

ISLAMIC

SHI'ITE

ENCYCLOPÆDIA

VOLUME 1

Hassan AL-AMIN



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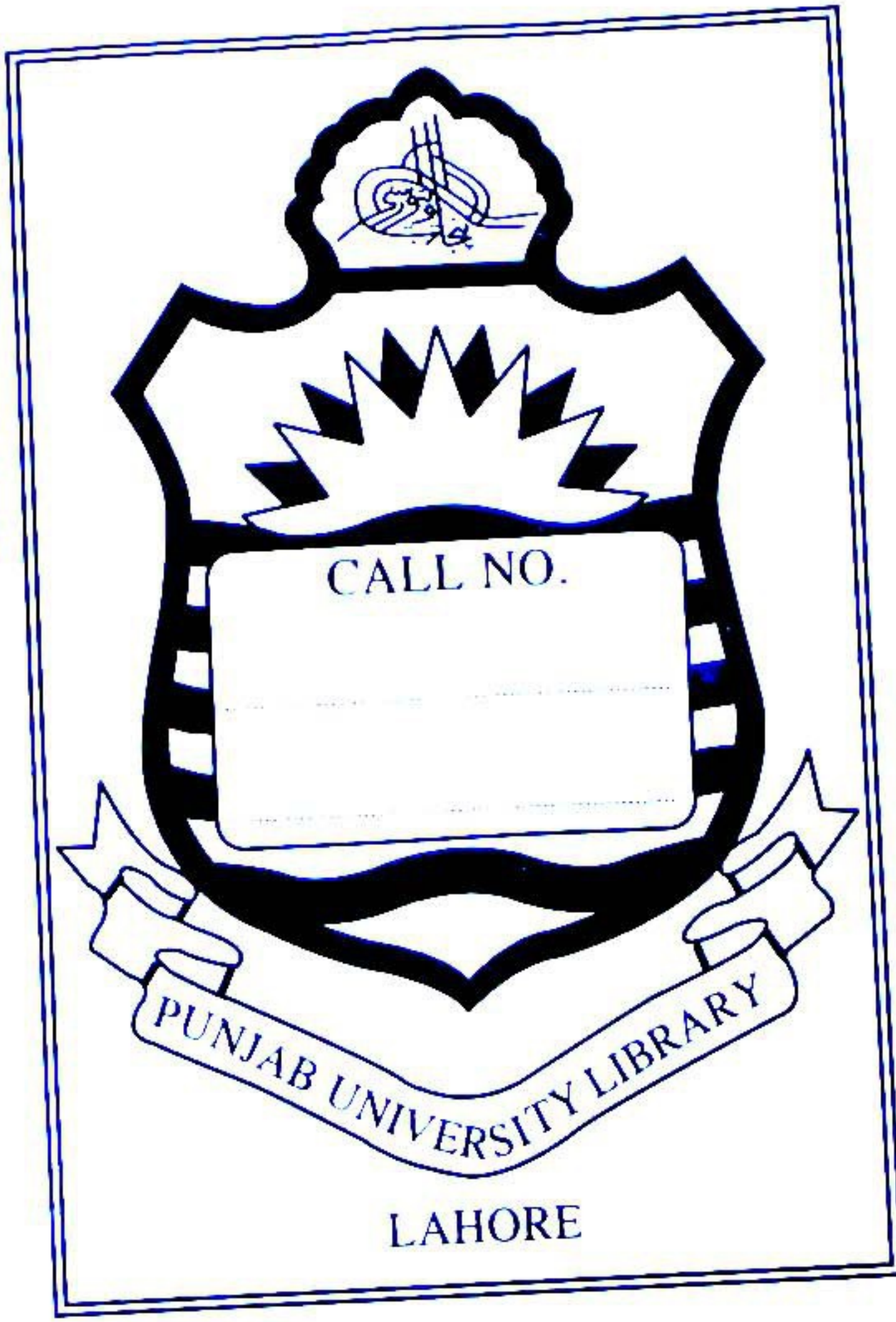
FOREWORD



Shi'ite sect is one of the two major groups in the ranks of Islamic society. In the early days of Islamic Caliphate, the Omayyid and Abbaside periods, when officially favoured sect - Sunnite - was engaged in power politics, the Shi'ites took up the cause of knowledge and despite heavy odds against them, laid deep foundations of Islamic thought. The most illustrious names in different fields of knowledge during these periods are those of the members of this sect. Authorities, both Muslim and Orientalists, agree on this point that the propagation of knowledge and inculcation of a taste for education in the early periods of Islamic history owes itself to the efforts of the Shi'ites. According to the late Rector of Al-Azhar University, Sheikh Abdul Raziq, the foundation stone of the Islamic Jurisprudence was laid down by the sixth Imam of the Shi'ites. They were the foremost compilers of the Traditions; they were foremost as well in the initiation of the Muslims into Natural Sciences and Philosophy. The names of thinkers like al-Kindi, al-Farabi, Ibn Sina, Jabair bin Hayyan, al-Bairuni, Nasir-ud-Din Tusi, and others are the source of inspiration even today for, not only Muslims, but non-Muslims as well.

But the political struggle among the Muslims and the sense of guilt in the Omayyid and Abbaside rulers led them to extreme persecution of the followers of this school of thought, so much so that it became a tradition for the new ruler to show his mettle by intensifying such measures. But despite all persecutions, the Shi'ites gave a good fight in order to maintain their identity and at the same time continued their efforts to contribute their share to the development of Islamic culture and civilization. The history of their persecution, their rise and fall is a different and painful story to tell. The Shi'ites passed the test of time and came out with flying colours, so much so that to-day they constitute more than one-fourth of total Muslim population of the world and are still maintaining the glorious traditions of their fore-fathers in the service of knowledge.

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hat correct information about the our of this significant group of ilable only behind a hazy curtain always against them in the past, ackground.* Even the unbiased Shi'ite propaganda and they also, helped increase, though unintentional Islam is used for the Sunnite e efforts have been made to an view. It is, however, imperative tanding Islamic doctrine, culture of the Shi'ite side.

It is the awareness of this situation that has prompted us to undertake the publication of a Shi'ite Encyclopaedia, which may help any one in the formation of his ideas about Islam. The present volume is only a specimen of what we intend to bring out. And we are issuing this volume with the earnest hope that scholars' eyes will cast an appreciative glance over this work and give an encouraging reply to us to continue our work.

In these pages we are presenting a specimen of our research and study entitled «Shi'ite Encyclopaedia», to be published in parts. We have taken specimens from the General Terms of Reference, Discussions, and account of the Shi'ite territories, names of which begin with letters A and B. In this way, the reader may find a specimen of what is going to be published

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NOMENCLATURE OF THE SHI'AH

SHI'AH

According to *Al-Jarh* the word *shiyah* (شيعة) means friends, supporters and members of the group. This word applies equally to singular, dual and plural persons and feminine genders. The word *shiyah* and the name of the person expressing devotion and attachment to 'Ali and his family' are so much so that it is now exclusively used for them. The plural forms, *ashyâ'* (اشياع) and *shiyah* (شيعة) are used for them.

Taj-al-Arûs says: whenever a group of people agree on an agreed objective, they are called *shiyah* (شيعة) people, who help and supports another and gets into trouble on his account, he must be the *Shi'ah* of the latter. It is derived from *shiy* (شي) which is synonymous with following a person and obeying him. Its root letter in the root is *sh* (ش) and means a person who follows his peer group when they agree on a point.

According to *Lisân-ul-'Arab*, *al-Shiyah* means a group which is formed on the basis of a certain agreement, and every group thus formed is called *Shi'ah*. (Later he says) *Shi'ah* are the followers and supporters of a person, and the plural form of this word is *shiyah*, while its double plural is *ashyâ'* (اشياع). *Shiyah* is used in the same sense as *shiyah* (شيعة) which is derived from *al-Wali* (الولي). (Later he says) Originally *Shi'ah* means a group of people, and applies to singular, dual and plural persons as well as masculine and feminine genders and is used in the sense of a singular. This word got commonly used for the one who expresses devotion, love and attachment to 'Ali and his family so much so that it became exclusive for persons. When it is said that a certain person is from among the *Shi'ites*, it means that he is from among such persons and is the follower of the same creed as they are. Its origin is from *al-mushâyah* (المشايعة) which means to follow and to obey.

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Al-Azharī has said: Shi'ah means those persons who follow some one from among them and they may not be altogether unified. The word Shi'ah denotes a group of people who claim devotion and love for the **Ahl Bait** (family of the Prophet.) The word is applied to singular masculine and feminine, as they say «That man is a Shi'ah of that person,» and also «That woman is a Shi'ah of that person.» It is also applied to plural masculine and feminine, as it occurs in the Qurân: This is among his Shi'ah (friends) and that is among his enemies (The one who was from among his Shi'ah, complained to him and sought his help against the one who was from among his enemies. (هذا من شيعة وهذا)

من عدوه فاستفانه الذي من شيعة على الذي من عدوه)
 Again, it occurs in the Qurân: And undoubtedly, one of his Shi'ah was Ibrahim (وان من شيعة لبراهيم) Author of the Kashshâf, explaining the meaning of (من شيعة) says that it refers to that person who agreed with him on the basic principles of religion, despite that their legal codes (shari'ah) might differ, or followed him in the matter of orthodoxy for the religion of God and in being patient with the deniers. It is also possible that in many respects their legal codes may also agree. According to Ibn 'Abbâs, the phrase means the person who is one with him in the matter of religion and in the matter of tradition. The word is applied to the plural as al-Kumait has said:

I have no friend except the family of Ahmad,
 And no creed to follow except the creed of Truth.

In this couplet, he (al-Kumait) made the family of the Prophet his Shi'ah against what is commonly known i.e. supporter and helper. One of their (Ahl Bait) saying is that our Shi'ah are from among us. And it is also reported of the Prophet having said that Ali and his Shi'ah are only to be successful. Then Qurân also uses Ashyâ' and Shiya' as (ولقد اهلكنا اشياعهم) In Lisân-ul-'Arab, the meaning of Ashyâ' are stated to be as precedents from the communities in the past or those who owed the same creed as theirs. Similarly the Qurân says:

(indeed we destroyed their types). In this verse, the word ashya' means type or example. The Qurân also says : (الدين فرقوا دينهم وكانوا شيعا)

(They created schisms in their religion and created many groups.) Here the word Shi'ah stands for group. Similarly in the Qur'an (سُورَةُ الشُّورَةِ: ٤١) "فانقلبناهم قومًا شاكسين" (The unbelievers who had become powerful on the Earth and turned back on their heels) the word Shi'ah stands for group. The word used for a person who sided with 'Ali before the death of the Prophet is *Shi'at 'Ali*. Al-Sheikh Abu Muhammad al-Hasan *ra. al-Shaykh al-Mu'ayyid* who belongs to the fourth century, has said in his book *al-Fihrist* that **Maqâlât'**:

The basic sects are four: Shi'ah, al-Mu'awiziyah, al-Khawârij and al-Khawârij. The Shi'ites are the partisans of 'Ali bin 'Abî Talib, who were named as Shi'ah of 'Ali during the life of the Prophet and after him, they were well known for their attachment to him and their belief in his Imamate. Among them were al-Miqdâd al-Aswad, Salmân al-Fârisî, Abu Dhar, Jundab bin Junâdah Ghaffârî, 'Ammar bin Yâsir and others who owed their allegiance to and expressed their love and devotion for 'Ali. They are the first among this community (Muslims) to be named as Shi'ah, because the word was previously used for the partisans of Ibrahim, Mûsa, 'Isa and other prophets.

Abi Hâtim Sahl bin Muhammad as-Sajistânî (d. 205 A.H.) writes in *Kashf-uz-Zunûn*, which is the third part of his book **Kitâb-uz-Ziyyah**:

Indeed, the word Shi'ah was the surname of four of the companions of the Prophet, during his life time, who were Salmân al-Fârisî, Abi Dhar al-Ghaffârî, al-Maqdâd bin al-Aswad al-Kindî and 'Ammâr bin Yâsir.

After the murder of Uthmân, Mu'awiyah and his followers revolted against 'Ali, demanded compensation for the blood of Uthmân and succeeded in getting a big following among Muslims. These people were known as al-Uthmâniyyah, that is the people expressing devotion and

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love for Uthmân and disowning 'Ali. Those, however, who like both and owe allegiance to both of them cannot be called by this name. Since that time, the followers of 'Ali were called al-'Alawiyyah, with the name 'Shi'ah' being as well applied to them, and this practice continued throughout the period of Omayyid rule. During the period of Abbasides, the names al-'Alawiyyah and al-Uthmâniyyah were given up, and instead, Shi'ah and as-Sunnah got currency, which are used till this age. None among Muslims disowns 'Ali in the present age, except al-Khwârij, who disown both 'Ali and Uthmân.

On the basis of what we have seen in Kitâb-uz-Zînah and in al-Firaq wal Maqâmât, Ibn un-Nadîm's contention does not seem to be valid that the followers of 'Ali were called by the name of Shi'ah for the first during the Battle of Jamal (Camel), but on the contrary, they were called as such from the period of the life time of the Prophet himself. Ibn un-Nadîm says in his al-Fahrist;

Reason for the nomenclature of Shi'ah: Muhammad bin Ishâq said, «When Talhah and Zubair opposed Ali and refused (to submit) until the blood of Uthmân was compensated, Ali chased them in order to fight with them, and both of them responded to God's order (died), those who followed Ali were commonly known with this name (Shi'ah). He used to call them «My Shi'ah» and gave them following names :

al-Asfiyâ, al-Awliyâ, Shurtat-ul-Khamis, al-Ashâb

It is, however, immaterial whether the name Shi'ah was first used on the Day of Jamal (Camel), or during the life time of the Prophet, or after the Battle of Jamal, because the contention that 'Ali was the best and pronounced partisanship to him was present during the life of the Prophet and continues up till the present time, and this is the real meaning of tashayyu'.

As-Sayyid Taj-ud-Din bin Hamzah bin Zahrah al-Husainî Naqib

Malak, says in his book *Gh̄yāt al-Iktisār fi Akhbār al-Bayt al-'Alawīyah al-Mahfūzah min al-Gh̄bar* (published in Cairo):

Discussion of the nomenclature of the Shi'ah is a matter of having one end in view and who follow one opinion. Shi'ah and Shi'ah of a person are his followers and supporters. (شيعة) is used in the same sense as *wakala*.

The latter word has been derived from *al-wah* and the former from *al-Mushaya'ah*. And the Shi'ah were those who followed their people and believed in what they believed. This name was given to them because they became their supporters and helpers, as well as their followers. Prior to it, when the Caliphate fell in the hands of Omayyid instead of Hashimites and Mu'awiyah bin Sulaymān took over from al-Hasan bin 'Ali, and passed it over to others from the Omayyids, a large number of Muslims, both from among the Meccans and Yemen, stood against the Omayyids and expressed their favour for the Hashimites. Both the 'Alawides and 'Abbasides were of this view during that period. When the people joined hands with them and believed that they were more deserving for the Caliphate than the Omayyides, gathering support for them, expressing their devotion to them and following them, they were named as Shi'ah of the descendent of Muhammad. At this time there was no difference between the 'Alawides and 'Abbasides as to their general opinion and creed. But the Abbasides came to power, and their *Saffāh* (first 'Abbaside Caliph) took over from the Omayyides, the Devil created differences between them, and they did to the 'Alawides what they did. Thus a group of Shi'ites turned against them and disowned what the 'Abbasides did, changing their inclinations for the Alawides, believing them to be better suited to the Caliphate, as well as superior and more just as compared to the 'Abbasides, this name (Shi'ah) became exclusive for them. Since that day, the Shi'ite is considered to be a person who believes in the Imâmate of the Imâms from among the 'Alawides upto al-Qâyim al-Mahdi Muhammad Bin Al-Hasan, and one who supports the 'Alawides or the 'Abbasides, as it was before.

THE SHI'AH-AL-IMAMIYYAH-AL-MATAWILAH

From this statement it is clearly established that the opinion of some persons regarding a recent origin of the Shi'ites is not well-founded.

The Shi'i

This word denotes relationship with Shi'ah and is used for anyone belonging to this group. According to Ansâb-ul-Sama'ânî, this word is connected with relationship with the Shi'ah. After asserting this, he has spoken of a group which was known with this name and was the partisan of the Abbâsides, and further says. «There is a group of the partisans of Ali bin Abi Tâlib who expresses their devotion to him and most of them are called Shi'i, like Muhammad Ali bin 'Abdak ash-Shi'i.»

Al-Imâmiyyah

They assert that Imâmate is compulsory as well as the appointment of Imam on basis of explicit injunction (Nass). This is the name which is usually applied to the Twelver-group of the Shi'ites.

Al-Matâwilah

This name has recently been applied to the Shi'ites of Jabal 'Amil, Ba'albeck and Jabal Lebanon areas. This name is the plural form of Mutawâlî, which is a derivative of al-wila' and al-muwalât, which is devotion and love for the **Ahl Bait** (family of the Prophet) and following their creed.

According to ash-Sheikh Muhammad 'Abduh of Egypt, during their wars, they used to say, «Die as a friend of 'Ali.» This is why one of them was named matawâli. «Ash-Sheikh Ahmad Rada al'-Amilî an-Nabati, who is a contemporary writer has endorsed the views of another contemporary writer Muhammad Kurd 'Ali ad-Damishqî, on this point, which are summed up as follows :

It is evident that their being named as such does not go beyond the 12th century of Hijrah, because the historians prior to that period

never called them by this name. Al-Mahibbi in this book, 'Khulâsat al-Athar fil Qaran al-Hâdi 'Ashar' calls them Râfidân, and al-Murâdi in his book, Silk ad-Durar fi Ayan-il-Qaran al-Hâdi 'Ashar, names them as Mutawilah only in case of Jabal 'Amil. In some of the Turkish Year Books, it has been mentioned that this group emerged in 1100 A.H. In short, they were named as *Qazilbâsh* on their emergence as a political entity, when they revolted against the rule of Lebanon, gathering together under the leadership of *Nasr al-Din* in Jabal 'Amil and under Bani Harfoush and Himadah family in Ba'albuck and North Lebanon respectively. During that period the Himadah family was called Bani Mutawâl as well. Thus they became known after this name and there is evidence enough that this name was never applied to them except to those who took part in these wars from amongst the Shi'ah of Jabal 'Amil, Ba'albuck, and Jabal Lebanon. The Shi'ites of Damascus, Aleppo, Hims, and Hama are not included among them except those who had migrated from Jabal 'Amil, Ba'albuck, and Lebanon.»

Qazilbâsh

This is a Turkish word which means 'having a red head' (or head gear). According to Bustân-us-Siyâh.

It is a name of a group from among the Turkish and Turkaman tribes and is divided into five sub-groups — Shamlû, Istajlû, Takkalû, Turkamân and Zul Qadar. Every group is further subdivided into smaller groups. These Turkamâns are different from well-known Turkamân tribe — Basâyin Khani — who live in the suburbs of Jurjan, Qabqâch desert and Khurasân and are Sunnites, while the Qazilbâsh tribes are Athna 'Ashari Shi'ites. It is said about their nomenclature that Sultan Haider bin Sultan Junaid as-Safawi once saw Amirul Mu'minîn (Ali bin Abi-Talib) alongwith all other Imams, in his dream. He was sitting in audience and looked at him with love and affection and asked him to devise a special sign of indication for his friends. He thought of it and

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invented a crown or a cap from a special red cloth (Saqlât) with twelve tops. As the Turkish word for red is Qazil and for head as bâsh, he named his followers as Qazilbâsh, that is having red heads. This name applies to all his followers and supporters, and design of this cap remained in vogue till the time of Shah Husain Nawâi when it was given up. Nowadays the word Qazilbâsh is

well-known in Iran. In Turanian territory and Indian sub-continent every Shi'ite and every Iranian is known as Qazilbâsh. Similarly in Turkey and Syria, Shi'ites are called by this name, and in Iran, the soldiers are known as Qazilbâsh.

Ar-Râfidah

This nick-name is given to those who believe in the prior right of Ali on Caliphate. This is more used in order to satisfy the spirit of revenge. When the spirit of prejudice is stirred up, this name is ruthlessly applied to all the Shi'ites and the same revengeful spirit has been the cause of baselessly attributing many Traditions to the Prophet, who said many a saying in the favour of those who loved his family whom he made one of the two Grand things (thaqalain), the followers of whom will never go astray. In all the relevant books, it occurs that the name originated during the period of Zaid bin Ali bin Husain. When he was asked to give his opinion about the two Sheikhs (Abu Bakr and Umar), he replied that they were the companion of his grand-father (the Prophet), and are lying down near his grave. At this reply, they (his companions) left him and were given this name (which means the deserters). It is possible that this story is a concocted one, as Abul Hasan al-Asfahani has not mentioned it in **Maqâtil-ut-Talibiyyîn**, in connection with the death of Zaid. Writers other than him have also not mentioned this incident while narrating the incident of the death of Zaid. They have also not referred to any group of Kufites who deserted Zaid, but instead have mentioned that a large number of Kufites expressed their allegiance to him and later on let him down according

to their old habit as they had let down his great grand-father Ali, uncle of his father Hasan and his own grand-father Husain.

Al-Ja'fariyyah

During the present age, the Twelver Shi'ites are known generally by this name because of the fact that their creed, in so far as its main principles are concerned, follows the creed of Imam Ja'far Sadiq. This creed is attributed to him because the most of it is taken from him, although it has also been equally taken from the others of the twelve Imams. If his sayings relating to the details of jurisprudence are greater in number than those from the others, the reason is that his age was the last days of the Omayyids, when their power had begun to decay, and the beginning of the Abbaside period, when the prejudice against him was not so strong and that it was Hashimite State in its initial stage. During this period, the Imams belonging to the family of the Prophet had some freedom and little persecution. Thus they took upon themselves to propagate their creed which they had received from their great-grand father, the Prophet. This is a fact that there is a large number of persons reporting Tradition from them. During the latter period, however, when al-Mansur, ar-Rashid and their heirs came to power, the number of persons reporting the Traditions from them decreased, because of the pressure (from the official quarters) and fear, which was much more than that during the Omayyid period. One of the scholars of al-Maghrrib, who lives in Damascus and is known to be a descendent of Imam Hasan, said to me: «If I could know the creed of Imam Ja'far Sadiq, I would not be against it. But there is no way to know it because the Shi'ites lie when they attribute their creed to him.» I said to him, «It is well established that the creed of a person is known through the people who follow him. This is how we knew the creed of the Prophet upon which all Muslims agree; we knew the creed of Imam Abu Hanifah, through what the Hanifites wrote; we knew the creed of Imam ash-Shafi'i through the writings of the Shafi'ites. How

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is then that we could not know the creed of Imam Ja far Sadiq through the writings of the Shi'ites — his followers?» He said that there was no alternative than to seek the opinion of a third-party judge. I replied, «Then we appoint one of the Dhimis (non-Muslims) as an arbitrator. He said, «How do you say like that.» I replied «This is what you said. At this point, he broke the talk and kept quiet.

Al-Khâssah

This is the name by which our friends (the Shi'ites) call themselves, as against the name al-'Ammah by which they call the Sunnites. This is because they are a special group among various Muslim sects.

Important Note

In al-Milal was Nehal (which is written by a non-Shi'ite) and in al-Maqrizi's Khutat, there are found a large number of names given to Shi'ite sects, during the discussion of different sects of Muslims. These names we have never heard of. These people have exaggerated in breaking up the sects, so much so that some of them have counted 73 sects, the majority of which is Shi'ite. It appears that whenever they fell short of number of sects, they started creating such sects which never existed and gave them names as they thought, as we shall prove very shortly. Despite the fact that al-Maqrizi claims the number of sects to be more than 300, he has not been able to count more than 20, which he thought were well-known. We shall also prove that these 20 sects are also falsely created. May God save us from every thing which leads to polemics! We shall try to abstain from entering into controversies as far as possible and shall never create things from our own. These books (which have been mentioned) were published in large numbers and thousands of people read them. Many of them treated them as correct. These stories have been passed on to our own period. Many of the writers have added to these imaginary things, repeated them in their own books, used them with or without any relevance, just in order to condemn the Shi'ites. They have further denied anything good to be attributed to the Shi'ites on the basis of this material,

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which is baseless and concocted. It is therefore essential as well as obligatory, from the point of view of religion and discovering the truth, to mention those points which are incorrect. Because to keep quiet in this case amounts to acquiescence. We would therefore request our sincere friends to accept our apologies in this behalf, in view of these points.

Al-Maqrizi has said in his *Khutat* that the groups of *Khawarij* are about three hundred, of which twenty are well known and they are **Imamites**. In this connection I say that it is clear that these sects mentioned by him and others, are names for which the groups named do not exist. Hence their mention does not do us any wrong. The sect referred to did not either exist in the very age or ceased to exist. The Twelver Imamite sect is therefore absolved of what is attributed in these writings. We wish to draw the attention of the readers to the fact that the beliefs which have been attributed to the Imamite sect are quite different and have no relation at all to those which have been handed over to us through the trusted companions of the Imams. This is a clear proof of these attributed beliefs being false without any doubt.

Al-Maqrizi considers *az-Zarâriyyah* to be one of the Shi'ite sects. He says: «The *Zarariyyah*, who are the followers of *Zararah bin A'yan* said that the Imam after Imam Ja'afar is his son Abdullah, who could not give proper reply to some questions he was asked, and thus afterwards, he declared that the Imam after the sixth Imam was *Mûsâ ibn Ja'far*. (After this statement) al-Maqrizi, says on the next page: And the tenth sect is *az-Zarariyyah*, who are followers of *Zararah bin A'yun* — one of the extremist of *Rawâfid* (the Shi'ites). He also believed that God was in the beginning neither scient nor potent, but later on he acquired for himself this knowledge and powers. (In this case, he treated him one of the *al-Mushabbahah*.»

Al-Hishâmiyyah : He says: «They are the followers of *Hishâm bin al-Hakam*. He also calls them as *al-Hakamiyyah*. They say that God

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is like the lustre of an alloy, pure and glittering on all its sides.» He also remarks «The Jawlaqiyyah are followers of Hishâm bin Sâlim al-Jawlaqi, who is also one of the Râfidis. One of the worst of his saying is that God is composite; upper half being like a man, and is hollow while the lower half is massive and solid. But he has no flesh or blood, but is radiant light. He has five senses like that of man, has got hands, feet, mouth, eyes, ears and black hair. He then continues:» «And the ninth sect is named al-Hishâmiyyah. They have divisions : one of them are followers of Hishâm bin Hakam and the other that of Hishâm al-Jawlaqi. Both of them believe that Imams cannot be fallible while the prophets can, and Muhammad acted against the will of God when he accepted ransom from the captives in the battle of Badr. «He further continues, «Al-Mufdiliyyah are the followers of Al-Mufdil bin Omar and say that the Imam after Imam Ja'far Sâdiq is his son Musâ, and when he died the Imamate passed on to his son Muhammad bin Musa.» Then he States, «Al-Yûnusiyyah, are the followers of Yûnus bin Abdur Rahman al-Qummî and they are Rawâfid». He continues, «The fifteenth sect is al-Yunusiyyah, who is the follower of Yunus bin Abdur Rahman al-Qummî and is one of the extremists of al-Mushab-hahah.»

Then he remarks about the seventeenth sect named ash-Shaitâniyyah. These people are the followers of Muhammad bin Nu'man Shaitân at-Tâq. He participated in all the beliefs of al-Mu'tazilah and ar-Rafidah and singled himself out in respect of Kufr (May God strike him.) He thought that God does not know anything unless he is capable of doing it, and before this capability, his knowledge is impossible.» Referring to the Mu'tazilah sects, he says:«And the twentieth of the Mu'tazilah sects is ash-Shaitâniyyah, who are the followers of Muhammad bin Nu'man known as Shaitân at-Tâq and he is one of the Rawafid. He participates in all their new beliefs. In his writings he appears to be Mu'tazilî but in fact he is Râfidî. And he is one of the Rawâfid. He boldness of ideas that God knows nothing except that which He can do

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and which He can. For Him, it is however impossible to know anything before having power to do it. Had it been possible to know the doings of his creatures, it would not have been possible that He should have put them under test, examination and experiments.

Remarks of the author : There is no doubt that Zarârah was a follower of the Hishâmites, Yunus bin Abdur Rahman and Muhammad bin Ibrahim, who are known as Mo'min ût-Tâq are scholars of correct beliefs, and they were among the celebrated pupils and companions of Imam Jafar al-Sâdiq and Imam Mûsâ Kâzim (Peace be upon them). They learnt the correct Islamic beliefs from their information and knowledge through them. In every field of their knowledge, they followed their ideas including especially the attributes of God, relating to the attributes of Perfection, Transcendence, Unity and infallibility of the Prophet (Israh), and therefore it is impossible that they believed in such non-sense (as alleged by al-Magrizî) about God and the Prophet. They received their beliefs from the Imams belonging to the family of the Prophet, who are the true and knowledgeable. No person, reliable enough, has reported such things about them, and therefore all such ideas are concoctions and allegation. The life sketches of these persons will be given in the relevant chapter and are also found in the Shi'ah biographies with praise. They are from amongst the Imamites of the Twelvers sect. They have no other school of thought to profess, nor any other creed to follow, nor have they any other followers to be attributed to them. Furthermore, the remarks (of al-Magrizî) in case of Zarârah are contradictory. If Zarârah asked some questions to Abdullah which he could not reply and therefore he adhered to the Imamate of his brother Mûsâ al-Kâzim, then how is it possible that he should be treated a follower of Abdullah and thus should have his own followers in his creed? And if this happened before he believed in his Imamate, it must have been on account of his attempt to know the limits of his knowledge, and in this case how can he be said to be his follower and having his own followers believing in this creed? As to his

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assumption that the Shaitaniyyah sect is connected with him, — a sect which was never created by God — it is observed that he is one of the friends and companions of Imam Mūsā al-Kâzim and is known as Shaitân at-Tâq. The reason for this name is that he was a money-exchanger working in the Tâq-'ul-Mahamil in Kûfah. Whenever he met with some criticism, he came to Imam Mūsā al-Kâzim, and went back to his place giving replies to criticism as the Imam did. On account of this skill of his, he was called Shaitân-ut-Tâq, and his friends called him Mo'min-ut-Tâq. There are many of his witty discussions with Imam Abu Hanifah.

It is very funny that he (al-Maqrîzî) has stated him to be the head of a group of Mu'tazilites, named after him. There appears to be some confusion in this behalf as is evident from his saying. «He is less Mu'tazilite than a Rafidi.» He was an Imamite of the Twelvers sect and how can he be a Mu'tazilite? While the Mu'tazilites agreed with the Imamites in some of their beliefs, they disagreed with them in many fundamental and secondary beliefs (Usûl wal furû'). The Ash'arites agree with them in these beliefs much more than the Imamites. But when a person becomes indifferent to lies and accusation, much more than this may follow. It is therefore not very strange that this great man (Zarârah) was thus accused of his being attached to such ideas of Kufr without any justification, and just on account of lack of modesty and unorthodoxy of faith. Insofar as al-Mufdil Bin Umar is concerned, our friends (the Imamites) have differed on his authenticity, nay, even the correctness of his beliefs. He was accused of being inclined towards Ghulu (extremism) and was also said to be a Khitâbî. Thus those who do not consider him to be authentic, do not accept whatever he narrates, and those who suspect his belief as an extremist, absolve themselves of him. This is the manner in

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which our friends treat those who believe in Ghulu and this is what we are proud of. He had no followers, but those — some amongst our friends, Shi'ite scholars, who sided with him in establishing the authenticity and his acquittal from Ghulu.

Besides, al-Maqrizî and others have counted among the sects such groups which we do not find at all; either they have ceased to continue like al-Mubârkîyyah, the followers of Mubârak bin al-Buhârî, al-Maitiyyah followers of Yahya bin Shumait al-Madîni, the followers of Mukhtâr, and others. After we have read these statements and found that at all, we cannot help discarding these statements. The fact that Shumait was one of the followers of Mukhtâr in the time of the government was concerned, does not and should not lead to the conclusion that he had a separate creed of his own and should have followers to be named after him.

Furthermore they (like al-Maqrizî) have included among the Shi'ites such sects — for example al-Ghalat — as are even out of the pale of Islam. Among these sects are al-Khiâbiyyah and as-Sabâiyyah — the followers and friends of Abdullah bin Saba, and others. This is ignorance or at least pretended one. The group which is outside the pale of Islam cannot be considered as being among the sects of Muslims. The Shi'ites, of the Twelver Imamite-Ja'farite creed absolve themselves of every extremist and disown everyone making an effort to deify the created beings.

Al-Maqrizi states: «And among the sects of Rawafid are al-Halawiyyah, ash-Sha'iyyah and ash-Sharikiyyah who think that Ali was a partner of Muhammad; at-Tanâsukhiyyah, who believe that the souls transmigrate; al-La'inah and al-Mukhtâh who believe that Gabriel made a mistake (in bringing the revelation to Muhammad instead of Ali); al-Ishâqiyyah and al-Khalafiyyah who say that it is not valid to say prayers led by a person other than the Imam; ar-

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Raja'iyah who believe that Ali will return and take revenge from his enemies ; al-Mutarabbisah, who are waiting for the emergence of al-Mahdi; al-Amiriyyah, al-Jabiyyah, al-Jalâliyyah, al-Kuribiyyah — the followers of Abi Kuraib ad-Darîr and al-Wazaniyyah, the followers of Abdullah bin Omar al-Hazani.»

— To this statement my observation is that only God knows about these names which we have never heard nor have we read them in any Shi'ah authority. These are just concoctions and are aimed at vilification. These are names which do not have the named. No historian has spoken about them, nor are they mentioned in any Shi'ah authority on sects and groups like ash-Shaikh Abi Muhammad al-Hasan ibn Mûsâ Nawbakhti, who belongs to the fourth century and is the author of the book Al-Firaq wal Maqâlât which is connected with description of the Shi'ite sects, and others which are attributed towards the Shi'ites without any justification. Even if such groups existed, it does not harm us and we are absolved of them as Islam is absolved of heretic sects which are known as Muslims and as untrue claim to prophethood does not affect the true prophethood, because the reality must appear and be known.

Hence we ask al-Magrîzî as to how he has not mentioned among the Mushabbahah and Mûjassimah (the concretists) those sayings recorded of the people belonging to his own creed, which state that God comes down on the tops of mosques every Friday night in form of an adolescent boy whose hair are well arranged and wears golden shoes, on his donkey; and also the saying of the person who belongs to his group,» and the saying of Ibn Taimiyyah, while he was on the pulpit of Damascus mosque that God comes down to the sky facing the world as I come down, and to demonstrate it, he came down one step lower on his pulpit. This is as has been observed and recorded by Ibn Battûtah during his travels. We also ask him as to why he has not counted the Mu'tazilites among the Sunnites, and has considered them more akin to the Shi'ites, while he counted the Ghulat among the Shi'ites, despite the fact that the Mu'tazilites are nearer to the Sunnites as Ghulat to the Shi'ites, which is quite evident.

THE ORIGIN OF THE SHI'ITE POLITICAL TENDENCY AND THEIR RISE IN NUMBER

It has been known during the first enquiry that during the lifetime of the Prophet, there existed a group which professed and partisanship to Ali. They, on the basis of their partisanship (Tashayyuf) became manifest during the discussion on the issue of Caliphate. The Ansar said to the Muhajireen that there should be a ruler from the Muhajireen, and the Muhajireen argued that they were more entitled to be consulted with the Prophet. When this argument came to the knowledge of Ali, he said what amounts to this: "If what the Muhajireen say in their argument goes more in our favour, otherwise the preference of the Ansar is quite valid." Since that day all the Hashimites and the Abdul Muttalib expressed their partisanship for Ali. To them joined Zubair bin al-'Awâm and majority of the Muhajireen and Ansar. They wanted Ali to be the Caliph, and protested very strongly for his being superseded. Some of them were from amongst the Muhajireen, namely: Kha'id bin Sa'id bin al-'As from amongst the Umayyids, al-Harith al-Farisi, Abu Dhar al-Ghaffari, al-Miqdad bin al-Aswad, 'Ammar bin Yâsir and bin Sa'id bin al-'As from amongst the Omayyids, Salmân al-Farisi, Abu Dhar al-Ghaffari, al-Miqdad bin al-Aswad, 'Ammar bin Yâsir and Baridah al-Aslami. Some of them were from the Ansar were Abul Haitham bin at-Taihah, Sahl bin Hanif, Uthmân bin Hanif, Khuzaimah bin Thâbit Dhush-Shahâdatain, Obai' bin Ka'b and Abu Ayyub al-Ansari.

Ibn Abil Hadid has said in the beginning of his commentary on the Nahj-ul-Balâghah: "The contention to the preference of Ali to others is quite old and many of the Sahâbah and Tâbi'in have held this contention. From amongst the Sahâbah, 'Ammânu, al-Miqdâd, Abu Dhar, Salmân, Jâbir ibn Abdullah, Ubaî bin Ka'b, Mudhaifah, Baridah, Abu Ayyub, Sahl bin Hanif, Uthmân bin Hanif, Abul Haitham bin at-Taihâh,

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Khuzaimah bin Thâbit, Abut Tufail 'Amir bin Wassilah, Abbas bin Abdul Muttalib and his sons, all of the Hashimites, all of the Muttalibites, while Zubair professed it in the beginning but later deserted the creed. From among the Omayyids, there were people who said so and among them were Khalid bin Sa'id bin al-Ass and Umar bin Abdul Aziz.» After giving this statement Ibn Abil Hadid mentions a person in Nufa who swore that if Ali was not the best of mankind after he Prophet, he would divorce his wife while his father-in-law opposed it. Both were brought before Umar bin Abdul Aziz who gave a verdict that his wife was following the creed of the Omayyids. This statement is long and those interested in its details may refer to the commentary aforementioned. Then said Ibn Abil Hadid: «And those from among the Tâbi'ân who professed that Ali was better than all others, were a large number of people, like Owais al-Qarami, Zaid bin Soubân, his brother Sa'sa'ah, Jandub al-Kair, Obaidah as-Salmani etc. etc.» From among the Omayyid rulers, apart from Mu'âwiyah, the Younger who was inclined towards the Alawides, Umar bin Abdul Aziz too expressed his favourable attitude towards the Alawides, and in this connection, banned cursing Ali during the pulpit-speech on Fridays, returned the Fadak to the children of Fâtimah and when the above-mentioned case of the woman, sworn to be divorced, was brought to him, he expressed such tendencies as has already been described. When ash-Sharîf ar-Radi passed by his grave in Dair Sam'ân, he said in his praise some lines :

Oh Son of Abdul Aziz, if our eyes ever wept

Over any of the Omayyids, they did on you.

You saved us from being cursed, and if it had

Been possible to reward you, they would have done.

Oh the best men dead among the deads of the children of
Marwân,

Dair Sam'ân, maybe miseries not inflict upon you.

The contention of Ibn Abil Hadîd, that Zubair withdrew his support

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from Ali and backed out from his belief in his excellence, is incorrect. He stood against him only to satisfy his desire for political authority or to avenge the death of Uthmân, or as a consequence of a mistake of judgment.

Ad-Darajât-ur-Raff'ah says in this connection: Know that none of the Sahâbah gathered around Amir-ul-Mo-minîn (Ali) and did not explore other ways. All the reports have agreed that the majority of Sahâbah was with him during his wars. Al-Mas'ûdi has said in Murûj-udh-Dhahab, «Those who witnessed the Battle of Siffîn on the side of Ali, had among them 76 of those who were present in the Battle of Badr. Among these persons were 17 of the Muhâjirîn and 59 amongst the Ansar. All those who had taken oath of allegiance at the time of Bai'at-ush-Shajarah and were present with him in Siffîn were 900 and the total number of Sahâbah who faced battles on his sidewas 2800» According Sirat-ul-Halabiyyah, «Some of them said that they saw the Battle of Siffîn on the side of Ali with 800 of the people of Bai'at-ur-Ridwân, from amongst whom 63 were killed including Ammâr ibn Yâsir.» Similarly, according to Marûj-udh-Dhahab» : Ali came out for the Battle of Camel with 700 horse-men, including 400 from amongst the Muhâjirîn and Ansâr — 70 who took part in the Battle of Badr and others from amongst the Sahâbah... From amongst the inhabitants of Madinah, a group of Ansar joined Ali, including Khuzaimah bin Thâbit, Dash-Shahâdatain. Muruj-udh-Dhahab then describes the entry of Ali into Basrah. It says : «Abu Khalifah al-Fadl bin al-Nabâb al-Jamhî has reported through Ibn Aaishah, Ma'n bin Isa, al-Mundhir bin al-Jârûd: When Ali entered al-Basrah, I went out to see him. There arrived about a thousand horse-men led by a cavalier, mounted upon a grey horse, with white robe and head-gear, armed with a sword, having an ensign and as to the turbans of that group most of them were either white or yellow and were fully armed. I asked about

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their leader and was told that he was Abu Ayyub Ansari, followed a group of Ansars and others. Then came after them another horse-man wearing a yellow head-gear and white robes, armed with a sword and an arch hanging around him, holding a banner. His horse was white and was followed by around a thousand horse-men. When I asked about him, I was told that he was Khuzaimah bin Thâbit al-Ansâri, Dhush-Shahâdatain. Then passed by another cavalier on a brown horse, with a yellow turban, under which there was a white cap, and a white over-gon, armed with a sword, and an arch, among about one thousand horse-men, and holding a banner. I asked about him and was told that he was Abu Qitâdah bin Raba'î. He was followed by another cavalier on a grey horse, in white clothes and black turban, with an air of dignity and complacence, his voice loud⁹ while he recited the Quran, armed with a sword and an arch hanging about him. He had a white flag in his hand and a thousand persons having turbans of different colours — among them being old, middle aged and youthful ones — with signs of prostration (Sujûd) on their foreheads. I asked who he was and was told that his name was Ammâr bin Yâsir along-with a number of Muhâjrîn and Ansâr and their sons. Then came another cavalier, on a white horse, wearing white dress, white cap and yellow turban, armed with a sword with his feet reaching the earth, in the company of a thousand persons, mostly wearing yellow and white turbans. There was a white flag with them. I asked as to who he was and was replied that he was Qais bin Sa'd bin 'Aas from among the Ansars alongwith his clansmen and those from Qahtân. There came then another horse-men, mounted on a horse with white forehead better than which I had never seen wearing white clothes and black turban and a flag in his hand. I asked about him and came to know that he was Abdullah Ibn al-Abbâs in the company of a number of Sahâbah. Then came another who was resembling the previous ones. When I asked about, I was told that he was Qathm bin al-Abbâs or

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Sa'id bin 'As. They were followed by many horse-men and standard bearers and were so crowded that their spears touched one another. Then came another group, all armed with different kinds of weapons and clad in armours. They had different kinds of ceremonial flags and were quite absorbed in their forward march. They were preceded by a very well built and stout person, his eyes fixed on the ground, with one young man on his right and one on the left who were very handsome. I asked as to who they were and was told that the man in the middle was Ali Ibn Abi Talib, and on his right and left were his sons, Hasan and Husain. And there was Muhammad Ibn Hanafiyyah who was holding a big flag. After him was Abdullah Ibn Ja'far Ibn Abi Talib, and there were the son 'Aqil and other youth of the Bani Hashim. Then there were the old veterans of the Battle of Badr, from among the Muhajirin and Ansar.» This quotation is sufficient for our purpose. It may however be remembered that in that period of early Islam, the turbans had no special significance as to their colour.

As-Sayyid Ali Khan ash-Shirâzi al-Madani has given the details of the Shiites among the Sahâbah in his book Rafi-ud-Darajât fi Tabaqât ish-Shi'ah, and for this purpose he has devoted two chapters. In the first chapter, he has given the names of the Sahâbah belonging to the Bani Hâshim and in the second chapter, he has mentioned those who were from among the Sahâbah but did not belong to the Bani Hashim. In the first chapter, he has mentioned the name of Abu Talib bin Abdul Muttalib. He has argued about his being a Shi'âh, after establishing his being a Muslim. Because according to him, the Prophet told his family and other relatives during Abu Talib's life that Ali would be his heir and Caliph, in a meeting when Abu Talib was also present. Abu Talib accepted this position or at least acquiesced to that. This would come up again when we take up discussion of Abu Talib's

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He has mentioned the following names in the second chapter: Umar Bin Abi Salmah (who was brought up by the Prophet), Salmân Al-Farisi, Al-Miqdâd Bin Al-Aswad az-Zahri, Abu Dhar Al-Ghaffâri, 'Ammâr Bin Yâsir Hudhaifah ibn al-Yamân, Khuzaimah Bin Thâbit Dhush-Shahâdatain, Abu Ayyub Al-Ansâri, Abul Haitham Mâlik Bin at-Tafhân, Ubai Bin Ka'b, Sa'd Bin Ubâdah, Qais Bin Sa'd Bin Ubâdah, 'Adi Bin Hâtim At-Ta'i, Ubâdah Ibn as-Sâmit, Abu Rafé (a freed slave of the

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Prophet). Hâsh'im Bin Utbah Bin Abi Waqqâs, Uthmân Bin Hanîf and his brother Sahl Bin Hanîf, Hakîm Bin Jablah al-'Abadi, Khalid ibn Sa'îd bin al-'Aas, Bin Umayyah Bin Abdush Shams, Walid Bin Lubîr Bin Hatim at-Tâ'i, Abu Sa'id al-Khudri, al-Barâ' Bin Mâlik, Barzakh al-Ansari, Habâb bin al-Arath, Ka'b Bin 'Amr as-Salami, Rafi'ah Bin Rabi'ah as-Sâdi, Malik bin Rabi'ah as-Sâdi, 'Aqbah Bin 'Amr Abu Mas'ûd al-Ansari, 'Abû 'Abû, Abi Mâlah at-Tamîmi (brought up the Prophet) Jahdân Bin 'Abû 'Abû, al-Makhzumi, Abu 'Amrah al-Ansari, Abu Muhammad Mas'ûd Bin 'Abû 'Abû, Abu Barzah al-Aslami, Mardas Bin Malik al-Aslami, Mas'ûd Bin Shaddâd al-Bahri, Abdullah Bin Badîl Bin al-Warqâ Al-Khuzâ'i, Hajar bin 'Adi al-Kindî (who was killed in Marj 'Adharâ'in Syria), 'Abû 'Abû, Al-Hamaq Al-Khuzâ'i, Usamah Bin Zaid Bin Hârithah, 'Abû 'Abû al-Ansarti, Zaid Bin Arqam and al-Barâ' Bin 'Aadhib.

This is the end of the summary of what the author of Ad-Dawâ'ir-Rafi'ah fi Asmâ'ish-Shi'a'h has written about the names of the Shi'ites among the Bani Hâshim and others. He has, however, not mentioned some of the names of the Sahâbah who were Shi'ites. Among them was Al-Ahnaf Sakhr or Ad-Dahâk Bin Qais, who was a contemporary of the Prophet and had accepted Islam but never saw him. The Prophet himself prayed for him. Another was Qais bin Kharshab, who came to the Prophet, took his oath of allegiance at his hand. There is a strange story about him which we shall mention at its proper place. Another was Qarzah Bin Ka'b Al-Ansari, who remained with Ali in all of his battles.

This is a brief account of the Shi'ites from among the Sahâbah. There were many others who cannot be fully described in a book as we have in hand.

During the early period of Islam, the Shi'ites continued increasing in number so that it stood at one thousand or more. When Abu Dhar was banished to Syria, many of Syrians became Shi'ites on account of his influence. It is said that the Shi'ites of the Jabal-Amil in Lebanon have adhered to this creed since that time. When Mu'âwiyah turned him out of Syria into the villages belonging to Banni'Amilah, all of the inhabitants

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there became Shi'ites. There are two mosques, other than the main mosques, in two of the villages of Jabal Amil — Sarafand and Mays (presently in the South of Lebanon on way to Tyr) — which are supposed to be founded by Abu Dhar. In Rawdat-ul-Kâfi and Fada'il Shâdhân bin Jibril al-Qummi there are authenticated statements of 'Ammar Bin Yâsir and Zaid bin Arqan which indicate that during the caliphate of Ali, there was a village in Syria near Jabal-uth-Thalaj, named As'âr, inhabitants of which were Shi'ites. Some scholars have remarked that As'ar is a village which is deserted and lies between Majdal ash-Shams and Jubâtha az-Zait, and there is a stream nearby known as Nahr-ul-As'âr.

When troubles arose in early Islam . . . Uthmân was murdered, and Battles of Jamal, Siffien and Nahrwân were fought . . . majority of the Sahâbah were with Ali and were his partisans while a small group of them was with Mu'âwiyah. Some of them had withdrawn themselves from both the groups, like Sa'd Bin Abi Waqqâs and Abdullah Bin Umar. This is why Ali said that Sa'd and Abdullah neither helped the truth nor did they frustrate the untruth.

When Ali took residence in Iraq, a vast majority of the people of Kâfah, and Al-Basrah took to Shi'ism. When his officers and his partisans spread in the areas which were under his control, many of the inhabitants there became Shi'ites. There was a large number of Shi'ites in Mecca, al-Madinah, at-Tâif, al-Yaman and Misr, in addition to those in Iraq, and Bars. In fact, most of the Yaminites were Shi'ites, and even now, their majority belongs to Zaidi sect of the Shi'ites while a good number adheres to the Twelver sect. Similarly, the people of Misr during that time were mostly on the side of Ali while a minority was Uthmânite.

When Husain was martyred, majority of the Muslims took this event sourly, even some of the Omayyides. They became conscious of merit of the family of the Prophet and what had inflicted upon them through injustice and cruelty. They also became aware of their own negligence in

not helping them. Most of them therefore became avowed to the Omayyids and inclined towards the Hashimites in private that they avowed in public. The Shi'ites thus increased in number. The ever increasing number of assassinations of Nahr-ul-Khâzir and similar happening made people more inclined towards the Omayyids. This is in addition to what happened during the reign of Mu'âwiyah through the actions of Basr bin Artan, during the reign of Mu'âwiyah.

The number of Shi'ites among the Tâbi'in and Tabi'at-*th*-*th* kept on ever increasing. According to what Ibn Abil Hadid had said, the people who believed in the prior right of Ali to succeed to Caliphate, were the majority numbers among the Tâbi'in. In a latter Chapter, we shall discuss and will judge the remarks of Adh-Dhahabi that Shi'ism spread among the Tâbi'in and their followers in the light of the fact that if the Prophet had ignored, all the remnants of the Prophethood had been wiped out.

Thus the number of the Shi'ites kept on increasing till the latter Omayyid period. The Shi'ahs of the Hashimites and Alawis, expressed themselves openly. During the Abbaside period, the number still increased in Al-Hijâz, Al-Yamen, and Al-Iraq, especially in Al-Ba'ith and Al-Basrah, as well as in Misr, Khurâsân, entire territory of Fâs, especially Qumm, and other areas too, while the majority was concentrated in Al-Ku'ah and Khurâsân.

Despite the fact that during the Abbaside and Omayyid periods, the family of the Prophet and their friends were severely persecuted and had thus to conceal their ideas. The members of the Prophet's family had as well to hide their knowledge, except from their close friends on account of this fear of persecution; despite the fact that the majority of the general public was inclined towards the Omayyids and Abbasides and to what they did in helping different kinds of creeds and increasing number of their yes-men, on account of will or fear; despite the fact that people usually follow their rulers and desire to get money, power and status is very dear

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to souls, and the truth is bitter, and to be patient and content at the time misery is very difficult; the followers of the family of the Prophet and their friends increased in numbers and spread everywhere which is quite inconsistent with the conditions that were obtaining during the time. This spread of shi'ism especially happened during the latter period of Omayyid rule and the earlier period of Abbaside ascendancy. The creed of the Ahl Bait spread among the people especially during the reign of As-Saffâh, and Al-Mansûr who were contemporary of Imam N Ja'far Bin Muhammad As-Sadiq. This is why this creed is named after him and called the Ja'farite creed.

The Shi'ism spread among the people first and then reached the upper strata of the society and to the kings. From among the Omayyid kings Mu'âwiyah Al-Asghar (Son of Yazid) was inclined towards it. Similarly, as the already been said, Umar Bin Abdul Aziz — the Just from among the Marwanites ... was inclined towards it and helped it. From among the Abbasides, Al-Mamûn professedly expressed his love and devotion for Ali and believed in his prior right to the Caliphate. He made Imam Ar-Rida as his heir-apparent and his favour towards the Abbasides is quite well known. If it is true that he got Imam Ar-Rida poisoned, then he spoiled every thing after doing it, as Abu Farâs has said:

They spoiled (themselves) by murdering Ar-Rida after taking oath of allegiance to him.

Their reason made them see things for sometimes, but then they became blind. After Al-Mâmûn, An-Nasir was a shi'ite from among the Abbaside. Similarly his contemporary Al-Malik al-Afdal Ali Bin Salâh-ud-Din Yûsuf al-Ayyûbi was a Shi'ite. Many of the top-most ministers of Abbaside rulers and their secretaries were shi'ites. When Imam Ali Bin Mûsâ Ar-Rida went to Khurâsân during the reign of Al-Mâmûn, large number of people converted to Shi'ism in addition to those who were already living there. During the decline of the Abbaside rule when many of their territories were lost and different Amirs had become independent rulers so much so that nothing was left with them except Khutbah

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(their mention as Caliph during the pulpit speech on Fridays), there appeared in Al-Iraq and Fars, Bawahid state. Similarly Hamadanis took over the rule of Mûsal, Halab (Aleppo) and Damascus and Fatimide Caliphate emerged in Africa, Al-Maghrib, Egypt, Syria and Iraq. In this way, most of the Muslim territories came under the rule of Shi'ite princes. Shi'ites increased in their number in these areas and many of these areas became a majority of Shi'ites, like those of Egypt, Al-Maghrib, Syria, Iraq and its towns, most of the towns in Iraq, some of which like Halab and Trablus (Tripoli) were totally inhabited by the Shi'ites, except a very little majority. During this very period, Shi'ism entered Spain and the number of Shi'ite multiplied in Iran in addition to the already present Muslim population. During the Safawide's regime the vast majority of Iran became Shi'ite. The Shi'ah creed had entered Khurâsân, Transoxiana and Afghanistan before the Safawides took over, but during their rule it spread through other areas like Balakh, Bukhâra, Samarquand, Jajj, Herat, Kabul, Qandhâr etc. The Shi'ah creed further extended itself to the areas of Hind and Sind (presently India and Pakistan) and Tibet! There appeared in India Shi'ah kingdoms like the Adil Shahi, Nizam Shahi, and Qandj Shahi. Similarly, the people of Bahrain are Shi'ites. This place is an old shelter of the Shi'ites. In the early Islam, its governor was Aban Bin Sa'ad Bin al-Aas who was a Shi'ite, and therefore laid the foundations of Shi'-ism there. It was also governed by Umar Bin Abu Salma, who was brought up by the Prophet and was himself a Shi'ite, as well as by Ma'bad Bin al-Abbas Bin Abdul Muttalib al-Hâshimi. During the latter period, the Shi'-ism spread to Anadûl (Southern Turkey) and Albania etc. What we have learnt from a reading of the book **Maadir-ul-Aham-ul-Islami**, it appears that in Hirar (an area near Somaliland, which was governed by the Osmani rulers and later on by Egypt and then Italy) according to the statement of M. Faul, there was 35 thousand Shiah Muslims. But according the Encyclopaedia of Islam the population of this area is 50 thousand.

The fact, as we have said, that Shi'-ism spread into Khurâsân after the entry of Imam Ar-Rida there and spread of Shi'a creed got accelerated during the Safawide regime, quite nullifies and refutes the assertions of

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all hair-split and prejudiced critics of Shi'-ism that the Iranian accepted Shi'ah creed in order to disrupt Islam which had overthrown their Kingdom. It is because of the fact that Persians who first entered into the pale of Islam were not Shi'ites until afterwards when it became true of them. Others who converted to Islam after this period and became Shi'ites are similar to all other communities Arabs or Turks. Nothing caused it except the love for Islam and for the creed of Ahl Bait. The Safawides who helped Shi'ah creed spread in Iran were Sayyids and descendants of Imam Musâ Al-Kâzim. They were truly Arabs and cannot therefore be said to have been biased towards old Iranian kings. Those to whom this can be applied are those Iranians who accepted Islam in the early period and majority of whom is Sunnite; nay most of the great Sunnite scholars are Iranian. Who are they therefore who accepted Shi'a creed in order to disrupt Islam? Earlier Shi'ite creed was spread in Qumm and places nearby through Ash'arites who were true Arabs and has migrated to that area during the rule of Hajjâj and took up residence there.

The Shi'ism continued expanding and contracting, increasing and decreasing, and rising and falling depending upon the persecutions and tyrannical attitudes of different governments, so much so that their total number in the world to-day comes up to a quarter of the total Muslim population. Presently they are found in Iran, Iraq, Kuwait, Bahrain, Saudi Arabia, Masqât, Umman, Soviet Union, Syria, Lebanon, Afghanistan, India, China, Indonesia, Malaysia, Ceylon, Burma, Tibet, Singapore, East Africa, Somaliland, Albania, Turkey, Hijaz, Yement and a number of other territories.

**PERSECUTION OF THE AHL BAIT AND THEIR FOLLOWERS
IN MUSLIM STATES.**

As-Sayyid Ali Khan has said in his book *Ad-Durr* (Volume 1, Page 6) of *Tabraqât-il-Imâniyyah min Ist'âh* as follows:

It has been reported that In 'am Abi Ja'far Zaynabinnâ (1) said Bâqir said to one of his companions: Since the death of the Prophet, the Ahl Bait have been oppressed, humiliated, inflicted with tortures, put under trials, deprived of their rights, exiled, and persecuted. We do not find any security for our own blood and for our friends. The hypocrites and deniers of our rights found a good pretext for their lies in order to read the good books of their masters and bad judges and governors of the towns. They told them fabricated Traditions and were told of things which we never said nor had we done, in order to fight against us. The reign of Mu'awiyah after the death of Husayn is a prime period for such activities. In every town, our friends were killed; their hands and feet were amputated on mere doubt. Whosoever mentioned our names with love was imprisoned, his property confiscated and his house pulled down. These calamities got severer and increased during the rule of Ubaidullah Bin Ziâd . . . the murderer of Husayn. Then came Hajjaj Bin Yusef who killed them in cold blood and arrested them on any doubt. He was of the opinion that the man who declared a pagan or *kâfir* was dearer to him than the one who called himself a friend of Ali.

Abul Hasan Ali Bin Muhammad Bin Abi Saif al-Madâ'ini has reported in his *Kitâb-ul-Ahdâth*:

Mu'awiyah wrote a circular to all his governors after Aam-ul-Jamâ'ah (after the withdrawal of Hasan from the Caliphate) informing them that the government would not undertake any responsibility for the safety of a person who reported anything pertaining to the merits of Abu Turâb (Ali). This means he would be liable to prosecution and death). Thus preachers (Khutabâ') stood up on the pulpits everywhere. They cursed

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Ali and declared their enmity to him, and the Ahl Bait. The people who suffered most during these times were the inhabitants of Kûfah who were predominantly Shi'ites. Zîâd Bin Sumayyah used these persecution tactics in Kufah and extended them to Basra as well. He chased every Shi'ah as he knew them well because of the fact that during the Caliphate of Ali he was the governor there. He butchered them wherever they were found and terrified them. Their hands and feet were amputated; their eyes were destroyed; they were crucified on the date-trees and were chased out of Iraq so that nobody was left there who was known to the rulers. Then wrote Mu'awiyah another circular to his agents in different cities that they should not accept the testimony of any Shi'ah. He also called upon them to take care of those who were already friends of Uthmân and reported his merits and virtues. They should also allow them to be near, should honour them and esteem them. He also asked them to end the names of such persons as well their fathers and relatives. This they did, so much so that they exalted Uthmân too high, for which Mu'awiyah used to send them rewards, and precious gowns and other gifts. Both the Arabs as well as non-Arab Muslims (Mu'ali) benefitted from it. This thing spread in every area and people vied with one another in this respect. Nobody came to the governors of Mu'awiyah but to report the virtues of Uthmân and praise him, and the governors in return took down their names (for rewarding them), became thick with them and recommended them. They continued in these efforts till Mu'awiyah wrote to his governors. «The Traditions reporting the virtues of Uthmân had become too much and have spread and been disseminated in every locality. Therefore, on the receipt of this letter, call upon the people to report traditions in praise of the Sahâbah and earlier Caliphs. Do not let any Tradition in praise of Abu Turâh (Ali) go unreported with the corresponding Traditions in the praise of Sahâbah. Because I like this which gives my eyes peace and is a better proof against Abu Turâh and his friends. The Traditions describing Ali being inferior to Sahâbah are more unbearable to them as compared to the description of merits of Uthmân». His letter were thus read out to the people and many Traditions were reported in praise of the Sahâbah which reporting with all seriousness. This fabrication of the Traditions of the

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Prophet continued. These were recited from the pulpits and were given over to the school-teachers who taught them to their students in the same way as they used to teach the Qurân. They also taught them to their women, daughters and servants.

Mu'awâwiyah then wrote another circular to all the governors of his territory wherein he said: «See as to against whom there is no clear evidence that he loves Ali and his family. Secretly put him in the official register and suspend the payment of his allowances. This was further recommended in another letter saying: «Whoever is accused of loving these people (i.e. Ali and his family) must be killed of him and demolish his house. » This calamity was reported in no other place than Iraq and especially al-Kûfah, so much so that he brought one whom he trusted to his house and conveyed to him the secret of his being a Shi'ah. They used to be afraid of their wives and slaves and never discussed this with them unless they took an oath not to betray their secret.

In this way, many fabricated Traditions appeared and got disseminated among the people. Majority of them were victim of hypocritic and unauthentic reciters (of the Traditions) who pretended to be very pious and God-fearing and fabricated Traditions in order to get a better chance with their governors, to have an access to them and to earn money and position. These Traditions thus reached religious people who did not give allowance to lies, but accepted these Traditions, thinking them to be correct. Had they known them to be fabricated, they would have not reported them nor had they acted upon them. This thing continued till the death of Hasan Bin 'Ali. After his death, this calamity and viciousness increased and none was left (from among the Shi'ites) who was not either afraid of being killed or exterminated. This persecution further increased enormously after the murder of Al-Husain. When Abdul Malik Bin Marwân came to power, he intensified the persecution of the Shi'ites. He made Hajjâj Bin Yousuf his governor (in Kufah). To him came professedly pious persons expressing hatred for Ali and love for his enemies in order to be in his good books. Thus the Traditions in praise

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of the enemies of Ali were multiplied. They also increased the Traditions depicting demerits of Ali and insulting and insinuating him. This went to such an extreme that a man stood before Hajjâj (and it is said he was the grand-father of al-Asma'i Abdul Bin Qarîb) and called to him: «O Amir! My family had not been dutiful towards me and named me after Ali. I am desperately poor and am in need of approaching the Amîr.» Hajjâj laughed at this and told him with generosity that he had given him a particular area to rule. It is also said that Ibn 'Arafah, who is also known as Naftawih and is one of the greatest Sunnite scholars of Traditions, stated that the most of the fabricated Traditions in praise of the Sahâbeh were created during the Omayyid period in order to be in the rulers' good books because they (the rulers) thought that in this way they could let down the Hashimites.

And what Mu'âwiyah did with the Shi'ites, after the 'Aam-ul-Jumâ'ah, when he gave amnesty and took upon himself to be in peace with al-Hasan that he would not treat them badly, was that he sent a letter to Ziyâd after he made him the governor of Kufah and Basrah that he should send Abdullah Bin Hashim al-Marqâl, with his head shaved, wearing a coat of hair, hands tied on to his neck and mounted on a camel without any covering on its back. Ziyâd complied with these orders and sent him to Mu'âwiyah. When he reached there, his face was darkened by the sun and was dead tired. What treatment was meted out to him is well-known.

Amr Bin al-Hamaq al -Khuzâ'i escaped from him. He (Mu'âwiyah) sent for his wife and imprisoned her. She had spent two years in the prison when Abdur Rehman bin Hakam overcame him in some island and killed him, sending his head to Mu'âwiyah. His was the first head which was despatched like this. Mu'âwiyah sent this head to his wife, Aminah, who was in the prison. Further orders were given that the head should be kept in her cell.

Ziyâd the governor of Kufah sent to Mu'âwiyah, Hajar bin 'Adi al-Kindi alongwith other thirteen men from among the friends of his. They were put in chains and imprisoned in Marj 'Adrâ', near Damascus. Some

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friends of Mu'âwiyah recommended for the release of six of them, which request he accepted. Some of them also pleaded for Hajar, but he did not let him free. Hajar was one of the Sahâbah and was present at the time when Adrà' was conquered. Two of these prisoners requested that they should be sent to Mu'âwiyah. He said to one of them: «You would disown the religion of Ali (which God has prescribed) for the sake of your life?» Some of the courtiers pleaded for him and thus he banished him to Me. To the second prisoner he said: «What is your opinion of Ali?» He replied: «I bear out the fact that he was one of those who remember God too much. He used to be one of those who rule with truth and justice and forgive the people and are kind to them.» At this reply he sent him back to Ziyâd and order him to be killed in an awful manner. Ziyâd kept him alive. To Hajar and other prisoners, he sent Umayyad accompanied by two other persons. They said to them: We have come to propose to you to disown Ali and curse him. If you do it, we will let you free but if you refuse, we will murder you. They refused to accept these conditions. They (persons sent by Mu'âwiyah) therefore ordered graves to be dug for them and shrouds to be brought. Among the companions of Hajar, Abdur Rehman Bin Hasna al-Madi and Karim Bin 'Afif Al-Khath'ami were killed. Hajar said: «Do not relent in my case as I am going to meet Mu'âwiyah in this matter.» Then he said: «If you have been ordered to kill my son, kill him prior to me.» His son was therefore killed. It was asked of him as to why he hurried in being bereft of his son. He replied that he was afraid that, when his son had seen the sword on his neck, he might have given up friendship towards Ali.» After this Hajar was killed alongwith other companions. This incident has been reported by al-Marzabâni in Talkhis Akhbârt Shu'arâ'ish-Shi'ah, as we have seen a part of it in manuscript. Other historians have also reported this incident.

After the death of his father, al-Hasan Bin Ali had to undergo desertion by the people who backed out their promises and broke their oaths of allegiance, and he was thus forced to come on terms with

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Mu'âwiyah, who did not fulfil any of the terms of treaty and later on got him poisoned to death.

After being appointed as governor of Kûfah, Ziyâd bin Sumayyah arrested Rashîd al-Hijri who was one of the companions of Ali. He said to him: "What did your friend tell you about what I shall do with you?" He replied: "He told me that you would amputate my hands and feet and then crucify me." Ziyâd said, «By God, I will belie this saying. Let him go.» So he intended to leave. But Ziyâd said: «There is no way of killing worse than what his friend has told him. Do it the same way with him. «Rashid said that there was another thing left which he had told him. Ziyâd ordered that Rashid's tongue should be cut. Listening this Rashid said: «By God, now it has been fully proved.»

Ali said to Juwairiyyah Bin Mushîr: "By the One in whose hand is my life, they will raise you to a bad height, cut your hands and feet and then crucify you." Thus when Ziyâd became the governor of Kûfah, they cut his hands and feet and then crucified him on the trunk of a date-tree belonging to Ibn Mu'akbar. Similar treatment was meted out Mitham at-Tammâr.

