

Al Amaali

THE DICTATIONS OF

Sheikh al-Mufid



Translated by
Mulla Asgharali M.M. Jaffer

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Foreword

The Past master: Sheikh Al-Mufid

Chapter 1
The First Assembly

Chapter 2
Second Assembly

Chapter 3
Third Assembly

Chapter 4
Fourth Assembly

Chapter 5
Fifth Assembly

Chapter 6
Sixth Assembly

Chapter 7
Seventh Assembly

Chapter 8
Eighth Assembly

Chapter 9
Ninth Assembly

Chapter 10
Tenth Assembly

Chapter 11
Eleventh Assembly

Chapter 12
Twelfth Assembly

Chapter 13
Thirteenth Assembly

Chapter 14
Fourteenth Assembly

Chapter 15
Fifteenth Assembly

Chapter 16
Sixteenth Assembly

Chapter 17
Seventeenth Assembly

Chapter 18
Eighteenth Assembly

Chapter 19
Nineteenth Assembly

Chapter 20
Twentieth Assembly

Chapter 21
Twenty first Assembly

Chapter 22
Twenty Second Assembly

Chapter 23
Twenty Third Assembly

Chapter 24
Twenty Fourth Assembly

Chapter 25
Twenty Fifth Assembly

Chapter 26
Twenty Sixth Assembly

Chapter 27
Twenty Seventh Assembly

Chapter 28
Twenty Eighth Assembly

Chapter 29
Twenty Ninth Assembly

Chapter 30
Thirtieth Assembly

Chapter 31
Thirty First Assembly

Chapter 32
Thirty Second Assembly

Chapter 33
Thirty Third Assembly

Chapter 34
Thirty Fourth Assembly

Chapter 35
Thirty Fifth Assembly

Chapter 36
Thirty Sixth Assembly

Chapter 37
Thirty Seventh Assembly

Chapter 38
Thirty Eighth Assembly

Chapter 39
Thirty Ninth Assembly

Chapter 40
Fortieth Assembly

Chapter 41
Forty First Assembly

Chapter 42
Forty Second Assembly

Chapter 43
Completion



Foreword

Sheikh al-Mufid wrote nearly 194 books and treatises, out of which few have survived passage of time, and meticulously planned destruction of the Shia resources. Among the surviving ones, we have his "AL AMAALI" which is also known as "AL-MAJAALIS". His student al-Najashi has mentioned it as "AL-AMAALI AL-MUTAFARRIQAAT".

These were sessions held in the month of Ramadhan where al-Mufid read the traditions giving the chain of narration ending up to himself and the students wrote them down. Those who were absent wrote down from the recording of their colleagues, and then got it ratified by reading the text over to him.

The session began in the month of Ramadhan, 404 Hijra at the residence of one of his students Dhamrah Abul Hasan Ali b. Muhammad Ibn Abd al Rahman al-Farsi who lived in Baghdad. It ended in the month of Ramadhan 411 Hijra, just two years before his death. It has 42 sessions of varying durations.

With his profound insight of the subject matter, familiarity with all the other works of the author, and mastery of both Arabic and English languages, Mulla Asgharali M.M. Jaffer has rendered this work with much flair and lucidity. The comprehensive contents pages with subject subtitles will make this a useful publication for the lay reader as well as the serious researcher. We hope that this first attempt at publishing the translation of an ancient resource on Hadith will be well received.

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Secretariat

World Federation of KSI Muslim Communities.

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The Past master: Sheikh Al-Mufid

Sheikh Tusi, (d. 460 A.H.) introduced his mentor Sheikh al Mufid, in his *al Fihrist* thus:

"Muhammad b. Muhammad b. al-No'man, al-Mufid, had the kunya Abu Abdillah, and was well known as Ibn-al-Muallim. He was among the Imamiyya theologians, and was its final authority in his time. And he was a jurist (Faqih) of the advanced order, a man of polite demeanor, he was perspicacious and quick at repartee"

Sheikh Mufid was born on 11th Dhul Qa'dah, 336 Hijra (or 338 A.H. according to Sheikh Tusi) in Ukbara near Baghdad. He grew up under the care of his father who taught him the fundamentals of Arabic literature. Thereafter, accompanied by his father, he came to Baghdad and studied under the tutelage of al-Husain b. Ali al-Basri al-Mu'tazali, popularly known as Al-JUAL, and Abu Yasir, the slave of Abul Jaish. In the ensuing year he qualified as an Alim of keen insight, a jurist of high repute and a formidable logician. In spite of being in the prime of his life, he enjoyed supremacy over most of his contemporaries, and became known as an acknowledged authority of Imamiyya sect. The ruler of his time, Sultan Adud-ud-daulah al-Daylami al-Buwaihi frequented at Sheikh's residence to pay him respect, and to inquire after his health when taken ill.

The Origins of the title al Mufid

Once his tutor Abu Yasir recommended that he attend the lessons in theology by Ali B. Isa al-Rummani, so as to gain deeper insight into the subject. Sheikh excused himself by saying that he was not acquainted with al-Rummani, and therefore needed an introduction. Abu Yasir gave him a letter and also arranged for someone to go with him to al-Rummani.

