

## The Ahl al-Bayt and the Circulating Sunnah

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By both means of insinuation and open statements, the Holy Imams of the Ahl al-Bayt used to refer to the fact that the circulating “Sunnah” was not the traditions of the Holy Prophet; rather it stood for the traditions of certain men who held the political authority after the Holy Prophet. In order to demonstrate the big difference between the method of the Holy Imams and the School of Opinionism and Ijtihād, I, hereinafter, will refer to some of the innumerable statements of the Holy Imams appertained to the aforesaid fact:

It has been narrated that Imam Muhammad al-Bāqir, once, said to Jābir,

“If we give religious verdicts out of our desires and personal opinions, we would certainly be of those who shall perish; rather we give people verdicts derived from the traditions of the Messenger of Allah and from principles that we have inherited from our great fathers. We have hoarded up these principles in the same way as those people have hoarded up their fortunes of gold and silver.”[809]

It has been also narrated on the authority of Qutaybah that after Imam Ja`far al-Sādiq answered the questions of a man, the latter said, “What if the answer is such-and-such, what will you say about it?”

Imam al-Sādiq, reproachfully, answered, “Shut up! Any answer that I give to you must be taken from the Messenger of Allah. We are not of those who say ‘what if’ at all.”[810]

It has been narrated on the authority of Sa`īd al-A`raj that he once said to Imam Ja`far al-Sādiq, “Some of those who claim being jurists say that they are using their personal opinions in the questions that they cannot infer from the Holy Qur`ān or the Sunnah.”

The Imam answered, “They have certainly lied. The laws of all things are present in the Holy Qur`ān and have been explained by the Holy Sunnah.”[811]

It has been narrated that Imam Muhammad al-Bāqir, once, was asked a about question appertained to the religious laws. The Imam answered and then the asker commented, “In fact, the other fuqahā (jurists) say something else about this question.”

Imam Muhammad al-Bāqir replied, “Woe to you! Have you ever seen a true faqīh (jurist)? Verily, the true faqīh is only he who abstains from the worldly pleasures, desires for gaining the rewards of the Hereafter, and adheres firmly to the Sunnah of the Holy Prophet.”[812]

According to another form of this narration, Imam Muhammad al-Bāqir replied to that man, saying:

“Certainly, the most horrible people in the manner of forging lies against Almighty Allah and His Messenger are those who belie or forge lies against us, the Ahl al-Bayt. This is because all our sayings are only copies of the sayings of the Messenger of Allah, and all the sayings of the Messenger of Allah are only copies of the saying of Almighty Allah; consequently, if we are accused of telling lies, then this will mean that it is Almighty Allah and His Messenger whom are accused of telling lies.”[813]

Imam Muhammad al-Bāqir is also reported to have said,

“If we issue verdicts out of our personal opinions, we will certainly miss the right path in the same way as those who had existed before us missed the path; rather we always speak on a proof from our Lord Who has shown to His Prophet and then the Prophet has shown to us.”[814]

According to another form of the same narration, Imam Muhammad al-Bāqir said,

“If we issue verdicts out of our personal opinions, we will certainly miss the right path in the same way as those people have done... etc.”[815]

It has been also narrated that Imam Muhammad al-Bāqir said,

“As Almighty Allah has taught the knowledge of the Revelation and the interpretation of the divinely revealed texts to His Messenger, the Messenger taught it to `Alī, and then `Alī taught us the (knowledge of the) Hadīth.”[816]

Ibn Hazm has narrated on the authority of Ibn Shabramah that Ja`far ibn Muhammad ibn `Alī ibn al-Husayn, al-Sādiq, said to Abū-Hanīfah,

“Fear Allah and do not depend upon analogy. On the morrow, we, as well as those who have violated us, shall stand before Almighty Allah. We say that the Messenger of Allah and Almighty Allah have said, while your companions and you say, ‘we have heard and seen.’ Hence, Almighty Allah will do to you and us what He pleases.”[817]

Abū-Na`īm, in his book of Hilyat al-Awliyā, has narrated that Ibn Shabramah and Abū-Hanīfah, once, visited Ja`far ibn Muhammad who asked Ibn Abī-Laylā, “Who is this one accompanying you?”

“This is a man who enjoys discernment and skillfulness in the religious affairs,” answered he.

Al-Sādiq said, “Perhaps, this is the one who analogizes the affairs of the religion by his own opinions!”

“Yes, he is,” answered he.

Al-Sādiq said, “Nu`mān: Have you analogized your head, too?”

“How can I analogize my head?” asked Abū-Hanīfah.

Al-Sādiq said, “I see that you can master nothing at all. Do you know what the word whose first part is infidelity and whose last part is faith is?”

“You then tell me about that word whose first part is infidelity and whose last part is faith,” replied Abū-Hanīfah.

Al-Sādiq said, “When a servant (of Almighty Allah) says, ‘There is no god...’ he will then declare infidelity; but when he continues, saying, ‘but Allah’, he will then declared faithfulness.”

Al-Sādiq then turned to Abū-Hanīfah and said, “Listen, Nu`mān! My father has reported to me from my grandfather that the Messenger of Allah said, ‘The first to analogize (i.e. compare) in the affairs of the religion was Iblis (Satan) who said, ‘He said: What hindered you so that you did not prostrate when I commanded you? He said: I am better than he: Thou hast created me of fire, while him Thou didst create of dust.’ [Holy Qur`ān: 7/12]

Hence, one who analogizes any of the affairs of the religion by his own opinion will be joined to Iblis on the Resurrection Day, since the latter has been more skilled in the field of analogy!”

Al-Sādiq then asked Abū-Hanīfah, “Which one of these two sins are more serious; murder or commitment of adultery?”

“It is murder,” answered Abū-Hanīfah.

Al-Sādiq said, “However, Almighty Allah has accepted two witnesses only for murder but has not accepted less than four witnesses for the commitment of adultery!”

Al-Sādiq then added, “Which one of these two is more important; the prayer or the fasting?”

“It is the prayer,” answered Abū-Hanīfah.

Al-Sādiq said, “Why is it then that a woman must settle the fasting that she misses due to menstruation while it is not obligatory upon her to settle the prayers that she misses due to the same?”

