

A Series of Ideological Researches

Infallible Imams (a)

A Short Study on the Lives of the Infallible Imams (a)

Volume Three

Imam Ja'far al-Ṣādiq (a)

Imam Mūsa al-Kāẓim (a)

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In the Name of God, the Compassionate, the Merciful

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Foreword

The last and the most perfect divine religion was conveyed to humanity by Prophet Muḥammad, peace be upon him and his family. The prophethood came to an end with him. The religion of Islam emerged in Mecca but it spread all over the Arabian Peninsula after twenty three years of strenuous efforts made by the Messenger of Allah (s) and a handful of his loyal companions.

The continuation of this divine mission was an important undertaking that was delegated publicly on Dhūl Hijja, the 18th, by Allah, to ‘Alī (a), the Commander of the Faithful and the first and the noblest personality after the Holy Prophet (s) in the Islamic world.

With proclamation of Haḍrat ‘Alī's guardianship and succession on this day, divine blessings were completed and the religion of Islam was perfected and announced as the only religion chosen by Allah. That was when and how unbelievers and pagans despaired of destroying and harming Islam.

Soon after the demise of the Messenger of Allah, peace be upon him and his family, some of the companions of the Holy Prophet (s) premeditatedly deviated from the course of guidance and leadership. They closed the gate of the city of

knowledge putting Muslims in perplexity and confusion. From the very beginning of their rule, they placed the truths of Islam – that were like a shining sun – behind the dark clouds of doubt and skepticism by way of putting a ban on recording prophetic traditions, spreading fabricated ones, casting doubts and embarking on hypocritical and deceptive tactics.

Obviously, in spite of all conspiracies hatched by the enemies of Islam, the truths of Islam and noble sayings of the Messenger of Allah, peace be upon him and his family, continued to spread as they were carried on and communicated by the Commander of the Faithful, ‘Alī, peace be upon him, his successors and a few of his devout companions and those truths kept flowing and manifesting themselves in one way or the other in the course of history. By explaining the truths, they did away with doubts, specious arguments, and false beliefs presented and inculcated by the enemies of Islam, and made the truth clear to all.

In this respect, great scholars and men of knowledge such as al-Shaykh al-Mufīd, al-Sayyid Murtaḍa, Khwāja Naṣīr, al-‘Allāma al-Ḥillī, Qāḍī Nūrullah, Mīr Ḥāmid Ḥussain, al-Sayyid Sharaf al-Dīn, al-‘Allāma al-Amīnī etc. having been glittering like shining stars, since they are the ones who defended Islamic truths, explained the realities of the school of Ahl al-Bayt, peace be upon them, and dealt with spurious arguments using their tongues and pens.

In our era, one of the outstanding scholars and researchers who has, with his eloquent pen and expressive writing, explained the truths of the religion of Islam and astutely defended the *imamate* and *wilāyah* (guardianship) of the Commander of the Faithful, ‘Alī (a) is the great researcher Ayatollah al-Sayyid ‘Alī al al-Ḥusaynī al-Mīlānī, may he live long.

The Islamic Truths Center is proud to take up the task of reviving the fruitful and precious works of this great researcher by reviewing, translating and publishing them in a bid to make them available to students, scientific figures and those who are in search of Islamic truths.

The book in your hand is a translation of one of his works entitled *Infallible Imams (a)* and which hopefully will acquaint English readers with Islamic truths. It is expected that this humble effort will earn the pleasure of the Baqiyatullah, the Imam of Age, Imam Mahdī, may Allah hasten his reappearance.

Islamic Truths Center

1

Imam Ja'far al-Şādiq
(peace be upon him)

A Brief Look at the Life of Imam al-Şādiq (a)

Looking briefly into the life of Imam al-Şādiq, peace be upon him, al-‘Allāma al-Ḥillī (ra) writes:

Imam al-Bāqir's son, Imam al-Şādiq, peace be upon him, was also the most virtuous and pious people of his time.

Historiographers write: He engaged in worship and was averse to worldly positions.

‘Amr b. Abū Miqdām says: "Whenever I looked at Imam al-Şādiq, peace be upon, I was reminded of the fact that he was a descendant of the prophets.

Of course, Imam Ja‘far al-Şādiq, peace be upon him, spread Imāmiyya jurisprudence, Islam's genuine teachings and definite beliefs. He would not prophesy anything except that it would occur. That was why he was given the title honest (i.e.al-Şādiq).

‘Abdullah b. al-Ḥasan gathered the Alawite leaders to give pledge of allegiance to his son. Imam al-Şādiq, peace be upon him, said to him:

إِنَّ هَذَا الْأَمْرَ لَا يَتِمُّ.

"That will not happen." [In other words, ‘Abdullah b. al-Ḥasan is not going to be the next caliph.]

‘Abdullah b. al-Ḥasan became angry hearing what the Imam said.

While pointing to Manṣūr al-Dawānīqī, Imam al-Ṣādiq, peace be upon him, said:

إِنَّهُ لَصَاحِبُ الْقَبَاءِ الْأَصْفَرِ.

That is for the man with a yellow cloak.

When Manṣūr heard this news, he became happy because he knew the Imam's prediction would come true and he came to know that he would take over the government. When Manṣūr fled, some people began to ask sarcastically: "What happened to the prediction of the honest man of the Ahl al-Bayt?!"

But, finally, the prediction came true and the government fell to Manṣūr.

The Best and Most Pious of People

Al-‘Allāma al-Ḥillī, may Allah have mercy on him, said:

"Imam al-Bāqir's son, Imam al-Ṣādiq, peace be upon him, was also the most virtuous and pious people of his time."

