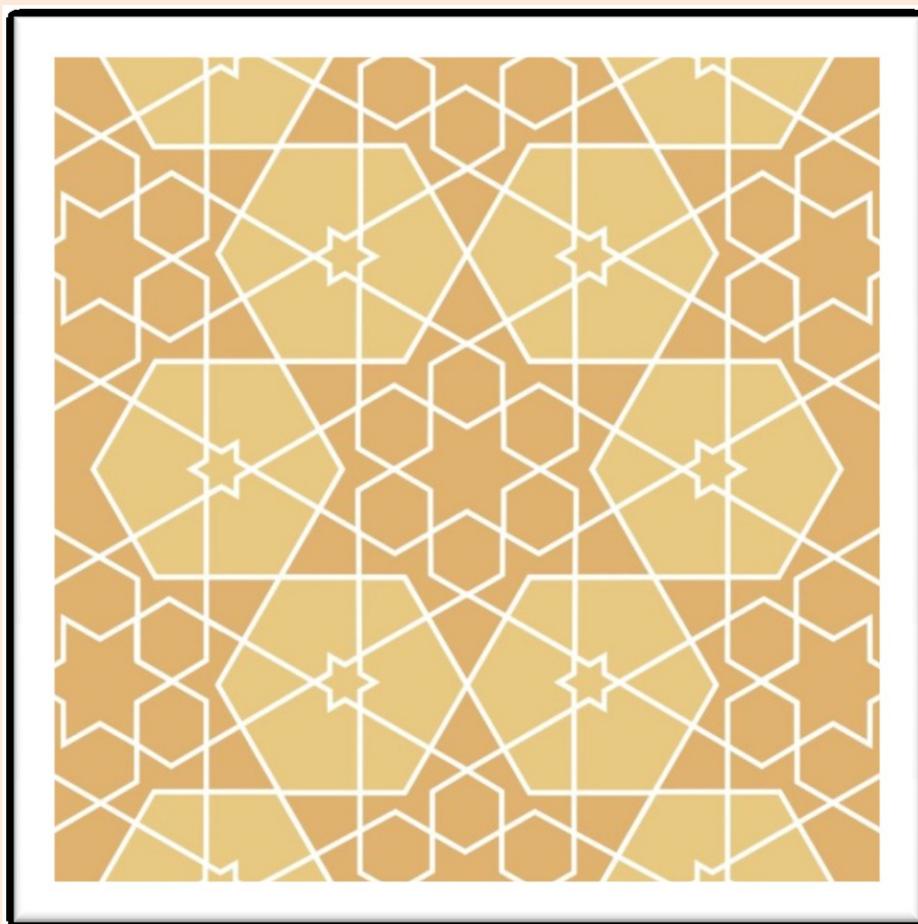


INFALLIBILITY

The narration of Saqalayn



GRAND AYATOLLAH HOSSEINI NASSAB



introduction

The Shia Muslims believe that all Prophets and Imams of Twelver Shia Muslims are infallible.

There exist various proofs for the infallibility of the Shia Imams, the Prophet's Ahlul Bait, Peace be upon them.

Suffice it to say, according to both the Shia and Sunnite scholars, the Prophet (peace be upon him and his descendants) in the last days of his life asserted:

اني تارك فيكم الثقلين كتاب الله و اهل بيتي و انهما لن يفترقا
حتي يردا علي الحوض .

(I leave behind two worthy things, the Book of Allah and my household, and these two would not be separated until they join me at the Pond.)

It is noteworthy to say that the holy Quran, beyond doubt, is immune from any error, because Allah is its sender, the angle of revelation is its bearer, and the Prophet (peace be upon him and his descendants) is its recipient. They are wholly infallible, and the whole Muslims affirm the infallibility of the holy Prophet (peace be upon him and his descendants) in receiving the Word of revelation, its protection, and propagation.