Al-Sādiq then added, “Woe to you! How do you then depend upon analogy? Fear Allah and never compare the religious laws out of your own opinions.”[818]

It has been narrated on the authority of Ibn Shaybah that Imam Ja`far al-Sādiq said,

“Indeed, Ibn Shabramah[819] has gone astray. We (the Ahl al-Bayt) have in possession the Jāmi`ah (Comprehensive Document) that comprises the dictations of the Messenger of Allah in the handwriting of (Imam) `Alī. Verily, the Jāmi`ah has refuted the sayings of the all. It comprises the knowledge of whatever is decided lawful and whatever is decided unlawful. Indeed, the adopters of Qiyās (analogy) have sought the religious knowledge through analogy; but they have been increased nothing but remoteness from the right. Certainly, the religion of Allah cannot be attained by analogy.”[820]

Imam Ja`far al-Sādiq is also reported to have said,

“As Almighty Allah appointed Muhammad as His Messenger, He has made him the seal of the Prophets; therefore, no prophet will exist after him. Almighty Allah has also revealed to him a Book that He decided to be the seal of the (divine) Books; therefore, no Book will exist after it (i.e. the Holy Qur`ān)... The Holy Prophet then made the knowledge perpetual with his successors, but the people deserted them. Those successors are thus the witnesses on the people of every age. Moreover, the people have opposed everyone who would declare his loyalty to the actual authorities of the ummah (namely, the Holy Imams) or attempted to seek their knowledge; they therefore have created contradiction in the Holy Qur`ān and have taken the repealed verses as their proofs misinterpreting them while they have neither considered the preludes and the epilogues of these verses nor have they known their sources and purposes because they have not taken the knowledge of these from their actual people. They have thus missed the right path and misled the others.”[821]

It has been narrated that the Holy Prophet has said,

“One who gives religious verdicts to people without having knowledge with it or without having the ability to discriminate the repealing verses from the repealed ones or the decisive verses from the allegorical ones will have perished and caused others to perish.”[822]

It has been narrated that Muhammad ibn Hakīm told Imam Ja`far al-Sādiq that a group of his companions had studied jurisprudence, learnt some knowledge, and reported Hadīths in this respect; but when they are asked for verdicts about questions that they had not experienced

before, they would give their personal opinions. On hearing this, Imam Ja`far al-Sādiq said, “No, this is not acceptable. The peoples who had existed before you were destroyed only because of such acts and their likes.”[823]

The like of the aforesaid narrations has been narrated in al-Muttaqiy al-Hindiy’s Kanz al-`Ummāl, that the Holy Prophet is reported to have said,

“This ummah will act upon the Book of Allah (i.e. the Holy Qur`ān) for a while; and will then act upon the Sunnah (of the Prophet) for a while; and will then act upon their opinions. When they act upon their opinions, they will certainly miss the right path and mislead the others.”[824]

It has been narrated on the authority of Ibn Abī-`Umayr on the authority of many reporters that Imam Ja`far al-Sādiq said,

“Curse of Allah be upon the adopters of analogy (Ashāb al-Qiyās); they have distorted the Words of Almighty Allah and the Sunnah of His Messenger and have accused the truthful ones in the Religion of Allah.”[825]

Similarly, it has been narrated that Imam Muhammad al-Bāqir was once informed that `Ubaydah al-Salmāniy reported, falsely, that Imam `Alī permitted the vendition of the bondmaids that had given birth of babies from their masters.[826] On hearing this, Imam Muhammad al-Bāqir said,

“They have certainly forged lies against `Ubaydah or perhaps `Ubaydah has forged lies against (Imam) `Alī. Whatever we report to you from (Imam) `Alī is actually his saying, and whatever we deny is actually forgery against him. We know for sure that Qiyās has never been within the beliefs of (Imam) `Alī. Only will those who lack knowledge with the Holy Qur`ān and Sunnah resort to Qiyās. Thus, let their narrations not deceive you, for they will certainly mislead... etc.”[827]

It has been also narrated that Abū-Basīr asked Imam Ja`far al-Sādiq whether it is lawful to depend upon one’s opinion in the questions whose answers cannot be known from the Holy Qur`ān and the Sunnah. The Imam answered,

“No, it is not lawful! If you do so and give the true verdict, you will not be rewarded; and if you give a wrong judgment, you will be regarded as forging lies against Almighty Allah.”[828]

It has been narrated that Imam `Alī al-Sajjād said,

“Verily, the religion of Almighty Allah cannot be obtained by the intellects that are deficient, the opinions that are false, or the analogies that are baseless. The religion of Almighty Allah can be attained only through the submission. Hence, he who submits to us will have been saved; he who follows our direction will have been guided (to the right path); he who acts upon Qiyās and Ra’y will have destroyed himself; he who doubts in any amount anything of our sayings or judgments will have surely disbelieved in Him Who has revealed the Seven Oft-Repeated verses and the Grand Qur`ān while he does not know.”[829]

The Holy Prophet is reported to have said,

“Beware of the adopters of their own opinions (Ashāb al-Ra’y), for they have resorted to their opinions only when they were too imperfect to retain the (true) traditions. They therefore used their own opinions to decide what is lawful and what is forbidden. On doing so, they have deemed unlawful that which Almighty Allah has deemed lawful and have deemed lawful that which Almighty Allah has deemed unlawful. They thus missed the right path and misled the others.”[830]

Imam `Alī is also reported to have said,

“O the Shiites who profess loyalty to us and love for us! Beware of the adopters of their personal opinions, for these are the enemies of the true traditions. As they have been too weak to retain the Hadīths and too feeble to understand the Sunnah, they... When they were asked about questions that they did not know, they were too arrogant to confess that they did not know the answers; they therefore opposed the religion through resting upon their personal opinions. They thus missed the right path and misled the others.”[831]

It has been narrated on the authority of Habīb that Imam Ja`far al-Sādiq said to his companions,

“You all are the most beloved to me. As people have taken miscellaneous courses—some of them have followed their caprices and others have followed their own opinions—you have followed a founded course.”[832]

This saying can be another meaning of Imam `Alī’s saying about the dispersion of people after the departure of the Holy Prophet. It has been narrated on the authority of Ishāq al-Subay`iy that Imam `Alī Amīr al-Mu`minīn said,

“After the departure of the Messenger of Allah, people have scattered into three categories of people: The first category is represented by the true knowledgeable individuals whom are guided by Almighty Allah and who, through the knowledge that Almighty Allah has given to

them, have dispensed with the knowledge of the others. The second category is represented by those ignorant people who claim knowledgeability while they have nothing. They are self-conceited for what they have in possession and are charmed by the worldly pleasures and thus they have misled the others. The third category is represented by those who learn from the knowledgeable so as to attain guidance and redemption of Almighty Allah. Finally, away with those who claim falsely; and frustration be for the forgers!”[833]

Imam Ja`far al-Sādiq is reported to have said,

“We (the Ahl al-Bayt) do possess things that suffice us from the people, while the peoples it is they who are in need for us. We have books dictated by the Messenger of Allah and written by Imam `Alī personally. One of these books comprises all that which is deemed lawful and all that which is deemed unlawful. Verily, when you ask us a question, we know whether you will accept it from us or you will desert it.”[834]

Imam `Alī has classified the Hadīths that are circulated among people and he has then demonstrated the reason beyond discrepancy, saying,

“Certainly what is current among the people is both right and wrong, true and false, repealing and repealed, general and particular, definite and indefinite, exact and surmised. Even during the Holy Prophet’s days, false sayings had been attributed to him so much so that he had to say during his sermon that ‘Whoever attributes falsehoods to me makes his abode in Hell.’