Sheikh al-Mufid says, I entered his class, and was impressed by the great number of students. So I sat at the end of the crowd, managing to creep forward as some members of the assembly left. Then I saw one man enter, saying: "(O Master), there is someone at the door who insists on being admitted to your presence. He is from Basrah." The master said: "Is he a man of any erudition?" The servant said: "I do not know, but he seems very keen to be let in." The Master relented, and the man from Basrah entered. The Master welcomed him respectfully, and they had a long conversation between them. Then he asked the Master, Ali b. Isa: "How do you view al-Ghadeer and al-Ghar (the event of the cave in which Abu Bakr accompanied the Prophet during Hijrah)?" Ali b. Isa replied that "the report of al-Ghar was a

recognised event, while al-Ghadeer was just a narrative. And a narrative is not as mandatory as a recognised event." The man from Basrah then left without making any reply.

Al Mufid says: Then I came forward and said: "O Sheikh, I have a question." He said: "Ask." Then I asked: "What do you say about the one who fights a just Imam?" He said: "Such a person would be an infidel." Then, after a pause, he rectified himself and said: "He would be a transgressor." I asked: "What do you say about Amirul Momineen Ali b. Abi Talib, peace be upon him?" He said: "I believe he was an Imam." So I asked: "Then what do you say about the day of Jamal and Talha and al-Zubair?" He retorted that both of them had repented. I said: "The battle of Jamal is a recognised event, while their repentance is a mere narrative."

Upon hearing this, he said: "Were you present when the man from Basrah put his question?" I said "yes." He said: "Well, a narrative compares a narrative, and a recognised event compares a recognised event." Then turning to me again, he asked: "What is your name and who is your tutor?" I said: " I am known as Ibn al-Muallim, and my tutor is Abu-Abdillah, al-Jual." He said: "Stay where you are."

Then he entered his room and came out with a letter, instructing me to hand over to my tutor. When I gave the letter to my tutor, he read it and then laughed. "What transpired between you in his class? He has asked me to confer upon you the title of al-Mufid." I related to him the story, so he smiled.

The above incident has been recorded by Mirza Muhammad Baqir al-Khwansari in *Rawdhat-ul-Jannaat* (vol. 6 p. 159), quoting from *al-Saraa-er* of Ibn Idrees and from *Majmua'h Warraam*. But Ibn Shahr Ashob in his *Ma'alimul Ulamaa* says that the title 'al-Mufid' was given to Sheikh al-Mufid, by our twelfth Imam, al-Hujjah, Sahebuzzaman, may his advent be soon.

A teacher of great Ulama

Sheikh Mufid was a man of diverse talents. Besides being a jurist of the first order, he was a great literary figure, analytic historian, theologian and traditionist. His status as a Marja' of his time kept him extremely busy, yet he found time to conduct his teaching sessions, from which emerged great Ulama like Seyyid Murtadha (Alamul Huda), Syed al-Radhi (the compiler of *Nahjul Balaghah*), Sheikh Tusi (who laid the foundation of Hawza of Najaf), al-Najashi and others. Questions poured in from far and wide, and Sheikh answered them all. In fact, he was the defender of Imamiyya Sect, adequately aware of the needs of the Islamic world. To his credit stand several great works written in various Islamic sciences.

Ibn Abil Hadeed al-Mo'tazaly in his commentary on *Nahjul Balaghah* writes that once Sheikh Mufid saw Fatima al-Zahra, peace be upon her, in his dream. She was accompanied by her two young sons, al-Hasan and al-Husain, peace be upon them. Addressing him, she said: "O my Sheikh, teach Fiqh (Jurisprudence) to these two boys of mine." Next day, Fatimah, the mother of Seyyid Murtadha and Syed al-Radhi came to Sheikh, holding hands of her two young sons, and uttered the same words which Fatemah al-Zahra, peace be upon her, had uttered in his dream.

Tributes by other scholars

Al-Dhahabi, the renowned Sunni scholar, paid tribute to al-Mufid in his *Siyaru A'alaam al-Nabala* (Vol 17 p. 344) saying:

The learned man of Rafidhah sect, (Rafidhah meaning Shia) author of various books, Sheikh al-Mufid. His name was Muhammad b. Muhammad b. al-No'man al-Baghdadi al-Shii, popularly known as Ibn al-Muallim. He was a versatile man, with numerous treatises and theological dissertations to his credit. He was a man of reticence and refinement. Ibn Abi Tayy has mentioned him in the *History of the Imamiyya* at length, saying: "He towered high above his contemporaries in all branches of knowledge, excelling in the principles of Fiqh, Fiqh, the traditions, the science of al-Rijal, (discerning the veracity of the narrators of the traditions), exegesis of al-Quran, Arabic grammar and poetry. He entered into debate with men from all faiths and persuasions. The Buwaihid kingdom looked upon him with great respect, and he had won the favours of the Caliphs. Resolute, charitable and humble, he was ascetic in his habits, always engrossed in prayers and fasting, and wearing coarse clothes. Reading and learning were his main traits, and he was blessed with a very retentive memory. It is said that he had committed every work of the opponents to memory, and was thus able to answer all their doubts and disputes. Always keen to learn more, frequenting book stores. It is said that Adud al-Dawlah visited him at times, and used to say: 'Plead, and thou shalt be granted.'"

