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BIOGRAPHY
OF
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BY:

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Composed by:

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Published by:

Peermahomed Ebrahim Trust
139, Faran Housing Society
Off. Haiderali Road, Karachi-75800

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BISMILLAAHIR RAHMANIR RAHIM

INTRODUCTION

Hisham bin Hakam was one of the most distinguished and illustrious persons of his time. He was a great Shia scholar and orator during the period of Harun Rashid (the reigning caliph at that time). Hisham was a well known disciple of Imam Jafar al Sadiq (a.s.). Hisham is most famous for his discussions and arguments on the doctrine of Imamate in Shia theology. Theologians of great repute held Hisham in great esteem because of his powerful personality, and his supremacy in polemics. That is why he is mentioned in every book dealing with 'polemics.'¹ For instance in his book Allama Ibn Nadeem writes:

Hisham was among the Shia theologians who won laurels in disputes and discussions on the Doctrine of the Imamate and with his deep thinking earned applause for his religion. He distinguished himself in polemics. He was quick witted as well. When people inquired whether Muawiyah participated in the Battle of Badr,² Hisham replied "Yes, but from the other side." (i.e. from the side of the infidels). Muawiyah had not accepted Islam at that time, as he became a Muslim only after the conquest of Mecca.

1 Polemics means a verbal attack and/or argument on a belief or opinion.

2 The First armed encounter of Islam that took place in 624 A.D. The Muslim strength was only 313, poorly armed against a force of at least 1,000 fully equipped *kafirs*. The Holy Prophet won a singular victory over the Quraysh army whose leader Abu Jahl died in action. The Muslims who participated in this battle are held in great esteem.

Allama Sharastani writes:

Hisham bin Hakam deserves special mention in Philosophy and Polemics. The charges he leveled against the Motazelites³ should not be overlooked. Hisham was deadly against the doctrine of *tasheeh*,⁴ which his opponents have attributed to him.

Allama Zarkalee writes:

Hisham bin Hakam was a Jurist, Polemic and a distinguished Shia. He was a companion of Yahya bin Khalid and chaired all the disputes that took place in his presence.

Dr. Ahmad states: “Hisham bin Hakam as envisaged by the circumstances, was the greatest Shia figure in polemics. He was also a man with strong opinions who came out with powerful arguments. He had a number of discussions with Motazelites, quite a few of these discussions are preserved in literary books which substantiate Hisham’s quick wittiness and excellent power of reasoning.” Dr. Ahmad goes on to say that Jahiz was Hisham’s harsh critic, and accused with him with great fury and indignation.

Hisham was born in Kufa and belonged to the tribe known as *kinda*, and therefore is known as Kindil. Hisham bin

3 The originator of this Movement was Wasil B’ataa pupil of Hasan Basri. He upheld the Doctrine of the Freedom of will and denied the existence of Divine Attributes, which he thought were inconsistent with the Doctrine of the unity of God.

4 Comparison of Allah to man i.e., representation of the Deity as having a human thorn and/or attributes.

Hakam's surname was Abu Muhammad. During his childhood he lived in Wasit - a city in the province of Iraq. Later in his life he lived in an area of Bani Shaiban. He was a tradesman by profession.

Hisham became a devotee of Imam Jafar al Sadiq (a.s.) and was very sincere in his religious beliefs. He had a strong faith and possessed great zeal for the religion propagated by the Ahl al Bayt.

Hisham was a jurist, orator and a distinguished Shia. A person of outstanding ability, he was unparalleled in political arguments, hence he was exposed to dangers at the hand of the Caliphs. This was generally the case with intelligent persons who professed freedom of thought.

Hisham was brought up in the institution run by the family members of the Holy Prophet (s.a.). He adorned himself with the culture and education imparted by them.

BEFORE EMBRACING THE SHIA FAITH

Hisham was very intelligent, hence he perceived the drawbacks in his religious beliefs. He may have considered himself as unparalleled, so he thought he would be able to subdue the Imam (a.s.), whatever his motive, he wanted to meet with Imam (a.s.).

Omar bin Ubaid (Hisham's nephew) stated:
"My uncle was noted for his intelligence and sagacity. He wanted to have a discussion with Imam Abu Abdullah Jafar al Sadiq (a.s.).

I mentioned this to my father who advised me to obtain the Imam's (a.s.) permission for such a meeting. I went to the Imam (a.s.) who gave his consent. I had barely left the Imam when I remembered Hisham's sharp tongue, his self-conceit and bad manners. I was so afraid that I returned and informed the Imam (a.s.) about my uncle's rudeness during heated arguments and discussions. The Imam (a.s.) asked me not to be apprehensive on that account."

Hisham met Jafar al Sadiq (a.s.), who asked him a question. Hisham could not reply so he asked for a couple of days to think of an answer. When Hisham could not think of the solution, he returned to Imam (a.s.) who gave him a befitting reply. The Imam asked him another question, again Hisham was confounded. He sought permission to see the Imam (a.s.) for the third time. The Imam (a.s.) gave instructions that Hisham be brought to Hira, a mohalla in Kufa at an appointed time. The Imam (a.s.) provided solution to all his confusions. Hisham was so enlightened by the knowledge of Imam Jafar al Sadiq (a.s.) that he embraced the true religion at the hands of our beloved Imam (a.s.) and renounced his previous beliefs.

Hisham thus became a devotee of the Imam (a.s.). He was successful in every debate against his opponents. Hisham was a good companion and student of the Imam (a.s.) hence Allah answered the Imam's (a.s.) prayer:
(O Hisham may Jibrail always lend you support)

Hisham was a person of outstanding ability; Hence he

was exposed to dangers at the hands of the Caliphs. This was generally the case with intelligent persons who professed freedom of thought. Harun Rashid was scared of Hisham's debating skills in the realm of religious debates, furthermore there was no match to Hisham.

Yahya (Barmaki) was Hisham's staunch supporter. However they fell out with each other owing to certain differences. Once at a literary gathering at Yahya's place, the Doctrine of the *imamat* came under heated discussion and Hisham had the honour of the day. Harun Rashid who was listening behind the curtain remarked furiously: "Hisham's tongue is more piercing than a thousand swords!"

OPINION OF IMAM (A.S.)

May Allah shower His blessings on Hisham. He was a pious servant of Allah. [Imam Ali al Riza] (a.s.).

OPINION OF THE REIGNING CALIPH

"Hisham's tongue has more devastating impressions on the minds, than a thousand piercing swords" [Harun Rashid]

WORKS OF HISHAM

Hisham bin Hakam is the author of a number of books detailed by Ibn Nadeem in *Alfehrist*.

1. Kilabul Imamat
2. Kitabul Dalalat ala hudoosil Asha⁵
3. Kitabul Radde Ala Hisham Jawwaleeqi⁶

5 Proofs about the creation of things.

6 A book against the infidels.

4. Kitabul Radde Ala Zinadeqa
5. Kitabul Radde Ala Ashabe Taba'ye
6. Kitabul Shaikh wal Ghulam
7. Kitabul Tadbeer
8. Kitabul Mizan
9. Kitabul Radde Ala Qayas Ba Imamtil Mafzool⁷
10. Kitabul Ikhtelafin asse Fil
11. Kitabul Waseeya Jabre Wal Qadr
12. Kitabul Jabre Wal Qadr
13. Kitabul Hakamain
14. Kitabul Radde Alal Motatzele-te-fi Talha⁸
15. Kitabul Qadr
16. Kitabul Alfaz, etc⁹

HISHAM'S TEACHERS AND DISCIPLES

Hisham learnt Jurisprudence and the art of public speaking from Imam Jafar al Sadiq (a.s.). From the prime of his life, Hisham remained associated with the Imam

7 A book against the view points of Hisham Jawaleqi.

8 A book against the Motazalite beliefs attributed to Talha and Zubair.

9 The other books listed on page 250 in Al Fahrist by lbne Nadeem.

Other books published Raltmanya Press, Egypt are as follows:

17. Kitabul Tauheed.
18. Kitabul Maidan.
19. Kitabul Ma'arefat.
20. Kitabul Samenayatul Abwab.
21. Kitabul Radde ala Shaianul Taq.
22. Kitabul Ekhbar Kaifa Yaflahe.
23. Kitabul A'la Arasta Talees Fi Tauheed.
24. Kitabul Motazalatul Akhir.
25. Kitabul radde Ala Ashabis Main.
26. Kitabul Istel'aat.

