Sciences of Hadith

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The present text is a collection of lectures presented in front of a classroom regarding the hadith. What is the hadith? Why is it important for us to know its significance? How to recognize the real hadith? Who were the most known ahadith fabricators? What are the conditions that a narrator had to comply to be deemed credible? These questions find relevant answers in this book.

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Introduction

In the Name of God, Most Gracious, Most Merciful

Sciences of the Hadith 1 ('Uloomul-Hadith)
Orientation:

Main Sciences

1. History of Hadith

2. Derayatul-Hadith (Mostalahat)

3. Rejalul-Hadith

4. Fiqhul-Hadith

Main Topics

Definition of Hadith and its significance; The Destiny of Hadith amongst the Shia and the Sunni, The Story of Fabrication of Hadith, Methods of distinguishing an authentic Hadith from forged ones. Types of Hadith; (concerning the narrators), Conditions of a narrator, Paradoxical and contradictory Hadiths and methodology of their treatment. Leniency in the evidences of Mustahabbat (Recommended Acts). A Glance at the major books of Hadith: Shia and Sunni collections. The Science of Rejaal (biography of the narrators). Methods of authentication. Etiquettes of narrating and writing a Hadith.

Who needs to take this subject?

1. If you wish to take academic courses in Islam, especially in analytical Fiqh, this is a must for you.

2. If you wish to ever use quotes of any Hadith in your speeches or essays,

3. If you are seeking more insight about the second important source of knowledge in Islam, i.e. Hadith.

What are the prerequisites for this subject?

Completion of "Introduction to Islamic Studies" (Islam for Beginners) is compulsory for enrolment of this course. That course, especially lessons 7 to 9, will give you basic knowledge about what you would learn (in-depth) in this course. Completion of the "Sciences of the Quran". We also strongly recommend the completion of the "Islamic Theology" course.

What is the language of the Course?

The course will be presented in English. However, as the original texts of the Hadiths are in Arabic, basic Arabic literacy would help for a better understanding of the Hadith's analysis.

Duration of the Course and the commencing date

We are anticipating that this course will take 14 sessions commencing from 31 October (Orientation) 2006 and finishing latest by very early March 2007. (Including two weeks holiday during Muharram(

The course will be on Tuesdays from 7.00pm to 8:15pm (we will adjust with the Maghrib Prayer time). Please make sure you are punctual. Late comers may not be allowed entry. If you miss any lesson(S) you can order the audio CD from the audio-visual section. Lecture notes will be available on our website2.

What do I need to bring in the class?

You need to bring your attention along with a pen and a notebook with a clip board.

Some useful books for further studies?

This course is a research based course. Many sources will be used for presentation of this course in addition to the lecturer's own knowledge about the subject. The followings are some of the main sources that will be used for this course.

1. Abd Al-Hadi Al-Fadli; "Introduction to Hadith" [Eng. Trans.] printed by ICAS Press along with Derayatul-Hadith by Al-Shahid Al-Thani

2.Sayyid Ali Al-Shahristani; "The Prohibition of Recording the Hadith" [Eng. Trans] published by Ansariyan

3. الدكتور صبحي صالح: علوم الحديث و مصطلحه

4. آية الله جعفر سبحاني :كليات في علم الرجال (مطبوعات الحوزة العلمية بقم المقدسة)

5. احمد بن عبدالرضا مهذب الدين بصري: فائق المقال (مكتبة المجلس الشوري الاسلامي–ايران)

6. اية الله العظمي الخوئي: معجم رجال الحديث (المقدمة)

7. الشيخ يوسف البحراني: الحدائق الناظرة (المقدمة)

8. الشيخ بهاء الدين العاملي: الوجيزة

1. You may obtain the audio lectures of this course by sending your order to info@ihic.org.au [5]
2. You may obtain the audio lectures of this course by sending your order to info@ihic.org.au [5]

Meeting 1: Definition, Significance, Branches

Definition

'Hadith' literally means a new word or thing, the antonym of which is 'Qadim' meaning 'old'. The plural form of Hadith is 'Ahadith'. Thus, the Holy Quran in this sense is a 'Hadith', nay 'the best Hadith'. The Almighty Allah has referred to the Quran in several Ayaat as 'Hadith'. [For instance, see: 52:34, 53:59, 39:23]

'Hadith' in the expression of Muslims as well as in this study is the quotation of the saying, the action or the confirmation of the Prophet of Islam (S). The Shia extend the meaning of the 'Hadith' to include that of Fatima Al-Zahra (a.s.) and the 12 Imams of Ahlul-Bayt (a.s.). Their sayings also include their verbal or written words. It also includes all their words whether their addressees are people or God such as their supplications.

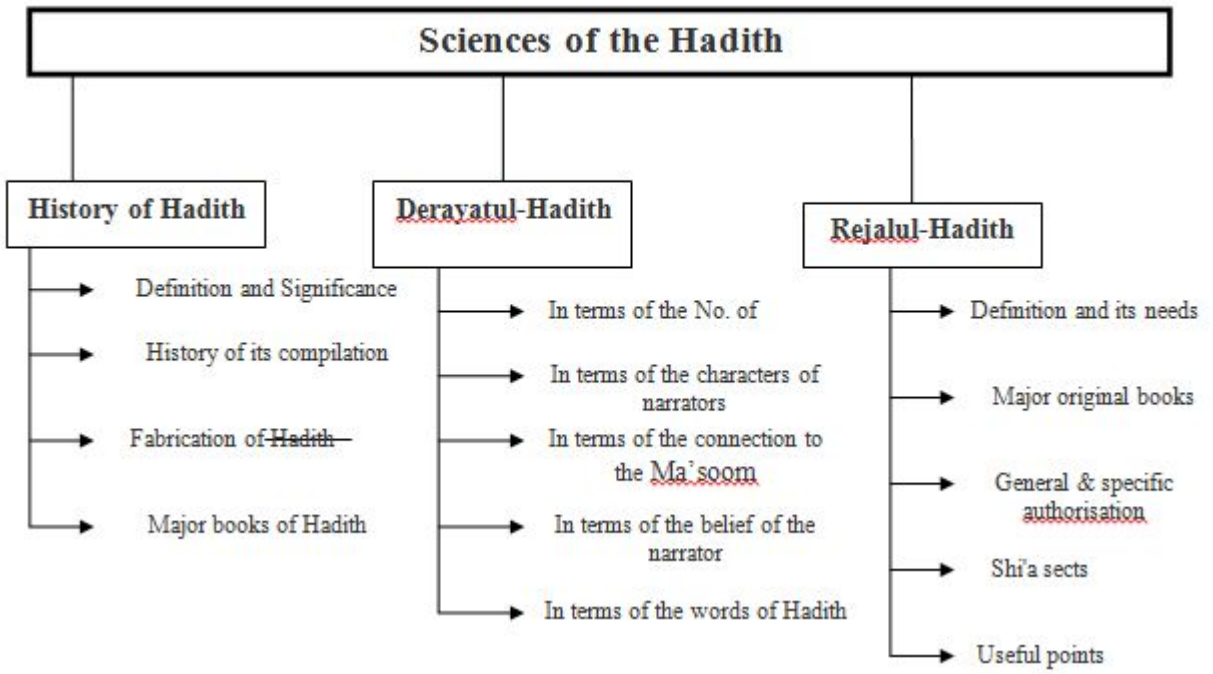
The Sunnis usually extend the meaning of the Hadith to include the sayings of the Companions of the Prophet (S) as well as the Companions of the Companions (Taabe'een).

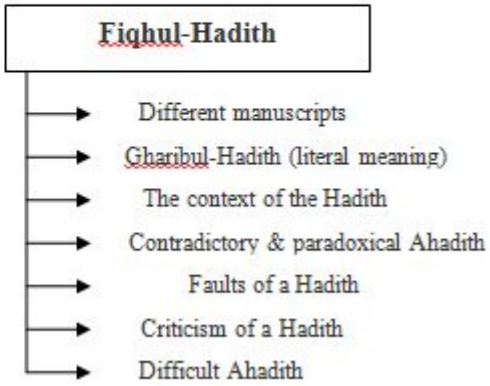
Hadith is sometimes called 'Rewayah' (quoted), 'Khabar' (news), 'Sunna' (tradition and the way of life) and 'Athar' (report). Hadith is usually translated in English into 'narration'.

Hadith and Hadith Qodsi

Hadith is different from the Hadith Qodsi (Holy saying) in that Hadith is the saying of the Ma'soom that he by divine inspiration or revelation utters in explanation of the religious matters. Hadith Qodsi is the Words of God that a Prophet quotes from the Almighty Allah. Hadith Qodsi is free from the challenge of miracle and it is not part of the Quran.

The examples of Hadith Qodsi are quotation of Prophet David (a.s.), Prophet Moses (a.s.) and Prophet Muhammad (S) from God. For instance, the Prophet of Islam (S) said: "The Almighty Allah says: Fasting is mine and I reward it (or I am the reward of it). 1





Proofs for the Significance of Hadith in Islam

Rational proof

The holy Quran is the first and the most important source of knowledge in Islam. Nonetheless, the holy Quran includes only the general principles of the prosperity of man in here and in the hereafter. It is for this reason that Muslim scholars whether Shia or Sunni asserted that the complete denial of the Hadith and the claim of 'the Book of Allah suffices us' will lead to nothing other than distortion of Islam and denial of the necessary aspects of Islam. Therefore, to understand the major portions of Islam one has no choice but to be well acquainted with the Sunna of the Prophet (S) and the Imams of Ahlul-Bayt (a.s.).

Quranic Proofs

To practice and adhere to the Quran necessitates referring to the Hadith. The Almighty God in various Ayaat has referred the Muslims to the Sunna of the Prophet (S). The following Ayaat are some examples in which the explanations of the details of the religion is left to the Prophet of Islam (S):

مَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۚ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

"Whatsoever the Messenger gives you take it and whatsoever he forbids you abstain (from it)." 59:7

وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا ۖ وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ

ذَٰلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ ۚ وَمَنْ يُشَاقِّ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۚ

"Nor does he speak of (his own) desire. It is only a revelation revealed." 53:3-4

بِالْبَيِّنَاتِ وَالزُّبُرِ ۗ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

"And We have sent down unto you that you may explain clearly to them what is sent down to them and that they may give thought." 16:44

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

"Indeed in the Messenger of Allah you have a good example to follow." 33:21

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۖ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

"Obey Allah and obey the Messenger and obey those of you who are in authority (the Imams of Ahlul-Bayt)." 4:59

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ ۖ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۚ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

"Allah wishes only to remove all evil deeds from you O Family of the Prophet and to purify you with a thorough purification." 33:33

Prophetic Recommendations for Protection and Memorization of the Hadith

The followings are some examples:

1. Recommendations for Narrations of Hadith: "Know the status of people to us according to their narrations from us." Narrated from Imam Sadiq (a.s.).2

Imam Sadiq (a.s.) narrated from his father Imam Baqir (a.s.), "My dear son. Know the status of the Shia according to their narrations and knowledge. For surely the knowledge is understanding of the Hadith and by understanding the Hadith a believer will be elevated to the highest level of faith." 3

The Prophet of Islam (S) on the day of Mina said, "May Allah bloom the face of a slave of God who hears my words and understands them and pass it those who did not hear it. So, how many people who transfer knowledge without understating it, and how many people who transfer knowledge to the one who is more learned than them." 4

Muawieh Bin Ammar said to Imam Sadiq (a.s.), "There is a person who narrates so many Hadith from you and spreads it among people. He makes the hearts of your followers strong. On the other hand, there is another worshipping person who is also one of your followers but does not narrate that many Hadith from you. Which one is more virtuous? The Imam replied, 'The one who narrates many of our Ahadith and distributes them among people and strengthens the hearts of our followers is more virtuous than one thousand worshippers."5

2. Recommendations for the writing of the Hadith: The Prophet of Islam (S) said, "Whoever writes from me a knowledge or a Hadith so far as that knowledge or Hadith remains a reward will be written for him."6

A man from Ansar (the habitants of Madina who helped the Migrants) used to attend the sessions of the Prophet (S), listen to his sermons in awe, yet he could never remember the sermons of the Prophet (S) after he left. When he complained to the Prophet (S) the Prophet (S) said pointing to the man's hand, "Seek the help of your hand i.e. write my words down."[7]

3. Recommendations for the Memorization of Forty Hadith: Imam Kadhem (S) quoted from the Prophet of Islam (S): "Whoever Muslim memorizes forty Hadith that Muslims need in the matter of the religion on the day of Judgement the Almighty God will raise him as a learned scholar."[8]

The Prophet of Islam (S) in his recommendations to Imam Ali (S) said, "O Ali! Whoever from my Ummah memorizes forty Hadith seeking by that the pleasure of the Almighty God and the Hereafter, the Almighty God will associate him on the Day of Judgement with the Prophets and the truthful and the witnesses and the righteous people, and how good associates are they."[9]

Such Ahadith have been the motivation of tens of scholars throughout history to compile books named Al-Arbaeen (Forty Hadith) such as the Arbaeen of the Late Sheikh Bahaei and the Arbaeen of the Late Imam Khomeini.

4. The tradition of the earlier learned Muslims: Jabbir Bin Abdullah Al-Ansari heard that Abdullah Bin Anis has heard a Hadith from the Prophet (S) concerning being unfair to people, the Hadith that Jabbir had no knowledge of. He purchased a camel and travelled for a month to find Abdullah in Damascus only to hear the Hadith directly from Adbullah and return home! It is narrated from Abu Qolabeh Basri (died in 104 AH) that he resided in Madina for three years to hear a Hadith from the main narrator of it.[10]

As important as the Hadith is, unfortunately it has not always been preserved in its immaculate origin. Thus, it has also become the source of all sectarianism and divisions in Islam. This is a very controversial topic with which we shall deal in the next lesson.

1. Al-Majlesi; Beharul-anwaar, vol.96,p.252
2. Al-Majlesi, Beharul-Anwaar, vol.2, p.150
3. Al-Majlesi, Beharul-anwaar, vol.2, p.184
4. Ibid
5. Al-Majlesi, Beharul-anwaar, vol.2, p.145
6. Al-Hendi, Kanzul-Ommal
7. Al-Majlesi, Beharul-anwaar, vol.2, p.152
8. Al-Majlesi, Beharul-anwaar, vol.2, p.153
9. Ibid
10. Sobhi Saleh, Uloomul-Hadith, p.47

Meeting 2: The Tragedy of Hadith Prohibition; Roots and Reasons

Some Examples of Hadith Prohibition

1. Imam Ahmad Ibn Hanbal, Muslim, Al-Darami (the teacher of Bukhari), Al-Termethi and Nasaei narrated in their Isnad from Abu-Sa'eid Al-Khodri: The Prophet (S) said: "Do not quote me in other than the Quran. So, whoever has written anything from me other than the Quran, shall erase it."

2. Ahmad Ibn Hanbal narrated from Zaid Ibn Thabet: "The Messenger of Allah (S) prohibited us from writing anything from him and he erased them."

3. Ahmad Ibn Hanbal narrated from Abu-Horayra: "We were sitting writing what we had heard from the Prophet (S), when the Prophet (S) arrived. He asked what we were writing. We said: What we have heard from you. He said: Are you (compiling) a book besides the Book of Allah? We said: (we write) what we hear from you. He said: "Write the Book of Allah. Write only the Book of Allah. Are you writing other than the Book of Allah? Write only the Book of Allah." Abu-Horayra said: Following the instruction of the Prophet (S) we collected our writings and burnt them in a fire."

As we shall explain in this lesson 'the Ahadith of Prohibition' are undoubtedly either fabricated to justify the mistakes of the Caliphs or they were special instruction for specific people such as Abu-Horayra. Remarkably, although according to Abu-Horayra, the Prophet (S) had prohibited him to write any Hadith, the Sunni books of Hadith is largely filled with his narrations. In fact, in the Sunni books of Hadith no one has narrated from the Prophet (S) more than Abu-Horayra!

Stages of Prohibition of Hadith

During the Time of the Prophet (S)

Al-Darami in the introduction of his 'Sunan' and Al-Hakem in his Al-Mostadrak' narrated from Abdullah the son of Amr Ibn 'As: I used to write whatever I heard from the Messenger of Allah (S) until the Qoraysh prohibited me and said to me: Do you write anything you hear from the Prophet (S) whilst he is also a human who has rage and pleasure? I then stopped writing the Hadith until I informed the Prophet (S) about what the Qoraysh had told me. He pointed to his mouth with his finger and said: "Write. By the One my life is in His Mighty Hand, none other than truth has come out of this."

In the last days of the life of the Prophet (S)

Ibn Abbas said: when the Prophet (S) was at his dying bed there where some men around him, among them, Omar Ibn Khattab. The Messenger of Allah (S) said to them: Bring me a book to write something for you that you may never go astray. Omar said: Surely the pain has inflicted the Messenger of Allah and the Book of Allah is with you. The Book of Allah suffices us! Following his (Omar) words those who were at the house disputed amongst themselves. Some agreed with Omar and when the dispute and voices rose the Messenger of Allah (S) said: Stand up and leave me for it is not appropriate to dispute at the presence of a Prophet (S)."

During the reign of Abu-Bakr

Al-Thahabi under the biography of Abu-Bakr narrated: "After the demise of the Prophet (S) Abu-Bakr called people and said: You have been narrating many Ahadith from the Prophet (S) yet you dispute among yourselves about them. People who come after you will dispute more about them. Thus, from now do not narrate any more Hadith from the Prophet (S). Whoever asked you anything tell them: Between us and you is the Book of Allah, thus accept its Halal as Halal and accept its Haraam as Haraam."

Al-Thahabi also narrated the following event from Aiysha; the daughter of Abu-Bakr: "My father has compiled 500 Hadith from the Prophet (S). One night (during his Caliphate) he was uneasy and did not sleep the whole night. In the morning, he called me and said: My daughter bring me those Ahadith that I have with you. I brought them to him and he burnt them all. He then said: I am worried lest I die and there has been any Hadith that I have narrated it from the Prophet (S) through a person that I assumed him to be honest and trustworthy whereas he is not. I do not wish to carry the responsibility of a wrong narration on my neck!"

During the reign of Omar

Ibn Sa'd narrated from Orwa: Omar decided to write down the Ahadith of the Prophet (S). He sought the opinion of the Companions about the matter to which they positively consented. Nonetheless, Omar thought about it over for a month and then announced: I had in mind to write down the Ahadith of the Prophet (S). Yet, I remembered the nations who were before you; those who wrote their books and abandoned the Book of Allah. By Allah! I will never mix the Book of Allah with anything else." Ibn Sa'd continued: "Omar took an oath from people to bring all the books of Hadith that they had compiled. When the Companions brought their books, he set them all on fire."

During the reign of Othman

Othman sent Abu Dharr on exile to Damascus for the so-called crime of narrating the Prophetic Hadith. Subsequently, Mo'awiyah; the then ruler of Damascus, boycotted Abu Dharr and did not allow anyone to

communicate with him. Eventually Abu Dharr the distinguished companion of the Prophet (S) died lonely in the wilderness of Rabatha.

During the reign of Mo'awiyah

Mo'awiyah wrote an official letter with the same content to all his delegates announcing that whoever narrates anything in virtue of Abu-Torab (Imam Ali) or his family, he is not under the protection of the government." Ibn Abil-Hadid furthered that during that time the people of Kufa suffered the most.

Analysis of the Motivations behind the Prohibition of Hadith

1. The best evidence of this claim is that many Companions including Abu-Bakr had books of Hadith. Is it possible that the Prophet of Islam (S) has forbidden something yet many Companions disobey him and do otherwise?! The narrations concerning prohibition of Hadith indicate to us that the Companions in general were into the good tradition of collecting the Ahadith of the Prophet (S). It was due to this tradition that when Omar sought their opinion about compiling the Hadith they all consented.

2. If they were truly concerned about the forged Hadith would it not be more reasonable to form a committee of Hadith investigation and then compile the Ahadith that there were enough trustworthy testimonies on them? Moreover, Abu-Bakr had accompanied the Prophet (S) for many years, could he then not at least keep the Ahadith that he had heard directly from the Prophet (S)? Why did he have to burn all of them?! Is it possible that he meant to hide something from the next generations lest they used it against him?

5. Abu-Bakr asserted that he was concerned about the further future disputes amongst the Muslims and hence decided to uproot the problem by eradicating the Prophetic Hadith! Today and for many centuries Muslims suffer various sectarianism primarily due to the fact that the collection of the Prophetic Hadith was prohibited over the first century of the advent of Islam.

3. In our opinion, the main root for prohibition of the Hadith must be sought in the critical issue of the caliphate after the Prophet (S). The following are some proofs for this opinion:

a. As mentioned earlier it was Qoraysh, not the Prophet (S) who forbade Abdullah son of Amr Ibn to narrate the Prophetic Hadith. The reason mentioned in the narration is interesting: "The Prophet (S) is only a human and has rage and pleasure." This expression is used only when the speaker has spoken about the virtues or vices of someone else. Surely, the Prophet of Islam (S) did not speak in favour of the Qoraysh or else they would never abandon Abdullah from narrating it. Thus, it seems more likely that Abdullah had collected some Ahadith that could be used against the party of Qoraysh.

b. Omar had ordered the Companions of the Prophet (S) to lessen the narrations from the Prophet (S) except if it was about the practical laws of Islam. This again indicates that the main concern of Omar was about the Ahadith that dealt with the virtues of his opponent, i.e. Imam Ali (a.s.). This claim can be

proven by studying the trend of the Hadith prohibition at the time of Mo'awiyah who unlike Omar, explicitly abandoned any narration concerning the virtues of Imam Ali (a.s.).

c. The fabricators of the law of Hadith Prohibition did not apply it to their sincere and loyal friends, nor would it apply to themselves. Among those selected people on whom the law of Hadith prohibition did not apply was the mother of the believers; Aiysha the loyal daughter of Abu Bakr. During the reigns of Abu Bakr, Omar and Othman she was the official spokeswoman of the government. Similarly, Omar freely fabricated some narrations concerning himself such as "The Agreements" (Al Mowafiqaat).

Meeting 3: The Evil Consequences of the Hadith Prohibition

Narration not quotation

The following are some examples of the defects of not narrating the actual words of the Prophet (S).