Sa'id Bin Surah was one of the Shi'ites and friends of Ali. When Ziyâd became the governor of Kûfah on behalf of Mu'awiyah, he called for Sa'id and terrorised him. Sa'id came to al-Hasan Bin Ali seeking his protection. Ziyâd then got hold of his brother, son and wife and imprisoned them. His money was confiscated and house demolished. Al-Hasan wrote to him about Said to which Ziyâd gave an insolent and harsh reply. After all Mu'awiyah asked him to leave. This incident is also well known. We have described these incidents for the reason that (Mu'awiyah is said to be very kind-hearted) and when he was praised for this quality in the presence of al-Hasan al-Basri, he said, «Did he sheathe his sword, and in his mind he was thinking of something else?"

Al-Husain Bin Ali had to undergo alongwith his helpers and friends the worst possible killing; water was denied to him, his women and

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children tortured, the bodies trampled, head taken out on the blades of the spears. This incident is too well known to be described.

These conditions took such a shape throughout the Omayyad territory that whenever a Shi'ite talked about Ali he did not dare call him by name, but instead he said that Abu Zainab told him of the state of persecution and suppression, the state of affairs took such a form that it was prohibited to name anybody after Ali, or Hasan or Husain. When Zaid Bin Ali Bin Husain visited Hishâm Bin Abdûl Malik he avoided him and ordered his men that they should sit such a way that there should be no room left for Zaid to sit. When Zaid entered his court, Hishâm said to him: «Your brother is baqarah (cow).» Zaid replied: «The sword was given to him by the Prophet of God but on account your officers call him you call him baqarah. You have differed with each other in this world and so will you differ in the world hereinafter.» After saying this he left him and these words were on his tongue. "How people have hated the sword and have been degraded" He went out towards Iraq and was killed. After his burial, his dead body was exhumed; his head cut off and sent to Hishâm and remaining body was crucified without any covering on for three years under the guard of soldiers till a dove put up a nest inside it. At this time it was taken off, burnt and the ashes thrown in the Euphrates.

Al-Hajjâj killed Sa'îd Bin Jubair on account of being a Shi'ite. Similarly he called for Salim Bin Qais Al-Hilâl in order to kill him but he ran away towards some place in Fars and died incognito. He also called for Qanbar, a freed-slave of Ali and asked him, «Are you a slave of Ali?» He replied: "God is my Master and Ali is my caretaker." Then he asked him to disown Ali's creed. He asked Hajjaj that he should be told of a creed better than Ali's and then he would do as asked." Hajjâj said that he would kill him and therefore he should choose the way how to die. He said that he would leave the decision to him. Hajjâj asked him for the reason. Qanbar told him that God would kill Hajjâj the same way as he

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killed him, and further said that Amirul Mu'minîn had told him that he would die as a persecuted one. Hajjâj ordered him to be slaughtered.

Similarly Hajjâj called for Kumail Bin Ziyâd, one of the friends of Ali but he escaped. Hajjâj deprived his relatives of their allowances. Thus Kumail said to himself: "I am an old man and it does not suit me that my relatives should be deprived of their allowances on my account." He, therefore, surrendered to Hajjâj who said to him, "How I love to find a way over you (to kill you)!" Kumail said to him: "Do not use your gums too much (do not talk in vain) because, by God, nothing is left in my life except ease. Hence decide whatever you have to decide." He therefore ordered that his head should be cut off.

Yahyâ Bin Zaid Bin Ali Bin Al-Husain was killed in Jurjân and his head cut and sent to Nasr bin Sayyâr who sent it onward to al-Walid Bin Yazid. Walid sent this head to Medinah, and made the bosom of his mother as his shroud. When she saw the head she said: "You frightened him away from me for a long time and presented him to me as dead." His age was eighteen and he was crucified at the gate of the city of Jurjân where he remained in the condition until the arrival of the black-clothed people.

Then came Abbaside rule. They were more severe upon the Aliwides in their persecution and cruelty as well as upon the Shi'ites as compared to the Omayyides. Their rule was more troublesome and bitter for them as a poet has said:

By God, the Omayyids did not do one-tenth in their case,
As Banu Abbâs did.

Amir Abul Farâs Al-Hârith Al-Hamadâni says:

Banu Harab (Omayyids) did not succeed in these crimes even
though they intended so, as compared to your success.

And ash-Sharîf Ar-Radi has observed:

The misdeeds of the former, though superior in their evil nature,
did not exceed (in quantity) to those of the latter.

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Their kings (the Abbasides) professed Sunnite creed. They helped it and seconded it. They opened the ways to monetary gains for the scholars belonging to it. They made them judges and muftis and diverted the people from the creed of the Ahl Bait. They were severe upon those belonging to it. They inflicted cruelties upon; they deprived them of their rights; they turned down their evidence, imprisoned them and made them miserable with demolition of their houses and murders.

All this persecution of the Aliwides and the fear of the rulers, from the fact that they were right claimants of government and authority, resulted from people's regard for them. A poet named Ibrâhîm bin Harmah composed the following lines:

Whatever may be the hardships on account of their being
I still love the children of Fâtimah.
They are the children of the daughter of who came with open
signs of truth, religion and eternal laws.

He was asked as to who composed these lines. He replied, "The one who has bitten at the clitoris of his mother has composed these lines." His son asked him as to if he was not the same person. He replied in affirmative (His) son said, «Then, do you say these words about you?» He replied, «My son! It is better for a man to bite at the clitoris of his mother than to be taken away by Ibn Qahtabah.

And al-Mansur did many things with the children of al-Hasan. He carried them from al-Medinah to al-Hâshimiyyah in Iraq in chains. They were imprisoned in a cell there in which they could not distinguish between the day and night. When some one died from among them, he was left with them (i.e. he was not buried). Then he ordered the prison to be demolished upon them. He then carried Imam Ja'far As-Sâdiq to Iraq many a time, reprimanded him and attempted to murder but God saved him from it.

Da'ud bin Ali Bin Abdullah Bin Abbas who was the governor of Medinah during the reign of al-Mansûr, murdered al-Mu'allâ Bin Khanîs,

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a freed slave of Imâm Ja'far Sâdiq, on account of his being a Shi'ite, after being kept in prison for time and his property appropriated by the governor.

As-Suddûq has reported in 'Uyûn Akhbâr-ir-Ridâ, on the authority of al-Hâkim Abi Ahmad Bin Muhammad Bin Muhammad Bin Ishâq Al-Immâti An-Naisâburi, that, when al-Mansur laid the foundation of Baghdâd, he called the Aliwides forcibly, and whomsoever he succeeded in capturing, was put inside the hollow columns made of bricks and gypsum.

Isa Bin Zaid Bin Ali Bin al-Husain hid himself in al-Kufah, after the murder of two sons of Abdullah Bin al-Hasan — Muhammad and Ibrâhim — because he was afraid of his being captured and murdered. This happened during the reign of the Abbaside ruler al-Mahdi. He took up residence in the house of Ali Bin Sâleh bin Hayy and married his daughter. Ali Bin Sâleh did not know the identity of Isa. He took up the profession of carrying water on the back of his camel and thus earned his livelihood. Abul Faraj has reported in al-Maqâtil, the summary of which is as follows:

Yahyâ Bin al-Husain Bin Zaid said: "I asked my father that I yearned to see my uncle Isâ Bin Zaid but he restrained for a long time. He said that it would be too heavy on him and that he was afraid that Isâ would shift his residence, hating to see me again and I might be a cause of trouble for him. But I continued and persisted in my request until he gave me the permission. He described the house in al-Kufah and said that he would receive me shortly after the sunset. He further said that Isâ was a tall person, with signs of age on his face, and those of prostration on his forehead. He would be wearing a cloak of wool, carrying water on his camel, not taking a single step without praying to God, and tears rolling down his face. He then told me to go near him, at which he would be scared of me like an untamed animal. He then asked me to introduce myself to him. Thus I came to al-Kûfah and found him according to his

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description given to me by my father. I embraced him but he got scared of me like an animal getting scared of a man. I said to him: "O uncle! I am Yahya Bin Husain Bin Zaid." At this he pressed me hard against him and cried. When he came to himself, he started asking me about his family. I told him about them and he kept weeping. He said to me: "My son I carry water on this camel and from whatever I earn I give half to you to pay the rent of the camel to its owner and make both ends meet with what is left over. If he had not been dutiful towards me and I had to go out and feed myself upon the vegetable which he threw away, I married the daughter of this man and he does not know up till now as to who I am. I got a daughter out of this marriage. She was great but she did not know anything about me. Her mother asked me to marry her to the son of a water-carrier because he was more well off as compared to us. She persisted in her request but God did not solve her problem until she died. There is nothing in the world more disappointing than the fact that she died without knowing her relationship with the Prophet of God." Then he gave me an oath to leave him and not to return to him. Thus I left that place and never saw him again. This was the last promise of mine with him."

Ar-Rashid backed out his promise to Yahya Bin Abdulah al-Mahd Bin al-Hasan al-Muthanna after he had given him amnesty. When Rashid left for Dailam, he wrote this amnesty in his own hand. After that he called for Yahya which was done. Yahya presented this amnesty which Rashid gave to Qadi Abi Yusuf. Muhammad Bin al-Hasan ash-Shaibani was asked to join Abu Yusuf. When Abu Yusuf read it, he said that the amnesty was perfectly in order and could not be avaded. At this Abul Bakhtari took it from his hand read it, saying that it was not valid for certain reasons. Rashid said to him to tear it off, which he did and his hand were shaking. Rashid gave him one million seven hundred dirham and installed him as a judge. The others were asked to leave. Muhammad Bin al-Hasan was prohibited to give any fatwa for a long time. Rashid ordered Yahya to be imprisoned. He was murdered later on secretly and

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nobody knew what happened to him after it Abu Farâs al-Hamadâni observes in this connection:

Harûn-ur-Rashid arrested Imam Mûsa Bin Ja'far al-Kâzim in Medinah without any crime or breach of law except his scholarship and because people were attracted towards him. He took him to Basrah and imprisoned him in Baghdad for a long time where he was later on murdered with poisoning or without it. His dead body was put on the bridge of Baghdâd. It was ordered that an announcement should be made in very obscene language which order was duly executed. When his uncle Suleimân heard about it, he ordered (his men) that an announcement should be made in such words as may be quite opposite to those of official announcement. These words were: "Whosoever wants to look at the most pious and son of the most pious, should attend the funeral of Mûsa Bin Ja'far. He walked in the funeral procession himself, prayed for him and buried him with great ceremony.

Rashid made himself notorious for his cruelty to the Aliwides and their friends and took to extremes in their persecution. After the death of Mûsa Bin Ja'far, he arrested one of his friends and one of the most renowned reporters of the traditions, named Muhammar Bin Abi 'Umair. He was imprisoned and harshly beaten so that he may give a clue to the names of the friends of Imam Mûsâ al-Kazim. On account of the torture he received, he was almost on the point of revealing the names but God saved him from it (he died). His sister buried all his books when she came to know of this. He used to report Traditions from his memory. AlKâshî has told about al-Fadl Bin Shâdhân that he was given a flogging of a hundred and twenty stripes at the order of Hârûn. This flogging was done by as-Sindi Bin Shâhik at the orders of Harûn, after which Al-Fadl was imprisoned. He was a rich man and therefore he got his freedom after paying one hundred twenty thousand dirham.

One of the prominent Shi'ites and schoolmen, Hishâm bin al-Hakam attended a meeting in which all types of schoolmen were present and

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Râshid was listening to their talks incognito. He said to his minister Yahya Bin Khalid al-Barmaki that he should put a strong hand on him and his friends. Hishâm got conscious of it and went underground in Kufah until his death.

When Rashid came to know that Mansûr An-Namânî had written some lines in praise of the Ahl Bait, he sent to him a person in Ar-Raqâ to kill him, who found him ill, knocking at the door of death. He therefore waited for three days after which he died and was buried. He informed Rashid of his death who ordered his dead body to be exhumed and his diwân burnt.

As-Suddûq has reported through the authority of Ubaid Bin Al-Bazzâs An-Naisâburi who in turn reported from Hamîd bin Qalbi Bin At-Tâ'i, that at the orders of Ar-Rashid sixty persons from the Ahl al-Bayt were killed in one night in Tûs and their bodies thrown in a well there.

Again As-Suddûq has given a long report on the authority of Yâsiir al-Khâdim that one of the army officers of Ar-Rashid, Al-Jalûdi was sent by Ar-Rashid when Muhammad Bin Ja'far Bin Muhammad rose in revolt in Madinah. He was ordered that when he wins against the rebel he should cut down his head. He was also ordered to attack the houses of the sons of Abu Tâlib and rob their women, not letting anyone having anything on them except one dress. Al-Jalûdi complied with these orders and attacked the house of Abil Hasan Ar-Ridâ (Imâm Ar-Ridâ) with his soldiers. This happened after the death of Imam Musâ al-Kâzim.

Imâm Ar-Ridâ therefore gathered all the women in one house and himself stood at the door. Al-Jalûdi said that entry into the house and robbing of their belongings was essential according to the orders of Amirul Mu'minîn (Ar-Rashid). Imâm Ridâ pleaded to him and gave him his words of honour that he would himself take their belongings from them and would not let anything with them. He persisted in his request and took an oath to this effect, at which al-Jalûdi stopped. Imam Ridâ therefore entered the house and collected everything they had in the

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form of ornaments or dresses. He as well collected all the house-hold effects and gave them to al-Jalûdi. It was this al-Jalûdi who refused take an oath of allegiance to Imam Ridâ, alongwith Ali Bin Imrân and Ibn Mo'nis. Al-Mamûn therefore imprisoned them. Then he called Ibn Imrân and found him insisting in his refusal. He therefore ordered him to be killed. Then came in Mo'nis. When he saw Imam ar-Ridâ sitting beside al-Mâmûn, he said, "O Amirul Mo'minîn! By God this person sitting beside you is an idol, whom people worship instead of God. He was also ordered to be killed. Then entered Al-Jalûdi. Imam said to al-Mâmûn that Al-Jalûdi should be handed over to him (as if he wanted to let him free. Al-Mâmûn replied, "Sir! This was the person who robbed the daughters of Prophet." When al-Jalûdi saw al-Mâmûn and Imam Ridâ talking together, he thought that the imam was instigating al-Mâmûn against him. So he said to Al-Mâmûn, O Amirul Mo'minîn! I ask you in the name of God and in the name of my services to Ar-Rashid that you should not accept what he says about me.' Al-Mâmûn replied, "By God, I will not accept his words about you. Send him to his companions." He was therefore killed.

This type of back - biting was the habit of the people under these conditions. The persecution of the Aliwides and their friends continued up till al-Mamûn, but his way of treating them was different than that of his predecessors. His nephew, Wathiq Bin al-Mo'tasim, followed the policy of Al-Mamûn in this respect. He took great measures to respect the Aliwides and do good to them and to promise them property and money. Then came a time after him when they (the Abbasides) returned to the custom of their ancestors, so much so that al-Mutawakkil Bin Al-Mo'tasim ordered the grave of al-Husain to be ploughed and water be let open over it. He also prohibited any visit to the grave and intended to wipe it off completely. He found faults with Ali Bin Abi Tâlib and mocked at him openly in his gatherings. His incident with his son Al-Muntasir is well known which caused him to kill him. He also killed Ibn us-Sukait, a well known grammarian, on account of his being a Shi'ite. This incident is also well-known. The persecution of the Aliwides reached such an extreme that they gave up their creed and their saying in legal issues

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and ordered the judges not to pass judgments according to these opinions, as was the case during the Omayyid period, and prior to that. Even during the Caliphate of Ali, the judges were not in a position to give verdict according to his opinions in all the cases. They wrote to him as to how to decide and he wrote them back that they should do as they were used to otherwise he and his friends will have to die. The law limited the schools of jurisprudence to four and never included the school of Ahl Bait in these despite the fact that, even if they were not more scholarly than the scholars belonging to these four schools, they were not at least less qualified as compared to them. Similarly, there was no prayer-arch for the followers of Ja'frite school of Jurisprudence at the Ka'bah, alongwith the prayer-arches for other schools. Nadir Shah al-Afshâri tried to have it done during the Othmanide period but did not succeed.

Such was the condition that whenever Al-Mansur Ad-Dawaniqi was in need of a fatwâ from Imam Ja'far Sâdiq in connection with a problem on which no person could be found to give a verdict, he wrote to his governor in Madinah that he should gather all the jurists and ask them so that they should all be responsible for its answer, although it was only Imam Ja'far Sâdiq whose opinion he needed.

Furthermore, Abbaside potentate al-Mo'tadid during his rule ordered that principle of giving inheritance to posthumous children should be done with and accordingly he cancelled the register according to which inheritance was effected. But this did not have any permanent effect.

Whenever a person reported anything relating to the virtues of Ali which was not suited to what people wanted to have, he was threatened to be killed. Ibn-un-Nadîm has said in his Fahrist: «Abu Bakr Muhammad Bin Yahya Bin Al-Abbâs as-Sûli lived upto 330 A.H. He once reported something about Ali. Everybody demanded from him (al-Mu'tadid) to kill him. According to Ibn Khallakân, he died in 336 A.H and according to another view he lived upto 335 A.H.

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When Abbaside rule declined and Bawahides came to power in Irâq, Hamâdanides in Syria and al-Jazirah, Fatimides in Egypt, Africa, and Syria, the persecution of the Shi'ites was discontinued. But when these dynasties disintegrated and were succeeded by the Suljukides in Iraq, Fars and some parts of Syria, Nurides in remaining Syria, Ayyubides in Egypt and Syria and Al-Mu'ahhides in al-Maghrib, the persecution of the Shi'ites restarted. Salâh-ud-Din imprisoned those Fatimides who were left and separated their men from women so that they may not mate together which was a sheer act of cruelty. He once again declared the day on which Al-Husain was murdered as a festival which was the custom during the Omayyid period in Syria and other places. He made it a festival in Egypt too, which was, according al-Maqrîzî, not known there. Al-Maqrîzî has also said that Salâh-ud-Din deprived al-Adud from his property and took to extremes in killing the officers of the state and their soldiers. He dismissed all those judges of Egypt who were Shi'ites and assigned the post of the Chief Justice to Sadr-ud-Din Abdul Malik Bin Darbâs Al-Mâdrani Ash-Shafii. The people therefore pretended to belong to the Mâlikite or Shafi'ite schools of jurisprudence and concealed the Shi'ite creed so much so that it altogether disappeared from Egypt after sometime.

The persecution of the Shi'ites came to an end during the Sawafides period in Iran and this state of affairs in this country continues up till now.

In 408 A.H. during the rule of Al-Mu'iz Bin Badîs, there was carried out a general massacre of the Shi'ites in Al-Maghrib. Towards the end of the sixth century of Hijra, Shi'ites in Aleppo faced a general massacre and those who remained alive were banished, except those who were not known, to the effect that now no one is left in Aleppo. Those who are still in existence are in the villages and as it is generally known the Shi'ites (get the knowledge of their religion) from their ancestor (secretly).

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During the reign of Shahâbî princes, the land-lords of the valley of Tim and of Lebanon got a fatwâ from Ash-Sheikh Nâh, purporting to occupy Jabal 'Aamil. There ensued a large number of battles between the Shahâbis and Aamilies, between the Aamilies and Sûdis, between Aamilies and the people of Damascus in Small Jordan (al-Jubayl) etc. The major factor in these strifes was religious prejudices which thoroughly discussed in our book on the history of Jabal Aamil.

The Othmanid Sultans were always in war against the Sûdî and kings of Iran. Sultân Salîm Othmani killed forty thousand Sûdîs in Anadûl, and some say the number to be seventy thousand. The crime of these people was that they were Shi'ites. During the reign of Shah Abbas Safawî, the Uzbuk king Abdul Mo'min Khan carried out a general massacre of the people of Mashhad in Khurâsân, just on account of their being Shi'ites.

During the Uthmanid rule, the Shi'ites in Iraq and Syria were forced to accept their cases being decided by the Hanfite courts despite the fact that they have their own well organised system of jurisprudence, and had renowned scholars, who knew how to decide cases according to the creed of Ahl Bait. Despite all these things, these hostilities against the Shi'ites were suspended except in a very few cases. During the rule of the princes of Jabal Aamil, who were Shi'ites and had their own regional autonomy, there used to be appointed Shi'ite judges and muftîs, before the Uthmanid rule. And in Jabal Lebanon, subsequent to the well-known 1860 incident and its separation, the Shi'ite creed was formally accepted and judges were appointed for the Shi'ites. Similar developments occurred in Iraq and Lebanon, after the Uthmânid rule came to an end.

INJUSTICE DONE TO THE SHIITES

AND ITS CAUSES

First

The description of the Imamite Twelvers sect was mixed up with that of mock sects and religions like al-Ghulât, as-Sabâ'iyyah and others which never existed at all. This was purposely done in order to degrade it and insinuate it. They were never discussed separately in their own limits. Thus Ibn Hazm, in addition to what has come up of him in the form of abusive language, polemics and accusation of Ahl Bait, has mixed up the chapter on Imamiyyah with that of the Ghâliyyah and Mujassimah. He does not seem to differentiate between the Imamite sect from the others. He does not see the lights writer his own eyes and thinks them to be like Ghulât and al-Mujassimah. Ash-Sherastâni has followed him in his Al-Milal Wan-Nihal. This is sheer injustice. When you refer to the basic beliefs of the Imamites, which are discussed in a separate chapter, you will come to conclude that to mix up the Imamites with al-Mujassimah and al-Mushabbihah etc. is surely injustice and accusation.

Second

Many things have been stated in connection with the Imamite sect on account of vested interests and ulterior motives, which are quite different from the real facts. Many incorrect ideas and wrong notions have been attributed to it for the same reasons. In this connection, successors have followed the predecessors and those coming after have taken the lead given by those coming earlier. On the basis of these ideas, a great superstructure has been constructed, which has been helped by political conditions and the tendency of accepting the popular trends. This was further supported by the hostile political authorities, helped by religious prejudices and pseudo-scholars in order to please the kings and princes and common masses. Whatever these scholars said in their books was made extremely strong. These books which got widely

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circulated in the world, portrayed the Shi'ite in the most ignominious and black colours. Those who came afterwards accepted them as true on account of their good faith in them, without any research, enquiry, discussion and any kind of critical estimation. This fact will further be elaborated in the following pages.

Third

Beliefs relating to false creeds have attributed to some of the most illustrious pupils of the Imams, most reliable reporters and brilliant schoolmen of the Shi'ites. This has been done by Ash-Shahrastâni in al-Milal wan-Nehl. The idea of tajsîm and tashbîh (to consider God as having a body and describing God in relation to human beings) have been attributed to Hishâm Bin Al-Hakam one of the pupils of Imam Ja'far Sâdiq and Muhammad Bin An-Nu'mân, known as mo'min-ut-Tâq, while both of them are quite innocent to these beliefs as the wolves were of devouring Joseph. Similarly al-Maqrîzî has attributed such beliefs to Zarârah, Hishâmites, Yûnus Bin Abdur Rehman and Mo'min-ut-Tâq, in his al-Khutat while they have absolutely nothing to do with these beliefs, as we have already discussed.

Fourth

In recent times, some people have gone to extremes in considering the Shi'ites as a political group, having no religious school of thought as others have. How wonderful it is! How can those people be a political party who have well founded principles of religion, books on which are numerous which contain reasons and arguments on these beliefs; those who have a system of jurisprudence, containing principles relating to everything from tahârah to ransoms and those who have innumerable books relating to Principles of religion, Principles of Jurisprudence and other Islamic subjects? This notion is therefore nothing but fallacious thinking.

Fifth

From what al-Maqrîzî has said in his al-Khutat, appears that he

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thinks that the Shi'ite faith has been based upon the ideas of Abdullah Bin Sabâ'. He says: «During the period of the Sahâbah, the idea of Shi'ism emerged which exaggerated in the matter of Ali Ibn Abi-Tâlib. When it increased, he (Ali) denied and refuted it and burnt them alive, and at time he was reciting this couplet:

When I saw the Truth being corrupted,
I lit the fire and called Qanbar.

During his (Ali's) period, there arose a person named Abdullah Bin Wahab Bin Sabâ' known as Ibn-us-Sawdâ' As-Sabâ'i. He fabricated a saying of the Prophet in which he was alleged to have willed at the time of his death that Ali should succeed him. He also believed in the return of Ali and the Prophet after their death; that Ali was not murdered but is alive; that he has a party of Divine existence in him; that he comes with the clouds, thunder being his voice and lightening being his whip and when he returns to this world, he would undoubtedly fill it with justice and fair play. «He further says:» From Ibn Sabâ' sprang up many kinds of extremist group of Rawafid. They took the position that Imamate is limited to a few selected persons, as the Twelvers believe in twelve Imams and the Ismâ ilites believe that the Imamate is confined to the sons of Isma'il. From him they got the idea of the return of Imam after his death, as the Imamite's belief in the return of Sâhib-us-Sardâb, and the belief in the transmigration of the souls. From him they took the idea that a part of the Divine Existence is contained in the Imams, and therefore on this account, they have the right to become Imams, in the same way as Adam deserved that the angels should prostrate before him. On this opinion was based the beliefs of the Fatimide missionaries in Egypt.»

I say that it is all confusion, a bundle of lies and accusations. His saying that Shi'ism started during the reign of the Sahâbah is incorrect. It was instead present during the life time of the Prophet. This has been discussed in the first discussion. This is quite clear from what al-Hasan Bin Mûsâ An-Nawbakhti has said in his book Al-Firaq wal-Maqâlât and

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Abu Hâtim As-Sajistani has mentioned in *Kitab-uz-Zinah*. In fact, it was the Prophet who sowed these seeds for the first time. In this connection it would suffice to quote what a contemporary scholar Ash-Sheikh Muhammad al-Ja'fari an-Najafi has written in *Asl-ush-Shi'ah wa Usûlihâ*, because it is quite sufficing at this point. The summary of what he has said is as follows:

The first person who sowed the seed of Shi'ism in the field of Islam was the Prophet himself, that is, seed of Shi'ism was placed in the soil alongwith the seed of Islam. Its sower continued cared for it until it grew up and flowered in his own life time and bore fruit after his death. The witnesses to this effect are the Traditions reported by the Shi'ite scholars and their most illustrious persons, like the one reported by Suyûti in his commentary of the Quran, *Ad-Durr-ul-Manthûr*, in connection with the explanation of the verse. He says: 'Ibn 'Asâkir has reported from Jâbir Ibn Abdullah that he said that they were sitting with the Prophet that Ali came. At this the Prophet said, 'By the One who is the Master of my soul, this person and his friends (Shi'ah) would be successful ones on the Day of Judgment! At this moment the revelation came saying:

ان الذين آمنوا وعملوا الصالحات اولئك هم خير البرية
Ibn 'Adi has reported from Ibn 'Abbas that he said that when the verse
ان الذين آمنوا وعملوا الصالحات
was revealed, the Prophet said,
«Indeed, Ali, you and your friends (Shi'ah) would be the most satisfied and contented persons on the Day of Judgment. Similarly, Ibn Mardawaih has reported Ali as having said that the Prophet said to him, «Have not you heard the saying of God
ان الذين آمنوا وعملوا الصالحات اولئك هم خير البرية

You and your Shi'ah (friends) have an appointment with me at the Hawd (pond), on the Day of Judgment. When different communities will be called to account, they will be called as 'the group of the most pleased'. The quotation from *ad-Durr-ul-Manthûr* finishes here. Some of these Traditions have also been reported by Ibn Hajar in *Sawa'iq-ul-Muhriqah*, on the authority of Ad-Dârqutni. It has further been reported of Umm Salamâ as having narrated that the Prophet said,

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«O Ali! you and your companions and friends shall be in the heaven. Ibn-ul-Athîr has written in Nihâyah, under the heading «Qimah', that the Prophet said to Ali, «You and your friends will be presented to God very well contented while your enemies will come to in utter sadness and anger drawing their hands tied to their necks so that may be able to look down». Then he put his own hands on to his neck in order to demonstrate their condition.

Then, the Prophet never discontinued bringing up this seed by giving sweet water of his sayings contained in the well-known Traditions reported more by the Sunnite Traditionists as compared to the Shi'ites and most of which are reported in the Sahîhain. Some of these Traditions are: «O Ali! You are to me as Aaron was to Moses.» «None will love you except the believer and none will be your enemy except the munâfiq (pretending to be Muslim).» O God! Send to me the one whom you love the best.» «Tomorrow I will give the flag (of command) to the one who loves God and whom God loves». «I am leaving amongst you two grand things, the Book of God and my family members.» «Ali is with the Truth and Truth is with Ali». This is the end of what we wanted to quote from this book. Now we return to al-Maqrizi. We say yes as to the exaggeration exercised by Ibn Sabâ' declaring Ali to be God. But this should not be treated as Shi'ism as it is the negation of Islam. Insofar as the saying relating to the will of the Prophet declaring Ali to be his successor is concerned, it was not created by Ibn Sabâ', but every one who declared Ali to be the Imam after the death of the Prophet, has reported this will, and every one who was present on the day of Ghadir knows it. As to Ar-Raj'ah, there are many stories about it and responsibility lies on the shoulders of those who have said it. Those who have not, are not responsible for it. So far as the idea of Imamate being limited to a few chosen persons is concerned, it is not a distinguishing characteristic of the Shi'ites but all the Muslims have said it. All of them agreed on the Imam being essentially from among the Quraish. According to Al-'Aqâ'id An-Nasafiyyah, it is obligatory that the Imam should be from amongst the Quraish. It cannot go to others and is not confined to the Hashimites

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only. Sa'd-ud-Din At-Taftâzâni has said in his commentary, 'It is necessary that the Imam should be a Quraishite as according to the Prophet's saying, 'The Imams are from the Quraish'. If it is said that this Tradition occurs only once, then question arises as to why it is referred to it as an argument to the Ansâr and not to the Muhajirîn? If then all of them agreed upon him, why did they oppose him? It was the Ansâr and some of the Mu'tazilites. A detailed discussion of this will be given later. All this leads to one thing : that Imamate is confined to some particular persons. Then according to al-Maqrûzi those Mu'tazilites who argued with the Ansâr on this basis and later on, all the Muslims who accepted it, 'must have taken it from Ibn Sa'âd' and it therefore does not apply to the Imamites only.

Again, Al-Maqrizi's statement that the Imam is 'a person in the Sardâb (a cave)' is very interesting indeed. This is based on the fact that the Imamites neither believe that the last Imam is in the cave nor do they believe that he ever died and would return to this world. As to al-Mahdi, all the Muslims agree on this point though they have differed on details. His statement about the transmigration of souls is also very amusing. If his statement is true, then the belief of all the Muslims that all the persons would return to life on the Day of Judgment physically amounts to a belief in the transmigration of souls. So far as the statement regarding the participation of a human being in the Divine Existence or vice versa is concerned, it is kufr (denial of God) according to the beliefs of the Twelver Imamite sect, irrespective of the fact whether it was taken from Ibn Sabâ' or was the creation of any other mind. His statement that the Imams have the right to be such by virtue of their having a part of the divine existence is sheer accusation and we have never heard of such a statement nor has anyone reported it, even if we assume that the one who said it has committed a mistake. Our friends (the Shi'ites) say that the Imams receive their right to become Imam through the words of the Qurân (Nas, vi). That the missionaries appointed by the Fatimids of Egypt had had this belief is also an allegation which needs being proved. The Fatimide Caliphs of

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Egypt were practising Muslims and adhered to what has been ordained by the Shari'ah except some abnormalities which have been reported about Al-Hâkim, but we cannot prove them (and therefore consider them) to be the result of biased views and prejudices.

Al-Maqrîzi has said: «It was Ibn Sabâ who started the revolt against the Caliph Uthmân until he was murdered, as has been mentioned in the Târikh al-Kabir Al-Muqfa, under the life-sketch of Ibn Sabâ'. He had a large number of followers and friends in most of the areas. On this account the Shi'ites increased in number and took a position opposed to the Khârjites. They still continue to gain strength and their number is still increasing».

This statement is more confused and incorrect as compared to the other statements (of al-Maqrîzi). The revolt against Uthmân was engineered by the person who used to take out the shirt of the Prophet and say what is well-known; who led the morning prayer and prayed three rak'ât instead of two, in the mosque of al-Kufah, while he was drunk and had vomited out wine in the arch of the mosque; who used to write letters on* behalf of the Caliph Uthmân, seal with the official seal of the Caliph, and send it through a slave of his (the Caliph) on his own (Caliph's) camel but the Caliph knew nothing about it; who deserted Uthmân while he was besieged by the rebels and left Madinah; who undid whatever Uthmân had promised to remove the grievances of the people; from whom** Uthmân sought help but who instead of helping him sent some other persons who remained outside Madinah until he was finally killed. These were the people really responsible for the trouble against Uthmân, not Ibn Sabâ, the Jew, who was too small a fry to do it. How strange it is! How could Ibn Sabâ', a Jew and heathen influence all the Mus^u es including prominent companions of the Prophet and people of great ³ ority, throw them into this black trouble, leading to the murder^{iv} of their Caliph, affect a split among their ranks, develop troubles among them and they could not know it? All this is impossible.

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SIXTH

We have seen a group of persons, greatly prejudiced against the Shi'ites, who have stated what is summarised below:

The Shi'ite faith originated among the Persians who did it on account of their crafty designs against Islam, which was the cause of the downfall of their kings. They wanted to take their revenge from Islam as they could not. Hence, they concealed them under the garb of Shi'ite faith in order to demolish Islam and introduce into it innovations leading to misguidance of the people, in the name of Shi'ism.

This statement can be given by a person who has no experience of history or conditions of the communities, or is blind to the facts. This is because of the fact that when the Persians first embraced Islam, they were not Shi'ites except a few, so that this statement may be applied to them. They remained adhered to the faith other than the Shi'ite for a long time. Many of the most illustrious scholars of the Sunnites were Persians, like Al-Bukhâri, At-Tirmadhi, An-Nasâ'i, Ibn Mâja Al-Qazwini, Al-Imâm Ar-Râzi, Qâdi Al-Baidâwi, Abu Zar'ah Ar-Râzi, Al-Firuzabâdi Al-Kâzarûni author of Al-Qâmûs, Az-Zimakhshari, At-Taftâzâni, Abul Qâsim al-Balakhi, Al-Qaffâl Al-Marwazi, Ash-Shâshi, An-Naisâburi, Al-Baihaqi, Al-Jurjâni, Ar-Râghib Al-Asfahâni, Al-Khatib At-Tabrizi etc..., who cannot be counted. Those Persians who embraced Islam and became Shi'ites are in the same category as all other communities, Arabs, Turks and Rûmi's and its cause was nothing except devotion and love for Islam and love for the Ahl Bait. They embraced Islam and professed Shi'ism out of their belief and intention. If it is correct to say that the Persians professed Shi'ism as their mischief against Islam, it would also be true to say that the Arabs went against Shi'ism as to do mischief against Islam which had been the cause of their downfall and had taken them out of their worship of the idols, or it may be said that the Persians opposed Shi'ism as a mischief against Islam and introduced into it those ideas which according to the Shi'ite beliefs are negation of the principles of Islam. But the fact is that some of the Persians embraced the faith as the others accepted it, and some of them accepted Sunnite creed for the

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same reasons as led others to accept it. The Laws of God are present in creation and these interpretation and deductions have no authority to be based upon and have done nothing but to create enmity against the Shi'ism and levelling charges and allegations against it. In fact, the Shi'ism spread in Qumm and its suburbs through the efforts of Ash'arites and they were staunch Arabs who had migrated from al-Kufah to this area, captured it and colonised it. The Shi'ism spread in Khurâsân after Imam Ar-Ridâ went there. Later on, its popularity increased during the rule of the Safawid kings of Iran who helped Shi'ism spread. They were from among the nobles of Sayyids, descendents of Imam Mûsa Al-Kazim and were true Arabs. It is therefore not possible that they were biased in favour of the Iranian Sasânid kings. Those to whom this statement can in fact apply are early Persians, majority of whom accepted the Sunnite faith, as has earlier been mentioned. Then who are those among the Persians who entered the pale of Shi'ite sect in order to disrupt Islam?

MISUNDERSTANDING OF THE AUTHOR OF «PRESENT MUSLIM WORLD» AND OF COMMENTATOR OF THIS BOOK

After we had written what has already passed above, we came upon the book «Present Muslim World» by Luthrope Totard in English, translated by 'Ajjâj Nawaihad with comments by Amir Shakaib Arsalân.

It is proper that we establish and prove here what has been said in the sixth item above. Some of the points which have already been included will be discussed here at length although we have already hinted out to them in the above item.

From this book we have come to know that accusation of the Shi'ites is not reserved only to their opponents among the Muslim sects but has extended to others from among the Europeans, who followed their opponents from among the Muslims without any research or critical thinking.

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The translator into Arabic has written on the page 8 of the First volume, the summary of which is given below :

The translator into Arabic has written on page 8 of the First flag-bearers of Islam and religious princes. They used Caliphate as a means to oppression, injustices and a blind for getting wealth. The Caliphate in Hijâz was based upon common consultation and opinion according to the basic principles of Islam in the real sense of the words. But in Damascus and Baghdâd the circumstances and conditions changed. When the Caliphate was transferred to Baghdâd, the Persian influences increased. The great Caliph Harûn ur-Rashid was nothing but an Arab king according to the patterns of Persian despotism. He ruled as anywhere else, tyranny was prevalent among the officers of the State. The Caliphs of Prophet became Tyrants, despotic and arbitrary rulers and were the puppets in the hands of the slave girls.

When a number of different non-Arab communities entered the ranks of Islam, every one of them interpreted the message delivered by the Prophet according what suited their local communal spirit and cultural patterns to which it belonged. It resulted from all these activities that the real Islam which was introduced to the world in the early period of its development got corrupted and subverted. He says, «We have a very clear evidence of this in what happened in Iranian territories, what the concept of the unity of God, towards which Muhammad called changed into the form of Shi'ite faith. Thus the Persians became Shi'ites, having such inconstant and feeble relations which did not coincide with the Sunnite Islam.»

Amir Shakib Arslan has given his comments to this point which we reproduce here.

Some of them trace it to the demination of Arabs on Fâ - their exterminating Sasânid's empire. This is coupled with the ag - unity between the two nations. It resulted in creating jealousy in hearts of Iranians against the Arabs. This made them wait for opportune time

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to take a revenge upon the Arabs. When the old Persian religion, Magism or Zeoroosterianism perished against Arab Religion, the Persians jumped at the first opportunity they found in Islam and aided that group which is vehemently opposed by the Arabs. This was the Shi'ite group. They played a great role in developing this trouble among the Arabs in the garb of religion. In this way, they satisfied their hatred against the Arabs, without opposing Islam itself, which they found to be having such brilliant rational grounds as may not be stickled. But instead, they opposed one group out of the Muslims which is the Sunnite sect. This is why we find the Persians, despising everything relating to the Arabs except the religion. You will see Mehyâr ad-Dailami saying:

I have gathered glory from everywhere.

I have the heritage of Persians and religion of the Arabs. Despite the fact that Islam as a religion is opposed to national prejudices, and places the brotherhood of the believers above these prejudices, traces of Persian prejudice remained in existence in their territories against Islam's effort to unify various communities. Hence when a Persian came to As-Sâhib Bin 'Ibâd, who was himself of Persian origin and an orthodox Muslim, and read out to him some couplets, expressing his superiority against the Arabs, As-Sâhib said that Badi'uz-Zamân Al-Hamdhâni replied: «I have not met any man glorifying Persians over the Arabs except that he had some Magi blood in his veins.» When Islam gained ground among the Persians and all Magi blood disappeared from their veins, they started loving Shi'ism extremely, the major factor responsible for which was their hatred towards Arabs, so much so that one could find them Shi'ites before everything else. It has been reported of the French philosopher M. Rénan having said that the Persians are primarily Shi'ites and secondarily Muslims. No doubt there is an exaggeration in this statement but even then it can be applied correctly to most of their masses. My observation to this point is that the original statement mentioned above alongwith the comments thereupon is full of contradictions and quite opposite the truth which is quite apparent. It is a matter of great shame and sorrowfulness that decadence among

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the Muslims has reached such a stage that Muslim should depend upon the orientalist in order to get material relevant to their history and philosophy of their religion, as if there is neither any historian nor any philosopher in Islam, from whom we may get our history or philosophy. By God we are not in need of any American historian or French philosopher. And in fact, what do they know about these fields? Their imitation and surrender to the Western scholars in every matter coupled with their sense of inferiority has rendered them to depend upon them to such an extent that even in the classification of the verses of the Quran, they have followed an orientalist as he has given it in his book on this subject, published in Egypt. Now has come the chance for the writer of this book and its commentator to play their roles. If we like to absolve the author as well as its commentator of the responsibility for this statement on the grounds that the former does not know the real reason of the split among the ranks of the Muslims because he is not one of them, and the latter has either quoted what he did not believe or followed persons other than those whose religious biases have obscured their view from apprehending the truth: This is why he (the commentator) said that some of them adopt it, which clearly shows that he is not in full agreement with the author or points out to his hesitation to accept it, then what checks is absolving the commentator of his responsibility is the fact that the one, who follows anything with a sense of justice, does not allow his personal prejudices and his habit of imitation to obstruct his apprehension of the truth.

The discrepancies of what the author has said result from manifold reasons. Firstly, he has said that when the Caliphate shifted to Baghdâd, the Persian influence increased. The Persians whom he apparently means might be the Barmikides, whom Ar-Rashid destroyed and no change occurred in the condition of his rule. The fact that Ar-Rashid was a king after the pattern of Persian despots was not on account of Persian influence but it originated during the reign of Mu'âwiyah, who, when Caliph Umar reprimanded him for it, took an excuse of being in the vicinity of Byzantian Empire and the necessity

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of showing off the grandeur of his rule, which excuse Umar accepted. Secondly, it is incorrect to say that corruption of Islam and its diversion from its real path was due to the entry of non-Arab communities into its pale. If by diversion and corruption he means the political one, then its origin was mostly or totally unrelated to non-Arab communities, because the first political strife occurred right after the death of Prophet, and was wholly confined to the Arabs. At-Tabari has said in his History: «The Ansâr gathered in the Saqifah of Bani Sa'adah in order to take oath of allegiance to Sa'd Bin 'Ubâdah. When this news reached Abu Bakr, he came to them accompanied by 'Umar and Abu 'Ubaidah, and asked them what it was all about. They replied, «One Amir from among you and one from among us.»... Then 'Umar took an oath of allegiance to him (Abu Bakr) and some people also followed suit. Then said Ansâr or some of them that they would not take an oath of allegiance to any one except Ali. «At-Tabari has also reported this» 'Umar Bin Al-Khattâb came to the house, wherein Talhah, Zubair and some persons from the Muhajirin were present. Then 'Umar said 'By God, I will burn it (the house) on you or take you out to take the oath of allegiance to him (Abu Bakr). Then, Zubair came out against him with his sword drawn out, but he stumbled and the sword fell from his hand. They, therefore, surrounded him and took him.» Then arose the trouble resulting into the murder of the third Caliph. This was also among the Arabs. Then happened the Battles of Camel, of Siffin, and Nehrwan and the Kharjite rising during the reign of Mu'âwiyah and afterwards. All these conflicts happened among the Arabs. There were then the incidents of Karbalâ, Al-Harrah, Battles of Tawwâbin, of Al-Mukhtâr, rising of Abdullah Bin Zubair. These were all between Arabs. Afterwards the Abbasides fought against the Omayyids and took over the country from them and both parties were Arabs.

In this sense of disruption and corruption, he (the author) means introduction of vices in the religion of Islam, cruel practices, vices and other evils in the Islamic State, then even a little insight into the history of Islam will make it clear for us that this type of corruption did not come

through non-Arab communities. Introduction of bad innovations in Islam started in the very early period of Islam. Cruelty, injustice and vices came of those persons who occupied the seat of the Caliph and were named as 'the Princes of the Believers' during the Omayyad and Abbaside Caliphate. To this effect, even the author himself has written a book when he said: «He took the Caliphate as a means to oppress the people and an alibi for gathering worldly riches.» and «But in Baghdad, the things changed and conditions altered. This was the case in Baghdad as well as in any other place tyranny was prevalent, puppets in the hands of the slave-girls.» Was all these things or reasons of the entry of non-Arab communities into the pale of Islam, the cause? These non-Arab communities never made the rulers of Banu Umayyah or Banu Omayyah to exercise injustice, cruelty and tyrannical power, to drink wines, commit sins and shed blood. One who may like to go around these words may say that the Omayyid State was purely Arab State and the non-Arabs had no say in there, as against the Abbaside State, despite the fact that it was the Omayyid rule which took lead in degrading Arabs, in weakening their leaders, shattered their unity, created troubles among them and helped old tribal prejudices come up again and was a partner of the Abbaside rule in cruelty and evils like the two horses yoked together.

Fourthly, his argument that the unity towards which Muhammad called was disfigured in Persia on account of the Shi'ite faith and was responsible for estrangement between them and the Sunnites is far away from the truth, the distance between the heaven and earth. The concept of Unity did not change in Persia on account of the Shi'ite faith as after the Islamic conquest of Persia, there did not exist the names 'Shi'ites' or 'Sunnites' which were used during the Abbaside rule. Prior to that, the name Muslim was applied to all. When this differentiation came up, the people of Persia were predominantly Sunnites, after when they accepted Islam. No doubt there were a few Shi'ites in some pockets areas like Qumm and some areas of Khurâsân. But the majority were the Sunnites. The people of Isfahân were extremely prejudiced

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Sunnites during the Safawid period. During the Buwaihids period, the Shi'ism was spreading but still the majority of the people were non-Shi'ites. The Shi'ites increased in number in some of the Persian areas during the Safawide rule. But the Sunnites still existed there in large numbers. As to some other areas like Afghanistan, Bukhâra, Balkh, Trans-oxiana etc., the majority of the inhabitants there were Sunnites and the Shi'ites were rarely found, while all of them were Persians. Taken all these territories together, it is not known that the Shi'ites are more in number than Sunnites; if (it is conceded) they are not less. The concept of Unity in the Persian territories, therefore, did not change its form into Shi'ite religion as has been considered (by the author), so that the entry of non-Arab people may be held responsible for any such change in this concept. The people of Persian territories have been Sunnites in great number since their capitulation to Muslim Arabs till the present time.

There are discrepancies too in what has been said by the commentator for many a reason. Firstly, the first split among the Muslims was caused by the Battle of Camel, and those who took the side of Ali and his friends were the Arabs, not the Persians. The Majority of the Arabs were not opposed to Ali and his friends in this battle, as has been assumed, but in fact, the situation was quite the opposite.

Secondly, those who played a great role in creating troubles and aggravating them in the garb of religion, were the people who stood up to seek compensation for the murder of Uthmân. They were pure Arabs, not Persians. Where were the Persians in these troubles? From this resulted the Battle of Camel and Siffin and other conflicts. They struck Islam with its own sword and fought against it right under its own banner. Through these activities some of them gained the Caliphates and got hold of the affairs of the government of the Muslims and in this way broadened the gulf between Muslim, Arabs and non-Arabs. It was never heard during all this period that the Persians helped the Shi'ites who were a minority. Then which one is the period

about which the commentator claims that the Persians helped the Shi'ites in order to create troubles and take a revenge from Islam?

The truth which cannot be avoided is that those who made use of the first opportunity to affect a split in the ranks of the Muslims and played a great role in expanding and perpetuating this fissure, to do them through religion, were the people whose fathers, brothers and relatives were killed on the Day of Badr and other battles; who rejected Islam with great repulsion, hating it, seeking revenge from Allah in an effort to reap its harvests. They satisfied their degradation by the Islam inflicted upon them through its sword, without any regard for itself, the evidence of which was too clear to be refuted, but they used those who took part in its foundations and had had a very significant hand in its progress. This is the palpable truth, not the one which glorifies up the persons who decorate falsehood and the one which presents the opponents in a diluted form.

Thirdly, he has argued that the Persians hate the Arabs and despise everything belonging to them except their religion. If it be granted that the Persians hate the Arabs, it is not related to their desire to revenge from Islam for Magism, as it is assumed by the commentator. It is in fact due to inherent sentiments of one community to hate the other. For this very reason, this hatred is found between the Turks and the Arabs more than between the Persians and the Arabs, or at least equal. Nobody, can deny this fact except the sticklers. We have witnessed this hatred between the Persians and Turks, nay, between the inhabitants of two places though they both might be Arabs. His saying that the Persians hate everything belonging to the Arabs except their religion is the recognition of the fact that this hatred, if it be granted as real, is due to national prejudices and not on account of religion or against it. That the Persians hate Arabs is because of the fact that the latter belong to a different nation, not because they are Magians.

It may therefore be concluded that the remarks that the Persians helped Shi'ism in order to take revenge from Islam for Magism are

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ridiculous to an extreme, because at the time of the conquest of Persia and the conversion of its people to Islam, there did not exist two names — Sunnites and Shi'ites — for Muslims as it happened later on during the Omayyid and Abbaside rules and after them. Right to the beginning of the tenth century of Hijrah, the majority of the Persians were Sunnites and all of them were true Muslims. Therefore, when existed this imaginary period in which the Persians helped Shi'ism in order take revenge of Magism from Islam?

Fourthly, he has quoted a verse of Mehyâr in support of his contention that the Persians hate the Arabs and everything belonging to them, but this evidence does not hold good. Mehyâr was a Persian and his ancestors were Persian kings. He has expressed his pride of them and has not declared them superior to the Arabs. He does not hate the Arabs nor does he expressly say so. He is not an Arab that he should express his pride on being an Arab. If he may not express his pride over his Persian heritage, what should he be proud of. What he really means is that he expresses his pride over his religion i.e. Islam and over his heritage that is Persian. This has nothing to do with hatred for the Arabs.

Fifthly, it is not correct to confine national bias only to the Persians. Prejudice appeared among the Muhâjirin and Ansâr so much so that the leader of the Ansâr from among the Al-Khazraj said: «Let there be one Amir from among us and one from you.» The same bias expressed itself among the Ansâr themselves. The Aws, including Asyad Bin Hudair hurried in taking their oath of allegiance to Abu Bakr on the Day of Saqifah just out of their jealousy towards Al-Khazraj. At-Tabari has mentioned to this effect. Among the Arabs, the prejudice appeared between Madrites and Yamânites, and similar thing happened among the Quraysh between the Hâshimites and Omayyids, though they were cousins. Furthermore, this prejudice was not found among the Persians against the Arabs, but it was rather reciprocal.

Insofar as As-Sâhib's saying is concerned (which has been mentioned earlier), it has nothing to do with the subject under discussion. He has said that the Persians loved Shi'ism when Islam had gained ground the major factor responsible for which was their hatred towards the Arabs. The invalidity of this statement is quite clear from the facts which we have now learnt, that when Islam gained ground, the majority of the Persians was Sunnite and they loved Sunnism extremely, just as they had any love for Shi'ism so that it may be said that the reason that they loved was their hatred towards the Arabs.

Sixthly, he has said that one may find them Shi'ites before Islam as well as after, and to substantiate this statement he has quoted "I have seen them before Islam as well as after, and their religion is the Qurân. This statement is quite weak as they are Muslims before and after everything else and the Shi'ites only secondarily. How can they be otherwise? Every one of them believes in God and teaches that belief to his children and all the time they repeat this statement: "I am satisfied to have God as my sustainer, Islam as my religion, Muhammad as my Prophet, the Qurân as my book, Ka'bah as my Qiblah and Ali as my Imâm. How can they be otherwise, as Shi'ism is a branch of Islam and the branch cannot excel than the origin nor can it be greater than it.

Yes, they are very firm in their Shi'ite faith and in their love for the Ahl-Al-Bait. They are unswerving in this faith through their inflexible guidance, explanation, argument and evidence. The remarks of the commentator that this specially applies to their common masses is not quite out of exaggeration, because the masses cannot believe in anything unless it is given to them by the top-people and the belief is simply this: to attest the oneness of God, to believe in the Prophet primarily and in the Imamate of the Imams secondarily.



INDIFFERENCE TOWARDS THE AHL-AL-BAIT

The indifference towards the family of the Prophet is very common. When some one stated any virtue of any one of them or described any of their distinctions, scorns appear on the brows of the listeners and minds got perturbed. When some observer narrated something of this type which he observed, he was called a liar or an exaggerator. Whenever a person brought in evidence something reported by Muslim scholars in their praise, first they questioned its authority and if they found it sound, they tried to interpret it notwithstanding the weakness and farfetchedness of these interpretation, and despite the clear evidence against them. If they came across some verse of the Quran in praise of the Ahl-Al-Bait, they ignored it. This is what these people said about the tathir 1 verse that it is in praise of the wives of the Prophet, despite the fact that the gender used in the verse is masculine and also the availability of a number of reports bearing out that it was revealed in connection with the children of the Prophet. About the verse relating to Mubâhalah 2, it was said that it was opposed to the alleged concensus of opinion (Ijmâ') as Ar-Râzi has done. Or they tried to lessen their significance.

This is also a kind of indifference that the mention of Ahl Bait is not made while saying prayers for the Prophet. It is done both in speech and in writing. When this mention is made, it is accompanied by the mention of the Sahâbah. This is done despite the fact that there is a clear injunction against not mentioning the Ahl Bait in the Prayer, and such a prayer was named as 'amputated prayer'.

Another kind of indifference is this that whenever something uncommon was reported about them, it was declared to be exaggeration and the report was said to be incorrect and unacceptable, while the person

-
- ۱- انما يريد الله ليذهب عنكم الرجس اهل البيت ويطهركم تطهيراً
۲- افمن حاجك من بعد ما جاءك من العلم فقل تعالوا اندع ابناؤنا وابتناءكم ونساء
ثم نبتهل ونجعل لعنة الله على الكاذبين

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reporting it was branded as the reporter of incorrect Traditions and was altogether dismissed. When the author of *Irshâd-us-Sâmi fî Sharh Sahih Bukhâri* wrote that one of the Sahâbah used to talk with the angels that once he got burnt. But when he recovered, the angel came to him, it was accepted and nobody said that it was incorrect and unnecessary. It did not amount to extremism or exaggeration. When *U'ayyid* reported in his *al-Muqaddimah* that the Prophet said: "There will be reporters of the Traditions among you whom nobody would deny acceptance of" when *Al-Hâfiz Ibn Hajar Al-'Asqalâni* reported in his *Tahdhîb-ut-Tahdhîb* that *Khidar* used to walk with *'Umar Bin 'Abdul 'Aziz*, so that he could see him but people could not except some of the pious persons, they considered it to be a praise of *'Umar Bin 'Abdul 'Aziz* and nobody refused to accept it. But when some one said that *Al-Mahdi* is living like *Khidar*, among the people but none knowing him except some pious ones, it was deemed to be incredible and ridiculous. All these things are against justice and amount to an indifference and unjust treatment of *Ahl-Al-Bait*.

Another instance of this attitude is that their creed and that of the jurists following them was not included in those schools of Jurisprudence which were prescribed to be adhered to. This has been, despite the fact that Imams from the *Ahl-Al-Bait*, though granted that they were not superior to others, were at least not lacking in anything as compared to them. In fact their creed is superior to others in the matter of being followed, as all other schools learnt from these Imams, who in turn got knowledge from *Ali* whose knowledge was derived from the teachings of the Prophet, who was conveyed the knowledge of God through *Gebrâil*, as *ash-Shaikh Al-Bahâ'i* has said.

And among them were those made themselves renowned for knowledge of Jurisprudence and other fields of religion like *Imam Muhammad Bâqir*, and *Imam Ja'far Sâdiq*. *Jâbir Al-Ja'fi* has reported seventy thousand Traditions from *Imam Muhammad Bâqir*. He is known as *Al-Bâqir* because of the fact that he disseminated and ^{opened up} ^{the} ^{treasure} ^{of} ^{his} ^{father's} ^{knowledge} ^{to} ^{the} ^{people}. This name was given to by his grandfather, the Prophet

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It is also reported that Abân Bin Taghlib handed down thirty thousand Traditions through Imam Ja'far Sâdiq. One of the companions of his grandson Imam Ar-Ridâ, Al-Washâ has said that he saw in the grand mosque of Al-Kûfah three hundred old scholars every one of them saying that he was told by Imam Ja'far Sâdiq. This is what one reporter saw during a later period. Al-Hâfiz Bin 'Uqdah has collected the names of four thousand people, who are considered as authentic, and reported Traditions from Imam Ja'far Sadiq. Many a person acquired knowledge of different sciences from him which was disseminated through the Muslim territory. Despite these facts, their creed was not counted among the creeds of other Jurists. Not only that, but they were also treated as being at par with persons like Muhammad Bin Al-Hasan Ash-Shaibâni, Abu Yûsuf and others, despite the fact that these Imams were the keys to the Gate of Knowledge and were the scholars of that family, the adherent of which would never get lost like the one who holds fast the Quran, as per the saying of the Prophet. Now this is a sheer show of indifference and lack of justice, which is beyond any proof or elaboration. They (the Sunnites) have said about the four schools of Jurisprudence that

They have all been taken from the Prophet of God.

They belong to the same flood of the sea or are the drops from the same cloud.

But they did not consider even one of the Imams from the Ahl-Al-Bait as having acquired the knowledge of their grandfather, not to speak of a flood from the sea or drops from the same cloud. This is inspite of the fact that their father was the Gate to the Knowledge of their grandfather and they entered this city of knowledge through this gate and quenched their thirst from this swelling Sea.

Sha'râni has pictorially described the fountainhead of the side in his Al-Mizân and has allocated its branches to all of the four great Jurists, as well as to Ath-Tawri, Ibn 'Aynah, Ibn Jarir, 'Umar Bin Abdul Aziz, Al-A'mash, Ash-Sha'bi, Ishaq, 'Aaishah, Ibn 'Umar, Ibn

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Mas'ûd, Ata, Mujâhid, Al-Laith, Dâ'ûd and others. Every one of them has been described as quenching his thirst of knowledge from the fountainhead of the Shari'ah. But he has not mentioned, alongwith these persons the names of the Imams from the Ahl-*Al-Bayt* like As-Sajjâd, Al-Bâqir, As-Sâdiq, Al-Kâzim, Ar-Rida and others. Not only these names their grandmother and daughter of the Prophet Az-Zahrâ' have also been added to his list. Ibn Abbas has been given the name of 'Father of the Community' and about him has been said that he memorized one third of the knowledge of the Prophet. They were made deprived of having any access to the Shari'ah of their grandfather and were thrown away from it despite the fact that they were the real owners of it and the most deserving ones to have such a claim as compared to Ath-Thauri, Ath-A'mash and others. Did Sajjâd fell short of Ath-Thauri or Ath-A'mash inferior to Abu Hanifah, Al-Bâqir to ash-shâfi'i, Al-Kâzim to Ibn Fûrân, Ar-Ridâ to Mâlik, Al-Jawwâd to Ibn 'Aiyinah, Al-Hâdi to 'Umar bin Abdul Aziz, Al-'Askari to Al-A'mash, and Ash-Sha'bi and others. And similarly Az-Zahrâ' inferior to Aaishah, and Ibn Abbas to Ibn 'Umar and Ibn Mas'ûd? What else than indifference and injustice can it be that al-Manfaluti did not see this fountainhead in his true deam?

An instance of indifference and degradation of Ali is that he is not admitted to be the foremost in accepting Islam; it is also not admitted of him that while the doors of all other persons were closed upon the mosque, his door was not;* furthermore, his sleeping in the bed of the Prophet on the night of his migration to Madinah was altogether ignored and not mentioned. The Traditions which singled him out in respect of some virtues were added to with other person, like the one which said «I am the City of Knowledge and Ali is its Gate» or «The best judge among you is Ali». To the latter Tradition was added, «And the most well-read is Zaid.» Similarly, while mentioning his bravery, he was joined with other persons as it was said, «like the bravery of Ali and Khâlid. His brave deeds on the Day of Badr were slighted down. Apologies were offered on behalf of the one who quarreled with him, fought with him

* This is a reference to an event in lifetime of the Prophet. Many people had built their houses around the Mosque in Madinah, with their doors open to the mosque. This created some disturbance. Thus, the Prophet ordered that the doors opening in the Mosque should be closed down. But this order was applied to Ali.

IBN QUTAIBAH OBSERVATIONS

and cursed him from the pulpit and was said to have an error of judgment.**

His superiority over other companions of the Prophet was sometimes not accepted on account of concensus of opinions sometimes on the basis of some Traditions and report which clearly contradicted the evidently true Traditions.

The instance of showing indifference to Az-Zahrâ' and her being relegated is that she was declared to be having a subordinate position to some of the wives of the Prophet, despite that fact that she has been said (by the Prophet) to be the superior-most of the women of the world, Similarly, the position of the grandsons of the Prophet (Hasan and Husain) was relegated through a Tradition which contradicts the one declaring them to be the leaders of the youth of the Heaven.

We do not intend to give details of how that Ahl-Al-Bait were ignored and relegated. What we really want to show by these few instances is to present a few ways of their being let down.

When some of them admit some of the facts (about the Ahl-Al-Bait) side by side with the degradation of their friends and Shi'ites, even then it amounts to the same. The hatred for the followers is an indication of the hatred for the one being followed, because a person loves the person loved by his beloved.

Ibn Qutaibah' Observations

This is Abdullah Bin Muslim Bin Qutaibah, renowned writer and great scholar, who intended to admit what has been done to Ali in respect of his being relegated and let down. But his heart is full of indifference and denouncement for the friends and lovers of Ali. In this way, he has spoiled more than he repaired and has done wrong more than doing good. In his Kitâb-ul-Ikhtilâf (Published in Cairo 1349 A.H. p. 47), while discussing the words al-Jihamiyyah and al-Mushabbahah and refuting the tradition, after the fashion of the scholars of his age deteriorated (to the point which we do not see any necessity), he says: «These people

* This is a reference to Mu'âwiyah.

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also (the Sunnites) when they saw extremism of the Rafidies in their love for Ali, as they gave him preference over the Prophet and his companions, declaring him a partner in the Prophethood, claimed the knowledge of the unknown for the Imams from his descendants and such things, and mysterious notions which amounted to lies, Kufr and fitnah. When the Sunnites saw them denouncing nice people from among the Rafidies, their hatred for them and their declaration to denounce them, (the Sunnites) met with this position by declaring Ali to be not a partner in giving him of his right; though they did not explicitly point out his cruelty and injustice, they did wrongly attribute to him different things, stood in bloodshed against him without any rime or reason, accused him to be involved in the murder of Uthmâr, deleted his name from among those who lead towards truth and counted him to be among those who direct towards troubles; they did not consider him rightful for being called a Caliph as people differed in accepting him as such, but they allowed this title for Yazid Bin Mu'âwiyah and mentioned his name with great courtesy. They also admonished and accused those who mentioned his name with courtesy and declared him to be good. Many of the Traditionalists took upon themselves to defend him and to give his merits, or at least bring out what is due to him. Then (some of them) declared his son Al-Husain as a Kharjite so that his murder should become valid and legal for the Muslims, according to a Tradition of the Prophet, saying, «Whosoever revolted against my people (ammah) and the latter were of one opinion, then kill him.» Then they treated him (Ali) equally with those of the Shura* in respect of personal qualities and merits, because if Umar had seen any excellence in Ali over these people, he would have given him preference. They slighted his mention (during their talks) or refrained from reporting any Tradition bearing upon his merits, so much so that to counteract it, some of the Traditionalists had to take special care to mention him in order to defend him. Furthermore, they took upon themselves to collect (Traditions) bearing upon the merits of Amr Bin Al-'Aas and Mu'âwiyah, in such a manner, as if these persons did not like them to do it, while in fact they did want them to collect such Traditions. If someone said, «Brother of the Prophet of God and

* On his death bed, the Caliph Umar had appointed an electoral college for the selection of his successor, which consisted of Ali, Uthman, Abdur Ra'uf, Talhah Zubair and Sa'd bin Waqqas. These persons are known as Ashâ' al-Shura.

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the father of his grandsons Hasan and Husain and Ashâb-ul-Kisâ'* Ali, Fâtimah, Hasan and Husain*, faces of the people listening it became sour on account of anger, eyes denied the acknowledgement of the fact and chests were filled with rancour. If some persons narrated the sayings of the Prophet, like, «If I am master of anyone then Ali is also his master»; «O Ali, You are to me as Aaron was Moses» and others like these, the people tried to find out such sources of these correct and authentic Traditions, on account of which they might find faults with them and denied him what was his due, just out of their hatred of the Rawafid and in order to accuse Ali for reasons which have no connection with him. This is extreme kind of ignorance. It is safe for you that you should neither kill yourself in his love nor put yourself in danger on account of hatred for him, nor should you hold him in contempt for the faults of the others. If you do it then you are ignorant and extremist in contempt for him. You should know his place in relation to the Prophet so far as his education, his brotherly relationship with him, his being the son-in-law, his perseverance against his enemies and his hearty attempts in wars he faced, are concerned as well as his status vis-à-vis his knowledge, his religious attitude, his power and excellence over others. You should also not exaggerate his position which was given to him by the pious people of the past, when you listen too much of his virtues, because they were in better position to know him and others. On whatever they agreed is the one which is without any doubt. The Traditions reported from the Prophet have been tempered with. If you have any regard for the Prophet, it is binding upon you to like the one who was one of the companions of the Prophet and in his service, despite the fact that he contended against Ali, fought against him and cursed him. If you adopt this way, you will adopt the way of surrender, because you will be more friendly to Ali considering his priority, excellence, relationship and nearness which God has created between Ali and the Prophet at the time of Mubâhalah**, through the Verse: Then say to them' Let us call our sons and your sons, our women and your women and our souls and your souls. The Prophet called Hasan and Husain as sons, Fâtimah as representative of women and called Ali as his soul. Whomsoever God

* On the Prophet put Ali, Fatimah, Hasan and Husain along with him under one blanket, he called them as his family. On this account they are called as Ashab-ul-Kisâ'.

** This is a reference to an imprecation between the Prophet and the Christians of Najran. The verse quoted hereinafter declared Ali as the Soul of the Prophet.

IBN QUTAIBAH OBSERVATIONS

wants to be enlightened shall be enlightened and whom God wanted to be otherwise, shall be in surprise and astonishment. (This is the end of what Ibn Qutaibah said).

In this connection I would remark that God has made Ibn Qutaibah speak the truth when he mentioned the charges levelled against Ahl-Al-Bait (A.S.).

In so far his contention about the Shi'ites' exaggeration in respect of Ali is concerned, I would remark that if he had done justice, he would have known that the Shi'ites did not add anything to the Prophet's sayings «None will love you except the faithful,» «Love for you is love for me,» and similar ones. They did not give him any preference except that which God and his Prophet did to him. As to the companions, they were always disagreeing with one another.

As to his contention that the Shi'ites consider Ali to be having a share in the prophethood, it is a sheer lie and accusation. In his statement about the Imams from the family of Ali having the knowledge of gharb, he means what has already been reported about such persons. It is nothing more than what al-Qastalani has said about the companions in *Irshâd-us-Sâri* (which is a commentary of *Sahih-ul-Bukhârî*) wherein he says, «I used to talk with the angel until I got cauterised,» but they do not treat it as exaggeration. Ibn Qutaibah has also referred to «sayings and hidden meanings.» These hidden meanings are nothing but acting upon the Quran and the Sunnah, and saying of the Imams from the Ahl-Al-Bait. But prejudice, bias, enmity, ignorance and lack of intelligence led to such concoctions, nay even, lies. The Shi'ites repudiate all such things. They never had any predecessor except like Abi Dhar about whom the Prophet said: «The Earth has not borne and the skies have never sheltered a person more truthful than Abi Dhar. «They have not inherited anything except truth from their Imams who were all truthful and Imam Ja'afer was known for this quality and named as Sâdiq. They are not like those who brought 40 witnesses to prove to Umm-ul-Mu'minin that she was not in the vicinity of How'ab.»