(a.s.) who held him in great esteem. After the Imam's death, Hisham became a great favourite of Imam Musa al Kazim (a.s.). Throughout his life, Hisham had a number of disciples to his credit, whose writings are available in books dealing with jurisprudence and traditions.

POLEMICS IN ISLAM

In the middle of the 2nd century Hijri, a number of books on philosophy and different religious ideologies were translated into Arabic. The religion of Islam lost its simplicity, as Islamic doctrines and ideas came under heated discussions. In addition new doctrines and new trends in religion emerged. A new chapter of polemics came into being. Centres of religious learning sprang up throughout Kufa; and at the time there existed a galaxy of thinkers. People sharing different beliefs participated in discussions on various topics of religion. Every scholar tried to prove the excellence of his faith. It was in this atmosphere that Hisham rose as a great polemic.

HISHAM AND POLEMICS

Polemics played an important role in the realm of Islamic sciences and great thinkers and philosophers were its chief exponents. During Hisham's period polemics was at its peak. The doctrines of the *imamat* was the main topic of heated debates. The caliphs ruled over such discussions (within the *sharia*)¹⁰ as their version of the *imamat* enabled them to rule over the people and be regarded as the sovereign of the state.

10 Religious Law of God.

Hisham presided over the discussions pertaining to polemics. Hisham was well known for his exquisite knowledge, forceful arguments, quick wittiness, extraordinary intelligence and brilliance. In polemics he argued with his opponents on every topic and each fundamental point. He was greatly admired and respected in literary circles.

Hisham had earned great distinction for the depth of his knowledge, so much so that Yahya bin Khalid Barmaid - the chief minister of the Abbasi and their right hand man held special meetings on Friday evenings for polemics on scholastic subjects over which Hisham presided.

Hisham had a number of disputes and debates with polemic theologians, free thinker's and infidels. He always gave them genuine answers. Generally most historians are unanimous about Hisham's supremacy in disputes and quick wittiness. Below are a few extracts from some of the discussions that took place during Hisham's period:-

I. SPECIMEN OF POLEMIC DISCUSSION BY HISHAM

Once a free thinker came to Hisham and said to him, "I believe in two Gods. I am also confident you shall speak the truth."

Hisham replied, "Tell me, if one of these Gods without the other's help can exercise his powers on all creations then why the necessity of two Gods?

God, who is Creator of the Universe is all powerful and has

the ability to look after all His creations, he does not require an assistant.”

With this the discussion ended.

HISHAM AT DEBATES

Some envious persons tried to poison the mind of Harun Rashid against Hisham. They referred to the dispute that was presented before Hazrat Abu Bakr pertaining to the inheritance of the Holy Prophet (s.a.). Hisham was unaware that Harun Rashid was behind the curtain. A person turned to Hisham and said:

“Abu Muhammad (surname of Hisham) you must be aware of the fact that Imam Ali (a.s.) referred to dispute of inheritance against Hazrat Abbas ibn Abdul Muttalib, uncle of the Prophet, to Abu Bakr.”

To this Hisham answered:

“Yes, I know about it. If I find fault with Hazrat Abbas ibn Abdul Muttalib, Harun Rashid will be after my life. If I blame Imam Ali (a.s.) it shall be against my convictions. Therefore, none of them can be blamed.”

Then another question was posed to Hisham:

“How is it possible that none of the two persons in a controversial issue share the blame?”

Hisham answered:

“Yes, it is quite possible. Do you not remember that the two angels went to Hazrat Daud (a.s.) about some

dispute but their motive was to sound a warning to him? Similarly, Imam Ali (a.s.) and Hazrat Abbas referred their case to Hazrat Abu Bakr to point out that he had not administered justice.”

The person who had posed these questions to Hisham became quiet; meanwhile, Harun Rashid admired Hisham’s ingenuity and started respecting him.¹¹

Hisham provided similar befitting answers to his critics. Ibn Nadeem, while praising Hisham’s depth of vision and debating skills narrates that Hisham used to say that he has not come across people like his opponents (who were devoid of all wisdom). Allah (swt) appointed Imam Ali (a.s.) as his messenger on earth, nevertheless people refused to accept him as their caliph. Allah deposed Hazrat Abu Bakr and people did not owe allegiance to him. To support this statement Hisham referred to the incident when Sura Barat of the Holy Quran was entrusted to Abu Bakr for reading before the public at the *haji* gatherings however, it was withdrawn by the Holy Prophet (s.a.) under the realization that this should be read either by himself or by one of his kin. Therefore, Abu Bakr was withdrawn and the Sura was entrusted to Imam Ali (a.s.).¹²

A number of Hisham’s answers and arguments with theologians of other sects are preserved in history, these speak of his achievements and glory in various branches of knowledge. They cannot be mentioned in detail, but some

11 Iqde Fareed. Vol. I p. 260.

12 Takmilae ALFHRIST by ABNE NADEEM. P.7

of the more important ones are mentioned below:-

1. Discussions with Abazia (a branch of Kharjees)
2. Disputes about that the fact that Allah is Powerful and Independent.
3. Discussions with Brahman.
4. Discussions with group of Syrians on various problems in a number of sittings.
5. Disputes about the right of Imam Ali (a.s.) to the caliphate.
6. Discussions on the superiority of Imam Ali (a.s.) over others and a befitting reply to those tried to prove the superiority of Abu Bakr over Imam Ali (a.s.).
7. Discussions to prove that it is obligatory (on all) to profess (genuine) love for Imam Ali (a.s.).
8. Disputes about the fact that the allegiance to the Imam (a.s.) appointed by Allah is incumbent on all.
9. Discussions with Shakir Waisani.
10. Discussions with Jasaleq.
11. Disputes about Nafee-Jehat and Adam-e-Insaniya contradicting the tradition.
12. Discussions with Ibn Abul Auja.
13. A number of dispute with Imam Abu Haneefa.
14. Discussion with Ibrahim Bysar Mottazalee.
15. Discussion with Abu Hozail Allaf.

II. HISHAM'S DISCUSSIONS WITH ABU HOZAIL

Abu Hozail Allaf was also an illustrious figure in scholastics, a distinguished debater and theologian. He was the first man to write on Polemics. Abu Hozail like Hisham was known for his insight into Philosophy.

Hisham and Abu Hozail had many heated discussions.

Hisham and Abu Hozail: “You believe that motion can be seen or is seen. Why do you not believe that, it can also be touched.”

Abu Hozail replied, “Motion does not have matter or mass which may be touched. Only those things (or objects) which have form can be touched.”

To this Hisham replied, “Then why do you believe that motion can be seen? You should give up this idea. Keep in mind that motion cannot be seen. Only the objects, which have form, can be seen.”

(Abu Hozail could not utter a word and kept quiet)

To this Abu Hozail withdrew his argument as he could not argue any further.

The above discussion demonstrates Hisham’s intelligence bestowed by Allah. This discussions was held prior to his joining the institution of Imam Jafar al Sadiq (a.s.).

