

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**General Contexts on The
Reliability of
The Four Books in The View of
Al-Mujahid**

Translation and Commentary by

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العَتَبَةُ العَبَّاسِيَّةُ الْمُقَدِّسَةُ
قَسْرُ الشُّوْنِ المُكْرَبِ وَالثَّقَافِيَّةُ
المَكِّيَّةُ وَوَرَاذُ المَحْطُوطَاتِ
مَرْكَزُ الشَّيْخِ الطُّوسِيِّ فَهْمِيٌّ لِلدِّرَاسَاتِ وَالتَّحْقِيقِ

The Research: General Contexts on The Reliability of The
Four Books in The View of Al-Sayed Muhammad
Al-Mujahid

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Reviews.

Technical output: Ali Asadullah.

Edition: first .

Date: 14 /9 /2021 – 6 / safar /1443 .

**A Statement from The Scientific and
Preparatory Committees
For the First International Scientific
Conference:
(Al-Sayyid Al-Mujahid and His
Scientific Legacy)**

All praise be to Allah Lord of the worlds, and may His peace and blessings be upon his noble messenger Muhammad and his pure progeny.

The sky of science and knowledge in the history of the Shias is filled with shining stars, whose bright light guides the lost. These great men carried the banner of truth and the torch of guidance and repelled ignorance. They are like how Imam Al-Sadiq (a.s) described as reported by Imam Al-Askari (a.s), "The scholars of our Shias are fighters at the border with Ibleesla and his warmongers, preventing them from advancing upon our weak Shias, and from them being overcome by Ibleesla and his adherents, the Nasibis (Hostile Ones). Indeed! So, the ones from our Shias who stand for that would be superior to the ones who fight against the Romans, and the Turks, and the Khazar, a thousand (upon a) thousand times,

because he defends the Religion of ones who love us, but the other one defends their bodies "⁽¹⁾.

They spread the divine knowledge of Ahl al-Bayt (a.s) and lead their Shias to the correct and upright rulings, making them the cause of guidance and the apparent villages as mentioned by Imam Al-Sadiq (a.s), "So the one who accepts our merits that we are the apparent town between them and their Shias, the town which Allah has Blessed therein, the apparent villages is the Rasool, and the transferring (transmitting of Hadeeth) from us to our Shias, and scholars of our Shias, to our Shias. And the Words of the Exalted: and We Apportioned the traveling therein, so the traveling is like the knowledge, journeying with it nights and days. The example of the one who journeys from the knowledge during the nights and the days from us to them (Shias), regarding the Permissible and the Prohibited, and the Obligations and the Judgements, there is safety in it when it is taken from him, safety from the doubt and the straying, and then transferring from the Prohibited to (become) the Permissible, because they are taking the knowledge from the ones whom it is Obligated for them to take it from them, with the recognition. (This is) because they are the people who inherited the Knowledge from Adam to where it has ended, children of Mustafa, from each other. It has not ended up to you, but it has ended up with us, and we are the children, the Chosen ones, not you and those that

(1) Bihar Al-Anwar, v.2, p5.

resemble you, O Hassan!"⁽¹⁾.

Thus, the school of Ahl al-Bayt produced the most eminent and distinguished scholars the Islamic nation has seen, despite the repression, restrictions, and fears that the Shias faced. The last four centuries are considered the most virtuous academic era and the brightest in development and prosperity, which saw great productivity. The grand scholars of this era left behind many, many significant works, which should intensify scientific efforts to revive their memory by presenting examinations and studies and holding conferences and seminars about the most prominent of those personalities.

Among the brightest stars of the thirteenth century is one of the masters of jurisprudence, the excellent and comprehensively knowledgeable scholar, a competent scholar in the principles of jurisprudence, the great leader, Al-Sayed Muhammad Al-Tabatabaei, nicknamed: Al-Mujahid. Allah has combined unique aspects and numerous characteristics in his honorable personality, such as his knowledgeable family and noble lineage. His father was Al-Sayed Ali Al-Tabatabaei, known as the author of Riyad Al-Masa'il and his mother was Al-Wahid Al-Bihbahani's daughter. Muhammad Ali al-Tabatabaei and Abd Al-Hussain Al-Tabatabaei were his uncles. He married the daughter of his teacher, Al-Allama Bahr Al-'Ulum.

(1) Al-Ihtijaj, v.2, p.63.

◆ General Contexts on The Reliability of The Four Books in The View of Al-Mujahid

He was also blessed with God-given talents, a scientific environment, and a spiritual atmosphere that distinguished his scientific personality. In addition to that, his brilliance and intelligence aided his swift achievements. He studied in the holy seminary of Karbala under his father, in Najaf under Al-Sayed Muhammad Mahdi Bahr Al-'Ulum, and in the holy city of Kadhimiya under Al-Sayed Muhsin Al-A'raji. He then went to the Islamic seminary of Isfahan, in which he engaged in teaching and writing for thirteen years. Hence, he attended various Islamic seminaries and gained his knowledge from several religious schools.