Asr Prayer or Zohr Prayer

Bukhari in his Sahih narrated from Ibn Omar saying: "The Messenger of Allah (S) said on the Day of Ahzab: None shall offer their Asr prayers but at Bani-Qorayzah."

Muslim in his Sahih narrating from the same narrator said: "The Messenger of Allah (S) said on the Day of Ahzab: None shall offer their Zohr prayers but at Bani-Qorayzah."

Ibn Hajar; the best interpreter of Sahih Bukhari (died in 852 A.H) under the interpretation of the above Hadith said: "In all versions of Bukhari 'Asr prayers' is written, whereas in all versions of Muslim 'Zohr prayers' is written. This is despite the fact that both of them narrated from the same source and through the same chain of narrators!" He then in justification of the difference asserted: "Bukhari used to write down the Ahadith from his memory and was not committed to a verbal narration."

Different Formula of the Testimony

Sadly, the Sunni scholars today are left with nine different versions of the formula for Tashahud (testimony) in their daily prayers. They narrate different formulas from different companions. For instance, the narration of Ibn Mas'oud is different from the narration of Ibn Abbas and they are different from the narration of Omar Ibn Khattab.

All three are different from the narration of Abu-Sa'ed Al-Khodri all of which are different from the

narration of Ayesha, etc. Today the Tashahud of the Hanafi and Hanbali based on a narration from Ibn Mas'oud is as follows:

> التحيات لله و الصلوات و الطيبات . السلام عليك ايها النبي و رحمة الله و بركاته. السلام علينا و علي عباد الله الصالحين. اشهد ان لا اله الا الله و اشهد ان محمدا عبده و رسوله.

The Malikis Tashahud however, following a narration from Omar Ibn Khattab is as follows:

> التحيات الزاكيات لله الطيبات الصلوات لله.

Imam Malik preferred this narration, for Omar had recited it publically on the pulpit and no one objected! The Shafe'is on the other hand, relying on a narration from Ibn Abbas say in their Tashahud:

> التحيات المباركات الصلوات الطيبات لله. السلام عليک ايها النبي و رحمة الله و بركاته. السلام علينا و علي عباد الله الصالحين. اشهد ان محمدا رسول الله.

Problems of Narrations

The most important problem of narration is that very often it may lead to a different meaning and results in distortion of the religion. Sometimes, the narrators cannot remember the context of the Hadith or cannot remember the actual wordings etc. Thus, they fail to narrate the concept of the Hadith accurately. Consider the following examples:

a. Abu-Horayrah narrated from the Prophet (S): "If there is any evil it is in three things: the house, the woman and the horse!"

The problem of this narration is that firstly it contradicts the numerous prophetic narrations in which the Messenger of Allah (S) prohibited pessimism. Secondly, when Ayesha was informed about this narration she commented: what the Prophet had said was: "The People of Jahilliyah used to say if there is any evil it is in three things" But Abu-Horayrah was not there to hear the first part of the Hadith.

b. Bukhari in his Isnad narrated from Ayesha who asked the Prophet (S) concerning the plague: He said, "That was a means of torture which God used to send upon whom-so-ever he wished, but he made it a source of mercy for the believers, for anyone who is residing in a town in which this disease is present, and remains there and does not leave that town, but has patience and hopes for God's reward, and knows that nothing will befall him except what God has written for him, then he will get such reward as that of a martyr." [1]

The determinists Ash'aries have referred to this narration to prove their dogma of determinism. With the

spread of such narrations the followers of Ahlul-Bayt (a.s.) refer to their Imams (a.s.) to clarify their accuracy. Al-Kolayni in an authentic Hadith from Al-Halabi narrated: He asked Imam Sadiq (a.s.) if it was permissible for the people of a town afflicted by plague to travel from one suburb to another or from that town to another? The Imam (a.s.) replied: "It doesn't matter! Verily, the Messenger of Allah (S) prohibited that for his advanced guards who were in war with the enemies and were afflicted by the plague. They fled from the plague. Then the Messenger of Allah (S) said: Whoever flees from it (plague) is like the one fleeing from war. He said so (only) to discourage his army from vacating their bases."[2]

Fabrication of Hadith

It is narrated from the Prophet (S): "Whoever misquotes me deliberately his seat shall be placed in Fire."

Many Shia and Sunni narrators have narrated the above Hadith. Ibn Jouzi claims that the Hadith is narrated through more than one hundred companions of the Prophet (S). Some scholars such as Bukhari and Nasaei have even narrated it without the term 'deliberate'. According to them whoever misquotes the Prophet (S) whether deliberately or not will be placed in Paradise.[3]

The late Allama Amini mentioned the names of forty-three narrators who had fabricated 408686 Hadith some of whom had fabricated up to one hundred thousand Hadith. His eminence further says: "The fact the Abu Dawood narrated only 4800 Hadith from five hundred thousand Hadith available to him, Bukhari narrated only 2761 Hadith from among six hundred thousand Hadith, Muslim narrated only 4000 Hadith from among three hundred thousand Hadith, Ahmad Ibn Hanbal narrated 30,000 Hadith from seven hundred and fifty thousand Hadith and Ahmad Ibn Forat narrated only 300,000 from among one million and five hundred thousand Hadith one can tell how actively the fabricators were working in that time."[4]

Allama Askari in his book "one hundred and fifty forged companions" proved hundreds of names, places, wars, poems and narrations that Sayf Ibn Omar had fabricated which they have no real existence at all!

The Most Famous Fabricators

Mo'awiyah

Ibn Abil-Hadid quoting from Abu Abdillah Ibrahim Ibn Muhammad known as Naftoya; the historian of the fourth century said: "Most of the fabricated narrations in virtues of the companions were forged during the reign of Mo'awiyah."[5] The following are some examples of those fabrications:

a. In a very famous Hadith it is narrated from the Prophet (S): "I am the city of knowledge and Ali is the gate of it. Whoever intends to access the city shall enter through the gate."[6]

The agents of Mo'awiyah manipulated the above Hadith in the following forms: "I am the city of knowledge and Abu Bakr is its base, and Omar is its walls, and Othman is its ceiling and Ali is its gate."[7] The fabrication of this narration is so obvious. May be the cities of Mo'awiyah had ceilings!

b. It is also narrated from the Prophet (S): "Hasan and Husain are the masters of the youth of Paradise."

In order to dismantle the heavenly status of Hasanayn (a.s.), the agents of Mo'awiyah fabricated the following Hadith claiming that Imam Ali (a.s.) has narrated it from the Prophet (S): "Abu Bakr and Omar are the masters of the aged people of Paradise from the beginning to the end save the Prophets and the Messengers." 8 It is so obvious that the people of Paradise are all young. There is no room for the masters, for the aged, for there is no aged person in Paradise.

c. Mo'awiyah offered one hundred thousand Dirhams to Samorah Ibn Jondab to claim the Ayah "of the people" (2:204) is revealed concerning Ali Ibn Abi Talib! Samorah refused until Mo'awiyah increased the amount to four hundred thousand Dirhams and Samorah accepted the deal! 9

Abu Horayrah

To demonstrate the amount of the fabricated Hadith produced by him it is sufficient to have a comparison between the numbers of the Ahadith found in the Sunni books of Hadith from Imam Ali (a.s.) and that of Abu Horayrah.

Imam Ali (a.s.) was brought up in the house of the Prophet (S) from the age of two, and he was the first person who declared his testimony after its advent. All Muslims are unanimous that none of the companions of the Prophet (S) were so virtuous as that of Imam Ali (a.s.).

Nonetheless, according to Soyouti only 58 Ahadith are narrated from Imam Ali (as.) and that is mainly on trivial issues. Ibn Jazm further confirmed that only 50 Ahadith of what is narrated from Imam Ali (a.s.) is authentic (to their standard). Bukhari and Muslim together have only narrated about 20 Ahadith from Imam Ali (a.s.). Interestingly, very often the Sunni narrators fabricated a Hadith against the teachings of Ahlul-Bayt (a.s.) relating it to Imam Ali (a.s.) to use it against their followers. Examples of these Ahadith are what they have misquoted from the Imam concerning the permissibility of wiping on the shoes (for Wudu) 10 or prohibition of temporary Marriage.

On the other hand, from Abu Horayrah who had only met the Prophet (S) for less than two years, they have narrated 5374 Hadith! Thus, Abu Horayrah in the Sunni books of Hadith is the most narrating narrator.

When Mo'awiyah rebelled against the legal government of Imam Ali (a.s.), Abu Horayrah; who could not satisfy his stomach under the just leadership of the Imam, joined the camp of Mo'awiyah. Mo'awiyah provided him with a palace made of agate stones in addition to a piece of land. He also married him to Bosrah; the daughter of Ghazwan. In return he asked Abu Horayrah to fight Ali (a.s.) with his tongue (not his sword). Mo'awiyah asked Abu Horayrah to fabricate Ahadith in virtues of Mo'awiyah and the first caliphs. The following are some examples of those fabrications:

a. Ibn Asakir and Al-Khatib narrated from Abu Horayrah: "I heard the Messenger of Allah (S) saying:

Verily, Allah trusted three people for His revelation; myself (the Prophet), Gabriel and Mo'awiyah!" 11

b. Bazzaz narrated from Abu Horayrah from the Messenger of Allah: "Verily the sun and the moon are two bulls in Fire on the Day of Judgment." Hasan said to Abu Horayrah: What is the sin of those two (to suffer in Hell)? Abu Horayrah said: I narrate from the Prophet (S) and yet you ask me why?! 12

c. The following is the strangest narration one could ever imagine. Bukhari narrated a Hadith from Abu Horayrah. After he narrated the Hadith to people, they asked him: O Abu Horayrah did you hear this from the Prophet (S)? Abu Horayrah who was confident about the naivety of his audience said: No, this is from the pocket of Abu Horayrah! 13

For further information about Abu Horayrah and his mischief in Islam please study the two following scholarly works:

1. Abu Horayrah written by the late Allama Sharafu-Ddin Al-Ameli

2. Sheikh Al-Modhayrah written by the late Abu Rayyah

Ka'bul-Ahbar and other Jewish and Christian monks

During the reign of Mo'awiyah some Jewish rabbis and Christian monks who had converted for their hidden agenda were employed by Mo'awiyah. Ka'Bul-Ahbar, Tamim Al-Dari, Wahab Ibn Monabbah, Abdullah Ibn Salam and Sayf Ibn Omar were the main figures in this category. They imported numerous distorted biblical myths into the Islamic traditions thus causing distortion in many stories of the Quran. The scholars of Hadith refer to these narrations as 'Israelites'. Very often these narrations are expressed to the public by Abu Horayrah who studied under Ka'bul-Ahbar.

Ibn Abil-Ouja and other atheists

The fourth group of people who deliberately and with evil intention fabricated Hadith were the atheists such as Ibn Abil-Ouja. Ibn Athir in his book of history under the events of the year 155 A.H. narrated: When Ibn Abil-Ouja was taken to the cross for execution he said: you are killing me whilst I have entered 4000 Hadith in your books by which I have shown many Halal things as Haraam and many Haraam things as Halal. I have shown the days that you are supposed to fast as feasting days and the feasting days as fasting days!" 14

Motivations Behind Fabrications

To support a particular school

For instance, the followers of Imam Shafe'i fabricated a Hadith relating it to Abu Horayrah claiming that the Prophet (S) said:

يكون في امتي رجل يقال له محمد بن ادريس اضر من ابليس و يكون في امتي رجل يقال له ابوحنيفه هو سراج امتي.

"There shall be a man in my Ummah who will be called Muhammad Ibn Idris, he is worse than Iblis. And there shall be a man in my Ummah who will be called Abu-Hanifa, he is the lantern of my Ummah!" 15

To Support a particular political ruler

For instance Abu-Horayrah fabricated the following narration:

ان الله ائتمن علي وحيه ثلاثة: انا و علي و معاوية.

"Allah concerning His revelation trusted three: I (the Prophet (S)), Gabriel and Mo'awiyah!" 16

To Distort Islam

For instance, the Christians fabricated a Hadith in which Jesus is shown as the only infallible person who is free from the original sin! Bukhari narrated from Abu Horayrah:

كل ابن آدم يطعن الشيطان في جنبه حين يولد غير عيسي بن مريم ذهب يطعن فطعن في الحجاب

"Satan hits the side of all the children of Adam at birth save Jesus son of Mary. He went to hit him too but he hit a veil."

1. Al-Bukhari, al-Sahih
2. Al-Kolayni, al-Kaafi 8:108
3. Note that the different wordings in this Hadith are another example of narration not quotation.
4. Al-Ghadir 5:291
5. Sharhe Nahjul-Balagha 3:15
6. For the references of this Hadith please see:
7. Al-Sawaequl-Mohreqah, p.34
8. Ibn Majah 1:36 Hadith No. 95
9. Ibn Abil-Hadid, Sharhe Nahjul Balagha 1:358
10. Muslim 1:232
11. Ibn Kathir, Al-Bedayah and Al-Nihaya 8:120
12. Abu Rayyah; Adhwaun Ala-Sunnatil-Muhammadiyah, p.207
13. Bukhari, Sahih 6:190, the Book of Nafaqat, ch. 1
14. Al-Kaamil 6:7
15. Adhwa' al-Sunnatil-Muhammadiyah, p.121
16. Ibid p.125

Meeting 4: The History of Hadith amongst the Shia

Some examples of the Shia resistance against the law of Hadith prohibition

Abu Dharr Al-Ghefari

Abu Dharr during the reign of Omar and Othman made a pilgrimage to Hajj. He was sitting nearby the Middle Stone (Jamaratul-Wosta resembling Satan and whereat pilgrims throw stones) at Mena. The pilgrims who knew him and his status had circled around him asking their religious questions. All of a sudden one of the agents of the government abruptly stood above his head saying: "Were you not forbidden from giving any verdict?"

Abu Dharr looked up at him and said: "Are you appointed to watch me? If you put your sword here (pointing at the back of his neck) to behead me, because I am narrating a Hadith, while you would sever me head if I can narrate another Hadith from the Prophet (S) I would certainly do so." 1

Roshayd Al-Hajari

After his execution and before his martyrdom Roshayd cried out to his relatives: "Stop crying! Rather bring a pen and a piece of paper to narrate to you what I have learned from my mentor; Imam Ali (a.s.)." 2

Maytham Al-Tammar

Ibn Ziad had put Maytham on the cross to die. From the top of the cross he said: "O people! Whoever wishes to hear the secrete knowledge from Ali Ibn Abi Taleb (should listen to me)." Consequently, Ibn Ziad had his tongue pulled out from his throat. 3

The First and the Most Complete book of Hadith in Islam

The Late Kolayni is his Isnad from Sulaim Ibn Qais Al Hilali narrated the Hadith concerning the compilation of that book. Due to the significance of the Hadith I shall quote the full Hadith.

Sulaim said, "I said to Imam Ali I heard some Prophetic Hadith from Salman, Abu thar and Meqdad concerning the interpretation of the Quran that are different from what people narrate. I also hear from you that you confirm their narration and you believe that the narrations of people are incorrect. Do you

believe that people intentionally related lies to the Prophet and have interpreted the Quran based on their self–assumptions?

Imam Ali approached me and said, 'You asked the question so make sure you understand the answer. Indeed, what people have access to include right and wrong, truth and lies, abrogating and abrogated, general and specific, established and ambiguous and what is heard and what is assumed.

Even in the lifetime of the holy Prophet, people did attribute false statements to him so such an extent that he himself stood up and addressed the people, 'O people, those who attribute false statements to me secures his abode in hell.' Then the people went on attributing false statements to him after his death. Whatever traditions you (people) have received are from four categories (of narrators). There is no fifth category.

The first is a hypocrite who poses himself as a believer and actually is a shame Muslim. Attributing false statements to the Prophet intentionally, is not considered by him as a sin, nor does he mind such an attribution. Were the people even to know how false and hypocritical he is, they would never accept a word from him, nor would they confirm his statements. It was this type of man about whom people started saying, 'This is the one who had been honoured by the company of the Prophet and who has actually seen and heard the Prophet.'

People accepted traditions from him without knowing his credentials. Allah the Almighty has told His Prophet about the hypocrites all that was to be told and has detailed all the characteristics that were to be detailed. Allah the Almighty has said so;

﴿ وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ ﴿ وَإِنْ يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ ﴿ كَأَنَّهُمْ خُشُبٌ﴿ مُسَنَّدَةٌ ﴿ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ ﴿ قَاتَلَهُمُ اللَّهُ ﴿ أَنَّىٰ يُؤْفَكُونَ

***'When you see them, you marvel at their personalities; and if they speak, you listen unto their speech.'* (*63:4*)**

Such people remained there after the Prophet as well. Then they got near the leaders (rulers) who misguided and invited people towards the hell fire through the means of their fabrications, falsehood and slander. They were entrusted with big jobs by the rulers of the time and were thus foisted on the people, and their rulers exploited the situation through them. Except the few whom Allah saved, the common people were always with their rulers and with their mundane business of the world. All this is the description of the one out of all categories.

The second is the category of a person, who has actually heard something from the Prophet but was not able to retain it in his mind and fell into doubt. He never intentionally told a lie, but he started speaking, practicing and propagating what he remembered incorrectly and sketchily, and at the same time claimed that 'I have heard the Prophet say so.' If the Muslim community had known that he was in error, they

would never have accepted his words. And if the man himself had known that he was mistaken, he would have himself rejected his own version.

The third category is of the person who has heard the Prophet ordering something to be done, but the Prophet later on forbade the same. The man knows the former but is unaware of the latter. Or the man has heard the Prophet forbidding something but afterwards the Prophet has made it permissible. The man knows the former, but does not know the latter.

Thus, the man was in the know of the abrogated (as-Sunnah), but was not aware of its abrogative. If he had been aware that it has been abrogated, he himself would have withdrawn his own narrated tradition. If the Muslims had been in the know that the Prophet had cancelled what the man had related (in the authority of the Prophet) they would have themselves rejected his version.

The fourth and the last is the category of the person who had never attributed false statements to the Prophet and who hated false statements because of his fear of Allah and reverence for the Prophet. He never forgets anything from what he had heard from the Prophet. He always relates exactly what he had heard from the Prophet without adding anything to or subtracting anything from it. He is in the know of both what supersedes and also what has been superseded. Hence, he acts according to what supersedes, leaving aside the superseded.

Verily, the commands of the Prophet are also like the verses of the Quran which consist of the superseded and the superseding (general and the specific) precise (Muhkam) and the ambiguous and multi meaning (Mutashabih). Like the quran, the Prophet's wordings also had two aspects, that is, the general and the specific. As Almighty Allah Himself has said;

مَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۚ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

***"And whatever the Apostle gives you, you accept it, and from whatever he prevents, you be away (from it).'* (*59:7*)**

Thus, the one who was not aware of all these (complications) would fall in doubt and would not understand what Allah and His messenger exactly meant. It was not at all a fact that all the companions of the prophet had the ability of either asking the Prophet a question or of understanding his answers.

There were some who used to put question to the Prophet but could not understand his answer. There were also others who did ask the Holy Prophet a question but did not understand his answer until they did like some Bedouins or a wayfarer to come and ask the Prophet some questions so that they could have a chance to be enlightened by the Prophet's answer.

Verily, I was the person who had admittance to the Prophet (at least) once every day and once every

night when I used to be alone with him. On such occasions, I had the honour to talk with him on whichever subject he was inclined. The companions of the Prophet were in the know that to no other person did the Prophet extend such a privilege (of proximity) as he did to me. Many a time, I had been at my house and the prophet used to come to see me and this was his usual practice.

When I was to enter any of his (Prophet's) room to see him he used to vacate the room for the sake of privacy with me. In vacating the room, even his wives were not spared and there would be none with him besides myself. But when the Prophet had his turn to visit my house for private conference, he would not exclude Fatima (my wife) and any of my sons (a.s.) from his conference. On such occasions, he would reply to my queries and when I had exhausted my queries and remained silent, he would himself initiate further discussions.

Never was there any case of revelation of any of the verse of the Quran, which the Prophet did not recite and dictate to me and which I did not write down in my own hand. Further, never was there any revelation of which the Prophet has apprised me with the basic import, its complete elucidations, with the verses that were abrogative and with the verses that were abrogated, with the verses clear and the ambiguous and with the verses general and specific.

And then the Prophet prayed to Allah to bestow upon me its true understanding and its unfailing memory. Ever since the Prophet had prayed for me, I never forgot a single verse from the Book of Allah, nor did I forget the knowledge which the Prophet had imparted to me and which I had taken down in my own hand.

Nothing from what was revealed to the Prophet, the lawful and the unlawful; nothing from the divine imperatives and the prohibitions, nothing from what had been and what would be, and nothing from the books revealed previously to any of the Prophets regarding divine obedience and disobedience did the Prophet spare teaching me. I had fully grasped it and forgot not a word from it.

Then the Prophet put his hand over my chest and prayed to Allah to fill my heart with knowledge and understanding, wisdom and enlightenment. I, then, inquired: O Prophet of Allah, may my parents be sacrificed for you! I have never forgotten anything ever since you have prayed for me. Nor did I forget what I had not noted down. After all this, are you still afraid of my being forgetful?' Hearing this, the Prophet replied, “No, I am never afraid of your being either forgetful or ignorant.'[4]

The Book of Al-Jame'a in the Hands of the Imams

The Late Al-Kolayni in his Isnad from Aban narrated "A man asked Imam Sajjad concerning the meaning of 'thing' as someone has written in his will that something from his wealth should be given to someone. The Imam replied, 'Thing' in the book of Ali (i.e. Al-Jame'a) means 1/6 th of the wealth." [5]

Najashi; the eminent Shia expert in biography of narrators (died in 450 A.H), quoted from Muhammad

Ibn Azafer Al-Sayrafi: Hakam Ibn Oyaynah (one of the Zaidis) and I visited Imam Baqir (a.s.). Hakam was asking the Imam (a.s.) and the Imam (a.s.) was honourably 6 answering him until they disagree over an issue. Imam Baqir (a.s.) asked his son to bring the book of his grandfather. His son brought a huge rapped book.