III. HISHAM’S DISCUSSION WITH AMR BIN UBAID

Amir bin Ubaid was a renowned scholar of Motazalelite beliefs amongst Hisham’s contemporaries. Amr bin Ubaid spent nearly all his time in the mosque of Basra where he was considered as one of the best scholars. He was well-versed in scholasticism and was a greater disputant. In the mosque of Basra he occupied the seat of learning and

propagated against the doctrine of the Imamate. Amr bin Ubaid also discussed other problems pertaining to scholasticism and preached the Sunni school of thought.

Hisham met Amr bin Ubaid at the mosque of Basra. He spoke to Amr bin Ubaid in these words, "O Scholar I have traveled all the way to this place, do you permit me to ask questions."

Amr bin Ubaid replied, "Yes you are at liberty to ask whatever you like."

Hisham: "Please answer my questions. Have you got eyes?"
Amr bin Ubaid: "What sort of questions are you asking me young man!"

Hisham: "Well I only want a reply to my questions."
Amr bin Ubaid: "Yes I have eyes."

Hisham: "What purpose do they serve?"
Amr bin Ubaid: "I see people's faces and the colour of various things."

Hisham: "Do you have nose?"
Amr bin Ubaid: "Yes I have nose."

Hisham: "What do you do with it?"
Amr bin Ubaid: "I smell the fragrances and also the offensive ones."

Hisham: “Do you have a tongue?”

Amr bin Ubaid: “Yes I have.”

Hisham: “What do you do with it?”

Amr bin Ubaid: “I speak with it and taste various dishes.”

Hisham: “Do you have ears?”

Amr bin Ubaid: “Yes I do.”

Hisham: “What is their purpose?”

Amr bin Ubaid: “I hear with my ears.”

Hisham: “Do you have a heart?”

Amr bin Ubaid: “Yes Allah has given me a heart.”

Hisham: “What is the function of the heart?”

Amr bin Ubaid: “The Chief function of the heart is to provide blood and life to all the parts of my body.”

Hisham: “So you are saying that your heart is the most important part of the body.”

Amr bin Ubaid: “Yes, no organ of the body can function independently. The body cannot do without the heart.”

Hisham: “So am I right in understanding that you agree that Allah created the heart and the heart is the most important organ of the body .”

Amr bin Ubaid: “Yes that is right.”

Hisham: “Allah did not want that the organs of the body

to remain independent, so he created the heart which advocates control and ensures that we stay alive. How is it possible that Allah being aware of the innumerable differences amongst the creations did not create any Imam for the people of his Universe, so that, in case of divergence of views the people could refer to the Imam for the removal of their doubts and misgivings. The Imam should look after the welfare of the people and be interested in their betterment. Does this argument appeal to you?"

Amr bin Ubaid was totally flustered. After some time he looked at Hisham and said "Are you Hisham bin Hakam."
Hisham: "I am no match for him."

Amr bin Ubaid: "Then you must be his pupil or his companion."
Hisham: "This is also not correct."

Amr bin Ubaid. "Then who are you? Where do you come from?"
Hisham: "I have come all the way from Kufa."

Amr bin Ubaid: "Then you must be Hisham. Why do you hide facts? You are indeed very modest."

The above discussion between Hisham and Amr bin Ubaid provides an insight into Hisham's Character. Hisham was highly knowledgeable yet very modest. Furthermore, Imam Jafar al Sadiq (a.s.) was delighted when he learned of Hisham's intelligent dispute with Amr bin Ubaid. Imam

Jafar al Sadiq (a.s.) said to Hisham, “Tell me the source of your knowledge. By Allah, this is divine inspiration!”

This topic is discussed in the Holy Quran¹³ and Sohofe Ibrahim Wal Musa.¹⁴

IV. DISPUTES WITH IBRAHIM BIN SAYYAR NIZAM MOTAZALEE

Besides the discussions with Abu Hozail and Amr bin Ubaid, Hisham had scholarly discussions with another illustrious person by name of Ibrahim bin Sayyar Nizam. Ibrahim bin Sayyar Nizam was a philosopher and rendered great help to the Motazelites. The following is an extract from some of the discussions that took place between Hisham and Ibrahim bin Sayyar Nizam:

One day Nizam said to Hisham: “People who enter paradise shall neither remain there forever nor shall they enjoy eternal life. Otherwise, they shall be sharing the quality of Allah who is eternal. How can one distinguish between the Eternal life of the Creator and of the people living in Paradise?”

To this Hisham replied: “How do you determine that? Indeed the people in Paradise shall enjoy eternal life without having any resemblance with Allah. Eternal life is bestowed on the people of Paradise by the Creator who

13 Sura A'ata. 30th Para of the Holy Quran.

14 Tareekh MORAWWAJUZZAHAB (mentioned on the margin of Tareekh KAMIL vol. IX published in Egypt, p. 128. It is also mentioned in Tareekh RIJAL.

is omnipotent. Allah bestows Eternal life on anyone He pleases. Allah is Eternal and His Eternity is not at the mercy of anyone. Therefore there is a lot of difference between the Eternity of Allah and the eternal life given to the people in Paradise. Is it not within His powers to keep people in Paradise forever?”

Nizam continued to argue further: “But it is not possible that people may remain in Paradise forever and enjoy life.”

Hisham replied. “Well, if that is the case what shall the people’s fate?”

Nizam argued: “After some time the people in paradise shall become unconscious and senseless and remain in a state of forgetfulness.”

Hisham replied. “You must have come across verses in the Holy Quran to the affect that Allah shall bestow on the person in paradise whatever he/she desire. I am going to quote you a verse from the Quran, which supports this. *‘Where you will have whatever you desire for yourselves, and therein yours shall be what soever you ask for.’* [41:31]

Nizam answered: “Yes I have read such a verse.”

Hisham: “Now tell me, if people in Paradise desire eternal life, is it not obligatory on Allah to fulfil His promise and bestow eternal life on them, and let them stay there forever. If you disagree with this then you shall be calling Allah a liar which is blasphemy.”

Nizam was perplexed at this and replied: “Allah will ensure that people in Paradise do not have a longing for eternal life.”

Hisham said: “You mentioned previously that people in Paradise will become unconscious and senseless. Is it not possible that a person looks for some fruits and attempts to pluck it out of the tree. Both of his hands are on the fruit and he attempts to pluck it from the tree. He then become unconscious and senseless. God shall neither bestow eternal life on His people nor shall He give them prior intuition about unconsciousness as you have argued. The branches of the tree return to their original position, hence the person is left hanging by the tree. Is it justified that people in Paradise are crucified? Crucifixion in Paradise is against our belief but you seem to justify it.”

Nizam replied: “I do not believe in this state of affairs. It is rather impossible.”

Hisham: “The people shall enjoy Eternal life in Paradise and remain conscious. The Quran states that
They shall dwell therein forever (2:25)
And they will all abide therein forever (21:99)
They will not hear the slightest sound of it, and they shall abide forever in that which their souls desire. (21:102)

Nizam could not utter a word after this quote from the Holy Quran.

CHARGES LEVELLED AGAINST HISHAM

We have already mentioned that the origins of the polemics can be traced to the early days of the Abbaside Caliphate. A number of religious came into existence, hence the seeds of differences were sewn. This in turn paved the way for discussions, and scholasticisms, which look place not only in courts of caliphs and the mosques but even the streets.

The Motazelite sect was known for scholasticism. They held radical views to the *imamat* and sovereignty. Due to the controversial nature of the Motazelite's views, they created chaos and confusion. In addition to the latter Hisham was strongly opposed to the Motazelites and was always arguing against them. Due to Hisham's vast depth of Knowledge he gained merits and far more following than the Motazelites. This instigated the Motazelites to level all sorts of accusations against him. Motazelites called Jahiz and Nizam bin Yasar were well known for fabricating stories and rumours against Hisham.