Moreover, it is apparent that when the holy Quran enjoys firm infallibility, the Prophet's Ahlul Bait (a.s) are away from error and deviation, too. Due to this fact, like two wings of a bird, the Prophet's Ahlul-Bait in this hadith have been equally conceived as the holy Quran for the nations' leadership and guidance.

In other words, there is no room for the fallible persons to be counted as the affiliation of the holy Quran.

The most apparent evidence on the infallibility of the Ahlul-Bait (a.s) is the Prophet's statement:

لن يفترقا حتي يردا علي الحوض

(They would not be separated until they join me at the pond.)

If they had erred, they would be separated from the holy Quran, which is definitely away from error, and the honored Prophet (peace be upon him and his descendants) has negated the issue of his Ahlul-Bait's fallibility.

In addition, the term 'Ahlul-Bait' includes not the whole Prophet's descendants, because, no doubt, they were not wholly immune from sin. Therefore, only a special group of his household attained the state of immunity from sin and error, known as Ahlul-Bait (a.s), who have been the illuminators for the people and the protectors

of the Prophet's tradition and the Divine laws throughout the history.

In this brief book, we will mention this Hadith in detail.

Which one is correct: Irati or Sunnati?

One of the questions that arises in this regard is that: which one is accounted as the authentic phrase [in Saqlayn hadith]: **وعترتي** (and my household) or **وسنتي** (and my tradition)?

In their Hadith books, the narrators have recorded Saqalayn hadith, which is of high credit, in two versions, and now, we are about to find out the authentic one:

- 1st. **كتاب الله وعترتي اهل بيتي** (God's Book and my household)
- 2nd. **كتاب الله وسنتي** (God's Book and my tradition)

In answer to this question, we remind the following points:

The Prophet's true and authentic hadith is the one, which includes the phrase **و اهل بيتي** (and my household), and the authenticity of its documentary sources is beyond doubt, while the documents, presented for **و سنتي** (and my tradition) seem unsound.

The evidence of

the phrase **واهل بيتي (and my household):**

Two grand narrators have narrated the following text:

1- In his book, entitled ‘Sahih’, Moslem narrates from Zeid Ibn Argham that once the Prophet (peace be upon him and his descendants) delivered a sermon next to Khum, a pool in a region between Mecca and Medina, in which he praised God and admonished the people as saying,

الا ايها الناس، فانما انا بشرٌ يوشك ان ياتي رسول ربي فاجيب
و انا تارك فيكم ثقلين : اولهما كتاب الله فيه الهدى و النور،
فخذوا بكتاب الله و استمسكوا به – فحث علي كتاب الله و رغب

فيه ثم قال : و اهل بيتي، اذركم الله في اهل بيتي ، اذركم الله
 في اهل بيتي ، اذركم الله في اهل بيتي *

*(O, people! Verily, I am a man, and soon the
 angel of death will come to me, and I will
 submit myself to his call. I leave behind two
 invaluable things: the Divine Book, which is
 the light and guidance, so adhere to it. He then
 went on, and my household, and my household,
 and my household.)*

Darami in his ‘Sonan’ has recorded this
 sermon, too,** and the authenticity of these two
 documentary sources is beyond doubt.

* Sahih, Moslem, vol.4, p. 1803, no. 2408

2-Tirmizi has also narrated this hadith with the phrase *و عترتي اهل بيتي* (and my household) as follows,

اني تارك فيكم ما ان تمسكتم به لن تضلوا بعدي؛ احدهما اعظم
من الاخر: كتاب الله حبل ممدود من السماء الي الارض و
عترتي اهل بيتي ، لن يفترقا حتي يردا علي الحوض، فانظروا
كيف تخلفوني فيها *

(I leave behind among you two things. You will never go astray if you hold fast to them; and one of them is greater than the other: the Book of Allah, which is a string from the heaven to the earth, and my household (Ahlul-Bait). They will never be separated from each other until

** Vol.2, p. 431-32

* Vol.5, p.663, no. 37788

*they join me at the pond. Beware how you will
treat my trusts.)*

This proves the authenticity of our assertion that Moslem and Tirmizi, the authors of ‘Sahih’ and ‘Sonan’, have highlighted the phrase *واهل بيتي* (my household), and its authenticity is beyond doubt.

