلِ .

Al-Bukhārī reports from Abū Salamah from Abū Hurayrah who narrates that Rasūlullāh ﷺ said: “There is no contagious (illness), no (evil omen) in Ṣafar and no Hāmah (reincarnation).” A villager asked: “O Rasūlullāh, what about the camels which, when in the desert looks like deers, but when a camel with scabies mixes with them, then they also contract the illness?” Rasūlullāh ﷺ replied: “Who transferred it to the first one?”

He tries to create doubts regarding the ḥadīth saying:

أورد البخاري هذا الحديث ثم روى بعده بلا فصل وَعَنْ أَبِي سَلَمَةَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ فِيمَا بَعْدُ يَحْدُثُ فَيَقُولُ: قَالَ النَّبِيُّ (ص): لَا يُورَدَنَّ مُمْرِضٌ عَلَى مُصِحِّ فَقَالَ أَبُو سَلَمَةَ يَا أَبَا هُرَيْرَةَ أَلَمْ تُحَدِّثْ أَنَّهُ لَا عَدْوَى قَالَ فَأَنْكَرَ حَدِيثَهُ الْأَوَّلَ وَرَطَّنَ بِالْحَبَشِيَّةِ قَالَ أَبُو سَلَمَةَ فَمَا رَأَيْتَهُ نَسِيَ حَدِيثًا غَيْرَهُ

قلت: هذا شأن من لا تتسايير خيلاه وكفى بهذا بلاغا

Al-Bukhārī reported this ḥadīth and immediately thereafter he reported from Abū Salamah that he heard Abū Hurayrah narrating a ḥadīth after some time. He said: “Nabī ﷺ said, ‘A sick person should not come in front of a healthy person.’” Thereupon, Abū Salamah asked: “O Abū Hurayrah, did you not narrate that there are no contagious illnesses?” He rejected his first ḥadīth and babbled something in the Abyssinian language. Abū Salamah says: “I did not see him forgetting any other ḥadīth.”

I say: this, always, was the state of those who walk in two different ways.

Our comment: al-Bukhārī reported this ḥadīth from Abū Hurayrah, Ibn ‘Umar and Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُم in his *Ṣaḥīḥ*. Al-Ṭabarī reports it from ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا and Sa’d ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ, and Muslim reports it from Abū Hurayrah, Sā’ib ibn Yazīd, Jābir, Anas and Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمْ. Thus, Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ is not the only one who narrates the ḥadīth. Rather a number of Ṣaḥābah have also narrated it. Your scholar, al-Nūrī reports it in his *Mustadrak* (8/278-279). He has a chapter titled, “The repugnance of fearing contagiousness and the repugnance of ṣafar for animals and other items.” Under this chapter, he narrates the ḥadīth of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ which you have rejected, O genius.

If ‘Abd al-Ḥusayn believes that these two narrations of Abū Hurayrah رضي الله عنه were in contradiction, as he deceptively claimed, then let him have a look at the treasure of contradictions ascribed to the Ahl al-Bayt. They have also reported this ḥadīth, O master of dissimulation! Al-Naḍr ibn Qarwāsh al-Jammāl narrates regarding Imām Ja‘far رضي الله عنه:

سألته عن الجمال يكون بها الجرب أعزلها من ابلي مخافة أن يعديها جربها ، والدابة ربما صفرت لها حتى تشرب الماء ، فقال أبو عبد الله الشاة والبقرة ان اعرابيا أتى رسول الله فقال: يارسول الله أني أصيب الشاة والبقر بالثمن اليسير وبها جرب ، فأكره شرائها مخافة أن يعدي ذلك الجرب ابلي وغنمي فقال: رسول الله: يا اعرابي فمن أعدى الأول؟ ثم قال رسول الله لا عدوى ولا طيرة ولا شوم ولا صفر ولا رضاع بعد فصال

I asked him regarding a camel that had scabies, as I separated it from my camel, fearing that the scabies will spread to my camel. Sometimes it would make way for her to drink water. Imām Ja‘far رضي الله عنه replied: “A villager came to Nabī صلی الله علیه وسلم and asked, “I find sheep and cows for really low prices, but they are affected by scabies. I dislike purchasing them fearing that the sheep and cows will spread that scabies to my camels and goats.” Rasūlullāh صلی الله علیه وسلم replied: “O villager, who spread it to the first one?” Thereafter Rasūlullāh صلی الله علیه وسلم said: “There are no contagious illnesses, there is no (reality to making decisions based on the flight directions of) birds, there is no bad omen, no (bad omen in) Šafar and no breast feeding after (the child has been) weaned off.”¹

Al-Faqīh (4/258) quotes al-Šādiq who said:

فر من المجذوم فرارك من الاسد

Flee from the leper just as you flee from the lion.

Al-Jazā‘irī states in *al-Anwār al-Nu‘māniyyah* (2/145):

1 *Al-Wasā‘il* 8/370, *al-Rowḍāh* pg. 196, *al-Biḥār* 58/318

وروى عنه إنه قال: " لا يورد ممرض على مصح وقال فر من المجذوم فرارك من الأسد

It has been narrated from him that he said: "A sick person should not appear before a healthy person and flee from the leper just as you flee from the lion."

Why was there such an attack and so much of hatred displayed for the narrator of Islam, Abū Hurayrah رضي الله عنه? With every insult that you have directed to Abū Hurayrah رضي الله عنه, you have equally insulted the A'imma of the Ahl al-Bayt.

'Abd al-Ḥusayn's Surprise and Denial of the Ḥadīth: "Two Infants Speak of Unseen Matters"

On page 159, he quotes a ḥadīth under the heading, "Two infants speak of unseen matters". *Al-Bukhārī* and *Muslim* report on the authority of Abū Hurayrah رضي الله عنه that Rasūlullāh صلى الله عليه وسلم said:

وَكَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ يُقَالُ لَهُ جُرَيْجٌ كَانَ يُصَلِّيَ فِجَاءً ثُمَّ أُمُّهُ فَدَعَتْهُ فَقَالَ أَجِيبِي أَوْ أَصَلِّي؟ فَقَالَتْ أُمُّهُ
اللَّهُمَّ لَا تَمِتْهُ حَتَّى تَرِيَهُ وَجُوهَ الْمُؤْمِسَاتِ قَالَ وَكَانَ جُرَيْجٌ فِي صَوْمَعَتِهِ فَتَعَرَّضَتْ لَهُ امْرَأَةٌ فَأَبَى فَأَتَتْ رَاعِيًا
فَأَمَكَّتْهُ مِنْ نَفْسِهَا فَوَلَدَتْ غَلَامًا فَقَالَتْ مِنْ جُرَيْجٍ فَأَتُوهُ فَكَسَرُوا صَوْمَعَتَهُ وَأَنزَلُوهُ وَسَبَّوهُ فَتَوَضَّأَ وَصَلَّى
ثُمَّ أَتَى الْغُلَامَ فَقَالَ مَنْ أَبُوكَ يَا غُلَامُ؟ فَقَالَ الْغُلَامُ إِنَّ أَبِي لِهَوِ الرَّاعِي! قَالُوا بَنِي صَوْمَعَتِكَ مِنْ ذَهَبٍ قَالَ
لَا إِلَّا مِنْ طِينٍ (قال أبو هريرة) وَكَانَتْ امْرَأَةٌ تَرْضِعُ ابْنًا لَهَا مِنْ بَنِي إِسْرَائِيلَ فَمَرَّ بِهَا رَجُلٌ رَاكِبٌ ذُو شَارَةِ
فَقَالَتْ اللَّهُمَّ اجْعَلْ ابْنِي مِثْلَهُ فَتَرَكَ نُدَيْهَا وَأَقْبَلَ عَلَى الرَّاعِي فَقَالَ: اللَّهُمَّ لَا تَجْعَلْنِي مِثْلَهُ! ثُمَّ أَقْبَلَ عَلَى
نُدَيْهَا بِمَحْضِهِ (قال أبو هريرة) كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ (ص) يَمصُ إِصْبَعَهُ! ثُمَّ مَرَّتْ أُمُّ الْغُلَامِ فَقَالَتْ اللَّهُمَّ لَا
تَجْعَلْ ابْنِي مِثْلَ هَذِهِ فَتَرَكَ الْغُلَامُ نُدَى أُمِّهِ فَقَالَ اللَّهُمَّ اجْعَلْنِي مِثْلَهَا! فَقَالَتْ لِمَ ذَاكَ؟ فَقَالَ لَهَا الرَّاعِي جَبَّارٌ
مِنَ الْجَبَابِرَةِ وَهَذِهِ الْأُمَّةُ يَقُولُونَ سَرَقَتْ زَيْنَتَ وَلَمْ تَفْعَلْ

There was a man by the name of Jurayj among the Banū Isrā'īl. On one occasion, whilst he was occupied with ṣalāh, his mother called him. He thought to himself, 'Should I reply (to her) or continue with ṣalāh?' His mother (upon feeling ignored) supplicated: "O Allah, do not let him die until you show him the faces of immoral women." Later, whilst Jurayj was in his prayer room, a woman offered herself to him. He declined the offer, so she granted a shepherd access to herself, due to which she gave birth

to a boy. She then claimed: “(He is) from Jurayj.” They came to him, razed his room to the ground, brought him down and began reviling him. He performed wuḍū and ṣalāh and thereafter approached the boy saying: “Who is your father, O young boy?” The boy replied: “My father is most certainly the shepherd.” Thereupon they asked him: “Shall we rebuild your room with gold?” He replied: “No. Use nothing but soil.”

Abū Hurayrah رضي الله عنه narrates further:

A woman from Banū Isrā’īl was breast-feeding her son when an influential man rode pass her. She supplicated: “O Allah, make my son just like him.” Immediately, the boy left her breast, turned towards the rider and supplicated; “O Allah, do not make me like him.” Thereafter, he returned to her breast and continued to suckle.

Abū Hurayrah رضي الله عنه says:

I can still picture Rasūlullāh صلى الله عليه وسلم sucking onto his finger. Thereafter, the mother of a slave passed. The boy’s mother supplicated: “O Allah, do not make my son like this person.” The boy left his mother’s breast and supplicated: “O Allah, make me like her!” She asked: “Why (did you ask for) that?” He replied: “The rider was an oppressor whilst this slave-girl is accused of being a thief and a fornicator, but she is innocent.”¹

Then he tries to find flaws in the ḥadīth, to appease his ego. He says:

قلت: لم يكن جريح من الأنبياء وكذلك هذان الطفلان ، فلا يمكن أن تصدر على أيديهم خوارق العادات ، فإن الخوارق إنما تكون من النبيين في مقام تعجيز البشر اثباتا لنبوتهم كما هو مقرر في محله وكلام هذين المولودين وأخبارهما بالمغيبات مما تأباه فطرة الله التي فطر الناس عليها ..

Neither was Jurayj, nor any of these kids among the ambiyā’. Thus it is impossible that these miracles could have taken place at their hands. Miracles are only

1 Al-Bukhārī in aḥādīth al-Ambiyā, al-Mazālim and al-Ghaḍāb, Muslim in al-Birr wa l-Ṣīlah and al-Āḍāb

manifested by the ambiyā', as a means of challenging other humans and to establish their nubuwwah. This has been explained in its appropriate place. The speech of these two infants and their utterance of that which was unknown is against the system of Allah, which he made the nature of humans.

Our comment: you have claimed the same, if not more amazing incidents in support of you're A'immah, under the pretext that they were the miracles of the A'immah. You have reported that they would speak regarding unseen matters in their infancy. In fact, they would recite the Qur'ān as well as the other scriptures whilst they were still in their cradles. The great scholar of the Shī'ah, Hāshim al-Baḥrānī, has collected these incidents in his book, *Madīnat al-Ma'ājiz*. Explaining the position and miracles of the A'immah (as understood by the Shī'ah) would require many voluminous books. To summarise them, we present a few chapter titles of the above mentioned books. They are:

1. Concerning the miracles of Imām Amīr al-Mu'minīn, the first one being his miracles at birth. (1/45-48 Chapter: 1 Narration: 1)
2. A six month old child talks upon the instruction of Amīr al-Mu'minīn, and another child speaks. (1/414, Narration: 274)
3. A child says that he is a friend of Allah (3/135, Narration: 794)
4. The miracles of Imām Ḥusayn, a suckling child speaks (3/500, Narration: 1015)
5. The miracles of Imām al-Kāẓim, he whispers to his father from the cradle (6/224 Narration: 1965)

The Children of the A'immah Speak from the Cradle, Their Mothers Stomachs and Even Recite from Previous Scriptures

Here are some narrations of the Ahl al-Bayt in which it is reported that the A'immah would speak eloquently and recite from previous scriptures among other feats at birth. The narrations have been summarised. Ayatollah Ḥusayn al-

Shīrāzī states in his book *al-Fiqh* (13/99), whilst discussing the details of the birth of the A'imma:

وكذلك دلّ العقل على ذلك ، إذا ما لاحظ حالاتهم من أول الولادة ، بل قبل الولادة ، فقد كانت فاطمة (ع) تكلم أمها وهي في الرحم

Similarly, the intellect also points out towards it, if one studies their conditions at the time of birth and before birth. Fāṭimah عليها السلام would speak to her mother whilst she was still in the womb.

Al-Maḥājījah reports from Aḥmad ibn Ishāq ibn Sa'd al-Ash'arī (in a lengthy narration) who says: "I visited Abū Muḥammad Ḥasan al-'Askarī and asked him, 'Is there any sign (that you are al-Mahdī) which will bring satisfaction to my heart?'"

نطق الغلام!! بلسان عربي فصيح!! فقال: أنا بقية الله في أرضه والمنتقم من أعدائه!

The infant replied in eloquent 'Arabic. He said: "I am the (last) representative of Allah upon His earth, and I am the one who will take revenge from His enemies."¹

Ya'qūb ibn Sirāj reports:

دخلت على أبي عبد الله (ع) وهو واقف على رأس موسى (ع) وهو في المهد فجعل يساره طويلا فجلست حتى فرغ فقمتم إليه فقال لي أدن من مولاك فسلمت فدنوت فسلمت عليه فرد علي السلام بلسان فصيح ...!!

I visited Imām Ja'far عليه السلام while he was standing by the head of Mūsā (al-Kāẓim), who was in his cradle. He lengthened his left side, so sat down until he completed (what he was doing). Then I stepped forward towards him, upon which he instructed: "Go close to your master and greet!" Thus I went close and greeted him. He replied to my greetings in a very clear manner.²

1 *Al-Maḥājījah* 4/399, *al-Faḍā'il* 57-59

2 *Al-Qaṭrah* 4/339, *al-Thāqib fī l-Manāqib* pg. 200, *al-Ikmāl* 1/194, *al-Anwār al-Nu'māniyyah* 2/18, *Ilzām al-Nāṣib* 2/328-329, *al-Kharā'ij* 2/524-525, *Rowḍāt al-Wā'iẓin* 1/143, *al-Ḥilyah* 2/226-228, 391, 524, 529, 533, 536, *Ḥayāt al-Imām al-'Askarī* pg. 318

You're A'imma were blessed with such miracles that were not even afforded to the ambiyā'. However, they are mere claims. How is it that you still claim that miracles are only manifested at the hands of the ambiyā'?¹

Al-Maḥajjah (4/278) reports from Zakariyyā ibn Ādam who says that he heard al-Riḍā saying:

كان أبي (ع) محتمن تكلم في المهد

My father was among those who spoke from their cradles.

Al-Qazwīnī reports a narration in his book, 'Alī from the cradle to the grave (page 23), under the title, "Alī recites qur'ān before it is revealed". A summary of the narration is presented below:

استقبل سيدنا أبو طالب السيدة فاطمة بنت أسد مهنتاً وأخذ أبو طالب وليده الحبيب وضمه إلى صدره ثم رده إلى أمه، وأقبل رسول الله وذلك قبل أن يبعث فلمّا رآه علي جعل يهش ويضحك كأنه ابن سنة!!، ...

1 They claim that 'Alī عليه السلام as well as all the other A'imma produced miracles according to their claims. This is a clear error as mentioning a miracle to prove the establishment of Imāmah is completely incorrect. How can it be accepted? Miracles take place in order to prove nubuwwah, not Imāmah and other legal positions such as being a judge, an academic authority, a sultan, the general of the army, the vizier, etc.. The basis of this is that since the nabī is appointed directly by Allah, his appointment has to be verified by Allah himself by means of displaying a miracle at his hands when he is challenged. This is unlike the other positions which are established by means of the statement of Rasūlullāh صلى الله عليه وسلم or the ummah. Also, the miracles of the ambiyā' are confined to proving their cases. Thus, no one after them can prove his own case based on their miracles. Since Imāmah is either decided by Nabī صلى الله عليه وسلم or the people of authority in the ummah, it is impossible that a miracle is produced to prove it. This is besides the fact that the narrations of the Shī'ah have been belied due to the claim of those who believe that the Amīr declared Imāmah during the caliphate of the first three Khulafā'... As for the manifestation of miracles at the hands of the Amīr ('Alī عليه السلام under normal circumstances, as opposed to 'whilst claiming imāmah'), this is totally acceptable, as he was embodiment of all those qualities which are required for a person to be blessed with (the) miracles (which are granted to pious non-ambiyā'). However, the authenticity of the narrations have to be affirmed before they can be accepted. Refer to *Tuḥfah Ithnā 'Ashariyyah* pg. 185-186

فأخذته النبي (ص) وقبّله حمد الله على ظهور هذا المولود الذي كان يعلم أنه سيكون له أحسن وزير وخير أخ وأول مؤمن به، ... فسلم علي على رسول الله ثم قرأ هذه الآيات :

{ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

Our master, Abū Ṭālib congratulated and received the honourable Fāṭimah bint Asad. He took his beloved son, drew him close to his chest and then returned him to his mother. Rasūlullāh ﷺ also arrived. This was before he was made a nabī. When ‘Alī saw him, he became cheerful and began laughing as if he was a one year old... Nabī ﷺ held him and kissed him. He thanked Allah upon the arrival of this new-born, whom he knew was going to be a wonderful vizier to him as well as a great brother. He will also be the first to believe in him. ‘Alī greeted Rasūlullāh ﷺ and then recited these verses: “In the name of Allah, the Most Gracious, Most Merciful. Certainly will the believers have succeeded: They who are during their ṣalāh humbly submissive.” (Sūrah al-Mu’minūn: 1-2)

The A’immah have also narrated this ḥadīth, which ‘Abd al-Ḥusayn denies! Qīṣaṣ al-Rāwandī reports with an isnād to Imām al-Bāqir رَحْمَةُ اللَّهِ عَلَيْهِ:

كان في بني اسرائيل عابد يقال له جريج وكان يتعبد في صومعته ، فجاءته أمه وهو يصلي فدعته فلم يجيبها فانصرفت ، ثم أتته ودعته فلم يجيبها ولم يكلمها ، فانصرفت وهي تقول اسأل له بني اسرائيل أن يخذلك ، فلما كان من الغد جاءت فاجرة وقعدت عند صومعته فأخذها الطلق فاعدت أن الولد من جريج ففشا في بني اسرائيل ان من كان يلوم الناس على الزنا ، فقد زنا ، وأمر الملك بصلبه ، فأقبلت أمه اليه تلطم وجهها ، فقال لها : اسكني ، إنما هذا لدعوتك ، فقال الناس لما سمعوا بذلك منه : وكيف لنا بذلك ؟ قال : هاتوا الصبي فجاؤا به فأخذه ، فقال من أبوك ؟ فقال فلان الراعي لبين فلان

There was a worshipper among the Banū Isrā’īl whose name was Jurayj. He would do acts of worship in a room set aside for worship. Once, his mother came to him whilst he was praying. She called him, but he did not respond so she turned away. After a while, she came back and called him. He neither answered to her call nor did he say anything to her. She went away saying: “I will ask Him that Banū Isrā’īl should disgrace you!” The next day, an immoral woman came to sit by his room. Suddenly, she was overtaken

by the pains of childbirth. She then claimed that the child is from Jurayj. The word spread among Banū Isrā'īl that the one who would rebuke others for committing adultery has committed it himself. The king ordered that he should be executed. His mother came to him, slapping her face. He said to her: "Calm down. This is only a result of your curse." When the people heard this, they asked: "How are we supposed to believe that?" He replied: "Bring the child." They brought him. Jurayj held him and asked: "Who is your father?" The boy replied: "A certain shepherd from a specific tribe."¹

'Abd al-Ḥusayn Finds it Hard to Believe the Story of Abū Hurayrah's Safeguarding the Wealth of Zakāt al-Fiṭr and Shayṭān's Attempts on Three Nights to Steal it

On page 161, 'Abd al-Ḥusayn reports a ḥadīth under the title, "He was appointed to guard the wealth of Zakāt al-Fiṭr and shayṭān appeared on three nights to steal it". *Al-Bukhārī* and *Muslim* report from Abū Hurayrah رضي الله عنه who said:

وَكَلَّنِي رَسُولُ اللَّهِ (ص) بِحِفْظِ زَكَاةِ رَمَضَانَ فَأَتَانِي آتٌ فَجَعَلَ يَحْتُو مِنِ الطَّعَامِ فَأَخَذْتُهُ وَقُلْتُ وَاللَّهِ لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ قَالَ: إِنِّي مُحْتَاجٌ وَعَلَيَّ عِيَالٌ وَلِي حَاجَةٌ شَدِيدَةٌ قَالَ: فَخَلَيْتُ عَنْهُ فَأَصْبَحْتُ فَقَالَ النَّبِيُّ (ص): يَا أَبَا هُرَيْرَةَ مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ؟ فَقُلْتُ: يَا رَسُولَ اللَّهِ شَكَأَ حَاجَةٌ شَدِيدَةٌ وَعِيَالًا فَرَحِمْتُهُ فَخَلَيْتُ سَبِيلَهُ قَالَ (ص): أَمَا إِنَّهُ قَدْ كَذَبَكَ وَسَبَعُودُ قَالَ فَرَصَدْتُهُ فَجَاءَ يَحْتُو مِنِ الطَّعَامِ فَأَخَذْتُهُ فَقُلْتُ لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ قَالَ: دَعْنِي فَإِنِّي مُحْتَاجٌ وَعَلَيَّ عِيَالٌ لَا أَعُودُ فَرَحِمْتُهُ فَخَلَيْتُ سَبِيلَهُ فَأَصْبَحْتُ فَقَالَ لِي رَسُولُ اللَّهِ: يَا أَبَا هُرَيْرَةَ مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ قُلْتُ: يَا رَسُولَ اللَّهِ شَكَأَ حَاجَةٌ شَدِيدَةٌ وَعِيَالًا فَرَحِمْتُهُ! فَخَلَيْتُ سَبِيلَهُ! قَالَ (ص): أَمَا إِنَّهُ قَدْ كَذَبَكَ وَسَبَعُودُ، قَالَ: فَرَصَدْتُهُ الثَّلَاثَةَ فَجَاءَ يَحْتُو مِنِ الطَّعَامِ فَأَخَذْتُهُ فَقُلْتُ: لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ قَالَ دَعْنِي أَعْلَمَنَّكَ كَلِمَاتٍ يَنْفَعُكَ اللَّهُ بِهَا إِذَا أُوْتِيَ إِلَى فَرَاشِكَ فَأَقْرَأُ آيَةَ الْكُرْسِيِّ فَإِنَّكَ لَنْ يَزَالَ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ وَلَا يَفْرُبُكَ شَيْطَانٌ حَتَّى تُصْبِحَ! فَخَلَيْتُ سَبِيلَهُ فَلَمَّا أَصْبَحْتُ قَالَ لِي رَسُولُ اللَّهِ: مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ؟ فَحَكَيْتُ لَهُ الْقِصَّةَ قَالَ أَتَعْلَمُ مِنْ تَحَاطَبٍ مِنْذُ ثَلَاثَةِ أَيَّامٍ يَا أَبَا هُرَيْرَةَ؟ قُلْتُ لَا قَالَ (ص): ذَلِكَ شَيْطَانٌ

Rasūlullāh صلی الله علیه و آله appointed me to guard the zakāh of Ramaḍān. A man came and began taking handfuls from it, so I grabbed his hand and said: "By the oath of Allah, I will report you to Rasūlullāh صلی الله علیه و آله!" He replied: "I am

1 Qiṣāṣ al-Ambiyā' of l-Jazā'irī pg. 517, *al-Jadīd fī al-Tafsīr* 4/309

in need, I have a family and I am in dire straits.” Thus I left him. The next morning, Rasūlullāh ﷺ asked me: “What did your captive do last night, O Abū Hurayrah?” I replied: “O Rasūlullāh, he complained of having a family and a being in dire straits, so I allowed him to go.” Rasūlullāh ﷺ said: “Lo! He has most certainly lied, and he will return.” Consequently, I waited for him. He came along, taking a few handfuls. I grabbed him and said: “I am definitely going to report you to Rasūlullāh ﷺ!” He replied: “Please leave me. I am in dire straits and I have a family!” I took pity upon him and cleared his path. The next morning Rasūlullāh ﷺ asked me: “What did your captive do last night, O Abū Hurayrah?” I replied: “O Rasūlullāh, he complained that he had a family and he was in dire straits, so I allowed him to go.” Rasūlullāh ﷺ said: “Lo! He has most certainly lied, and he will return.” Consequently, I waited for him for a third time. He came along, taking a few handfuls. I grabbed him and said: “I am definitely going to report you to Rasūlullāh ﷺ!” He replied: “Leave me alone. I will teach you a few words by means of which Allah will grant you immense benefit. When you retire to bed, then recite Āyat al-Kursī, as Allah will appoint a guard for you who will protect you, and the devil will not come close to you until the morning.” Thereupon, I let him go. The next morning, Rasūlullāh ﷺ asked me: “What did your captive do last night, O Abū Hurayrah?” I related the incident to him. He said: “Do you know who you were speaking to for the past three days?” I replied: “No.” He said: “That was Shayṭān.”

He starts objecting to the ḥadīth saying:

هذه خرافة لا يصغي إلا من رك عقله، وطفئت شعله دهنه... إلى أن قال - وما أعرب ما يحدثنا به أبو هريرة عن شياطينه وكل ما انفرد به أبو هريرة غريب تارة يزعم انهم يسرقون الطعام لعيالهم وأخرى أن لهم ضراطاً ذا سمعوا الأذان... إلى غير ذلك من القصص التي يربأ أولو العقول الوافرة والأذهان النيرة عن سماعها، نعوذ بالله من سبات العقل وضعف التمييز

This is pure bunkum. It is not palatable, except for the feeble minded, and those whose intelligence have been dimmed... How strange are the tales that Abū Hurayrah narrates to us regarding his devils. All those narrations in which he is the sole narrator are totally weird. At times he narrates that they steal food to

support their families and at times he narrates that they pass wind upon hearing the *adhān*. These are some of the many narrations he narrates, which will definitely be rejected by those who have perfect intelligence and enlightened minds, when they hear it. We seek Allah's protection from dormant brains and weakness in differentiating (between truth and falsehood).

If the reality is as you falsely and deceptively claim, then have a look at that which you're A'immah and scholars have narrated from their devils. The pride of your scholars, al-Majlisī, in his book *al-Biḥār* (63/297), under Kitāb al-Samā' wa l-'Ālam, titled a chapter, "mention of Iblīs and his stories". Under this chapter, he reports this ḥadīth of Abū Hurayrah رضي الله عنه, which you have rejected, from *Ṣaḥīḥ al-Bukhārī*. 'Abd al-Ḥusayn's ignorance and hatred towards this illustrious Ṣaḥābī is quite evident. He rejects a ḥadīth which is established by the pride of his scholars. What is the motive behind all of this dissimulation and misguidance? Soon I will present the summary of the ḥadīth quoted by al-Majlisī. Similarly, al-Majlisī has narrated in his *al-Biḥār* many narrations of this nature. (Refer to 63/316-317, chapter on the mention of Iblīs and his stories, 63/112-113, book of the universe, the chapter concerning the reality of the Jinn and their conditions)

Ayyūb al-Anṣārī رضي الله عنه narrates:

كانت لي سهوة فيها تمر فكانت تجبى الغول كهيئة النور فتأخذ منه ، فشكونا ذلك إلى النبي فقال: اذهب فإذا رأيتها فقل: بسم الله أجيبي رسول الله؟ فأخذتها فحلفت أن لا تعود، فأرسلها ثم جاء إلى رسول الله فقالت: إني ذاكرة لك شيئا: آية الكرسي اقرأها في بيتك فلا يقربك شيطان ولا غيره ، فجاء إلى رسول الله فقال: ما فعل أسيرك؟ فأخبره بما قال، قال: صدقك وهو كذوب

I had an alcove in which I would store dates. A demon would come in the form of light and steal from it. We complained about this to Rasūlullāh صلی الله علیه وسلم, so he said: "Go (there), and when you see it then say, 'In the name of Allah, respond to Rasūlullāh صلی الله علیه وسلم!' I grabbed it but it promised that it will not return, so I let go of it. "Go to Rasūlullāh صلی الله علیه وسلم and say to him that I taught you something; if you recite Āyat al-Kursī in your house, nothing will come close to you, neither a demon, nor anything else."

The next day, he went to Rasūlullāh ﷺ who asked: “What did your captive do?” He reported what the captive had done. Rasūlullāh ﷺ said: “He told you the truth, even though he is a great liar.”

As for his comment:

وما أغرب ما يحدثنا به أبو هريرة عن شياطينه وكل ما انفرد به أبو هريرة غريب تارة يزعم أنهم يسرقون الطعام لعيالهم وأخرى أن لهم ضراطاً ذا سمعوا الأذان...

How strange are the tales that Abū Hurayrah narrates to us regarding his devils. All those narrations in which he is the sole narrator are totally weird. At times he narrates that they steal food to support their families and at times he narrates that they pass wind upon hearing the adhān.

Our comment: none who believe in the Qur’ān and Sunnah will object to this ḥadīth. This ḥadīth, which you have rejected on account of your desires and temperament, has been reported by the pride of your scholars, al-Majlisī. He titled a chapter in his book *al-Biḥār*, “The chapter of the mention of Iblīs and his stories”. Al-Majlisī stated:

روى مسلم عن سهل بن أبي صالح أنه قال: أرسلني أبي إلى بني حارثة ومعى غلام لنا، وأصاحب لنا، فناداه مناد من حائط باسمه فأشرف الذي معى على الحائط فلم ير شيئاً فذكرت ذلك لأبي فقال: لو شعرت أنك تلقى هذا لم أرسلك، ولكن إذا سمعت صوتاً فناد بالصلاة فإني سمعت أبا هريرة يحدث عن رسول الله أنه قال: إن الشيطان إذا نودي بالصلاة أدبر

وفي رواية: عن أبي هريرة أن النبي قال: إذا تغولت لكم الغيلان فنادوا بالأذان فإن الشيطان إذا سمع النداء أدبر وله حصاص أي ضراط

Imām Muslim reports from Sahl ibn Ṣāliḥ who says: “My father sent me to Banū Ḥārithah. I had one of our slaves or one of our companions with me. Suddenly, someone called him by his name from a wall, so he went to have a look by the wall, but he did not see anything. I mentioned that to my father who said: “If I knew that you were going to experience this, I would not have sent you. However, if you ever hear a voice, then call out

the adhān, for I heard Abū Hurayrah relating from Rasūlullāh ﷺ that he said: “Shayṭān withdraws when the call to ṣalāh is sounded.”

Another tradition narrated by Abū Hurayrah from Nabī ﷺ is: “When the demon snatches anything from you then call out the adhān, for indeed when shayṭān hears the adhān, he withdraws and passes wind in the process.’

Similarly, al-Muḥāqqiq al-Aḥsāʾī has also narrated it in his book *al-‘Awālī* (1/409). He says:

روي في الخبر عنه أنه: “إذا أذن المؤذن ، أدبر الشيطان وله ضراط” .

It has been reported from him in a narration: “When the mu’adhdhin calls out the adhān, then shayṭān withdraws whilst letting out wind.”

Al-Nūrī also quotes it in his book *al-Mustadrak* (4/73) under the chapters of adhān and iqāmah.

Would it be correct for us to say: ‘Abd al-Ḥusayn is totally ignorant regarding his beliefs?

‘Abd al-Ḥusayn Does Not Accept That the Mother of Abū Hurayrah Accepted Islam on Account of the Supplication of Nabī ﷺ, and His supplication That They Should be Made Beloved to All Believers and All Believers Should be Made Beloved to Them

On page 162, ‘Abd al-Ḥusayn quotes the ḥadīth under the title, “The mother of Abū Hurayrah accepted Islam on account of the supplication of Nabī ﷺ, and he supplicated that they should be made beloved to all believers and all believers should be made beloved to them”. Imām Muslim reports with his isnād from Abū Hurayrah روى عنه:

كُنْتُ أَدْعُو أُمَّي إِلَى الْإِسْلَامِ وَهِيَ مُشْرِكَةٌ فَدَعَوْتُهَا يَوْمًا فَاسْمَعْتَنِي فِي رَسُولِ اللَّهِ (ص) مَا أَكْرَهُ فَأَتَيْتُ رَسُولَ اللَّهِ وَأَنَا أَبْكِي قُلْتُ يَا رَسُولَ اللَّهِ كُنْتُ أَدْعُو أُمَّي إِلَى الْإِسْلَامِ فَتَابَى عَلَيَّ فَدَعَوْتُهَا يَوْمًا فَاسْمَعْتَنِي فِيكَ مَا أَكْرَهُ فَأَدْعُ اللَّهَ أَنْ يَهْدِيَهَا فَقَالَ (ص): اللَّهُمَّ اهْدِ أُمَّ أَبِي هُرَيْرَةَ فَخَرَجْتُ مُسْتَبْشِرًا فَلَمَّا بَلَغَتِ الْبَابَ فَإِذَا هُوَ مُجَافٌ فَاسْمَعْتُ أُمَّي وَطءَ قَدَمِي فَقَالَتْ: مَكَانَكَ يَا أَبَا هُرَيْرَةَ وَسَمِعْتُ خَضْخَضَةَ الْمَاءِ فَأَغْتَسَلْتُ وَكَبَيْتُ دُرْعَهَا وَعَجَلْتُ عَنْ حِمَارِهَا فَفَتَحَتِ الْبَابَ ثُمَّ قَالَتْ يَا أَبَا هُرَيْرَةَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ قَالَ فَارْجِعْ إِلَى رَسُولِ اللَّهِ فَأَتَيْتُهُ وَأَنَا أَبْكِي مِنَ الْفَرَحِ قُلْتُ يَا رَسُولَ اللَّهِ أَبْشِرْ قَدْ اسْتَجَابَ اللَّهُ دَعْوَتَكَ فَهَدَى أُمَّ أَبِي هُرَيْرَةَ فَحَمِدَ اللَّهُ وَأَثْنَى عَلَيْهِ وَقَالَ خَيْرًا قَالَ قُلْتُ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يُحِبِّي أَنَا وَأُمَّي إِلَى عِبَادَةِ الْمُؤْمِنِينَ وَيُحِبِّبَهُمَ إِلَيْنَا قَالَ فَقَالَ رَسُولُ اللَّهِ: اللَّهُمَّ حَبِّبْ عَبْدَكَ هَذَا يَعْنِي أَبَا هُرَيْرَةَ وَأُمَّهُ إِلَى عِبَادِكَ الْمُؤْمِنِينَ وَحَبِّبِ إِلَيْهِمُ الْمُؤْمِنِينَ فَمَا خَلِقَ مُؤْمِنٌ يَسْمَعُ بِي وَلَا يَرَانِي إِلَّا أَحَبَّنِي

I would invite my mother to Islam whilst she was a polytheist. One day, I invited her due to which she made me hear some remarks regarding Rasūlullāh ﷺ which I found hurtful. I went to Rasūlullāh ﷺ whilst crying. I complained: “O Rasūlullāh, I would invite my mother to Islam, but she would refuse to (accept) my (invitation). Today, (when) I invited her, she made me hear hurtful remarks concerning you. Ask Allah to guide her.” Thereupon, he supplicated: “O Allah, guide the mother of Abū Hurayrah.” I went out seeking the good news. When I reached the door, I found that it was locked. My mother heard my footsteps, so she said: “Stay where you are, O Abū Hurayrah!” I heard the flowing of the water. She had completed her bath. She wore her outer garment but as a result of being in a hurry, left out her scarf. She immediately opened the door and then said: “O Abū Hurayrah, I testify that there is no deity besides Allah and I testify that Muḥammad is His servant and Rasūl.” I went back to Nabī ﷺ, returning to him with tears of joy in my eyes. I said to him: “O Rasūlullāh, ask Allah to make me and my mother beloved to his believing servants and to make them beloved to us.” Rasūlullāh ﷺ supplicated: “O Allah, make this slave of yours (i.e. Abū Hurayrah) and his mother beloved to your believing slaves, and make the believers beloved to them.” Thus, no Muslim was created who sees me or hears about me, except that he loves me.

‘Abd al-Ḥusayn searches for loopholes:

في هذا الحديث نظر من وجوه: أنه لم يروه عن رسول الله سوى أبي هريرة فهو إذن معطوف على سائر ما انفرد به... - إلى أن قال - خامسها: ولو صح ما زعمه أبو هريرة من دعاء النبي له ولأمه بأن يحبهما

إلى المؤمنين ويحبب المؤمنين إليهما لأحبه أهل بيت النبوة وموضع الرسالة فإنهم سادة المؤمنين وقادة أهل الملة والدين فما بال أئمتهم الاثني عشر وسائر علمائهم برذلوته ويسقطون حديثه؟ ولا يابهون بشيء مما انفرد به حتى قال أمير المؤمنين (ع): ألا إن أكذب الناس أو قال: أكذب الأحياء على رسول الله (ص) لأبو هريرة الدوسي

This ḥadīth is objectionable from a few aspects; Abū Hurayrah is the sole narrator from Nabī ﷺ, thus it can be added to the rest of those narrations in which he is the sole narrator... Fifthly, if Abū Hurayrah's claim that Nabī ﷺ supplicated for him and his mother (that they should be made beloved to all the believers and the believers should be made beloved to them) has any truth to it, then the household of nubuwwah and risālah would have most definitely loved him. This is because they are the masters of the believers and the leaders of all those who subscribe to the religion. Why is it that their twelve A'imma as well as all of their scholars consider him despicable and disregard his aḥādīth? They do not pay attention to any of the narrations in which he is the sole narrator. In fact, Amīr al-Mu'minīn had even stated, 'The greatest liar', or 'Abū Hurayrah al-Dowsī is the greatest living fraudster who attributes statements to Rasūlullāh ﷺ.'

He adds on in the footnotes of the page:

في هذا المعنى أخبار متواترة عن أئمة العترة الطاهرة وقد أرسل هذه الكلمة عن أمير المؤمنين (ع) بالخصوص إمام المعتزلة أبو جعفر الاسكافي كما في (ص ٣٦٠) من المجلد الأول من شرح النهج الحميدي .

ولو كان أبو هريرة في حب المؤمنين إياه وحبه إياهم كما زعم لما قال له عمر حين عزله عن البحرين : يا عدو الله وعدو كتابه سرقت مال الله ألخ . فيكيف يكون عدو الله وعدو كتابه محباً للمؤمنين كافة ومحوباً منهم جميعاً ؟ وقد ضربه عمر على عهد رسول الله

There are countless narrations from the A'imma of the pure family which convey this message. This has been specifically narrated from Amīr al-Mu'minīn with an incomplete isnād by the imām of the Mu'tazilah, Abū Ja'far al-Iskāfī. This appears on page 360 of the first volume of Sharḥ al-Nahj of al-Ḥumaydī. Further, if Abū

Hurayrah was really as he claimed regarding the believers loving him and him loving them, then ‘Umar would not have said to him while dismissing him from the governance of Baḥrayn, “O enemy of Allah and His book, you have stolen the wealth of Allah!...” How can the enemy of Allah and His book be beloved to all the believers and love all of them? ‘Umar bashed him up during the era of Rasūlullāh ﷺ as well.

Our comment: if we were to apply the same mentality as you applied above to the aḥādīth of virtues, we will reach the conclusion that the virtues of your narrators (who you have praised unequivocally in your *Murāja‘āt*) such as Zurārah, are not narrated by anyone else. Thus, they could be added to “those narrations in which he the sole narrator”. As an example, al-Kashshī reports in *al-Rijāl* (2/133 narration: 208) with his isnād from Ibn Bukayr who narrates from Zurārah:

قال أبو عبد الله (ع): يا زرارَةَ إن اسمك في أسامي أهل الجنة بغير ألف ، قلت نعم جعلت فداك اسمي عبد ربه ولكني لقيت بززارَةَ

Imām Ja‘far said: “O Zurārah, your name is recorded among the names of the dwellers of paradise without an alif.” I replied: “Yes, may I be sacrificed for you. My name is ‘Abd Rabbih, but I was given the nick-name Zurārah.”

Zurārah is the sole narrator of this ḥadīth. Another narration reported by him with his isnād to Zurārah is:

اسمع والله بالحرف من جعفر بن محمد من الفتيا فازداد به إيماناً

Hearing one word of a verdict by Ja‘far ibn Muḥammad increases my faith.

This is another ḥadīth which is only narrated by Zurārah. “It should be added to the rest of the narrations in which he is the sole narrator”.

He reports (2/141 narration: 222) from Ḥusayn ibn Zurārah:

قلت لأبي عبدالله إن أبي يقرأ عليك السلام ويقول لك جعلني الله فداك أنه لا يزال الرجل والرجلان

يقدمان فيذكران إنك ذكرتني وقلت فيّ فقال أقرأ أباك السلام وقل له أنا والله أحب لك الخير في الدنيا
وأحب لك الخير في الآخرة وأنا والله عنك راض فما تبالي ما قال الناس بعد ذلك

I said to Imām Ja‘far: “My father sent greetings and says, “There are always one or two people who come and tell me that you have mentioned me and spoke about me.” He replied: “Convey greetings to your father and say to him, ‘I wish for the best for you in this world and I wish for the best for you in the hereafter. By the oath of Allah, I am pleased with you, so do not bother about what the people have to say after this.’”

This ḥadīth is narrated by Zurārah alone. There is no information regarding his father. As for his grand-father, he was a monk who did not accept Islam, as recorded by al-Ṭūsī. How will the lovers of Zurārah answer on his behalf this time? They should inform me if they have any narration regarding the Islam of Zurārah, his father or grand-father, which is narrated by anyone besides him. Islam spread greatly during that period. They were not living in the period of ignorance, thus they had no excuse! If they have anything in this regard, they should guide us towards it. I make Allah my witness that despite searching under all those who were companions, I did not find anyone who mentioned a word or two concerning the parents of Zurārah.

As for his comments:

Further, if Abū Hurayrah was really as he claimed regarding the believers loving him and him loving them, then ‘Umar would not have said to him while dismissing him from the governance of Bahrain, “O enemy of Allah and His book, you have stolen the wealth of Allah!...”

Why is it that their twelve A‘immah as well as all of their scholars consider him despicable and disregard his aḥādīth?

We say: Ustādh ‘Abd al-Mun‘im Ṣāliḥ dedicated an entire chapter to the narrations of the children of ‘Alī, his influential men, companions, supporters and the majority of the former Shī‘ah who narrated from Abū Hurayrah رضي الله عنه, in his book

Difā‘ an Abī Hurayrah. Thereafter he says: “Al-Nazzām and Abū Ja‘far al-Iskāfī — the two Mu‘tazilites — have falsely attributed a statement to ‘Alī رضي الله عنه without producing any isnād for it. This narration declares Abū Hurayrah a liar. They assert that ‘Alī رضي الله عنه is the one who blurted it out. Thus, they created a wrong impression among the latter Shī‘ah and gave them a reason to believe that Abū Hurayrah رضي الله عنه was a liar.

This claimed statement cannot be accepted. It is not possible for anyone to rely upon it, as it does not have an isnād. The scholar and critics (of ḥadīth transmission) have discarded all those narrations which do not have isnād. Nonetheless, we will prove in this chapter, by means of explicit and undisputable proofs that the children of ‘Alī رضي الله عنه would rely upon the narrations of Abū Hurayrah رضي الله عنه and they would even narrate from him. The chief supporters of ‘Alī رضي الله عنه as well as his army commanders, who fought at his side during the battles of Jamal, Şifīn and Nahrawān all narrated from Abū Hurayrah رضي الله عنه. A great number of Tābī‘īn who met ‘Alī رضي الله عنه and narrated from him as well, many of the freed slaves of the sons of ‘Alī رضي الله عنه, a large number of the Shī‘ah, Kūfan, and lovers of the progeny of ‘Alī رضي الله عنه from the Taba‘ al-Tābī‘īn as well as the generation after them have all narrated the aḥādīth of Abū Hurayrah رضي الله عنه, used his narrations, accepted them as evidence and recorded them in their books.

Indeed the existence of all of these narrations, as well as the fact that we have established that all of these people have circulated the aḥādīth of Abū Hurayrah رضي الله عنه, forces us to accept that the statement in which Abū Hurayrah رضي الله عنه was belied was nothing but a false attribution to ‘Alī رضي الله عنه. It was unknown to his children, their freed slaves, his armies, those who narrated from him, the first generation of Shī‘ah and the people of Kūfah (which was the capital of ‘Alī رضي الله عنه and the headquarters of Shī‘ism). If this forged statement was indeed true, and not a mere fabrication, it would have spread amongst these people. They would have discarded Abū Hurayrah رضي الله عنه, they would have never narrated from him and they would not have compiled his narrations in their books along with who they heard it from.

Keeping the above in mind, this chapter is the most important chapter of my book, since none before me have written regarding this. In the chapter succeeding it, we shall establish that many prominent Hāshimī's abstained from narrating this statement.

تروي بفخر عنه أيضاً وتحمل	وكم من رواية عن علي بكوفة
علي نحو ما ألقى أباه يسجل	روى جعفر الصادق الهمام حديثه
فيا عجباً من آخر لا يعول	كذلك زين العابدين وصحبه
بخاف عواج في قصود ترمل	أبا جعفر مبسط اللثام ولم يعد
توهمت أنا عن فراها نغفل	فإن كنت تروي عن علي مقالة
فضحت ونكتنا الذي كنت تغزل	وإن كنت عمداً قد وضعت لها فقد
وأبناؤه طرا لها لم يدولوا؟	لماذا إذن صدر التشيع ساكت
وسكت جموع الهاشميين يكمل	فهم أطبقوا سكتنا، وعنف لسانهم

How many are the narrators who at Kūfah narrate from 'Alī with pride and amass (religious knowledge)

The noble Ja'far al-Ṣādiq transmits his narrations in a way similar to that which he found his father recording

Likewise Zayn al-Ābidīn and their companions, how strange indeed are those others who do not rely (on their narration)

Abū Ja'far (i.e. al-Bāqir) spread the muffler and did not exceed (in narration), fearing deviousness in motives, which had become second nature (to some)

If you are to narrate from 'Alī, a statement, do you think we will, of its fabricated nature, be unaware

And if intentionally you have forged it, then you will certainly be exposed and we shall unravel what you have so delicately woven

Why then is Sh'ism silent, whereas its sons are ready and they have not changed?

They have agreed upon silence, kept their tongues clean and all the Hāshimī's, without any exception, have also remained silent

I will rely firstly upon our ḥadīth sources (not that of the Shī'ah) to identify these individuals, the likes of *Ṭabaqāt Ibn Sa'd*, *al-Jarḥ wa al-Ta'dīl of Ibn Abī Ḥātim*, *al-Thiqāt by Ibn Ḥibbān*, *Tahdhīb al-Tahdhīb by Ibn Ḥajar*, *Mīzān al-I'tidāl of al-Dhahabī*. Thereafter, I will re-affirm their allegiance to Shī'ism from the Shī'ah, using their most authentic sources. I have used books which are highly relied upon by the Shī'ah.¹

I will reproduce a few examples of the narrations of Abū Hurayrah رضي الله عنه, along with their isnād from Abū Hurayrah رضي الله عنه, which are quoted in Shī'ī books, to prove that the former Shī'ah would narrate from him and accept his narrations as proof. This was to the extent that their scholar, al-Nūrī, could not complete a few chapters of his book *al-Mustadrak*, without narrating from Abū Hurayrah رضي الله عنه. A few examples of these chapters are:

- It is disliked to hire a labourer without fixing his wages
- The impermissibility of stopping a labourer from jumu'ah and the laudability of perfecting labour tasks
- The laudability of paying the labourer his due as soon as he completes his task, before his perspiration dries and without any delay
- The permissibility of stipulating a condition of delaying or bringing forward and similarly all those things which are stipulated when hiring (labourers).²

As a matter of fact, Hāshim al-Baḥrānī reports that 'Alī ibn al-Ḥusayn freed one of his slaves upon hearing one of the aḥādīth of Abū Hurayrah رضي الله عنه. *Ḥilyat al-Abrār* (2/23-24) states:

وقال سعيد بن مرجانة يوماً عند علي بن الحسين سمعت أبا هريرة يقول: قال رسول الله من اعتق رقبة مؤمنة اعتق الله بكل ارب منها أرباً منه من النار حتى أنه ليعتق باليد اليد، وبالرجل الرجل، وبالفرج الفرج

1 Refer to *Difā' an al-Sunnah* pg. 175-223

2 *Mustadrak al-Wasā'il* 14/28-29

فقال علي(ع) سمعت هذا من أبي هريرة؟ فقال سعيد: نعم فقال: لغلام له افره غلمانه وكان عبد الله بن جعفر قد اعطاه بهذا الغلام ألف درهم فلم يبيعه أنت حر لوجه الله

One day, Saʿīd ibn Marjānah said in front of ʿAlī ibn al-Ḥusayn: “I heard Abū Hurayrah saying that Rasūlullāh ﷺ said: ‘Whoever frees a believing slave, Allah will free a limb of his from Jahannam, in exchange of every limb of his to the extent that he will free his hand in exchange of the slaves hand, his leg in exchange of the leg of the slave and his private part in exchange of the private part of the slave.’” ʿAlī asked: “Did you hear this from Abū Hurayrah?” Saʿīd replied: “Yes.” Thereupon he too freed a slave of his, who was his most agile slave and he was even offered a thousand dirhams in exchange of him by ʿAbd Allāh ibn Jaʿfar, but he did not sell him, (he said to the slave:) “You are free for the pleasure of Allah.”

Look at this! ʿAlī ibn al-Ḥusayn (Zayn al-ʿĀbidīn) رَضِيَ اللهُ عَنْهُ accepts the ḥadīth of Abū Hurayrah رَضِيَ اللهُ عَنْهُ and practices upon it without denying it or doubting it in any way! Is this how you’re Aʿimmah and scholars considered him despicable and disregarded his aḥādīth, O impostor? I will present a few examples of the narrations of Abū Hurayrah رَضِيَ اللهُ عَنْهُ, reported with isnād from the leading scholars of the Shīʿah.

The Narrations of Abū Hurayrah Reported by the Shīʿah

The following Shīʿah scholars narrate his aḥādīth:

- Muḥammad al-Mufīd (d. 413 A.H)
- Muḥammad ibn ʿAlī ibn al-Ḥusayn ibn Bābuwayh al-Qummī (al-Ṣadūq) (d. 381 A.H)
- Muḥammad ibn al-Ḥasan al-Ṭūsī (Shaykh al-Ṭāʾifah) (d. 460 A.H)
- Muḥammad ibn ʿAlī ibn ʿUthmān al-Karājīkī (d. 449 A.H)
- Quṭb al-Dīn al-Rāwandī (d. 573 A.H)

- Muḥammad ibn Muḥammad ibn al-Ash‘ath in *al-Ja‘fariyyāt*¹
- Ja‘far ibn Aḥmad al-Qummī
- Al-Sharīf al-Zāhid Muḥammad ibn ‘Alī al-Ḥusaynī
- Muḥy al-Dīn Abī Ḥāmid ibn ‘Alī ibn Zahrah al-Ḥusaynī, among others.

Here are some of the narrations which were narrated with their own asānīd:

1. The Asānīd of Shaykh al-Mufīd

عن الحسين بن محمد التمار، عن محمد بن القاسم، عن موسى بن محمد الخياط، عن إسحاق بن إبراهيم الخراساني، عن شريك عن عبد الله بن عمر عن أبي سلمة عن أبي هريرة قال: ..

In *al-Amālī* (page 111) al-Mufīd — Ḥusayn ibn Muḥammad al-Nammār — Muḥammad ibn al-Qāsim — Mūsā ibn Muḥammad al-Khayyāt — Ishāq ibn Ibrāhīm al-Khurāsānī — Sharīk — ‘Abd Allāh ibn ‘Umar — Abū Salamah — Abū Hurayrah — Rasūlullāh ﷺ said:

This also appears in *al-Biḥār* (5/18).

حدثنا أبو بكر محمد بن عمر الجعابي قال: حدثنا أبو جعفر محمد بن صالح القاضي قال: حدثنا مسروق ابن المرزبان قال: حدثنا حفص عن عاصم بن أبي عثمان عن أبي هريرة قال: قال رسول الله

Al-Amālī (page 317) al-Mufīd — Abū Bakr Muḥammad ibn ‘Umar al-Ju‘ābī — Abū Ja‘far Muḥammad ibn Šāliḥ al-Qāḍī — Masrūq ibn al-Mirzabān — Ḥafṣ — ‘Āšim ibn Abī ‘Uthmān — Abū Hurayrah — Rasūlullāh ﷺ said...

حدثنا أبو بكر محمد بن عمر الجعابي قال: حدثنا محمد بن يحيى بن سليمان بن زياد المروزي قال: حدثنا عبيد الله بن محمد العيشي قال: حدثنا حماد بن سلمة عن أيوب عن أبي قلابة عن أبي هريرة قال: قال رسول الله

1 This is narrated by Ismā‘īl ibn Mūsā ibn Ja‘far. It comprises of a thousand aḥādīth, all narrated with one isnād. Ismā‘īl narrates it from his father, who narrates from Ismā‘īl’s grand-father, al-Imām Ja‘far al-Šādiq, as mentioned by al-Ṭahrānī in *al-Dharī‘ah* /112

Al-Amālī (page 111-112) al-Mufīd — Abū Bakr Muḥammad ibn ‘Umar al-Ju‘ābī — Muḥammad ibn Yaḥyā ibn Sulaymān ibn Ziyād al-Marwazī — ‘Ubayd Allāh ibn Muḥammad al-‘Ayshī-Ḥammād ibn Salamah-Ayyūb — Abū Qilābah — Abū Hurayrah — Rasūlullāh ﷺ said...

2. The Asānīd of Shaykh al-Ṣadūq

الصدوق: عن عبد الله بن حامد ، عن الحسن بن محمد بن إسحاق عن الحسين بن إسحاق الدقاق عن عمر بن خالد عن عمر بن راشد عن عبد الرحمن بن حرملة عن سعيد بن المسيب عن أبي هريرة قال

Al-Ṣadūq — ‘Abd Allāh ibn Ḥāmid — Ḥasan ibn Muḥammad ibn Ishāq — Ḥusayn ibn Ishāq al-Daqqāq — ‘Umar ibn Khālīd — ‘Umar ibn Rāshid — ‘Abd al-Raḥmān ibn Ḥarmalah — Sa‘īd ibn al-Musayyab — Abū Hurayrah... (*al-Biḥār* 18/106-107)

الصدوق في "معاني الأخبار" (ص ٨٠ و ٩٨) : القاسم بن محمد بن أحمد الهمداني عن أحمد بن حسين عن إبراهيم ابن أحمد البغدادي عن أبيه عن عبد السلام عن إسحاق بن عبد الله بن أبي فروة عن زيد بن أسلم عن عطاء بن يسار عن أبي هريرة قال الحديث

Al-Ṣadūq in *Ma‘ānī al-Akhbār* (pages 80 and 98) — al-Qāsim ibn Muḥammad ibn Aḥmad al-Ḥamdānī — Aḥmad ibn Ḥusayn — Ibrāhīm ibn Aḥmad al-Baghdādī — his father — ‘Abd al-Salām — Ishāq ibn ‘Abd Allāh ibn Abī Farwah — Zayd ibn Aslam — ‘Aṭā ibn Yasār — Abū Hurayrah... (*Biḥār al-Anwār* 22/238)

الصدوق في " اكمال الدين" (ص ١٣٦): محمد بن عمر البغدادي عن محمد بن الحسن بن حفص عن محمد بن عبيد عن صالح بن موسى عن عبد العزيز بن ربيع عن أبي صالح عن أبي هريرة قال...