* This is a reference to an incidence during the Battle of Camel. When Umm-ul-Mu'minin Aa'ishah reached a place, How'ab, some dogs barked at her. She remembered one saying of the Prophet forewarning her to be careful not to side with wrong persons when the dogs of How'ab may bark at her. When she enquired about the place, she intended to return to Medinah. But when Talha and Zubair came to know of it, they produced 40 witnesses to prove that the name of the place as written was heard.

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He has also attributed Kufr to the Shi'ites. Here we can only quote a Tradition of the Prophet: «Whosoever attributed Kufr to a Muslim, one of them bought it for himself.» How can one be declared as Kâfir who believes in the Oneness of God, the Prophet and in whatever came from God as true? Whosoever, therefore declares such a person as Kâfir trades in Kufr according to the saying of the Prophet. Ibn Qutaibah has also accused the Shi'ites of ignorance and stupidity. These qualities are more applicable to the one who cannot avoid contradictions in his what he says; who proves about that He can be seen, He can reveal Himself to man, He can be surprised, He can come down from the skies, He can settle Himself on the 'Arsh (throne), He has hands and feet and other such things as has been described in his book. Insofar as his allegation that the Shi'ites abuse and curse good people of the past, The Shi'ites seek protection from committing such an act. But we ask him as to who pleaded for the love of the one who fought with Ali and cursed him -- as is evident -- from his own writing as mentioned above -- and the best of the pious people of the past? This is a thing which we do not find any scope to make an enquiry into.

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If we search for the real cause of the accusation of the Shi'ites and all the tirades against them and bring ourselves out of prejudice and traditions for the time being, we shall discover that the cause is only one, what they name in our times as politics. We wish to discuss this thing in details and explain it fully so that it may come crystal clear above any kind of doubt. If a person looks at the history, gets an insight into it, saw through the events and their results and gets free from the thorns of traditional bias, he will come to know that when Islam emerged, it was very weak in the beginning. Its followers were weak too. Most of the Arabs and their chiefs joined hands against Islam and against the Prophet who brought its message. They fought against him and opposed him as best as they could do. This was because of the fact that Islam had shattered their dreams, insulted their idols and their gods. They did not leave any stone unturned in their opposition of Islam till the time that the Will of God was fulfilled despite

their hatred of it. Ali was the axis of this handmill of war, and in these campaigns of the unveiling of their dark designs. In the course of Islam stood on its feet and its foundations got firm through his actions, the chiefs of the idol-worshipper were killed. The hearts were therefore filled with hatred and enmity against him. It is not possible to say that the early period of Islam was free from such a state of enmity because it is the best of all times and deny the existence of such a state which actually happened, we could not say it about the Omayyad and Abbasid periods — the eras of tyrant kings. Ali was the foremost in embracing Islam. He was also the Prophet's cousin, was brought up in his house. His father Abu Tâlib asked him to support the Prophet. He refused to sleep in his bed when the people besieged the Prophet's house (in order to kill him).

Ali thus grew up with a love for the Prophet and supported him on every occasion. He did his best in helping Islam with what was given to him (by God) of courage, strength, power, bravery, patience, firmness. He spent the night of Migration (which is the night of the Cave) in his bed. He offered his life for the Prophet, deputised him in the payment of things which were put with the Prophet, accompanied his family to Medinah. When migrated towards Medinah along with the members of Prophet's household, eight horsemen followed him in chase so that they may bring him back. He fought against them and killed their vanguard, while remaining returned to Mecca. This news got publicity and his fear got access to their hearts. When he showed his mettle on the Day of Badr and killed his victims his fame increased, the Arabs came to know him and he got a reverential place among them. When the Battle of Uhad took place, he pushed aside the enemies from the Prophet, stood firm in the face of extreme odds, killed the standard-bearer of the idol-worshippers, defended the Prophet and consoled him in his sadness. This won him more fame; his position got more importance and the Arabs talked of his bravery. When he killed Anar Ibn Abd Wud, on the Day of the Ditch (Battle of the Ditch) after when other persons had expressed their cowardice in fighting with him.

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his fame reached to skies and his reverence among the people increased extremely. Then he killed Marhab in the Battle Khyber, opened the gates of the fortress, used the gate as a shield. Again on the Day of Hunain he showed the same valour. These events gave him the extreme fame in bravery and grandness. Jealousy against took its roots among the hearts of the people alongwith his fame. This jealousy kept on increasing, especially in hearts of a group of people who had entered the pail of Islam unwillingly, because he had killed their elders, their sons and other relatives in these battles. To this was added what the Prophet said in his praise like, «You are to me as Aaron was to Moses;» «Ali is from me and I am from Ali»; «Ali is to me as hand is to upper arm»; «Ali is to me as one of the pair to the other», «Ali is with Truth and Truth is with Ali, which goes alongwith him wherever he goes». Furthermore there was the Tradition about roasted bird and his being sent to Mecca with Surat Barâ'at. He was chosen as brother to the Prophet when the latter established relations of brotherhood among his companions. Then came whatever was said in his favour on the Day of Ghadir* when he was appointed successor to the Prophet to perform the functions of his religion so much so that he was called his Wasi, irrespective of the fact whether the Prophet made a will appointing him as a Caliph as the Shi'ites say or not. He was married to the Prophet's daughter and the most superior of among her sisters, the best of the ladies of both the worlds. Whosoever came forward with a proposal to marry her was refused. At this moment the Prophet remarked, «It is not I who give her in marriage, but it is God who has ordered me thus», or something like this which is well known. All these things combined together led to sowing seeds of hatred and dislike for him in the hearts of the people, as it is natural.

The contention that the followers of the Prophet defied the laws of the Universe, in that there was no quarrel, disagreement or jealousy among them, and they were all very close to one another and sincere, is quite contrary to experience. This thing does not need any discussion and is quite opposite to what has been narrated in history and is

* This reference to the gathernig which the Prophet held on his way back to Medina after performing the last Hajj at a place named Ghadir-ul-Khumm. Here he said about Ali, « Whomsoever accepts me as his master, Ali is also his master.

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supposed to be authentic. How correctly has said Badr-uz-Zaman al-Hamadhâni in his letter to his preceptor Ahmad bin Fâris which he has reported in Ma'âhid-ut-Tansîs. He has said, "The Sheikh was saying, that the time has gone bad. Why did not he say, 'Was it so good?' «Was it so during the Abbaside period, the latter half of the time seen and about its beginning we have heard. Or was it so during the Marwânite period (i.e. Omayyid period) or its days of anarchy, or during the allegiance to the Hashimites; or during the Omayyid period during which the trumpets sounded in Hijâz and the eyes of the people were fixed on the backs", so was it during the rule of the Umayyids whose chief used to say, «Is there anything after the rule of the Umayyids to be exposed?» or during the Taimite Caliphate; or during the reign of the «Lucky is the one who died when Islam was in its initial period» or was it during the lifetime of the Prophet, or on the Day of the Conquest (Yowm-ul-Fath) when it was said, «O woman keep quiet because the time is gone; or during the Pre-Islamic period (and Labid says about it, «The backs are just like beaten leather»); or before that about it was said, «The land in which we lived and loved when the people were people and the time was time; or was the time good even earlier than that? It is reported from Adam that he said, «All the world lets change, including those who are living in it». Or was it so before that? when the angels said, 'Are you making him (your vice regent there) who will bring troubles and involves in bloodshed. What troubles men have seen are beyond any stretch of imagination, and time has not done any miracle but it spread darkness. Can a thing be spilt except from being full and can a person face the darkness of evening except after the light of the day».

When the Prophet passed away and people disagreed with one another in the matter of his successor as is well known, Ali was superseded and he considered himself more deserving for it. His family members and his followers also say the matter in ways, the opinions of the fact whether we say that he was appointed or not, or the Shi'ites say, or not. This is because of the fact that he had such qualities

* This is a reference to the invasion of the Omayyid forces of Hârûr, once during the rule of Yazid bin Mu'awiyah, then during the reign of Abdul Malik bin Walid. These incidents in history are known as Haruratun during which cruelties were inflicted upon the residents of Mecca and Medina who defied the authority of the Omayyid tyrants.

† Reign of Abu Bakr, who belonged to the tribe of Tamim.

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which made him justified in seeing him thus, and his followers too. His being ignored in this respect continued for some time. There arose a dispute between the Caliph (Abu Bakr) and Zahrâ (Fatimah, daughter of the Prophet and wife of Ali) in connection with Fadak*, which ended in her being deprived of her. Ali buried her secretly according to her will. This was followed by his withdrawal from general affairs of the Muslim community, like being appointed as a governor or participation in jihad (religious wars), despite the fact that he was the bravest among the Arabs and the one called as the Knight of the Arabs and Knight of the Muslims; and had been the founder of Islam through his sword. Did he then forget what he knew about Jihad or turn a coward after his brave deeds? Not at all, as his bravery in the Battles of Jamal, Siffin and Nerwân led to many a proverb. All this leads us to think that there must have been something behind it, which no denier can afford denying. This period was then followed by the caliphate of another person, which was then followed by Shurah and he was placed one among the six. Ali considered himself better than all of them. This Shurah ended in formal handing over of the Caliphate to a person other than him. In all this affair, Ali felt him being deprived of his right, especially when principle underlying this Shurah was such that served his opponents more than him. It was that the Caliph should be appointed by a clear majority, and in case of even votes the Caliph should be chosen from among the group which included Abdur Rehman bin 'Awf, despite the knowledge that Ali would never get the majority on his side while Abdur Rehman was one of his opponents. We do not wish to attribute motives to all this or criticise it because God only knows the secrets of the hearts. But we would like to point out blunt facts and to the preliminaries which led to this obvious result. Then arose troubles and the Third Caliph was murdered oath of fealty was done to Ali. The murder of the Caliph resulted in such repercussions which are not hidden from any one. Some people exploited the murder of the Third Caliph in order to break their oath of fealty to Ali. They accused him of the Caliph's murder. This led to the Battle of the Camel (Jamal) and then to the Battle of Siffin. The hearts were filled with hatred which expressed itself with

* Fadak was a small portion of agricultural land which was captured by Ali from the Jews of Kyber and given over to Fatimah by the Prophet. The Caliph took over this land from her on the pretext that the prophets can not be inherited by any one. This gave rise to a hot argument between them and ended in extremely strained relations between the Caliph Abu Bakr and Fatimah.

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vehemence. The Battle of Siffin ended in the Arbitration. Whatever the arbitrators did is well-known, on account of which the hatred, animosity and estrangement increased among the people, as well as reputation for the Omayyides. The gulf of estrangement widened among the Muslims. Mu'âwiyah proclaimed that Ali should be cursed ^{efficiently} on the pulpits on all the feasts and Fridays. This continued till the end of the Omayyid regime except during the brief span of 'Umar bin 'Abdul-'Aziz's rule. False Traditions were fabricated upon which heavy rewards were given, as has been discussed in the Third Enquiry. Then took place the Kharjites' rising. Ali was murdered and Hasan was accepted as Caliph. Then he was fought against and betrayed by those who betrayed him. He was thus forced to come to terms, which were never fulfilled. He was then poisoned and killed by the plot of his adversaries - which he was in order to appoint his son as his successor. He also appointed Hiyâd as the Governor of Iraq, who inflicted atrocities and persecuted the friends of the Ahl-Al-Bait and killed them. This was followed by the murder of Husain at the orders of Yazid, and his family members were carried away as prisoners. This incident gave rise to a rebellion against the Omayyids but the Caliphate continued in the House of the Omayyids and the Hashimites were deprived of it despite the fact that they as well as the people saw them more deserving for it. Yazid committed sacrilege which gave occurrence to the incident of Harrah and three times Madinah was declared open to the atrocities of the Omayyid armies. Any one who did not accept to be the most humble servant of Yazid was killed. These incidents gave rise to increased hatred against the Omayyids in the hearts of the people and to an increased inclination towards the Hashimites. Ibn Zubair rose in arms in Hajiz and maltreated the Alawides. Then stood up the Tawwabin and demanded a revenge for Husain. They were killed. They were followed by al-Mukhtar. He occupied Kufah and killed those who took part in the killing of Husain. Ibn Ziyad was killed by Ibn Ashtar. Many other atrocities were committed by the Omayyid rulers like those done by Yazid, which included the murder of the one who captured Spain for them whose head was thrown into the well which belonged to his father. They imposed

* The reference is obviously towards Mu'awiyah

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Hajjâj on the people of Iraq. He went a long way in spilling blood of the people, and burnt the Ka'bah in addition to those actions which have been recorded by the history. Ali and his descendents always took pains to maintain the rules of Shari'ah and cannons of justice and fair play even for their enemies and exemplified in themselves the principles of piety and devotion to God. Thus people flocked to them and abandoned others except those who either their enemies or were jealous of them. This made the kings afraid of them who therefore did whatever they could possibly do to isolate them and harm them and their followers. Then emerged the Abbasides, and the conditions remained unchanged, rather they got more unbearable as we have discussed in the third enquiry. The Abbasides were more afraid of the Alawides. Thus they completed the work started by the Omayyides. They increased the persecution of the Ahl-Al-Bait; some of whom were imprisoned, some poisoned to which. Many a time they were dispersed from their houses, were threatened with murder. They brought them from Hijaz to Iraq and made them live in Samarra on account of their baseless fear of them. Spies were appointed to watch their movements and activities. People were made to run away from them and from their friends and followers. The Abbasides rulers supported the creeds which were different from their creed and frightened those who associated with the Shi'ite creed. This is why those who embraced this creed were forced to conceal it. The religion was exploited for the political needs. Both the Omayyids and Abbasides deepened and strengthened sectarian and religious prejudices among the Muslims in order to use them for their own purposes. They exaggerated and amplified the idea of seniority of persons other than Ali in the matter of Caliphate. In these efforts of theirs, they were helped by those Ulema (scholars) who cared much for the worldly positions. The rulers spent money on such scholars who in return reported fabricated Traditions suitable to the rulers, especially during the Omayyid period, as we have already said. People follow the religion of their kings. They also said what their rulers did. Then came those who were not aware of the real situation. They saw these fabricated Traditions and made-to-order injunctions and took them for

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true ones. They further passed them on in their books. Those who came later found these Traditions in the books attributed to great personalities which made them accept them as true. Thus these Traditions got disseminated among the people. Ever since read them, talked about them in their gatherings and discussed them in their classes and schools. In this time passed on and such ideas got spread among the common masses so much so that who knew the truth were swept away by the pressure of the public opinion and these false ideas which it is proper to discuss, took the form of a regular creed. In fact that, people were brought up on the enmity of the Shi'ites. It was looked upon as a religion, without realizing that the basis of such a religion is sheer politics born out of king's fear for the kingdom. These things were close and dear to human nature. Because of imitation, man also had his Creator and worshipped stones and trees. Whenever a man denied the most common reason which people gave to refute him viz. in their words: «We found our forefathers adhering to this custom» and «I follow what they have left to us;» or «Do you intend to make us deny those whom our fathers have worshipped.» There are other such sayings about which the Quran often speaks and all men of reason talk. Despite all these things, imitation is a vexing disease. The situation became worse with the mass migration of the Shi'ites from all Arab territories, on account of their being persecuted and their being weak to face the enmity of general people towards thinking. And it was only this group which check this type of imitative thinking. When they were away, the others could say whatever they wanted and believed because a few people who could give a reply to them especially when they the sword and the authority in their hands. The study of books can give us very little other than this.

From all this, we come to one result. It is that those kings who had the titles of Amir-ul-Mu'minin were afraid of their kingdoms and therefore they made the people hate the Ahl-Al-Bait and their friends. And this is why those kings made the followers of The Ahl-Al-Bait face trying conditions or give up their faith. So much so that the official creed

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spread among the people and became firm. But despite all this, the Shi'ite scholars never lag behind in refuting doubts about their faith and defending it with their tongues and their pens. Their books and their debates prove our contention. In this connection we can refer to the debates of Hisham Bin Hakam and Mu'min-ut-Tâq during the reign of Harun-ur-Rashid and those of Ali Bin Maitham, Ibn Qibbah and Mufid with the Mu'tazilite leaders which are quite well-known. In addition to these instances can be given of books like Ash-Shâfi of Al-Murtada, books of Allama Al-Hilli, Al-Bihâr-ul-Mughriqah Lis-Sawa'iq-il-Muhriqah and so on so forth. Not only this, these discussions and references are found in the works of their poets too. Among them were Al-Kumait, As-Sayyid Al-Himyari, Abi Tamam At-Ta'i, Al-'Abdi, Abu Faras Al-Hamdani, Mehyâr Ad-Dailami, As-Safi Al-Hilli and others. These things continued. Even in this age it does exist; in fact it has increased in comparison to the past ages, whose scholars were of deeper and more sound knowledge and information although in the present age the number of books published has increased to a large extent and it is possible for anyone to know the tenets of faith in the real sense of the words. At the same time what has taken roots in the minds and what has so far been printed in the books prevents the people to look at these things objectively and to know the truth as it is, so much so that some people who are called to be scholars took upon themselves in Syria to do adverse propaganda against the Shi'ites and to attribute things to Shi'ism which are altogether incorrect and baseless. They taught these baseless ideas to their students who in turn disseminate it among the people at large. This adversely affected the minds of the Muslims, even those who are called to be reformers. This propaganda was going to create troubles if some reasonable persons had not taken measures against it. The country is under the control of foreigners and the Muslims have power left to them. We often read books written by our Egyptian brethren, like Ar-Râfi'i and Ahmad Amin, which aim at accusation, baseless criticism, and attribution of false ideas to the Shi'ites without any rime or reason, just out of traditional attitude towards what

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they have read and heard and what has taken roots in their minds. These efforts do nothing but distort history. In the end of this discussion we shall refer to a few instances of such events which will clear to the readers that whatever has wrongly been attributed to the Shiites is the result of politics.

If politics had been responsible for the fact that the Shiites were persecuted by Muslims, it should in the present age, try to unify them and bring them on one platform. But indifference of the people prevents them from knowing the truth. They do not know that all this quarrel and all this fighting was the result of politics. They are also under misapprehension that whatever they have brought upon is religion. We hope that this discussion of ours may help them reach the truth and to know the real facts.

What leads us to conclude that all this campaign against the Shiites is the result of politics and Islam as a religion has nothing to do with it, that the facts connected with the origin of Islam. When we look back upon the basis of the message which the Prophet gave to the world, we come to know that in order to become a Muslim, he demanded from a man to express Shahâdatain, to say regular prayers, to fast and conform to necessities of Islam. In fact, he accepted it from those people who expressed their belief in one God and the Prophethood of Muhammad (Shahâdatain) while swords were hanging over their heads, He accepted the conversion of Mughirah Bin Shu'bah who had killed a man in Mecca and escaped to the Prophet and expressed his Islam. He also accepted Islam of those people who converted to Islam on the day when Mecca was conquered and Muslim army was in complete control of the situation while they had no strength to resist and fully well knew that, in case they did not convert, they would be killed. One of the companions of the Prophet killed a pagan in war although he had expressed his Islam. The Prophet accused him. He expressed his regrets and said that the pagan accepted Islam only when he has seen the sword hanging over his head.

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The Prophet said,» What do you mean? Did you look through his heart?» In short, two things are essential: to declare the belief in one God and in the Prophethood and an affirmation to abide by religious injunction. There is no doubt about these two things; and through this easiness and simplicity Islam spread. We do not find anything in the Traditions or in the Principles of religion to the effect that in order to become a Muslim it is obligatory to express a faith in the companions of the Prophet and their ranks and status or to have a belief about the Quran being created or uncreated, or the idea of the actions of God being created or otherwise, or about the possibility of seeing God on the Day of Judgment or the attributes of God self-existent or not and other such things. We have never heard that the Prophet excommunicated any person on account of repudiating any of these things. Such occurrences happened during the Omayyid and Abbaside rules and the basis of these happenings was purely political. The reports which have reached us tell it very clearly that such ideas and notions were created by such persons who had nothing to do with religion but were rather worried about strengthening their position in the eyes of the kings and rulers, while those who accepted them were those who were ignorant of the truth or those who were too much tradition-bound and steeped in conventions to judge the correctness or incorrectness of the ideas and beliefs presented to them.

Having reached this stage, we had better have look into the beliefs of the Imamite Shi'ites and judge whether by virtue of these beliefs they remain within the pale of Islam or otherwise.

A SUMMARY OF THE JA'FARITE-SHI'ITE BELIEFS

The Ja'farite-Imamite branch of the Shi'ites (The Twelvers) affirm that there is no god but Allah who is one in every sense of oneness and that Muhammad (Peace be upon him) is His Prophet. They affirm the existence of all the prophets and say that Ali and eleven Imams from his progeny were the most suited ones to succeed the Prophet and that they were the best of Creation after the Prophet. They also

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hold that Fatimah is the Lady of the World. They also say that it is essential to derive all the religious instructions from the Quran, after distinguishing the repealing verses from those general, general from the particular, absolute from the limited, manifest from the obscure, and what is reported concurrently of the Sunnah of the Prophet from the reports and sayings of the authentic scholars or living imams. They hold that whosoever doubts the existence of God or His Unity, denies the Prophethood or considers someone else as partaker in the Prophethood falls outside the pale of Islam. Similarly whosoever exaggerates in case of the Ahl-Al-Bait or of others, deifying them or affirming them the rank of a prophet or share in prophethood or having any of the Attributes of God does not remain a Muslim. They denounce all those who exaggerate (Ghulat), those who delegate the Attributes of God to anyone else and who believe in similar ideas.

The biggest tirade against the Shi'ites by their opponent is that the Shi'ites condemn those who are called the companions of the Prophet. Insofar as the Shi'ites are concerned, they say that it is their duty to respect the companions of the Prophet, but respecting them does not mean that they should not recognize the difference between them and that Ali was the most deserved among them to succeed the Prophet and that some people did commit mistake in this connection.

But the Sunnite say, «Undoubtedly some of them raised swords against others, some killed others, some cursed and some hated others. Despite all this, all of them were excusable. Murderer and the murdered, oppressor and the oppressed, instigator and the instigated against all of them will go to heaven. Those who were at fault will get simple reward while those who were wronged will get the double.» The Shi'ites on the other hand say, «Their case is with God who knows the secrets of their hearts as well as their open actions. We ought to respect them as a sign of respect to the Prophet. We have however a justification for placing them in different ranks and considering Ali to be the most deserved for the Caliphate in the same way as they

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had their reasons to raise swords curse and abuse and hate and instigate against one another. If they are justified in behaving that way, we too are justified in behaving this way. The rules of God are the same for every one. His law are just and rational, and His benevolence is great and available to every one, not that He bestows His benevolence upon one group and deprived the other from it. If we are wrong in our judgment, we shall get single reward and if we are right, we shall get the double. It is because, according to the Sunnite logic, the wrong-doer and the wronged both would go to heaven. It does not befit the laws of justice and rules of reason that God should keep the door of ijtihād open for the predecessors and give them allowance for their errors of judgment which led to bloodshed, murder, looting and plunder, and give them reward while He should close it for the others. This is against the rule of justice and the benevolence of God. He does not show any discrimination for any one.

Shi'ites Initiative In The Field Of Letters.

The present section very briefly mentions various Shi'ite scholars, poets and writers in different fields of Islamic studies in various period. This is just an indication to the fact that Shi'ites took the lead in the fields of art and letters over all other Muslims and this lead started right from the time of the Prophet and of the companions.

The detailed accounts will be given in later chapters which relate to the lives and works of these Shi'ite scholars and writers. In the present chapter we are just touching upon the subject in order to show what Shi'ites have done and what pains they have taken in seeking knowledge and disseminating it through compiling and writing books in every age whether it was easy or difficult, whether it was an age of persecution or relative calm; whether it was age trembling with fears and threat or an age of peace. This activity of the Shi'ite has been on since the early period of Islam right up to our own age. The percentage of the writers and scholars among the Shi'ites has been the highest among the Muslims keeping in view their number. Shaikh Abu Ja'far

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Muhammad Bin Hasan At-Tusi, who is usually known as Shaikh Tusi, has written in the preface of his book *Fahrist Ammâli Muzannifin Shi'ah*, «It, that is Al-Fahrist, tells about the number of books and informs about good value of men, but I do not regret that I have succeeded in including every one because the number of our friends cannot be brought to record an account of them. Some of our friends have spread in various countries of the world and their ends.»

The Shi'ite scholars have written books about all the fields of Islamic studies and no one took lead from them in this respect.

Shi'ite scholars were the first to write books in Islam.

According to Al-Ghazzali the first book in Islam was that of Ibn Jarir. Then came *Huraf-ut-Taffah* by *Abu Sa'ad* and 'Atâ'in Mecca. This was followed by that *Mu'min* by *Abu Sa'ad* in Mecca, followed by *Mu'tâ'* of *Mâlik* written in *Medina* and *Jâme'* of *Sufyân Ath-Thawri*. According to *Adh-Dhâmir* in his book *Tadhkiratul-Huffâz*, the first person to write a book in Islam was Ibn Jarir.

You will soon know As-Suyûti's statement that the first person to write a book on Jurisprudence after the first one hundred years of Islamic history, was Abu Hanifah, but Ibn Shaïr As-Sûfi, after quoting Al-Ghazali's statement, says that the first person to become an author in Islam was Ali Bin Abi Talib. He was followed by Salmân-Al-Farsi, then Abu Dhar, then Al-Asbagh Bin Nabâtah, followed by Abdullah Bin Abi Rafe' after whose book, came *As-Sahifah Al-Kâmilah*. An-Najâshi has said in the beginning of his book related to Shi'ite writers, «I shall mention here the names of our noble predecessors who were the first to write book in the early age. They are a few name». Then he writes about the first group and the foremost and enumerates them as follows:

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- i) Abu Râfe' who was a freed slave of the Prophet and his two sons — Ubaidullah and Ali who were clerks of Ali Bin Abi Talib; (These three will be discussed later on).
- ii) Rabi'ah Bin Sami'a who reported through Amir-ul-Mu'minin and has a book about the Zakât of windfalls;
- iii) Salim Bin Qais Al-Hilâli — he has a book which he documents on the authority of Ali;
- iv) Al-Asbagh Ibn Nabâtah Al-Majâsha'a who was a very trusted friend of Ali Bin Abi Talib and lived after his death. Ali's instructions to Al-Ashtar and his will to his son Muhammad is reported by him.
- v) Abdullah Bin Al-Hurr Al-Ja'fi Al-Fâris ul-Fâtik. He had a booklet which he reported from Ali Bin Abi Talib.

An-Najâshi has neither told who was the first among these writers nor he mentioned the order in which these names should come, as Ibn Shahr Ashub has done. To decide who came first among the Shi'ite or non-Shi'ite writers in time, we have to depend upon their dates of their deaths. Insofar as non-Shi'ites are concerned, Mujâhid died in 101 A.H. at the earliest and 104 A.H. at the latest. Similarly the date of the death of Atâ' falls between 110 and 114 A.H. Ibn Jarir and Imam Abu Hanifah died in 150 A.H. Mu'mir Ibn Râshid died between 152 and 154 A.H. Sufyân Ath-Thawri died in 161 A.H. while the date of the death of Imam Mâlik is 179 A.H.

Now looking at the dates of the deaths of the Shi'ite writers, we come to know that Salmân died in 36 A.H. or 37 A.H. It is also said that he died before 34 A.H. The date of the death of Abu Dhar is said to be either 31 or 34 A.H. Al-Asbagh was a contemporary of Amirul-Mu'minin who passed away in 40 A.H. Abu Râfe' died during the reign of Uthmân. According to another version he died during the reign of Ali Bin Abi Talib. His sons Ubaidullah and Ali both were clerks to Ali Bin Abi

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Talib. Rabi'ah Bin Sami'a was a friend of Ali Bin Abi Talib. Salim Bin Qais died when Hajjâj was governor of Iraq around 90 A.H. Reports have taken from Asbagh by Muhammad Bin As-Sâ'ib Al-Kalâbi who died in 146 A.H. Similarly Ubaidullah Bin-Harawâ reports directly from Ali Bin Abi Talib. These dates clearly show that the first generation Shi'ite writers died practically in the first century after Hijrah. Asbagh has been counted in the middle of them but in fact he should lead over all others. But all the non-Shi'ite writers mentioned here died in the second century of Hijrah. This shows that the first generation to write a book in Islam, including the field of Jurisprudence, were the Shi'ite scholars. As to their adherence to the Shi'ite creed, we have to say that Abu Râfe', according to An-Najâshi who has drawn his conclusion on the reports of Muhammad Bin Ja'far Al-Lithami who got his information from Ahmad Bin Muhammad Ibn Sa'id in his history, that Abu Râfe' became a Muslim in the very early period in 23 A.H. He migrated to Madinah and remained with the Prophet on all occasions and after the death of the Prophet he adhered to Ali. He was one of the select Shi'ites. He participated in all the battles on the side of Ali and was in charge of his treasury in Kufah. An-Najâshi says, «When Ali was proclaimed as the Caliph and Mu'âwiyah opposed him in Syria while Talha and Zubair turned away to Basra, Abu Rafe' used to repeat these words of the Prophet, «There will be people fighting against Ali who will be such that God ought to fight them.» He sold his land in Khyber and joined the army of Ali. At that time he was an old man of 85 years. He said, «Praise be to Allah that I have reached a stage where none can compete with me. I took oaths of fealty to the Prophet twice — one Oath of Aqabah and the other of Radwân — and migrated thrice — once with Ja'far to Ethiopia, second time with the Prophet to Madinah and now third time with Ali Bin Abi Talib to Kufa». He remained with Ali till he was martyred. Then he came back to Madinah with Al-Hasan.» An-Najâshi has further said that there is a book to the credit of Abu Râfe', named As-Sunun Wal-Ahkâm Wal-Qadâya. As to Ali Bin Abi Râfe', An-Najâshi has written about him, after mentioning the book of Abu Rafe', «There is another book written

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by the son Abu Râfe', whose name was Ali Bin Abi Râfe'. He was a Tâbi'i, a select Shi'ite, a companion of Amirul-Mu'minin and his clerk. He collected and remembered a lot and compiled a book relating to the method of ablution, prayers and other connected things. In Al-Fahrist, he says, «There is a book written by Ubaidullah Bin Abi Râfe' relating to those companions of the Prophet who participated in Battles of Jamal, Siffin and Nehrwan on the side of Ali. He was one of the companions of the Prophet. Umar Bin Muhammad says that Musa Bin Abdullah Bin Al-Hasan told him through his father that he wrote this book written by Ubaidullah Bin Abi Râfe'. They used to have a great regard for this book and used to teach it to others.

You shall come to know during our discussion of the Shi'ite compilers of the Traditions, that the ancient Shi'ites who were contemporaries of the Twelve Imams, right from the time of Amirul Mu'minin to Imam Hasan Al-Askari, compiled more than 6600 books containing the Traditions of the Prophet reported through the Ahl-Al-Bait.

This was the product of 150 years. Out of these 6600 book, 400 books were known for their treatment of Usûl. Then earlier Shi'ite writers of the 4th and 5th centuries compiled four selected volumes based upon the aforementioned books. These volumes exclusively dealt with Jurisprudence. The total number of pages in these four volumes exceeds the total number of pages the Six Authentic Books (Sihâh Sittah) of the Sunnites. Then their contents were further selected and edited in the form of two books Al-Wasâ'il and Al-Wâfi. As you shall know later on, among the companions of the Imams, eighteen got fame for their knowledge of Jurisprudence and Traditions between the period beginning in the late first century and ending with first decade of the third century after the Hijrah. They were.

During the second century the literary activity among the Shi'ites increased and expanded to cover the fields of al-Kalâm, Al-Fiqh etc. One of the writers of this period, who wrote about Al-Kalâm, was 'Isa

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Bin Rawdah. He was a scholastic of repute and wrote a book on the Imamate. He was a friend of Al-Mansûr who died in 115 A.H. Similarly, there are many books on Al-Kalâm to the credit of Abu Ja'far Muhammad Bin Ali Bin Nu'mân, usually known as Imam-at-Taq or Mu'min-ut-Tâq because of his mental sharpness. He was one of the companions of Imam Ja'far Sadiq who died in 114 A.H. Besides these two, there were many others from among the scholars who wrote books on Al-Kalâm during the middle of the second century of the Hijrah and later on. We shall discuss them when we take up other branches of scholastics. During the third century, the field of writing was expanded. They wrote magnificent book on Al-Kalâm during the second and first part of the fourth century. The number of such books were as large as will be shown in a later chapter. From among the prominent writers of this period were Ibrahim Bin Muhammad Ash-Shaybani who died in 283 A.H. and Muhammad Bin Qibah Ash-Shaybani who sent rejoinders to Abil Qâsim Al-Balakhî in a number of books. During the fourth century, the Shi'ite writers produced valuable books on Jurisprudence on lines which are still followed in our days. These books contain discussions on various subjects covering topics from Tahârat (methods of cleansing) to ransoms. They also wrote books on Al-Kalâm during this period. One of their first rate writers in the different fields of Jurisprudence is Al-Hasan Bin Abi 'Aqel Al-Ammâni, who was the first to organise the science of Jurisprudence in Islam and categorized it under different heads as we find it to day. The name of his book on Jurisprudence is Al-Mutamassik Bi-hablê Aal-ar-Rasûl. He was a contemporary of Ja'far Bin Muhammad Bin Quluyah to whom he wrote a summary of his book and who died in 369 A.H.

Among other writers of this period is Muhammad Bin Ahmad Bin Al-Junaid who is the author of Tahdhib-ush-Shi'ah Li Ahkâm-ish-Shari'ah which deals with all the topics of Jurisprudence. He was a contemporary of Sultan Mu'iz-ud-Dawlah who died in 356 A.H. Bahr-ul-Ulum in book of biographies has treated him as one of the prominent

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personalities of the seventh category while Ibn Abi 'Aqeel has included him in the sixth category. The evident reason for this is that Al-Mufid reports from Ibn Al-Junaid directly and from Ibn Abi 'Aqeel through Shaikh Al-Mufid Ja'far Ibn Muhammad Bin Quluyah.

These writers are followed by the group of Shaikh Al-Mufid Muhammad Bin Muhammad Bin An-Nu'mân who died in 413 A.H. His pupil was Al-Murtada who died in 436 A.. and whose pupil was Shaikh Abu Ja'far At-Tûsi who died in 450 A.H. After At-Tûsi, come his pupils who were many and spread in different parts of the world. Since that time up to our own age, the Imamite-Shi'ites have been writing books on different subjects in every age. These subjects include At-Tafsir (Commentary of the Quran), Traditions, Principles of Traditions, Principles of Jurisprudence, Biography (Ar-Rijâl) etc. Their books spread and got circulated in far off places. They never lagged behind others but always took lead over them. They have never been retrogressive especially in the field of Jurisprudence, knowing that they allowed *ijtihâd* in every age while non-Shi'ites have 'closed its doors for ever'. They have been taking lead in writing books on these subjects right from the early periods of Islamic history.

Same was their position so far as Al-Kalâm and Jadal (debating is concerned. This was due to the fact that they had a large number of opponents in every age to whom they had to refute and rebut. Some of them were those who had read 'Aasim and Al-Kisâ'i and others. Our mentioning of their books on Jurisprudence and Traditions might indicate that they were limited to these fields only. But the fact is that they have written book on all the subjects of Islamic studies. Such books have not been produced since the beginning of this activity in Islam up to our own time. These books are distinguished among all others and in short we can say that they were pioneers in this field. Syntax, for instance, was first put to written and organised form by Abul Aswad Ad-Du'ili under instruction from Ali Bin Abi Talib. When this field of study (Syntax) developed, the most distinguished scholars

in this field were Shi'ites like Khalil Bin Ahmad, Al-Kisâ'i, Al-Mâzûnî, Abu Ali Al-Farsi and others. When books on Syntax increased in number during the latter periods, the best book on this subject was the commentary of Shaikh Radi on Al-Kafîyat of Ibn-ul-Hîjîb, in which he explained the philosophy of syntax after his research on different problems. This book is the last word on this subject, there being no having any other book to compare with it, written prior to its publication. Scholars and students, whether they were Arabs, Iranians or Turks, have banked upon this book. It was further explained and commented by As-Sayyid Ash-Sharif Al-Jurjânî, which has been published in Egypt and also many times in Iran. Al-Jurjânî has praised the author in his commentary. Similarly, At-Taftâzânî has also praised Shaikh Radi in his book on Syntax titled Al-Mutawwal.

Similarly, again from among the Shi'ites Ma'âdh Bin Mur'ûm of Harâ' Al-Kufî systematized Grammar (As-Sarî) and treated it independently of Syntax. 'Urûd 1 was invented by Khalil Bin 'Adî, again a Shi'ite, He also compiled Kitâb-ul-'Ain in which he collected all the usages current in Arabic. As-Sâhib Bin 'Ibâd wrote 'Al-'Ayn dealing with linguistics which has been used and quoted by all the writers in the field. The first person to write a Mâqâmah (2) in Arabic was Badi'-uz-Zamân who was a Shi'ite. He was later on imitated and followed by Al-Harîrî. In their age, four persons were considered re-writers, namely, Abdul Hamid, Ibn-ul-'Amîd, As-Sâhib and As-Sâbî. Two of these — the second and the third — were Shi'ites. The most prominent and distinguished poets of Arabic have been Shi'ites, like Abu Nawâs, Abu Tamâm, Al-Bahtari, Al-Mutanabbi, Ash-Sharif Radi, Ibn Hânî' Al-Andulusî (who is called as Mutanabbi of the West). Others are Muhammad Bin Wahîb Al-Himyari, As-Sarî Ar-Rafâ, Khalidiyyin, Abu Farâs Al-Hamadani, An-Nâshî and others. The number of Shi'ite poets has been so great that it was said, «Have you ever seem a man of letters who is not a Shi'ite?» In the field of history, the lead was taken by Al-Mas'ûdhi who wrote Akhbâr-uz-Zamân, Al-Awsat, Murûj-Udh-Dhahab, in which he put much more material

1. Branch of Prosody dealing with metres of poetry.

2. Maqâmah has no equivalent form of literature in English. It is a kind of monologue, composed with the purpose of recitation in groups. It could be considered as a developed form of ancient story-telling.

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despite its comparatively smaller volume, as compared to other authors. In the field of biography, Ibn-un-Nadim excelled and collected in his *Al-Fahrist*, although brief it is, what others could not. Qutb-ud-Din Ash-Shirazi, who is buried in Salhiyyah in Damascus and who received his education there and later on taught in its schools, explained and commented *Ash-Shamsiyyah* — a book on Logic — which became a fundamental book in the teaching of Logic in different parts of the world right from the day of its publication up to our own age. He also wrote a commentary of *Al-Mutâlî'a* in Logic which has no comparison. He also wrote and compiled *Al-Muhâkamât*.

The Shi'ite scholars wrote a number of books relating to the field of *Al-Kalâm* (Scholasticism) which are considered to be without any comparison, like *Ash-Shâfi* of *Al-Murtada*. Similarly, they wrote books relating to the field Pure Rational Knowledge, like Natural Sciences and Metaphysics and Theology, which had none to compare with before they were written. Among such book can be counted *At-Tajrid* of *Nasir-ud-Din At-Tusi* usually called *Muhaqqiq At-Tûsi*. This book has always made the core of such studies. It was explained and commented upon by *Al-Qawshji* from among the Sunnites and by *Allâma Al-Hilli* from among the Shi'ites. It has always served as a basic book of reference both to the Shi'ite as well as Sunnite scholars. *Nasir-ud-Din Tûsi* also prepared *Astronomical Tables* at *Marâgha* to find out the movements of stars and their future courses. *Nawbakhtis* were all famous astronomers and astrologers. *Ibn Sina*, who was a Shi'ite, wrote *Al-Qânûn* relating to the field of medicine which has no other book to compare.¹ *Ash-Shaikh Al-Bahâ'i Al-'Aamili* wrote a book of Mathematics named *Al-Khullasa* which has printed many time in Iran and Egypt. It was translated into German by Professor *Nesselmann* and published in Berlin. He also wrote a book on *Orbits of Different Stars*.

There are three persons from among the philosopher who are called as *Al-Mu'adim* (The Teacher). One of them is from Greece and other

1. The Latin translation of this book has been the core of medical studies in the European University right up to the 15 th century.

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two are Shi'ites. Mu'allim ul-Awwal (The First Teacher) in the title given to Aristotle who was a Greek. Al-Mu'allim ul-Subh is Ibn Sina and Al-Mu'allim-uth-Thâlih is Abu Na'ir Al-Basri. The latter two are Shi'ites.

From among the Shi'ites who are noted in the 15th Century Metaphysics is Al-Mu'allaq Ad-Dawâni. Dated in the year 295 of Hijrah, the one who showed his genius in the field of Logic is Ali Bin Ibrâhîl Bin Shu'ayb Bin Ibrahim Al-Basri. He was one of the foremost Shi'ite scholars in the field of Al-Kalâm. He exchanged arguments with the prominent Hanafis An-Nizâm who were the prominent leaders of the Hanafis. He used to have sittings with Mishâa Bin Abdullâh Al-Basri. He used to have sittings with Mishâa Bin Abdullâh Al-Basri. Another prominent scholar of the Shi'ite school of thought is Nawbakhti who used to have sittings with Al-Jâhiz. He died in 303 A.H.

In short, the Shi'ites shared with others in the development of different fields of Islamic studies. They took the lead in some of the other writers or in some fields while in the remainder, they draw with them.

Shi'ite Commentators and Exegetists From Among The Companions

The foremost among them was Ali Bin Abi Talib, Master of the Shi'ites and their Imam. He collected the Quran and interpreted it that is he arranged it in the manner it was revealed. He had a book in which he had mentioned sixty different branches of the Studies connected with the Quran, which in fact is the basis of all the books connected with the Quranic Studies. As-Suyuti has said that he was most referred to from the companions of the Prophet. He was assassinated in 40 A.H.

Among them is also counted Ubayy Bin Ka'b An-Ansari. As-Suyuti has included him among the ten companions who were confident in

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matters connected with Exegesis of the Quran. We have already referred to him when we discussed the first group of the commentators and exegetists of the Quran and gave our argument about their Shi'ites. He died in 30 A.H.

Abdullah Bin Abbâs was the first person who dictated to others in this field and he has been quoted by all other exegetists. As-Suyuti has counted from among the ten companions of the Prophet who got fame in this field. He has also said that the better qualified people after the companions, from among the Tabi'ites, in respect to the interpretation and explanation of the Quran were the inhabitants of Mecca because they followed Ibn Abbas. Similarly, Ibn-un-Nadim, while mentioning the books written in the field of the Exegesis of the Quran, refers to a book by Ibn Abbas. He says that Mujâhid quoted from it. Hamid Bin Qais has quoted Mujâhid, while Warqâ' has cited him through Abi Najih. Similarly, Isa Bin Maimûn has also cited Mujâhid through Abi Najih.

His being a Shi'ite does not add any clarification. He died in 68 A.H.

Exegetists From Tabi'ites¹ and After.

Maiham Bin Yahya At-Tammar who was a Shi'ite scholastic and speaker in Kufa was a Tabi'ite. Similarly Sa'id Bin Jabir was Tabi'ite. He wrote a book on the explanation of the Quran which is often quoted by other exegetists. As-Suyuti has treated it to be a thorough and dependable book and has quoted Qitâdah the at Sa'id was the most informed of the Tabi'ites in matter of Tafsir. Similarly, Ibn-un-Nadim has also mentioned his Tafsir in his Al-Fahrist, while discussing the books written in this field. He does not mention any other Tafsir written before it. The evidence of his being a Shi'ite is given Allama Al-Hilli in Al-Khullasah as well as Al-ishi in his Biographical Dictionary. He has also that the only reason of his being killed by Hajjâj was that he was a Shi'ite. He was martyred in 94 A.H.

Abu ¹Abulih Mirân Al-Basri, a pupil of Ibn Abbas was a Tabi'ite, is counted among the prominent scholars of the Quran. His being

1. Tabi'ites are those who were able to see and meet the companions of the Prophet.

repeatedly quoted by Muhammad Bin As-Sâib Al-Kalbi in his exegesis is a proof of his being a Shi'ite. Another evidence to the effect is the trust that Al-Mufid has posed in him, in his *Ukûl al-Fuqahâ Fi Fannih Tawbat Al-Khât'ah*, after quoting a Tradition from the Successors to the Abbâs. He died after the lapse of the first century.

Tawûs Al-Namâni, a pupil of the Abbâs, was a Tabi'ite. Ibn Taimiyyah has declared him to be "the most well-informed of all" in his exegesis, while Ibn Qutailah has declared him to be possible. Ibn Tusi has counted him among the companions of Imam Ali Bin Al-Husain and has said that he was always attached to him. He died after the first century.

Among them is Imam Muhammad Baqir, Imam Ja'far Sâdiq, and Imam Ali Bin Al-Husain. He has been quoted by Abul Jârûd and Mîrad Bin Al-Mu'allaq, and by the Zaidite-Jârûdite sect. The most dependable Shi'ite exegetes have quoted him through Abul Jârûd. He passed away in 117 A.H.

Jâbir Bin Yazid Al-Ja'fi wrote a book on Tafsir and has been mentioned by An-Najâshi and Ash-Shaikh in Al-Fahrist. He died in 127 A.H.

As-Siddi Al-Kabir Ismâ'il Bin Abdur Rahmân Abu Muhammad Al-Qarashi was a Tabi'ite and was the author of a famous book on Tafsir which has often been quoted by exegetists. As-Suyûti declares his exegesis to one of the most dependable ones. Similarly, Ibn-un-Sâ'iq has written, while mentioning the exegesis of the Quran, «A book on Tafsir of As-Südi which we shall discuss later on.» According to Shaikh Tusi, he was one of the companions of Imam Ali Bin Al-Husain, Imam Muhammad Baqir and Imam Ja'far Sâdiq. According to Ansâb-us-Sam'âni, he had found the company of the companions of the Prophet and the authors says, «Ismâ'il Bin Abu Khâlid used to say that As-Siddi was more informed of the Quran than Ash-Sha'bi.» Ibn Mardawiyah has described him to be a Hafiz and author of an exegesis. Ibn Hajar has written about him in At-Taqrîb that he was a Hafiz but

1. We shall give the dates of death of these after their account without mentioning the word "died".

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also accused of being inclined towards Shi'ism. According to Tahdib-ut-Tahdhib, Ibrâhim An-Nakh'i passed by As-Siddi while he was explaining the Quran to the people. An-Nakh'i said, «Is not he explaining according to the way of those people (the Shi'ites)?» Ash-Sha'bi has mentioned him. It was said to him that As-Siddi had had his share of the knowledge of the Quran. Ash-Sha'bi said, «He has had his share in the ignorance of the Quran.» Al-'Ajali has said about him that he was trustworthy, well-informed of the explanation of the Quran and has been oft quoted. He has said also that At-Tabari and Ibn Abi Fatim and others have referred to his explanations in their exegesis. According to what has been said about him in Tahdhib-ut-Tahdhib, it appears that he took to extremes in his Shi'ism. It is he about whom you read Ash-Sha'bi's statement. As to As-Siddi As-Saghir Muhammad, he is of course a non-Shi'ite and reports from As-Siddi Al-Kabir, who died in 127 'A.H.

Muhammad Bin Sa'ib Bin Bashir Al-Kalabi Al-Kufi is a Tabi'i and Kufite scholar of exegesis. His book is well known and many exegetists quote him. Ibn Nadim has mentioned his book while reporting about the books on exegesis of the Quran. Ibn 'Adi has written in Al-Kâmil that he is well-known for explanation of the Quran. His exegesis is the longest and most comprehensive. Many authentic people have depended on his interpretation and have agreed with him. According to Ansâbus-Sam-âni.» He was an inhabitant of Kufa and author of an exegesis of the Quran. He was a Saba'ite and believed in Raj'at. His son Hishâm, the author of a book on geneology was an extremist Shi'ite.» I have to say in this connection that it is completely incorrect and a lie that he was a Saba'ite. In fact he was from among the companions of Imam Zainul Abidin and Imam Muhammad Baqir. Ibn Sa'ad has said that he was well-versed in exegesis, geneology of the Arabs and the Prophets. As-Sâji has said in Tahdib-ut-Tahdhib that the Tradition reported by him are left out. He was poor in this respect because of his extremism in the Shi'ite creed. He died in 146.

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Abu Hamza Ath-Thamâli was also a Tablîte. Ibn-un-Nadim has mentioned him while writing about the books connected with the exegesis of the Quran. He also says that his father was Thabit Bin Dinar and was a companion of Ali (meaning Imam Zayn al-'Abidin). He was among the selected and trustworthy persons and a friend of Imam Ja'far. He died in 150 A.H.

Abu Junâdah Al-Hasin Bin Makhâriq As-Salub was a companion of Imam Ja'far Sâdiq and Imam Kâzim. An-Najashi has said that he was the author of a book on exegesis of the Quran and another on recitation of the Quran. According to Ibn-un-Nadim he was one of the earlier Shi'ites and was the author of a book of exegesis and another book 'Jâme' al-'Ulûm. He died about the middle of the second century.

Abu Ali Wahib Bin Hafas Al-Hariri Al-Asadi was a companion of Imam Ja'far Sâdiq and Imam Musa Kâzim. An-Najashi has mentioned a book on exegesis written by him. He also died about the middle of the second century.

Abu Ali Al-Hasan Bin Ali Bin Faddâl was a very close friend of Imam Ali Ar-Rida and as Ibn-un-Nadim has said, was the author of a book on exegesis.

Abu Tâlib Abdulah Bin As-Salat used to take reports from Imam Ridâ. According to An-Najâshi, he wrote an exegesis of the Quran. He died in the latter part of the second century.

Muhammad Bin Khâlid Al-Barqi was the author of an exegesis according to An-Najâshi who has also reported his authorities with his name. He died in latter part of the second century.

Hishâm Bin Muhammad As-Sa'ib Al-Kalabi has been mentioned by Ibn Nadim among those who were authors of exegesis of the Quran. He says, «It is a book in explanation of the verses which were revealed about different nations». Shaikh Tusi has included him in the companions of Imam Ja'far Sâdiq. An-Najashi has also supported his

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being a Shi'ite. Same is the position taken by Adh-Dhahabi in Tadhkiratul-Huffâz and As-Sam'âni in Al-Ansâb.

Al-Wâqidi, whose full name is Muhammad Bin 'Umar Al-Aslami, is a well-known historian. Ibn-un-Nadim says that he was a Shi'ite of good faith. He also wrote a book At-Targhib Fi 'Ilm-ul-Quran wa Ghalat ur-Rijal. He is usually included among the scholars specializing in history and biography. He died in 207 A.H.

Yunis Bin Abdur Rahman, who was an ally of Aal Yaqtin, has been mentioned by An-Najâshi as having a book on Tafsir (exegesis) to his credit among other books. He died in 208 A.H.

Ali Bin Asbât Bin Sâlim Bayyâ' Az-Zatiy Abul Hasan Al-Muqri Al-Kufi has been mentioned by An-Najâshi as having written a book on exegesis and has also given the names of the authority from whom he gets his information. He died in the beginning of the Third century.

Al-Hasan Bin Mahbûb As-Sarrâd, according to Ibn-un-Nadim wrote an exegesis of the Quran. He died in 224 A.H.

Abu Uthmân Al-Mâzini Bakr Bin Muhammad An-Nahwi has been mentioned as a Shi'ite by An-Najashi. According to Bughyat-ul-Wi'ât, he wrote a book on the Quran. He died in 248 A.H.

Muhammad Bin Mas'ûd Al-'Ayyâshi wrote an exegesis which is well known and titled as Tafsir-ul-'Ayyâshi. Ibn-un-Nadim says that he was from among the Shi'ite-Imamite Jurists. He was unique in his age in his scholarship». Then he names his works which are more than one hundred including an exegesis. He died during the third century.

Bin Ibrâhim Al-Kufi wrote a voluminous exegesis which is very well noted by scholars. He died about the middle of the third century.

Ali Bin Mehzyâr Al-Ahwâzi (Abul Hasan) has, according to An-Najâshi an exegesis of the Quran among his works. An-Najâshi has

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also referred to his authorities. Ash-Shaikh has said in his Fahirist that he has 33 books to his credit like the books of Al-Husain Bin Sa'id and include one exegesis too and a book on Tafsir-ul-Quran. He died about the middle of the third century.

Al-Husain Bin Sa'id Bin Hammâd Al-Ahwazi was mentioned by Ash-Shaikh as having written an exegesis too. Imam-ush-Shafi' has said about him and his brother Al-Hasan, that at their age they were comparatively of a wider knowledge. He has counted an exegesis among his books. An-Najâshi has said about Al-Hasan Bin Sa'id that he collaborated with his brother in writing thirty books which earned the fame of his brother. Among these books, there were also exegeses too. He died in the mid-third century.

Al-Hasan Bin Khalid Al-Barqi was according to the report of Imam Shahr Ashub, one of the prominent scholars. Among his books counted Tafsir-ul-'Askari which spreads over 120 volumes and was dictated to him by Imam Hasan Al-'Askari. He died in the mid-third century.

Ibrâhim Bin Muhammad Bin Sa'id Ath-Thaqafi Al-Kufi, the author of Kitâb-ul-Ghârât has been referred to by Ash-Shaikh in his Fahirist as having written an exegesis of the Quran. He has quoted his sources. He died in 283 A.H.

Abu Abdullah Ahmad Bin Sabih Al-Asadi Al-Kufi, according to Ash-Shaikh and An-Najâshi, wrote a book of exegesis of the Quran. Both of them have mentioned his sources. He died in the period lying between the last decade of the third and the beginning of the fourth century.

Ali Bin Ibrâhim Bin Hâshim Al-Qummi wrote an exegesis known as Tafsir Ali Bin Ibrâhim. He died about the end of the third and beginning of the fourth century.

Abu Abdullah Muhammad Bin Al-Abbas Bin Ali Bin Marwan,

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commonly known as Ibn-ul-Jahhâm, according to Ash-Shaikh, wrote voluminous exegesis. He died during the fourth century.

Ali Bin Al-Husain Bin Babuyah Al-Qummi, the father of As-Sudduq, has been referred to by An-Najashi and in Al-Fahrist of Ash-Shaikh, as the author of an exegesis. They have given his sources too. He died in 329 A.H.

Abdul Aziz Bin Yahya Al-Jaludi Al-Basri, according to An-Najâshi wrote three exegesis, one reported from Ali Bin Abi Talib, another from Ibn Abbas and still another from various companions of the Prophet. He died 330 A.H., probably in 334 or 335 A.H.

Abu Bakr As-Suli Muhammad Bin Yahya, according to Ibn-un-Nadim, left behind him a comprehensive but incomplete book on 'Ilm-ul-Quran'. He died either in 230 or 335 or 336 A.H.

Muhammad Bin Al-Hasan Bin Ahmad Bin Al-Walid was a leader of the inhabitants of Qumm and their most prominent figure. He wrote an exegesis which has been mentioned by Ibn-un-Nadim, An-Najâshi and Ash-Shaikh in his Al-Fahrist. He died in 343 A.H.

Ahmad Bin Muhammad Bin Al-Husain Bin Al-Hasan Bin Dawl Al-Qummi, as said by An-Najâshi, wrote one hundred books including an exegesis. He died in 350 A.H.

Muhammad Bin Ali Bin 'Abdak Al-Jurjâni has been mentioned as a Shi'ite by Ash-Shaikh, An-Najâshi and As-Sam'âni. He wrote an exegesis spreading over ten volumes. He died in 360 A.H.

Jayyid Radi Al-Muswi Muhammad Bin Al-Husain wrote a voluminous exegesis of the Quran, in which he gave the occasions of revelation and interpretation. In this exegesis we find such things as were never reported and written before. Some parts of this book are available in Iraq, while the original is found in Al-Maktabah Ar-Ridawiyah in Tûs (Mashed). From this original was copied the one

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found in Iraq and then published. The copy which is available at Al-Maktabah Ar-Ridawiyyah is very old and was copied from the one on which the author himself has written remarks. This covers from the beginning of Surah Aal 'Imrân to the middle of Surah An-Nisâ', and is the fifth volume of the book. The original was written in 102 A.H. While the copy under reference was made on 21st of 11th century. He died young in 406.

Ash-Shaikh Al-Mufid Muhammad Bin Muhammad Bin An-Nu'mân Al-Baghdâdi who taught Al-Murtada and Ar-Radi, was according to An-Najâshi and others, the author of Kitâb-ul-Davân Fi Tâ'îf-il-Quran. The contents of this are unknown. Some contemporaries have written the name of this book as Kitâb-ul-Bayân Fi Anwâ'ê 'Ulûm-il-Quran. His sources are also unknown. He died in 409 A.H.

Ash-Sharif Murtada Ali Bin Al-Husain Al-Musafi explained many difficult verses of the Quran in his Amali. He died in 463 A.H.

Ash-Shaikh At-Tûsi Muhammad Bin Al-Hasan, known as Shaikhut Tâ'ifah wrote At-Tibyân Fi Tafsir-il-Quran. This exegesis is in ten volumes. The author of Majma'-ul-Bayân has taken help from this book as he has himself said. We have seen the complete book in some libraries of Tehran. One copy is available at the library of Al-Hâjj Aqa Husain Malik-ut-Tujjâr which is the biggest library there having more than 50,000 volumes. This exegesis has been published alongwith its summary as Mukhtasar-ut-Tibyân. He died in 460 A.H.

Muhammad Bin Ibrâhim Bin Ja'far Abu Abdullah Al-Katib An-Nu'mâni is the author of a well-known exegesis titled Tafsir-un-Nu'mâni. He died during the fifth century.

Abul Futûh Al-Husain Bin Ali Bin Muhammad Bin Al-Khizâ'i Ar-Râzi An-Naishapuri is the author of 'Rawd Fi Tafsir-il-Quran' which is spread over twenty volumes and written in Persian. It is being printed at Tehran. He died after the fifth century.

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Amin-ud-Din Abu Ali Al-Fadl Bin Al-Hasan At-Tabrisi is the author of the famous exegesis known as Majma'-ul-Bayân Li 'Ulûm-il-Quran which has been published many times in Iran and in Sidon (Lebanon). He was a contemporary to Az-Zamakshari and compiled his exegesis before he could get information about Al-Kashshâf. When he got information about the latter he wrote another titled Jawame' ul-Jâme' in which he made use of the information given in Al-Kashshâfi. This one is also printed. He died in 548 A.H.

Qutub-ud-Din Sa'id Bin Hilat Ullah was a pupil of the author of Majma'-ul-Bayân. He wrote a summary of all the exegesis written by that time. This summary is in ten volumes. He also wrote a separate exegesis of the Quran in two volumes. He died in 573 A.H.

Muhammad Bin Hasan Al-Fattâl An-Naishapuri was the teacher of Ibn Sharr Ashub. He wrote an exegesis known as At-Tanwir Fi Malâni' Tafsir. He died during the sixth century.

As-Sayyid Fadl Ullah Bin Ali Al-Husaini Ar-Râwandi is the author of Al-Kâfi Fi Tafsir which has been referred to by Muntajib ud-Din and the author of Amal-ul-Aamii. He died during the sixth century.

Amir Ghiyâth Ud-Din Mansûr Al-Husaini Ash-Shirâzi is an ancestor of the author As-Salâfah, and himself an author of an exegesis. He died in 918 A.H.

Al-Maula Husain Al-Kâshifi As-Sabzwari is the author of Jawâhir-ut-Tafsir. He died around 910 A.H.

Al-Maula Ali Bin Al-Hasan Az-Zuwwâri wrote a very voluminous exegesis in Persian. He died in the tenth century.

Shaikh Bahâ'-ud-Din Al-'Aamili Muhammad Bin Al-Husain began writing an exegesis known as Mashriq-ush-Shamsain but could not finish it. He died in 1031 A.H.

Mirza Muhammad Bin Abdul Husain An-Nasiri At-Tusi Al-Asfahâni

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was a pupil of As-Sayyid Ali Bin Hujjat Ullah Ash-Shūlistāni. He compiled an exegesis as reported by the Imams and which spread over thirty volumes. He died during the eleventh century.

Muhammad Husain Bin Muhammad Al-Qummi was the brother of Qadi Sa'id al-Qummi and a pupil of Rajab Ali At-Tarabulsi al-Bukini. He wrote a voluminous exegesis in Persian which indicates the extent of his knowledge. He died by the end of the eleventh century.

Mirza Muhammad Al-Mashhadi Ibn Muhammad Kātib Al-Qummi wrote an exegesis of the Quran under the title «Kanz-ud-diqāq wa Bahr ul-Gharâ'ib». He died in the twelfth century.

Ash-Shaikh Muhammad Rida Bin Muhammad Amir A-Hat al-Bāni is the author of Ad-Durr-un-Nazim Fi Tafsir-il-Quran Al-Karim. The age he lived in could not be ascertained but surely he belonged to the latter period.

As-Sayyid Hâshim Bin Sulaimân Al-Bairâni is the author of an exegesis titled Al-Burhân Fi Tafsir il-Quran which is in six volumes. He wrote another book related to the explanation and exegesis of the Quran under the title «Kitâb-ul-Hâdi Wa Diyâ'in-Kâdi» which is in two volumes. He died in 1107 A.H.

Ash-Shaikh Jawwâd Bin Hasan Al-Balaghi An-Najafi was the author of Aalâ'-ir-Rahman Fi Tafsir-il-Quran. The first volume of this exegesis is published. The death did not give him time to finish. He died in Sha'bân 1352 A.H.

Shi'ite Authors Devoting Themselves To The Verses Of The Quran Relating To Religious Injunctions Which Are The Source Of All Religious Orders And Judgements, And The Discussion Of Which Is Known As The Quranic Jurisprudence

The first person to write on this subject was Muhammad Bin As-Sâ'ib Al-Kalabi who was a friend and companion of Imam Muhammad Baqir. Ibn-un-Nadim counted among the books written in this connec-

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tion, a book Ahkâm-ul-Quran written by Al-Kalabi. According to his statement he reported from Ibn Abbas. An-Nadim evidently means Muhammad Bin Sâ'ib and not his son Hisham because it was the former who was a contemporary of Ibn Abbas and reported from him. As-Suyûti has said in Al-Awâ'il, «The first one to write anything on this subject (ahkâm-ul-Quran) was Imam Shâfi'i.» Again according to his own version, Imam Shâfi'i died in 204 A.H. when he was 54 years old. This means that Muhammad was his senior because he died in 146 A.H. Had Ibn-un-Nadim meant by Al-Kalabi as Hishâm, As-Suyûti's statement would not have been correct even in this case because Hisham also died in the same year as Shâfi'i i.e 204 A.H. As to Muhammad Bin Sâ'ib being a Shi'ite, almost all the exegetists admit this fact. He died in 146 A.H.

Among others from the Shi'ites who wrote about Ahkâm were the following:

1. 'Ibâd Bin Abbas, the father of As-Sâhib Bin 'Ibâd. Ibn-un-Nadim has written in his Al-Fahrist, in connection with the life of his son that 'Ibâd was a scholarly person and wrote a book on Ahkâm, supporting the ideas of the Mu'tazilites. «This view is based upon a very common mistake of the writers to mix up Shi'ism with the Mu'tazilite creed, as has been the case with As-Sahib Bin 'Ibâd and As-Sayyid Murtada and others. He died during the fourth century.
2. Qutb-ud-Din Sa'id Bin Hibat Ullah Ar-Râwandi wrote books on Ahkâm and Fiqh-ul-Quran, which might have been one and the same thing. He died in 573 A.H.
3. 'Abdâd Bin Abdullah As-Sayyuri wrote a book on this subject titled 'Inzûl 'Irfân Fi Fiqh-il-Quran. He died in 792 A.H.
4. Mullah Ahmad Bin Muhammad Al-Ardbili who wrote Zubdatil Bayân Fi Fiqh-il-Quran, died in 993 A.H.

5. Shaikh Jawwâd Bin Sa'd Ullah Al-Kâzimi wrote Masâhik-ul-'Aql wa Fi Sharahé Ayât-al-Ahkâm. He died during the eleventh century.
6. Mirza As-Sayyid Muhammad Bin Ali Bin 'Abdullah Al-Nasrâbâdi was a well-known biographer and also wrote a book on the subject of Ayât-ul-Ahkâm. He died in 1026 A.H.
7. Shaikh Ahmad Bin Ismâ'il Al-Jazâ'iri An-Najafi wrote on this subject titled as Qalâ'id-ul-'Iqân Fi Fiqhî - 300 H. in 1151 A.H.

Shi'ite Authors Writing On The Antiquous (Old) Verse Verses Of The Quran

Among such authors is Hamza Bin Hârit As-Zayyân (رحمہ اللہ) who is counted among the seven reciters of the Quran. He in his book has mentioned his book on Mutashâbihat in the Quran. He died in 182 A.H. According to As-Suyuti's statement in Al-Itqân, the founder of this field was Al-Kisâ'i, who died in 182 A.H.

Ash-Sharif Radi also wrote on this subject. His book «Fiqhul Ta'wil Fi Mutashâbihit Tanzil» has been mentioned by Ibn Shabir (رحمہ اللہ) in Al-Ma'âlim. According to another version, its name is Ilâhîyyat Tanzil Wa Daqâ'iq-ut-Ta'wil. This book was completed in 333 A.H. Sharif Radi wrote another book under the title «Al-Mukhtâr Wa Mutashâbeh», which was completed in 433 A.H.

Muhammad Bin Ahmad Al-Wazir also wrote a book under the title Mutashâbihil Quran. He died in 433 A.H.

Rashid-ud-Din Muhammad Bin Shahr Ashûb Al-Mazandarâni (رحمہ اللہ) has a book on this subject to his credit. It has been referred to as 'Amalul Aamil. He died in 588 A.H.

Shi'ite Authors On Gharib-Ul-Quran

The pioneer in this field was Abân Bin Taghlab. Ash-Shaikh has referred to it in Al-Fahrist and has said, «He wrote a book Al-Gharib

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in the Quran and documented it with citations from poetry.» An-Najâshi has also referred to this book and has mentioned his authorities too. As-Suyûti has said in *Al-Awâ'il*, «The first one to write a book on Ghârib-ul-Quran was Abu 'Ubaidah Mu'mir Ibn Al-Muthna. He collected this information from the question which Nâfe' Bin Al-Azraq put to Ibn Abbas.» But the correct position is that it was Abân who took the lead in this connection, because he died in 141 A.H. while Abu 'Ubaidah died in 208 A.H. or later.¹ This means that Abân was senior to him at least by 67 years as we have mentioned in a note about him. It is surprising that As-Suyûti should say this while he has written in *Bughyatul Wi'ât* that Abân Bin Taghlab first wrote on this subject and died in 141 A.H. Anyway, even if Abu 'Ubaidah had the lead in this respect, he got his information from the questions which Nâfe' Bin Al-Azraq put to Ibn Abbas. Hence, the real source is Ibn Abbas and he was one of the prominent Shiites, while Abu 'Ubaidah belonged to the Mu'tazilites of As-Saffuriyyah. This has been supported by Al-Jâhiz in *Kitâb-ul-Haywân*. It seems that this was the reason why he got his information from the questions of Nâfe'. Abân died in 141 A.H.