Ibn Taymiyya's Opinion

Ibn Taymiyya writes in this regard:

(Imam) Ja‘far al-Sadiq, peace be upon him, was one of the chosen men of science and religion. He inherited knowledge from his ancestor i.e. his mother's father. His mother was Umm Farwa, the daughter of Qasim ibn Muḥammad ibn Abū Bakr al-Ṣiddīq. He also received knowledge from Muḥammad ibn al-Munkadir and al-Nāfi‘, the slave man of ‘Abdullah ibn Umar, as well as from al-Zuhri, ‘Atā ibn Abū Rabāḥ and others.

Yahya ibn Sa‘īd al-Anṣārī, Mālik ibn Anas, Sūfyān al-Thawrī, Sufyan b. ‘Uyayna, Ibn Jurayj, Shu‘ba, Yahya ibn Sa‘īd Qaṭṭān, Ḥātim ibn Ismā‘īl, Ḥafs ibn Ghiyās, and Muḥammad ibn Ishāq ibn Yasār are the ones who have narrated from him.

‘Amr ibn Abū Miqdām says: "Whenever I looked at Ja‘far b. Muḥammad, I was reminded of his being from the lineage of the prophets ..."

Critique of Ibn Taymiyya's Opinion

When it comes to comments made by Ibn Taymiyya, it should be said:

He has not commented on the words of al-‘Allāma al-Ḥillī, may God have mercy on him, that Imam al-Šādiq (a) was the greatest of his time and the most devout of the people. In fact, he has neither rejected nor accepted them. To highlight and underscore the correctness of al-‘Allāma al-Ḥillī's opinion, may God have mercy on him, we shall present the sayings of a number of prominent Sunni leaders here.

Prominent Sunni Scholars' Views

Mālik b. Anas, one of the Sunni Imams, says:

"There was once when I frequented to Ja‘far b. Muḥammad. Whenever I saw him, he was in one of three states: either he was fasting, or he was praying, or he was reciting the Quran. I did not see him narrate a hadith except that he did so in a state of purity."¹

Abū Ḥanīfa, the leader of the Hanafite School of jurisprudence, also says:

"I have not seen a jurist more learned than Ja‘far ibn Muḥammad. When Manṣūr al-Dawānīqī summoned him, he

¹ *Tahdhīb al-tahdhīb*, vol.2, p.89.

sent someone to me and said: 'O Abū Ḥanīfa! People have been beguiled by Ja'far b. Muḥammad; prepare some very difficult questions to debate with him!'

I prepared forty questions. Thereupon, Manṣūr, who was in Al-Hirah, summoned me. I went to him and when I entered, I saw Ja'far b. Muḥammad (peace be upon him) sitting to the right of Manṣūr. As soon as I looked at Ja'far b. Muḥammad al-Šādiq (peace be upon him), I felt a sense of awe and respect. I was not as much in awe of Manṣūr al-Dawānīqī as I was in awe of Ja'far b. Muḥammad. I greeted Manṣūr who beckoned to me to go to him.

I went and sat next to him. Then he turned to Ja'far b. Muḥammad (peace be upon him) and said: 'O Abā 'Abdīllah! This man is Abū Ḥanīfa.'

He replied: 'Yes, he has come to me before.'¹

Then Manṣūr turned to me and said: 'O Abū Ḥanīfa! Ask Abū 'Abdullah (Imam Ja'far al-Šādiq) some of your questions!'

I asked him my questions and he answered me one after another.

He would say: 'That is your opinion and what the people of Medina believe is different and we (the family of the Prophet, peace be upon him and his family) have our own opinion. Sometimes we agree with the people of Medina and sometimes our opinion is against all views.'

I continued asking until I completed all forty questions.

Abū Ḥanīfa then (acknowledged the wisdom of Imam al-Šādiq, peace be upon him) and said: "Has it not been narrated

¹ It seems that he did not want the audience to get the impression that whenever he saw someone, he knew him.

to us that the most learned of people is the one who is the most knowledgeable in terms of knowing the differences of opinion?"¹

Ibn Ḥabbān writes in this regard:

"He was one of the leaders of Ahl al-Bayt in jurisprudence, science and virtue."²

Abu Ḥātam Muḥammad b. Idrīs al-Rāzī has also said about him:

"He is trustworthy and reliable and that no question should be asked about such a person (because his status is higher than he can be questioned)."³

Ibn Khallakān says:

"He (Imam al-Ṣādiq, peace be upon him) was one of the Sādāt and the leaders of Ahl al-Bayt. He was nicknamed Ṣādiq because of his honesty and truthfulness. He is more famous for his virtue than anything else."⁴

Abū al-Faraj b. al-Jawzī writes:

"He (Imam al-Ṣādiq peace be upon him) was engaged in worship and distanced himself from worldly positions."⁵

Abū al-Faṭḥ al-Shahristānī writes about him:

Ja'far b. Muḥammad al-Ṣādiq (a) was perfect in wisdom, knowledge and literature. He lived an ascetic life in this world guarding himself against lusts. He lived in Medina for a while and those who were considered to be his Shiites took

¹ *Jāmi' masānīd Abī Ḥanīfa*, vol.1, p.222; *Tadhkirat al-ḥuffāz*, vol.1, p.157.

² *Al-Thiqāt* and cited from it by *Tahdhīb al-tahdhīb*, vol.2, p.88.

³ *Tahdhīb al-tahdhīb*, vol.2, p.88.

⁴ *Wafiyāt al-a'yān*, vol.1, p.291.

⁵ *Ṣifat al-ṣafwa*, vol.2, p.94.

advantage of his presence and passed on the secrets of science to his followers. He then entered Iraq and resided there for some time.

He never sought Imamate and government and never clashed with anyone about the caliphate. One who drowns in the sea of knowledge does not come to the shore. He who reaches the pinnacle of truth is not afraid of being brought down."¹

Abū Naʿīm al-Iṣfahānī says:

Jaʿfar b. Muḥammad (peace be upon him), was a living Imam, and an authority of the past. Abū ʿAbdullah Jaʿfar ibn Muḥammad al-Ṣādiq had turned to worship and humility and preferred solitude. He forbade from seeking worldly positions and gatherings."²

Al-Nawawī has also made the following comment on Imam al-Ṣādiq, peace be upon him:

"There has been a consensus on his Imamate and magnificence."³

Ibn Taymiyya has mentioned only some names, not all the names of the narrators who have narrated from him. This fact can be well understood by referring to the biography of Imam al-Ṣādiq (a) mentioned in the footnotes as well as in other books.