Those who relate traditions are of four categories, no more: The hypocrite is a person who makes a show of faith and adopts the appearance of a Muslim; he does not hesitate in sinning nor does he keep aloof from vice; he willfully attributes false things against the Messenger of Allah—may Allah bless him and his descendants. If people knew that he was a hypocrite and a liar, they would not accept anything from him and would not confirm what he says. Rather they say that he is the companion of the Prophet, has met him, heard (his sayings) from him and acquired (knowledge) from him. They therefore accept what he says. Allah too had warned you well about the hypocrites and described them fully to you. They have continued after the Holy Prophet. They gained positions with the leaders of misguidance and callers towards Hell through falsehoods and slanderings. So, they put them in high posts and made them officers over the heads of the people, and amassed wealth through them. People are always with the rulers and after this world, except those to whom Allah affords protection. This is the first of the four categories.

Then there is the individual who heard (a saying) from the Holy Prophet but did not memorize it as it was, but surmised it. He does not lie willfully. Now, he carries the saying with him and relates it, acts upon it and claims that: ‘I heard it from the Messenger of Allah.’ If the Muslims come to know that he has committed a mistake in it, they will not accept it from him, and if he himself knows that he is on the wrong he will give it up.

The third man is he who heard the Prophet ordering to do a thing and later the Prophet prevented the people from doing it, but this man did not know it, or he heard the Prophet refraining people from a thing and later he allowed it, but this man did not know it. In this way, he retained in his mind what had been repealed, and did not retain the repealing tradition. If he knew that it had been repealed, he would reject it, or if the Muslims knew, when they heard it from him, that it had been repealed they would reject it.

The last, namely the fourth man, is he who does not speak a lie against Allah or against His Prophet. He hates falsehood out of fear for Allah and respect for the Messenger of Allah, and does not commit mistakes, but retains (in his mind) exactly what he heard (from the Prophet), and he relates it as he heard it without adding anything or omitting anything. He heard the repealing tradition, he retained it and acted upon it, and he heard the repealed tradition and rejected it. He also understands the particular and the general, and he knows the definite and indefinite, and gives everything its due position.

The sayings of the Prophet used to be of two types. One was particular and the other common. Sometimes, a man would hear him but he would not know what Allah, the Glorified, meant by it or what the Messenger of Allah meant by it. In this way, the listener carries it and memorizes it without knowing its meaning and its real intention, or what was its reason. Among the companions of the Messenger of Allah all were not in the habit of putting him questions and ask him the meanings, indeed they always wished that some Bedouin or stranger might come and ask him—peace be upon him—so that they would also listen. Whenever any such thing came before me, I asked him about its meaning and preserved it.

I used to visit the Messenger of Allah once a day and once a night. He then would be alone with me and I would follow him wherever he went. The companions of the Messenger of Allah have known for sure that he did not do this with anyone except me. The Messenger of Allah might have visited me in my house more than I visited me in his house. Whenever I

visited him in one of his houses, he would be alone with me and would ask his women to leave so that none except me would be with him. But when he used to visit me in my house, neither Fātimah nor any of my sons would leave.

Whenever I asked him, he would answer me and whenever I kept silent for my questions would be finished, he would open a discussion with me. He would recite for me and ask me to write down any (holy) verse that was revealed to him. He would then teach me the interpretation and the explanation of that verse and would teach me whether it is repealing or repealed, decisive or allegorical, particular or common... Since the Messenger of Allah supplicate to Almighty Allah for me, I have never forgotten any item of the knowledge that he dictated to me and that I wrote down. He had taught me, and I have learned, all the items of knowledge as regards what is lawful and what is unlawful as well as all the commands and the warnings, whether past or future, and any act of obedience and act of disobedience to Almighty Allah that had been written in any Book that had been revealed (from Almighty Allah); and I have never forgotten a single letter of what he had taught me. The Messenger of Allah then put his hand on my chest and prayed to Almighty Allah to fill in my heart with knowledge, understandability, wisdom and illumination.”[835]

By means of this methodical and objective categorization, Imam `Alī acquaints us with the school of the Ahl al-Bayt as regards the reception of the Sahābah and the actuality of their reporting from the Holy Prophet and their position in his view as well as the role of the people of Quraysh in the enactment of the Islamic legislation. For more explanation, let us cite the following text of Imam `Alī:

“Now, look at the various favors of Allah upon them, that He deputed towards them a prophet who got them to pledge their obedience to him and made them unite at his call. Look how Allah’s bounty spread the wings of its favors over them and flowed for them streams of its blessing, and the whole community became wrapped in blissful prosperity. Consequently, they were submerged under its bounty and enjoyed its lush life. Their affairs were settled under the protection of a powerful ruler, and circumstances offered them overpowering honor, and all things became easy for them under the auspices of a strong country. They became rulers over the world and kings in the various parts of the earth. They became masters of those who were formerly their masters, and began issuing commands over those who used to command them. They were so strong that neither did their spears need testing nor did their weapons have any flaw.

Beware! You have shaken your hands loose from the rope of obedience, and broken the divine fort around you by (resorting to) pre-Islamic rules. Certainly, it is a great blessing of Allah, the Glorified, that He has engendered among them unity through the cord of affection in whose shade they walk and take shelter. This is a blessing whose value no one in the whole world realizes, because it is more valuable than any price and higher than any wealth. You should know that you have again reverted to the position of the Bedouin Arabs after immigration (to Islam), and have become different parties after having been once united. You do not possess anything of Islam except its name, and know nothing of belief save its show. You say ‘The Fire’ Yes. but no shameful position,’ as if you would throw down Islam on its face in order to defame its honor and break its pledge (for brotherhood) which Allah gave you as a sacred trust on His earth and (a source of) peace among the people. Be sure that if you incline towards anything other than Islam. the unbelievers will fight you. Then there will be neither Gabriel nor Michael, neither muhājirūn nor Ansār to help you, but only the clashing of swords, till Allah settles the matter for you.