Al-Mufdil Bin Salmah wrote *Diya'ul-Qulub* on this subject in twenty volumes. We have mentioned it among the books written on the meaning of the Quran. He died during the third century.

Abu Bakr Muhammad Bin Hasan Bin Darid, according to Ibn-un-Nadim and As-Suyûti, began writing a book on Gharib-ul-Quran but he could not finish it. He died in 321 A.H.

Abul Hasan Ali Bin Muhammad Al-'Adawi Ash-Shamshâti, has been mentioned by An-Najâshi as having written a book on this subject in addition to others. He died in the beginning of the fourth century.

¹ Some of the contemporary authors state that Abu Ubaidah died in 224 A. H. but this is a mistake, because it is the date of death of Abu Ubaid Al-Qasim Bin Slâm, not of Abu Ubaidah Mu'mir Min Al-Muthna.

Shi'ite Authors On «Asbaab-Un-Nuzul»

First one among them is Ibn-Abi-Nadim has mentioned the books written about the causes of revelation and afterwards he referred to the book written by 'Marghûn through which he has referred in 67 A.H.

According to An-Najâshi, Muhammad Bin Khalid Al-Basri wrote a book Kitâb-ut-Tanzil Wat Ta'bir. He died by the end of the second century.

Ibrâhim Bin Muhammad Bin Sa'îd Ath-Thaqafi wrote a book about those verses which were revealed in connection with Amir-ul-Mu'minin. This has been mentioned by Ash-Shaikh in Al-Fahrist. He died in 283 A.H.

Abdul Aziz Bin Yahya Al-Jalâdi, according to An-Najâshi, wrote a book about the verses of the Quran connected with Ali Bin Abi-Talib as well as Kitâb-ut-Tanzil which he based upon the reports of the Abbas. He died in 320 A.H.

Muhammad Bin Al-Atlas, who is known as Ibn-al-Jahrum, as An-Najâshi has said, wrote a book about those verses of the Quran which were revealed in connection with Ahl-Al-Bait. Many of our friends mentioned in Al-Fahrist have said that he had a book of his in which he gave in those verses which were connected with the Prophet and his family. He had another explaining those verses which were revealed in connection with the Shi'ites and those about their enemies. He died during the fourth century.

Shi'ite Authors On «Naasikh And Mansûkh»

The pioneer in this field was Abdur-Rahman Al-Asâmm Al-Masmâ'i Al-Basri. An-Najâshi has referred to his book Kitab-Un-Nâsikh Wal Mansûkh and has also quoted his authorities. He died in second century.

1. -- Asbaab -Un-Nuzuul -- Causes of revelation.

2. -- Naasikh-- A verse abrogating another Mansuuk -- a verse abrogated by another

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Next comes Abul Hasan Dâram Bin Qabisah Bin Nehshal Bin Majma' At-Tamimi Ad-Darmi, who according to An-Najâshi compiled a book on the subject. He died in the late second century.

Ibn ul-Kalabi has been mentioned by Ibn un-Nadira as an author in this field while counting the books written on this subject. It is evident that his statement either refers to Muhammad Bin Sâ'ib who died in 146 A.H. or his son Hisham who died in 206 A.H.

Al-Hasan Bin Ali Faddâl also wrote a book on 'Nâsikh and Mansûkh' according to An-Najâshi. He died in 224 A.H.

Similarly Ahmad Bin Muhammad Bin Isa Al-Ash'ari Al-Qummi has been mentioned by An-Najâshi as an author of a similar book. He has also given his authorities. He died during the third century.

It is said that according to As-Suyûti², the first person to write on this subject was Abu Ubaid Al-Qâsim Bin Salâm who died in 224 A.H. Although Al-Hasan and Ad-Darmi were senior to him and Ibn Faddâl as well as Al-Ash'ari were his contemporaries.

Ali Bin Ibrahim Bin Hâshim Al-Qummi has been mentioned by Ash-Shaikh in his Al-Fahrist and An-Najashi as having written a book on Nasikh and Mansûkh. He died either in the late third century or the beginning of the fourth.

Muhammad Bin Al-Abbas, commonly known as Ibn Jahhâm is included in the Al-Fahrist of Ash-Shaikh as a writer of a book on the subject under discussion. He died during the fourth century.

According to An-Najâshi, Abdul Aziz Bin Yahya Al-Jalûdi wrote a book on Nâsikh and Mansûkh on the basis of information from Ibn Abbas. He died after 330 A.H.

Shi'ite Writers On The Parts Of Quran

Among them was Hamza Bin Habib Al-Zayyât who wrote Asbâ'ul-Quran. He died in 156 A.H. Similarly, Ali Bin Hamza Al-Kisâ'i is

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also reported to have written such a book. Ibn-un-Nadim has mentioned both of them while writing about the books written on this subject. He died in 179 A.H.

Shiite Writers on The Number Of 'ajza

Following authors in this field have been mentioned by Nadim in his Al-Fahrist:

- a) Ibn Abbas who wrote about the number of 'ajza in the Quran in 'Medinah;
- b) Hama Az-Zayyat who wrote 'Ajza-ul-Quran;
- c) Al-Mas'ûni wrote two books on this subject, Kitâb Ikhtilâf-al-'Adad.

Shiite Authors on The Meaning of the Quran

In Al-Fahrist of Ibn-un-Nadim and in 'Ajza-ul-Quran, it has been made of the books written about the meaning of the Quran. It is evident that by meaning, that refer to different contents, such as Tafseer, Tafseer, preachings, illustrations etc, which have been made by the Quranists alongwith their explanation and commentary. However, it refers to an exegesis of the Quran but from the point of view of the philosophical aspects of meaning. It aims at such contents which may be difficult to understand and which need explanation. The example of this type of book is Ma'ânîl Rikhoar written by As-Suddâq and mentioned by Ibn-un-Nadim among the books written on this subject. It has references about twenty different books. Among these are:

- a) Kitâb-ur-Radd 'Alâ Man Nafal Majâz Minal Quran;
- b) Jawabât-ul-Quran;
- c) Diyâ-ul-Qulûb Fi Ma'ânîl Quran wa Gharibihi wa Mushkilîhi;
- d) Riyâdat-ul-Alsinah Fi Erâb-il-Quran wa Ma'ânîhi;
- e) Ma'ânîl Quran wa Tafsirihi wa Mushkilîhi.

He guides in arriving at the real and fundamantal meaning of all kinds of transferred meanings, replies, strange expressions, difficult

1. -- Meansing here stands for contents, as explained by the author in the text (TR.)

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phrases etc. which are found in the Quran lead to a difficulty in understanding. We also come to this conclusion from the fact that the author of Kashfuz Zunûn mentions the meanings of poetry and books written about it. His aim in doing this is to tell about the various forms of poetry — eulogy, elegy, satire, lyrics, emotional poetry etc. Al-Jawâ'ib Press has published a book in which there have been mentioned one hundred different types of meaning or in other words one hundred types of poetic contents. It is therefore quite evident that when we talk about the 'meanings' of the Quran, we have this types of meaning in our mind. The author of Kashfuz Zunûn has mentioned one book written by Qatrah, among those dealing with the contents of the Quran and its connotative inferences. He says that the readers depend on this book.' This statement might have been given in relation to reading and recitation only or different modes of recitation with reference to different types of meaning. What is correct is known by God alone. He has also mentioned another book by Ibrâhim Bin As-Sariy and has said that his couplets were explained by As-Sairâfiy. It indicates that this book might be about the explanation of verses in relation to their various levels of meaning. Hence, it could be treated in both ways.

Among the Shi'ite authors dealing with meanings or contents of the Quran is Abân Bin Taghlab. Ibn-un-Nadim has referred to him in his Alfahrist as one of the Shi'ite scholars, jurists and Traditionalists, and has said that he wrote a book about the finer shades of meaning in the Quran. He died in 141 A.H.

Ibn-un-Nadim has also said about Ali Bin Hamza Al-Kisâ'i that he wrote a book on the subject. He died in either 189 or 182 or 183 A.H.

Another Shi'ite author who wrote a book on this subject is Muh. Bin Hasan Bin Abi Sârah Ar-Rawâsi. This is supported by Bughy, Wi'ât as well as Al-Fahrist of Ibn-un-Nadim. The latter has mentioned his book among those written on the subject under reference and has said it is reported and quoted up to this time. He died during the second century.

Al-Farâ' An-Nahwi, whose full name is Yahya Bin Zayid Ad-Dailami Al-Kufim, has been admitted to be a Shi'ite according to the author of Riyâd ul-'Ulamâ as well as by As-Suyûdî (Tabat-ul-Ulum) and Tabâtabâ'i in his biographical dictionary. Ibn-e-Kathîr has mentioned him while writing about the authors on this subject. He has said that he wrote it Umar Bin Makin. At another place Ibn-e-Kathîr has said that it had four volumes. Similarly As-Suyûdî has said in his biography that Al-Farâ' wrote a book on the meanings of the Qur'an in 207 A.H.

Muhammad Bin Yazid Al-Mubrad An-Najafî has been mentioned in Raschyatul Vîât who was a Shi'ite scholar. He died in 285 A.H.

Muhammad Bin Ahmad Abul-Fadh Al-Kufî Al-Kurfi is known as As-Sibûni has been mentioned by An-Najâshî who has said that he wrote a book in which he explained the meanings of the Qur'an and named various kinds of its meanings. He died in 309 A.H.

Muhammad Bin Al-Hasan Ash-Shar'ânî (Shahkhal-Mutid) wrote a book titled Nehj-ul-Bayân 'Ann Kashifé Ma'ânil Qur'an. He dealt with sixty various kinds of Quranic knowledge and dedicated it to Al-Murtadsir Al-Abbasi. Al-Murtada quotes from his book in his Kitab ul-Muhkam Wal Mutashâbeh, as well as Kitab-ush-Shûbah and Funnûs-ul-Islam. As to Al-Hasan Bin Muhammad Ash-Shar'ânî, he was professor of his father. He died in the late fourth century.

Ash-Sharif Radi Muhammad Bin Al-Husain Al-Muswi has been referred to in Ma'âlim-ul-'Ulamâ' as having written a book in the subject which can hardly find a comparison. He died in 406 A.H.

Shi'ite Authors Writing About Maqtuu' And Mawsul In The Qur'an (1)

Among such authors who wrote on the above-mentioned subject was Hamza Bin Habib Az-Zayyât. Ibn-un-Nadim has him as an author.

1. — Maqtuu' — where the verse is cut off from the other.
Mawsul — where a verse is read in continuation with the next.

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while writing about the books on this subject. He died in 156 A.H.

Similarly Ali Bin Hamza Al-Kisâ'i has been mentioned among the authors on Maqtû' and Mawsûl of the Quran, by Ibn-un-Nadim. He died in 189 A.H.

Total number of books mentioned by Ibn-un-Nadim on this subject is three, namely those written by Hamza Bin Habib, Al-Kisâ'i and Abdullah Bin 'Aamir Al-Yahsâbi. Out of these three, two are Shi'ites as mentioned above.

Shi'ite Authors Writing About The Waqf And Ibtidaa'

In The Quran (1)

It is evident that this topic is reality connected with the Maqtu' and Mawsûl; only the words are changed. Writing about the books written on this subject, Ibn-un-Nadim has mentioned the following authors:

- a) Kitâb-Waqf Wal Ibtidaa' by Hamza.
- b) Kitâbul-Waqf Wal Ibtidâ' by Al-Farrâ'.
- c) Kitâbul-Waqf Wal-Ibtidâ' by Ibn Sa'dân.

Writing a note on Ar-Rawâsi, Ibn-un-Nadim has mentioned that he wrote two books on this subject. These are:

- a) Kitâbul-Waqf Wal-Ibtidâ' Al-Kabir.
- b) Kitâbul-Waqf Wal Ibtidâ' As-Saghir.

An-Najâshi has also testified that Ar-Rawâsi wrote a book on the subject.

I have to add only this that all these writers were Shi'ites.

Shi'ite Authors On Praab-ul-Quran

Such writers, according to An-Najâshi, was Muhammad Bin Al-~~...~~ Bin Bin Abi Sârah Ar-Rawâsi. He died in the second century.

1. -- Waqf -- Point of complete pause during recitation.

Ibtidaa -- Point of starting with the recitation.

Qarrab Bin Muhammad (عبدكوس بن قرة) wrote a book on Irâb-ul-Quran. His being a Shi'ite has been mentioned in our discussion on Grammarians. He died in 206 A.H. Similarly another grammarian Muhammad Bin Yazid Al-Mufarrîj (محمد بن يزيد) wrote a book on the subject. He died in 285 A.H.

About Ibn Khaluyah (ابن خلوة) Al-Hamad (عبد حماد) has said that he gave complete Irâb of thirty chapters of the Quran in a book. He died in 370 A.H.

Use Of Vowel Signs And Points In The Quran

As-Suyûti has said in the book Al-Awâ'il that the first person who put points in the Quran was Abul Aswad Ad-Du'îli (عبد اسود الدؤلي) under the instructions of Abdul Malik Bin Marwan (عبد الملك بن مروان). The pioneers in this field were Al-Harith (الحارث), Yahya Bin Ya'mar (يحيى بن يعمر) and Nar Bin Asim Al-Lithi (نار بن اسيم اللثي).

But the correct position is that Abul Aswad Ad-Du'îli lived during the time Ziyad was the governor of Iraq. This has been admitted by Ibn-un-Nadim in Al-Fahrist and Abul Barakât Abdur Rahmân Bin Muhammad Al-Anbâri in Nazhatul Allâ' Fi Tabaqât il-Udabâ'. We have referred to their statements when we discussed those copies of the Quran which have attributed to the Imams in which points have been used in order to give signs for Harakât (vowel sounds) not for Fjâm (points presently existing over certain letters like Bâ' or Qâf). As to Yahya Bin Ya'mar, he was a pupil of Abul Aswad and was also a Shi'ite. Al-Fahrist of Ibn-un-Nadim among the books written on this subject, one by Al-Khalil relating to the placement of points. Ibn-un-Nadim then mentions the same book while writing about his life. According to Al-Ittiqân, the first person to use Hamzat, Tashdid, Ar-Room and Al-Ishmân was Al-Khalil An-Nahwi. He was a Shi'ite as said earlier.

(1) In earlier period of history, Arabic was written in Kuffic style which did not provide for point on letters or under them nor did it have vowel signs. These innovations were done in order to save the Quran from being mispronounced and incorrectly read and understood.

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Shi'ite Authors Writing Quranic Dictionaries

Speaking about the books written as the Quran dictionaries. Ibn-un-Nadim mentions those of Al-Farrâ', Shaikh Fakhr-ud-Din Tarihi and of Ibn Darid which remain incomplete. Among them Shaikh Fakhr-ud-Din died in 1085 A.H.

Shi'ite Writers On Miscellaneous

Subjects In The Quran

Among such writers is Al-Farrâ' un-Nahwi. Ibn-in-Nadim in Al-Fahrist and As-Suyuti in Tabaqât say that he wrote two such books, namely, Al-Masâdir Fil Quran and Al-Jama' Wat Tathniyah Fil Quran. He died in 207 A.H.

Ibnul Junaid wrote Amthâl-ul-Quran while Al-'Ayyâshi produced Sujûd-ul-Quran. Both of them have been mentioned by Ibn-un-Nadim.

An-Najâshi has referred to a book Nawâdir-o-'Ilm-al-Quran written by Abul Hasan Muhammad Bin Ahmad Bin Muhammad Bin Al-Hârith Al-Hârithi Al-Khatib Basâwah who died during the fourth century.

As-Skaikh has mentioned in his Al-Fahrist two books written by Ahmad Bin Muhammad Bin Khalid Al-Barqi. These are: (i) Kitâb-ul-Amthal and (ii) Kitâb-ush-Shawâhid Min Kitâb-illahé 'Azza Wa Jalla. He died in 274 A.H.

Ibn-un-Nadim has said about Abu Bakr Muhammad Bin Yahya Bin Al-Abbas As-Sawli that he began writing a book titled Kitâb-ush-Shâmil Fi 'Ilmul Quran, which he could not complete. This book has been mentioned among exegesis. He died in 330 A.H.

Abu Sa'îd Muhammad Bin Ahmad Al-Wazir wrote Intizâ'ât-ul-Quran which has been mentioned by Yâqût in Al-Mu'jam. He died in 433 A.H.

Shiite Authors On Faddâ-Ul-Quran (1)

Ibn-un-Nadim has discussed books written on distinctive features of the Quran and then has mentioned twelve books. He has counted among these the one written by Ubayy Bin Ka'b Al-Arsani (1) and has named others like this: "Ali Bin Ibrâhim Bin Hashim's book on Faddâ-ul-Quran. He was a Shi'ite. The book written by Ali Bin Hasan Bin Faddâl who was a Shi'ite. The book written by Abu Nasr Al'Ayyâshi who was a Shi'ite."

It might be evident from the above quoted statement that the first person to write in this field was Ubayy because those who have been mentioned along with him belong to the latter period. Ibn Ibrâhim, Ibn Faddal and Al'Ayyâshi wrote books which were concerned with the exegesis of the Quran and are not particularly about the subject under discussion. His statement implies this because none of the biographers and authors of Ar-Rijâl mentions them except those concerned with exegesis. As-Suyûti has said that the first person to write a book in this field was Imam Muhammad Bin Idrees Ash-Shâfi'i who died in 204, but the correct position is that the credit of being a pioneer in this respect goes to Ubayy as you have already heard. He died in 30 A.H.

Another person who probably wrote such a book was Abân Bin Taghlab. An-Najâshi and Ash-Shaikh both have mentioned among the book written by him a book on the above subject. They have also quoted his authorities. Probably what their statement mean is that this book was on the distinctive features of the Quran, because that period, it was not a custom to write books about the distinctive feature of the Ahl-Al-Bait, but the statement under reference appears to be pointed out to a book written in praise of the Ahl-Al-Bait.

Al-Hasan Bin Ali Hamza Al-Batâ'ini also wrote such a book which has been mentioned by both Ash-Shaikh and An-Najâshi. He died in late second century.

(1) Distinctive qualities of the Quran.

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Ash-Shaikh has said in Al-Fahrist that Ismâ'il Bin Mehrân Bin Abu Nasr As-Sukûni wrote a book titled Thawâb-ul-Quran. He died either in the late second century or early third century.

An-Najâshi has said about Ahmad Bin Muhammad Bin Sayyâr Al-Kâtib that he wrote a book named Thawâb-ul-Quran. He died in the third century.

Similarly, Ash-Shaikh has said about Ahmad Bin Muhammad Bin Khâlid Al-Barqi that he wrote a book Thawâb-ul-Quran as well as another named Fadl-o-Kitâbat-al-Quran. According to An-Najâshi, he wrote a book Fadl-ul-Quran, which he based upon the reports and information given by Ibn Battar. His death occurred in 274 A.H.

Ibn-un-Nadim has mentioned Muhammad Bin Mas'ûd Al-'Ayyâshi as having written a book Fadâil-ul-Quran. He died during the third century.

According to An-Najâshi, Abu Ali Ahmad Bin Muhammad Bin 'Ammâr Al-Kufi wrote a similar book. He died in 346 A.H.

Shi'ite Reciters Of The Quran And Writers

On The Art Of Recitation

Foremost among them is the Master of the Shi'ites and their Imam Amir-ul-Mu'minin Ali Bin Abi Talib. He had a well-known way of recitation of the Quran.

Second one among the companions was Ubayy Bin Ka'b. Muhammad Bin Sa'd has reported in Tabaqât, that the Prophet said, «The best recitor among my followers is Ubayy Bin Ka'b. «He also said,» God has ordered me that I should recite to you.» Ubayy Bin Ka'b died in 30 A.H.

Similarly Abdullah Bin Abbas who was a pupil of Amir-ul-Mu'minin had his own way of recitation which was quite well known. He died in 67 A.H.

Others who were from among the Tabi'ites or belonged to later period are as follows:

1. Hamrân Bin A'yun Al-Kufi. Ali Fârûq has reported about him that he was an expert in the art of recitation. He was a companion of Imam Zainul Abidin and Imam Al-Bâqir. Hamza learnt recitation of the Qurân from him. This is discussed later on.
2. Abu Ja'far Muhammad Bin Al-Hasan Bin Ali Farahî al-Kufi An-Naily commonly known as Ar-Kawâshy because his head was very big. He was the teacher of Al-Kisbî and Al-Farrâ' and has been mentioned by Abu 'Amr Al-Mûsawî during his discussion of the recitors of the Qurân. He has said, «He reported about the recitation of words from Ali Amr and heard the recitation of Al-Munshî and he had his choice of recitation among its reported ways. Khalid Bin Khalid Al-Manqari and Ali Bin Muhammad Al-Kadi heard recitation from him.» According to Al-Fahîk of Ibn un-Nadim, he wrote a book on punctuation named as Kitâb-ul-Waqf Wal Ibtidâ' Al-Kabir, and another known as Kitâb-ul-Waqf Wal-Ibtidâ' as-Saghir. Similarly Ash-Shaikh has mentioned him in his Rijâl as a companion of Imam Ja'far Sâdiq, while An-Najâshi has mentioned him as a companion of Imam Al-Bâqir as well as of Imam As-Sâdiq. He has also spoken about his Kitâb-ul-Waqf Wal-Ibtidâ' and given the names of his authorities. He died shortly after the end of the first century.
3. Abu Abdur Rahman As-Salmi Abdullah Bin Habib Bin Rubai'ah Al-Kufi. He was a Tabi'ite Qâri'. Ibn Sa'd has reported about him in At-Tabaqât that he said about himself to have learnt recitation from Ali Bin Abi Tâlib. Aasim Bin Bahdalah has been counted in Tahdhib-ut-

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Tahdhib as among those who reported from Abu Abdur Rahman. Bu Ishâq As-Sab'i has said about him that he recited the Quran in the mosque for forty years. Al-'Ajli and An-Nasâ'i have depended upon him. Muhammad Bin Umar said about him, «He was dependable and much talked about. Similarly Ibn Abdul Birr has said that he was depended upon by all.

Al-Barqi has counted him in his Ar-Rijâl as one of the closest friends of Ali Bin Abi Talib from Madar. According to Ibn-un-Nadim, 'Aasim learnt recitation of the Quran from Abu Abdur-Rahmân As-Salmi, and according to Majma'-ul-Bayân Abu Abdur-Rahmân learnt recitation from Amir-ul-Mu'minin Ali. Ibn Qutaibah has said in Al-Ma'ârif about the stylists in recitation, «Abu Abdur-Rahman As-Salmi whose name was Abdullah Bin Habîb, was a friend and companion of Ali Bin Abi Talib and a reciter from whom people have received the art.» Al-Waqdi has said about him in Tahdhib-ut-Tahdhib that he took part in the Battle of Siffin on the side of Ali and later became an Uthmânite. This is thing reported only by Al-Waqdi but other evidence belies it. He was the person who taught one of the children of Husain, Surat Al-Hamd, and received one thousand Dinâr and one thousand garments. This has been reported by Ibn Shahr Ashub in his Al-Manâqib. He died in 105 A.H. or earlier.

4. Zaid Ash-Shahid Bin Ali Bin Al-Husain

Ash-Shaikh has said in his Al-Fahrist during the account of 'Umar Ibn Mûsa Al-Wajihî Az-Zaidi and he had with him a book of Recitation from Zaid Bin Ali. He has attributed this information to Zaid Bin Ali himself, who said, «This recitation I heard from Zaid Bin Ali who told us that it was recitation of Amir-ul-Mu'minin Ali Bin Abi Talib. He was murdered in 121 A.H.

5. Abu Bakr Aasim Bin Bahdalah (abun Nujûd) is one of the seven accepted reciters of the Quran from among the Tabi'ites. Ibn-un-Nadim has put him among the seven reciters of the third group. He recited the Quran to Abu Abdul-Rahmân who in his turn learnt it from him. This is why the way of recitation of Aasim Bin Bahdalah is most liked and favoured by our scholars. Shaikh 'Abd al-Qâzi Ar-Râzi has admitted him to be a Shi'ite and their leader, in his book Najd-ul-Fadâ'ih. Similarly Al-Qâdi Nurallah has said in Majâlis-ul-Mu'minin that he was a Shi'ite. While writing about those reported from Aasim, Ibn-un-Nadim has said in Al-Fahrist as follows:

«Abu Bakr Bin 'Ayyâsh and Haf's Bin Salâmân reported from him. The recitation which Haf's knew links him to Ali Bin Abi Talib through Abu Abdul-Rahmân As-Salmi.» He died in 123 A.H.

6. Yahya Bin 'Umar Al-'Adwâni.

Ibn Khallakân says that he was one of the reciters of Basra. Abdullah Ibn Ishâq learnt recitation from him. He further says that he knew the Quran very well and was one of the Shi'ite who believe that Ahl Al-Bait are superior to others, but do not say that others were of inferior type. Then he tells about his conversation with Hajjâj on the issue that Imam Hasan and Imam Husain were the descendants of the Prophet. According to Mu'jam-ul-Udabâ', Yahyâ was inclined to Shi'ism. He considered Ahl-Al-Bait to be superior, but without attributing any inferiority to others. He died in 121 A.H.

7. Abân Bin Taghlab.

He was a Tabi'ite, and according to Ibn-un-Nadim, had wrote a book on recitation. An-Najâshi has said that he was well-versed in every branch of knowledge including that of the

Quran. He has also said that he had an individual way of recitation quite well known to the reciters. Then he has his authorities on his book of recitation... At another place, An-Najâshi says, «Muhammad Bin Mûsa Bin Abi Maryam, author of Al-Lu'lu told us that he had heard the recitation of Abân Bin Taghlab and had not found anyone more adept in recitation than him. He used to say that 'providing the recitation with a vowel is an exercise and recitation of the Quran is worship. 'Ash-Shaikh has said in Al-Fahrist, «He was a reciter of the Quran with an individual way of reciting.» Ash-Shaikh then talks of the authorities and reaches Muhammad Ibn Mûsa Bin Abi Maryam, the author of Al-Lu'lu who said, «I have heard Abân Bin Taghlab reciting the Quran and I could not find a better reciter as compared to him. He used to recite the Quran from the beginning to the end.» Then he talks about his recitation and quotes him saying, that providing vowel sounds in an exercise and a sport.

Abân was the first person to put the Quran Studies in a regular form. As-Suyûti has said in Al-Awâ'il that the first person to collect various forms of recitation of the Quran and to put them into a system was Hafs Bin 'Amr Ad-Dawri, and the first person who formulated various styles of recitation, put them into a form, discussed various disagreements which only rarely occur, dealt with their authorities and sources evolved a system of seven types of recitation which we know to-day was Hârûn Al-Qâri'Al-A'war.

But the correct position is that Abân was the pioneer in this field, as we have already said, because Ibn-ul-Fâseh has said in «Sharh-ush-Shâtibiyyah», that Hafs Bin 'Amr learnt these from Yahyâ Bin Mubârak Al-Yazidi who learnt it from Abu 'Amr Bin Al-'Ulâ' who died in 154 or 155 A.H. But Abân died in 141 A.H. Hence he is senior to Abu 'Amr Bin

Al-Ulâ' by about eleven years. He should therefore be senior to the one who is two generations junior to him. As to Hârûn 'al-Qârî' Al-A'war, his year of death is mentioned by As-Suyâtî as 206 A.H. He too is reported to him too as he died in 141 A.H.

8. Sulaimân Bin Mahran Al-A'mash.

Ibn Qutaibah has mentioned him in Al-Ma'ârif and he knew various methods of recitation of the Quran. He said, «We have mentioned his name because he was occupied in the reports of the Prophet than Recitation of the Quran. He was in the third position among the Shi'ites of Kûf. See Ash-Shehrastâni and Ash-Shairâzi. See also his being a Shi'ite in Al-Jah' Wan-Nawâ' and Commentary on Al-Khulâsah respectively. While among the reciters of the Quran, Ibn-un-Nadim has said, «Ibn Bin Masraf Al-A'yâmi was an inhabitant of Kûf. We saw the people around him increasing in number and they saw Al-A'mash and recited out to him. This made the people inclined towards Al-A'mash, and leave Talhah. Talhah followed Al-A'mash in reciting the Quran. He died in 148 A.H.»

9. Wazârah Bin A'yun was also a reciter who died in 159 A.H.

10. Hamza Bin Habib Az-Zayyât Al-Kufi.

He was one of the seven reciter and had composed a book of recitation. While writing about these seven reciters of the Quran, Ibn-un-Nadim has said, «Hamza is one of the seven. Among his books is one on recitation.» When he talks about the books written by Ibn Mujâhid, Ibn-un-Nadim says that he had a book of recitation from Hamzah. Ibn Sa'd has written in Tabaqât that Hamzah Az-Zayyât Bin 'Ammârah, whose

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nick-name was Abu 'Ammârah was an acknowledged reciter of the Quran.

Ash-Shaikh has mentioned him in *Ar-Rijâl* as one of the companions of Imam Ja'far Sâdiq. Ibn-Fâseh has written in «*Sirâjul Qâim Sharh-ush-Shâtibiyyah*» that Hamzah was a very pious man. He never demanded or accepted payment for reciting the Quran. When he used to recite, none else came forward to do it. He recited the Quran in the presence of Imam Ja'far Sâdiq, who himself learnt it from his father Imam Muhammad Al-Bâqir who in his turn got it from his father Imam Zainul Abidin, while the latter learnt it from his father Imam Husain who learnt it from his father Imam Ali Bin Abi Talib. Hamzah also recited the Quran to Al-Mas'ûd who recited in the presence of Yahya Bin Waththâb, while the latter recited it to Alquman who received this art from Ibn Mas'ûd. Uthmân, Ali Bin Abi Talib, Ibn Mas'ûd and many others recited the Quran to the Prophet himself. According to a writing of Ash-Shaikh Jamâl-ud-Din Ahmad Ibn Muhammad Bin Al-Haddâd Al-Hilli, copied by Ash-Shahid Muhammad Bin Makki, Al-Kisâ'i learnt the recitation of the Quran from Hamzah who learnt it from Abu Abdullah As Sâdiq (Imam Ja'far Sâdiq) who learnt it from his father while his father learnt from his father (Imam Zainul Abidin) who learnt it from his father who learnt it from his own father Ali Bin Abi Talib.

He died in 156 A.H.

11. Muhammad Bin Fudail Bin Ghazwân Ad-Dabiyy

He was a friend and companion of Imam Ja'far Sadiq and one of the teachers of Imam Ahmad Bin Hanbal. His being a Shi'ite has been testified by As-Sam'âni in *Al-Arsâb*, by Adh-Dhahabi, by Ibn Quataibah in *Al-Ma'ârif* and Ibn Hajar in *Tahdhib-ut-Tahdhib*. The latter has said that he recited

the Quran in the presence of Hamzah A-Zayyat. He died in 195 A.H. (1)

12. Ali Bin Hamza Al-Kisâ'i An-Nahiyî.

He is one of the well-known and famous reciters of the Quran. Ibn-un-Nadim has said that he is one of the famous reciters and was much liked by the people of Kufa. He came up. He recited in the presence of Aban Kalim and Lailâ who used to recite in the way of Ali Bin 'Abi Talib to do. Al-Kisâ'i was was reciter of Madinat Samarra.

In the beginning he followed Hamzah in recitation, but later he adopted his own way of recitation and used to recite in the way of Ibn-un-Nadim then writes about those people who reported from Al-Kisâ'i and the names of the books which scholars wrote on his recitation. At an other place he says that Al-Kisâ'i was the author of a book on different styles of recitation.

I have to add only this much that we have from teachers and scholars about his being a Shi'ite, but nothing has reached us through writers writing about him. In Kitâb-ush-Shi'ah wa Funun-il-Islam, we find this statement: In the original, the evidence on his being a Shi'ite has been mentioned. He died in 197 A.H.

13. Al-Wâqidi, Muhammad Bin 'Umar.

In the Fahrist of Ibn-un-Nadim, under the heading of book written on the recitation, we find this statement:

Al-Waqidi had a book on recitations. He has also said about him that he was a Shi'ite. He died in 207 A.H.

14. Ubaidullah Bin Abdullah Bin Mûsa Al-'Absi.

Ibn-un-Nadim has mentioned his name among those who reported from Hamzah, while Ibn Quataibah has said that he is one of those who know different ways of recitation. He has also said that he recited to Isa Bin 'Amr and Ali Bin Sâleh Ibn Hayy. He used to recite the Quran in the mosque but

(1) In the printed edition of Tahdib-ut-Tahdib his year of death is given as 295 A.H. which is incorrect.

was more occupied with the Traditions. This is why, he says he has mentioned among the Traditionalists. Ibn Qutaibah has clarified on this occasion and at another that he was a Shi'ite. Ibn-un-Nadim has reported that Isa Bin'Amr Ath-Thaqafi was one of the reciters of Basra. He died in 213 A.H.

15. Ibn Sa'dan, Abu Ja'far Muhammad Bin Sa'dan Ad-Darir.

According to the Fahirist of Ibn-un-Nadim, he was a reciter who followed the style of Hamzan. Later on he adopted a manner of his own. He was born in Baghdad but followed the Kufite creed. He wrote a book on recitation. While describing the books written on various types of recitation, Ibn-un-Nadim has mentioned a book by Ibn Sa'dan. By saying that Ibn Sa'dan belonged to the Kufite creed, Ibn-un-Nadim implies that he was a Shi'ite because the Kufites were well-known to be Shi'ites. He died in 231 A.H.

16. Ibrahim Bin Muhammad Bin Sa'dan.

He was a son of Ibn Sa'dan as is clear from his name. Yaqut says about him in Mu'jam-ul-Udabâ' that he was one of those who wrote, collected, made researches, reported and were depended upon. He wrote many books, better one of which is Hurûf-ul-Quran. It is evident that by Hurûf-ul-Quran, he means manners of recitation.

17. Fadl Bin Shâdhân Naishapuri.

He was one of the companions of Imam Ali Al-Murtada and Imam Hasan Al-'Askari. Ibn-un-Nadim has mentioned his book among the books written on the recitation of the Quran. He died in 230 A.H.

18. Muhammad Bin Al-Abbas known as Ibn-ul-Jahhâm.

Ash-Shaikh has mentioned his name in the Fahirist as having compiled a book on the recitation of Amir-ul-Mu'minin and the Ahl-Al-Bait. He died during the fourth century.

19. **Abul Azi Bin Yaqub** (17-18)

According to *Bayan-ul-Jawab* (1) he was a famous scholar of the school of Imam Ali and the author of *Al-Bâre' Un-ud-Dal* (19) and *Al-Bâre' Un-ud-Dal* (20).

He died in 130 A.H.

20. **Abul-Hasan Ali Anwar** (19-20) *Al-Bâre' Un-ud-Dal* (20) *As-Sayyid*

As-Sayyid (19) and *Al-Bâre' Un-ud-Dal* (20). He died in 130 A.H.

21. **Abul-Hasan Ali Anwar** (19-20) *Al-Bâre' Un-ud-Dal* (20) *As-Sayyid*

He had a book *Al-Bâre' Un-ud-Dal* (20) and *Al-Bâre' Un-ud-Dal* (20). He died in 130 A.H.

22. **Abul-Bâre' Un-ud-Dal** (20) *Al-Bâre' Un-ud-Dal* (20) *Abdul Wahhab Al-Hafsi* (21)

According to *Urdu-ul-Uloom* (21) he was a famous scholar of the school of Imam Ali and wrote about different matters of the school of Imam Ali. According to *Un-ud-Dal*, he recited the Quran in the presence of Abu Ali Bin Al-Qasim and others. He is mentioned in *Ijâzât-ul-Dihâr*. He died in 130 A.H.

Notes on Tajweed (1)

Among such authors is *As-Sayyid Jawwâd Al-'Amili* who wrote *Miftâh-ul-Karamah*. He also wrote a booklet on Tajweed which was published in 1226 A.H.

One of the pupils of *Bahr-ul-Uloom*, *Ash-Shaikh Muhammad Qâri Al-Qâri* wrote «*At-Tuhfah Al-Ja'ariyyah Fit Tajweed*» which was published in 1222 A.H. Similarly, *Muhammed Ali Qâri* wrote «*Tuhfatul Qâri Fit Tajweed*» in Persian which is still in use.

(1) Tajweed is the act of reciting the Quran in a musical tone.

SHI'ITE AUTHORS AND SCHOLARS

Shi'ite Scholastics And Authors In The Field Of Scholasticism (Al-Kalaam), Theoretical And Natural Studies And Principles Of Religion.

Among them are the Imams from the Ahl-Al-Bait and their sons and other Hashimites from among the Companions of the Prophet and the Tabi'ites. Then comes the name of Ali Bin Abi Talib, the Imam and leader of the Shi'ite. He was the pioneer in formulating what we call the art of argument and debating or what is commonly known as ilm-ul-Kalâm. There is enough of this in his speeches and arguments in the matter relating to the Caliphate and other issues especially on the Day of Saqifah, Shurah, in the Battles of Jamal and Siffin, in his rejoinders to Mu'âwiyah and to the Kharjites and others. All such occasions are innumerable.

Similarly, Sayyidat-un-Nisâ' Fatimat-uz-Zahrâ' (Peace be upon her father and on her) protested to the Muhâjirin and Ansar as well as to the first Caliph in connection with Caliphate and Fadak and her inheritance to her father. She made these protests in the gatherings of women and in the mosque, through magnificent speeches and long talks which astonished the reasons and surprised those who had reason.

Al-Hasan Bin Ali (Peace be upon both) protested against the attitude of Mu'âwiyah in Year of Jamâ'at on the Pulpit of Kufa and on other occasion which made the people remember him and his fame far and wide.

Al-Hussain Bin Ali (Peace be upon them both) protested against Mu'âwiyah and against the tyrants of Kufa on the Day of Karbala and many other such occasions which are quite well known.

Imam Zainul-Abidin gave much evidence of this capacity through his protests and speeches and in connection with different scholastic issues. His protest against Ubaidullah Bin Ziyâd in Kufa, against the

Syrian on the gate of Damascus to require this. His father-in-law, and who the Mu'adhdhin called the ruler of the present day, said that if he had asked Yaqûb to do as he might have done, he would have been able to prove our point.

The same day the people of the city were so much surprised by what happened upon them both in the day of vehement protest and in the day of the triumph as well as in the judgement of Yazîd in the case of the two women that they were wonder-struck.

Simâ'ah bint Yahyâ and Umm Kulthûm bint Yazîd were so much surprised after the assassination of her brother that they were unable to utter a word in her speech.

Some of the people of the city of Medina were so much surprised by what gave simâ'ah and Umm Kulthûm what they were made to suffer that they were in chains.

At-Tabrisi has quoted a lot from such protests of the people for the Ahl-Al-Bait, in his book *Kitâb-ul-Ilm* (ii). We have not mentioned them and referred to their protest and debates while writing about the lives in this book. We have decided not to give their full details here as according to different generations they have been discussed in the past in a discussion. But we shall not take any pains to forget the names of the people of theirs as may have affected the present discussion. We shall only mention and bless this discussion with their names.

Among these Imams is Imam Muhammad Bâqir (Allah be pleased with him !) who had his influences on all branches of knowledge which cannot be put to any limitations. His grand-father, the Prophet, named him as Bâqir-ul-Ilm (which means the one who dissects and opens up knowledge). Among his special fields are those connected with Al-Kalâm and rational argumentation. He entered into such an agreement with Muhammad Ibn Al-Munkadir who was one of the famous scholars of his age. Similarly, he protested against and argued with Hisban Bin Abdul Malik, Nâfe' Ibn-Al-Azraq, his son Abdullah Ibn Nâfe' (these

with belonged to the Khârijites), Imam Abu Hanifah, Qitâdah Bin Di'âmah Al-Basri, Abdullah Bin Mu'mir Al-Lithi and others, the details of which will be given in the biographical account of Imam Muhammad Al-Bâqir. He passed away in 114 A.H.

Imam Ja'far Sâdiq, like his father, affected and influenced all the fields of studies which filled the books and which the travellers took with them (meaning that he was widely known). Among these branches of studies is Im-ul-Kalâm in which field he exercised his influence over comparatively a larger number of people. Al-Mufdil Bin 'Umar, who was one of his companions, has reported a book from him on this subject which is known as «Tawhid-ul-Mufdil» which is remarkable book as a rejoinder to Atheism, and deals with the proofs of existence of the Creator. Similarly, As-Suddûq whose full name is Muhammad Bin Ali Bin Babuyah Al-Qummi, wrote a book on the issue of Tawhid and problems of Al-Kalâm in which we can find the influence of Imam Ja'far Sâdiq and other members of the Ahl-Al-Bait. This book is known as Tawhid-us-Suddûq and is available in printed form. He died in 148 A.H.

Similarly, many arguments were given out by Imam Mûsa Kâzim which have since been well known. He died in 183 A.H.

Same is the case with Imam Ali Bin Musa Ar-Rida. There are many debates and arguments conducted by him against various scholastics and other persons. He also gave answers to the questions which Al-Miâmûn put to him in connection with the problems of Al-Kalâm. There is also a book in his name, titled as Al-Ahlilajah in which there are comprehensive arguments and discussions relating to the problems of Al-Kalâm. He died in 203 A.H.

As to Imam Muhammad Al-Jawwâd, his debate with Qadi Al-Qudât Yahya Bin Aktham is very famous. He died in 220 A.H. In the same way, many debates and arguments are known to be the result of Imam Ali Al-Hâdi's work. He died in 254 A.H.

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Some brilliant pupils of the Imams from among the Ahl-Al-Bait excelled in Ilm-ul-Kalâm by virtue of their sharpness and mastery in argumentation, like Hishâm Bin Al-Hakam, Hishâm Bin Sâlim, Mu'min-ut-Tâq and others.

Among the Hâshimite companions of the Prophet (ﷺ) is the name of Abdullah Bin Ablâs (who is called the *Qatib* of the Ummah). He argued with Umm-ul-Mu'minin Aa'ishah after the Battle of the Camel. He was also named as one of the two mediators by Amir-ul-Mu'minin Ali Bin Abi Talib who very well knew his qualification, but the head-strong trouble-mongers from the Iraqi group did not agree to it. He was also sent to argue against the Kharjites because of his power of argumentation, his effective way of talking and his clarity of presentation of reasons which resulted into a large number of from the Kharjites coming back to Ali Bin Abi Talib. His debates with Ibn Zubair and with those who used to abuse Ali are well known in the world and have been occupying the pens to write them.

Among other companions, we can name Umm-ul-Mu'minin, Umm Salma who debated with Umm-ul-Mu'minin Aa'ishah when the latter set out for the Battle of the Camel towards Basra. The echoes of her arguments reverberate till our own time and were of such a nature that once Umm-ul-Mu'minin Aa'ishah had changed her mind to revolt against Ali. It was later when her nephew Abdullah came and changed her opinion that she went to Basra.

We can also mention the names of Qais Bin Sa'd Bin 'Ibâdah, Al-Ahnaf Bin Qais, Abu Tufail Aamir Bin Wâ'ilah and Sa'sah Bin Sûhân, among the companions who had their share in this field.

There were twelve persons from the companions who were the first among the Shi'ites to lay the foundation of that branch of knowledge which is known as Ilm-ul-Kalâm after the death of the Prophet. One of them was Abu Dhar. He took upon himself this work during the Caliphate of Uthmân and Amirate of Mu'âwiyah and

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continued to perform this task till died in banishment to Syria at Ar-Rabdah.

Shi'ite Scholastics among the Tabi'ites and later on. 1.

As-Sayyid Murtadâ has quoted from Majâlis-ul-Mufid in his own book Al-Fusûl-ul-Mukhtârah and from Al-Jâhiz in his book «Al-'Uyûn Wal Mahâsin» that Al-Kumait was the first Shi'ite to enter into debating and defending his position by giving rational arguments. Had not there been Al-Kumait and what he wrote in his poetry about the superiority of Aal Muhammad, the Shi'ites would not have known the arguments connected with this issue. It has however to be observed that to believe in the superiority and lead of Al-Kumait over the companions and to say that the Shi'ites would not have known such arguments but for him, is not correct and is an exaggeration. Al-Mufid has refuted this position and said that, what Al-Kumait put into his poetry was in fact an argument put forward by Amir-ul-Mu'minin against Mu'âwiyah in reply to the latter's letter. This argument was repeated used by other members of the family of the Prophet and also by the Shi'ite scholastics before Al-Kumait, during his own life and after his death. Al-Kumait died in 126 A.H.

Other scholastics and Mutakallimin of this group are as follows :

1. Abdur-Rahman Bin Ahmad Bin Jabrûyah Abu Muhammad Al-'Askari.

An-Najâshi has written about him, «He was a scholastic from our friends and was capable of sound argument. He debated with 'Ibâd Bin Sulaimân and other persons of his age. He has a book to his credit, named, Al-Kâmil Fi Imâmatil Hasan.» He died in the early second century.

(1) Tabi'ites are those persons who saw and received information from the companions (Sahabah), while those found an opportunity to see the Tabi'ites and receive information from them are known as Tabi'it Tabi'in (Followers of the Followers).

2. Wazârah Ibn A'yun.

According to Ibn-un-Nadim, he was the most well-known from among those Shi'ite who became famous for scholasticism. He died in 150 A.H.

3. Isa Bin Rawdah (A friend of Al-Mansûr).

An-Najâshi has said that he was a brilliant Mutakallim and wrote a book on Imamate. Ahmad Bin Abi Tâhir has praised him in his book - Kitâb-o-Baghdâd - and has said that he had seen the book. I have read in some books that whenever Al-Mansûr was in a fitra, he used to listen to Isa Bin Rawdah who was his ally. He used to talk about Imamate. Al-Mansûr liked his talk and praised his argument.

As-Suyûti has said in Al-Awâ'il that Wâsil Bin 'Atâ' was the pioneer in the field of Al-Kalâm. But Wâsil died in 181 A.H. He is not therefore senior to Isa Bin Rawdah, because he was a friend of Al-Mansûr who died in 158 A.H.

He died in the mid-second century.

4. Qais-ul-Mâsir.

He was well-known in this field. One mutakallim debated with a Syrian in the presence of Imam Ja'far Sâdiq. The Syrian won the debate, as is given by the report of Yûnus At-Tâwil in Al-Kâfi's chapter entitled Al-Idtirâr Ilal Hujjat. This report also tells that Imam Ja'far Sâdiq asked Yûnus to look through the door and see who among the scholastics and debators were coming. He did. At that time four persons entered, namely, Hamrân Bin 'A'yun, Al-Ahwal, ~~Umar~~ Bin Sâlim and Qais-ul-Mâsir. Yûnus has said», In my opinion he was the best debator among them; He had learnt the art of Al-Kalâm from Ali Bin Al-Husain». Imam Ja'far Sâdiq said

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to Qais in the same meeting, «Speak out that which should be nearest to what the Prophet has said and the farthest from that in which truth and untruth are mixed up. A little truth is much better than too much of untruth. You and Al-Ahwal are two brilliant one to jump.» He died in the mid-second century.

5. Al-Ahwal, Abu Ja'far Muhammad Bin Ali Bin An-Nu'mân commonly known as Shaitân-ut-Tâq or Mu'minut-Tâq.

Ibn-un-Nadim has said about him that he was very brilliant in Ilm-ul-Kalâm. Similarly Al-'Allâma has said in Al-Khullâsa that he was profound in knowledge, and of a very fine temperament. An-Najâshi has made similar observations about him. He debated and argued with Syrian, mentioned in connection with Qais-ul-Mâsir, in the presence of Imam Ja'far Sâdiq and won the debate over the Syrian. Imam Ja'far Sâdiq said to him, «You are a person who makes good analogical inferences and knows how to strike stealthily. You shatter Bâtil (Untruth) with Bâtil except that your method won. Then the Imam said to him and Qais-ul-Mâsir, «You are two brilliant ones to jump. «His arguments with the Kharjites, with the Marji'ites, with the naturalist and atheists are well known. He had many talks with Imam Abu Hanifah. He wrote many books on Al-Kalâm, including one proving the Imamate of Amir-ul-Mu'minin Ali Talib. He died in the mid-second century.

6. Hamrân Bin A'yun.

He was well known in his age as a scholastic. He wrote Kitâb-ul-Imamah and Kitâb-ul-Ma'rifah. He also argued with the aforementioned Syrian and defeated him. Imam Ja'far Sâdiq said to him, «you lead the argument to its end and hit the mark». He died in the mid-second century.

7. Hishâm Bin Sâlim Al-Jawaliqui.

He was a well known debator and scholastic of his age. He debated with a person from Bani Mukhlam during the lifetime of Imam Ja'far Sâdiq, as well as a person mentioned of Syrian and defeated him. Imam Ja'far Sâdiq remarked, «You desire the effect but do not know it.

8. Abu Ishâq Ibrâhim Bin Sulaiman Bin Abi Dâha Al-Muzni An-Najâshi has said about him, «He was a distinguished person from our friends in Basra in respect to his studies including that of Al-Kalâm and Al-Jâhiz talks about him. Similar remarks have been made by Ash-Shaikh in Al-Fûrû'ah. He died in the mid-second century.

9. Hishâm Bin Al-Hakam.

According to Ibn-un-Nadim, he was one of the Shi'ite scholastics (Mutakallimîn) who strengthened arguments on the subject of Imamate and pruned and dignified the theory and creed. He was an adept debator and quick in replies. Both An-Najâshi and Allamah have expressed similar opinions about him. He too debated with the Syrian mentioned above and cornered him so much so that the latter was forced to agree with him. Imam Ja'far Sâdiq said to him, «O Hishâm !

He had many debates which are recorded in the books as well as a number of books on the issue of Imamate and Al-Kalâm. He died in 199 A.H.

10. Faddâl Bin Hasan Bin Faddâl.

He was also a debator and a scholastic. He once debated with Imam Abu Hanifah, the account of which is given in Al-Fûsul-ul-Mukhtârah and by At-Tabrisi in Al-Ihtijâj. He died during the second century.

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11. Abu Ja'far Muhammad Bin Al-Khalil As-Sakkâk Al-Baghdâdi.

He was a pupil of Hishâm Bin Al-Hakam and, according to Ash-Shaikh and An-Najâshi, he was a scholastic and a debator and wrote a book on Imamate. He died during the second century.

12. Ali Bin Ismâ'il Bin Shu'aib Bin Maitham At-Tammâr.

He was a contemporary of Hishâm Bin Al-Hakam. He entered into an argument with Abul Hudhail Al-'Allâf, Darâr Bin 'Am Ad-Dabiyy and An-Nizam on the issue of Imamate in Baghdâd and completely paralysed them. This has been mentioned by Al-Murtada in Al-Fûsul-ul-Mukhtârah. According to Ibn-un-Nadim, he was the first among the Shi'ites to defend the Shi'ite faith and creed in accordance with the principles of Logic. He wrote Kitâb-ul-Imâmah and Kitâb-ul-Istehqâq. His grand-father Maitham was one of the most prominent friends of Amir-ul-Mu'minin Ali Bin Abi Talib. An-Najâshi has said about him, «He was one of prominent personalities from among our friends. He argued and debated with Abul Hudhail and An-Nizâm and wrote a book titled Kitâb-ul-Imâmah and another known as Kitâb Mejjâlis Hisham Bin Al-Hakam.» Ash-Shaikh has remarked about him in his Al-Fahrist that he was the first person to defend and debate on the Shi'ite creed and wrote a book on the issue of Imamate and named it as Al-Kâmil. He had another book named Al-Istehqâq. Similarly, in his book Ar-Rijal, Ash-Shaikh has said about him, «He is a Maithamite (a descendant of Al-Maitham), a scholastic and one of the companions of Imam Rida».

But Isa Bin Rawda, who we have already mentioned and who lived during the reign of Al-Mansûr was senior to Ali Bin Ismâ'il, because the latter lived during the reign of Ar-

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Rashid and Al-Mâmûn. Similarly, Al-Kumait was also senior to Ali Bin Ismâ'il if we take into the period after that of the companions, otherwise in general terms the Mutakallimin from among the companions were all senior to him. He died during the second century.

13. Abu Mâlik Ad-Dahhâk Al-Firdramî.

According to An-Najâshi, he was a scholastic and a philosopher and an author of a book on Tawhid. Similarly, An-Nadim has also counted him from among the Shi'ite Scholastics. He died during the mid-second century.

14. As-Sayyid Al-Himyari, Ismâ'il Bin Muhammad.

His poetry is full of argumentation and defence of the Shi'ite creed. His debate with Sawwâr Al-Qadi in the presence of Hârûn Ar-Rashid is well known. I have referred to it in the SIXTH DISCUSSION and his other debates while giving an account of his life. He died in 199 A.H.

15. Abu Abdullah Muhammad Bin Abdullah Bin Mamlik Al-Asfâhâni.

Ibn-un-Nadim has mentioned him in his Al-Fahrist as a Shi'ite Mutakallim. He had a sitting with Abu Ali Al-Jubâ'i in the presence of Abu Muhammad Al-Qâsim Bin Muhammad Al-Kirkhi in which they discussed upon the issue of Imamate. He wrote a book on Imamate. He began writing another in refutation of Abu Ali Al-Jubâ'i but could not complete it. Ash-Shaikh has also given similar information about him as Ibn-un-Nadim except that he has said that he was an Imamite Mutakallim. According to An-Najâshi, he wrote a comprehensive book covering all the issues relating to Al-Kalâm. He also wrote Kitâb-ul- Masâ'il Fil Imâm and another relating to his discussions with Abu Ali Al-Jubâ'i.

He died in the late second century.

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Nawbakhti Mutakallims (Scholastics)

Ibn-un-Nadim has said in his Al-Fahrist that the Nawbakhtis are well known for their love and devotion towards Ali and his children. Similarly, according to Riyâd-ul-Ulamâ' the Nawbakhtis are a well known group of the Shi'ite scholars and Mutakallims. Some scholars have collected the names of scholastics from this family. We mention their names in the following lines together, basing our information upon these books.

They are :

1. Al-Hasan Bin Mûsa An-Nawbakhti Abu Muhammad;
2. Mûsa Bin Al-Hasan Bin Abbâs Bin Ismâ'il Bin Sahl Ibn Nawbakht;
3. Al-Fadl Bin Abi Sahl Bin Nawbakht;
4. Abdullah Bin Abi Sahl.
5. Abu Sahl Al-Fadl Bin Abi Sahl Bin Nawbakht (He wrote a voluminous book on Imamate);
6. Ishâq Bin Abi Sahl Bin Nawbakht;
7. Abu Ishâq Ismâ'il Bin Ishâq Bin Abi Sahl Bin Nawbakht;
8. Ya'qûb Bin Ishâq Bin Abi Sahl Bin Nawbakht;
9. Ali Bin Ishâq Bin Abi Sahl Bin Nawbakht (whose nickname was Abu Sahl and who wrote a number of books).
10. Ishâq Bin Nawbakht Al-Kâtib.
11. Abu Abdullah Ahmad Bin Abdullah An-Nawbakhti.
12. Abul Hasan Ali Bin Ahmad Bin Abdullah An-Nawbakhti;
13. Abul Husain Ali Bin Abbâs An-Nawbakhti;
14. Abu Ya'la Bin Ja'far, known as Ibn Rahûmah An-Nawbakhti;
15. Abu Ja'far Ahmad Bin Ibrâhim Bin Nawbakht, who was a son-in-law of Abu Ja'far Muhammad Bin Uthmân Bin Sa'id Al-'Umrawi;

16. Abu Ibrâhim Ja'far Bin Ahmad Bin Ibrâhim Bin Nawbakht;
17. Abu Ja'far Abdullah Bin U'âhim, who was a brother of Ahmad Bin Ibrâhim Bin Nawbakht;
18. Abul Hasan Bin Kâbir An-Nawbakhtî;
19. Rûh Bin Abul Qâsim;
20. Al-Husain Bin Rûh Bin Abu Rûh An-Nawbakhtî;
21. Sulaimân Bin Abu Sahl Bin Nawbakht;
22. Al-Hasan Bin Muhammad Bin Ali Bin Al-Yahya Bin Ismâ'il Bin Abu Sahl Bin Nawbakht;
23. Ibrâhim Bin Ja'far Bin Ahmad Bin Ibrâhim Bin Nawbakht;

Abu Sahl Al-Fadl Bin Nawbakht was, according to Ibn Nadim, employed in Khazânatul Hikmah of Hârûn-ur-Rashîd. Ibn-ul-Qifti has said that he was one of the famous leaders of Mutakallims and was mentioned in the books of these people. He lived during the reign of Hârûn-ur-Rashîd who entrusted him with the work of setting up a library of books on Fîlmah (Philosophy). He died in the early third century.

His son Ishâq Bin Abu Sahl Bin Nawbakht was a famous scholastic, as given by the book Khândâné Nawbakhtî. He died during the third century.

Abu Muhammad Al-Hajjâl Abdullah Bin Muhammad, as Al-Fadl Bin Shâdhân has stated, was «a scholastic from our friends, a good talker who debated efficiently with people.» He died in the beginning of the third century.

Al-Qâsim Bin Yûsuf Al-Kâtib was one of the Shi'ite scholastics and poets. This is supported by Al-Marzbâni in his Al-Nukhbatul Mukhtârah and by Abu Bakr As-Sûli in Kitâb-ul-Awrâq. He died in the early third century .

Abu Uthmân Al-Mâzini Bakr Bin Muhammad An-Nahwi Al-Basri is a well known person. An-Najâshi has reported on

the authority of Muhammad Bin Yazid Al-Mubrid An-Nahwi that the latter said about him that Abu Uthmân Bakr Bin Muhammad was from among the Shi'ite scholars and was employed with Ismâ'il Bin Maitham. This Ismâ'il Bin Maitham, as already mentioned, was one of the Shi'ite Scholastics who are quite well known. According to Bughyatul Wi'at, Al-Mâzini was such a person with whom none debated but that lost his mastery over debating. He died in 248 A.H.

Al-Fadl Bin Shâdhân An-Naishapuri was a scholastic as we get from the evidence of Ash-Shaikh. An-Najâshi says about him that he was one of the brilliant scholastics who belonged to the Shi'ite group. He died in 260 A.H.

Other writers and scholastics are as follows:

1. Muhammad Bin Abi Ishâq Al-Qummi. As-Shaikh has testified that he wrote books on Al-Kalâm. An-Najâshi has said that he was a scholastic who has been mentioned by Ibn Battah. He died during the third Century.

2. Brâhim Bin Muhammad Bin Sa'id Ath-Thaqafi.

He is the writer of a voluminous book on Imamate and another smaller volume on the same subject. Both these books have been mentioned by Ash-Shaikh in Al-Fahrist and An-Najâshi. He died in 288 A.H.

3. Ya'qûb Bin Ishâq Bin Abu Sahl Bin Nawbakht was well versed in Philosophy, Al-Kalâm and Astronomy. He died during the third century.

Ali Bin Ishâq Bin Abu Sahl Bin Nawbakht was the brother of Ya'qûb mentioned above and was well versed in Al-Kalâm and astronomy. He died during the third century.

5. Abu Muhammad ¹ al-² al-Husaini Al-Mawri Al-Sha-puri belonged to the family of Sa'id Za-³ adah and was said to Ibn Shahr Ashub's was a mutakallim and had written many books. He was active at 305 A.H.
6. Abu Ja'far Muhtamad bin Abdur Raheem was a student of Ar-Razi.

Ibn-un-Nadim has said about him. He is one of the great mutakallims and a very expert one. He wrote a book called Kitab-ul-Insaf Fil Imamah and still another called Kitab-ul-Imamah.

Similarly An-Najashi says. He was very efficient in logic. Originally he was a Mu'tazilite but later on turned to Imamite. He wrote a book on 'Insafim'. Then Mu'tazilites wrote quoting Ibn Battah that he wrote a book called Al-Insaf Fil Imamah. He also reports Al-Hamdani that he went to Abul Qasim Al-Balkhi in Balkh when he had Kitabul Insaf with him. Al-Balkhi pointed at the book through Al-Mustashid which Al-Hamdani took to Ray and Ibn Qiblah who gave a copy to Al-Mustashid through Al-Mustashid. Al-Hamdani took this book back to Balkh in Balkh who once again criticized it. Again Al-Hamdani took that criticism back to Ibn Qiblah but found him dead by that time. He died in the beginning of the fourth century.

7. Abul Husain Muhammad Bin Bashir As-Susanjardi known as Al-Hamduni.

He received his education from Abul Qasim Al-Balkhi. In the beginning he was a Mu'tazilite but then became an Imamite and refuted the arguments of Al-Balkhi. An-Najashi says. «He was a good debator and Mutakallim and wrote two

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books, namely, Al-Muqni' and Al-Munqidh. Both these books dealt with the issue of Imamate. Both Ash-Shaikh and Ibn-un-Nadim have said in their Fahrists (Catalogues of authors) that he was employed with Abu Sahl An-Nawbakhti and wrote Kitâb-ul-Inqâdh Fil Imâmah. Ibn Battah says in his Fahrist, «He is one of our most prominent friends and of the best mutakallims. He has written a book on Imamate which is well known. He performed Hajj on foot fifty times.» He died in the beginning of the fourth century.

8. Al-Hasan Bin Abu 'Aqil Al-'Ammâni was a mutakallim and wrote a book on Al-Kalâm, named Kitâb-ul-Karr-il-wal Farr. The most prominent Shi'ite religious scholars have praised him and his books. He died in the beginning of the fourth century.

9. Abu Muhammad Al-Hasan Bin Mûsa An-Nawbakhti was a nephew of Abu Sahl Ismâ'il Bin Ali whose account is to follow. Ibn-un-Nadim and Ash-Shaikh in their Fahrists as well as An-Najâshi have said that he was a mutakallim and a philosopher. Many books have been reported having been written by him. He is the author Al-Firaq wad Diyânât (which has been mentioned among his books). He bears his link with the family of Nawbakhtis from the side of his mother. He died in 310 A.H.

10. Abu Sahl Ismâ'il Bin Ali Bin Ishâq Bin Abu Sahl Bin Nawbakht.

He was the patron of Al-Bahtari. Ash-Shaikh (in his Al-Fahrist) and An-Najâshi have said, «He was the leader and teacher of the mutakallims and was from among our friends in Baghdâd and their prominent figure. He is said to have written many books on Al-Kalâm. Ibn-un-Nadim has said,

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15. Abu Ishâq Ibrâhim Bin Ishâq Bin Abu Sahl Bin Nawbakht.

He was the author of the book on Al-Kalâm, named, Al-Yâqût. This book has been explained and commented upon by Allama Al-Hâkim who has praised the author very much in the beginning of his commentary. He died in the mid-fourth century.

16. Abul Qâsim Ali Bin Ahmad Al-Kufi.

Ibn-un-Nadim has said about him, «He is one of the Imamite scholars and the author of Kitâb-ul-Awsiyâ'». Ash-Shaikh has said in his Al-Fahrist, «He was an Imamite following the right path. He wrote many books of which Kitâb-ul-Awsiyâ' is the most valuable. Later, he got mixed up. «He died in 352 A.H.

17. Muhammad Bin Ali Bin 'Abdak Al-Jurjâni. There is a report from Al-Hâkim in Ansâb-us-Sam'âni that he was considered among those having insight in Al-Kalâm. An-Najâshi says that he was a grand mutakallim. Similarly Ash-Shaikh declares in his Al-Fahrist that he was one of the top-ranking mutakallims on the matters relating to Imamate. He died after 360 A.H.

18. An-Nâshi Al-Asghar, Abul Husain Ali Bin Abdullah Bin Wasif.

He was a well known poet. According to Ibn Khallakân, he was a pupil of Abu Sahl Ismâ'il Bin Ali Bin Ishâq Bin Abu Sahl and learnt Al-Kalâm from him. An-Najâshi and Ash-Shaikh (the latter in his Al-Fahrist) both have said that he wrote a book on Al-Kalâm. Ibn-un-Nadim has placed him among the Shi'ite scholastics (mutakallim) and has said that he was an adept debator. He died in 365 A.H.

19. As-Sâhib, Ismâ'il Bin 'Uyûn wrote three books on Al-Kalâm, namely, Kitab Asmâ'ullah Wa Sifatih, Kitâb 'Uyûn 'Alâ mâ'mûdî and Al-Idânah 'Anil Imâm. He died in 245 A.H.

20. Ali Bin Ahmad Al-Kharrâzî.

Ash-Shaikh has mentioned him as being a mutakallim. He died during the 3rd century.

21. Muhammad Bin 'Abd Al-Ahmed Al-Harâzî. He is mentioned by Ash-Shaikh as well as An-Najâshî. He wrote a book on Kalâm. They both agree that he was a mutakallim. He died during the 3rd century.

22. Al-Fadl Bin 'Abd-ur-Rahmân Al-Naishî.

An-Naishî has said he was a mutakallim who could not talk well. Abu 'Abdullah Al-Juz'aini (the 3rd century) of Chadî'iri says, «I had his book on Kalâm which was a big book.» He died during the fourth century.

23. Abul Hasan Ali Bin Muhammad Al-Madîni Ash-Shamshî. According to An-Najâshî he was the author of Kitâb-ud-Djâmi'ah, Ar-Risâlah Al-Kôshifah 'Alâ 'Ushshâ'ih, 'Uyûn Mukhâlifah and Risâlatul Intisâf 'Min 'Alâ 'Ulughyyâ 'Alâ Iqtirâf. He died during the fourth century.

24. Ash-Shaikh Mufid, Muhammad Bin Muhammad Bin Nu'mân.

He is known as Ibn-ul-Mu'allim and paved way for every one in the field of Al-Kalâm. According to Ibn-un-Nadin, the headship of the Mutakallims of the Shi'ite has been reserved for ever. His three books on Al-Kalâm are well known, namely, Al-Ifsâh 'Anil Imâmah, Al-'Uyûn Wal Mahâsin and Al-Majâlis. He died in 413 A.H.

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25. Mehyâr Ad-Dailami was a poet and there are sound arguments and a number of discussions in his poems. He died in 128 A.H.

26. As-Sayyid Al-Murtada Ali Bin Al-Husain Al-Mûsawi known as 'Ilm-ul-Huda.

Allama has said in 'Al-Khullâsah' that he combined many branches of knowledge in his personality and that there is a general agreement on his accomplishment and his achievement in the field of knowledge, including 'Ilm-ul-Kalâm. He wrote 'Ash-Shâfi Fil Imâmah' as a rejoinder to Al-Mughni of 'U'ayyid Abu Bekr Al-Bêzilâni. This book is without any comparison. He also wrote 'Al-Fusûl-ul-Mukhtârah' which has been adapted from books of Al-Mufid, namely: 'Al-Majlis, Al-Uyûn and Al-Mahâzin. He died in 436 A.H.

27. 'Abul Fateh Muhammad Bin Uthmân Al-Karâfaki was an adept mutakallim. He died in 419 A.H.

28. Abu Yu'la Muhammad Bin Al-Hasan Bin Hamza Al-Ja'fari was, as reported by An-Najâshi, a jurist and a mutakallim and was profound in both fields. He died in 163 A.H.