However, Ibn Taymiyya's claim that "he has taken narration from people" is a lie. He mentions al-Zuhrī's name among those from whom Imam al-Ṣādiq, peace be upon him, has narrated traditions. The truth is that we introduced al-Zuhrī in the book related to Imam al-Bāqir (a) and we know what

¹ *Al-Milal wa al-niḥal*, vol.1, p.147.

² *Hilyat al-awliyāʾ*, vol.3, p.192.

³ *Tahdhīb al-asmāʾ wa al-lughāt*, vol.1, p.155.

relationship he had with the Ahl al-Bayt of the Prophet, peace be upon him and his family.¹

Al-‘Allāma al-Ḥillī, may God have mercy on him, said that according to biographers, Imam al-Šādiq, peace be upon him, engaged in worship and was opposed to seeking power.

Creating a False Doubt

Ibn Taymiyya writes:

"This saying that 'he (Imam al-Šādiq, peace be upon him) was engaged in worship and averse to worldly positions' is one of the contradictions of the Imamiyya branch of faith, because according to Shiite belief, it is obligatory on the Imam to take action to take control of power and anything associated with it. At that time, he was the only Shiite Imam. If rising to the command of the Imamate is obligatory, then it should be said that taking control of leadership and power is more necessary and important than paying attention to the recommended acts of worship."

Answering the Doubt

In response to the doubt raised by Ibn Taymiyya, we say:

Whenever Muslims turn to an Imam and pledge allegiance to him and ask him to rise to the power and take over the government, it is then obligatory for him to take action to accept this responsibility provided that his imamate has been proven through explicit evidence. But the people and Muslims living in his time did not do so.

Generally speaking, government and leadership are matters related to the Imam. If the ground for taking over the power is provided, it is obligatory for him to take action; otherwise, it is not obligatory for him to seek it. The same is true of the Prophet, peace and blessings of Allah be upon him and his

¹ Cf. *Infallible Imams (a)*, vol.2, p.53-60 (Persian edition).

family, as also evidenced in the words of the Ahl al-Bayt, peace be upon them, especially the Commander of the Faithful, Imam Ali (a) who has made clear reference to it in *Nahj al-Balāgha*.

Moreover, what al-‘Allāma al-Ḥillī, may God have mercy on him, has narrated about Imam al-Ṣādiq's concern for worship and abstaining from the power, was not a claim made by Shiites to be contradictory, rather it was a claim made by some Sunni scholars about him. In fact, al-‘Allāma al-Ḥillī have simply quoted biographers by saying: "Biographers say that ..."

Of course, as we quoted Ibn al-Jawzī, Abū Na‘īm al-Iṣfahānī and al-Shahristānī have said in the biography of Imam al-Ṣādiq (a) that that noble man was opposed to seeking power.

Ibn Taymiyya attributes this statement to al-‘Allāma al-Ḥillī, may God have mercy on him, so as to blame Shiites of contradicting themselves.

The Descendent of the Prophet (s)

Al-‘Allāma al-Ḥillī, may Allah have mercy on him, said: "‘Amr b. Abū Miqdām says: 'Whenever I looked at Ja‘far b. Muḥammad, I realized that he was from the lineage of the prophets ...'"

‘Amr b. Abū Miqdām has been quoted to have said this about Imam Ja‘far ibn Muḥammad al-Ṣādiq, peace be upon him, as recorded in the accredited Rijāl and Hadith books authored by Sunni scholars.¹

Promoter of Jurisprudence, Knowledge and Beliefs

Al-‘Allāma al-Ḥillī, may Allah have mercy on him, said:

¹ For instance see *Tahdhīb al-kamāl*, *Tahdhīb al-tahdhīb* and *Tahdhīb al-asmā’ wal-lughāt*.

Imam Ja'far al-Šādiq, peace be upon him, spread Imāmiyya jurisprudence, Islam's genuine teachings and definite beliefs.

Based on what was mentioned, Abū al-Faḥ Ḥabīb al-Karīm al-Shahristānī has also mentioned this in his comments.

Al-Yāfi'ī also writes in the biography of Imam al-Šādiq, peace be upon him: "He has exquisite and valuable words in monotheism and other areas of religious sciences. His student, Jābir ibn Ḥayyān al-Šūfī, wrote a thousand-page book containing as many as five hundred of his treatises."¹

Maḥmūd al-Ālūsī says about this: "The same Abū Ḥanīfa, who is a Sunni, is proud and declares in the clearest terms:

لَوْلَا السَّنَتَانِ لَهْلَكَ النُّعْمَانِ

'Had it not been for the two years (of tuition under Imam al-Šādiq, peace be upon him), most certainly Nu'mān (Abū Ḥanīfa), would have been destroyed.'"²

But Ibn Taymiyya has not understood the words of al-ʿAllāma al-Ḥillī, may God have mercy on him, which is why he has written:

"The statement that 'he spread Islam's genuine teachings and definite beliefs', requires one of two things:

Either he innovated things in science that no one knew before him or that the predecessors fell short of spreading the sciences, a task which was obligatory upon them, and he was the one who fulfilled this duty.

Does a wise person doubt that the Messenger of Allah (peace and blessings of Allah be upon him and his family) explained real knowledge and true beliefs to the people in the most complete form, and that the companions of that Imam

¹ *Mir'āt al-jinān wa 'ibrat al-yaqzān*, vol.1, p.304.

² *Mukhtaṣar tuḥfa al-ithnā 'ashariyya*, p.8.

received these sciences from him and conveyed them to other Muslims?