Al-Ṣadūq in *Ikmāl al-Dīn* (page 136) — Muḥammad ibn ‘Umar al-Baghdādī — Muḥammad ibn al-Ḥasan ibn Ḥafṣ — Muḥammad ibn ‘Ubayd — Ṣāliḥ ibn Mūsā — ‘Abd al-‘Azīz ibn Rafī‘ — Abī Ṣāliḥ — Abū Hurayrah... (*al-Biḥār* 23/132)

الصدوق : إبراهيم بن هارون عن أبي بكر احمد بن محمد بن محمد بن يزيد القاضي عن قتيبة بن سعيد عن الليث بن سعد وإسماعيل بن جعفر عن أبيه عن أبي هريرة قال ... الحديث

Al-Ṣadūq — Ibrāhīm ibn Hārūn — Abū Bakr Aḥmad ibn Muḥammad — Muḥammad ibn Yazīd al-Qāḏī — Qutaybah ibn Saʿīd — al-Layth ibn Saʿd and Ismāʿīl ibn Jaʿfar — his father — Abū Hurayrah...(*al-Biḥār* 5/27)

الصدوق في الخصال: الخليل بن أحمد عن ابن منيع عن مصعب عن مالك عن أبي عبد الرحمن عن حفص بن عاصم عن أبي سعيد الخدري أو عن أبي هريرة قال

Al-Ṣadūq in *al-Khiṣāl* — al-Khalīl ibn Aḥmad-Manī — Muṣʿab — Mālik — Abī ʿAbd al-Raḥmān — Ḥaḥṣ ibn ʿĀṣim — Abū Saʿīd al-Khudrī or Abū Hurayrah... (*al-Biḥār* 69/377)

الصدوق في الخصال: الخليل بن أبي العباس السراج عن قتيبة عن رشيد بن سعد البصري عن شراحيل بن يزيد عن عبد الله بن عمر وأبي هريرة ... الحديث

Al-Ṣadūq in *al-Khiṣāl* — al-Khalīl — Abū al-ʿAbbās al-Sirāj — Qutaybah — Rashīd ibn Saʿd al-Baṣrī — Sharāḥīl ibn Yazīd — ʿAbd Allāh ibn ʿUmar and Abū Hurayrah...(*al-Biḥār* 50/70)

الصدوق في الخصال: الخليل بن احمد عن معاذ عن الحسين المروزي عن محمد بن عبيد عن داود الأودي عن أبيه عن أبي هريرة عن النبي

Al-Ṣadūq in *al-Khiṣāl* — Khalīl ibn Aḥmad Muʿādh — Ḥusayn al-Marwazī-Muḥammad ibn ʿUbayd — Dāwūd al-Awdī — his father — Abū Hurayrah — Nabī ﷺ said... (*al-Biḥār* 70/288, 71/270, 388)

الصدوق في الخصال: عن الخليل بن ابن صاعد عن اسحاق بن شاهين عن خالد بن عبد الله عن يوسف بن موسى عن حريز بن سهيل عن صفوان عن أبي يزيد عن القعقاع بن اللجلاج عن أبي هريرة عن رسول الله

Al-Ṣadūq in *al-Khiṣāl* — al-Khalīl — Ibn Ṣāʿid — Ishāq ibn Shāhīn — Khālid ibn ʿAbd Allāh — Yūsuf ibn Mūsā — Ḥarīz ibn Suhayl — Ṣafwān — Abū Yazīd — al-Qaʿqāʾ ibn al-Lajlāj — Abū Hurayrah — Rasūlullāh ﷺ said...(*al-Biḥār* 73/302)

الصدوق في الخصال : عن الخليل بن أحمد عن أبي العباس السراج عن قتيبة عن بكر بن عجلان عن سعيد المقبري عن أبي هريرة

Al-Ṣadūq in *al-Khiṣāl* — al-Khalīl — Abū al-‘Abbās al-Sirāj — Qutaybah — Bakr ibn ‘Ajlān — Sa‘īd al-Maqburī — Abū Hurayrah...(*al-Biḥār* 73/303, 75/309)

الصدوق في الخصال: ابن بندار عن جعفر بن محمد بن نوح عن عبدالله بن أحمد بن حماد عن الحسن بن علي الحلواني عن بشير بن عمر عن مالك بن أنس عن سعيد بن أبي المقبري عن أبي هريرة قال.... الحديث

Al-Ṣadūq in *al-Khiṣāl* — Ibn Bandār — Ja‘far ibn Muḥammad ibn Nūḥ — ‘Abd Allāh ibn Aḥmad ibn Ḥammād — Ḥasan ibn ‘Alī al-Ḥulwānī — Bashīr ibn ‘Umar — Mālik ibn Anas — Sa‘īd ibn Abī al-Maqburī — Abū Hurayrah (*al-Biḥār* 76/68)

الصدوق في الخصال : عن الخليل عن محمد بن معاذ عن علي بن خشرم عن عيسى بن يونس عن أبي معمر عن سعيد الغنوي عن أبي هريرة ...

Al-Ṣadūq in *al-Khiṣāl* — al-Khalīl — Muḥammad ibn Mu‘ādh — ‘Alī ibn Khashram — ‘Īsā ibn Yūnus — Abū Ma‘mar — Sa‘īd al-Ghanawī — Abū Hurayrah...(*al-Biḥār* 73/303, 75/309)

الصدوق في الخصال : عن محمد بن عبدالله الشافعي عن محمد بن جعفر بن الأشعث عن محمد بن ادريس عن محمد بن عبدالله الانصاري عن محمد بن عمر بن علقمة عن أبي سلمة عن أبي هريرة قال....

Al-Ṣadūq in *al-Khiṣāl* — Muḥammad ibn ‘Abd Allāh al-Shāfi‘ī — Muḥammad ibn Ja‘far ibn al-Ash‘ath — Muḥammad ibn Idrīs — Muḥammad ibn ‘Abd Allāh al-Anṣārī — Muḥammad ibn ‘Umar ibn ‘Alqamah — Abū Salamah — Abū Hurayrah...

الصدوق في الخصال : الخليل عن ابن معاذ عن الحسين المروزي عن عبدالله عن يحيى بن عبيد الله عن أبيه عن أبي هريرة قال....

Al-Ṣadūq in *al-Khiṣāl* — Khalīl ibn Aḥmad Mu‘ādh — Ḥusayn al-Marwazī — ‘Abd Allāh — Yaḥyā ibn ‘Ubayd Allāh — his father — Abū Hurayrah...(*al-Biḥār* 76/72, 79/129-130)

الصدوق في الخصال: الخليل عن ابن منيع عن أبي بكر بن أبي شيبة عن معوية عن الأعمش عن أبي صالح عن أبي هريرة قال ...

Al-Ṣadūq in *al-Khiṣāl* — Khalīl — Ibn Manī — Abū Bakr ibn Abī Shaybah — Mu‘āwiyah — al-A‘mash — Abū Ṣāliḥ — Abū Hurayrah...(*al-Biḥār* 75/49)

الصدوق في الخصال: الخليل عن ابن صاعد عن حمزة بن العباس عن يحيى بن نصر عن ورقاء بن عمر عن الأعمش عن أبي صالح عن أبي هريرة ...

Al-Ṣadūq in *al-Khiṣāl* — Khalīl — Ibn Ṣā‘id — Ḥamzah ibn al-‘Abbās — Yaḥyā ibn Naṣr — Warqā‘ ibn ‘Umar — al-A‘mash — Abū Ṣāliḥ — Abū Hurayrah... (*al-Biḥār* 96/151)

الصدوق في الخصال: محمد بن أبي عبدالله الفرغاني عن محمد بن جعفر بن الأشعث عن عن أبي حاتم عن محمد بن عبدالله عن ابن جريج عن أبي الزبير عن عمر بن تيهان عن أبي هريرة ...

Al-Ṣadūq in *al-Khiṣāl* — Muḥammad ibn Abū ‘Abd Allāh al-Farḡhānī — Muḥammad ibn Ja‘far ibn al-As‘ath — Abū Ḥātim — Muḥammad ibn ‘Abd Allāh — Ibn Jurayj — Abū al-Zubayr — ‘Umar ibn Tīhān — Abū Hurayrah... (*al-Biḥār* 104/102)

الصدوق في الخصال: القاسم بن محمد بن أحمد عن الحسن بن علي بن نصر عن محمد ابن عثمان عن عبدالله بن موسى عن شيبان عن الأعمش عن أبي صالح عن أبي هريرة قال ...

Al-Ṣadūq in *al-Khiṣāl* — al-Qāsim ibn Muḥammad ibn Aḥmad-Ḥasan ibn ‘Alī ibn Naṣr — Muḥammad ibn ‘Uthmān — ‘Ubayd Allāh ibn Mūsā-Shaybān — al-A‘mash — Abū Ṣāliḥ — Abū Hurayrah...(*al-Biḥār* 104/253)

الصدوق في ثواب الأعمال: ابن المتوكل عن محمد بن جعفر عن موسى بن عمران عن عمه الحسين بن يزيد عن حماد بن عمرو والنصيب عن أبي الحسن الخراساني عن ميسرة بن عبدالله عن أبي عائشة السعدي عن يزيد بن عمر بن عبدالعزيز عن أبي سلمة بن عبدالرحمن عن أبي هريرة وعبدالله بن عباس قال ...

Al-Ṣadūq in *Thawāb al-A'māl* — Ibn al-Mutawakkil — Muḥammad ibn Ja'far — Mūsā ibn 'Imrān — his uncle, Ḥusayn ibn Yazīd — Ḥammād ibn 'Amr al-Naṣībī — Abū al-Ḥasan al-Khurāsānī — Maysarah ibn 'Abd Allāh — Abū 'Ā'ishah al-Sa'dī — Yazīd ibn 'Umar ibn 'Abd al-'Azīz — Abū Salamah ibn 'Abd al-Raḥmān — Abū Hurayrah and 'Abd Allāh ibn 'Abbās...(al-Biḥār 76/359-374)

الصدوق في ثواب الأعمال: عن محمد بن موسى بن المتوكل عن محمد بن جعفر عن موسى بن عمران بإسناده عن أبي هريرة وابن عباس قالوا...

Al-Ṣadūq in *Thawāb al-A'māl* — Muḥammad ibn Mūsā ibn al-Mutawakkil — Muḥammad ibn Ja'far — Mūsā ibn 'Imrān with his isnād to Abū Hurayrah and Ibn 'Abbās...(al-Biḥār 81/218-219)

الصدوق في ثواب الأعمال: عن محمد بن موسى بن المتوكل عن محمد بن جعفر عن موسى بن عمران عن الحسين بن يزيد عن حماد عن عمرو عن أبي الحسن الخراساني عن ميسر عن عبدالله عن أبي عائشة السعدي عن يزيد عن عمر بن عبد العزيز عن أبي سلمة عن عبدالرحمن عن أبي هريرة وعبدالله بن عباس...

Al-Ṣadūq in *Thawāb al-A'māl* — Muḥammad ibn Mūsā ibn al-Mutawakkil — Muḥammad ibn Ja'far — Mūsā ibn 'Imrān-Ḥusayn ibn Yazīd-Ḥammād — 'Amr — Abū al-Ḥasan al-Khurāsānī Maysarah ibn 'Abd Allāh — Abū 'Ā'ishah al-Sa'dī — Yazīd ibn 'Umar ibn 'Abd al-'Azīz — Abū Salamah ibn 'Abd al-Raḥmān — Abū Hurayrah and 'Abd Allāh ibn 'Abbās...(al-Biḥār 88/3)

الصدوق في ثواب الأعمال: ابن الوليد عن الصفار عن البرقي عن أبي الجوزاء عن ابن علوان عن عمرو بن خالد عن أبي هاشم عن أبي جبير عن أبي هريرة...

Al-Ṣadūq in *Thawāb al-A'māl* — Ibn al-Walīd — al-Ṣaffār — al-Barqī — Abū al-Jawzā — Ibn 'Alwān — 'Amr ibn Khālīd — Abū Hāshim — Abū Jubayr — Abū Hurayrah (al-Biḥār 96/253)

الصدوق في اماليه: عن الحسن بن عبدالله بن سعيد عن عبدالله بن محمد بن عبدالكريم عن محمد بن عبدالرحمن عن عمرو بن أبي بسلمة عن أبي عمر الصنعاني عن العلاء بن عبدالرحمن عن أبيه عن أبي هريرة...

Al-Ṣadūq in *Amālī* — Ḥasan ibn ‘Abd Allāh ibn Sa‘īd — ‘Abd Allāh ibn Muḥammad ibn ‘Abd al-Karīm — Muḥammad ibn ‘Abd al-Raḥmān — ‘Amr ibn Abū Salamah — Abū ‘Umar al-Ṣan‘ānī — al-‘Alā ibn ‘Abd al-Raḥmān — his father — Abū Hurayrah...(*al-Biḥār* 72/36, 75/143)

الصدوق في العلل: عن أبي الهيثم عبدالله بن محمد عن محمد بن علي الصائغ عن سعيد بن منصور عن سفيان بن الزهري عن سعيد بن المسيب عن أبي هريرة قال...

Al-Ṣadūq in *al-‘Ilal* — Abū al-Ḥuthaym ‘Abd Allāh ibn Muḥammad — Muḥammad ibn ‘Alī al-Ṣā‘igh — Sa‘īd ibn Manṣūr — Sufyān-al-Zuhrī — Sa‘īd ibn al-Musayyab — Abū Hurayrah....

الصدوق في العلل: ابن ادريس عن أبيه عن الأشعري عن الجاموراني عن الحسن بن علي عن أبي عثمان عن حفص بن غياث عن ليث عن سعد عن عمر بن أبي سلمة عن أبي هريرة...

Al-Ṣadūq in *al-‘Ilal* — Ibn Idrīs — his father — al-Ash‘arī — al-Jāmurānī — Ḥasan ibn ‘Alī — Abū ‘Uthmān — Ḥafṣ ibn Ghiyāth — Layth — Sa‘īd — ‘Umar ibn Abī Salamah — Abū Hurayrah...(*al-Biḥār* 103/142)

الصدوق في "التوحيد" (التوحيد ص ٢٦ ح ٢٥) : حدثنا أبو الحسن أحمد بن محمد بن أحمد بن غالب الأندلسي قال: أخبرنا أبو عمرو أحمد بن الحسن بن غزوان ، قال: حدثنا إبراهيم بن أحمد قال: حدثنا دواد بن عمرو، قال: حدثنا عبدالله بن جعفر، عن زيد بن أسلم ، عن عطار بن يسار عن أبي هريرة قال....

Al-Ṣadūq in *al-Towḥīd* (page 26, ḥadīth: 25) — Abū al-Ḥasan Aḥmad ibn Muḥammad ibn Aḥmad ibn Ghālib — al-Anmāṭī — Abū ‘Amr Aḥmad ibn al-Ḥasan ibn Ghazwān — Ibrāhīm ibn Aḥmad-Dāwūd ibn ‘Amr — ‘Abd Allāh ibn Ja‘far — Zayd ibn Aslam — ‘Aṭṭār ibn Yasār — Abū Hurayrah...

3. The Asānīd of al-Karājīkī from *Kanz al-Fawā‘id*

حدثني أبو الحسن محمد بن أحمد بن علي بن الحسن بن شاذان عن محمد بن أحمد الشاشي عن أحمد بن زياد القطان عن يحيى بن أبي طالب عن عمرو بن عبد الغفار عن الأعمش عن أبي صالح عن أبي هريرة قال.

Abū al-Ḥasan Muḥammad ibn Aḥmad ibn ‘Alī ibn al-Ḥasan ibn Shādhān related to me from Muḥammad ibn Aḥmad al-Shāshī — Aḥmad ibn Ziyād

al-Qaṭṭān — Yaḥyā ibn Abū Ṭālib — ‘Amr ibn ‘Abd al-Ghaffār — al-‘A‘mash —
Abū Ṣāliḥ — Abū Hurayrah... (1/148, *al-Biḥār* 27/228)

حدثني القاضي أبو الحسن محمد بن علي بن محمد الأزدي قال: حدثنا أبو زيد عمرو بن أحمد العسكري
بالبصرة قال: حدثنا أبو أيوب قال: حدثنا أحمد بن الحجاج قال: حدثنا ثوبان ابن ابراهيم عن مالك بن
مسلم عن أبي مريم عن أبي صالح عن أبي هريرة..

Al-Qādī Abū al-Ḥasan Muḥammad ibn ‘Alī ibn Muḥammad al-Azdī related
to me — Abū Zayd ‘Amr ibn Aḥmad al-‘Askarī (at Baṣrah) — Abū Ayyūb
Aḥmad ibn al-Ḥajjāj — Thowbān ibn Ibrāhīm — Mālik ibn Muslim — Abū
Maryam — Abū Ṣāliḥ — Abū Hurayrah...(1/207)

4. The Asānīd of al-Shaykh al-Ṭūsī

الطوسي في أماليه: أبو عمرو ، عن ابن عقدة ، عن أحمد بن يحيى ، عن عبدالرحمن عن أبيه ، عن أبي
معشر، عن سعيد ، عن أبي هريرة ...

Al-Ṭūsī in his *Amālī* — Abū ‘Amr — Ibn ‘Aqdah — Aḥmad ibn Yaḥyā — ‘Abd
al-Raḥmān — his father — Abū Mish‘ar — Sa‘īd — Abū Hurayrah (*al-Biḥār*
28/6—7)

— الطوسي : المفيد ، عن محمد بن الحسن المقرئ ، عن محمد بن سهل العطار ، عن أحمد بن عمر
الدهقان ، عن محمد بن كثير ، عن عاصم بن كليب ، عن أبيه ، عن أبي هريرة قال.... الحديث

Al-Ṭūsī — al-Mufīd — Muḥammad ibn al-Ḥasan al-Maqrī — Muḥammad ibn
Sahl al-‘Aṭṭār — Aḥmad ibn ‘Umar al-Dahqān — Muḥammad ibn Kathīr —
‘Āṣim ibn Kulayb — his father — Abū Hurayrah...(1/34)

الطوسي في اماليه : أباعمر، عن ابن عقدة، عن يحيى بن زكريا بن شيبان ، عن أرطأة بن حيدر، عن أبوب
بن واقد، عن يونس بن حباب، عن أبي حازم ، عن أبي هريرة قال..... الحديث

Al-Ṭūsī in his *Amālī* — Abū ‘Amr — Ibn ‘Aqdah — Yaḥyā ibn Zakariyyā ibn
Shaybān — Arṭāt ibn Ḥaydar — Ayyūb ibn Wāqid — Yūnus ibn Ḥubāb — Abū
Ḥāzim — Abū Hurayrah...(43/264)

قال الطوسي في اماليه جماعة ، عن أبي المفضل ، عن محمد بن جرير الطبري، عن عمرو بن علي عن عمرو بن خليفة عن محمد بن زياد عن أبي هريرة

Al-Ṭūsī in his *Amālī* – from a group – Abū al-Mufaḍḍal – Muḥammad ibn Jarīr al-Ṭabarī – ‘Amr ibn ‘Alī – ‘Amr ibn Khalīfah – Muḥammad ibn Ziyād – Abū Hurayrah...(*al-Biḥār* 43/265)

الطوسي في أماليه: ابن مخلد عن محمد بن عمرو بن البخترى عن محمد بن أحمد بن أبي العوام عن عبد الوهاب بن عطا عن محمد بن عمرو عن أبي سلمة عن أبي هريرة... الحديث

Al-Ṭūsī in his *Amālī* – Ibn Mikhlad – Muḥammad ibn ‘Amr al-Bukhtarī – Muḥammad ibn Aḥmad ibn Abī al-‘Awām – ‘Abd al-Wahhāb ibn ‘Aṭā – Muḥammad ibn ‘Amr – Abū Salamah – Abū Hurayrah...(*al-Biḥār* 71/389–390)

الطوسي في أماليه: المفيد عن محمد بن المظفر عن محمد بن عبد ربه عن عصام بن يوسف عن أبي بكر بن عياش عن عبد الله بن سعيد عن أبيه عن أبي هريرة قال... الحديث

Al-Ṭūsī in his *Amālī* – al-Mufīd – Muḥammad ibn al-Muẓaffar – Muḥammad ibn ‘Abd Rabbih – ‘Iṣām ibn Yūsuf – Abū Bakr ibn ‘Ayyāsh – ‘Abd Allāh ibn Sa‘īd – his father – Abū Hurayrah...(*al-Biḥār* 72/64)

الطوسي في اماليه: جماعة عن أبي المفضل عن الحسين بن موسى عن عبد الرحمن ابن خالد عن زيد بن حباب عن حماد عن ثابت عن أبي رافع عن أبي هريرة...

Al-Ṭūsī in his *Amālī* – a group – Abū al-Mufaḍḍal – Ḥusayn ibn Mūsā – ‘Abd al-Raḥmān ibn Khālīd – Zayd ibn Ḥubāb – Ḥammād ibn Thābit – Abū Rāfi‘ – Abū Hurayrah...(*al-Biḥār* 74/368)

الطوسي في أماليه: المفيد عن الجعابي عن محمد بن صالح القاضي عن مسروق ابن المرزبان عن حفص عن عاصم بن أبي عثمان عن أبي هريرة قال...

Al-Ṭūsī in his *Amālī* – al-Mufīd – al-Ju‘ābī – Muḥammad ibn Ṣāliḥ al-Qāḍī – Masrūq ibn al-Mirzabān – Ḥafṣ – ‘Āṣim ibn Abū ‘Uthmān – Abū Hurayrah...(*al-Biḥār* 76/4)

الطوسي في أماليه: ابن الشيخ عن أبيه عن محمد بن محمد بن مخلد عن عبد الواحد بن محمد بن عبدالله بن مهدي عن يحيى بن أبي طالب عن عبدالرحمن ابن علقمة عن عبدالله بن المبارك عن سفيان عن اسماعيل بن أبي خالد عن زياد عن أبي هريرة...

Al-Ṭūsī in his *Amālī* — Ibn al-Shaykh — his father — Muḥammad ibn Muḥammad ibn Makhlad — ‘Abd al-Wāḥid ibn Muḥammad ibn ‘Abd Allāh ibn Mahdī — Yaḥyā ibn Abū Ṭālib — ‘Abd al-Raḥmān ibn ‘Alqamah — ‘Abd Allāh ibn al-Mubārak — Sufyān — Ismā‘īl ibn Abū Khālid — Ziyād — Abū Hurayrah (*al-Biḥār* 80/267)

الطوسي في أماليه: ابن الشيخ عن أبيه عن محمد بن محمد بن مخلد عن عثمان بن أحمد المعروف بابن السماك عن أحمد بن علي بن الخزاز عن يحيى بن عمران عن سليمان بن أرقم عن الحسن عن أبي هريرة...

Al-Ṭūsī in his *Amālī* — Ibn al-Shaykh — his father — Muḥammad ibn Muḥammad ibn Makhlad — ‘Uthmān ibn Aḥmad (Ibn al-Sammāk) — Aḥmad ibn ‘Alī ibn al-Khazzāz — Yaḥyā ibn ‘Imrān — Sulaymān ibn Arqam — Ḥasan — Abū Hurayrah (*al-Biḥār* 81/313)

الطوسي في أماليه: المفيد عن التمار عن علي بن ماهان عن الحارث بن محمد بن داهر عن داود بن المخبر عن عباد بن كثير عن سهيل بن عبد الله عن أبيه عن أبي هريرة قال...

Al-Ṭūsī in his *Amālī* — al-Mufīd — al-Tammār — ‘Alī ibn Māhān — Ḥārith ibn Muḥammad ibn Dāhir — Dāwūd ibn al-Mukhbir — ‘Abbād ibn Kathīr — Suhayl ibn ‘Abd Allāh — his father — Abū Hurayrah...(*al-Biḥār* 75/100)

الطوسي في أماليه: المفيد عن محمد بن الحسين البزوفري عن أبيه عن الحسين بن ابراهيم عن علي بن داود عن آدم العقلاني عن أبي عمر الصنعاني عن العلاء بن عبدالرحمن عن أبي هريرة...

Al-Ṭūsī in his *Amālī* — al-Mufīd — Muḥammad ibn Ḥusayn al-Bazūfarī — his father — Ḥusayn ibn Ibrāhīm — ‘Alī ibn Dāwūd — Ādam al-‘Aqlānī — Abū ‘Umar al-Ṣan‘ānī — al-‘Alā’ ibn ‘Abd al-Raḥmān — Abū Hurayrah...(*al-Biḥār* 75/100)

الطوسي في أماليه: ابن مخلد عن الرزاز عن العباس بن حاتم عن يعلي بن عبيد عن يحيى بن عبيد الله عن أبيه عن أبي هريرة قال...

Al-Ṭūsī in his *Amālī* — Ibn Mikhlad — al-Razāz — ‘Abbās ibn Ḥātīm — Ya‘lā ibn ‘Ubayd — Yaḥyā ibn ‘Ubayd Allāh — his father — Abū Hurayrah...(*al-Biḥār* 75/189)

الطوسي في أماليه: محمد بن عبد الغني بن سعيد بن عثمان بن محمد السمرقندي عن محمد بن حماد الطهراني عن عبد الرزاق عن سفيان الثوري عن أبي معشر عن سعيد المقبري عن أبي هريرة ...

Al-Ṭūsī in his *Amālī* — Muḥammad ibn ‘Abd al-Ghanī ibn Sa‘īd ibn ‘Uthmān ibn Muḥammad al-Samarqandī — Muḥammad ibn Ḥammād al-Ṭahrānī — ‘Abd al-Razzāq — Sufyān al-Thowrī — Abū Mi‘shar — Sa‘īd al-Maqburī — Abū Hurayrah...(*al-Biḥār* 75/310)

الطوسي في أماليه: عن المفيد عن الحسين بن علي التمار عن أحمد بن محمد عن لعنزي عن علي بن الصباح عن أبي المنذر عن أبي صالح عن أبي هريرة ...

Al-Ṭūsī in his *Amālī* — al-Mufīd — Ḥusayn ibn ‘Alī al-Tammār — Aḥmad ibn Muḥammad — al-‘Anazī — ‘Alī ibn Ṣabbāh — Abū al-Mundhir — Abū Ṣāliḥ — Abū Hurayrah...(*al-Biḥār* 84/4)

الطوسي في أماليه: عن المفيد عن الحسين بن علي التمار عن محمد بن يحيى بن سليمان عن داود عن جعفر بن اسماعيل عن عمرو بن أبي عمرو عن المقيري عن أبي هريرة قال...

Al-Ṭūsī in his *Amālī* — al-Mufīd — Ḥusayn ibn ‘Alī al-Tammār — Muḥammad ibn Yaḥyā ibn Sulaymān — Dawūd — Ja‘far ibn Ismā‘īl — ‘Amr ibn Abī ‘Amr — al-Muqīrī — Abū Hurayrah...(*al-Biḥār* 87/207)

الطوسي في أماليه: عن محمد بن محمد بن مخلد عن عثمان بن أحمد الدقاق عن عبيد بن عبد الواحد عن ابن أبي مريم عن نافع بن يزيد عن يحيى ابن أبي سليمان المدني عن يزيد بن أبي القتاة وابن المقبري عن أبي هريرة قال...

Al-Ṭūsī in his *Amālī* — Muḥammad ibn Muḥammad ibn Mikhlad — ‘Uthmān ibn Aḥmad al-Ḍaqqāq — ‘Ubayd ibn ‘Abd al-Wāḥid — Ibn Abī Maryam —

Nāfi' ibn Yazīd — Yaḥyā ibn Abī Sulaymān al-Madanī — Yazīd ibn Abī al-Qatāh and Ibn al-Maqburī — Abū Hurayrah...(al-Biḥār 88/56)

الطوسي في أماليه: بالإسناد إلى الرقاشي عن أبيه عن محمد بن مروان عن المعارك أن عباد عن سعيد بن أبي سعيد عن أبيه عن أبي هريرة...

Al-Ṭūsī in his *Amālī* with an isnād to al-Raqāshī— his father — Muḥammad ibn Marwān — Ma'ārik — 'Ubbād — Sa'īd ibn Abī Sa'īd — his father — Abū Hurayrah...(al-Biḥār 62/186)

الطوسي في أماليه: ابن بشران عن اسماعيل بن محمد الصفار عن الحسن بن عرفة عن حريز بن عبد الحميد عن عمارة ابن القعاقع عن أبي زرعة عن أبي هريرة قال ...

Al-Ṭūsī in his *Amālī* — Ibn Bishrān — Ismā'īl ibn Muḥammad al-Ṣaffār — Ḥasan ibn 'Arafah — Ḥarīz ibn 'Abd al-Ḥamīd — 'Umārah ibn al-Qa'qa' — Abū Zur'ah — Abū Hurayrah...(al-Biḥār 96/178)

الطوسي في أماليه: المفيد عن الجعابي عن محمد بن يحيى بن سليمان المروزي عن عبيد الله بن محمد العبسي عن حماد بن سلمة عن أبوب عن أبي قلابة عن أبي هريرة قال ...

Al-Ṭūsī in his *Amālī* — al-Mufīd — al-Ju'ābī — Muḥammad ibn Yaḥyā ibn Sulaymān al-Marwazī — 'Ubayd Allāh ibn Muḥammad al-'Absī — Ḥammad ibn Salimah — Ayyūb — Abū Qilābah — Abū Hurayrah...(al-Biḥār 96/366, 97/17)

الطوسي في أماليه: بالإسناد المتقدم إلى حماد بن سلمة عن محمد بن عمر عن أبي سلمة عن أبي هريرة قال

Al-Ṭūsī in his *Amālī* — al-Mufīd — al-Ju'ābī — Muḥammad ibn Yaḥyā ibn Sulaymān al-Marwazī — 'Ubayd Allāh ibn Muḥammad al-'Absī — Ḥammad ibn Salimah — Muḥammad ibn 'Umar — Abū Salamah — Abū Hurayrah...(al-Biḥār 96/366)

الطوسي في أماليه: الحفار عن أبي القاسم الدعبلبي عن محمد بن غالب عن أبي عمير الحوصي عن الحسن بن أبي جعفر عن معمر عن الزهري عن سعيد بن المسيب عن أبي هريرة قال ...

Al-Ṭūsī in his *Amālī* — al-Ḥaffār — Abū al-Qāsim al-Da‘balī — Muḥammad ibn Ghālib — Abū ‘Umayr al-Ḥūṣī — Ḥasan ibn Abū Ja‘far — Ma‘mar — al-Zuhrī — Sa‘īd ibn al-Musayyab — Abū Hurayrah...(*al-Biḥār* 104/253—254)

الطوسي في أماليه : عن محمد بن محمد بن مخلد عن محمد بن يونس القرشي عن سعيد بن عامر عن محمد بن عمرو بن علقمة عن أبي سلمة ، عن أبي هريرة قال...

Al-Ṭūsī in his *Amālī* — Muḥammad ibn Muḥammad ibn Mikhlad — Muḥammad ibn Yūnus al-Qurashī — Sa‘īd ibn ‘Āmir — Muḥammad ibn ‘Amr ibn ‘Alqamah — Abū Salamah — Abū Hurayrah...(*al-Biḥār* 66/231, *al-Mustadrak* 16/421—424)

5. The Asānīd of al-Shaykh al-Rāwandī

ابن الرواندي في كتاب النوادر : عن أحمد بن محمد بن أحمد بن محمد بن محمد بن عبد الرحمن بن أبي بكر محمد عن محمد بن عمرو بن مذعورة عن أبي هريرة..

Ibn al-Rāwandī in *Kitāb al-Nawādir* — Aḥmad ibn Muḥammad ibn Aḥmad ibn Muḥammad — Muḥammad ibn ‘Abd al-Raḥmān — Abū Bakr Muḥammad — Muḥammad ibn ‘Amr ibn Madh‘ūrah — Abū Hurayrah...(*al-Biḥār* 96/346, *al-Mustadrak* 7/481—482)

ابن الرواندي في كتاب النوادر : عن عبد الجبار بن أحمد عن الحاكم أبي الفضل الترمذي عن عبدالله بن صالح عن محمد بن أحمد عن اسماعيل بن اسحاق عن ابراهيم بن حمزة عن عبدالعزيز بن محمد عن سهيل بن مالك عن أبيه عن أبي هريرة قال..

Ibn al-Rāwandī in *Kitāb al-Nawādir* — ‘Abd al-Jabbār ibn Aḥmad — al-Ḥākim — Abū al-Ḥaḍl al-Tirmidhī — ‘Abd Allāh ibn Ṣāliḥ — Muḥammad ibn Aḥmad — Ismā‘īl ibn Ishāq — Ibrāhīm ibn Ḥamzah — ‘Abd al-‘Azīz ibn Muḥammad — Suhayl ibn Mālik — his father — Abū Hurayrah...(*al-Biḥār* 96/384, *al-Mustadrak* 7/426)

ابن الرواندي في كتاب النوادر : عن الوراق عن أبي محمد عن عماد بن أحمد عن الحسين ابن علي عن محمد بن العلاء عن أبي بكر بن عياش عن الأعمش عن أبي صالح عن أبي هريرة...

Ibn al-Rāwandī in *Kitāb al-Nawādir* — al-Warrāq — Abū Muḥammad — ‘Imād ibn Aḥmad — Ḥusayn ibn ‘Alī — Muḥammad ibn al-‘Alā’ — Abū Bakr ibn ‘Ayyāsh — al-A‘mash — Abū Ṣāliḥ — Abū Hurayrah...(*Al-Biḥār* 96/384, *al-Mustadrak* 7/429)

ابن الراوندي في كتاب النوادر: عن أحمد بن عمران بن موسى عن أحمد بن هشام عن أحمد بن عبدالله بن أبي نصر عن يزيد بن هارون عن هشام بن أبي هشام عن محمد بن محمد عن أبي سلمة عن أبي هريرة قال..

Ibn al-Rāwandī in *Kitāb al-Nawādir* — Aḥmad ibn ‘Imrān ibn Mūsā — Aḥmad ibn Hishām — Aḥmad ibn ‘Abd Allāh ibn Abī Naṣr — Yazid ibn Hārūn — Hishām ibn Abī Hishām — Muḥammad ibn Muḥammad — Abū Salamah — Abū Hurayrah...(*al-Mustadrak* 7/428)

6. The Asānīd of Ismā‘īl ibn Mūsā

اسماعيل بن موسى بن جعفر في الجعفریات: أخبرنا الشريف أبو الحسن علي بن عبد الصمد الهاشمي صاحب الصلاة بواسط حدثنا الأبهري حدثنا عبدالله بن محمد الحافظ قال: حدثنا محمد بن آدم المصيصي قال: حدثنا عبدالواحد بن سلمان قال: حدثنا عبدالله بن عون عن محمد بن سيرين عن أبي هريرة

Ismā‘īl ibn Mūsā ibn Ja‘far in *al-Ja‘fariyyāt* — al-Sharīf Abū al-Ḥasan ‘Alī ibn ‘Abd al-Ṣamad al-Hāshimī (the one who performed excessive ṣalāh, from Wāsiṭ) — al-Abharī — ‘Abd Allāh ibn Muḥammad al-Ḥāfiẓ — Muḥammad ibn Ādam al-Miṣṣīṣī — ‘Abd al-Wāḥid ibn Salmān — ‘Abd Allāh ibn ‘Awn — Muḥammad ibn Sīrīn — Abū Hurayrah...(*al-Mustadrak* 8/278–279)

الجعفریات: عن محمد بن بريد المقرئ حدثنا أيوب بن النجار حدثنا الطيب بن محمد عن عطا عن أبي هريرة قال

Ismā‘īl ibn Mūsā ibn Ja‘far in *al-Ja‘fariyyāt* — Muḥammad ibn Burayd al-Muqrī — Ayyūb ibn al-Najjār — Ṭayyib ibn Muḥammad — ‘Aṭā — Abū Hurayrah...(*al-Mustadrak* 8/210)

الجعفریات: قال محمد بن الأشعث أخبرنا الشريف أبو الحسن علي بن عبدالصمد الهاشمي صاحب الصلاة بواسط قال: أخبرنا أبوبكر محمد بن عبدالله الأبهري الفقيه المالكي حدثنا أبو عبدالله بكر بن محمد بن ابراهيم الضرير بن المصيص الزاهد، وكان ثقة، قال: حدثنا ابراهيم بن ربيعة عن أبي هريرة...

Ismā'īl ibn Mūsā ibn Ja'far in *al-Ja'fariyyāt* — Muḥammad ibn al-Ash'ath — al-Sharīf Abū al-Ḥasan 'Alī ibn 'Abd al-Ṣamad al-Ḥāshimī (the one who performed excessive ṣalāh, from Wāsiṭ) — Abū Bakr Muḥammad ibn 'Abd Allāh al-Abharī, the Mālikī jurist — Abū 'Abd Allāh Bakr ibn Muḥammad ibn Ibrāhīm al-Ḍarir ibn al-Miṣṣīṣ al-Zāhid (who was trustworthy) — Ibrāhīm ibn Rabī'ah — Abū Hurayrah...(*Mustadrak al-Wasā'il* 8/278—279)

الجعفریات: أخبرنا عبدالله أخبرنا محمد بن الأشعث قال: وحدثني الزبير محمد بن خلف بن عمر بن عبدالله بن الوليد بن عثمان بن عفان قال: حدثني علي بن عبدالله بن الجبار قال: حدثني محمد بن عبدالرحمن المزني عن محمد بن عجلان عن عجلان عن أبي هريرة قال...

Ismā'īl ibn Mūsā ibn Ja'far in *al-Ja'fariyyāt* — 'Abd Allāh — Muḥammad ibn al-Ash'ath — Zubayr Muḥammad ibn Khalaf ibn 'Umar ibn 'Abd Allāh ibn Walīd ibn 'Uthmān ibn 'Affān — 'Alī ibn 'Abd Allāh ibn al-Jabbār — Muḥammad ibn 'Abd al-Raḥmān al-Muzanī — Muḥammad ibn 'Ajlān — 'Ajlān — Abū Hurayrah...(*al-Mustadrak* 12/339—340)

الجعفریات: أخبرنا عبدالله أخبرنا محمد بن الأشعث حدثنا محمد بن بريد المقرئ حدثنا أيوب بن النجار حدثنا الطيب بن محمد عن عطا عن أبي هريرة...

Ismā'īl ibn Mūsā ibn Ja'far in *al-Ja'fariyyāt* — 'Abd Allāh Muḥammad ibn al-Ash'ath — Muḥammad ibn Burayd al-Muqrī — Ayyūb ibn al-Najjār — Ṭayyib ibn Muḥammad — 'Aṭā — Abū Hurayrah...(*Mustadrak al-Wasā'il* 13/202)

الجعفریات: عن الشريف أبي الحسن علي بن عبدالصمد بن عبيدالله الهاشمي عن أبي بكر محمد بن عبدالله بن محمد بن صالح الأبهري الفقيه المالكي عن أحمد بن عمير عن ادريس عن أسباط عن العلاء بن هارون ع موسى بن اسحاق عن الزهري عن سعيد بن المسيب عن أبي هريرة قال...

Ismā'īl ibn Mūsā ibn Ja'far in *al-Ja'fariyyāt* — al-Sharīf Abū al-Ḥasan 'Alī ibn 'Abd al-Ṣamad al-Ḥāshimī (the one who performed excessive ṣalāh, from Wāsiṭ) — Abū Bakr Muḥammad ibn 'Abd Allāh al-Abharī, the Mālikī

jurist — Aḥmad ibn ‘Umayr — Idrīs — Asbāṭ — ‘Alā’ ibn Hārūn — Mūsā ibn Ishāq — al-Zuhrī — Sa‘īd ibn al-Musayyib — Abū Hurayrah...(*al-Mustadrak* 13/281—282)

الجعفریات: أخبرنا عبدالله أخبرنا محمد بن الأشعث حدثنا محمد بن بريد المقرئ حدثنا أيوب بن النجار حدثنا الطيب بن محمد عن عطا عن أبي هريرة ...

Ismā‘īl ibn Mūsā ibn Ja‘far in *al-Ja‘fariyyāt* — ‘Abd Allāh — Muḥammad ibn al-Ash‘ath — Muḥammad ibn Burayd al-Muqrī — Ayyūb ibn al-Najjār — Ṭayyib ibn Muḥammad — ‘Aṭā — Abū Hurayrah...(*Mustadrak al-Wasā’il* 14/248)

الجعفریات: عن الشريف أبي الحسن علي بن عبدالصمد بن عبيدالله الهاشمي عن أبي بكر محمد بن عبدالله بن محمد بن صالح الأبهري عن عبدالله بن محمد بن وهب الدينوري الحافظ قال: حدثنا محمد بن آدم بن سليمان المصيصي قال: حدثنا عبدالواحد بن سلمان العبدي قال: حدثنا عبدالله بن عون عن محمد بن سيرين عن أبي هريرة قال..

Ismā‘īl ibn Mūsā ibn Ja‘far in *al-Ja‘fariyyāt* — al-Sharīf Abū al-Ḥasan ‘Alī ibn ‘Abd al-Ṣamad al-Ḥāshimī (the one who performed excessive ṣalāh, from Wāsiṭ) — Abū Bakr Muḥammad ibn ‘Abd Allāh al-Abharī — ‘Abd Allāh ibn Muḥammad ibn Wahb al-Dinwarī al-Ḥāfiẓ — Muḥammad ibn Ādam ibn Sulaymān al-Miṣṣīṣī — ‘Abd al-Wāḥid ibn Salmān al-‘Abdī — ‘Abd Allāh ibn ‘Awn — Muḥammad ibn Sīrīn — Abū Hurayrah (*al-Mustadrak* 16/237)

7. The Asānīd of Ja‘far ibn Aḥmad al-Qummī

جعفر بن أحمد القمي في الأخبار المسلسلات: حدثنا محمد بن علي الحسين وشيك بيدي قال: شبك بيدي عتاب بن محمد بن عتاب أبو القاسم قال: شبك بيدي أحمد بن محمد بن عمار ببغداد وقال لنا: شبك بيدي محمد بن همام العراقي قال: شبك بيدي اسماعيل بن ابراهيم قال: شبك بيدي عبدالكريم بن هشام قال شبك بيدي ابراهيم بن أبي يحيى قال: شبك بيدي صفوان بن سليمان قال: شبك بيدي أبوب بن خالد قال: شبك بيدي عبيد الله بن رافع قال: شبك بيدي أبو هريرة قال: شبك بيدي رسول الله وقال:

Ja‘far ibn Aḥmad al-Qummī in *al-Akhbār al-Musalsalāt* — Muḥammad ibn ‘Alī al-Ḥusayn (whilst placing his fingers between mine and holding my hand) — ‘Itāb ibn Muḥammad ibn ‘Itāb Abū al-Qāsim (whilst placing his

fingers between mine and holding my hand) — Aḥmad ibn Muḥammad ibn ‘Ammār at Baghdād (whilst placing his fingers between mine and holding my hand) — Muḥammad ibn Humām al-‘Irāqī (whilst placing his fingers between mine and holding my hand) — Ismā‘īl ibn Ibrāhīm (whilst placing his fingers between mine and holding my hand) — ‘Abd al-Karīm ibn Hishām (whilst placing his fingers between mine and holding my hand) — Ibrāhīm ibn Yaḥyā (whilst placing his fingers between mine and holding my hand) — Ṣafwān ibn Sulaymān (whilst placing his fingers between mine and holding my hand) — Ayyūb ibn Khālīd (whilst placing his fingers between mine and holding my hand) — ‘Ubayd Allāh ibn Rāfi‘ (whilst placing his fingers between mine and holding my hand) — Abū Hurayrah (whilst placing his fingers between mine and holding my hand) — Rasūlullāh said to me whilst placing his fingers between mine and holding my hand...(al-Biḥār 57/104)

8. The Asānīd of Muḥammad ibn ‘Alī al-Ḥusaynī

الشيخ محمد بن علي الحسيني في كتاب التعازي بإسناده : عن سهيل بن أبي صالح عن أبيه عن أبي هريرة قال....

Al-Shaykh Muḥammad ibn ‘Alī al-Ḥusaynī in *Kitāb al-Ta‘āzī* with his isnād from Suhayl ibn Abī Ṣāliḥ — his father — Abū Hurayrah...(al-Mustadrak 2/246)

9. The Asānīd of al-Shaykh Muḥy al-Dīn ibn Akhī ibn Abī Zuhrah

ابن زهرة في أربعينه : عن أبي المحاسن يوسف بن رافع ، عن القاشي أبي الرضا سعيد بن عبدالله الشهرزوري ، عن أبي الفتح محمد بن عبد الرحمن الخطيب ، عن أبي القاسم هبة الله بن عبدالوارث ، عن أبي زرعة أحمد بن يحيى ، عن أبي محمد الحسن بن إبراهيم ، عن جعفر بن درستويه ، عن محمد بن عبدالله بن عمار عن المعافي عن محمد بن أبي حميد الأنصاري ، عن موسى بن وردان ، عن أبي هريرة ...

Ibn Zuhrah in his *Arba‘īn* — Abū al-Maḥāsīn Yūsuf ibn Rāfi‘ — al-Qāshī Abū al-Riḍā Sa‘īd ibn ‘Abd Allāh al-Shahrzūrī — Abū al-Fatḥ Muḥammad ibn ‘Abd al-Raḥmān al-Khaṭīb — Abū al-Qāsim Hibbat Allāh ibn ‘Abd al-Wārith

— Abū Zur‘ah Aḥmad ibn Yaḥyā — Abū Muḥammad Ḥasan ibn Ibrāhīm — Ja‘far ibn Darstawayh — Muḥammad ibn ‘Abd Allāh ibn ‘Ammār — al-Mu‘āfā — Muḥammad ibn Abī Ḥumayd al-Anṣārī — Mūsā ibn Wardān — Abū Hurayrah... (*al-Mustadrak* 12/221—222)

ابن زهرة في أربعينه : أخبرنا القاضي الإمام شيخ الإسلام أبو المحاسن يوسف بن رافع بن تميم، بقراءتي عليه في الرابع عشر من جمادي الآخرة من سنة ثمانى عشرة وستمائة قال: أخبرنا القاضي الإمام فخر الدين أبو الرضا سعيد بن عبدالله بن القاسم الشهرزوري سماعا عليه في جمادي الآخرة سنة أربع وسبعين وخمسمائة، قال: أخبرنا الشيخ الإمام أبو الفتح محمد بن عبدالرحمن الخطيب الكشهبني، بقراءتي عليه يوم السبت سبع عشر شوال سنة إحدى وأربعين وخمسمائة، قال: أخبرنا الشيخ أبو القاسم هبة الله بن عبد الوراث بن علي بن أحمد الشيرازي كتبه لي بخطه في شهر ربيع الأول سنة ست وثمانين وأربعمائة قال: أخبرنا أبو القاسم الحسين بن أحمد بن الحسين التميمي قال: أخبرنا أبو بكر أحمد بن يعقوب الطابشي قال حدثنا: أبو محمد المنتصر بن نصر بن المنتصر بن تميم قال: حدثنا أبو حفص عمر بن مدرك القاضي قال: حدثنا أبو عبدالرحمن العيشي قال: حدثنا حماد بن سلمة عن أبي سنان، عن عثمان بن أبي سودة، عن أبي هريرة قال...

Ibn Zuhrah in his *Arba‘īn* — al-Qāḍī al-Imām Shaykh al-Islam Abū al-Maḥāsīn Yūsuf ibn Rāfi‘ ibn Tamīm (14th Jumād al-Ākhirah 618 A.H) — al-Qāḍī al-Imām Fakhr al-Dīn Abū al-Riḍā Sa‘īd ibn ‘Abd Allāh ibn al-Qāsim al-Shahrzūrī (Jumād al-Ākhirah 574 A.H) — al-Shaykh al-Imām Abū al-Faṭḥ Muḥammad ibn ‘Abd al-Raḥmān al-Khaṭīb al-Kashmahīnī (Saturday 17th Shawāl 541 A.H.) — Abū al-Qāsim Hibbat Allāh ibn ‘Abd al-Wārith ibn ‘Alī ibn Aḥmad al-Shīrāzī (Rabī‘ al-Awwal 486) — Abū al-Qāsim Ḥusayn ibn Aḥmad ibn Ḥusayn al-Tamīmī — Abū Bakr Aḥmad ibn Ya‘qūb al-Ṭabshī — Abū Muḥammad Muntaṣir ibn Naṣr ibn Muntaṣir ibn Tamīm — Abū Ḥafṣ ‘Umar ibn Mudrik al-Qāḍī — Abū ‘Abd al-Raḥmān al-‘Ayshī — Ḥammād ibn Salimah — Abū Sinān — ‘Uthmān ibn Abī Sawdah — Abū Hurayrah... (*al-Mustadrak* 10/375)

ابن زهرة في أربعينه : أخبرني القاضي الإمام بهاء الدين شيخ الإسلام أبو المحاسن يوسف بن رافع بن تميم - بقرايتي عليه - قال: أخبرنا الإمام أبو الفضل عبدالله بن أحمد بن محمد بن عبد القاهر الطوسي الخطيب قال: أخبرنا الشيخ الإمام أبو القاسم عبدالله بن الحسين بن محمد الأسدي قال: أخبرنا الشيخ الإمام الأديب الثقة أبو محمد كامكار بن عبدالرزاق قال: أخبرنا الشيخ الإمام الحافظ أبو صالح أحمد بن عبدالملك بن علي المؤذن قال: أخبرنا الشيخ أبو زكريا يحيى بن ابراهيم بن محمد المزكي قال: حدثنا أبو

بكر عبدالله بن يحيى الطلحي قال: حدثنا محمد بن عبدالله بن سليمان الحضرمي قال: حدثنا محمد بن الحسن الحضرمي قال: حدثنا اسحاق بن نجيع، عن أبي جريح، عن عطاء، عن أبي هريرة قال...

Ibn Zuhrah in his *Arbaʿīn* — al-Qāḍī al-Imām Bahāʾ al-Dīn Shaykh al-Islam Abū al-Maḥāsīn Yūsuf ibn Rāfiʿ ibn Tamīm — al-Imām Abū al-Faḍl ʿAbd Allāh ibn Aḥmad ibn Muḥammad ibn ʿAbd al-Qāhir al-Ṭūsī al-Khaṭūsī al-Khaṭīb — al-Shaykh al-Imām Abū al-Qāsim ʿAbd Allāh ibn Ḥusayn ibn Muḥammad al-Asadī — al-Shaykh al-Imām al-Adīb al-Thiqah Abū Muḥammad Kāmkār ibn ʿAbd al-Razzāq — al-Shaykh al-Imām al-Ḥāfiẓ Abū Šāliḥ Aḥmad ibn ʿAbd al-Malik ibn ʿAlī al-Muʿadhdhīn — al-Shaykh Abū Zakariyyā Yaḥyā ibn Ibrāhīm ibn Muḥammad al-Muzakkā — Abū Bakr ʿAbd Allāh ibn Yaḥyā al-Ṭalḥī — Muḥammad ibn Sulaymān al-Ḥaḍramī — Muḥammad ibn Ḥasan al-Ḥaḍramī — Ishāq ibn Najīḥ — Abū Jurayḥ — ʿAṭā — Abū Hurayrah...(*al-Mustadrak* 17/290)

These are but a few of the many asānīd recorded by them. A great amount of these asānīd are recorded by al-Ḥur al-ʿĀmilī in his book *Wasāʾil al-Shīʿah*. However, we have omitted them for the sake of brevity. These narrations are found in their books of ḥadīth as well as their other books. As a matter of fact, hardly a book of theirs does not contain a narration of Abū Hurayrah رضي الله عنه in the form of proof and evidence. His narrations are found in most of the chapters of fiqh as well as the chapters of *ʿaqāʾid* (beliefs), *ibādāt* (worship), *muʿāmalāt* (monetary dealings), *jihād* (fighting in the path of Allah), *siyar* (the militant activities of Rasūlullāh صلى الله عليه وسلم), *manāqib* (accolades), *tafsīr* (exegesis), *ṭalāq* (divorce), *nikāḥ* (marriage), *adab* (etiquette), *daʿwāt* (supplications), *riqāq* (subjects which soften the heart), *dhikr* (remembrance of Allah), *tasbīḥ* (glorification of Allah), etc.

Keeping all of the above in mind, and adding to it the fact that many of the Ṣaḥābah and Tābīʿīn also narrated from him, who were no less than eight hundred scholars and jurists as counted by al-Bukhārī, it announces to us that the entire Islamic world — the scholars, jurists, propagators and leaders — all based a substantial amount of their knowledge, propagation and jurisprudence upon his narrations. These narrations are the foundation of every knowledge and jurisprudence. The fact that this ummah is rich with scholars and jurists, and all

of them depended on the narrations of Abū Hurayrah رضي الله عنه, to the extent that they based their judgements upon it, convinces us that Abū Hurayrah رضي الله عنه was a narrator par-excellence. Why else would they rely so greatly upon his narrations? His narrations can be found under any chapter, be it monotheism, monetary dealing, character, virtues, matters of the unseen, or any other chapter. At least one ḥadīth of Abū Hurayrah رضي الله عنه can be found in each chapter.

Thus far, we have discussed his merit purely on the basis of academics. Another perspective which deserves attention is the fact that every Muslim who existed and will exist from the demise of Rasūlullāh صلى الله عليه وسلم up until Qiyāmah, who worships Allah, adopts behaviour which pleases Allah or believes in the tenets of Islam; will find that these good deeds of his are based on some or other narration transmitted from Rasūlullāh صلى الله عليه وسلم by the illustrious narrator, Abū Hurayrah رضي الله عنه. Is this not an amazing accolade, O ‘Abd al-Ḥusayn?

Abū Hurayrah رضي الله عنه is undoubtedly the greatest conveyor of the aḥādīth of Rasūlullāh صلى الله عليه وسلم to the Muslims. This means that his narrations have the greatest effect in shaping the lifestyle and actions of the Muslims up until the Day of Qiyāmah. This is not due to any personal endeavours of Abū Hurayrah رضي الله عنه, rather it is the result of him being selected by Allah to fulfil this highly honourable task of conveying the aḥādīth of Rasūlullāh صلى الله عليه وسلم to mankind.

The above mentioned facts shed light upon a possible reason as to why he was blessed with this supplication by Rasūlullāh صلى الله عليه وسلم, i.e. this love will go a long way in motivating a person towards acquiring and encompassing all the narrations of Rasūlullāh صلى الله عليه وسلم transmitted by Abū Hurayrah رضي الله عنه. A listener is most attentive when there exists in his heart a liking for the speaker, and he is equally inattentive when he dislikes the speaker, even though the contents of the speech may be to his liking. A person is generally all ears when he listens to a speaker who he has love for. Nonetheless, the large number of narrations of Abū Hurayrah رضي الله عنه recorded by the scholars of the Shī‘ah independently demystifies the ploy of ‘Abd al-Ḥusayn.