29. Abu Muhammad Yahyâ Bin Muhammad Al-Hasani Al-Ja'fari. An-Najâshi has said about him that he was a scholar a jurist and a mutakallim. An-Najâshi has also mentioned the books written by him including one on Imamate. Obviously he is the one referred to in 'Bughyat-ul-Wi'ât and Mu'jam-ul-Udabâ' as Yahyâ Bin Muhammad Bin Tabâtabâ' Al-'Alawi whose nickname has been given as Abu Muhammad or Abu 'Ammârah. He was a Shi'ite. He died in 478 A.H.

30. Muhammad Bin Ahmad Bin Ali Al-Fattâl An-Naishapuri. He is the author of 'Raydat-ul-Wâ'izin. Al-Hasan Bin Dâ'ûd

has said in Biographies that he was a very prominent mutakallim. He died during the sixth century.

31. Abul Ab'âs Ahmad Bin Muhammad أحمد بن محمد is called Ibn-ul-Hâjj.

According to As-Suyûtî he was a prominent mutakallim. He proved the Imamat of the twelve.

32. Sadid-ud-Din Mahmûd Bin Ali محمود بن علي is called Hilli.

He is a well-known person. He was a great mutakallim and has many books on Al-Kalâm to his credit. Fakhr-ud-Din Ar-Râzi has quoted many of his arguments in the explanation of the verse of Al-Mubâhala relating to Ab'âs. Mahmûd Bin Ali أحمد بن محمد was a mutakallim from whom Fakhr-ud-Din Ar-Râzi got many points. He died during the sixth century.

33. Nasir-ud-Din Muhammad Bin Muhammad ناصر الدين محمد بن محمد He is called 'the Teacher of Philosophers' and is the author of a large number of books on Metaphysics and Al-Kalâm. Among these books is At-Tajrid which has received a world-wide fame. It has been explained and commented upon by many great scholars. Another book written by him is Sharh-ul-Majisti which has no comparison whatsoever. He died in 672 A.H.

34. Sadid-ud-Din Sâlim Bin Mahfûz Bin Aizah سليم بن محفوظ بن عيزه is called As-Sûrâ'i.

He is the author of Al-Minhâj Fi 'Ulm-ul-Kalâmê He died during the seventh century.

35. Ali Bin Sulaimân Al-Bahrâni is the author of Al-Ishârât Fil Kalâm. He died during the seventh century.

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36. Maitham Bin Ali Maitham Al-Bahrâni was a pupil of Ali Bin Sulaimân mentioned above. He was a philosopher and mutakallim. He wrote an explanation of Al-Ishârât written by his teacher. He also wrote Al-Qawâ'id Fi 'Ilm-ul-Kalâm An-Nijât Fil Qiyâmah Fi Amr-il-Imâmah and Istiqsâ'-un-Nasar Fi Imâmat-il-A'immatil Athnâ 'Ashar. He also wrote a commentary on Nehj-ul-Balâghah. His death occurred in 679 A.H.
37. Al-Hasan Bin Dâ'ûd Al-Hilli is the author of Rijâl. He also wrote Ad-Durr-uth-Thamin Fi Usûl-id-Din (in verse) and Al-Kharidat-ul-'Adharâ' Fil 'Aqidatil Gharrâ' (in verse). He died during the seventh or eighth century.
38. Al-Allâmah Al-Hasan Bin Yûsuf Al-Hilli. He has a large number of books on Al-Kalâm and philosophy. Some of these are Sharh-ut-Tajrid, Minhâj-ul-Karâmah, Nehjul Haq, Nehjul Mustarshidin Ar-Risâlah As-Sa'diyyah, Asrârul Malakût Fi Sharh il-Yâqût, Kitâb-ul Alfain etc. etc. The number of his books on Al-Kalâm and philosophy is estimated to be forty. He died in 726 A.H.
39. Muhammad Bin Al-Hasan, Fakhrul Muhagiqin was the son of Al-Allamah referred to above and wrote a book on Al-Kalâm titled Al-Kâfiyah Al-Wâfiyah. He died in 771 A.H.
40. Safi-ud-Din Abdul Aziz Bin Sarayâ Al-Hilli was a mutakallim who expressed himself in verse. He died in 752 A.H.
41. Ash-Sharif Jamâl-ud-Din Abdullah Bin Muhammad Bin Ahmad An-Naishapûri, domiciled in Aleppo).

In Bughyatul Wi'ât, it has been reported on the authority of Ad-Durur ul-Kâminah that he was one of scholars of Ma'qûl (Rational Philosophy) and was adept in Usûl and Arabic Language and Literature. He died in 776 A.H.

42. Al-Miqdād Bin A'adū'ah As-Sa'yyūm Al-Hadhrami was a scholar.
He is the author of 'Ishā'at-ul-Filāh' in which he has mentioned the
Nehj-ul-Mustarshidin by Allama. He also wrote a
commentary on the Eleventh Chapter of the 'Ishā'at-ul-Filāh
by Allama. He died in 792 A.H.

43. Al-Hasan Bin Mubammad Al-Hilli was a scholar.
Hilli.

According to Riyād-ul-Ulamâ' he was a profound scholar and
and wrote Mislâh-ul-Muhtalim Fi Fihriyat-ul-Filāh which was written
in 827 A.H.

44. Jalâl-ud-Din Muhammad Bin As'ad Al-Bawwâbi.

He was a philosopher-scholastic who wrote a number of
books on Al-Kalâm and philosophy, including Anwâr-ul-
HidâyahA in which he has mentioned his being a Shi'ite.
He died in 908 A.H.

45. Aqa Muhammad Fida Bin Al-Hasan Al-Qazwini.

He is the author of Diyâfat-ul-Ikherân, which deals with the
scholars of Qazwin. He was a mutakallim too. He died
in 1096 A.H.

46. Ash-Shaikh Kâzim Al-Arzi Al-Baghdâdi was a poet and an
adept debator-scholastic. He died in 1212 A.H.

47. Mirza Hidâyat Ullah Al-Urshaji Al-Mashhadi was one of the
scholastics. He died in 1218 A.H.

48. Ash-Shaikh Ali Bin Abdullah Bin Ali Al-Bahrâni.

He is the author Lisân-us-Sidq which was written as a counter
to Mizân-ul-Haqq written by a Christian scholar.
successful in this book. It was twice printed, in 1000 A.H.
in Egypt. He died in early fourteenth century.

49. As-Sayyid Hâmid Husain Al-Hindi Al-Lakhnawi.

He wrote a book in Persian titled 'Abqât-ul-Anwâr Fi Ithbâti

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Imâmat-al-Mimmat-al-Athâr. This book is spread over ten big volumes and has no comparison in its field right from the early Islam unto date. He refers to very authentic personalities quoting from their books which are dependable. Such a writing has never been seen or heard. He died in 1306 A.H.

50. As-Sayyid Nâsir Husain was the son of As-Sayyid Hâmid Husain referred to above. He continued the work started by his father and completed ABQAT. He died in 1261 A.H.

Shi'ite Scholars And Authors In The Field Of Principles Of Jurisprudence

From Among The Imâms.

You have learnt from the Eighth Discussion that the first one to speak about Jurisprudence in Islam was Ali Bin Abi Talib. He dictated sixty different kinds of studies connected with the Quran. He mentioned that in the Quran there were verses which abrogated the others and these which were abrogated (Nâsihk and Mansûkh); that there were verses clear in their meaning (Muhkam) and others which were not (mutashâbeh) and that there were verses which had their particular application and others having general application. These principles were the foundation stone of all discussions relating to this branch of knowledge. Imam Muhammad Al-Baqir and Imam Ja'far As-Sâdiq were the foremost after Amir-ul-Mu'minin to open the gate of Principles of Jurisprudence. Imam Shâfi'i came long after them. Both of them explained their companions the most important issues relating to Jurisprudence. Imam Ja'far Sâdiq threw light on the following

- i) conditions and pre-requisites of Ijtihâd;
- ii) permission of following another person (Taqlid);
- iii) denotative value of the apparent meaning of words;

- iv) permissibility of action according to the general and absolute senses, etc.;
- v) permissibility of learning secondary law (fiqh) and finding out secondary law from the primary;
- vi) action;
- vii) permissibility of repeating the tradition to ascertain its meaning and not the words (direct transmission);
- viii) unpermissibility of imposing an act upon a person which is far beyond his capacity;
- ix) obligation to refrain from that which is doubtful;
- x) admissibility of reasoning with reference to a precedent and non-admissibility of analogous inferences (Qiyâs) that is Al-Qiyâs;

Similarly, both Imam Muhammad Al-Bâqir and Imam Ja'far Sâdiq clarified the following issues relating to the Principles of Jurisprudence.

- i) arriving at a decision in case of the doubtful despite the absence clear-cut information;
- ii) dealing with contradictory informations, which issue relates to striking and balance and exercising one's discretion and preference;

Similarly, Imam Muhammad Al-Bâqir, Imam Ja'far As-Sâdiq and Imam Mûsa Al-Kâzim clarified that it is obligatory to refer to the Quran and the Sunnah in order to reduce results and give judgments, as well as that the apparent meaning are sufficient for the judgment. Reasoning and admissible. Imam As-Sâdiq and Imam Ali As-Sayidî prohibited the use of analogy and guess-work in arriving at judgments. In the same way, Imam As-Sâdiq and Imam Ar-Rida declared it permissible to act in accordance with the general and the absolute as

well as admissibility of framing secondary rules on the basis of fundamental principles and abstract rules. Imam Ali Al-Hâdi and Imam Al-Hasan Al-'Askari gave their judgment on the admissibility of circumstantial evidence information which is authentic. Similarly, Imâm Al-Mahdi declared the admissibility of circumstantial evidence and so on and so forth. These things are dealt with at length in the Eighth Discussion.

Other Than Imams.

Some of our contemporary writers have said that the first person to distinguish himself in writing down these discussions in the form of a book was Hishâm Bin Al-Hakâm, a student of Imam Ja'far Sâdiq who composed a book, titled, Kitâb-ul-Alfâz Wa Mabâhithihâ, which is one of the important discussion of this branch of studies.

Our opinion is that there has been mentioned a book as referred to above among the books written by Hishâm but its topic is not known. It cannot be said as to whether this book deals with the discussion of the words which belongs to the field of Jurisprudence or not. But does the statements of our contemporaries give any indication to this effect. But the correct position is that the first one to put down these discussions to book-form was Yûnis Bin Abdur Rahmân who was an ally to Yaqtin family. He wrote a book titled Ikhtilâf-ul-Hadith which deals with exactly an issue of principles of jurisprudence that is the question of balancing the views which are contradictory and exercising one's discretion in giving a judgment. This is a part of the discussions relating to the Principles of Jurisprudence. He died in the beginning of the third century.

Other notable figures who did work in this field are as described

Ahmad Bin Muhammad Bin Khâlid Al-Barqi wrote a book on contradictory opinions and question of giving judgment. He died in 274 A.H.

MUJIBBATE AUTHORS AND SCHOLARS

2. Muhammad Bin Abdul-Rahmân Bin Qiblah Ar-Râzi has expressed his ideas on the availability of one piece of evidence which is quite known. He died in the beginning of the fourth century.

3. Muhammad Bin Muhammad Bin An-Nû'mân Bin 'Ubayd as Al-Mufid.

He has a small book on Im-u'l-Usûl which is printed.

4. Ash-Sharif Murtadâ Ilm-ul-Hukm Ali Bin Abi-husain.

Allama has described him in Al-Khabarât as a man of all arts whose position is admitted by all. He was profound in knowledge and different studies, which included the knowledge of Usûl-ul-Fiqh (Principles of Jurisprudence) which is a way to the Principles of Law (Shar'iah). His ideas and opinions are quite well known in the books of both the Sunnite and the Shi'ite writers. He died in 336 A.H.

5. Ash-Shaikh Abu Ja'far Muhammad Bin Ali Al-Musaini At-Tûsi.

He is called Shaikh-ut-Tâ'ifah or simply as Ash-Shaikh. A number of his books on the Principles are found in print. He died in 400 A.H.

6. Sadid-ud-Din Mahmud Bin Ali Al-Fumalî was also one of the scholars who were known for knowledge of Usûl. He died during the sixth century.

7. Al-Muhaqqiq Ja'far Bin Al-Hasan Bin Yayhâ Bin Sa'id Al-Hilli.

He is the author of Ma'ârij-ul-Wusûl Ilâ 'Ilm-il-Usûl which has been printed. He also collected the fundamental principles relating to Ilm-ul-Usûl in brief in a book form which is one of its kind. He died in 676 A.H.

8. Yahyâ Bin Sa'id Al-Hilli was a cousin of Al-Muhaqqiq

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Ja'far. He wrote Al-Madkhal Fi Usûl-il-Fiqh. His death occurred in 690 A.H.

9. Al-Allâmah Al-Hilli Al-Hasan Bin Yûsuf Bin Al-Mutahhar. He was a pupil of Al-Subaqqiq. Among his books are An-Nukat-ul-Bad'iah, Ghâyat-ul-Wusûl, Mabâdi-ul-Wusûl, Tahdhib-ul-Wusûl, Nihâyat-ul-Wusûl (in two volumes), Nehjul Wusûl which is a medium sized book. He died in 726 A.H.

10. As-Sayyid 'Amid-ud-Din Abdul Muttalib Bin Muhammad Al-A'raji Al-Husaini was a nephew of Al-Allâmah and his pupil. He wrote an explanation and commentary on his uncle's book Tahdhib-ul-Wusûl. He died during the eighth century.¹

11. Ash-Shaikh-ul-Jalil Muhammad Bin Ali Al-Jurjâni was also a pupil of Al-Allâmah. He wrote Ghâyat-ul-Bâdi Fi Sharh-il-Mabâdi Fi Usûl-il-Fiqh written by his teacher. He wrote this book in the name of An-Naqib 'Amid-ud-Din Abdul Muttalib Ibn An-Naqib Shams-ud-Din Ali Bin Al-Mukhtâr Al-Husaini. I have a copy of this book. He died during the eighth century.

12. Ash-Shahid Muhammad Bin Makki Al-'Aamili Al-Jizzini collected the fundamental rules of the Principles of Jurisprudence in a book form. He also composed Kitâb-ul-Qawâ'id Fil Qawâ'id il-Fiqhiyyah.

He was martyred in 786 A.H.

13. Ash-Shaikh Zain-ud-Din Ali Al-'Aamili Al-Jaza'i continued the work started by Ash-Shahid and composed Tamhid-ul-Qawâ'id. He was also martyred in 966 A.H. and is called Ash-Shahid-Uth-Thâni.

There are a number of commentaries on aforementioned Tahdhib-ul-Wusûl. Among such commentaries is Nihayat-ut-Tagrib Fi Sharh-it-Tahdhib in two volumes. I have got a manuscript copy of this book but its first pages are missing. Hence, I cannot tell about its authors.

The lead given by the author is mainly given as follows by the following scholars :

14. Ash-Shaikh Hammad bin Yunus (رحمۃ اللہ علیہ) wrote a commentary Al-'Aamili which is known as 'Uloom-ul-Fiqh. The author of Ma'âlim Fil Usûl before writing this book used to study this subject through 'Uloom-ul-Fiqh which has already been mentioned above. Ibn-il-Hâjjib and Usûl-ul-'Adabi also referred to the teaching and learning of this subject through it. He died in 1011 A.H.
15. Ash-Shaikh Muhammad bin 'Abdullah bin 'Abdud-Din was the son of the author of 'Uloom-ul-Fiqh mentioned above and was one of the authors of the commentaries on this book. He died in 1091 A.H.
16. As-Sayyid Husain known as 'Abdullah Sulayman wrote a commentary on Al-'A'âlim. He died in 1102 A.H.
17. Mulla Sâleh Al-'Isfahani wrote a commentary on Al-'A'âlim.
18. Muhammad Bin 'Abdugayyûm 'Ab-Shirvanî known as 'Abd-Mîrz wrote another commentary on Al-'A'âlim. He died in 1099 A.H.
19. Al-Mulla Abdullah At-Tâni.
He wrote Al-Wâfiyah Fil Usûl which became very famous and many scholars wrote commentaries on it. He died during the mid-eleventh century.
20. Ash-Shaikh ul-Pahâri, Muhammad Bin Al-Husain wrote Zubdatul Usûl. He died in 1031 A.H.

1. There are some more commentaries written on Al-'A'âlim which will be mentioned later on.

21. Ash-Shaikh Jawwâd Bin Sa'd ullah Al-Kâzmi who is commonly known as Al-Fâdil Al-Jawwâd was a pupil of Ash-Shaikh ul-Bahâ'i. He wrote Ghâyatul Ma'mûl Fi Shar'ih Zûdatul Usûl. He died during the eleventh century.

22. Ash-Shaikh Asadullah Bin Ismâ'il At-Tustari Al-Kâzimi.

He wrote Kashful-Qinâ' 'Anil Wujûh-i-Hujjiyatul Ijmâ'. In this book he gave a summary of what his predecessors had written and supplemented with the contemporary opinions on admissibility of Ijmâ'. He has been followed by those who came after him upto our own age. He died in 1130 A.H.

23. As-Sayyid Muhammad Al-Jawwâd Bin Muhammad Al-Husaini Al-'Aamili An-Najafi is the author of Miftâh-ul-Kirâmah. He also wrote a commentary on Al-Wâfiyah by At-Tûni. He died in 1226 A.H.

24. As-Sayyid Muhsin Al-A'raji Al-Baghdâdi, Khatib-ul-Usûliyyin who is also known as Al-Muhaddiq-ul-Kâzimi is the author of Al-Mahsûl Fil Usûl. He also wrote a commentary on Al-Wâfiyah of At-Tûni which was titled by him as Al-Wâfi. He died in 1226 A.H.

25. Ash-Shaikh Ja'far Ibn Ash-Shaikh Khidar An-Najafi.

He briefly dealt with the issues relating to Usûl in the beginning of his book Kashf-ul-Ghitâ' 'Anil Mahâsin-ish-Shari'at-al-Charrâ'. He died in 1228.

26. Ash-Sayyid Husain Bin Abil Hasan Mûsa Al-Husaini Al-'Aamili Ash-Shagrâ'i was the brother of the grandfather of the author of the present work. He was the most famous among the scholars of Usûl in Iraq in his age. The scholars of An-Najaf chose him to debate with Mirza Al-Qummi on the issue of 'admissibility of Absolute Probability' when

the latter visited him in Mecca in the month of July 1230 A.H. He died in 1230 A.H.

27. Al-Mirza A' al-Mu'ayyid al-Kharrāzī was a prominent scholar who wrote a book titled 'Ma' al-Ma' alim' which people depended upon. He was a student of Ash-Shaikh al-Ma' alim. Many commentaries have been written on this book which will be discussed in the next section. He died in 1233 A.H.

28. Ash-Shaikh Is'haq ibn 'Ali al-Hā'iri was a prominent scholar of Mecca. He wrote a voluminous book titled 'Ma' al-Ma' alim' which is a Hāshiyah 'Ala' Ma' alim. He died in 1233 A.H.

He wrote a voluminous book titled 'Ma' al-Ma' alim' which is a Hāshiyah 'Ala' Ma' alim. He died in 1233 A.H.

29. Ash-Shaikh Muḥammad al-Hā'iri was a prominent scholar of Mecca. He wrote a book titled 'Ma' al-Ma' alim' which is a Hāshiyah 'Ala' Ma' alim. He died in 1233 A.H.

30. Mirza Abdul Fatah ibn 'Ali al-Hā'iri was a prominent scholar of Mecca. He was one of the pupils of the great scholar, Ash-Shaikh al-Ma' alim. He has written a book titled 'Ma' al-Ma' alim' which is a Hāshiyah 'Ala' Ma' alim. He died in 1233 A.H.

31. Ash-Shaikh Husayn ibn 'Ali al-Hā'iri was a prominent scholar of Mecca. He is known as 'Ma' al-Ma' alim'. He wrote a well-known book titled 'Ma' al-Ma' alim' which is used for teaching of this subject. He gives a summary of his predecessors in connection with important principles. He has been followed by those who were his juniors. He has written a book titled 'Ma' al-Ma' alim' which is a Hāshiyah 'Ala' Ma' alim. He died in 1233 A.H.

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from which the people have benefitted. He died in 1281 A.H.

32. As-Sayyid Mehdi Al-Qazwini Al-Helli Ar-Najafi is the author of *Talîq Fil Usûl*. He died in 1300 A.H.

33. Ash-Shaikh Musa Bin Amin Aal Sharârah Al-'Aamili wrote a poem on the subject which has no parallel. He died in 1304 A.H.

34. Mirza Mûsa At-Tabrizi is one of the contemporaries. He has written *Hâshiyah* (notes) on the *Rasâ'il* of Shaikh Murtada, which is quite a voluminous book and has been printed. He died during the fourteenth century.

35. Mirza As-Sayyid Muhammad Hasan Ash-Shirâzi was domiciled in Sâmarâ. He was one of the most famous teachers of Usûl and trained many a scholar. He was himself a pupil of Ash-Shaikh Murtada. Among his writings is a book *Risâlah Fil Mushtaqg*. He died in 1312 A.H.

36. Mirza Habib Ullah Ar-Rishti was a pupil of Shaikh Murtada. He was a very famous teacher of Usûl and wrote a book named *Badâ'i' -ul-Usûl*. He died in 1313 A.H.

37. Mirza Shaikh Muhammad Hasan Al-Ashtiyâni At-Tehrani was a pupil of Shaikh Murtada. He wrote a commentary on *Ar-Rasâ'il* which has been printed. He died in 1322 A.H.

38. Ash-Shaikh Mulla Kâzim Al-Khurâsâni An-Najafi was our teacher and our Shaikh. He was one of the most famous teachers of Usûl in our age. He polished up the subject and simplified it. He has written a commentary on the *Rasâ'il* of Shaikh Murtada as well as *Al-Kifâyah Fil Usûl* in which he treated all the necessary topics of the subject, with the result that the students and teachers bank upon it alongwith *Al-Ma'âlim*, *Qawânin* and *Rasâ'il*. Nowadays, Al-

Qawâim has been left in the and the hadith and fiqh confined to three books, namely: Al-Nawâzih, Ma'ârif and Al-Kifâyah. He died in 505 A.H.

39. Ash-Shaikh 'Abdî 'Abdihîyâ' al-Hakîmî: (1731-1801)

pupil of Shaikh 'Abdî al-Hakîmî al-Kutubî and a famous commentator on Al-Kutub and the 'abridgement of the same in 1788. He died in 605 A.H.

40. Ash-Shaikh 'Abdî Hasan Asfahâni: (1731-1801)

41. Ash-Shaikh Mirza Fakhru'l-Amin: (1731-1801)

42. Ash-Shaikh 'Abdul Karim al-'Asfahani:

43. Ash-Shaikh 'Abd al-Qadir al-'Asfahani: (1731-1801) has written a commentary on the 'abridgement of the 'abridgement in 1261 A.H.

In addition to these mentioned above, many scholars of law as well as in the past have written books which are numerous and printed. To estimate the work done by the Shi'ite scholars in this field is difficult, not to speak of enumerating the scholars who have worked on this subject.

Shi'ite Jurists And Authors On Jurisprudence And The Traditions.

From Among The Companions.

The first and foremost among the companions of the Prophet had acquired the knowledge of Jurisprudence was the Imam Shi'ites and their Chief Amir-ul-Muminiin Ali Bin Abi Talib.

Similarly Sayyidah Fâtimah Az-Zahrâ' and her two sons Imâm Al-Hasan and Imâm Al-Husain were profoundly accomplished in this respect. What has resulted from their talks about the religious studies

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is sufficient to fill volumes. It would suffice to refer to the speeches made by her after the death of her father — the Prophet — which contain a lot of material about the philosophy of Shara and religious injunctions. You have learnt during the Eighth Discussion about Mushaf-e-Fâtimah or the Book of Fâtimah as well as that Imam Al-Hasan and his father Ali Bin Abi Talib were the first to write about such knowledge.

Then comes the name of Ibn Abbas who is usually called the Pontiff of Ummah and the Jurist of the Community. He is always referred to in the matters relating to the Traditions, Jurisprudence and Religious Injunctions. He died in 67 A.H.

Next to come are Salmân-Al-Farsi and Abu Dhar Al-Ghaffâri. They were the first to collect the Traditions and classify them under different headings. When we discussed as to who was the first to write a book in Islam, we quoted from Ibn Shahr Ashûb that the pioneer in this respect was Ali Bin Abi Talib who was followed by Salmân, Abu Dhar, Al-Asghar Bin Nabâtah, Abdullah Bin Abi Râfe' and Imam Zairul Aabidin (who wrote As-Sahifah Al-Kâmilah) respectively. To Salmân is attributed a book of Traditions named as Al-Jâthalique. Ash-Shaikh has said in his Al-Fahrist, «He has reported about Al-Jâthalique the Byzantian who was sent by the Byzantian King to Madinah after the death of the Prophet.» Ash-Shaikh has then given the authorities and evidence to authenticity of the book. According to Ma'âlim-ul-Ulama' Salmân reported about Al-Jâthalique in this book. Similarly, Abu Dhar has a book like Al-Khutbah to his credit in which he explained the situation after the death of the Prophet. Ash-Shaikh in Al-Fahrist and Ibn Shahr Ashûb in Al-Ma'âlim have said that Jundub Bin Jurâdah, Abu Dhar Al-Ghaffâri has a Khutbah to his credit in which he explained the situation and things after the death of the Prophet. Ash-Shaikh has also mentioned the authority to the authenticity of this statement. Abu Dhar died in 31 A.H. while Salmân passed away in 35 A.H.

Abu Râfe' Ibrâhim or Aslam, who was a freed slave of the Prophet

is also counted among such scholars, and he is also mentioned while discussing the first group of the Shi'ites, namely those who were in Mecca in the past and then he mentioned that he was one of those who were attached to the Prophet and saw when the Prophet was killed, after that he became a companion of Ali (R.A.) after the Prophet's death. He was among the best of the Shi'ites who fought in the battles on the side of Ali and was in charge of the Caliphate in Kufa. An-Najashi further says that he was the author of a book containing Sunan, is mentioned in the book. Then he mentions the authorities for the collection of the Tradition of Muhammad (R.A.) and the Tradition of his family, and then he gives an idea of the books of the Shi'ites, such as As-Salât (Prayers), Ta'at, Hâdi, Zâ'îr, and the like. He was therefore the first one to collect the Tradition of the Prophet and his family under various headings. He was the first one to collect the Tradition of the Prophet for the first time belonged to the third century, as he has mentioned in Tadribur-Râwi by As-Suyûti. The Major Imam says that the first of collecting the Tradition was undertaken for the first time by Muhammad Ibn Shahâh Az-Zahri under the orders of Umar Bin Abdul Aziz who became a Caliph in 98 A.H. and died in 111 A.H.

According to the report of Ibn Ha'ar, Abu Dâ'ud died in the early phase of the Caliphate of Ali in 35 A.H.

From the Tabi'ites and their Followers.

Adh-Dhahabi, who is not a Shi'ite, has said in his book Mizânul-Itidâl that the Shi'ism spread among the Tabi'ites and their followers to a very great extent. He has said during the life-account of Ahmad Bin Taghlab, on the authority of persons like Ahmad Bin Hanbal, Mu'in and Abu Hâtim, «One may ask how the trust could be placed in those who created new things (in religion). The answer to this question is that Bid'at (innovation) is two small hills like exaggeration of Shi'ism or Shi'ism without exaggeration. It does not affect, because

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Shi'ism was very much common among the Tabiites and their followers despite their religiousness, piety and truthfulness. If we reject the Traditions and reports given by such persons (because of their being Shi'ites), then most of the sayings of the Prophet will have to be discarded, which will of course be a bigger Bid'at..... Now this is a testimony of a Great Traditionalist to the effect that the Shi'ites distinguished themselves among the Tabiites and their followers in guarding the sayings of the Prophet. Had others also done the same and reported the Traditions as they did, the rejection of their reports would not amount to giving up the major portion of the Traditions. The fact is that the Four Imams and leading Traditions received a lot from the Shi'ite Jurists. Imam Abu Hanifah for example, received information from Imam Ja'far Sâdiq. Erâhim Bin Muhammad Bin Sam'ân Al-Madani Al-Aslami (an ally of Banu Aslam) was the teacher of Imam Ash-Shâfi'i and was a Shi'ite. Imam Ahmad Bin Hanbal got his training and education at the hands of Muhammad Bin Fudail Bin Ghazwân Ad-Dahiry who was a Shi'ite as discussed under the heading of the reciters of the Qur'an and will again be discussed under the heading of Jurists. Ubaidullah Bin Abi Mûsa Al-'Absi Al-Kufi was the teacher and Shaikh of Imam Al-Bukhâri. He was also a Shi'ite as evidenced by As-Sam'âni in Al-Ansâb, Adh-Dhahabi in Al-Mukhtasir Mizân-ul-Itidâl and Tadhkiratul Huffâz, the author of Duwal-ul-Islam, Ibn-ul-A'bir in Al-Ansâb, Abu Dâ'ûd, Ibn Sa'd, Ibn Habbân, Ya'qûb Bin Sufyân, Abu Muslim Al-Baghdâdi Al-Hâfiz, Ibn Ul-Qâne', As-Sâji and others.

Shi'ite Books Of Traditions Numbering 6600.

earlier Shi'ites belonging to the Athnâ 'ashariyyah group who contemporaries to the Imams, from Ali Bin Abi Talib to the time of Imam Al-Hasan Al-Askari, compiled 6600 books of the Traditions through the agency of Imams from the Ahl-Al-Bait. These books are mentioned in those relating to Rijâl (biographies) and have been recorded by As-Shaikh Muhammad Bin Al-Hasan Bin Al-Hurr Al-

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'Aamili, belonging to thirteenth century, in the fourth note of his book Al-Wasâ'il. He got the names of these books from the accounts of their authors scattered in various other books. He collected what the authors of Rijâl had recorded and the number came upto 6600. If we reached this point of discussion, we would like to remind the reader that these books contain 400 volumes on the subject of Usûl (Principles of Jurisprudence) and four big selections. If this is against what we are following in distribution of these authors according to their groups, it is because of the fact that we do not like to make our discussion of the books of the Traditions disrupted; we rather like it to be in one place and complete.

Four Hundreds Books Of Usûl.

Among these 6600 books, 400 were distinguished for their treatment of Usûl which are known to the Shiites as Al-Usûl-ul-Arba'a Mi'ah. Ash-Shaikh Al-Mufid has said, «The Imamite composed four hundred books which are named as Usûl during the period from the life-time of Imam Ali Bin Abi Talib to that Imam Al-Hasan Al-Askari. The meaning of Usûl they say is that these books belong to the origin (Asl). Similarly, At-Tabrisi has said in A'lâm-ul-Warâ that four hundred books were compiled from the replies given by Imam Ja'far Sâdiq. These books are known as Usûl and have been reported by his companions and the companions of his father Imam Muhammad Al-Bâqir. According to Al-Muhaqqiq, the author of Al-Mu'tabar, that the number of books compiled from the replies given by Imam Ja'far Sâdiq to various questions is four hundred, which are named as Usûl.

What Al-Mufid has said, as referred to above, indicates that Four Hundred Usûl have been reported from all the Imams, while Ash-Shaikh At-Tabrisi, Al-Muhaqqiq and Ash-Shahid have said, shows that they were solely reported from Imam Ja'far Sâdiq. It is possible to reconcile between this. There might be Usûl based upon the reports of Imam Ja'far Sâdiq and another collection based upon the reports of all Imams.

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Now we shall deal with individuals as below; starting with those from the Tabi'ites:

1. Ali Bin Abi Râfe': He was a freed slave of the Prophet and a companion of Amir-ul-M'minin Ali Bin Abi Talib. He was the secretary and treasurer of the latter. An-Najâshi has said during his discussion of the first group of the Shi'ite authors, after giving an account of Abi Râfe' who had himself compiled a book on Sunun, Religious Injunctions and Problem, «Ibn Abi Râfe' wrote another book. His full name is Ali Bin Abi Râfe'. He was a Tabi'ite and one of the chosen Shi'ites. He was a companion of Amir-ul-Mu'minin and his secretary. He gathered a lot and collected a book On the various branches of Jurisprudence. Keeping this statement in view we can say that Ali Bin Abi Râfe' was the pioneer of writing a book on jurisprudence and classifying the subjects under various headings. As-Suyûti has said in Al-Awâ'il that the first one to write a book on jurisprudence after the first century was Abu Hanifah. But Ali Bin Râfe' was during the time of Ali Bin Abi Tâlib, that is during first half of the first century or long before the birth of Imam Abu Hanifah. He died during the first century.

2. Ubaidullah Bin Abi Râfe'.

He compiled a book on the judgments of Imam Ali Bin Abi Talib. This book has been mentioned by Ash-Shaikh in Al-Fahrist. He has also quoted the authorities who are Muhammad Bin Ubaidullah Bin Abi Râfe' from his father Ubaidullah Bin Abi Râfe' who got from his father Abi Râfe' who in turn received it directly from Imam Ali Bin Abi Talib. He is also among the pioneers who wrote on jurisprudence. We have already briefly discussed Abi Râfe' and his two sons.

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Ubaidullah Bin Abi Râfe' died during the mid-first century.

3. Asbagh Bin Nabâtah Tabi'i.

According to An-Najâshi, he was a very close friend and companion of Amir-ul-Mu'minin and lived after his death. An-Najâshi has reported about his oath given to Al-Ashtar and his will to his son Muhammad, alongwith the authorities in support of these two documents.

He wrote a book about novelties of the judgements and orders given by Amir-ul-Mu'minin. This book has been reported by Muhammad Bin Ali Bin Ibrahim Bin Hâshim Al-Qummi from his father and grandfather who received it from Muhammad Bin Walid who in turn got it from Muhammad Bin Al-Furât. The latter received it from the author Asbagh Bin Nabâtah — himself. We have got a manuscript copy of this book. He died during the mid-first century.

4. Rabi'ah Bin Sami'.

An-Najâshi has described him in the beginning of his book as belonging to the first group of the Shi'ite writers. He has also mentioned that Rabi'ah compiled a book on Zakât-un-Ni'am which was narrated to him by Amir-ul-Mu'minin. He has also quoted the authorities in support of this statement. Rabi'ah died during the first century.

5. Yu'la Bin Murrah Tâbi'i.

He compiled a booklet which was narrated to him by Amir-ul-Mu'minin. An-Najâshi has mentioned about it in his book. He died during the first century.

6. Al-Hârith Al-A'war Al-Hamdâni Tabi'i was one of the companions of Imam Ali. He compiled a book in which he reported those matters which Amir-ul-Mu'minin told him.

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Jew. Ash-Shaikh At-Tûsi has mentioned the authorities for this book in his Al-Fahrist. He died during the first century.

7. Maitham Bin Yahyâ At-Tammâr Al-Kufi was one of the closest companions of Amir-ul-Mu'minin with whom he used to share his secrets. He composed a book on the Traditions from which Ash-Shaikh At-Tûsi, Al-Kishi and At-Tabari (in Bishârat-ul-Mustafa) usually quoted. He was assassinated in 60 A.H.
8. Abdullah Bin Al-Hurr Al-Ja'fi Al-Kufi the poet, who is also known as Ash-Shâ'ir ul-Fâtik, has been mentioned by An-Najâshi as belonging to the first group of the Shi'ite authors. He compiled a book in which he reports what he got from Amir-ul-Mu'minin.

We have to add that he did not respond to the call of Imam Husain for help. Later on, he was among those demanded for a revenge for the murder of Imam Husain. He died during reign of Al-Mukhtâr around 66 A.H.

9. Abu Sâdiq Sulaim Bin Qais Al-Hilâli was a companion of Amir-ul-Mu'minin. He has been mentioned by An-Najâshi among the first group of the Shi'ite authors. He also mentions about his book alongwith its authorities. We have to add that Sulaim Bin Qais reports in this book what he learnt from Ali Bin Abi Talib and other prominent companions of the Prophet. Ash-Shaikh Abu Abdullah Muhammad Bin Ibrâhim Bin Ja'far Al-Kâtib-un-Nu'mâni says in his Kitâb-ul-Ghaibah, in which many Traditions have been quoted through Sulaim Bin Qais, as follows :

«All the Shi'ites who served the cause of knowledge and reported through the Imams are unanimous on the point that the book of Sulaim Bin Qais Al-Hilâli is one of the basic books of Usûl which have been

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reported by the scholars and Traditionalists carrying the Traditions of Ahl-Al-Bait. It is also the oldest of all because every Tradition that has been collected in it, has directly been taken from the Prophet, Amir-ul-Mu'minin, Al-Miqdâd, Salmân Al-Fârsi and you Dhar or those followed the path chosen by them who had seen the Prophet and Amir-ul-Mu'minin and heard them, who are the origins to whom the Shi'ites refer and on whom they depend.

He died in 75 A.H.

10. Imam Zainul Abidin Ali Bin Al-Husain was the Imam of his age and leader of the Muslims in the matters relating to jurisprudence and religious injunctions and guided them through his words and actions. He passed away in 94 A.H.
11. Sa'id Bin Musib Tâbi'i was a companion of Imam Zainul Abidin. It is also said about him that he was a companion of Imam Ali Bin Abi Tâlib and had participated in all the battles on his side. He reported from him and Ibn Abbâs. Ibn Hajar has said in Tahdhib-ut-Tahdhib, on the basis of a report from Imam Muhammad Al-Bâqir taken through Ibn-ul-Madini, that the Imam said, «There is none among the Tabi'ites who has wider knowledge than he (Sa'id Bin Musib). In my eyes he is the most competent person among the Tâbi'ites.» As to Ibn Hajar, he is one of those scholars who are trusted of the jurists. According Al-Mukhtasir of Adh-Dhahabi, he (Sa'id Bin Musib) was the Chief of the Tabi'ites, His arguments were thorough. He was a jurist who had fame and was on the top in knowledge as well as actions. He died in 94 A.H.
12. Abu Abdur-Rahmân Abdullah Bin Habib As-Salmi has been mentioned among the reciters of the Quran. He was a close friend of Amir-ul-mu'minin. Ibn Qutaibah has

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about him that jurisprudence (Al-Fiqh) has been taken from him. He died in 105 A.H.

13. Imam Muhammad Al-Bâqir.

During his time, the number of Shi'ite reporters and writers increased. It also happened during the time of his son Imam Ja'far Sâdiq. Only Jâbir Bin Yazid Al-Ja'fi alone reported seventy thousand Traditions from him which he narrated on the authority his ancestors and the Prophet himself. He passed away in 113 A.H.

Among the Followers of the Followers (Tabi'it Tâbi'in) and the latter generations, there were :

1. Jâbir Bin Yâzid Al-Ja'fi, as has already been said, reported seventy thousand Traditions. He used to say, «I have fifty thousand Traditions out of which I have not reported any and all of them are from the Prophet through the agency of Ahl-Al-Bait. It means that the thing which checked him from reporting those Traditions might have been the fact that some weak-minded people could not bear them and would have belied him and this attitude would have spread to most people.

He died in 127 A.H.

2. Al-Hâfiz Al-Muhaddith Al-'Aabid Mansûr Bin Mu'tamar Al-Kufi. He died in 132 A.H.

3. Abân Bin Taghlab compiled Kitâb-ul-Fadâ'il which is counted among the basic and fundamental books (Usûl of the Shi'ites. An-Najâshi has said about him, «He was well versed in every branch of knowledge.» He has included Jurisprudence and Traditions in his statement. Ash-Shaikh has said in his Al-Fahrist that he was a noble jurist. He reported thirty thousand Traditions from Imam Ja'far Sâdiq as has already been mentioned. He died in 141 A.H.

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4. Abu Abdullah Abdul Mu'minin Bin Al-Qâsim Bin Qais Bin Qahad Al-Ansâri Al-Kufi. He died in 147 A.H.

5. Imam Ja'far Bin Muhammad As-Sâdiq.

During his time, the number of people reporting from him as well as that of authors increased. No one from among the Ahl-Al-Bait has been so reported from as he, so much so that Al-Hasan Bin Ali Al-Washâ has said, "I met 900 Shaikhs in the Mosque of Kufa, every one of them saying, 'Ja'far Bin Muhammad told me.' Only one reporter, Abân Bin Taghlab, alone reported thirty thousand Traditions from him. Al-Hâfiz Ibn-ul-'Uqdah prepared a special book in which very authentic reporters were included to report Tradition through Imam Ja'far Sâdiq. The number of such reporters was 4000. Similarly, 400 books were compiled from the replies he gave to different questions. These 400 books are known Usûl Arba'Miah, as has already been mentioned.

He passed away in 148 A.H.

6. Sulaimân Bin Mahrân Al-A'mash.

Ibn Qutaibah has mentioned him in Al-Ma'ârif as one of the Traditionalists and Reciters. He has said that he was more occupied with the Traditions and less with the Recitation of the Quran. At another place, Ibn Qutaibah has mentioned him as a Shi'ite. He died in 148 A.H.

7. Abu Ubaidah Al-Hidhâ' Ziyâd Bin 'Isa. He died before 148 A.H.

8. A'yun Family.

Ibn-un-Nadim has mentioned in his Al-Fahrist that Zarârah Bin A'yun Bin Sanbas (or Sansan) who was 'Abd Rabbeh was one of the most prominent

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personalities insofar as Jurisprudence, Traditions, Al-Kalâm and adherence to the Shi'ite creed is concerned. Similar was the case with his brother Hamrân Bin A'yun, his sons Hamza Bin Hamrân and Muhammad Bin Hamrân; Bakir Bin A'yun and his son Abdullah Bin Bakir, Abdur Rahmân Bin A'yun, Abdul Malik Bin A'yun and his son Daris Bin Abdul Malik (who was a companion of Imam Muhammad Al-Bâqir), the sons of Zarârah Bin A'yun Al-Husain Bin Zarârah and Al-Hasan Bin Zarârah (who were the companions of Imam Ja'far As-Sâdiq). Similarly, Ubaid Bin Zarârah reported Traditions from Zarârah Bin A'yun.

These twelve persons belonged to one family. Zarârah Bin A'yun died in 150 A.H.

9. Abu Hamza Ath-Thamâli Thâbit Bin Dinâr is known for his reporting. He was a companion of Imam Zainul Abidin, Imam Muhammad Al-Bâqir and Imam Ja'far As-Sâdiq. He remained alive for a short while during the period of Imam Mûsa Al-Kâzim (Peace be upon all of them!). He died in 150 A.H.

10. Muhammad Bin Muslim At-Tâ'ifi was one of the prominent Shi'ite Jurists and Traditionalists. He died in 150 A.H.

11. Abu Basir Yahyâ Bin Al-Qâsim Al-Asadi (an ally of Banu Asad)

He reported Traditions from Imam Muhammad Al-Bâqir, Imam Ja'far As-Sâdiq and Imam Mûsa Al-Kâzim. He died in 150 or 151 A.H.

12. Muhammad Bin Ishâq Bin Yassâr was an author of Sirât (biography of the Prophet) and Maghâzi (accounts of battles). Ibn-ul-Madini' has said, «Reporting of the Traditions of the Prophet rests upon twelve persons and

(Muhammad bin Yusuf) is one of them. Al-Khatib has testified his being a Sahabi of Farukh ibn Umar al-Ashari, one of which will come under the name of al-Khatib. He died in 150 A.H.

13. Abu Ali Ubaidullah bin Umar al-Sa'dani

An-Najashi says, "Abi Sa'd' an-Numayri was a companion of the Shi'ites. His grandfather was a companion of the Prophet. Traditions from Imam Ali (a.s.) and Imam Zayn al-Abidin (a.s.) of them were trusted in what they reported. He was a companion to Ubaidullah was the author of the book 'al-Maw'izah' a famous figure. He is the author of the book 'al-Maw'izah' which is that Ubaidullah gave to Imam Zayn al-Abidin (a.s.) who revised it."

Al-Barqi has said in his 'al-Maw'izah' that Ubaidullah was a companion which was the first time mentioned in the world.

He died during the caliphate of Imam Ali.

14. Na'wiyah bin 'Umar al-Sa'dani (a.s.) was a companion of a number of books on jurisprudence and traditions which have been mentioned by al-Barqi in his 'al-Maw'izah' and by An-Najashi with their authorities. He died in 175 A.H.

15. Imam Musa Al-Kazim (a.s.) Imam Ja'far As-Sadiq (Peace be upon both!)

His companions compared books in various branches of religious studies which they based upon the knowledge they received from him. The Shi'ites have quoted them along with their authorities going back to the original sources. Other and prominent persons have included them in their books. He passed away in 183 A.H.

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16. Ibrâhim Bin Muhammad Bin Abi Yahyâ Al-Madani who was a freed slave of Aslum Bin Afsâ the Shaikh of Imam Ash-Shâfi'i. He was a companion of Imam Muhammad Al-Bâqir and Imam Ja'far As-Sâdiq. Ash-Shaikh has said in Al-Fahrist that he wrote a book in a number of chapters relating to Halâl and Harâm.¹ It has been reported from Imam Ja'far As-Sâdiq. Ash-Shaikh has quoted the authorities too. He died in 184 A.H.

17. Muhammad Bin Qais Al-Bajli wrote a book which he has reported from Imam Ali Bin Abi Talib. He was not living during life of Imam but belonged to the period of Imam Muhammad Al-Bâqir and Imam Ja'far As-Sâdiq. An-Najâshi says that he is the author of a well-known book on Al-Qadâyâ' (Judgments). Similarly, Ash-Shaikh has said in his Al-Fahrist that Muhammad Bin Qais composed a book on the judgments of Imam Ali (A.S.). He died in 151 A.H.

18. Nasr Bin Nasir Al-Bahrâni is one of the oldest reporters of the Traditions. He has reported from Jâbir Bin Abdullah Al-Ansâri through his father.

19. Al-Hâfiz Al-Muhaddith Abu Abdur-Rahmân Muhammad Bin Fudail Bin Ghazwân Ad-Dabiy (Ally of the Dabi family) was the teacher of Imam Ahmad Bin Hanbal. He died in 195 A.H.

20. Yusus Bin Abdur-Rahmân was an ally of Yaqtin family and a companion of Imam Mûsa Al-Kâzim. Ibn-un-Nadim has said in his Al-Fahrist, «He was the scholar of his age. He wrote and compiled many books on Shi'ism.» Ibn-un-Nadim has mentioned his books on jurisprudence and the Traditions. He died in 208 A.H.

¹ — Allowed.

— disallowed, prohibited.

21. Ahmad Bin Muhammad Bin Abi Na'f al-Kharrâzi has been mentioned by Ibn-ur-Jadim as one of the Shiite Jurists and Traditionalists. He had also written his books. He died in 221 A.H.

Ashâb-ul-Ujma.

They are eighteen persons from among the companions and friends of various Imams who became famous in the realm of jurisprudence and the Traditions during the period extending from the first century to the early third century.

These persons were called by this name because, as is well known, there is a general concurrence of opinion among the Shiites to accept it as correct what they can affirm the validity of. They believe in them in matter relating to jurisprudence and traditions. The companions of Imam Muhammad Al-Bâqir and Imam Ja'far As-Sâdiq while the remaining number had six companions of Imam Jafar Al-Kâzim and Imam Ali Ar-Rida among them. I mention them here as Al-Kishi has done and shall not give their account according to the group they fall in lest the account might be disjointed.

Al-Kishi, who is one of the third century scholars, has given the names in his book of Rijâl as given below:

Jurists from among the companions of
Imam Muhammad Al-Bâqir and Imam Ja'far As-Sâdiq.

There is general agreement among the Shiites to the effect that the following companions of Imam Muhammad Al-Bâqir and Imam Ja'far As-Sâdiq should be considered as correct and that they are Jurists in the real sense. According to this opinion the most eminent and efficient jurists from among the ancients were these persons:

- i) Zarârah
- ii) Ma'rûf Bin Kharbûdh

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- iii) Burid
- iv) Abu Basir Al-Asadi
- v) Al-Fudail Bin Yassâr
- vi) Muhammad Bin Muslim At-Ta'iffi

According to another version, Abu Bâsir Al-Murâdi has been mentioned in place of Abu Bâsir Al-Asadi. His full name was Laith Bin Al-Bakhtari.

Jurists from among the companions of Imam Ja'far Sâdiq.

In addition to the six mentioned above, there is a general agreement about the following six persons to consider as correct what they correct, affirm what they say and accept them to be Jurists:

- i) Jamil Bin Durrâj;
- ii) Abdullah Ibn Maskân
- iii) Abdullah Bin Bakir;
- iv) Hammâd Bin 'Isa-
- v) Hammâd Bin Uthmân;
- vi) Alân Bin Uthmân.

It has been said that in the opinion of Abu Ishâq Al-Faqih, whose name is Thalabah Bin Maimûn that the most efficient and accomplished among these six was Jamil Bin Durrâj who was the youngest of the companions of Imam Ja'far As-Sâdiq.

Jurists among the companions of Imam Mûsa Al-Kâzim

And Imam Ali Ar-Ridâ.

All of our friends have agreed upon the fact that there are six more persons, in addition to those already described above, who should be accepted as jurists and whose opinions should be affirmed. These are

- Yunûs Bin Abdur-Rahmân;
- Safwân Bin Yahya Bayyâ' As-Sâbari;

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- iii) Muhammad Bin Abi 'Umair;
- iv) Abdullah Bin Al-Muhirah;
- v) Al-Hasan Bin Mahbûb;
- vi) Ahmad Bin Muhammad Bin Abi Na'ir.

Some people have given the name of Al-Hasan Bin Mahbûb in place of Al-Hasan Bin Mahbûb. Some other have given the name of Faddâlah Bin Ayub in place of Al-Hasan Bin Mahbûb. At those places, they replace the name of Faddâlah Bin Ayub by that of Al-Hasan Bin Mahbûb. They all agree on the names of Yûnus Bin Abi 'Umayr, 'Umar Bin Yahyâ.

Having given this note on the Ash'arî and his disciples, we now discuss the discussion of other jurists who came later. They are:

1. Imam Ali Bin Mûsa Ar-Rîdâ.

When he passed by Naishapur on his way to Kirmân, he was met by Abu Zar'ah Ar-Râzi and Muhammad Bin 'Asim Ar-Tûsi, who were from among the great and famous scholars of their age. They were accompanied by a large number of scholars and the Traditionalists. They requested him to tell them some Traditions. He therefore dictated to them while riding a Tradition of 'golden links' 1. At that time, a group was made of the people who had pens and inkpots and were writing that Tradition. They were twenty thousand. According to another version, their number came up to twenty five thousand less one. The persons who were taking the dictation were Abi Zarâ'ah and Muhammad Bin Aslam.

Ibn-ul-Athir has mentioned Imam Ridâ in Jam' al-Jawâ'id as the Mujaddid (renovator) of the Imamite creed in the early second century. He passed away in 203 A.H.

2. Muhammad Bin Mas'ûd Al-'Ayyâshi.

1. A Tradition of the Prophet conveyed on by persons beyond the number of 'Ushshahîd and accepted by all. In this case all the reporters were Imams from the Ash'arî.

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Ibn-un-Nadim has said that he was a Shi'ite-Imamite jurist and distinguished himself in the field of knowledge during his age. He wrote more than two hundred treatises on various branches of knowledge including jurisprudence and the Traditions. He died during the third century.

3. Muhammad Bin Umar Al-Waaqidi.

According to Ibn-un-Nadim. He had Shi'ite tendencies and was well aware of the differences of opinion among the people in matters relating to the Traditions, Jurisprudence and religious injunctions. He wrote a book Kitâb-ul-Ikhtilâf dealing with the differences between the people of Kufa and Madinah on various issues of Jurisprudence. He died in 207 A.H.

4. Safwân Bin Yayhâ Al-Bajli.

An-Najâshi says that he wrote thirty books as said by our friends. He mentions a book among his writing dealing with the order of writing of the books on jurisprudence. He died in 210 A.H.

5. Abu Muhammad Abdullah Bin Al-Mughirah Al-Bajli Al-Kufi.

According to An-Najâshi's report, he wrote thirty books including one on Jurisprudence. He died during the third century.

6. Abu Muhammad Bin Ubaidullah Bin Mûsa Bin Abi Mukhtâr Kufi Al-'Absi.

Shaikh has mentioned his name among the personalities of the age of Imam Ja'far Sâdiq. Adh-Dhahabi says in Al-Mukhtasir: «He is a Hâfiz and one of the great figures so as Shi'ism and innovations are concerned. He is dependable and trustworthy (in reporting of Traditions).» Ibn

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Hajar says, «He is a Traditionalist of Kufa, a Hâfiz of the Quran, great worshipper but a Shi'ite. Ibn Qutaybah has mentioned him in Al-Ma'ârif among the Traditionalists and the Reciters of the Quran who was more inclined towards the Traditions. He was a Shi'ite and this is why he reported such Traditions which were weak and unreliable. Hence, he became a 'weak' reporter of the Traditions in the opinion of a group of people. His being a Shi'ite has been affirmed by Ibn-ul-Athir and As-Sam'ânî in Kitâb-ul-Ansâb and others.

He died in 213 A.H.

7. Imam Muhammad Bin Ali Al-Jawwâd.

He asked the Qâdi-ul-Qudât Yahya Bin Akthar certain questions on Jurisprudence in the presence of Al-Mâmûn and made him completely cornered, in replying them.

He passed away in 220 A.H.

8. Abu Ali Al-Hasan Bin Mahbûb As-Sarrâd.

Ash-Shaikh has said in Al-Fahrist that he wrote a book Kitâb-ul-Mashaikhah in which he discussed punishments, blood-money, obligations, marriages and divorces. Ibn-un-Nadim has added one more topic, i.e. emancipation. He died in 224 A.H.

9. Imam Ali Bin Muhammad Al-Hâdi passed away in 254 A.H.

10. Imam Al-Hasan Al-Askari Bin Imam Ali Al-Mûdi passed away in 260 A.H.

11. Al-Fadl Bin Shâdhân Naishapuri.

Ash-Shaikh has mentioned him in his Alfahrist as a prominent scholar. Najâshi says, «He is dependable in reports and occupies a prominent position in the history of the Shi'ite community.

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companion jurists. Al-Kajji has said that he wrote 180 books. He died in 260 A.H.

12. Abul Hasan Ali Bin Muhammad Bin Shirah Al-Qâshâni.

According to An-Najâshi, he compiled a book Kitâb-ul-Jâme' dealing with Jurisprudence. He has also given the authorities supporting this statement. He died during the third century.

13. Ahmad Bin Muhammad Bin Khalid Al-Barqi.

He wrote a book in which he discussed the Traditions, their causes and contents etc. He died in 274 A.H.

14. Ibrâhim Bin Muhammad Bin Sa'id Ath-Thaqafi Al-Kufi Al-Asfahâni.

Ash-Shaikh and An-Najâshi both have mentioned among his works two books of Jurisprudence — Al-Jâme' Al-Kabir and Al-Jâme' As-Saghir. An-Najâshi says that the reason why he left Kufa was that he had written a book in praise of the Ahl-AlBait titled Kitâb-ul-Ma'rriyah. The Kufites respected him very much. They suggested to him that he should give up the idea of taking that book out. He asked them, «What country is the most hostile towards the Shi'ites?» He was told that it was Asfahân. He took an oath that he would not read it to anyone except in that city. His oath was the result of his confidence in the accuracy in what he had reported. He therefore left for Asfahân and reported his work in that city. He died in 283 A.H.

15. Muhammad Bin Ibrâhim Bin Habbûn Al-Hajjâri Al-

According to Tadhkiratul Huffâz, he was a Hâfiz and a specialist from Andulus and was among the great persons of his age, but he was a Shi'ite. He died in 205 A.H.

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16. Al-Hasan Bin Ali 'Aqil Al-'Ammâni.

He was the first one to polish up the sciences of Jurisprudence, divided it into various chapters as we find it today, used his understanding and separated discussion from the 'Ushûl and Furû' (secondary principles). He wrote a book on Jurisprudence titled Al-Mu'tamas-uk Bi-hadîthi 'Alim. It has been praised, as well as its author, by leading Shi'ite scholars like Al-Mufid, Ash-Shaikh At-Tûsi, Ibn Idris and others. He died in the beginning of the fourth century.

17. Muhammad Bin Ya'qûb Al-Kuleini.

He is the author of Al-Kâfi Fil Hadith which he compiled in twenty years. An-Najâshi has said that he is the most dependable of all and consistent in reporting the Tradition. Ash-Shaikh has said in Al-Fahrist, «He is trustworthy and well-informed.» Ibn-ul-Athir has described him in Jâme'ul-Usûl as the renovator of the Imamite creed in the early third century. He died in 328 A.H.

18. Abdul Aziz Bin Yayhâ Al-Jalûdi.

According to Ibn-un-Nadim, he is the author of Kitâb-ul-Murshid Wal Mustarshid and Kitâb-ul-Muta'ah, both dealing with Jurisprudence. An-Najâshi has mentioned a number of books written by him and dealing with various topics of Jurisprudence and which he wrote on the basis of information collected from Ali Bin Abi Talib and Ibn Abbâs. He died after 330 A.H.

19. Ahmed Bin Muhammed Bin Sa'id Al-Hafiz.

He is commonly known as Ibn 'Uqdah Az-Zaynabi. Shaikh At-Tûsi has said, «I heard a group of jurists say that he had memorized 300,000 books along with their sources and authorities and that he had written 300,000 in his 300,000. He died in 333 A.H.»

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20. Muhammad Bin Al-Askâfi.

An-Najâshi says, «He is the Shaikh of our friends and their senior. He has a very high position, and is much talked about.»

Ash-Shaikh has said in Al-Fahrist that he is high-ranking, trustworthy and has many reports to his credit. He died in 336 A.H.

21. Abou Ali Muhammad Bin Washshâh.

He was a freed slave of Abu Tamâm Az-Zainabi. Adh-Dhahabi has mentioned him while giving an account of Ibn Abdul Birr in Tadhkiratul Huffâz. He died in 346 A.H.

22. Abu Bakr Muhammad Bin Umar.

He is commonly known as Ibn-ul-Ja'âbi. He was a teacher of Al-Mufid. Adh-Dhahabi has said about him in Tadhkiratul Huffâz that he has never met a person who memorized the Quran better than Ibn-ul-Ja'âbi. He had committed to his memory 400,000 Traditions as well as remembered 600,000. He used to give the source and then the text of the Tradition. He quoted authorities and sources in numerous Traditions but never made a mistake. He lost a book-case containing 200,000 Traditions. He said to his slave, «Do not worry about it. There is not a single Tradition among which is difficult for me to recollect both in text as in authorities. He was an Imam of the knowledge of causes of Traditions, of dependable and weak Traditions, their dates and life-accounts. This knowledge was as Si with him in his age. «Now there is none among Muslims who can beat him in this respect.»

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Ibn-un-Nadim has said that he was one of the greatest Shi'ite scholars. An-Najâshi says that he was a great memorizer of the Traditions and a very profound scholar. Ash-Shaikh has mentioned him in his Al-Fahrist as one of those who were the memorizers and critics of the Traditions in 355 A.H.

24. Muhammad Bin Junaid.

According to the Rijâl of Bahrul 'Ulûm Tabâtabâ'i, he and Ibn Abi 'Aquil were the leading figures of the seventh group and that Ibn Abi 'Aquil was a step senior to him.

He wrote a book on Jurisprudence which is entitled Kitâbush-Shi'ah Li Ahkâm-ish-Shari'ah. It spreads over many volumes, covering all the topics of Jurisprudence. It has been summarized under the title Al-Ahmadi Fil Fiqh-il-Muhammadi. He has been quoted by many scholars and greatest of the Shi'ite scholars have praised him and his book.

He died during the fourth century.

25. Al-Qâdi Abu Hanifah An-Nu'mân Bin Muhammad Al-Misri.

He was a Qâdi under the Fatimides of Egypt. He wrote Kitâb-ul-Akhhâr Fil Fiqh and Kitâb-ul-Iqtisâr Fil Fiqh. He has been mentioned by Al-Amir Mukhtâr Al-Misri in his history, who has said about him, «In science, in religion and in nobility, he was superior to all». Ibn Zawlâq says that he was extremely a 'isrâ'îlî scholar who knew every part of Jurisprudence. His books, is a volume of the Traditions named Kitâb-ul-Fahrist. He died in 363 A.H.

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26. Al-Hasan Bin Ali, Abu Muhammad Al-Hajjâl.

According to An-Najâshi, he compiled a voluminous book Al-Jawâme' Fi Abwâb-ish-Shari'ah. He died during the fourth century.

27. As-Suddûq, Muhammad Bin Ali Bin Babûyah Al-Qummi.

None among the scholars of Qumm compares with him so far as his memory and wide knowledge is concerned. He was a Traditionalist as well as a Jurist. He wrote about three hundred books and treaties with varied subjects and novelty. He wrote a book Man Lâ Yahdiruhûl Faqih on the pattern of Man Lâ Yahdiruhul Talib. Another book is Kitâb-ul-Tawhid which gives the Traditions on the issue of Tawhid. Some other books are:

- i) 'Ilal-ush-Sharâ'i' Lil Ahâdith-ul-Mu'allalah;
- ii) Ma'ânîl Akhbâr;
- iii) Al-Khisâl-ul-'Adadiyyah.
- iv) Thawâb-ul-A'mâl;
- v) 'Iqâb-ul-A'mâl.

He died in 381 A.H.

Four Collections of the Traditions During the Fourth and Fifth Centuries

First collection is Al-Kâfi by Abu Ja'far Muhammad Bin Ya'qûb Al-Kalini. He prepared this collection in thirty years and it contains 16099 Traditions with their authorities and sources, related to both Usûl and Furu'. Al-Kalini died in 328 A.H.

Second collection is by As-Suddûq and is called as Man Lâ Yahdiruhul Faqih. It was prepared on the pattern of Man Lâ Yahdiruhul Talib as we have already said. It contains 9044 Traditions. As-Suddûq died in 381 A.H.

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The third collection of the Traditions is Tahdhib-ul-Ahkâm, by Ash-Shaikh Abi Ja'far Muhammad Bin Al-Hasan At-Tûsi. He divided it into 393 sections and it contains 13500 Traditions. The author died in 460 A.H.

The fourth collection of the Traditions compiled during the period under reference is called Al-Istibsâr Fil Jam'i Bain Ma'âlim al-Fiqh wal-Akhbâr. It has 920 sections and contains 551 Traditions.

Except the first collection all other collections are collections secondary injunctions (Furû'). In this way the total number of Traditions found in these collections come upto 41211.

Ash-Shaikh Al-Bahâ'i has said in Al-Wajizah that the contents of our books on the Traditions are much more than the total contained in Sihâh Sittah 1, as would be clear to a person who follows the Traditions collected by both the groups. A large number of scholars have written about these four collections of the Traditions in the forms of explanations, notes and commentaries. We cannot discuss all this work at this place. These books have been discussed at their proper places where we have taken up the life account of their authors. A few of these are:

- i) Sharh-ul-Istibsâr by Ash-Shaikh Muhammad Ibn Ash-Shaikh Hasan (the author of Al-Ma'âlim) which contains many useful biographical pieces;
- ii) Mirât-ul-'Uqûl Fi Sharhil Kâfi by Al-Majlisi;
- iii) Sharh Usûl-il-Kâfi by Mulla Saleh Al-Mâzandarâni;
- iv) Sharh Usûl-il-Kâfi by Mulla Sadrâ;
- v) A large number of commentaries of At-Tûsi and Al-Faqih the details of which will need much more time here and are given in the latter chapters. In addition to these, a number of collections were prepared in the form of the aforementioned four books, which are also worth a mention.

1 — Six corrected books of the Traditions which the Su. upt.

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when we take up the scholars of fourteenth century.
Among other Jurists and Traditionalists were :

1. Al-Hâfiz Muhammad Bin Abdullah Ad-Dabiy An-Naishapuri.

He is usually known as Al-Hâhim or Ibn-ul-Bai'a. According to Tadhkiratul Huffâz, he was a great Hâfiz, a leading Traditionalist and author. The author of Tadhkirah then quotes Abdul Ghâfir as having said, «Al-Hâkim was the leader of the Traditionalists in his age and knew the Tradition upto a point of perfection. I have myself heard my teachers and Shaikhs saying that the most prominent people of his age used to give him precedence over themselves, admitted his superiority and recognized his position of respect. Then he (my Shaikh) exaggerated in his praise and reverence and said⁹ that his words were nothing as compared to the excellence and superiority of Naishapuri. He further said that whosoever thinks over his books and his manner of treating the subject in his Amâli and his insight into the subject of the Tradition would not heap recognizing his merits and admit him to be superior to all his predecessors and successors and that he makes it impossible for anyone to reach the intellectual height where he was. He lived in perpetual and his age never saw a man like him.

According to the evidence and testimony of As-Sam'âni he was a Shi'ite. He died in 405 A.H.

2. Muhammad Bin Muhammad Bin An-Nu'mân Al-Ya'rabi Al-

Al-Baghdâdi. He is known as Al-Mufid as well as Al-Mallim. He was the Shi'ite Jurist of his age and a great scholar, debator and scholar in the fields of Jurisprudence, Traditions, Rijâl, Exegesis etc. He has written two hundred books to his credit including Al-Mufid Fil Fiqh. He died in 413 A.H.

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3. Al-Murtadâ Ali Bin Al-Husain.

He was a student of Al-Mufid. Allâmah has said in Al-Khul-lâsah that he was a versatile genius, equally proficient in various fields of knowledge including Jurisprudence. None of his writings have nothing to compare with them. In the field of Jurisprudence, he has three well-known books:

- i) An-Nâsiriyyât which is a commentary on the works of his grand-father An-Nâsir;
- ii) Al-Intisâr which distinguishes the Shi'ites from others;
- iii) Al-Jumul;

He died in 436 A.H.

4. Abul Fateh Muhammad Bin Ali Bin Uthmân Al-Korâkji is the author of Kanz-ul-Fawâ'id. He died in 439 A.H.

5. Ash-Shaikh At-Tûsi, Muhammad Bin Al-Hasan is known as Shaikh-ut-Ta'ifah and the Jurist of the Shi'ites. He was a teacher and trainer of many a scholar and has books in various branches of religious studies, which are quite well-known. He was a pupil of Al-Murtadâ. His books include:

- i) At-Tahdhib;
- ii) An-Nihâyah;
- iii) Mutûn-ul-Akhhbâr;
- iv) Al-Mabsût.

In the last mentioned book, he has given a survey of different issues of Jurisprudence which are mentioned in various books written by Muslims. People have been making use of this book since its publication.

He died in 460 A.H.

6. Sadid-ud-Din Mahmûd Ali Al-Humsi

He was the teacher of Fakhr-ud-Din Ar-Râ. S. va. us

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Exegetist and commentator of the Quran. He is one of the top-ranking Shi'ite Jurists and has his contribution on the issue of bequest. He died during the sixth century.

7. Muntajib-ud-Din Ali Bin Ubaidullah Bin Al-Hasan Bin Bâbuyah.

He is the writer of Al-Fahrist. He also wrote a book on the virtues and excellence of Amir-ul-Mu'minin which is known as Al-Arba'in 'Anil Arba'in. He died after 585 A.H.

8. Muhammad Bin Yûsuf Al-Azdi Al-Andulasi Al-Gharnâti.

Adh-Dhahabi has testified his being a Shi'ite in Tadhkiratul-Huffâz and has said that he wrote a Dictionary, obviously in Al-Hadith, in three volumes, had contributed a lot to knowledge and was quite well versed in Jurisprudence. He died in 663 A.H.

9. Al-Hasan Bin Ali Bin Dawûd Al-Hilli.

He is the author of book on Rijâl and has many others to his credit relating Jurisprudence, both in prose and verse. He died during the seventh century.