This word of his (al-‘Allāma al-Ḥillī, may Allah have mercy on him) either means there is a defect in his personality or in that of his predecessors. Of course, this statement of his (al-‘Allāma al-Ḥillī) is a lie and he has lied about him (Imam Ja‘far al-Ṣādiq (as)) and these lies are more than the lies that he has told about his predecessors. Therefore, it is not he (Imam Ja‘far al-Ṣādiq peace be upon him) to blame; rather it is the lairs to blame for telling these lies about him."

We ask Ibn Taymiyya: We adjure you by Allah to tell us what al-‘Allāma al-Ḥillī has said that has made you to vilify and slander him?

Al-‘Allāma al-Ḥillī says: "Imam al-Ṣādiq (a) spread the true knowledge and beliefs. Every person with a sound mind, not a sick heart, who is familiar with the Arabic language, understands well that al-‘Allāma al-Ḥillī, may God have mercy on him, meant to say Imam al-Ṣādiq (a) explained, taught, and propagated the true teachings of Islam. The teachings and beliefs that the Messenger of Allah (peace be upon him and his family) brought to his ummah and which Imam al-Ṣādiq (a) also learned through his fathers.

Therefore, neither Imam al-Ṣādiq, peace be upon him, innovated nor did the Prophet of Islam, peace be upon him and his family, fail to fulfill his mission.

This statement of al-‘Allāma al-Ḥillī does not harm Imam al-Ṣādiq (a) or the companions of the Prophet (peace be upon him and his family) who took the sciences from him and disseminated them in the same way.

2

Imam Mūsa al-Kāẓim
(peace be upon them)

A Brief Look at the Life of Imam al-Kāẓim (a)

Al-‘Allāma al-Ḥillī, may God have mercy on him, says:

The son of Imam al-Ṣādiq, Imam al-Kazim, peace be upon them, was also called "‘Abd al-Ṣālih" i.e. a "worthy servant of Allah." He was the most devout man of his time. He worshiped at night and fasted during the day.

That nobleman was nicknamed al-Kāẓim because when someone annoyed and angered him, he would send him dirhams or dinars instead of reacting and confronting him. Both friends and foes have narrated his virtues.

Ibn al-Jawzī al-Ḥanbalī quotes Shaqīq al-Balkhī as saying: I left for Hajj in the year 149 AH. We arrived in Qādisiyya where we decided to stay for a while. There I saw a handsome and very wheaten young man wearing a woolen cloak. He was covering himself, wearing shoes, and sitting alone at a corner. I thought he was a Sūfī youth who wanted to be a burden to the people. "I swear to Allah, I will go to him and rebuke him," I said to myself.

When I approached him and he saw me walking towards him, he said to me:

يا شقيق! (اجتنبوا كثيراً من الظنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ)

"O Shaqīq! (Avoid most of suspicion, for surely suspicion in some cases is a sin)¹.

I then said to myself: "He must be a righteous servant of Allah because he knew what was in my mind. I will go to him and ask him to forgive me."

Then he disappeared from my sight. When we entered Wāqīṣa (a resting place), I saw him praying there while his body was shaking and his tears flowing. "I will go to him now and apologize to him," I said to myself.

I saw him shorten his prayer and say:

يا شقيق! (وَإِنِّي لَعَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى).

"O Shaqīq! (And most surely I am most Forgiving to him who repents and believes and does good, then continues to follow the right direction)².

There and then I said to myself, "he must be among the *Abdāl*³ because he revealed my secrets twice.

Upon arriving at another resting place called Zubāla⁴ I saw him stand by a well with a small leather bag in his hand. He wanted to draw out water but the leather bag suddenly fell into the well. That nobleman then raised his head and facing the sky he said:

أنت ربِّي إذا ظمئت إلى الماء وقوتي إذا أردت الطعام. يا سيدي، ما لي سواها.

"[O Allah!] You are my Lord when I become thirsty and you strengthen me when I need food. O my Master, I have nothing other than the leather bag."

¹ *Quran* (49: 12

² *Quran* (20): 82

³ The *Abdāl* are a group of true, pure believers in God.

⁴ Name of a place

Shaqiq says: "I swear by Allah, I saw the water of the well rise up (to the brim) and I saw the Imam take his leather bag and fill it with water. He then performed ablution and performed four units of prayer.

Then they went to a ridge of pebbles and poured some pebbles into that leather bag and drank its water. I said to the nobleman: "Give me also of the rest of the blessing Allah has provided for you and bestowed upon you."

He said:

يا شقيق! لم تزل نعم الله علينا ظاهرة وباطنة، فأحسن ظنك بربك.

"O Shaqīq! We are constantly subject to the open and hidden blessings of Allah. You should hold good opinion of your Lord."

Then he handed me the leather bag and I drank from it. The water was sweet like juice. I swear to God, I had never drunk anything more delicious and fragrant than that. I had enough of it and my thirst was quenched in a way such that I did not have the desire to eat and drink for several days.

I did not see that nobleman again until I entered Mecca. In the middle of the night, I saw him beside Qubba al-Sarāb (lit. Dome of the Mirage) standing until dawn. As soon as the morning call to prayer was made, he sat down praying and beginning to glorify Allah. Then he stood up and performed the Morning Prayer. He circumambulated the House of Allah seven times and then left the Grand Mosque.

As I was following him I noticed that he was not a desolate and unsettled person; contrary to what I had seen before, he had property and slaves inasmuch as people turned to him, greeted him and sought his blessing. I asked one of those people around him: "Who is this gentleman?"

He replied: "This is Mūsa b. Jaʿfar (peace be upon him)."

I said to myself: I wondered if such amazing things occurred at the hands of anyone other than this Sayyid.

This narration has been narrated by al-Ḥanbalī.