The Imam (a.s.) showed the answer in the book and said: This book is dictated by the Prophet (S) and is written by Imam Ali (a.s.). O Aba Muhammad (Hakam)! You and Salama and Abul Meqdam may go where ever you wish, but by Allah! You shall never find a reliable knowledge unless with those in whose house Gabriel is descended." 7

Hammad Al-Saegh said: "I heard from Mofadhal Ibn Omar who said: I was with Imam Sadiq (a.s.) asking him some question that Abul-Hasan Musa (Imam Kadhem) entered the room. Imam Sadiq (a.s.) said: Would you be happy if you see the one who will own the book of Ali (a.s.)?! I would be honoured? I replied. The Imam Said: This (Imam Kadhem) is the owner of the book of Ali (a.s.) after me." 8

Soma'e said: I asked Imam Kadhem (a.s.): Is whatever you say from the Book of Allah and the Sunna of the Prophet (S), or it is you opinion too? The Imam (a.s.) replied: "Nay, whatever we say is from the Book of Allah and the Sunna of the Prophet (a.s.)." 9

Al-Jame'a in Sahih Bukhari

1. Bukhari in his Isnad from Abi-Johayfa narrated: I said to Ali: Is there any book with you? He replied: No, except the Book of Allah, an understanding that a Muslim is granted and what is in this Sahifa (book or paper). I said what is in this Sahifa? He replied: the expiation of a murder, (the rules concerning) freeing the captives and that a Muslim shall not be killed for a Kafir." 10

2. Bukhari from Ibrahim Al-Taymi from his father from Imam Ali (a.s.) narrated: "There is nothing with us save the Book of Allah and this Sahifa from the Prophet (S), (in which there is): Madina is sacred between A'er and so and so." 11

3. Bukhari with the same Isnad narrated: Ali delivered a sermon for us and said: We do not have any book to read save the Book of Allah and what is in this Sahifa, in which there is (the expiation of) wounds, and the (number of) teeth of a camel (for Kaffarah) and the radius sacred area of Madina is what is between A'ir and so and so ." 12

Ibn Hajar (died in 852 A.H) in explanation of the first Hadith said: "The Sahifa of Ali (a.s.) included all that the Ahadith of the Prophet although every narrator has narrated one part of it. This is because either the narrator was only concerned about the part he has narrated or he has forgotten the rest of it or the narrator was unaware of the rest of the Sahifa. Nevertheless, it is obvious that the narrators did not quote the actual words of the Sahifa, thus their wordings are quite different." 13

Other Ancient Books of Hadith

Apart from Al-Jame'a there were some other companions who did not submit their books to the then government. Unfortunately, however, most of these books have been destroyed or perverted throughout the history. For instance, Ibrahim known as Abu-Rafe' was a salve freed by the Prophet (S). During the reign of Imam Ali (a.s.) he was appointed as his treasurer. Abu-Rafe' had compiled a book on recommended acts, statutes and judgments. 14

Unfortunately, we don't have access to his book unless some Ahadith narrated through him from Imam Ali (a.s.) or the Prophet (S). Most of the available Ahadith him are in virtues of Ahlul-Bayt (a.s.).

The Secretes of the Family of Muhammad (S)

One of the most ancient books of Hadith that fortunately by and large it is available today is the book of Solaim Ibn Qais Al-Hilali published as 'Asrar Ale Muhammad (the Secrets of the Family of Muhammad (S)).

Solaim was one of the distinguished companions of Imam Ali, Imam Hasan, Imam Husain, and Imam Sajjad (peace be upon them). It is narrated from Imam Sadiq (a.s.):

> من لم يكن عنده من شيعتنا و محبينا كتاب سليم بن قيس الهلالي فليس عنده من امرنا شيء و لا يعلم من اسبابنا شيء و هو ابجد الشيعة و هو سر من اسرار آل محمد.

"Whoever of our followers and lovers does not have the book of Solaim Ibn Qays Al-Hilali he does not have any knowledge about us and does not know anything about (causes of) our affairs. It is the alphabets of the Shia and it is a secret from the secrets of the Family of Muhammad (S)."

In his book, Solaim narrated some Hadith from Imam Ali (a.s.), Salman, Abu Dharr and Miqdad (may Allah be pleased with them). The Shia scholars are quite unanimous about the high status and of Solaim and his virtues. There is however a scholarly debate about the authenticity of the present book, as it contains some obvious perversions. For instance, the number of the Imams (a.s.) according to this book seems to be thirteen Imams!

In my opinion this is not the first book that contains some perversions. As we shall demonstrate in the next lessons, Al-Kaafi; the best Shia book of Hadith is not also free from such perversions. The fair judgment about the book of Solaim is what the late Sheikh Mofid at the end of his book Tas-Hihul-E'teqad' (Correction of the Belief) has asserted: "This book (of Solaim in its present version) is not reliable, for there has occurred perversion and deception in it. Thus, it is imperative for the believers not to accept all that is written in that book. They must refer to the scholars to distinguish for them the correct from the incorrect narrations." 15

The Psalms of Islam

Another ancient book of Hadith is Al-Sahifa Al-Sajjadiyah translated into English as 'the Psalms of Islam. Al-Sahifa Al-Sajjadiyah is a heritage from Imam Sajjad (a.s.). The present version of it consists of fifty-four supplications. The original copy of the book has been more that the present one and it has always been kept with the Imams (a.s.). The present copy has been dictated by Imam Sadiq (a.s.) to Motawakkil Ibn Haroun. 'The Treaties on the Rights' (Resaltul-Hoqouq) is another book of Imam Sajjad (a.s.) that is available today.

The Four Hundred Origins (Al-Osoulul-Arba'a Me'ah)

The time of the Abbasid was the golden age of spreading the Hadith, but then again not for the followers of Ahlul-Bayt (a.s.). The following examples spell out the sever pressure on the Shia during the Omayyad and Abbasid dynasties.

1. Abu-Khalid Shinoola said: I said to Imam Jawad (a.s.): "May I be sacrificed for you! Our teachers had narrated some Hadith from Imam Baqir (a.s.) and Imam Sadiq (a.s.). However, due to the sever Taqiyyah (Protection) in their times they hid their books and never narrated anything from it until they died. Today we have accessed their books. Do you allow us to quote from their books? The Imam replied: You may quote from their books for they are authentic." 16

2. The story of the destruction of the books of Muhammad Ibn Abi Omair is even more painful. Muhammad Ibn Abi Omair (Ziad) was an eminent student of Imam Kazen and Imam Redha (a.s.). He even enjoyed a high respect by the Sunni scholars. Muhammad was jailed during the reign of Haroun Al-Rashid (the fifth Abbasid king) and was tortured almost to death.

During the reign of Ma'moun (Haroun's son) he was again jailed for four years. During his imprisonment his daughter hid the books of her father in the attic of her house. When the father was released he attended the books. Unfortunately all his books of Hadith were destroyed by rain.17 Since then Ibn Abi Omair narrated his Ahadith by heart.

It is due to the above incident that the Shia scholars have opened special category for him and similar narrators called 'the Members of Unanimity' (As-Habul-Ejma'). They regard the Ahadith of the members of the unanimity as authentic even if they have not mentioned the name of the narrator they are narrating from18.

Despite all the difficulties the Shia narrators faced they had compiled numerous books of Hadith. The late Najashi; the famous Shia expert in biography of the narrators (died in A.H) has named about 1200 Shia narrators in his book 'Rejal Al-Najashi' who had compiled books of Hadith. Similarly, the late Sheikh Al-Horr Al-'Ameli asserted that the number of the books of Hadith compiled by the students of the Imams (a.s.) according to his counting exceeds 6600 books.

Of all the books of Hadith, the students of the Imams (a.s.) had selected 400 books known as Al-Osoulul-Arba'a Me'ah' (the four Hundred Origins). The late Sheikh Mofid (died in 413 A.H) confirmed: "From the time of Imam Ali (a.s.) to the time of Imam Al-Askari (a.s.) their students had compiled four hundred original books19.

These books contained Ahadith that the narrators had directly narrated from the Imams (a.s.). the four hundred origins were amongst the main sources for compilation of other books of Hadith such as Al-Kaafi compiled by Al-Kolayni died in (328 or 329 A.H) and 'Man La Yahzor' compiled by Al-Sheikh Al-Sadouq (died in 381 A.H).

1. Sonan al-Darami 1:136, al-Tabaqatul-Kobra 2:354, Bukhari; al-Sahih 1:161 (in brief).
2. Al-Majlesi; Beharul-Anwaar 42:121
3. Ibid 42:133
4. Al-Kolayni: al-Kaafi 1:62-63 Among the Sunni historians Ibn Sa'd (died 230 AH) has narrated the Hadith in short in the chapter of the virtues of Imam Ali (a.s.): 2/2/101. Similarly, Nasa'i in his Sonan 1:178 has narrated the gist of the Hadith.
5. Al-Kolayni: al-Kaafi 7:40
6. In some versions of his book it is written 'Mokreman' (honourably) whereas in other version it is Mokrehan' (aversely).
7. Al-Najashi: Rejal 2:261
8. Al-Majlesi: Beharul Anwaar 48:22
9. Al-Saffar: Basa'erul-Darajat p.301
10. Bukhari: al-Sahih 1:36
11. Ibid 2:221
12. Ibid 4:67
13. Ibn Hajar: Fathul-Bari 1:215
14. Al-Najashi, Rejal 1:64-65
15. Al-Khoei: Mo'jam Rejalul-Hadith 8:216-228
16. Al-Kolayni, al-Kaafi 1:53
17. Al-Khoei, Mo'jamul-Rejal al-Hadith 14:279
18. We shall explain about As-Habul-Ejma' in lesson
19. We shall introduce these sects in the coming lessons.

Meeting 5: Causes for Weak Ahadith in the books of Shia

1. Different versions

Some of the problems of the Ahadith are due to different versions of the manuscripts of the books. In the old days, the publication of a book was by writing many copies from the original manuscript. The books were either dictated to a calligrapher or he would copy the contexts of the book. It would be quite natural to make mistakes in either mishearing a word or misspelling it.

For instance, we mentioned a Hadith earlier from Imam Baqir (a.s.) concerning Al-Jame'a in which the Imam (a.s.) was answering the questions of Hakam Ibn Oyayna. In one of the manuscripts of Al-Najashi it is written that the Imam (a.s.) answered him Mokreman (respectfully), whereas in the other manuscript it is written Mokrehan (without any interest). As you can see the change of a letter (H or M) changes the meaning significantly.

2. Perversions

Another reason for weak Ahadith is the deliberate perversions occurred in their books of Hadith. Such perversions would usually occur at the time of duplication of the secondary copies. The book of Solaim Ibn Qays is an example of this type of perversion.

3. Political pressure

Although the law of Hadith prohibition was removed from the second century, the followers of Ahlul-Bayt (a.s.) had no freedom to narrate or compile their books of Hadith. Listening to a Hadith from the Imams of Ahlu-Bait (a.s.) was sometimes so hard that often they had to attend the house of the Imam (a.s.) as a fruit seller or the like.

Keeping books of Hadith for many Shia was an offence. Some Shia narrators had hidden their books all their life until they died. Others lost their books naturally during their imprisonment such as Ibn Abi Omair.

4. Sectarianism

Tyrants have always been ruling people by dividing them into small groups and creating disputes amongst them. The Abbasid rulers caused some divisions amongst the Shia. Sects such as Kisaniyyah, Fatahiyyah, Ismaeiliyyah, Zaidiyyah, Gholat and the like were created to divide and pervert the path of Ahlul-Bayt (a.s.). The followers of such groups often fabricated some Hadith to justify their sects. Sometimes naive Shia narrated from them assuming that they are Shia.

For instance, Ammar Ibn Musa Al-Saabaati was one of the companions of Imam Sadiq (a.s.) and Imam Kadhem (a.s.). He then became one of the chiefs of the Fatahiyyah sect.[1] The Shia scholars argue about the authenticity of Ammar. Sheikh Tousi (died in 460 A.H) asserted: "Narrations that are narrated only by Ammar Ibn Musa cannot be relied upon."[2] Thus, one of the sciences of Hadith is the study of different sects amongst the Shia.

5. Defamation of narrators

Another reason for regarding some Ahadith as weak is defamation of some narrators. Scholars of the sciences of Hadith rely on the testimony of the early scholars about the narrators. For instance, if Al-

Najashi (died in 450 A.H) testifies the justice of a narrator we consider him just and rely on his narration. Unfortunately, however, some books were fabricated and related to the early Shia scholars in which many Shia narrators are regarded unjust.

An example of such books is the book of Al-Dho'afa (the weak narrators). This book is claimed to be compiled by Al-Ghadha'eri; Al-Husain Ibn Abdullah; one of the Shia scholars died in 411 A.H, or by his son; Ahmad Ibn Al-Husain. If the book is truly related to them, then many Ahadith become weak. The scholars however disagree as whether the book is truly compiled by Al-Ghada'eri or his son or it is a fabrication to detest many Shia narrators.

6. Narrating from the Sunnis

The Hadith narrated from the unreliable Sunni sources [3] are not reliable. Sadly, often the Shia scholars have quoted some Ahadith form the Sunni books without any comments on them or unknowingly have formed an opinion based on the Sunni Ahadith. For instance, the eminent Shia scholar of the 5th century; Sheikh Tousi in his interpretation of the Quran; Al-Tebyan under the Ayah 11-16 of Surah 24 narrated the myth concerning the accusation of the hypocrites towards Aisha from the Sunni sources without any comments.

Similarly, Sheikh Mahdi Naraqi (died in 1209 A.H) in his book 'Jame' Sa'adat' quoted some Hadith from 'Ehya'o Oloome Din' written by Al-Ghazali; the famous Sunni Sufi (died in 505 A.H). Finally, Mohaddeth Al-Noori (died in 1320 A.H) formed a wrong opinion concerning the perversion of the Quran based on many unreliable Ahadith he quoted from the Sunni books. [4]

7. Al-Taqiyyah (Protection)

Al-Taqiyyah (protection) is a Quranic principle that the Shia believe in. There are quite a number of Ahadith that are expressed by the Imams of Ahlul-Bayt (a.s.) with the intention of protecting the Shia. although these Ahadith could have been the actual words of the Imams (a.s.) the Shia scholars do not act upon them for they Imams (a.s.) had expressed it for certain circumstances only.

8. Not every Authentic Hadith should be accepted and not every week should be reject

We shall learn in the coming lessons that sometimes a Hadith is weak as far the chain of the narrators are concerned, yet the scholars accept its content. On the other hand, there may be an authentic Hadith as far as the chain of its narrators is concerned. Yet the scholars do not rely on it. For if a narrator is weak it does not mean he would never tell the truth. Similarly, it could be that a Hadith is truly narrated from one of the Imams (a.s.), yet the Imam did not have a real intention in expressing it such as the Ahadith of Taqiyyah.

Finally, according to the absolute majority of the Shia scholars 5 there is no book of Hadith that all its Ahadith are authentic. Thus, every Hadith in every book is subject to scholarly investigation.

1. Those who believed in the Imamat of Abdullah al-Aftah after Imam Sadiq (a.s.).
2. Al-Tahzib 7: under Hadith 435 [an example of a Hadith that is narrated only by Ammar is his narration concerning the value of the ring donated by Imam Ali (a.s.) whilst he was in the statue of Roku'. See Tafsir al-Borhan 2:487 under the interpretation of the Ayah 55 Surah 5]
3. As we will explain in the coming lessons being a mere Sunni is not a reason for the weakness of a Hadith.
4. For further information see lesson five of 'the Science of the Quran' from the author.
5. The Traditionalists (Al-Akhbariyoun)- a margin group amongst the Shi'a scholars - believe in the authenticity of at least the Four Books of Hadith, specially al-Kaafi. In the next lesson we shall cite some vivid examples of the false Hadith narrated even in al-Kaafi

Meeting 6: The Science of Knowing the References Part 1

Meeting 6: The Science of Knowing the References (E'lm Ma'refatul-Masader) Part 1, A Glance at the Sunni Books of Hadith

The first book of Sunni Hadith

Malik Ibn Anas (died in 179 A.H) the Imam of Maleki sect is the scholar amongst the Sunnis who compiled a book of Hadith called Al-Mowatta.

Different opinions about Al-Mowatta

The Adorers

Naturally Malek is the first person who has exaggerated in admiring his own work. In the introduction of his book he stated: "I presented this book to seventy jurists from the jurists of Madina and all of them agreed on it, and hence I called it Al-Mowatta' (agreed upon)." 1

Similarly, in the beginning of Al-Mowatta' it is narrated from Muhammad Ibn Edris (died in 204 A.H); the Imam of the Shafe'I sect: "No book has appeared on the surface of the earth after the Quran to be more authentic than the book of Malek!"

The Opponents

Laith Ibn Sa'd said: "I counted seventy issues on which Malek has given his verdicts against the Sunna of the Prophet (S)." 2

Al-Soyouti in his commentary on 'Taqrib Al-Nawawi' in response to why the author has said: "The first author in purely authentic Hadith is Al-Bukhari", although the works of Malek and Ahmad (Ibn Hanbal) were published before the book of Al-Bukhari? Al-Soyouti Said: Malek did not collect the authentic Hadith only. Rather he compiled the Ahadith that their chians of narrators are either cut or unknown." 3

The second Sunni book of Hadith

The 'Musnad' is the second Sunni book of Hadith. It is compiled by Ahmad Ibn Hanbal (died in 241 A.H) the Imam of the Hanbalis. Ahmad was from Marv4 . The term 'Mosnad' is an expression for any book of Hadith that its Ahadith are compiled according to the names of the narrators. For instance, all the Ahadith narrated by Jabir Ibn Abdullah from the Prophet (S.A) will be compiled together in one chapter.

Although Ahmad is one of the four Imams of Sunnis, the Sunni scholars did not include his book among the 'Six Authentic Books of Hadith'. Al-Bukhari and Muslim are more accepted by the Sunni scholars although they were the students of Ahmad.

The Six Authentic Sunni Books of Hadith (Al-Sehah Al-Setta)

Among all the Sunni Hadith collections, there are six books that are more recognized by the Sunni scholars. They refer to them as 'Sehah Settah' which means 'the Six Authentic'. They are: Sahih Bukhari (died in 256 A.H), Sahih Muslim (died in 261 A.H), Sunan Abu-Dawood (died in 275 A.H), Sunan Termethi (died in 279 A.H), Sunan Nasaei (died in 303 A.H), and Sunan Ibn Majah (died in 273 A.H). 5

As for the first five books, there is no dispute that they are part of the Six Authentic Books. However, as for the last one (Sunan Ibn Majah), some scholars replace it with 'Al-Mowatta', whilst others regarded Mosnad (Sunan) Al-Darami as the sixth authentic book.

In general, whenever they say 'the Five narrated it' they mean the authors of the first five books, and when they say 'the Two authentic narrated it' or 'the Two Sheikhs narrated it' they mean Sahih Al-Bukhari and Sahih Muslim.

A Glance at the Sahihayn

Muhammad Ibn Ismaeel Al-Bukhari the author of Sahih Bukhari was born in Bukhara 6 in 194 A.H. and died in 256 A.H.7 Sahih Bukhari is nine volumes in 3450 chapters. Its Ahadith including the ones repeated are counted to 7275 Hadith and without repeated Ahadith are 4000 Hadith. We should however remember the term Hadith amongst the Sunnis include the words of the companions of the Prophet (S.A) and their companions too.

Bukhari is a Hadith collection in theology, interpretation of the Quran, jurisprudence, history, ethics, etc. In his introduction, Bukhari asserted that he compiled his book in sixteen years and chose its Ahadith

from among 600 thousand Hadith to be the evidence between his and his Lord. Many explanatory books are written on Sahih Bukhari. One of the most famous ones is 'Fathul-Bari Fe Sharhe Sahih Al-Bukhari' wirttend by Ibn Hajar Al-Asqalani.

Muslim Ibn Hajjaj Al-Naysabouri is the author of the second most important book of Sunni Hadith. Muslim was from Nayshapour [Naysabour in Arabic] one of the famous cities in Iran. He died in 261 A.H. Sahih Muslim is published in five volumes and like Bukhari contains 7275 Hadith including the repeated Ahadith or 4000 Hadith excluding the repeated ones.

Scholarly Comments on Sahihayn

Undoubtedly, the Sahihayn are the two most accepted books of Hadith amongst the Sunnis, thus Sahih (authentic) by default refers to them. Al-Thahbi one of the famous Sunni scholars in the introduction of his commentary on Bukhari says: "In the world of Islam, Sahih Bukhari is the greatest book, nay after the Quran it is the best book."[8] Nawawi; the best celebrated interpreter of Sahih Muslim says: "The (Sunni) scholars are unanimous that the best books after the holy Quran are Sahihayn. The Islamic Ummah have accepted these two books and confirmed their authenticity." [9]

Despite many exaggerated praises some of the Sunni scholars especially the contemporary ones have confirmed that there are weak Ahadith in Sahihayn too. Ibn Hajar in the introduction of his commentary on Sahih Bukhari asserted: "The experts in Hadith criticised and rejected one hundred and ten Hadith narrated in Bukhari, thrity two of which are also narrated by Muslim."

Quoting from the weak narrators

One of the serious comments on Bukhari is that on the one hand he narrated from unjust sinners, Kharejis (rebels against Imam Ali's government) and puppets of Bani-Omayyah such as Amr Ibn Aas, Marwan Ibn Hakam, Mo'awiyah, Moghayrah Ibn Sho'ba, No'man Ibn Bashir, Abu-Horayrah, Emran Ibn Hettan, Eremah and the like. On the other hand he only narrated 19 Hadith from Imam Ali (a.s.) who was with the Prophet (S) from the first day of the advent of Islam to the last day of the life of the Prophet (S).

He narrated only one Hadith from Fatima Al-Zahra (a.s.) the daughter of the Prophet (S) and one of the Ahlul-Bayt (a.s.). He did not narrate any Hadith from Imam Hasan and Imam Husain (a.s.); the only grandsons of the Prophet (S) and the Masters of the youth of the Paradise. Bukhari did not narrate any Hadith from Imam Sadiq (a.s.) not even as a narrator of the Hadith of his grandfather! He was a contemporary to Imam Naqi, Imam Hadi and Imam Askari (a.s.) and yet did not narrate any single Hadith through any of them!

Examples from Sahihayn

Sahihayn narrated fabricated Ahadith in which it is claimed that God the Almighty will be seen in the hereafter in as clear as the full moon will be seen in the world.[10] People will see His shine![11] According

to narrations of Bukhari the Prophet (S) was bewitched. Prophet Moses (S) hits the eyes of the Angel of Death Isreail and turns him blind and many such fabricated and Israelite narrations.