The Narrations of Abū Hurayrah in the Books of the Shī'ah

Hereunder are a few books which the Shī'ah consider reliable and from which they quote Abūndantly in their works. All their books contain narrations attributed to Abū Hurayrah رضي الله عنه, including some narrations which are weak and others which are fabricated. I will name some of those books, which — according to them — are highly reliable. They cover a wide range of subjects such as jurisprudence, ḥadīth, tafsīr, history, advices, virtues etc.

Furū' al-Kāfī, Mawsū'at Biḥār al-Anwār, Mustadrak al-Wasā'il, Wasā'il al-Shī'ah, Malādh al-Ikhhbār, Kanz al-Daqa'iq, al-Anwār al-Nu'māniyyah, Ithbāt al-Hudā, Mīzān al-Ḥikmah, Dār al-Salām, Madīnat al-Ma'ājiz, Ḥayāt al-Qulūb, al-Kharā'ij wa l-Jarā'ih, Kashf al-Ghummah, Amālī al-Ṭūsī, Amālī al-Mufīd, Ḥilyat al-Abrār, Kitāb al-Sarā'ir, Kitāb al-Khilāf, 'Awālī al-La'ālī, Manāqib Āl Abī Ṭālib, Mīkāl al-Makārim, Salūnī Qabl 'an Tafqudūnī, al-Rowḍat al-Bahiyyah, Ma'ālī al-Sibṭayn, Ṣaḥīfat al-Abrār, 'Ilm al-Yaqīn fī Uṣūl al-Dīn, al-Farḥat al-Insīyyah, Qalā'id al-Durar, Iḥqāq al-Ḥaq, Tafsīr al-Burhān, Tafsīr al-Tibyān, Tafsīr al-Majma', Tafsīr al-Kanz, Ta'wīl al-Āyāt, Tafsīr al-Mīzān, Tafsīr Nūr al-Thaqalayn, Tafsīr Mir'āt al-Anwār, Jāmi' al-Akhhbār, al-Imām al-Mahdī, Thawāb al-'A'māl, al-Towḥīd, Mashāriq Anwār al-Yaqīn, Kamāl al-Dīn, al-Fuṣūl al-Muhimmah, Miṣbāḥ al-Hidāyah, al-Thāqib fī l-Manāqib, al-Jawāhir al-Saniyyah, Amālī al-Ṣadūq, Qurb al-Isnād, al-Īqāz min al-Haj'ah, Ma'ānī al-Akhhbār, l'Ilām al-Warā, Sa'd al-Sa'ūd, Kitāb al-Khiṣāl, 'Aṣr al-Zuhūr, 'Alī fī l-Qur'ān, al-Lawāmi' al-Nūrāniyyah, Bughyat al-Ṭālib, Nawādīr al-Mu'jizāt, Rowḍat al-Wā'izīn, Faḍā'il al-Khamsah min al-Ṣiḥāḥ al-Sittah, Ta'wīl al-Āyāt al-Ṭāhirah, Shawāhid al-Tanzīl, Sayyid al-Mursalīn, al-Qaṭrah min Biḥār Manāqib al-Nabī wa l-'Itrah, Minhāj al-Barā'ah fī Sharḥ Nahj al-Balāghah, al-Mabsūṭ fī Fiqh al-Imāmiyyah, al-Ghadīr fī l-Kitāb wa l-Sunnah, al-Ḥadā'iq al-Nāḍirah, al-Mahajjat al-Bayḍā fī Tahdhīb al-Aḥyā, 'Alī fī l-Qur'ān wa l-Sunnah, Jawāhir al-Kalām, Mir'āt al-'Uqūl, Ḥayāt al-Imām al-'Askarī.

These are the books that are available to us. They make up only a fraction of the total amount of books in which his narrations are recorded. Another intriguing observation is that the aḥādīth quoted in their different books and sources from their Imām Ja'far al-Ṣādiq (as they assume), including the four seminal books of Shī'ism (*al-Kāfī, al-Istibṣār, Man lā Yaḥduruhū al-Faqīh, Tahdhīb al-Aḥkām*) are identical to the aḥādīth of Abū Hurayrah رضي الله عنه.

‘Abd al-Ḥusayn Rejects the Ḥadīth: “A Woman Entered Hell Due to a Cat”

On page 171, ‘Abd al-Ḥusayn, under the chapter, “a fourth imaginary narration aimed at establishing the evil outcome of oppression”. *Al-Bukhārī* and *Muslim* report with their isnād from Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ, who narrates from Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

دَخَلَتْ امْرَأَةٌ النَّارَ فِي هِرَّةٍ رَبَطْتَهَا فَلَا هِيَ تَطْعَمُهَا وَلَمْ تَدْعُهَا تَأْكُلْ مِنْ حَشَائِشِ الْأَرْضِ حَتَّى مَاتَتْ هَزْلاً

A woman was sent to hell for allowing a cat to die of hunger. She kept it tied up without feeding it or leaving it free to eat insects.¹

He starts raising doubts:

وهذا من رواياته الخيالية يرمي فيه إلى سوء عواقب الظلم والعدوان

This is from his imaginary narrations, in which he tries to establish the evil outcome of oppression and enmity.

Our comment: other Ṣaḥābah, such as Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُ have also narrated this². Furthermore, this narration has been transmitted from the A‘immah of the Ahl al-Bayt as well. Ḥafṣ ibn al-Bukhtarī reports from Imām Ja‘far رَضِيَ اللَّهُ عَنْهُ:

إن امرأة عذبت في هرة ربطتها حتى ماتت عطشاً

A woman was punished for tying up a cat until it died out of thirst.³

Al-Majlisī quotes from Nawādir al-Rāwandī that Mūsā ibn Ja‘far al-Kāẓim narrates from his forefathers that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

رَأَيْتُ فِي النَّارِ صَاحِبَ الْعِبَاءِ الَّتِي قَدْ غَلَبَهَا ، وَرَأَيْتُ فِي النَّارِ صَاحِبَ الْمُحَجَّنِ الَّذِي كَانَ يَسْرِقُ الْحَاجَّ

1 *Al-Bukhārī Kitāb Bad’ al-Khalq*, Muslim

2 *Al-Bukhārī, al-Dārimī*

3 *Al-Wasā’il* 8/397, *al-Biḥār* 65/64 Ḥadīth: 23, *Thawāb al-A‘māl wa ‘Iqābuhā* pg. 557, *Tafsīr al-Kanz* 1/157

بمحتجته ، ورأيت في النار صاحبة الهرة تنهشها مقبلة ومدبرة كانت أو ثقها لم تكن تطعمها ولم ترسلها
تأكل من حشائش الأرض

I saw in the fire the one who unrightfully took the cloth, the one who would steal from the pilgrims using his staff and the women (who was punished due to the) cat. It bit the front as well as the back of her body. She tied it up and then neither fed it nor did she allow it to eat insects.¹

Is this narration of Imām Mūsā ibn Ja'far رَضِيَ اللهُ عَنْهُ among his imaginary narrations in which he tries to establish the evil outcome of oppression? We ask Allah to protect our intelligence and to keep us away from submitting to desires and deviation.

‘Abd al-Ḥusayn Rejects the Ḥadīth: “A Woman was Forgiven for Giving Water to a Dog”

On page 172, he quotes two narrations under the title, “a fifth imaginary narration aimed at establishing the wonderful outcome of mercy”. *Al-Bukhārī* and *Muslim* report from Abū Hurayrah رَضِيَ اللهُ عَنْهُ who narrates from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

عُفِّرَ لَامْرَأَةٍ مُوسِمَةً مَرَّتْ بِكَلْبٍ عَلَى رَأْسِ رَكِيٍّ يَأْهَتْ قَالَ كَادَ يَقْتُلُهُ الْعَطَشُ فَزَرَعَتْ حُفَّهَا فَأَوْثَقَتْهُ بِحِمَارِهَا
فَنَزَعَتْ لَهُ مِنَ الْمَاءِ فَعَفِّرَ لَهَا بِذَلِكَ

An immoral woman passed by a dog panting out of thirst at the mouth of a well. The dog was on the verge of dying out of thirst. She removed her shoe, tied it to her scarf and used it to draw water for the dog. On account of this, she was forgiven.

He Also Rejects the Ḥadīth: “A Man was Forgiven for Granting Water to a Dog”

On page 172, he quotes a narration under the title, “another imaginary narration with the same goal as the previous one”. *Al-Bukhārī* reports from Abū Hurayrah رَضِيَ اللهُ عَنْهُ who narrates from Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

1 *Al-Biḥār* 8/316-317, Kitāb al-‘Adl wa l-Ma‘ād Bāb al-Nār, *al-Jawāhir* 31/395

بَيْنَمَا رَجُلٌ يَمْشِي فِي طَرِيقٍ اشْتَدَّ عَلَيْهِ الْعَطَشُ فَوَجَدَ بئْرًا فَنَزَلَ فِيهَا فَشَرِبَ ثُمَّ خَرَجَ فَإِذَا كَلْبٌ يَلْهَثُ يَأْكُلُ
 التُّرَى مِنَ الْعَطَشِ! قَالَ فَنَزَلَ الرَّجُلُ البئْرَ فَمَلَأَ حُفَّهُ ثُمَّ أَمْسَكَهُ بِيَدَيْهِ فَسَقَى الكَلْبَ فَشَكَرَ اللهُ لَهُ فَغَفَرَ لَهُ
 بذلك

A man was overtaken by thirst while he was walking upon the road. He then spotted a well, went down into it and drank of its water. When he left it, he found a dog panting and eating sand to overcome its thirst. Thus, he went back down into the well, filled his shoe with water (while he climbed back up) and then gave the water to the dog. Allah appreciated this act of his and forgave him on account of it.¹

He starts raising doubts saying:

وقد تعلم أن هذا الحديث والذي قبله إنما هما من مخيلة أبي هريرة يمثل بهما حسن عواقب العطف
 والحنان ويحفظ بهما على البر والاحسان

You are well aware of the fact that this ḥadīth as well as the previous one are nothing but figments of Abū Hurayrah's imagination. He tries to demonstrate the wonderful outcomes of sympathy and compassion, and he encourages virtue and goodness by means of them.²

Our comment: it is indeed paradoxical that ‘Abd al-Ḥusayn is reluctant to accept the aḥādīth of Abū Hurayrah رَضِيَ اللهُ عَنْهُ, yet he accepts similar narrations, when they are narrated by his A’immah. Their erudite scholar, Ayatollah Mullā Zayn al-‘Ābidīn al-Gulpāyganī reports this ḥadīth in his book *Anwār al-Wilāyah* (page 338):

وفي الآثار: أن امرأة زانية من جيران أهل المعصية وتعزية الحسين (ع) ذهبت تقتبس ناراً من مجلس العزاء
 فوجدتها قد خمدت فاشتعلتها وقدتها فدمعت عينها من الدخان فغفر الله!! لها وتابت

From the narrations; an immoral woman from the neighbourhood of vice and those who would mourn over Ḥusayn went to acquire (fuel for her) fire

1 *Al-Bukhārī, Muslim*

2 *Al-Bukhārī, Muslim*

from the mourning ceremony. However, she found that it had already been put out, so she tried igniting it and slicing a piece from it due to which her eyes began watering from the smoke. On account of this Allah forgave her and she repented.

وعن أبي الاحوص عن أبيه عن عمار الساباطي قال : قدم أمير المؤمنين (ع) المدابن فنزل أيوان كسرى ! وكان معه دلف بن بحير كسرى فلما صلى قام وقال لدلف قم معي وكان معه جماعة من أهل ساباط فما زال يطوف منازل كسرى ويقول لدلف كان لكسرى في هذا المكان كذا وكذا ويقول دلف والله ذلك فما زال كذلك حتى طاف الموضوع بجميع من كان عنده ودلف يقول: يا سيدي ومولاي كأنك وضعت هذه الأشياء في هذه الأمكنة ثم نظر(ع) جمجمة نخرة ! فقال لبعض أصحابه: خذ هذه الجمجمة ثم جاء (ع) إلى الأيوان وجلس فيه ودعا بطست فيه ماء فقال للرجل : دع هذه الجمجمة في الطست ثم قال أقسمت عليك لتخبرني من أنا ومن أنت ؟ فقال الجمجمة بلسان فصيح !: أما أنت فأمر المؤمنين !! ، وسيد الوصيين وإمام المتقين !! ، وأما أنا فعبدك وابن أمتك !! كسرى أوشيروان فقال أمير المؤمنين (ع) كيف حالك فقال يا أمير المؤمنين إني كنت ملكاً عادلاً شقيقاً على الرعايا رحيماً لا أَرْضِي بظلم ولكن كنت على دين المجوس !! وقد ولد محمد في زمان ملكي وسقط من شرفات قصري ثلثة وعشرون شرفة في ليلة ولد فهيمت أن أومن به من كثرة ما سمعت من الزيادة من أنواع شرفة وفضله ومرتبته عزه في السموات والارض ومن شرف أهل بيته ولكني تغافلت عن ذلك وتشاغلته عنه في الملك، فيها لها من نعمة ومنزلة ذهبت منت حيث لم أومن به !! فأنا محروم بعدم إيماني به !! ولكني مع هذا الكفر!!! خلصني الله تعالى من عذاب النار!! بركة عدلي وإنصافي بين الرعية فأنا في النار والنار محرمة علي!!! فواحسرتاه لو أمنت به لكنك معكم يا سيد أهل بيت محمد ويا أمير المؤمنين!!!

Abū al-Aḥwaṣ — his father — ‘Ammār al-Sābāṭī: “Amīr al-Mu’minīn arrived at al-Madā’in and he settled down inside the chambers of Kisrā. He was accompanied by Dalaf ibn Buḥayr Kisrā. After performing ṣalāh, he said to Dalaf: ‘Come with me!’ They were then accompanied by a group of people from Sābāṭ. He entered each of the rooms of Kisrā saying to Dalaf (on each occasion): ‘Kisrā had such and such thing at this place!’ Dalaf would reply: ‘O my leader and master, it is as of you were the one who placed these items in their places!’ Then, he spotted a snorting skull. He said to one of his companions: ‘Pick up this skull.’ Thereafter, he went to the chamber, sat in it, asked for a utensil with water in it and instructed a man: ‘Place this skull in the water.’ He then addressed the skull saying: ‘I demand that you tell me who I am and who you are!’ The skull replied in a most eloquent manner: ‘You are Amīr al-Mu’minīn, Sayyid al-Waṣīyyīn (the chief of all the

awṣiyā') and Imām al-Muttaqīn and I am your slave, the son of your slave-girl, Kistrā Awsherwan.' Amīr al-Mu'minīn asked: 'What is your condition?' It answered: 'O Amīr al-Mu'minīn, I was a just king who was compassionate and kind towards my sub-ordinates. I would not like oppression, however I followed the religion of the Zoroastrians. Muḥammad was born during my era of rule and upon his birth twenty three balconies of my palace collapsed. I intended to follow him on account of the many virtues of various types which I heard regarding him, the status and honour that he enjoyed in the heavens and on the earth as well as the honour bestowed upon his household. Unfortunately, I was negligent towards it and became pre-occupied with my kingdom. O what a great opportunity and privilege have I missed out on by not believing in him! I am indeed quite unfortunate due to not believing in him. However, despite my disbelief, Allah saved me from the punishment of hell through the blessings of my justice and equal-treatment of my people. Now I am in the fire, but I am forbidden upon it. O how deep is my regret! If I believed in him, I would have been with you people, O masters from the household of Muḥammad ﷺ, O Amīr al-Mu'minīn!'"¹

Al-Tūrsīkānī states in his book, *al-La'ālī* (4/217-218, 304):

وتأتي في لؤلؤ ولندكر لك قصصاً ليطمئن قلبك!! بما مرّ قصة شريفة من رجل كان يلوط بالصبيان
وكان يحبه!!!

It is reported in *Lu'lu'*: We will mention a story so that your heart may be convinced. A praiseworthy story has already passed, that there was a man who would rape small boys, but he had love for him (the Imām, and was thus forgiven).

Did 'Abd al-Ḥusayn read these types of profane narrations in the books of his people? How can the narrations of Abū Hurayrah رَضِيَ اللهُ عَنْهُ ever be likened to the narrations and statements of your scholars, who narrated derogatory claptrap such as the above?

¹ *Al-La'ālī* 4/327-328, *al-Ṣaḥīfah* 2/84, *al-Faṣā'il* pg. 71

Our comment: we will reproduce for this author and his likes some narrations from the Ahl al-Bayt, which corroborate the narration of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ. Mūsā ibn Ismā'īl ibn Mūsā —his father — his grandfather, Mūsā ibn Ja'far, from his forefathers, from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

رأيت في النار صاحب العباء التي قد غلها ، ورأيت في النار صاحب المحجن الذي كان يسرق الحاج بمحجنه ، ورأيت في النار صاحبة الهرة تنهشها مقبلة ومدبرة كانت أوثقها لم تكن تطعمها ولم ترسلها تأكل من حشائش الأرض ودخلت الجنة فرأيت صاحب الكلب الذي أرواه من الماء

I saw in the fire the one who unrightfully took the cloth, the one who would steal from the pilgrims using his staff and the women (who was punished due to the) cat. It bit the front as well as the back of her body. She tied it up and then neither fed it nor did she allow it to eat insects. I entered Jannah and saw the one who gave water to the dog, to drink from it.¹

Is this ḥadīth nothing but a figment of your infallible Imām's imagination? Does he try to demonstrate the wonderful outcomes of sympathy and compassion, and encourages virtue and goodness by means of them?

Ni'mat Allāh al-Jazā'irī reports in his book, *al-Anwār al-Nu'māniyyah* (4/66):

من الأخبار المروحة للبال ما ورى من أنه كان رجل في بني اسرائيل منهمكاً في المعاصي فأتى في بعض اسفاره على بئر فإذا كلب قد لهت من العطش فرق له فأخذ عمامته وشدّ بخفّه واستقى الماء وأروى الكلب فأوحى الله إلى نبي ذلك الزمان أن قد شكرت له سيعة وغفرت له ذنبه لشفقته على خلق من خلقي ، فسمع ذلك فتاب من المعاصي وصار ذلك سبباً لتوبته وخلصه من العقاب

From the narrations which bring comfort to the mind is the one in which it is reported that a man from the Banū Isrā'īl was immersed in sin. During one of his journeys, he came a well and saw a dog upon which the signs of thirst were quite apparent. Taking pity on it, he tied his turban to his shoes, drew water and quenched its thirst. Allah revealed to the nabī of that time: "I have appreciated his effort and I have forgiven him for having

1 *Al-Bihār* 8/316-317, 65 Ḥadīth: 64, *Nawādir al-Rāwandī* pg. 28

mercy upon one of my creation.” When he learnt of this, he repented from his sins. This became the means of his repentance as well as the means of him being saved from punishment.

Is this ḥadīth nothing but a figment of your infallible Imām’s imagination? Does he try to demonstrate the wonderful outcomes of sympathy and compassion, and encourages virtue and goodness by means of them?

‘Abd al-Ḥusayn Rejects the Ḥadīth: “A Sinful Kāfir was Forgiven”

On page 173, under the title, “a sinful kāfir was forgiven”, he states that *Muslim* reports from Ma‘mar: “Al-Zuhrī said to me, ‘Should I not narrate to you two amazing aḥādīth? Ḥumayd ibn ‘Abd al-Raḥmān reports from Abū Hurayrah who narrates from Rasūlullāh ﷺ:

أَسْرَفَ رَجُلٌ عَلَى نَفْسِهِ فَلَمَّا حَضَرَهُ الْمَوْتُ أَوْصَى بَنِيهِ فَقَالَ: إِذَا أَنَا مِتُّ فَأَحْرِقُونِي ثُمَّ اسْحَبُونِي ثُمَّ اذْرُونِي فِي الرِّيحِ فِي الْبَحْرِ فَوَاللَّهِ لَئِنْ قَدَرَ عَلَيَّ رَبِّي لَيُعَذِّبُنِي عَذَابًا مَا عَذَّبَهُ بِهِ أَحَدًا فَفَعَلُوا ذَلِكَ بِهِ فَقَالَ اللَّهُ لِلأَرْضِ أَدَّى مَا أَحَدْتِ فَإِذَا هُوَ قَائِمٌ فَقَالَ لَهُ: مَا حَمَلَكَ عَلَيَّ مَا صَنَعْتَ؟ فَقَالَ حَسِبْتِكَ يَا رَبُّ أَوْ قَالَ مَخَافَتِكَ فَعَفَرَ لَهُ بِذَلِكَ

A man¹ destroyed himself by sinning excessively. However, when he was about to pass away, he made the following bequest to his sons: “When I die, burn me, crush the ashes into powder and then throw me into the wind at the ocean. By the oath of Allah, if my Rabb gets hold of me, he will punish me like he has never punished anyone before.” Thus they did as he asked. Thereupon Allah said to the earth: “Bring forth that which you have taken.” Consequently, he stood upright. Allah asked him: “What drove you to do that which you have done?” He replied: “Fear for You” or “Your fear”. Thus Allah forgave him due to it.²

1 The author misinterprets the ḥadīth. This man was from the people of the book, prior to the nubuwwah of Nabī ﷺ. Thus, he was a sinful believer and not a disbeliever.

2 *Al-Bukhārī* in *Aḥādīth al-Ambiyā’*, *Muslim* in *al-Towbah*

We have already mentioned that an immoral Shī'ī woman was forgiven simply because she lit a fire under the wall of Ḥusayn رضي الله عنه. Also, the great disbeliever, *Kisrā* (the Zoroastrian) —who neither believed in Allah nor His Rasūl — was saved from the fire due to holding onto the false concept of Wilāyah. The Shī'ī who would rape young boys was also saved from the fire for holding onto Wilāyah. All of these narrations are acceptable to 'Abd al-Ḥusayn. He raises no objections concerning them. Alas! It is only when a narration is attributed to Abū Hurayrah رضي الله عنه, that it becomes subject to criticism. Here is a narration from your infallible Imām, the contents of which are very similar to the ḥadīth above. Nī'mat Allāh al-Jazā'irī reports in his *al-Anwār al-Nu'māniyyah* (4/276):

روى الصدوق بإسناده إلى مولانا الامام زين العابدين علي بن الحسين (ع) قال كان في بني اسرائيل رجل ينيش القبور فاعتل جار له فخاف الموت فبعث إلى النباش فقال كيف جوارى لك ؟ قال أحسن جوار قال فإن لي إليك حاجة . قال قضيت حاجتك ، قال فاخرج إليه كفنين فقال أحب أن تأخذ أحبهما إليك وإذا دفنت فلا تنبشني ، فامتنع النباش من ذلك وأبى أن يأخذه فقال له الرجل أحب أن تأخذه فلم يزل به حتى أخذ أحبهما إليه ومات الرجل فلما دفن قال النباش هذا قد دفن فما علمه بأني تركت كفنه أو أخذته لأخذه ، فأتى قبره فنبشه فسمع صايحاً يقول ويصبح به لاتفعل ففرج النباش من ذلك فتركه وترك ما كان عليه ، وقال لولده أي أب كنت لكم ؟ قالوا نعم الأب كنت لنا ، قال فإن لي إليكم حاجة قالوا قل ماشئت فانا سنصير إليه ان شاء الله تعالى ، قال فأحب إذا أنا مت أن تأخذوني فتحرقوني بالنار فإذا صرت رمادا فدقوني ثم تعمدوا بي ريحاً عاصفاً فذروا نصفني في البر ونصفني في البحر ، قالوا فلما مات فعل به ولده ما أوصاهم به فلما ذروه قال الله جل جلاله للبر اجمع ما فيك وقال للبحر اجمع ما فيك فإذا الرجل قائم بين يدي الله تعالى فقال له عز وجل : ما حملك على ما أوصيت به ولدك أن يفعلوه بك ؟ قال حملني على ذلك وعزتك خوفك ، فقال الله جل جلاله فأني سأرضى خصوصك وقد أمنت خوفك وغفرت لك

Al-Ṣadūq reports with his isnād from Imām Zayn al-Ābidīn 'Alī ibn Ḥusayn: "A man from the Banū Isrā'īl would steal (coffins) from the graves. When his neighbour fell ill and feared death, he called for the thief and asked him: 'What kind of a neighbour was I towards you?' He replied: 'A great neighbour.' The man then said: 'I need a favour from you.' He replied: 'I will definitely fulfil that favour for you.' The man took out two coffins and said: 'I want you to take the one that is more appealing to you, but do not open my grave once I am buried.' The thief denied and refused to accept the coffin. The man insisted that he takes the one which he finds more appealing, until he eventually accepted it. The man then passed away.

After he was buried, the thief thought, ‘He is now buried. How will he know whether or not I took his coffin? I am definitely taking it!’ He thus came to the grave and opened it, but suddenly heard a voice calling out to him in a very loud manner: ‘Do not do it!’ Thus, he was overtaken by surprise, stopped dead in his tracks and even gave up his practice. He asked his sons: ‘What kind of a father have I been towards you?’ They replied: ‘You were a wonderful father towards us.’ He then said: ‘I have a request that I wish you to carry out.’ They replied: ‘Say whatever you wish to. By the will of Allah, we will carry it out.’ He said: ‘I wish that when I die, you burn me. Then, take the ash and crush it further. Thereafter, look for a strong wind and throw half of my ash into the ocean and the other half onto the land.’ They have reported that when he passed away, his sons fulfilled his request. Since they turned him into powder, Allah instructed the land as well as the ocean: ‘Gather all that is within you.’ Consequently, the man stood before Allah. Allah the Most Honoured and Glorified asked him: ‘What made you request your sons to do that which they have done to you?’ He replied: ‘By the oath of Your grandeur, I done it on account of fear for You!’ Allah the most glorified replied: ‘I will satisfy your victims. I have taken care of your fear and I have forgiven you.’”

‘Abd al-Ḥusayn Rejects the Ḥadīth, “Nabi ﷺ was in an Impure State”

On page 175-176, ‘Abd al-Ḥusayn quotes yet another ḥadīth of Abū Hurayrah رضي الله عنه, which he does not accept. He says:

ومن سخافات هذا الرجل قوله: "أقيمت الصلاة وعُدلت الصفوف قيامًا فخرج إلينا رسول الله (ص) فلَمَّا قَامَ فِي مُصَلَاةٍ ذَكَرَ أَنَّهُ جُنُبٌ

From the stupidity of this man is his statement, “Iqāmah was called out for ṣalāh and the rows were straightened while (we were) standing. Thereupon Rasūlullāh ﷺ came out towards us. When he stood on his prayer place, he remembered that he was in an impure state.”¹

1 Al-Bukhārī in al-Ghul and al-Adhān, Muslim in al-Masājid wa Mawāḍi‘ al-Ṣalāh

He raises doubts regarding it:

نبرأ إلى الله منه ومن يجيز على رسول الله(ص) الذي كان في جميع أوقاته على طهور وكان الوضوء على الوضوء عنده نوراً على نور وأنبياء الله كافة منزهون عن مضمونه معصومون عما هو دون مما لا يليق بالصدقيين وصالحى المؤمنين

We distance ourselves in the court of Allah from him as well as those who consider it possible for Nabī ﷺ — who was always in the state of purity, and performing wuḍū in his case was illumination upon illumination — -to be impure. All the ambiyā' of Allah are above the contents of his narration. They are protected from all those conditions which are not befitting for the ṣiddīqīn and pious Muslims.

Our comment: firstly, there are many lessons in this ḥadīth. It is possible for the ambiyā' to forget, even regarding matters of worship. The benefit of this is that they are able to teach people what to do on such occasions.¹ Secondly, your Imām, whom you consider infallible, has reported that it is permissible for Rasūlullāh ﷺ, 'Alī, Ḥasan and Ḥusayn to remain impure in the masjid.

Al-Tahdhīb reports from Muḥammad ibn Ḥumrān who reports that he asked Imām Ja'far if an impure person was allowed to sit in the masjid. He replied: “No, but he is allowed to walk through them, except al-Masjid al-Ḥarām and the masjid of al-Madīnah.” He said: “Our scholars have narrated that Nabī ﷺ said:

لا ينام في مسجدي أحد ولا يجنب فيه أحد وقال: إن الله أوحى إليّ أن اتخذ مسجداً طهوراً لا يحل لأحد أن يجنب فيه إلا أنا وعلي الحسن والحسين

No one is allowed to sleep or remain impure in my masjid. Allah revealed to me, “Purify the masjid.” It is impermissible for anyone besides myself, 'Alī, Ḥasan and Ḥusayn to become impure in it.²

They have even narrated that 'Alī ﷺ led the ṣalāh whilst being impure. 'Abd al-Raḥmān ibn al-'Arzamī — his father— Imām Ja'far ﷺ:

1 *Faṭḥ al-Bārī* 2/144

2 *Al-Tahdhīb* 6/15

صلى علي(ع) بالناس على غير طهر وكانت الظهر ثم دخل فخرج مناديه أن أمير المؤمنين (ع) صلى بالناس على غير طهر فأعيدوا وليبلغ الشاهد الغائب

‘Alī led the people in ṣalāh, at the time of ḡuhr whilst being impure. Thereafter, his announcer went out informing the people: “Amīr al-Mu’minīn performed ṣalāh in an impure state, so repeat it. The one who is present should inform those who are absent.”¹

Why do you not criticise your narrators, who narrate this kind of bunkum, O ignoramus? Do you distance yourself in the court of Allah from them?

‘Abd al-Ḥusayn Rejects the Ḥadīth: “Nabī ﷺ saying he is not Superior to Nabī Mūsā ﷺ”

On page 176, ‘Abd al-Ḥusayn quotes the ḥadīth: “the prohibition of saying that Nabī ﷺ was more virtuous than Mūsā ﷺ and the ḥadīth, “whoever says that I am better than Yūnus ibn Mattā, has lied.”²

He then raises doubts:

قد أجمعت الأمة على تفضيله ، وثبت ذلك بالنصوص الصريحة الصحيحة وقامت عليه الضرورة من دين الاسلام

The entire ummah have agreed upon considering him more virtuous. This is established through unambiguous authentic texts. It is part of the fundamentals of Islam.

Our comment: he has forgotten that this very ḥadīth has been narrated by his own infallible Imām as well. There is nothing beyond the truth except falsehood. It is reported in *Qiṣaṣ al-Ambiyā’* (page 495) from Imām Ja‘far رضي الله عنه that Nabī ﷺ said:

1 Al-Tahdhīb 3/40, al-Istibṣār 1/433, al-Jawāhir 14/5

2 Al-Bukhārī in al-Tafsīr and Aḥādīth al-Ambiyā’, Muslim in Faḍā’il and Aḥmad

ما ينبغي لأحد أن يقول: أنا خير من يونس بن متى

It is not appropriate for anyone to say that I am better than Yūnus ibn Mattā.

Al-Jazā'irī, whilst commenting on this ḥadīth in his commentary says:

أقول لعل المعنى على تقدير صحة الخبر : أنه لا ينبغي لأحد أن يقول : أنا خير من يونس ، من حيث المعراج ، بأن يظن إني صرت من حيث العروج إلى السماء أقرب إلى الله تعالى منه ، فإن نسبته تعالى إلى السماء والأرض والبحار نسبة واحدة ، وإنما أراني الله تعالى عجائب صنعه في السماوات ، وأرى يونس عجائب خلقه في البحار ، وإني عبدت الله في السماء ويونس عبده في بطن الحوت ، ولكن التفضيل من جهات آخر لا تحصي

I say, if this ḥadīth is authentic, then the meaning is; it is not appropriate for anyone to say that I am better than Yūnus from the perspective of Mi'rāj. This means that he should not think that since I ascended to the sky, thus I was closer to Allah than him. The skies, earth and seas are all the same before Allah. Allah showed me His extraordinary creations in the skies, and He showed him the extraordinary creations of the sea. I worshipped Allah in the sky and Yūnus worshipped Him in the belly of the fish. However, there are many other uncountable angles from which superiority could be established.

'Abd al-Ḥusayn Rejects the Ḥadīth: "Nobody's Actions will Gain Him Entry into Jannah, Except by the Mercy of Allah"

On page 176, he quotes the ḥadīth:

لَنْ يُدْخَلَ أَحَدًا عَمَلُهُ الْجَنَّةَ قَالُوا وَلَا أَنْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: لَا وَلَا أَنَا

Nobody's actions will gain him entry into Jannah. They asked: "Not even you, O Rasūlullāh?" He replied: "No. Not even me."¹

1 As per habit, 'Abd al-Ḥusayn only quoted a portion of the narration. The next sentence is, "except if Allah enshrouds me in His favour and mercy."

Al-Bukhārī in al-Marḍā and al-Riqāq, *Muslim* in *Ṣīfat al-Qiyāmah wa l-Jannah wa l-Nār*

He comments:

يضرب بهذا الحديث عرض الحائط لمخالفته كتاب الله في كثير من آياته ، وحسبك منها: { إن هذا كان لكم جزاء وكان سعيكم مشكورا

This ḥadīth deserves to go in the trash can as it opposes many verses of the book of Allah. We will suffice upon the verse: “[And it will be said:] Indeed, this is for you a reward, and your effort has been appreciated.”¹

A group of Shīṭ exegetes such as al-Ṭabarsī, al-Fayḍ al-Kāshānī, ‘Abd ‘Alī al-Ḥuwayzī, al-Mīrzā Muḥammad al-Mashhadī, ‘Abd Allāh Shibr and others have quoted in their commentaries from *Majma‘ al-Bayān* under the verse:

مَنْ يُصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَذَلِكَ الْفَوْزُ الْمُبِينُ

He from whom it is averted that Day — [Allah] has granted him mercy. And that is the clear attainment.²

Al-Majlisī said whilst explaining the meaning of this verse:

: (ويحتمل أن يكون معنى الآية أنه لا يصرف العذاب عند أحد إلا برحمة الله كما روي أن النبي والذي نفسي بيده ما من الناس أحد يدخل الجنة بعمله قالوا: ولا أنت يا رسول الله قال: ولا أنا إلا أن يتغمدني الله برحمته منه وفضل ...

It is possible that this verse means that the punishment will not be averted from anyone except by the mercy of Allah, just as it has been narrated from Nabī ﷺ that he said: “By the oath of the being in whose control my life is, none will enter Jannah because of his actions.’ They asked: “Not even you, O Rasūlullāh?” He ﷺ replied: “Not even me, except if Allah enshrouds me in His mercy and favour.”³

1 Sūrah al-Insān: 22

2 Sūrah al-An‘ām: 16

3 *Majma‘ al-Bayān* 3/23, *Tafsīr al-Ṣāfi* 2/111, *Nūr al-Thaqalayn* 1/706, *Kanz al-Daqā’iq* 3/242, *al-Maḥājījah* 7/190, *Kitāb al-Ṣabr wa l-Shukr* pg. 265, *Kitāb al-Khowf wa l-Rajā* 6/282, *Kitāb Dhamm al-Kibr wa l-‘Ujb*, *al-Biḥār* 7/11, *Tafsīr Min Hady al-Qur‘ān* 13/489

‘Abd al-Ḥusayn Rejects the Ḥadīth that Nabī ﷺ was a Shepherd

On page 176, ‘Abd al-Ḥusayn says: “His ḥadīth,

أَنَّهُ مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا رَعَى الْغَنَمَ

Allah did not send any nabī, except that he was shepherd.¹

He then searches for flaws, as usual:

وهذا في البعد إلى حد السقوط

This has reached the pinnacle of being far-fetched.

Our comment: if this ḥadīth is the ‘pinnacle of being far-fetched’, then O ignorant one, you have just accused your infallible imām and the one who you call Thiqaṭ al-Islam.

Al-Biḥār (6/226, narration: 28) quotes from *al-Kāfī* with his isnād from Jābir who reports from Muḥammad al-Bāqir that Nabī ﷺ said:

إني كنت انظر إلى الإبل والغنم وأنا أرهاها وليس من نبي إلا وقد رعى الغنم...

I would look after camels, goats and sheep. I would herd them. There was no nabī except that he was a shepherd.

Al-Bāqir said, Rasūlullāh ﷺ:

إني كنت أنظر إلى الإبل والغنم وأنا أرهاها وليس من نبي إلا وقد رعى الغنم وكنتم أنظر إليها قبل النبوة...

I would look after camels, goats and sheep. I would herd them. Every single nabī was a shepherd. However, I was a shepherd before nubuwwah.²

Again we ask, why was all the criticism levelled against Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ, when the very same subject matter was narrated by the Ahl al-Bayt?

1 *Al-Bukhārī* in *al-Ij’ārah* and *ibn Mājah* in *al-Tijārāt*

2 Refer to *al-La’ālī* 5/24, *al-Maḥajjat al-Bayḍā* 4/128, *Ikmal al-Dīn* pg. 491 Ḥadīth: 7, *al-Ambiyā’ Qiṣaṣuhum wa Ḥayātuhum* pg. 274, 278

‘Abd al-Ḥusayn Rejects the Ḥadīth: “Nabī Ibrāhīm ﷺ Underwent Circumcision after Reaching the Age of Eighty”

On page 177, ‘Abd al-Ḥusayn says: “*Similar to it is the ḥadīth,*

أَنَّ إِبْرَاهِيمَ (ع) قَدْ وَاحْتَنَّ بِالْقُدُومِ بَعْدَ ثَمَانِينَ سَنَةً مِنْ عَمْرِهِ

Nabī Ibrāhīm ﷺ underwent circumcision after reaching the age of eighty.¹

Our comment: this objection can be answered in two ways:

Firstly, al-Muhallab says that the circumcision of Ibrāhīm ﷺ after the age of eighty is not something which is deemed compulsory on account of his action, this is because normally, people pass away before the age of eighty. He ﷺ however performed the circumcision when Allah revealed to him and commanded him to do so.²

Secondly, your infallible Imām narrated this. Ni‘mat Allāh al-Jazā‘irī reports in *Qiṣaṣ al-Ambiyā’* (page 113) with an isnād from al-Kāzīm who narrates that Rasūlullāh ﷺ said:

أول من قاتل في سبيل الله ابراهيم الخليل (ع) حيث أسرت الروم و لوطا (ع) فنفر ابراهيم (ع) واستنقذه من أيدهم ، وأول من اختتن ابراهيم بالقدم على رأس ثمانين سنة .

The first person who fought in the path of Allah was Ibrāhīm ﷺ. The romans took Lūṭ ﷺ as a prisoner, so he went with an army and saved him, and the first person to undergo circumcision was Ibrāhīm ﷺ. He underwent circumcision upon reaching the age of eighty.

Why was Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ singled out as a target for criticism?

1 *Al-Bukhārī in al-Isti‘dhān and Aḥādīth al-Ambiyā’, Muslim in al-Faḍā’il*

2 Refer to *Faṭḥ al-Bārī* 11/92

‘Abd al-Ḥusayn Rejects the Ḥadīth Regarding the Age of Nabī Ādam ﷺ

On page 177, ‘Abd al-Ḥusayn says: “His ḥadīth is as follows,

إذ خلق الله آدم فمسح ظهره فسقط من ظهره كل نسمة هو خالقها الى يوم القيامة أمثال الذر ثم جعل بين عيني كل إنسان منهم وبيصاً - أي بريقاً - من نور ثم عرضهم على آدم فقال آدم فقال آدم من هؤلاء يا رب؟ قال: ذريتك فرأى آدم رجلاً أعجبه وبيص ما بي عينيه فقال يا رب؟ من هذا؟ قال هذا ابنك داود، قال آدم: كم جعلت له من العمر؟ قال: ستين سنة، قال: يا رب زده من عمري أربعين سنة حتى يكون عمره مائة سنة، فقال الله إذن يكتب ويختتم فلا يبدل فلما انقضى عمر آدم جاءه ملك الموت لقبض روحه قال آدم: أو لم يبق من عمري أربعون سنة قال له ملك الموت أولم تجعلها لابنك داود؟ قال فنجحد فنجحد ذريته!

When Allah created Nabī Ādam ﷺ, he passed his hand over his back. As a result, all the beings who were going to be created up until the Day of Qiyāmah fell from it in the form of tiny particles. Then Allah placed between the eyes of each human a spark of illumination. Then, He presented them before Nabī Ādam ﷺ who asked: “Who are these people, O my Rabb?” Allah replied: “They are your progeny.” Nabī Ādam ﷺ saw a man whose spark between his eyes impressed him. Thus he said: “O my Rabb, who is this?” He replied: “He is your son, Dāwūd.” Nabī Ādam ﷺ asked: “How many years of life did You allocate for him?” Allah replied: “Sixty years.” Nabī Ādam ﷺ said: “O my Rabb, add forty years from my age to his, so that he may live for a hundred years.” Allah replied: “It will be written and sealed. Thereafter, it will not change.” When the lifespan of Nabī Ādam ﷺ came to an end, the angel of death appeared before him to remove his soul. Nabī Ādam ﷺ said: “Do I not have forty years left from my lifespan?” The Angel of Death replied: “Did you not give that to your son, Dāwūd?” He denied it. Consequently, his progeny also denied (matters).¹

Our comment: Your infallible Imām also narrated this ḥadīth, just as Abū Hurayrah رضي الله عنه narrated it. A lengthy ḥadīth is recorded in *Tafsīr al-‘Ayyāshī*. Abū Ḥamzah al-Thumālī reports from Imām al-Bāqir رضي الله عنه:

1 *Mustadrak al-Ḥākim* 2/325

إن الله تبارك وتعالى: فمسح على ظهر آدم ثم صرخ بذريته وهم ذر قال فخرجوا كما يخرج النحل من كورها فاجتمعوا فقال يا آدم هؤلاء ذريتك أخرجتهم من ظهرك لآخذ عليهم الميثاق - إلى أن قال - قال أبو جعفر (ع) ثم عرض الله على آدم أسماء الأنبياء وأعمارهم . قال فمر آدم باسم داود النبي (ع) فاذا عمره أربعون سنة فقال يا رب ما أقل عمر داود وأكثر عمري؟! يا رب إن أنا زدت داود من عمري ثلاثين سنة فانفذ ذلك له وأثبتها له عندك وأطرحها من عمري ، قال ثبت الله لداود من عمره ثلاثين سنة ولم يكن له عند الله مثبتا ومحي من عمر آدم ثلاثين سنة وكانت له عند الله مثبتا فقال أبو جعفر (ع) فذلك قولي: { يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ } قال: يمحو الله ما كان عنده مثبتا لآدم وأثبته لداود ما لم يكن عنده مثبتا قال فلما دنى عمر آدم هبط عليه ملك الموت ليقبض روحه ، فقال له آدم يا ملك الموت قد بقي من عمري ثلاثون سنة ، وقال له ملك الموت ألم تجعلها لابنك داود النبي واطرحتها من عمرك حيث عرض الله عليك أسماء الأنبياء من ذريتك وعرض عليك أعمارهم وأنت يومئذ بوادي الروحاء؟ فقال آدم يا ملك الموت ما أذكر هذا ، فقال له ملك الموت يا آدم لا تجعل ألم تسأل الله أن أثبتها لداود ويمحوها من عمرك فثبتها لداود في الزبور ومحاسنها من عمرك من الذكر؟ قال فقال آدم فاحذر الكتاب حتى أعلم ذلك قال أبو جعفر (ع) وكان آدم صادقا لم يذكر ولم يجعل جود الألفاظ قال أبو جعفر (ع) فمن ذلك اليوم أمر الله العباد أن يكتبوا بينهم إذا تداينوا وتعاملوا إلي الأجل مسمى لتسنيان آدم ووجود ما جعل على نفسه

Allah, the Most Blessed and Exalted... then he massaged the back of Ādam. Then he called out to his progeny, who were the size of a dust particle. They began emerging in the same way as bees emerge from their hives. Then they gathered. Allah said: "O Ādam, these (people) are your progeny. I extracted them from your back so that I could take from them the promise..." Imām al-Bāqir said: "Then Allah presented to Ādam the names of the *ambiyā'* along with their lifespans. Ādam came across the name of Dāwūd and found his lifespan to be a mere forty years. Thus he requested, 'O my Rabb, how short is the lifespan of Dāwūd and how lengthy is my lifespan! O my Rabb, I wish to donate thirty years of my lifespan to him, so allow him to have it. Establish it in your records for him and remove it from my lifespan.' Allah added thirty years to the lifespan of Dāwūd from Ādam, whereas it was not previously established by Allah and Allah removed thirty years from the age of Ādam which was previously recorded for him." Imām al-Bāqir said: "That is the meaning of the statement of Allah, 'Allah eliminates what He wills or confirms, and with Him is the Mother of the Book.'¹ Allah eliminated that which he had confirmed for Ādam and he

1 Sūrah al-Ra'd: 39

confirmed for Dāwūd that which was not previously confirmed for him. When the end of Adam's life drew close, the Angel of Death descended to remove his soul. Ādam said to him, 'O Angel of Death, thirty years of my life are outstanding!' The angel replied, 'Did you not grant them to your son, Dāwūd, and remove them from your lifespan when Allah presented to you the names of the *ambiyā'* from your progeny as well as their ages? You were at the valley of al-Rowḥā on that day.' Ādam replied, 'O Angel of Death, I do not remember this.' The Angel of Death said to him, 'O Ādam, do not be ignorant. Did you not ask Allah to confirm them for Dāwūd and eliminate them from your lifespan, due to which he confirmed it for Dāwūd in the Psalms and eliminated them from your age?' Ādam replied, 'Bring the book, so that I may be convinced.'" Imām al-Bāqir said: "Ādam was honest. Neither was he lying nor was he acting ignorant." Imām al-Bāqir further said: "From that day onwards, Allah ordered the servants to record in written form when they loan out money and do dealings which involve a stipulated date, as Ādam forgot and denied that which he had taken upon himself."¹

Al-Majlisī states in *al-Biḥār* (14/10):

أقول قد مضت الأخبار في ذلك في أبواب قصص آدم وفي بعضها أنه زاد في عمر داود عليه ستين سنة تمام المائة ، وهو أوفق بسائر الأخبار ، والله أعلم

I say: the narrations concerning this have already passed under the chapters of the stories of Ādam. Some of them state that he added sixty years to the lifespan of Dāwūd, bringing it to a total of one hundred years. This is corroborated by all the narrations. Allah knows best.

1 *Al-Burhān* 2/301, *al-La'ālī* 1/92-94, *al-Anwār al-Nu'māniyyah* 4/201,202-1/231, *Qīṣaṣ al-Ambiyā'* pg. 381, *Anwār al-Wilāyah* pg. 530, *al-Biḥār* 14/8,9 narration: 8, *Tafsīr Nūr al-Thaqalayn* 3/464, *Furū' al-Kāfī* 2/348-349, *Tafsīr al-Qur'ān al-Karīm* by Ṣadr al-Muta'ahhilīn 1/333, *Kanz al-Daqa'iq* 5/133

‘Abd al-Ḥusayn Rejects the Ḥadīth: “Mūsā and Ādam’s Debate”

He says on page 177: “Similar is his ḥadīth, ‘Mūsā and Ādam, the likes of them debating’. He then starts to raise doubts regarding the ḥadīth of Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as usual. He says:

على كيفية تدل أنهما كانا من القدرية، وقد ظهر فيها آدم على موسى فحجه إلى كثير مما لا يليق بالأنبياء
و يجب تنزيههم عنه

...in a manner which is indicative of them being from the Qadariyyah¹. Mūsā was dominated by Ādam in the debate and the manner in which he debated contained many an aspect which is not befitting of the ambiyā'. It is incumbent to prove their innocence in respect to such behaviour.

O reader, have a look at the entire ḥadīth as reported by *al-Bukhārī* from Ḥumayd ibn ‘Abd al-Raḥmān who reports from Abū Hurayrah رَضِيَ اللهُ عَنْهُ that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

احتج آدم وموسى فقال له موسى أنت آدم الذي أخرجتك حطيتك من الجنة فقال له آدم أنت موسى الذي اضطفاك الله برسالاته ويكلامه ثم تلومني على أمر قدر علي قبل أن أخلق فقال رسول الله فحج آدم موسى مرتين

Ādam debated Mūsā. Mūsā said to him: “You are Ādam. Your sin got you expelled from Jannah.” Ādam replied: “You are Mūsā, the one whom Allah granted the privileges of being His Rasūl and speaking to Him? Despite this, you blame me for a matter that was decided regarding me, even before I was created.” Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then said the following statement twice, “Ādam defeated Mūsā.”²

Our comment: the A‘immah of the Ahl al-Bayt have reported this ḥadīth. Tafsīr al-Qummī reports with his isnād from Ibn ‘Umayr — Ibn Miskān — Imām Ja‘far رَضِيَ اللهُ عَنْهُ:

1 A deviant sect who deny the Islamic doctrine of Taqḍīr (pre-destination).

2 *Al-Bukhārī* in al-Ambiyā’, al-Qadr, al-Khuluq, *Tafsīr al-Qur’ān*, *Muslim* in al-Qadr

أن موسى (ع) سأل ربه أن يجمع بينه وبين آدم (ع) فيجمع ، فقال له موسى : يا أبت ألم يخلقك الله بيده ، ونفخ فيك من روحه ، وأسجد لك ملائكته ، وأمرك أن لا تأكل من الشجرة ؟ فلم عصيته ؟ قال : يا موسى بكم وجدت خطيئتي قبل خلقي في التوراة ؟ قال : بثلاثين سنة ، قال : فهو ذلك ، قال الامام الصادق (ع) فحج آدم موسى (ع)

Mūsā عليه السلام asked his Rabb to arrange a meeting between him and Ādam عليه السلام. They then got together. Mūsā asked: “O my beloved father, Did Allah not create you with Himself, blow into you a soul from Himself and command the angels to prostrate before you? Did He not command you to abstain from eating from the tree? Why then, did you disobey Him?” Ādam replied: “O Mūsā, How many years prior to my creation did you find my sin (being pre-destined) in the Torah?” Mūsā answered: “Thirty years (prior to it).” Ādam said: “That is the reason.” Imām al-Ṣādiq commented: “Ādam defeated Mūsā.”¹

Al-Majlisī explains this ḥadīth:

وجدان الخطيئة قبل الخلق إما في عالم الأرواح بأن يكون روح موسى (ع) اطلع على ذلك في اللوح ، أو أنه وجد في التوراة أن تقدير خطيئة آدم (ع) كان قبل خلقه بثلاثين سنة ، ويدل على الأخير ما سيأتي في خبر مسعدة ، وقوله (ع): (فحج) أي غلب عليه في الحجّة وهذا يرجع الى القضاء القدر

Finding (mention) of the sin before creation could either mean that this took place in the realm of souls, in the sense that the soul of Mūsā discovered it in the *Lowḥ* (the preserved tablet), or he found in the Torah that the error of Ādam was pre-destined thirty years before his creation. The second possibility is supported by the narration of Mas'adah. As for his statement, ‘He defeated him,’ it means he overpowered him as far as reasoning is concerned. This is a matter of pre-destination and the decision (of Allah).

1 *Tafsīr al-Qummī* 1/44, *al-Biḥār* 5/89, 11/163,188, *Nūr al-Thaqalayn* 1/61 *al-Anbiyā Ḥayātuhum wa Qiṣaṣuhum* pg. 28-29, *al-Anwār al-Nu'māniyyah* 1/231, *al-Burhān* 2/7, *Minhāj al-Barā'ah* 1/37-38, *Tafsīr al-Qur'ān al-Karīm* 1/333

‘Abd al-Ṣāhib states in his book, *al-Ambiyā’* (page 28-29), whilst commenting on this narration:

والذي يفهم من جواب موسى لآدم (ع) من أن الخطيئة كائنة ومقدرة من قبل خلق آدم ومن عالم الذر، قلت خلق الأرواح قبل وجوده بألفي عام وهي المسئلة التي هي معركة الآراء وقد هلك فيها ناس كثير لسوء فهمهم وتأملهم وعدم تعقلهم لحقيقة فيها، وهي مسألة قضاء الله وقدره لمخلوقه قبل وجوده

What can be understood from the answer of Ādam to Mūsā is that the sin was pre-destined and pre-planned even before the creation of Ādam and the realm of particles. I say: the souls were created two thousand years before his existence. This is the same matter which caused a clash of opinions. Many have been destroyed on account of their poor understanding¹, contemplation and not being able to grasp the reality of the matter. It is a matter of pre-destination and planning of Allah with regards to his creation, long before Ādam’s existence.

What does ‘Abd al-Ḥusayn have to say regarding the narration of his Imām and the explanations of his scholars regarding this ḥadīth?

‘Abd al-Ḥusayn Rejects “The Walking of ‘Alā al-Ḥaḍramī with His Battalions upon the Sea”

On page 178, ‘Abd al-Ḥusayn says:

وما أكثر حديثه في خوارق النواميس الطبيعية، وحسبك منها (مضافاً إلى ما سمعته أنفاً) حديثان نجعلها خاتمة هذا الفصل).

أحدهما: حديثه إذ كان - فيما زعم - مع العلاء بن الحضرمي لما بعث في أربعة آلاف إلى البحرين فانطلقوا حتى أتوا على خليج من البحر ما خاضه قبلهم أحد ولا يخوضه بعدهم أحد! .

قال أبو هريرة: أخذ العلاء بعنان فرسه فسار على وجه الماء وسار الجيش وراءه قال: فوالله ما ابتل لنا قدم ولا خف ولا حافر؟؟ الحديث

1 ‘Abd al-Ḥusayn is an example of these dim-witted and ignorant people. He is ignorant regarding the Qur’ān, Sunnah and even his own religion!

So many of his narrations contradict the laws of nature. Sufficient for you, along with the rest that you have heard right now, are two narrations with which we will conclude this chapter. The first one is his narration in which he claims that he was with ‘Alā ibn al-Ḥaḍramī, who was sent with four thousand men to Bahrain. They went out until they came to a gulf of the sea. None before them have traversed it and no one after them will do so. Abū Hurayrah says: “‘Alā grabbed the reigns of his horse and walked upon the surface of the water and the army walked behind him. By the oath of Allah, none of our feet, socks or hoofs (of the animals) got wet.”

Our comment: this narration has been classified as a fabrication by all the scholars. The masters of ḥadīth do not consider it worthy of being used as a proof. ‘Abd al-Ḥusayn simply wishes to vent his feelings upon the narrations of Abū Hurayrah رضي الله عنه, irrespective of whether they are authentic, unreliable or even fabricated. Furthermore, if you really wish to see narrations which go against the laws of nature, then the claims of the Shī‘ah as far as their A‘immah (who are considered by them to be of a greater status than the ambiyā’ and the angels) are concerned are the best avenue to fulfil this desire. We will present some of that which you’re A‘immah have narrated in this regard. Hāshim al-Baḥrānī compiled an entire book in which he recorded the miracles of the twelve A‘immah. He named this book *Madīnat al-Ma‘ājiz*.

In this book, he mentions (1/430 narration: 290 chapter: 71) that a Jew walked across the water with his horse, while taking the name of Amīr al-Mu‘minīn and he glanced at the water due to which it became firm. Al-Bursī says, the author of ‘*Uyūn Akhbār al-Riḍā*’ says:

إن أمير المؤمنين (ع) مرّ في طريق فسايره خيبريٌّ فمرّ بوادٍ قد سال، فركب الخيبري مربطة، وعبر على الماء!!، ثم نادى أمير المؤمنين (ع): يا هذا لو عرفت ما عرفت لجزت كما جزت، فقال له أمير المؤمنين (ع) مكانك، ثم أوماً بيده إلى الماء فجمد!! ومرّ عليه فلما رأى الخيبري ذلك أكب على قدميه وقال له: يا فتى ما قلت حتى حوّلت الماء حجراً؟! فقال له أمير المؤمنين (ع): فما قلت أنت حتى عبرت على الماء!!؟ فقال الخيبري: أنا دعوت الله باسم العظيم....