The evidence of

the phrase **وسنتي (and my tradition):**

The tradition, having applied the phrase **وسنتي** (and my tradition), is a fake, and in addition to its unsound documents, it is believed that the Umayyad agents have faked it:

1-In his ‘Mostadrak’, Hakem Neishaburi has narrated the below tradition from the following narrators:

Abbas Ibn Abi Ovays narrated from Abi Ovays from Thur Ibn Zeidul Deilami from Akramah from Ibn Abas that the holy Prophet (peace be upon him and his descendants) said,

يا ايها الناس إني قد تركت فيكم، ان اعتصمتم به فلن تضلوا ابدا:
 كتاب الله و سنه نبيه *

(O, people! I leave behind two things; you will never go astray if you hold fast to them: the Book of Allah and His Prophet's tradition.)

Ishmael Ibn Abi Ovays and Abi Ovays, the father and the son, two of the narrators of this hadith, are not only unreliable, but also charged of forgery and lie.

The genealogists' views on them:

* Mostadrak, vol.1, p. 93

Hafez Mazi, a genealogical scholar, in his book, entitled ‘Tahzibul Kamal’ writes about Ishmael and his father as such:

“Yahya Ibn Moe’en (one of the great scholars in the field of genealogy) believes that Abi Ovays and his son are unreliable”. He has been narrated as saying that they have committed breach of trust about the hadiths. With regard to Abi Ovays’ son, he said, “He is unreliable”, and Nesae believes that Abi Ovays’ son is unsound and untrustworthy. Abul Qasem Lalkae said, “Nesae has a lot of assertions against him such as, “his narrations ought to be abandoned”.

Besides, Ibn Adi (the genealogist) says, “Ibn Abi Ovays has narrated a number of queer traditions

from Malek, his uncle, that nobody believes in them”.*

Ibn Hejr in the preface of his book ‘Fath Ul-Bari’ has asserted, “One cannot rely on Ibn Abi Ovays’ narrations, because Nesae has reprimanded him”**. **

In his book, called ‘Fathul Molk Ul-Ala’, Hafez Seyed Ahmad Ibn Sediq quoted Salmat Ibn Sheid that he had heard from Ishmael Ibn Abi Ovays saying, “When the people of Medina have a diversity of opinion about something and fall in two groups, I fake some traditions”**. ***

* Tahzibul Kamal, Hafez Mazi, vol.3, p. 127.

** Fath Ul-Bari, Ibn Hejr Asghalani, the preface, p.391, Darul Marefah edition.

*** Fathul Molk Ul-Ala, Hafez Seyed Ahmad, p.15

Thus, Ishmael Ibn Abi Ovays is accused of faking hadiths, and Ibn Moe'en has ascribed the mendacity to him. In addition, his narrations have never been recorded in any sound books, including 'Sahih' by both Moslem and Tirmizi.

Moreover, Abu Hatam Razi in 'Jarh and Tadil' writes, "Abu Ovays' hadiths have been recorded in some of the books, but no one relies on them in his debates, because they are not trustworthy".* The traditions, narrated by them, are unsound and in cases, contradict the sound and authentic ones.

It is worthy to mention that the hadith transmitter, i.e., Hakem Neishaburi, has rectified the lack of authenticity of the hadith narrators, so

* Jarh and Tadil, Abu Hatam Razi, vol. 5, p.92

he has not endeavored to rectify it. On the contrary, he has presented evidence, proving the authenticity of the hadith content, but this evidence adds invalidity to it, and here is his unsound evidence:

The second evidence of the phrase *و سنتي* (and my tradition):

Hakem Neishaburi has narrated the following as Marfu hadith ** from Abu Hurirah,

اني قد تركت فيكم شيئين لن تضلوا بعدهما: كتاب الله و سنتي و
لن يفترقا حتي يردا علي الحوض***

** The hadith, the narrator of which does not ascribe it to the Infallible.

*** Hakem, Mostadrak, vol. 1, p.93

Hakem has narrated this hadith with the following chain of transmission:

Alzabi narrated from Saleh Ibn Musa Al-Talhi from Abdul Aziz Ibn Rafi from Abi Saleh from Abi Hurirah.