Other Sunni Books of Hadith

The followings are some of the main examples:

Al-Mustadrak Al Sahihayn

Al-Mustadrak is the work of Muhammad Ibn Abdullah, known as Al-Hakim Al Maisabouri (died in 405AH) Al-Hakim is one of the Sunni Imams of Hadith. His book is a supplement to Sahihayn. He has compiled Ahadith that Bukhari and Muslim missed in their books although according to the principles of Bukhari and Muslim they are authentic. Some of the biased Sunni scholars have accused Al Hakim of being a Shia despite the fact that Al Sobkhi in his 'At-Tabaqat' asserted that he was a Shafei'i scholar.

The reason for such accusations is because Al Hakim has narrated many Ahadith in virtues of Ahlul Bayt (S)in general and Imam Ali in particular. Al Hakim asserts that these Ahadith are authentic according to the principles accepted by Bukhari and Muslim but they did not narrate it. For instance, Al Hakim narrated the famous Hadith of Al Ghadeer with the same Isnad that Muslim narrated from Zaid Ibn Arqam. However, unlike Muslim he quoted the important part of the Hadith in which the Prophet (S) said, "Whoever I am his master, then Ali is his master too."

Unfortunately, this is not the first time that the biased Sunni scholars have rejected a Hadith or a narrator or a book for the crime of being a Shia! To them whoever narrates any Hadith which is in conflict with their assumptions should be rejected and paid no heed to. Al Hakim is one of the eminent Sunni imams of Hadith about whom it is said "He was the most learned scholar of his time in knowing the authentic Hadith and distinguishing it from the weak ones." Al Mustadrak is published with the footnotes of Dr. Yusuf Al Mar'ashli

Jame'ul Usool Fi Ahadithe Rasool (Comprehensive Principles in Narrations of the Messenger)

Jame'ul-Usool is writtend by Mubarak Ibn Muhammad known as Ibn-ul-Athir (died in 606 A.H). Ibn-ul Athir has compiled the six books that to his conviction were authentic. They are Al-Mowatta' in addition to the first five authentic books of Sunnis. Ibn-ul-Athir replaced Ibn Majah with Al-Mowatta'. 12

In order, not to bore the unprofessional readers he omitted the chain of transmitters of the Ahadith and only mentioned the name of the one who is narrating from the Prophet (S). He has also deleted most of the narrations from other the Prophet (S). His work is a good source for a quick access to the Ahadith mentioned in the Six Authentic Books of Sunnis.

The Most Comprehensive Sunni book of Hadith

Historically the most comprehensive Sunni book of Hadith would be 'Jam'ul-Jawame' (Collecting of the Collections) or Al-Jame'ul-Kabir (the Great Collector) written by Al-Soyouti (died in 911 A.H.(Al-Soyouti intended to collect all the Prophetic narrations in one book. To compile his book he referred to seventy one books of Hadith. He then divided his work into two main sections: the words of the Prophet (S), and the actions of the Prophet (S). Unfortunately, Al-Soyouti died before he finishes his work. Thus, his book was never published.

Less than half a century after the demise of Al-Soyouti, one of the famous narrators of the tenth century; Ali Ibn Hessam known as Al-Mottaqi Al-Hindi (died in 975 A.H) completed the unfinished work of Al-Soyouti. His book is called 'Kanzul-Ommal Fi Sunanel-Aqwal Wal-Af'al (The Treasury of the Workers in Verbal and Actions' Narrations). He compiled his book from 93 Sunni books of Hadith. The main sources of Al-Hindi in compilation of his book were three books of Hadith compiled by Al-Soyouti; i.e. Al-Jame'ul-Saghir, Ziadatul-Jame'ul-Saghir and Al-Jame'ul-Kabir.

Kanzul-Ommal is the most comprehensive Sunni book of Hadith. Al-Hindi has collected 46624 Sunni Hadith in his book. He has compiled his work in an alphabetical jurisprudential order, and thus a researcher can easily find any Hadith under its subject. Kanzul-Ommal is published in 16 volumes and is also available on the internet.[13]

Narrative Interpretations of the Quran

I would like to bring this lesson into an end by introducing a couple of most important Sunni books of Hadith on interpretation of the Quran.

Tafsir Ibn Jarir

Muhammad Ibn Jarir Al-Tabari (died in 310 A.H) is one of the most renowned ancient Sunni historian and exegesis of the Quran. He is well known for his two works; his book on history known as 'Akhbarul Rosol Wal-Molook' (The News of the Messengers and the Kings), and his book on the interpretation of the Quran: Jame'ul-Bayan Fi Tafsir Al-Quran (Comprehensive explanation in the interpretation of the Quran) known as Tafsir Ibn Jarir.

His Tafsir is in 30 volumes and is one of the most ancient and comprehensive books of Tafsir, thus, it has always been a source for other compilations on the interpretation of the Quran. Although Tafsir Ibn Jarir is not merely a narrative interpretation of the Quran, a great portion of his book consists of the narrations that he has collected for the interpretation of the Ayaat of the Quran.

Al-Dorrol-Manthour

The most important Sunni book of Hadith on the interpretation of the Quran is Al-Dorrol Manthour Fil-Tafsir Bilma'thour (The Scattered Pearls in the Narrated Interpretation) compiled by Abdul-Rahman Ibn Abi-Bakr known as Jalalu-Din Al-Soyouti (died in 911A.H(.

Unfortunately, however, his work similar to the Tafsir Ibn Jarir is very often stuffed with Israelites and fabricated Ahadith. For instance, under the interpretation of the first Ayah of Surah Al-Nisa (Chapter 4) he narrated some non-Prophetic narrations claiming that Eve was created from back left rib of Adam.[14]

The Imams of Ahlul-Bayt (a.s.) have explicitly and without any ambiguity denounced such Israelite fabrications. Zorarah asked Imam Sadiq (a.s.): Some of our people claim that the Almighty Allah created Eve from the lower left rib of Adam! The Imam (a.s.) replied:

> سبحان الله و تعالي عن ذلک علوا کبيرا! يقول من يقول هذا: ان الله تبارک و تعالي لم يکن له من القدرة ان يخلق لآدم زوجته من غير ضلعه! و جعل لمتکلم من اهل التشنيع سبيلا الي الکلام، يقول: انّ آدم کان ينکح بعضه بعضا اذا کانت من ضلعه، ما لهؤلاء، حکم الله بيننا وبينهم.

"Glory be to Allah and He is Exalted greatly from that! He who claims that(in fact) says: Allah; the Almighty was unable to create a mate for Adam from other than his rib! And thus he provides an opportunity for those who wish to vilify (Islam) to say: "Adam married part of himself if she was from his rib." What is wrong with those people (fabricators)! May Allah judge between us and them."[15]

1. Undoubtedly Imam Sadiq (a.s.) was not amongst those to whom he had presented his work.
2. Abu-Rayyah: Adhwa'un Ala-Sunnatil-Mohammadiyah, p.299
3. Al-Soyouti: Tadribul-Rawi 1:67
4. An ancient Iranian city- today it is part of the republic of Torkamanestan
5. The authors of all the Six Books were Iranians. Yet, ignorantly some biased Sunni scholars claim that Shiaism is an Iranian phenomenon. We shall learn in the next lesson that the authors of the best four books of Hadith of Shi'a were also Iranians. As a matter of fact, Iranians whether Shi'a or Sunni have for long contributed to the Islamic heritage
6. Bukhara was one of the ancient cities of Iran. Today it is in the republic of Ozbakistan
7. Ibn Khalkan: Wafayatul-A'yan 3:330
8. Al-Thahabi: Ershadu-Sari Fe Sharhe Sahih al-Bukhari 1:28
9. Sharh Al-Nawawi: 1:15
10. Bukhari 8:179
11. Bukhari 8:182
12. We mentioned earlier that some Sunni scholars count al-Mowatta' the sixth authentic book instead of Ibn Majah
13. http://www.al-eman.com/islamlib/viewtoc.asp?BID=137 [6]
14. Al-Dorrol-Manthour 2:423
15. Al-Sadooq: Elalu-Sharaye', p.29, al-Bahrani: Tafsir al-Borhan 2:155,156

Meeting 7: The Science of Knowing the References Part 2

Meeting 7: The Science of Knowing the References Part 2 (E'lm Ma'refatel-Masader) A Glance at the Main Shia Books of Hadith

The Four Books (Al-Kotobul-Arba'a)

The first and the most reliable Shia books of Hadith are four books: Al-Kaafi, Man La Yahzorohul-Faqih, Tahzibul-Ahkam and Al-Estebsar. In short they are referred to as Al-Kotobol-Arba'a: (the Four Books).

Al-Kaafi (the suffice)

Al-Kaafi is the first and the most ancient Shia Hadith collection. It was compiled during the period of minor occultation. Al-Kaafi is written by Muhammad Ibn Ya'qoub known as Sheikh Kolayni[1] . He died in 328 or according to Najashi in 329 A.H; i.e. the last year of minor occultation.

The numbers of its Ahadith according to the present published copy- is 15176 Hadith which is more than the Ahadith of all the Six Authentic Sunni books of Hadith.

Annotations and Commentaries

More than fifty commentaries and annotations are written on Al-Kaafi. The followings are some of the most famous ones:

1. Meraatul-Oqool (the mirror of intellects) written by the late Al-Allama Al-Majlesi (died in 1111 A.H(.

2. Sharhe Osool Al-Kaafi: written by the late Mulla Sadra (died in 1050 A.H(.

3. Sharhe Osool and Roudha Al-Kaafi by the late Mulla Saleh Mazandarani; the teacher of Al-Allama Al-Majlesi

4. al-Wafi (sufficient) by the late Faydh Kashani (died in 1091 A.H(.

Different views on Al-Kaafi

Al-Kaafi; the next book after the Quran

The Shia Traditionalists (Al-Akhbariyyoun) and even many jurists hold an extra ordinary position for Al-Kaafi. They regard all its Ahadith authentic and assert that all its words are the words of the Imams of Ahlul-Bayt (a.s.). The followers of this opinion supported their view by the following reasons:

Firstly, Kolaini was living in Baghdad during the time of the minor occultation and hence, he should have been in communication with the special ambassadors of Imam Mahdi (a.j.). Surely the Ambassadors must have approved his book.

Secondly, Al Kaafi was presented to Imam Mahdi (a.j.) and he was pleased with it and said about it, "al Kaafi is sufficient for our followers." 2

Al-Kaafi is not a significant book

Unlike the first group a margin group of the Shia' scholars who have perhaps been influenced by Sunni thoughts do not hold much value for Al-Kaafi. They regard most of its Ahadith non-authentic. Sheikh Muhammad Baqir Behboudi, one of the contemporary writers limited the authentic Ahadith of Al-Kaafi to only 4428 Hadith and considered the rest which is more than 11000 Hadith non-authentic! The followers of this opinion refer to some Ahadith in Al-Kaafi which seem to suggest that the number of the Imams of Ahlul-Bayt are 13 or indicate that the Quran is distorted.

The Realistic View

Most of the contemporary Shia' scholars disagree with the above two extreme views. In response to the first view they argue that Sheikh Kolayni was one of the great scholars of the city of Rey, in Iran. He only travelled to Baghdad in the last few years of his life where he died. 3 Further, historically there is no evidence to prove his communication with the four ambassadors of Imam Mahdi (a.j.). Moreover, what is narrated from Imam Mahdi (a.j.) that he had said: 'Al-Kaafi would suffice our followers' has no known narrator and hence, has no scholarly value.

On the other hand, the Ahadith which seem to suggest the number of the Imams are thirteen Imams, their manuscripts are perverted. And most of the Ahadith that seem to suggest the Quran is distorted are either meant for the distortion of the meaning of the Quran or they mean the real interpretation of the Ayaat are distorted.

In short, we do not suggest that Al-Kaafi is entirely authentic nor do we agree that it is the same as any other book of Hadith. There are unauthentic and incorrect Ahadith in it yet, in comparison to other books of Hadith it is the most authentic Shia' book of Hadith.

Man La Yah-dhorohol-Faqih

Man La Yah Dhorohol-Faqih is the second book of the four books of the Shia' Hadith. It is compiled by Muhammad Ibn Ali known as Sheikh Sadooq. The late Sheikh Sadooq was born at the time of Husain Ibn Ruh the third special ambassador of Imam Mahdi (a.j.) out of the prayer of Imam Mahdi (a.j.) for his birth and the birth of his brother. Sheikh Sadooq died in 381AH in Rey.

The book Man La Yah dhorohol-Faqih consists of 5963 Hadith that 2050 of them are Mursal. It is the

compilation of jurisprudential Hadith that its author regarded them as reliable and has given his verdicts accordingly. It is published only in four volumes. The late Sheikh Sadooq has compiled many other valuable books of Hadith such as Elalul Shara'eh, Oyoon Akhbar Al-Reda, Alkhisal, Thawabul A'mal and Al-Tawhid etc.

Al Tahtheeb and Al Istibsaar

The third and the fourth books of the Four Books are, 'Tahtheebul Ahkaam Fe Sharhil Moqniah' and 'Al-Istibsaar Fe Makhtolifa Minal Akhbar'. These two books are compiled by Muhammad Ibnil Hassan, known as Sheikh Tousi or Sheikhul Taefah. Died in 406 A.H. Like 'Man La Yah Dhor', 'Al-Tahtheeb' is a collection of jurisprudential Hadith, the number of its Ahadeeth according to the counting of Bahrani, are 12590 Hadith, in 93 chapters. This book has been published in 10 volumes.

One of the differences between 'Al-Tahtheeb' and 'Man La Yah Dhor' is in that Sheikh Sadooq compiled only Ahadith that he could give verdicts towards, whereas, Sheikh Tousi has compiled all the jurisprudential Hadith, regardless of whether he agrees with them or not. Sheikh Tousi compiled 'Al-Istibsaar' in reconciliation between the paradoxical Ahadith. 'Al-Istibsaar' consists of 5531 Hadith, in 915 chapters.

Nahjul Balagha

Nahjul Balagha is the collection of the miraculous words of Imam Ali (a.s.). It is compiled by one of the most noble Shia' scholars of the fourth century, known as Sayyed Al-Radhi (died in 406 A.H(. Nahjul Balagha, consists of three main parts: 241 sermons, 79 letters and 480 words of wisdom, in addition to 9 Hadith that Sayyed Al-Radhi named them the 'amazing words of wisdom of Imam Ali (a.s.) The eloquence of Nahjul Balagha is so miraculous and its meanings are so profound that it is said "it is lower than the words of the creator, and above the words of the creations." 4

Al-Jahez, died 255 A.H, was a leading Arabic linguist. His book 'Al-Bayaan Wal Tabyeen' is one of the four pillars of Arabic literature. In his book, he quoted the saying of Imam Ali (as) "the value of every person is what he knows well"5. He then praises the Hadith in few paragraphs and then asserts "had there been no sentence in my book other than this Hadith it would have been enough for the value of my book". 6

The influence of the words of Imam Ali (as) was so profound to his audience that when he delivered his sermon in description of the characteristics of the pious, Hammam who was listening to the sermon, was so captured by the words of Imam Ali (as), that he fainted and died!7

Different views on Nahjul Balagha

Some Sunni scholars have denied that Nahjul Balagha is the words of Imam Ali (as). They sometimes

wrongly relate it to Sayyed Radhi and others[8] even make a bigger mistake in relating Nahjul Balagha to Sayyed Mortada; the brother of Sayyed Radhi. Had these people so much as only read the introduction of Sayyed Radhi on Nahjul Balagha would have realised that the book is collected by Sayyed Radhi and not his brother.

Indeed, how ignorant is the claim of those who relate Nahjul Balagha to Sayyed Radhi or Sayyed Mortada not Imam Ali (as) despite many historians and narrators had already quoted the sermons of Imam Ali (as) before even Sayyed Radhi was born. For instance, Al-Jahez has narrated sermon 31 of Nahjul Balagha, in 'Al-bayaan wal tabyeen'. [9] Similarly, Sayyed Radhi stated in the beginning of sermon 231 that "Imam Ali (as) delivered this sermon prior to his departure to Basra and Al-Waqidi in Al-Jomal has also narrated the sermon."

Al-Waqedi is a renowned historian died in 207 A.H. (200 years before Radhi). He has narrated the sermon in page 75 of his book. It seems one of the main motivations of those who rejected the book to be the words of Imam Ali (a.s.) is the third sermon of Nahjul Balagha in which the Imam (a.s.) has castigated Abu Bakr and Omar. Interestingly, there are many ancient references for that sermon. For instance, Sheikh Sadouq in his Esnad narrated the sermon from Ibn Abi Omair from Aban Ibn Othman from Aban Ibn Taghleb from Ekrema from Ibn Abbas. [10]

Overall, there is no doubt that Nahjul Balagha in general cannot be the words of an ordinary human, even a linguist. The extraordinary eloquence of Nahjul Balagha coupled with its profound meaning and variety of its subjects are the most convincing evidences that this great book can only be related to Imam Ali (a.s.)

Asnaad of Nahjul Balagha

Does Nahjul Balagha need any reference or is there any reference to connect Nahjul Balagha to Imam Ali (a.s.)? One of the technical problems concerning Nahjul Balagha, is that despite its extraordinary significance, its Ahadith are technically Mursal. Unfortunately, Sayyed Radhi has never mentioned the chain of transmitters of Nahjul Balagha.

Had he mentioned the transmitters of Nahjul Balagha he would have uprooted the most important technical problem of Nahjul Balagha. This task would have been easier at his time as it was closer to the time of the Imams of Ahlul Bayt (a.s.). It seems the words of Imam Ali (as) have been so well known and its eloquence has been so miraculous that Sayyed Radhi did not feel any need of mentioning the transmitters.

The Shia' scholars particularly in the last several decades have attempted to collect references to Nahjul Balagha. The followings are some of such efforts:

1. Madariko Nahjul Balagha; written by the late Al Alamah Sheikh Aal Kashiful Ghita', died 1361 A.H. This was the first official attempt in discovering the references of Nahjul Balagha. Unfortunately,

however, the learned author has not quoted the references of most of the sermons, letters and words of wisdom. Moreover, very often the references that he introduced are the books that are compiled after the time of Sayyed Radhi, such as 'Nasikhul Tawaarikh'. Obviously, such books cannot be used as references for Nahjul Balagha.

2. Masadir Nahjul Balagha Wa Asaneedo; written by Sayyed Abdul Zahra Al Hossaini. This book was published in four volumes and indeed is the best book for the references of Nahjul Balagha. The author has successfully been able to quote references for most of the sermons, letters and the words of wisdom of Nahjul Balagha. However, similar to the previous work the references that he has introduced include post Sayyed Radhi time.

3. Bahsi Kootaah Peramooneh Madarik Nahjul Balagha; written by my respected teacher, Ayatollah Redha Ostadi. The advantage of this book is that he has limited the references only to the time prior to Sayyed Radhi. Nonetheless, it is for this reason that most of the sermons, letters and words of wisdom remained without a reference.

In conclusion, the research concerning the references cof Nahjul Balagha is yet to be completed. We may even further argue that by mere quotations of previous historians, linguists and narrators who were living earlier than the time of Sayyed Radhi we cannot prove the authenticity of the narrations. Thus, Nahjul Balagha technically remains a Mursal book, that to prove the authenticity of its narrations needs internal and external evidences.

To simplify matters, we should note that Nahjul Balagha hardly contains any jurisprudential narrations and thus does not require much of the technicality involved in jurisprudential narrations.

Other Shia Hadith Collections

Al-Waafi (the Sufficient)

Al-Waafi is the work of Mulla Muhammad Mohsen Kashani known as Faydh Kashani (died in 1091 A.H). Faydh is the author of more than 200 books. Al-Waafi is the collection of all 'the Four Books' in a more systematic and organised fashion.

Beharul-Anwaar (the Oceans of the Lights)

Beharul-Anwaar is the most comprehensive Hadith book in Shia. It is collected and compiled by the late Muhammad Baqir Majlesi known as Allamah Majlesi (died in 111 A.H(. Behar is a great Hadith collection in various topics from theology, history, astronomy, natural sciences, philosophy, interpretation of the Quran, jurisprudence, ethics, etc.

The main motivation of Majlesi in compilation of this encyclopaedia-as he stated in his introduction- was to safeguard the Shia books of Hadith at a time when they were exposed to annihilation and destruction

by the ruthless rulers. Naturally, amongst those books were weak and unauthentic Ahadith that Majlesi would not vouch for. Nonetheless, as the purpose of his work was to collect the books he did not pay much heed to purification of the Ahadith. Thus, although Beharul-Anwaar is a very useful reference, the usage of it requires scholarly skills. Beharul-Anwaar is published in 110 volumes.

Wasa'elu-Shia

The actual name of this collection is 'Tafsil Wasa'elu-Shia Ela Tahsil Masa'el-Shari'a' (explanation of the means of Shia to achieve the Islamic issues). Wasa'el is compiled by Muhammad Ibn Hasan known as Sheikh Al-Horr Al-'Ameli died in 1104 A.H.

Wasa'el is a Hadith collection in jurisprudence. In addition to the Four Books, the author has referred to more than 90 other books of Hadith most of which are reliable books. Wasa'el consists of 35850 Hadith. This book is the most important Hadith book in Shia jurisprudence. No jurist can deduct any issue without referring to it, and mostly he does not need to refer to any other Hadith book if Wasa'el is at his possession.

Mizanul-Hikma (The Scale of Wisdom)

Mizanul-Hikma is one of the contemporary Hadith collection written by Sheikh Muhammad Rey-Shahri and is published in nine volumes. Mizanul-Hikma is compiled in an alphabetical order and consists of 23030 Hadith. Mizanul-Hikma is a Hadith collection in ethical, theological, social, political and economic Islamic issues. The author has largely used Beharul-Anwar and Kanzul-Ommal. Thus, it is a combination of the Shia and the Sunni Ahadith in social and ethical issues.

Narrative Tafsir

Some of the famous Shia interpretations of the Quran according to the Ahadith are:

Tafsir Forat Al-Kufi

Forat Ibn Ibrahim was one of the eminent Shia scholars and his Tafsir is one of the most ancient interpretations of the Quran. Our information about the author is very limited. We only know that he was a contemporary of Sheikh Kolayni and hence was living during the minor occultation (260-329 A.H).