Amīr al-Mu'minīn was walking upon a path, when a person from Khaybar joined him. He came across a valley which had a stream flowing through it. The person from Khaybar mounted his horse and crossed the water. Then he called out to Amīr al-Mu'minīn: "O you! If you knew what I knew, you would have crossed it the way I crossed it." Amīr al-mu'minīn replied: "Stay at your place!" then he indicated to the water, which became firm. Thereafter, he went across. When the man from Khaybar saw this, he went down on his feet and asked him: "What did you say by means of which you turned the water into stone?" Amīr al-Mu'minīn responded: "What did you say when you walked across the water?" The man from Khaybar replied: "I called Allah, using His Glorious name."

Narration: 356 (2/11) claims the Imām ascended into the air:

البرسي: قال: روى صاحب المنتخب أن علياً (ع) مرّ إلى حصن ذات السلاسل، فدعا بسيفه ودرقته، وترك الترس تحت قدميه والسيف تحت ركبته، ثم ارتفع في الهواء! ثم نزل على الحائط وضرب السلاسل ضربة ..

Al-Bursī: the author of *al-Muntakhab* narrates that 'Alī passed by a fort during the Battle of the Chains. He called for his sword and his shield. He placed his shield below his feet and his sword below his knees. Then he ascended into the air. He began coming down towards the wall whereupon he struck the chains with great force.

On page 11-12, narration: 357 he narrates that he followed the bird which snatched his shoes. Abū Jamīlah narrates from Imām al-Bāqir رَضِيَ اللهُ عَنْهُ:

نزع علي (ع) خفّه بليل ليتوضأ، فبعث الله طائراً فأخذ أحد الخفّين فجعل علي (ع) يتبع الطير وهو يطير!! حتى أضاء له الصبح ثم ألقى الخفّ ...

'Alī removed his shoes one night to perform wuḍū. Allah sent a bird who snatched one of them. Thereupon 'Alī began chasing after it whilst flying. This continued until the morning became apparent, then it dropped the shoes.

Narration: 1422 (5/10): He moulded an elephant out of clay and then flew with it to Makkah. Shādhān ibn ‘Umar-Murrah ibn Qabīṣah ibn ‘Abd al-Ḥamīd-Jābir ibn Yazīd al-Ju‘fī:

رأيت مولاي الباقر(ع) وقد صنع فيلاً من طين فركبه وطار في الهواء حتى ذهب إلى مكة ورجع عليه، فلم أصدق ذلك منه حتى رأيت الباقر(ع) فقلت له : أخبرني جابر عنك بكذا وكذا ؟ فصنع فركب وحملني معه إلى مكة وردني

I saw my master al-Bāqir who had moulded an elephant out of clay and flew with it in the air until he reached Makkah and thereafter returned with it. I did not believe that until I saw al-Bāqir and asked him: “Jābir narrated to me such and such things about you.” Thereupon, he moulded one, mounted it and took me with him to Makkah. Thereafter, he brought me back.

Narration: 1916 (6/158), drawing out two horsemen from the bed of sea under the earth. Abū Baṣīr says:

كنت عند أبي عبد الله(ع) وعنده رجل من أهل خراسان، وهو يكلمه بكلام لم أفهمه، ثم رجعا إلى شيء فهمته، فسمعت أبا عبد الله(ع) يقول، وركض أبو عبد الله(ع) رجله الأرض، فإذا بحر تحت الأرض، على حافته فارسان قد وضعا أذقانهما على قرابيس سروجها . فقال أبو عبد الله(ع) هؤلاء من أنصار القائم

I was with Imām Ja‘far, who had a man with him from Khurāsān. He spoke to him about something which I did not understand. Thereafter, they began speaking about something which I could understand. I heard Imām Ja‘far saying whilst he scraped the earth with his foot... all of a sudden, a sea below the earth became visible, at the bed of which there were two horsemen who placed their chins upon the saddlebows. Imām Ja‘far said: “These are among the helpers of al-Qā‘im.”

Narration: 1917 (159-160), the narration of the sea splitting. Dāwūd al-Raqqī says:

جاء إلى أبي عبد الله (ع) فقال له: ما بلغ من علمكم؟ قال: ما بلغ من سؤالكم - إلى أن قال - فأخذ بيد الرجل، ثم انطلق حتى أتى شاطئ البحر، فقال: أيها العبد المطيع لربه أظهر ما فيك فانفلق البحر عن آخر ما فيه وظهر ماء أشدّ بياضاً من اللبن، وأحلى من العسل، وأطيب رائحة من المسك... قال: ثم رفع رأسه فرأى في الهواء خيلاً مسرّجةً ملجمة ولها أجنحة، فقلت: يا با عبد الله، ما هذه الخيل؟ فقال: هذه خيل القائم !!

A man came to Imām Ja'far and asked: "How much knowledge do you possess?" He replied: "Proportionate to the amount of questions you have..." Then he took the hand of the man and walked with him until they arrived at the shore of the ocean. He commanded: "O obedient servant of Allah, show me all that you have. The sea exhibited all that it possessed. Among that was water that was whiter than milk, sweeter than honey and more fragrant than musk... thereafter he lifted his head, whereupon he saw a saddled and bridled horse with wings in the air. I asked: "What kind of horse is this?" He replied: "This is the horse of al-Qā'im."

Narration: 1945 page 201, he ascends to the sky and descends using a spear.
Ibrāhīm ibn al-Aswad:

رأيت موسى بن جعفر (ع) صعد إلى السماء ونزل ومعه حربية من نور ...

I saw Mūsā ibn Ja'far ascending to the sky and descending therefrom with a spear of illumination.

Narration: 851 (3/232), his ascension to the sky and disappearance into the sky.
Jābir says:

رأيت الحسن بن علي وقد علا في الهواء وغاب في السماء فأقام بها ثلاثاً ثم نزل بعد الثلاث وعليه السكينة والوقار ...

I saw Ḥasan ibn 'Alī who ascended into the air and disappeared into the sky. He stayed there for three days after which he descended in a most tranquil and suitable state.

Narration: 1029 (5/513):

أنه (ع) أعطي ما أعطي النبيون من إحياء الموتى وإبراء الأكمه والأبرص والمشي على الماء

He was granted that which was granted to the *ambiyā'*, i.e. reviving of the dead, curing those who were born lepers as well as the bald and walking upon water.

The Imām Ascends to the Sky and Fills the Horizon

In the book, *Ḥayāt al-Imām al-'Askarī* (page 361):

قال الراوي- حدثت نفسه أن يرى برهاناً من الإمام العسكري، فإذا الإمام ارتفع نحو السماء حتى سد الأفق

The narrator says that he said to himself that he will see a clear sign from Imām al-'Askarī. Suddenly, the Imām ascended towards the sky and filled the horizon.

The above-mentioned meaningless miracles are sufficient at this juncture. Indeed the *aḥādīth* regarding the A'immah really defy the laws of nature. Why then did this author not criticise their narrations in the manner that he criticised the narrations of Abū Hurayrah رضي الله عنه?

'Abd al-Ḥusayn Rejects the Ḥadīth: "The Prohibition of Walking in One Sock"

'Abd al-Ḥusayn states on page 197:

ومنها: أنه روى حديثاً في النهي عن المشي بالمخف الواحد فبلغ عائشة ذلك فمشت بخف واحد وقالت لأخالفن أباه هريرة

From those narrations is a narration in which a prohibition is sounded for walking in one sock. The narration reached 'Ā'ishah who then walked in one sock and said: "I will most definitely oppose Abū Hurayrah!"

Our comment: this ḥadīth was used by Naẓẓām as well, to criticise Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ. Ibn Qutaybah debunked his ridiculous claims. Abū al-Qāsim al-Balkhī reported this ḥadīth from ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا. A thorn entered a sock of ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, so she walked with one sock. Then she said, “I will make Abū Hurayrah go against his word... He says that one should not walk in one sandal or one sock.”¹⁷

Further, Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ is not the sole narrator of this ḥadīth. Rather it is narrated by the A’immah of the Ahl al-Bayt as well. *Al-Biḥār* (76/328-329, the chapter of the comprehensive prohibitions of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the miscellaneous ones), with his isnād from al-Ṣādiq Ja’far ibn Muḥammad رَضِيَ اللَّهُ عَنْهُ — his father — his fore-fathers — Amīr al-Mu’minīn رَضِيَ اللَّهُ عَنْهُ:

نهى رسول الله عن الأكل عن الجنابة - إلى أن قال - ونهى أن يمشي الرجل في فرد نعل أو يتنعل وهو قائم ..

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ prohibited from eating whilst being impure... and he prohibited that a man should walk in one sandal and that he should put on his sandals while standing.

Abū Baṣīr reports from al-Bāqir رَضِيَ اللَّهُ عَنْهُ (80/191, the book of purity, chapter of the etiquette of using the toilet):

لا تشرب وأنت قائم ولا تمش في نعل واحدة فإن الشيطان أسرع ما يكون إلى الإنسان إلى بعض هذه الأحوال ...

Do not drink while you are standing... and do not walk in one sandal, as the devil is really swift in getting hold of humans in some of these conditions...

How does ‘Abd al-Ḥusayn view these narrations which have been narrated by the Ahl al-Bayt?

1 *Qubūl al-Akhbār* pg. 57,59

‘Abd al-Ḥusayn Rejects the Ḥadīth: “Bad Omen is Confined to Women and Animals”

On page 197, ‘Abd al-Ḥusayn states:

ومنها: أن رجلين دخلا على عائشة فقالا: أن أبا هريرة يحدث عن رسول الله (ص) أنه قال: إنما الطيرة في المرأة والدابة فطارت عائشة شغفاً ثم قال: كذب والذي أنزل القرآن على أبي القاسم من حدث بهذا عن رسول الله (ص)؟ الحديث

From it (his narrations) is two men visited ‘Ā’ishah and said: “Abū Hurayrah narrates from Rasūlullāh ﷺ that he said, ‘Bad omen is only found in women and animals.’ ‘Ā’ishah flew into a fit of rage and said, ‘By the oath of the one who revealed the Qur’ān upon Abū al-Qāsim, whoever narrates this from Rasūlullāh ﷺ has lied.’”¹

Our comment: why does ‘Abd al-Ḥusayn reject the narration of Abū Hurayrah رضي الله عنه whereas he has no issues with the aḥādīth of the A’immah which correspond to the aḥādīth of Abū Hurayrah رضي الله عنه and are at times identical to his? Why does he single out Abū Hurayrah رضي الله عنه as a target for his criticism? Khālīd ibn Najīḥ reports from Imām Ja’far رضي الله عنه:

تذاكروا الشؤم عنده، فقال: الشؤم في ثلاثة: في المرأة والدابة الدار، فأما شؤم المرأة فكثرة مهرها وعقوق زوجها، أما الدابة فسوء خلقها ومنعها ظهرها، وأما الدار فضيق ساحتها وشر جيرانها وكثرة عيوبها

A discussion concerning bad omen ensued in his presence, so he commented: “Bad omen can be found in three objects; a woman, an animal and a house. As for a woman, it is on account of her excessive expenses and her disobedience towards her husband. With regards to the animal, it is when it misbehaves and does not offer its back (to the rider). The house is included when it has a very small courtyard, the neighbours are evil people and it has many defects.”²

1 ‘Abd al-Ḥusayn says in his footnote: “Reported by Ibn Qutaybah in *Ta’wīl Mukhtalaf al-Ḥadīth* (page 126 onwards)”

2 *Al-Kāfi* 5/568, *Ḥilyat al-Muttaqīn* pg. 586, *al-Bihār* 73/149 Ḥadīth: 6, *al-Tahdhīb* 7/399, *al-Wasā’il* 14/78 Ḥadīth: 1

‘Abd al-Ḥusayn’s Gripe About Abū Hurayrah for Sitting Beside the Room of ‘Ā’ishah Whilst Narrating

On page 197, ‘Abd al-Ḥusayn says:

أنه جلس مرّة إلى جنب حجرة عائشة يحدث عن النبي (ص) وهي مشغولة في سبحتها فقالت بعد فراغها : ألا يعجبك أبو هريرة يجلس إلى جنب حجرتي يحدث عن النبي (ص) يسمعي ذلك ؟ وكنت اسبح فقام قبل أن اقضي سبحتي ولو أدركته لرددت عليه الحديث

Once he sat beside the room of ‘Ā’ishah, narrating from Nabī ﷺ whilst she was busy performing her mid-morning prayer. Upon completing them she commented: “Does Abū Hurayrah not amuse you? He sits beside my room, narrating from Nabī ﷺ so that I can hear him while I am busy performing ṣalāh. Then, he goes away before I can finish. If I found him (here), I would have rejected his ḥadīth.”

Our comment: read these narrations and have a look at that which was said by your infallible Imām! *Al-Biḥār* (7/339 narration 32) reports from Ishāq ibn Ḥārith — his father — Amīr al-Mu’minīn:

أتيت النبي وعنده أبو بكر وعمر فجلست! بينه وبين عائشة! فقالت لي عائشة ما وجدت إلا فخذني! أو فخذ! رسول الله

I visited Nabī ﷺ whilst Abū Bakr and ‘Umar were by him, so I sat between him and ‘Ā’ishah. ‘Ā’ishah said to me: “You found nowhere (to sit) besides my thighs or the thighs of Rasūlullāh?”²

Jundub ibn ‘Abd Allāh al-Bajalī reports from ‘Alī ﷺ (22/244 narration: 11):

دخلت على رسول الله قبل أن يضرب الحجاب وهو في منزل عائشة فجلست بينه وبينها، فقالت: يا ابن أبي طالب ما وجدت مكان لإستك غير فخذني ا

I visited Rasūlullāh ﷺ before the command of the veil was revealed, while he was in the house of ‘Ā’ishah, so I sat between him and her. She

1 Muslim in Faḍā’il Abū Hurayrah ﷺ

2 Refer to 22/241, narration: 6, 39/194, narration: 4, *Tafsīr al-Burhān* 4/225

said to me: “O son of Abū Ṭālib, you found no place for your bottom besides my thighs?”¹

Another narration (27/155, narration: 27):

فجلس بين النبي وبين عائشة فقالت: يا بن أبي طالب ما وجدت مقعداً غير فخذي؟!!

He sat between Nabi ﷺ and ‘Ā’ishah, so she said: “O son of Abū Ṭālib, you found no place to sit besides, my thighs?”²

Narration 3 (38/297):

وروي أنه سافر ومعه علي (ع) وعائشة ، فكان النبي ينام بينهما في لحاف!!!

It has been narrated that he once journeyed taking along ‘Alī and ‘Ā’ishah. The Nabī would sleep in between them under one cloth.³

O ‘Abd al-Ḥusayn, look at these blasphemous actions which will be despised by people of a much lower status than them (which you have recorded in your books)!

‘Abd al-Ḥusayn Rejects the Ḥadīth: “When One of You Wakes Up from His Sleep, He Should Wash His Hands”

On page 197, ‘Abd al-Ḥusayn says:

أنه روى عن النبي (ص) أنه قال: متى استيقظ أحدكم من نومه فليغسل يده قبل أن يضعها في الإناء فإن أحدكم لا يدري أين باتت يده؟ فانكرت عائشة عليه فلم تأخذ به وقالت: كيف نصنع بالمهراس

He narrates that Nabī ﷺ said: “When one of you awakes from his sleep, then he should wash his hands before placing them in the utensil, as you do not know

1 Ibid, 37/303, pg. 336, 39/201

2 Ibid, 37/297, 37/329-330

3 Ibid, 40/1-2, pg. 314, 104/49

where your hands were during the course of the night.” ‘Ā’ishah doubted it and did not accept it saying: “What will we do with a utensil that is made of concrete?”

Our comment: this hadith has been narrated by your scholars as well. The pride of your scholars, al-Majlisī reports this ḥadīth from Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ (which you have rejected, O fraudster) in his *Biḥār* (80/333) under the chapter, “the sunnah acts of wuḍū and its etiquettes,” which appears under the book of purity. Also, Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ was not the sole narrator of this ḥadīth. It has been narrated by the A’immah of the Ahl al-Bayt as well. *Al-Biḥār* (80/333, the book of purity, chapter of the sunnah acts of wuḍū and its etiquettes) reports from Abū Baṣīr — ‘Abd al-Karīm ibn ‘Utbah:

سألته عن رجل يستيقظ من نومه ولم يبيل يدخل يده في الإناء قبل أن يغسلها قال: لا ، لأنه لا يدري أين باتت يده فيغسلها

I asked him about a man who awakes from his sleep, but does not urinate; is he allowed to put his hands into water before washing them? He replied: “No. He does not know where his hands were during the night.”

‘Abd al-Ḥusayn Rejects the Ḥadīth: “Whoever Keeps a Dog Will Lose One Qīrāṭ of His Reward Every Day”

On page 198, he says:

ومثله ما في صحيح مسلم أيضاً عن أبي هريرة مرفوعاً : من اتخذ كلباً الا كلب ماشية أو صيد أو زرع انتقص من أجره كل يوم قيراط ، فذكر لابن عمر قول أبي هريرة هذا فقال: يرحم الله أبا هريرة كان صاحب زرع - يتهمه بزيادة كلب الزرع اثاراً لمصلحته - وقد اتهمه بهذا أيضاً سالم بن عبدالله بن عمر في حديث اخرجه مسلم أيضاً ”

It is reported in Ṣaḥīḥ Muslim from Abū Hurayrah that Nabī ﷺ said: “Whoever keeps a dog, except for the purposes of herding, hunting and farming, his reward will be decreased by one qīrāt¹ every day.” Ibn ‘Umar was informed of the statement

1 A measurement equal to approximately 200 mg of gold.

of Abū Hurayrah, so he said: “May Allah have mercy upon Abū Hurayrah — he was a farmer.” He was hinting that Abū Hurayrah added on the word farming to suit his own needs. Sālim ibn ‘Abd Allāh ibn ‘Umar also accused him of the same crime in another ḥadīth which was reported by Muslim.

Our comment: it will be sufficient at this juncture for us to give a brief reply to these allegations of ‘Abd al-Ḥusayn by reproducing the narrations of the A’immah of the Ahl al-Bayt, whom he relies upon and whose integrity he does not doubt. *Al-Kāfī* (6/552, the chapter of dogs) reports from Zurārah — Imām Ja‘far رَضِيَ اللَّهُ عَنْهُ:

ما من أحد يتخذ كلباً إلا نقص في كل يوم من عمل صاحبه قيراط

No one keeps a dog, except that the deeds of that person are decreased by one qīrāt daily.¹

‘Awālī al-La‘ālī (1/143-144):

من اقتنى كلباً إلا ضارباً، أو كلب زرع نقص من أجره كل يوم قيراطان

Whoever keeps a dog, except for hunting or farming purposes, his reward will be diminished by two qīrāts daily.

What is the opinion of ‘Abd al-Ḥusayn regarding his Imām? Did he also keep a dog?

‘Abd al-Ḥusayn Objects the Ḥadīth: “Whoever Attends a Funeral Will be Granted One Qirāt of Reward”

‘Abd al-Ḥusayn states on page 199:

أن ابن عمر سمعه يحدث: " بأن من اتبع جنازة فله قيراط من الأجر " فقال أكثر علينا أبو هريرة ولم يصدقه حتى بعث إلى عائشة يسألها عن ذلك فروت له فصَدَّقَ حينئذ والحديث في هذا ثابت

1 *Al-Bihār* 65/51, *al-Wasā’il* 8/388, *Ḥilyat al-Muttaqīn* pg. 607

Ibn 'Umar heard him narrating: "Whoever attends a funeral will be granted one qīrāt of reward." He commented: "Abū Hurayrah exaggerated this for us." He did not believe him until he sent someone to confirm this with 'Ā'ishah. She narrated this for him, after which he accepted him. The ḥadīth regarding this is established.

Our comment: I cannot ascertain whether 'Abd al-Ḥusayn is genuinely ignorant of the aḥādīth of the Ahl al-Bayt, or is he just overtaken by the idea of finding fault and doubting the great narrator of Islam, Abū Hurayrah رضي الله عنه? It seems as if his only goal is to plant the seeds of hatred and distrust in the hearts of the believers, regarding Abū Hurayrah رضي الله عنه. Why else would he criticise him for narrating the aḥādīth which are identical to the aḥādīth of his A'immaḥ? *Furū' al-Kāfi* (3/173) reports from Abū Baṣīr:

سمعت أبا جعفر (ع) يقول: من مشى مع جنازة حتى يصلّى عليها ثم رجع كان له قيراط من الأجر، فإذا مشى معها حتى تدفن كان له قيراطان، والقيراط مثل جبل أحد

I heard Abū Ja'far saying: "Whoever walks along with the bier until he performs ṣalāh for it, and then he returns, will be granted a reward of one qīrāt. If he remains with it until it is buried, he will be granted two qīrāts. One qīrāt equivalent to Mount Uḥud."¹

It is reported (3/173) from Aṣḥbagh ibn Nubātah that Amīr al-Mu'minīn رضي الله عنه said:

من تبع جنازة كتب الله من الأجر له أربع قيراط: قيراط باتباعه، وقيراط للصلاة عليها، وقيراط بالانتظار حتى يفرغ من دفنها، وقيراط للتعزية

Whoever accompanies a funeral, Allah will record for him four qīrāts of reward; one for accompanying it, one for performing ṣalāh with it, one for waiting until it is buried and one for consoling (the bereaved)².

1 *Al-Wasā'il* 2/821-824, *Man Lā Yaḥḍurhu al-Faqīh* 4/10

2 *Al-Wasā'il* 2/822, *al-Mustadrak* 2/298

‘Abd al-Ḥusayn Objects to the Ḥadīth: “Whoever Longs to Meet Allah, Allah Loves to Meet Him”

‘Abd al-Ḥusayn goes about on his usual rant on page 199 saying:

وكذلك فعل عامر بن شريح بن هاني إذ سمع أبا هريرة يحدث: بأن من أحب لقاء الله أحب الله لقاءه ومن كره لقاء الله كره الله لقاءه " فلم يصدق أبا هريرة بذلك حتى سأل عائشة فترته له وفاهمته المرادى منه والحديث في ذلك ثابت أيضاً

‘Āmir ibn Shurayḥ ibn Hānī did the same when he heard Abū Hurayrah narrating the ḥadīth: “Whoever longs to meet Allah, Allah loves to meet him and whoever dislikes meeting Allah, Allah also dislikes meeting him.” He did not believe Abū Hurayrah until he asked ‘Ā’ishah about it. She then narrated it to him and explained the correct meaning thereof. The ḥadīth regarding this is established.

‘Abd al-Ḥusayn comments in his footnotes:

ولو أردنا استقصاء الموارد التي ردّ فيها السلف حديث أبي هريرة وأنكروا فيها عليه لطلال بنا الكلام، وهذا القدر كاف لما أردناه والحمد لله

If we wished to gather and include all the different texts which relate to us the rejection of the aḥādīth of Abū Hurayrah by the pious predecessors, as well as their disparagement of him, then our discussion will become unduly lengthy. What has been mentioned thus far is sufficient to prove our object. All praise is due to Allah.

Our comment: all praise is due to Allah, who helped me to pen down this humble work, despite the great amount of haste that was involved in it. I left out many sources¹ after seeing that the book was beginning to become lengthy. Thus I

1 Whoever seeks more information on the subject, I advise them to refer to those books in which our scholars have written clear and detailed answers to the baseless objections. These books include:

1. *Difā’ ‘An Abī Hurayrah* رَدُّ فِيهَا عَلَى أَبِي هُرَيْرَةَ by ‘Abd al-Mun’im Ṣāliḥ al-‘Illī
2. *Difā’ ‘An al-Sunnah* by Muḥammad Abū Shuhbah
3. *Al-Radd ‘Alā Man Yunkir Ḥujjiyat al-Sunnah* by ‘Abd al-Ghanī ‘Abd al-Khālīq
4. *Al-Anwār al-Kāshifah* by ‘Abd al-Raḥmān ibn Yaḥyā al-Yamānī
5. *Al-Sunnat wa Makānatuhā fī al-Tashrī‘ al-Islamī* by Muṣṭafā Sibā’ī
6. *Abū Hurayrah Rāwiyat al-Islam* by Muḥammad ‘Ijāj al-Khaṭīb continued

was forced to summarise it.¹ Nonetheless, we have clearly explained and proven everything from the statements of the ‘truthful members of the Ahl al-Bayt’ as claimed by the opposition. This was my motive behind compiling the book.

As for the claim of ‘Abd al-Ḥusayn:

ولو أردنا استقصاء الموارد التي ردّ فيها السلف حديث أبي هريرة وأنكروا فيها عليه لطلال بنا الكلام

If we wished to gather and include all the different texts which relate to us the rejection of the aḥādīth of Abū Hurayrah by the pious predecessors, as well as their disparagement of him, then our discussion will become unduly lengthy.

I say: from the first to the last of these allegations and accusations cast by ‘Abd al-Ḥusayn against Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ, none of them have any basis. They are nothing but a conglomeration of nonsense. All of his narrations that were quoted were corroborated by the Ahl al-Bayt. All of their scholars accepted them as proof and established them in their books.’

This specific ḥadīth has been reported in ‘the most authentic and well-preserved book of the Shī‘ah’ (as claimed by yourself in your alleged correspondences), i.e. *al-Kāfī*.

وأحسن ما جمع منها - أي من الأصول الأربعمائة - الكتب الأربعة التي هي مرجع الإمامية في أصولهم وفروعهم من الصدر الأول إلى هذا الزمان وهي: الكافي وهي متواترة ومضامينها مقطوع بصحتها والكافي أقدمها وأعظمها وأحسنها وأتقنها ...

The best books which gathered the four hundred original scrolls is the four books. They have been the primary sources of the Imāmiyyah with regards to their primary as well as subsidiary matters — from the first century

... continued from page 446

¹ However, my book stands out in the sense that I have proven everything from the sources and books of the Shī‘ah. I established all the narrations from the aḥādīth of their ‘infallible’ A‘immah. This eats away at the core of the allegations of ‘Abd al-Ḥusayn as well as all of his doubts’ regarding the narrations of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ.

up until today. They are *al-Kāfi*... it is *mutawātir*, the contents thereof are undoubtedly correct. *Al-Kāfi* was the first one of them to be compiled. It is the greatest, best and most well preserved.

‘Abd al-Ṣamad ibn Bashīr from one of the scholars: “I said to Imām Ja‘far: ‘Are you the one who said:

أصلحك الله من أحب لقاء الله أحب لقاءه ومن أبغض لقاء الله أبغض لقاءه؟ قال: نعم. قلت: فوالله إنا لنكره الموت، فقال: ليس ذلك حيث تذهب إنما ذلك عند المعاينة إذا رأى ما يحب فليس شيئ أحب إليه من أن يتقدم والله تعالى يحب لقاءه وهو يحب لقاء الله حينئذ وإذا رأى ما يكره فليس شيئ أبغض إليه من لقاء الله والله يبغض لقاءه

May Allah reform you, whoever longs to meet Allah, Allah loves to meet him and whoever dislikes meeting Allah, Allah dislikes meeting him. He replied: “Yes.” I asked: “By the oath of Allah, we dislike death!” He replied: “It does not refer to the moment when you will depart; rather, it refers to the moment when you see that which you love. At that moment nothing is more beloved to him than drawing closer. Allah loves to meet him and he loves to meet Allah. As for seeing that, which he dislikes, then there is nothing that he despises more than meeting Allah and Allah also dislikes meeting him.”¹

Imām al-Sajjād also narrates this ḥadīth:

هذا ما ورد من قوله من أحب لقاء الله أحب لقاءه، ومن كره لقاء الله كره لقاءه، لأن هذا كما جاء في الروايات إنما هو حال الموت ...

Whoever loves to meet Allah, Allah loves to meet him and whoever dislikes meeting Allah, Allah dislikes meeting him. This has been explained in the narrations to be at the time of death.

There is nothing beyond the truth except deviation!

1 *Furū‘ al-Kāfi* 3/134, *al-Anwār al-Nu‘māniyyah* 4/200, *Tafsīr al-Qur‘ān al-Karīm* 1/46

Under the heading, “the final section of the book,” (page 221) he says:

ولنتختم إملاءنا هذا بكلمتين لرسول الله (ص) تتعلقان بأبي هريرة ضربهما النبي (ص) على غرار فذ أغرته الحكيمية في التدليل على زيغ الزافعين والتحذير منهم . الكلمة الأولى يشترك فيها أبو هريرة والرحال بن عنقوة والغرات بن حبان وذلك أنهم خرجوا ذات يوم من مجلسه الشريف فقال مشيراً إليهم " لضرس أحدكم في النار أعظم من أحد، وأن معه لتقا غادر

We will conclude this discussion of ours with two sayings of Rasūlullāh ﷺ, which were said regarding Abū Hurayrah. He pronounced them suddenly, in an unusual manner. He was compelled by his foresight to do so in order to point out to (others) the crookedness of the crooked ones and to warn about them. The first statement was concerning him, Riḥāl ibn ‘Unfuwah and Furāt ibn Ḥibbān. It was said one day, when they left his blessed gathering. He said indicating towards them: “The canines of one of you in Hell will be larger than Mount Uḥud and he will have the back of a deserter.”

Our comment: ‘Abd al-Ḥusayn quotes this narration from *al-Istī‘āb* and *al-Iṣābah*. Both of them are dependent upon Sayf ibn ‘Umar al-Tamīmī as recorded in the book *al-Futūḥ wa l-Riddah*. Ibn Ma‘īn said regarding this Sayf ibn ‘Umar: “His narrations are unreliable. A small coin is worth more than him.” Abū Ḥatim said: “His narrations should be discarded. They are similar to the narrations of al-Wāqidi.” Abū Dāwūd said: “He is a non-entity.” Al-Nasā‘ī and al-Daraqūṭnī said: “He is unreliable.” Ibn ‘Adī said: “A few of his narrations are known. The rest are unknown and they are not narrated by anyone besides him.” Ibn Ḥibbān said: “He narrates fabrications from (ascribing them to) reliable people.” They have said: “He would fabricate aḥādīth and he was suspected of irreligiousness.” Al-Barqānī quotes al-Daraqūṭnī: “He should be discarded.” Al-Ḥākim said: “He was accused of irreligiousness and his narrations have no value.”¹

Therefore, this narration is baseless. It should be thrown in the trashcan. It was expected of ‘Abd al-Ḥusayn to either clarify the position and status of Sayf ibn ‘Umar for the readers or to produce this narration on the strength of another

1 *Mizān al-I’tidāl* 2/255

narrator, so that it could be used as proof. However, he did not do either of the two, since his only objective is to misguide his readers. If this narration has to be accepted, then too it is sufficient to apply it to the case of ‘Unfuwah, who turned renegade and was killed whilst fighting for the army of Musaylamah the great liar. It has absolutely no relation with Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ.

The irony of the matter is that these very Shī‘ah discredited and pounced upon Sayf ibn ‘Umar when he narrated that the first person who spread the idea of “every Nabī has a waṣī” was ‘Abd Allāh ibn Saba’. Muḥammad Jawād, a contemporary Shī‘ī scholar states:

وسيف هذا كان من الوضّاعين للروايات، وقد نقل الناقد السيد مرتضى العسكري في كتابه عبدالله بن سبأ آراء عدد من علماء الحديث في شأن سيف قال ابن معين المتوفى (٣٣٢ هـ) " فيه سيف بن عمر ضعيف الحديث ..

This Sayf used to fabricate narrations. The great critic, Sayyid Murtaḍā al-‘Askarī quoted the views of many scholars of ḥadīth regarding him, in his book ‘Abd Allāh ibn Saba’. Ibn Ma‘īn (d. 332 A.H) said: “In (this isnād) is Sayf ibn ‘Umar, whose narrations are unreliable.”¹

O reader, did you not see how vociferous they were in rejecting his narration when he said that ‘Abd Allāh ibn Saba’ was the first person to introduce the concept “every Nabī has a waṣī”, yet they readily accepted his narration, “the canines of one of you in Hell will be larger than Mount Uḥud...” Thus, at times he is upright and reliable and he is a liar and a fraudster at times. Allah aptly described these people and their likes:

أَفْتَوْمُنُونَ بِنِعْضِ الْكُتُبِ وَتَكْفُرُونَ بِبَعْضِ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ
الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ

So do you believe in part of the Scripture and disbelieve in part? Then what is the recompense for those who do that among you, except disgrace

1 Amīr al-Mu‘minīn pg. 364

in worldly life; and on the Day of Resurrection they will be sent back to the severest of punishment.¹

‘Abd al-Ḥusayn says in his *Murāja‘āt* (page 392):

وأما مؤلفو سلفنا من أهل الطبقة الثانية (طبقة التابعين) فإن مراجعاتنا هذه لتضيق عن بيانهم . والمراجع في معرفتهم ومعرفة مصنفاتهم وأسانيدها إليهم على التفصيل إنما هو فهراس علمائنا ومؤلفاتهم في تراجم الرجال ..

As for the authors among our predecessors who belonged to the second category (the category of the Tābī‘īn), our correspondences are far too brief to encapsulate them. The most appropriate sources which can be used to identify them, their writings and the asānīd of these writings up until them are the index books of our scholars and their books on the biographies of the narrators.

He goes on to state (page 392):

.... ولا يمكن في هذا الاملاء احصاء ما ألفه تلامذة الأئمة الستة من أبناء الصادق(ع) بيد إني أحيلك على كتب التراجم والفهارس فراجع منها أحوال محمد بن سنان وعلي بن مهزيار والحسن بن محبوب والحسن بن محمد بن سماعة وصفوان بن يحيى وعلي بن يقطين وعلي بن فضال عبد الرحمن بن نجران والفضل بن شاذان (فإن له مئتي كتاب) و محمد ابن مسعود العياشي (فإن كتبه تربو على المئتين) و محمد بن عمير، وأحمد بن محمد عيسى فإنه روى عن مئة رجل من أصحاب الصادق(ع) و محمد بن علي بن محبوب وطلحة بن طلحة بن زيد وعمار بن موسى الساباطي وعلي بن النعمان والحسين ابن عبد الله وأحمد بن عبد الله بن مهران المعروف بابن خاتمة وصدقة بن المنذر القمي وعبيد الله بن علي الحلبي الذي عرض كتابه على الصادق(ع) فصححه واستحسنه وقال أتري لهؤلاء مثل هذا الكتاب وأبي عمرو الطيب وعبد الله بن سعيد الذي عرض كتابه على أبي الحسن(ع)- ويونس بن عبد الرحمن الذي عرض كتابه على الإمام أبي محمد الزكي العسكري (ع)

... it is not possible to encapsulate in this treatise all that which the students of the six A‘immah — from the progeny of al-ṣādiq — have written. However, I will refer you to the books of biographies and indexes. There, you can study the lives of Muḥammad ibn Sinān, ‘Alī ibn Mihzayar, Ḥasan ibn Maḥbūb, Ḥasan ibn Muḥammad ibn Samā‘ah, Ṣafwān ibn Yahyā, ‘Alī ibn Yaḥqīn, ‘Alī ibn Fuḍāl ibn ‘Abd al-Raḥmān

1 Sūrah al-Baqarah: 85

ibn Najrān, Faḍl in Shādhān (who authored two hundred books), Muḥammad ibn Mas'ūd al-'Ayyāshī (whose books exceed two hundred), Muḥammad ibn 'Umayr, Aḥmad ibn Muḥammad 'Īsā (he narrated from one hundred students of al-Ṣādiq), Muḥammad ibn 'Alī ibn Maḥbūb, Ṭalḥah ibn Ṭalḥah ibn Zayd, 'Ammār ibn Mūsā al-Sābāḥī, 'Alī ibn al-Nu'mān, Ḥusayn ibn 'Abd Allāh, Aḥmad ibn 'Abd Allāh ibn Mahrān (ibn Khānah), Ṣadaqah ibn al-Mundhir al-Qummī, 'Ubayd Allāh ibn 'Alī al-Ḥalabī (The one who showed his book to al-Ṣādiq, who authenticated it and expressed his liking for it saying: "Do you think they can produce a book of this nature?"), Abū 'Amr al-Ṭayyib, 'Abd Allāh ibn Sa'īd (who presented his book before Abū al-Ḥasan), Yūnus ibn 'Abd al-Raḥmān (who presented his book to Imām Abū Muḥammad al-Zakī al-'Askarī).

On page 388, he praises his pious predecessors:

وهناك أبطال لم يدركوا الإمام زين العابدين، وإنما فازوا بخدمة الباقرين الصادقين (عليهما السلام)

There are some great men who did not have the good fortune of meeting Imām Zayn al-'Ābidīn. However, they were fortunate enough to be of service to the two, Bāqir and Ṣādiq.

Page 392:

قال المحقق في المعبر أعلا الله مقامه وكان من تلامذة الجواد(ع) فضلاً، كالحسين بن سعيد وأخيه الحسن وأحمد بن محمد بن أبي نصر البزنطي وأحمد ابن محمد بن خالد البرقي وشاذان وأبي الفضل العمى أيوب بن نوح وأحمد بن محمد ابن عيسى وغيرهم ممن يطول تعدادهم... وكتبهم إلى الآن منقوله بين الأصحاب دالة على العلم والغزير

Al-Muḥaqqiq (May Allah elevate his status) states in al-Mu'tabar: "There were some outstanding students of al-Jawwad like Ḥusayn ibn Sa'īd, his brother Ḥasan, Aḥmad ibn Muḥammad ibn Abī Naṣr al-Bazaṇṭī, Aḥmad ibn Muḥammad ibn Khālīd al-Barqī, Shādhān, Abū al-Faḍl al-'Ammī, Ayyūb ibn Nūḥ, Aḥmad ibn Muḥammad ibn 'Īsā and others. The list is too lengthy to mention all of them. Their books have been passed down by the scholars and continue to be passed down up until today. They bring to the fore the great amount of knowledge possessed by them."

He exaggerated in his praise for his pious predecessors on page 387:

ومنهم أبو حمزة الثمالي ثابت بن دينار كان من ثقة!! سلفنا الصالح! واعلامهم! أخذ العلم عن الأئمة الثلاثة (الصادق والباقر وزين العابدين (ع) وكان منقطعاً إليهم مقرباً عندهم . أثنى عليه الصادق، فقال(ع): أبو حمزة في زمانه مثل سلمان الفارسي في زمانه ..

Abū Ḥamzah al-Thumālī, his name was Thābit ibn Dīnār. He was among the reliable narrators and the luminaries of our pious predecessors. He studied under the three A'imma (al-Ṣādiq, al-Bāqir and Zayn al-Ābidīn. He dedicated all of his time to their service and thus earned a very close relationship with them). Al-Ṣādiq praised him in the following manner: "Abū Ḥamzah is the Salmān al-Fārsī of his time."

Page 388:

ومنهم أبو القاسم بريد بن معاوية العجلي، وأبو بصير الأصغر ليث بن مراد البخترى المرادي، وأبو الحسن زرارة بن أعين، وأبو جعفر محمد بن مسلم بن رباح الكوفي الطائفي، وجماعة من اعلام الهدى، ومصايح الدجى، لا يسع المقام استقصاءهم

Among them were Abū al-Qāsim Burayd ibn Mu'āwiyah al-'ijlī, Abū Baṣīr al-Aṣghar Layth ibn Murād al-Bukhtarī al-Murādī, Abū al-Ḥasan Zurārah ibn A'yūn, Abū Ja'far Muḥammad ibn Muslim ibn Rabāḥ al-Kūfī al-Ṭā'ifī al-Thaqafī and a many other luminaries who were beacons of guidance and the lanterns in the dark. The platform does not accommodate encompassing all of them.

Our comment: 'Abd al-Ḥusayn has branded Abū Hurayrah رضي الله عنه and other Ṣaḥābah رضي الله عنهم as people who have disbelieved and they are destined for hell. It is not a claim with regards to Abū Hurayrah رضي الله عنه alone. Now, we wish to present the details of his pious predecessors to whom he granted generous praise in his *Murāja'āt*, saying that they were among the companions of his A'imma and also some of the greatest scholars. You will see the extent of his lies and deception.

You will see that all of his claims are in complete contrast to reality. You will be surprised to see the manner in which 'Abd al-Ḥusayn disparages the best of people, the best of nations and the best of generations, who were taken out for

the benefit of mankind. Their loyalty, justice, honesty and trustworthiness have been attested to by none other than Allah Himself. ‘Abd al-Ḥusayn and his cohorts have chosen to differ with that, labelling those very individuals as renegades and disbelievers! May Allah, the Most Exalted, protect us! On the other hand, his ‘pious predecessors’ are the ones who he considers to be believers, just, truthful, reliable and great scholars.

Muḥammad ibn Sinān

Al-Najāshī says in his *Rijāl* (2/208 number: 889):

أُنه روى عن الرضا(ع)،(قال): وله مسائل عنه معروفة !! . وهو رجل ضعيف جداً لا يعول عليه، ولا يلتفت إلى ما تفرد به

He narrated from al-Riḍā. Some of his rulings are well-known. He is a very untrustworthy person who cannot be relied upon. A second glance should not be given to those narrations in which he is the sole narrator.

Page 209:

قال أبو محمد الفضل بن شاذان، لا أحلّ لكم أن ترووا أحاديث محمد بن سنان !! وقال في حاشيته: (من أدلة القائلين بضعفه رميه بالغلو ..

Abū Muḥammad ibn al-Faḍl ibn Shādhān said: “I do not consider it permissible for you narrate the aḥādīth of Muḥammad ibn Sinān.” He says in the footnote: “Among the proofs of those who consider him unreliable is the fact that he was accused of being an extremist.”

The biography of Muḥammad ibn Sinān appears in the book *Aḥsan al-tarājim* (2/87-88) which also states:

وفيه من الغلاة .علي بن مهزيار والحسن بن محبوب والحسن بن محمد بن سماعة وصفوان بن يحيى وعلي بن يقطين وعلي بن فضال عبد الرحمن بن نجران والفضل بن شاذان و محمد بن مسعود العياشي) فإن كتبه تربو على المئتين) ومحمد بن عمير، وأحمد بن محمد عيسى محمد بن علي بن محبوب وطلحة

بن طلحة بن زيد وعمار بن موسى الساباطي وعلي بن النعمان والحسين ابن عبد الله وأحمد بن عبد الله بن مهران المعروف بابن خاتة وصدقة بن المنذر القمي وعبيد الله بن علي الحلبي وأبي عمرو الطيب وعبد الله بن سعيد ويونس بن عبد الرحمن

From among the extremists are, ‘Alī ibn Mihziyār, Ḥasan ibn Maḥbūb, Ḥasan ibn Muḥammad ibn Samā‘ah, Ṣafwān ibn Yaḥyā, ‘Alī ibn Yaḥqīn, ‘Alī ibn Fuḍāl ibn ‘Abd al-Raḥmān ibn Najrān, Faḍl in Shādhān (who authored two hundred books), Muḥammad ibn Mas‘ūd al-‘Ayyāshī (whose books exceed two hundred), Muḥammad ibn ‘Umayr, Aḥmad ibn Muḥammad Ṭīsā, Muḥammad ibn ‘Alī ibn Maḥbūb, Ṭalḥah ibn Ṭalḥah ibn Zayd, ‘Ammār ibn Mūsā al-Sābāṭī, ‘Alī ibn al-Nu‘mān, Ḥusayn ibn ‘Abd Allāh, Aḥmad ibn ‘Abd Allāh ibn Mahrān (ibn Khānah), Ṣadaqaḥ ibn al-Mundhir al-Qummī, ‘Ubayd Allāh ibn ‘Alī al-Ḥalabī, Abū ‘Amr al-Ṭayyib, ‘Abd Allāh ibn Sa‘īd, Yūnus ibn ‘Abd al-Raḥmān.

Page 421:

قال ابن مسعود: قال أبو الحسن عبي بن الحسن بن فضال: علي بن أبي حمزة: أنه أقعد في قبره فسئل عن الأئمة، فأخبرنا بأسمائهم حتى انتهى إلي فسئل فوضرب على رأسه ضربة امتلأ قبره ناراً

Ibn Mas‘ūd said, Abū al-Ḥasan ‘Alī ibn Ḥasan ibn Fuḍāl said: “‘Alī ibn Abī Ḥamzah; he was made to sit in his grave whereupon he was asked regarding the A‘immah. He informed us of all of their names. When he came to my name, he paused. Thereupon, he was struck on his head, which caused a fire that filled the entire grave.”

Al-Najāshī records the details of one of their narrators, Ḥafṣ ibn al-Bukhtarī, in his *Rijāl* (1/324, narration: 342):

أصله كوفي ثقة!! روى عن أبي عبد الله(ع) وأبي الحسن(ع)... فغمزوا عليه بلعب الشطرنج!!

He is originally from Kūfah. He narrated from Imām Ja‘far, Imām Ja‘far and Imām ‘Alī al-Riḍā. They criticised him for playing chess.

منهم أبو القاسم بريد بن معاوية العجلي وأبو بصير الأصغر ليث بن مراد البختری المرادي، وأبو الحسن زرارۃ بن أعین، وأبو جعفر محمد بن مسلم بن رباح الكوفي الطائفي الثقفي

Among them (extremists) were Abū al-Qāsim Burayd ibn Mu‘āwiyah al-‘Ijlī, Abū Baṣīr al-Aṣghar Layth ibn Murād al-Bukhtarī al-Murādī, Abū al-Ḥasan Zurārah ibn A‘yun, Abū Ja‘far Muḥammad ibn Muslim ibn Rabāḥ al-Kūfi al-Ṭā‘ifī al-Thaqafī.

Abū Hurayrah رَضِيَ اللهُ عَنْهُ was a great Ṣaḥābī, the greatest narrator of Islam and the guardian of the Sunnah of Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He memorised and narrated the most amount of ḥadīth from all the Ṣaḥābah of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The bigots — who were influenced by the ideas of the orientalis — deceptively began to raise doubts and objections against the narrations of Abū Hurayrah رَضِيَ اللهُ عَنْهُ, as well his personality, which will be revered by generations right up until the Day of Judgement, especially by those who understand the position of the Ṣaḥābah, their sincerity, firm belief, jihād and steadfastness as explained in the Qur’ān and the Sunnah.

These bigots and their allies wished to do away with the honourable Sunnah, so they adopted Abū Hurayrah رَضِيَ اللهُ عَنْهُ — by disparaging him — as the pathway to their ultimate goal, as he is the one who narrates the most amount of aḥādīth from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Attempts to realise their dreams took the form of books such as *Abū Hurayrah* by ‘Abd al-Ḥusayn Sharf al-Dīn, *Shaykh al-Muḍīrah Abū Hurayrah* by Maḥmūd Abū Rayyah among others.

By the sheer grace and mercy of Allah, I penned down the answers of these doubts concerning his narrations and I debunked all of their claims, lies and allegations against him. The details have already passed in this book. This will educate the reader regarding the complete innocence of Abū Hurayrah رَضِيَ اللهُ عَنْهُ as far as the false and baseless accusations of the followers of desires and innovators are concerned.

Also, I disproved their claims using their own narrations and the seminal works of the Ahl al-Bayt, who are regarded by them to be infallible and absolute

authorities in all that which they narrate. This is the distinguishing feature of my refutation.

I beseech Allah that he inspires the Muslims to follow their guidance by means of which they will not abandon the glorious Qur'ān and the pure Sunnah of Nabī ﷺ. They will also become aware of the dangers surrounding them, and will rise in defence, so that their progenies may remain steadfast upon Islam.

Allah is the Guardian of that, and He is able to do it. My ability is only from Allah, the Lofty, the Magnificent.

Section Two

The Allegations of Maḥmūd Abū Rayyah

Abū Rayyah was nothing more than a tape-recorder, repeating the claims and following the footsteps of the others. He also adds a few comments, inspired by his whims and ignorance regarding ḥadīth. The result is that he created a mirage which attracts the thirsty, leaving him with nothing when he eventually gets to it. The reality however, is that none of his writings are the product of his own effort, rather he is a scoundrel who skilfully hijacks the works of others —especially his teacher, ‘Abd al-Ḥusayn.

He grants generous praise to his erudite teacher, thus we see the son of his teacher returning the favour by praising him excessively in his forward to the book. He describes the book of his teacher as an, ‘invaluable book’, and he mostly repeats his teachers arguments. After Dr Sibāī laid to waste the claims stated in the book of his teacher, the son of the teacher came to the rescue by publishing this ‘wonderful’ book.

The following claim that he makes (whilst practising dissimulation) in his forward to the book of Abū Rayyah, *Shaykh al-Muḍīrah Abū Hurayrah* (page 5, 6) does not correspond to reality:

لقد عرفته اول مرة في كتاب "السنة" للدكتور السباعي اذا استهدفه هذا بنقد عاطفي دلى على القيمة في ابي رية - هكذا وجدته- وفي اضوائه الصافية الامر الذي اتاح لي شرف الدفاع عن الحقيقة فيه و في كتابه المذكور دون معرفة به ولا المام بكتابه و عرفته بعد ذلك من خلال اضواؤه فعرفت عالما متبحرا يلين بيده الموضوع الصعب...و في الحق انه من انفس ما انتجته الدراسات الاسلامية الحديثية و اهدانا فن الوصول الى الحقيقة...بقي ان السباعي و امثاله سيؤكدون للبسطاء من قراؤهم تهمة تشييع "ابو رية" و يسوقون التهمة...

The first time that I got to know him was when Dr Sibāī went on an emotional attack against him in his book, al-Sunnah. This pointed out to me the true value of Abū Rayyah and his Aḍwā’ — a very refined book. This is what afforded me with the opportunity of defending the truth that is mentioned in it as well as the other

book, without even knowing who he is or reading his book. Thereafter, I came to know him through his *Aḍwāʾ*. I found him to be a widely read scholar who is able to write on the most difficult subjects with utmost ease... the reality is that he is one of the best products produced by the (institutions of) Islamic studies on ḥadīth and the most guided one as far as finding the truth is concerned... al-Sibāʾī and his ilk will emphasise their accusation of Abū Rayyah being a Shīʿī to the simple-minded among their readers.

If he really did not know him, then why did he try so hard to offer a silencing reply on his behalf and on behalf of his book to the extent that he describes him saying, “He is one of the best products produced by the (institutions of) Islamic studies on ḥadīth”? There is no doubt that the son of the teacher was drowned in dissimulation, just as his father was when he was visited by al-Sibāʾī رَحْمَةُ اللَّهِ عَلَيْهِ. He refused to admit the reality. Let us look at the truth, as stated by al-Sibāʾī:

بقي ان اقول كلمة عن صدر الدين الذى احتضن كتاب ابي رية الجديد و طبعه و قدم له واتهمنى بانى ساطعن ابا رية بالتشيع كما طعنته من قبل و زعم انه وجد فيه العلم المحقق الذى لا يشق له الغبار وقد عذرته فى ذلك لان له معنا قصة تحدثت عنه فى العدد التاسع من السنة الاولى من مجلة حضارة الاسلام...ولقد قلت هناك ان ابا رية قد يرضى الشيعة فيما كتب و لم اقل ان ابا رية قد تشيع كما زعم صدر الدين... و قلت انه من العبث ان يتظاهر بعض الناس بالرغبة فى الوحدة وهم يؤلفون مثل هذه الكتب المثيرة الداعية للشقاق و النزاع كما فعل عبد الحسين نفسه فقد كنت اتحدث اليه فى "صور" عن ضرورة وحدة الصف بين العاملين للاسلام ووجوب عقد مؤتمر من علماء الفريقين لهذه الغاية فكان يبدى حماسا بالغاً لهذه الفكرة بينما كان يطبع كتابه عن ابلای هريرة للطبعة الثانية و يبيع لجميع الناس ترجمة كتابه بمختلف اللغات ...

It is necessary for me to comment regarding Ṣadr al-Dīn, who promoted the new book of Abū Rayyah, published it and wrote a forward to it. He claims that I have accused Abū Rayyah of being a Shīʿī, just as I have accused him, and that he sees in Abū Rayyah a great researcher and scholar who is unsurpassable. I excuse him in this regard as we had an episode with him which I wrote about in detail in the ninth issue of the first year of the magazine *Ḥaḍārat al-Islam*. There, we revealed how he earns support by means of fanaticism regarding his madh-hab. This is the methodology adopted by him and his likes.

In the preface to my book, *al-Sunnah*, I commented regarding the book of his father ‘Abd al-Ḥusayn, concerning Abū Hurayrah رضي الله عنه. It is in this book that he claims that Abū Hurayrah رضي الله عنه was a disbeliever and that Rasūlullāh صلى الله عليه وسلم himself prophesised that he would be from the dwellers of hell. This is what ‘Abd al-Ḥusayn does to a Ṣaḥābī who narrated more than just one ḥadīth concerning the love of Rasūlullāh صلى الله عليه وسلم for Ḥusayn and his brother رضي الله عنهما, his nurturing of them and his supplication on behalf of those who love them. May Allah deal with him in a befitting manner!

His book served as a foundation for the lies that Abū Rayyah cooked up against Abū Hurayrah رضي الله عنه, as well as the foul and derogatory language used against him. I had stated there that Abū Rayyah brings great pleasure to the Shī‘ah through his writings. I did not say that he is a Shī‘ī, as claimed by Ṣadr al-Dīn. There is no doubt that this will open the door for others to rebuke them, as it will stir up the majority of the Islamic world, who view Abū Hurayrah رضي الله عنه as the leading Ṣaḥābī who preserved the Sunnah of Rasūlullāh صلى الله عليه وسلم and conveyed it meticulously to the next generation (the Tābi‘īn). Thus, it is impossible for them to tolerate this kind of defamatory and malicious speech regarding him.

All this is done at a time when the sincere ones from the Ahl al-Sunnah and the Shī‘ah are supposed to direct their efforts towards achieving unity, to dispel all the dangers that surround the Islamic world and Islamic beliefs, some of which target the very foundations thereof. There is a greater fear of the Shī‘ī youth abandoning their religion as opposed to Sunnī youth.

I have stated that it is utterly ridiculous for some to display great enthusiasm as far as unity is concerned, when they continue to author books of this nature, which demand a breach of unity and stir up arguments. This is exactly what ‘Abd al-Ḥusayn did. I would discuss with him (in Ṣuwar) the need for unity between those striving for the cause of Islam and the importance of holding a conference for the scholars of both parties in order to achieve this goal. He would reply by showing great fervour towards this idea, whilst at the same time he published the

second edition of his book regarding Abū Hurayrah رضي الله عنه. He even sold the book in other languages to as many people as he could, seeking a reward from Allah.

This is what I stated regarding ‘Abd al-Ḥusayn in the preface of my book *al-Sunnah*. it is no surprise that this upset Ṣadr al-Dīn, as he was overawed by his father, Ḥujjat al-Islam, just as his father was impressed with him (as he stated in the preface of his sons book, *Ḥalīf Makhzūm*)... with regards to his adoration of the knowledge of Abū Rayyah even though his ignorance and lies were exposed — as will appear shortly — this can only be the result of one of two things; his own ignorance or his biased stance on the subject. May Allah destroy sectarian fanaticism, which thrives upon hatred and allows those who hold onto it to be reviled in this era just as it brought upon them calamities in the previous eras due to their foul tongues.