Baghdad was the capital city of Islamic Empire teeming with learned ulama of diverse denominations. Quite often, sessions of religious polemics were held in presence of the kings, and all the men of influence. Sheikh Mufid invariably attended these debates, and ably argued to defend the Shia faith. The effect of his formidable arguments was such that his adversaries prayed for his death! And when al-Mufid died, they displayed their joy without any shame. Ibn al-Naqib held a function for rejoicing when he heard of al-Mufid's death, and according to *Tarikh Baghdad* (Vol. 10 p. 382), he said: "I do not care when I die, after having witnessed the death of Ibn al-Muallim."

A Memorable Dream

Al-Karajaki has reported that once Sheikh Mufid saw a dream, and then dictated it to his companions and disciples. He said: I dreamt that as I was passing through a street, I saw a large crowd gathered around someone. On enquiry, I was told that they had surrounded Umar b. al-Khattab, the second Caliph. I pushed myself forward, and when I came near him, I said: "O Sheikh, do you allow me to ask a question?" He said: "Ask." So I said: "Would you explain me how is the excellence of your friend Abu Bakr established by the *Ayah* in which Allah says: '*the second of the two, when they were in the cave*'. Your friends are making too much out of it."

He said: "This *Ayah* proves Abu Bakr's excellence in six ways:

Allah mentions the Prophet, peace be upon him, and then mentions Abu Bakr with him, as his second of the two;

Allah mentions them as being together at one place; which is a sign of mutual affinity;

Allah adds further quality of being the Prophet's "SAHIB", the Companion;

Allah relates how kind and caring the Prophet was towards Abu Bakr when he told him, "Don't grieve";

Where the Prophet assured Abu Bakr that "Allah is with us" meaning that He will help both of them simultaneously;

Allah revealed that He will send down AS-SAKINAH (serenity) upon Abu Bakr because as far as the Prophet was concerned, AS SAKINAH never parted from him

These are six proofs of Abu Bakr's excellence from the mentioned *Ayah*."

Sheikh Mufid says: "I told him that he had indeed made a good effort to make his point, and had left no room for any other person to be a better advocate for his friend. But I was going to demolish the arguments, making it like ashes blown away by the fast wind."

Sheikh said:

"When you say that Allah has mentioned the Prophet, peace be upon him and his progeny, and then mentioned Abu Bakr as his second, I do not see anything extraordinary in that. For if you ponder over it, you will find that Allah was only revealing the number of persons present in the cave. They were two; there could have been a Mo'min and a Kafir and they would still be two."

"And when you talk of them being together at one place, it is again as simple as the first case. If there was one place only, it could have been occupied by a Mo'min and a disbeliever also. The Mosque of the Prophet is definitely a better place than the cave, and yet it was a gathering place for the believers and the hypocrites. The Ark of Prophet Noah carried the Prophet Noah, together with Satan and the animals. So being together at one place is no virtue."

"And when you talk about the added quality of being 'SAHIB', the companion, this indeed is a weaker point than the first two, because a believer and a disbeliever can both be in the company of each other. Allah, Most High, used the word 'SAHIB' in the following Ayah: *'His "SAHIB" (companion) said to him while he was conversing with him: Have you disbelieved in the One Who created you from soil and then from a small quantity of sperm, then fashioned you harmoniously as a man?'* (al-KAHF V. 37). Further, we find in Arabic literature that the word "SAHIB" is used for the accompanying donkey, and also for the sword. So, if the term can be used between a Momin and a Kafir, between a man and his animal, and between a living and an inanimate object, then what is so special in it about your friend?"

"And the words 'Don't grieve' were not meant for any solace;. Because it was a statement forbidding an act. In Arabic, we have 'donta' and 'dos' as imperative verbs. Now, the grief expressed by Abu Bakr was either an act of obedience or disobedience. If it was obedience, the Prophet would not have forbidden it, therefore it is proved that it was an act of sin and disobedience."

"As for the assurance that 'Allah is with us', the pronoun 'us' was used by the Prophet for himself. The use of plural pronoun for oneself is a sign of one's elevated status. Allah says: *'Indeed, We are the One who has revealed the Quran, and We will most surely preserve it.'* (Al-Hijr V.9). And again: *'We are the One who gives life and ordains death, and We are the inheritor'* (al-Hijr V.23). And the Shias have their own version, which does not seem far-fetched. They say that Abu Bakr told the Prophet that his grief was for Ali b. Abi Talib (who was left behind in Makkah), and the Prophet replied: 'Do not grieve, surely, Allah is with us' meaning; with me and my brother, Ali b. Abi Talib."

"Your claim that AS-SAKINAH (serenity) was sent down to Abu Bakr is indeed outrageous. Because the verse clearly states that the serenity came unto him who was helped with the unseen army.

The Ayah says:

'... Then Allah sent down on him His serenity and strengthened him with unseen forces'

(al-Tawbah: 40).

So if AS-SAKINAH had descended upon Abu Bakr, he would have received the support of the unseen army. In fact, it would have been better if you had not attributed this to Abu Bakr. For according to Quran, this serenity was sent down on the Prophet twice:

'Then Allah sent down His serenity upon His messenger and the believers, and sent down forces which you did not see ...'.

(al Taubah:V.26).