Certainly, there are examples before you of Allah’s wrath, punishment, days of tribulations and happenings. Therefore, do not disregard His promises, ignoring His punishment, making light His wrath and not expecting His violence, because Allah, the Glorified, did not curse the past ages except because they had left off asking others to do good acts and refraining them from bad acts. In fact Allah cursed the foolish for committing sins and the wise because they gave up refraining others from evils. Beware! You have broken the shackles of Islam and have transgressed happenings. Therefore, do not disregard His pr  
Beware! Surely Allah has commanded me to fight those who revolt, or who break the pledge, or create trouble on the earth. As regards pledge-breakers, I have fought them, as regards deviators from truth, I have waged holy war against them, and as regards those who have gone out of the faith, I have put them in (serious) disgrace. As for Satan of the pit, he too has been dealt with by me through the loud cry with which the scream of his heart and shaking of his chest was also heard. Only a small portion of the rebels has remained. If Allah allows me one more chance over them I will annihilate them except a few remnants that may remain scattered in the suburb of the cities.

Even in my boyhood I had lowered the chest of (the famous men) of Arabia, and broken the horn points (i.e., defeated the chiefs) of the tribes of Rabī’ah and Mudhar. Certainly, you

know my position of close kinship and special relationship with the Prophet of Allah—peace and blessing of Allah be upon him and his descendants. When I was only a child he took charge of me. He used to press me to his chest and lay me beside him in his bed, bring his body close to mine and make me smell his smell. He used to chew something and then feed me with it. He found no lie in my speaking, nor weakness in any act.

From the time of his weaning, Allah had put a mighty angel with him to take him along the path of high character and good behavior through day and night, while I used to follow him like a young camel following in the footprints of its mother. Every day he would show me in the form of a banner some of his high traits and commanded me to follow it. Every year he used to go in seclusion to the hill of Hirā', where I saw him but no one else saw him. In those days Islam did not exist in any house except that of the Prophet of Allah—peace and blessing of Allah be upon him and his descendants—and Khadījah, while I was the third after these two. I used to see and watch the effulgence of divine revelation and message, and breathed the scent of Prophethood.

When the revelation descended on the Prophet of Allah—peace and blessing of Allah be upon him and his descendants—I heard the moan of Satan. I said 'O Prophet of Allah, what is this moan?' and he replied, 'This is Satan who has lost all hope of being worshipped. O Ali, you see all that I see and you hear all that I hear, except that you are not a Prophet, but you are a vicegerent and you are surely on (the path of) virtue

I was with him when a party of the Quraysh came to him and said to him 'O Mohammad, you have made a big claim which none of your fore-fathers or those of your family have made. We ask you one thing; if you give us an answer to it and show it to us, we will believe that you are a prophet and a messenger, but if you cannot do it, we will know that you are a sorcerer and a liar

The Messenger of Allah said: 'What do you ask for?' They said: 'Ask this tree to move for us, even with its roots, and stop before you.' The Prophet said 'Verily, Allah has power over everything. If Allah does it for you, will you then believe and stand witness to the truth?' They said 'Yes. Then he said 'I shall show you whatever you want, but I know that you wont bend towards virtue, and there are among you those who will be thrown into the pit, and those who will form parties (against me).' Then the Holy Prophet said: 'O tree, if you do believe in Allah and the Day of Judgement, and know that I am the Prophet of Allah, come up with your roots and stand before me with the permission of Allah.' By Him who deputed the Prophet with truth, the tree did remove itself with its root and came with a great humming sound and a flapping like the flapping of the wings of birds, till it stopped before the Messenger of Allah while some of its twigs came down onto my shoulders, and I was on the right side of the Holy Prophet.

When the people saw this they said by way of pride and vanity 'Now you order half of it to come to you and the other half of it remain (in its place).' The Holy Prophet ordered the tree to do the same. Then half of the tree advanced towards him in an amazing manner and with greater humming. It was about to touch the Prophet of Allah. Then they said, disbelieving and revolting 'Ask this half to get back to its other half and be as it was.' The Prophet ordered it and it returned. Then I said 'O Prophet of Allah, I am the first to believe in you and to acknowledge that the tree did what it did just now with the command of Allah, the Sublime, in testimony to your Prophethood and to heighten your word. Upon this all the people shouted 'Rather a sorcerer, a liar; it is wonderful sorcery, he is very adept in it. Only a man like this (pointing to me) can stand testimony to you in your affairs

Certainly, I belong to the group of people who care not for the reproach of anybody in matters concerning Allah. Their countenance is the countenance of the truthful and their speech is the speech of the virtuous. They are wakeful during the nights (in devotion to Allah), and over beacons (of guidance) in the day. They hold fast to the rope of the Qur'ān. Revive the traditions of Allah and of His Prophet. They do not boast nor indulge in self-conceit, nor misappropriate, nor create mischief. Their hearts are in Paradise while their bodies are busy in (good) acts." [836]

Unfortunately, the Muslim community did reach such a lowly level. In this regard, al-Dahlawi says,

"With the elapse of the reign of the Rāshidite Caliphs, the caliphate went to a people who overpowered the Muslim community unworthily while they were not acquainted with the knowledge of the religious laws. As a result, these rulers had to seek the aid of the fuqahā (jurisprudents) and to have them accompanied them on all occasions. The remainders of the genuine scholars attempted to escape and reject whenever they were summoned for undertaking this mission. As the peoples of these ages, save the religious scholars, witnessed how the genuine scholars escaped whenever they were summoned for such tasks, they (the ordinary people) sought to learn the religious knowledge no matter what the

price would be so that they would attain such positions. Hence, the new religious scholar began to inquire about such position after the genuine scholars had been urgently called for holding them and, similarly, the new generations of the scholars became so humiliated owing to their advancing to the rulers after the genuine scholars had been honorable owing to their turning away from the rulers... etc.”[837]

### Anticipation and Consolidation

The Holy Prophet anticipated the predominance of a tribal authority on the Islamic legislation while the Holy Qur’ān has warned against such an authority. In this regard, the Holy Prophet frequently concentrated on the fact that `Alī ibn Abī-Tālib was the one and only individual who had full acquaintance with the interpretation and explanation of the holy verses and Hadīths entirely and that he was very far away from the tribal spirits and the unsubstantiated opinions.