Another virtue of Imam Mūsa al-Kāẓim, peace be upon him, is the story of Bushr al-Ḥāfī's¹ repentance. As he passed by Bushr's house in Baghdad, he heard the sound of *Ghina* (vulgar song), flute and laughter from his house.

Then a maid came out of the house and dumped the green garbage. The Imam then said:

يا جارية! صاحب هذا الدار حرٌّ أم عبد؟

'O slave woman! Is the owner of this house free or a slave?'

He replied: 'He is free.'

Imam al-Kāẓim, peace be upon him, then said:

صَدَقْتَ! لو كانَ عَبْدًا خَافَ مِنْ مَوْلَاهُ.

'You are right! If he were a slave, he would fear his master.'

When the maid servant walked back into the house, Bushr, who was sitting at the wine table, asked: 'Why are you late?'

She replied: 'Someone outside the house said so and so.'

No sooner the servant walked back home than Ali came out of the house barefoot and ran briskly into the alley until he saw Imam al-Kāẓim, peace be upon him. There and then he immediately sought divine forgiveness and repented in front of the Imam, peace be upon him.

Worthy Servant of Allah

Al-ʿAllāma al-Ḥillī, may God have mercy on him, said:

¹ Al-Ḥāfī means barefoot. It was after this incident that she became known as al-Ḥāfī (barefoot).

The son of Imam al-Ṣādiq, Imam al-Kazim, peace be upon him, was also called "‘Abd al-Ṣālih" i.e. a "worthy servant of Allah."

This characteristic of his has been stated in both Shiite and Sunni books in the biography of Imam al-Kāzīm, peace be upon him.¹

The Most Devout Man

Al-‘Allāma al-Ḥillī, may God have mercy on him, said:

He was the most devout man of his time. He worshiped at night and fasted during the day. He was nicknamed al-Kāzīm because...

Ibn Taymiyya's Opinion

Ibn Taymiyya writes the following in this regard:

"After Ja‘far (a) there is Mūsa b. Ja‘far (a). Abū Ḥātim al-Rāzī says about him: 'He was trustworthy, honest, sincere and one of the leaders of Muslims.'

Mūsa (a) was born in Medina in the year 120 AH. Maḥdī al-‘Abbāsī brought him to Baghdad. Then he returned him to Medina. He lived in Medina until the time of Hārūn al-Rashīd. When Hārūn returned from ‘Umra, he went to Medina and took Mūsa (a) with him to Baghdad and imprisoned him there. He was in prison for the rest of his life.

Ibn Sa‘d says: 'He died in the year 183 AH. Not many narrations have been narrated from him. He narrated from his father Ja‘far (peace be upon him). His brother 'Ali b. Ja‘far

¹ Among the books that can be referred to in this regard is *Ṣifat al-ṣafwa*, vol.2, p.124; *Mir‘āt al-jinān*, vol.1, p.394; *Tahdhīb al-kamāl*, vol.29, p.44; *Tārīkh Baghdad*, vol.13, p.27; *Tahdhīb al-tahdhīb*, vol.10, p.302; *Maṭālib al-su‘ūl*, p.76.

narrated from him.

"Al-Tirmidhī and Ibn Mājah have also transmitted his narrations."¹

Imam al-Kāẓim (a) and Sunni Scholars

It is noteworthy that Ibn Taymiyya has not denied any of the words of al-‘Allāma al-Ḥillī, may God have mercy on him, as he has contented himself with quoting the words of Abū Ḥātim al-Rāzī about Imam al-Kāẓim, peace be upon him.

In addition to the words of Abū Ḥātim al-Rāzī's saying, we shall also quote other scholars in order to corroborate the words of al-‘Allāma al-Ḥillī, may God have mercy on him. Then we will comment on Ibn Taymiyya's viewpoint about Imam al-Kāẓim, peace be upon him.

Ibn Ḥajar al-‘Asqalānī writes:

"The brothers of al-Kāẓim (peace be upon him) namely Muhammad b. Ja‘far and ‘Alī b. Ja‘far, and his sons, namely Ibrāhim, Ḥusayn, Ismā‘īl, ‘Alī al-Raḍī (the eighth Imam, peace be upon him), as well as Ṣāliḥ b. Yazīd, Muḥammad b. Ṣadaqa al-‘Ibarī have narrated from him."

Abū Ḥātim says: "Al-Kāẓim (a) is trustworthy, honest and one of the leaders of Muslims."

Yahya b. Ḥusayn b. Ja‘far, a genealogist, says: "Mūsa b. Ja‘far, peace be upon him, was known as al-‘Abd al-Ṣāliḥ (i.e. a worthy servant) because of his devotion and ijtihad (efforts).

Khaṭīb al-Baghdādī says: "It is said that he was born in Medina in the year ١٢٨ AH ... His manāqib (merits and virtues) are many ..."²

¹ *Minhāj al-sunna*, vol.2, p.124.

² *Tahdhīb al-tahdhīb*, vol.10, p.302.

Khaṭīb al-Baghdādī writes:

"Musa b. Jaʿfar (peace be upon him) was known as al-ʿAbd al-Ṣāliḥ (i.e. a worthy servant) owing to his devotion and ijtihad (efforts). It is narrated that one day he entered Masjīd al-Nabī (i.e. the Mosque of the Prophet) and at the start of the night he started a prostration in which he said:

عَظُمَ الذَّنْبُ عِنْدِي فَلْيَحْسِنِ الْعَفْوُ مِنْ عِنْدِكَ، يَا أَهْلَ التَّقْوَى وَيَا أَهْلَ الْمَغْفِرَةِ.

"Great indeed is my sin. Is it not therefore fitting and proper that you forgive him, O the One of piety and forgiveness.

He repeated the same *dhikr* (recital) until morning in prostration.

Imam al-Kāzīm (a) was a generous and benevolent person. When someone slandered and annoyed him, he would send him a bag with a thousand dinars."¹

The same passage is quoted by Ibn Khallakān from Khaṭīb al-Baghdādī. Then he narrates a saying from Masʿūd which we will mention later.