'Then Allah sent down His serenity upon His Messenger and the believers, and adhered them to the word of piety'

(al-Fath: V. 26).

In both places, the believers shared the serenity with the Prophet, but in this event of the cave, serenity was sent down to the Prophet alone, excluding Abu Bakr. This may be a pointer to the fact that Abu Bakr was not among the believers!"

Sheikh Mufid says that Umar made no reply to my arguments, and as people around him scattered, he woke up from his sleep.

An account of his death

Sheikh Mufid died on the eve of Friday, 3rd of Ramadhan, 413 A.H. His student Syed Murtadha prayed the Salaat of Mayyit for him, in the presence of nearly eighty thousand people, a crowd never seen before in any funeral in Baghdad.

Sheikh Tusi (d. 460 A.H.) describes this sad event in *al-Fihrist*:

"The day of his death drew the largest crowd ever seen in any funeral, and both, friends and foes, wept uncontrollably".

Al-Mufid remained buried in his own house for two years, and then his body was transferred to Kadhmain where it was interred near his mentor, Ja'far b. Qawlayh's grave facing the feet of our 9th Imam, Imam Muhammad Taqi, al-Jawad, peace be upon him. His grave is still visited by those who visit the holy shrines in Kadhmain.

Peace be upon him on the day he was born, and on the day he died, and on the day

he will be resurrected alive.



Chapter 1 **The First Assembly**



In the name of Allah,

Most Merciful, Most Beneficent

All praise be to Allah, the Sustainer of the worlds.

*And blessings and peace be upon the noble master, Muhammad b. Abdillah, the last
of the Prophets,*

and upon his progeny, (who are) the straight path,

the infallible Imams.

May peace be upon them all from Allah.

It met on Saturday, the first of the month of Ramadhan, in the year 404 Hijra, in Baghdad at the location called al-Zayyarain on the Rib'ah street, at the residence of Dhamrah Abul Hasan Ali b. Muhammad b. Abdul Rehman al-Farsi, may Allah perpetuate his honour, by way of dictation from his books:

1. Registering Good Deeds

The grand Shaikh al-Mufid Abu Abdillah Muhammad b. Muhammad b. al-No'man, may Allah continue to bless him with His protection and beneficence today said: Abul Hasan Ahmed b. Muhammad b. al-Hasan b. al-Walid reported to me from his father Muhammad b. al-Hasan, from Muhammad b. al-Hasan al Saffar, from Ahmed b. Muhammad b. Isa, from Muhammad b. Khalid, from Ibn Hammad, from Abu Jamilah, from Jabir b. Yazeed that Abu Ja'far Muhammad al-Baqir, peace be upon him, reported from his father that:

"Surely, the Angel appointed to the servant (of Allah) records (everything) in his books of deeds. So, register a good deed at its beginning and at its end, (so that) Allah may forgive you that which transpires in between."

2. Condition for the Acceptance of Acts of Devotion.

He said: Abul Hasan Ali b. Muhammad b. Al-Zubair al-Kufi reported to me, with

permission to report from Abul Hasan Ali b. Faddhal, who reported from Ali b. Asbat who reported from Muhammad b. Yahya, the brother of Mughallas, from al-Ula b. Razin, from Muhammad b. Muslim, from one of the two (Imams), peace be upon them, saying that:

I told him: "We see a man deeply engrossed in the acts of devotion, humble and trying his best (to please Allah), yet he is opposed to you. Does that benefit him anything?"

He said: "O Muhammad, the similitude of us Ahlul Bait is like that of a household among Banu Israel, of whom whoever strived devotedly for forty nights, his prayer was answered." Among them there was one who strenuously worshipped for forty nights and his prayer went unanswered. So he came to Isa, son of Maryam, peace be upon him, complaining about the situation he was in, and beseeching him to pray for him. So Isa made ablutions, and prayed. Allah revealed unto him: "*O Isa, surely, this servant of mine came through a gate other than the one through which I am reached. He prayed while his heart had doubts about you. So, (even) if he called upon me till his neck were severed and his fingers fell apart, I would not answer him.*"

Then Isa approached him and said: "You call upon your Lord while your heart doubts His Prophet?"

He said: "O Spirit of Allah, and His word, by Allah, it was like what you said. Now, please pray unto Him to remove that from me." Then Isa prayed (for him) and Allah accepted it from him, and he was again reverted to his household.

Similar is the case of us Ahlul Bait. Allah does not accept the acts of devotion from a servant who doubts about us.

3. Al-Harith Al-Hamadani and Ali b. Abi Talib (AS)

He said: Abul Hasan Ali b. Muhammad b. al-Zubair reported to me from Muhammad b. Ali b. Mahdi, who reported from Muhammad b. Ali b. Amru who reported from his father, from Jamil b. Swaleh, from Abu Khalid al-Kabuli, from al-Asbagh b. Nubatah who said:

Al-Harith Al-Hamadani called upon Amirul Mo'mineen (Ali Ibn Abi Talib) with a company of the Shias, and I was among them. Al-Harith walked with a bent stature, hitting his walking stick hard on the ground. He was indeed ill. So Amirul Mo'mineen came close to him and al-Harith had a good standing in his estimation, and he said: "How do you find yourself, O Harith?"