Like the previous one, this hadith is a fake.

Saleh Ibn Musa Al- Talha is one of the narrators, and below are the great genealogists' views on him:

Yahya Ibn Moeen says, "Saleh Ibn Musa is not reliable". Abu Hatam Razi reprimands him as saying, "his narrations are not sound, and he ascribes some invalid statements to the

trustworthy individuals. Nesae believes, “his narrations ought to be abandoned ”.*

In ‘Thahzib Ul-Tahzib’, Ibn Hejr refers to Ibn Habaen as saying, “Saleh Ibn Mosa ascribes some statements to the trustworthy individuals, while they have no conformity with their speech”. He then adds, “his narrations are not reliable, and Abu Naeem also believes that his narrations should not be trusted, because he always narrated null and void narrations”**.**

Also, Ibn Hejr in ‘Taqrib’*** writes, “his narrations are abandoned”, and Zahabi in ‘Kashef’**** says, “His narrations are unreliable”.

* Tahzib Ul-Kamal, Hafez Mazi, vol.13, p.96

** Tahzib Ul-Tahzib, Ibn Hejr, vol.4, p.355

*** Taghrib, Ibn Hejr, no.2891

**** Kashef, Zahabi, no.2412

He also in ‘Mizan Ul-Etedal’^{*} has quoted the above-mentioned tradition, asserting that it was one of Salih’s invalid traditions.

The third evidence of the phrase **وسنتي (and my tradition):**

Ibn Abdul Ber in ‘Tamhid’^{**} has recorded the same tradition with the following chain of transmission:

Abdul Rahman Ibn Yahya narrated from Ahmad Ibn Saeed from Mohammed Ibn Abraham Aldabili from Ali Ibn Zeidul Faraezi, from Al-Honaini from Kathir Ibn Abdollah Ibn Amro Ibn Ouf from his father from his grandfather.

* Mizan Ul Etedal, Zahabi, vol.2,P.302

** Al-Tamhid, vol.24, p.331

*** Tahzib ul-Tahzib, Ibn Hejr, vol.8, p.377, Darulfikr edition : Tahzib Ul-Kamal, vol. 24, p.138

**** Ibid.

With regard to Kathir Ibn Abdollah, Imam Shaffee said, “He is one of the pillars of mendacity”.*** Abu Dawud also asserted, “He is of the liars”. Ibn Haban stated, “Abdollah Ibn Kathir has narrated a book of traditions from his father and grandfather which is a fake from the base, and any excerption from the book or narration from Abdollah is prohibited, save for criticism or rebuttal”.****

Nesae and Darul Ghatna are of the opinion that his narrations are unreliable, and Imam Ahmad confirms that his narrated hadiths are unsound and therefore, rejected, and Ibn Moe'en is of the same opinion.

It is a wonder that Ibn Hejr in ‘Al- Taghrib’ has only sufficed it to describe him as ‘unsound’ and has called those who have charged him with mendacity as extravagant, whereas the leaders of genealogy have accused him of mendacity and fake; as Zahabi says, “his words are invalid and unfounded”.

The narration with no evidence:

In his ‘Al-Movata’, Malek has narrated this tradition without evidence or chain of transmission, and it is evident that such a tradition is of no credit.* This study clearly proves that the mendacious narrators or the

* Al- Movata, Malek, p.889, hadith no.3

Umayyad agents through imitating the real hadith have faked this hadith. Due to this fact, the mosque speakers and preachers have to abandon this tradition, which has not been narrated by the Messenger of God, and instead, acquaint the people with the sound tradition; the tradition, which Moslem has recorded in his ‘Sahih’ as *اهل بيتي* (my household) and Tirmizi as *عترتي و اهل بيتي* (my household and Ahlul-Bait). Moreover, the seekers of knowledge should study the hadith science so as to distinguish the sound hadiths from the unauthentic ones.