Al-Dhahabī writes about Imam al-Kāzīm, peace be upon him:

"Mūsā al-Kāzīm, peace be upon, the leader..."

Abū Ḥātim says: "Al-Kāzīm (a) is trustworthy, honest and one of the leaders of Muslims."

Al-Tirmidhī and Ibn Māja have transmitted two narrations from him.

"He has a big and famous pilgrimage site in Baghdad. He is buried there along with his grandson. His son, ʿAlī b. Mūsā, peace be upon them, also has a huge pilgrimage site in Ṭūs

¹ *Tarīkh Baghdad*, vol.13, p.29.

(Mashhad). His death occurred in the year 183 after Hegira..."¹

Ibn al-Jawzī writes in this regard:

"Mūsa b. Ja'far (peace be upon him) was called al-'Abd al-Ṣāliḥ (i.e. a worthy servant) because of his worship, *ijtihād* and his night vigil. He was generous and patient. When he was annoyed or hurt by someone, he would send dirhams or dinars to him."²

Qarmāni writes about Imam al-Kāẓim, peace be upon him:

"He was the great Imam, the only one and the authority. He stayed up all night praying and fasting during the day. He was called al-Kāẓim because of his tremendous patience and his forgiving others."

He is known as Bāb al-Ḥawā'ij, because no one went to him except that his needs were met and fulfilled by him.³

Ibn Ḥajar al-Haytamī al-Makkī writes about Imam al-Kāẓim, peace be upon him:

"He inherits the knowledge, understanding, virtue and perfection from his father. The reason for naming him al-Kāẓim is his great patience and his magnanimity towards the wrongdoers.

Among the Iraqis, he was known as "Bāb Qadhā al-Ḥawā'ij 'Indallāh" (i.e. gate of fulfillment of wishes by Allah). He was the most devout people of his time, the most learned and the most generous of them."⁴

Ibn Ṭalḥa writes in this regard:

¹ *Siyar a' lām al-nubalā'*, vol.6. p.270.

² *Ṣifat al-ṣafwa*, vol.2, p.103.

³ *Akḥbā al-duwal*, p. 112.

⁴ *Al-Ṣawā'iq al-muḥriqa*, p.112.

"Imam al-Kāẓim (peace be upon him) was a very honorable Imam. He was a mujtahid who made tremendous efforts in his ijtihad. He is known for his virtues. He spent the night prostrating and worshiping, and the day giving alms and fasting. He was called al-Kāẓim because he was very tolerant and forgave those who oppressed him.

He did good to those who wronged him. He forgave people who committed crimes against him. Since he constantly engaged in worship, he was called al-‘Abd al-Ṣālīḥ (i.e. a worthy servant).

In Iraq, he is known as 'Bab al-Ḥawā'ij ila Allāh' because those who appealed to God through him, their desires were fulfilled and their wishes were granted. His dignity has astonished the intellects. This shows that he has a high and eternal position with Allah."¹

These are some Sunni sayings about Imam al-Kāẓim, peace be upon him, but the virtues and merits of that Imam according to the Shiites, who believe in his Imamate, are innumerable.

These virtues have been narrated with authentic chains of transmission in a number of books such as *Kitāb al-ʿIrshād* by al-Shaykh al-Mufīd, *al-Manāqib* by Ibn Shahrāshūb, *Iʿlām al-wara* by al-Ṭabarsī, *Kashf al-ghumma fī maʿrifat al-aʿimma* by al-Arbalī, *Ithbāt al-hudāt* Ḥurr al-ʿĀmilī, *Beḥār al-anwār* by al-ʿAllāma Bāqir al-Majlisī, etc. Also, separate books have been written about his virtues, conduct and lifestyle.

Imam al-Kāẓim, peace be upon him, was born in "Abwā'", one of the villages of Medina. His Holiness was born in the year 128 AH (or according to a tradition, 127 or 129 AH). He passed away in the year 183 AH.

¹ *Maṭālib al-suʿūl*, p.76.

Other dates have also been mentioned for his demise.

Imam al-Kāẓim, peace be upon him, died in Hārūn's prison. The Imam sent Hārūn (al-Rashīd) a letter in which he expressed his displeasure with him, saying:

إِنَّهُ لَنْ يَنْقُضِيَ عَنِّي يَوْمَ مِنْ الْبَلَاءِ حَتَّى يَنْقُضِيَ عَنْكَ يَوْمَ مِنَ الرِّخَاءِ، حَتَّى نَفْنَى جَمِيعاً إِلَى يَوْمٍ لَيْسَ فِيهِ انْقِضَاءٌ، وَهَنَّاكَ يَخْسِرُ الْمُبْطِلُونَ.

"No day of tribulation passes me until a day of ease passes you, so that we will all perish and (be resurrected) on the endless day when those who say false things shall be losers." This letter gives an account of the pain and sorrow the Imam suffered in prison and, in addition, it shows that the Imam will judge the tyrant (i.e. Hārūn) on the day when those who say false things shall be losers.¹

Imam al-Kāẓim, peace be upon him, did not die a natural death; he was poisoned to death.

Imam al-Kāẓim (a) and Many Narrators

Ibn Taymiyya makes the following claim about Imam al-Kāẓim (a):

"Not many narrations have been narrated from him. He narrated from his father Ja'far (a). His brother, 'Alī b. Ja'far has narrated from him. Al-Tirmidhī and Ibn Māja have also transmitted his narrations.

It should be said in response to Ibn Taymiyya:

It is enough for him to narrate from his father Imam Ja'far al-Ṣādiq, peace be upon him, because he is connected to the source.

As for the narrators who have narrated from him, it should also be said that these people are innumerable inasmuch as

¹ *Tahdhīb al-kamāl*, vol. 9, p.50; *al-Bidāya wa al-nihāya*, vol.10, p.183; *Siyar a'lām al-nubalā'*, vol.6, p.273.

they are too many. Among his relatives, his brother ‘Alī b. Ja‘far and the Imam's children have narrated from him.