He said: "The vicissitude of time has overtaken me, and the dispute among your companions about you and the three before you, has added to my anguish and anger. There are those who have gone to the extreme in their passionate love for you, and those who are yours in moderation, and those who waver in doubt, not knowing whether to proceed or recoil."

He (Ali) said: "Suffice it for you, Oh brother (from) Hamadan! Be it known that my best followers are the people united on the middle path. To them should the extremists return, and with them should the hesitants join."

Then al-Harith said: "My father and mother be your ransom, could you (further clarify so as to) remove the filth from our hearts, and (to) make us as sure about our affair as seeing with one's eyes?"

He (peace be upon him) said: "That is enough for you. You are possessed by confusion. Surely, the religion of Allah is not known (or judged) by the people, it is recognized by the sign of Truth. Know the Truth, and you shall know its people. O Harith, surely Truth is the best (and most sublime) narration, and whosoever utters it is indeed a fighter (a soldier of Truth). I have informed you the Truth, so lend me your ear and inform among your friends who have sound judgement.

Be it known that I am a slave of Allah, the brother of His messenger and his first confirmer. I confirmed his truth when Adam lay between the spirit and the body. Then, I am his first confirmer truth among you people. We are the first and we are the last. And we are his special ones with distinction, and we are his sincere ones. And I am his cousin, and his successor, and his trustee and possessor of his confidence and secret. I have been given the understanding of the Book, and (blessed with) sound judgement and decision, and the knowledge about the generations and the relations.

And I am entrusted with a thousand keys, each key opens a thousand chapters, each chapter breaks into a thousand testament. And in addition, I am supported and especially chosen and helped by the Night of Qadr, and that continues for me and my descendants who guard against sins, for as long as the days and the nights subsist, till such time when Allah shall inherit the earth and all who are upon it. I give you glad tidings, O Harith, you shall recognize me at the time of death, and at the Bridge, and at the Pool, and at the time of division."

Al-Harith said: "O my master, what is the time of division?" He said: "Division at the hell-fire, when I will make a correct separation. I shall say: This is my friend, so leave him; this is my adversary, so take him"

Then Amirul Mo'mineen took (al-Harith) by his hand and said: "I hold your hand the way the Prophet (peace be upon him and his progeny), held my hand and said (when I complained to him about the envious Quraish and the hypocrites) 'Surely, on the Day of Judgement, I shall hold the rope of Allah and cling to His safeguard, and you, O Ali, shall hold fast to my safeguard, and your descendants shall cling to your safeguard, and your Shias shall hold fast to the safeguard of all of you.' So what will Allah do to His Prophet? And what will the Prophet do to his successor? (The same shall we do to our followers). Take this, O Harith, the summary of all the details. Yes, you shall be with the one you love, and for you shall be what you have earned." He said this three times.

Then al-Harith stood up, pulling his cloak behind him, and saying: "After this, I care not when Death meets me or I meet it."

Jameel B. Swaleh says that Abu Harith Seyyid al-Himyari, may Allah bless him with mercy, narrated this for me in the following poem:

"The statement of Ali to Harith is marvelous,

And how much of marvels did he carry with him?

(He said) O Harith of Hamadan, whoever dies shall see me,

Be he a believer or a hypocrite, a clear sight before him.

His eyes shall recognize me, and I will know him,

By his attributes, his name, and by his deeds.

I shall quench his thirst with cold water,

The sweetness of which will seem to you like that of honey.

And when you will stand before hell fire, I shall say,

Leave him, and do not be near him,

Leave him, and be away from him, for indeed,

He has a rope bound with the rope of the Prophet's successor."

4. Four Habits from the treasures of Virtue

He said: Al Sharif, al-Zahid Abu Muhammad al Hasan b. Hamza al-Alawiy al-Husaini al-Tabari - may Allah bless him with mercy, reported to me from Abu Ja'far, Muhammad b. al-Hasan b. al-Waleed, from Muhammad b. al-Hasan al-Saffar, from Ahmad b. Muhammad b. Isa, from Bakr b. Swaleh, from al-Hasan b. Ali, from Abdullah b. Ibrahim from Abu Abdillah al-Sadiq, Ja'far b. Muhammad, peace be upon him, who reported from his father and grandfather, peace be upon them, that:

The Prophet, peace be upon him and his progeny, said: "Four (habits) are from the (hidden) treasures of virtue: to keep silent about one's needs, one's charity, one's indisposition and one's adversity."

5. Helping a needy Momin

He said: Abul Qasim Ja'far b. Muhammad b. Qawlawayh, may Allah bless him with mercy, reported from his father, from S'ad b. Abdillah, from Ahmad b. Muhammad b. Isa, from Hammad, from Ibrahim b. Umar al-Yamnani, from Abu Hamza al-Thumali - may Allah bless him with mercy, that Zainul Abideen Ali b. al-Husain, peace be upon him, said:

"He who feeds a hungry Mo'min, Allah will feed him from the fruits of Paradise; and he who quenches the thirst of a Mo'min, Allah will slacken his thirst from the pure, sealed nectar (on the day of reward). And he who clothes a Mo'min, Allah will clothe him with green brocade (of heaven), and he will remain under the protection of Allah, Most High, as long as a thread of that cloth remains upon him (i.e. the Mo'min whom he clothed)."