The reason for leveling such charges against Hisham is an open secret to historians. Malicious propaganda was based on jealousy and hostility. In addition, the Rulers targeted and attempted to ostracize any person with intelligent and challenging opinions. People acted like puppets in the hands of political jugglers. Those in power promoted religious differences, in order to divide the followers of Islam. Divide and rule was prominent during these times. Finally, Shias faced hostility and opposition. They became the target of reproach and accusations. The Caliphs wanted

to destroy the very fabric of the Shia doctrine of *imamat*, the one thing that Hisham strongly believed in.

I. ACCUSATIONS OF MUHAMMAD BIN ABDUR RAHMAN MALTI SHAFEII

Muhammad bin Abdur Rahman Malti Shaeii¹⁵ wrote against Hisham in *Kitabat Tanbeeh* (published in Egypt) that Hisham's companions known as Hishamias were the eighteenth sect of the Imamia religion and Rafizees. Malti also wrote that Hishamias renounced their religion (i.e. Islam) due to their love for Imam Ali (a.s.); That they were liars and hostile towards Allah and His Holy Prophet (s.a.).

Further accusations against Hisham were that the Hishamias sects were free thinkers and atheists. If they embraced Islam it was with great reluctance. Furthermore, that Hisham did become a Shia but he did not have love for family member of the Holy prophet. That he put on the garb of Islam with the sole motive of destroying the very structure and unity of Allah and Prophet-hood. These were the utterances of Malti.

If someone asked him how he came to such conclusions he would answer, "we arrived at this conclusion while taking into consideration Hisham's saying and presumptions on the basis of which he was branded as a free-thinker and as a non-believer."

According to Malti, Hisham was hostile towards Islam

15 He died in 377 Hijri.

because he was a staunch believer that Imam Ali (a.s.) was the true Imam and successor to the Holy prophet.

II. ACCUSATIONS OF ABDUL QAHIR OF BAGHDAD

Abdul Qahir of Baghdad¹⁶ wrote that Hisham claimed his God was seven spans tall and that man was created in his vision i.e., that God looked like any other man except he was much taller.

It is obvious that such preposterous accusations cannot be taken seriously.

III. ACCUSATIONS OF ALLAMA IBN HAJAR

Allama ibn Hajar was another person who falsely accused Hisham. Hajar's argument was similar to Abdul Qahir of Baghdad - that Hisham believed his God possessed a body and the knowledge of Allah was created by Hisham.

All these false accusation written by Hisham's opponents and persons prejudiced against him cannot be taken seriously. Furthermore, after a careful study it has been ascertained that all the accusation leveled by Sunni scholars against Hisham have their roots in the false criticism of Jahiz, a Motazelite and a formidable opponent of Hisham. Jahiz is an important figure during Hisham's period and his significance shall be discussed subsequently.

IV. ACCUSATIONS OF ALLAMA JAHIZ

Amr bin Mahboob Katanee known as Jahiz died in 350/355

¹⁶ He died in 429 Hijri.

Hijri. He was the disciple of Nizam Motazalee - one of the greatest Motazelites and scholastic theologians. He was noted for his learning and his scholarship. He wrote a number of books on various branches of knowledge. He was a favourite of the chiefs and the Caliphs and always remained in their good books. His writings propagated their beliefs and tried to refute the beliefs of the opponents.

We do not want to discuss his insight into knowledge and scholarship, but we would like to ascertain whether Jahiz was the supporter of the 'Right Cause.'¹⁷ Jahiz said one thing while he meant something else. Ibn Duad wrote:

"I can repose trust in his ingenuity but cannot make an opinion on his religious views."¹⁸

Other scholars like Salaab stated that Jahiz was neither trustworthy nor reliable. He was a great liar and even went to the extent of accusing Allah and the Holy Prophet (s.a.) for leading people astray.

Abul Mansur wrote in the preface to the *Tahzeebul Lughat* that Jahiz is one of those persons who were well versed in languages, one of those who attributed false statements to the people. Though he was an eloquent speaker and skilled in various branches of knowledge other scholars still held him in low esteem.

Ibn Qutaibiyya wrote:-

Jahiz is the last polemic theologian. His power to argue was

17 The 'Right Cause' refers to following the path of Islam.

18 Ibne Abne Daud *Tareekhe Baghdad* Vol. XVII.

superb. He would magnify a small thing and vice versa. By virtue of his skill he would prove a certain thing and then refute it. Sometime he would come out with arguments, supporting *usmanis* against *rafizees*. Sometimes he would proclaim Imam Ali (a.s.) to be the best and excellent and later on he would disprove it. Sometimes he would put forth arguments against Muslims from the Christian's point of view.

Ibn Qutaibiyya elaborated further:-

He was a great liar and had a little knowledge about traditions. He was in essence a great supporter of falsehood. He was also a fickle minded and malicious person.

This throws light on the fact that good Muslims were the targets of his malicious propaganda and false accusations. It is our opinion that Jahiz acted according to his whims and circumstances demanded. Sometimes he argued against a fact and thereafter he would be in favour of it and put forth-forceful arguments. He engaged in opposition just for the sake of arguing even if he did not agree with his arguments. He wrote a number of pamphlets on controversial topics, which show his indecisiveness and instability of mind. For example, sometimes he would support the followers of Hazrat Usman and consider him an equal to Imam Ali (a.s.) then at other times he would praise Muawiyah bin Abi Sufian and speak ill of Imam Ali (a.s.) and his followers.

Owing to his selfish motive and prejudices he was in favour of the caliphate and Aal-e-Marwan and Bani Umayyah. But

at times he would talk sense and expose the vices of Bani Umayyah.¹⁹

V. JAHIZ'S CRITICAL ANALYSIS

Some of the pamphlets written by Jahiz as a person who gave up doubts and suspicions and is free from his selfish thoughts. For example, in one of his pamphlets He obeys Allah and the Holy Prophet (s.a.). He also believes in the unanimous decision of the Muslim nation after the death of the Holy Prophet. This pamphlet contains information pertaining to the Holy Quran and the Sunnate.²⁰ The following is an extract from one of his pamphlets:-

The Muslims are unanimous that the Holy Prophet (s.a.) consulted his companions about the prisoners taken in the battle of Badr. It was agreed that they should be freed, after they pay ransom. At that time the following verse was revealed to the Holy Prophet:

It is not befitting for a Prophet that he should have captives until there has been a (decisive) battle (bloodshed) in the land. You desire the goods (transient) of this world, while Allah desires (for you) the hereafter. 8:67

The Holy Prophet consulted his companions about the prisoners of the war taken in the battle of Badr. Hazrat Abu Bakr said to the Holy prophet (s.a.) "They are your kin and belong to your tribe (i.e. Quraish). Release them after taking ransom."

They Holy Prophet (s.a.) had there alternatives:

19 Some of Banu Umayyah's vices included tyranny and mercilessness.

20 Acts and deeds of the Holy Prophet Muhammad (s.a.).

1. Either they pay ransom
2. Or embrace Islam
3. Or they should face death.

But some companions took ransom and released the prisoners.

The following day the Holy Prophet's companion noticed that he seemed dejected. Hazrat Abu Bakr inquired that reason of his depression, to which the Holy prophet replied: "Acceptance of ransom as suggested by you and your friends paved the way for the punishment of Allah, which is very near."

The word of Allah and Holy Prophet (s.a.) should be taken for granted and not argued. We were neither born during the period of the Holy prophet (s.a.) nor did we see his companions. Hence one cannot ascertain who was the best amongst the Holy Prophet's companions.

One sect is of the opinion that the Holy Prophet (s.a.) breathed his last without nominating his last successor and left it at the mercy of the Muslims. Therefore, they elected Hazrat Abu Bakr as their caliph.