Ibn Ḥajar al-‘Asqalānī not only names the Imam's brothers and children but he also mentions names of individuals who have narrated from him.

Al-Khazrajī says in this regard: "The son of Imam al-Kāẓim (a), Ali b. Mūsa al-Riḍā (as), his two brothers ‘Alī b. Ja‘far and Muḥammad b. Ja‘far and another group of people have narrated from him."¹

In Rijāl books, Shiite scholars have mentioned the names of many students of Imam al-Kāẓim, peace be upon him, and those who have narrated from him. The number of these people reaches hundreds. The books of jurisprudence and other books of Shiite narration dealing with the rules of Sharia, religious knowledge and sciences are replete with narrations that have been transmitted through these narrators.

However, this man (Ibn Taymiyya) has tried to diminish the importance of Imam al-Kāẓim, peace be upon him, and create an impression that the narrators who have narrated from him are not important. Ibn Taymiyya does not even mention the son of Imam al-Kāẓim, peace be upon him, i.e. Imam al-Riḍā (a) as the one who acquired knowledge and narration from him.

On the other hand, we should know that the reason why Sunni hadith books, except for the books written by al-Tirmidhī and Ibn Majah, have not recorded and transmitted Imam al-Kāẓim's sayings is due to their misfortune and failure to do so, because they have turned away from the Ahl al-Bayt and the pure progeny of the Messenger of Allah, peace be upon him and his family. That is the reason why they are deprived of this success and honor.

¹ *Khulāṣat tahdhīb al-kamāl*, p.334.

Imam al-Kāẓim (a) and Shaqīq al-Balkhī

Al-‘Allāma Hīllī, may God have mercy on him, said:

Ibn al-Jawzī al-Ḥanbalī quotes Shaqīq al-Balkhī as saying: 'I left for Hajj in the year 149 AH.'

Ibn al-Jawzī is the same as Abū al-Faraj ‘Abd al-Raḥmān b. ‘Alī b. al-Jawzī, the Ḥanbalī jurist, the memorizer of hadith and preacher. Ibn Khallakān says about Ibn al-Jawzī: "He was the ‘Allāma (learned scholar) of his age and the Imam of his time."¹

Al-Dhahabī describes Ibn al-Jawzī as "Imam, ‘Allāma, Ḥāfiẓ (memorizer), Iraqi scholar and preacher of great

Ibn al-Jawzī authored many books. He died in the year 597 AH. This Sunni scholar's biography is written in books such as *al-Wāfi bil-wafiyāt*, *Tadhkirat al-ḥuffāz*, *al-Nujūm al-zāhira*, etc.³

Who is Shaqīq al-Balkhī?

Abū Na‘īm al-Iṣfahānī says about him: "Shaqīq b. Ibrahim al-Balkhī is one of the ascetics of the Orient."

Ibn Ḥajar al-‘Asqalānī says: "Shaqīq's virtues and merits are too many."⁴

Ibn al-Jawzī has narrated this story in his book *Ṣifat al-ṣafwa*.⁵ Other people have also narrated this story.⁶

¹ *Wafiyāt al-A‘yān*, vol.4, p.393.

² *Tadhkirat al-ḥuffāz*, vol.4, p.1342.

³ Cf. *Al-Wāfi bil-wafiyāt*, vol.2, p.321; *Tadhkirat al-ḥuffāz*, vol.4, p.131; *al-Nujūm al-zāhira*, vol.6, p.174.

⁴ *Lisān al-mīzān*, vol.3, p.153.

⁵ *Ṣifat al-ṣafwa*, vol.2, p.125.

⁶ For further information in this regard, refer to these books: *Akḥbār al-Duwal*, p.112; *Jāmi‘ kirāmāt al-awliyā’*, vol.2, p.229; *Maṭālib al-su‘ūl*, p.84; *Nūr al-abṣār*, p.135.

However, Ibn Taymiyya, who cannot tolerate hearing any of the merits of the Imams, even if the narrator is a Sunni, says in this regard:

"But the famous story told by Shaqīq al-Balkhī is a lie."

Explaining the reason for this claim, which stems from his hatred and stubbornness, he writes:

"Because this anecdote is not consistent with what we know about the life of Mūsa b. Jaʿfar (peace be upon him) since he lived in Medina after the death of his father Jaʿfar b. Muḥammad (peace be upon him). Jaʿfar b. Muḥammad (peace be upon him) also died in the year 148 AH. He did not come to Iraq from there to be in Qādisiyya ..."

Strangely enough, Ibn Taymiyya speaks in such a way as if he is well aware of every single detail and all occurrences and characteristics of the life of Imam al-Kāẓim, peace be upon him.

He speaks as though he has more information than others ... This story has been narrated by his followers i.e. those who knew him better than others.

In addition, Ibn Jawzi, who is Iraqi and from Baghdad, has narrated this narration. The same person wrote *al-Muntaẓam fī tārikh al-umam*, which is one of the most accredited historical books, not to mention the fact that some other prominent scholars have also passed on this narration.

But Ibn Taymiyya's hatred, malice and stubbornness do not allow him to accept the truth. Indeed, if this story had been narrated about Yazīd, 'Umar, or other people whom he loved, he would have definitely written an entire book about it and would have spoken with such fervor and passion that every listener would be fascinated by it.

When Ibn Taymiyya's reaction to this story is as such, the reader can well understand how he would react to the rest of the truth.

Repentance of Bushr al-Ḥāfi

Al-‘Allāma al-Ḥillī said:

"Another virtue of Imam Mūsa al-Kāẓim, peace be upon him, is that Bushr al-Ḥāfi repented at his hand. As he passed by Bushr's house in Baghdad, he..."