After his father's death – the leading Shia authority – he succeeded his father and became the leading Shia authority and leader of the Islamic seminary. His noble presence in Karbala's Islamic seminary helped it flourish with knowledge and development. Many scholars attended his classes trained under him – some of which were his father's former students, the most important of whom are:

Al-Sheikh Al-Ansari

Dawud b. Asad Allah b. 'Abd Allah Burujirdi

Ibrahim Musawi Qazwini

Muhammad Salih Baraghani

Mulla Hasan b. Muhammad 'Ali Yazdi

Mulla Husayn Wa'iz Tustari

Muhammad Sharif Mazandarani



Mulla Safar 'Ali Lahijani Qazwini

Al-Sayed Muhammad Shafi' Japalaqi

Ahmad b. 'Ali Mukhtar Gulpaygani

'Ali b. Muhammad Wali Qa'ini

Mirza Nasr Allah Mashhadi

Mirza Muhammad 'Ali b. Muhammad Husayn Shahristani

Mirza Muhammad Rida b. Muhammad Baqir Qazwini al-Khuwaysini.

Another significant role Al-Sayed Al-Mujahid had was his fatwa of jihad to protect the Shia borders in the Russo-Persia war. This critical historical incident is considered a significant event in his honorable life, and an important historical turning point in his biography, even more, in the history of Shias. Thus, it becomes clear why he is nicknamed: Al-Mujahid (The Warrior).

Al-Sayed Al-Mujahid left behind various highly valuable works such as:

Mafatih al-usul

Al-Wasa'il fi l-usul

Risalat hujjiyyat al-zann

Al-Manahil

'Umdat al-maqal fi tahqiq ahwal al-rijal

Al-Masabih fi sharh al-Mafatih li l-Kashani

Jami' al-'Aba'ir fi l-fiqh

Kitab fi al-aghlat al-mashhura

Al-Misbah al-bahir fi radd al-yadiri wa ithbat nubuwwat nabiyyina al-tahir

Based on the important historical roles, unique characteristics, and overlooked aspects Al-Sayed Al-Mujahid possessed, the Sheikh Al-Tusi Center for Studies and Examinations committed to holding an international scientific conference on the authority of Al-Sayed Muhammad Al-Mujahid Al-Tabatabaei. The conference aims to commemorate his memory and to preserve his tremendous hard work. In addition, it intends to supplement the Islamic library and fill scientific gaps by shedding light on various aspects of his life, biography, and sacrifices.

Astonishingly, Al-Sayed Al-Mujahid's works have not been published or examined until now. It is also surprising that there are no books, studies, theses, or scientific articles about Al-Sayed Al-Mujahid in Arabic, Persian, and foreign languages. The historical sources are scarce with information about him, and some of them, including errors and inaccurate information regarding the jihad fatwa. Therefore, the importance of holding this conference is undeniable.

The most important objectives of the conference are to shed light on the overlooked aspects of Al-Sayed Al-Mujahid's life and his scientific heritage, examine and publish his most important works, and study his role in the Russo-Persia war to respond to the false and fabricated allegations about his fatwa.

The conference's scientific committee followed meaningful and accurate steps to hold the conference in the best and most complete way. The activities of the conference were divided into the following categories:

The First: Document Examinations of Al-Sayed Al-Mujahid's Works

Most of Al-Sayed Al-Mujahid's works are neither published nor examined and still in the form of manuscripts. Since some scientific centers have announced that they have begun to examine his two books in the field of Principles of Jurisprudence: (Mafatih Al-Usul) and (Al-Wasa'il Fi l-Usul), we turned to his most important remaining scientific works. Al-Sheikh Al-Tusi Center has also made great strides in examining Al-Manahel. This will be the first time these works will be examined and published, except for 'Umdat al-maqal, which was previously published.

The Second: Studies About Al-Sayed Al-Mujahid

Several independent studies have been written about Al-Sayed Al-Mujahid, in which we have tried to complete the various aspects of his scientific personality. This was through writing about the most important fields he mastered and highlighting his role in developing these sciences, such as Jurisprudence, Principles of Jurisprudence, Biographical Evaluation, and Hadith. Moreover, some studies looking at the most overlooked aspects of the personal and academic life of Al-Sayed Al-Mujahid have been written.