The other sect believes that the Holy Prophet (s.a.) nominated Imam Ali (a.s.) as his successor and Imam for the Muslims nation. Every sect came out with their arguments against this claim. When we came to know of these differences, we put questions to the members of both the sects; as to ascertain the facts and to determine the truth.

Question: “Is it obligatory to have a ‘leader’ who should be solely responsible for collection of *zakat* (alms) and its distribution to the needy, to settle their differences and ensure the rights of weak and helpless people are not usurped by powerful persons, and lay down rules and regulations?”

Answer: “Yes.”

Question: “Can people elect anybody without taking into consideration the dictates of the Holy Quran and the *sunnat*?”

Answer: “No.”

Question: “What are the silent features of Islam as ordained by Allah?”

Answer: “I testify that there is no God but Allah; and that the Holy Prophet Muhammad (s.a.) is his true messenger. Belief in the orders of Allah propagated by the Holy prophet (s.a.) i.e. Prayers, Fasting, *zakat*, *hajj* (when circumstances permit), and to discriminate between lawful and unlawful; act according to the Holy Quran.”

Question: “Are there some persons who are selected by Allah?”

Answer: “Yes.”

Question: “What is the proof?”

Answer: “The utterance of Allah in the Holy Quran:- Your Lord creates whatever he wills and chooses. They do not have the choice to choose.” 28:68

Question: “Who are those selected persons?”

Answer: “Those who are righteous.”

Question: “What is the proof?”

Answer: “The word of Allah

Verily the most honoured of you with Allah is (he who) safeguards himself against evil with full awareness of divine laws. 49:13

Question: “Are there some persons selected from the righteous?”

Answer: “Yes.”

Allah has raised those who strive (in the way of Allah) with their wealth and lives in rank over those who sit still. 4:95

Question: “Are there some persons selected amongst the righteous warriors?”

Answer: “Those warriors who surpassed others in religious wars. In the words of Allah.

Those of you who spent before the victory and fought, are not equal (to those who did not.)

We accepted this argument because they were unanimous. We arrived at the conclusion that the warriors (of Islam) were selected because they surpassed others in religious wars.

Question: “Are there any persons who are superior to these faithful warriors?”

Answer: “Yes”

Question: “Who are they?”

Answer: “Those who were subjected to hardships in religious wars; and who bore those with patience. The verses of the Holy Quran verify this statement:

Then whosoever has done (even) an atom’s weight of good shall see it. 99:7

Their answers were convincing; and we arrived at the conclusion that amongst the selected persons, they are superior to others who suffered a great deal in religious wars and who are more devoted in fighting His enemies.

Question: “Who was subjected to more hardship in religious wars and proved his self worth?”

Answer: “Imam Ali (a.s.) was renowned for participation in Religious wars. He was a staunch supporter of the Religion (i.e. Islam) and rendered great help to the Holy Prophet (s.a.)”

The Holy Quran, the *sunnat* and the unanimous decision of the people prove that Imam Ali (a.s.) excelled all the Muslims, was in the forefront of all *jihad*, and feared Allah. He was the most learned person and administrated justice. Imam Ali (a.s.) was the best leader for the Muslims. Thereby people should owe allegiance to him. He could never be subordinate to others.

The Muslims agree that the Holy Prophet (s.a.) on the eve of his death, instructed the people to refer the Holy Quran for the solution of their problems.

Whenever one recites the following verse:

And your lord creates whatever He wills.

Verily the most honoured of you with Allah is who safeguards himself against evil with full awareness of divine laws. 49:13

Abdullah bin Masud recited the verse as such:

He is the best person amongst you who is more virtuous.

Refer to the verse from the Holy Quran:

And the garden shall be brought near to those who safeguard themselves against evil with full awareness of divine laws not far off. (It will be said): "This is what you had been promised. It is for every one who turns to Allah and is mindful (of his laws) who fears AR RAHMAN in secret. 50:31-33

Then he recites the following verse:

Those only of His servants, endued with knowledge, fear Allah. 35:28

That is why great stress is laid on the acquisition of knowledge so that superiority of the learned man over others is proved. There is another verse to this effect; Can those who knew, and those who do not know be equal. 39:9

Later on he recites:

Allah will exalt those of you who believe and those who have been granted knowledge, to high ranks. 58:11

The above mentioned verse proves that God selected learned men who were considered superior to others and elevated in their knowledge. The Muslim nation is in agreement with the fact that the Muslim people were following four learned companions of the Holy prophet from whom people acquired knowledge. These four learned companions were Imam Ali (a.s.) bin Abi Talib (a.s.), Abdullah bin Abbas, Ibn Masud, and Zaid bin Sabit.

Some scholars suggest that Hazrat Omar should also be included in the above list.

Various scholars have brought up the following questions and answers:

Question: “Who is more capable of leading the prayers?”

Answer: “According to the version of the Holy Prophet (s.a.), the person who is most capable of leading the prayers is one who has good enunciation and can recite the verses from the Holy Quran in the right manner.”

Scholars also state that four persons mentioned above could recite verses better than Hazrat Omar. It is for these reasons that he is not mentioned in all Islamic literature.

Question: “Amongst the four scholars of Holy Prophet (s.a.) who is the best orator of the verses and who has the sound knowledge of the religion and who is the most deserving for the imamat?”

Answer: “Unanimously, they referred to the words of the Holy Prophet (s.a.), that the best orator of the verse and

the most deserving for the Imamatus was ‘Al A-Immatu Min *quraishi*.’ (Imams will be appointed from the *quraish* only).” On the basis of this tradition Abdullah bin Masud and Zaid bin Sabit are also left out. The reason for this is because they did not belong to the tribe of *quraish*.

Now the scholars that are left are Imam Ali (a.s.) and Abdullah bin Abbas.

Question: “Out of these two, who is the more deserving?”

Answer: “According to the words of the Holy prophet (s.a.); if there are two Jurist and scholars from the Quraish tribe, the elderly person and the one who surpasses the other in migration from Mecca to Madina is more deserving of the *imamat*.”

At this stage Abdullah bin Abbas is also left out. So the only person left now is Imam Ali (a.s.).

Imam Ali (a.s.) is the most deserving because the people are unanimous on the decision and this is proven by the Holy Book as well as the Sunnat. Allama Ardabailee wrote all this in pages 12-13 of the *Kashful Ghumma* - which he copied from a collection of caliph Muqtadif Billah.

We do not want to discuss Jahiz further and we need not mention his accusations against Ibn Khurram and Hisham. It is generally said that Ibn Khurram’s tongue and the sword of Hajja are twins.

When we take into account Hisham's life, his opinions and utterances, the reasons for accusing him become obvious. The charges leveled against him no foundation and contradict his faith and beliefs. We have already mentioned some of the charge leveled against Hisham, but despite these accusations Hisham is still noted for his personality, depth of vision and soundness of opinion. He had staunch faith in his religion. He was neither afraid of the sovereign nor fearful of their authority. In addition to this he was never subdued in any disputes. His arguments were never challenged, nor was he overpowered by the arguments of his adversaries.

During Hisham's period, the doctrine of *imamat* and caliphate came under heated discussions. Hisham was opposed to the views of the Caliphs pertaining to *imamat* and caliphate. He therefore held debates to prove the truth of his religious convictions and support the right cause of the Holy prophet's family and that it was incumbent on all Muslims to owe allegiance to them. Hisham was neither afraid of opposition often received by the majority nor of sufferings and calamities. It is for these reasons that his opponents hatched conspiracies against him. This was a salient feature at the time. If anyone was opposed to views of the sovereigns, the weapons of schism was used against him and he was branded as Free Thinker.

The following saying of Imam Jafar al Sadiq (a.s.) acquits Hisham from all charges leveled against him.

O Hisham! May Jibrael always lend you support

The Imam also remarked:

“Hisham is our supporter with his heart as well as his tongue.”