Abū Naṣr, Bushr b. Ḥārith b. ‘Abd al-Raḥmān b. ‘Atā b. Hilāl b. Mahān b. ‘Abdullah, is known as al-Ḥāfi. He was from Merv and lived in Baghdad.

He was the cousin of ‘Ali b. Khashram. He was superior to the people of his time in piety and continence. He was unique in his prudence, wisdom and various virtues, the rightness of religion, taming his soul, putting aside extravagance and having a good way... He has transmitted many narrations ..."¹

Although Khaṭīb al-Baghdādī touches on many characteristics of his, we will suffice to this much.

Ibn al-Jawzī, quoting Khaṭīb al-Baghdādī, has written his biography and said: "I have written a book on Bushr's merits."²

However, Ibn Taymiyya has denied the authenticity of this story considering it to be false in the same way as the previous one. But his argument for the falseness of this story is very funny and at the same time sad, he says:

"But this statement of his (al-‘Allāma al-Ḥillī, may God have mercy on him) that al-Ḥāfi repented at his (Imam Kāẓim (a) hands is a lie told by someone who has no correct information about either Mūsa b. Ja‘far or al-Ḥāfi. That is

¹ *Tārīkh Baghdad*, vol.7, p.67 - 80.

² *Al-Muntaẓam*, vol.11, p.122 – 125.

because when Hārūn al-Rashīd brought Mūsa b. Ja'far to Iraq, he imprisoned him. Therefore, he did not have the opportunity to pass by the house of al-Ḥāfi and others."

Indeed, if we say that al-ʿAllāma al-Ḥillī, may God have mercy on him, does not have sound information about Imam al-Kāzim (a), then who else can have sound information about Imam?

Undoubtedly, this man cannot claim that he knows the Ahl al-Bayt, peace be upon them, even as much as common Shiite people know him. The best evidence of his ignorance of the lives of the infallible Imams (a) is the same claim that he has made about al-ʿAllāma al-Ḥillī, may Allah have mercy on him. Of course, that is when we assume that he said this out of ignorance, not out of hatred and stubbornness towards the Imams, peace be upon them.

Ibn Taymiyya does not know that Hārūn al-Rashīd had released Imam al-Kāzim (a) from prison and that he had lived in Baghdad for some time. However, Hārūn imprisoned him again until he poisoned and martyred him.

This historical event, i.e. the release of Imam al-Kāzim, peace be upon him, is unanimously accepted by historians. It is an event in which one of his noble virtues is made clear.

Ibn Khallakān writes in the biography of Imam al-Kāzim (peace be upon him):

"Abū al-Ḥasan ʿAlī b. Ḥusayn b. ʿAlī al-Masʿūdī writes in his *Murūj al-dhahab* the following about Hārūn al-Rashīd:

"ʿAbdullah b. Mālīk al-Khazāʿī was one of the Hārūn's policemen working in his court. He says: 'Hārūn al-Rashīd sent someone for me at an unexpected time; he told me to go with him and he did not even let me change my clothes. While I was worried, we reached the house of Hārūn al-Rashīd. Hārūn's servant went in to inform him about my

arrival at his court. I was ushered in. On entering Hārūn's court, I saw him sitting on his bed. I greeted him. He was somewhat silent. As my fears and worries doubled I kept wondering what the king was going to do with me. Then he said to me: 'O Abdullah! Do you know why I summoned you here at this time?'

I replied: 'No, by God, O Commander of the Faithful! I do not know.'

He said: 'At this moment, I dreamed as though an Abyssinian man came to me and was holding a spear. He warned me to either release Mūsa b. Jaʿfar right now, or he would take my life with that spear. Now go and set him free.'

He says: 'I asked him three times: 'O Commander of the Faithful! Shall I release Mūsa b. Jaʿfar?'

He replied: 'Yes, go now and release him and give him thirty thousand dirhams and tell him if he wants a position, we are ready to give him whatever he likes. If he wants to return to Medina, he is free and can go back.'

Abdullah says: 'I went to the prison ... and I released Imam al-Kāẓim, peace be upon him, and I told him that I was surprised by his story.'

He replied: I will tell you what happened. I was asleep when I saw the Messenger of God, peace be upon him and his family, in my dream. The Prophet (s) said:

يَا مُوسَى! حَبَسْتَ مَظْلُومًا

'O Mūsa! You were imprisoned innocently.'

Then the Prophet (s) said: 'Say these words and after saying them, you will be released from prison tonight.'

Abdullah says: 'I then said: 'May my parents be your ransom, what did the Prophet (peace and blessings of Allaah be upon him and his family) say?'

Imam Mūsa b. Ja'far (a) replied: 'The Prophet (s) said: Say:

"يا سامعَ كُلِّ صوت، ويا سابقَ كُلِّ فوت، ويا كاسيَ العظام لحماً ومنشرها بعد الموت،
أسألك بأسمائك الحسنی وباسمك الأعظم الأكبر المخزون المكنون الذي لم يطلع عليه
أحد من المخلوقين، يا حلماً ذا أناة لا يقوى على أناته، يا ذا المعروف الذي لا ينقطع
أبداً ولا يحصى عدداً، فَرَجْ عَنِّي."

'O hearer of all sounds, O He Who takes precedence over everything that passes away! O the One who covers the bones with flesh and restores them after death. I ask you in the name of Your beautiful attributes and by Your great name which is hidden and none of your creatures knows about it. O gentle and tolerant, O the One against whose patience none has any power, O the owner of the good which never ends and cannot be counted, deliver me.'

When I said this Zikr, then what you see happened to me."¹

When Imam al-Kāzīm, peace be upon him, was released from prison, there was an opportunity for the people to take advantage of his presence and be guided by him.

One of those people who were guided at the Imam's hand was al-Hāfi, who repented and became so devout and abstemious that he became one of the most righteous people.

Knowing this, we can pass a better judgment about Ibn Taymiyya.

¹ *Wafiyāt al-a'yān*, vol.4, p.394.

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