In this respect, it has been narrated that Abū-Sufyān ibn Harb said to Imam `Alī after Abū-Bakr had been formally chosen as the leader of the Muslim community, “What for has the affair of the leadership been in the hands of the least valued clans of Quraysh? `Alī: Extend your hand so that I will pay homage to you! I swear by Allah that, if you want, I can encompass this Abū-Fasīl[838] with horses and men of war.”

Nevertheless, Imam `Alī did not accept his offer.[839]

According to other narrations, Imam `Alī said to Abū-Sufyān, “You have antagonized Islam and its people for long ages; yet, all your deeds have not injured it at all.”

It has been narrated on the authority of Rab`ī ibn Harrāsh that `Alī ibn Abī-Tālib told us that, after the conclusion of the Truce of Hudaibiyyah, some polytheist chiefs and individuals, including Suhayl ibn `Amr, came to the Holy Prophet and said, “O Allah’s Messenger! Some of our sons, brethren, and slaves joined you. They had claimed falsely that they wanted to learn their religion. They only want to get rid of their jobs. Repatriate them and we will teach them their religion if they are honest.”

The Holy Prophet answered, “O people of Quraysh! If you keep up such demands, Almighty Allah will send a man whose heart is filled up with faith to behead you with his sword for sake of this religion.”

They, as well as Abū-Bakr and `Umar, asked the Holy Prophet to identify that man.

“He is that repairer of the sandal,” the Holy Prophet referred to `Alī between whose hands was the sandal of the Holy Prophet.[840]

Many other texts of Hadīth and incidents of the Islamic history have assured that the Holy Prophet already knew that discrepancy would indisputably be dissipated among the individuals of his ummah after him. It was Archangel Gabriel who foretold him of that. The Holy Prophet is reported to have said,

“One day, Archangel Gabriel came to me and said, ‘Muhammad: your ummah will be engaged in discrepancy after you.’”[841]

It has been narrated on the authority of `Umar ibn al-Khattāb that as soon as the Messenger of Allah approached me, I could recognize sadness in his face. He subsequently took hold of my beard and said,

“To Allah we do belong, and to Him is our return.[842] Archangel Gabriel has just come to me and said, ‘To Allah we belong and to Him is our return.’ I replied, ‘This is true; To Allah we belong and to Him is our return. What for have you said so, Gabriel?’ Archangel Gabriel answered, ‘Your ummah will be exposed to ordeals in a short time after your departure.’ I asked, ‘Will these ordeals be related to atheism or to deviation?’ The archangel answered, ‘The ordeals will be related to all these.’ I then wondered, ‘How will all these occur while I am leaving behind me the Book of Almighty Allah for them?’ Archangel Gabriel said, ‘They will go astray by means of the Book of Almighty Allah! The first of that will be at the hands of the reciters (of the Holy Qur’ān) and the rulers. The rulers will deprive the people of their rights and consequently they will kill each other. The reciters will carry out the caprices of the rulers and consequently they will plunge them deeper into error and will never relax their efforts.’ I then asked, ‘Gabriel: By which means will redemption be attained?’ He answered, ‘By means of seclusion and patience. If those whom will be saved will be given their rights, they will take them, and if they will be deprived of their rights, they will leave demanding with them.’”[843]

The ordeals and trials of the Muslim community are related to the amount of the people’s compliance with the sayings of the Ahl al-Bayt. In this regard, it has been narrated on the authority of Khālid ibn `Arfatah that the Holy Prophet said:

“Verily, you shall be tested through my household after me.”[844]

Similarly, It has been narrated on the authority of Zayd ibn Arqam that in a place between Makkah and al-Madīnah called “Khummm”, the Messenger of Allah once delivered a speech to

us. After statements of praising and thanking Almighty Allah, as well as statements of preach and reminding of Him, the Holy Prophet said,

“O people, I am no more than an ordinary person, and the messenger of my Lord (i.e. angel of death) will shortly come to me and then I will respond. Among you, I have left two weighty things: first, the Book of Allah that includes right guidance and illumination. Preserve in the Book of Allah and hold fast on it. Second, my household; remember Allah concerning my household, remember Allah concerning my household, remember Allah concerning my household.”[845]

It has been also narrated that the Holy Prophet said,

“A servant of Allah shall not be faithful believer unless he loves me more than he loves himself, loves my household more than he loves his household, loves my family more than he loves his family, and loves my soul more than he loves his soul.”[846]

The Holy Prophet is also reported as saying,

“I am leaving among you two successors; the Book of Allah and my household. They will never leave each other until they join me on the Divine Pool. Consider how you will regard me as regards these two.”[847]

Commenting on the above-mentioned Hadīth, the author of al-Fath al-Rabbāniy says,

“By this Hadīth, the Holy Prophet meant that if you carry out the commands of the Holy Qur’ān and keep yourselves away from the matters that are forbidden therein, and follow the path of his Household and imitate the conducts of him, you will never miss the right path.”[848]

Commenting on the Holy Prophet’s saying “Consider how you will regard me as regards these two,” the author of Tuhfat al-Ahwadhiy says,

To consider means to think deeply and to ponder. In this regard, the Holy Prophet’s saying “consider” means that you should ponder over the question and think deeply how you will deal with these two things that I am leaving for you in the form that whether you will be decent or indecent generation.[849]

Al-Zarqāniy, in Sharh al-Mawāhib, says,

The Messenger of Allah has mentioned the Holy Book since it is the core of the religious sciences, secrets, and wisdoms as well as the treasures of the facts and the hidden items of the precise affairs. He has also mentioned the Household for the fact that when the race of an individual is excellent, this will help in thorough understanding of the religion. Excellency of the race results in high morality, pure-heartedness, decency, and purity. From this cause, the Messenger of Allah, on many occasions, concentrated on the obligation of following the Ahl al-Bayt and on their being the most authoritative in the custody of the Muslim community’s affairs. He therefore decided them as same as the Ark of (Prophet) Noah; one who embarks it will have certainly been delivered but he who leaves it will have been drowned.[850]

Commenting on the same Hadīth, Mr. Mansūr `Alī Nāsif, in his book entitled al-Tāj al-Jāmi` li’l-Usūl fī Ahādīth al-Rasūl, says,