The Imam (a.s.) elaborated on it:

“Hisham fights for our rights, supports the true cause (of Islam), and gives befitting reply to our enemies. One who follows Hisham is our follower and any one hostile towards Hisham is our enemy.”

Ibn Huda remarked:

“In view of the above statement how is it possible for any sensible and wise man to believe that Hisham claimed that his God was seven spans tall as measured by his span. These accusations against Hisham not only speak ill of him, but also contain blasphemous connotations (God forbid).”

Another false accusation against Hisham has been narrated by Imam Raza (a.s.) who is falsely reported to have said: He was a misguided person and would mislead others. He was also involved in the death²¹ of Imam Musa-Kazim (a.s.)

Some concerned Shias went to Imam Raza (a.s.) and inquired about his accusations against Hisham. The Imam (a.s.) said that it was obligatory on all the people to profess love and respect for Hisham, and that he had been falsely accused. The Imam (a.s.) said:

“Be friendly with him and do as I tell you. Convey my message to *shias* that they should manifest genuine love for

21 Imam Musa-e-Kazim (a.s.) was poisoned in jail during the reign of Harun Rashid. He died on 25th of Rajab 183 Hijri

Hisham. May Allah shower His blessings on Hisham who is a pious servant of Allah. His enemies have subjected him to hardship out of pure jealousy.”²²

Nevertheless, despite Imam Raza’s (a.s.) defense and reassurance that Hisham was an honest and knowledgeable man, there still remained people who spread lies about him. One of these well-known people was a man called Yunus bin Zubyan.²³ Zubyan once went to Imam Jafar al Sadiq (a.s.) and told him that Hisham has argued that Allah has a body. To this Imam replied:

“Allah has neither body nor form but He is the creator of bodies and forms. We can neither analyze nor impose view limits on him. If Allah is contained within a body there will not be any difference between the creator and his creations. Allah is the creator and He is the only one who bestows forms. Nothing resembles Him, and nor has he affinity with anything.”

Imam Jafar al Sadiq (a.s.) commented that:

“Everyone is aware of the fact that Hisham was in the good books of Imam Jafar al Sadiq and was educated by him. If there was any truth in the accusations against Hisham, the Imam should have been disgusted by him and severed his connections with him. Because everyone who professes such vicious beliefs about religion deserves nothing but disdain.” (Shafee p. 12)

²² *Hameul Ruwat* Vol. II, 213.

²³ Yunus bin Zubyan was Hisham’s sworn enemy and was known for concocting all sorts of stories against him. He was one of the extremists who brought many conflicts between the Shias. Finally his stories were untrustworthy.

We can conclude Hisham bin Hakam was an illustrious and distinguished figure. Though Hisham's beliefs on Imams (a.s.) of the Holy Prophet's family came under fire, the traditions that he narrated were authentic. He had achieved glory and distinction in religious Jurisprudence, commentary of the Holy Quran and all other branches of Knowledge. Hisham was one of those Faithfuls who was subjected to many hardships for the sake of his religious beliefs. May all shower his blessings on Hisham who was pious servant of Allah.

THE TRUTH

There are several opinions on Hisham that are false and incorrect. The first misconception is that Hisham believed in Tajseem²⁴ as well as Shiaism. For this reason it was believed that he belonged to Mujassema Sect. Hisham was considered a Shia because he discarded the first three Caliphs, Bani Umayyas and Bani Abbas. Secondly, it is presumed that Hisham was a Shia from the very early stages of his life, this is a contrary to the facts. Prior to embracing Islam, Hisham was a follower of the Jeham. After he became a scholar of Imam Jafar al Sadiq (a.s.) he embraced Shiaism. Finally, because Hisham was a staunch Shia his opponents became all the more hostile to him.

It is important to discuss the various sects within Islam to understand Shiaism. The sects within Islam have differences only about the Caliphates and the Illahiyyat.²⁵

24 God is corporal.

25 Philosophical problems in which such objects come under discussion, which are independent of matter for their coming into being i.e. knowledge about God.

For example, Ashara and Motazelites were not only opposed to each other but were hostile. This however, was confined to Illahiyyat only. The Shia and the Motazelites have their differences over the Imamatus and the Caliphate and the ways of prayers. One sect believes in taqleed while the other sect considers it unlawful. The Shia's besides Imamatus consider other beliefs also as part and parcel of their religion. Anyone who believes that Allah has form can under no circumstances be called a Shia.

The above discussion has been in the light of the claims that Hisham professed Allah to be corporal. But reliable sources confirm this to be false. A study of the books on polemics proves that in order to convince his opponents and contemporaries, Hisham sometimes took a line of argument that was misinterpreted and hence attributed him to Tajseem. As a matter of fact, quite a number of Shia as well as Sunni scholars of polemics clarified that Hisham did not believe in Tajseem. He only wanted to turn down the Motazelites, hence in a spirit of accusation he said to them: "You say that Allah is a thing unlike other things, why do you not believe that Allah possesses a body also - though different from other bodies. If you believe that there is nothing wrong when you regard Him a thing; then why do you not believe that Allah has a body also?"

A person's religion should be confirmed by his writings as stated by his associates, disciples, verified by reliable and trustworthy persons whose integrity is above reproach. But if the question about the religion of a person

is out to his opponent, the facts about the religion shall be misinterpreted. No religion shall remain in its real form if it is left at the mercy of its opponents. The enemy is bound to misconstrue facts about the religion. Furthermore, it is believed that in his early clays Hisham was a Jehami, hence his discussions about Tajseem. The Sunni scholars came across a Shia who was previously a Jehami and believed in Tajseem prior to embracing Shiaism.

We have mentioned in the preceding pages that Hisham never shared such false beliefs. Had he done so he would not have received the support of Imam Jafar al Sadiq (a.s.) For example, when the Imam (a.s.) said:
“O Hisham may Jibrael always lend you support.”

Once Hisham went to the Imam (a.s.) who at the time was surrounded by number of highly knowledgeable Shia scholars. Then the Imam (a.s.) who held Hisham in high esteem asked him to sit beside him although Hisham was the youngest man in the distinguished gathering. Then the Imam (a.s.) turned towards his companions and said to them pointing towards Hisham:
“He renders help to us with his heart, hands and tongue.”

On another occasion the Imam (a.s.) said:
“Hisham bin Hakam fights for and outright propagates our teachings, supports our just cause and corrects the falsehoods attributed to us by our opponents. Those who obey him and follow him shall be deemed as our followers. Those who oppose him shall be considered our enemies and also as the disbelievers.”

There is evidence in Islamic literature that Imam Jafar al Sadiq (a.s.) persuaded people and also directed them to meet Hisham and gain knowledge from his discussions.

It is beyond the imagination of any sensible person, that persons of Hisham's caliber believed in Tajseem. If Hisham was in the wrong then the Imam (a.s.) would not have persuaded the people to acquire philosophical knowledge from him.

ACCUSATION AGAINST SHIAS

Is there any justification for accusing the whole sect because of the false accusation of an individual?

Hisham's opponents were not fully satisfied by accusing him alone. They transgressed all limits and leveled charges against the whole Shia sect. It does not appeal to reason that the whole Shia sect be condemned just because certain members of a community accused Hisham of having false beliefs.

It is a pity that a number of Sunni scholars in the preceding period also attributed false accusations against Hisham. To prove this we quote a few lines from *Kitabul Intisar* by Khaiyyat Motazilee who supported the cause of the great Motazelites.

“Rafizees believed that their Allah has form. He moves at times and remains stationary at others. He walks also, His knowledge is created and is not from Eternity.”