Al-Borhan Fi Tafsir Al-Quran (Clear Evidence in interpretation of the Quran)

Al-Borhan is the best collection of Hadith in interpretation of the Quran according to the teachings of Ahlul-Bayt (a.s.). It is written by Seyyed Hashim Al-Bahrani died in 1107 A.H. It sufficies us in introduction of the author to quote the words of Sheikh Muhammad Hasan Al-Najafi; the author of Al-Jawaher (died in 1266 A.H). In his discussion about the jurisprudential meaning of 'justice' he asserted: "Had the meaning of justice been a natural good character (Malaka) not a good appearance, none would

have been regarded 'just' other than people like Al-Moqaddas Al-Ardebili and Seyyed Hashim Al-Bahrani." 11

Tafsir Nooru-Thaqalayn (the light of the two precious things)

Tafsir Nooru-Thaqalayn is very similar to Al-Borhan and the author Sheikh Abd Ali Ibn Jom'a known as Al-Howayzi was a contemporary of Al-Bahrani. Nooru-Thaqalayn is published in five volumes with the annotations of Sheikh Mahallati.

Hadith books related to the Imams (a.s.)

I would like to bring the lesson to an end by mentioning the names of some Hadith books that are claimed to be written or dictated by the Imams of Ahlul-Bayt (a.s.). These books include:

1. Mesbahu-Shari'a (Lantern of the Path)' claimed to be dictated by Imam Sadiq (a.s.) to Fodhayl Ibn Eyadh.

2. Fiqhul-Redha: Related to Imam Redha (a.s.) 12

3. Tafsir of the Quran related to Imam Al-Askari (a.s(

In short, the authority of none of these books to the Imams (a.s.) is authentic and hence they remain like other books of Hadith that the validity of their Hadith has to be examined. We have ample evidences that none of the Imams of Ahul-Bayt (a.s.) including their special ambassadors left any literature behind that we have access to, for the reasons discussed in the lesson four.

1. Kolayn is a village near Rey on the left side of the Tehran-Qom highway-Iran
2. Al-Mamaqani: Tanqihul-Maqal 3:203
3. Sobhani: Kolliyat Fi Elmel-Rejal, p.360
4. Haeri: The Shi'a Encyclopaedia 6:148
5. Nahjul-Balagha, Words 81
6. Al-Bayaan Wal-Tabyeen 1:83. al-Jahiz stated that in spite of the fact that he was not very fond of Imam Ali (a.s.)
7. See Nahjul-Balagha, Sermon 193
8. Such as al-Thahabi in Mizanul-E'tedal 2:201 and Ibn Hajar in Lesanul-Mizan 4:223
9. Al-Bayan 1:172
10. 'Elalu-Sharaye', p.144
11. Jawaherul-Kalam 13:295
12. http://www.aqaed.com/ahlulbait/books/feqh-reza/a1.html [7]

Meeting 8: The Science of Al-Mostalahaat Part 1

Meeting 8: The Science of Al-Mostalahaat Part 1 (Science of Derayatul-Hadith)

In the next two lessons, we shall learn about the third science of the sciences of Hadith; i.e. the science of Al-Mostalaat (terminologies) which is also historically called 'science of Derayatul-Hadith (understanding the Hadith). The main topics in this science include:

1. Definition of Al-Mostalahat and its aim
2. The difference between this science and the science of Fiqhul-Hadith
3. The difference between this science and the science of Rijal
4. The main references on this science
5. Common Hadith terminologies
6. Types of Hadith
7. Conditions of accreditation of a narrator
8. Methodology of proving the justice of a narrator
9. Etiquettes of writing and teaching the Hadith

Definition and historical background

Historically this science has been referred to as 'the science of Derayatul-Hadith'. Derayah literally means to understand and reflect on something. Derayatul-Hadith coupled with the science of Rijal (knowing the biography of narrators) have been the only names for the sciences of Hadith for several centuries.

Al-Shahid Al-Thani (martyred in 966 A.H.) in defining the science of Derayah said: "It is a science which deals with the body of the Hadith and the chain of its narrators; whether they are just and true or weak, and whatever is needed to know the accepted and unaccepted Hadith." [1]

It seems the reason because of which the science of Hadith is traditionally called the science of 'Derayah' is the number of Ahadith in which the Imams (a.s.) have encouraged their followers to understand the Hadith more than mere narrating them. It is narrated from Imam Sadiq (a.s.):

> حديث تدريه خير من الف ترويه.

"To understand (Derayah) a Hadith is better than one thousand Hadith that you may narrate." [2] The Science of Derayah in this sense includes Fiqhul-Hadith (understanding the meaning of the body of the Hadith) too.

In the recent years, the scholars of Hadith have opened a separate science for understating the text of the Hadith called the science of Fiqhul-Hadith. Thus, in order for them to avoid any confusion between the science of Derayah and Fiqhul-Hadith, they changed the name of Derayatul-Hadith to the science of Al-Mostalahaat, i.e. the science of Hadith terminologies. Under the shadow of the above explanation we can conclude that the expression of 'Derayatul-Hadith' has two meanings:

1. Acquaintance with what involves in understanding a Hadith. Derayah in this sense is the antonym to Rewayah (narration without reflection). Historically, Derayah was the only main science of knowing the Hadith

2. Acquaintance with different types of Hadith in terms of authentic, weak, etc. and the conditions for accreditation of a narrator. In the recent years the scholars of the Hadith use the term 'Al-Mostalahaat' rather than Derayah to refer to this science. For the main subject in this science is acquaintance with various Hadith terminologies.

The main purpose of studying the science of Al-Mostalahaat is to be able to distinguish between the acceptable and unacceptable Hadith.

Difference between Al-Mostalahaat and Rijal

The science of Rijal is one of the very important sciences of Hadith. It deals with studying the biography of each and every narrator to find out whether or not he is a reliable narrator. For instance, in that science we study about 'Abu-Baseer' to find out firstly who he was and then whether or not he is a reliable narrator. [3] Thus, the science of Rijal deals with specific people, whereas the science of Al-Mostalahaat teaches us the definition of an authentic or unauthentic narrations and narrators.

Main References

The Shia scholars have compiled many useful books on the science of Al-Mostalahaat (Derayatul-Hadith). The followings are the most famous ones:

1. Al-Re'ayah Fe Elme-Derayah: written by Ali Ibn Ahmad Al-Ameli, known as Al-Shahid Al-Thani (martyred in 966 A.H(.

2. al-Wajiza Fe Derayah, written by Muhammad Ibn Husain Al-Ameli known as Al-Sheikh Al-Bahaei (died in 1031 A.H). Al-Wajiza is a concise yet very useful reference.

3. Meqbasul-Hedayah Fe Elme-Derayah, written by Abdullah Mamaqani; known as Al-Allamah

Mamaqani (died in 1351 A.H(.

Common Hadith Terminologies

Sanad: The chain of transmitters of a Hadith is called Sanad of Hadith.

Esnad: It means narrating a Hadith through a chain of transmitters. For instance we say: Sheikh Sadooq in his Esnad narrated from Imam Baqir (a.s.)... It means Sheikh Sadooq has narrated the Hadith through a specific chain of transmitters that he has either mentioned them before the Hadith or he has introduced them elsewhere.

Matn: It means the body and the text of a Hadith which contains the words of Ma'soom.

Sahaabi: Sahabi means companion and its plural is 'Ashaab' (companions). This term is used to refer to those who had the privilege of meeting the Holy Prophet of Islam (S) during his lifetime, believed in him and died with Faith. It is said that the Prophet of Islam (S) had 114000 companions when he passed away. 4 In the Shia terminology, the companions of the Imams (a.s.) who had the privilege of meeting them and dying with Faith are also called the companions of Imam Sadiq (a.s.), Imam Baqir (a.s.) etc.

Taabei: It means the one who did not meet the Prophet (S) but met the companions of the Prophet (S) even if he lived at the time of the Prophet (S). Thus, Oways Al-Qarani is regarded a Taabei not a companion.

The Konyah (agnomens) of Ma'soomin

1. Abul-Qasim: is the Konyah of the Prophet (S) as well as Imam Mahdi (a.f). nontheless, usually it is referred to the Prophet (S) with the Godly given title of 'the Messenger of Allah'.

2. Abul-Hasan or Abul-Hasanayn: it is the title of Imam Ali (a.s(.

3. Abu-Muhammad: it is a common title for Imam Hasan, Imam Sajjad and Imam Al-Askari (a.s.). in most of the narrations it is meant for Imam Al-Askari (a.s.).

4. Abu-Abdullah: It is a common title between Imam Husain and Imam Sadiq (a.s.). The narrators almost always use it to refer to Imam Sadiq (a.s.).

5. AbuJa'far: it is the title of Imam Baqir (a.s.). Sometimes it is referred to Imam Baqir (a.s.) with 'Abu-Ja'far Al-Awwal', and to Imam Jawaad (a.s.) with 'Abu-Ja'far Al-Thani.

6. Abu-Ibrahim: It is a title for Imam Kadhem (a.s.).

7. Abul-Hasan: It is a common title for Imam Ali, Imam Sajjad, Imam Kadhem, Imam Redha and Imam Hadi (a.s.). It is, however, mostly-but not always- used for Imam Kadhem (a.s.). Similarly, Imam

Kadhem (a.s.) is sometimes referred to with 'Abul-Hasan Al-Awwal', Imam Redha (a.s.) with 'ABul-Hasan Al-Thani, and Imam Hadi (a.s.) with Abul-Hasan Al-Thaleth. Abul-Hasan is also used without any suffix to refer to Imam Kadhem, or Imam Redha, or Imam Hadi (a.s.). In such situations, we can identify the Imam by considering the narrator or other contexts.

8. Al-Aalem, Al-Sheikh, Al-Faqih, Al-Abdul-Saleh: These are the title by which Imam Kadhem (a.s.) is also referred to. The expression of these titles reflect on the then sever insecurity of the Shia community.

9. Ahadohoma (one of the two): It is a title for either of Imam Baqir or Imam Sadiq (a.s.).

10. Al-Askariyyan (the two Askari): It is a title for Imam Hadi and Imam Al-Askari (a.s.).

11. Abu-Saleh is the respectful title of Imam Mahdi (a.f). The narrators sometimes referred to the Imam (a.f) with Al-Asl (the origin).

Types of Hadith

1. Al-Re'ayah Fi Sharhel-Derayah, p.45
2. Al-Majlesi: Beharul-anwaar 2:184
3. In lesson ten we shall introduce this science
4. Al-Mamaqani: Meqbasul-Hedayah, p.114

Meeting 9: The Science of Al-Mostalahaat Part 2

Meeting 9: The Science of Al-Mostalahaat Part 2 (Science of Derayatul-Hadith): Types of Hadith

Types of Hadith in terms of the number of narrators

A Hadith in terms of the number of people who have narrated it is divided into four types:

Motawatir (recurrent)

A Hadith is called Motawatir if the numbers of narrator in every generation are so many that normally there is no possibility of collusion among them. The Hadith of Motawatir is also divided into Motawatir Lafzi (verbal recurrent), and Motawatir Ma'nawi (meaning recurrent). Motawatir Lafzi is that one that the wordings of Hadith in all different Asnad are the same. The examples of Motawatir Lafzi are: Hadith Al-Ghadir which is narrated by more than 110 companions of the Prophet (S) 1, and the Hadith of Thaqalayn which is narrated in 39 Asnad in the Sunni books and 82 Asnad in the Shia books 2.

Similarly, the Prophetic Hadith "Whoever tell someone a lie about me (intentionally), then his abode shall

be in the Fire" which is narrated by 62 companions of the Prophet (S) 3 is counted as Motawatir Lafzi. Examples of Motawatir Ma'nawi are the bravery of Imam Ali (a.s.), obligation of Hijab, daily prayers and the like. In these examples although the wordings of narrations are not exactly the same they reflect the same concept. There is no dispute on the validity of Hadith Motawatir. In fact, this is the best type of Hadith.

Waahid (one)

A Hadith is Waahid if it is narrated only by one or a few narrators. Most of the Ahadith about the details of Shari'a law are Hadith Waahid. Hadith Waahid is valid if it meets other the criteria of the validity of a Hadith.

Mostafidh (elaborate)

A Hadith is Mostafidh if the numbers of narrators in every generation is more than three–but less than Motawatir–. Mostafidh is a strong example of Waahid. The validity of Mostafidh is stronger than Waahid if it meets other criteria of validity of a Hadith.

Mash-hoor (famous)

A famous Hadith is the one that is well known to the narrators whether it has any authentic origin or not. Scholars disagree on the validity of the Mash-hoor.

Types of Hadith in terms of the characteristics of the narrators

Hadith Sahih (Authentic)

The late Al-Allamah Al-Hilli argued the ancient definition of Sahih. He instead suggested that a Hadith is Sahih only if all the transmitters to the Ma'soom are named and they are all the Twelver just Shia. They must be also Dhabit, i.e. they should be learned enough to narrate a Hadith accurately. Post-Hilli scholars have largely accepted his definition for Sahih.

Useful notes on a Sahih Hadith

The definition of the ancient scholars is more inclusive. That means the number of authentic Hadith according to the pre-Hilli scholars were far more that the post Hilli scholars. Scholars of Hadith often consider a Mursal Hadith as authentic such as the Mursals of Ibn Abi Omair. The reason being that a narrator such as Ibn Abi Omair does not quote from unreliable people. We shall further discuss the matter on the topic of 'Ashabul-Ejma' (People about whom there is a scholarly consensus).

It may be that a Hadith is authentic yet most of the scholars do not act upon it. When majority of scholars turn away from a Hadith it makes it weak. For instance, Abu-Baseer in an authentic Hadith

narrated from Imam Sadiq (a.s.):

> ان عرض للمرأة الطمث في شهر رمضان قبل الزوال فهي في سعة ان تأكل و تشرب؛ و ان عرض لها بعد زوال الشمس فلتغتسل و لتعتدّ بصوم ذلک اليوم ما لم تأكل و تشرب.

"If a woman starts her menses before noon in the month of Ramadhan, she may eat and drink (does not keep her fast); but if she starts her menses in the afternoon then she has to perform her ritual shower and count on the fasting of that day so long as she has not eaten or drank." 4

None of the jurists have given a verdict to the content of the above Hadith. For once a woman starts her menses even five minutes before sunset she has lost the fasting of that day. Further discussion on this issue shall be sought in analytical Fiqh books. On the other hand, a Hadith may be weak as long as the chain of its transmitters is concerned– yet the Shia jurists have acted upon it. This will compensate the weakness of the Hadith. For instance, one of the conditions of washing a dead body is that the one who washes the dead must be of the same sex (save in the case of husband and wife).

Children however are exempt form this condition. A man or a woman can wash a dead baby. The question however remains on the age of the baby. The majority of the Shia scholars view that the exception applies to the babies that are not more than three years old. The reference for this verdict is the following Hadith:

> عن ابي نُمير قلت لابي عبدالله (ع): حدِّثني عن الصبي الي كم تغسله النساء؟ فقال الي ثلاث سنين.

“Abu Nomair said: I asked Imam Sadiq (a.s.): Please tell me about the age of a (dead) baby that women can perform his ritual bath? The Imam said: up to three years of age.”5 The narrator Abu Nomair is an unknown person and hence the above Hadith is technically weak. Nonetheless, the verdict of the jurists on it has compensated its weakness. 6

Sometimes a Hadith is weak due to its chain of transmitters. Yet, the same Hadith has another chain of transmitters that is authentic. Thus, the scholars endeavour to collect and examine all different chains of transmitters. For instance, there is a consensus that the usage of liquid enema voids the fast.7 The reference for this verdict is the following Hadith that is narrated from Imam Redha (a.s.):

> الصائم لايجوز له ان يحتقن.

"It is not permissible for a faster to use enema." 8 This Hadith is quoted in two different books with two different chains of transmitters:

1. Kolayni narrated it through Sahl Ibn Ziad from Al-Bazanti from Imam Redha (a.s.).9 This Hadith is

weak for Sahl Ibn Ziad is weak.

2. Sadooq in his Esnad from Al-Bazanti from Imam Redha (a.s.).[10] the Esnad of Sadooq to Bazanti is authentic, hence the Hadith is authentic.

Hadith Hasan (Good Hadith)

A Hadith is Hasan if the chain of its transmitters is connected to a Ma'soom and they are all good Shia- though not necessarily just- and nothing blameworthy is said about them.

Hadith Mowathaq (consolidated Hadith)

A Hadith is regarded Mowathaq if its chain is connected to a Ma'soom and although some of its transmitters are not the twelver Shia the Shia scholars have consolidated them. Examples of such transmitters are Hafs Ibn Bokair and Hasan Ibn Fadhal.

Hadith Dha'eef (weak Hadith)

A Hadith is weak if none of the conditions of Sahih, Hasan or Mowathaq is found in it. The narrators or transmitters of a weak Hadith are known to be unjust, afflicted by immoral characters or are known for fabricating the Hadith.

Hadith Mosalsal (A serial Hadith)

A Hadith is called Mosalsal if all its transmitters hold the same character or qualifications. For instance, the name of all of them is 'Hasan'. The example of Hadith Mosalsal is the following Hadith narrated from Imam Hasan (a.s.) through a chain of transmitters whose names were all Hasan!

قال الحسن (ع): انّ احسن الحسَن الخُلق الحسَن.

It is narrated from Imam Hasan (a.s.): "Verily the best beauty is the beauty of character." [11]

Hadith Mo'tabar (authoritative Hadith)

Sometimes a Hadith is initially regarded weak. For instance, the narrator is unknown. Then the scholars endeavour and discover that the narrator and that he is a reliable person. They then announce the Hadith authoritative. An example of an authoritative Hadith is Mo'tabara of Al-Halabi. [12]

Hadith Maqbool (Accepted Hadith)

A Maqbool Hadith is the one that the scholars considered it acceptable and acted upon it whether it is a Sahih or Hasan or even a weak Hadith. The most famous Maqbool Hadith is the one narrated by Omar

Ibn Al-Hanzalah. [13]

Types of Hadith in terms of the belief of the narrators

A Hadith in terms of the belief of its narrators and the school of though they belong to is divided into Mowathaq (consolidated) and non-Mowathaq. As mentioned earlier if the narrator is not the twelver Shia yet he is authenticated by the companions of the Imams (a.s.), his narration is called Mowathaq. For instance, although Al-Sakoni was Sunni the scholars have accepted his narrations. [14] The distinction of the non-twelver Shia narrators into consolidated and non-consolidated is important for the narrators could have fabricated a Hadith in support of their school of thought.

Types of Hadith in terms of its connection to the Ma'soom

A Hadith in terms of its connection or disconnection to the Ma'soom has many types. The followings are the most important ones:

Mosnad (connected)

A Hadith is Mosnad if the chain of its narrators in all levels to the Ma'soom is connected to each other and no narrator is omitted. A Mosnad Hadith is useful in that we can identify whether it is authentic or not, but it does not warrant its authenticity.

Mo'allaq (suspended)

If the name of a narrator or more than one from the beginning of the chain is not mentioned the Hadith is called Mo'allaq. It is worthy to mention that Sheikh Sadooq in Man La Yahdhor and Sheikh Tousi in Al-Tahzib and Al-Istibsar very often delete the names of the narrators from the beginning of the chains. However, at the end of their books or in their index they introduce their Esnad. Thus, their Ahadith is not Mo'allaq.

Marfou' (uplifted)

Marfou' is similar to Mo'allaq except the name(S) of the narrator(S) is deleted from the middle or the end of the chain of narrators. The last narrator in the Marfou' Hadith jumps from one or more than one narrator uplifting (Rafa'a) the chain to the Imam (a.s.). The following is an example of a Marfou' Hadith:

(محمد بن بعقوب عن علي بن ابراهيم عن ابيه رَفَعَه الي ابي عبدالله (ع

Maqtoo' (broken)

A Hadith is Maqtoo' if it is narrated from one of the narrators who has not even met the Ma'soom.

Obviously a Maqtoo' Hadith is not valid by itself.

Mursal (transmitted)

Mursal is a Hadith that the chain of its transmitters– or some of it is not mentioned. Similarly, Mursal is an expression for a narration that a Tabei (such as Sa'eed Ibn Mosayyeb) who has not met the Prophet (S) narrated from the Prophet (S).

The scholars of Hadith disagree on the validity of the Mursal Hadith. Most of the Shia scholars assert that if the transmitter of a Mursal is a reliable person such as Muhammad Ibn Abi Omair who does not narrate but from authentic people, then his Mursal is valid. On the contrary, the Mursal of other narrators such as Dawood Ibn Farqad is invalid. 15

The Sunni scholars are of the opinion that if a Mursal Hadith is narrated by different narrators among whom there has been no collusion, the Hadith is authentic.16 Most of the Sunni narration on interpretation of the Quran, prophecies on future mischief and the wars of the Prophet (S) are Mursal. It is therefore narrated from Imam Ahmad who said: "There is no Esnad on three issues: Tafsir, Malahem (prophecies on future mischief) and Maghazi (wars)."

Modhmar (Pronounced)

A Hadith is Modhmar if the narrator has referred to the speaker of the Hadith with a pronoun without mentioning his name. For instance, the narrator says: He said: so and so. A Modhmar Hadith is usually regarded invalid for the speaker is unknown. However, if the narrator is one of the eminent companions of the Imams (a.s.) such as Zorarah and Muhammad Ibn Muslim their Modhmar is valid for they do not narrate from other than a Ma'soom. 17

Moreover, sometimes a Hadith has become Modhmar because the author has separated some narrations from each other. For instance, a narrator has narrated two Hadith from Imam Sadiq (a.s.) in two different subjects. Naturally in the book of the narrator in the second Hadith it is referred to Imam Sadiq (a.s.) with the pronoun of 'from him' for it was known to whom 'he' refers. However, when Kolayni, for instance, separated the two Hadith and placed them into two different chapters the second Hadith seems Modhmar.