In this Hadīth, the Prophet says: Succeed me excellently as regards these two (the Holy Qur’ān and the Ahl al-Bayt) through respecting them and acting upon the Book of Almighty Allah and the knowledge of the Ahl al-Bayt other than the others.[851]

Commenting on the Hadīth of Thaqaalayn (the two weighty things), al-Nawawiy says,

These two things (namely the Holy Qur’ān and the Ahl al-Bayt) have been called “the two weighty things” because of their greatness and high regard. Other scholars have said that because the acting upon these two is weighty (i.e. heavy), they have been called such.[852]

Al-Husayn ibn Muhammad ibn `Abdullāh al-Tayyibiy, in his book of al-Kāshif `An Haqā’iq al-Sunnah al-Nubawiyah, says,

The Holy Prophet’s saying, “I am leaving among you” denotes that these two things are the twin successors of him.[853]

Nūr al-Dīn al-Samhūdiy, in his book of Jawāhir al-`Aqdayn, says,

In conclusion, because both the Grand Qur’ān and the Ahl al-Bayt have been the source of the religious sciences, the legal precious secrets and wisdoms, the treasures of the religious precise affairs, and the obtainers of the religion’s facts, the Holy Prophet Allah named them “the two weighty things.” This fact invites the attentions to the Holy Prophet’s importunate instruction of the adherence to and the learning from the Ahl al-Bayt.[854]

Ibn Hajar al-`Asqalāniy, in his book of al-Sawā’iq al-Muhriqah, says,

The Messenger of Allah has called the Holy Qur’ān and his Household as the two weighty things. This is because “weighty” is said to describe every precious, significant, and preserved thing, and so are these two since both of them are the sources of the religious sciences, the elevated secrets and wisdoms, and the legal rulings. The Holy Prophet has therefore insisted on following, adhering to, and learning from both of them. In this respect,



he has said, "All praise be to Allah Who has made us, the Ahl al-Bayt, the source of wisdom." Other scholars have said that these two have been called "weighty" because the compliance with and the preservation of their rights are heavy.

Explaining the meaning of "the weighty things", al-Azhariy, in Tahdhīb al-Lughah, Ibn Mandhūr, in Lisān al-`Arab, al-Zubaydiy, in Tāj al-`Arūs, Ibn al-Athīr, in al-Bidāyah wa'l-Nihāyah, al-Suyūtiy, in al-Durr al-Manthūr, and other Arab linguists have confirmed that the Holy Qur'ān and the Ahl al-Bayt have been called "weighty" because the compliance with them is heavy and the acting upon them is heavy, too.

In his book of Nasīm al-Riyād, Shihāb al-Dīn al-Khafājiy, displaying the many opinions about the explanation of the Hadīth of Thaḳalayn, says,

Thaḳalayn is the dual form of "Thaḳal (weighty thing)" the opposite of which is lightness. The "Thaḳalayn" mainly stands for human beings and jinn. Because of their high regard, human beings and jinn have been called "the two weighty things". Furthermore, in the same way as the religion is constructed by human beings and jinn, the world cannot exist without them. They have also been called such because of the preponderance of their positions since a preponderance of a thing is up to its weightiness. Perhaps, they have been called such because of the difficulty of the observance of their rights.

Another opinion is that the Holy Qur'ān and the Ahl al-Bayt have been called "weighty" since each of them is preserved against flaw, error, inadvertence, and fault and because they are purified from uncleanness, impurity, wrong, and fabrication. Certain statements of the Hadīth of Thaḳalayn confirm this fact, and the lexical meanings of it also do, since "a weighty thing" lexically means the precious and preserved thing.

It goes without saying that the Holy Qur'ān is pure and preserved, since its source is Almighty Allah, the All-knowledgeable, and in the presence of Him, it is high in dignity and full of wisdom; therefore, no falsehood can approach it from before or behind it.

The purity of the honorable Household of the Holy Prophet is originated from the fact that Almighty Allah has removed impurity from them and purified them thoroughly. They neither say nor do nor enjoin the wrong. They are the truthful ones; Almighty Allah has ordered the believers to be with them. Had they not been such, Almighty Allah would not have matched them to the Holy Qur'ān that must be touched by none except those who are clean.[855]

In al-Sawā'iq al-Muhriqah, Ibn Hajar al-`Asqalāniy, after recording a Supplication (Du`ā') of Imam al-Sajjād, says,

To whom will this generation resort whereas the signs of this community have been obliterated and the ummah have been engaged in discrepancies and disagreements and have accused each other of atheism while Almighty Allah says,

"Be not like those who are divided amongst themselves and fall into disputations after receiving clear signs." [Holy Qur'ān: 3/105]?

None is reliable in the conveyance of the claim and the interpretation of the laws except the matches of the Holy Qur'ān, the sons of the leaders to the true guidance, and the lanterns in the gloom. It is they by whom Almighty Allah has provided His claims against His servants since He shall not leave the creatures uncontrolled without providing a claim against them. These are recognized as the branches of the blessed tree (of Prophethood) and the remainders of the choice ones from whom Almighty Allah has removed impurity and whom He has purified thoroughly and released from defects and has made the love for them obligatory in the Holy Qur'ān.[856]

From the previous, we can conclude that the Holy Prophet, as he used to concentrate on the adherence to the Ahl al-Bayt, meant that the Muslims should learn their beliefs and the religious laws as well as all the various aspects of life from his descendants who are quietly conversant with his traditions and instructions. He further anticipated that his people would deviate and would miss his way and traditions because rulership and its inconveniences, such as the sectarian and tribal affairs, would definitely influence the religious laws and take the people away from the Ahl al-Bayt, which would certainly mean going away from the true source of the Islamic legislation. Unfortunately, the Holy Prophet's anticipations came true, and the Muslim community fell in the very matters from which he had warned them impotunately.

A deep look in the texts said by the Holy Prophet and the Holy Imams shows that the word of "dalāl (going astray)" have been repeatedly mentioned since it meant going away from the right path of Islam. For instance, in the famous incident of the Disastrous Thursday, the Holy Prophet ordered the attendants to bring him a pen and an inkpot so that he would write down a document that would save them from "going astray" forever.[857] During the Farewell Hajj,[858] he put the Muslims under the obligation of adherence to the Holy Qur'ān and the Ahl al-Bayt so that they would never "go astray" after him.[859] Once, `Umar ibn al-Khattāb brought a book comprising sections of the Torah to the Holy Prophet who

commented,

“I swear by Him Who has full control over my soul: If Prophet Moses lives again now then you follow him and leave me, you will be certainly regarded as going astray.”[860]

In the words of the Ahl al-Bayt too, this conception has been repeated though the most obvious word in this regard can be found in the speeches and words of Lady Fātimah al-Zahrā'.