Khaiyyat Motazalee further adds:

“All the Shias believe in this sort of unity of Allah except for a few Shias who were associated with the Motazalites and held faith in the Unity of Allah. But the Rafizees refuse to accept the same views as the Shias. Amongst the well-known Shias, it was Hisham bin Haleem, Shaitan al Taq, Ali bin Maisum, Hisham bin Hakam and Shakkak that believed in the Unity of Allah.”

He continues:

“Rafizees believe that their Allah is ‘corporal.’ He has form as well as countenance. At times he moves, and at times He remains stationary.”

Despite all these false statements made by Khaiyyat Motazalee it is well known that there is not only single Shia who believes that Allah possesses form.

A number of authors have written books about Shias have been inaccurate. There is a dearth of Sunni scholars who held peculiar and strange views on religious subjects.

SOME SUNNI ULEMAS AND THEIR STRANGE BELIEFS

A prime example of a Sunni scholar who held inaccurate beliefs was Shahbuddin Yaha bin Habash. He is known as the non-believer who believed in incarceration (of Allah in a human form) and Taateel.²⁶ Despite his opposing views on

²⁶ A technical term used dogmatically. It means devising concepts of Allah which are untrue

religion, he was a great scholar and a skilled debater.²⁷

Another Sunni Ulema was called Abdullah bin Muhammad bin Jamal Albajreeqee Shafee. He was generally known as Shams and was a free thinker and a non-believer. He had a number of disciples who adhered to his beliefs.²⁸

Rafeir Jalili Shaffai was the chief Judge Qazi-ul Quzat Damascus. He died in 642 Hijri. Ibn Shahfa wrote that Shaffai's beliefs were corrupt and that he was an atheist. Another Islamic writer called Ibn Ammad wrote that: "He (Shaffai) was wicked, he disguised his true nature under a cloak of religion vicious beliefs, was an alcoholic and would lead the prayer even while drunk."²⁹

Abdullah bin Muhammad bin Abdul Razzaq bin Alkhawam Alshafee considered Rashid uddin - a Sunni Ulema - as Deity. A poet in their period wrote that; "Good news for you O Followers of Satan. The son of Khawam has imbibed your Faith. What a blasphemy that he proclaimed Rashid uddin as Deity."

A noble person who knew Ibn Khawam remarked: "He was not a true Muslim, and he adorned himself with the cloak of Islam to disguise his evil nature."³⁰

Muhammad bin Ali Abu Abdul Haim Tirmizi Shafee

27 *Shazratul Zahab*, Vol IV, p. 290.

28 Ibne Kaseer *Badya was Nahayena*, Vol XIV, p 14.

29 *Shazratul Zahab*, Vol V, p. 214.

30 *Duarae Kamina*, P. 292.

believed that Saints were superior to Prophets. He wrote a book called *Khatmul Wilayat* in which he remarked that Hazrat Muhammad Mustafa (s.a.) that the last prophet, and thus similarly there has to be a last Saint. He was of the opinion that Sainthood excelled Prophet-hood, he therefore narrated the following statement to support his arguments:

“The prophets and the martyrs shall be envious of the Saints.”

He further elaborated:

“Had the Saints not been superior the Prophets and the martyrs would not have envied³¹ them.”

Sadqa bin al Hisham al Baghdadi al Hambali³² was one of the greatest Jurists and a distinguished Hambalite of that period. His beliefs however vicious and his views were sinister.

Ibn Jauzi copied a couple of Sadqa bin al Hisham al Baghdadi al Hambali’s verses which provides proof of his false beliefs.

“Do not be eager to prolong your stay in this world. It is not a good place, you should stay aloof from it. It is a place for retaliation. Are you under the impression that the universe speaks of the skill of its Creator? Or is it an arrow, without an archer? (i.e. did the universe came into being on its own.)”

31 Muhammad Bin Ali *Tabqatul Shafae*, Vol. II, p 20.

32 He died in 267 Hijri.

Ibrahim known as Shamsudin professed Hambalite beliefs.³³ Corrupt views and viscous beliefs are attributed to him as well.

Another Sunni Ulema called al Rukn Abdul Salam bin Wahab Abdul Qadir al Jilani al Hambali,³⁴ propagated reincarnation of Allah in human form. Due to his religious opinions he as considered a non-believer. In addition to this he was a Satan worshiper. For example he would look up the stars and address Satan in these words:

“O Shining star, you brighten the universe and look after the affairs of the skies. It is you who bestow life and bring it to an end.”

He also spoke to Mercury in a similar words.³⁵

Ibrahim bin Yusuf Abu Ishaque was a Malikee popularly known as Ibnul Miraat.³⁶ He was a great Jurist of the Malikee religion. He had a natural mid-set towards scholasticism. Ibn bin Habban mentioned him along with the other infidels of Spain.³⁷

Ismail bin Ali known as Nakhruddin was a Jurist belonging to Hambali sect.³⁸ He was amongst the noted scholars of scholasticism. He learned logic and

33 He died in 610 Hijri.

34 He died in 611 Hijri.

35 *Lisanul Mizan*, Vol. III. p. 185.

36 He died in 611 Hijri.

37 *Shazratul Zahab*, Vol I, p. 41.

38 He died in 616 Hijri.

philosophy from Ibn Mirqees, who was a Christian physician. Nakhruddin is the author of the book called “*Nawa meesui Ambiyya*.” In this book he mentions that the Prophets were philosophers, for example, Hur Muz and Aristotle. Nakhruddin was a strong supporter of philosophers over religion. He is known for his false beliefs and various deeds are attributed to him.³⁹

Muhammad al Laushi was from Garnata.⁴⁰ He was an infidel, a free thinker, and believed in the incarnation of Allah in human form. Due to his beliefs he was considered as an outcast. He spoke ill about the Holy Prophet (s.a.) and uttered a lot of blasphemous things.

Besides the above mentioned names there are a host of other Sunni scholars of repute whom we shall not discuss in this book: for example Ibn Khallakan,⁴¹ Ismail bin Abdullah al Raeni, Fakhruddin Razi⁴² (the famous commentator), Abu Haiyyan Tauheedi of Shafae beliefs, all have been accused as free thinking infidels. All the Sunni scholars mentioned have been accused as infidels and corrupt.

If we were to discuss in detail all the distinguished and illustrious persons of the Four⁴³ schools of thought whose

39 *Shazratul Zahab*, Vol I, p. 41.

40 He died in 770 Hijri.

41 *Miratul Jinan*, Vol. IV, p. 243.

42 *Shazratul Zahab*

43 a) Hanafee followers of Imam Abu Haneefa.

b) Hambalee followers of Muhammad bin Hambal.

c) Shafee followers of Imam Shafae.

d) Malikee followers of Imam Malikee.

religious verdicts are the basis of their religion, the readers are bound to be astounded.

Muhammad bin Hasan Shailyaanee⁴⁴ was a staunch supporter of the Hanafi religion. His religious verdicts for the very basis of the religion. His contribution to jurisprudence and propagation of the religion entitle him to be considered as the second Imam of Hanafi. Despite his greatness and glory, even he could not escape accusations. The scholars claimed that he belonged to the Marjea sect, for example. Imam Ahmad claimed:

“Innahu Majeeun.”⁴⁵

In addition to Imam Ahmad, other scholars who held negative opinion towards Muhammad bin Hasan Shailyaanee were Muhammad bin Hasan and Imam Abu Yusuf. These two believed him to be a Jehami. There are quite a few proofs to this affect.⁴⁶

Bashr bin Ghayas Muraisee⁴⁷ was one of the distinguished persons amongst the Hanafis. The scholars accused him of being a misguided person who professed novelty in religion. Apoorzaa considered him as an infidel and a non-Muslim for the following reasons:

(a) He discarded the idea of torture (i.e. that the grave squeezes the body).

44 He died in 189 Hijri.

45 He is a Marjea.

46 *Dafeeyalul Sayan*. Vol. III, p. 224.