Types of Hadith in terms of the words of a Hadith

Qodsi (Holy)

The Hadith of Qodsi if the words of God narrated to us by the Prophet of Islam (S) but it is not part of the Quran nor does it contain the rhetorical miracle of the Quran. The Prophet (S) also sometimes narrated the Hadith of Qodsi through some of the previous Prophets (a.s.) such as Prophet David (a.s.) in his communication with God. An example of Hadith Qodsi is the famous Hadith: "Fasting is Mine and I am

the reward of it (or I reward it)."

Unfortunately, most Ahadith Qodsi are Mursal. Among the Shia scholars, the late Sheikh Al-Horr Al-Ameli (died in 1104 A.H) has collected the Qodsi Hadith in his book "al-Jawaheru-Sanniyah Fil-Ahadith Al-Qodsiyah".

Nabawi - related to the Prophet (S)

In order for a Hadith in the matter of religion to be valid it must be expressed by the Prophet (S). As mentioned earlier the narrations of the Imams of Ahlul-Bayt (a.s.) are in fact from the Prophet (S). They usually don't mention their chain to the Prophet (S) for it is obvious.

Walawi - related to the Imams (a.s.)

Any Hadith related to any Imams of Ahlul-Bayt (a.s.) is called Walawi. Most narrations in the Hadith books of Shia are related to the Imams (a.s.) especially Imam Baqir and Imam Sadiq (a.s.) due to the golden opportunity in their time to announce the school of Ahlul-Bayt (a.s.).

Bayani (Descriptive)

The Ahadith that are related to the interpretation of the Ayaat of the Quran particularly the jurisprudential Ayaat are called Bayani for they elaborate and explain the meanings of the Ayaat. An example of Hadith Bayani is the Ahadith related to the Ayah 6 of Surah Al-Ma'edah concerning the method of performing the Wudhu.

Nasekh/Mansoukh (Abrogating/Abrogated)

In lesson four we quoted from Imam Ali (a.s.) that like the Quran there are abrogating and abrogated Ahadith, as well as Ahadith that their meanings are clear and those that they don't have clear meanings. An example of an abrogating Hadith is what is narrated from the Prophet (S) concerning the visitation of the graveyards.

كنت نهيتكم عن زيارة القبور؛ فزوروها فانّها تزهّد في الدنيا و تذكّر الآخرة.

"I used to prohibit you from visiting the graves, but now you may visit them. For it detach you from the secular life and remind you of the hereafter." 18

Mohkam/Motashabeh (Clear meaning/Ambiguous)

Mohkam is a Hadith that its text can accept only one meaning. Motashabeh on the other hand is a Hadith that it does not have an established meaning. Examples of ambiguous Ahadith are those

concerning the signs prior to the reappearance of Imam Mahdi (a.f). Imam Sadiq (a.s.) with reference to the ambiguous Ahadith instructed the Shia scholars:

> رُدّوا الينا علمَه فنحن اولي بذلک و لاتقولوا فيه بآرائكم و عليكم بالكف و التثبّت و الوقوف و انتم طالبون باحثون حتي يأتيكم البيان من عندنا.

"Return its knowledge to us, for we are preferred for (explaining) it. Do not say about it with your assumption. You shall abstain, verify and stop (from self interpretation) whilst you are searching (its meaning) until an explanation from us comes to you." 19

Taqiyyah (protection)

The Ahadith of Taqiyyah are usually according to the famous Sunni schools of thought or jurisprudence, thus their companions were aware that the Imam (a.s.) did not mean the contents of the Hadith.

Israelites

The Israelites are fabricated Ahadith imported to Islam by some Christianand Jewish rabbis who pretended to have become Muslims. These so called converts narratedtheir fabricated literatures to the Muslims particularly on the stories of the previous Prophets (a.s.). Today Sunni narrative interpretations of the Quran are filled with many Israelites. TafsirTabari is a classic example of such books. For instance, on the interpretation of the first Ayahof Surah Al-Nisa' they narrated that Eve was created from the left bottom rib of Adam! Similarly, they have accused Prophet David (a.s.) to have caused Uriah killed in the war to gain his wife; Bathsheba! 20

Modhtareb (confused and disordered)

A Hadith is Modhtareb if there is a discrepancy in its chain of narrators or the body of the Hadith. For instance, a single event is narrated in contradictory ways. For instance, the Sunni scholars have narrated the story of divorce of the son of Omar Ibn Al-Khattab from Nafe' in three different ways. Nafe'; the freed salve of Abdullah son of Omar narrated that Abdullah divorced his wife whilst she was menstruating.

Then in some of his narrations he added that the Prophet (S) did not endorse his divorce for the Almighty Allah states that women can be divorce only when they are not menstruating (Surah 65: Ayah1). In another group of narrations, he claims that the Prophet (S) endorsed his divorced, and in the third group he is indecisive as whether the divorce was indorsed or not. 21

There is no doubt that there has been confusion from the narrator. The remedy therefore is to accept the one that is in accordance with the Quran (the first one) and leave the rest and if none of them are compatible with the Quran or other authentic narrations then they should be all discarded.

An example of Modhtareb Hadith in the Shia books is a Marfou' Hadith narrated in distinguishing between the bleeding of menses and the blessing of an injury. Kolayni narrated from Aban from Imam Sadiq (a.s.) that if the bleeding is from the right side of a woman's vulva then it is menstruating blood but if the woman is bleeding from the left side of her vulva it is an injury.22

Sheikh Tousi narrated the same Hadith from the same narrator. However, instead in his narration if the bleeding is from the right side it is introduced as the sign of menses and if it is from the left side the sign of injury!23

Undoubtedly none of the narrations are authentic for firstly they are Marfou'. Secondly they are Modhtareb and thirdly they are against the reality.24 Thus, none of our jurists have accepted the Hadith.

Modhou' (fabricated)

A Modhou' is a fabricated Hadith to support certain belief or school of thought. We had mentioned some examples of fabricated narrations in lesson three. Modhou' is the worst type of narration.

Conditions of accepting a narrator

The scholars of Hadith have set five conditions for a trustworthy narrator:

Takleef: that means he/she must have reached the age of puberty 25 and be sane.

Islam: Thus, the narration of a non-Muslim is unacceptable.

Iman: That means the narrator ought to be a twelver Shia. However, as discussed earlier the narrations of some exceptional Sunni or none 12 Imams would be accepted.

Edalat: That means the narrator must be just. Scholars disagree on the definition of justice. Many suggest that justice is the nature of preventing the mortal sins and not insisting on the minor ones. Sheikh Tousi, however, differentiated between the justice required for witnessing and the justice in narration of a Hadith. He asserted that as long as a narrator is known to be truthful his narration is reliable, even if he has sometimes committed a sin in his person life. 26

Dhabt and Hifz (accuracy and sharp memory). If the narrator is narrating a Hadith by heart he should also enjoy a sharp memory and if he is quoting it from a book he should be accurate. This condition reduces the chance of wrong narrations.

Methodology of proving the justice of a narrator

The justice of a narrator is usually obtained by either living with him or his fame among the just people or by the testimony of two or even one just person. For instance, if the ancient eminent scholars such as

Al-Kashi, or Al-Najashi confirm the justice of a narrator the scholars regard him just. Unfortunately, however, if there is a disagreement about the justice of a narrator and there is no preference for his justice then his narration is regarded invalid.

Etiquettes of writing and teaching the Hadith

I would like to bring this science into an end by touching upon some of the etiquettes of writing and teaching the noble Hadith of the Ma'soomin as mentioned by our scholars: When we write a Hadith in a book or thesis we should make sure we write it grammatically correct. When the name of the Almighty Allah is mentioned we should couple it with one of His Attributes.

Similarly, when the name of the holy Prophet (S) is mentioned we should use the prefix of Sallalahu Alayhe Wa Aalehe Wasallam (May the blessing and greetings of Allah be upon him and his pure progeny) and after the names of the Imams of Ahlul-Bayt (a.s.) we should write Alayhe Salam (peace be on him). After the name of Fatima Al-Zahra we should write Alayha Salam (peace be on her). Moreover, it is recommended to exclude the Hadith from the rest of the article by placing it between the quotation marks.

The scholars of Hadith have recommended five issues for professional teaching of a Hadith:

1. Discussing the chain of transmitters,

2. Teaching the vocabularies of the Hadith,

3. Explaining the conjugation (Sarf) of the verbs,

4. Clarifying the syntax (Nahw) of the Hadith.

5. Elucidating the text of the Hadith and its relevance to the subject.

1. Al-Amini: al-Ghadir 1:14-61
2. Mir Hamed Husain: 'Abaqatul-anwaar vols. 1& 2
3. Shahid Thani: al-Derayah, p.15
4. Al-Horr al-Ameli: Wasa'elu-Shi'a
5. Al-Horr al-Ameli: Wasa'elu-Shi'a
6. The above argument is on the basis that the verdict of the majority of jurists compensates the weakness of a Hadith
7. Ibn Jonayd is the only jurist who is reportedly disagreed with this verdict. [al-Bahrani: al-Hadaequl-Nadhera 13:144]
8. Al-Horr al-Ameli: Wasa'elu-Shi'a
9. Al-Kaafi 4:110 Hadith No.3
10. Man La Yahdhor 2:69 Hadith No. 292
11. Al-Majlesi: Beharul-Anwaar 71:386 from al-Khesal
12. See an example of his narration in Wasa'elu-Shi'a
13. See the Hadith in Wasa'elu-Shi'a 1:34 Hadith No. 51
14. Tousi: 'Oddatul-Osoul 1:149
15. For an example of his invalid Hadith see Wasa'elu-Shi'a

16. Tafsir al-Kashaf: Introduction p.11
17. For an example of a valid Modhmar see: Wasa'elu-Shi'a the Hadith is narrated from Bazanti who was an eminent companion of Imam Redha (a.s.) and hence it is valid. However the Modhmar Hadith narrated by Solayman Ibn Hafs [Wasa'elu-Shi'a] is invalid because of the narrator.
18. Ibn Majah: al-Sonan 1:114, al-Termethi: al-Sonan 3:274
19. Al-Majlesi: Beharul-anwaar 2:233
20. See Tafsir Tabari and al-Dorrul-Manthour for instance under the Ayaat 23 & 24 of Surah Saad. This accusation is taken from the perverted Bible: 2 Samuel chapter 11
21. Al-Bayhaqi has narrated all the narrations in al-Sonanul-Kobrah 7:324, 325
22. Al-Kaafi 3:94
23. Al-Tahtheeb 1:385
24. Scientifically the difference between the blood of menses and the injury blood is that menstrual blood does not clot
25. Needless to say these conditions are for the narrators not the Ma'soomin
26. Oddatul-Osoul 1:152

Meeting 10: The Science of Al-Rejaal 1

Meeting 10: The Science of Al-Rejaal 1[1]

Definition

Rejaal literally is the plural form of Rajol (man), thus Rejaal means men. The Science of Al-Rejaal is defined: "A science in which the biography of narrators as to whether or not they meet the conditions of accepting their narrations."[2] The one who is an expert in the science of Rejaal is called 'Rejaali'.

The differences between Rejaal and other similar sciences

Muslim scholars study the life of narrators from four different perspectives:

1. As narrators of Hadith: the science of Rejaal

2. As compilers of the original or secondary books: The science of bibliography

3. As Sheikhs and teachers who have given authority to others for narrating a Hadith: the science of knowing the Sheikhs and teachers.

4. As scholars who enjoyed a spiritual, social, political and scholarly life: the science of biography

Significance

The following are some of the proofs for the significance of Rejaal.

Rational Proof

None of their authors have ever claimed that they have heard the Ahadith from the holy lips of any of the Ma'soomin. They have narrated the Ahadith through many narrators who have either heard the Ahadith from other narrators or they have copied the Ahadith from their books. The only natural method to gain confidence for the authenticity of the narrations is to examine the truthfulness and justice of the narrators. The science of Rejaal undertakes this responsibility.

Narrative Proofs

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِي

1. ***"O you who believe! If a liar*** (***or evil person***) ***comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done."*** [***49:6***]

2. It is repeatedly narrated from the Prophet (S) and many scholars have quoted it in the beginning of their books of Hadith: "Many people have fabricated words in my name, so whoever fabricates any Hadith on me (intentionally) then his seat shall be in the Fire." 3

3. Imam Ali (a.s.) in a very comprehensive Hadith divided the narrators into four groups of which the narration of only one group can be accepted.4 The categorisation of the Imam (a.s.) forms the foundation of the science of Rejaal.

4. Imam Baqir (a.s.) said: "Whoever believes in the religion of Allah without hearing it from a truthful person, Allah will afflict him with perplexity and confusion until the Day of Judgment." 5

3. Practical life of the Ma'soomin

1. Imam Sadiq (a.s.) concerning Al-Moghira Ibn Sa'eed said: "Verily, Al-Moghira Ibn Sa'eed interpolated in the Hadith books of the companions of my father. He added things that my father had not said. Thus, fear Allah and do not accept anything (claimed to be) from us that contradicts the Words of our Lord and the Tradition of our Prophet Muhammad (S)."6

2. Younus Ibn Abdul-Rahman said: “I met many people in Iraq who had met Imam Baqir and Imam Sadiq (peace be upon them). I heard their narrations and copied their books. Then when I met Imam Redha (a.s.) I presented them to him. He denied many of those narrations and said: ‘Surely, Abul-Khattab fabricated in the name of Imam Sadiq (a.s.). May the curse of Allah be upon Abul-Khattab and his followers who interpolated these narrations to this day in the books of the companions of Imam Sadiq (a.s.). Do not accept anything (claimed to be) from us against the Quran.’7

The First Four Books of Rejaal

Ekhtiyar Ma'refat Al-Rejaal (Selection of Knowing the science of Rejaal) known as Rejaal Al-Kashi:

Abu Amr Muhammad Ibn Omar Al-Kashi [8] was one of the contemporaries of Kolayni; the author of Al-Kaafi. Al-Kashi had written a book in the science of Rejaal that according to Ibn Shahr Aashoub (died in 588 A.H) was called "Ma'refatul-Naqelin Anel A'emmatu-Sadeqeen" (Knowing the narrators from the truthful Imams). [9]

The original copy of this book which apparently contained numerous mistakes is lost. However, the late Sheikh Tousi (died in 460 A.H) had a copy of the book. He has revised the book and called it 'Ekhtiyar Ma'refatul-Rejaal'. Thus, 'Rejaal Al-Kashi' which is available today is in fact the revised version of the original book.

Al-Fahrast (bibliography)

As mentioned earlier in this chapter bibliography is one of the close sciences to Rejaal. The most comprehensive ancient Shia book in bibliography is Al-Fahrast written by Sheikh Tousi (died in 460 A.H). He collected the names of more than nine hundred narrators who had compiled about two thousand books.

Al-Rejaal

The third most important book in Rejaal is also compiled by the late Sheikh Tousi. In this book, he has mentioned the life of more than 8900 narrators. He has classified them according to the Ma'soomin commencing from the Prophet Muhammad (S).

Rejaal Al-Najashi

The author of this book is Abul-Abbas Ahmad Ibn Ali Al-Najashi a contemporary of Sheikh Tousi and the offspring of Abdullah Al-Najashi. [10] Al-Najashi was indisputably one of the most celebrated experts in Rejaal. His book is as respected -in the science of Rejaal- as Al-Kaafi is in Hadith.

Methods of Authentications

The main concern of a Rejaali (an expert in Rejaal) is to find out how truthful a narrator is. There are two methods by which a narrator would be authenticated; specific authentications and general authentications.

Specific Authentications

The following are the main specific authentications:

1. Authentication by one of the Ma'soomin (a.s.): For instance Ali Ibn Al-Mosayyeb said: "I said to Imam Redha (a.s.): My residence is far away (from you) and I cannot reach out to you for every matter. From whom should I learn my religion? The Imam replied: 'From Zakariya Ibn Adam Al-Qomi who is trustworthy in the matter of this world and the religion.'" 11

2. Authentication by one of the ancient eminent scholars. For example, Sheikh Tousi or Kashi or Najashi and the like attest that a particular narrator is trustworthy.

3. Authentication by claiming unanimity. If any of the experts in Rejaal claims that there is unanimity on the trustworthiness of a narrator, others regard him trustworthy. For instance, the late Sayyed Ibn Tawous claimed unanimity on the authenticity of Ibrahim Ibn Hashim; the father of Ali Ibn Ibrahim Al-Qomi. 12

General Authentications

As-Hab Ejma' (the Unanimous Group)

Obviously, the narrators and the companions of the Imams (a.s.) were not all in the same educational and piety levels. Some were more learned and pious than others. Amongst all the narrators there are 18 people 13 who enjoyed the highest level of knowledge and trustworthiness and hence the scholars by and large number, accept their narrations without any verification.

These eminent narrators are called 'As-Habul-Ejma' which means those on whose trustworthiness the scholars are unanimous. The Late Kashi was the first scholar who claimed this authentication. In three different chapters of his book (which was revised by Sheikh Tousi) he attested this unanimity. According to Kashi they are:

1. From the companions of Imam Baqir and Imam Sadiq (a.s.): Zorarah, Ma'rouf Ibn Kharrbouz, Borayd, Abu-Baseer Al-Asadi (or Moradi), Fodhayl Ibn Yasaar, and Muhammad Ibn Muslim. The most learned of all of them was Zorarah.

2. From the companions of Imam Sadiq (a.s.): Jamil Ibn Darraj, Abdullah Ibn Moskan, Abdullah Ibn Bokair, Hammad Ibn Eisa, Hammad Ibn Othman and Aban Ibn Othman. The most learned of this group was Jamil Ibn Darraj.

3. From the companions of Imam Kadhem and Imam Redha (a.s.): Younus Ibn Abdul-Rahman, Safwan Ibn Yahya known as Bayya'u Saberi (the seller of fine clothes), Muhammad Ibn Abi Omair, Abdullah Ibn Al-Moghaira, Al-Hasan Ibn Mahboub, Al-Hasan Ibn Ali Ibn Fadhaal and Fodhala Ibn Ayyoub. The most learned of the group were Younus Ibn Abdul-Rahman and Safwan Ibn Yahya.

Majority of scholars are of the opinion that if the narrators of a Hadith to any of the above named people were all trustworthy, the rest of the Esnad does not need any verification.

Mashayekh Theqat (the certifying Sheikhs)

The title Sheikh in the old days was a highly respectable title used only for senior scholars who were in the position of authorising their chosen students to narrate a Hadith. Mashayekh Theqat means certain Sheikhs who were authorised to authenticate others. Muhammad Ibn Omair, Safwan Ibn Yahya and Ahmad Ibn Muhammad Ibn Abi Nasr Al-Bazanti are amongst the best celebrated certifying Sheikhs. In general, the scholars accept their narrations even if they did not mention the names of those from whom they have narrated.

The Narrators of Kamelu-Ziaraat (Complete Visitations(

Another example of general authentication is related to the narrators whose names are mentioned in the book of Kamelu-Ziaraat compiled by the Late Sheikh Jafar Ibn Muhammad known as Ibn Qulawayh (died in 367 or 369 AH). He was one of the most renowned and celebrated Shia jurists in the 4th century. His book has always been considered one of the main sources of Hadith for the coming scholars after him.

The author has testified in the introduction of his book that he has compiled his book by quoting “from those reliable narrators from among our narrators, may God include his Mercy upon them.” Similar to other methods of authentications accepting or rejecting this principle would include or exclude hundreds of Ahadith.

1. On this science I am immensely indebted to my expert teacher the great Ayatollah Sayyed Musa Shobair Zanjani
2. Sobhani: Kolliyatun Fi 'Elme-Rejaal, p.9
3. In lesson 8 we mentioned the references of the Hadith
4. Al-Kolayni: Al-Kaafi 1:62-64 We quoted the Hadith in lesson 4
5. Al-Horr al-Ameli: Wasa'elu-Shi'a 27:75
6. Rejaal al-Kashi, p.195
7. Ibid
8. Kash is a village in Gorgan province-Iran or in Samarqand Province-Uzbakistan
9. Ma'alemul-Olama' p.91
10. Abdullah al-Najashi was the governor of the Ahwaz Province-Iran. Imam Sadiq (a.s.) wrote a letter to him recommending him to 'Make your brother Happy and God will make you happy'. He kissed the letter of the Imam and acted upon it. You may site the full story in al-Kaafi 2:190
11. Rejaal al-Kashi, p.496
12. Sobhani: Kolliyyat, p.163
13. There is a little disagreement about the number of the group. However, the number and the names mentioned in the text is according to the majority of scholars especially Kashi

Meeting 11: The Science of Al-Rejaal 2

Shia Sects

The name Shia was a title given by the Prophet (S) himself to the sincere followers of his successor; i.e. Imam Ali (a.s.). The Almighty Allah states:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ

"Verily, those who believe and do righteous good deeds, they are the best of creatures." [***98:7***]

al-Soyouti and other Mohaddethin under the explanation of the above Ayah narrated from the Prophet (S) concerning Imam Ali (a.s.):

و الذي نفسي بيده ان هذا و شيعته لهم الفائزون يوم القيامة.

"By the One my life is in His Mighty Hand! Verily, this [Ali] and his Shia are truly the prosperous ones on the Day of Judgment." [1] In the following we shall introduce some of the main Shia sects that knowing them are necessary in the science of Rejaal.

Keesaniya

The Keesaniya were the followers of Mukhtar Ibn Abu-Obayda Al-Thaqafi. After the martyrdom of Imam Husain (a.s.) they believed in Muhammad Ibn Hanafiyah. Muhammad was one of the sons of Imam Ali (a.s.) whose mother was Khoula Al-Hanafiyah. He was born during the reign of Omar (13-22 A.H) and died at the age of sixty-five during the reign of Abdul-Malek Ibn Marwan (65-86 A.H). Muhammad was buried in the Baqee' cemetery in Madina. [2]

The Keesaniya denied the death of Muhammad Ibn Hanafiyah claiming that he was the awaited Mahdi. This sect has no longer any followers.

Zaidiyah

Zaidiyah are the followers of Zaid; one of the sons of Imam Sajjad (a.s.). The birth of Zaid is reported in 75 or 78 or 80 A.H. He was a devout and God fearing person. Zaid revolted against the tyranny of Umayyad. His intention if he were successful was to hand over the leadership to his brother Imam Baqir (a.s.). Unfortunately, Zaid was hanged in the year 121 A.H. in Koufa by the command of Hisham Ibn Abdul-Malek; the fifth Umayyad king.