Finally, we do not know which one of the two luminaries are worthy of admiration. Should we envy Ṣadr on account of him finding this invaluable treasure and unique knowledge in the form of Abū Rayyah, or should we envy ‘the reviver of Islam in the twentieth century’, as he finally found someone (Ṣadr) who is willing to appreciate his knowledge, acknowledge his virtue and publish his book? Their condition is as described by Allah Ta‘ālā, “And whoever is blinded from remembrance of the Most Merciful — We appoint for him a devil, and he is to him a companion. And indeed, they (i.e., the devils) avert them from the way (of guidance) while they think that they are (rightly) guided.”¹⁷²

Our comment: this is the reality; the son of the teacher only praised his father’s student on account of the formers praise for the father who was taken to be an outstanding scholar. He even went as far as saying that it is an invaluable book. Below, we will present a few examples wherein the student praises his teacher and his teacher’s book:

1 Sūrah al-Zukhruf: 36-37

2 *Al-Sunnah* by al-Sibāī

وقد كان ابو هريرة يسوغ كثرة رواياته بانه كان يلزم النبي (ص) وحده اما المهاجرون فكان يشغلهم الصفق بالاسواق و كان الانصار يشغلهم عمل اموالهم و قد فند هذا الزعم الباطل و دحضه العلامة عبد الحسين شرف الدين بادلة قاطعة

Abū Hurayrah would justify his excessive narrations by claiming that he alone would accompany Nabī ﷺ under all circumstances, whilst the Muhājirīn would engage in trade and business and the Anṣār were preoccupied with their wealth. ‘Allāmah ‘Abd al-Ḥusayn Sharaf al-Dīn disproved and destroyed this claim on the basis of clear cut proofs.¹

He states further:

ولان حديث بسط الثوب مهم في تاريخ ابي هريرة واختلفت رواياته وهو في نفسه يعتبر خرافة او من اهم غرائبه ولم نجد احدا وا اسفاه قد ناقش هذا الحديث مناقشة علمية تحليلية غير العلامة الكبير الاستاذ عبد الحسين شرف الدين في كتابه "ابو هريرة" فقد رأينا ان نمد القراء بملخص لما ناقش به هذا الحديث لان كلامه في ذلك طويل قال...

The ḥadīth regarding the spreading of the cloth holds a pivotal position as far as the biography of Abū Hurayrah is concerned. The narrations in this regard vary. In essence, this narration is nothing but hogwash and one of his most important strange narrations. It is quite sad indeed that we have not found anyone who did an academic and critical study of this ḥadīth besides the erudite scholar, the teacher, ‘Abd al-Ḥusayn Sharaf al-Dīn in his book — Abū Hurayrah. We deem it appropriate to present a synopsis of that discussion, as the entire discussion is quite lengthy.²

The student once again praises his teacher:

ملاحظة دقيقة لمن يفهم للعلامة الكبير السيد عبد الحسين شرف الدين كلمة قيمة علق بها على كمية حديث ابي هريرة...

A convoluted reflection for those who understand, by the erudite scholar Sayyid ‘Abd al-Ḥusayn Sharaf al-Dīn. It is a priceless statement which was expressed by him concerning the volume of narrations by Abū Hurayrah, which (as we have

1 Shaykh al-Muḍīrah Abū Hurayrah pg. 124

2 Op. cit. pg. 212

explained previously) are 5374 in total, as recorded in the books of ḥadīth. He compared this unrealistically high number to that which was narrated from the four Khulafā'. He deduced from this comparison that their narrations combined, authentic as well as unauthentic are equivalent to only twenty eight percent of his narrations. We wish to repeat a few lines of his discussion here, as it is the most suitable place in our book for this discussion. He (May Allah have mercy upon him and grant him retribution) says, "One should study Abū Hurayrah using his intellect..."¹

He praises the book of his teacher in his footnotes:

من اراد ان يقف على كل ما قاله العلامة شرف الدين فليرجع الى كتابه "ابو هريرة" وهو من الكتب
القيمة

*Whoever wishes to see all that which the erudite scholar Sharaf al-Dīn has written, should read his book Abū Hurayrah. Indeed it is among the best of books.*²

Our comment: I have a question which was neither answered by the son of the teacher nor the student. Why did the 'erudite scholar' not comment on the excessive narrations of his 'reliable' narrators? Instead, he praised them Abūndantly in his Murāja'āt, whereas their narrations are four times more than the narrations of Abū Hurayrah رَضِيَ اللهُ عَنْهُ. His law with regards to the number of narrations of the 'infallibles' is "Narrate without any restrictions or repercussions."

As for the comparison of your teacher (the great scholar), it is, on account of a very simple reason, a laughable comparison. This reason is known even to the novice, hence it is indeed astounding that this reason escaped the knowledge of the 'erudite' scholar. This is the kind of knowledge that one requires to please the likes of his protagonists. Al-Sibā'ī explained the reason behind the low number of narrations attributed to the four khulafā' رَضِيَ اللهُ عَنْهُمْ, especially Abū Bakr and 'Umar رَضِيَ اللهُ عَنْهُمَا. It was due to the fact that they were occupied with the responsibilities

1 Op. cit. pg. 132

2 Op. cit. pg. 212

of khilāfah and spreading Islam and not because they did not hear much from Rasūlullāh ﷺ or forgot whatever they had heard. Neither was it on account of them having suspicions regarding those Ṣaḥābah who devoted themselves towards the cause of listening to, memorising and spreading ḥadīth, as this ‘tape-recorder’ repeatedly claims in his book. Previously, I have explained in detail that the Abūndance of his narrations are based on the following factors; dedicating himself to the cause, an exceptional memory, very little worldly duties, his late death and his occupying the seat of teaching and passing verdicts. It is important to remember these factors.¹

It has now become clear to us that the author was nothing more than a follower. It is inappropriate for a researcher to be a ‘copy-cat’ and follower in everything that he writes. However, it is unfair to expect anything else from someone like him as he is a destitute as far as the subject of ḥadīth and its narrators are concerned... Thus, do not be surprised when you see him exhibiting his cheap and baseless views on the subject. Despite all of this, the Shī‘ah have praised him greatly, to the extent that one of their influential men even penned down a biography of him in Persian, which was then published by one of their libraries. This is because the man offered a valuable service to them by displaying *Rafd* (dissociation) and reviling the companions of Rasūlullāh ﷺ, especially the first three khulafā’.

It is possible for me to summarise my observations regarding his book and expose his lies in this treatise which is being written despite time constraints in the following manner; firstly, he uses Ibn Qutaybah’s name fraudulently on the cover of his book. Under the title, *Abū Hurayrah*, he writes, “The first narrator to be suspected in Islam.” He then places Ibn Qutaybah’s name next to this unfounded statement and accusation, to create the impression that this was his statement. Ibn Qutaybah, on the other hand quoted the criticisms levelled by al-Nazām the Mu‘tazilī against the Ṣaḥābah of Rasūlullāh ﷺ such as Abū Bakr, ‘Umar, ‘Alī, Ibn Mas‘ūd and Abū Hurayrah رَضِيَ اللَّهُ عَنْهُمْ. Thereafter, he says:

1 *Difā’ ‘an al-Sunnah* pg. 179

هذا اقوال النظام قد بينها و اجبتاه عنها

These are the claims of al-Nazām. We have explained them and presented the answers to his objections.¹

Can any degree of credibility be expected from the one who is so bold in attributing statements to the wrong people? He claims on page 154 and 203 of his *Aḍwā'*:

بان الكاتب صادق الرافي قال في ابى هريرة انه اول راوية اتهم في الاسلام فى كتابه تاريخ ادب العرب

The writer Ṣādiq al-Rāfi'ī mentions that Abū Hurayrah was the first narrator who was suspected in Islam in his book Tārīkh Ādāb al-'Arab (1/2787)

If this writer is really Ṣādiq (truthful), then he should point out to us the source and proof of this accusation. If he cannot do so then he should wrap his statement up and throw it in the nearest dustbin. Besides Abū Rayyah's excessive deception and manipulation of realities, he uses extremely foul and dirty language in his blind attack on the great Ṣaḥābī, Abū Hurayrah رضي الله عنه, such that it reflects his total lack of any manners and dignity. He scoffs him, mocks him and swears him without any limits. No person of religion or integrity will be pleased if such words were used for some lowly person, so how can it be accepted regarding a noble Ṣaḥābī, who belongs to noble 'Arab family? It is part of the etiquette of writing on the subject of ḥadīth that a person adopts the manners of the fountainhead thereof (Rasūlullāh صلى الله عليه وسلم), or at least that of the a'imma of the field such as al-Bukhārī and his likes.²

He says on page 213 of his *Aḍwā'*:

ولقد عرف بنو امية صنيعه معهم... فاغذقوا عليه من افضالهم و غمروه برفدهم و اعطيتهم... وبعد ان كان يستر جسمه بنمرة بالية صار يلبس الخز و الكتان الممشق

1 *Ta'wīl Mukhtalif al-Ḥadīth* pg. 15-32

2 *Muḥammad Abū Shahbah* pg. 100

The Banū Umayyah were well aware of his manner of dealing with them... Hence they spared none of their favours from him and drowned him in their bounties and gifts... He began wearing fine cloth of cotton and silk after being one who would just manage to cover his body with worn out material.

The ironic part is that after he wrote his book, he complained about those scholars who refuted his book. He tried defending himself as well as his book by saying:

فيه شيع من العنف والتهكم

There is some harshness and mockery in the book...

He goes on to claim that he was forced to adopt this methodology and he did not choose it. He was compelled to do so. On the same page he claims:

ذلك بان هؤلاء القوم الذى نخاطبهم قد اتفقت كآمتهم على عداوتنا وتظاهر و على سبنا و شتمنا و تمادوا فى قذفنا

This is because those who we are having this dialogue with have united in their stance of being our enemies and they have openly reviled us, sworn at us and they have exceeded the limits in accusing us.

Our dear friend, who is the one who began this by selecting Abū Hurayrah رضي الله عنه as a target of enmity and openly reviled him, swore at him and exceeded the limits in accusing him? Why do you now shed crocodile tears, O ‘oppressed’ one, when you are the one who started this mockery by mocking such a great Ṣaḥābī as well as the intelligence of our scholars? Is this the brilliance that afforded the son of your teacher with the opportunity of defending you without even knowing you or having any idea of your book? Is the mere mockery of a Ṣaḥābī all that it takes to classify a piece of writing as ‘a conclusive study’, O tape-recorders?

The student wrote on the cover of his book:

دراسة محررة تناولت حياة الحديث المحدثى و تاريخه و كل ما يتصل به من امور الدين و الدنيا و هذه الدراسة الجامعة قامت على قواعد التحقيق العلمى هى الاولى فى موضوعها لم ينسج احد من قبل على منوالها

A conclusive study which covers the life and history of the Muḥammadan ḥadīth as well as everything that is related to it from religious and worldly matters. This comprehensive study is based upon the laws of academic research. It is the first of its kind. None have written in this manner before.

O master of misguidance, what is it that makes this a conclusive study, the fact that you have named it *Shaykh al-Muḍīrah*? Yes, for a change you mistakenly spoke the truth, it is the first of its kind in many aspects; manipulation of facts, foul language, mockery, evilness and lowliness. It is no surprise that you are unbeaten, as which sane person would author a book according to your ‘principles’? In fact, most of the statements and aḥādīth which he mentioned in his attack on Abū Hurayrah رضي الله عنه and the Sunnah were (as previously mentioned) a result of him aping his teacher who he refers to as ‘the outstanding erudite scholar ‘Abd al-Ḥusayn’, who in turn apes Aḥmad Amīn’s *Fajr al-Islam wa Duḥāhū*, which is based upon the writings of Goldziher and other orientalists.

In summary, the student aped his teacher in every matter, big or small. He treaded the path of his teacher foot by foot, to the extent that he even mentioned some of his teacher’s statements without attributing them to him, thus committing academic theft. Thus, he did not manage to add on to his teachers writings except a few aḥādīth. To disprove this, we will produce undoubtable evidence and we will also prove the degree of deception employed by all those who say that their religion is Shī’ism. Their religion is as they have stated, “Dissimulation is my religion and the religion of my forefathers. There is no religion for the one who does not practice dissimulation.” He wishes to disprove all the aḥādīth of Abū Hurayrah رضي الله عنه, just as his teacher wished to do so.

We will now present to you some of the sayings of this deceiver:

He rejects the aḥādīth of the two utensils, spreading of the cloths and of the provisions (page 9). He makes a mockery of them. He rejects the ḥadīth in which it is stated that Allah created Ādam upon his form (page 97). On page 207, he claims that Abū Hurayrah رضي الله عنه supported Mu’āwiyah

ﷺ and that the Banū Umayyah showered him with favours. He quotes al-Iskāfī on page 243, who claims that Abū Hurayrah would concoct aḥādīth against ‘Alī ﷺ. He copied and pasted the argument of his teacher concerning the claim that ‘Umar struck Abū Hurayrah ﷺ on page 104 and 105, just as he done so when accusing Abū Hurayrah ﷺ of claiming that he witnessed certain events which he did not witness (the likes of the conquest of Khaybar and the Kufr of Abū Ṭālib). He rejects the ḥadīth in which Nabī ﷺ ordered the killing of shepherd dogs (page 143), the ḥadīth of waking up impure (135-136), the ḥadīth of bad omen (139), the ḥadīth of the one who bathes a dead person (139), the ḥadīth of mortar (61), the ḥadīth, “There is no contagious...”, the ḥadīth of the forgetting of Nabī ﷺ (112), the ḥadīth of the prohibition of walking in only one sandal (134), the ḥadīth of the angel of death (244), the ḥadīth of the debate between Jannah and Jahannam (245), the ḥadīth of Nuzūl (245), the ḥadīth of Nabī Dāwūd عليه السلام (246), the ḥadīth of the filling of Jahannam and the ḥadīth of Sulaymān visiting one hundred women (269), the ḥadīth of Shayṭan interfering with Nabī ﷺ, the ḥadīth of viewing Allah (246), the ḥadīth of the transformation of a nation from Banū Isrā’īl (246), the ḥadīth of the Qur’ān (Qirā’ah) being made easy for Nabī Dāwūd عليه السلام (255), the ḥadīth of Abū Hurayrah being appointed to safeguard the zakāh (255), as well as other aḥādīth.

He also accuses Abū Hurayrah ﷺ of learning those aḥādīth from Ka’b al-Aḥbār and Wahb ibn Munabbih. In fact, he even accuses the great scholar of the ummah, Ibn ‘Abbās رضي الله عنه of learning from the Jews. Thus his accusations are not confined to Abū Hurayrah ﷺ only. On page 23, Abū Rayyah says:

وكان ابو هريرة راوى الحديث تلميذا لكهان اليهود يتلقى عنهم و يبث ما يتلقاه بين الناس على انه من قول النبي (ص)

The narrator of the ḥadīth, Abū Hurayrah, was a student of the soothsayers of the Jews. He would learn from them and then spread it among the masses as if it was the words of Rasūlullāh ﷺ.

On page 29, he claims:

كرواية الحبر عبد الله بن عباس... و ابى هريرة وانس و غيرهم عن كعب الاحبار هو و ابو هريرة و ابن عباس كانا اكثرنا من نشر علم كعب الاحبار

Like the narration of the great rabbi 'Abd Allāh ibn 'Abbās... and Abū Hurayrah, Anas and others, who narrated from Ka'b al-Aḥbār. Abū Hurayrah and Ibn 'Abbās went to great lengths to spread the knowledge of Ka'b al-Aḥbār...

On page 89 and 90, under the title, 'Abū Hurayrah studies under Ka'b al-Aḥbār', he says:

ما كان ابو هريرة يرجع الى المدينة معزولا على ولايته بالبحرين حتى تلقفه الحبر الاكبر كعب الاحبار اليهودى و اخذ يلقنه من اسرئيلياته و يدس له من خرافاته...ولا يزال هذا السيل يتدفق بالاحاديث الخرافية والمشكلة وقد سمعت مرة من احد احرار الفكر المحققين ان ابا هريرة و كعبا هما اللذان افسدا الاسلام بما بثا فيه من الخرافات والاوهام وقد نال اكثر ما نال من كعب و اعتبره الصهيونى الاول

Abū Hurayrah hardly returned to Madīnah, after being fired from the governance of Baḥrayn, before the great rabbi Ka'b al-Aḥbār (the Jew) got hold of him and began teaching him the Isrā'īlī narrations, adding on some of his bunkum...This flood kept bringing forth nonsensical and non-comprehensible aḥādīth. I once heard from one of the free thinking researchers that Abū Hurayrah and Ka'b are the ones who have corrupted dīn by spreading absurdities and baseless narrations. He learnt most of his knowledge from Ka'b, who was considered the first Zionist.

He says on page 93:

و كان الاستاذ سعيد الافغانى قد نشر مقالا بمجلة الرسالة المصرية قال فيه: "...من هذه المجلة اثبت فيه بالادلة القاطعة ان كعب الاحبار الصهيونى الاول

The teacher Sa'īd al-Afghānī published an article in the magazine al-Risālat al-Miṣriyyah, wherein he says: "In this magazine, I have proven by the means of clear proof that Ka'b al-Aḥbār was the first Zionist."

Wahb ibn Munabbih is one of the greatest and most reliable Tābi‘īn. We do not know of anyone who doubted him or called him a fabricator besides the author¹. The narrations of Ka‘b and Wahb from Nabī ﷺ are not many in number and they are classified as mursal narrations (when the narrator omits the name of his teacher), as they did not meet Nabī ﷺ. Mursal narrations are not accepted by all as proof. It is highly unlikely that the Ṣaḥābah would accept the mursal narrations of Ka‘b, when they were the same ones who would take pains in affirming that which another Ṣaḥābī had narrated.² As for Wahb, he came much later. They have narrated a few statements from some of the Ṣaḥābah and Tābi‘īn, but the scholars of ḥadīth have scrutinised these narrations, just as the narrations of other Tābi‘īn were scrutinised.³

Further, we challenge Abū Rayyah to gather ten different narrations and prove that Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrated them from Ka‘b رَضِيَ اللَّهُ عَنْهُ.⁴ Also, if his claims regarding Abū Hurayrah, Ibn ‘Abbās and Ka‘b رَضِيَ اللَّهُ عَنْهُ are correct, then this would mean that his great and leading scholars also narrated from Ka‘b. I will briefly present examples wherein they have narrated from Ka‘b al-Aḥbār. Al-Majlisī, in his *Mawsū‘āt al-Biḥār* quotes the narrations of Ka‘b as proof. *Al-Biḥār* (36/240, Ḥadīth: 44) reports from *al-Khiṣāl* of al-Ṣadūq with this (the same as the previous one in the book) isnād:

بهذا الاسناد عن الوليد بن مسلم عن صفوان بن عمرو عن شريح ابن عبيد عن عمرو البكائي عن كعب
الاحبار قال...

Walīd ibn Muslim — Ṣafwān ibn ‘Amr — Shurayḥ ibn ‘Ubayd — ‘Amr al-Bukā‘ī-Ka‘b al-Aḥbār...

1 *Difā‘ ‘an al-Sunnah* by Abū Shuhbah pg. 70-71

2 This was obviously not on account of them suspecting the next ṣaḥābī of fabricating the narration. Rather, this was due to the high standard maintained by them in preserving the aḥādīth of Rasūlullāh ﷺ and ensuring that nobody changes it even by mistake.

3 *Al-Anwār al-Kāshifah* pg. 101

4 Op. cit. pg. 178

...عن القاسم بن خلف قال سئل رجل كعب الاحبار فقال...

Abū al-Maḥāsīn — Abū ‘Abd Allāh al-Ṣādiq عليه السلام — Muḥammad ibn Aḥmad ibn Sahl ibn ‘Abd Allāh — ‘Abd Allāh ibn ‘Abd al-Raḥīm — ‘Ubayd Allāh ibn Ya‘qūb — Ishāq ibn Maymūn — al-Qāsim ibn Khalaf: “A man enquired from Ka‘b al-Aḥbār...”¹

Al-Ḥurr al-‘Āmilī also quotes a few narrations from Ka‘b al-Aḥbār in his book, *Al-Jawāhir al-Saniyyah fī Aḥādīth al-Qudsiyyah* (refer to pages 61 and 284 for the narrations of Ka‘b al-Aḥbār²). Thus, did his scholars and teachers also learn from the Jews? Are all their narrations also Isrā‘īlī narrations, nonsense and bunkum? Why did he not attack his own people before interfering with Abū Hurayrah, Ka‘b and Anas رضي الله عنهم? Who is the real deceiver and the real student of the Jews? We present to you more of the bunkum of this deviant man. Let us see what he says about Wahb ibn Munabbih. On page 93, he says:

وكان الاستاذ سعيد الافغانى قد نشر مقالا بمجلة الرسالة المصرية قال فيه: ان وهب بن منبه هو الصهيونى
الاول

The teacher Sa‘īd al-Afghānī published an article in the magazine Al-Risālat al-Miṣriyyah in which he said: “Wahb ibn Munabbih was the first Zionist.”

On page 24 he says:

ولقد كان على الشيخى عبد الحلیم -خاصة- وجماعة دار الحديث عامة ان يرجعوا- قبل ان ياخذوا بهذا
الحديث الى ما قاله العلماء فيه كالذهبي و ابن رجب والخطابي وما ذكره ابو نعيم فى الحلية من انه منقول
وهب بن منبه اليهودى

1 Refer to 57/206 Ḥadīth: 159, 77/43 Ḥadīth: 11, 90/54 Ḥadīth: 14 for more examples.

2 His exact words are:

رواية عن كعب الاحبار قال

Who narrates from Ka‘b al-Aḥbār, that he said...

It was necessary for Shaykh ‘Abd al-Ḥalīm especially, and all the members of Dār al-Ḥadīth to have referred to (before accepting this ḥadīth) the views of the scholars such as al-Dhahabī, Ibn Rajab, al-Khaṭṭābī as well as that which Abū Nu‘aym has stated in *Ḥilyah* that it is narrated from Wahb ibn Munabbih, the Jew...

He states on pages 151 and 262:

...و ينبوعى الخرافات هما كعب الاحبار و وهب بن منبه

The two fountainheads of nonsensical (aḥādīth) were Ka‘b al-Aḥbār and Wahb ibn Munabbih.

On page 269, he says:

ولا ريب فى انه قد تآثر فى رواية غرائبه باستاذه الاكبر داهية اليهود كعب الاحبار الذى كان يبيث الغرائب الاسرائيلية بين المسلمين... و تآثر كذلك وهب بن منبه الحبر اليهودى

There is no doubt that he was affected, as far as his strange narrations are concerned, by his most influential mentor — the Jewish luminary, Ka‘b al-Aḥbār — who would spread strange Isrā‘ilī narrations among the Muslims... Similarly, he was affected by the Jewish rabbi Wahb ibn Munabbih.

Our comment: did the brilliant author forget that the books of the madh-hab of his most outstanding teacher contain narrations which his leading scholars have narrated from Wahb ibn Munabbih? Al-Majlisī states in *al-Biḥār* (1/63):

فى ذكر بعض ما لا بد من ذكره مما ذكره اصحاب الكتب الماخوذ منها فى مفتتحها"... اسناد كتابى المبتداء عن وهب بن منبه اليمانى و ابي حذيفة. حدثنا القطيفى عن الثعلبى عن محمد بن الحسن الازهرى عن الحسين بن محمد العبدى عن عبد المنعم بن ادريس عنهما

We mention some extremely important things which have been mentioned in the beginning of the books of those whose books are relied upon... The isnād of the two books of al-Mubtadā are from Wahb ibn Munabbih al-Yemānī and Abū Ḥudhayfah. Al-Quṭayfī narrated to us — from al-Tha‘labī

— Muḥammad ibn al-Ḥasan al-Azharī — al-Ḥusayn ibn Muḥammad al-‘Abdī
— ‘Abd al-Mun‘im ibn Idrīs — Wahb and Abū Ḥudhayfah...

Al-Majlisī quotes in the same volume of his book, (page 89, narration: 15):

في امالي المفيد عن لسما عيل بن محمد الكاتب عن عبد الصمد عن علي عن محمد بن هارون بن عيسى
عن ابي طاحه الخزاعي عن عمر بن عباد عن ابي فرات قال قرئت في كتاب لوهب بن منبه

Amālī of al-Mufīd states: “Ismā‘īl ibn Muḥammad al-Kātib — ‘Abd al-
Ṣamad — ‘Alī — Muḥammad ibn Hārūn ibn ‘Īsā — Abū Ṭalḥah al-Khuzā‘ī —
‘Umar ibn ‘Ubād — Abū Furāt: ‘I read in a book of Wahb ibn Munabbih...”

Thereafter al-Majlisī quotes the narrations of Wahb ibn Munabbih and Ka‘b al-
Aḥbār. Here is brief presentation of a few of them:

In al-Biḥār (6/4, narration: 4):

و في امالي المفيد: عن الحسين بن محمد التمار عن محمد بن القاسم الانباري عن ابيه عن الحسين بن
سليمان الزاهد قال سمعت ابا جعفر الطائي الواعظ يقول: سمعت وهب بن منبه يقول: قرأت في زبور
داود اسطر

It is mentioned in the Amālī of al-Mufīd: Ḥusayn ibn Muḥammad al-
Tammār — Muḥammad ibn al-Qāsim al-Anbārī — his father — Ḥusayn ibn
Sulaymān ibn Zāhid: “I heard Ja‘far al-Ṭā‘ī the orator saying: ‘I heard Wahb
ibn Munabbih saying, I read a few lines from the Psalms of Dāwūd...”

في حديث وهب بن منبه ان نوحا (ع) كان اول نبي...

In the ḥadīth of Wahb ibn Munabbih that Nūḥ was the first Nabī...
(11/299)

في علل الشرائع: الاسناد عن وهب قال

In ‘*Ilal al-Sharā‘ī*’: the isnād is from Wahb ibn Munabbih who said...(11/355
Ḥadīth: 12), (14/179 Ḥadīth: 15)

عن قصص الانبياء: بالاسناد الى الصدوق باسناده الى وهب بن منبه عن ابن عباس

Qīṣaṣ al-ambiyā': with an isnād to al-Ṣadūq whose isnād links up to Wahb ibn Munabbih who narrates from Ibn 'Abbās (13/178 Narration: 8, page 192, page 393 Narration: 2)

عن قصص الانبياء: بالاسناد الى الصدوق باسناده الى وهب بن منبه

Qīṣaṣ al-ambiyā': with an isnād to al-Ṣadūq whose isnād links up to Wahb ibn Munabbih...(11/357 Narration: 15), (14/179 Narration: 23)

عن قصص الانبياء: بالاسناد الى الصدوق باسناده الى وهب بن منبه

Qīṣaṣ al-ambiyā': with an isnād to al-Ṣadūq whose isnād links up to Wahb ibn Munabbih (14/161 Ḥadīth: 2, page 340, page 364 Ḥadīth: 6, page 367 Ḥadīth: 6)

اقول: روى في المجمع نحونا من ذلك عن وهب بن منبه

I say: "Something similar has been narrated from Wahb ibn Munabbih in *al-Majma'*." (11/369 Narration: 2)

Al-Majlisī says:

اقول: قال الشيخ ابو الحسن البكري استاذ الشهيد الثاني قدس الله روحهما في كتابه المسمى بكتاب الانوار: حدثنا اشياخنا و اسلافنا الرواة لهذا الحديث عن ابي عمر الانصارى سالت عن كعب الاحبار و وهب بن منبه وابن عباس قالوا جميعا لما اراد الله ان يخلق محمدا

I say: Shaykh Abū al-Ḥasan al-Bakrī, the teacher of the Shahīd al-Thānī (may Allah sanctify their souls) states in his book *Kitāb al-Anwār*: "Our scholars and predecessors, the narrators of this ḥadīth have narrated to us from Abū 'Amr al-Anṣārī, 'I asked Ka'b al-Aḥbār, Wahb ibn Munabbih and Ibn 'Abbās. All of them replied, "When Allah decided to create Muḥammad..." (15/26 Narration: 48)

It is stated in *Kitāb al-Mi'rāj* from al-Ṣadūq from Wahb ibn Munabbih:

عن وهب بن منبه قال: ان موسى عليه السلام نظر ليلة الخطاب الى كل شجرة فى الطور و كل حجر و نبات ينطق بذكر محمد و اثنى عشر وصى له من بعده

Mūsā عليه السلام saw every tree, stone and plant at al-Ṭūr taking the name of Muḥammad and his twelve Awṣiyā' on the night that he spoke to Allah. (26/308 Narration: 73)¹

Refer to (51/149 Narration: 24) in the book *Muqtaḍab al-Athar fi l-Naṣṣ 'alā l-Ithnā 'Ashar*. This narration also appears in the *Mustadrak* of al-Nūrī (12/186)

Al-Khiṣāl of al-Ṣadūq:

...عن ابى اسامة عن ابن مبارك عن معمر عن سمع وهب بن منبه

Abū Usāmah — Ibn Mubārak — Ma'mar — those who heard from Wahb ibn Munabbih... (36/240 narration 42, 370). Refer to *al-Khiṣāl* (2/76).

و ذكر وهب بن منبه عن ابن عباس

...from some of the old books on merits, Wahb ibn Munabbih narrates from Ibn 'Abbās.2 (43/214 Narration: 44)

This narration is also established by their scholar al-Nūrī al-Ṭabarsī in his *Mustadrak* from Wahb ibn Munabbih. (2/186, 309)³

احمد بن ادريس عن ابن قتيبة عن الفضل عن مصبح عن ابى عبد الرحمان عن سمع وهب بن منبه يقول
ابن عباس فى حديث طويل انه قال...

1 The Jews have invented concepts such as these; Awṣiyā' (successors), reincarnation and badā... they are similar in nature.

2 For more information, refer to this isnād in *al-Biḥār*, 51/68 Ḥadīth: 11 and 52/276 Ḥadīth: 173

3 Refer to *al-Mustadrak* 2/487, 7/420, 8/40 and 6/289

Aḥmad ibn Idrīs — Ibn Qutaybah — al-Faḍl — Mişbaḥ — Abū ‘Abd al-Raḥmān — the one who heard from Wahb ibn Munabbih: “Ibn ‘Abbās says in a lengthy narration...” (*Al-Ghaybah* of al-Ṭūsī, page 27)

عن وهب قال

Narrated from Wahb that he said... (57/208, Narration: 171)¹

عن جمال الاسويج: رايت بخط حسن بن طحال-ره- وفي كتب لاصحابنا كذا ذكر جماعة عن وهب بن منبه والحسن البصرى و جعفر بن محمد بن علي بن الحسين بن علي بن ابي طالب(ع) عن النبي

Jamāl al-Usbū: “I saw the writing of Ḥasan ibn Ṭaḥḥāl, and in other books of our scholars, “This has been reported by a group from Wahb ibn Munabbih, Ḥasan al-Baṣrī and Ja‘far ibn Muḥammad ibn ‘Alī ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib who narrate from Nabī ﷺ.” (90/54 Narration: 14)

...من كتاب دستور المذكورين باسناده المتصل عن وهب بن منبه عن ابن عباس قال قال رسول الله

Ta‘yīn al-A‘māl: From that is the narration from Rasūlullāh ﷺ, we found it from Muḥammad ibn Abū Bakr al-Madīnī al-Ḥāfiẓ from the book *Dustūr al-Madhkūrīn* with his unbroken isnād from Wahb ibn Munabbih — Ibn ‘Abbās — Rasūlullāh ﷺ. (98/336 Narration: 1).

Al-Ḥurr al-‘Āmilī quotes a few narrations from Wahb ibn Munabbih in his book *Al-Jawāhir al-Saniyyah fī Aḥādīth al-Qudsiyyah* (page 13, 17, 56, 74, 75, 208, 209)

عن الحسن بن احمد بن ادريس عن ابيه عن محمد بن احمد بن يحيى بن عمران الاشعري عن احمد بن ابي عبد الله عن ابيه عن وهب بن منبه عن الصادق عن ابيه عن ابائه قال قال رسول الله

Ḥasan ibn Aḥmad ibn Idrīs — his father — Muḥammad ibn Aḥmad ibn Yahyā ibn ‘Imrān al-Ash‘arī — Aḥmad ibn Abī ‘Abd Allāh — his father — Wahb ibn Munabbih — al-Şādiq — his father — his forefathers — Rasūlullāh ﷺ said... (page 111)

1 For more, refer to *al-Biḥār* 75/19 Ḥādīth: 12, pg. 175 Ḥādīth: 10, pg. 19 Ḥādīth: 20, 25, 26, 59/261 Ḥādīth: 37, 377, 65/62 Ḥādīth: 19, 61/286 Ḥādīth: 1, 70/16 Ḥādīth: 6, 72/69 Ḥādīth: 1, 77/42 Ḥādīth: 10, 78/446 Ḥādīth: 4, 97/48 Ḥādīth: 36, 12/254 Ḥādīth: 18, 15/276 Ḥādīth: 24, 39/110

Our comment: I am sure that you have noticed O reader that this isnād goes through Wahb ibn Munabbih to the infallible Imām Ja‘far al-Ṣādiq who narrates from his forefathers who narrate from Nabī ﷺ. It has become quite clear that the scholars of his madh-hab have taken the narrations of Wahb, Ka‘b and Ibn ‘Abbās as evidences. Did they also learn from the Jews and spread bunkum and blasphemy among the Muslims?

Below, I will reproduce some of the narrations which were rejected by Abū Rayyah in detail. Before reproducing them, it is necessary to point out an important factor, i.e. I will use the narrations of the Shī‘ah for a few reasons:

Firstly, because of the Shī‘ī beliefs of Abū Rayyah and his clear statement at the end of his book (page 271):

و هناك طوائف من المسلمين لا يعترفون بكتب السنة المشهورة ولهم كتب في السنة والفقہ خاصة بهم يتبعونها و ياخذون بها مثل الشيعة الامامية والزيدية و غيرهم والشيعة الامامية بخاصة لا يعتبرون من الاحاديث الا ما صح لهم من طرق اهل البيت عن جدھم یعنی ما رواه الصادق عن ابيه الباقر عن ابيه زين العابدين عن الحسين السبط عن ابيه امير المؤمنين عن رسول الله سلام الله عليهم اجمعين. اما ما يرويه مثل ابي هريرة و سمرة بن جندب و مروان بن الحكم و عمران بن حطان و عمرو بن العاص و نظائرهم فليس له عند الامامية اى اعتبار. و هؤلاء الطوائف جميعا لا يمكن لاحد ان يطعن في دينهم او يستريب في ايمانهم...ولكل قوم سنة و امامها

There are many groups of Muslims who do not accept the famous books of the Sunnah. They have their own books on fiqh and Sunnah which they follow, such as the Imāmiyyah, Zaydiyyah and others. The Imāmī Shī‘ah do not accept any ahādīth except those which are authentically narrated through the Ahl al-Bayt from their forefathers, i.e. from al-Ṣādiq — his father, al-Bāqir — his father, Zayn al-‘Ābidīn — Ḥusayn al-Sibt, — his father Amīr al-Mu‘minīn, ‘Alī — from Rasūlullāh, May the salutations of Allah be upon all of them. As for that which is narrated by the likes of Abū Hurayrah, Samurah ibn Jundub, Marwān ibn al-Ḥakam, ‘Imrān ibn Hiṭṭān, ‘Amr ibn al-‘Āṣ and their likes; this holds no weight according to the Imāmiyyah... No one is allowed to find fault with the religiousness of any of these groups or doubt their imān... Every nation has their own sunnah and their own imām.

Secondly, because the son of his teacher wrote a preface for his book and his book was translated to Persian. They also wrote prefaces for him.

A point worthy of mentioning is that Abū Rayyah criticised thirty odd aḥādīth in his biography of Abū Hurayrah رضي الله عنه. These aḥādīth are of different types;

1. Those which have been foolishly narrated from Abū Hurayrah رضي الله عنه, whereas he had nothing to do with them.
2. Approximately ten aḥādīth, the asānīd of which contain liars, accused narrators, weakness or a disruption in the chain. This category also has nothing to do with Abū Hurayrah رضي الله عنه, as it is not established from him.
3. It is disputed whether these narrations are authentically narrated from Abū Hurayrah رضي الله عنه and Nabī صلى الله عليه وسلم. This is similar to the above category. This is because, if it is proven that the text is not accurate, then it is unlikely that it is the words of Abū Hurayrah رضي الله عنه, as inaccuracy in aḥādīth is attributed to those who appear later.
4. Those which are authentically narrated from Abū Hurayrah رضي الله عنه. Other Ṣaḥābah (two, three or more) have also narrated the meaning of these aḥādīth. These narrations have been narrated by the Ahl al-Bayt as well (as claimed by the Shī'ah).

Abū Rayyah Rejects the Ḥadīth: “Where Does the Sun Go To After It Sets”

On page 23, Abū Rayyah quotes the ḥadīth regarding, “Where does the Sun go to after it sets”. Abū Rayyah casts doubts and mocks this ḥadīth of Nabī صلى الله عليه وسلم saying:

ان اسناده جيداً ذلك الذي يضحك الاطفال لانه يخالف دليل العلم و شاهد الحس اذا يفيد ان الشمس عندما تغرب تصعد الى عرش الرحمان فتسجد تحته ثم تستاذن ربها في الطلوع في اليوم الثاني فلا يؤذن لها و تظل تستاذن حتى يجيئها الاذن فيجرها سبعون الف ملك من المغرب الى المشرق لكي تطلع على

الناس فى اليوم التانى...ثم تبين للعلماء انه قد تلقاه عن كعب الاحبار اليهودى- وهذا مخالف لنص القرآن الكريم

The isnād of it is good, the same ḥadīth which makes the children laugh as it goes against the proofs of knowledge and what is witnessed with the senses. This is because it suggests that when the sun sets, it rises to the 'Arsh of Allah. There it prostrates under it and then seeks permission from its Rabb to rise again the next day. It is not granted permission, so it continues to seek permission until it is eventually granted permission. Then, seventy thousand angels pull it from the west to the east for it to rise for the people the next day... thereafter, the scholars realised that he learnt it from Ka'b al-Aḥbār the Jew, and this is against the clear verses of the Qur'ān.

Our comment: O liar, your lies and criticism is not restricted to Abū Hurayrah رَضِيَ اللهُ عَنْهُ. You have belied and criticised the Book of Allah Ta'ālā and His verses. The prostration of all the creation has been established just as it is stated in this noble verse of Allah Ta'ālā:

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ
وَالشَّجَرُ وَالذَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ

Do you not see (i.e. know) that to Allah prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people?¹

Allah established in the Qur'ān the prostration of the sun, the moon, the stars and other creations. We have no idea of the manner in which they prostrate, just as have no idea of the manner in which they glorify Allah. We have no option but to believe that which Allah informs us of in His magnificent book. Rejecting this is clear disbelief and deviation. This is what he chose to do when he denied the prostration of the sun and others, so take a lesson, O people of intelligence.

1 Sūrah al-Ḥajj: 18

If you, your teacher and your cohorts are adamant that you will not have anything to do with that narrated by Abū Hurayrah رَضِيَ اللهُ عَنْهُ, then we will narrate to you that which, according to you, is authentically narrating from the Ahl al-Bayt from their forefathers, al-Ṣādiq — his father, al-Bāqir — his father, Zayn al-‘Ābidīn — Ḥusayn al-Sibt, — his father, Amīr al-Mu’minīn — Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, may the salutations of Allah be upon all of them. This (claim of authenticity) is your view and the view of the Shī‘ah.

Abū al-Ṣabāh al-Kinānī — Aṣḡagh ibn Nubātah — Amīr al-Mu’minīn said:

ان للشمس ثلاثمائة وستين برجاً كل برج منها مثل جزيرة من جزائر العرب فتنزل كل يوم على برج منها فاذا غابت انتهت الى حد بطنان العرش فلم تزل ساجدة الى الغد ثم ترد الى موضع مطلعها ومعها ملكان يهتفان معها وان وجهها لاهل السماء وقفاها لاهل الارض ولو كان وجهها لاهل الارض لاحترقت الارض ومن عليها من شدة حرها ومعنى سجودها ما قال الله سبحانه وتعالى:

لَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ
وَالجِبَالُ وَالشَّجَرُ وَالْأَنْبِيَاءُ وَالْحَيَاةُ كُلُّ شَيْءٍ خَاشِعٌ لِرَبِّهِمْ إِلَّا الَّذِينَ كَفَرُوا أُولَئِكَ يُجْزَى الَّذِينَ كَفَرُوا أَجْرًا كَبِيرًا

The sun has three hundred stations. Each station is the size of one of the islands of the ‘Arabian Peninsula. Every day it comes down to one of the stations. When it disappears, it goes underneath the throne. It remains there in prostration until the next day. Thereafter, it is returned to its place from where it rises. It has two angels, who keep calling it. Its face faces the inhabitants of the sky whilst its back faces the inhabitants of the Earth. If it had to face the Earth, the inhabitants of the earth would all burn due to its heat. What is meant by its prostration is as mentioned by Allah Ta‘ālā:

Do you not see (i.e. know) that to Allah prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures?¹

Al-Ikhtisāṣ of Abū al-Ṣabāh al-Kinānī states, I asked Abū ‘Abd Allāh al-Ṣādiq رَضِيَ اللهُ عَنْهُ regarding the statement of Allah: “Do you not see that to Allah prostrates

1 Sūrah al-Ḥajj: 18

whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures?, and he replied:

ان للشمس اربع سجديات كل يوم و ليلة: سجدة اذا صارت في طول السماء قبل ان يطلع الفجر اقلت بلى جعلت فداك قال ذلك الفجر الكاذب لان الشمس تخرج ساجدة وهى فى طرف الارض فاذا ارتفعت من سجودها طلع الفجر و دخل وقت الصلاة و اما السجدة الثانية فانها اذا صارت فى وسط القبة وارتفع النار ركبت قبل الزوال فاذا صارت بحذاء العرش ركبت و سجدت فاذا ارتفعت من سجودها زالت عن وسط القبة فيدخل وقت صلاة الزوال. واما السجدة الثالثة انها اذا غابت من الافق خرت ساجدة فاذا ارتفعت من سجودها زال الليل كما انها حين زالت حين وسط السماء دخل وقت الزوال زوال النهار

The sun prostrates four times during every day and night. The first prostration is when it occupies the length of the sky, before dawn. I responded: “Yes, may I be sacrificed for you.” He went on to say: “That is the false dawn. This is because the sun emerges in the state of prostration while it is in a portion of the earth. When it rises from its prostration, dawn arrives and the time of ṣalāh enters. The second prostration is when it is in the in the centre of the dome and the fire rises, it stops before zenith. When it is in line with the ‘Arsh, it stops and prostrates. When it rises from prostration, it moves from the centre of the dome, and the time for Ṣalāt al-Zawāl arrives. The third prostration is when it disappears from the horizon. It falls into prostration. When it rises from this prostration the night disappears, just as when it goes away from the middle of the sky the time of zenith enters, the zenith of the day.”¹

O reader, look at how this author, the worst of the creation, belies and discredits this ḥadīth which is corroborated and confirmed by the Qur’ān and sunnah of Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and it is narrated by Abū Hurayrah رَضِيَ اللهُ عَنْهُ. How can it contradict the Qur’ān when the A’immah have used this verse of the Qur’ān to support it? Can we say that the A’immah learnt this ḥadīth from Ka’b al-Aḥbār, ‘the Jew’? Their hatred for Abū Hurayrah رَضِيَ اللهُ عَنْهُ has blinded their hearts and their vision, thus they can see no more.

1 *Al-Ikhtisāṣ* of al-Mufid (pg. 213-214), Bāb Sujūd al-Shams li Llāh Ta’ālā, *Al-Anwār al-Nu’māniyyah* 1/181 Bāb Nūr Shamsī

Abū Rayyah Rejects the Ḥadīth: “A Slave Keeps Getting Close to Me on Account of Optional Prayers”

On page 24, Abū Rayyah says:

لقد افحموا فى كتبهم هذا بغير ما مناسبة حديثا رواه البخارى عن ابى هريرة واعتبروه صحيحا ما دام البخارى قد رواه و هذا نصه: "من عادى لى ولىا فقد اذنته بالحرباً وما زال عبدى يتقرب الى بالنوافل حتى احبه فاذا احببته كنت سمعه الذى يسمع به و بصره الذى يبصر به و يده التى يبطش بها و رجله التى يمشى بها وان سالنى اعطيته و لئن استعاذنى لاعيذه

They have shoved this in their books even when it is not related to anything. It is a ḥadīth reported by al-Bukhārī from Abū Hurayrah رضي الله عنه. They have classified it authentic simply because it is reported by al-Bukhārī. These are the exact words: “I have declared war against the one who shows enmity towards a friend of mine. My slave continues to draw close to me by performing optional prayers until I love him. When I love him, I become his hearing with which he hears, his sight with which he sees, his hand with which he holds and his feet with which he walks. If he asks of me I will definitely grant (his request) to him and if he seeks my protection, I will most definitely protect him.”

He then goes on to claim:

وما ذكره ابو نعيم فى الحلية من انه منقول عن وهب بن منبه اليهودى وكان ابو هريرة راوى الحديث تلميذا لكهان اليهود يتلقى عنهم و يث ما يتلقاه بين الناس على انه من قول النبى (ص)

Abū Nu‘aym has mentioned in al-Ḥilyah that this is narrated from Wahb ibn Munabbih, the Jew, and that Abū Hurayrah, the narrator of the ḥadīth, was a student of the soothsayers of the Jews. He would learn from them and thereafter spread whatever he learnt among the people as if it was from Nabī صلى الله عليه وسلم.

Our comment: Firstly, Abū Hurayrah رضي الله عنه is not the sole narrator of this ḥadīth. It was narrated by other Ṣaḥābah as well including ‘Ā’ishah, ‘Alī, Abū Umāmah, Ibn ‘Abbās, Anas, Ḥudhayfah, Mu‘ādh ibn Jabal among others رضي الله عنهم. Secondly, if you think that Abū Hurayrah رضي الله عنه was a liar, then we will narrate for you that

which is authentic according to you, as it is narrated from the Ahl al-Bayt who narrates from their grandfather صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Ḥammād ibn Bashīr says: “I heard Abū ‘Abd Allāh al-Ṣādiq رَضِيَ اللهُ عَنْهُ saying that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

قال الله: من اهان لي ولينا فقد ارسد لمحاربتى وما تقرب الى عبد بشيء احب الى مما افترضت عليه وانه ليتقرب الى بالنافلة حتى احبه فاذا احبته كنت سمعه الذى يسمع به و بصره الذى يبصر به و لسانه الذى ينطق به و يده التى يبطش بها و ان دعانى اجبته و ان سالتى اعطيته

Allah says: “Whoever belittles a friend of mine, has decided to go to war with me. A slave gains closeness to me by doing that which is most beloved to me, which I have made compulsory upon him. (Then) he gains more closeness to be by carrying out optional acts until I love him. When I love him, I become his hearing with which he hears, his sight with which he sees, his tongue with which he speaks and his hand with which he holds. If he supplicates to me I will definitely respond to him and if he asks of me, I will most definitely grant him (that which he asks for).”¹

و عن ابان بن تغلب عن ابي جعفر قال لما اسرى بالنبي قال يا رب ما حال المؤمن عندك؟ قال يا محمد من اهان لي ولينا فقد بارزني بالمحاربة و انا اسرع شيعى الى نصره اوليائى... و ما يتقرب الى عبد من عبادى بشيء احب الى مما افترضت عليه و انه ليتقرب الى بالنافلة حتى احبه فاذا احبته كنت سمعه الذى يسمع به و بصره الذى يبصر به و لسانه الذى ينطق به و يده التى يبطش بها و ان دعانى اجبته و ان سالتى اعطيته

Abān ibn Taghlib reports from Abū Ja‘far (al-Bāqir): “When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was taken for mi‘rāj, he asked Allah, ‘O my Rabb, what is the condition of a mu‘min in your court?’ Allah replied: ‘O Muḥammad, Whoever belittles a friend of mine, has decided to go to war with me and I am extremely swift in helping my friends. A slave gains closeness to me by doing that which is most beloved to me, that which I have made compulsory upon him. (Then) he gains more closeness to be by carrying out optional acts until I love

1 Uṣūl al-Kāfi 2/351, 352, al-Fawā'id al-Ṭūsiyyah pg. 45-46, 71, Jāmi' al-Akhbār of al-Sabzwārī pg. 205, Kitāb al-Mahāsīn 1/454, al-Bihār 75/155, 84/257, 70/22, 16, 87/31, al-Jawāhir al-Saniyyah pg. 99, 100, 123, 129, 130, 260, 264, 270, 273

him. When I love him, I become the his hearing with which he hears, his sight with which he sees, his tongue with which he speaks and his hand with which he holds. If he supplicates to me I will definitely respond to him and if he asks of me, I will most definitely grant him (that which he asks for).”¹

Al-Khomeini also established the authenticity of this narration in his book *Zubdat al-Arbaʿin Ḥadīthan* (Page 246), which is reported by Abū Jaʿfar from Nabī ﷺ. You may refer to it there. Will Abū Rayyah accuse the Ahl al-Bayt of false narrations just as he accused Abū Hurayrah رضي الله عنه?

Abū Rayyah Objects to the Appetite of Abū Hurayrah

On page 54, Abū Rayyah states under the title, “the appetite of Abū Hurayrah”:

لشخصية ابي هريرة نواح كثيرة منها نهمة الشديد ومن اجل ذلك كان-كما علمت- يتكفف الابواب و يستنكف الناس و هذا النهم كان له ولا ريب اثر بعيد في حياته و قد لازمته هذه الصفة طول عمره...

Abū Hurayrah had a pitiable and lamentable personality. One quality of that nature was his huge appetite. It is for this reason that — as you know — he would beg at the doors of people and annoy them. There is no doubt that this appetite had a far-reaching consequence in his life, and this quality remained with him for his entire life.

On page 55, under the title, *Shaykh al-Muḍīrah*, he asserts:

و كان ابو هريرة يلقب بشيخ المضيرة وهو صنف من الطعام كان مشهورا بين اطعمة معاوية الفاخرة و قد نالت هذه المضيرة من عناية الكتاب و الشعراء ما لم ينله صنف اخر من الطعام و ظلوا يتندرون بها و يغمزونه قرونا طويلة من اجلها. و اليكم بعض ما كتبه فيها قال الثعالبي في كتابه "نمار القلوب في المضاف و المنسوب" ما يلي: شيخ المضيرة: كان ابو هريرة على فضله و اختصاصه بالنبي مزاحا اكولا و كان يدعى الطب فيقول اكل التمر امان من القولنج و شرب العسل على الريق امان من الفالج و اكل السفرجل يحسن الولد و اكل الرمان يصلح الكبد و الزبيب يشد العصب و يذهب الوصب و النصب

1 *Uṣūl al-Kāfi* 2/352, *al-Anwār* 1/134, 218, *Anwār al-Wilāyah* pg. 308, *al-ʿAwālī* 1/408

و الكرفس يقوى المعدة والقرع يزيد فى اللب و يرقق البشرة و اطيب اللحم الكتف و جواشى فقار العنق
والظهر وكان يديم اكل الهريسة والغالوج و يقول: هما مادتا الولدأ و كان يعجبه المضيرة جدا فكان ياكل
مع معاوية

Abū Hurayrah was given the nick-name Shaykh al-Muḍīrah. It is a famous type of food which was among the prime dishes of Mu'āwiyah. This Muḍīrah caught the attention of writers and poets more than any other type of food. They have always been amused by it and they have mocked him due to it for many centuries. Here are some of their comments regarding it; al-Tha'ālabī says in his book, Thimār al-Qulūb fi l-Muḍāf wa l-Mansūb: "Shaykh al-Muḍīrah, Abū Hurayrah, despite his virtue and special relationship with Nabī ﷺ, was a jovial person who ate a lot. He also claimed to have knowledge regarding the field of medicine. He would say: 'Eating dates prevents colic, drinking honey with saliva prevents paralysis, eating quince beautifies the child, eating pomegranate treats the liver, raisons strengthen the nerves and alleviate discomfort and tiredness, celery strengthens the stomach, gourd increases the intelligence and clarifies the skin. The best meat is that of the shoulder and the area around the vertebrae in the neck and the back. He would always eat harīṣah and fālūdhaj (delicacies and deserts) saying, 'They are the sources of children.' Al-Muḍīrah was also very appealing to him. He would eat it with Mu'āwiyah."

Our comment: the A'immaḥ and scholars of ḥadīth have laid a basic principle, i.e. the books of history and language cannot be relied upon as sources of aḥādīth. The amount of tales and fabrications found in these books cannot be overlooked. That is why a ḥadīth should only be quoted from a book of one of the reliable a'immaḥ whose knowledge in distinguishing between authentic, unauthentic reliable and rejected narrations can be relied upon.

Narrations such as the above are to be found in Abūndance in books of language. Neither are they authentically narrated from their sources, nor do they make sense. They are added into such books which have no purpose but to kill time, occupy the bored person and entertain the reader. It is inappropriate to add these books to an academic discussion. Adding it to a book which supposedly discusses the history of the sunnah, and using it to disparage a great scholar, or

rather, a great Ṣaḥābī who was praised by Rasūlullāh ﷺ and the first and best generation of Muslims is something that is foreign to the idea of a research, according to both former and latter day standards.¹

His accusation against Abū Hurayrah رَضِيَ اللهُ عَنْهُ, that he ate a lot and he also claimed to have knowledge regarding the field of medicine is not something that is confined to him. The greatest problem and catastrophe is that this applies to the A’immah of the Ahl al-Bayt as well, to the extent that they authored a book called *Ṭibb al-A’immah* (Health: According to the A’immah). These aspects of medicine and health form part of the jurisprudence of the Shī’ah. I will quote their narrations shortly. Before quoting their narrations, I would like to clarify the fact that al-Muḍīrah was not only a dish consumed by Abū Hurayrah رَضِيَ اللهُ عَنْهُ.

Here is a very brief presentation of the authentic aḥādīth narrated from the Ahl al-Bayt who narrates from the grandfather. *Mustadrak al-Wasā’il* (17/41) reports from ‘Abd Allāh ibn Sinān who reports from Imām Ja’far Abū ‘Abd Allāh رَضِيَ اللهُ عَنْهُ:

شكا نبى من الانبياء الى الله الضعف ف قيل له اطبخ اللحم باللبن فانهما يشدان الجسم قال قلت هي
المضيرة قال لا ولكن اللحم باللبن الحليب

One of the ambiyā’ complained to Allah about weakness. It was said to him: “Cook meat with milk, as this strengthens the body.” I asked: “Is this al-Muḍīrah?” He replied: “No, meat with milk is al-Ḥalīb.”

Al-Wasā’il (17/5, The chapters of the virtue of choosing al-Sawīq over others). Sulaymān al-Ja’farī reports from Imām al-Bāqir:

نعم القوت السويق ان كنت جائعا امسك و ان كنت شبعانا هضم طعامك

What a wonderful provision is al-Sawīq, if you are hungry, it fills you, and if you are satiated, it digests your food.

1 Muḥammad Abū Shahbah pg. 100

السويق ينبت اللحم و يشد العظم

Bakr ibn Muḥammad reports from Abū ‘Abd Allāh al-Ṣādiq رَضِيَ اللَّهُ عَنْهُ: “Al-Sawīq harnesses the flesh and strengthens the bones.” (6/17)

السويق طعام المرسلين او قال النبيين

It is reported from Abū ‘Abd Allāh al-Ṣādiq رَضِيَ اللَّهُ عَنْهُ: “Al-Sawīq is the food of the messengers or ambiyā.”¹

Al-Mustadrak (16/390) reports from Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

من اكل سبع تمرات عند منامه عوفى من القولنج و قتلن الدود فى بطنه

Whoever eats seven dates before sleeping will be protected from colic and it will kill the germs in his stomach.

Al-Wasā’il (17/164, chapter regarding carrots), Ibn ‘Umayr reports from one of our scholars that Abū ‘Abd Allāh al-Ṣādiq رَضِيَ اللَّهُ عَنْهُ said:

الجزر امان من القولنج والبواسير و يعين على الجماع

Carrots prevent colic and haemorrhoids, and they assist in intercourse.