10. Nasir-ud-Din Muhammad Bin Muhammad Bin Al-Hasan At-Tûsi.

He wrote Farâ'id An-Nasiriyyah and Sharh Usûl-il-Kâfi. He died in 673 A.H.

11. Abul Qâsim Ja'far Bin Al-Hasan Bin Yahyâ Bin Sa'id Al-

commonly known as Al-Muhaqqiq. He was a Shi'ite proverbial for thorough knowledge. The mujtahid from his books and his knowledge of Jurisprudence as shown days. He has written the following books on

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Jurisprudence:

- i) Ash-Sharâ'a;
- ii) Al-Mu'tabar;
- iii) Al-Mukhtasâr An-Nâ'im.

He also wrote a commentary with explanation of the Sharâ'a (of Ash-Shaikh At-Tûsi). From among the books of Ash-Sharâ'a and Al-Mukhtasâr have been often commented upon and explained that we cannot count them here.

He died in 676 A.H.

12. Yahyâ Bin Ahmad Bin Sa'îd Al-Dîni

He was a cousin of Al-Muhâqqiq and wrote many books. He died in 690 A.H.

13. Al-Hasan Bin Yûsul bin Mu'âz Al-Mu'âmmilî (Fâidâ)

He is usually known by the name of Al-Hasan. He has written various books on Jurisprudence, some of which are:

- i) Tadhkiratul Jâmi'ah, containing the opinions of the Sunnite Jurists;
- ii) Al-Mukhtaliful Jâmi'a, containing the opinions of Shi'ite Jurists;
- iii) Al-Muntahî-ul-Jarâ'ah which contains the opinions both the groups;
- iv) Nihâyatul Ahkâm fî Karîrâtil Ahkâm Wat Tahrîr Wal Qawâ'id which has been so often explained and commented upon by many top-ranking Shi'ite scholars;
- v) Al-Irshâd which has many commentaries;
- vi) Al-Idâh Wat Tabsîrah which is also known as Al-Irshâd.

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He has many other books in explanation of the Traditions. He died in 726 A.H.

14. Muhammad Bin Al-Hasan.

He was the son Al-Allâmah and is commonly known as Fakhr-ul-Muhaqqiqin. Among his books on Jurisprudence are Iidâh-ul-Fawâ'id Fi Halli Mushkilât-il-Qawâ'id and Al-Fakhriyyah Fin Niyyah etc. He died during the eighth century.

15. Muhammad Bin Makki Al-'Aamili Al-Jizzini Al-Muttalabi.

He is commonly known as Ash-Shahid or Ash-Shahid-ul-Awwal.

He is the pride of Jabal 'Aamil. He³ combined in him the knowledge of Ma'qûl and Manqûl (Philosophical and rational as well as Reported). He is proverbially known for his insight and knowledge of Jurisprudence. He was the person about whom his teacher Fakh-ul-Muhaqqiqin said, «I benefitted from him more than he did from me.» He received certificates of studies from more than forty Sunnite scholars. He is a famous author whose books are well known, variegated and of excellent standard.

Among his books on Jurisprudence are:

i) Al-Fiqh-ud-Durûs;

ii) Adh-Dhikrâ;

iii) Ghâyat-ul-Murâd;

iv) Al-Bayân;

v) Alafiyyah;

vi) Al-Murâd Nafliyyah.

He has collected forty authentic Traditions of the Prophet

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and explained their difficult points. He was beheaded in Damascus in dire cruelty on being a Shi'ite in 786 A.H.

16. Al-Miqdâd Bin Abdullah As-Sayyari Al-Hilli.

He is the author of a well-known book *Al-Farq* in Fiqh. He died in 792 A.H.

17. Shams-ud-Din Muhammad Bin Shujâ' Al-Qatani Al-Hilli.

He was a pupil of Al-Miqdad As-Sayyari and the author of *Ma'âlim-ud-Din Fi Fiqhi Aali Yâsin*. We have got a manuscript copy of this written by the author himself. He died during the Ninth century.

18. Ahmad Bin Fahd Al-Hilli was a pupil of the pupils of Ash-Shahid.

He is the author of well known book on Jurisprudence titled *Al-Muhadhdhib ul-Bare'u*. He wrote many others. Besides this. His death occurred in 871 A.H.

19. Ash-Shaikh Ali Bin Abdul 'Aali Al-Kirki.

He is also known as *Al-Muhaqqiq-uth-Thâni* which title he shares with the author *Ash-Sharâ'i* and there has been none else to have won this honour. He is the author of *Jâme'-ul-Maqâsid* which deals with Jurisprudence. He also wrote a treatise, titled *Ar-Risâlah Al-Ja'fariyyah*, on which innumerable commentaries have been written. It has been praised and commended by the Shi'ite scholars as a piece of thorough research. He was the master of his time in Iran during the Safawide Rule there. He died in 971 A.H.

20. Ash-Shaikh Ali Bin Abdul 'Aali Al-'Aaisi

He is known as *Al-Muhaqqiq-ul-Maisi*. He is the author of a treatise of Jurisprudence, titled *Ar-Risâlah Al-Maisiyy*

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well known work of his. He was the teacher of Ash-Shahid Ath-Thâni. He died in 933 A.H. and was buried in Siddiq, near Tebnin (Lebanon).

21. Ash-Shaikh Ibrâhim Al-Qati'i was the author of Al-Munâqidât.

He died in the eighth century.

22. Ash-Shaikh Zain-ud-Din Bin Ali Al-'Aamili Al-Juba'i.

He is called Ash-Shahid-uth-Thâni. He was the author of a large number of useful books which are still in vogue. Most prominent of such books is Al-Masâlik which received great fame and which was much used by people. He was the first one to write on the Manners and Methods of Education and Learning. He was also the first among the Shi'ites to write about Dirayat-ul-Hadith (judging the validity of a Tradition of Prophet by means of rational thinking) a separate independent and comprehensive book on this branch of knowledge, although some people had taken a lead over him in originating such kind of a writing. Among such books the first one to come out was Ash-Shurûh-ul-Mazjiyyah. It was not well known among the people. So he wrote Shurûh-ul-Lum'at-id-Dimishqiyyah, Alfiyyah Fil Fiqh, An-Nafliyyah and Ad-Dirâyah. All these books were written in order to give a distinction to the Shi'ite in comparison with the other sects. He also Treatises like Asrâr-us-Salât, Khasâ'is-ul-Jum'ah, Kashf-ur-Raibah Fi Ahkâm-il-Ghaibah? Musakkin-ul-Fu'âd Fi Faqd-il-Ahibbat-

Wal Awlâd, Al-Habwah, Mirâth-uz-Zawjah etc. All these were the foremost in their fields. He was martyred on his way to Islambul (Istanbul) for being a Shi'ite and was taken to that city. This happened in 966 A.H.

According to the author of the book, Ash-Shaikh Husain Bin Abdus Samad Al-'Aamili Al-Sajidi Al-Hamdâni.

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He was the father of Ash-Shaikh Al-Bahâ'i and one of the prominent Shi'ite Traditionalists and Jurists. He wrote a commentary and explanation to forty selected Traditions of the Prophet. He died in 981 A.H.

24. Ash-Shaikh Hasan Bin Zain-ud-Din (Ash-Shaikh Thâni).

He is the author of Al-Ma'âlim Fil Fiqh and Mustaqbal Basîr Fi Ahâdith-is-Sihâh-i-Wal Husân. He died in 1001 A.H.

25. Ash-Shaikh Muhammad Bin Ash-Shaikh (He is also the Author of Al-Ma'âlim).

He wrote commentaries on Al-Istî'sâr and Al-Talâh al-Asghar as on his father's book Al-Ithnâ' Ashariyyah. He also wrote commentaries on Usûl-ul-Kâfi, Al-Facih, Al-Ma'âlim Fil Al-Mdârik etc. He died in 1030 A.H.

26. Ash-Shaikh Bahâ-ud-Din Muhammad Bin Al-Husain Al-'Aamili.

He was a Jurist and a Traditionalist as well as a versatile scholar. He was appointed as Shaikh-ul-Islam during the reign of the Safawide Emperor Shah Ablâs. But he gave up that post and travelled around for thirty years in the garb of dervishes. He wrote an explanation and commentary on forty selected Traditions of the Prophet as well as Al-Habl-ul-Matin and Al-Jâmi'ul Abbâssi which deal with the fields of the Traditions and Jurisprudence. He died in 1031 A.H.

27. Ash-Shaikh Hasan Bin Ali Bin Hasan Bin Ahmad Al-'Aamili Al-Hânini.

He has been mentioned in Amal-ul-Aamil and is a Traditionalist who was reliable, honest and of great value. He died in 1035 A.H.

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28. As-Sayyid Muhammad Bâqir Ad-Dâmâd Al-Asfahâni.

He was a contemporary of Al-Bahâ'i and a Jurist who was profound in both the rational and reported branches of knowledge ('Aqliyyah wan Naqliyyah). He died in 1041 A.H.

29. Sadr-ud-Din Ash-Shirâzi.

He is usually called as Mulla Sadra. He wrote a commentary on Usûl-ul-Kâfi. He died around 1060 A.H.

30. Al-Mawla Muhammad Taqi Al-Asfahâni.

He is known as Al-Majlisi Al-Awwâl. He was the first person to undertake the work of propagation of the Traditions of the Prophet and connected studies during the Safawide Period. He wrote two commentaries on Al-Faqih. He died in 1070 A.H.

31. Mulla Muhsin Al-Kâshâni.

He is the author Al-Wâfi on the Traditions and Al-Mafâtiḥ on Jurisprudence. He has many other prominent books. He died in 1091 A.H.

32. Muhammad Bin Al-Hasan Bin Al-Hurr Al-'Aamili.

He is the author of Al-Wasâ'il dealing with the Traditions which is very much relied upon by the Shi'ite Jurists. He died in 1104 A.H.

33. As-Sayyid Hâshim Bin Sulaiman Al-Bahrâni.

He is a very profound Traditionalist and the author of many books. He died in 1107 A.H.

According to Mulla Muhammad Bâqir Bin Muhammad Al-Majlisi as-Safahâni.

He is the author of famous book Bihâr-ul-Anwâr which is in

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twenty five big volumes which are equal to tens of books. He also wrote a commentary on Al-Kâfi, titled Mirât-ul-'Uqûl, as well as commentaries on At-Tahdhîb and other books of Traditions. He died in 1110 A.H.

35. Mawla Abdullah Bin Nur-ullah Al-Bahrâni.

He was a contemporary of Al-Majlisi and author of 'Awâlim which deals with the Traditions and spreads over 100 volumes. He died in the early eleventh century.

36. As-Sayyid Ne'matullah Bin Abdullah Al-Jazâ'iri.

He was a pupil of Al-Majlisi and wrote Al-Apudîr wa Nu'mâniyyah which deals with the Traditions in addition to other books. He died in 1112 A.H.

37. As-Sayyid Nur-ud-Din Bin Ne'matullah Al-Jazâ'iri.

He was the son of As-Sayyid Ne'matullah mentioned above and a Jurist-Traditionalist. He died in 1158 A.H.

38. Ash-Shaikh Yûsuf Bin Ahmad Bin Ibrâhim Ad-Darâzi Al-Hâ'iri. He wrote a book on Jurisprudence title Al-Hadâ'iq which is a unique book of its kind. He also wrote Ad-Durah An-Najafiviyah and other book. He died in 1197 A.H.

39. As-Sayyid Abul Hasan Mûsa Bin Haider Al-Husaini Al-'Aamili.

He was the great-grand-father of the father of the author of this book. He was a Jurist-Traditionalist and his school had about 400 students. He died in 1194 A.H.

40. Aqâ Muhammad Bâqir Bin Muhammad 'Abd-Allah Al-Bahbahâni.

He was the teacher of many scholars of the Twelfth Century. He was one of the prominent figures among the scholars of the Traditions and Jurisprudence, as well as a Sufi. He died in 1208 A.H.

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41. As-Sayyid Muhammad Mahdi At-Tabâtabâ'i.

He was a pupil of Aqâ Muhammad Bâqir and known as Bahr-ul-'Ulûm and Murabbiy-ul-Fuqahâ'. He is the author of a book on Jurisprudence known as Al-Masâbih. He also composed a unique poem on this subject. The author of Miftâh-ul-Karâmah wrote a commentary on Al-Wâfi with the help of the notes given by At-Tabâtabâ'i during his discussion on Al-Wâfi. He died in 1212 A.H.

42. Ash-Shaikh Asadullah Bin Ismâ'il At-Tustari Al-Kâzimi. He was one of the most figures of his age in the fields of Jurisprudence and Usûl. Two of books on Jurisprudence namely, Al-Maqâbis and Al-Wasâ'il have been printed. He had the eyes of a genius and was greatly followed by his successors. He died in 1220 A.H.

43. As-Sayyid Muhammad Al-Jawwad Bin Muhammad Al-Husaini Al-Aamili.

He was a pupil of Bahr-ul-'Ulûm and himself the teacher of the author Al-Jawâhir. He wrote Muftâh-ul-Karamah Fi Sharh-i- Qawâ'id-il-Allâmah which is a unique work in the field of Jurisprudence so far as the collection of different opinions and finding their agreements are concerned. He wrote also Sharh-ul-Wâfi and Hawâshiy-Ur-Rawdah. He died in 1226 A.H.

44. Ash-Shaikh Ja'far Ibn Ash-Shaikh Khidr Al-Janâji An-Najafi.

He was a student of Bahr-ul-'Ulûm and a wonder of his age in respect to his deep insight in Jurisprudence. He is the author of Kashf-ulGhitâl 'Ann Mahâsin-ish-Shari'at-il-Mu'jamah and Sharh-ul-Qawâ'id. He died in 1228 A.H.

45. As-Sayyid Husain Ibn As-Sayyid Abul Hasan Mûsa Al-Husaini Al-'Aamili.

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He was the brother of the grandfather-father of the author of the present book. He was one of the most prominent scholars and Jurists of his age. He died in 1270 A.H.

46. As-Sayyid Mubsin Al-A'rîjî.

He was called Khafî-ul-Ulamâ' and was also known as Muhâqqiq-ul-Kâzimi. He wrote, beside other books, 'Al-Wasâ'il Fil Fiqh'. He died in 1231 A.H.

47. Ash-Shaikh Muhammad Ali Al-Ahsan An-Najafi.

He was one of the Jurists of his age and a pupil of Bahr-ul-Ulûm. He died in 1234 A.H.

48. Ash-Shaikh Mûsa Bin Ash-Shaikh Ibrâhim An-Najafi An-Najâjî.

He was the Jurist of his age. He died in 1244 A.H.

49. Ash-Shaikh Husain Bin Muhammad Bin Najaf Ali An-Tabrizi An-Najafi.

He was one of the prominent Jurists of his age and among its most pious people. He died in 1247 A.H.

50. Ash-Shaikh Hasan Al-Qubaisî was one of Jurists of his age. He died in 1258 A.H.

51. Ash-Shaikh Ali Bin Ibrâhim Al-Aamili Al-Kawtarâni.

He was one of the prominent scholars of Jabal 'Aamil during his age. He wrote the commentary of the poem of Bahr-ul-Ulûm. He died in 1260 A.H.

52. Ash-Shaikh Muhammad Hasan Bin Bâqî An-Najafi.

He is the author of a famous book of Jurisprudence, namely, 'Jawâhir-ul-Kalâm' which is considered to be one of the miracles of its age and is relied upon by scholars, even in our own times. He died in 1266 A.H.

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53. Al-Hâfiz Ash-Shaikh Muhsin Bin Khanfar An-Najafi. He was one of the prominent scholars of his age. His student As-Sayyid Muhammad Al-Hindi has said in his Nazm-ul-Laâl that he (Al-Hafiz) used to be very punctilious about the text of the Traditions and used to pick up minor changes in the texts found in Al-Wasâ'il. He died in 1270 A.H.

54. Ash-Shaikh Murtada Bin Muhammad Amin Al-Ansâri. He was a prominent Jurist of his age and the author of a number of well-known books on Jurisprudence like Al-Makâsib. He died in 1281 A.H.

55. Ash-Shaikh Râdi Ibn Ash-Shaikh Muhammad An-Najafi was a prominent Jurist, in his age. He died in 1290 A.H.

56. As-Sayyid Husain Al-Kohkumri An-Najafi is also known as As-Sayyid Husain At-Turk. He was prominent figure of his age in the field of Jurisprudence. He died in 1299 A.H.

57. Ash-Shaikh Nûh Bin Qâsim An-Najafi was one of the Jurists of his time. He died in 1300 A.H.

58. As-Sayyid Mahdi Al-Qazwini Al-Hilli was one of the top ranking Jurist of his age. He died in 1300 A.H.

59. Ash-Shaikh Abdullah Bin Ali Aal Ne'mah Al-'Aamili Al-Juba'i.

He was the Jurist of Jabal 'Aamil in his age. He died in 1303 A.H.

Ash-Shaikh Muhammad Bin Ali Aal 'Izzud-Din Al-Hilli.

He was one of the prominent Jurists, teachers and pious people of his age. He died in 1303 A.H.

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61. Ash-Shaikh Mûsa Bin Yûsuf Aal Sharârah Al'Aamili.
He was a Jurist as well as a teacher. He wrote a poem on the subject of Inheritance. He died in 1201 A.H.
62. Mulla Muhammad Al-Iraqî An-Najafi.
He was one of prominent Jurists and teachers of his age. He died in 1306 A.H.
63. Ash-Shaikh Muhammad Husain Al-Kâzimi An-Najafi.
He is the author of Hidâyatul Anâm Fi Sharh-i-Sharâ'îl-Islam. He was a well-known Jurist, teacher and pious person of his age. He died in 1308 A.H.
64. Ash-Shaikh Muhammad Hasan Bin Yûsuf Al-Kâzimi was one of the prominent Jurists of his age. He died in 1309 A.H.
65. Ash-Shaikh Zainul Abidin Al-Mâzandarâni Al-Hâ'iri was one of the leading Jurists of his age and one of the prominent people of his time. He died in 1309 A.H.
66. As-Sayyid Mirza Muhammad Hasan Ash-Shirâzi.
He got domiciled in Sâmarâ'. He was considered to be the chief of the Imamites during his age. He trained most of the Jurists of his time. He was the person who gave a Fatwa (religious verdict) declaring the use of tobacco as a prohibited act, when Shah Nâsir-ud-Din gave a monopoly of tobacco to the British. This Fatwa forced the British to cancel that monopoly. He died in 1312 A.H.
67. Ash-Shaikh Mirza Habibullah Ar-Rishti An-Najafi.
He was one of the top-ranking Jurists, teachers and pious persons of his age. He was a teacher of many a Jurist and the author of a large number of books, relating to Jurisprudence and other studies. He died in 1313 A.H.

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68. Mirza Muhammad Hasan Al-Ashtiâni At-Tehrâni.

He was one of the top-ranking scholars of Iran and the author of a number of books on Jurisprudence. He died in 1314 A.H.

69. Ash-Shaikh Aqâ Ridâ Bin Muhammad Hâdi Al-Hama-dhâni.

He is the author of Misbâh-ul-Faqih. He was one of the prominent Jurists, teachers and pious persons of his age. He was greatly respected by the people both from among the Shi'ites as well as the Sunnites. He died in 1322 A.H.

70. Ash-Shaikh Hasan Al-Mâmaqâni An-Najafi was one of the prominent Jurists of his age and author of a number of books on Jurisprudence. He died in 1323 A.H.

71. Mulla Muhammad Sharâbiâni An-Najafi.

He was a Jurist and author of books on Jurisprudence. He died in 1323 A.H.

72. Ash-Shaikh Muhammad Tâhâ Najaf At-Tabrizi An-Najafi.

He was one of the Jurists of his age and was counted among the most pious persons. He wrote a book on Jurisprudence titled Kitâb-ul-Insâf. He died in 1323.

73. Ash-Shaikh Mullâ Kâzim Al-Khurâsâni.

He taught and trained many scholars. Among his books on Jurisprudence is Sharh-ut-Tabsirah. He died in 1329 A.H.

74. As-Sayyid Hasan Ibrâhim died in the year 1329 A.H.

75. As-Sayyid Najib-ud-Din Fadl Ullah died in 1336 A.H.

76. As-Sayyid Mahdi Al-Haidari died in 1336 A.H.

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77. As-Sayyid Kâzim At-Tabâtabâ'i Al-Yazdi.

He was one of the most accomplished Jurists of his age as well as a teacher of great fame. One of his books Al-Urwatul Wuthqâ is a remarkable book and very famous for its organisation and division of material in a number of sections. He also wrote Hashiyatul Makâsib. He died in 1337 A.H.

78. Mirzâ Muhammad Taqi Ash-Shirâzi.

He was of the most prominent Jurists of his age. After the death of Al-Yazdi he became the chief of the community. He died in 1338 A.H.

79. Ash-Shaikh Fath Ullah Bin Muhammad Jawwâd Al-Asfahâni.

He was known as Shari'at Madâr and became the chief of the scholars after the death of Ashirâzi. He died in 1339 A.H.

80. Ash-Shaikh Mirza Husain An-Nâ'ini An-Najafi.

He was a teacher, head of the school as well as an author. He died in 1355 A.H.

81. As-Sayyid Abul Hasan Al-Asfahâni An-Najafi.

He died in 1365 A.H.

82. Ash-Shaikh Abdul Karim Al-Yazdi Al-Qummi.

83. As-Sayyid Husain Al-Barujardi died in 1380 A.H.

Shi'ite Books On Tradition During The Period From Eleventh To The Fourteenth Century.

1. Al-Wâfi.

It was compiled by Ash-Shaikh Muhammad Murtada

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who was usually called as Mulla Muhsin Al-Kashi. He collected all the Traditions which are found in the Four Books and are related to Usûl or Furû'. He further arranged them into different chapters, explained the difficult points wherever it was necessary and clarified the reasons for putting together some of the Traditions which appeared to be contradictory. He wrote about two hundred books. He died in 1091 A.H.

2. Wasâ'il-ush-Shi'ah Ilâ Ahâdith-ush-Shari'ah.

It was compiled by Ash-Shaikh Muhammad Bin Al-Hasan Bin Al-Hurr Al-'Aamili. He collected the contents of the Four Books from the eighty books owned by him and seventy others. He edited these Traditions which related to the Furû'a only, divided them into different chapters, explaining some of the important points. This book became the most popular book as a source of reference with the teachers as well as students. Al-Wâfi did not meet such success in becoming popular as was written in store for Al-Wasâ'il. This was because of the fact that the arrangement of these Traditions in Al-Wasâ'il was better than Al-Wâfi although the explanation given Al-Wâfi are more convincing and more acceptable, but the success achieved by Al-Wasâ'il was much more than the former and the remaining four books are also based upon it. The author of Al-Wasâ'il died in 1104 A.H.

3. *As-Sayyidat-ul-Anwâr Fi Ahâdith-in-Nabiy Wal A'immatil Athâr*
It was compiled by Ash-Shaikh Muhammad Bâqir Ibn Ash-

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Shaikh Muhammad Taqi, known as Al-Majlisi, in 26 volumes. One needs a life time just to copy it, not to speak of collecting the data on different branches of knowledge dealt with herein, including the biographies of the Prophet, Sayyidah Fâtimah Az-Zahra' and the Twelve Imâm's, their virtues, merits, ideas and opinions. The author collected all this material without exercising any choice. Most of it is not found in the Four Books. It was through the efforts of first mentioned three persons named Muhammad (Al-Kalini, As-Suddiq and At-Tasi) and the last mentioned three scholars named Muhammad (Muhsin Kâshi, Muhammad Al-'Aamili and Al-Majlisi) that the information and sayings of Ahl-Al-Bait were saved. They collected such information, edited it and arranged in book forms. All three persons mentioned first and the two of those mentioned last exercised their choice according to their authorities (which means Al-Majlisi did not).

4. Al-'Awâlim Fil Hadith.

It was compiled by the great Traditionist Al-Mawla Abdullah Bin Nurullah Al-Bahrâni in 100 volumes. It did not meet with such a success as did Bihâr. The author died in the earlier twelfth century.

5. Ash-Shifâ Fi Hadith-i-Aal-i-Mustafâ.

It is a voluminous book, containing many volume on the Traditions. It was completed by Ash-Shaikh Muhammad Ar-Rida Bin Al-Faqih Ash-Shaikh Abdullah At-Tabrizi who died in 1158 A.H.

6. Jâmi'ul Ahkâm.

It was compiled by As-Sayyid Abdullah Ash-Shahrî in 25 big volumes, probably the biggest ever. The author died in 1242 A.H.

7. Mustadrakât-ul-Wasâ'il.

It was compiled by Mirzâ Husain An-Nûri. He collected all those Traditions which the author of Al-Wasâ'il had missed out and arranged them into chapters.

But he has included Al-Fiqh-ur-Ridawi in this book which is not finally proved to be the work of Imam Ali Ar-Ridâ. There are many such instances in this book. It is not really supplementation of Al-Wasâ'il to add such things which were not reliable and certain in the opinion of the author of Al-Wasâ'il. He has given biographical data in the latter part of the book which is not found anywhere else. Most of this data is obviously based upon Jâmi'ur Ruwât by Al-Hâjj Muhammad Al-Ardbili who was a contemporary of Al-Majlisi. Mirza Husain Nûri, the author of the book, died in 1320 A.H.

8. Al-Bahr-uz-Zakhkhâr Fi Sharh-i-Ahâdith-il-A'immatil-Athâr.

It was started by Sayyid Muhsin Al-Amin (the author of the present work) and three volumes could be completed that he died.

Shi'ite Books On 'Forty Traditions'

Both the Sunnite as well as the Shi'ite scholars have reported on the basis of authentic reports originating with the Prophet that he said, «Anyone who reports forty Traditions of mine or my followers will be brought to life again on the Day of Judgment as a scholar and a Jurist.» It is for this reason that many Muslim scholars compiled 'books of Forty Traditions.' They collected in every such book forty Traditions of the Prophet according to their own basis of selection and appended explanations and commentaries to them, in the hope that they might be among those persons who are mentioned in the Tradition quoted above. The Shi'ite scholars too followed suit and

did not lag behind. They composed a large number of books in the explanation of the Forty traditions as compiled by Imam Ahmad Bin Hanbal Bin Hasan Al-Irbâli.

Other such books are:

- i) Forty Traditions by Imam Ahmad Bin Hanbal Bin Hasan Al-Irbâli who died in 241 A.H. (855 A.D.);
- ii) Forty Traditions by Imam Ahmad Bin Hanbal Bin Hasan Al-Irbâli whose name was Al-Irbâli and he was the son of Irbâli, died in 241 A.H. (855 A.D.);
- iii) A Commentary on Forty Traditions by Imam Ahmad Bin Hanbal Bin Hasan Al-Irbâli who died in 241 A.H. (855 A.D.);
- iv) A Commentary on Forty Traditions by Imam Ahmad Bin Hanbal Bin Hasan Al-Irbâli who died in 241 A.H. (855 A.D.);
- v) A Commentary on Forty Traditions by Imam Ahmad Bin Hanbal Bin Hasan Al-Irbâli who died in 241 A.H. (855 A.D.);

Shi'ite Books On Mirayatul-Hadith

The first person to begin in this field was Imam Ahmad Bin Hanbal Bin Hasan Al-Irbâli who is known as Imam al-Irbâli. He wrote a book titled Ma'rifat-u-Ulûmîl-Hadith. According to Kashfuz Zunûn, the first person to initiate in this field was Imam Ahmad Bin Hanbal Bin Hasan Al-Irbâli. He wrote Ma'rifat-u-Ulûmîl-Hadith which is five volumes and contains fifty types of Traditions. He was followed by Imam-us-Salâh who has mentioned 62 types of Traditions. The author of Kashfuz Zunûn then writing about the Studies on Traditions (Ulûm-ul-Hadith) mentions a book by Imam 'Amr Uthmân Bin Abdur Rahmân known as Ilm-us-Salâh Ash-Shahrazûri Al-Hâfiz Ash-Shâfi Ad-Dimashqui who died in 643 A.H.

1. A branch of Islamic studies dealing with the principles of judging the validity of reported Tradition by use of reason and logical argument.

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As-Suyûti has said in Tabrib-ur-Râwi (Third Note), «Shaikh-ul-Islam has said that the first person to Terminology (that is the Terminology of the Traditions) was Al-Qâdi Abu Muhammad Ar-Râmehrmuzi but he did not go well into details. He was followed by Al-Hâkim Abu Abdullah An-Naishâpûri in this field but he could not arrange it and give it a good form. These two were followed by Abu Na'im Al-Asbahâni. Shaikh-ul-Islam continued to say that then came Abu Amr Uthmân Bin As-Salâh Ash-Shehrzûri who made refined it.»

I have to say that Abu Na'im Al-Asbahâni, Ahmad Bin Abdullah, the author of Hulyat-ul-Awliyâi, was not a Shi'ite although he might have been. As to Abu Na'im Al-Fadl Bin Dakkin, he was definitely a Shi'ite. As-Suyuti has himself said in Al-Awâ'il that the first person to classify different types of the Traditions was Ibn-us-Salâh in his well known Al-Mukhtasar. What he means is that Ibn-us-Salâh was the first one to refine and arrange this branch of studies as has been mentioned in his quotation from Shaikh-ul-Islam, and not that he was the first person to begin. The pioneer in this field was Al-Hâkim, as has been said by Shaikh-ul-Islam, and Al-Hâkim was senior to Ibn-us-Salâh by about 238 years. As-Sam'âni in Al-Ansâb and Adh-Dhahabi in Tadhkiratul Huffâz have testified that Al-Hâkim was a Shi'ite. He died in 405 A.H.

Among the Shi'ite scholars who worked in this field was As-Sayyid Jamâl-ud-Din Ahmad Bin Mûsa Bin Ja'far Bin Tâwas Al-Husaini. His student Al-Hasan Bin Dawûd Al-Hilli has said about him in his Rijâl that he did the best in the fields of Rijâl, Reporting of the Traditions and Exegesis (Tafsir) to which nothing can be added. Jamâl ud-Din Ahmad coined new terminology in the field of the Traditions and divided them according to the Imamite views into four types, which are :

- i) Sahih (Correct and absolutely authentic);
- ii) Al-Hasan (Good).

- iii) Al-Mu'aththabq (The Retained).
- iv) Ad-Da'if (Weak).

In addition to these types, he further classified 10 types of hadiths not falling within the definition of above-mentioned types.

- i) Al-Mursal;
- ii) Al-Mudmar;
- iii) Al-Marfû'a
- iv) Al-Maqtû'a
- v) Al-Mutawâtar
- vi) Al-Aahâd
- vii) Al-Maqbûl

He died in 673 A.H.

Among other writers and authors in this field are the following:

1. As-Sayyid Ali Bin Abdul Hamid Al-Hasani

He wrote Sharh-u-Usûl-i-Dirâyat-il-Hadith a. d. 1185-86. He has been mentioned. He died during the eighth century.

2. Ash-Shahid-uth-Thani Ash-Shaikh Zaim-ud-din bin Ali Al-'Aamili Al-Juba'i.

He was the first person from among our friends who wrote in this field on the lines which are known to us. He wrote a treatise titled Al-Bidâyah fi 'Ilm-id-Dirâyah and added to it a comprehensive commentary which has since been published. He also wrote another treatise on this subject, titled Ghunyat-ul-Qâsidin Fi Ma'rifat-i-Is'ilâhât-ul-Muhad-dithin. He was martyred in 906 A.H.

3. Ash-Shaikh Husain Bin Abdus Samad Al-'Aamili Al-Juba'i Al-Hârithi Al-Hamdâni.

He was a student of Ash-Shahid-uth-Thâni and the father of Ash-Shaikh Al-Bahâ'i. He wrote a treatise on this

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subject and titled it as *Wûsûl-ul-Akhyâr Ilâ Usûl-il-Akhabâr*. It is found in print. He died in 987 A.H.

4. Ash-Shaikh Hasan Ibn Ash-Shahid-ith-Thâni.

In the Preface to his book «*Muntaqal Jamân Fil Ahâdith-is-Sahih Wal Ihsân*» he discussed the principle of *ilm-ul-Hâdith*. He died in 1031 A.H.

5. Ash-Shaikh Bahâ'-ud-Din 'Aamili.

He wrote a book named *Al-Wajizah Fi 'Ilm-id-Dirâyah* but it is very brief. He died in 1031 A.H.

6. Ash-Shaikh Mulla Ali Al-Kinni Az-Zahrâni.

He dealt with *Dirâya* in his book *Tawdih-ul-Miqâl*. He died in 1063 A.H.

7. As-Sayyid Hasan Aal Sadr-ud-Din Al-'Aamili Al-Kâzimi.

He wrote a very comprehensive commentary and explanation on *Al-Wajizah* of Ash-Shaikh Al-Bahâ'i. He was born in 1272 A.H. and died in 1354 A.H.

Shi'ite Authors On Biography

From among the Tabi'ites, according to the *Al-Fahrist* of Ash-Shaikh, Ubaidullah Bin Abu Râfe'a, the secretary of Amir-ul-Mu'minin wrote a book about those persons from among the companions of the Prophet who participated in the Battle of Jamal, Siffin and Nehrwan on the side of Ali Bin Abi Talib. He died during the first century.

Other writers who contributed to this field of studies are the following:

1. Hishâm Bin Muhammad As-Sâ'ib Al-Kalabi.

Abu-Nadim has mentioned the following books among his writings:

i) *Kitâb-u-Awlâd-il-Khulafâ'*.

- ii) Ummahât-un-Nabi.
- iii) Ummahât-ul-Khulafâ';
- iv) Al-'Aawâqil;
- v) Tasmiyat-u-Wulid-ul-Abdul Muttalib;
- vi) Kuna Abâ'-ir-Rusûl.

He died in 206 A.H.

4. Al-Wâqidi, Muhammad Bin 'Umar

According to Ibn-un-Nadim's *Fihrist* he was a descendant of the author of *At-Tabaqât* and he wrote a book on the life of the Prophet in 208 A.H.

5. Abul Qâsim Nasr Bin As-Sahâb

An-Najâshi has said that he wrote *Madrîk* and he died during the third century.

Muhammad Bin 'Umar Bin Abdul Amir is a well-known biographer and the author of *At-Tabaqât* often cites from Abul Qâsim Nasr. He died during the fourth century.

6. Abu Yu'lâ Hamza Bin Qâsim Al-'Alawi

He was from among the descendants of *Abi Talib* and he wrote a biography which he reported from Imam Ja'fer Sâdiq. An-Najâshi describes this book as good. He died during the third century.

7. Abu Abdullah Muhammad Bin Al-Hasan Bin Ali Al-Muhâribi.

An-Najâshi reports that he wrote a book on *Abi Talib* which was heard by a group of Shi'ites who has praised it. An-Najâshi has given the authorities for this book. He died during the third or fourth century.

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8. Abu Muhammad Abdullah Bin Jabalah Bin Hayyân Bin Abjar Al-Kinâni Al-Kufi.

According to An-Najâshi, he wrote a book on Rijâl. Either he or Al-Yaqtini (whose account will follow) or Muhammad Bin Khâiid Al-Barqi was the first one to write a book in this field because all the three lived in the same age. As-Suyûti has said in Al-Awâ'il that the first one to write a book on Rijâl was Shu'bah. But Shu'bah died in 260 A.H. and therefore, Ibn Jabalah is senior to him because he died in 219 A.H.

9. Abu Ja'far Muhammad Bin Isa Bin 'Ubaid Bin Yaqtin Al-'Ubaidi Al-Yaqtini.

According to An-Najâshi, he was the author of a book on Rijâl. He died during the third century.

10. Al-Hasan Bin Ali Bin Faddâl.

Both An-Najâshi and Ash-Shaikh have mentioned him as being the author of a book on Rijâl. He died in 224 A.H.

11. Ali Bin Al-Hasan Bin Ali Bin Faddâl.

According to At-Ta'liqah, many scholars depend upon in connection with biographical data. From this statement, it appeared that he probably wrote a book on Rijâl. He died during the third century.

12. Da bal Bin Ali Al- Khuzâ'i.

He is the author of Kitâb-ush-Shu'arâ' which has been mentioned by Ibn-un-Nadim. He died in 246 A.H.

Al-Fadl Bin Shâdhân.

He is often cited by the biographers which indicate that he did write a book or books of biography. He died in 260 A.H.

14. Muhammad Bin Mas'ûd Al'Ayyâshi.

An-Najâshi says that he was very well informed and had an insight in reporting with which he did not die. He wrote a number of books which exceed two hundred. He died during the fourth century.

15. Abu Abdullah Muhammad Bin Khâlid Al'Barqî Bin Qummi.

Ibn-un-Nadim says that he wrote a book on Rijâl in which he mentioned whatever was reported about the Ahl-ul-Bayt and Mu'minin. An other version is that he mentioned whatever was reported about Amir-ul-Mu'minin and his family onwards. This book is available and he was the first to report. He died during the third century.

16. Abu Ja'far Ahmad Bin Muhammad Bin Ahmad Bin Barqui.

He was the son of Al-Barqui mentioned above. Muhammad Bin Ja'far Bin Battah has mentioned in his Al'Fahist a book on Rijâl among the writings of Abu Ja'far. The name of this book is Tabaqât-ur-Rijâl which has been cited by An-Najâshi and Ash-Shaikh in Al-Fahist, alongwith the authorities. He died in 274 A.H.

17. Muhammad Bin Ja'far Bin Battah Al-Qummi.

He compiled a catalogue of the names of scholars whom he saw or met. He died in 274 A.H.

18. Ali Bin Al-Hakam.

He is from among the oldest friends. It appears that he wrote a book on Rijâl which is often quoted and cited by Ibn Hajâr in his book Lisân-ul-Mizân in connection with the life accounts of the Shi'ite personalities.

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19. Abu Bakr As-Sûli, Muhammad Bin Yahyâ Bin Abbâs.

Ibn-un-Nadim has said in his Al-Fahrist, «He is one of the wittiest writers. He has to credit the following books: i) Kitâb-ul-Wuzarâ' (ii) Akhbâr-u-Abi Tamâm, (iii) Akhbâr-ul-Jubâ'i, (iv) Akhbâr-u-Abi 'Amr Bin Al-'Ulâ (v) Akhbâr-ul-Khulafâ' Wash-Shu'arâ'».

It appears that it is the last mentioned book which has been referred to in Kashf-uz-Zunûn under the title Akhbâr-ush-Shu'arâ', and which has recently been published in Egypt as Kitâb-ul-Awrâq, because Ibn-un-Nadim himself mentions in Al-Fahrist at another occasion that As-Sûli had written a book under the title of Kitâb-ul-Awrâq Fi Akhbâr-il-Khulafâ'i-Wash-Shu'arâ'. Ibn-un-Nadim also says that he reported something about Ali and was therefore summoned (by the Government) to be killed. He died in 330 A.H.

20. Abdul Aziz Bin Ishâq Az-Zaidi.

He is the author of Tabaqât-ush-Shi'ah. He died during the fourth century.

21. Abu Ahmad Abdul Aziz Bin Yayhâ Al-Jalûdi Al-Basri.

Ab-Naiâshi has mentioned a book written by him under the title Tabaqât-ul-'Arab. He died after 330 A.H.

22. Ahmad Bin Muhammad Bin Sa'id Al-Hâfiz.

He is known as Ibn-'Uqdah Az-Zaidi. Ash-Shaikh has said in Al-Fahrist that he wrote a book about those persons who reported the Traditions whether they were Shi'ite or Sunnites. Similarly he wrote another book about those persons who reported about Imam Hasan, Imam Husain, Imam Ali Bin Al-Husain, Imam Muhammad Al-Bâqir, Zaid Bin Ali Bin Al-Husain and Imam Ja'far As-Sâdiq (Peace be upon all). He died in 333 A.H.

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23. 'Ibad Bin Ya'qûb Ar-Ravâjini.

He is the author of *Ma'rifat-us-Sahâbah* and *Akhbâr-ul-Mahdi*. His being a Shi'ite has been testified by Ibn Hajar in *At-Taqrîb*, Adh-Dhahabi in *Al-Mukhtalâf*, Sa'îdî in *Al-Ansâb* and other authorities. He died in 270 A.H. 271

24. Abu Ali Ahmad Bin Muhammad 'Anmâr Al-Kûfi.

According to An-Najâshi, he is the author of *Kitâb-ul-Mamdûhin wal Madhmûmin* which is a voluminous book. He died in 346 A.H.

25. Abu Bakr Bin Al-Ju'âbi, Muhammad Bin Umar² Bin Muhammad Bin Salâm or Sâlim.

Ibn-un-Nadim says that he wrote a book about those persons who expressed religious devotion to Ali Bin Abi Talib from among the scholars and persons of eminence. Ibn-un-Nadim has also a brief account of the writer. An-Najâshi says that he wrote, titled *Kitâb-ush-Shi'ah Min Ashâb-il-Hadith* which is a voluminous book. Similarly he wrote another book, *Al-Muwâlî Wal Ashrâf*. In another he gave the account of those people who reported from Bani Hâshim and their allies. Other books written by him are *Akhbâr-u-Aal-i-Ami Talib*, *Akhbar-u-Baghdâd* (in which he gave the account of the Traditionalists there too). Ibn-un-Nadim has mentioned other books in the field written by Abu Bakr Bin Al-Ju'âbi alongwith their authorities. Ash-Shaikh has said in *Al-Fahrist*, «He has

1. He should have been mentioned earlier but has been delayed in being mentioned out by mistake. Because he belongs to the first group of authors and it is incorrect to put his; alongwith those who lived during the fourth century. Similarly Al-Ayyashi has been put alongwith those who lived during the third century out of mistake because he also belongs to the first group.

2 In *Rijal* of An-Najashi, *Tadhkirat-ul-Huffaz* and *Al-Fahrist* of Ibn-un-Nadim, his name appears as Umar Bin Mihammad Bin Salam. It is apparent that the copiers wrongly changed and deleted the name of Muhammad in the beginning.

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prepared a catalogue of those people who reported the Traditions and other information connected with knowledge, alongwith their work, creed etc.» Ash-Shaikh has also given the sources. He died in 355 A.H.

26. Abul Faraj Al-Asbahâni, Ali Bin Al-Husain Al-Ummawi Al-Marwâni.

He is the author of Al-Aaghâni which is unique book of its kind. Another book written by him is titled Maqâtil-ut-Tâlibîn which too has no parallel. Both these books combine history and biography. He died in 355 A.H.

27. Abul Hasan Muhammad Bin Ahmad Bin Dâwûd Bin Ali Al-Qummi.

Both An-Najâshi and Ash-Shaikh have mentioned among his works a book titled Kitâb-ul-Mamdhîn Wal Madhmûmîn. He died in 368 A.H.

28. Abu Abdullah Muhammad Bin 'Imrân Al-Marzbâni.

Ibn-un-Nadim has said about him, «He was very well informed, and oft quoted. Some has said about him that he was the source of information for literature, possessor of information, strange incidents and the author of a large number of books.» According to Al-Fahrist of Ibn-un-Nadim, he wrote a book comprising ten thousand sheets, in which he had given the accounts of poets and selections from their poetry. First of these poets was Basashâr and the last one Ibn-ul-Mu'tiz. He has another useful book comprising five thousand pages. The first chapter of this book contains the accounts of those poets during the Pre-Islamic as well as Islamic periods who composed very little poetry. In the second chapter he gives an account of the description of poets and their bodily defects from head to feet. In the third chapter, he gives the creeds of different poets as being a Shi'ite, Scholastic, Kharjite, Jew

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or Christian. In the last chapter, he gives an account of those who either gave up composing poetry or used their poetry for one subject only, like As Sa'yyid Al-Himyari or Al-Abbâs Bin Al-Ahnaf. He also compiled a dictionary in which he gave the accounts of poets in alphabetical order. There are about five thousand names in this dictionary alongwith the specimens of verses. The total number of pages is about five thousand all the prominent poets from Imra-ul-Qais to the earlier Abbâside regime.

I have to add that his book, Mu'jam-ush-Shularâ' is a book which every one quotes. The orientalist got hold of the second volume of this book near Alepo and published it from Egypt. They have kept searching for the remaining volumes for they have announced heavy reward or price in the newspapers. We have a part of this book, which gives a summary of the life-accounts of the Shiite poets. It certains the account of 28 poets.

One of the distinguishing feature of this Mu'jam is that it gives such a detailed account of the person included that even the most prominent ones from among them have not been treated in this detailed manner in other books.

He died in 378 A.H.

29. Muhammad Bin Ali Bin Bâbûwaih Al-Qummi, known as As-Suddûq.

An-Najâshi has said that he wrote Al-Masâbih in which 15 chapters are connected with the discussion of those who reported the Traditions from the Prophet, from Sawidah Fatimatuz Zahrâ' or from other Imams ;those who met the Traditionalists and those who have been mentioned by Al-Barqui. There is a mention of Al-Masâbih in Al-Fahrist. He could not finish his work on Rijâl on account of death which occurred in 381 A.H.

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30. Ibn-un-Nadim, Muhammad Bin Ishâq.

He is the author Al-Fahrist which is unique of its kind. His being a Shi'ite has been testified by Yâqût in Mu'jam-ul-Udabâ'. He died in 385 A.H.

31. As-Sâhib, Ismâ'il Bin 'Ibâd.

He is the author of the following books : (i) Kitâb-ul-Wuzarâ' (ii) Kitâb-uz-Zaidiyyah, (iii) 'Unwân-ul-Ma'ârif wa Dhikr-il-Khalâ'if Fi Târikh-in-Nabi Wa Man Khûtaba Bil Khilâfah (iv) Akhbâr-u-Abil 'Ainâ'. He died in 385 A.H.

32. Isa Bin Mehrân known as Al-Musta'tif.

Ash-Shaikh At-Tûsi has written in Al-Fahrist, «Ibn-un-Nadim has mentioned him as being the author Kitâb-ul-Muhaddithin.»

He died during the fourth century.

33. Ahmad Bin Ali Al-'Alawi Al-Atiqui.

He wrote Kitâb-ur-Rijâl. He died during the fourth century. His son Ali Bin Ahmad also wrote a well known book on Rijâl.

34. Ahmad Bin Muhammad Bin Abdullah Bin Al-Hasan Bin 'Ayâsh.

He is the author of Kitâb-ul-Ishtimâl 'Alâ Ma'rifat-ir-Rijâl. He died in 401 A.H.

35. Muhammad Bin Ali Bin Ya'qûb Bin Ishâq Al-Kâtib-ul-Qanâni

He was the teacher of An-Najâshi who said that he was the author of Kitâb-ur-Rijâl-i-Abil Mufaddal. He died during the fifth century.

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36. Ash-Sahikh Al-Mufid, Muhammad Bin Muhammad Bin An-Nu'mân.

He is the author of Al-Irshâd which deals with the lives of the Twelve Imam. All those who were junior to him made use of this book while writing on this subject. He died in 413 A.H.

37. Ahmad Bin Al-Husain Bin Ubaidullah Al-Ghadîri.

He wrote two books in this field. One of them is about those who were praised and the other about those who were hurt. According to Ash-Shaikh At-Tûsi, one of them is about the books and the other about Principles (Usul). He died during the mid-fifth century.

38. Ahmad Bin Ali An-Najâshi.

He is the author of the well-known book on Rijâl in which he has discussed the Imamite writers. He died in 450 A.H.

39. Ash-Shaikh At-Tusi, Muhammad Bin Al-Hasan.

Beside other books, he wrote a book on Rijâl in which he wrote about those who reported the Traditions from the Prophet and each one of the Twelve Imams. He also compiled a catalogue (Fahrist) of the Imamite writers. He died in 460 A.H.

40. Abul Abbâs As-Sairâfi, Ahmad Bin Muhammad Bin Nûh.

According Al-Fahrist of Ash-Shaikh, he wrote a book in this field about those persons who had carried the Traditions through Abi Abdullah (A.S.) (Imam Ja'far Sâdiq), and added much to what Ibn 'Uqdah had written. An-Najâshi has said that As-Sairâfi had great insight in matters relating to the Traditions, and their reporters. According to An-Najâshi he wrote Kitâb-ul-Masâbih in which he gave an account of those who reported the Traditions from

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the Imams. He also compiled Kitâb-uz-Ziyâdât which is about the reporters who carried the Tradition from Imam Ja'far Sâdiq and which he reported on the basis of information collected through Abi Abbâs Bin Sa'id. It may be added that Abi Abbâs Bin Uqdah reported about four thousand reliable persons who reported the Traditions from Imam Ja'far Sâdiq. He died during the fifth century.

41. Rashid-ud-Din Muhammad Bin Ali Bin Shahr Aashûb Al-Mazandarâni.

He is the author of Ma'âlim-ul-'Ulamâ' which gives an account of various scholars and their lives. He died in 588 A.H.

42. Muntajib-ud-Din Ali Bin 'Ubaidullah Bin Bâbuyah.

He compiled a catalogue of the contemporaries of Ash-Shaikh At-Tûsi till the time of his death. He died after 588 A.H.

43. Al-Hâfiz Abu Abdullah Muhammad Bin Abdullah Al-Qadâ'i.

He is usually known as Ibn-ul-Aabâr Al-Andulusi. He wrote a complement to Kitâb-us-Silah of Ibn Bashkawâl. He also compiled a Mu'jam on the companions of Al-Qâdi Abu Ali As-Sadfi. Besides, he wrote Al-Hillat-us-Sairâ' and A'tâbul Kitâb, The statement found in Nafh-ut-Tib on him indicates that he was a Shi'ite. He died in 658 A.H.

44. Al-Hasan Bin Ali Bin Dâwûd Al-Hilli.

He is the author of a very famous book of Rijâl. He was the first person to arrange the names alongwith the names or fathers and grand-fathers. He included in his book all the information available in other books of Rijâl, although committed mistakes in tracing one's genealogical tables, but not in his objections to Al-Allâmah as though in Al-Amal. He died during the seventh century.

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45. Ahmad Bin Mûsa Bin Ja'far Bin Tâwus Al-'Alawi Al-Hasani.

He is the author of Hall-ul-Ishkâl Fi Ma'rifat-ir-Rijâl. He died in 673 A.H.

46. Ali Bin Anjab, known as, Ibn-us-Sâ'i Al-Baghdâdî.

He wrote a history of the poets of his age. Besides, he is the author of Akhbâr-ul-Musânnifin, Akhbâr-ul-Khulafâ', Akhbâr-u-Qudât-i-Baghdâd etc. etc. He died in 674 A.H.

47. As-Sayyid Abdul Karim Bin Ahmad Bin Tâwûs Al-Hasani.

He is the author Ash-Shamal-ul-Manzûm Fi Musânnifil 'Ulûm which is a unique work of its kind. He died in 603 A.H.

48. Kamâl-ud-Din Abdur Razzâq Bin Ahmad Ash-Shaibâni.

He is also known as Ibn-ul-Fûti. He prepared Mu'jam-ul-Aadâb Fi Mu'jam-il-Asmâ' 'Alâ Mu'jam-il-Alqâb. It is a remarkable book written in a wonderful manner. It spreads over fifty volumes. Out of these one big volume, written in the hand of the author himself is available in Al-Maktabat-uz-Zâhirryah in Damascus. He also wrote Ad-Dawr-un-Nâsi'ah Fi Shu'arâ'-i-Mi'at-is-Sâbi'ah which is also in many volumes. Adh-Dhahabi has mentioned it in Tadhkiratul Huffâz. He was a Shi'ite as we have clarified while discussing his life. The editor of his book Al-Hawâdith-ul-Jâmi'ah made an incorrect conclusion at the time of its publication that the author was either a Shâfi'ite or Hanbalite. He died in 723 A.H.

49. Al-Allâmah Al-Hilli, Al-Hasan Bin Yûsuf Al-Mutahhar.

He is the author of three books in this field, namely, Khullasat-ul-Aqwâl, Kashf-ul-Miqâl Fi Ahwâl-ir-Rijâl, and Lidâh ul-Ishtibâh Fi Dabt-i-Asmâ'-ir-Rijâl. He died in 726 A.H.

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50. Ash-Shahid-uth-Thâni, Ash-Shaikh Zain-ud-Din Bin Ali Al-'Aamili.

He wrote a commentary on Al-Khullasah which gives much useful information. He was martyred in 966 A.H.

51. Ash-Shaikh Hasan Bin Ash-Shahid-ith-Thâni.

He is the author of Al-Ma'alim. He prepared an abridged edition of Hall-ul-Ishkâl written by Sayyid Ahmad Bin Tâwus. There is much useful information about personalities and their lives in his book Muntaqal Jumân. He died in 1011 A.H.

52. As-Sayyid Mirza Muhammad Bin Ali Bin Ibrâhim Al-Astarabâdi.

He is a well-known biographer and the author Manhiy-ul-Miqâl Fi Ahwâl-ir-Rijâl which is usually known as Rijâl-ul-Mirzâ Al-Kabir which is the most comprehensive and detailed book in this subject. There is available its condensed edition which is known as Al-Wasit. There is still another shorter edition which is known as As-Saghir. According to Amal-ul-Aamil, there is no book on Rijâl which is more comprehensive than the one we are discussing. The author of Naqd-ur-Rijâl says that Mirza made a thorough research in this matter and does not need any further addition. His book is very well arranged and covers all the names of various personalities as well as opinions about them, whether in praise or in condemnation. Hardly a name has been left out. He died in 1026 A.H.

53. Ash-Shaikh Muhammad Bin Jâbir Bin Abbâs Al-'Aamili Al-Mashghari An-Najafi was a pupil of Mirza Astarabâdi. He wrote a book on Rijâl as well as a treatise on nick-names and titles. He died during the eleventh century.

54. As-Sayyid Mustafa Bin Al-Husain At-Tafrihi.

He is the author of a well known book, titled Naqd-ur-Rijal which contains much useful data and is distinguished for the account of all those who were born before Muhammad At-Tûsi.

55. Khudâwidi was a class-mate of At-Tafrihi.

He studied lessons with Al-Mawlâ Abdullah At-Tusî. He wrote Zubdat-ur-Rijâl. He died during the eleventh century.

56. Al-Mawlâ Inayat Ullah Bin Sharaf-ud-Din Bin al-Asghar Al-Qahbâni An-Najafi.

He was the author of Majma'ur-Rijâl. He wrote a commentary on Naqd-ur-Rijâl. He died during the eleventh century.

57. Ash-Shaikh Hasan Bin Ali Bin Ahmad Al-Hafsi was the author of Nazm-ul-Jamâ'at Fi Tarikh-il-Akbar-ir-Rijâl.

58. Ash-Shaikh Farj-Ullah Al-Hawâli.

He died in 1035 A.H.

He is the author of Ijaz-ul-Miqâl Fi 'Ilm-ir-Rijâl. He died around 1035 A.H.

59. As-Sayyid Muhammad Al-Bâqir Ad-Dâmâd Al-Asfahâni.

He wrote Ar-Rawâshihus Samâwiyyah as well as notes and commentary on Muntahal Aliqâl. He died in 1041 A.H.

60. Nizâm-ud-Din Muhammad Bin Al-Husain Al-Qarashi As-Sâwuji.

He was a pupil of Ash-Shaikh Al-Bahâ'i. He wrote Nizâm-ul-Aqwâl Fi Ma'rifat-ir-Rijâl. I have seen a copy of this written by the author himself in Jabal 'Aamil. He died during the eleventh century.

61. Ash-Shaikh Abdun Nabi Al-Jazâ'iri.

He is the author Hâwil Aqwâl Fi 'Ilm-ir-Rijâl. He died in the early eleventh century.

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62. Ash-Shaikh Fakhr-ud-Din At-Tarihi An-Najafi.

He wrote Jâmi-ul- Miqâl Fimâ Yata'alliqu Bil Hadith-i-War-Rijâl. He died in 1085 A.H.

63. As-Shaikh Muhammad Amin Bin Muhammad Ali Al-Kâzimi was a pupil of At-Tarihi and wrote a commentary on his teacher's book on Rijâl. He also wrote Hidâyat-ul-Muhaddithin Ilâ Tariqat-il-Muhammadin. He died during the eleventh century.

64. Muhammad Bin Mulla Al-Kashi.

He is known as 'Ilm-ul-Hudâ. He wrote Nadd-ul-Iidâh which is a kind of complement to Iâdâh-ul-Ishtibâh written by Al-Allâmah Al-Hilli. He was alive in 1100 A.H.

65. Ash-Shaikh Muhammad Bin Al-Hasan Bin Al-Hurr Al-Aamili.

He wrote a book on Rijâl which he mentioned in the end of Wasâ'il. He also wrote Amal-ul-Aamil Fi 'Ulamâ'i- Jabal-i-Aamil etc. He died in 1104 A.H.

66. Muha dhdhib-ud-Din Ahmad Bin Rida.

He was a pupil of Ash-Shaikh Muhammad Bin Al-Hassan mentioned above. He wrote Fâ'iq-ul-Miqâl Fil Hadith-i-War-Rijâl. He died during the eleventh century.

67. Ash-Shaikh Muhammad Bâir Muhammad Taqi Al-Asfahâni known as Al-Majlisi.

He wrote Al-Wajizah Fir Rijâl. His death occurred in 1110 A.H.

68. Al-Hâjj Muhammad Bin Ali Al-Ardbili was a contemporary of Al-Majlisi. He wrote Jâmi'ur Ruwât on the pattern of Tahdhib-ut-Tahdhib by Ibn Hajar Al-'Asqalâni. He died during the eleventh century.

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69. As-Sayyid Ali Khan Ash-Shirâzi was the author of Salâfatul 'Asr Fi Udalâ'il-Asr and Ad-Darogah ur-Rafiah Fi Tabaqât-ush-Shi'ah. He died in 1118 or 1124 A.H.

70. Mirza Abdullah Al-Asfahani alias Aara He wrote Riyâd-ul-Ulamâ in ten volumes. Five volumes are about the Shi'ite scholars after the minor Imam and the Twelfth Imam (Al-Ghaidat-us-Saghiyah) and the other five are about the Sunnite scholars. He died in 1130 A.H.

71. Ash-Shaikh Sulaiman ibn Ash-Shaikh Abdullâh as-Sadiki ni Al-Mâhûzi.

He wrote Al-Me'râj which is an explanation to the life of Ash-Shaikh At-Tusi. He also wrote Al-Balaghah Fi Tâjât He died in 1121 A.H.

72. As-Sayyid Yûsuf Bin Yahyâ Al-Hasani Al-Yamâni Az-Zaidi.

He is the author of Nismatus Seher Fiman Tashayyfa 'wa Sha'ar. This book is in two volumes. We have got a copy in our library. He died in 1121 A.H.

73. As-Sayyid Abdullah Bin Nur-ud-Din Ne'mattullah Al-Jazâ'iri.

He has compiled an Ijâzah containing all the biographical accounts available till that time, to which he has appended the accounts of scholars for 41 years from 1007 to 1138 A.H. He died during the twelfth century.

74. Ash-Shaikh Yûsuf Bin Ahmad Bin Ibrâhim Al-Bahrâni.

He wrote Lu 'lu'-ul-Bahrain in which he collected a large biographical sketches of the scholars. He died 1187 A.H.

75. As-Sayyid Muhammad Hasan Bin Abdur Rasûl Al-Husaini Az-Zannûri.

He is the author of Riyâd-ul-Jannah which contains biogra-

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phical sketches and geographical accounts of Iranian areas. A copy of this book is available in the library of the Iranian Ministry of Foreign Affairs. He died in the mid-twelfth century.

76. Aaqâ Muhammad Bâqir Al-Bahbahâni is the author of the famous At-Ta'liqah (Commentary) on Manhij-ul-Miqâl which contains very useful biographical data. He died in 1208 A.H.

77. As-Sayyid Husain Ibn Al-Amir Ibrâhim Ibn Al-Amir Muhammad Ma'sûm Al-Qazwini wrote a book on biographical sketches, a part of which is available with us. He died in 1208 A.H.

78. As-Sayyid Mahdi At-Tabâtabâ'i was a student of As-Sayyid Husain Al-Qazwini mentioned above. He was known as Bahr-ul-'Ulûm. He wrote a book on Rijâl which has certain points of merit not found in other books. He died in 1212 A.H.

79. Muhammad Bin Ismâ'il Al-Hâ'iri alias Abu Ali was the author of Muntahal Miqâl Fi Ahwâl-ir-Rijâl. He died during the thirteenth century.

80. Ash-Shaikh Abdun Nabi Al-Qazwini was a pupil of Bahr-ul-'Ulûm. He wrote the complement to Amal-ul-Aamil. We have got a copy of it which we made in Tehrân in 1353 A.H. He died during the thirteenth century.

81. Ash-Shaikh Muhsin Al-A'raji Al-Kâzimi is commonly known as Al-Muhaqqiq-ul-Baghdâdi. He wrote Al-'Iddah Fir Rijâl, a copy of which is available with us. He died in 1227 A.H.

82. Ash-Shaikh Abd-un-Nabi Al-Kâzimi. He lived in Jabal 'Aamil. He wrote Takmilat-ur-Rijâl which is written as a

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note on Naqd-ur-Rijâl of As-Sayyid Mustafâ At-Tafrishi. We have got a copy of it. He died in 1256 A.H.

83. Ash-Shaikh Muhsin Bin Khanfar An-Nasafi

His student, As-Sayyid Muhammad Al-Hindî has written in Nazm-ul-La'âl that he was a unique personality in the history of the study of Rijâl during his age. He died in 1256 A.H.

84. Ash-Shaikh Murtada Bin Muhammad Bin Yusuf Ash-Shushtari.

He wrote a book on Rijâl, a copy of which I have seen in Al-Khazânah Ar-Ridawiyah (at Mash-hed). He died in 1281 A.H.

85. Ash-Shaikh Muhammad Hasan Al-Bârûfêhi Al-Mazandarâni.

He completed Natijat-ul-Miqâl Fi 'Ulum-ul-Islâm in 1281 A.H.

86. Mirza Muhammad Ali Bin Sâdiq Bin Mahdi Al-Nashmiri Al-Lakhnawi.

He wrote Nujûm-us-Samâ' Fi Tarâjim-il-'Ulamâ' in Persian. It is printed. Its composition started in 1286 A.H.

87. Mirza Muhammad Bin Sulaimân At-Tankâhani wrote Qisas-ul-Ulamâ' in Persian which has been printed. He died in 1302 A.H.

88. Ash-Shaikh Muhammad Ali Aal Izzud-Din Al-Aamili.

He wrote a book on the lives of scholars which I saw written in his own hand. It was lost during the disturbances in Jabal 'Aamil which took place in our age. He died in 1303 A.H.

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89. Ash-Shaikh Ali Bin Muhammad As-Subati Al-'Aamili Al-Kafrâwi.

He was the historian of Jabal 'Aamil. He wrote Al-Jawhar-ul-Mujarrad which is an explanation of a poem composed by Ali Bay Al-As'ad, in which he has given life - accounts of many scholars of Jabal Aamil who were contemporaries to him or lived before his time but were not included in any book. He has also given the history of well-known families and incidents. But this is what is heard. We have not seen this book. It might have been lost like many other niceties of Jabal 'Aamil on account of bad luck or his descendent have clung to this book and do not let it be seen which will also amount to being lost. He died in 1303 A.H.

90. Ash-Shaikh Mulla Ali Al-Kanni At-Tehrâni An-Najafi. He wrote Tawdih-ul-Miqâl Fi 'Ilm-ir-Rijâl. He died in 1306 A.H.

91. As-Sayyid Muhammad Bâqir Al-Asfahâni.

He is the author of a voluminous book titled Rawdât-ul-Jinân which deals with lives of scholars and Sayyids. It has been published. He died in 1313 A.H.

92. Ash-Shaikh Mirza Husain An-Nûri.

He is an expert biographer. There are many biographical pieces in his book Dâr-us-Salâm. Similarly in the end of his book Mustadrakât-ul-Wasâ'il he has given very valuable information about various personalities and their lives. He died in 1320 A.H.

93. Ash-Shaikh Muhammad Tâhâ Aal Najaf At-Tabrizi An-Najafi.

He is the author of Ittiqân-ul-Miqâl Fi Ahwâl-ir-Rijâl. It is a printed book. The author died in 1323 A.H.

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94. As-Sayyid Muhammad Bin Hâshim Al-Hindi An-Najafi. He is the author of Nazm-ul-Lalâi Fi 'Im-ir-Rûd. He died in 1323 A.H.
95. Ash-Shaikh Muhammad Bin 'Abdûd Al-Mughniyyah Al-Hâ'iri. He finished writing Ash-Shajarat-ut-Tayyibah Fi Ahwâl-il-'Ulamâ'-il-Muntajibah in 1340 A.H.
96. Ash-Shaikh Ali Bin Hasan Bin Ali Bin Sa'ad Al-Bilâdi Al-Bahrâni is the author of 'Ulamâ'-il-Ahsâ'-i-wal-Qataif wal-Bahrain. We have seen many copies of this book one of which is the original one. The author died in 1340 A.H.
97. The editors of the book «Dânishwarân-é-Nasir Fi 'Arâ'id-il-Ulamâ'», compiled it in Persian under instructions from the king of Iran Nasir-ud-Din Shah Qâchâr in many volumes. They have finalized the first one which has been published. This is about 1296 A.H.
98. Muhammad Hasan Khân was the Education Minister of Iran during the Qachârite regime. He wrote Al-Khivarât-ul-Hisân Fi Tarajim-il-Mash-hûrât Minan Niswân. It is in Persian and has been published.
98. As-Sayyid Muhammad Baqir Al-Mudarris Ar-Ridawi. He is the author of Ash-Shajarat-ut-Tayyibah Fi Ahwâl-is-Sâdât-ir-Ridawiyyah. It is written in Persian. We have seen the original copy in Mash-hed (Iran).
99. Ash-Shaikh Muhammad Bin Mahdi Aal Mughniyyah Al-'Aamili. He is the author of Jawâhir-ul-Hikam in which there are life-accounts of his contemporaries, literary pieces, historical discussions etc. Had this book been well arranged and

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edited, Al-'Aqd-ul-Mufasâl by As-Sayyid Haider Al-Hilli would not have better.

100. Mirza Abdul Husain Khan At-Tabrizi.

He is a contemporary physician. He wrote Matrah-ul-Anzâr Fi Tarâjim-i-Atibbâ'-il-A'sâr. It is in Persian and has been published.

101. Ash-Shaikh Ali Bin Ash-Shaikh Muhammad Ridâ An-Najafi.

He is one of the descendant of the author Kashf-ul-Ghitâ'. He has written Al-Husûn-ul-Muni'ah Fi Tabaqât-ish-Shi'ah. It is still in the manuscript stage. (In 1350 A.H.).

Shi'ite Authors In History, Character-Accounts And Battle-Reports

The pioneer in this field was Asbagh Bin Nabâtah At-Tâbi'i who was one of the closest friends and companions of Amir-ul-minin. Ash-Shaikh has said in Al-Fahrist that Ad-Dawri reported through him the account of the battle against Imam Husain (A.S.). He has also given the authorities for it. He died during the first century.

The first one to write a book on Islamic History was Aabân Bin Uthmân Al-Ahmar At-Tabi'i. He wrote Kitab-ul-Mabda' Wal-Mab'ath Wal-Maghâzi Wal-Wafât Was-Saqifah War-Raddah. Both Ash-Shaikh and An-Najâshi have mentioned this book alongwith their authorities. They have said that the inhabitants of Basra, Abu 'Ubaidah Mu'mar Bin Al-Muthannâ and Abu 'Ubaid Muhammad Ibn Sallâm, received a lot of information from it and very often quoted it in connection with the accounts of poets, genealogy incidents. He died in 140 A.H.