Although Zaid never claimed to be the Imam, his followers believed in his divine leadership and diverted to him from Imam Baqir (a.s.). To them one of the conditions of the Imam was to call for a military war against tyrants. Thus, they even did not believe in the leadership of Imam Sajjad (a.s.) let alone the rest of the Imams of Ahlul-Bayt (a.s.) for they did not call for the military war.

al-Nawousiyyah

The Nawousiyyah was a sect that was emerged after the demise of Imam Sadiq (a.s.). They believed that Imam Sadiq (a.s.) did not die; he is the awaited Mahdi and will return to the world. According to Al-Shahrestani this sect was named after their follower 'Nawous'. 3

Ismaili

The Ismailis were a group of Shia who after the demise of Imam Sadiq (a.s.) believed in his son Ismail instead of Imam Kazem (a.s.). Ismail died during the life of Imam Sadiq (a.s.) and was buried by him. Nonetheless, the Ismailis denied his death claiming that he was the awaited Mahdi. Later one some of the Ismailis accepted his death but claimed that Muhammad the son of Ismail was the awaited Mahdi.

The Ismailis due to their mystical interpretation of Islam are also known as 'Bateniyyah' (the mysterious group). Throughout the history, the Ismaili divided into some other sub-groups. Today the most famous Ismaili community is Nizari who is the follower of Agha Khan.

al-Fatahiyyah or Al-Aftahiyyah

The Fatahiyyah or Al-Aftahiyyah was a Shia group who after the demise of Imam Sadiq (a.s.) believed in the Imamat of his oldest son Abdullah. Abdullah had a wide nose or head and hence he was called Aftah. Abdullah died 70 days after the demise of his father and hence most of the Fatahis repented and returned to Imam Kazem (a.s.).

al-Waqifiyyah

The Waqifiyyah were those who claimed that Imam Kazem (a.s.) did not die; he is the awaited Mahdi who is disappeared but will return. Since they stopped (Waqf) at Imam Kazem (a.s.) they were called Waqifi.

The motivation behind innovation of this sect was related to the lust of its founders to the wealth of this world. Imam Kazem (a.s.) during his long imprisonment had appointed some representatives to collect the Khoms from the Shia. Amongst his representatives, Ali Ibn Abi Hamza Al-Bataeni, Ziad Ibn Marwan Al-Qandi and Othman Ibn Eisa Al-Ro'asi had abused the collected Khoms to purchase houses and farms for themselves. After the demise of Imam Kazem (a.s.) they were expected to hand over the trusts to Imam Redha (a.s.).

Nonetheless, they refused to submit the trusts and they denied the Imamat of Imam Redha (a.s.) claiming that Imam Kazem (a.s.) was the awaited Mahdi and has not died.[4] The Shia community realised their fraudulence and turned away from them. It is claimed that some of the Waqifis such as Ali Ibn Abi Hamza later repented and believed in Imam Redha (a.s.).

al-Gholat

The Gholat (extremists) were those who claimed divine status for the Prophet (S) or the Imams (a.s.), or believed in the prophecy of some of the Imams. According to Nobakhati they were up to twenty different groups. Al-Khattabiya was a famous extremist group after Imam Sadiq (a.s.) who believed in his divinity. The Imams of Ahlul-Bayt (a.s.) have always explicitly and without any ambiguity detested these groups.

Negligence in the evidences of Mostahabbat

One of the discussions in the science of Rejaal is whether the rules of approving or disapproving a narrator apply only to the compulsory and forbidden acts or they include the Mostahabbat and Makrouhat too? The above discussion rotates around a principle known as 'Al-Tasamoh Fi Adelatu-Sonan' (Negligence in the evidences of Mostahabbat). The principle is based on many [5] Ahadith some of which are authentic and good.

1. Kolayni in an authentic Hadith from Ibn Abi Omair from Hisham Ibn Salem narrated from Imam Sadiq (a.s.):

> من سمع شيئا من الثواب علي شيء فصنعه كان له و ان لم يكن علي ما بلغه.

"Whoever hears a certain rewards for something, so he performs the action, he has the rewards of it even if it was not as he had heard it." [6]

2. Kolayni in his Isnad from Muhammad Ibn Marwan narrated:

> سمعت اباجعفر (ع) يقول: من بلغه ثواب من الله علي عمل فعمل ذلک العمل التماس ذلک الثواب أُوتيه و ان لم يكن الحديث كما بلغه.

"I heard Imam Baqir (a.s.) saying: "Whoever comes to know about a reward from Allah for a action, and then he acted upon it seeking the promised reward, will be given (that reward) even if the Hadith was not as he heard it." [7]

Possible Meanings of the Ahadith

Most of the scholars of Hadith whether Shia or Sunni asserted that the above Ahadith are with reference to the weak Ahadith in Mustahabat and Makroohat that acting upon them will warrant the promised awards.

On the other hand, a few scholars suggested that those Ahadith are concerning any Hadith that has reached us in an authentic or reliable method on the Islamic statutes whether obligatory or recommended acts. The message of these Ahadith is that acting upon any authentic Hadith would warrant the promised reward in it even though in reality, that narration was not pronounced by a Ma'soom.

This interpretation is on the basis that there is no certainty that the present Ahadith although authentic, are really uttered by the Ma'soomin. For, most of them are narrated to us by single narrators. Ultimately, because the Almighty God and the common sense authenticate the narrations of a just person, we rely on them as valid evidences otherwise, we really don't know for sure if the Imams (a.s.) have ever uttered those narrations.

Thus, the narrations of "Whoever comes to know..." coupled by the authenticity of reliable single narrations assure us that the Almighty God will reward us should we act according to those reliable single narrations. The third interpretation is to apply the above Ahadith to both of the previous meanings without limiting them to either of them. Thus, the narrations of "Whoever comes to know..." justify acting on the weak Ahadith in the matter of Mustahabat as well as acting upon authentic Ahadith on obligatory acts.

Problem & Answer

One of the most common comments on the principle of negligence in the evidences of Mustahabat is the argument that recommendation or not–recommendation like obligation and prohibition are religious laws and thus, they cannot be proven by weak Ahadith.

We may answer the above comment in that the recommendation of an act is not proven merely by those weak narrations rather, it is proven by the attachment of the principle of negligence in the matter of recommendations which would conclude permission to act upon those weak narrations insofar as they are not contrary to any other Islamic principles or rules.

Common Names

Common names mean certain names or titles of people that are common among more than person, some of whom are just and reliable while others are not. In general, the scholars in many instances discover the person by considering his teachers and students or his classification among the narrators or

by considering the Imam from whom he is narrating or sometimes by considering the subject of the Hadith that he has narrated. Nonetheless, if they failed to identify the person and his title is common between authentic and non-authentic narrators then the Hadith would be treated invalid. The following example is the most famous example of the common names.

According to the Late Ayatullah Khoei, in the chain of 2275 Ahadith a narrator is mentioned with the title of Abu Baseer.[8] There is a big controversy with regards to the identification of this narrator. Most of the experts in Rejaal asserted that the above title was common among four narrators i.e. Laith Ibn Al-Bokhtari, Yahya Ibn (abi) Al Qasim, Yusuf Ibn Al-Harith Al-Batari and Abdullah Ibn Muhammad Al-Asadi.

If the above theory is correct then the title of Abu Baseer is common among authentic and non-authentic narrators for the first two narrators are reliable whereas the last two are not. Thus, any Hadith that we are unable to identify as to who is meant by Abu Baseer will be treated invalid.

Unlike the above theory, the Late Ayatullah Khoei and some other experts in Rejaal after numerous investigations concluded that Abu Baseer is a common title only between Laith and Yahya both of whom are reliable. Nay, Ayatullah Khoei furthers that wherever Abu Baseer is mentioned in the chain of our narrations it means Yahya Ibn (abi) Al Qasim unless otherwise specified.[9] With regards to the third person, i.e. Yusuf Ibn Al-Harith who is the weakest of all, Ayatullah Khoei proves that his actual title is Abu Naseer not Abu Baseer as mistakenly written by Al-Kashi.

Anyway, Abu Baseer was one of the companions of Imam Baqir and Imam Sadiq (peace be upon them). Since he was visually impaired, he was known with the respectful title of Abu Baseer (literally meaning 'father of the son who has sight'). Najashi in introducing Abu Baseer says, "He was good and reliable." The problem however is that most of the narrations of Abu Baseer are narrated by his guide i.e. Ali Ibn Abi Hamzeh Al-Bataeni. As mentioned earlier, the man was one of the chiefs of the Waqifi sect.

This problem leads again to the invalidity of the narrations of Abu Baseer. Unless we rectify the problem that the narrations of Ali Ibn abi Hamzeh from Abu Baseer was prior to his conversion to the Waqifi sect for Abu Baseer died very soon after the demise of Imam Sadiq (a.s.). Moreover, Ali Ibn abi Hamzeh is in the list of the narrators of Kamel Al Ziarat. Thus, according to the theory of the authentication of all those who are mentioned in Kamel Al Ziarat, Ali Ibn abi Hamzeh is justified to be reliable.

As you can see, the issues in the science of Rejaal are not always straight forward and can carry the possibilities of different interpretations thus require deduction and Ijtihad.

1. Al-Dorrul-Manthour 8:589
2. Tahzibu-Tahzib 9:355
3. Al-Melal Wal-Nehal vol. 1 p.166
4. Tousi: al-Ghayba, p.42
5. Al-Allama al-Majlesi has claimed that they are Motawater. Mer'atul-Oqoul 8:113
6. Al-Kaafi 2:87

7. Ibid
8. Mo'jam Rejaal al-Hadith 21:45
9. Ibid 21:47 and 20:75

Meeting 12: The Science of Fiqhul-Hadith

Meaning and Significance

The science of Fiqhul-Hadith deals with the meanings of the words of a Hadith, whether its meaning is real or figurative, general or specific and whether there is any other Hadith or Ayah contrary to it or not, etc. The name is driven from the many narrations in which the Imams of Ahlul-Bayt (a.s.) emphasised on understanding the Ahadith more than mere narrating them. Dawood Ibn Farqad said: I heard Imam Sadiq (a.s.) saying:

> انتم افقه الناس اذا عرفتم معاني كلامنا ان الكلمة لتتصرف علي وجوه فلو شاء انسان لصرف كلامه كيف شاء و لا يكذب.

"You are the most learned (Faqih) people if you know the meanings of our words. Surely, a word may accept different meanings, so if the speaker wishes he can change his words as he wishes so that he doesn't lie." 1 The term Afqah in the Hadith means 'the most learned' not the most juristic although a jurist is an example of those are learned on jurisprudential issues. Mohammad Ibn Abi Omair through Ibrahim Al-Karkhi narrated from Imam Sadiq (a.s.):

> حديث تدريه خير من الف ترويه و لايكون الرجل منكم فقيها حتي يعرف معاريض كلامنا و انّ الكلمة من كلامنا لتتصرف علي سبعين وجها لنا من جميعها المخرج.

"To understand (Derayah) a Hadith is better than narrating one thousand narrations. None of you will be a Faqih (learned) until he understands the meanings of our words. Surely, sometimes a word from our speech may accept seventy different meanings in all of which we have a justification." 2

General Rules for Understanding (Fiqh) a Hadith

Confidence in its authenticity

The first step for understanding a Hadith is to find out whether or not it is really the words of a Ma'soom. This rule will be obtained if the Hadith is narrated in the famous books of Hadith via reliable narrators.

For instance, some people assume the famous saying;

كل ارض كربلا و كل يوم عاشورا

“Every land is Karbala and every day is Ashura” is a Hadith. However, this statement is not narrated from any of the Imams (a.s.) in any book of Hadith. Thus, one may just quote it as an expression to mean every day and in every land, we should pay tribute to Imam Husain (a.s.).

Compatibility with the Quran

To verify how genuine the narrations are we are instructed by the Imams of Ahlul-Bayt (a.s.) to present them to the Quran. Any narration contrary to the Quran is false and must be rejected.[3] The Imams of Ahlul-Bayt (a.s.) have stated in many Ahadith that their words cannot possibly be contrary to the Quran. The following are two examples of narrations that seem[4] incompatible with the teachings of the Quran:

1. The almighty Allah concerning the prohibition of usury states in the Quran:

فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ ۖ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ

“and if you do not stop it (***usury***) ***then take a notice of war from Allah and His Messenger, and if you repent then for you is*** (***only***) ***your capital*** (***so that***) ***you are not being unfair nor being unfair to anyone else.”*** [***2:279***]

According to the above Ayah the money lender does not deserve more than the actual money he has lent. To receive more than his own money is called usury and unless he repents, Allah and His Messenger are in war against him.

In spite of the above Ayah there are a number of narrations-some of which are narrated apparently by authentic narrators- teaching a trick to escape the usury. These narrations are known in jurisprudence as ‘the narrations of tricks’! The following is an example of these narrations:

Kolayni and Sadooq in their authentic Esnad from Muhammad Ibn Ishaq Ibn Ammar asked Imam Kazem (a.s.):

يكون لي علي الرجل دراهم فيقول: اخّرني بها و انا اربحک فابيعه جبة تقوّم علي بالف درهم، بعشرة آلاف درهم، او بعشرين الفا و اؤخره بالمال. قال (ع): لا بأس. قال:

“A man owes me some dollars. He asks me to delay his payment and in return he would pay my money back with interest. I sell a Jubba (long dress) that is valued for me one thousand dollars, (I sell it) to him

for ten thousand dollars or he even said: for twenty thousand dollars and then I allow him to delay his payment. The Imam (a.s.) said: 'It's alright'." 5

2. The Almighty Allah concerning the penalty of killing someone by mistake states:

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً ۚ وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَّدَّقُوا ۚ فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ۖ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ۖ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

"And whoever kills a believer by mistake he should free a salve and submit a (certain) blood-money to the family of the deceased." [***4:92***]

According to the above Ayah if a believer is killed by mistake, there is no death penalty for the killer. However, there is a group of narrations that apparently indicate the above rule does not apply to children and women! Kolayni in his authentic Esnad through Abu-Baseer narrated from Imam Baqir (a.s.):

سئل عن غلام لم يدرک و امرأة قتلا رجلا خطأ؟ فقال (ع): انّ خطأ المرأة و الغلام عمد. فان احبّ اولياء المقتول ان يقتلوهما قتلوهما..

The Imam (a.s.) was asked concerning a young boy who did not attain the age of puberty and a woman whom together had killed a man by mistake? The Imam (a.s.) said: Verily, the mistake of the woman and the young boy is deliberate! Then if the family of the murdered one wish to kill both of them they may kill them..." 6

Compatibility with facts

The third general rule concerning understanding a Hadith is to examine if it is contrary to any established fact be it religious, scientific, historic, etc. the following are some examples of such inconsistencies:

1. Inconsistency with the religious facts: For instance, it seems from some of the narrations of Al-Kaafi that the Imams of Ahlul-Bayt (a.s.) are thirteen Imams not twelve! 7

2. Inconsistency with scientific facts: An example of this type of narration is the suggestion that the blood of menstruation is discharged from the left (or right) side of the vulva whereas the blood from an injury is from the right (or left).8 As explained in lesson nine there are many faults in the narration including being against scientific facts. Other examples of inconsistency with scientific facts include the Israelites that suggest Eve was created from the left rib of Adam9, or Adam was about 30 meters tall! 10

3. Inconsistency with historical facts: Sadooq in his Ekmalu-Din, and 'Oyoon Akhbar Al-Redha narrated from Imam Sadiq (a.s.) that when Imam Baqir (a.s.) was on his dying bed, Zaid; the brother of the Imam

was present. Zaid pleaded to the Imam (a.s.) that Imam Baqir (a.s.) appoints him as the next Imam. Zaid argued that as Hasan Ibn Ali (a.s.) appointed his brother Husain (a.s.) you can also appoint me as the next Imam.

However, Imam Baqir (a.s.) did not agree explaining that the trust of Imamat is by the will of God not man's desire. He then called after Jaber Ibn Abdullah to come and verify the names of the Imams (a.s.) as mentioned in the Sahifa (the Book). When Jaber confirmed the words of Imam Baqir (a.s.), Zaid gave up and accepted the Imamat of Imam Sadiq (a.s.). 11

The above narration is inconsistent with historical facts. Imam Baqir (a.s.) was martyred in the year 114 A.H. Jaber Ibn Abdullah died in 78 A.H. and Imam Sadiq (a.s.) was born in the year 84 A.H. Thus, Jaber could not be present at the time of the demise of Imam Baiqr (a.s.). He had died even 6 years before Imam Baqir (a.s.) is born.

Understanding of the general public

In general, the best understanding of jurisprudential Ahadith should be based on the understanding of the general public. For, they are the types of people who were usually the audience of the Imams (a.s.).

Acquaintance with the methods of Hadith reconciliation

Many narrations are apparently contrary to each other. An expert in Hadith is the one who firstly is aware of the various narrations in a particular field and secondly knows how to reconcile between them. In the next lesson, we shall touch upon some of the methods of Hadith reconciliation.

Classification of Ahadith (Subject index)

To understand the Hadith, it is extremely important to classify them according to their subject. Wasaelu-Shia in Fiqh and Beharul-Anwaar in all Islamic subjects are amongst the best subjective books of Hadith.

As useful as the subject classification of the narrations is, it is sometimes a disadvantage. Very often the Imams of Ahlul-Bayt (a.s.) have spoken on more than one subject in one speech. To classify the narration one must cut a Hadith into various pieces placing each part in its own category. This would often lead to missing the actual content of a Hadith.

Deadlocking or opening the Ahadith

One of the controversial general rules for understanding Hadith is whether experts are always bound by the wordings of the Hadith or they can often expand the rule beyond the words of the Hadith? In other words, are the Ahadith deadlocked or are they often open to the deduction of an expert?

The extreme example of deadlocking the Hadith is what is related to some of the Tradionalists

(Akhbariyoun) concerning the recommended supplication on the shroud of the deceased. It is narrated from Imam Sadiq (a.s.) that when his son Ismael died he wrote on the margin of his shroud: "Ismael bears witness that there is no deity but Allah." [12]

It is related to some of the Tradionalists that it is recommended to write on the shroud of any deceased person: "Ismael bears witness that there is no deity but Allah"! They even insist on writing the term 'Ismael' irrespective of the name of the deceased with the excuse that we are not allowed to expand the words of the Imam! The argument on deadlocking the text of a Hadith is not always as obvious as the above example. The following examples are some of the most controversial contemporary cases:

1. Many narrations indicated that there is no obligatory Zakat but on nine items; i.e. gold, silver, cow, sheep, camel, wheat, barely, date and sultana.[13] The argument nowadays is whether the above items were mentioned solely because they were commonly available at the time and the place of the Imams (a.s.) or there is a mysterious reason that the obligation of Zakat is only on these items?

2. Many narrations exclusively permitted staking in a race only (between the players) in horse riding and archery. [14] According to these narrations betting in other than specified examples seem to be prohibited. However, there is a jurisprudential debate as whether permissibility of stakes in the above examples is because they were the means of war in those days? Should this be the case then betting may be expanded in our modern day to shooting too. One may even argue that horse riding is no longer a means of transport and hence betting may no longer be permissible in horse ridding.

3. Anfal in Islamic law includes rivers, mountains, mines, forests and all public wealth. In many narrations, the Imams of Ahlul-Bayt (a.s.) have permitted the Shia to use them.[15] The argument in our modern time is that if individuals are permitted to exploit the mines, cut the trees of the forests, catch the fish of the sea, etc. for their personal benefit or they belong to the states for the benefit of their nations?

4. Sword is the only means of execution introduced in Ahadith.[16] The argument again is whether the convicts should only be executed by sword-as specified in the Ahadith or sword is mentioned because it was only a common means of execution in those days? If the second is proven then utilising modern methods of execution such as electrical chair, guns and the like becomes also permissible.

5. Playing chess is prohibited according to many narrations. [17] The argument is however, if the prohibition of chess is because it was a means of gambling or it is prohibited whether it is a means of gambling or not. If a jurist is convinced the reason for prohibition of chess is due to gambling, then if it is confirmed by the experts as it is confirmed that chess is no longer a means of gambling, then-despite the prohibiting narrations- he will not issue a verdict for its prohibition. His argument would be that playing chess at the time of the Imams (a.s.) must have been a means of gambling whereas in our time it is a mental game like other games.

Thus, the prohibition or permission of playing chess depends on whether or not it is used for gambling. For over several centuries most of our jurists have restricted themselves to the texts of narrations. The

revolution of opening up the deadlocks of narrations has just begun by the Late Imam Khomeini and his students. Indeed, this great scholar has revived Islam in our modern time in various ways.

1. Al-Majlesi: Beharul-Anwaar 2:183
2. Ibid p.184
3. These Ahadith are quoted in many sources. For instance see Wasaelu-Shi'a 27:pp 106-123
4. I said 'seem' because there could be some far justifications for their meanings.
5. Wasaelu-Shi'a 18:55
6. Wasaelu-Shi'a 29:87
7. Al-Kaafi 1:531 In lesson seven we explained that these narrations are perverted or misspelled
8. Al-Kaafi 3:94, al-Tahtheeb 1:385
9. Al-Dorrul-Manthour under 1st Ayah of Surah al-Nisa
10. Al-Bukhari 4:102
11. Beharul-Anwaar 36:193
12. Wasaelu-Shi'a 3:52
13. Wasaelu-Shi'a 9:53-60
14. Wasaelu-Shi'a 19:252-253
15. Wasaelu-Shi'a 9:543
16. Wasaelu-Shi'a 29:126
17. Wasaelu-Shi'a 3:418

Meeting 13: Branches of Fiqhul-Hadith

Different Manuscripts (Ekhtelaf Al-Nosakh)

The first step in understanding a Hadith is to be confident about the accuracy of the text available to us. Surely, all of the books of Hadith were compiled before the invention of printing. The methodology of finding the accuracy of the texts is to discover as many manuscripts of a text as possible and cross examine them. Finally, the most accurate copy will be selected. The following examples can reflect the significance of the science of different manuscripts.