6. The Place of Ali (AS)

He said: Abu Ja'far Muhammad b. Ali b. Al-Husain b. Babawayh, may Allah bless him with mercy, reported to me from his father who reported from Muhammad b. al-Hasan al-Saffar, from Ahmad b. Muhammad b. Isa, from Ali b. al-No'man, from Amir b. Ma'qal, from Abu Hamza al-Thumali, that Abu Ja'far Muhammad b. Ali al-Baqir (peace be upon him) said:

"O Abu Hamza, do not place Ali (A.S.) below the level to which Allah has raised him, and do not elevate him above the level where Allah has kept him. It is enough (excellence) for Ali that he is the one who fought the apostates and he is the one who will pair off the inmates of Paradise."

7. Dying with the love of Ali (AS)

He said: Abul Hasan Ali b. Muhammad b. Khalid al-Maythami reported to me from Abu Bakr Muhammad b. al-Husain b. al-Mustanir, who reported from al-Husain b. Muhammad b. al-Husain b. Masa'b, who reported from Abbad b. Yaqoob, who reported from Abu Abdil Rahman al-Mas'oodi, from Katheer al-Nawa', from Abu Maryam al-Khawlani, from Malik b. Dhamrah, that Amirul Mo'mineen Ali b. Abi Talib (A.S.) said:

The Prophet, peace be upon him and his progeny, held my hand and said: "Whoever dutifully performed the five (daily) prayers, and then died with your love in his heart, he will have redeemed his pledge. And whoever died with hatred for you, died a death of ignorance (i.e. the era before Islam), though he will account for his deeds as ordained by Islam. And he who lives after you, with your love in his heart, Allah will end his life with security and faith, till he arrives near me at the Pool."

8. The most beloved steps by a Mo'min

He said: Abul Hasan Ahmad b. Muhammad b. Al-Hasan reported to me from his father, from Muhammad b. al-Hasan al-Saffar, from Ahmad b. Muhammad b. Isa, from Safwan b. Yahya, from Mansoor b. Hazim, from Abu Hamza, from Ali b. al-Husain Zainul Abideen (A.S.) that the Prophet (peace be upon him and his progeny) said:

"The most beloved steps in Allah's estimation are two: one taken by a Mo'min to fill the rank in the way of Allah, another taken by a Mo'min to mend the relations with a blood relative who had cut off. And the most worthy swallows in His estimation are two: the swallow of anger by a Mo'min while reacting to provocation with gentleness, and swallow of sadness and anxiety, giving a patient response to the trying times. And the most beloved droplets in His estimation are two: a drop of blood spilled in the way of Allah, and a drop of tears shed in the darkness of night, fearing Allah."

9. Witnessing Hearts

He said: Abul Qasim Ja'far b. Muhammad reported to me from his father, from Sa'ad b. Abdillah, from Ahmad b. Muhammad b. Isa from Muhammad b. Sinan, from Hammad b. Uthman from Rabe'e b. Abdillah from al-Fudhail b. Yasar from Abu Abdillah Ja'far b. Muhammad, peace be upon him, that:

He said: "Look into your heart. If it disowns your friend (or harbours doubt about him) then either of you must have done something (improper)."

10. Reconciliation among people

He said: Al-Sharif al-Zahid Abu Muhammad al-Hasan b. Hamza reported to me from Muhammad b. al-Hasan b. al-Waleed, from Muhammad.b. al-Hasan al-Saffar, from Ahmad b. Muhammad b. Isa, from Muhammad b. Sinan, from Amru al-Afraq and Hudhaifa b. Mansoor that Abu Abdillah Ja'far b. Muhammad, peace be upon him, said:

"The charity best loved by Allah is to bring about reconciliation among people when they are divided by friction and to bring them closer to each other when they have moved apart."

11. Provision from unexpected quarters


He said: Abul Hasan Ahmad b. Muhammad b. Ja'far reported to me from his father, from Muhammad b. al-Hasan al-Saffar, from Ahmad b. Muhammad b. Isa, from Muhammad b. Khalid al-Barqi that Hammad b. Isa said:

I requested Abul Hasan Musa b. Ja'far, peace be upon him, saying: "May I be your ransom, pray to Allah that He may bless me with a son, and may not deprive me from Haj as long as I live." He says: "He prayed for me and Allah gave me this son. And whenever the days of Haj arrived while I had no means for the expenses, Allah provided from unexpected quarters."

12. On being mindful - not conceited

He said: Abul Qasim Ja'far b. Muhammad reported to me from his father, from Sa'd b. Abdillah, from Ahmad b. Muhammad b. Isa, from al-Husain b. Saeed, from Muhammad b. Abu Umair from al-Harith b. Behram, from Amru b. Jamee' that:

Abu Abdillah, Ja'far b. Muhammad, peace be upon him told me: "Whoever comes to us seeking Fiqh, Qur'an and its exegesis, let him in. And whoever comes to reveal such secret (fault of the others) which Allah (in His Mercy) has concealed, discard him!" Someone said: "May I be your ransom, may I mention my present situation?" He said: "(Yes), if you so wish." He said: "By Allah, I am persistent upon sin since long time, and I intend to transform myself, but I cannot." He said: "If what you say is true, then Allah loves you, and He does not prevent your transformation except that you may fear him (more by being mindful, and not conceited)."