Shaykh Muhammad al-Hanafiy, in Sharh al-Jāmi` al-Saghīr and Sharh al-`Azīziy 2:417, says, By saying, “`Alī is the chest of my knowledge,”[861] the Holy Prophet meant that `Alī is the carrier of his knowledge. `Alī is in fact the door to the Holy Prophet's city of knowledge. Consequently, the Sahābah resorted to him whenever problems inflicted them. Even during the conflicts between them, Mu`āwiyah used to ask Imam `Alī about the solutions of the problems that he had faced, and Imam `Alī was answering him. Having seen this situation, the party of Imam `Alī asked him why he would answer his enemy, and Imam `Alī answered, “It is actually adequate for us that our enemy is in need for us.”

Similarly, Imam `Alī solved the problems that were faced by `Umar (ibn al-Khattāb). Thus, `Umar said, “May Allah not keep me alive to a day on which I will not see Abu'l-Hasan among my people.” Hence, `Umar prayed not to live after Imam `Alī... etc.

Al-Mannāwiy, in Fayd al-Qadīr 4:356, says about the aforementioned Hadīth,

A “chest” is the box in which one stores his precious possessions. Ibn Durayd says: This (Hadīth) is one of the brief words of the Holy Prophet. None has preceded him in using such an exemplification on the peculiarity of the esoteric affairs that none should know except him. Moreover, this Hadīth is the utmost praising of (Imam) `Alī.

The aforesaid discussion has demonstrated some of the fundamental disagreements between the jurisprudential school of the Ahl al-Bayt and the ruling authorities' method as regards the issuance of religious laws. The biggest disagreements between the two have been the intellectual fundamentals since the Ahl al-Bayt sought the position of the leadership of the Muslim community in order to achieve the goals of the Islamic legislation and the Holy Prophet's Sunnah since they (the Ahl al-Bayt) have been too elevated to hold such a position for achieving personal purposes or pleasures. It has been narrated that `Abdullāh ibn `Abbās, once, visited Imam `Alī who was engaged in repairing his shoes. Imam `Alī then asked `Abdullāh ibn `Abbās, “What do you think the value of this shoe is?”

He answered, “It is valueless.”

Imam `Alī then declared, “I swear by Allah that this shoe is more favorable to me than holding the leadership of you all, unless I give one's due or prevent an evildoing.”[862]

It is worth mentioning that the Holy Imams of the Ahl al-Bayt have not accepted reporting anything from them before that item is compared to the Holy Qur'ān; if it would be congruent with it, they order us to act upon it, but if it would not, they ordered us to throw it away. Of course, this rule shows their interest in clarifying the regulations on the basis of which a Hadīth is accepted or rejected. Rather, having good opinion about the Sahābah and the like matters cannot be decided as regulations in the evaluation of a Hadīth. This matter has been previously discussed with a demonstration of proofs on it.

This is the meaning of unionism in intellectuality and principles. The words of the Ahl al-Bayt interpret the Holy Qur'ān, and the Holy Qur'ān praises the Ahl al-Bayt. In this regard, the Holy Prophet has declared,

“`Alī is with the Qur'ān and the Qur'ān is with `Alī.”

Accordingly, the words of the Ahl al-Bayt should never be inconsistent with the Holy Qur'ān. On the other hand, the method of the ruling authorities and their fans is absolutely opposite to the previous. The supporters of the caliphs have never accepted to compare the opinions and judgments of the caliphs to the Holy Qur'ān; rather they have decided such a procedure as one of the acts of the miscreants![863] This is because those scholars have been sure of the existence of contradiction between the Holy Qur'ān and the words, opinions, and judgments of the caliphs. Having exceeded all limits, those scholars have decided that the words and deeds of the caliphs and the Sahābah must be preceded to the Holy Qur'ān! In this regard, Shaykh Muhammad Abū-Zuhrah says,

The Hanafiyyah and Hanbaliyyah scholars have decided that the deeds of the Sahābah restrict the Holy Qur'ān, justifying this decision by saying that the Sahābah would not neglect acting upon the general sense of the Holy Qur'ān unless they had a proof on this; hence the Sahābah's violations of the Holy Qur'ān must be proofs of the restriction of the sense of it. Moreover, the Sahābah's words are as important as their deeds.[864]

Commenting on this, Shaykh Abū-Zuhrah adds,

“This is the strangest matter I have ever seen!”

**Notes:**

[809] Muhammad ibn Hasan al-Saffār: Basā'ir al-Darajāt 299-300.