Other writers in this field are the following:

1. Muhammad Bin As-Sâ'î Al-Kalabi.

Ibn-un-Nadim has mentioned him in Al-Fahrist among those scholars of Ufuq who were well-versed in history and the lives of people. He died in 116 A.H.

2. Abu Mukhnif Lât Bin Nâbi' Al-Ash' Al-Qasbi.

He was one of the prominent citizens and historians of Kufa.

He wrote a number of books including:

- (i) Al-Maghâzi (ii) Futûh-ish-Shâm (iii) Al-Ubûy (iv) Khurâsân (v) Al-Jamal (vi) As-Siffin (vii) An-Nâbi' (viii) Al-Ghârât (ix) Maqatal-ul-Husain (A.S.) He has other books says in Al-Fahrist? I have read the original of some of them written in the hand of Ahmad Bin Al-Farâhî. Al-Farâhî says that Abu Mukhnif is more informed about taking battles and conquests. Same is the case of Al-Madâ'ini in respect to Khurâsân, India and Fârs and of Al-Wâ'idî in respect to Al-Hijâz and Sirah (Biography of the Prophet). They are all at par in respect to the conquests of Syria. Two out of them are Shi'ites, Abu Mukhnif and Al-Wâ'idî. The former died during the second century.

3. Nasr Bin Muzâhim Al-Maqari.

Ibn-un-Nadim has mentioned him in Al-Fahrist as from the generation of Abu Mukhnif. He wrote (i) Al-Ghârât (ii) Siffin (iii) Al-Jamal (iv) Maqatal-u-Hajar (v), Maqatal-ul-Husain (A.S.) He has other books in this field to his credit. He died during the second century.

4. Muhammad Bin Ishâq Bin Yassâr Al-Madani.

He is the author of As-Siyvar Wal-Maghâzi. Ibn Hajar has testified his being a Shi'ite in At-Taqrib, and our own friends have mentioned him among the Shi'ite Scholars. Other Scholars say that he was the most well-informed of the all about the battles in which the Prophet participated

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(Maghâzi). He knew them in minute details and in a very scientific way. Ibn Khathir Ash-Shâmi writes in his History about Ghazwâh Bani Lehyân, «Al-Baihaqui has mentioned this battle to have taken place in the 4th year after the Hijrah but I take it to have happened in the 6th year after the Hijrah, following the leader of the writers of battle-accounts in his own age as well as after, that is Ibn Ishâq, as Imam Ash-Shâfi'i has said about that whosoever wants to get detailed accounts of battles, he should refer to Muhammad Ibn Ishâq because it is his field.»

Ibn Ishâq was the first person to have written the Biography of the Prophet (As-Sirat). The author of Kashf-uz-Zunûn says while writing about 'Ilm-us-Sirat (Art of Biography of the Prophet), that the first one to write in this field was the famous Imam (pioneer) known as Muhammad Bin Ishâq. Then he writes under the letter M (mîm) that Maghâzi (battles) of the Prophet were collected first of all by Muhammad Bin Ishâq. Some people say that the first one to write in this field was 'Urwah Bin Zubair. As-Suyûti has said in Al-Awâ'il, «The first one to write on battles led by the Prophet was 'Urwah Bin Zubair and the first one to collect the details about such battles was Muhammad Bin Ishâq.» His saying that 'Urwah Bin Zubair began writing the accounts of battle is strange because the scholars do not recognise him. This is why the author Kashfuz-Zunûn said that «some people say» which indicates the weakness of such an idea. Furthermore it contradicts the statement given by As-Suyûti himself that the first one to have collected the details of the battles fought by the Prophet was Muhammad Bin Ishâq. Even if we try to arrive at a compromise and say that Ibn Ishâq collected the accounts of battles fought by the Prophet in particular and 'Urwah

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Bin Zubair did the same in general, the contraction stays because Ibn Ishâq remains the first of all to have collected the accounts of battles in Islam. He died in 150 or 151 A.H.

5. Hishâm Bin Muhammad Bin As-Sâ'ib Al-Kalbi

Ibn-un-Nadim has written in *Al-Fahrist* about Sa'd bin

Bin Sa'd, who was calligrapher of Al-Wâqidi, that he told about Al-Wâqidi to have said that he (Hishâm) was well aware of the history of the Arabs, and events connected with it. Then he (Al-Wâqidi) talked about Hishâm's works and mentioned a number of books having been written in every field. Out of these books which he mentioned and which total to about 30, some are the following :

- (i) Al-Ahlâf Bâin-ul-Qabâ'il. (ii) Al-Maâthir Wal Buyû'ât Wal Munâfarât Wal Ma'udât (iii) Akhbâr-ul-Awâ'il (iv) Fimâ Yuqârib-ul-Islam Min Amr-il-Jâhillyyah (v) Akhbâr-ul-Islam (vi) Akhbâr-ul-Buldân (vii) Ash-Sha'r wa Ayyâm-il-'Arab (viii) Al-Akhbâr Wal Asmâr.

Ibn Khallakân says that he was one of the famous memorizers. Ibn Khallakân has also mentioned a number of books on history written by Hishâm. He died in 206 A.H.

6. Muhammad Bin 'Umar Al-Wâqidi.

Ibn-un-Nadim has said about him that he was a Shi'ite of good faith but always adhered to Taqiyyah.¹ He was the person who observed that Ali Bin Abi Talib was the miracle of the Prophet just as the Rod of Moses was the Miracle of Moses or bringing the dead back to life was that of Isa Bin Maryam (A.S.) etc. etc. He was a master scholar in field of battle-accounts, biographies, conquests and general events. He left behind him 600 book-copies, every one

1. Taqiyyah-Hiding one's true belief on account of being afraid of consequences.

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of which was carried by two men. Before that books worth two thousand dinars were sold to him. He had two slaves to himself who were engaged in writing work day and night. He wrote (i) At-Târikh-ul-Kabir, (ii) Al-Maghâzi, (iii) Al-Mah-ath, (iv) Akhbar-u-Makka (v) Futûh-ush-Shâm, (vi) Futûh-ul-Iraq, (vii) Al-Jamal (viii) Maatal-ul-Husain (ix) As-Sirah — biography of the Prophet etc. etc. He died in 207 A.H.

7. Al-Ya'ûbi. Ahmad Bin Abi Ya'ûb.

He is the author of well known book on history known as Târikh-ul-Ya'ûbi which has been printed and published in Leiden in two volumes. It begins with the creation and comes down to 259 A.H.

8. Ahmad Bin Muhammad Bin Khâlid Al-Barqui.

He wrote Kitâh-ut-Târikh and Kitâh-u-Akhhâr-il-Umam (just possible both books are one and the same). He also wrote Ansâh-ul-Umam and Al-Maghâzi. These have been mentioned in Al-Fahrist of Ash-Shaikh and by An-Najâshi. He died in 274 A.H.

9. Ibrâhim Bin Muhammad Bin Sa'id Ath-Thaqafi.

An-Najâshi and Ash-Shaikh in Al-Fahrist both have mentioned a number of books on history written by him. They have given the authorities establishing the identity and validity of these books. Some of them are (i) Al-Maghâzi (ii) As-Sacifah, (iii) Al-Jamal (iv) Siffin (v) Al-Hakain (vi) An-Nahr (vii) Al-Ghârât (viii) Al-Maqâtil etc. etc. He died in 283 A.H.

10. Abu Abdullah Muhammad Bin Zakariyyah Bin Dinar.

He was an ally of Bani Ghilâb of Basra. An-Najâshi reports that he was one of the prominent personalities of Basra and was very well versed in history having wide informa-

tion. An-Najâshi has also mentioned the books written by him on history along with their authors. He died in 298 A.H.

11. Muhammad Bin Mas'ud Al-Fayyashi.

He wrote biographies of Abu Bakr, Umar, and Mu'âwiyah. His death occurred during the third century.

12. Abu Muhammad Ahmad Bin Alian Al-Kufi - the Historian.

According to Mu'jam-ul-Udabâ', he was a Shi'ite and wrote a book on conquests upto the period of Ibrahim-ibn-Ishak as well as a book of history upto the period of Al-Muqtadir.

He died in the early fourth century.

According to the Encyclopaedia of Islam, Abu Ahmad Al-Kufi Muhammad Bin Ali was an Arab historian. He wrote a book of history in the style of story-tellers. He was under the influence of Shi'ism. He died around 311 A.H.

13. Muhammad Bin Izzad Bin Mahmûd Al-Bushanji.

According to Bughyat ul-W'ât, he is the author of Al-Haraj Wal-Maraj which is about the history of the time of Al-Musta'in and Al-Mu'tizz. He also wrote Akhbâr-ul-'Uqalâ' il-Majânin. Ash-Shaikh has also mentioned him in his Ri-jâl. He died in 325 A.H.

14. Abu Ahmad Bin Abdul Aziz Yayhâ Al-Jalûdi Al-Basri.

An-Najâshi has said about him that he was the Shaikh of Basra and its historian. He has also mentioned a great number of books on history and biography, which will need a lot of space to copy them here. Ibn-un-Nadim has said in his Al-Fahrist that he was one of the most prominent Imamite-Shi'ites and one of the great authors of history and biography. He has further said at another

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place that he was an historian who wrote a number of books on history and biography.

He died after 330 A.H.

15. Abu Bakr As-Sûli, Muhammad Bin Yahyâ Bin Abbâs.

He is the author of a large number of books on literature and history which have been mentioned by Ibn-un-Nadim, who has said that As-Sûli reported something in favour of Ali Bin Abi Talib for which he was summoned to be beheaded. He died in 330 or 335 A.H.

16. Muhammad Bin Humân Al-Kâtib Al-Iskâfi wrote Târikh-ul-A'immah which has been mentioned by An-Najâshi alongwith its authorities. He died in 336 A.H.

17. Al-Mas'ûdi, Ali Bin Al-Husain is called to the Imam of History. He is the author of Marûj-udh-Dhahab and Akhbâr-uz-Zamân. He died in 346 A.H.

18. Abu Bakr Al-Ji'âbi, 'Umar Bin Muhammad (or Muhammad Bin 'Umar). An-Najâshi has said that he wrote Kitab-u-Akhbâr-i-Aal-i-Abi Tâlib, Akhbâr-u-Baghdâd, and Akhbâr-u-Ali-Bin Al-Husain (A.S.) He died in 355 A.H.

19. Abul Faraj Al-Asbahâni, Ali Bin Al-Husain Al-Marwâni Az-Zaidi.

He is the author of famous book Al-Aaghâni which has no parallel in history. It was the book to get As-Sâhib Bin 'Ibâd dispensed with the load of thirty camels and then presented it to Saif-ud-Dawlah, who, in return, rewarded him with one thousand dinârs. Another book written by Abul Faraj is Maqâtil-ut-Tâlibin. He died in 355 A.H.

20. Al-Hasan Bin Muhammad Bin Al-Hasan Al-Qummi.

He wrote Târikh-u-Qumm for As-Sâhib Bin 'Ibâd, which

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was translated into Persian by Al-Hasan Bin Ali Bin Abdul Malik Al-Qummi in 865 A.H.

Al-Hasan Bin Muhammad died during the fourth century.

21. As-Suddûq, Muhammad Bin Ali Bin Bâbuyah Al-Qummi. He also wrote a book on history. His death occurred in 381 A.H.

22. As-Sâhib, Ismâ'il Bin 'Ibâd.

He wrote (i) Kitâb-ul-A'yâd, (ii) Al-Wuzarâ', (iii) Al-Khalâ'if (iv) Akhbâr-u-Abil 'Ainâ' and (v) Târikh-ul-Mulk Wa Ikhtilâf-id-Duwal. He died in 385 A.H.

23. Abul Hasan Ali Bin Muhammad Al-'Adawi' Ash-Shamshâti.

According to An-Najâshi, he prepared an abridgement of Târikh-ut-Tabari and supplemented it with events upto date. He also brought the history of Mûsâl (Kitâb-ul-Mûsâl) upto date. He further prepared an account of the descendants of Ma'ad Bin 'Adnân and their lives etc. He died during the fourth century.

24. Abu-un-Nadar Al-'Atabi, Muhammad Bin Abdul Jabbâr is the author of Târikh-ud-Diyâlamah.

25. Al-Hâkim An-Naishâpûri, Muhammad Bin Abdullah is the author of Târikh-u-Naisâbûr. According to Tadhkiratul Huffâz, no one made such an attempt before him. Both, the author Tadhkiratul Huffâz and As-Sam'âni have testified and affirmed his being a Shi'ite. He died in 405 A.H.

26. Abu Sa'id Mansûr Bin Al-Husain Al-Aabi.

He was a minister of Majd-ud-Dawlah Bin Buwaih and the author of Nathr-ud-Durur and Târikh-ul-Bayy. Ath-Tha'âlabi has written in Tatimmat-ul-Yatâ'iq that Al-

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Aabi has written a book on history which has no parallel at all. He died in 422 A.H.

27. Abul Hasan Al-Bihaqui, Ali Bin Zaid.

He was one of descendants of Khuzaimah Bin Thâbit Dhish-Shâhâdatain. He is the author of Târikh-é-Bihaq known as Al-Yawm Sabzwâr. It is written in Persian, We have seen its photo-copy in Tehrân, which has been taken in Europe at the expense of the Iranian Ministry of Education. Al-Bihaqui was the first one to write a commentary on Nehj-ul-Balâghah and not Al-Qutab Ar-Râwandi as assumed by Ibn Abil Hadid. He has many other books to his credit which have been mentioned in Mu'jam-ul-Buldân and Kashf-uz-Zunûn. He died in 565 A.H.

28. Qutâb-ud-Din Sa'id Bin Hibatyllah, Ar-Râwandi is the author of Minhâj-ul-Barâ'ah which is a commentary on Nehj-ul-Balâghah. He died during the sixth century.

29. Ibn-ul-Aabâr Al-Andulusi, Muhammad Bin Abdullah. According to Nafh-ut-Tib, he wrote Durur-us-Simt Fi Khabar us-Sibt. The Encyclopaedia of Islam tells us that he wrote a number of books on history. The statement of Nafh-ut-Tib implies that he was a Shi'ite as we have mentioned in his life-account. He died in 658 A.H.

30. Ali Bin Anjab alias Ibn-us-Sâ'i Al-Baghdâdi.

He is the writer of a well-known book on history called as Târikh-u-Ibn-is-Sâ'i. According to Kashfuz-Zunûn, it spreads over 30 volumes. He died in 674 A.H.

31. Safi-ud-Din Muhammad Bin Ali Bin Tabâtabâ alias Ibn-ut Tiqtaqui

He is the author of Munyat-ul-Fudalâ' Fi Tawârikh-il-Khâssâ'-i-Wal Wuzarâ'. This book is usually known as

Târikh ul Fakhir because of the fact that it was written for Fakhr-ud-Din Isâ Bin Fârahim, the ruler of Fârah. It has been printed and published from Egypt many times as well as from Germany in 1875 A.D. through the efforts of a German Orientalist. Similarly it was printed from France in 1895. A.D. through the efforts of a German Orientalist Darenberg. It was translated into Urdu by Amar Hindushah translated to Urdu from the original upto date in 724 A.H. and titled it as Tajrîhu-Sulhâ. It was published from Tehrân.

Ibn-ut-Tiqtaqui died in 709 A.H.

32. Wamâl-ud-Din Abdur Razzâq Bin Ahmad Ash-Shami and alias Ibn-ul-Fawti.

He is the author of Al-Hawadith-ul-Jâmi'ah which is the history of the seventh century of the Hijrah. It has been published from Baghdâd. According to Tadhkiratun Nujûd he has written this book of History which cannot be praised.

He died in 723 A.H.

33. Muhammad Bin Mahmûd alias Ibn-un-Najjar Al-Baghdâdi.

He wrote the History of the City of Baghdâd and added to the book written by Al-Khâtib Al-Baghdâdi.

34. Ash-Shaikh Hasan Bin Ali Bin Ahmad Al-'Aamili Al-Hânini.

He is the author of Haqibat-ul-Akhyâr Wa Juhainat-il-Akhabâr which deals with history. He died in 1035 A.H.

35. Iskandar Beg is the author of 'Aalam Aqab ul-'Abbâsi which is written in Persian. He died during the eleventh century.

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36. Ahmad Bin Al-Hasan Bin Ali Bin Al-Hurr Al-'Aamili Al-Mashghari.

He is the author Ad-Durr-ul-Maslûk which is about the Prophets, successors of the prophets, caliphs and kings. A copy of it is available in the Library of the Iranian Parliament in Tehran. Another copy is available in the bookshop of Mash-hed. He died during the eleventh century.

37. Ash-Shaikh Muhammad Bin Mujir Al-'Anqâni.

He wrote a brief History of Jabal 'Aamil for the period from 1073 to 1152 A.H. He was alive in 1153 A.H.

38. Mirza Taqi Khan Sepehr.

He was a contemporary of the King Nasir-ud-Din and his son Muzaffir-ud-Din. He is the author of Nâsikh-ut-Tawârikh which is voluminous book in Persian and unique of its kind. He died during the fourteenth century.

39. Ash-Shaikh Nawrûz Ali Bin Muhammad Bâqir alias Fâdil ul-Bastâmi.

He is the author of Firdaws-ut-Tawârikh which has been published. He died in 1309 A.H.

Shi'ite Authors Who Excelled Others In The Fields Of 'Rijaal', History And Genealogical Record.

As it has already been mentioned, Abu Mukhnif excelled all others in matters relating to Iraq and its current affairs and conquests while Al-Wâqidi achieved the same position in respect to Hijâz and Sirah.

In the same way, Muhammad Bin As-Sâ'ib Al-Kalabi was superior to all other writers in respect of 'Ilm-ul-Ansâb (Genealogy). Similarly his son Hishâm achieved the same position for himself and was declared to be the most accomplished person in this field as has been said during our discussion of Shi'ite Genealogists.

Shi'ite Genealogists

Foremost among them was 'Aquil Bin Abi Talib. Ibn-un-Nadim has said in his Al-Fahrist while discussing Muhammad Bin As-Sâ'ib Al-Kalabi, "Hisham Bin Muhammad said that his father said that he received the genealogy of the Quraish from Abu 'Aqil bin Abi Talib. Abu Sâleh got it from Aquil Bin Abi Talib. According to some reports, he was the most well-versed in this respect among the Quraish, and he died in the fifth or sixth decade of the first century.

Other persons who got famous on this account are:

1. Al-Kumait Bin Zaid Al-Asadi the Poet.

It is said about him that he used to recite genealogies. This has been said by As-Suyâti in Sharh-ush-Shawâhid and picked up by Ibn 'Asâkir. He died in 126 A.H.

2. Muhammad Bin As-Sâ'ib Al-Kalabi.

According to Ibn-un-Nadim, he was superior to the others in respect of genealogies. Similarly Ibn Qutaibah has admitted his being a genealogist in his book Al-Ma'ârif. He died in 146 A.H.

3. Abu Mukhnif Lût Bin Yahyâ Al-Azdi.

According to Al-Qamûs, he was a Shi'ite and an historian. Ibn Qutaibah has said in Al-Ma'ârif that he was an historian as well as a genealogist but history occupied him more. He died during the second century.

3. Abul Mandhar Hishâm Bin Muhammad Bin As-Sâ'ib Al-Kalabi.

He was the first one to have written about genealogy. Ibn Sa'd has said in At-Tabaqât that he was well informed about the genealogies. Similarly Ibn Qutaibah has declared him to be the most accomplished of them in respect to genealogy. Ibn Khallakân has also expressed a similar

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opinion. The number of books written by him exceeds 150, but the best of them is Al-Jamharah Fin Nasab which has no parallel in this field. Other books written by him are (i) Al-Manzul (or Al-Mudhil) Fin Nasab which is bigger than Al-Jamharah (ii) Al-Mûjiz Fin Nasab and Alfarid which he wrote for Al-Mâmûm, and (iii) Al-Mulûki which he prepared for Ja'far Bin Yahyâ Al-Barmaki. Ibn-un-Nadim says that he had another book Jamharat-ul-Jamharah reported by Ibn Sa'd. He died in 206 A.H.

4. Ahmad Bin Muhammad Bin Khâlid Al-Barqui'.

An-Najâshi has said that he wrote Kitâb-ul-Ansâb while Ash-Shaikh says in his Al-Fahrist that he wrote Kitâb-ul-Ansâb-il-Umam. He died in 274 A.H.

5. Yayhâ An-Nassâbah Bin Al-Hasan Bin Ja'far Bin 'Uladullah Al-A'raj Bin Al-Husain Bin Ali Bin Al-Husain Bin Ali Bin Abi Tâlib. He died in 277 A.H.

6. Muhammad Bin Yazid Al-Mubarrad An-Nahawi.

He prepared the genealogies of 'Adnân and Qahtân. He died in 285 A.H.

7. As-Sayyid Kâzim Al-'Amidi Ash-Sharif An-Najafi An-Nassâbah. He died during the third century.

8. Al-Husain An-Nassâbah Ibn Ahmad Al-Muhaddith Bin 'Umar Bin Yayhâ Bin Al-Husain Dhid-Dam'ah Bin Zaid Ibn Ali Bin Al-Husain Bin Ali Bin Abi Tâlib. He died during the fourth century.

9. As-Sayyid Najm-ud-Din Abul Hasan Ali Bin Abil Ghanâ'im Muhammad Al-'Alawi Al-'Umari An-Nassâbah. He was known as Ibn-us-Sûfi and a contemporary of Al-Murtadâ and Ar-Radi. He died during the fifth century.

10. Muhammad Bin Ahmad Al-Abiwardi Al-Ummawi was a

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poet as well as a genealogist who prepared histories in this field. He died in 508 A.H.

11. Ash-Sharif Abu Ali Umar Bin Al-Mu'alla Bin Al-Harith Bin Muhammad As-Sâfi. He died during the sixth century.

12. Ahmad Bin Ali Al-'Alawi An-Nassâbi was a famous Shi'ite well known for it, as said by As-Sâfi in Al-Ansâb.

13. Yahyâ Bin Al-Husain Bin Umar Bin Abdur-Rahman Bin Al-Hâfiz.

He is the author of a book titled 'Umdat-ut-Tâlib. He died during the sixth century.

14. Ahmad Bin Muhammad Bin Ali Al-Ansâbi was a famous Shi'ite seventh century.

15. Ahmad Bin Muhammad Bin Ali Bin Muhammad Al-Ansâbi Al-Bukhâri. He died during the seventh century and he might have been the same as the one mentioned No. 14 above.

16. Jalâl-ud-Din Abul Oâsim Ali Bin Abdul Hamid Bin Fakhkhâr.

He was the teacher of the author of 'Umdat-ut-Tâlib. He died during the seventh century.

17. Ahmad Bin Muhammad Bin Al-Muhannâ Bin Ali Bin Ali Bin Al-Muhannâ Al-Husaini Al-'Ubaidali was a pupil of Ahmad Bin Muhammad Bin Ali, already mentioned. He wrote At-Tadhkirah Lil Ansâb-il-Mutahharin and Al-Mashjar Fi Ansâb-i-Aal-i-Abi Tâlib. He died towards the end of the seventh century.

18. Jalâl-ud-Din Abu Ali Abdul Hamid Bin At-Tâqi Al-Husaini.

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The genealogist Shaikh-ush-Sharaf Fakhkhâr Ibn Ma'd Bin Fakhkhâr Bin Ahmad who was the grand-father of 'Ilm-ud-Din Al-Murtada Bin Jalâl-ud-Din (next mentioned) reports on the authority of Jalâl-ud-Din Abu Ali. He died during the Eighth century.

19. 'Ilm-ud-Din Al-Murtadâ Ali Ibn Jalâl-ud-Din Abdul Hamid Ibn Shaikh-ush-Sharaf Fakhkhâr Bin Ma'd Bin Fakhkhâr Bin Ahmad Bin Muhammad Bin Abil Ghanâ'im Muhammad Bin Al-Husain Al-Mûsawi Al-Hâ'iri. He died during the eighth century.

20. Ash-Sharif Abu Abdullah Tâj-ud-Din Muhammad Bin Al-Qâsim Bin Al-Husain Al-Hasani Ad-Dibâji Al-Hilli. He is known as Ibn Ma'iyah, was the highest authority on genealogy in his age. He died in 779 A.H.

21. Jamâl-ud-Din Ahmad Bin Ali Bin Al-Husain Al-Hasani. He was a pupil of Ibn Ma'iyah and wrote 'Umdat-ut-Tâlib Fi Ansâb-i-Aal-i-Abi Tâlib. He died in 828 A.H.

22. As-Sayyid Taqi-ud-Din Muhammad Ash-Shirâzi. He died in 1019 A.H.

23. As-Sayyid Mahdi Al-Bahrâni Al-Gharifi died in 1343 A.H.

There are still more and are unaccountable. Those who are interested and want to follow on should refer to different life-accounts.

There is group of genealogists from among the Shi'ites whom we could not place in any particular period. They are :

1. Aahl Bin Abdullah-

2. An-Nassâbah Abu Nasr Al-Bukhâri;

3. Ash-Sharif Ibn Tabâtabâ, An-Nassâbah Al-Asfahâni; who has been mentioned by Ibn Shahr Ashûb among the Poets

of the Ahl-Al-Bait;

4. Sayyid Abul Ma'ali Ismâ'il Bin Al-Hasan Bin Muhammad Al-Hasani, who wrote a book titled *As-Sayyidat-ul-Bayyah* which has been mentioned by Ash-Sharîf 'Abd-ur-Rahmân Bin Ali Al-Jaba'i — the grand-father of Al-Fârah — the Naqib of Ash-Shâhid — in his *Majmû'ah*;
5. Sayyid Abu Ja'afir Muhammad Bin Hârun Al-Ya'qubi An-Naishapûri who has been described by the author of *Ash-Shajarat-ut-Tayfvibah* as the genealogist of the East and West;
6. Ash-Sharif 'Izzud Din Abul Qâsim Ahmad Bin Mahmud Bin Bin Abdur-Rahmân Ibn Zahrah Al-Husaini Al-Isfahâni who was a Hâfiz, a genealogist and Naqib 1 of Hadeb (Almpet) and has been mentioned in *Tâj-ul-Urûs*.

There are others who can be found by those who are interested and follow on with this account.

Shi'ite Authors On Geography

The pioneer among them was Hishâm Bin Muhammad Bin As-Sâ'ib Al-Kalabi. While talking about his books, Ibn-un-Nadim mentions in his *Al-Fahrist* the following books written by Hishâm :

«His books on different countries are (i) *Kitâb-ul-Aqâlim*

(ii) *Al-Buldân ul-Kabir*, (iii) *Al-Buldân-us-Saghir*, (iv)

Tasmiyat-ul-Ardain (v) *Al-Anhâr* (vi) *Al-Hirah* (vi)

Manâzil-ul-Yaman, (vii) *Al-'Ajâ'ib-ul-Arba'ah*, (viii)

Aswâq-ul-'Arab and (ix) *Tasmiyat-ul-Bai'-i-Wad-Diyârat*.

He died in 206 A.H.

It is surprising that in the preface of his book *Musam-ul-Buldân* Yâqût Al-Hamawi attempted to discuss books written in this field and also tried to take an account of the authors especially Muslim, but he does mention the books written by Hishâm. What he says about

1. Naqib was a person who used to keep the record of all Sayyid families.

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him is this he came by Hishâm's book titled Ishtiqaq-ul-Buldân. But the fact is that Hishâm is one of the foremost writers in this field and similarly his books on this subject like the book of Ibn-un-Nadim. Specially surprising is the fact that Al-Fahrist of Ibn-un-Nadim was available to Yâqût as he has himself clarified during his discussion of Muhammad Ibn Ishâq Ibn-un-Nadim in connection with Mu'jam-ul-Udabâ'.

Among other writers in this field are:

1. Ibn-us-Sukait, Abu Yûsuf Ya'qûb Bin Ishâq. He wrote Kitâb-ush-Shajar-i-Wal-Ghâbât. He died in 244 A.H.
2. Muhammad Bin Khâlîd Al-Barqûi who died in the early third century.
3. Ahmad Bin Muhammad Bin Khâlîd Al-Barqûi.

Ibn-un-Nadim has mentioned him and his father while discussing the Shi'ite Jurists and their books. He says that Ahmad Bin Abi Abdullah Muhammad Bin Khâlîd Al-Barqûi wrote a book titled Kitâb-ul-Buldân which was bigger than the one written by his father. This statement indicates that his father too wrote a book on this subject although it has not been mentioned in his writings. According to An-Najâshi, Ahmad wrote Kitâb-ul-Ardain and Kitâb-ul-Buldân-i-Wal-Masâhah. He died in 274 A.H.

4. Al-Ya'Qûbi, Ahmad Bin Abi Ya'qûb.

He wrote Kitâb-ul-Buldân which has been published from Leiden. He died around 278 A.H.

5. Ibn Hamdûn, Al-Kâtib An-Nadim Ahmad Bin Ibrâhim Bin Asmâ'il.

According to Al-Fahrist of Ash-Shaikh and An-Najâshi, he was the author of Kitâb-u-Asmâ'il-Jibâl Wal Miyâh Wal Awdiyah (The book of names of the mountains, rivers and valleys). He died in the mid-third century.

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6. Abul Hasan Ali Bin Muhammad Al-'Adawi Ash-Shamsbâti An-Najâshi has said, "He wrote a book titled 'Kitâb-ul-Adyirah Wal A'mâr Fil Buldân-Wal Aqfâr'. He has further said that Salâmah Bin Dakka told him that it was his biggest book in which there were mentioned the monasteries and populated areas. According to Hishâm Bin 'Umar he wrote a voluminous book about the monasteries. He died during the fourth century.

7. Ali Bin Husain Al-Mas'ûdi wrote a book on this subject titled Al-Masâlik Wal Mamâlik. He died in 346 A.H.

8. Al-Husain Bin Muhammad Bin Ja'far Ar-Râfiqî alias Khâli'a.

An-Najâshi has testified his being a Shi'ite. According to Mu'jam-ul-Udabâ' and Bughyat-ul-Wi'ât, he wrote Kitâb-ul-Awdiyah Wal Jibal-i-War-Rimâl. He died in 388 A.H.

Shi'ite Authors On Religions And Religious Sects

Among those writers who were pioneers in this field was Hishâm Bin Muhammad Bin As-Sâ'ib Al-Kalabi. Ibn-un-Nadim has mentioned a book Adyân-ul-Arab written by Hishâm. He died in 206 A.H.

Ibn Sukait Abu Yûsuf Ya'qûb Bin Ishâq wrote Kitâb-ul-Firaq. His death occurred in 244 A.H.

Abul Qâsim Nasr Bin As-Sabbâh Al-Balkhi, as per information given by An-Najâshi wrote a book titled Firaq-ush-Shi'ah. He died during the third century.

Al-Hasan Bin Mûsâ An-Nawbakhti compiled a book titled Al-Firaq Wad-Diyânât. We have got a manuscript copy of this book. It has been published from Istanbûl. He died in 310 A.H.

Abul Hasan Ali Bin Al-Husain Al-Mas'ûdi is the writer of a well-known book titled Murûj-udh-Dhahab. He also wrote Kitâb-ul-Miqâlât

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Fi Usûl-id-Diyânât, which he has referred to in Murûj-udh-Dhahab. An-Najâshi has also him to be the writer of another book titled Al-Ibânah which deals with the Principles of Religions. At-Tûsi. An-Najâshi and others have testified his being a Shi'ite. He has also written book in proof of the Imamate of the Twelve Imams. Tâj-us-Sabâki has taken him for a Shâfi'ite.

He died in 346 A.H.

All these writers contributed to this field before anyone from among the Non-Shi'ites, for instance Abu Bakr Al-Bâqilâni (died in 403 A.H.). Abi Mansûr Abdul Qâdir Bin Tâhir Al-Baghdâdi (died in 429 A.H.), Ibn Fawrak Al-Asfâhâni (died in 451 A.H.), Ibn Hazâm (died in 456 A.H.), Abil Muzaffar Tâhir Bin Muhammad Al-Asfarâ'ini who also belonged to the later period and Ash-Shahrastâni (died in 548 A.H.).

Some others from among our friends have written books in this field, for instance Muhammad Bin Ahmad An-Na'imi who, according to An-Najâshi, was a Shi'ite and an historian. He wrote a book titled Firaq-ush-Shi'ah. He might have been senior to the writers mentioned just above. Similarly, Ash-Shaikh Sulaimân Bin Abdullah Al-Mâhûzi Al-Bahrâni who is known as Al-Muhaqqiq-ul-Bahrâni, wrote An Nikat-ul-Badi'ah Fi-Firaq-ish-Shi'ah. He died in 1121 A.H.

Shi'ite Authors On Ethics, Morals, Manners Etc.

The first among the Shi'ites to write on this subject was Amir-ul-Mu'minin Ali Bin Abi Tâlib. His letter to Al-Ashtar describes in detail what a ruler has to do and what rules of conduct he should follow. This is an unparalleled piece of writing and has been mentioned in the third volume of this book. Every ruler who desire to know real political theory and loves justice should commit the contents of this letter to his memory and act in accordance with them. Then, his will to his Muhammad Bin Al-Hanafiyyah is another comprehensive piece of writing in this field. This has been mentioned by An-Najâshi who got this data from Asbagh Bin Nabâtah. An-Najâshi has also given the names of authorities.

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Similarly his very lengthy will to his son Al-Hasan is of the same type. He wrote this will in the presence of the audience after he returned from Siffin. It is said about this will that there have been any piece of wisdom that deserved to be written in it. It is this will. It is included in Nehj-ul-Balâghah. In addition to these two pieces, there are the contents of Nehj-ul-Balâghah which were collected by Ash-Sharif Ar-Radi and those of Ghurar-ul-Hikmah Wa Durur-il-Kilam, compiled by Al-Aamidi, that bear on this subject. There are sermons, speeches, wills and letters which are rich and sufficient (on morals etc.). This book shone like the shining of the Sun and led the people to itself through its qualities, so much so that it is said to be the superior most piece as compared to the creations of human being except that of the Prophet. If a source of wisdom does like the Sun, it does not do any harm to it.

Among other writings in this field is Risâlahul-Huquq by Imam Zainul Abidin, which has been mentioned alongwith its authorities in some of the Shi'ite books on Ethics and Morals which are found in print. Some of the contemporary scholars have abridged it and it has repeatedly been published in its abridged form. We have quoted it in connection with the discussion of his personality.

All the Shi'ite books of the Tradition contain a special chapter on Ethics and Morals which is quite comprehensive.

From among our scholars, the first one to prepare a book on this subject was Ismâ'il Bin Mahrân Bin Nasr As-Sukûni. An-Najâshi has mentioned a book of his on this subject titled Sifat-ul-Mu'min-i-Wal-Fâjir. He died towards the end of the second century. The other writers in this field are:

1. Al-Hasan Bin Shu'bah Al-Harrâni is the writer of Tuhuf-ul-Uqûl containing everything reported from the Ahl-Al-Bait bearing upon morals, manners etc. Such a book has never been compiled. He died during the third century.

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2. Muhammad Bin Mas'ûd Al-'Ayyâshi is the author of Huqûq ul-Ikhwân, Mahâsin-ul-Akhlâq, 'Ishrat-un-Nisâ' and Sâni'ul Ma'rûf. He died during the third century.
3. Muhammad Bin Umar Al-Wâqidi is a well-known history. Ibn-un-Nadim says that he was a Shi'ite. He wrote Kitâb-ul-Adâb. He died in 207 A.H.
4. Ahmad Bin Muhammad Bin Khâlid Al-Barqui wrote Adab un-Nafs, Aadâb-ul-Mu'âsharah, Makârim-ul-Akhlâq, Makârim-ul-A'mâl, Madhâmm-ul-Akhlâq, Madhâmm-ul-A'mâl, At-Tarâhum Wat Ta'âtuf and Az-Zuhd Wal Mawâ'iz. All these have been mentioned by Ash-Shaikh in his Al-Fahrist. An-Najâshi has also mentioned them on the authority of Ibn Battah. Al-Barquî died in 274 A.H.
5. Muhammad Bin Ahmad Bin Tabâtabâ Al-'Alawi Al-Husaini.

According to Ma'âhid-ut-Tansis, he wrote a book on this subject, titled as Tahdhib-ut-Taba' which he referred to in his own book Nismat-us-Sehr Fiman Tashayya'a Wash Sha'ar. He died in 322 A.H.

6. Ali Bin Muhammad Al-'Adawi Ash-Shamshâti wrote a book titled An-Nazah Wal Ibtihâj.

7. Abdul Aziz Bin Yahyâ Al-Jalûdi.

According to An-Najâshi, he wrote Kitâb-uz-Zuhd, Kitâb-ul-Mawâ'iz and Kitâb-ul-Adab which he reported from Imam Ali Bin Abi Tâlib (A.S.) He died after 330 A.H.

8. Abu Muhammad Al-Hasan Bin Abdullah (or 'Ubaidullah) Bin Sa'id Al-'Askari wrote Kitâb-uz-Zawâjir Wal Mawâ'iz. His death occurred in 382, or 383 or 387 A.H.

9. Ahmad Bin Maskawaih wrote the following books in this field: (i) Adab-us-Saghir, (ii) Adab-ul-Kabir, (iii) Tahdhib ul-Akhlâq Wa Tathir-il-A'râq etc. He died in 421 A.H.

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10. Al-Hasan Bin Al-Fadl Bin Al-Hasan At-Tabrisi is the author of the well-known exegesis of the Quran titled Majma'ul Bahrain. In the field of Ethics, he wrote Makârim-ul-Akhlaq which has been printed in Egypt many times. But the first publisher of this book made uncalled for changes without having any fear of God. It was then printed in Tehrân in its true version and the editor pointed out where changes had been made in the first edition. At-Tabrisi died in the sixth century.
11. Muhammad Bin Al-Hasan Al-Fattâl Al-Fârsi An-Naishâ-pûri wrote Rawdat-ul Wâ'izin. His death occurred in the sixth century.
12. Ash-Shaikh Warrâm Bin Abi Farâs Al-Hilli is the author of Tanbih-ul-Khawâtir Wa Nazhatun Nawâzir which is commonly known as Majmû'at-u-Warrâm and has been published many times. He died in 605 A.H.
13. As-Sayyid Ali Bin Mûsâ Bin Ja'far Bin Tâwus Al-Hasanî wrote Kashful Mahajjah Li Thamrat-il-Mahjah which deals with Ethics. He died in 664 A.H.
14. Al-Khawajâ Nasir-ud-Din Muhammad Bin Muhammad Bin Al-Hasan At-Tûsi wrote Al-Akhlâq-un-Nasiriyyah. He died in 672 A.H.
15. Ahmad Bin Fahd Al-Hilli wrote 'Iddat-ud-Dâ'i most of which is about Ethics and Morals. He died in 841 A.H.
16. Jalâl-ud-Din Muhammad Bin As'ad Ad-Dawwâni wrote Al-Akhlâq ul-Jalâliyyah. He died in 908 A.H.
17. Al-Husain Bin Ali Al-Wâ'iz Al-Kâshiff. He is the author of Akhlâq-é-Muhsini. He died in 910 A.H.
18. As-Sayyid Muhammad Bin Muhammad Bin Hasan Bin Al-Qâsim Al-Husaini Al-'Aamili Al-'Inâthi wrote Kitâb-u-

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Adab-un-Nafs and Kitâb-ul-Athnâ 'Ashariyyah Fil Mawâ'izil 'Adadiyyah. These books have been published. He died during the eleventh century.

19. Muhammad Bâqir Bin Muhammad Taqi Al-Asfahâni. The seventeenth volume of his book Bihâr-ul-Anwâr deals exclusively with Ethics and Morals. He died in 1110 A.H.
20. Ash-Shaikh Mahdi Bin Abi Dhar An-Narâqi wrote Jami'us Sâdât which deals with Ethics and Morals and since been published. He died in 1209 A.H.
21. Ash-Shaikh Ahmad Bin Mahdi Bin Abi Dhar An-Narâqui. He wrote Mi'râj-us-Sa'âdah in Persian which is a commentary and an explanation to his father's book Jâmi'us Sâdât. He died around 1244 A.H.
22. Mulla Husain Quli Al-Hamadhâni is a well known figure of our age in the field of Ethics and Morals. He used to teach this subject and many distinguished students got their lessons in it from him. I have no information as to whether he wrote anything on this subject or any of his students used to write the lessons given by him, some of which I attended during my stay in An-Najaf Ul-Ashraf in 1308. He died in 1311 A.H.
23. As-Sayyid Muhsin Al-Amîn — the author of the present work wrote three books on this subject. They are (i) At-Tiryâq Fi Tathîr-ul-Af'âl, (ii) Tahdhîb-ul-Akhlâq and (iii) Jawami-ul Mawâ'iz. He died in 1371 A.H.

Shiite Authors On Teacher-Taught Relationship And Art Of Discussion (Criticism s)

Many reports have been on record about the Imams from the Ahl-Al-Bait which imply important points relating to the relationship between a teacher and a student.

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The first one to write a book on this subject Muhammad Bin Mas'ud Al-'Ayyâhi who wrote Kitâb-ul-'Aalim-i-Wal Muta'allim which has been referred to by Ibn-un-Nadîm. Al-'Ayyâshî died during the third century.

Al-Muhaqqiq Khawajâ Nasîr-ud-Din At-Tûsi also wrote a brief treatise on this subject which has been published. He died in 672 A.H.

Ash-Shaikh Maitham Al-Bahrâni wrote a treatise on Aadâbul Balth (Criticism and discussion). He died in 679 A.H.

Ash-Shahîd-uth-Thâni Ash-Shaikh Zain-ud-Din Bin Ali Al-'Aamili wrote Munyat-ul-Murîd Fi Aadâb-il-Mufîd-i-Wal-Mustafîd. It is a big book very comprehensive and has no parallel. Although the book was about the benefactor (al-Mufîd) and the beneficiary (al-Mustafîd), but he has put together all the fundamentals of Ethics and Morals. He was martyred in 966 A.H.

Shi'ite Books On Prayers, Ziyaaraat etc.

The foremost among such writings is As-Sahîfah Al-'Alawiyyan which contains different prayers said by Amir-ul-Mu'minîn. Similarly, there is As-Sahifah Al-Husainiyyah belonging to Imam Husain (A.S.). Another collection is called As-Sahîfah Al-Kâmilah which contains the prayers of Imam Zainul Abidîn (A.S.), and is usually known as Zubûr-u-Aal-i-Muhammad. There is another collection of the prayers of Imam Zainul Abidîn which is called As-Sahîfah As-Sajjâdiyah which was compiled and collected by Ash-Shaikh Muhammad Bin Al-Hasan Bin Al-Hurr Al-'Aamili. A third collection of the prayers of Imam Zainul Abidîn was compiled by Mirza Abdullah Al-Asfahâni alias Al-Aafandi, while a fourth collection was prepared by Mirza Husain An-Nûri who is a contemporary. The author of the present work has also collected and compiled a fifth collection of the prayers of Imam Zainul Abidîn (A.S.).

Other writers in this field are:

1. Ma'wiyah Bin 'Ammâr Ad-Dahanî wrote Kitâb-u-Yawmin Wa Lailah. He died in 175 A.H.

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2. Yûnis Bin Abdur Rahmân prepared a book Kitâb-u-'Amal-i-Yawmin Wa Lailah and presented it to Imam Al-Hasan Al-'Askarî (A.S.) who said, «May God give him Light on the Day of Judgment for every word he has written! Yûnis died during the third century.
3. Muhammad Bin Khâlid Al-Barquî wrote Kitâb-u-'Amal-i-Yawmin Wa Lailah. He also belonged to the third century.
4. Ahmad Bin Muhammad Bin Khâlid Al-Barquî wrote Kitâb-ud-Du'â which has been mentioned by Ash-Shaikh in Al-Fahrist as well as An-Najâshi through the agency of Ibn Battah.
He died in 274 A.H.
5. Muhammad Bin Mas'ûd Al-'Ayyâhî wrote Kitâb-u-Yawmin Wa Lailah and its abridgement. He also wrote Kitâb-ud-Du'â and Al-Mazâr.
He died during the third century.
6. Abdul Aziz Bin Yahyâ Al-Jalûdî wrote (i) Kitâb-ud-Du'â reported from Imam Ali Bin Abi Tâlib (A.S.), (ii) Kitâb-ud-Du'â wal 'Awdh reported from Ibn Abbâs and (iii) Kitâb-ur-Riqâ. An-Najâshi has mentioned all these books. He died after 330 A.H.
7. Ja'far Bin Muhammad Bin Qulûyah wrote Kitâb-ul-Mazâr (or Jâmi'uz Ziyârât) and Kitâb-u-Yawmin Wa Lailah. He died in 369 A.H.
8. Ash-Shaikh Al-Mufîd wrote Manâsik-ul-Mashâhid. He died in 413 A.H.
9. Ash-Shaikh At-Tûsî wrote Misbâh-ul-Mutahajjid and its summary. He died in 460 A.H.

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10. Muhammad Bin Ali Bin Ya'qûb Al-Kâtib Al-Qinâni wrote Kitâb-u-'Amal-i-Yawm-il-Jum'ah and Kitâb-u-'Amal-i-Shuhûr. He died during the fifth century.
11. Muhammad Bin Al-Mash-hedi wrote Kitâb-u-'Amal-i-Shuhûr. He died during the sixth century.
12. As-Sayyid Ali Bin Al-Husain Bin Bâqqi Al-Qarashi. He wrote Kitâb-u-lkhtiyâr-il-Misbâh. He died during the seventh century.
13. As-Sayyid Ali Bin Mûsâ Bin Ja far Bin Tâwus Al-Hasani. He wrote Al-Iqbâl, Jamâl-ul-Isbû'i, Muhijj-ud-Da'wât, Ad-Durû'-ul-Wâqiyah, Rabî'-ul-Asâbî'i etc. He died in 651 A.H.
14. As-Sayyid Ahmad Bin Mûsâ Bin Ja far Bin Tâwus Al-Hasani. He wrote Kitâb-u-'Amal-il-Yawm-i-Wal Lailah and Kitâb-ul-Akhhâr Fi Ad'iyat-il-Lail-i-Wan Nahâr. He died in 673 A.H.
15. Ash-Shahîd Muhammad Bin Makki Al-'Aamili Al-Jizzini wrote Kitâb-ul-Mazâr. He was martyred in 786 A.H.
16. Ash-Shaikh Ibrâhîm Bin Ali Al-'Aamili Al-Kaf'amî wrote Al-Balad-ul-Amîn and Al-Jannat-ul-Wâqiyah (known as Al-Misbâh). He died in 905 A.H.
17. Al-Mawla Muhammad Bin Muhammad At-Tabîb was one of the scholars during the Safwide period. He wrote Anîs-ul-Aabidîn.
18. Ash-Shaikh Bahâ'-ud-Din Muhammad Bin Al-Husain Al-'Aamili wrote Miftâh-ul-Falâh Fi 'Amal-il-Yawm-i-Wal Lailah. He died in 1031 A.H.

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19. Muhammad Bâqir Al-Asfahanî Al-Majlisî.

He wrote Zâd-ul-Ma'âd and Tuhfatuz Zâ'ir in addition to one volume of Bihâr-ul-Anwâr dealing with prayers. He died in 1110 A.H.

20. Mulla Muhsin Al-Kâshî wrote Khullâsatul Azkâr. He died in 1091 A.H.

21. As-Sayyid Muhammad Al-Asfahânî wrote Amal-ul-Yawm-i-Wal Lailah-i-Wal Isbû'i Wash Shahr-i-Wash Sinah. He died in 1290 A.H.

22. The author of the present book also compiled Miftâh-ul-Jannât in three volumes which has been printed and published. There are many more which cannot be described on account of our limitations of space as well as time.

Shi'ite Authors on Logic, Metaphysics, Psychology, Geometry Mathematics And Other Similar Studies.

Among such authors, the first one is Qudâmah Bin Ja'far. Yâqût has said about him that he excelled in Arithmetics, while Al-Matrizî tells that he was said to be the first one to work on Arithmetic. He died in 337 A.H.

Other writers in this field are :

1. Abu Nasr Al-Fârâbî Muhammad Bin Ahmad Al-Mu'allim-uth-Thânî who died in 339 A.H.

2. Ahmad Bin Maskwaih wrote books on logic and many valuable articles on Metaphysics and Mathematics. He died in 421 A.H.

3. Ar-Ra'is Ibn Sîna Al-Mu'allim-uth-Thâlith.

What is apparent that he was an Ismâîlite, but according to the author Majâlis-ul-Mu'minîn (Qadi Nurullah Shustari) he was an Imamite. He died in 428 A.H.

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4. Nasîr-ud-Din Muhammad Bin Muhammad Bin Al-Hasan At-Tûsî.

He is said to be Imam-u-Ahl-il-Ma'qul. He wrote Tajrîd-ul-I'tiqâd, At-Tadhkirah Fil Hai'ah, Ar-Risâlah fî-Muhâyayyah (dealing with Astronomy) and its explanation, Fî-Hisâb-Uqlîdas, Tahrîr-ul-Majistî, Sharh-ul-Irshâdât, Al-Fusûl-un-Nasîriyyah, Risâlat-ul-Istarlâb, Risâlat-ul-Jawâhir etc. He was the person who prepared Astronomical Observatory and its tables for Hulaku Khan. He died in 672 A.H.

5. Al-Hasan Bin Dâwûd Al-Hillî wrote a book on Rijâl as well as others on Logic. He died during the seventh or eighth century.

6. Al-Hasan Bin Yûsuf Bin Al-Mutahhar Al-Hillî, known as Al-Allâmah wrote explanations and commentaries to Tajrîd and Al-Fusûl-un-Nasîriyyah and also wrote Asrâr-ul-Malakut Fi Sharh-i-Yâqût etc. He died in 726 A.H.

7. Qutub-ud-Din Muhammad Ar-Râzî Al-Buwaihî Ad-Dimashquî.

He wrote a commentary on Ash-Shamsiyyah and Al-Mutâlî'a Fil Mantiq. Besides, he wrote Al-Muhâkamât. He died in Salihîyyah in Damascus in the year 766 A.H.

8. Jalâl-ud-Din Muhammad Bin As'ad Ad-Dawwânî wrote books on Logic and Rational Studies. He died in 908 A.H.

9. Dâwûd Bin 'Umar Al-Antâkî Al-Basîr got settled in Jabal 'Aamil and was a scholar of Philosophy and Psychology. He died in 1008 A.H.

10. Ash-Shaikh Bahâ'-ud-Din Muhammad Bin Al-Husain Al-'Aamilî.

He wrote Al-Khullasâh Fil Hisâb which has been translated

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into many foreign languages. Many commentaries and explanations too have been written about it. He also wrote Tashrîh-ul-Aflâk and had great mastery in Geometry and other branches of Mathematics. He died in 1031 A.H.

11. Ash-Shaikh Jawwâd Bin Sa'dullah Al-Kâzimi was a pupil of Shaikh Bahâ-ud-Din. He wrote a commentary on his teacher's book Al-Khullâsâh. He died during the eleventh century.
12. As-Sayyid Ne'matullah Bin Nûr-ud-Din Bin Ne'matullah Al-Jazâ irî was a great master of Geometry and Mathematical Studies. He alone made the Zîj (Astronomical Table) of Muhammad Shah. He died in 1151 A.H.
13. Sadr-ud-Din Ash-Shîrâzî known as Mulla Sadrâ. He was a great master of Metaphysics and Philosophy. He wrote philosophical poetry. He the author of Al-Asfâr which is quite a famous book on Metaphysics. He died in 1060 A.H.
14. Mulla Hâdî As-Sabzwârî Al-Hakîm is the composer of a famous poem on philosophy. He died in 1289 A.H.

Shi'ite Writers On Astrology

It would suffice for us to quote what the author of Riyâd-ul-'Ulamâ' has cited from Kitâb-ul-Farj-il-Humûm Fil Halâl-i-Wal Harâm-i-Min 'Ilm-in-Nujûm by Sayyid Ibn Tâwus. After discussing the validity of the science of Astrology, he mentions the names of a group of scholars in this field, especially the Imâmite. He has said in connection with the Imamites: «A group of persons from Nawbakht family were scholars in the field of Astrology and leaders of others in this respect. I have seen a number of books on Astrology written by them and there are indications to events. Among them were (i) Al-Hasan Bin Mûsa An-Nawbakhtî who was a Shi'ite astrologer, (ii) Ahmad Bin

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Muhammad Bin Khâlid Al-Barquî who has been mentioned by An-Najâshî and Ash-Shaikh (in his Al-Fahrist) as having written a book on Astrology, (iii) Ahmad Bin Muhammad Bin Ahmed Bin Talha who has been mentioned both by An-Najâshî and Ash-Shaikh as a writer on Astrology. He has said that the best known person in the field of Astrology is the Shi'ite scholar Ali Bin Al-Husain Bin Ali Al-Qummî, the author of Murûj-udh-Dhahab. He further says, "Among those who are known to be astrologers are Al-Jalûdî Al-Basrî,¹ Ali Bin Muhammad Al-'Adavî Ash-Shamshâtî, (who according to An-Najâshî, wrote a treatise on the repudiation of Astrology), Ali Bin Muhammad Bin Abbâs (who according to An-Najâshî, wrote a rejoinder to the astrologers), Muhammad Bin Abi 'Umair, Muhammad Bin Mas'ûd Al-Ayyâshî (who has been mentioned as having written a book on Astrology), Mûsâ Bin Al-Hasan Bin Al-'Abbâs Bin Ismâ'il Bin Abi Sahl Bin Nawbakht (who according to An-Najâshî, had a very good knowledge of Astrology and had written books on it), Al-Fadl Bin Abi Sahl Bin Nawbakht (from the books written by him, he appears to be having a good knowledge of astrology), As-Sayyid Ali Bin Abil Hasan, known as Ibn-ul-A'lam (who had prepared Zodiacal Tables), Abul Hasan An-Naqîb known as Abi Qairâtu, Ibrâhîm Al-Farâzi (composer of a poem on Astrology), and astrologer to Al-Mansûr), Ahmad Bin Yusuf Bin Ibrâhîm Al-Masri, the secretary of Tûlûn Family, Muhammad Bin Abdullah Al-Bazyâr Al-Qummi (a student of Abi Ma'shar), Abul Hasan Bin Abil Khatîb Al-Qummî, Abu Jafar As-Saqâ' Al-Munajjim (mentioned by Ash-Shaikh in his Al-Fahrist), Muhammad Bin Ahmad Ibn Salîm Al-Ja'fî (author of Kitâb-ul-Fâkhir), Mahmûd Bin Al-Husain Bin Sindî Bin Shâhik known as Khushâjam (whom Ibn Shahr Ashûb mentions as an astrologer). Then Ibn Tawus says that the Shi'ite scholar practising Astrology whom he met and whose predictions he found to be true was a jurist-scholar and ascetic known as Khatîr-ud-Din Mahmûd Bin Muhammad. The Shi'ite scholar whom he saw was Al-Hasan Bin Ali Al-Qummî. Having said this Ibn Tâwus mentions

1. Ibn-un-Nadîm says: Abu Ahmad Abdul Azîz Al-Jalûdî Al-Basrî was one of the prominent Imamite-Shi'ites.

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those who became famous as astrologers and were said to be Shi'ites and gives their names as follows :

1. Ahmad Bin Muhammad As-Sajzi;
2. Ash-Shaikh Ali Bin Ahmad Al-'Amrani;
3. Ishâq Bin Yûsuf Al-Kindi;

The author of Riyâd-ul-'Ulamâ' then says, «I found there something which made me stop and it was Ali Bin Al-Husain Bin Babûyah Al-Qummi was one of those who had calculated their future through astrology and that his Zodiacal sign was Virgo.

He further says that among those who became famous in Astrology from the family of Nawbakhts was Abdullah Bin Abi Sahl, and from the scholars was Muhammad Bin Ishâq An-Nadim who was an Astrologer to Al-'Alawi Al-Masri. Among those who became well-known as writers on astrology was Ahmad Bin Muhammad Bin 'Aasim, known as, Al-'Aasimi Al-Muhaddit Al-Kufi. Among his books is one written about Astrology which has been mentioned by Ibn Shahr Ashûb in Ma'âlim ul-Ulamâ'. He has also said among those who became famous for their interest in Astrology and were assumed to be Shi'ites was Al-Fadl Bin Sahl who was Al-Mâ'mû's minister. Among those who were said to be Shi'ites and were scholars of Astrology was Al-Hasan Bin Sahl. Then the author of Riyâd-ul-'Ulamâ' cites the incident of the Bath and Al-Fadl's murder there.

Shi'ite Scholars And Authors On The Arabic Language And Its Grammar.

The first one to formulate the principles of Syntax in Arabic, according to concurrence of opinions of scholars, was Amir-ul-Mu'minin Ali Bin Abi Tâlib. He gave the basic idea to Abul Aswad Ad-Du'ilî, (Zâlim Bin 'Amr) who was one of the

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prominent Tabi'ites and who added to those basic ideas and expanded them at the instance and under the instructions of Amir-ul-Mu'minin.

From Abul Aswad, the science of An-Nahw was handed on to 'Atâ' who further taught it to Yahvâ Bin Ya'mar Al-'Adî, to whom Ibn Khallakân says that he was a Shi'ite and a scholar of An-Nahw and various dialects of Arabic which he learnt from Abul Aswad.

Another scholar of An-Nahw was Abân Bin Tashbîh. Ibn Khallakân says about him that he was well-versed in every branch of knowledge including Literature, Language and Syntax (An-Nahw). Al-Shaikh says in his Al-Fahrist that he was a profound linguist who had heard the Arabs and had talked about them. He died in 141 A.H.

Similarly, Hamrân Bin A'yun At-Tabi'i was among such scholars. Writing the life account his brother Zarârah Bin A'yun, Al-Shaikh says in his Al-Fahrist that Hamrân was a grammarian. He died during the second century.

Those who were the pioneers in the field of An-Nahw and simplified as well as developed it in Basrâ and Kufa were the Shi'ite scholars. They were :

1. Al-Khalil Bin Ahmad Al-Farâhidi Al-Basri was the teacher of Sibwaih and the Shaikh of the grammarians of Basrâ. He was the person who first polished up this branch of studies, expanded it and outlined the reasons for such a study. He taught it to Saibûyah who wrote a book which has none to compare with. According to Ibn-un-Nadim Saibûyah learnt An-Nahw from Al-Khalil who was his teacher and who prepared a book which had none to compare with which already existed or written afterwards. Ibn-un-Nadim says that he read that book copied by Abil Abbâs Ath-Tha'lab.

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The note on the life of Amr Bin Uthmân Sibwaih in Bughyat ul-Wi'ât tells us that Sibwaih compiled a book of about 1000 sheets which was based upon the information received from Al-Khalil. Ibn-un-Anbâri has said, «Al-Khalil is the master of the nem of letters, firm in his learning and piety and very precise in his inference and deduction grammatical principles. His way of argument was taken by Sibwaih. According to the statement in 'Aamatul Hikâyat about the book of Sibwaih reported from Al-Khalil, Al-Khalil was the first one to systematize the language and base it upon the poetry of the Arabs. As-Sairâfi has said, «Al-Khalil was too much devoted to the deduction of grammatical principles and arriving at correct inferences and prepared for the first time Ktâb-ul-'Ain which is quite well known. Through this book he systematized the language. He was the teacher of Sibwaih whose method was based upon Al-Khalil's information and data. Whenever Sibwaih says, «I asked him» or tells something without mentioning the name of the person who said, you should take him to be Al-Khalil.» Ibn-un-Nadim says in his Al-Fahrist,» Al-Khalil was very much devoted to the deduction of grammatical principles and arriving at the correct inferences,» Ibn Khallakân declares him to the Imam of An-Nahw. Ibn Khallakân then talks about Hamza Bin Al-Hasan Al-Asbahâni who said that Al-Khalil created what no one had since the Creation of the Universe. He laid the foundations of grammar in his book Kitâb-ul-'Ain which save the language of the community from the influences of other communities. Then he helped Sibwaih learn An-Nahw wrote later on a book which is an ornament of the Islamic State. Similarly, As-Suyûti sates in his book Al-Awa'il that Al-Khalil was the first one to base the language upon words.

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Among his writings on An-Nahw is Al-Awâmil which has been mentioned by Ibn Khallikân, Al-Jumal which has been referred to by As-Suyûti and Ash-Shawâim which has been mentioned by both as well as Al-Fahrist by Nadim. He died in 175 A.H.

2. Abu Ja'far Muhammad Bin Al-Hasan Bin Abi Sârah Ar-Ruwâsi Al-Kufi An-Naili An-Nahwi. He was an inhabitant of Kufa and according to An-Najâshi, reported the Traditions from Imam Muhammad Al-Bâqir and Imam Ja'far As-Sâdiq. He was a cousin of Ma'âdh Bin Muslim Bin Abi Sârah. It was due Ma'âdh and Muhammad that Al-Kisâ'i and Al-Firâ' often write in their books. Abu Ja'far Ar-Ruwâsi said, «Similarly Al-Anbârî has reported a statement of Tha'lab that Ar-Ruwâsi was the teacher of both Al-Kisâ'i and Al-Firâ'.

But according to Nazhat-ul-Albâ' and Bughyat-ul-Wu'ât, Ar-Ruwâsi was a nephew of Ma'âdh. If this is correct then his name should be read as Muhammad Bin Al-Hasan Bin Muslim Bin Abi Sârah, and Abu Sârah was therefore, his great-grand-father, not his grand-father as reported earlier. The reference to the grand-father is not very much desired in such statements and this is why An-Najâshi thought him to be a cousin of Ma'âdh. Ibn-un-Nadim has stated in the Al-Fahrist that Ar-Ruwâsi was the first among the Kufites to write a book on An-Nahw. This has also been supported by Ibn-ul-Anbârî through Tha'lab and Al-Muzahhir. As-Suyûti states the name of his book as Al-Faisâl. He died during the second century.

3. Abul Hasan Ali Bin Hamza Al-Kisâ'i.

He was the leader of the Kufite in An-Nahw and Linguistics.

He was considered to be the most well-informed of all the

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people on these subjects and unique among them. According to Bughyat-ul-Wu'ât, «Ibn-ul-'A'râbi has said that Al-Kisâ'i was the most scholarly of all in respect to the Arabic language, and Al-Khatib says that he learnt An-Nahw when he was quite grown up. He came to a group of people when he was tired. He said to them,» «عَيْت» (which means I am without power). They said, «You sit among us and speak incorrect Arabic. If you have lost all your power, say «عَيْت» and if you are tired then say, «اعَيْت» He got up from there and went straight to Ma'âdh. When he had received all what Ma'âdh could teach him, he went to join the company of Al-Khalil and asked him as to the source of all his knowledge, Al-Khalil told that he had learnt all his grammatical knowledge from the valley of Al-Hijâz, Najd and Tihâmah. He left (for those areas) and came back. During that period, he emptied fifteen bottles of ink in writing the idioms of the Bedouins in addition to what he had committed to his memory. He went to Basrâ and found that Al-Khalil had died and in his place was Yûnis. A discussion on different problems ensued between them. On some issues he agreed what Yûnis said and in some others Yûnis submitted to him. Al-Farrâ' was asked once as to why he was against Al-Kisâ'i although both were equal in the knowledge of grammar. He replied, «I took pride in myself and entered into a discussion with him during which I was just like a bird who takes a drop of water in its beak from an ocean.»

Al-Kisâ'i and Muhammad Bin Al-Hasan (Ar-Ruwâsi) died on the same day. Ar-Rashid said, «Jurisprudence and An-Nahw were buried on the same day.» He is the author of Al-Mukhtasar Fin Nahw and Masâdir-ul-Hurûf. His death occurred in 182 A.H.

4. Ma'âdh Bin Muslim Al-Hirâ' Al-Kûfi An-Nahwi

He was a famous grammarian. Bughyat-ul-Wu'ât records that he was one of the oldest grammarians and had written books on An-Nahw. The same book further reports that he used to report the Traditions from Imam 'Alî bin Abî Sâdiq and was a Shi'ite. Ibn-un-Nadîr has mentioned in the Appendix of Târikh-u-Bashdâd that he was a famous grammarian and many persons learnt An-Nahw from him including Al-Kisâ'i. Ibn-un-Nadim has said that none of his books is known, as if he never read about his books mentioned in Bughyat-ul-Wu'ât.

He died in 187 A.H.

5. Muhammad Bin Al-Mustanir Bin Ahmad who is known as Qutrab-un-Nahwi (Grammatical genius) has been mentioned by As-Sayyid Mahdi Bahr-ul-Ulum in his Rijâl that he was a Shi'ite.

He is the author of Al-'Ilal Fin Nahw, Al-Ad-dâd, Al-Humuz, Al-Muthallath, and Al-Musânnaf-ul-Gharib Fil Lughah. He died in 206 A.H.

6. Al-Farrâ', Yahyâ Bin Ziyâd Al-Aqtâ' Al-Kûfi.

He is called Al-Farrâ' because he used to play with the words. He was a pupil of Al-Kasâ'i. As-Sam'âni says that Al-Farrâ' was called as Amir-ul-Mu'minin of An-Nahw. He has also quoted Tha'lab having said that there would have been no Arabic but for Al-Farrâ' because he polished it and got it rid of foreign elements. Has he not been alive, Arabic would have got corrupted.

According to Bughyat-ul-Wu'ât, he was the Imam of An-Nahw among the Kufites, after Al-Kisâ'i. Similarly, As-Sayyid Mahdi Bahr-ul-'Ulûm At-Tabâtabâ'i has mentioned him in his Rijâl, while the author of Riyâd-ul-'Ulâmâ' has testified his being a Shi'ite. Bughyat-ul-Wu'ât states that

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he liked Al-Kalâm and was inclined to the Mu'tazilite creed. But this statement is based upon a confusion between the Shi'ite Doctrines and those of the Mu'tazilites, as the author of Riyâd-ul-'Ulamâ' has pointed out. This confusion is so usually found that even Adh-Dhahabi declared Al-Murtadâ to be a Mu'tazilite in his Mizân, despite the fact that Al-Murtadâ many a time gave refutations to the Mu'tazilite doctrines. Many Shi'ites have been treated as Mu'tazilites on account of this confusion.

Al-Farrâ' died in 209 A.H.

7. Ahmad Bin Ibrâhim Bin Ismâ'il Bin Hamdûn.
He was a grammarian and a courtier of Al-Mutawakkil. Ash-Shaikh (in Al-Fahrist) and An-Najâshi have said about him that he was the Shaikh of Linguistics and the teacher of Abil Abbâs Tha'lab. He died during the third century.
8. Ibn-us-Sukait, Ya'qûb Bin Ishâq.
He is the author of many books including Islâh-ul-Mantiq. According to the statement of Al-Mubarrad, no book has crossed the bridge of Baghdâd which could be compared with it in respect to linguistics. Tha'lab has said that after Ibn-A'râbi, no one has accomplished such a mastery of language as Ibn-us-Sukait has. He was beheaded by Al-Mutawakkil for being a Shi'ite. This happened in 244 A.H.
9. Abu Uthmân Al-Mâzini Bakr Bin Muhammad Bin Habib.
According to the statement of Bughyat-ul-Wu'ât he was a leading figure in respect to Arabic language. According to Al-Mubarrad, no one knew An-Nahw more than Abu Uthmân except Sîbwaih. Ibn-un-Nadim and As-Suyûti have mentioned a number of books written by him on

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grammar (An-Nahw). Similarly, Ibn Khallakân declares him to be the Master of An-Nahw and Literature in his period. An-Najâshi too calls him in the same way and that he was in the front ranks of the scholars in them. An-Najâshi has also quoted a statement of Al-Mubarrad telling that he was one of the Inamite scholars, his name being Abu Uthmân Bakr Bin Muhammad, and one of the servants of Ismâ'il Bin Maitham. He has also mentioned his books. His death occurred in 248 A.H.