Chapter 2

Second Assembly

The Assembly took place on Wednesday, fifth of Ramadhan. The grand Sheikh al-Mufid, Abu Abdillah Muhammad b. Muhammad b. al-No'man, may Allah bless him with beneficent care, said today:

1. Love of Ahlul Bait leads to Paradise

He said: Abu Ja'far Muhammad b. Umar al-Zayyat informed us that Ali b. Ismail reported to him from Muhammad b. Khalaf, who reported from al-Husain al-Ashqar, who reported from Qais, from Laith b. Abi Sulaim, from Abdul Rahman b. Abi Laila, reporting from Al-Husain b. Ali, peace be upon him, that the Prophet, peace be upon him and his progeny, said:

"Remain steadfast on our love, the Ahlul bayt. For he who meets Allah with our love, will enter the Paradise with our intercession. By He Who controls my soul, a servant (of Allah) does not benefit from his deeds except by knowing us (and our stature)."

2. The system of Islam

He said: Abu Bakr Muhammad b. Umar al-Jea'bi reported from Ishaq b. Muhammad, who reported from Zaid b. al-Muaddal, from Saif b. Umar, from Muhammad b. Kuraib, from his father, from Abdullah b. Abbas that the Prophet, peace be upon him and his progeny, said:

"Listen and obey those whom Allah has granted the authority - for that is the system of Islam."

3. Adam, Noah, Ibrahim & Ali (AS)

He said: Abu Bakr Muhammad b. Umar b. Salim has reported to me from Abu Ja'far Muhammad b. Isa al-Ajaly, who reported from Masood b. Yahya al-Nahdi, who reported from Sharik, from Abu Ishaq, from his father that:

Once when the Prophet, peace be upon him and his progeny, was sitting with a group of his companions, Ali b. Abi Talib approached near him. Then the Prophet, peace be upon him and his progeny, said: "Whoever wishes to look at Adam in his image and nobility, at Noah in his wisdom, at Ibrahim in his forbearance, he should look at Ali b. Abi Talib."

4. Mu'awiya's Discussion on Imamah and Khilafa with Abdullah b. Abbas

He said: Abu Ubaidillah Muhammad b. Imran al-Marzbani reported to me from Muhammad b. Husain al-Jawhaeri, who reported from Ali b. Sulaiman who reported from al-Zubair b. Bakkaar, who reported from Ali b. Swaleh, who reported from Abdullah b. Mas'ab, from his father that Abdullah b. Abbas called upon Mua'wiya b. Abi Sufyan, who welcomed him, and then said:

"O Ibn Abbas, you people wish to restrict Imamah (to yourselves) the way you have been privileged with Prophethood? By Allah, these two will never go together. Your argument about the Caliphate has put people in doubt. You say: 'We are Ahlul Bait of the Prophet, peace be upon him and his progeny, then why should the succession to the Prophethood be outside us?' This creates suspicion, for it has a semblance of truth, and a touch of justice. But things are not the way you imagine. The Caliphate has to rotate in various tribes of Quraish according to the general will of the public and the consultation of the selected ones. And we do not find people saying: 'We wish we were ruled by Banu Hashim, for if they did, we would have been better off here and hereinafter.' And if you had stayed away from it yesterday the way you claim, you would have fought for it today. And By Allah, if you had acquired the rulership, O Banu Hashim, then the ill wind of A'd and the thunderbolt of Thamood would not have been worse killer of men than you."

So Ibn Abbas replied (May Allah bless him with mercy): "O Mu'awiya, when you said that we base our argument on the Prophethood to prove our eligibility for Caliphate, then, by Allah, it is of course as you say. For if the Prophethood does not provide eligibility to the succession (Caliphate), what else does?"

And when you say that Caliphate and Prophethood do not combine for anyone, then what would say about the verse in which Allah, Most High, Says: *'Do they envy the people for the bounty that Allah has given them by His Grace. Yet We gave the family of Ibrahim the Book, and the Wisdom and We gave them a mighty sovereignty.'* (al-Nisa V.54)

So, the Book is the Prophethood, the Wisdom is the Sunnah, the Traditions of the Prophet, and the sovereignty is the Caliphate. And we are the descendants of Ibrahim, and that is why the order remains applicable for us till the Day of Judgement.

As for your claim that our arguments are dubious, then that is not true. Our arguments are brighter than the sun, and more luminous than the moon. The Book of Allah is with us, and the Traditions of the Prophet, peace be upon him and his progeny, are within us. And you know that very well, but pride makes you turn away; and you hold your head in haughtiness because we killed your brother, your

grandfather, your maternal uncle and your father's brother. Well, do not shed tears over the rotten bones, and upon the souls which are perished in hell-fire; and do not be vengeful for the blood spilled in the way of polytheism, made lawful by unbelief, and is debased by the religion (Islam).

And as for the people who refused to give us preference and turned away from granting us their consensus, be it clear that what they have lost from us is greater than what we have lost from them! In every matter, the truth is established and the untruth is dispelled when the result is obtained.