1. Muslim in his Sahih narrated from the Prophet (s.a.w.w), Whoever fasts the month of Ramadan and follows it by fasting six days (Settan) of Shawwal it is as if he has fasted his whole life.[1] In some of the manuscripts it is written 'Sheyan' (some days), instead of 'Settan' (six days). As you can see this slight difference can change the meaning of the Hadith completely. In the narrations of Ahlul-Bayt (a.s.) however, the following Hadith is narrated precisely: It is optional to fast six days of the month of Shawwal after the month of Ramadan, thus he may or may not fast. [2]

2. In lesson four we quoted a Hadith from Imam Baqir (a.s.) in which he was listening to Hakam while honouring him (Mokreman) or according to some other manuscripts while disliking him (Mokrehan). Similarly, this slight difference changes the perception of the scholars of Hakam.

2. Gharibul Hadith (Strange Hadith)

The science of Gharibul Hadith is a science in which difficult words and sentences will be explained. Undoubtedly, the Imams of Ahlul-Bayt (a.s.) were the most eloquent of speakers. They were always considerable of the degree of understanding of their audiences. Thus, perception of their narrations was not usually difficult for their audiences. However, in rare cases once the audience would request further explanation the Imams would verify their words in more detail.

Invention of the science of Gharibul Hadith is due to the fact that we have inherited the educational heritage of the Imams of Ahlul-Bayt (a.s.) after several centuries. Surely, the Arabic language similar to other languages has had its own evolutions. Often a word at the time of the Prophet (S) had a totally different meaning than that of today. Moreover, lack of the contents in most of the narrations or their mutilations and such similar causes have contributed to the complexity of understanding the meanings of the Ahadith. In the following I shall cite some examples of the strange narrations:

1. Many Shia and Sunni narrators have narrated from the Prophet of Islam (S):

اختلاف امتي رحمة

"The ekhtelaf of my community is a mercy". The term Ekhtelaf is a homonym. Its common meaning is to dispute and disunite. However, it also means to traffic or travel. Because of the first common meaning many Muslims have been wondering as to how the dispute and the disunity of Muslims are a mercy? Muhammad Bin Abi Omair from Abdul Mo'min Al Ansari narrated, I said to Imam Sadiq (a.s.) some people narrated from the Prophet The ekhtelaf of my community is a mercy.' Is this correct? The Imam confirmed that. I said if their ekhtelaf is a mercy then their association and unity must be a punishment!

The Imam explained That is not how you as well as they understood the Hadith. The Prophet (S) meant what the Almighty God has said: Of every group of people, a party should only go forth, that they may get instructions in the religion. (9:122). The Imam (a.s.) further explained: The Prophet (S) asked them to travel to the Messenger of God and learn and then go back to their tribes to teach them. The Prophet only meant their travelling (ekhtelaf) in the cities not their dispute (ekhtelaf) in the matter of religion, for there is only one religion. 3

2. Often it is referred to a person without naming him. In Arabic the term used is folan' which is like Mr X in English. In such expressions, usually the audience would understand who the person is referring to. However, after several centuries the term remains ambiguous and makes it difficult to identify the person. For instance, in sermon 228, Imam Ali (a.s.) while praising someone says:

لله بلاء (بلاد: النسخة) فلانٍ فلقد قوّم الاود و داوي العمد و اقام السنة و خلّف الفتنة

“May Allah reward Mr. X. who straightened the curve, cured the disease, established the Sunna and abandoned mischief.”[4]

The ambiguity of the term folan has provided an opportunity to some of the Sunni scholars such as Ibn Abil Hadid to amazingly claim that the Imam has used the term to refer to Omar Ibn Khatab! Nothing can be said farther from the truth for this claim does not match other speeches of Imam Ali (a.s.) about the person. It is obvious that the term is used to refer to one of the companions of the Imam (a.s.) who has died prior to the mischief occurring after the demise of the Prophet (S).

Among the many useful references for the science of Gharibul Hadith the following are the most famous ones:

1. Al Nihayyeh Fi Gharib Al-Hadith by Ibn Atheer Al Jithri (died in 606 AH). This book is very useful for the interpretation of the difficult words used in the Sunni books of Hadith.

2. Majma'ul Bahrain by Sheikh Fakhrudin Al Torayhi (died in 1085AH). Majma'ul Bahrain is the most famous book for interpretation of the difficult terms used in the Quran as well as the Shia books of Hadith.

Contexts of Issuing (Asbabu Sodour)

The following are some of the best examples for the significance of the science of knowing the context of a Hadith.

1. It is narrated from the Prophet (s.a.w.w): Salman is from us Ahlul-Bayt (a.s.).[5] Surely Salman was one of the most distinguished companions of the Prophet (s.a.w.w). Yet, he was not a member of Ahlul-Bayt (a.s.). Thus, different suggestions are given to the meaning of the above Hadith. Some suggested that the respected title is given to him due to his extra-ordinary knowledge. Others proposed that the Hadith means that the original nature of Salman is from the nature of Ahlul-Bayt (a.s.)

The best understanding of the Hadith lies under the circumstances of the Hadith. Ibn Hisham [6] and other historians narrated: Prior to the battle of the Ditch (Khandaq) Muslims divided into groups to dig the ditch. Salman was a strong man. Thus, the Migrants (Mohajereen) requested that Salman joins their group saying: Salman is from us. On the other hand the Helpers (Ansar) liked him to join their group saying: Salman is from us. The Prophet of Islam (s.a.w.w) finalised the dispute saying: Salman is from us Ahlul-Bayt (a.s.). that means Salman will be with the group of Ahlul-Bayt (a.s.).

2. Bukhari [7] and Muslim [8] narrated from Abu-Horayra who narrated from the Prophet (S): Allah created Adam according to His image.

خلق الله آدم علي صورته .

Verse 27 of the first chapter of the book of Genesis reads: So God created man in His image; in the image of God He created him; male and female He created them.

فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ ۚ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا ۖ يَذْرَؤُكُمْ فِيهِ ۚ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

Contrary to the above Hadith and the Biblical record, the Quran denotes any likeliness between God and his creation. The Almighty Allah states: None is like unto Him. [***42:11***]

Thanks to God that through the teachings of Imams of Ahlul-Bayt (a.s.) we know the real meaning of the above Hadith. Husain Ibn Khalid asked Imam Redha (a.s.) about the meaning of the Hadith. The Imam (a.s.) explained:

قاتلهم الله! لقد حذفوا اوّل الحديث. انّ رسول الله (ص) مرّ برجلين يتسابّان فسمع احدهما يقول لصاحبه: قبّح الله وجهک و وجه من يشبهک! فقال (ص): يا عبدالله لاتقل هذا لاخيک فانّ الله خلق آدم علي صورته.

May God kill them! Indeed, they deleted the beginning of the Hadith. The Messenger of Allah (S) passed by two men who were swearing at each other. He heard one of them saying to the other: May God make your face and the face of whoever looks like you ugly! The Prophet (S) said: O servant of God! Do not say that to your brother for Allah created Adam to 'h' is image. [9]

As you can see once the content of the Hadith is known the real meaning becomes clear. The pronoun his image' in the Hadith refers to the image of the man' not to the image of God'. Thus, in the English translation the letter h' should not be capital.

3. Abu-Horayra narrated from the Prophet (S).

غيروا الشيب و لاتتشبهّوا باليهود و النصاري.

"Change your aging and do not look like the Jews and the Christians."[10] The above Hadith seems to suggest that dying the hair is mandatory for elderly people. However, Imam Ali (a.s.) was sometimes reluctant to dye his beard. Some people commented on him that why despite the Prophetic Hadith he did not dye his beard? He explained:

انما قال (ص) ذلک و الدين قُلّ فامّا الآن و قد اتّسع نطاقه و ضرب بجرانه فامرء و ما اختار.

"Surely, he (S) said so when the Muslims were not many. But now that the territory of Islam is expanded it is up to people as they choose."[11]

4. Understanding the context of a Hadith is imperative to distinguish the narrations that are expressed with the intention of Taqiyyah [12]. The Imams of Ahlul-Bayt (a.s.) often under political pressure in protection of their followers answered the questions of people according to the mainstream Sunni verdicts.

Zorarah said: I asked Imam Baqir (a.s.) concerning an issue. His holiness answered me. Before I leave a man visited the Imam and asked him the same question but the Imam gave him a different answer. Soon after a third person visited the Imam and asked the same question. To my surprise the Imam gave him an answer different from the previous answers! When they left, I said: O son of the Prophet! Two men from Iraq from among your followers asked you a question and you answered them differently! The Imam replied: O Zorarah! Surely this is better for us and more lasting for us and for you. If you are all united in one verdict, then people recognise you as our followers and that would diminish your existence as well as ours. [13]

5. I would like to bring the examples of the contents of the Hadith with a rather hilarious example: The Messenger of Allah was invited along with some of the companions to a party. The host had cooked the meat of a camel. After dinner as Muslims were sitting around the Prophet (S) asking him their questions, one of the guests passed wind and its odour disturbed the rest. In order for the Messenger of Allah not to get embarrassed the offender said to every body:

من اكل لحم جَزور فليتوضّاء.

"Whoever has eaten the meat of a camel shall make a Wudhu."[14] It is obvious that the consuming of food whether the meat of camel or anything else does not void one's state of Wudhu. The noble Prophet (S) had said so to refresh the gathering without pointing at anyone. Amazingly however, some of the Sunni scholars such as Ahman Ibn Hanbal, Ishaq Ibn Rahwiyah, and Shafe'ie in his old verdict claim that consumption of camel meat breaks the Wudhu!

Paradoxical Narrations

There are quite a number of narrations of which their contexts seem to contradict each other. Rhetorical expressions, abrogation, different levels of answers, Taqiyyah, distortion and many other reasons cause some narrations to differ from each other.

The science of reconciliation between paradoxical narrations is one of the important branches of Fiqul-Hadith. One of the four most important books of Hadith; i.e. Al-Estebsar by the late Sheikh Tousi was compiled on this field. Today, one of the most technical subjects in Usulul-Fiqh (the principles of jurisprudence) is 'Equality and Preferences' (Al-Ta'adul and Al-Tarajeeh) [15] which deals with different techniques and criteria of reconciling between paradoxical narrations.

The Faults of a Hadith

The fault or the problem of a Hadith is either in its chain of narrators such as being Mursal or Marfou'a and the like or it is concerning the body of the Hadith. For instance, the text of a Hadith is narrated in contradicting words. An example of such contradictions is what we mentioned in lesson nine concerning distinguishing between menstrual blood and the blood from a wound.

According to one narration, it is claimed that the menstrual blood is discharged from the left side of the vulva whereas according to another it is suggested that the blood is discharged from the right side. Another example of a contradictory narration in the body of a Hadith is narrations concerning the desire of men and women. A narration suggests that men's desire is nine times of women. Whereas, another narration suggests the opposite:

Men's desire is nine times of women

> محمد بن مسلم عن ابي جعفر (ع) قال: ان الله عز و جل خلق الشهوة عشرة اجزاء تسعة في الرجال و واحدة في النساء و ذلک لبني هاشم و شيعتهم. و في نساء بني امية و شيعتهم الشهوة عشرة اجزاء في النساء تسعة و في الرجال واحدة.

“Muhammad Ibn Muslim narrated from Imam Baqir (a.s.): Surely the Almighty Allah created a desire in ten parts, nine parts of it are in men and one in women. That is for Bani Hashem and their followers. But as for the women of Bani Ommayyeh and their followers the desire has ten parts nine of which is in women and one in men.”16

Women's desire is nine times of men

> عن اصبغ بن نباتة قال: قال امير المؤمنين (ع): خلق الله الشهوة عشرة اجزاء فجعل تسعة اجزاء في النساء و جزءا واحدا في الرجال. و لو لا ما جعل الله فيهن من الحياء علي قدر اجزاء الشهوة لكان لكل رجل تسعة متعلقات به.

“Asbagh Ibn Nubateh narrated from Imam Ali (a.s.): Allah created the desire in ten parts, so He made nine parts of it in women and one part in men. Had not God made shyness in women in accordance with their desire nine women would have been hanging on a man.”17 Geraldine Brooks the Australian writer named her inflammatory and bigoted book Nine Parts of Desire' based on such faulty narrations.

Criticism of a Hadith

The criticism of a Hadith means necessary investigation about accuracy or inaccuracy of the Hadith. The scholars of Hadith present the narrations with the Holy Quran, confirm Sunnah, necessities of religion, rational scientific and historical facts. Should a Hadith contradict any of them its validity will be dropped.

In the previous lessons, we cited many examples.

Difficult Ahadith

Difficult narrations are certain narrations of which their vocabulary or their meanings are very complicated and unclear. An example of such difficult narrations is what Yahya Ibn Aktham has narrated from Imam Al-Hadi (a.s.) concerning the interpretation of the seven seas in the Ayah:

With seven seas behind it to add to its (supply), yet the Words of Allah would not be exhausted. (31:27).

The Imam said:

> هي عين الكبريت و عين اليمن و عين البرهوت و عين الطبرية و حمّة ماسيدان و جمّة افريقا و عين باحروان (ماجروان- النسخة) و نحن الكلمات التي لاتدرک فضائلنا و لاتستقصي.

"It is the spring of Al Kebrit, the spring of Yemen, the spring of Al Barahoot, the spring of Al Tabariah, the hot spring of Masidaan, the Jumma or hot spring of Africa and the spring of Bahuraan (Majerwaan: in another manuscript). And we are the Words that our virtues could not be understood or counted."[18] Some of the terms used in the above narration are narrated differently in different manuscripts and yet we are unaware of any clear meaning for them.

And our last words are All Praise Belongs to the Lord of the Worlds.

The humble servant of God.

Mansour Leghaei
9, Safar 1428 (27-02-2007)
Imam Husain Islamic Centre
Sydney Australia

1. Sahih Muslim 1:822
2. Wasa'elu-Shi'a vol.10 p.411
3. Al-Tabresi: al-Ehtejaj vol.2 p.258
4. Nahjul-Balagha, Sermon 228
5. Al-Majlesi: Beharul-Anwaar 22:326
6. Al-Seerah 3:235
7. The Book of Seeking permission, chapter of greeting 2:59
8. The book of Paradise and its blessings, chapter of those who enter the Paradise
9. Beharul-Anwaar 4:11
10. Ibid 76:98
11. Nahjul-Balagha, Words of Wisdom No.17
12. Taqiyyah literally means to protect. It is an Islamic and logical means of defence when one's life is in danger that by

uttering a statement without meaning its content can rescue his life.

13. Al-Kaafi 1:65
14. Abu-Rayyah: Adhwa'un Alal-Sunna al-Nabawiyyah, p.51
15. See chapter 7 of our lessons on Usulul-Fiqh http://www.ihic.org.au/courses.php?cat_id=9&a_id [8] =
16. Al-Faqih vol.3 p.467
17. Al Kaafi vol.5 p.338
18. Al-Tabresi: Al Ehtejaj vol.2 pp.499-500

Meeting 14: Alphabetical Ahadith

I would like to bring this course to an end by quoting twenty-six Hadith in the English alphabetical order.

Anger

الغضب مفتاح كل شرّ.

"Anger is the key to all evils." [al-Behar, vol.73, p.263]

Bravery

الشجاعة صبر ساعة.

"Bravery is to be patient for an hour." [al-Behar, vol.78, p.11]

Complaint

اوحي الله الي اخي العُزير: يا عُزير! ان اصابتک مصيبة فلا تشكني الي خلقي.

"The Almighty Allah revealed to my brother Ozair: O Ozair! Should any calamity inflict you, then do not complain against Me to My creation." [Kanzul-Ommal, H. 32341]

Divorce

ما احلّ الله شيئا ابغض اليه من الطلاق.

"Allah has not made any Halal more despised to Him than divorce." [Kanzul-Ommal, H. 27871]

Evil

شرّ الناس من باع آخرته بدنياه و شرّ من ذلک من باع آخرته بدنيا غيره.

"An evil man is one who sells his hereafter for his Donya and more evil than him is the one who sells his hereafter for the Donya of someone else." [al-Behar, vol.77 p.46]

Friendship

صحبة الاشرار تكسب الشرّ كالريح اذا مرّت بالنتن حملت نتنا.

"Friendship with evil people earns evil; like the wind when it blows over stink it will carry its evil smell." [Mizanul-Hikma, vol.4, p.1584]

Generous

السخي قريب من الله، قريب من الناس، قريب من الجنة.

"The generous are close to God, close to people and close to Paradise." [al-Behar, vol. 73, p.308]

Hitting

ان اعتي الناس علي الله عز و جلّ من قتل غير قاتله و من ضرب من لم يضربه.

"Verily, the most tyrannical person in the sight of the Almighty God is the one who kills he who did not kill him, or hits he who did not hit him." [al-Kaafi, vol.7 p.274]

Intercession

لاشفعنّ يوم القيامة لمن كان في قلبه جناح بعوضة ايمان.

"Surely I will intercede on the Day of Judgment for whoever there is faith in his heart even (as little as) the weight of the wing of a fly." [Kanzul-Ommal, H.39043]

Jealousy

اياكم و الحسد فانه يأكل الحسنات كما تأكل النار الحطب.

“Avoid jealousy, for surely it destroys good deeds as fire destroys firewood.” [Jame’ul-Akhbar p.451]

Knowledge

اطلبوا العلم و لو بالصين.

"Seek knowledge even in China." [Kanzul-Ommal, H.28697]

Love (for Allah)

يقول الله عزّ و جلّ: اذا كان الغالب علي العبد الاشتغال بي جعلت بُغيته و لذّته في ذكري. فاذا جعلت بغيته و لذته في ذكري عشقني و عشقته فاذا عشقني و عشقته رفعت الحجاب فيما بيني و بينه و صيرت ذلک تغالبا عليه لايسهو اذا سها الناس.

"The Almighty Allah says: 'When a devotee spends most of his time for Me, I make his wish and desire in Remembering Me. Then when I make his wish and desire in Remembering Me, he will love Me and I will love him. When he loves Me and I love him, I will remove the veil between Me and him and make that (condition) most of the time for him that he does not become absent minded when people are absent minded." [Kanzul-Ommal, H. 1872]

Marriage

ما بني في الاسلام بناء احبّ الي عزّ و جلّ و اعزّ من التزويج

“No construction has been built in Islam more favorable and dearer to the Almighty Allah than marriage.” [al-Behar, vol.103, p.220]

Narration

اعقلوا الخبر اذا سمعتموه عقل رعاية لا عقل رواية فانّ رواة العلم كثير و رعاته فليل.

“When you hear a narration hear it to guard (practice) it not for just merely narrating it. For surely the narrators of knowledge are many but those who guard (practice) it are few.” [Nahjul-Balagha, Words 98]

Orphan

انا و كافل اليتيم كهاتين في الجنة اذا اتقي الله عزّ و جلّ و اشار بالسبابة و الوسطي.

"The sponsor of an orphan and I are (so close) like these two if he fears Allah." The Prophet (S) then showed his index finger and the middle one." [Noorul-Thaqalayn, vol.5 p.597]

Polytheism

يا ابن مسعود! اياک ان تشرک بالله طرفة عين و ان نشرت بالمنشار او قطّعت او صلبت او أُحرقت بالنار.

"O Ibn Mas'oud! Don't ever associate any partner with Allah even for a blink of an eye, even if you were sawed by a saw or mutilated or crucified or burned by fire." [Makaremul-Akhlaq vol.2 p.357]

Quran

ينبغي للمؤمن ان لا يموت حتي يتعلم القرآن او يكون في تعلّمه.

“It is the duty of a believer to learn the Quran before he dies or be in the process of learning it.”

Reverence

يا نوف انه ليس من رجل اعظم منزلة عند الله من رجل بكي من خشية الله و احب في الله و ابغض في الله.

"O Nouf! No one has greater position with the Almighty Allah than the one who cries in reverence of Allah and loves for Allah and dislikes for Him.” [al-Behar, vol.87, p.201]

Satan

الفتن ثلاث: حب النساء و هو سيف الشيطان و شرب الخمر و هو فخ الشيطان و حب الدينار و الدرهم و هو سهم الشيطان.

"The trials are three: Love of (non-Mahram) women which are the sword of Satan, drinking alcohol which is the trap of Satan and loving dollars and cents which are the arrows of Satan." [al-Khesal, p.113]

Transgression

اوحي الله الي اخي العُزير: يا عزير! اعصني بقدر طاقتک عن عذابي.

"Allah revealed to my brother Ozair: O Ozair! Transgress (disobey) Me in as much as you can tolerate My torment!" [Kanzul-Ommal, H.32341]

Usury

من اكل الربا ملاء الله عز و جلّ بطنه من نار جهنم بقدر ما اكل.

"Whoever earns through usury the Almighty Allah will fill his stomach with hell-fire inasmuch as he has earned from usury." [Thawabul-A'mal, vol.2. p.336]

Victory

بالصبر يتوقع الفرج و من يدمن قرع الباب يلج.

"Victory is expected by patience and whoever knocks on a door it will eventually open." [al-Behar, vol.71:p. 96]

Worshipping

العبودية خمسة اشياء: خلاء البطن و قراءة القرآن و قيام الليل و التضرع عند الصبح و البكاء من خشية الله.

"Worshipping is five things: empty stomach, recitation of the Quran, standing at night (for prayer), supplication at dawn and crying in reverence of Allah." [Mostadrakul-Wasa'el, vol.11 p.244]

Xen

ليس كل اصحاب رسول الله (ص) يسأله عن الشيء فيفهم. كان منهم من يسأله و لايستفهمه حتي ان كانوا ليحبون ان يجيء الاعرابي و الطاري فيسأل رسول الله (ص) حتي يسمعوا.

Imam Ali (a.s.): “Not all those who were asking the Prophet (S) would understand his answers. There were some who would not understand the Prophet (S) until a Bedouin or a Xen arrived and asked the Prophet (S) so that they could understand it. [al-Kaafi 1:64]

Youth

ان احبّ الخلائق الي الله عز و جلّ شابّ حدث السن في صورة حسنة جعل شبابه و جماله لله و في طاعته ذلک الذي يباهي به الرحمن ملائكته يقول: هذا عبدي حقا.

"Surely, the most favorable people to Allah is a youth with a nice face who makes his youth and beauty for Allah's sake and His obedience. That is the one the Merciful Allah vies in glory with him to His angels saying: This is truly My devotee." [Kanzul-Omal, h. 43103]

Zealousness

من تعصب او تُعصب له فقد خلع ربقة الايمان من عنقه.

"Whoever is zealous or is a zealot for him he has removed the lasso of faith from his neck." [al-Kafi, vol.2p.308]

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