Al-Wasā’il (17/15) reports that ‘Alī رَضِيَ اللَّهُ عَنْهُ said:

عليكم بالقرع فانه يزيد فى الدماغ

Keep eating gourd as it increases the intelligence.

On page 16, it is reported from ‘Alī رَضِيَ اللَّهُ عَنْهُ:

1 Refer to *Wasā’il al-Shī’ah* 17/9, pg. 9, 10, 11, 22, 23, 32, 45, 46 Bāb Akl al-Tharīd, 49 Bāb Istihbāb Akl al-Harīṣah, 101, 48 Bāb Istihbāb Akl al-Kabāb li l-Ḍayf al-Quwwah, 31, 17/20, 21, 121, 122-Bāb al-Rummān, 141, 142, 143, 146 Bāb al-Hindbā

اكل التفاح نضوح المعدة مضغ اللبان يشد الاضراس و ينتقى البلغم و يذهب بريح الفم اكل السفرجل قوة للقلب و الضعيف و يطيب المعدة يزيد قوة الفؤاد و يشجع الجبان و يحسن الولد اكل احدى و عشرين زبينة حمراء فى كل يوم على الريق يضعف جميع الامراض

Eating apples moistens the stomach, chewing gum strengthens the molars, cleans the phlegm and eradicates bad breath. Eating quince strengthens the heart and the weak. It helps the stomach, increases the strength of the heart, makes the cowardly brave and beautifies the foetus. Eating twenty one raisins on an empty stomach weakens all illnesses.

Al-Mustadrak (16/402) reports from Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

كلوا السفرجل فانه يزيد فى الدهن و يذهب بطخاء الصدر و يحسن الولد

Eat quince, as it increases the intelligence, removes heaviness of the chest and beautifies the child.

On page 416, Sayyārī reports from Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

عليك بالهندباء فانه يزيد فى المساء و يحسن الولد وهو حار يزيد فى الولد الذكور

Hold onto wild chicory, as it lengthens the evening, beautifies the foetus and it is hot in nature, so it increases the chances of having male children.¹

Ṭibb al-A'immaḥ (page 135) reports from Jābir al-Ju'fī — Muḥammad ibn 'Alī al-Bāqir — his forefathers — Amīr al-Mu'minīn:

كلو الكمثرى فانه يجلى القلب

Eat pear as it brightens the heart.

Al-Wasā'il (17/20) has an isnād to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

1 *Ḥilyat al-Muttaqīn* pg. 373, 455

ما من رمانه الا وفيها حبة من الجنة قال فانا احب ان لا اترك منها شيئا

Every pomegranate has a seed from Jannah in it, thus I do not like to spare any seed from it.

Al-Wasā'il (17/130, 131) reports from Mu'allā ibn Muḥammad who reports from Abū 'Abd Allāh al-Ṣādiq رَضِيَ اللَّهُ عَنْهُ:

من اكل سفرجلة على الريق طاب ماءه و حسن ولده

Whoever eats quince on an empty stomach, his sperm will be of a good quality and his child will be beautiful.

Mustadrak al-Wasā'il reports (16/424-425, chapter regarding the gourd) from Ja'far ibn Muḥammad — his father — his grandfather, 'Alī ibn Ḥusayn — his father — 'Alī ibn Abī Ṭālib:

اكل الدبا يزيد في الدماغ

Eating pumpkins increases the intelligence.

Page 425, chapter regarding gourd reports from 'Alī رَضِيَ اللَّهُ عَنْهُ:

عليكم بالقرع فانه يزيد في الدماغ

Hold onto gourd as it increases the intelligence.

What can we do when these statements and tales have become part of Shī'ī beliefs? These are the absurdities which disgraces them before other nations and forces school children to laugh at them. How unfortunate is it that they ascribe these narrations to the infallible A'imma, preserve them in their authentic books and spread them among the masses by publishing them and then defending them.

When we show them the truth, open the eyes of the blind, the ears of the deaf and hearts which are blocked by proving the innocence of the A'imma and their

dissociation from such statements, then they accuse us of being enemies. May Allah guide them and cure them of their sicknesses of ignorance, negligence and foolishness, especially those who wrote forwards, spread and supported this book.

Al-Wasā'il (17/114) reports from Abū 'Abd Allāh al-Ṣādiq رَضِيَ اللهُ عَنْهُ:

خمس من فاكهة الجنة في الدنيا: الرمان الامليسي و التفاح والسفرجل والعنب والرطب المشان

Five fruits of this world are from Jannah; pomegranate, apples, quince, grapes and ripe dates.

Abū Rayyah and his ilk might have accepted these narrations even though they were not satisfied with the narrations attributed to Abū Hurayrah رَضِيَ اللهُ عَنْهُ. He might even prefer to eat pebbles and sand over that regarding which Abū Hurayrah رَضِيَ اللهُ عَنْهُ is reported to have narrated. Samā'ah ibn Mahrān from Imām Ja'far رَضِيَ اللهُ عَنْهُ:

اكل الطين حرام على بنى ادم ما خلا طين قبر الحسين من اكله من وجع شفاه الله

Man is prohibited from eating all types of sand except the sand of the grave of Ḥusayn. Whoever eats it due to pain, Allah will cure him.

Muḥammad ibn Sulaymān al-Baṣṛī reports from his father who reports from Imām Ja'far رَضِيَ اللهُ عَنْهُ:

طين قبر الحسين الشفاء من كل داء وهو الدواء الاكبر

The sand of the grave of Ḥusayn cures all illnesses and it is the greatest medicine.

Yūnus ibn Ḥabīb reports from Imām Ja'far رَضِيَ اللهُ عَنْهُ:

طين قبر الحسين الشفاء من كل داء فاذا اكلت فقل بسم الله و بالله اللهم اجعله رزقا واسعا و علما نافعا و شفاء من كل داء انك على كل شئ قدير

The sand of the grave of Ḥusayn is a cure for all illnesses. When you eat it, say, “In the name of Allah and with Allah, O Allah, make it plentiful sustenance, beneficial knowledge and a cure from every illness. Undoubtedly, You are in full control of everything.”

Al-Wasā'il (16/97-398) reports from Imām Ja'far رَضِيَ اللهُ عَنْهُ:

ان طين قبر الحسين مسكة مباركة من اكله من شيعتنا شفاء الله من كل داء ومن اكله من عدونا ذاب كما يذوب الالية

The sand of the grave of Ḥusayn is blessed. Whoever eats it from our Shī'ah will be cured from all sicknesses, and whoever eats it from our enemy will melt just as the fat tail of a sheep melts.

We wish all the best to Abū Rayyah, let him eat this sand and pebbles, maybe Allah will cure him from this illness which has befallen him.

Abū Rayyah Rejects that the Fasting of Ramaḍān Along with Three Fasts of Each Month are Equivalent to Fasting Throughout the Year

On page 68, Abū Rayyah says:

قال ابو هريرة انى سمعت رسول الله (ص) يقول: صوم رمضان و صوم ثلاثة ايام من كل شهر صوم الدهر

Abū Hurayrah said: “I heard Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying, ‘fasting for the month of Ramaḍān and thereafter fasting for three days in every month is equivalent to fasting entire year.’”

Our comment: this ḥadīth is reported by your Shī'ah, who do not accept anything unless it is narrated by the Ahl al-Bayt from their grandfather.

Ma'ānī al-Akhbār (page 251), reports from Abū Baṣīr: “Al-Ṣādiq, Ja'far ibn Muḥammad reports from his forefathers who narrate from 'Alī رَضِيَ اللهُ عَنْهُ that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

ان فى الجنة عرفا يرى ظاهرها من باطنها و باطنها من ظاهرها يسكنها من امتى-الى ان قال- واما ادامة الصيام فهو ان يصوم الرجل شهر رمضان و ثلاثة ايام فى كل شهر يكتب له صوم الدهر

There are some cottages in Jannah, the exterior can be seen from inside and the interior can be seen from outside. It will be occupied by those from my ummah... As for fasting perpetually, it is when a man fasts in the month of Ramaḍān as well as three days of every month. He will be granted the reward of fasting the entire year.

Al-Biḥār (10/89-101) reports from Abū Baṣīr and Muḥammad ibn Muslim, who report from Imām Ja‘far رَحْمَةُ اللَّهِ عَلَيْهِ: “My father related to me from my grandfather who relates from his forefathers:

ان امير المؤمنين علم اصحابه فى مجلس واحد اربعمائة باب مما يصلح للمؤمن فى دينه و دنياه-الى ان قال- صوموا ثلاثة ايام من كل شهر فهى تعدل صوم الدهر

Amīr al-Mu‘minīn taught his companions, in one sitting, four hundred chapters which are sufficient for the believer as far as his dīn and worldly needs are concerned... Fast three days every month as it is equivalent to fasting the entire year.¹

Abū Rayyah Rejects the Aḥādīth Concerning the Virtues of Jumu‘ah

Abū Rayyah says (on page 93) under the title, “the manner in which Abū Hurayrah would learn from Ka‘b al-Aḥbār”:

روى ابو هريرة عن رسول الله "ان فى الجمعة لساعة لا يوافقها رجل مسلم يسئل الله خيرا الا اعطاه اياه و فى يوم الجمعة خلق ادم و فيه اهبط الى الارض الحديث- و روى مالك عن ابى سلمة ان ابا هريرة قال قدمت الطور فوافقت كعبا فحدثنى عن التوزاة و حدثته عن رسول الله حديث يوم الجمعة فقال كعب: فيه خلق ادم و فيه هبط الى الارض و بذلك يكون ابو هريرة قد حدث ببعض الحديث عن رسول الله ثم تلقى بعبه عن كعب و نسب الحديث كله الى النبى

1 Refer to *al-Biḥār* 16/270, 100, 101, 97/92, 97-99, 100, 103 Bāb Ṣawm al-Thalāth al-Ayyām fī Kul Shahr, ‘Uyūn al-Akḥbār 2/118

Abū Hurayrah reports from Rasūlullāh ﷺ: “There is a moment on the day of Friday in which, if a Muslim asks Allah for any goodness, He will grant it to him. It was on the day of Friday that Ādam was created. It was also on this day that he was sent to the earth.” Mālik reports from Abū Salamah that Abū Hurayrah said: “I arrived at al-Ṭūr where I met Ka’b. He narrated to me from the Torah and I narrated to him the ḥadīth of Rasūlullāh ﷺ regarding the day of Friday. Ka’b replied: “It was on this day that Ādam was created and it was also on this day that he descended to the earth.” Thus Abū Hurayrah reports half the ḥadīth from Rasūlullāh ﷺ and the remainder from Ka’b al-Aḥbār.

Our comment: al-Majlisī has a chapter in his *Biḥār* (89/274), under the book of ṣalāḥ which he titled, “chapter of the virtues of Jumu’ah, its night and its special moment.” He reports from Nabī ﷺ:

فَعَنِ النَّبِيِّ : خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ فِيهِ خَلَقَ اِدمَ وَ فِيهِ ادْخَلَ الْجَنَّةَ وَ فِيهِ اَخْرَجَ وَلَا تَقُومُ
السَّاعَةُ اِلَّا فِي يَوْمِ الْجُمُعَةِ

The best day upon which the sun had risen is the day of Friday. On this day Ādam was created, entered into Jannah and removed from it. Qiyāmah will not take place except on a Friday.

He narrates (89/276):

فِي الْحَدِيثِ اِنْ رَسُوْلَ اللّٰهِ ذَكَرَ يَوْمَ الْجُمُعَةِ فَقَالَ : فِيْهِ سَاعَةٌ لَا يُوَافِقُهَا عَبْدٌ مُّسْلِمٌ سَأَلَ اللّٰهَ شَيْئًا اِلَّا اَعْطَاهُ اِيَّاهُ

It appears in a ḥadīth that Rasūlullāh ﷺ mentioned the day of Friday and then said: “There is a moment in it in which, if a Muslim asks Allah for anything, He will grant it to him.”

He reports (11/109) from Lubābah who narrates from Rasūlullāh ﷺ:

خَلَقَ اللّٰهُ اِدمَ فِيْ يَوْمِ الْجُمُعَةِ

Allah created Ādam on a Friday.

This ḥadīth is narrated by your Shī'ah, “who do not accept any ḥadīth unless it is authentically reported from the Ahl al-Bayt”, who in turn narrate it from their grandfather. *Furū' al-Kāfī* (3/416) reports from ‘Ammār, who asked Imām Ja‘far رَضِيَ اللهُ عَنْهُ:

الساعة التي في يوم الجمعة التي لا يدعو فيها مؤمن الا استجيب له

Which is the moment on Fridays in which the supplication of a believer is definitely accepted?

Hazīr reports from Zurārah who reports from Imām al-Bāqir:

وقت الجمعة ساعة تزول الشمس الى ان تمضى ساعة تحفظ عليها فان رسول الله قال: لا تسئل الله عبد فيها خيرا الا اعطاه الله

The moment on Fridays is immediately after zenith. It is a moment that should not be missed as Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “Whatever goodness a slave asks of Allah in it, Allah will grant it to him.”¹

Al-Majlisī says:

بيان: يوم السبت ليس في بعض النسخ وهو اظهر و على تقديره خلاف مشهور... او يكون بناء الحساب على التلويح بان يكون ابتداء الخلق من ظهر يوم السبت و انتهاءه عند ظهر يوم الجمعة

Note:- Saturday does not appear in some copies. However it makes more sense, and based upon it, there is a famous difference of opinion. Otherwise the calculation will be based upon combining (the narrations), i.e. the beginning of the creation will be at the time of Zūhr on Saturday and its completion will be at the time of Zūhr on Friday.²

Al-Biḥār (89/280-281) reports from ‘Alī رَضِيَ اللهُ عَنْهُ:

1 *Al-Biḥār* 89/200, 217, 263, 279, 280

2 *Al-Biḥār* 57/71, 77, 88, 211, 214

كنا مع رسول الله اذ جاء رجل فقال: يا رسول الله بايى انت و امى اخبرنى عن يوم الاحد كيف سمي يوم الاحد؟ فقال: لانه احد يوم خلق الله الدنيا وهو اول يوم خلقه الله... فقال بايى انت و امى يا رسول الله اخبرنى عن يوم الجمعة فيكى رسول الله وقال سئلتنى عن يوم الجمعة فقال نعم فقال رسول الله تسميه الملائكة فى السماء يوم المزيد يوم الجمعة يوم خلق الله فيه ادم عليه السلام يوم الجمعة يوم نفخ الله فيه ادم الروح يوم الجمعة اسكن الله فيه ادم الجنة يوم الجمعة اسجد الله ملائكته لادم يوم الجمعة يوم جمع الله فيه ادم و حواء... يوم الجمعة يوم غفر الله فيه ذنب ادم

We were with Rasūlullāh ﷺ when a man came to him and asked: “O Rasūlullāh, may my parents be sacrificed for you, tell me about Sunday and why it was named Yowm al-Aḥād (in ‘Arabic)?” He replied: “This is because it was one of the days in which Allah created the world and it is the first day that was created by Allah...” He then asked: “May my parents be sacrificed for you, O Rasūlullāh, tell me about Friday?” Rasūlullāh ﷺ began crying and asked: “Did you ask me about Friday?” He replied: “Yes.” Rasūlullāh ﷺ said: “The angels in the sky call it the day of excessiveness. Friday is the day in which Allah created Ādam ﷺ, Friday is the day in which Allah blew life into him, Friday is the day in which Allah placed him in Jannah, Friday is the day in which Allah made the angels prostrate to him, Friday is the day in which Allah united Ādam and Ḥawwā... Friday is the day in which Allah forgave the sin of Ādam.”

The ‘*īlal*’ of Muḥammad ibn Ibrāhīm reports:

كان مكث ادم فى الجنة نصف ساعة ثم اهبط الى الارض من يوم الجمعة

Ādam stayed in Jannah for half an hour, then he was placed on the earth on a Friday.

Abū Rayyah Rejects the Ḥadīth, “The Sun and Moon Will be Wrapped up on the Day of Qiyāmah”

Abū Rayyah says (page 93-94):

و مما يدل على ان هذا الكاهن الدايمية قد طوى ابا هريرة تحت جناحه حتى جعله يردد كلامه بالنص و

يجعله حديثنا مرفوعا الى النبي (ص) ما نورد لك شيئا منه

روى البخارى عن ابي هريرة ان ابى قال: الشمس والقمر مكوران يوم القيامة

وهذا الكلام نفسه قد قاله كعب الاحبار بنصه فقد روى ابو يعلى الموصلى قال: يجاء بالشمس والقمر يوم القيامة كأنهما ثوران عقيران فيقذفان في جهنم يراهما من بعدهما

We will present to you some evidence which proves that this expert soothsayer wrapped up Abū Hurayrah under his wing to the extent that he got him to repeat his sayings word for word and then ascribe them to Nabī ﷺ:

Al-Bukhārī reports a ḥadīth from Abū Hurayrah who narrates from Nabī ﷺ: “The sun and moon will be wrapped up on the day of Qiyāmah.”

The exact same statement was said by Ka‘b al-Aḥbār. Abū Ya‘lā al-Mowṣilī reports that he said:

The sun and moon will be brought on the day of Qiyāmah as if they are fearless bulls. Thereafter, they will be flung into hell. Whoever worshipped them will see this.

Our comment¹: I will summarise our discussion on this subject by reproducing their statements. This is in conformity to their claim, “The Imāmī Shī‘ah do not accept any aḥādīth except those which are authentically narrated through the Ahl al-Bayt from their fore-fathers, i.e. from al-Ṣādiq — his father, al-Bāqir — his father, Zayn al-‘Ābidīn — Ḥusayn al-Sibt — his father, Amīr al-Mu‘minīn — Rasūlullāh; May the salutations of Allah be upon all of them. As for that which is narrated by the likes of Abū Hurayrah, Samurah ibn Jundub, Marwān ibn al-Ḥakam, ‘Imrān ibn Hiṭṭān, ‘Amr ibn al-‘Āṣ and their likes; this holds no weight according to the Imāmiyyah.”

1 Refer to *Al-Anwār al-Kāshifāh* by Shaykh ‘Abd al-Raḥmān al-Yamānī pg. 179 for more details. He has a complete rebuttal of this accusation.

Abū Rayyah, his teacher, and Kāshif al-Ghiṭā¹ have admitted that the narrations of Abū Hurayrah رضي الله عنه hold no weight according to the Imāmiyyah. Thus, we will quote for them the authentic narrations of the Ahl al-Bayt who narrate from their grandfather. *Al-Biḥār* (8/12-13) reports from Muḥammad ibn Muslim who reports that one of them were asked regarding the verse. (Mention, O Muḥammad), the Day We will call forth every people with their record (of deeds), and he replied:

فقال: ما كانوا ياتمنون به في الدنيا و يؤتى بالشمس والقمر فيقذفان في جهنم و بمن كان يعبدهما

That which they would follow in the world. The sun and the moon will be brought. They will be thrown into the fire along with those who would worship them.

Abū Baṣīr reports from Imām Ja‘far رضي الله عنه:

إذا كان يوم القيامة أتى بالشمس والقمر في صورة ثورين فيقذفان بهما و بمن كان يعبدهما في النار

The sun and moon will be brought in the form of two bulls on the day of Qiyāmah. They will be thrown into the fire along with those who would worship them.²

Does the author have reservations regarding the aḥādīth of the A‘immah just as he accuses and forges allegations against Abū Hurayrah رضي الله عنه?

Abū Rayyah Rejects the Ḥadīth, “Allah Has a Rooster Whose Neck is Below the ‘Arsh”

Abū Rayyah says (Page 94):

روى الحاكم في المستدرک والطبرانی و رجاله رجال الصحيح عن ابى هريرة ان النبي قال ان الله قد اذن لى ان يحدث عن ديك قد مرقت رجلاه في الارض و عنقه مثبتة تحت العرش وهو يقول سبحانك ما اعظم شانك قال فيرد عليه ما يعلم ذلك من حلف بى كاذبا

1 *Aṣl al-Shī‘ah wa Uṣūluhā* by Kāshif al-Ghiṭā pg. 79 (Fourth Print)

2 *Tafsīr Nūr al-Thaqalayn* 3/549, *Al-Biḥār* 57/159 *Kitāb al-Samā wa l-Ālam*, Bāb al-Shams wa l-Qamar wa Aḥwālulhumā

وهذا الحديث من قول كعب الاحبار و نصه:

ان لله ديكا عتقه تحت العرش و يرائته في اسفل الارض فاذا صاح صاحت الديكة فيقول
سيحان القدوس الملك الرحمان لا اله غيره

Al-Ḥākīm reports in al-Mustadrak and al-Ṭabarānī also narrates (with an isnād wherein the narrators are the same as the narrators of Ṣaḥīḥ al-Bukhārī) from Abū Hurayrah that Nabī ﷺ said: “Allah granted me permission to speak about a rooster whose legs have pierced the earth and its neck is stationed under the ‘Arsh. It says: ‘Glory be to Thee, how lofty is Thy status.’ A reply is given to it: ‘The one who swears falsely by my name does not realise that.’”

This ḥadīth is from the sayings of Ka’b al-Aḥbār. The exact wording is, “Allah has a rooster whose neck is stationed under the ‘Arsh and its legs are in the lowest portion of the earth. When it screams, all the roosters say, ‘Glory be to Lofty one, the King, the most benevolent. There is no deity besides Him.’”

Our comment: al-Majlisī has a chapter in his *Biḥār* (65/8-9), under which he has a few narrations. Refer to the chapter, “the virtue of keeping a rooster and a chicken.” He quotes the narration with the narration of al-Ḥākīm which was narrated by Abū Hurayrah رضي الله عنه. It is the same narration which was rejected by the ‘trustworthy’ author! Furthermore, have a look at some of the aḥādīth which have been authentically narrated from the Ahl al-Bayt, who narrate from their grandfather:

‘Abd al-Mun‘im ibn Idrīs reports from his father — Wahb — Ibn ‘Abbās — Nabī صلی الله علیه و سلم:

ان لله تبارك و تعالی ديكا رجلاه في تخوم الارض السابعة و راسه عند العرش ثانی عتقه تحت العرش

Allah has a rooster whose legs are in the depths of the seventh earth and its neck is under the ‘Arsh, it bends its neck under the ‘Arsh.¹

1 *Al-Biḥār* 87/181, 183

Jābir al-Ju'fī reports that he heard Imām Ja'far رَضِيَ اللهُ عَنْهُ saying:

ان لله ديكا رجلاه فى الارض و راسه تحت العرش و فى رواية و راسه فى السماء تحت العرش جناح له فى الشرق و جناح له فى الغرب يقول سبحان الملك القدوس فاذا قال ذلك صاحت الديك و اجابته فاذا سمع اصوات الديك فليقل احدكم: سبحان ربي الملك القدوس

Allah has a rooster whose legs are below the earth and its head is under the 'Arsh. Another version states, its neck is in the sky, under the 'Arsh. One of its wings is in the east and the other is in the west. It says: "Glory be to the King, Lofty one." Therefore, when one of you hears the crowing of a rooster, then you should say: "Glory be my Rabb, the King, Lofty one."¹

Rowḍat al-Kāfī reports from Muḥammad ibn al-Fuḍayl who reports from Imām al-Bāqir:

ان لله ديكا رجلاه فى الارض السابعة و عنقه مثبتة تحت العرش و جناحه فى الهواء اذا كان فى نصف الليل الثلث الثانى من اخر الليل ضرب بجناحه و صاح صبح قدوس ربنا الله الملك الحق المبين فلا اله غيره رب الملائكة و الروح فتضرب الديكة باجنحتها و تصبح

Allah has a rooster whose feet are in the seventh earth, its neck is stationed under the 'Arsh and its wings are in the air. After half the night, or the second third of the night, it flaps its wings and screams: "Glorification and exaltation! Our Rabb is Allah, the King, the Absolute Truth, the Dominant. There is no deity besides Him. The Rabb of the angels and rūḥ." Thereupon, all the roosters flap their wings and wake up.

Al-Biḥār (87/181, chapter on the reason why a rooster crows) Darim ibn Qabīṣah — al-Riḍā — his forefathers — that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

ان لله ديكا عنقه تحت العرش و رجلاه فى تخوم الارضين السابعة السفلى اذا كان فى الثلث الاخير من الليل سبح الله تعالى ذكره بصوت يسمعه كل شىء ما خلا الثقلين الجن و الانس ف تصبح عند ذلك ديكة الدنيا

1 *Al-Biḥār* 65/3 Bāb Faḍl Ittikhādh al-Dīk wa l-Dajāj, 87/183-185 Bāb 'Illat Ṣirākḥ al-Dīk, *Mishkāṭ al-Anwār* pg. 263, *Rowḍat al-Wā'iẓīn* 2/468, *Ḥilyat al-Muttaqīn* pg. 597, *al-Towḥīd* by al-Ṣadūq pg. 279

Allah has a rooster whose neck is under the ‘Arsh and its legs are in the depths of the seventh earth. When the final third of the night arrives, it glorifies Allah, whose remembrance is elevated, in a manner that is heard by all except jinn and man. All the roosters of the earth awake upon this.

Did these A’immah and their narrators also learn from Ka’b al-Aḥḥbār? Did they also learn from the Jews as this fraudster claims? All of these aḥādīth have been authentically established from the Shī’ah. As for Abū Hurayrah رضي الله عنه, this ḥadīth cannot be established authentically from him. Ibn al-Jowzī classified the text of this ḥadīth as a fabrication and it is most deserving to be classified so. Al-Ḥākim is well known for his inaccuracy in classifying narrations as authentic. Another indication that this ḥadīth is not established is the statement of Ibn al-Qayyim in *al-Ajwibat al-Ṭarābulusiyyah*, which he made after quoting a number of narrations regarding the rooster. He said: “All the aḥādīth concerning the rooster are fabrications except one, viz. when you hear the crowing of the rooster then ask Allah from His bounties as it saw an angel.”¹

As for him quoting al-Nuwayrī as a reference, he was a linguist of the seventh century. He had no idea of where he took this narration from. Thus, the ḥadīth is concocted and fabricated. It is neither established from Abū Hurayrah رضي الله عنه, nor from Nabī صلى الله عليه وسلم. Hence, his argument is based upon a foundation which cannot even hold itself. This also means that if it is proven that this statement is a statement of Ka’b, which was taken from the widespread statement of the Jews, then it is your infallible A’immah who have narrated it.

Abū Rayyah Rejects the Ḥadīth, “The Nile, Sayḥān, Jayḥān and the Euphrates are from the Rivers of Jannah”

On page 94, Abū Rayyah says:

روى احمد و مسلم عن ابي هريرة ان رسول الله قال: النيل و سيحان و جيحان و الفرات من انهار الجنة

1 Muḥammad Abū Shahbah pg. 126

وهذا القول نفسه رواه كعب الاحبار اذ قال: اربعة انهار من الجنة وضعها الله عز و جل فى الدنيا فالنيل نهر العسل فى الجنة والفرات نهر الخمر و سيحان نهر ماء فى الجنة و جيحان نهر اللبن فى الجنة

Aḥmad and Muslim report from Abū Hurayrah that Rasūlullāh ﷺ said, 'The Nile, Sayḥān, Jayḥān and the Euphrates are from the Rivers of Jannah.' Ka'b al-Aḥbār made the exact same statement. He said: "There are four rivers from Jannah which Allah placed upon the earth. Nile is the river of honey in Jannah, Euphrates is the river of wine in Jannah, Sayḥān is the river of water in Jannah and Jayḥān is the river of milk in Jannah."

ان القول بان هذه الانهار تنبع من الجنة اسطورة قديمة ليست اسرائيلية فحسب و انما يرجع الى ما وراء ذلك باحقاب طويلة... و فى الاسلام ايضا ورد حديث رواه ابو هريرة ان رسول الله (ص) قال: النيل و سيحان و جيحان و الفرات من انهار الجنة و فى حديث اخر عن ابن عباس مرفوعا:- انزل الله تعالى من الجنة الى الارض خمسة انهار: سيحون و جيحون و دجلة و الفرات و النيل انزلها الله من عين واحدة من عيون الجنة من اسفل درجة من درجاتها على جناحي جبرئيل و استودعها الجبال و اجراها فى الارض و جعل فيها منافع للناس- و فى حديث اخر نهران مؤمنان و نهران كافران اما المؤمنان فالنيل و الفرات و اما الكافران فدجلة و نهر بلخ و قد فسر ايمانهما بانهما يفيضان على الارض فيسقيان الحرث بلا مؤنة و لا كلفة و فسر كفرهما بانهما لا يسقيان و لا ينفع بهما الا بمؤنة و كلفة

The belief that these rivers are from Jannah is an old tale, it is not only an Isrā'īlī narration. It has its roots in the earlier generations... In Islam also, a ḥadīth is narrated by Abū Hurayrah, in which Rasūlullāh ﷺ said: "The Nile, Sayḥān, Jayḥān and the Euphrates are from the Rivers of Jannah." Another ḥadīth is attributed to Nabī ﷺ by Ibn 'Abbās: "Allah sent five rivers from Jannah to the earth; Sayḥūn, Jayḥūn, Dajlah, Euphrates and the Nile. Allah sent them from one of the springs of Jannah, from one of the lowest levels upon the wings of Jibrīl. He kept them in the mountains, allowed them to flow on the earth and placed benefits in them for the people." Another ḥadīth states: "There are two believing rivers and two disbelieving rivers. The believers are the Nile and Euphrates and the disbelievers are the Tigris and the river of Balkh." Their belief has been explained to mean that they flow upon the earth and water plantations without any price or difficulty and the disbelief of the others has been explained to mean that they do not water (plantations) and they do not benefit except after some difficulty and struggle.

و هكذا يتسلل الى ديننا مثل هذه الخرافات و الاساطير التي تفضحنا بين الامم و يضحك حتى اطفال المدارس منها وللاسف فانهم يرفعون اخبارها الى النبي (ص) و يشتمونها في كتبهم الصحيحة و يروجونها بين الناس بنشرها ثم يدافعون عنها و اذا بصرناهم بالحقائق و فتحتنا عيون العمى و الاذان الصم و القلوب الغلف و نزهننا مقام النبي (ص) عن هذه الاساطير رمونا بالشتائم و قذفنا بالسباب و قالوا: انا نطعن في صحابي جليل غفر الله لهم و شفاهم من داء الجهل و الغفلة و حماقة

It is in this manner that nonsensical statements and tales of this sort have found their way into our dīn. They embarrass us in front of other nations. Even school children have a good laugh at these narrations. How regrettable is the fact that they attribute these tales to Nabī ﷺ. They preserve them in their most authentic books and spread them among the masses by publishing them. Then they go all out in defence of it. When we show them the truth, open the eyes that have become blind, ears that have become deaf and hearts that have become covered, and we defend the status of Nabī ﷺ by clearing him of these tales, then they swear us and accuse us of being vulgar. They say that we are criticising a great Ṣaḥābī. May Allah forgive them and cure them from the sicknesses of ignorance, negligence and stupidity.

Our comment: I will quote these aḥādīth from the infallible A’immah. In this way it will become clear to him and his likes that if there is any dīn in which absurdities and tales have entered, then it is their dīn which has been corrupted by these aḥādīth which are ‘authentically established’ from their A’immah.

‘Tsā ibn ‘Abd Allāh al-Hāshimī — his father — his grandfather — his forefathers — ‘Alī — that Rasūlullāh ﷺ said:

اربعة انهار من الجنة الفرات و النيل و سيحان و جيحان فالفرات الماء في الدنيا و الاخرة و النيل العسل و سيحان الخمر و جيحان اللبن

Four rivers are from Jannah; Euphrates, the Nile, Sayḥān and Jayḥān. The Euphrates is the water of this world as well as the hereafter, the Nile is honey, Sayḥān is wine and Jayḥān is milk.¹

1 Al-Biḥār 8/130, 10/104, 40/38, 57/101, 59/363, 60/35-36, 65/125, 134, 135, 99/243, 100/227, Rowḍat al-Wā’iḏīn 2/406, al-Khiṣāl by Ṣadūq pg. 250, 291 Bāb Arba‘ Anḥār min al-Jannah

Al-Bihār (99/243 and 60/41) quotes Amīr al-Mu'minīn:

الاطلاع فى بئر زمزم يذهب الداء فاشربوا من ماءها مما يلى الركن الذى فيه الحجر الاسود فان تحت الحجر الاسود اربعة انهار من الجنة: الفرات و النيل و سيحان و جيحان وهما نهران

Looking into the well of Zam Zam cures illnesses. Drink its water from the portion which is close to the side in which the Ḥajar Aswad is. There are four rivers from Jannah under the Ḥajar Aswad; Euphrates, the Nile, Sayḥān and Jayḥān. They are two rivers.

Abū Baṣīr reports from Imām Ja'far رَضِيَ اللهُ عَنْهُ:

نهران مؤمنان و نهران كافران و نهران كافران نهر بلخ و دجلة و المؤمنان نيل مصر و الفرات فحنكوا اولادكم بماء الفرات

Two rivers are believers and two are disbelievers. The disbelievers are the river of Balkh and Tigris and the believers are the Nile of Egypt and the Euphrates. Therefore, let the water of the Euphrates be the first water liquid that your children drink.¹

Abū Rayyah Rejects the Ḥadīth, “In Jannah There is a Tree, A Rider Will Ride in its Shade...”

Abū Rayyah says on page 101:

وقد بلغ من دهاء كعب الاحبار و استغلاله لسذاجة ابي هريرة و غفلته ان كان يلقنه ما يريد به فى الدين الاسلامى من خرافات و اساطير حتى اذا رواها ابو هريرة عاد هو فصدق ابا هريرة لياكد هذه الاسرائيليات و ليتمكن لها فى عقول المسلمين كان الخبر قد رواه ابو هريرة عن النبى وهو فى الحقيقة عن كعب الاحبار و البك مثالا اخر من الاحاديث التى رواها ابو هريرة عن النبى (ص) و هى فى الحقيقة من الاسرائيليات: روى احمد و البخارى و مسلم و غيرهم عن ابي هريرة ان رسول الله قال: ان فى الجنة شجرة يسير الراكب فى ظلها مائة عام لا يقطعها اقرؤوا ان شئتم (وَوَ ظِلٌّ مُمْدُودٍ)... و هكذا يتعاونان على نشر هذه الخرافات بين المسلمين و يسوس الدين...

1 *Al-Bihār* 60/42, 10/103-104, 100/230, 104/115

The shrewdness of Ka'b and his extraordinary talent in taking advantage of the simple mindedness of Abū Hurayrah led him to repeat before Abū Hurayrah all the bunkum and fairy tales that he wished should be incorporated into the religion of Islam. As soon as Abū Hurayrah would narrate them, he would reappear on the scene to affirm these Isrā'īlī narrations, and to dupe the Muslims into thinking that Abū Hurayrah really was narrating that from Rasūlullāh ﷺ, whereas the reality was that it was a narration from Ka'b al-Aḥbār. We present to you another example from the aḥādīth which Abū Hurayrah narrates from Nabī ﷺ, whereas they are Isrā'īlī narrations. Aḥmad, al-Bukhārī Muslim and others report from Abū Hurayrah that Rasūlullāh ﷺ said: "In Jannah there is a tree, a rider will ride in its shade for a hundred years but he will not get past it." Read if you wish, "And shade extended'..." This is the manner in which they would help one another to spread absurdities and monopolise the dīn.

Our comment: this is an indication of his ignorance regarding the noble Qur'ān. Further, Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ is not the sole narrator of this ḥadīth. It is also narrated by Anas, Sahl ibn Sa'd and Abū Sa'īd al-Khudrī رَضِيَ اللَّهُ عَنْهُ.² What does the pride of the researchers of this century have to say regarding the other three Ṣaḥābah? Did Ka'b take advantage of their "simple mindedness" just as he took advantage of the "simple mindedness" of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ, as you claim? Have some shame, O human tape-recorder! Alas! You are proof of the wisdom of Nabī ﷺ, who said: "When you lose your shame, then do as you wish!"³

A question comes to mind; if Ka'b al-Aḥbār managed, due to his extraordinary talent in taking advantage of the simple mindedness of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ to incorporate into the religion of Islam and the minds of the Muslims, then what happened to you're A'immaḥ, who are divinely protected by Allah, as you believe? How did they end up narrating the same "absurdities and fairy tales"? It is reported in *Al-Biḥār* (8/117, 118, 131, chapter of Jannah and its bounties), from Abū Baṣīr — Imām Ja'far — his forefathers — Amīr al-Mu'minīn:

1 Sūrah al-Wāqī'ah: 30

2 *Al-Bukhārī Kitāb Bad' al-Khalq, Bāb Ṣifat al-Jannah wa l-Nār, Ṣaḥīḥ Muslim Sharḥ al-Nawāwī* 17/167-168

3 *Difā' 'an al-Sunnah* pg. 138

طوبى شجرة فى الجنة اصلها فى دار النبى وليس من مؤمن الا وفى داره غصن منها لا تخطر على قلبه شهوة شئ الا اتاه به ذلك الغصن ولو ان راكبا مجدا سار فى ظلها مائة عام ما خرج منها ولو طار غراب ما بلغ اعلاها حتى يسقط هرما الا فى هذا فارغبوا

Ṭūbā is a tree in Jannah, the roots of it are in the house of Nabī ﷺ. There is no believer who will not have a branch of it in his house. No desire will cross his heart except that the branch will bring it to him. If a prominent rider travels in its shade for one hundred years, he will not emerge from it. If a crow flies, it will not reach the top before falling due to old age. Listen well! This is what you should be desirous of.

Al-Biḥār (8/408-409) reports from one of the scholars who says that Rasūlullāh ﷺ said to Fāṭimah رَضِيَ اللهُ عَنْهَا:

انه لما اسرى بى الى السماء-الى ان قال- فلما دخلت الجنة رعبت فى الجنة شجرة طوبى... ووسطها ظل ممدود عرض الجنة كعرض السماء والارض... يسير الراكب فى ذلك الظل مسيرة مائة عام فلا يقطعه و ذلك قوله وَ ظِلٌّ مَمْدُودٌ

When I was raised to the sky... when I entered Jannah, I saw in it the Ṭūbā tree... the centre of it is extended shade, the width of Jannah is equivalent to the breadth of the heavens and the earth... A rider will ride in its shade for a thousand years, but he will not be able to emerge from it. It is referred to in the statement of Allah: “And shade extended.”¹.

Tafsīr al-Qummī states:

قرأ ابو عبد الله (ع) وَ طَلْحٌ مَنصُودٌ قال: بعضه اللى بعض وَ ظِلٌّ مَمْدُودٌ قال ظل ممدود وسط الجنة فى عرض الجنة و عرض الجنة كعرض السماء والارض كعرض السماء والارض يسير الراكب فى ذلك الظل مسيرة مائة عام فلا يقطعه

Imām Ja‘far رَضِيَ اللهُ عَنْهُ recited: “And trees layered (with fruit).”² He explained: “They will overlap one another.” Then he recited: “And shade extended.”

1 Sūrah al-Wāqī‘ah: 30

2 Sūrah al-Wāqī‘ah: 29

and he explained, “in the centre of the breadth of Jannah and the breadth of Jannah is equivalent to the breadth of the heavens and the earth. A rider will ride in its shade for a thousand years, but he will not be able to emerge from it.”¹

Al-Majlisi states in his *Biḥār* (8/109):

وقد ورد في الخبر ان في الجنة شجرة يسير الراكب في ظلها مائة سنة فلا يقطعها اقرؤو ان شئتم و ظلّ ممدود

It appears in a narration that in Jannah there is a tree that a rider will ride in its shade for a thousand years, but he will not be able to emerge from it. . Read if you wish, “And shade extended.”²

Al-Biḥār (8/151-The chapter of Jannah and its bounties) has a narration from Amīr al-Mu’minīn ‘Alī ibn Abī Ṭālib رَضِيَ اللهُ عَنْهُ:

لما نزلت على رسول الله و ظلّ ممدود قام مقداد بن الاسود الكندي الى النبي فقال يا رسول الله و ما طوبى؟ قال: يا مقداد شجرة في الجنة لو يسير الراكب الجواد لسار في ظلها مائة عام قبل ان يقطعها ورفها و قشورها...

When the verse, “And shade extended,”³ was revealed to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Miqdād ibn al-Aswad al-Kindī approached Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and asked: “O Rasūlullāh, what is Ṭūbā?” Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied: “O Miqdād, it is a tree in Jannah. If a fast rider rides in its shade, he will ride for one hundred years before emerging from it...”

ان رسول الله سئل عن قول الله يوم نحشر المتقين الى الرحمن وفدا فقال: يا على ان الوفد لا يكونون الا ركبانا اولئك رجال اتقوا الله-اللى ان قال- و على باب الجنة شجرة ان الورقة منها ليستظل تحتها الف رجل من الناس

1 *Tafsīr al-Qummī* 2/348, *al-Ṣāfi* 5/122-123, *Kanz al-Daqā’iq* 10/200, *Nūr al-Thaqalayn* 5/216, *Al-Burhān* 4/278, *al-Biḥār* 8/109, 134, 137, 155 Bāb al-Jannah wa Na’imuhā

2 *Sūrah al-Wāqī’ah*: 30

3 *Sūrah a-Wāqī’ah*: 30

Rasūlullāh ﷺ was asked regarding the verse: “On the Day We will gather the righteous to the Most Merciful as a delegation.”¹ He said: “O ‘Alī, a delegation always has conveyances. Those are people who feared Allah... there is tree at the entrance of Jannah, one leave of it provides shade for a thousand men.”

A lengthy ḥadīth from ‘Abd Allāh ibn Salām is quoted (60/255). He says: “You have spoken the truth, O Muḥammad. Now describe to me the trees of Jannah.” Nabī ﷺ replied:

فى الجنة شجرة يقال لها طوبى اصلها من در و اغصانها من الزبرجد و ثمرها الجوهر ليس فى الجنة غرفة ولا حجرة ولا موضع الا و هى متدلية عليه قال صدقت يا محمد...

“There is a tree in Jannah which is called Ṭūbā. The roots are from pearls, the branches are green jewels and its fruit are gems. There is no room, cubicle/stone or area in Jannah, except that a portion of the tree hangs over it.” Ibn Salām said: “You have spoken the truth, O Muḥammad.”

Did Ka‘b manage to fool the infallible A‘immah just as he managed to fool Abū Hurayrah رضى الله عنه? The truth is that if we wish to go along with Abū Rayyah and the one who was called Ṣadr al-Dīn, as far as belying all the narrations which describe the vastness or greatness of Jannah and Jahannam, then we will end up belying all the Ṣaḥābah as well as the A‘immah of the Ahl al-Bayt, without any exception. This is because every single narrator relates from Nabī ﷺ a ḥadīth in which some mention of the greatness of either Jannah or Jahannam is mentioned. So, why was Abū Hurayrah رضى الله عنه singled out for this attack?

Each and every aspect of Jannah is magnificent; its rivers, mountains, trees, fruit and everything else in it. Whoever believes in it, imagining it to be small, will believe in it when he learns of its huge size. This is because it is more difficult for Abū Rayyah, Ṣadr and their likes to believe in its existence and the fact that one

1 Sūrah Maryam: 85

will remain there forever, than for them to believe in its vastness. Abū Rayyah and Ṣadr do not believe in the very existence of Jannah, which is the reason why they hurriedly belied the narrations concerning its vastness and magnificence.

Abū Rayyah Rejects the Ḥadīth, “A Child Born from an Illicit Relationship Will Not Enter Jannah”

Abū Rayyah says (page 140):

وروت عائشة حديثه: لا يدخل الجنة ولد الزنا فقالت: ليس عليه من وزر ابويه شيء وقرات ولا تزر وازرة
وزر اخرى

‘Ā’ishah reported his ḥadīth, “A child who was born from an illicit relationship will not enter Jannah,” and then commented: “He will not be responsible for the burden of his parents in any way.” She then recited the verse “And no bearer of burdens will bear the burden of another.”¹

Our comment: this ḥadīth has been reported by those A’immah who asked for your book, those who claim that they do not accept any narration unless it is reported authentically by the Ahl al-Bayt from their grandfather. Al-Ṣadūq reports with his isnād to Imām Ja‘far ibn Muḥammad al-Ṣādiq رَضِيَ اللهُ عَنْهُ:

يقول ولد الزنا يا رب ما ذنبي فما لى فى امرى صنع؟ قال فيناديه مناد انت شر الثلاثة اذنب والدك فثبت
عليهما وانت رجس ولا يدخل الجنة الا طاهر

An illegitimate child will say: “O my Rabb, what is my sin? I had no share in my matter.” A voice will say to him: “You are the worst of the three. Your parents committed a sin and you culminated the evidence against them. You are filth, and only pure things will enter Jannah.”²

Al-Biḥār (5/285, narration 6) reports from Zurārah who narrates from Imām al-Bāqir:

1 Sūrah al-Isrā: 15

2 *Al-Anwār al-Nu‘māniyyah* 4/248, *al-Biḥār* 5/285 Narration: 5

لا خير في ولد الزنا ولا في بشره ولا في شهره ولا في لحمه ولا في دمه ولا في شيعه منه يعني ولد الزنا

There is no goodness in an illegitimate child. His skin, hair, flesh, blood and every other substance in him is devoid of goodness.

It is also reported from Abū Khadījah who reports from Imām Ja‘far al-Ṣādiq رَضِيَ اللهُ عَنْهُ (5/285 Narration: 7):

لو كان احد من ولد الزنا نجا سائح بنى اسرائيل فقيل له وما سائح بنى اسرائيل؟ قال كان عبدا فقيل له ان ولد الزنا لا يطيب ابدا ولا يقبل الله منه عملا قال: فخرج يسبح بين الجبال ويقول ما ذنبي؟

If any illegitimate child was successful, it was the wanderer of Banū Isrā‘īl. He was asked: “What is the wanderer of Banū Isrā‘īl.” He replied: “He was a worshipper from the Banū Isrā‘īl. It was said to him that an illegitimate child will never prosper and Allah will not accept any action from him. Thereupon, he went out, wandering between the mountains shouting out, ‘What is my sin?’”

Narration: 12 (5/285) is from Abū Bakr, who says: “We were in his presence and ‘Abd Allāh ibn ‘Ajlān was with us. ‘Abd Allāh ibn ‘Ajlān said: “There is a man with us who knows all of that which we know, but it is said that he is the product of an illicit relationship. What is your opinion?” I added: “He is only accused of it.” Thereupon, he said:

ان كان ذلك كذلك بنى له بيت فى النار من صدر يرد عنه وهج جهنم ويبنى رزقه

If that is the reality, a house will be built for him at the entrance Hell, which will keep away from him the flames thereof and his sustenance will be brought to him.

Ni‘mat Allāh al-Jazā‘irī, in his book *al-Anwār al-Nu‘māniyyah* (4/246-247) states:

وقد نقل عن المرتضى والصدوق وابن ادريس انه كافر نجس يدخل النار كغيره من الكفار... عن المرتضى وهذه عبارته وسئل عن ولد الزنا وما روى فيه انه فى النار وانه لا يكون من اهل الجنة فاجاب عنه ان هذه الرواية موجودة فى كتب اصحابنا...

It is reported from al-Murtaḍā, al-Ṣadūq and Ibn Idrīs that he is impure and he is a disbeliever. He will enter Hell, just like other disbelievers. Al-Murtaḍā was asked regarding an illegitimate child and the narrations which state that he is destined for Hell and he will never enter Jannah. He replied: “This narration is found in the books of our scholars.”

On page 248, he says:

والحق ان الاخبار متظافرة في الدلالة على سوء حاله و انه من اهل النار

The truth is that there are plenty narrations which indicate that his end result is evil and that he is from the people of Hell.

I would like to know Abū Rayyahs view concerning these narrations of the Ahl al-Bayt, “who have narrated it from their grandfather,” as well as the opinions of his scholars, which conform to the narrations.

Abū Rayyah Rejects the Ḥadīth: ‘Dung and Bones are the Food of the Jinn’

On page 247-248, Abū Rayyah says:

و روى البخارى عنه انه كان يحمل مع النبى اداوة لوضوءه و حاجته فيبينما هو يتبعه بها فقال من هذا؟ فقال انا ابو هريرة فقال ابغى احجارا استنفض بها ولا تاتي بعظم و لا بروثة فاتيته باحجار احملها فى طرف ثوبى حتى وضعته الى جنبه ثم انصرفت حتى اذا فرغ اذا مشيت معه فقلت: ما بال العظم و الروثة؟ قال هما من طعام الجن و انه قد اتانى وفد جن نصيبين و نعم الجن فسألونى الزاد فدعوت الله لهم ان لا يمروا بعظم و لا بروثة الا وجدوا عليه طعاما

Al-Bukhārī reports from him that he was carrying a container for Nabī ﷺ, for his wuḍū water and other needs. As he was doing so, whilst following Nabī ﷺ, Nabī ﷺ asked: “Who is this?” He replied: “I am Abū Hurayrah.” Nabī ﷺ then said: “Find some stones which I can use to purify myself, but do not bring bones or dung.” Abū Hurayrah ﷺ says: “Thus, I brought a few stones which I carried using the side of my clothes. I left them at his side and then went away. When he was done, I walked with him and asked: “What is wrong with bones and dung?” Rasūlullāh ﷺ

replied: “They are from the food of the Jinn. A delegation of Jinn came to me from Naṣībīn. They were wonderful Jinn. They asked me for provisions, so I asked Allah on their behalf that they should not pass any bone or dung, except that they should find food on it.”

He comments:

فانظر الى تركيب الفاظ هذا الحديث قبل ان تنظر الى معانيه

Look at the sentence structure of this ḥadīth before looking at its meaning.

Our comment: this ḥadīth has been reported by those A’immah who asked for your book, those who claim that they do not accept any narration unless it is reported authentically by the Ahl al-Bayt from their grandfather.

Layth reports from Imām Ja‘far رَضِيَ اللهُ عَنْهُ: “I asked him regarding a man using bones, wood and dung to purify himself. He replied:

اما العظم و الروث فطعام الجن و ذلك مما اشترطوا على رسول الله فقال: لا يصلح بشيء من ذلك

Bones and cow dung are the food of the Jinn, this is the condition that they laid down with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, due to which he said: ‘It will not be correct to use any of that.’”¹

It is stated in al-Faqīh:

لا يجوز الاستنجاء بالروث و العظم... فلذلك لا ينبغي ان يستنجى بهما

It is impermissible to purify ones private parts using dung and bone as a delegation of Jinn came to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said: “O Rasūlullāh, give us something.” Thus, he gave them dung and bones. It is for this reason that it is inappropriate to use them for purification.²

1 Al-Biḥār 63/82, 288, 332, al-Wasā’il 1/252 Bāb Karāhat al-Istinjā bi l-‘Azīm wa l-Rawth

2 Al-Biḥār 63/72-73 Bāb Ḥaḳīqat al-Jinn wa Aḥwālihim, al-Faqīh 1/20, al-Wasā’il 1/252, al-Mustadrak 1/279, 280 Bāb Karāhat al-Istinjā bi l-‘Azīm wa l-Rawth

Abū Rayyah Rejects the Ḥadīth of the Fly

On page 248, under the title, “The ḥadīth of the fly,” Abū Rayyah says:

روى البخارى و ابن ماجه عن ابى هريرة ان النبى (ص) قال: اذا وقع الذباب فى اناء احدكم فليغمسه كله
فان فى احد جناحيه داء والاخر شفاء

Al-Bukhārī and Ibn Mājah report from Abū Hurayrah that Nabī ﷺ said: “If a fly falls in one your utensils then you should dip the entire fly into it. This is because the one wing contains a disease and the other contains the cure.”

The ‘expert’ author then gives in to his desires by commenting on the ḥadīth in the following manner:

هذا الحديث قد وجد من نقد الباحثين ما لم يجده حديث اخر ذلك بان الذباب فى نفسه قدر تنفر النفوس
من رؤيته فكيف يامر النبى بغمسه اذا سقط فى الاناء الذى فيه طعام او شراب ثم يتعاطون بعد ذلك ما فى
الاناء؟

This ḥadīth is the most criticised ḥadīth by researchers. This is because the fly is a dirty creature. A person dislikes seeing it, so how could Nabī ﷺ command that it should be dipped if it falls into the utensil which has food or drink in it, especially when that utensil will be used to serve whatever is it?

On page 254, he says:

ومن اجل ذلك قلنا: ان ابا هريرة قد اتى بهذا الحديث من كيسه ليحقق به حاجة فى نفسه

It is for this reason that we say: “Abū Hurayrah produced this ḥadīth from his pocket to achieve one of his own interests.”

Our comment: Abū Hurayrah is not the sole narrator of this ḥadīth. Imām Aḥmad, al-Nasa’ī and Ibn Mājah have narrated it from Abū Sa’īd al-Khudrī, and al-Bazzār narrates it from Anas رضي الله عنه. Further, we say to Abū Rayyah: ‘Calm down, we

will narrate this ḥadīth from those whom you feel comfortable with and whose sayings you believe. Those regarding whom you have said, “the Imāmī Shī‘ah do not accept any aḥādīth except those which are authentically narrated through the Ahl al-Bayt from their fore-fathers, i.e. from al-Ṣādiq — his father, al-Bāqir — his father, Zayn al-‘Ābidīn — Ḥusayn al-Sibt — his father, Amīr al-Mu‘minīn — from Rasūlullāh, May the salutations of Allah be upon all of them. As for that which is narrated by the likes of Abū Hurayrah... this holds no weight according to the Imāmiyyah.”

Jābir reports from Imām Abū Ja‘far Muḥammad al-Bāqir رَضِيَ اللَّهُ عَنْهُ that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

إذا وقع الذباب في إناء أحدكم فليغمسه كله فان في إحدى جناحيه شفاء وفي الآخر سما وانه يغمس جناحه المسموم في الشراب ولا يغمس الذي فيه الشفاء فاعمسوها لئلا يضركم

If a fly falls in one of your utensils then you should dip the entire fly into it. This is because the one wing contains the cure and the other contains poison. It only dips the poisonous wing in the drink and not the one with cure, so you should dip it in so that it does not harm you.¹

Al-La‘ālī al-Akhbār (5/329, 2/317) reports from Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

إذا وقع الذباب في إناء أحدكم فليغمسه فيه فان في إحدى جناحيه شفاء وفي الآخر سم

If a fly falls in one your utensils then you should dip the entire fly into it. This is because the one wing contains the cure and the other contains poison.

Abū Baṣīr al-Murādī reports from Imām Ja‘far رَضِيَ اللَّهُ عَنْهُ: “I asked him regarding a fly, i.e. if it falls into oil, fat or food. He replied:

1 *Al-Mustadrak* 16/328, *al-Ḥilyah* pg. 606, *al-Bihār* 61/312 Ḥadīth: 7, 64/312 Bāb al-Dhubāb wa l-Baqq wa l-Zanbūr, *Ṭibb al-A‘immah* pg. 106, *al-‘Awālī* 1/58

There is no problem, eat.¹

The above quoted narrations will make it Abūndantly clear to anyone searching for the truth that the ḥadīth of the fly has been narrated by many Ṣaḥābah as well as the A'immaḥ of the Ahl al-Bayt. There is nothing beyond the truth except falsehood!

Abū Rayyah Rejects the Ḥadīth, “Ajwah is from Jannah and it Contains the Cure to Poison”

On page 254, Abū Rayyah says:

روى الترمذى فى جامعه عن ابى هريرة قال قال رسول الله: العجوة من الجنة و فيها شفاء من السم و فى رواية بزيادة: و الكماة من المن و ماءها شفاء العين

Al-Tirmidhī reports in his Jāmi‘ from Abū Hurayrah that Rasūlullāh ﷺ said: “Ajwah is from Jannah and it contains the cure to poison.” Another narration has the addition, “Mushrooms are from Mann, and its water is a cure for the eyes.”