The Third: Researches and Articles

Researches and articles written on the personality of Al-Sayed Mujahid – especially the scientific ones –are varied with the variety of sciences and knowledge. Honorable students and eminent figures in the Islamic seminary and several Iraqi university professors wrote various researches. It must be noted that the participants were from different countries, including Iraq, Iran, Saudi Arabia, Lebanon, Kuwait.

The Fourth: Media Work About Al-Sayed Al-Mujahid

This category consists of numerous works, the most important of which was preparing a documentary film on the scientific and historical life of Al-Sayed Al-Mujahid.

In conclusion, we would like nothing but to express our heartfelt appreciation and gratitude to everyone who contributed and supported the formation of this scientific conference, even if it was just a prayer. In particular, we would like to mention the supreme religious authority, His Eminence Al-Sayed Ali Al-Husseini Al-Sistani, who like Al-Sayed Al-Mujahid, gave a fatwa of jihad without we would not have been able to hold such conferences. We pray to the Almighty to prolong his life.

We also thank the legal guardian of the Al-Abbas's (p) Holy Shrine, His Eminence Al-Sayed Ahmad Al-Safi, and all the honorable directors and officials of the Al-Abbas's (p) Holy Shrine.

Thanks are due to all the parties that contributed to the establishment of this conference, from institutions, scientific centers, and Islamic libraries, and we would like to mention in particular:

1. The Heritage Revival Center, (Al-Abbas's (p) Holy Shrine – Manuscript Department)
2. The Manuscripts Copying and Cataloging Center, (Al-Abbas's (p) Holy Shrine – Manuscript Department)
3. Karbala Heritage Center, (The Department of Islamic and Human Knowledge Affairs at the Al-Abbas's (p) Holy Shrine.)

We also thank the honorable Sheikhs and figures in the scientific committees, the technical cadres in the General Secretariat, the staff at Al-Sheikh Al-Tusi Center, and all the hands that contributed to the establishment of the conference. They have our sincere gratitude

◆ General Contexts on The Reliability of The Four Books in The View of Al-Mujahid

and appreciation, and we ask Allah Almighty to accept their deeds and greaten their rewards, and our last supplication is that praise is to Allah, Lord of the worlds.

General Contexts on The reliability of The Four Books in The View of Al-Mujahid

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Abstract

The Shias consider the four books—al-Kafi, Tahdhib, al-Istibsar, and Man la yahdur—to be their most reliable sources of hadiths, referring to them as (al-Kutub al-Arba'a) “the Four Books”. One of the many topics in the field of Biographical Evaluation that has been debated by Shia scholars is the extent of the reliability of the Four Books. In this article we will look at the view of Al-Sayyid Muhammad bin Ali Al-Tabatabaei (b. 1180/1766 – d. 1242/1827), also known as al-Sayyid Muhammad Al-Mujahid.

This piece consists of an introduction talking about the place of Hadith in the Shia school of thought along with information about the Four Books and their authors, what can be used as evidence to prove the certainty about the issuance and the reliability of all hadiths in them, the answer and view of Al-Sayed Muhammad Al-Mujahid, and finally a conclusion summarizing the ideas mentioned.

القرائن العامة على صحة الكتب الأربعة

في نظر السيد المجاهد عليه السلام

حبيب زعتر

الحوزة العلمية - قم المقدسة

الملخص

الكتب الأربعة، مصطلح يُراد منه الكتب الحديثية الأربعة التي حظيت بمكانة خاصة بعد القرآن الكريم عند الشيعة الإمامية والتي تعد المصدر الرئيسي للفكر الإمامي بعد القرآن الكريم، وهي: الكافي، التهذيب، الإستبصار ومن لا يحضره الفقيه، وقد وقع الخلاف بين علماءنا الأعلام في صحة ما فيها بمعنى اعتداد جميع ما في الكتب الأربعة من أحاديث رويت عن أهل البيت معتبرة ومقطوعاً بصدورها عن الأئمة عليهم أفضل السلام، وفي هذا البحث نتعرض لنظر السيد الأجل العلامة، المجاهد بالدم والخبر السيد محمد بن علي الطباطبائي الحائري (1180 - 1242 هـ).

يحتوي البحث على مقدمة تعريف على الكتب الأربعة ومصنفاتها، ومقصدتين نذكر ادلة المثبتين ونظر السيد محمد المجاهد في المقام، وخاتمة في تلخيص الافكار تكون نتيجة للمقالة.

Introduction

The word "hadith" is derived roots in Arabic means: new, story, and narration. Hadith and riwaya are generally distinct but are used synonymously in most cases in hadith terminology; however, they are sometimes used differently, where Imams' (a.s) sayings are called hadith and narrations of any topic from anyone other than Imams (a.s) are called riwaya.