- [810] Shaykh al-Kulayniy: al-Kāfi 1:58 H. 21.
- [811] Al-Mīrzā al-Nūriy: Mustadrak al-Wasā'il wa-Mustanbat al-Masā'il 17:258; Shaykh al-Mufid: al-Ikhtisās 281.
- [812] Al-Kulayniy: al-Kāfi 1:70.
- [813] Al-Borujerdiy: Jāmi' Ahādīth al-Shī'ah; 1:181.
- [814] Muhammad ibn Hasan al-Saffār: Basā'ir al-Darajāt 299.
- [815] Muhammad ibn Hasan al-Saffār: Basā'ir al-Darajāt 301.
- [816] Al-Borujerdiy: Jāmi' Ahādīth al-Shī'ah; 1:184 as quoted from al-Kulayniy: al-Kāfi.
- [817] Ibn Hazm: al-Ihkām fī Usūl al-Ahkām 8:513 S. 38.
- [818] Abū-Na'im: Hilyat al-Awliyā' 3:196-197.
- [819] `Abdullāh ibn Shabramah was a famous master jurisprudent.
- [820] Al-Kulayniy: al-Kāfi 1:57.
- [821] Al-Borujerdiy: Jāmi' Ahādīth al-Shī'ah; 1:220 as quoted from al-`Ayyāshiy: Tafsīr.
- [822] Al-Borujerdiy: Jāmi' Ahādīth al-Shī'ah; 1:153.
- [823] Al-Barqiy: al-Mahāsin 212.
- [824] Al-Muttaqiy al-Hindiyy: Kanz al-`Ummāl 1:180 H. 915.
- [825] Shaykh al-Mufid: al-Amāliyy 52.
- [826] According to the Islamic legislation, bondmaids are as lawful as wives for their masters. Hence, when a bondmaid gives birth of a baby, it will be unlawful for her master to sell her.
- [827] Al-Mīrzā al-Nūriy: Mustadrak al-Wasā'il wa-Mustanbat al-Masā'il 17:254.
- [828] Al-Kulayniy: al-Kāfi 1:56.
- [829] Al-Borujerdiy: Jāmi' Ahādīth al-Shī'ah; 1:334.
- [830] Al-Mīrzā al-Nūriy: Mustadrak al-Wasā'il wa-Mustanbat al-Masā'il 17:256.
- [831] Al-Mīrzā al-Nūriy: Mustadrak al-Wasā'il wa-Mustanbat al-Masā'il 17:309.
- [832] Al-Barqiy: al-Mahāsin 156.
- [833] Al-Kulayniy: al-Kāfi 1:33.
- [834] Al-Kulayniy: al-Kāfi 1:241-242 H. 6; Muhammad ibn Hasan al-Saffār: Basā'ir al-Darajāt 154.
- [835] Al-Kulayniy: al-Kāfi 1:62. Similar sermons can be found in Nahj al-Balāghah and the book of Sulaym ibn Qays al-Hilāliyy.
- [836] Nahj al-Balāghah.
- [837] Al-Dahlawiy: Risālat al-Insāf.
- [838] Abū-Fasīl is a humiliating nickname said to Abū-Bakr.
- [839] Ibn Abī'l-Hadīd: Sharh Nahj al-Balāghah 1:221; Musannaf `Abd al-Razzāq 5:451 H. 9767; Tārīkh al-Tabariyy 2:237; al-Hakīm al-Nīsāpūriyy: al-Mustadrak `Alā'l-Sahīhayn 3:83 H. 4462; Ibn `Abd al-Barr: al-Istī'āb 3:974, 4:1679.
- [840] Al-Muttaqiy al-Hindiyy: Kanz al-`Ummāl 13:173 H. 36518, 13:107 H. 36351, 13:115 H. 36372; Sunan al-Tirmidhiyy 5:634 H. 3715.
- [841] Ahmad ibn `Abd al-Rahmān
- [842] This statement (Innā Li'llāhi wa-Innā Ilayhi Raji'ūn) that is derived from Almighty Allah's saying in the Holy Qur'ān, "They say, when afflicted with calamity, 'To Allah We belong, and to Him is our return.' 2/156" is said on occasions of misfortunes.
- [843] Al-Suyūtiyy: al-Durr al-Manthūr 3:155 as quoted from Sunan al-Tirmidhiyy.
- [844] Al-Muttaqiy al-Hindiyy: Kanz al-`Ummāl 11:124 H. 30877.
- [845] Sahīh Muslim 7:123; Sunan al-Dārimiy 2:432; Musnad Ahmad ibn Hanbal 4:367.
- [846] Al-Muttaqiy al-Hindiyy: Kanz al-`Ummāl 1:41 H. 93.
- [847] Al-Haythamiyy: Majma' al-Zawā'id 9:193; Al-Sā'ātiyy: al-Fath al-Rabbāniyy fī Tartīb Musnad Ahmad 22:105; al-Muttaqiy al-Hindiyy: Kanz al-`Ummāl 1:173 H. 873.
- [848] Al-Sā'ātiyy: al-Fath al-Rabbāniyy 22:104.
- [849] Al-Mubārakfūriyy: Tuhfat al-Ahwadhiyy fī Sharh Jāmi' al-Tirmidhiyy 10:290.
- [850] Al-Zarqāniyy: Sharh al-Mawāhib 2:8.
- [851] Mansūr `Alī Nāsif: al-Tāj al-Jāmi' li'l-Usūl fī Ahādīth al-Rasūl 1:48.
- [852] Al-Nawawiy: Sharh Sahīh Muslim 15: 189 Kitāb al-Fadā'il (Section of Merits), Fadā'il `Alī (Merits of Imam `Alī).
- [853] Al-Borujerdiy: Jāmi' Ahādīth al-Shī'ah; Introduction 1:79-83.
- [854] Al-Borujerdiy: Jāmi' Ahādīth al-Shī'ah; Introduction 1:79-83.
- [855] Al-Borujerdiy: Jāmi' Ahādīth al-Shī'ah; Introduction 1:83 as quoted from Shihāb al-Dīn al-Khafājiyy: Nasīm al-Riyād 3:409.
- [856] Al-Borujerdiy: Jāmi' Ahādīth al-Shī'ah; Introduction 1:84 as quoted from Ibn Hajar al-`Asqalāniyy: al-Sawā'iq al-Muhriqah 150.
- [857] Sahīh al-Bukhāriyy 4:1612 H. 4168; Sahīh Muslim 3:1259 H. 1637.
- [858] The Farewell Hajj is the final ritual collective pilgrimage led by the Holy Prophet.

[859] Musnad Ahmad ibn Hanbal 3:59 H. 11578; Sunan al-Tirmidhiy 5:662 H. 3786; al-Tabarāniy: al-Mu`jam al-Awsat 5:89 H. 4757; al-Hakīm al-Nīsāpūriy: al-Mustadrak `Alā`l-Sahīhayn 3:118 H. 4577.

[860] Al-Khatīb al-Baghdādiy: al-Asmā' al-Mubhamah 8:189 H. 95; al-Haythamiy: Majma` al-Zawā'id 1:74; al-Rawdāniy: Jam` al-Fawā'id 12:30; `Abd al-Razzāq: al-Musannaf 10:313; Abū-Nu`aym: Dalā'il al-Nubuwwah 1:50; Ibn al-Athīr: Usd al-Ghābah fī Ma`rifat al-Sahābah 3:127.

[861] Ibn Shahrāshūb, in Manāqib Āli Abī-Tālib 1:312, has recorded that the Holy Prophet said, "Ālī is the chest of my knowledge."

[862] Nahj al-Balāghah 76, Sermon 33.

[863] For example, see Ibn `Abd al-Barr al-Qurtubiy: Jāmi` Bayān al-`Ilm wa Fadlih and Ibn Abī-Shaybay: al-Musannaf Introduction.

[864] Shaykh Muhammad Abū-Zahrah: Abū-Hanīfah 304.

Source:

The Prohibition of Recording the Hadith, Causes and Effects

A Glance at the Methodologies and Principles of the two Muslims Schools of  
Hadith

By: Sayyid Ali Al-Shahristani