Our comment: al-Nūrī al-Ṭabarsī has a chapter in his Mustadrak under the book of food and drink, which he titled, “chapter of the mushroom”. In this chapter, he quotes this ḥadīth of Abū Hurayrah رضي الله عنه, which is reported from him by al-Shaykh al-Ṭūsī in his *Amālī*. Muḥammad ibn Muḥammad ibn Makhlad — Muḥammad ibn Yūnus al-Qurashī — Sa‘īd ibn ‘Āmir — Muḥammad ibn ‘Amr ibn ‘Alqamah — Abū Salamah — Abū Hurayrah — Rasūlullāh ﷺ:

الكماة من المن و ماءها شفاء العين

Mushrooms are from Mann, and its water is a cure for the eyes.²

1 *Al-Wasā’il* 16/378, *al-Tahdhīb* 2/36

2 *Al-Mustadrak* 16/423-424 Bāb al-Kam’ah, *Amālī al-Ṭūsī* 1/394, *al-Bihār* 66/231 Ḥadīth: 2

Al-‘Āmilī, in his *Wasā’il*, has a chapter under the book of food and drink, which he titled, “chapter of the mushroom”. In this chapter, he quotes this ḥadīth from the A‘immah. ‘Abd al-Raḥmān ibn Yazīd reports from Imām Ja‘far رَضِيَ اللهُ عَنْهُ that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

الكمة من المن والمن من الجنة ماءه نافع من وجع العين و في رواية و العجوة من الجنة

Mushrooms are from Mann, and Mann is from Jannah. Its water is beneficial for sore eyes. One narration goes on to state, “... and ‘Ajwah is from Jannah.”¹

Da‘ā’im al-Islam reports from ‘Alī رَضِيَ اللهُ عَنْهُ:

الكمة من المن و ماءها شفاء العين

Mushrooms are from Mann, and its water is a cure for the eyes.

Zayd ibn ‘Alī ibn Ḥusayn رَضِيَ اللهُ عَنْهُ says:

صفة ذلك ان تاخذ كمة فتغسلها حتى تنقيها ثم تعصرها بخرقه و تاخذ ماءها فترفعه على النار حتى ينعقد ثم يلقى فيها قيراط من مسك ثم تجعل ذلك في قارورة و تكتحل منه في اوجاع العين كلها فاذا جف فاسحقه بماء السماء او غيره ثم اكتحل منه

The manner in which it will be done is that you will take a mushroom and wash it until it is clean. Then you squeeze it with a cloth. Then take the water of it and place it upon the fire until it thickens. Thereafter add a qīrāt of musk and pour the mixture into a glass container. You can then use it as antimony for all eye aches. If it hardens, add rainwater or any other water to it and use it.²

1 *Al-Wasā’il* 17/132-133, 159, 160, 109 Bāb al-Kam’ah, *al-Ḥilyah* pg. 411, *al-Mustadrak* 16/378, 424, 389, *al-Baṣā’ir* pg. 524, *al-Baṣā’ir* pg. 524 Ḥadīth: 8, *Ṭibb al-A‘immah* pg. 82, *al-Da‘ā’im* 2/148 Ḥadīth: 520, *Ṭibb al-Nabī wa l-A‘immah* pg. 43 Narration: 3, chapter seven-curing the eyes and ears, pg. 198, Bāb al-Kam’ah

2 *Al-Da‘ā’im* 2/147 Ḥadīth: 520, *Mustadrak al-Wasā’il* 16/424

Dārim ibn Qabīṣah reports from al-Riḍā — his forefathers — from Rasūlullāh ﷺ, who said:

الكمة من المن الذي انزل الله تعالى على بنى اسرائيل و هي شفاء العين

Mushrooms are from the Mann which Allah sent down for Banū Isrā'īl, and it cures the eyes.¹

With regards to ‘Ajwah, al-Ḥurr al-‘Āmilī in his *Wasā'il*, has a chapter under the book of food and drink, which he titled, “chapter of the ‘Ajwah”. Here, he narrates this ḥadīth. ‘Abd al-Raḥmān ibn Zayd ibn Aslam reports from Imām Ja‘far ᷺:

العجوة من الجنة وفيها شفاء من السم

‘Ajwah is from Jannah and it contains the cure to poison.²

Al-Ṣādiq said:

الصرфан هو العجوة وفيه شفاء من الداء

Al-Ṣarfān is ‘Ajwah and it contains the cure to sicknesses.³

What does the deceiver have to say regarding these aḥādīth from the A‘immah?

The Sand of Ḥusayn’s Grave Cures all Illnesses

From the dim-wittedness of this man is that he rejects the aḥādīth of Rasūlullāh ﷺ on the basis of his corrupted intellect. He is amazed that ‘Ajwah contains cure in it, yet on the other hand he is not amazed by the sand (of the grave of

1 *Al-Mustadrak* 16/423, Bāb al-Kam’ah, *Makārim al-Akhlāq* pg. 181, *al-Biḥār* 66/217 ḥadīth 9, *Ramz al-Ṣiḥḥāh*, *Ṭibb al-Nabī wa l-A‘immah* pg. 198 Narration: 1

2 *Al-Wasā'il* 17/109, 110 Bāb al-‘Ajwah, *al-Biḥār* 60/40, *al-‘Awālī* 1/107-108, 184, *al-Mustadrak* 16/385, *al-Da‘ā'im* 2/111 ḥadīth 364, *Ṭibb al-Nabī wa l-A‘immah* pg. 124 Narration: 5 Bāb al-Tamr

3 *Ṭibb al-Nabī wa l-A‘immah* pg. 127, *al-Wasā'il* 17/110, *Al-Mustadrak Al-Wasā'il* 16/385 Bāb al-‘Ajwah

Ḥusayn), which they claim has the cure of everything besides death. We present to you a few of the narrations cited by the Shī'ah; al-Ḥurr al-Āmilī has a chapter in his *al-Wasā'il* which he titled, “the permissibility of eating the equivalent of one chickpea of sand from the grave of Ḥusayn with the intention of cure and the manner in which it should be eaten, and the impermissibility of eating it simply to fulfil ones desire as well as the impermissibility of eating from the graves of the other A'immah besides Ḥusayn”. *Al-Wasā'il* (16/395) reports from Abū Yaḥyā al-Wāsitī who reports from another person that Imām Ja'far رَحْمَةُ اللَّهِ said:

الطين حرام كله كلحم الخنزير ومن اكله ثم مات منه لم اصل عليه الا طين القبر فان فيه شفاء من كل داء
ومن اكله بشهوة لم يكن له فيه شفاء

All sand is forbidden, just as swine is forbidden. I will not pray for the one who dies from eating it, unless it is the sand from the grave, as it contains the cure to all sicknesses. However, if someone eats it to fulfil his desires, then it will not cure him.

Abū Ḥamzah al-Thumālī reports from Imām Ja'far رَحْمَةُ اللَّهِ who was asked if a certain sand had any curative effects. He replied:

يستشفى ما بينه وبين القبر على رءس اربعة اميال وكذلك قبر جدى رسول الله وكذا طين قبر الحسين و
على و محمد فيخذ منها فانها شفاء من كل داء

Whatever is within four miles (between it and the grave) has cure in it. The same could be said about the grave of my grandfather, Rasūlullāh رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَّمَ, as well the graves of Ḥusayn, 'Alī and Muḥammad, so take from them. They contain the cure to every ailment, sickness and craziness that you fear...¹

Look at this warped intellect and your surprise will know no bounds!

Abū Rayyah Rejects the Ḥadīth, “In Jannah there will be Music”

On page 255, Abū Rayyah says:

1 *Al-Wasā'il* 16/396, 397, *Mustadrak al-Wasā'il* 16/203, 204

ومن غرائبه التي كان لا يفتنى يطالع الناس بها ليستهو بهم كما كان يضحك الصبيان بلعبة الغراب وهو امير على المدينة من قبل معاوية تلك الغريبة التي عثرنا عليها اثناء قراءتنا لكتاب الكافي الشافى فى تخريج احاديث الكشاف للحافظ ابن حجر (ص ١٢٩) روى اسحاق فى مسنده من رواية مجاهد قيل لابي هريرة هل فى الجنة من سماع؟ قال نعم شجرة اصلها من ذهب و اغصانها من فضة و ثمارها الباقوت والزبرجد يبعث لها ريح فيحرك بعضها بعضا فما سمع شئى قط احسن منه

Among his strange narrations which he used to tell people to fascinate them, just as he would amuse children by playing with a crow when he was appointed as the governor by Mu'āwiyah, is a strange narration which we came across whilst reading the book al-Kāfī al-Shāfī fī Takhrīj Ahādīth al-Kashshāf by Ḥafīẓ Ibn Ḥajar (page 129). Ishāq reports in his Musnad from Mujāhid: "Abū Hurayrah was asked, 'Will there be music in Jannah?' He replied: 'Yes, there is a tree which has golden roots, silver branches and its fruits are pearls and jewels. A wind will be sent upon it, due to which some of it will clatter. (The sound that will be produced is such that) nothing better than it was ever heard before.'

Our comment: if this ḥadīth is from the strange narrations of Abū Hurayrah رضي الله عنه, then why is it also narrated by your infallible A'imma?

Al-Biḥār (8/126-127) reports from 'Aṣim ibn Ḥumayd — Imām Ja'far al-Ṣādiq رضي الله عنه:

ما من عمل حسن يعمله العبد الا وله ثواب فى القران الا صلاة الليل-الى ان قال- قال قلت: جعلت فداك انى اردت ان اسئلك عن شئى استحيى منه قال: سل اقلت: هل فى الجنة غناء؟ قال فى الجنة شجرا يامر الله ريحها فتهب فتضرب تلك الشجرة باصوات لم يسمع الخلائق بمثلها حسناً ثم قال: هذا عوض لمن ترك السماع فى الدنيا من مخافة الله

The reward of every good action that a slave carries out is mentioned in the Qur'ān except the ṣalāh of the night... I said: "May I be sacrificed for you, I wanted to ask you something that I feel ashamed of." He said: "Ask!" I asked: "Will there be music in Jannah?" He replied: "There is a tree in Jannah, whose wind will be commanded by Allah. It will then blow, which will cause the tree to give off such sounds, the beauty of which was not heard by the creation before that." Thereafter he said: "This is the replacement for the one who abandoned listening to music in the world out of fear for Allah."

On page 138, it is reported from Imām al-Bāqir as well as Imām Ja‘far that Rasūlullāh ﷺ said to ‘Alī رضي الله عنه:

يا علي انه لما اسرى بي رءيت في الجنة نهرا ابيض من اللبن-الى ان قال-ان في الجنة لشجرا يتصفق بالتسبيح بصوت لم يسمع الاولون والآخرين بمثله

O ‘Alī, when I was taken for the ascension, I seen a white river of milk in Jannah... There is a tree in Jannah which clatters in glorification of Allah, in such a way that neither have the people of the former times, nor those of the latter times heard something similar to it.

On page 146:

سئل النبي عن انهار الجنة كم عرض كل نهر منها؟ فقل: عرض كل نهر مسيرة خمسين عام يدور تحت القصور والحجب تتغنى امواجه و تسبح و تطرب في الجنة كما يطرب الناس في الدنيا

Nabi ﷺ was asked regarding the rivers of Jannah; what is the breadth of each of them? He replied: “The breadth of each river is the equivalent of a five hundred year journey. They flow under palaces and veils. Their waves sing and glorify and dance in Jannah just as people dance in this world.”

It is reported from Ibrāhīm (8/196, the chapter of Jannah and its bounties):

ان في الجنة لاشجارا عليها اجراس من فضة فاذا اراد اهل الجنة السماع بعث الله ريحا من تحت العرش فتقع في تلك الاشجار فتحرك تلك الاجراس باصوات لو سمعها اهل الدنيا لاماتوا طربا

There are trees in Jannah which have golden bells on them. When the inhabitants of Jannah will desire music, Allah will send a wind from below the ‘Arsh which will shake that tree, causing the bells to move and produce such sounds that if the people of the world had to hear it, they would die out of happiness.

“A rare chapter” (60/241-255) states:

وجدت في بعض الكتب القديمة فأوردتها بلفظها ووجدتها أيضا في كتاب ذكر الاقاليم والبلدان والجبال والانهار مع اختلاف يسار في المضمون و تباين كثير في الالفاظ اشرت الى بعضها في سياق الرواية وهي هذه: مسائل عبد الله بن سلام و كان اسمه اسماويل فسماه النبي عبد الله عن ابن عباس قال لما بعث النبي امر عليا ان يكتب كتابا الى الكفار و الى النصارى و الى اليهود فكتب كتابا اولاه جبرئيل على النبي فكتب بسم الله الرحمن الرحيم من محمد رسول الله الى يهود خيبر... الى ان قال- يا محمد فصف لى اشجار الجنة قال: فى الجنة شجرة يقال لها طوبى اصلها من در و اغصانها من الزبرجد و ثمرها الجوهر ليس فى الجنة غرفة ولا حجرة ولا موضع الا وهي متدلية عليه قال: صدقت يا محمد...

I found something in some of the old books, so I quoted it verbatim. I found the same in the book of continents, countries, mountains and rivers, with a slight difference in the meaning and a great difference in the wording. I have pointed out to some of them whilst quoting the narration. This is what I found; the laws concerning 'Abd Allāh ibn Salām whose name was Ismāwīl. Nabī ﷺ renamed him 'Abd Allāh. It is reported from Ibn 'Abbās that when Nabī ﷺ was made a Rasūl, he commanded 'Alī to write a letter to the disbelievers, Christians and Jews. Thus, he wrote the letter, which was dictated to Nabī ﷺ by Jibrīl. He wrote: "In the name of Allah, the Beneficent, the Merciful. From Muḥammad the Rasūl of Allah to the Jews of Khaybar" ... O Muḥammad, describe to me the trees of Jannah. He said: "There is a tree in Jannah which is called Ṭūbā. The roots are from pearls, the branches are green jewels and its fruit are gems. There is no room, cubicle or area in Jannah, except that a portion of the tree hangs over it." He responded: "You have spoken the truth, O Muḥammad..."

21/317 states that Sayyid Ibn Ṭāwūs says in his book, *Iqbāl al-A'māl*:

روينا بالاسانيد الصحيحة و الروايات الصحيحة الصريحة الى ابى المفضل محمد بن عبد المطلب الشيبانى من كتاب المباهلة... قال عيسى الهى وما طوبى؟ قال: شجرة فى الجنة ساقها و اغصانها من ذهب ورقها حلل و حملها كئدى الايكار احلى من العسل و الين من الزيد و ماءها من نسيم لوان غرابا طار وهو فرخ لادره الهرم من قبل ان يقطعها و ليس منزل من منازل الجنة الا و ظلاله من تلك الشجرة

We have narrated with authentic isnād and authentic explicit narrations to Abū al-Mufaḍḍāl Muḥammad ibn 'Abd al-Muṭṭalib al-Shaybānī from the book of taking oaths and cursing... Ṭsā asked: "O my Rabb, what is Ṭūbā?"

Allah replied: “It is a tree in Jannah, the trunk and branches of which are made from gold, the leaves from jewels and its fruits are like the breasts of virgins; sweeter than honey and softer than butter. The water of it is from Nasīm. If a baby crow flies beneath it, it will reach old age without being able to cross it. Every station in Jannah is shaded by that tree.”

Ni‘mat Allāh al-Jazā’irī states in his *Anwār*, (4/295, illumination regarding Jannah and its bounties), “number seven, the types of entertainment and the greatest form being music”. It is reported that a villager came to Nabī ﷺ and said: “O Rasūlullāh, you have stated that Jannah will have everything, so where will the music be?” He replied:

نعم يا اعرابي ان في شجرها اجراسا متعلقة اذا ضرب واحد منها خرجت منه نغمات لو ان اهل الدنيا سمعوا نغمة منها لماتوا من الشوق و الطرب

Yes, O villager, in Jannah there are bells hanging on the trees. When one of them is sounded, beautiful sounds emerge, such that if the people of the world were to hear one sound from it, they would die from desire and happiness.

Our comment: when they wish to disparage this great Ṣaḥābī, they employ all types of deception, lies and propaganda. Their only goal is to raise doubts regarding his narrations. At times they accuse him of lying, at times, they say that all of his narrations are absurdities, nonsense and fairy tales and at times they accuse him of taking his information from Ka‘b al-Aḥbār and Wahb ibn Munabbih, “the Jew”. These are among the many lies forged against him. We hope that the reader has managed to see truth in this discussion of the lies of ‘Abd al-Ḥusayn, Abū Rayyah and others. Glory be to Allah, the greatest irony is that these accusations rebound back onto their A‘immah and apply to them to a greater extent, a fact that they did not realise!

Abū Rayyah Rejects the Ḥadīth, “The Punishment of the One Who Refuses to Pay Zakāh on the Day of Qiyāmah...”

On page 256, Abū Rayyah quotes the following ḥadīth under the title, “the (condition of the one who) refuses to pay zakāh on the Day of Qiyāmah”:

مانع الزكاة يوم القيامة يطوق بشجاع اقرع له زبيبتان يوم القيامة متفق عليه

A bald serpent which has two black dots will be placed around the neck of the one who refuses to pay zakāh on the Day of Qiyāmah. Reported by al-Bukhārī and Muslim.

Our comment: have a look at the narrations which they consider as authentic aḥādīth from the Ahl al-Bayt who report from their grandfather. Muḥammad ibn Muslim reports from Imām al-Bāqir عليه السلام:

ما من عبد منع من زكاة ماله شيئا الا جعل الله ذلك يوم القيامة ثعبانا من نار مطوقا في عنقه ينهش في لحمه حتى يفرغ من الحساب و ذلك قول الله عز و جل (يطوقون ما بخلوا به يوم القيامة)

Whoever holds back any portion of his zakāh, Allah will turn that into a serpent of fire which will be wrapped around his neck and it will bite into his flesh until his reckoning is over. This is the meaning of the statement of Allah, “Their necks will be encircled by what they withheld on the Day of Resurrection.”¹⁷²

Al-Wasā'il (6/10-11, the chapter of the prohibition of holding back zakāh) reports from Harīz who reports from Imām Ja'far عليه السلام:

ما من ذى مال ذهب او فضة يمنع زكاة ماله الا حبسه الله يوم القيامة بقاع قرقر و سلط عليه شجاعا اقرع يریده عنه فاذا رأى انه لا يتخلص منه امكنه من يده فقبضها كما يقبض الفجل ثم يثير طوقا في عنقه

1 Surah Āl 'Imrān: 180

2 *Man Lā Yaḥḍurhu l-Faqīh* 2/6, *al-Wasā'il* 6/11 Bāb Tahrim Man' al-Zakāh, *Furū' al-Kāfi* 3/504, 505, *al-Bihār* 7/183, *Al-'Awālī* 1/84-85

Any wealthy person, whether he possessed gold or silver who held back the zakāh of his wealth will be held by Allah at an uneven plain and a bald serpent will be let upon him. It will seek it from him. When he sees that he will not escape from it, he will offer his hand to it and it will bite it like how reddish is bitten. Thereafter, it will form a ring around his neck.

Our comment: we hope Abū Rayyah is satisfied with that which they have narrated authentically from the Ahl al-Bayt, who narrates from their grandfathers.

Abū Rayyah Rejects the Ḥadīth Regarding the Crowing of the Rooster and the Braying of the Donkey

Under the title, “the crowing of the rooster and the braying of the donkey,” (page 258), he says:

هذا الحديث اخرج الشيخان عن ابي هريرة و اللفظ للبخارى ان النبي قال: اذا سمعتم صباح الديك فاستلوا الله من فضله فانها رئت ملكا واذا سمعتم نهاق الحمير فتعودوا بالله من الشيطان فانها رئت شيطانا

This ḥadīth is reported by Bukhārī and Muslim from Abū Hurayrah, these are the words of al-Bukhārī: “Nabī ﷺ said: ‘When you hear the crowing of the rooster then ask Allah from his bounty, as it saw an angel, and when you hear the braying of a donkey then seek the protection of Allah from the devil as it saw a devil.’”

Our comment: this ḥadīth is reported by your A’immah, reliable narrators and ḥadīth scholars. It is from their authentic narrations. Al-Majlisī quotes this ḥadīth from Bukhārī, Muslim, Abū Dāwūd, Tirmidhī and Nasā’ī (from Abū Hurayrah رضي الله عنه) in his *Biḥār* (65/7) under the chapter, “the virtue of keeping roosters and chickens”. He quotes the very narration which you reject, O master of dissimulation! If the ḥadīth of Abū Hurayrah رضي الله عنه does not appeal to you, then we can quote for you the aḥādīth of the A’immah, who asked for your book, published it and gave it out. These are the narrations which are ‘authentically’ narrated from the Ahl al-Bayt from their grandfathers. Al-Barqī reports from a man — Ibn Asbāṭ — his uncle — ‘Alī — from Rasūlullāh صلی الله علیه و آله:

إذا سمعتم نباح الكلب و نهيق الحمير فتعوذوا بالله من الشيطان الرجيم فانهم يرون ولا ترون فافعلوا ما تؤمرون

When you hear the barking of a dog and the braying of a donkey then seek the protection of Allah from the devil, the accursed, as they see that which you do not see, so do as you are instructed.¹

Al-Biḥār (63/199-200, the chapter of Iblīs and his stories) Rasūlullāh ﷺ said:

لا تؤوو مندبل اللحم فى البيت فانه مريض الشيطان... و اذا سمعتم نباح الكلاب و نهيق الحمير فتعوذوا بالله من الشيطان فانهم يرون ولا ترون فافعلوا ما تؤمرون

Do not leave a cloth with meat on it in the house at night as it is the toilet of the devil... When you hear the barking of a dog and the braying of a donkey then seek the protection of Allah from the devil, as they see and you do not see, so do as you are instructed.²

Abū Rayyah Rejects the Ḥadīth, “Yawning is from Shayṭān”

Under the title, “yawning is from Shayṭān,” (page 258) Abū Rayyah says:

روى البخارى عن ابى هريرة عن النبى قال: التائب من الشيطان فاذا تائب احدكم فليرده ما استطاع فان احدكم اذا قال: ها ضحك الشيطان

Al-Bukhārī reports from Abū Hurayrah who narrates from Nabī ﷺ: “Yawning is from Shayṭān. Thus, when any of you is about to yawn, then he should hold it back as much as he can, because when one of you says, ‘Haa’, then the devil laughs.”

1 *Al-Biḥār* 65/64, 62/64, *al-Ḥilyah* pg. 608, *al-Wasā’il* 3/573

2 *Al-Biḥār* 65/64, 62/64 Ḥadīth: 221, *al-Ḥilyah* pg. 608, *al-Wasā’il* 3/573

Abū Rayyah Rejects the Ḥadīth, “Allah Loves the Sneeze and Dislikes Yawning”

He says under the title, “Allah loves the sneeze and dislikes yawning:”

روى البخارى عن ابى هريرة عن النبى قال: ان الله يحب العطاس و يكره التثائب

Al-Bukhārī reports from Abū Hurayrah who narrates from Nabī ﷺ: “Allah loves the sneeze and dislikes yawning.”

Our comment: this ḥadīth is reported by your A’immah, and is that which is ‘authentically’ narrated from their grandfather. Fuḍayl ibn Yasār reports from one of them that he said regarding the one who yawns:

هو من الشيطان ولم يملكه

It is from the devil and he did not withhold it.¹

Makārim al-Akhlāq of al-Ṭabarsī reports from Imām Ja’far رَحِمَهُ اللهُ and *al-Kāfi* reports from al-Riḍā رَحِمَهُ اللهُ:

التثائب من الشيطان و العطاس من الله عز و جل

Yawning is from the devil and sneezing is from Allah, the exalted and glorified.²

Abū Rayyah Rejects the Ḥadīth, “Allah Recited Yāsīn and Ṭāhā Two Thousand Years Before He Created Ādam”

On page 258, under the title, “Allah recites Ṭāhā and Yāsīn,” Abū Rayyah says:

1 *Al-Kāfi* 3/301 Kitāb al-Ṣalāh Bāb al-Khushū’ fi l-Ṣalāh, *al-Tahdhīb* 2/324

2 *Al-Bihār* 76/52 Bāb al-’Itās wa l-Tasmīt, *al-Kāfi* 2/654 Bāb al-’Itās wa l-Tasmīt, *al-Wasā’il* 8/461

واسند الدارمى عن ابى هريرة ان رسول الله قال: ان الله تبارك و تعالى قرء طه و يس قبل ان يخلق ادم
بالفى عام

Al-Dāramī reports from Abū Hurayrah that Rasūlullāh ﷺ said: “Allah the Most Blessed and Exalted recited Ṭāhā and Yāsīn two thousand years before he created Ādam.”

Our comment: the great Shīṭ exegete (who was given the title, ‘the erudite and well-read muḥaddith’) al-Ḥuwayzī quotes this ḥadīth, which you have rejected, from Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ in his *Tafsīr Nūr al-Thaqalayn* (3/366) under the virtues of Sūrah Ṭāhā:

عن ابى هريرة ان رسول الله قال: ان الله تبارك و تعالى قرء طه و يس قبل ان يخلق ادم بالفى عام فلما سمعت الملائكة القران قالوا: طوبى لامة ينزل هذا عليها و طوبى لاجواف تحمل هذا و طوبى لالسن تكلم بهذا

It is reported from Abū Hurayrah that Rasūlullāh ﷺ said: “Allah the most blessed and exalted recited Ṭāhā and Yāsīn two thousand years before he created Ādam. When the angels heard the Qur’ān, they said, ‘Glad tidings to the nation upon whom this will be revealed. Glad tidings to the bodies which will carry this and glad tidings to the tongues which will recite this.’”

Our comment: Abū Rayyah is surprised by the narrations of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ, but he is not moved in any way by the narrations of the Ahl al-Bayt! Read along with me, O reader, and see the narrations which are ‘authentically established from the Ahl al-Bayt’, who narrate from their grandfathers. *Al-Biḥār* reports from Sahl ibn Sa’d al-Anṣārī (3/12 narration 24) that he asked Rasūlullāh ﷺ regarding the statement of Allah: “And you were not at the side of the mount when We called (Mūsā عَلَيْهِ السَّلَامُ).¹ He replied:

1 Sūrah al-Qaṣaṣ: 46

كتب الله عز و جل كتابا قبل ان يخلق الخلق بالفى عام فى ورق اس ثم وضعها على العرش نادى يا امة محمد: ان رحمتى سبقت غضبى...

Allah, the exalted and glorified wrote a letter on myrtle paper two thousand years before he created the creation, and then he placed the letter upon the 'Arsh. He called out, O ummah of Muḥammad, verily, My mercy has overpowered My anger.

‘Alī ibn Sulaymān reports (27/138 Narration: 140) from the one who related to him from Imām Ja‘far رَحْمَةُ اللَّهِ regarding the statement of Allah: “And (by) a Book inscribed. In parchment spread open”:

كتاب كتبه الله عز و جل فى ورقة اس و وضعه على العرش قبل خلق الخلق بالفى عام...

A book which Allah the exalted and glorified wrote on myrtle paper and placed it upon the 'Arsh two thousand years before he created the creation.

Dāwūd ibn Kathīr reports (36/400 Narration: 10) that he visited Imām Ja‘far رَحْمَةُ اللَّهِ in Madīnah. He goes on to say:

...واستخرج منها رقاً ابيض فضضه و دفعه الى وقال: اقرءه فقرتته اذا فيه سطران السطر الاول لا اله الا الله محمد رسول الله والثانى (ان عدة الشهور عند الله اثنا عشر شهرا فى كتاب الله يوم خلق السموات و الارض منها اربعة حرم ذلك الدين القيم) امير المؤمنين بن ابى طالب الحسن بن على...الى ان قال-يا داود اتدرى متى كتب هذا فى هذا؟ قلت الله اعلم و رسوله و انتم قال: قبل ان يخلق الله ادم بالفى عام

... he removed a white parchment, opened it, gave it to me and told me to read it. Thus I read it. It contained two lines. The first line read, “There is no deity besides Allah and Muḥammad is the Rasūl of Allah.” The second line read, “Indeed, the number of months with Allah is twelve (lunar) months in the register of Allah (from) the day He created the heavens and the earth; of these, four are sacred. That is the correct religion (i.e., way)²,

1 Sūrah al-Ṭūr: 2-3

2 Sūrah al-Towbah: 36

Amīr al-Mu'minīn Ibn Abī Ṭālib, Ḥasan ibn 'Alī..." O Dāwūd, do you know when this was written on this parchment? I replied: "Allah, His Rasūl and you people know best. He replied: "Two thousand years before he created Ādam."

Dāwūd ibn Kathīr al-Raqqī reports (page 401 Narration: 11) that he said to Imām Ja'far ibn Muḥammad رَضِيَ اللهُ عَنْهُ: "May I be sacrificed for you, tell me about the statement of Allah:

﴿ ١٠ ﴾ وَالسَّابِقُونَ السَّابِقُونَ ﴿ ١١ ﴾

And the forerunners, the forerunners — those are the ones brought near (to Allah).¹

He replied:

نطق الله بهذا يوم ذرء الخلق فى الميثاق و قبل ان يخلق الخلق بالفى عام...

Allah said this on the Day that he created the creation and took the covenant from them and two thousand years before he created Ādam...

Ḥasan ibn Muqātil reports (57/369 Narration: 9) from the one who heard Zurārah saying: "Imām Ja'far was asked regarding the beginning of progenies from Ādam..." He goes on to report:

ان الله امر القلم فجرى على اللوح المحفوظ بما هو كائن الى يوم القيامة قبل خلق ادم بالفى عام و ان كتب الله كلها فيما جرى فيه القلم هذه الكتب المشهورة فى هذا العالم: التوراة والانجيل والزبور والقران

Allah instructed the pen, so it wrote all that which is to occur up until the Day of Qiyāmah upon the preserved tablet. This happened two thousand years before the creation of Ādam. All the books of Allah were among that which as written by this pen, i.e. the four famous books of this world; the Torah, the Injīl, the Zabūr and the Qur'an.

1 Sūrah al-Wāqī'ah: 10-11

Bukayr reports (5/250 narration 4) that Imām Bāqir would say:

ان الله تعالى اخذ ميثاق شيعتنا بالولاية لنا وهم ذر يوم اخذ الميثاق على الذر بالاترار له بالربوبية ولمحمد
بالنبوة -الى ان قال- وخلق ارواح شيعتنا قبل ابدانهم بالفى عام

Allah took the covenant of supporting us from our Shī'ah when they were seeds, the same day that he took the covenant from all the seeds (of humans) regarding accepting Him as the Rabb and Muḥammad as a Nabī... and he created the bodies of our Shī'ah two thousand years before he created their souls.

Jābir narrates from Nabī ﷺ (8/131):

مكتوب على باب الجنة: لا اله الا الله محمد رسول الله وعلى اخو رسول الله قبل ان يخلق الله السماوات
والارض بالفى عام

It is written in the door of Jannah two thousand years before Allah created the heavens and the earth: "There is no deity besides Allah, Muḥammad is the Rasūl of Allah and 'Alī is the brother of Rasūlullāh."

Yaḥyā ibn Muḥammad al-Fārsī reports (page 315-316 Narration: 95) from his father — Imām Ja'far — his father — from Amīr al-Mu'minīn:

خرجت ذات يوم الى ظهر الكوفة - الى ان قال- فقال: او ما قرئت على ساق العرش - وكنت قرئته قبل ان
يخلق الله الدنيا بالفى عام لا اله الا الله محمد رسول الله ايده و نصرته بعلى ...

I went out one day to the centre of Kūfah... did you not read that which is written on the leg of the 'Arsh. I read it two thousand years before Allah created the creation: "There is no deity besides Allah and Muḥammad is the Rasūl of Allah. I strengthened him and helped him by means of 'Alī."

What is the opinion of this erudite scholar regarding these narrations?

On page 259, under the title, "among his strange narrations", Abū Rayyah quotes a few narrations of Abū Hurayrah رضي الله عنه after which he claims that "he narrates

strange narrations”. We will quote some of them, followed by the strange narrations of the A’immah.

Abū Rayyah Rejects the Ḥadīth, “The Reason Behind the Name of Khidr”

روى البخارى عن ابى هريرة عن النبى انه قال: انما سمي الخضر لانه جلس على فروة بيضاء فاذا تهتز من خلفه خضراء

Al-Bukhārī reports from Abū Hurayrah that Nabī ﷺ said: “Khidr was given his name because he sat upon a white skin. Suddenly, whatever was behind him turned lush and green.”

He comments:

ولدينا من مثل هذه الاحاديث ما يملا كتابا براسه وتراجع احاديثه التى تلقاها عن استاذه كعب الاحبار فى مكانها من هذا الكتاب

We have a great number of this kind of aḥādīth, such that it can fill an entire book. You can refer to the aḥādīth which he learnt from his teacher, Ka’b al-Aḥbār, in its appropriate place in this book.

Our comment: we will reproduce the ‘authentically established aḥādīth of the Ahl al-Bayt, which is narrated by them from their grandfathers.’ *Ikmal al-Dīn* of al-Ṣadūq (page 362 Ḥadīth: 6) reports from Abū al-Ḥasan ‘Alī ibn Mūsā al-Riḍā رَضِيَ اللهُ عَنْهُ:

لما قبض رسول الله اتاهم ات فوقف على باب البيت فعزاهم به اهل البيت يسمعون كلامه ولا يرونه. فقال على (ع): هذا هو الخضر (ع) اتاكم يعزيكم بنبيكم

When Nabī ﷺ passed away, a stranger came to them and stood at the door of the house. He offered his condolences to them regarding him. The Ahl al-Bayt heard his speech, but they could not see him. ‘Alī said: “This is Khidr, he came to you to offer you condolences regarding your Nabī.”

وكان اسم الخضر خضرويه بن قابيل بن ادم وانه انما سمي الخضر لانه جلس على ارض بيضاء فاهتزت

خضراء فسمى الخضر لذلك... وقد اخرجت الخبر في ذلك مسندا في كتاب علل الشرائع والاحكام
والاسباب

The name of Khiḍr was Khuḍruwayh ibn Qābīl ibn Ādam. He is also referred to as Khuḍrūn as well as Ja'd. the only reason why he is called Khaḍir is because he sat upon a white piece of land which turned lush and green. That is why he is called Khiḍr... The complete narration with its isnād is reported in the book 'Ilal al-Sharā'i' wa l-Aḥkām wa l-Asbāb.¹

Abū Rayyah Rejects the Ḥadīth, “Avarice and Īmān Cannot Get Together in One Heart”

On page 260, Abū Rayyah quotes the ḥadīth:

و لا يجتمع شح و ايمان في قلب واحد

Īmān and avarice cannot get together in one heart.

Our comment: al-Majlisī has a chapter in his *Biḥār* (73/302) regarding miserliness. He quotes this ḥadīth, which you have rejected, in that chapter from Abū Hurayrah رَضِيَ اللهُ عَنْهُ. Qa'qa' ibn al-Lajlāj reports from Abū Hurayrah that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

لا يجتمع الشح و الايمان في قلب عبد ابدا

Īmān and avarice can never be together in the heart of a slave.

On page 302 he reports from al-Jāzī who narrates from Imām Ja'far from his father:

لا يؤمن رجل فيه الشح والحسد والجبن

1 Refer to *al-Biḥār* 64/291, 13/303 Ḥadīth 24, *Al-'Ilal* chapter 54, *Tafsīr al-ṣāfi* 3/251, *Nūr al-Thaqalayn* 3/273, 276, *al-Mīzān* 13/352, *Majma' al-Bayān* 6/483, *al-Tibyān* 7/70

A man who has avarice, jealousy and cowardice in him cannot be a believer.

On page 302 (Narration: 9) he reports from Abū Saʿīd al-Khudrī from Rasūlullāh ﷺ:

خصلتان لا يجتمعان في مسلم البخل و سوء الخلق

Two qualities will never gather in a Muslim, miserliness and bad manners.

Abū Rayyah Rejects the Ḥadīth, “Wealth is not the Accumulation of Assets, Rather, Wealth is the Contentment of the Heart”

On page 260, Abū Rayyah says:

و حديث ليس الغنى كثرة العرض ولكن الغنى غنى النفس رواه البخارى فى الادب المفرد

The ḥadīth, “wealth is not the accumulation of assets, rather, wealth is the contentment of the heart,” is reported by al-Bukhārī in al-Adab al-Mufrad.

Our comment: this ḥadīth, from Abū Hurayrah رَضِيَ اللهُ عَنْهُ was established by ‘the great Shīʿī exegete, the outstanding researcher’ Mīrzā Muḥammad al-Mash-hadī in his *Tafsīr Kanz al-Daqaʿiq* (1/261). It is the exact same ḥadīth which you have rejected on the basis of lies and accusations. This ḥadīth is also among those that have been narrated authentically and established from their grandfather. Thus, we cannot fathom the reason behind this rejection. It is reported from al-Ṣādiq:

غنى النفس اغنى من البحر

Contentment of the heart is more valuable than the sea.¹

Al-Kinānī reports from al-Ṣādiq that Nabī ﷺ said:

1 *Al-Biḥār* 75/105, 71/381, 383, 394, 395, *Amālī al-Ṣadūq* pg. 146, *al-Khiṣāl* 2/5, *Maʿānī al-Akhbār* pg. 177, *al-Kāfi* 2/103, *al-Wasāʿil* 8/504

The best wealth is the contentment of the heart.¹

Abū Rayyah Rejects the Ḥadīth, “A Man Earns the Status of the One Who Stands in Prayer at Night by Means of His Good Character”

On page 260, Abū Rayyah says:

و حديث ان الرجل ليدرك بحسن خلقه درجة القائم بالليل

And the ḥadīth: “A man earns the status of the one who stands in prayer at night by means of his good character.”

Our comment: this ḥadīth is also among those that have been narrated authentically and established from their grandfather. *Al-Biḥār* reports (10/89-99) from Abū Baṣīr and Muḥammad ibn Muslim from Imām Ja‘far رَحِمَهُ اللهُ:

ان امير المؤمنين علم اصحابه فى مجلس واحد اربعمئة باب مما يصلح للمؤمن فى دينه و دنياه-فان العبد المسلم يبلغ بحسن خلقه درجة الصائم القائم

Amīr al-Mu‘minīn taught his companions four hundred chapters in one session, which are enough for the worldly and religious needs of a believer. Indeed a Muslim slave earns the status of the one who stands in prayer and fasts by means of his good character.

Bakr ibn Aḥmad ibn Muḥammad reports from Fāṭimah bint al-Riḍā who reports from her father — his father — Ja‘far ibn Muḥammad — his father and uncle, Zayd — their father, ‘Alī ibn Ḥusayn — his father and uncle (Ḥasan) — ‘Alī ibn Abī Ṭālib — from Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

من كف غضبه كف الله عنه عذابه ومن حسن خلقه بلغه الله درجة الصائم القائم

1 *Al-Biḥār* 75/106, 168, 78/115 Bāb Mawā‘iẓ al-Ḥasan ibn ‘Alī, 447, 454

Whoever holds back his anger, Allah will hold back from him His punishment and whoever beautifies his character, Allah will elevate him to the status of the one who fasts and stands (in ṣalāh).

Abū Rayyah Rejects the Ḥadīth, “A Mu’min is the Mirror of His Brother, When He Sees a Fault in Him, He Corrects it”

On page 260, he says:

وحدیث المؤمن مرآة اخیه اذا رأى فيه عیبا اصلحه

And the ḥadīth: “A believer is the mirror of his brother, when he sees a fault in him, he corrects it.”

Our comment: This ḥadīth is also among those that have been narrated authentically and established from their grandfather. Mūsā ibn Ja’far reports from his fore fathers that Rasūlullāh ﷺ said:

المؤمن مرآة لـاخیه المؤمن ینصحہ اذا غاب عنه و یمیط عنه ما یکره اذا شہد و یوسع له فی المجلس

A believer is a mirror of his believing brother. He wishes well for him in his absence, removes from him that which he dislikes when he is present and he makes space for him in a gathering.¹

Al-Biḥār (74/270 and 77/414) reports from Ḥārith ibn Mughīrah who says that Imām Ja’far رَضِيَ اللهُ عَنْهُ said:

المسلم اخو المسلم وهو عينه و مرآته و دليله لا يخونه ولا يظلمه ولا يخدعه ولا يكذبه ولا يغتابه

A Muslim is the brother of his fellow Muslim. He is the eye, mirror and guide of his brother. He does not cheat him, oppress him, deceive him belie him or backbite regarding him.

1 *Al-Biḥār* 74/233, 268, *al-Mustadrak* 8/320, *al-Jughrāfiyyāt* pg. 197, 548, 9/45, *Muṣādaqat al-Ikhwān* pg. 14

Section Three

The Allegations Made by Muḥammad al-Tījānī al-Samāwī

Al- Tījānī¹ was no better than his predecessor. He was another skilled thief who simply pounced upon the ideas and beliefs of others, attributed them to himself and bragged about them. He admits in his joke-book, *Ittaqū Allāh* (page 55), after quoting a number of their lies:

راجع كتابي محمود أبو رية المصري، والسيد! شرف الدين في أبي هريرة

Refer to the books of Maḥmūd Abū Rayyah al-Miṣrī and al-Sayyid Sharaf al-Dīn regarding Abū Hurayrah.

1 Al-Tījānī: This is with reference to a Sūfī order. Refer to the book *al-Tījāniyyah - A Study of the Important Beliefs of the Tījānis in the Light of the Qur’ān and Sunnah* by ‘Alī ibn Muḥammad ibn al-Dakhīl Allāh. Indeed he lied when he said that he was previously from the Ahl al-Sunnah. Does he think that the Ahl al-Sunnah are ignorant people who could be mocked, just as the Shī’ah are mocked? He is nothing but a Bāṭinī Sūfī come Shī’ah. This man was guided towards the madh-hab of the Ahl al-Bayt by his greed for wealth. He admits this in his own words in his book, *Ṭariq al-Hudā* (page 175). His exact words are: “Just as Sayyid al-Khoṭī, who we were following, granted me the authority to control the khumus and zakāh.”

He further states (page 46): “My friend asked me, whilst offering me dry clay, if I wanted to perform ṣalāh. I replied in a harsh manner that we do not perform ṣalāh around graves. He then said: ‘Wait a little for me, so that I may perform two raka’āt.’ Whilst waiting for him, I began reading the plaque on the tomb, and I began staring at the golden pocket behind it which had inscriptions on it. I saw that it was full of cash, containing currencies of different types; dirhams, riyāls, dīnārs, liras, etc. The visitors donate this, hoping for blessings and fulfilling the religious rite of charity demanded by the occasion. Due to its large amount, I thought that it was accumulated over a period of a few months, however my friend later informed me that those who are responsible for cleaning the place remove it every night after ṣalāt al-‘Ishā. I remained baffled! It is as if I wished that they would grant me a share from it, or they would distribute it among the poor and destitute, who were many in number in that area.”

For more information regarding his lies and propaganda, refer to the books, *Kashf al-Jānī Muḥammad al-Tījānī*, *Bal Ḍalalta*, *al-Intiṣār*.

This is an admission from him that he adopted the ideas of his teachers and scholars in his approach towards the subject of criticising Abū Hurayrah رضي الله عنه, whether it was criticism regarding his personality or his narrations. The most amazing aspect is that this ‘Doctor’ (or rather skilled thief) followed their books (i.e. the book of Abū Rayyah and the book of his teacher, ‘Abd al-Ḥusayn) in every matter, major or minor. He also concocted a few more things in his book. His followers, on the other hand, fell prey to the deception and regarded him to be a master of narrations and sayings. Little did they know that he was a mere thief of sayings and narrations.

A summary of my observation regarding his book is as follows: he intentionally misconstrues the meanings of texts and he bases his understanding upon his own desires, instead of academics. I will list a few examples to prove this. He says in his book, *Ittaqū Allāh* (page 54-55):

إن أبا هريرة كان كذوباً غير معتمد عليه، إن كذب أبي هريرة في أحاديثه ملأ الخافقين ، وقد دلت أحاديث أهل السنة على التهمة له بالكذب كانت معلومة بين الصحابة حتى أن عمر ضربه بالدرّة المعهودة... وأن رسول الله (ص) أمر بقتل الكلاب إلا كلب صيد أو كلب غنم أو ماشية فقتل لابن عمر: أن أبا هريرة يقول أو كلب زرع فقال ابن عمر أن لابي هريرة زرعاً. وفي مسند أبي هريرة يروي عن النبي: من تبع جنازة فله قيراط من الأجر فقال ابن عمر لقد أكثر علينا أبو هريرة

Abū Hurayrah was an incessant liar. He was definitely unreliable. The lies of Abū Hurayrah in his aḥādīth were part of his system. The aḥādīth of the Ahl al-Sunnah point out that he was accused of lying and this was even well-known among the Ṣaḥābah, to the extent that ‘Umar lashed him with the well-known whip... Rasūlullāh ﷺ commanded that all dogs should be killed except dogs which were used for hunting, herding and farming. Ibn ‘Umar was informed that “Abū Hurayrah says... ‘or a dog for farming.’” He replied: “Abū Hurayrah has a farm.” Musnad Abū Hurayrah contains his narration which he reports from Rasūlullāh ﷺ: “Whoever attends a funeral will be granted one qīrāt of reward.” Ibn ‘Umar responded: “Abū Hurayrah has exaggerated the matter for us.”

There are many other examples of these lies and forgeries. With the help of Allah, we have already answered them in detail in the first chapter, when dealing with

‘Abd al-Ḥusayn. Thus there is no need to repeat them here. As for exposing the lies of this ‘guided doctor’, we are compelled to reproduce some of his deception. In this way, the extent of his bigotry and hatred for the great narrator of Islam, Abū Hurayrah رضي الله عنه, will be brought to the fore. This will also highlight his hatred for the other Ṣaḥābah, his hunt for flaws in the Sunnah of Nabī صلى الله عليه وسلم, Ṣaḥīḥayn (*al-Bukhārī* and *Muslim*) as well as the aḥādīth of Nabī صلى الله عليه وسلم and the Ahl al-Bayt. All of this will be manifested when we quote his rejection of a few authentic aḥādīth.

He says in his book, *Fas'alū Ahl al-Dhikr* (page 272), under the chapter: “Nabī صلى الله عليه وسلم compromises on the commands of Allah according to his whims”:

عن أبي هريرة قال: بينما نحن جلوس عند النبي إذ جاءه رجل فقال يا رسول الله هلكت قال: ما لك قال: وقعت على امرأتي وأنا صائم فقال هل تجد رقبة تعتقها قال: لا قال: فهل تستطيع أن تصوم شهرين متتابعين قال: لا فقال: فهل تجد إطعام ستين مسكيناً قال: لا قال فمكث النبي فبينما نحن على ذلك أتني النبي بعرق فيها تمر والعرق المكثل قال أين السائل فقال: أنا قال خذها فتصدق به فقال: الرجل أعلى أفقر مني يا رسول الله فوالله ما بين لابتيها يريد الحربين أهل بيت أفقر من أهل بيتي فضحك النبي حتى بدت أنيابه ثم قال أطعمه أهلك

Abū Hurayrah narrates: “A man came to Rasūlullāh صلى الله عليه وسلم while we were sitting with him and said: ‘O Rasūlullāh, I am doomed.’ He asked: ‘What is the matter with you?’ The man said: ‘I cohabited with my wife whilst I was fasting.’ Nabī صلى الله عليه وسلم asked him: ‘Do you have a slave who you can set free?’ He replied: ‘No.’ Nabī صلى الله عليه وسلم asked: ‘Will you be able to fast for two consecutive months?’ He replied: ‘No.’ Nabī صلى الله عليه وسلم then asked him: ‘Will you be able to feed sixty poor people?’ He again replied: ‘No.’ Thereupon Nabī صلى الله عليه وسلم remained (without saying anything) for a while. Whilst we were in this condition, a bunch of dates as well as a basket thereof was brought to Nabī صلى الله عليه وسلم. He asked: ‘Where is the one who asked (concerning his matter)?’ The man replied: ‘I (am here).’ Nabī صلى الله عليه وسلم said: ‘Take this and give it out in charity.’ The man asked: ‘(Should I give) it to anyone who is poorer than me, O Rasūlullāh? By the oath of Allah, there is no family between the mountains poorer than my family.’ Thereupon Nabī صلى الله عليه وسلم smiled until his canines became apparent and said: ‘Feed this to your family.’¹

1 *Al-Bukhārī Kitāb al-Ṣowm, Hibah, al-Nafaqāt, al-Adab, Kaffārāt, al-Aymān, Muslim Kitāb al-Ṣiyām*

Al-Tijānī comments:

أنظر كيف تصبح أحكام الله وحدود الله التي رسمها لعباده من تحرير رقبة على الموسرين والذين لا يقدرون على تحرير رقبة فما عليهم إلا اطعام ستين مسكيناً وإذا تعذر وكان فقيراً فما عليه إلا بالصوم وهو كفارة الفقراء الذين لا يجدون أموالاً كافية لتحرير أو لإطعام المساكين ولكن هذه الرواية تتعدى حدود الله التي رسمها لعباده ويكفي أن يقول هذا الجاني كلمة يضحك لها الرسول حتى تبدو أظنابه فيتساهل في حكم الله ويبيح له أن يأخذ الصدقة لأهل بيته، وهل هناك أكبر من هذه الفرية على الله ورسوله فيتصبح الجاني مجازاً على ذنبه الذي تعمد به بدلاً من العقوبة وهل هناك تشجيعاً أكبر من هذا لأهل المعاصي والفسقة الذين سيتشبثون بمثل هذه الروايات المكذوبة ويرقصون لها، وبمثل هذه الروايات أصبح دين الله وأحكامه لعباً وهزواً وأصبح الزاني يفتخر بارتكابه الفاحشة ويتعنى باسم الزاني في الأعراس والمحافل كما أصبح المفطر في شهر الصيام يتحدى الصائمين

Look at how the commands of Allah, which he stipulated for his slaves (have been ignored). It is incumbent upon the wealthy to set free a slave. Those who cannot afford this are instructed to feed sixty poor people. When this too is not possible, due to the person's poverty, then fasting becomes incumbent. This is the atonement for the poor ones who cannot afford to free slaves or feed the poor. However, this narration challenges the commands of Allah, which He stipulated for His servants. It was sufficient for this perpetrator so utter a statement which brought a smile to the face of Rasūlullāh ﷺ to the extent that his canines became visible. Thereupon he compromised upon the law of Allah and made the charity permissible for his family.

Is there a greater lie that has been attributed to Allah and His Rasūl? A perpetrator is rewarded for his intentional disobedience instead of being taken to task for it! Is this not the greatest encouragement for perpetrators and sinners? Will they not latch onto these types of fabricated narrations to justify their persistence upon sin? Will they not dance in celebration, (upon reading this)? These types of narrations turn the dīn of Allah into an absolute joke. A fornicator will find leeway for him to brag about his sin, and he will announce it in many different public gatherings. Similarly, a person who eats during the month of fasting will not hesitate to challenge those who are fasting.

Our comment: I cannot understand how this man found guidance in his new religion, i.e. Shī'ism. He does not even know that this ḥadīth has been narrated

by his A'immah — whom he considers infallible! I will now reproduce for you the narrations which have been established as the narrations 'Alī, al-Bāqir and al-Ṣādiq from the books of ḥadīth and other books of your new religion. *Al-Biḥār* (96/282 narration: 13, the book of fasting, the chapter regarding those acts which necessitate a penalty and the laws thereof). It has been narrated to us from 'Alī عَلَيْهِ السَّلَام that he said:

أتى رجل إلى رسول الله في شهر رمضان فقال: يا رسول الله إني قد هلكت، قال: وما ذاك؟ قال: باشرت أهلي فغلبتني شهوتي حتى وصلت قال: هل تجد عتقاً؟ قال: لا والله، وما ملكت مملوكاً قط قال: فصم شهرين قال: والله ما أطيق عليّ الصوم قال: فانطلق فاطعم ستين مسكيناً قال: والله ما أقوى عليه قال: فأمر له رسول الله خمسة عشر صاعاً وقال: اذهب فاطعم ستين مسكيناً لكل مسكين مده، قال: يا رسول الله والذي بعثك ما بين لابتيها من بيت أحوج منا، قال: فانطلق فكله أنت وأهلك .

A man came to Rasūlullāh ﷺ during the month of Ramaḍān and said: "O Rasūlullāh, I am doomed." He asked: "What is the matter with you?" The man said: "I touched my wife, which resulted in my passions going out of my control, until I eventually cohabited with her." Nabī ﷺ asked him: "Can you set a slave free?" He replied: "By the oath of Allah, No. I have never owned a slave." Nabī ﷺ said: "Then fast for two consecutive months." He replied: "By the oath of Allah, I am unable to fast." Nabī ﷺ commanded him: "Go and feed sixty poor people." He replied: "By the oath of Allah, I am unable to do that." Nabī ﷺ then ordered that he should be given twenty five ṣā'¹ and then said to him: "Go and feed sixty poor people, one mudd² for each poor person." The man said: "O Rasūlullāh? By One Who sent you (as a Rasūl), there is no family between the mountains more in need of it than us." Nabī ﷺ replied: "Go, you and your family may consume it."

Narration: 2 (96/276); 'Abd al-Mu'min al-Anṣārī narrates from al-Bāqir رَضِيَ اللَّهُ عَنْهُ:

إن رجلاً أتى النبي فقال: هلكت هلكت، فقال: وما أهلكك؟ قال: أتيت امرأتي في شهر رمضان وأنا صائم فقال له النبي أعتق رقبة فقال: لا أجد قال: فصم شهرين متتابعين فقال: لا أطيق فقال: تصدق على

1 A unit of measurement equal to approximately 3 litres

2 A unit of measurement equal to approximately 750 ml

ستين مسكيناً قال: لا أجد قال: فأتى النبي بعرق أو مكنتل فيه خمسة عشر صاعاً من تمر فقال النبي خذها وتصدق بها فقال: والذي بعثك بالحق بينا ما بين لابتها أهل بيت أحوج إليه منا فقال: خذه وكله أنت وأهلك فإنه كفارة لك

A man came to Rasūlullāh ﷺ and said: “O Rasūlullāh, I am doomed. I am doomed” He asked: “What is the cause of your doom?” The man said: “I cohabited with my wife during the month of Ramaḍān whilst I was fasting.” Nabī ﷺ instructed him: “Free a slave.” He replied: “I am unable to do so.” Nabī ﷺ said: “Then fast for two consecutive months.” He replied: “By the oath of Allah, I am unable to do that.” Nabī ﷺ commanded him: “Go and feed sixty poor people.” He replied: “I am unable to do that.” Thereafter, a bunch of dates as well as a basket thereof, which contained twenty five ṣāʾ, was brought to Nabī ﷺ. Nabī ﷺ said: “Take it and give it out in charity.” He replied: “By the oath of the being who sent you with the truth, there is no family between the mountains more in need of it than us.” Nabī ﷺ replied: “Take it, you and your family may consume it. It will serve as an atonement for you.”

Narration: 9 (page 208); Jamīl ibn Dirāj narrates that Imām Jaʿfar رَضِيَ اللهُ عَنْهُ was asked about a man who intentionally eats during the day in Ramaḍān and he replied:

إن رجلاً أتى النبي فقال: هلكت يا رسول الله! فقال: وما لك؟ فقال: النار يا رسول الله فقال: وما لك؟ فقال: إني وقعت بأهلي في رمضان قال: تصدق واستغفر الله فقال الرجل: فوالذي عظم حقم .