10. Ahmad Bin Muhammad Bin Khâlid Al-Barqui wrote a book on An-Nahw.

11. Abul Abbâs Muhammad Bin Yazid Al-Mubarrad.

According to Bughyat-ul-Wu'ât? He was the Imam of Arabic in Baghdâd during his age. His books are (i) Al-Maqsûr Wal Mamdûd, (ii) Ar-Radd-u-'Alâs-Sîbwaih, (iii) Sharh-u-Shawâhid-il-Kitâb, and (iv) Mâ Ittafaqâ Lafzahû Wa Ikhtalaf Ma'nâhu. According to the statement of Riyâd-ul-'Ulamâ', he was a leading figure, grammarian, linguist, scholar, Imamite, masterly and author of Al-Kâmil. There are reports about him and Imams from the Ahl-Al-Bait which testify his being a Shi'ite. One of such reports has been quoted from Târikhul Balâdhari in Lawâ'ij-ul-Ashjân and is about the virtues of Imam Husain (A.H.).

He died in 285 A.H.

12. Muhammad Bin Ahmad Bin Ibrâhim Al-Kûfi.

He was called as As-Sâbûni. He was one of the companions of Imam Ali Al-Hâdi (A.S.) and the author of Al-Fâkhir Fil Lughat. He died in 300 A.H.

Shi'ite Poets

It would suffice to say that those who excelled in Arabic poetry were mostly Shi'ites, like Al-Farazdaq, Al-Kumait, Da'bal, Abu Tamâm Al-Bahtari, Al-Mutanabbi, Ar-Radi, Abu Farâs etc. We can safely give

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a similar observation about the poets in other languages spoken by Muslims, like Persian, Urdu, Sindhi, Multâni etc.

As a matter of fact, the elegies (marthiyah) written about Imam Husain (A.S.) form the core of Islamic Literature in the Indo-Pakistan Sub-continent, because there the literary life started with elegies.

The historians of Indo-Pakistani literature have all agreed upon the fact that the first Urdu poet who had a complete Diwân was Quli Qutub Shah, the King of Golunda in Southern India. This noble king spent most of his literary potential in composing elegies on Imam Husain (A.S.). It is also a proven fact that the kings of Golkunda, Bijâ Pur Ahmad Nagar etc. were all Shi'ites, as well as the Amirs of Bengal, some of the Amirs of Sindh, many governors, like Nawab Shah Nawâz Khan of Lahore. They had great influence and had been very much instrumental in establishing the tradition of gatherings in Muharram and helping Shi'ism develop. Most of the poets there during those periods gave prominence to the elegies of Imam Husain (A.S.) because, apart from the satisfaction of their religious beliefs, they had hopes of getting rewards from those kings and Amirs for such efforts. The fact is that the most prominent poets of Indo-Pakistan sub-continent were greatly attached to these great personalities of Islamic history, especially Imam Husain (A.S.). They always composed poems in praise of Ahl-Al-Bait as well as elegies about them as a means of their spiritual satisfaction.

If we look upon the history of India and Pakistan, even though hastily, we will be convinced that the leading figures in the field of poetry right from the period of Wali Daccani (1079-1155 A.H.), except a few, gave great attention to praising the Ahl-Al-Bait and writing elegies about them. It would be sufficient to name a few like Mir Taqi, Mirza (Sawdâ, Mir Hasan, Insha Ullah Khan, Mir Mushafi, Mirza Dabir, Mir Anis and Mirza Ghâlib.

The Shi'ite States

The aim of our present discussion of the Shi'ite States is not to give a detailed history of these states nor is it to trace out their growth. Such an objective cannot be achieved in these few pages we have at our disposal and shall be attempted at another occasion. For the present, we only wish to touch upon some salient features of these states which gave them a distinction over other Islamic States, and to draw attention of the readers to those characteristics by which these Shi'ite States were distinguished from others in every age and time.

Guaranteeing basic liberties, propagation of knowledge and advancement of literature, and encouragement of those engaged in such pursuits was the distinguishing character of the Shi'ite rule. Whosoever may read the history of the Shi'ite rulers, like the Fatimides, the Hamdânides and the Buwaihides, objectively and without having any bias, will be astonished to find that those states were at such a level of thinking and that their rulers should help intellectual movements and literary efforts to flourish and should themselves take a leading role in the growth of activities. There came a time when the Shi'ites alone took up the cudgels for the Islamic world and defended it against reckless foreign invasions which were threatening the whole existence of the Islamic State. It was Saif-ud-Dawlah Al-Hamdânî who defended and saved the Muslims against the Byzantians when they mobilized their armies under the command of Nicophore Phocus in order to occupy Syria for having a further penetration into the Islamic territories. Saif-ud-Dawlah faced this menace all alone and fought against the Byzantians in more than forty battle till he pushed them back and saved the whole Islamic world from their evils.

Similarly, Banû Mardâs who succeeded the Hamdânîs, faced the Byzantians under the command of Nasr Bin Sâleh. The Byzantians had mobilized an army of 600,000 warriors under the command of Armanus. The Byzantians were ultimately defeated and the Muslims

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as well as Arabs were saved from that menace. In the same way, Banu 'Ammâr who were the rulers of Tripoli, defended their country for five years against the repeated attacks of the Crusaders under the leadership of 'Ammâr Bin Muhammad Bin 'Ammâr.

To crown them all was the heroism and gallantry of the armies of Al-Mu'izz Li-Dîn-illah, the Fatimide Caliph of Egypt. In these heroic activities which the reader will find in detail somewhere else in this book, his Navy had an equal share. It is sufficient to say here that Al-Mu'izz had become the saviour of the Muslims everywhere. The Muslims of Crete who were under the Abbaside Rule did not find any one else to help them in their struggle against the Byzantians.

The Fâtimide State ³

No state has ever been such a target of injustice as the Fatimide State. Firstly it was attempted to cast doubts about the genealogy of the Fatimide Caliphs. Then, either on account of ignorance or intentionally they have attempted to disfigure their creed.

This was the method employed to disfigure and deface the history of the Fatimides and to hide the glory of its heroes or to efface it altogether.

Al-Azhar 1

One of the Fatimide relics, from which people benefit even now, is the Al-Azhar University (Jâmi'ah Al-Azhar). It was founded by the Fatimide commander Jawhar at the orders of the Caliph Al-Muizz as

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1. This portion is a summary of what Dr. Muhammad Kâmil Husain has written. He is a Professor at the Cairo University.

he founded the city of Cairo. It was (probably on Saturday) in Jimad-ul-Ula in the year 359 A.H. Its building was completed on the 9th of Ramadân in the year 361 A.H. Both Al-'Aziz Billah and Al-Fakih Bi Amrillah added to its premises. It was further repaired, renovated and extended by Al-Mustansir Billah and Al-Hâfiz Li-Dunya. This mosque was the centre of the utmost favours of the Fatimide Caliphs. They never grudged their attention to its repairs, maintenance and extension, and created separate trusts to support its «Mu'adhibinsg, Care-taken, its maintenance cleaning and lighting. All these details are found in the books of history. But the point with which we are concerned at present is that the Fatimide Caliphs always encouraged scholars and jurists to have their study-circles and gatherings on this mosque and thus it was turned into a university which has the claim to be considered as the oldest University still functioning.

There used to be a Dâ'i-ud-Du'ât (Chief Preacher) in this mosque who held special meeting for the ladies in which he talked about the studies and knowledge relating to Ahl Al Bait. 1

Al-Qalqashandî has said that the Minister Abul Fa'aj Ya'qub Bin Kalas asked the Caliph Al-'Aziz Billah to support and maintain a group of scholars who lived in the Mosque in Cairo. He set aside a special amount of money to meet their expenses and built them a house to live by the side of the Mosque of Al-Azhar. 2

It has also been reported in history that in the year 383 A.H., a Ja'farite scholar was appointed to give fatwa according to the Principles of Ja'farite Jurisprudence. This made the other scholars (who were non-Shi'ites) protest and create trouble. This was reported to the Qadi who ordered arrest of some of them. 3

This incident can help us conclude that there were scholars in the Mosque who were against the Fatimide creed and used to give fatwa

1. Al-Khutat by Al-Maqrizî.

2. Fatimides were foremost rulers in preparing scholars completely devoted to the cause of knowledge.

3. Al-Kindî.

according to their own creed. When a Ja'farite scholar came to give fatwa according to the Principles of Ja'farite Jurisprudence, the non-Shi'ite scholars made such a strong protest that the Qâdî was forced to arrest some of them, not for any reason other than that they did not show tolerance to the Ja'farite Jurist like that which was showed to them by the State.

Furthermore, Egypt saw a number of Shâfi'ite and Mâlikite Jurists during the Fâtimide regime. Similarly, Abdus Salâm Bin Muhammad Bin Bindâr sent Abu Yûsuf Al-Qazwînî — a Mutazilite leader who stayed in Egypt for forty years and preached what was against the beliefs of the Fâtimides.

If we go through the pages of history and biography, we would find that a large number of Sunnite scholars were living under the Fatimide regime and were imparting their teachings to the people with the obvious knowledge and sanction of the Fatimide government without being bothered. One of the Shâfi'ite scholars living in this age was Al-Qâdî Abul Fadl Muhammad Bin Ahmad Bin 'Isâ who settled in Egypt, spread his ideas there and died in 441 A.H.¹ Another scholar was Abul Qâsim Nasr Bin Bashâr Bin Ali who died in 447 A.H. Similarly, Abul Fateh Sultân Bin Ibrâhim was one of those who were sent from Palestine to Egypt. He died in 518 A.H. There were five other scholars who were given appointments as Qâdîs by the Fatimides despite the fact that they were Shâfi'ites. They were Abul Hajjâj Yûsuf Bin Abdul Aziz Al-Mayyûr (d. 523 A.H.), Majla Bin Jamî' Al-Makhzûmî (d. 550 A.H.), Qâdî Abul Hasan Ali Bin Husain Al-Mûsali (d. 448 A.H.), Abu Muhammad Abdullah Bin Rafâ'ah Bin Ghadîr As-Sa'dî (d. 561 A.H.) and Qâdî Al-Qadâ'î. There were many others in addition to those mentioned here.

Among the Malikite Jurists, we can mention the name of Muhammad Bin Sulaimân, known as Abu Bakr An-Na'âl, who used to lead the prayers for the Malikites. He had come to Egypt and used to hold

1. From the life-account of this scholar as well as others who will be referred to, we can conclude that the tolerance shown by the Fatimides was so great that Non-Egyptian scholars came to Egypt in order to avail of the atmosphere of freedom of thought and belief created by the Fatimides.

his study circle in the Mosque of Al-Azhar. The number of students attending his lectures was so great that his circle was extended to seventeen pillars of the Mosque. He died in 399 A.H.²

Another Malikiite Jurist living under the Fatimide regime was Al-Jawhari Abdur Rehman Bin Abdullah Al-Ghazali (d. 422 A.H.). We all know the story of the Malikiite jurist Abdul Malik Bin Ali who was one of the top-ranking jurists of the Malikiite school and about whom Al-Khatib has said *Tarikh-u-Baghdad* that he was "one of a Malikiite jurist better and more accomplished than a hundred Malikiites." We also know how he came to the Fatimides after he was persecuted in Baghdad and how the Fatimides honoured him. He became a teacher in Egypt but his health deteriorated and he used to say

(There is no God but Allah. When we began to live, we died.) His death occurred in 422 A.H. Among other Malikiite jurists living during the Fatimide regime were Abdul Jali Bin Muhammad As-Saqalli (d. 459 A.H.), Ali Bin Al-Hasan Bin Muhammad Nisaburi, Abu Bakr Tartushi Muhammad Bin Walid Al-Anbulasi (died in Alexandria (d. 525 A.H.) and others.

We can therefore safely say that the study of the Malikiite Jurisprudence continued under the Fatimide regime in Egypt, although that of the Shafiite and that the Fatimides gave full freedom of thought to the jurists belonging to these different schools and allowed them to hold their study-circles in Al-Azhar in order to teach according to the different Sunnite schools to the students who were desirous of such knowledge.

When Al-Hâkim Bi Amrillah ordered Dâr-ul-'Ilm to be built and books from his palace transferred to it, he appointed two of the Sunnite Shaikhs one of them being Abu Bakr Al-Antâki, gave them Khalats, honoured and asked them to attend his audience at their will and take part in discussions. 'Amârah Al-Yamani has said that Talâ'i, Bin Razik used to meet Sunnite scholars and listen to them during his governorship despite the fact that he was very staunch in his own creed.

2. *Husn-ul-Muhâdirah*. Prof. 'Atiyyah Mustafa Mushrifah has written in the magazine *Al-Maqtaf* (Vol. 106, No. 4, page 326) that there were 15 study-circles for the Malikiites in Al-Azhar, while the Shafiite had an equal number and the Hanafites had three.

AL-MUHAWAL AND DAR-UL-'ILM

Al-Muhawal and Dâr-ul-'Ilm

The Fatimides laid the foundations of what was called Al-Mahwal and was very much like the modern lecture halls. This place was visited by the Khâssah, prominent officials of the estate, officers of the Palace, visitors to Egypt and general public. 1. The Fatimide Caliph did not stop at making this place a part of their palace but took great care to build up the library of the Palace so much so that it was considered to be the pride of the Fatimide and was quite well-distinguished from all other libraries. Al-Maqrîzî has quoted Ibn Tayy after giving an account of Salâh-ud-Din Ayyûbî's conquest, who said, «Among other things which they sold was the library which was one of the wonders of the world. It is said that there was not a bigger library in all the Muslim countries which could be compared with that at Cairo. One of its distinctive features was that there were 1200 different copies of the History written by At-Tabarî. It is also said that it contained 1,600,000 books. 2»

Al-Maqrîzî further says, «It is supported by the fact that Al-Qâdî Abdur-Rahîm Bin Ali laid the foundation of Al-Madrisah Al-Fâdiliyyah and set up a library in that school comprising 100,000 books taken from the library of the Fatimides. It is also reported by As-Sabhî that there were 40 rooms for the books on different subjects. Some of these rooms were inside the palace and others outside. These rooms contained books on all the branches of knowledge. It is said that someone mentioned the name of Kitâb-ul-'Ain written by Khalîl Bin Ahmad in the presence of the Caliph Al-'Azîz Billah. He asked for it from the Librarian, who brought more than thirty copies of the book and some of those copies were written in the hand of Khalîl Bin Ahmad himself. A man brought to him a copy of Tarîkh-ut-Tabarî which he bought for one hundred dinârs. Then, Al-'Aziz ordered his Librarian to bring other copies of the book which order he complied with and

1. Al-Majâlis Wal Musâ'irât.

2. Al-Maqrîzî, Vol. II, p. 255.

brought more than twenty copies including the one written by Ibn Jarir himself...» 1

In this way the library of the Palace was built up. We may estimate from this brief account of the library as to the high attention the Fatimide Caliph paid to collecting books on various branches of knowledge and how much care they took in gathering them and in writing on various subjects and this in order to encourage scholars and to uphold the cause of knowledge.

But these treasures of knowledge containing the finest books available which the Fatimides protected and saved, met the same fate which was meted out to the Fatimides themselves.

After writing this, Dr. Muhammad Kâmil Husain describes the beginning of the national calamity and tells how the leather covers of these books were taken away by the slaves to use them for their foot-wear, their pages were burnt and what was left of them was blown away by the wind, was covered with dust only to show that it was the left-over of the books. 2 Dr. Muhammad Kâmil Husain ends his statement by saying, «These were destroyed by Salâh-ud-Din Al-Ayyûbî in the same manner in which he exterminated the Fatimides and thus these Fatimide treasure were lost for ever.

As to those libraries which Al-Masbahî describes as «external» were probably what we now call as «public Libraries». These libraries were probably founded by Al-Hâkim Bi Amrillah in 395 A.H. He named them as Dârul 'Ilm and made it a part of his palace. He transferred a large number of books from his palace to the Dar-ul-'Ilm. These books related to various branches of knowledge and such a collection was never made by any of other kings. He permitted all the classes of people to benefit from these books if they could read them and use them. Thus it became the centre of a large scholars belonging to different fields of study e.g. Recitation, Astronomy, Grammar and

1. *ibid.*

2. *ibid.*

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Linguistics, Medicine etc. This place was a fine memorial which was till then unheard of in respect of expenditure on those who sat there or served it. All types of people visited Dar-ul-'Ilm despite their difference as to the classes they belonged, to their levels of education and nature of their studies. There came to it those who wanted to read, those who wanted to copy down books and those who wanted to learn. Arrangements were made there to provide the people whatever they needed, for example, paper, ink, pens etc. 1

Dâr-ul-'Ilm was therefore run on the lines of what we call to-day as «public Libraries». 2 In addition to this, The Azhar Mosque was a great institute of learning as a university should. There used to be held discussions and debates between the scholars of different schools of thought. In this connection, As-Suyûti has reported that Junâdah Bin Muhammad Bin Al-Husain Al-Azdî Al-Harwî, known as Abu Usâmah, was a renowned grammarian and linguist. He came to Egypt and joined the company of Al-Hâfiz Abdul Ghânî Bin Sa'id and Abu Ishâque Ali Bin Sulaimân Al-Mu'arrî An-Nahwî. He used to meet in Dâr-ul-'Ilm in Cairo and discussed and debated on various issues. Similarly, Al-Maqrîzî reports through Al-Masbahî that in 403 A.H., Al-Hâkim Bi Amrillah ordered a group of scholars from Dâr-ul-'Ilm to be presented him. They were specialists in Mathematics, logic and Jurisprudence and included among them Abdul Ghanî Bin Sa'id. He also called a group of physician. This was in order to hold a debate in his presence. Every group of scholars presented itself to Al-Hâkim separately. Then Al-Hâkim gave them «Khal'at» (a robe as a reward) and bade them goodbye.

Among the most reputed scholars who taught at Dâr-ul-'Ilm was a blind man known as Abul Fadl Ja'far. He came to Egypt and received the attention of Al-Hâkim who like him, gave a «Khal'at» and the title of 'Aalim-ul-'Ulamâ' (Scholar of the scholars). He asked him

1. Khutat by Al-Maqrîzî.

2. We would like to draw the attention of the readers to the fact that the Shi'ite rule wherever it was gave preference to the encouragement of arts and letters over anything else. We have already seen above what the Fatimides did in this behalf and have learnt about their libraries. Same was the case Bani 'Ammâr in Tripoli (Lebanon) and their libraries. Islamic rule after the Fatimides has not seen a more glorious period in respect of scholarship, thought, poetry, prose and philosophy than the periods of Hamdânises and Buwaihides.

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to sit in Dâr-ul-'Ilm and teach Grammar and Linguistics.¹ Among such persons was a Mâlikite Jurist Abu Bakr Al-Aufâki who along with another Mâlikite scholar was asked by Al-Hâkim to stay at Dâr-ul-'Ilm and give lectures on the Mâlikite Jurisprudence.²

All these facts indicate to one thing which is the Dâr-ul-'Ilm was in fact an equivalent of a university which had its teachers and professors as well as libraries, which resulted in intellectual activity, research and attainment of knowledge. Hence, the Fatimides were the foremost in establishing a university, in form of Al-Azhar and Dâr-ul-'Ilm, which is a mark of distinction of civilisation in our era.

Fatimide Regime — the most glorious period of intellectual activity in Islamic History.

The intellectual life in Egypt during the Fatimide period reached a great degree of progress and activity due to the number of scholars who either lived in Egypt or came from outside as well as the number of books available and written on various fields of study.

The Fatimide Caliphs gave prominent positions to the scholars in their courts and encouraged the students. They set aside funds to be spent on those who were engaged in pursuit of knowledge so as to give them a chance to devote themselves wholeheartedly to their intellectual accomplishment. In paying attention to the affairs of scholars as well as students, the Fatimide Caliph were foremost and had taken a lead over other rulers and states which did not recognize the value of scholars and did not give them their proper rights and positions. The most important of these steps was making arrangement for expenses, which affected the growth of intellectual activity in these states. We have already noticed how the Fatimides paid attention to establishing libraries in their palaces and in Dâr-ul-'Ilm so that the scholars might polish up their knowledge and get benefit of what their predecessors had done. The Fatimides' encouragement to the students¹ reached such

1. He was one of the many who were attracted by the freedom of expression and respect of knowledge shown by the Fatimides and came to Cairo which was their capital. He thus received all these privileges there.

2. An-Nujûm-uz-Zâhirah.

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an extreme that Al-Qâdi An-Nu'mân heard the Caliph Al-Mu'izz saying, «We are pleased to find people from our friends seeking knowledge and wisdom and striving to attain goods as we are pleased in our own children.» Thus under the patronage of such rulers and in the light of what Al-Mu'izz said, the scholars not only found themselves in possession of such means as might free them from needs and save them from hunger but also what encouraged them pursue their activities in connection with research, learning, study and authorship.

The historians have mentioned a number of scholars who came to Egypt during the Fatimide rule and found such an encouragement as made them remember Egypt and the Fatimides in good terms. Ibn Abi Usaiba'ah has reported that Al-Muhadhhab Bin An-Naqqâsh was an expert physician who came to Damascus from Baghdâd and stayed there for some time but could not find there what would suffice his needs. He heard of Egypt and generosity of its Caliphs towards those who approached them, especially to those who were men of letters and scholars. He thus went to Egypt where he was treated generously and stayed there respectably. 1 We again refer to what the historians have said Al-Qâdi Abdul Wahhâb Bin Ali who was one of the profoundest jurists of the Mâlikite school. The author of Tarîkh-u-Baghdâd has written about him, «I have never seen among the Mâlikites a better accomplished Jurist. When his conditions worsened in Baghdâd, he went to Egypt where Fatimides honoured him despite the fact that he followed a creed which was against theirs. He became a well-to-do person there but became ill in which condition he used to say, There is no God but Allah. When we started living, we died.»

There are many scholars in addition to those two, who were against the Fatimide creed but were honoured and generously treated by them.

^a
Cairo of the Fatimides was the destination of the looks of scholars

1. Ibn Abi Usaiba'ah, vol. II, page 9 (Cairo, 1882 A.D.).

and desired place of the students. During the Fatimide rule, Egypt became able to lead the Islamic world in intellectual life and propagate its opinions and ideas in other countries. We find some of the scholars who used to attack the Shi'ites in general and Khawarij in particular, themselves going to Egypt and being influenced by various opinions and ideas which were at that time in vogue there. The most striking example of such a scholar which we can present here is that of Imam AL-Ghazzâli who attacked the Fatimide in books, like, *Al-Qat'is*, *Al-Munqidh Minad Dalâl*, *Al-Mustazhir*, etc., but went to Egypt in the latter period of his life and wrote his book *-Mishkât ul-Anwâr-*. Dr. Muhammad Kâmil Husain comments here saying, "It has occurred to me that the reason as to why the Fatimide Caliphs encouraged scholars and development of knowledge is that Shi'ism itself is based upon reason and knowledge before anything else. It should therefore not surprise us to see the Fatimide Caliph upholding the cause of knowledge which is one of the fundamental slogans of the Shi'ite belief."

The Fatimides gave attention to the philosophical studies at the time when rulers in other countries declared those who were engaged in philosophical pursuits as apostates and heretics. The Greek thought found a warm reception with the Fatimides who expanded the boundaries of such studies. They paid much attention to philosophy and gave support to every one who was known for being engaged in the study of any branch of philosophy. Al-'Azîz Billah wrote to Jibrâ'il Bin Bakhtîshû'a and invited him to come to Egypt but he excused himself.¹ Similarly, Al-Hâkim invited Ibn-ul-Haitham who agreed. They also invited Abul 'Ulâ Al-Mu'arrî and gave out a promise to him that they would build a special «Dar 'Ilm» where he would have a prominent position and would allow him to receive the revenue of Al-Mu'arrâ but Abul 'Ulâ apologized. The Fatimides showed extreme tolerance to those who did not follow their creed. Not only this but they were also extremely tolerant to Non-Muslims. Abul Fateh Mansûr Bin Muqashshir was private Physician to Al-'Azîz and Al-Hâkim Bi

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Amrillah, and was very close to them. After his death, Ishâque Bin Nistâs, became a physician to Al-Hâkim. Both these were Non-Muslims. But the Fatimides treated them as well as others like them very generously, giving them «khal'ats», money and titles. The history has kept a record of the names of a large number of such persons.

If we have a look on the intellectual life in the Islamic world during the fourth century and later, we would find that most of the scholars and thinkers were influenced by the Shi'ite ideas. We would also find that some of the philosophers who excelled in their respective fields of study during the fourth century and after were closely or distantly attached to the Shi'ite beliefs in general and Fatimides in particular. Ibn Hawqal was very much inclined towards them so much so that it is said that he was one of their propagandists. Al-Fârâbî in his discussion of «Al-Qalam Wal Lawh» seems to speak the language of the Fatimide propagandists.¹ He also seems to share their ideas about Tawhîd. It is said about Ibn Sînâ that he belonged to the Ismâ'îlite creed. His father was one of the Ismâ'îlite propagandists and he was therefore brought up under the influence of their beliefs.² Similar is the case of Akhwân-us-Safâ who most probably flourished under the Buwaihides who were inclined towards Shi'ism.³ This Shi'ism has found expression in the Treatises of Ikhwân-us-Safâ. Ibn-ul-Haitham was very close to the Fatimide Caliph Al-Hâkim Bi Amrillah and lived under his patronage. Abul 'Ulâ Al-Mu'arrî was thoroughly influenced by the Shi'ite ideas which were found all around him as the

1. The correct thing to say would be that he spoke the language of the Shi'ites because Al-Fârâbî was openly a Shi'ite. Hence Dr. Husain's saying that he seemed to speak like a Shi'ite, is not correct.

2. Ibn Sînâ was a Shi'ite like Al-Fârâbî, but the latter was a clear-cut Ja'farite while it cannot be said for sure about Ibn Sînâ whether he was an Ismâ'îlite or a Ja'farite.

3. It is not possible to say, as Dr. Muhammad Kâmil Husain has said here, that the Buwaihides were inclined to Shi'ism; they were rather most thorough Shi'ite.

Fatimide influences had extended to Syria and got circulation there as they did in other areas which surrendered to the Fatimides as well as those which did not. This is why the poetry as well as prose of Abul 'Ulâ Al-Mu'arrî is full of the Fatimide beliefs which were in its vogue during that age. 1 We are also reminded of Ahmed Ibn al-Fârîdî Kirmânî who was the chief of the Fatimide propaganda in Kirman. He was the author of many books on Fatimide philosophy, *Aqwâl-udh-Dhahabiyyah* etc. All these books indicate that Al Kirmanî was a philosopher of mature thoughts. We may also remind that he was also the supporter of religion and one of the leaders in publicity and in missionary-work. In this way, we can follow on and find that a large number of Muslim philosophers were influenced by the Greek philosophy which they coloured with Islamic ideas. They had the credit of presenting such studies to the Muslims. All of them were influenced by the Shi'ite beliefs in general and the Fatimides in particular.

In this way, we find that the Fatimides did not forget or ignore philosophy. By philosophy here we mean all those studies which came under philosophy during the medieval ages and which are covered in the *Treatises of Ikhwân-us-Safâ* i.e. Mathematics, Music, Medicine, Astrology, Physics, Metaphysics, Logic and other such studies which the philosophers of that age mastered. A student could not deserve to be called a philosopher unless he had studied all these branches. We have also seen as to how the Fatimide beliefs depended upon reason and knowledge before anything else and as to how they distinguished between metaphysics and physics. We should therefore not be surprised to see all these different branches of philosophical studies flourishing during the Fatimide rule and the Fatimides gave them full patronage, nay, but one of the Caliph himself mastered these branches of study

1. The poetry of Abul 'Alâ Al-Ma'Arrî clearly indicates that Shi'ite tendencies were firmly rooted in him.

and came out to be an excellent scholar.

Probably the most famous mathematician which the Fatimide Egypt saw was Abu Ali Muhammad Bin Al-Hasan Bin Al-Haitham, about whom Professor Muhammad Ridâ has said, «If we wish to compare Ibn-ul-Haitham with mathematicians of our own age, we would not be exaggerating in saying that his position equals to that of Einstein in our times.»

Similarly, Professor Mustafâ Nazîf remarks about him, «Undoubtedly, Ibn-ul-Haitham changed altogether all old notions and brought forward completely a new study. He disproved old Greek Phenomenology and laid the foundations of modern Optics exactly in the same meaning and with the same limits and principles which we know today.»

But the fault of Ibn-ul-Haitham was that he lived under the Fatimide rule in Egypt, and therefore, his teachings and his opinions met the same fate which the Fatimide Egypt was doomed to. Every scholar living in the Fatimide Egypt was not to be followed and his books burnt. This is what happened to Ibn-ul-Haitham and other scholars like him.

During this age in Egypt, there appeared a large number of physician. The medicine, as we know, was treated at that time as a branch of philosophy. During the Fatimide rule, the discussions and debate of the scholars of medicine and physicians increased to a large extent. This was one factor responsible for the progress made by this branch of study which expanded itself. A large number of books were written on medicine. The Fatimide Caliphs honoured physicians and showered upon them various rewards and gifts in addition to what was fixed as their monthly salaries. This made a large number of physicians come to Egypt from various places. Among such incomers was Muhammad Bin Ahmad Sa'id At-Tamîmî who came from Jerusalem. Another such physician was Abul Faraj Jurjis Bin

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Yuhanna alias Al-Yabrûdî who had come from Damascus. Abul Hasan Al-Mukhtâr Bin Al-Hasan alias Ibn Butlân Al-Baghdâdî came from Iraq. There were many others. From among their philosophers who were not physicians and had come to Egypt from other places was Umayyah Bin Abis Salat Al-Andulusî who, in addition to being a philosopher, was a poet and writer of repute.

Thus we can safely repeat what we have already said that philosophical studies progressed in Egypt during the Fatimide rule in such a manner as may not found in other Islamic territories. Instead, we notice that the non-Fatimide rulers were inclined to treating philosophical studies as heresy and the scholars who engaged in such studies as apostates. But the Fatimides were broad-minded in their thinking.

Dr. Muhammad Kâmil Husain ends his statement by saying,»

Whatever the case may be, this intellectual movement continued its progress in every respect and in every field of study. Its centres in Egypt increased in number. There were study circles or classes in mosque or Houses (of Knowledge) in Cairo, Al-Fistâs, Alexandria and Tanîs in the north and in Aswân, Qaws and other places in the south. Similarly, regional rulers or governors gathered round them poets and scholars. Many a scholar, both in the East as well as the West, learnt from the Fatimide Egypt.»

After discussing the literary life during the Fatimide rule, Dr. Husain says, «But this artistic wave which covered the whole was soon crushed and destroyed by the Ayyubites when they destroyed the legacy of this golden period of Islamic Egypt. Hence, all the poetry was lost and what remained of it was very little and rather insipid. Nothing was left except the name of a poet, just by chance, if it was destined to remain. We do not reiterate our accusation of the Ayyubites for this crime of theirs against the literary history of Egypt and that

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they intentionally tried to wipe out any literary traces which could establish any link with the Fatimides. Thus they burnt all of their books including the works of poetry.

Fatimides in defence of Islamic World

Perhaps the most significant feature of this rule was that freedom which was given out to the people and liberty was given to the minds and reasons. Man may believe in whatever he likes provided that he may not infringe other rights. We have seen as to how the Fatimides reserved separate pulpits for different Islamic sects, where the scholars expressed their ideas in whatever the manner they liked. We have also noticed as to how the Fatimides gave patronage to scholars and invited them from every place, spending money on them and neglecting what they believed in, even though it was against the beliefs of the Fatimides. The history of the Fatimides, from this point of view, is in fact the history of knowledge, literature and philosophy. It is the history of sacred freedom — freedom of expression. Can there be anything better than freedom of expression which the Fatimide State allowed and defended? Can there be anything more glorious than the fact that the State itself becomes a general school, spreading knowledge, giving patronage to literature, caring for the scholars and respecting and honouring the philosophers, irrespective of caste and creed?

This was the condition of Egypt during the Fatimide rule, which no country or state had ever witnessed. But those who succeeded the Fatimides were just their converse. They tried their utmost to efface and wipe out what was achieved.

We can appreciate the Fatimides better if we compare the freedom which they gave to those who did not belong to their sect and were against their beliefs with the freedom given out by other states.

We should be rather surprised if we may find half the amount of

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freedom given by other rulers. As an instance we may consider Mu'âwiyah Bin Abu Sufyân. He sent Sufyân Bin Awf Al-Ghâmidi to Iraq and briefed him in these words, «Kill whomsoever you meet and he holds a different opinion.» The scholars who did not believe that the Qurân was created by God were subjected to such sufferings and tortures that even the most ill-informed persons are aware of. This was in addition to the charge of apostasy and heresy which was an easy method of getting rid of men of thinking and knowledge, wherever they were found. Apart from this, there was the military standpoint which the enemies of the Fatimides tried to distort and attempted that the coming generations should not know the truth. But whatsoever has reached us is sufficient to conclude that the Fatimides put all their military glory and power at the service of the Islamic world and its defence whenever it was menaced with dangers and threats. The Fatimides were able to meet these threats and repel these attacks with their military power — both the land forces and naval, especially during the rule of Al-Mu'izz Li Dînillah. During his reign, Byzantian empire was ruled by Nicophore 1 who was very hard on Muslims. He conquered Tartûs, Al-Masaisah, 'Ain Zarbah and other places, and, as Ibn-ul-Athîr says, set upon conquering the whole Islamic territory. His desires were fulfilled by the fact that the Muslim rulers were fighting with one another and thus he ravaged the Islamic territories. His method was to attack small villages, plunder them and devastate them, and then capture them on account of their weakness. He got a complete control of the Iraqian and Syrian borders. The Muslims were terrified and were quite convinced that the Byzantians would occupy whole of Syria, Egypt, Al-Jazîrah (Northern Iraq), Diyâr Bakar etc.¹ But the armies and the navy of the Fatimides firmly stood against Byzantians, shattered the hopes of their king and defeated them.

1. Al-Mutanabbî has very often mentioned Damascus in his poetry while describing Saif-ud-Dawlah's campaigns. In this those who saved the Muslims and Islam from the treachery of Damascus were two Shi'ite states — the Fatimide and the Hamdânide.

1. Ibn-ul-Athîr.

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It is unfortunate that while the Fatimides were facing a more powerful and better equipped enemy just in order to defend the Islamic world, their enemies (of course Muslims!) were signing pacts and siding with that force (the Byzantians) out of their spite for the Fatimides. Here we quote from *Târikh Ad-Dawlat-il-Fâtimiyyah* by Dr. Hasan Ibrâhîm Hasan. While discussing the book *Al-Majâlis Wal Musâ'irât* by An-Nu'mân, Dr. Hasan writes:

An-Nu'mân has more than once dealt with the relations between Al-Mu'izz and the Byzantian Empire. He has also explained and clarified the trust which the Omayyid ruler of Andulus (Spain) Abdur-Rehmân An-Nâsir reposed in the Byzantians in his struggle against the Fatimides. He has also very beautifully described what became of the Byzantians and their allies in their battle against the fleet of Al-Mu'izz. He has also referred to the letters which Byzantian chiefs wrote to Al-Mu'izz to arouse his mercy and to pacify him.

For the first time we hear that the Muslims Crete who were under the Abbâside rule sought help from Al-Mu'izz against the Byzantians.

Through our study of the correspondence which was exchanged between the Muslims of Crete and Al-Mu'izz, we can imagine what degree of influence and power the Fatimide state had achieved at that time.

It is unfortunate that the historians who came after the Fatimides treated indifferently or completely ignored the battle which the Fatimides led against the Byzantians in order to repel their attacks on Muslim territories and defend the Muslims and Arabs. Not only this, but they also repressed or destroyed what was already written and thus the details were completely lost. Had not there been poetry of Ibn Hânî Al-Andulusî in which he has referred to these battles, even the

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names and memory of these would have disappeared. But Ibn Hâuf has given a very brief account of some of them and has restricted himself to those which took place before the conquest of Egypt, because he was murdered before it. The Fatimide power after the conquest of Egypt and Al-Mu'izz's entry into this territory increased and their battles against their enemies were more pitched and desperate.

This brief outline of the battles referred to here which Ibn Hâuf has passed over to us through his poetry is really a very dim picture of that great stand which the Fatimides, especially Al-Mu'izz took against the onslaught of the Byzantians over the Muslim territories.

The Hamdânide State

The hero of this state was Ali Bin Hamdân known as Saif-ud-Dawlah. He died in 356 A.H. in Aleppo (Halab) which was his capital. The Syrian writer Sâmî Al-Kayyâlî has written about Saif-ud-Dawlah Al-Hamdânî:

Among the glorious acts of heroism, which had an important role in repelling the Byzantian invasion of the Arab territories, was bravery of Saif-ud-Dawlah Al-Hamdânî. This great Arab commander stood against the onslaught of the armies of the great Byzantian Empire alone and at a time when the Abbâside State was torn within itself and shattered, and was threatened by vested interests from every side.

During this critical period rose Saif-ud-Dawlah and laid the foundations of the Hamdânide state in Aleppo. He used his fort as a stronghold for repelling the Byzantian invasions on his motherland.

His position was very difficult. He organised an army and made it fit for the combat. His foremost concern was to check the Byzantians from occupying an inch of his motherland. He took the initiative and pushed the fighting back to the Byzantian territory in order to repel their attacks who were dreaming of re-establishing their supremacy

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over the Eastern Arabian lands, having sensed that the Abbâside empire was undergoing a split and was going to end in small principalities always fighting against one another for petty thrones.

Yes, Saif-ud-Dawlah's mission was of great importance and very dangerous. But he was one of those brave men in front of whom great and dangerous events look petty and small, despite all their dangerousness.

Saif-ud-Dawlah fought more than forty battles against the Byzantians and the advance ranks of his armies reached Anâdûl and were almost right near Constantinople. His battles had changed into poetry. If we read the eulogies written by the poets about him and his bravery, we would be astonished to find that they give less attention to praising him than describing the battle he fought... Saif-ud-Dawlah preferred to take the poets along with him to the front so that they might see the battles themselves. In this case, if they described the battles, they would portray the real picture and not wander about in the imaginary worlds.

Salambarker says in his book about the Byzantine Commander Nichorphagus: «The pages of the history of the Byzantians during the mid-tenth century, and for about more than twenty years, i.e. from 945 to 967 A.D., repeat the name of one person again and again, who is described as a brave man, untiring and sworn enemy of the Byzantine Empire. This man is named the Prince of Aleppo Saif-ud-Dawlah Bin Hamdân.»

His engagements in the field did not let this great commander ignore to create an environment suitable for the development of art and letters in Aleppo. He, as Salambarker has said, opened his palace for talented artists and writers who came to him from various places including Iraq, Iran, Syria, Byzantine, Phoenicia etc. He gave an attentive ear to the poets, loved writers and painters and showered

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gifts upon historians. All of them returned to their own countries carrying with them a grand picture of the character and personality of this man.

This hero, despite the internal troubles which Akhūnī created or risings which the tribal people led against him, was able to resist the repeated attacks of the Byzantians and to protect Syria from being invaded and occupied. Protection of Syria from these invasions meant the protection of whole Islamic territory, especially Egypt and Iraq. Had the Byzantians captured and occupied Syria, they would have penetrated into all other areas.

The Buwaihides

The first one among them to establish a kingdom was Ali Bin Buwaih who was given the title of 'Imād-ud-Dawlah. He established himself a king (or a Prince) in Shîrâz in 321 A.H. and later on expanded his territory to the remaining parts of Iran and Iraq.

Adam Mitz has said in Islamic Civilisation Vol. I, «The reason of Ali Bin Buwaih's rise was his bravery, his broad-mindedness, his diplomacy and his generosity. He was a man of great qualities. He listened to the people who, in return, gathered round him. In addition to this, the Buwaihides treated the prisoners very kindly. They used to grant them amnesty and provide them with their needs. Their enemies, on the other hand, put the prisoners in chains and arranged other methods of leading them through the cities. When Ali Bin Buwaih defeated his enemies who had all those equipments for torture with them, he changed punishment to pardon and amnesty and restrained from cruelty.

Ibn-ul-Athîr has said while writing about the event of the year 322 A.H., «When Ali captured Shîrâz, he proclaimed a general amnesty for people and announced justice to be given to all.» It is found in the

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foot-notes of Ibn-ul-Athîr that Ali Bin Buwaih died in Shîrâz in an age of 57 years and was considered to be one of the most noble and benevolent kings of his time.

While writing about the events of the year. 356 A.H., Ibn-ul-Athîr says about Mu'izz-ud-Dawlah, «In this year, Mu'izz-ud-Dawlah started building Mârîstan (hospital) and created a vast trust for it. He distributed much of his property among the needy, gave freedom to his slaves and spent a lot of money on his friends. He was very tolerant, generous and wise.»

Adam Mitz writes about Rukn-ud-Dawlah 1, «As to Rukn-ud-Dawlah, he was very gentle and considerate, very generous, knew how to deal with his subjects and his army, was very kind to them, and always refrained from acts of injustice and cruelty and also urged upon his companions to be like him. The historians have praised him very much for his sense of justice and his generosity».

Ibn-ul-Athîr says, «Rukn-ud-Dawlah was gentle and considerate. He was very generous and always refrained from injustice. He was free from bloodshed and engaged in it only when there was no other alternative. He used to supply daily needs to those indigent persons in order to save them from begging. He spent large sums of money as alms was very soft-hearted towards every one. May God be pleased with him and he may please God! His period was very good age and he commanded loves and acceptance of people.»

According to the author of An-Nujûm-uz-Zahirah, Jalâl-ud-Dawlah was a king who was loved by his subjects. He was of a fine character and loved pious people very much.

In order to appreciate how much respect the Buwaihides had for freedom of expression, we would like to quote this incident which Ibn-ul-Athîr has narrated while giving an account of the event of the year

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429 A.H. The summary of what Ibn-ul-Athîr has written is that the Jurist Abul Hasan Al-Mâwardî expressed his opinion that it was permissible for Jalâl-ud-Dawlah to affix and use the title of Malik-ul-Mulûk (King of the kings) with his name, while all other jurists had given a verdict on its being permissible. Al-Mâwardî was very dear and close to Jalâl-ud-Dawlah who ranked him above others. After giving this verdict, Al-Mawardî cut off his relations with Jalâl-ud-Dawlah and closed himself in his house in fear. The same day Jalâl-ud-Dawlah summoned him. Al-Mâwardî went but was certain about his death. Jalâl-ud-Dawlah instead respected him and received him with great ceremony, and said to him, «I know what you have said or done is inspired by your sense of truth and your seeking the pleasure of God. You are therefore dearer to me than all others.»

Sayuid Amîr Ali remarks about the Buwaihides, 1 «The Buwaihides encouraged literary activities. They gave support to the School of Baghdâd 2 which had deteriorated during the weakening of the Caliphate. They ordered new canals to be dug and made fit for navigation upto the city of Shîrâz, and thus they managed to check periodic floods which previously used to inundate those areas. Similarly, 'Izz-ud-Dawlah set up a grand hospital as well as a number of colleges in Baghdâd.»

Al-Ghanâwî has written in his book «Al-Adab Fi Zilli Barî Buwaih» : «The Buwaihide period is distinguished by its literary and scholarly activities which resulted either due to the personal influence of the Buwaihide kings or their ministers because they always appointed prominent writers and scholars as their ministers. They depended upon such ministers in matters relating to wars, political affairs, administration, revenue etc. Their names therefore shone, their prestige enhanced and fame spread throughout the world. Scholars and writers

1. A Short History of Saracens.

2. This is despite the fact that the basic aim of this school was to root out Shi'ism. See History of Muslim Education by Dr. Ahmad Shalaby (Beirut, 1954).

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flocked to them and got benefit from them. They in return produced a lot in the fields of literature, philosophy and knowledge and had very deep influence on the life and environment around them.»

The most prominent personality of the Buwaihide periods is Adud-ud-Dawlah, about whom Adam Mitz writes in his book «Islamic Civilisation during the Fourth Century after Hijrah» 1

«Adud-ud-Dawlah presented a true picture of a ruler as he should be. He paid attention to knowing the news and that they reached him with the least delay, which is quality of person who wants to rule over a big territory in the real sense of the word. The news were exchanged between Shîrâz and Baghdâd within a week, or in other words the men carry the news covered a distance of more than 150 kilometers per day.

The roads were free from the thieves and robbers during this period. Order was restored to the Arabian peninsula as well as to the Kirmân desert which were frightful before. The people used to pay taxes for the Hajj Caravans. These taxes were withdrawn. Peace was restored. Hajj-guides were appointed and wells were sunk for these caravans as well as new springs were unearthed. A rampart was erected round the city of Al-Madinah. Orders were issued for building houses in Baghdâd and repairs of its road. The work was started with the renovation of big mosque which were in very much dilapidated condition. Those which had very weak foundations were pulled down and erected anew. All the house-owners were asked to repair their houses and, those who were short of money, were given loans from «Bait-ul-Mâl». Thus during this age, deserted places were covered with flowers, vegetation and houses while previously they were dogs refuge and full of filth. Cuttings were brought from Fars and other places for transplantation in these areas.

1. Translated into Arabic by Muhammad Abdul Hâdi Abi Rîdah.

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The canals in Baghdâd were buried under earth. Orders were therefore given to dig those canals, and build bridges over them. In this way a sound work was done. The people from the deserts were brought here who inhabited and cultivated the waste lands. This was all despite the fact that Iraq was not the centre of the world. It was Fars.

A cloth market was built in Baghdâd and all the varieties of clothes were brought to this market which were not available before. A big hospital was built. Orders were issued for payment of regular salaries to the persons serving in the mosques, to those who gave «adhân», to those who led the prayers and the reciters of the Quran. Money was set aside to be distributed among the indigent persons. This generosity was not only restricted to the Muslims but the non-Muslims also had their share in it. Helps were given for building of synagogues for the Jews and monasteries for the Christians. Monetary helps were available for all including the non-Muslims.

'Adad-ud-Dawlah used to spend ten thousand dirham every Friday on distributing them among the poor. Every year he spent three thousand dînârs on buying shoes for those who walked down to perform Hajj. Similarly, twenty thousand dirhams were spent by him every month for the burial of the poor. He got three thousand mosques repaired or renovated as well as a number of lodges for the poor and needy. There was no stream of running water without a village built near it. He spent 100,000 dînârs every year on the people of Mecca and Madînah and the streets of these cities. He also spent a lot on setting up factories, cleaning the wells and on payment to the people living by the road sides in return for the help rendered to the travellers.

He liked scholars and their scholarly activities. He ordered payment of pensions to jurists, traditionalists, scholastics, exegetists, grammarians, poets, genealogists, physicians, mathematicians and

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engineers. He selected the specialists from among the scholars and philosophers and gave them prominent positions in his audience. He also established a library which contained all the books which had been written till that time on various branches of knowledge.

Here is a citation from the book «Al-Kunâ Wal Alqâb» about 'Adud-ud-Dawlah:

'Adud-ud-Dawlah used to pay great respect to Ash-Shaikh Al-Mufîd. Many a scholar wrote books in dedication to him while a large number of poets wrote eulogies to him in which they praised him very much. They included Abut Tîb Al-Mutanabbî.

One of the many things which remind us of him is the renovation of the Mausoleum of Amîr-ul-Mu'minîn Imâm Ali Bin Abi Tâlib. He made a will to be buried there and was therefore laid to rest near it. The epitaph on the grave reads: «This is the grave of Adad-ud-Dawlah, Tâj-ul-Millah Abi Shujâ' Bin Rukan-ud-Dawlah. He loved to be buried near this pious infallible Imam out of his desire for salvation on the Day to come when every soul shall struggle for its own self. Peace of His be on Muhammad and his pious descendants.»

All these great actions which have been referred to above were accomplished in a very short period of time as he died before he reached the fiftieth year of his life.

Baghdâd During The Buwaihide Period

Professor Tâhâh Ar-Râwî has written in his treatise on Baghdâd as follows :

During the Buwaihide period, the literary and intellectual activities reached their peak. A large number of exegetists, Traditionalists, jurists, scholastics, historians, writers, poets and pillars of Arabic studies and masters of the truths or creation.

BANU AMMAR

flourished during this age. Some of the Buwaihide kings contributed their share in the shape of buildings while others showered favours on those excelled in intellectual and literary fields. During their regime, Abul Fadl Bin Al-'Amid, his son Abul Fateh and Sâhib Bin'Ibâd took over as Ministers (1) in Iran. The ministry in Baghdâd went to Abu Muhammad Al-Madhabî who is well-known for his generosity shown towards men of letters and scholars.

Banu 'Ammâr

This Shi'ite family ruled over Tripoli (Lebanon) and changed it into a light-house of knowledge, literature and Jihâd. One member of this family was Al-Hasan Bin 'Ammâr, about whom the Encyclopaedia of Islam says :

As was Aleppo a centre of poetry during the reign of Saif-ud-Dawlah, so was Tripoli during the period of Al-Hasan Bin 'Ammâr. The city developed during his rule and became a centre of intellectual life in the Syrian territory. He established a big school with a library attached to it.

The magazine «Ath-Thaqâfah» writes about the library mentioned in the above-given quotation:

On account of this library, knowledge spread throughout the city so much so that the historian say that Tripoli on the whole had become a Dâr-ul-'Ilm. In this library were employed 180 persons who had nothing to do except preparing copies of books or buying books to be placed there. Most of the credit for it, or rather whole of it goes to Abi Tâlib Al-Hasan Bin Ammâr.

This apart, the field in which this family contributed its most was their participation in jihâd (holy war). The champion in this field was 'Ammâr Bin Muhammad Bin 'Ammâr who was known as Malik-us-Sâhil (King of the Coast). He bravely checked the repeated invasions

1 — Here the term «minister» actually means veceroy and not what we understand by it nowadays.

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of the Crusaders on Tripoli for more than five years.

During his days, Sanjil the Frank, captured Byblos and erected a fortress on way to Tripoli as well as watch towers. Hearing this Fakhrul-Malik came along with three hundred horsemen from Tripoli and burnt down its ramparts. Sanjil stood on some of its burnt golden roofs along with his companions and became disheartened on looking at that scene, fell ill and died.

The poet Ibn-ul-Khayyât praised him too much and wrote a number of eulogies addressed to him.

When Ammâr saw that the Crusaders were increasing in number and power and that danger was increasing against his country, that he was not able to check those invasions after firmly standing against them for five years which had told upon his forces and disheartened his armies, he desired to seek help from the Caliph in Baghdâd. He therefore sent an immediate appeal to Baghdâd but was frustrated in this attempt because Baghdâd was ruled by the Saljûqs at that time who did not care for what was happening in Tripoli. They therefore let Tripoli fight its battle and meet its fate alone. Fakhr-ul-Malik Ammâr came back to Tripoli to participate in its fate and continued fighting heroically. In the end he was rendered helpless to stand against the onslaught of the Crusaders for a long time who were pouring in from every direction. Tripoli fell to the Crusaders in the year 503 A.H.

Banu Mardâs

Banu Mardâs set up their government at the disintegration of the Hamdânite state. Byzantians were still threatening the whole Islamic world. This new state therefore followed the policy of the Hamdânites in every respect, in their national spirit, in their bravery and heroism, in their love for art and literature. The circumstances made the Mardâsides face the same conditions and act in the same way as the Hamdânides had and did.

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The founder of this state in Aleppo was Sâleh Bin Mardâs who became a king in 414 A.H. and adopted the title of Asad-ud-Dawlah. His territory included Baalbak, Hims, Sarla, Aleppo, Manbaj, Balis, Ar-Riqqah, Ar-Rahbah extending upto Amrah. The state it included the whole Syrian portion of the valley of Euphrates.

As to the founder of this state, Sâleh, he has been portrayed by tradition as a hero who spent his time in battle fields and when had some peace he did some move as did poetry and no one except the writer who gave him company.

The details of the heroic stand of the Mardâsides have been lost except a very brief outline. But even this outline is bright enough to let us appreciate how they repelled the attacks and protected their cities and how they firmly stood to save that part of the Islamic territory which was in their hands. One incident will show to us the danger which was hanging over Syria and the Mardâsides were aware of that danger.

In the year 421 A.H., that is one year after the death of Sâleh, the Byzantian king Armanus reached Aleppo in the company of the Kings of Russia, Bulgaria, Germany, Belgium, Armenia and Georgia, as the historians have narrated. They had an army of 600,000. Nasr Bin Sâleh checked this invasion and stood against this onslaught till he defeated this huge army and chased them out. Many of the European princes were taken prisoners and a large booty fell to the share of the Muslims.

This battle is considered to be one of the decisive battle of Islamic history. Very few instances are available when such an army was mobilized and such terrible force was gathered. To think of 600,000 warriors was a terrible thing at that time, especially against a newly formed small state like that of the Mardâsides. It was not possible for the Mardâside state to do more than it did under those circumstances

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and in that period of perpetual turmoil. The state disappeared but the tribe which this state is named after did not disappear from the pages of history. They remained heroes of the Islamic battles under the name Banu Kilâb. It is sufficient for the reader to have this citation from Al-Qalqashandî from the fourth volume of Subh-ule-Ashâ, saying, «They were bedouins living around Aleppo. They had many adventures and attacks against the Byzantians and were the bravest of the bedouins.»

The people of this tribe remained famous as brave horsemen under the leadership of Mardâsides till the beginning of the crusade when the whole Islamic world was pushed into these wars. They joined these wars against the Crusaders under the leadership of Waththâb Bin Muhammad Bin Nasr Bin Sâleh Bin Mardâs in 491 A.H.

The Idrisides

Idrîs Bin Abdullah Bin Al-Hasan Al-Muthannâ Bin Al-Hasan Bin Ali Bin Abi Tâlib escaped from the massacre of Fakh and reached Al-Maghrib, the details of which are given in his life-account. He stayed in the town of Walaila with its chief Ishâque Bin Muhammad Bin Abdul Hamîd Al-Urbî. This happened on the first of Rabî-ul-Awwal 172 A.H. It was the beginning of the Idriside-Alawide State of Al-Maghrib.

During the reign of aforementioned Idrîs I, a huge army was organised for the state which conquered all the surrounding areas up to the extreme parts of Al-Maghrib, especially those where Islam had not yet reached like Kablâd (Tâdlâ), the forts of Fandlâwah, Madyûtah, Bahlûlah, Ghiyâthah, Fâzâr etc. He further advanced and conquered the areas which are known as Al-Maghrib Al-Awsat.

In this way he was able to establish his rule and maintain it and set the rules of government. But he was suddenly poisoned to death and was succeeded by his son Idrîs Bin Idrîs. What he did and achieved

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is given in detail in his life-account. In brief, this state continued to be stronger day by day. Idris II became the accepted ruler of Al-Maghrib. His power increased and his armies as well as followers became more and more. His reign is distinguished by the fact that he did not concentrate on Berbers alone, but Arabs from Africa (modern Egypt and Eastern Libya) came to him to join him, e.g. people from Banu Qais, Banu Azd, Banu Mudhhiji, Banu Yahsab, Banu Sadaf etc. They became his ministers and judges. Now the capital of the state Walaili became too small to fulfil the needs of a developing state. Idris II therefore built a new capital and named it Fâs. Then he expanded his territory and conquered the cities of Naiis and Aghmât as well as surrounding areas. The Kharjite propaganda was very much prevalent among the Berbers at that time. He dealt with them and subdued them. Then he took away Algiers and Morocco from the Abbaside, extending from Sûs to the Valley of Shalaf.

He died after a rule of 36 years. His kingdom settled and his Imamate firmly established.

He was succeeded by his son Muhammad Bin Idris who had 11 brothers. He therefore distributed the whole territory among his brothers and made his viceroys in those regions. He himself remained in Fâs. The author of Al-Istiqsâ' says, «They controlled the officials, guarded the borders, protected its roads and they were envied for their character.»

But the distribution of the territory among the brothers did not prove fruitful. Muhammad took that step to give an equal share to his brothers and let them participate in the rule which might improve on account of competition. But the result was quite different from what he had desired. There arose troubles among them which led to mutual fighting sometimes. On the death of Muhammad Bin Idris, his son Ali Bin Muhammad known as Haidarah came to throne. According to the author of Al-Istiqsâ', his age was the best. Ibn Abi Zara' says about

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him that he acted upon the ways of his father and grandfather in adhering to justice and therefore, the people lived in his age in peace and order.

He was succeeded by his brother Yahyâ Bin Muhammad, about whom Ibn Khaldûn says, «His authority extended, his state became grand, his reign became good. The city of Fâs developed. Many public bath and hotels for merchants were built in the city. Outside the city, many buildings were erected to which people from far off borders came to live. Similarly Ibn Abi Zara' says, «People from Andulus, Africa and different parts of Al-Maghrib came to this city.» During his reign the Mosque of Al-Qarwiyyîn was built in the city of Fâs.

He was succeeded by Yahyâ Bin Yahyâ (his son), Ali Bin Umar Bin Idrîs, Yahyâ Bin Al-Qâsim Bin Idrîs, Yahyâ Bin Idrîs Bin Umar Bin Idrîs one after another. The author of Al-Istiqsâ says about him that he was the joining link between the members of Idrîs family. He had the most prominent position among them and had the most fame. He was also more just than all of them, more qualified and had wider authority. He was a jurist and had memorized a large number of Traditions. He was an eloquent conversationalist, brave, patient, considerate and very religious and pious. Ibn Khaldûn remarks that none among the Idrisides reached his glory in respect of territory as well as authority.

The Idriside State was merged into the Fatimides when their first Caliph Ubaidullah Al-Mehdi appeared. His commander advanced towards Fâs in 503 A.H. and laid siege to it till the Idriside king Yahyâ agreed to take the oath of fealty to the Fatimide Caliph.

Idrisides In Al-Maghrib

Cidiuea has said in his book on the History of Arabs, «The Idrisides remained in possession of the territory they had captured from 803 to 949 A.D. They stayed in a country which is greatly indebted to them.

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They founded the city of Fās the Mosque of which became the most sacred monument for all the people living in the surrounding areas. It became well-known within a very short span of time. The city contained a large number of schools and libraries which carried on the work started by the Abbāsides in the form of literary and intellectual movement in the East. This city therefore became a huge store-house (of knowledge) between the Arabs of Spain and those of Africa.

The fact is that the establishment of the Idriside State in Al-Maghrib led to grand consequences. Due to the efforts of the Idrisides Islam spread to every part of Al-Maghrib.¹ Through their efforts literary and intellectual movements started there and schools and libraries were set up. Urbanisation increased and cities were founded which led to the development of civilisation and growth of culture.

Had not there been those difficult conditions which they had to face and which limited their activities and paralysed their efforts, they had been much more than what they appear to us now.

The most glorious work which the Idrisides did was Islam was spread among the Berbers through their efforts and was firmly rooted among them, so much so that they became the staunchest among the tribes of Al-Maghrib in respect to defending Islam. Most of them were non-Muslims. The reason was that the Muslim conquerors before Idrisides gave them a bad treatment. When Idris I reached there, stayed among them, married a Berber woman who gave birth to many children, the Berbers and their grand-children became amalgamated. This fact — the unification of the Berbers and grand children of Idris I — is borne out by more than one historian. They thus became one with the Berbers and propagated for Islam in those areas, and consequently founded two famous Islamic States in Al-Maghrib.²

1. The author of *Al-Istaqshâ'* says about Idris I that when he marched toward the Berbers, most of them were non-Muslims and turned to Islam through the efforts of Idris I.

2. *Ash-Shabihâ'* cited by Ibn ul-Battâ

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One of the most important factor which helped the Idrisides succeed in their mission and convert the Berbers to Islam was the treatment meted out to them by the Omayyid and Abbâside rulers which was nothing but dire cruelty and injustice that negated the spirit of Islam and presented it in most dark colours. This was the reason why the whole territory of Al-Maghrib — Far, 1 Middle 2 and Near - 3 always remained in continuous rebellion which could never be settled. The freedom-lovers of that area were always in search of a person who could be one with them. Most of them supported the Kharjites and joined them in revolts against the government. The Omayyids as well as the Abbâside ruled over these areas very cruelly and treated the people including the Berbers very badly, which made them run away from Islam and time and again rise in revolt against the rulers. This is just the opposite of what some historian write. As an evidence we would like to refer to one incident which could hold us out. Yazid Bin Abi Muslim Dînâr was a freed slave of Hajâj Ath-Thaqaffi who had made him his secretary and in-charge of the police. During the reign of Yazîd Bin Abdul Malik, he was appointed as viceroy in Al-Maghrib. He followed the policy of Hajâj in that area. One of the actions of Hajâj was that he used to levy Jizya on those who had become Muslims and ordered to go back to their villages in the same condition as they had been before their conversion to Islam.

Yazîd Bin Muslim tried to do exactly like Hajâj and impose his policy on Berbers. But Berbers did not remain patient over it and made a plan to kill him in which they succeeded. 4 Similarly during the reign of Hishâm Bin Abdul Malik, the governor of Tanjah was Umar Bin Abdullah Al-Murâdî. They ruled the Berbers very badly and tried to levy taxes (Al-qayy) from them which was usually taken from non-Muslims. Thus the Berbers started hating and their hearts turned

-
1. Modern Morocco.
 2. Al-Jazâ'ir (Algiers).
 3. Tunis.
 4. At-Tabari.

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away from Muslims and they thought they were being exploited by the Arabs. 1

All the governors appointed by the Omayyids and the Abbāsids on the whole annoyed the Berbers on account of the unjust demands they made to the Berbers. One example of such demands is that their officials liked the honey-coloured skins and took to extreme in acquiring and collecting them. Sometime a complete herd of sheep was slaughtered just in order to get the skins of their lambs still in the wombs, although they could get only one skin in such an operation. The author of Al-Istiqsâ' says, "They appropriated the property of the Berbers in such a way in an increasing speed which made them get together and defy such actions."

The honey-coloured skins are just one example of the way the rulers played with the people in Al-Maghrib and made strange demands on them.

When Idrīs I reached and established the Idriside State in Al-Maghrib, the Berbers came to know for the first time what real Islam is, and not what was represented by those tyrants. They realized that Islam was all justice, tolerance and mercy. They therefore joined its ranks in increasing numbers through the efforts of the Idrisides who were the descendents of Muhammad and Ali.

These Berbers tribes succeeded the Idrisides in Morocco and what was left to the Muslims from Spain and established states other than those of the Berbers, like the Mu'ahhidin, Bani Marīn, and Al-Murābitah. Some of these Berber States are famous for their stand in defence of Islam in Spain and against the European tyrants.

These Berbers have inherited their love and devotion for Ahl Al-Bait which is manifested even in our own time. Many a family of the Alawides belonging to different groups are still living in Al-Maghrib

4. At-Tabari.

and enjoy great respect of the people in general.¹

Idrisides Love For Knowledge

There would hardly be a scholar or a student working in the field of geography who does not know Ash-Sharîf Al-Idrîsî² who is the author of Nazhat-ul-Mushtâque Fî Ikhtirâq-il-Aafâq, which is considered to be the best work on geography written by Muslims. Al-Idrîsî also made a famous map which has been published in Arabic as well as Latin.

He is also known as Ash-Sharîf As-Saqillî he lived in Siqliyyah (Sicily). He is also called Al-Qurtabî because of the fact that he had studied in Al-Qurtabah (Cordova) and attached himself to Roger the Great who was the ruler of Cordova and established a vast kingdom in Sicily which included many islands near it, after when the Fatimides and Banu Aghlab had lost their power. This king took care of good qualities of the Muslims and their scholars in order to benefit from their knowledge. One example is Ash-Sharîf Al-Idrîsî.

The Idrîsides, called by the name of 'the Family of As-Saqallî, specialized in Medicine. They lived in what is now known as Tunis. They passed on this knowledge on their generations. Most of them are the descendants of Ash-Sharîf Al-Idrîsî. This family of the Idrîsides originally belonged to Sabtah, from where they migrated to Morocco. Some of them migrated to Sicily and others to Tunis and other parts of the territory which was then known as Al-Maghrib.

Apart from the book already mentioned, Al-Idrîsî wrote another scientific book relating to Ectany and named it Jâme' Ashtât-in-Nabât. In this book he has collected the names of different plants in various languages, the number of which is more than ten, both Eastern and

1. Al-Istiqsâ' Li Akhbâr-i-Duwal-il-Maghrib-il-Aqsâ'.

1. Ash-Sha'ibî as quoted by Ibn Fûti.

2. His full name is Abu Abdullah Muhammad Bin Al-Idrîsî. He was born in 233 A.H. His year of death is not known.

Western. From this book, we can conclude that Al-Idrisi was well-versed in Botany, Natural Sciences and Medicine more than his knowledge of geography. This book indicates the depth of his knowledge and keenness of his research. It is counted among rare manuscripts.

Besides, Ash-Sharif Al-Idrisi was a traveller too who has travelled far and wide in the East as well in the West, as is evidenced by his writing. He was also a poet of great prominence.¹

Idrisides History yet to be written

Dr. Husain Mûnis says, "The Idriside State still needs a person who should write their history and defines its role in the development of Al-Maghrib. Till now, the authors on Islamic History count this state among small kingdoms which rose up at the disintegration of Al-Maghrib in the mid-second century after Hijrah. They treat it as they do the kingdoms of Banu Aghlab or Banu Rustum, and even at par with that Banu Madrâr. During this modest exposition, they fail to discuss as to how this state reserved a place for Islam and Arabism in Al-Maghrib and to show the great role it played in extending Islam's message to Morocco and Algiers, as well as how they put an end to foreign intrusions which were crushing this area during the last decade of the first century of Hijrah. They do not show what efforts its rulers made in laying the foundations of Islam in this area in the real sense of the word and stamping it permanently with Arabic colour, giving this area the Arabic language and culture. Due to the good offices of the Idrisides, this country became an invincible fortress of Islam in the Western wing.»

1. *ibid.*

THE MAZIDITE STATE

The Mazidite State

This was an Arab-Shi'ite state which rose in Iraq. Al-'Imâd Al-Asfahâni says about its rulers? «They were Arabs, belonging to Banu Mazid from the Asadite Tribe. They established themselves with the strength of their swords on the banks of Euphrates. They were the refuge of those who were in need of it, the shelter for the expectants, the helpers of those who sought help and supporters of the weak. People with expectation were attracted towards them and scholars found money with them. What they did in spending on good purpose is too well known and talk of their generosity too common. Sadaqah I shook with pride when he listened to poetry and set aside for the poet a special part of his generosity. He made them free from poverty. He accepted them in his audience. He was all ear to listen to the requests of people and very generous in giving them what they needed.

1. His full name is Sadaqah Bin Mansûr Bin Dabis Al-Asadi known as Saif-ud-Dawlah. He is the most prominent ruler from among Banu Mazid.

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