It is noteworthy to mention that what the Prophet (peace be upon him and his

descendants) meant by the phrase **اهل بيتي** was his household, such as Fatima, Hasan, and Hussein (a.s), because Moslem in his ‘Sahih’ * and Tarmazi in his ‘Sonan’ ** have quoted from Ayesha as saying,

نزلت هذه الاية علي النبي – صلي الله عليه [و آله] وسلم –
 انما يريد الله ليذهب عنكم الرجس اهل البيت و يطهركم تطهيراً
 ، في بيت ام سلمة ، فدعا النبي – صلي الله عليه [و آله] وسلم
 – فاطمة و حسناً و حسيناً فجللهم بكساء و علي خلف ظهره
 فجلله بكساء ثم قال : اللهم هولاء اهل بيتي فاذهب عنهم الرجس
 و طهرهم تطهيراً. قالت ام سلمه و انا معهم يا نبي الله ؟ قال :
 انت علي مكانك و انت الي خير.

* Sahih, Moslem, vol.4, P. 1883, hadith no.2424.

** Sonan, Tirmizi, vol.5, P.663

(The verse انما يريد الله ليذهب عنكم الرجس اهل البيت و يطهركم تطهيرا (Allah only desires to keep away the uncleanness from you, O, People of the house! And to purify you a thorough purification) was revealed in the house of Omme Salameh. Then, the holy Prophet (peace be upon him and his descendants) covered Fatima (a.s), Hasan, and Hussein under the cloak while Ali was behind him. He also covered Ali with the cloak and said, "O, my Lord! These are my household. Remove from them the impurity and purify them". Then, Omme Salameh asked the Prophet (peace be upon him and his descendants), "Am I considered as your household?" and the Prophet (peace be upon him and his

descendants.s) replied, “Stay in your place (Do not come under the cloak); you are on the way of goodness”.)

The concept of Saqlayn hadith

Two conclusions are drawn from the fact that the holy Prophet (peace be upon him and his descendants) mentioned his household alongside the holy Quran, and then called both of them as the Divine authority over his nation:

1. Like the holy Quran, the words of the Prophet's household serve as the Divine authority, and they must adhere to them in the religious affairs. Although the Muslims were divided into two groups on the issue of Caliphate and the management of the nation's political affairs after the Prophet's demise and each of them had their own ideologies, there remains no room for any difference among them on the Ahlul-Bait

(a.s) as the religious authority, because all of them agree on the validity of Thaqlayn hadith, which calls for the holy Quran and the Prophet's household as the source of ideology and Divine laws. It is evident that if the Islamic nations act in accordance with this hadith, their differences will be less and less, and as a result, they will reach to unity.

2. The holy Quran is immune from the error, because it is the Word of God, and He describes it as such,

لا ياتيه الباطل من بين يديه و لا من خلفه تنزيل من حكيم حميد

*

* Foselet Sura, verse no. 42

** Ale-Imran Sura, verse no. 42

(No falsehood finds way to it in the present or future; the descending of it is by the Source, the Wisdom, the Praised.)

If the holy Quran is immune from the error, its mate should be so, because it is not sensible that the fallible or sinful persons accompany the Divine Book.

This tradition certifies the infallibility of the Prophet's household, but it is noteworthy to mention that infallibility is not always accompanied with prophecy. There are some infallible persons who are not the prophets. In accordance with the verse,

إن الله اصطفاك و طهرك واصطفاك علي نساء العالمين**

(Allah has chosen you and purified you and has preferred you over the women of the world), the holy Mary is pure from sins, but not the prophet.