وقال ابن أبي عمير: فوالذي بعثك بالحق - ما تركت في البيت شيئاً قليلاً ولا كثيراً قال: فدخل رجل من الناس بمكنتل تمر فيه عشرون صاعاً يكون عشرة أصوع بصاعنا هذا هنا فقال رسول الله خذ هذا التمر فتصدق فقال: يا رسول الله على من أتصدق به وقد أخبرتك أنه ليس في بيتي قليل ولا كثير فقال: خذه واطعمه عيالك واستغفر الله

A man came to Rasūlullāh ﷺ and said: “O Rasūlullāh, I am doomed.” He asked: “What is the cause of your doom?” The man said: “The fire.” Nabī ﷺ (again) asked: “What is the cause of your doom?” He replied: “I cohabited with my wife during the month of Ramaḍān.” Nabī ﷺ replied: “Give charity and ask Allah for forgiveness.” He replied: “By the oath of the being who granted you great rights,” Ibn Abī ‘Umair reported: “By the

oath of the being who sent you with the truth, I did not leave anything behind at home.” Just then, a man entered with twenty ṣā‘ of dates — ten of those ṣā‘ are equivalent to one of our ṣā‘ here. Thus, Rasūlullāh ﷺ said: “Take these dates and give them out in charity.” The man asked: “O Rasūlullāh, who should I give it to when I have already informed you that there is nothing in my house?” Nabī ﷺ replied: “Take it, feed it to your family and seek forgiveness from Allah.”

Why did you not take to task your A‘immah and ask them, “how the commands of Allah, which he stipulated for his slaves (have been ignored). It is incumbent upon the wealthy to set free a slave. Those who cannot afford this are instructed to feed sixty poor people...” O deceptive liar! Why did you not take them to task for forging narrations against Nabī ﷺ, just as Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ had done (according to you), O Dr? The reader will notice the extent of ignorance and deception resorted to by al-Tijānī in supporting his new religion.

This ‘guided one’ failed to produce any new information. He was the last one to try and find fault in and discredit *Ṣaḥīḥ al-Bukhārī* and *Muslim* by objecting to some aḥādīth. This is irrespective of whether the narrator was Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ or any other Ṣaḥābī. They wish to tell the Ahl al-Sunnah that our religion is false and the religion of the Ahl al-Bayt is the true religion. This is their only goal. However, it has been proven that all the narrations of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ were corroborated by the Ahl al-Bayt. Thus, there is no weight to their claim.

Al-Tijānī Rejects the Ḥadīth: “Ṣalāh was Reduced from Fifty to Five”

Among the lies of this fraud is that he raises doubts concerning the most authentic ḥadīth and a ḥadīth which is accepted by both parties, i.e. the ḥadīth which explains that ṣalāh was reduced from fifty ṣalāh to five. These are the exact words of this ‘doctor’:

وأخرج البخاري في صحيحه قصة عجيبة وغريبة تحكي معراج النبي ولقاءه مع ربه ، وفيها يقول الرسول ثم فرضت عليّ خمسون صلاة فأقبلت حتى جئت موسى ، فقال: ما صنعت ؟ قلت: فرضت عليّ خمسون

صلاة . قال: أنا أعلم بالناس منك عالجت بني اسرائيل أشد المعالجة وإن أمتك لا تطيق، فارجع إلى ربك فسله، فرجعت فسألته فجعلها أربعين ، ثم مثله، ثم ثلاثين ثم مثله فجعل عشرين، ثم مثله فجعل عشرًا، فأتيت موسى فقال: مثله فجعلها خمسًا، فأتيت موسى فقال: ما صنعت؟ قلت جعلها خمسًا فقال مثله، قلت فسلمت فنودي إنني قد أمضيت فريضتي وخففت عن عبادي وأجزيتي الحسنة عشرًا

Al-Bukhārī narrates a weird and ridiculous story in his Ṣaḥīḥ regarding the Mī'rāj (ascension to the heavens) of Nabī ﷺ and his meeting with his Rabb. The narration includes the following: "Rasūlullāh ﷺ said, "Then fifty ṣalāh were made compulsory upon me. I began returning, until I met Mūsā who asked, "What did you do?" I replied, "Fifty ṣalāh have been made compulsory upon me." He said, "I am more aware regarding people than you. I had a tough time with the Banī Isrā'īl. Your ummah will not manage. Return to your Rabb and ask Him (to reduce it)." Thus I returned and asked Him to reduce it, so He made it forty. Thereafter the same transpired and He brought it down to thirty. The same happened for a third time due to which He dropped it to twenty. After the fourth time, He reduced it to ten. When I got to Mūsā, he again said the same thing, so He made it five. When I reached Mūsā, he asked, "What did you do?" I replied, "He reduced them to five and I accepted." It was announced, "I have affirmed my command, decreased (the effort) for my slaves and the reward of virtue will be multiplied tenfold."

وفي رواية أخرى نقلها البخاري أيضاً، وبعد مراجعة محمد ربه عديد المرات وبعد فرض الخمس صلوات، طلب موسى من محمد أن يراجع ربه للتخفيف لأن أمته لا تطيق حتى الخمس صلوات، ولكن محمد أجابه: قد استحييت من ربي .

نعم اقرأ وأعجب من هذه العقائد التي يقول بها علماء السنة والجماعة، ومع ذلك فهم يشنعون على الشيعة أتباع أئمة أهل البيت في القول بالبداء .

وهم في هذه القصة يعتقدون بأن الله سبحانه فرض على محمد وأمه خمسين صلاة، ثم بدا له بعد مراجعة محمد إياه أن يجعلها أربعين، ثم بدا له بعد مراجعة ثانية أن يجعلها ثلاثين، ثم بدا له بعد مراجعة ثالثة أن يجعلها عشرين ثم بدا له بعد مراجعة رابعة أن يجعلها عشرًا، ثم بدا له بعد مراجعة خامسة أن يجعلها خمسًا.

ومن يدري لولا استحياء محمد من ربه لجعلها واحدة، أو لأسقطها تماماً

Another narration, reported by al-Bukhārī as well, states that after Muḥammad repeatedly went back to His Rabb, and after the number was fixed at five, Mūsā still

told Muḥammad to ask his Rabb to reduce it, as his ummah would not even manage five ṣalāh. However, Muḥammad replied by saying: “I feel shy of my Rabb”.

O reader, read and express your surprise at the beliefs held by the scholars of the Ahl al-Sunnah wa l-Jamā‘ah. Despite this, they criticise the Shī‘ah, the followers of the A‘immah of the Ahl al-Bayt on account of their belief in Badā‘. On the basis of this story, they believe that Allah stipulated fifty ṣalāh upon the ummah. Thereafter, upon the request of Muḥammad, He thought it appropriate to reduce it to forty. After another request he realised that He should reduce it to thirty. A third request resulted in Him making it twenty, a fourth request ten and finally upon the fifth request He understood that He should keep it to five. Who knows, maybe if Muḥammad was not shy of his Rabb, he might have brought it down to one, or He might have even cancelled them completely.²

I seek Allah’s forgiveness regarding this foul statement. It is not due to their belief in badā that I am condemning them...³

1 An absolutely blasphemous Shī‘ doctrine which suggests that Allah, the All-Knowing, learns of events as they happen, i.e. He does not have knowledge regarding matters prior to their occurrence.

2 Al-Tijānī most probably found guidance in Shī‘ism as a result of them abrogating ṣalāh. In fact, they have discarded all the other acts as well claiming that “Wilāyah is greater than ṣalāh”. Al-Kulaynī reports in his *Kāfi* (2/18-21) from Imām al-Bāqir that he said:

بني الاسلام على خمس : على الصلاة ، والزكاة ، والصوم ، والحج ، والولاية ، ولم ينادي بشيء كما نودي بالولاية

Islam is based on five pillars; ṣalāh, zakāh, ṣowm, ḥajj and Wilāyah. Nothing has been announced as much as Wilāyah.

Another narration (*al-Kāfi* 2/18) states:

بني الاسلام على خمسة أشياء : على الصلاة ، والزكاة ، والحج ، والصوم ، والولاية قال زرارة : فقلت : وأي شيء من

ذلك أفضل ؟ فقال الولاية أفضل !!

Islam is based on five pillars; ṣalāh, zakāh, ṣowm, ḥajj and Wilāyah.

Zurārah asked: “Which of them is most virtuous?” He replied: “Wilāyah.”

3 In his book, *Li Akūna Min al-ṣādiqīn* (so that I may be from the truthful ones), page 150-151. It would have been more appropriate for him to name his book, so that I may be from the liars, as he misled the Shī‘ah by his countless lies.

He continues:

ولكن تشبيني أنا لهذه القصة بالذات وهي - مساومة محمدره في فرض الصلوات - لما فيها من نسبة الجهل إلى اللهم من انتقاص لشخصية أعظم إنسان عرفه تاريخ البشرية، وهو نبينا محمدًا تقول الرواية بأن موسى قال لمحمد: أنا أعلم بالناس منك. وتجعل هذا الرواية الفضل والمزية لموسى الذي لولاه لما خفف الله عن أمة محمد . ولست أدري كيف يعلم موسى بأن أمة محمد لا تطيق حتى خمس صلوات في حين أن الله لا يعلم ذلك ويكلف عباده بما لا يطيقون فيفرض عليهم خمسين صلاة؟! وهل تصوّر معي أخي القارئ كيف تكون خمسين صلاة في اليوم الواحد فلا شغل ولا عمل ، ولا دراسة ولا طلب الرزق ولا سعي ولا مسؤولية، فيصبح الإنسان كالملائكة مكلف بالصلاة والعبادة، وما عليك إلا بعملية حسابية بسيطة لتعرف عدم صحة هذه الرواية، فإذا ضربت عشر دقائق - وهو الوقت المعقول لإداء فريضة واحدة للصلاة الجماعية- في الخمسين فسيكون الوقت المفروض بمقدار عشر ساعات، وما عليك إلا بالصبر، أو أنك ترفض هذا الدين الذي يكلف أتباعه فوق ما يتحملون ويفرض عليهم ما لا يطيقون، ولعل أهل الكتاب من يهود ونصارى عذرهم مقبول في التمرّد على موسى وعيسى ولكن أي عذر يبقى لهم في اتباع محمد الذي وضع عنهم الأغلال التي كانت عليهم ، فإذا كان أهل السنة والجماعة يشنعون على الشيعة قولهم بالبدا، وأن الله سبحانه يبدو له فيغير ويبدل كيف يشاء فلماذا لا يشنعون على أنفسهم في قولهم بأن الله سبحانه يبدو له فيغير ويبدل الحكم خمس مرّات في فريضة واحدة وفي ليلة واحدة وهي ليلة المعراج ...

I have problems with this story itself. How could Muḥammad ﷺ bargain with his Rabb regarding the stipulation of ṣalāh? That is an attribution of ignorance to Allah. Secondly, it belittles the greatest person known to human history, i.e. our Nabī-Muḥammad ﷺ. The narration says that Mūsā said to him, "I am more aware regarding people than you." This narration attributes a distinguishing virtue and merit to Mūsā, as if to say that had it not been for him, Allah would have never lessened the ṣalāh upon the ummah of Muḥammad ﷺ.

Further, I have no idea how Mūsā¹ knew that the ummah of Muḥammad will

1 If you do not know, then that is indeed a calamity and if you do know, then the calamity is even greater! Do you not claim that your Imāms have knowledge regarding the unseen? al-Kulaynī has a chapter "The imāms know all that took place, and all that will take place, nothing remains hidden from them." Here is one of their many narrations in which it is claimed that Ja'far had more knowledge than Mūsā as well as Khaḍir! Sayf al-Tammār says:

كنا مع أبي عبد الله جماعة من الشيعة في الحجر فقال: علينا عين؟ فالتفتنا بمنه ويسره فلم نر أحداً فقلنا: ليس علينا عين فقال: ورب الكعبة ورب البينة ثلاث مرّات لو كنت بين موسى والخضر لأخبرتهما أي أعلم منهما ولأنبأتهما بما ليس في أيديهما ...

not even be able to perform five ṣalāh¹, whereas Allah did not know that and He stipulated for them fifty! Can anyone assist me in trying to understand how would fifty ṣalāh fit in one day? Will there be no work, studies, seeking of sustenance, effort or responsibility. Humans would then be like the angels, having no responsibility except ṣalāh and worship!

All you need to do is a simple calculation of a (daily) schedule to realise the falseness of this narration.² If you multiply ten minutes (the minimum time required to perform one compulsory ṣalāh with the congregation) by fifty, you will find that the compulsory ṣalāh require ten hours. Either you will need a lot of patience or you will bid farewell to this religion which burdens its followers with tasks beyond their capabilities. The Jews and Christians might be excused for rebelling against Mūsā and ʿĪsā, but what excuse will they have for not following Muḥammad ﷺ, who removed their burdens and the difficulties which were placed upon them?

If the Ahl al-Sunnah condemn the Shīʿah for believing in badā, i.e. Allah, the Most Sublime, learns (of happenings) and then changes (his decisions) according to His wish, then why do they not condemn themselves for believing that Allah, the Most Sublime, learnt and then changed His law five times in one night regarding one command, i.e. the night of Miʿrāj?³

continued from page 546

We, a group of Shīʿas were with Imām Jaʿfar in the room. He asked, 'Is there anyone spying on us?' We looked to the right and left, but we did not see anyone so we said, "There is no one spying upon us." He then said, 'By the oath of the Rabb of the Ka'bah and the Rabb of proof (he said this thrice), if I was with Mūsā and Khaḍīr, I would have told them that I am more learned than them and I would have informed them of things that they have no idea of.'

Refer to *al-Kāfi* (1/260-261 ḥadīth 1), *al-Baṣāʿir* (pg. 230 ḥadīth 3)-he also has a chapter in his *Baṣāʿir*, 'The Imāms are more virtuous than Mūsā and Khaḍīr' Chapter 6 pg. 229, *Tafsīr al-Burhān* 2/488 ḥadīth 36, *Tafsīr al-Ṣāfi* 3/252, *Nūr al-Thaqalayn* 3/275

1 Mūsā عليه السلام was aware that people like you will be found. You have switched from five ṣalāh's to three. Al-ʿĀmilī has a chapter in his book *al-Wasā'il* (3/160) titled, 'The permissibility of joining two ṣalāhs without a valid excuse'.

2 This is what ignorance and deviation does to a person. This 'guided one' has just ridiculed the narrations of the Ahl al-Bayt, thereby destroying the religion of the Ahl al-Bayt and doing away with their most authentic narrations. Take a lesson, o people of intelligence!

3 *Li Akūna min al-Ṣādiqīn* pg. 152

Our comment: Allah is indeed above all shortcomings! The ignorance of this ‘doctor’ is indeed extraordinary! He wishes to prove his point by saying that time does not permit for fifty ṣalāh to be performed in twenty-four hours, yet he does not raise an objection against his A’immah, who were reported to perform one thousand raka’āt in twenty-four hours! Al-Ḥurr al-‘Āmilī has a chapter in his *al-Wasā’il* (3/71, the book on ṣalāh) titled, “It is commendable to perform one thousand raka’āt for the day and night, and if possible then for each of them”. In this chapter, he quotes nine aḥādīth from the A’immah of the Ahl al-Bayt. You may refer to it. Also (5/176) has a chapter, “it is commendable to perform one thousand raka’āt for the day and night, and if possible then for each of them in the month of Ramaḍān as well as other months”. This chapter has one ḥadīth.

Here is one of those aḥādīth. *Al-Biḥār* (82/310, narration: 16) Abū Ja’far al-Bāqir said:

والله إن كان علي (ع) ليأكل أكلة العبد - إلى أن قال - وكان يصلي في اليوم واللييلة ألف ركعة .

By the oath of Allah, ‘Alī would eat the meal of a slave... and he would perform one thousand raka’āt during the day and night.

Al-Bihar (41/15, narration: 6 and 82/309, narration: 10):

وعنه أنه قال: كان علي بن الحسين يصلي في اليوم واللييلة ألف ركعة كما كان يفعل أمير المؤمنين ..

He also narrates: “Alī ibn Ḥusayn would perform in one day and night one thousand raka’āt, just as Amīr al-Mu’minīn would do.”

Look at the gross-ignorance of this ‘guided doctor’! It would have never been possible for the one who had the responsibility of seeing to the affairs of the Muslims as well as his own family. The only case in which that would be possible, is if he performed ṣalāh like the pecking of a crow, which is the ṣalāh of the hypocrites. Undoubtedly, ‘Alī عليه السلام was free from this. Why is there any objection against fifty ṣalāh, when this is the distinguishing act of the Shī’ah? Their al-Ṣadūq, reports from Abū Baṣīr who reports from al-Ṣādiq:

شيعتنا أهل الورع - إلى أن قال - وأهل الزهد والعبادة أصحاب إحدى وخمسين ركعة في اليوم
والليلة!!!

Our Shī'ah are scrupulous people... ascetics, and worshippers. They are the ones who perform fifty-one raka'āt within every twenty-four hours.¹

In fact, the sum total of the compulsory and optional prayers adds up to fifty-one according to the Shī'ah. Mīrẓā Ḥusayn al-Ḥā'irī states in his book, *Aḥkām al-Shī'ah* (1/172), under the chapter, "daily optional prayers":

وأما النوافل اليومية فمجموعها ضعف مجموعة فرائضها، فهي ٣٤ ركعة

The daily optional prayers add up to double the amount of the obligatory ones. They are 34 raka'āt.

Another question that we would like to pose to al-Tījānī is, "Did you peek into the knowledge of the unseen to determine the manner in which the fifty obligatory ṣalāh were to be performed?" Let us rather try to work out a schedule in which one thousand raka'āt could be performed. If we dedicate just two minutes to every rak'ah, we will need a minimum of two thousand minutes. If two thousand minutes are divided by sixty, we get a total of thirty-three hours. This is equivalent to two and a half days. When did the Imām find time to perform his obligatory ṣalāh? Did he have any time working, teaching, etc.?

Indeed Allah's words describe these people quite aptly. He says:

حَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةً

Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil.²

1 *Al-Biḥār* 68/166, narration: 33, *Mīzān al-Ḥikmah* 5/231, narration: 9931, *Tafsīr al-Kanz* 8/472

2 *Sūrah al-Baqarah*: 7

He said: “On the basis of this story, the Ahl al-Sunnah believe that Allah stipulated fifty ṣalāh upon the ummah. Thereafter, upon the request of Muḥammad...”

Our comment: this type of narrations is found in abundance in the fiqh, ḥadīth and tafsīr books of the Shī‘ah. Their scholars have counted this as one of the miracles of Nabī ﷺ. We present to you, O objective reader, the narrations of those who are considered by them to be beyond mistakes and forgetfulness. Ibn Bābūwayh al-Qummī (al-Ṣadūq) reports in his book *al-‘Ilal* (page 132, ḥadīth: 1, chapter: The reason why Nabī ﷺ did not ask his Rabb to reduce the number of ṣalāh from fifty for his ummah until Mūsā asked him to, and the reason why he did not ask for any reduction after it was brought down to five): Ḥusayn ibn ‘Alwān ibn ‘Amr ibn Khālīd — Zayd ibn ‘Alī says:

سألت أبي سيد العابدين (ع) فقلت له يا أبت أخبرني عن جدنا رسول الله لما عرج به إلى السماء أمره
ربه بخمسين صلاة كيف لم يسأله التخفيف عن أمته حتى قال له موسى بن عمران ارجع إلى ربك فأسأله
التخفيف فإن أمتك لا تطيق ذلك فقال يا بني أن رسول الله كان لا يقترح على ربه ولا يراجعه في شيء يأمره
به فلما سأله موسى (ع) ذلك فكان شقيقاً لأمنته إليه لم يجز له رد شفاعته أخيه موسى فرجع إلى ربه فأسأله
التخفيف إلى أن ردها إلى خمس صلوات قال: قلت له يا أبة فلم لا يرجع إلى ربه ويسأله التخفيف عن
خمس صلوات وقد سأله موسى (ع) أن يرجع إلى ربه ويسأله التخفيف؟ فقال له: يا بني أراد أن يحصل
لأمنته التخفيف مع أجر خمسين صلاة يقول الله من جاء بالحسنة فله عشرة أمثالها

I asked my father, the leader of the worshippers: “O my beloved father, tell me about our grandfather Rasūlullāh ﷺ, when he was raised to the sky. Why did he not ask his Rabb to reduce the number for his ummah when He ordered fifty ṣalāh, until Mūsā ibn ‘Imrān told him, ‘Go back to your Rabb and ask Him to reduce it, as your ummah will not manage that?’” He replied: “O my beloved son, Rasūlullāh ﷺ would not object or negotiate anything with his Rabb. When Mūsā asked him that, he done so in the capacity of an intercessor on behalf of his ummah. Thus, he did not want to reject the intercession of his brother, Mūsā. Therefore, he returned to his Rabb to ask him to reduce the amount until it was reduced to five ṣalāh.” I asked him: “Why then did he not return to his Rabb to ask that it should be reduced from five, even though Mūsā asked him to do so?” He replied: “He wished that his ummah should be granted ease and

still acquire the reward of fifty ṣalāh. Allah says, ‘Whoever comes [on the Day of Judgement] with a good deed will have ten times the like thereof [to his credit].’¹

Your own Imām admits that this reduction was on account of the mercy and compassion of Allah towards His believing slaves. Why then do you display ignorance, O ignorant one?

Al-Tuwaysirkāni comments on this narration in his *al-La’ālī* (4/22-23, chapter the reason why fifty ṣalāh were made five but the reward of fifty will be written):

أقول: والوجه أن من جاء من هذه الأمة المرحومة بالحسنة فله عشر أمثالها وقد مرّ حديث مبسوط ... وما يدل على سهولة أمر التوبة لهذه الأمة وصعوبتها على الأمم الماضية مضافاً إلى ما مرّ فيه ... ومما يشعر بفضل التوبة أن الله جعل صاحب اليمين أميراً على صاحب الشمال مما دلّ أن مطلق الحسنة من هذه الأمة يكتب لعامله عشرًا

I say; the reason is that whoever from this ummah, who have been shown mercy, does one good deed, he will be rewarded tenfold. A lengthy ḥadīth has already passed... That which indicates the ease of repenting for this ummah and the difficulty thereof for the previous ummah’s compared to that which passed regarding it... the virtue of repentance is highlighted by the fact that Allah made the person of the right a leader over the person of the left. This indicates that a normal good act is written as ten acts for the one who carries it out from this ummah.

We will suffice upon this verdict passed by their most revered jurist, the great Ayatollah al-Mīrẓā al-Shaykh Jawād al-Tabreẓī in his book *Ṣirāṭ al-Najāh fī Ajwibat al-Istiftā’āt* (3/423, question: 1233):

1 *Al-Biḥār* 3/320-321, 10/42-43, 82/257, 258, 297, 18/408, 303, *al-Wasā’il* 3/7, 10-12, *Ithbāt al-Hudā* 1/257, *al-Maṣābīḥ* 2/226 ḥadīth 101, *al-Burhān* 2/393, 395, 397, 398, *Tafsīr al-Kanz* 9/651, *Man Lā Yaḥḍurhū al-Faqīh* 1/125-126, 198 Ḥadīth: 603, *Nūr al-Thaqalayn* 3/111-112, 5/114 Ḥadīth: 39, *Tafsīr al-Qummī* 2/12, *al-Mizān* 13/6, *al-Anwār al-Nu’māniyyah* 1/220, *Rowḍat al-Wā’iẓīn* 1/85, *al-Jawāhir al-Saniyyah* pg. 117

قال السائل: ما رأيكم في الرواية التي يذكرها القمي في تفسيره، عن أبيه، عن ابن أبي عمير عن هشام بن سالم، عن أبي عبد الله (ع) التي يذكر أن النبي في انحداره ليلة المعراج مرّ على الكلبي فسأله عما فرض الله تعالى على أمته، فأجابته خمسون صلاة فقال: إن أمتك لا تقدر عليها فأرجع إلى ربك ... فرجع إلى ربه حتى بلغ سدره المنتهى الرواية . هل هي معتبرة من جهة الدلالة أم لا ؟

قال سماحتهم التبريزي: (الرواية بحسب السند لا بأس بها، فقد رواها الصدوق في "الفتاوى" أيضاً وقد روى في بعض الروايات، أن النبي طلب من ربه تخفيف الصلاة عن الأمة، فخففها الله سبحانه إلى عشر ركعات، ثم أضاف إليها النبي سبع ركعات، وطلبه هذا الأمر من ربه فهو لإشفاقه على الأمة، وأجاب ربه إليه فهو كرامة له ..

The person asked: "What is your opinion regarding the narration mentioned by al-Qummī in his Tafsīr from his father — Ibn Abī ‘Umayr — Hishām ibn Sālim — Imām Ja‘far? In it, he mentions that whilst Rasūlullāh ﷺ was descending on the night of Mi‘rāj, he came across al-Kalīm (Mūsā عليه السلام), who asked him what was it that Allah had ordained upon his ummah. He replied that it was fifty ṣalāh. Al-kalīm responded: "Your ummah will not cope with that, return to your Rabb." He returned to his Rabb, to the Sidrat al-Muntahā... is this narration acceptable despite the indications therein?

Their honourable al-Tabrezi replied: "The narration has no short-coming as far as the isnād is concerned. Al-Ṣadūq has also narrated it in al-Faḡīh. Also, it appears in some narrations that Nabī ﷺ asked his Rabb to decrease the (amount of raka‘āt in) ṣalāh for his ummah. Thus Allah decreased it to ten raka‘āt. Then, he added on seven raka‘āt and asked his Rabb to accept this. Therefore, it is on account of his compassion for his ummah and his Rabb accepted his request, so that is in honour of him."

What is the opinion of the ‘doctor’ regarding this narration and the verdict that was passed by his scholar? Will he be allowed to criticise the aḥādīth of the A‘immah of the Ahl al-Bayt just as he accused and criticised al-Bukhārī and found fault with this authentic ḥadīth? In this manner, it has become evident that al-Tījānī has very little knowledge regarding ḥadīth and their narrators. He lacks the basic qualifications thereof. Therefore, do not be intimidated by his deviation, i.e. the ‘guidance’ that he claims to have found.

Conclusion

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ managed to escape from all of those cyclones which were made to happen around him as well as the waves of treachery which kept on reaching his feet. He defied all of that and earned the respect, love and honour of the majority, who understood the great position held by him. The deviant attacks had no option but to silently withdraw in utter disgrace and humiliation.

This is what Allah has given me the ability to pen down. I ask him to make it a beneficial act. All praise is due to Allah who guided us. If Allah did not guide us, we would have never found guidance. May the mercy and salutations of Allah pour down upon the best of humans, his pure and untainted family and his noble and righteous Şahābah.

Below are a few poems regarding Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ:

My Master, Abū Hurayrah by Walīd al-A‘ẓamī

وعشت سعيداً بقرب النبي	حبّك النبي بأنطـمـفـه
ورؤاك ممن فيفه الأعداب	هداك إلى صالحات الأمور
ويحنو عليك حنو الأب	وكت أثيراً لدى المصطفى
فلم تتأول ولم تكذب	وأنت السوي لهدي النبي
صحيح (العبارة والمطلب)	وعيت (الحديث) وآيته
وحدثت بالكلم الطيب	حفظت لنا سنة المصطفى
من المشركين إلى المغرب	يسير على هديك المؤمنون
إلى المنهج الأصدق الأصوب	ويغيب من نورك السالكون
وصدق المسال بعزم أبي	يحيون فيك نبات الرجال
فلم يتردد ولم يرتب	فأله صدرك من حافظ
يسح على الخلق بالصيب	وخازن علم كمثل السحاب
تحيث اللسان حقود غيب	فماذا يضيرك من حاسد
و (باطنه) أسود عقريبي	(تستر من ظاهر) بالبحوث
ولؤم (صليبة) الأجنبي	(كفار) (اليهود) وعبث (المجوس
من (الخيبريين) في (سأرب	(يردد ما قاله) (أسبياه
تتهرب منه إلى الغيب	غفايمش ليست تطلق الضياء إلى الغيب
فتمضي (تنفق) في الطحلب	تعاف الضفادع صفو الغدير

Nabī ﷺ favoured you with his benevolence, and you lived a fortunate life, being close to Nabī ﷺ.

He guided you towards meritorious acts, and he quenched your thirst from his pleasant stream.

You were preferred by the chosen one, and he would bless you with fatherly compassion.

You were the one who was loyal to the guidance of Nabī ﷺ, neither misinterpreting them nor lying about them.

You preserved the aḥādīth and transmitted them, in their most pristine and accurate form.

You have preserved for us the Sunnah of the chosen one, and you have uttered the best of speech.

The believers, from east to west, all follow your mannerisms.

Those seeking the absolute truth and the correct path keep drawing from your illumination.

They discover, in the form of your personality, men of steadfastness and honesty.

Allah made you the fore-runner among those who memorised, and did not hesitate or doubt thereafter.

And a treasurer of knowledge who is like the clouds, constantly showering beneficial rain upon the creation.

How can you be harmed by any dim-witted foul mouthed and jealous bigot?

He hides behind an image of scholarship, whereas he is in reality a black scorpion.

Imitating the Jews in their deception, the Zoroastrians in their filth and the worshippers of the cross in their wickedness.

Repeating the hogwash of his masters, the journalists and thereby acceding to their whims.

Like a bat, which rushes towards darkness as it cannot stand light, and a frog which cannot take the purity of a well, so it gets into a water moss and begins to rant.¹

To a Ṣaḥābī by Maḥmūd Dalālī Āl Ja‘far al-Ḥadīthī

ومن عذوبه ذاك النبع معترف	من أجل بعث الهدى الإسلام معتكف
وهو بجلال الوحي يتصف	قلوب عظيم وحس ثاقب يقط
جب الثرية في أسرارها كليف	أبو هريرة (هذا من عرف به)
روح من تبعه الروحى يرتشف	تبع الهدى في شوقٍ وفي لهيف
وذاك سرّ به الأرواح تأنف	والقلب يلزم من تبوي فيتبعه
فسعيه دون ريسب كلّ شرف	ومن سعى خلف (طه) في سيرته
وقد يقيق بذاك الفضل من يصف	رعى الرسالة في صبرٍ وفي جلد
ما غرّه طمع فيها ولا تسرف	وسار يزهد في الدنيا وبهجتها
ركب الحياة، وما في الركب مختلف	من النجوم السني شعت مستورة
ولن ترى (حاقدًا) للفضل يعترف	أعماله لأول الأسباب بينة
ومنه نالوا ثمار العلم واقتطفوا	إني لأعجب من (قوم) به طعنوا
روح الرياء وفي الأهواء منجرف	ما نال منه سوى المأجور تدفعه
أخو (يهود) ومن للذنب معترف	يكفي (الصحابي) هذا ما رماء به
وعنه جاءت الأخبار والصحف	وفي (يهودا) نوايا السوء باقية
وذاك في طبيعهم أصل به عرفوا	تستروا بخبيث الفكر من قدم
وسر (دعوتهم) للسناس منكشف	جاءوا يعدون للإسلام عذتهم
ويتهي (حاقد) بالمكر ملتصف	والهادمون سقنهم مسيرتنا
كف (الأجير) لما ينجو بها السلف	شر السياسة أتكسار تحركها
تهده ، وعدانا خلفنا تقف	واضيعة المجد ما زلنا بمعزلنا

As a result of the guidance of Islam being sent, he held onto it, and he took a dive into that sweet stream.

A great heart accompanied by alert and vigilant senses, with his only concern being that he should adopt that which appeared in the magnificent revelation.

As he moves, the splendour of this dīn covers him, raises him, possesses him, revives him and protects him.

1 *Difā‘ ‘An Abī Hurayrah* pg. 461-462

Abū Hurayrah, he is the one who is known for delving into the deep intricacies and secrets of the sharī'ah.

He followed the sharī'ah when it suited him and when it went against him, drinking from its spiritual stream.

The heart is attached to those who incline towards him and follow him, this is a secret which the souls have become accustomed to.

Whoever walks in the footsteps of Ṭāhā (Muḥammad ﷺ), undoubtedly each step of his will be honourable.

He fulfilled the role of being the messenger with perseverance, tolerating beatings, this merit alone exhausts the one who wishes to praise him.

He passed through, shunning the world and its adornment, never being deceived by its greed or its luxuries.

He was from the stars who lit up (the pathway) for the travellers, a fact that all of them have agreed upon.

His actions stand as proof for the intelligent, as for the jealous, he never acknowledges any virtue.

I am bewildered by a nation who criticises him, yet they found no source to their knowledge besides him.

None have condemned him except sell-outs who were motivated by the winds of ostentation, which then eroded their intellect.

The accusations of the brother of the Jews, and the one delves into sin are sufficient for (the elevation of) this Ṣaḥābī.

The Jews still have many more evil intentions, the narrations and scriptures have informed us of this.

They have a long history of operating behind evil agenda. That is part of their nature and in this way they have been recognised.

They made preparations to (destroy) Islam, but the secret of their call has become known to people.

Our activities will soon eliminate the ones who wish to destroy (Islam), and the bigot will be enveloped in his evil plans.

It is the worst of politics, and it is spread by the hand of a sell-out. It does not even spare the pious predecessors.

He is of low status. We have been guiding him with our stick, but others have stood behind us.¹

Abū Hurayrah-A History and a (cause of) Pride by Ustādh ‘Abd al-Jalīl Rāshid

وأقرب الهدى من تاريخك العطر
معاً لماً في طريق الوعي والسكر
فكلم تملأت منها روعة الصور
فقلت يا نفس هذا موطن العبر
تلوي الفجاج وتعلو ذروة الظفر
وعن صحائف فيها أروع السير
بالكرامات فلا تذكر شذى الزهر
تصغي وتحفظ في وعي وفي حذر
فتعم ما حزنه من رابع الأثر
تبرمي جهاه بكيد الباطل الأخر
وأحفظ القوم من بدو ومن خضر
وكننت تبعه في الخيل والسفر
له، وكل فعال منه مبيد
فكيف تنسى وأنت الثبت في الخبر
وقد وقفت ترد السهم في النحر
تجمي حمى سنة المختار من ضرر
فكان سعيهم دوماً إلى خسر
تعلو، وراياتهم مطومة الأثر
وفي سجاياه دوماً ساطع الغرور
وحسبه خصلة عطف على المرور
فليس يُعرف عنه إلا فيك في الخبر
فهل له في اغتنام المال من وطير
هل جنا ما سوى الخذلان من ثمر؟
فانتنق الله في العقبى وتنتير
نفع الهداية نبياه على العصور
وليس فسائره إرجاف مستر
فلبدر أسطع ضوء في الدجى العكر

أشد بذكرك شدو الطير في السحر
وأذكر الصفحات الغر أنثرها
تسردهي صور راقت ملامحها
حدثت نفسي عنها- وهي معجبة
وعن جهاد علت رايات موكبه
وعن بلاه الألى ضحوا وما بخلوا
أنفدي بنفسي تاريخاً قسم عيفا
وأنت- يا سيدي- قد ظَلَمْتَ معتكفاً
هذه الأحاديث ترويهما وتجمعها
حرمست كنز الهدى من كل غائلة
فكننت أحرص من أم على ولد
لارمت بيت رسول الله ترقيه
وعيت كل دقيق من معادله
دعا لك الله لا تنسى له خيراً
ريشت سهام تنال حاقدة
وقفت طوداً متيساً في وجوههم
فاستغرغا الجهد أحياناً وموجدة
قد غاظهم أن يروا رايات سنننا
أبو هريرة فسذ في مكسارمه
فأذى هريرته في العطف شهادة
فمن يكن في الوري في العطف مشهوراً
ومن يكن في الوري في الزهد مشهوراً
كم لفتقوا ثم رد الله بغيرهم
عصاة قد بلونا أمرها عُصراً
أبو هريرة تاريخ يضمخه
فليس فسائره حقد شائمه
فما دجى الكفر يخفي نور سنننا

1 *Difā‘ ‘An Abī Hurayrah* pg. 463-464

I sing your praises just as a bird sings before dawn, and I draw guidance from your fragrant biography.

I make mention of the glorious pages, and I spread them out simultaneously while trying to preserve and reflect.

It once again becomes images with appealing features, how enjoyable were those images!

I told myself about them, who was thereby surprised. I then said, 'O my soul, this is a lesson!'

After a struggle, the flags of his convoy were raised. They wrapped up the valleys and reached the pinnacles of victory.

They sacrificed at the most crucial moments, without holding back, as well as the pages which held the most glorious biographies.

I sacrifice my life for a history, which gives off such a fragrance that will make you forget the fragrance of flowers.

O my master, you remained in one place, paying attention and memorising during normal as well as tense moments.

You have narrated and collected these aḥādīth, how wonderful are the effects of that which you have achieved.

You have guarded the treasure of aḥādīth from every calamity, which was formed by the evil plots of falsehood.

You were more protective than a mother over her child, and you were the one who memorised in the best manner, better than all the villagers as well as the people of the city.

You were always at the house of Rasūlullāh ﷺ, awaiting him, and you would follow him at home as well as when he was on a journey.

You were quick to memorise every detail of his speech as well as his actions.

He supplicated on your behalf. Do not forget his favour, how can you forget when you are the best memoriser.

Arrows were let out due to jealousy, but you repelled them and sent them back to the necks of the archers.

You stood like a protected fort in their faces, protecting the Sunnah of the choicest one from any harm.

They exerted themselves, acting upon their emotions and jealousy, but their efforts always ended in vain.

They were angered by the fact that the flags of our narrations flew high, whilst theirs were left without any trace.

Abū Hurayrah was an embodiment of merit, and his temperament always beamed with light.

His kittens bear testimony to his compassion, it is sufficient a merit to take pity upon kittens.

Whoever is known among the people for being compassionate cannot be known as a fabricator of narrations as well.

The one who is known for being an ascetic, will he have any interest in stealing wealth?

How many lies did they not make up, but Allah washed away their oppression. Did they achieve anything besides disgrace?

A group whose matter we have experienced for centuries, they should fear Allah regarding the final destination and veil themselves.

Abū Hurayrah is a history, which the fragrances of guidance spread across each era.

Thus, the jealousy of the bigot will not harm him, nor will the actions of the veiled one affect him.

The darkness of kufr can never dim the light of our Sunnah, as a moon only glows brighter when it is surrounded by pitch black darkness.¹

1 *Difā' 'An Abī Hurayrah* pg. 466-467

Anwār Ṣāhib al-Muṣṭafā by ustādh al-Ḥāj Ṣāliḥ Ḥayāwī

عن يزدجر فأنت اليوم غنار
 عن الحقيقة حتى إهم شاروا
 وإن أبوا يعضهم ضاقت به النار
 وما انتهى واضح إلا لسه عسار
 آتات وعن من المصدر تنهار
 لا ليس تجدي فأن الحذبتار
 تحذون فما في القوم متار
 ولا يدينون؛ إلا للذي صاروا
 الدس ديدنهم والههم ديسار
 خل الطريق ولم يشفه إكثار
 للعالمين كان العلم أوزار
 ومذهب القدان الناس أحرار
 صدق الحديث ففي الأحشاء أوار
 وزاد تأويلهم في الكفر أشرار
 تغشى العيون فكنت عنك أبصار
 سرراً خفياً وما حاسطك أسرار
 في كنف زيف باسم البحث ينهار
 للامنعم) من كرام الناس أخيار
 تدس سماً بمن فهو غسار
 ما دام للكاذب عند البيع أسعار
 ما شاء طالها لسحت تجار
 طعن وخرّب بأعراض وإكثار

لو كنت تروي حديثاً فيه أخيار
 ما كان ذنبك إذ حدثت سالهم
 والناس حيمهم كنفراً إذا رغبوا
 أباهريرة للتاريخ ما وضعوا
 وفي الحقا لوعة آب الزمان بها
 يا صاحب المظفي قول وأشعار
 أباهريرة لو عاد الزمان بكم
 لا يرضون لقول لا يوافقهم
 من ذلك (ريته) أشكال متنوعة
 ومثله بسدي علمنا ومعرفة
 ألقى الضلالة في قول بنته
 والهب الحقد ناراً عند حامله
 له دز أيبكم كيف أرقهم
 وأولوا ما يشاء الحقد فعلتهم
 يا صاحب المظفيحاطك أنوار
 ما كان قولي فيكم كاشفاً أبداً
 لكنها نفثة حزى أمسرها
 فبارك الله سعياً سوف يذكره
 قد زين الكذب شيطان كاتبه
 لا يروعني أن يكون الكذب مهنته
 فلنقمة السحت أقوال يؤولها
 أحكذا الرزق في الأراض مشوه

If you had to narrate a ḥadīth which covered one of the tales of Yazdegerd, then you would have been a favoured one.

What was your sin, that when you narrated to their questioner the reality, then they went into a fit of rage?

(These) People love kufr and are inclined towards it even though they deny it. Their hatred will fill up the fire.

They could not forge a biography of Abū Hurayrah, and whoever tried failed miserably.

There is an ardour of love within us, by means of it, time scolds the weakness of the feeble ones.

O companion of the chosen one, speeches and poems can never encapsulate your virtues, the target is far too great.

O Abū Hurayrah, if time could bring you back, you would have no competitors at night from their camp.

They do not accept that which does not please them, and they do not believe in anything except that which has become...

The source of different types of objections. Deception is their modus operandi and their object is nothing but a few coins.

This has been called knowledge and recognition; they have lost the path, and denying that did not help them.

He (the critic) presented deviation in his speech, which he decorated for the unaware, as if knowledge and lies are synonyms.

Jealousy lit a fire in the heart of the one holding onto it. The belief of the codfish is that people are free (to do as they wish).

To Allah belongs the excellence of your father, true speech really melted them, and left them burning inside!

Jealousy got them to interpret in whichever way it wanted, and mischief mongers provoked them to increase the kufr therein.

O companion of the chosen one, you were covered by illumination which weighed heavily upon the eyes, so they did not manage to glance at you.

My speech regarding you (bigots) can never reveal the hidden secrets, but you (Abū Hurayrah) have nothing to hide.

They are a mere group of facts that I have put together to expose the deviation which was displayed as research.

May Allah bless an effort which will be remembered by the best of the people who will benefit from it.

The devil beautified his writings with lies, mixing poison with fat, thus he is a fraudster.

He does not desist from exhausting his energies in lies, as long as lies can

be sold.

A morsel of filth is acquired by misinterpreting sayings to the suit the whims of the one who asks for it. He is nothing but a merchant of filth.

Is this how sustenance is accrued? He dishonours by falsely accusing denying (the truth) and condemning on account of other agenda.¹

1 *Difā' An Abī Hurayrah* pg. 468-469. Also refer to pg. 470 and pg. 474

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- Anwār al-Wilāyah*-Mullā Zayn al-‘Ābidīn al-Kalbāykānī-Qum
- Aḥkām al-Shī‘ah*-al-Ḥāj Mīrzā Ḥasan al-Ḥā‘irī (Second Print-Manshūrāt Makatabat al-Imām al-Ṣādiq)
- Al-Towḥīd*-Ibn Bābuwayh al-Qummī-Beirut
- Al-Dharī‘ah ilā Taṣānīf al-Shī‘ah*-Āqā Buzurg al-Ṭahrānī-Mu‘assasat Ismā‘īlyān-Qum
- Al-Fahrist*-Muḥammad ibn Ja‘far al-Ṭūsī, Shaykh al-Ṭā‘ifāh (Third Print-1983-Beirut)

Al-Qaṭrah Min Biḥār Manāqib al-Nabī wa l-ʿItrah-Aḥmad al-Mustanbiṭ-(Third Print-Tehran)

Al-Jawāhir al-Saniyyah fī Aḥādīth al-Qudsiyyah-Muḥammad ibn Ḥasan al-Ḥurr al-ʿĀmilī (First Print-1982)

Al-Nūr al-Mubīn fī Qiṣaṣ al-Ambiyāʾ wa l-Mursalīn-Niʿmat Allāh al-Jazāʾirī (Eighth Print-1978)

Ilzām al-Nāṣib fī Ithbāt al-Ḥujjat al-Ghāʾib-ʿAlī al-Yazdī al-Ḥāʾirī-(Fifth Print-1984)

Al-Kharāʾij wa l-Jarāʾih-Quṭb al-Dīn al-Rawandī-(Qum Print)

Al-Ṣaḥīfat al-ʿAlawiyah al-Mubārakah-Amīr al-Muʾminīn ʿAlī عَلِيهِ السَّلَام-(First Print-1986-Beirut)

Al-Ghadīr-ʿAbd al-Ḥusayn Aḥmad al-Amīnī al-Najafī-(Fifth Print-1983-Beirut)

Al-Wāqifiyyah Dirāsah Taḥliyyah-Riyāḍ Muḥammad al-Nāsirī-(1409 Print)-Qum

Al-Jāmiʿ li Ruwāt wa Aṣḥāb al-Imām al-Riḍā-Muḥammad Maḥdī-Najaf-Iran

Al-Maḥajjah al-Bayḍā-Muḥsin al-Kāshānī-(Third Print-1983-al-ʿAlamī-Beirut)

Al-Istibṣār-Muḥammad ibn Jaʿfar al-Ṭūsī-(Third Print-1406-Dār al-Aḍwā-Beirut)

Al-Iḥtijāj-Aḥmad ibn ʿAlī ibn Abī Ṭālib al-Ṭabarsī (Third Print-1983-Beirut)

Al-Ikhtiṣāṣ-Muḥammad ibn Muḥammad ibn Nuʿmān al-Mufīd-(Third Print-1982-Beirut)

Al-Irshād-Muḥammad ibn Muḥammad ibn Nuʿmān al-Mufīd-(Third Print-1979-Beirut)

Al-Anwār al-Nuʿmāniyyah-Niʿmat Allāh al-Jazāʾirī-(Fourth Print-1984-al-ʿAlamī-Beirut)

Al-Ambiyāʾ-Qiṣaṣuhum wa Ḥayātuhum-ʿAbd al-Ṣāhib al-Ḥasanī al-ʿĀmilī-(First Print-1971-Beirut)

Biḥār al-Anwār-Muḥammad Bāqir al-Majlisī-(Third Print-1403-Dār Iḥyāʾ al-Turāth-Beirut)

Başā'ir al-Darajāt-Muḥammad ibn Ḥasan al-Şaffār al-Qummī-Qum
Tahdhīb al-Aḥkām-Muḥammad ibn Ja'far al-Ṭūsī-(Third Print-1406-Dār al-Aḍwā')
Tuḥfat al-'Awām Maqbūl-(Lahore Print)
Tafsīr al-Şāfi'-al-Fayḍ al-Kāshānī-Mu'assasat al-A'lamī-Beirut
Tafsīr al-'Ayyāshī-Muḥammad ibn Mas'ūd al-'Ayyāshī-Mu'assasat al-A'lamī-Beirut
Tafsīr al-Qummī-Alī ibn Ibrāhīm al-Qummī-(Najaf)
Tafsīr al-Mīzān-Muḥammad ibn Ḥusayn al-Ṭabṭabā'ī (Second Print 1971-Mu'assasat Ismā'īliyān-Qum)
Tafsīr Nūr al-Thaqalayn-Abd 'Alī ibn Jumu'ah al-'Ursī al-Ḥuwayzī-Qum
Tafsīr al-Burhān fī Tafsīr al-Qur'ān-Hāshim al-Baḥrānī-(Third Print-1983-Beirut)
Tafsīr al-Qur'ān al-Karīm-Şadr al-Dīn al-Shīrāzī-(First Print 1364 A.H.-Qum)
Tafsīr al-Kāshif-Muḥammad Jawād Mughniyah-(First Print-1968-Dār al-'Ilm-Beirut)
Tafsīr Bayān al-Sa'ādah-Sulṭān Muḥammad al-Janābidhī-(Second Print-1988-Al-A'lamī-Beirut)
Tafsīr Kanz al-Daqā'iq-Mīrzā Muḥammad al-Mash-hadī-(First Print-1412-Qum)
Tafsīr al-Tibyān fī Tafsīr al-Qur'ān-Shaykh al-Ṭā'ifāh al-Ṭūsī-iḥyā' al-Turāth al-'Arabī-Beirut
Tafsīr Majma' al-Bayān fī Tafsīr al-Qur'ān-Faḍl ibn Ḥasan al-Ṭabarsī-Tehran
Tafsīr Mir'āt al-Anwār wa Mishkāt al-Asrār-Abū al-Ḥasan al-'Āmilī al-Işfahānī-Qum
Tafsīr Khulāṣat Manhaj al-Şādiqīn-Mullā Faḥ Allāh al-Kāshānī-Intishārāt al-Islamiyyah-Qum
Ḥāwī al-Aqwāl fī Ma'rifat al-Rijāl-Abd al-Nabī al-Jazā'irī (First Print-1418 A.H.)
Ḥīlyat al-Abrār-Hāshim al-Baḥrānī al-A'lamī-Part One-(First Print-1411 A.H.-Qum)

Hilyat al-Abrār-Hāshim al-Baḥrānī al-A‘lamī-Part Two-Beirut

Hilyat al-Muttaqīn fī l-Ādāb wa l-Sunan-Muḥammad Bāqir al-Majlisī-(First Print-1994-Beirut)

Ḥayāt al-Qulūb-Muḥammad Bāqir al-Majlisī-Persian-1963 Print-Intishārāt ‘Ilmī-Tehran

Dalā’il al-‘Imāmah-Muḥammad Jarīr ibn Rustum al-Ṭabarī-Mu’assasat al-A‘lamī-Beirut

Da‘ā’im al-Islām-al-Qāḍī Abī Ḥanīfah ibn Muḥammad al-Tamīmī al-Maghribī-(Second Print-Cairo)

Rijāl al-Najāshī-Aḥmad ibn ‘Alī al-Najāshī-Dār al-Aḍwā-Beirut

Rijāl al-‘Allāmah al-Ḥillī-Ibn ‘Alī ibn al-Muṭahhir al-Ḥillī-(Second Print-1961-Qum)

Rijāl al-Ṭūsī-Muḥammad ibn Ja‘far al-Ṭūsī Shaykh al-Ṭā’ifah-Qum

Rijāl al-Kashshī-Muḥammad ibn ‘Umar al-Kashshī

Rawḍāt al-Jannāt fī Aḥwāl al-‘Ulamā’ wa l-Sādāt-Mīrzā Muḥammad al-Bāqir al-Khawānsārī-Qum

Zubdat al-Arba‘īn Ḥadītha -al-Khomeini (summarised by Sāmī Khaḍrā)-First Print-1995-Dār al-Murtaḍā

Salūnī Qabl an Tafqīdūnī-Muḥammad Riḍā al-Ḥakīmī (Seventh Print-1985-Al-A‘lamī-Beirut)

Ṣaḥīfat al-Sājidiyyah al-Kāmilah-Imām Sajjād-1984 Print-Dār Ahl Bayt

Ṣirāt al-Najāt fī Ajwibat al-Istifta’āt-Sayyid al-Koṭī-(First Print-1997)

Ṣaḥīfat al-Abrār-Mīrzā Muḥammad Taqī-(Fourth Print-1986-Dār al-Jayl)

‘Ayn al-Ḥayāt-Muḥammad Bāqir al-Majlisī-(Persian)-Qum

‘Ilm al-Yaqīn fī Uṣūl al-Dīn-Muḥsin Kāshānī (First Print-1990-Beirut)

‘Awālī al-La‘ālī al-‘Azīzah fī l-Aḥādīth al-Dīniyyah-Muḥammad ibn ‘Alī (ibn Abī Jumhūr)

- ‘Aqā’id al-Imāmiyyah*-Muḥammad Riḍā al-Muzaffar-(1973 Print-Beirut)
- ‘Alī min al-Mahd ilā l-Laḥd*-Muḥammad Kāzīm al-Qazwīnī-(Seventh Print)
- ‘Ilal al-Sharā’i’*-Ibn Bābuwayh al-Qummī, al-Ṣadūq-(1966 Print Najaf)
- Faḍā’il al-Khamsah min Şiḥāḥ al-Sittah*-Murtaḍā al-Ḥusaynī al-‘Ābādī-(Third Print-Tehran)
- Furū’ al-Kāfi*-Muḥammad ibn Ya‘qūb al-Kulaynī-(1405 Print-Beirut-Dār al-Aḍwā)
- Firaq al-Shi‘ah*-Ḥasan ibn Mūsā al-Nūbakhtī-Dār al-Aḍwā’-Beirut
- Kamāl al-Dīn wa Tamām al-Ni‘mah*-Ibn Bābuwayh al-Qummī al-Ṣadūq (First Print 1412-Beirut)
- Kitāb al-Khiṣāl*-Ibn Bābuwayh al-Qummī al-Ṣadūq-Iran
- Kulliyāt fī ‘Ilm al-Rijāl*-Ja‘far al-Subḥānī-Beirut and Manshūrāt al-Ḥawzah al-‘Ilmiyyah-Qum
- Kashf al-Ghummah*-‘Alī ibn ‘Isā al-Irbīlī-Dār al-Aḍwā-Beirut
- Kitāb al-Rijāl*-Taqī al-Dīn Ḥasan ibn ‘Alī ibn Dāwūd al-Ḥillī-(1972 Print-Najaf)
- Kanz al-Fawā’id*-Muḥammad ibn ‘Alī ibn ‘Uthmān al-Karājki-(1985 Print-Beirut)
- La’ālī al-Akḥbār*-al-Tuwaysīrkānī-Qum
- Man Lā Yaḥḍurhū al-Faqīh*-Ibn Bābuwayh al-Qummī al-Ṣadūq-(Sixth Print 1405-Dār al-Aḍwā)
- Mir’āt al-‘Uqūl li Sharḥ Akḥbār Āl al-Rasūl*-Muḥammad Bāqir al-Majlisī-(First Print-Tehran)
- Mustadrak al-Wasā’il*-al-Nūrī al-Ṭabarsī-(Second Print 1408-Mu’assasat ‘Āl al-Bayt-Beirut)
- Mihāj al-Barā’ah fī Sharḥ Nahj al-Balāghah*-Ḥabīb Allāh al-Kho’ī-(Third Print-1983-Beirut)
- Manāqib Āl Abī Ṭālib*-Shahr Āshūb al-Māzindarānī-(1956 Print-Najaf)
- Ma‘ānī al-Akḥbār*-Ibn Bābuwayh al-Qummī al-Ṣadūq (1370 A.H. Maktabat al-Ṣadūq-Tehran)

Mizān al-Ḥikmah-Muḥammadī Rī Shahrī- al-Dār al-Islamiyyah-Beirut (1985 Print)

Madīnat Ma'ājiz-Hāshim al-Baḥrānī-(First Print-1413-Mu'assasat al-Ma'ārif al-Islamiyyah-Iran)

Maṣābīḥ al-Anwār fī Ḥall Mushkilāt al-Akhbār-ʿAbd Allāh Shibt-(Second Print-1987-Beirut)

Malādh al-Akhbār-Muḥammad Bāqir al-Majlisī-(1407 Print-Qum)

Miftāḥ al-Jinān fī l-Ad'iyah wa l-Ziyārāt wa l-Adhkār-(Authenticated by a group of qualified individuals)

Maḥāṭib al-Jinān-ʿAbbās al-Qummī-(transalted into ʿArabic by al-Nūrī al-Najafī-Mu'assasat al-Nu'mān-Beirut)

Wasā'il al-Shī'ah ilā Tahṣīl Masā'il al-Sharī'ah-Ḥurr al-ʿĀmilī-(Fifth Print-1403-Beirut)