Lisanul Mizan Vol.V, p. 121.

47 He died in 218 Hijri.

- (b) He discarded the idea that the two angels Munkir and Nakeer shall examine the spirit of the departed in the grave.
- (c) He discarded the idea of Sirat⁴⁸ and Mizan.⁴⁹

Scholars of his sect refer to his sinister beliefs and pointless ideas.⁵⁰

Muhammad bin Shujaa Saljee⁵¹ was a chip of the old block. He was one of the jurist of the Hanafi sect. He believed in *marjaeet*⁵² and *riyasat*.⁵³ He believed in Neology in religion and is carried away by his selfish motives.

Saji stated: Muhammad bin Shuja was a great liar. He refused the traditions of the Holy prophet (s.a.) in order to support (the cause of) Imam Abu Haneefa.

According to Ibn Jauzi, Muhammad bin Shuja concocted traditions pertaining *tashbeeh* (i.e. resemblance between the Creator and the creation) and claimed that the believers

48 The bridge over the midst of Hell across which good people are expected to pass into Paradise. It is said to be sharper than a sword and thinner than a hair.

49 A pair of scales. They weigh out the Good deeds against the Bad deeds on the Day of Judgement.

50 *Lisanul Mizan*, Vol. II. p. 130.
Alfawaedal Bahiefi Tarajimul Hanafae, p. 540.
Al Farq Laainafarq, p. 124.

51 He died in 267 Hijri.

52 Belief of the ancient philosophers that everything would return to its original shape.

53 Sovereignty of the state.

in traditions were the originators of such traditions.⁵⁴

It is a pity we do not have time for a lengthy discussion on the important Muslim personalities towards whom Sunni scholars attributed viscous creeds and made the religion into a laughing stock.

Abul Hasan Asharee is one of those despised persons who had little respect for Islam and the Muslims. The Sunnis considered him an Imam. He was also the chief of the sect. He is accused do Schism and misguiding people. He professed that Holy Prophet (s.a.) remained the apostle of Allah only during his life time. He also claimed that Allah would neither bestow punishment to the usurpers of others' rights of others and to infidels. Nor would Allah reward His devotees for their faithfulness and obedience. Finally, he considered the common people as infidels. Due to his beliefs there were many charges leveled against him. Ibn Taimeya and Ibn Qayyam Jozi are other Sunnis that held similar beliefs as Abul Hasan Asharee.

It is beyond us to twist facts and act on fallacies. We also do not want to blame the whole sect because of the vicious beliefs held by few individuals. Our line of argument is to make an extensive study of the distinguished Muslim personalities. We are aware of the revolutions that took place in Islamic Countries. We should also keep in mind the political motives which prompted the people to sow the seeds of dissension and to divide the Muslims into sects so that they may be easier to control.

⁵⁴ *Al Fawaedul Bahee*, p. 172.

We would like the readers to keep in mind that charges leveled against Shias were far from the truth. This naturally led to chaotic conditions. The critics failed to discriminate between true and false accusations; and to discern who are the people liable to be accused. A few examples are quotes below:

1. The followers of Imam Jafar al Sadiq (a.s.) are known as Jafaris but there are two Jafar sects amongst the Motazelites
2. Followers of Jafar bin Harb Saqafee (who died in 224 Hijri)
3. Followers of Jafar bin Mubasshir (who died in 226 Hijri)

The above mentioned Motazalites sects had peculiar views and strange beliefs. These sects had a number of followers also known as Jafaris. Later on the people failed to distinguish between Jafaris (the followers of Imam Jafar-e-Sadiq (a.s.)) and the Jafaris of the Mofazaelite sect whose creeds and beliefs were attributed by mistake the followers of the Imam (a.s.).

The enemies of the Shia sect accused Mofazzal bin Omar: He was fond of pigeons and played with them; and he was one of the companions of Abil Khattab.

Mofazzal bin Omar was in fact a distinguish person and without reproach. There were two persons of that name: Mofazzal bin Omar and Mofazzal bin Omar Shirfee. The latter belonged to the Khattibbiya sect and was opposed to the dictates of Islam. The critics failed to discriminate

between the two and hence this confusion. The beliefs of Mofazzal bin Omar Shirfee were attributed to Mofazzal bin Omar. This may be because of the hatred towards the former since he was one of the Imam Jafar al Sadiq's (a.s.) favourites.

Among the Motazalites there is a Hishamia sect after Hisham bin Omar Fauti. He was a contemporary of Hisham bin Hakam, and was noted for undesirable and viscous creeds. Critics failed to differentiate between the two Hishams. Charges leveled against Hisham bin Hakam were probably due to the false beliefs of Hisham bin Omar Fuati.

There are innumerable examples of misconstruing facts.

PRECEPT OF IMAM MUSA AL KAZIM (a.s.) FOR HISHAM

Now let us refer to Hisham's glory and his dignified position. In this connection we shall cite some sentences from the "precept" of Imam Musa al Kazim (a.s.) meant for Hisham. This is an excellent precept and comprehends all virtues. It also throws light on the greatness of Hisham.

The Precept is rather long, but we shall present extracts from it.

Precepts: A person who wants to be wealthy without being in possession of riches, one who desires peace of mind notwithstanding the physical comforts, and is keen

in the well-being of religion, should humbly pray to Allah to adorn himself with wisdom. A sensible man shall be gratified by minimizing the wants in his life hence he ought to consider himself as rich. On the other hand a person who failed to reduce the requisites (of his life) would not be contented and thereby he would not feel wealthy.

O Hisham! One who speaks the truth, his action shall be righteous. A man who has good motives, his means of subsistence shall be increased. A person's life shall be prolonged owing to his good behaviour towards his friends, family and others around him.

O Hisham! Do not say wise things to ignorant people; otherwise you shall be doing harm to philosophy. Do not deprive capable persons of wise thoughts, otherwise you shall be doing injustice to them. People did not attach any importance to Philosophy (and left it for you). Now in your turn you leave the world for them (i.e. do not show interest in worldly affairs).

O Hisham! Imam Ali (Commander of the Faithful) said: Only he is capable of fulfilling the following three conditions is capable of presiding over meetings:

1. He should be able to answer when the question is put to him.
2. When other members amongst the audience are in trouble he should be able to throw light on the problem.
3. His opinions should be based on righteousness.

A wise man shall not narrate traditions in presence of a person who is liable to refute them. He shall not ask questions from a person who would not come out with the answer. He shall not hold out promises if he cannot fulfil them. Nor should he centre his hopes on something which will subject him to hardships, nor should he take on more responsibility than he can cope with.

O Hisham! may Allah show mercy on him who is modest towards Him, in the best possible manner, one who keeps his secrets close to his chest, one who remembers that after death the soul which is good goes up to paradise and the soul which has been sinful travels towards the gates of Hell.

O Hisham! Allah will forgive the one who abstains from disgracing his fellow-beings. Allah shall be considerate towards the person who restrains himself while furious.

O Hisham! try to know if you are ignorant (about something), and bring the ignorant people to share your knowledge. Respect the learned man for his scholarship. Do not despise an ignorant person because of his ignorance. Let him be close to you and impart instructions to him.

Hisham bin Hakam was one of the most distinguished and illustrious persons of his time. He was a great scholar and orator during the period of Harun Rashid (the reigning caliph at that time). Hisham was a well known disciple of Imam Jafar al Sadiq (a.s.). Hisham is most famous for his discussions and arguments. Theologians of great repute held Hisham in great esteem because of his powerful personality, and his supremacy in polemics. That is why he is mentioned in every book dealing with ‘polemics.’

Hisham bin Hakam deserves special mention in Philosophy and Polemics. The charges he leveled against the Motazelites should not be overlooked. Hisham was deadly against the doctrine of *tasheeh* which his opponents have attributed to him.

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