The holy Quran is Islam's first and most important source of knowledge and the base for divine ideology. Nonetheless, the holy Quran contains only general principles of man's prosperity in this life and the one after. For this reason, scholars of the Shia doctrine have asserted that denying the Hadith and claiming that "the Book of Allah suffices us" will result in nothing but distortion of Islam and denial of the necessary aspects of Islam. Although many Sunni scholars will come to defend this claim, it is the opposite of their actions as they cling on to the sayings of the Prophet. Even more, some of their sects use various methods to prove laws, believes, etc. because of the lack of sources useable. All those methods are highly unaccepted in the school of Ahl Al-Bayt (a.s). Thus, to comprehend the major tenets of Islam, one must first become acquainted with the teachings of the Prophet and his pure progeny; the twelve Imams and their mother our lady Fatima Al-Zahra, peace be upon them all.

Therefore, we see that Allah (s.w.t) the all wise and knowing refer in his holy book to the importance returning to the teachings of the Prophet (p.b.u.h & his family) which are illustrated in Hadith. Some of these verses are:

﴿ مَا آفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَأَبْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴾.

"Whatsoever the Messenger gives you take it and whatsoever he forbids you abstain (from it)." 59:7

﴿ وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَآءَ لَعَذَّبَهُمْ فِي الدُّنْيَا وَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ. وَمَنْ يُشَاقِقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴾.

"Nor does he speak of (his own) desire. It is only a revelation revealed." 53:3-4

﴿ بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴾.

"And We have sent down unto you that you may explain clearly to them what is sent down to them and that they may give thought." 16:44

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴾.

"Indeed in the Messenger of Allah you have a good example to follow." 33:21

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

"Obey Allah and obey the Messenger and obey those of you who are in authority (the Imams of Ahlul-Bayt)." 4:59

﴿وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَءَاتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

"Allah wishes only to remove all evil deeds from you O Family of the Prophet and to purify you with a thorough purification." 33:33

In accordance to the teachings of the holy Quran the Infallibles (a.s) themselves order to embrace hadith and sayings:

Imam Al-Sadiq (a.s): "Know the status of people to us according to their narrations from us"⁽¹⁾.

Imam Al-Sadiq (a.s.) narrated from his father Imam Al-Baqir (a.s), "My dear son. Know the status of the Shia according to their narrations and knowledge. For surely the knowledge is understanding of the Hadith and by understanding the Hadith a believer will be elevated to the highest level of faith."⁽²⁾

The Prophet (p.b.u.h & his family) on the day of Mina said,

(1) Bihar Al-Anwar, v.96, p.252.

(2) Bihar Al-Anwar, v.2, p.150.

"May Allah bloom the face of a slave of God who hears my words and understands them and pass it those who did not hear it. So, how many people who transfer knowledge without understating it, and how many people who transfer knowledge to the one who is more learned than them "⁽¹⁾ .

Muawieh Bin Ammar asked Imam Sadiq (a.s), "There is a person who narrates so many Hadith from you and spreads it among people. He makes the hearts of your followers strong. On the other hand, there is another worshipping person who is also one of your followers but does not narrate that many Hadith from you. Which one is more virtuous? The Imam replied, 'The one who narrates many of our Ahadith and distributes them among people and strengthens the hearts of our followers is more virtuous than one thousand worshippers "⁽²⁾ .

A man from Ansar (the habitants of Medina who helped the Migrants) used to attend the sessions of the Prophet (S), listen to his sermons in awe, yet he could never remember the sermons of the Prophet (S) after he left. When he complained to the Prophet (S) the Prophet (S) said pointing to the man's hand, "Seek the help of your hand i.e

. write my words down "⁽³⁾ .

(1) Bihar Al-Anwar, v.2, p.184.

(2) Bihar Al-Anwar, v.2, p.145.

(3) Bihar Al-Anwar, v.2, p.152.

Imam Al-Kathim (a.s) narrates that his grandfather; the Prophet (p.b.u.h & his family) stated: "Whoever Muslim memorizes forty Hadith that Muslims need in the matter of the religion on the day of Judgement the Almighty God will raise him as a learned scholar"⁽¹⁾.

Imam Ali (a.s) was counseled by the prophet (p.b.u.h & his family), "O Ali! Whoever from my Ummah memorizes forty Hadith seeking by that the pleasure of the Almighty God and the Hereafter, the Almighty God will associate him on the Day of Judgement with the Prophets and the truthful and the witnesses and the righteous people, and how good associates are they"⁽²⁾

In accordance to these teachings, we see that the followers of Ahl Al-Bayt (a.s) put forward blood and sweat – literally– to collect and compile hadiths. This path continued in preserving, studying, and using them throughout the occultation of the twelfth Imam, may Allah (s.w.t) hasten his return.

(1) Bihar Al-Anwar, v.2, p.153.

(2) Bihar Al-Anwar, v.2, p.153