And as for your pride in this transitory kingdom to which you have ascended by trickery, (remember that even) Pharaoh had such kingdom before you, and Allah destroyed him. O Banu Umayya, what you hold under rule for a day, we may hold it for two days after you; and what you have for a month, we may have it for two months, and if for a year, then we may hold it for two years.

And when you said that if we were the authority, our rule would have been a worse killer of men than the ill wind of A'd and the thunderbolt of Thamood, that statement has been belied by Allah, the Most High, in the Qur'an: *'And We did not send you but as a mercy to all beings.'* (al-Anbiya V. 107)

As we are the nearest inmates of the Prophet's household, our mercy over the creatures of Allah is evident; and the torment of your kingdom over the people is there for everyone to see. And after you have gone, the kingdom will be in the hands of your son and your brothers - and that will be a worse killer of people than the fatal wind. Then Allah will avenge through His devotees, and the final success is for the pious."

5. Words of Wisdom from Ibn Hanafiyya

He said: Abul Hasan Ali b. Muhammad al-Qarashi reported to me with a permission to transmit, that Ali b. al-Hasan b. al-Faddal reported from al-Husain b. Nasr, who reported from his father, who reported from Abdul Ghaffar b. al-Qasim, who reported from al-Minhal b. Amru who said he heard Abul Qassim Muhammad b. Ali, Ibn al-Hanafiyya (may Allah be pleased with him) say:

"There is nothing for you in your life except tasteful pleasure which brings you closer to your death, and nearer to your sleep. Every food causes a lump and every drink is accompanied by a choke! So ponder over your affairs; as if you were (already) a lost friend and a dream carried away! The people of the earth are on a journey, they do not have to break camp except elsewhere."

6. On Ahlul Bait

And with the same chain of narration, it is reported from Abul Qasim, Muhammad b. Ali, Ibn al-Hanafiyya, that the Prophet, peace be upon him and his progeny, said:

"He who does not have mercy on our young ones, and shows no reverence to our old ones and does not recognize our rights, is not from us."

7. Nine Testify to the Wilayah of Ali (AS)

He said: Abul Hasan Muhammad b. Muzaffar al-Warraaq has reported to me from Abu Bakr Muhammad b. Abu al-Thalj who said al-Husain b. Ayyub had informed from his book, reporting from Muhammad b. Ghalib, from Ali b. al-Hasan, from Abdullah b. Jablah, from Zurayh al-Maharibi, from Abu Hamza al-Thumali who reported from Abu Ja'far Muhammad b. Ali, peace upon him, who reported from his father, who reported from his grandfather that:

Allah sent Jibraeel to Muhammad, peace be upon him and his progeny, exhorting him to testify the wilayah of Ali b. Abi Talib (A.S.) in his lifetime, and to name him Amirul Mo'mineen before his death. Then the Prophet, peace be upon him and his progeny, invited nine leaders (of the groups) and said: "I have invited you so that you may bear witness upon the earth in the name of Allah, whether you stand by it or hide it."

Then he said: "O Abu Bakr, Rise and greet Ali as Amirul Mo'mineen (the Commander of the faithfuls)." He said: "Is this by the order of Allah and His Prophet?" He said: "Yes". So he stood and greeted him as such (i.e. Amirul Mo'mineen).

Then he said: "O Umar, Rise and greet Ali as Amirul Mo'mineen." He said: "Should we name him as Amirul Mo'mineen by the order of Allah and His Prophet?" He said: "Yes". So he rose and greeted him.

Then he turned to Miqdad b. al-Aswad al-Kindi: "Rise and greet Ali as Amirul Mo'mineen." He stood up and greeted him, without repeating what the earlier two had said.

Then he said to Abu Dharr al-Ghifari: "Rise and greet Ali as Amirul Mo'mineen." He stood up and greeted. Then he asked Hudhaifa al-Yamani: "Rise and greet Amirul Mo'mineen." He stood up and greeted. Then he asked Ammar b. Yasir: "Rise and greet Amirul Mo'mineen." He stood up and greeted. Then he asked Buraidah: "Rise and greet Amirul Mo'mineen." Buraidah was the youngest among them, he stood up and greeted.

Then the Prophet, peace be upon him and his progeny, said: "I have invited you for this matter, so that you are Allah's witnesses, whether you uphold it or abandon it."

8. Master herein - Master hereafter

He said: Abul Hasan Muhammad b. al-Muzaffar reported to me from Muhammad b. Jurair, who reported from Ahmad b. Ismail who reported from Abdul al-Razzaq b. Hammam, who reported from Mu'mar, from al-Zuhari, from Ubaidullah b. Abdullah b. Utbah, from Abdullah b. Abbas, may Allah bless him with mercy, who said:

The Prophet, peace be upon him and his progeny, looked at Ali b. Abi Talib and said: "(Here is) the master herein, and the master hereinafter."

9. Supplicate constantly

He said: Abu Ghalib al-Zurari reported to me from Abdullah b. Muhammad b. Khalid, who reported from Abdul Rehman b. Abu Najran who reported from Safwan, from Seif al-Tammar, who reported that Abu Abdillah Ja'far b. Muhammad (A.S.) said:

"Be supplicating constantly, for there is nothing like it to take you nearer (to Allah). And do not avoid asking for small matters because of its smallness, for the provider of the small is also the provider of the big."

