



HISTORY AND EVOLUTION OF SHI'ISM

Shaykh Ihsān Ilāhī Zāhīr

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Title: History And Evolution Of Shi'ism

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First published: June 2023

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Transliteration key

Introduction

All praise belongs to Allah سُبْحَانَهُ وَتَعَالَى, the Most Compassionate, the Most Beneficent, Master of the Day of Requital. Peace and salutations be upon the most honoured amongst the Messengers and the Seal of Prophets صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ, upon the Mothers of the Believers, his noble family, his close Companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ, and whoever follows them in good until the Day of Requital.

Indeed, I had begun compiling a book about the *Ismā'īliyyah*: I began giving sequence to the book, planned the layout, and drew up a plan to write on them. When I had completed half of the work, I received an invitation from some sincere brothers—ardent upon defending the religion of Allah سُبْحَانَهُ وَتَعَالَى—to visit America and deliver lectures there, to students of various institutes, assemblies, and organisations. These noble institutes and organisations—in the midst of such disbelief which had stooped to the lowest levels of filth and depravity—were like roses and lush gardens extending shade and ripe fruit in a thirsty, scorching desert. They were like pulpits of light in a dark gloomy night.

The Muslim Arab brothers who had settled in these places to attain knowledge began imparting upon them the teachings of good conduct, courtesy, civilisation and culture, and the knowledge of the soul; the knowledge of the noble Qur'ān, and the teachings of the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ. I witnessed in them a zeal for the Religion of Allah سُبْحَانَهُ وَتَعَالَى and practicing upon it, as well as a sense of loyalty towards those who transmitted it; the Companions of the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ and the senior scholars of this Ummah. I witnessed abstinence, chastity, purity, the fear of Allah سُبْحَانَهُ وَتَعَالَى, consistency on prayer, humility, concentration in prayer, interest, and attentiveness towards religious

discourses, knowledge, and Islamic gatherings. I saw their institutes and organisations, and was certain that through this blessed group, Allah سُبْحَانَهُ وَتَعَالَى would grant His Word elevation, raise His flag, and cause His Religion to overpower all other religions, spreading the call, name, and mention of His Prophet ﷺ in those lands which are far from those of the Believers. I was sure that they were the ones about whom the old Arabic proverb applied:

Amongst them are assemblies of beautiful faces and gatherings that words and action visit,

if you were to go to them you would find crowds around their houses through the gentleness of which ignorance is cured.

Thus, I accepted their invitation and travelled to them and joined their conferences. I attended their gatherings, reached many places and discussed different issues. The speeches included a myriad of topics and the discourses revolved around different perspectives. Some of them discussed the dispute of the Ummah, the reason behind it, and its origin and basis. Some were about the different, contradicting sects that came into existence and arose amongst the Believers. Some sects have gone to great extremes in division and controversy, likewise there are some who have remained close [to the correct way].

The Shī'ah are amongst those sects that go to the greatest extreme and firmly contradict the rest of the Ummah in fundamental aspects of the religion. There is much to say about them and many questions have arisen to which many answers have been given. Three books which I had previously authored had already been circulated and read by the many students and attendees of these gatherings. For this reason, the discussions would be deep and the questions asked quite intricate. The

discussions revolved around the beliefs of these people and their views which were unveiled, the history of this sect, its origin, its development, the sects that it divides into, as well as an overall satisfaction with what I mentioned in my books of the beliefs of these people, contentment upon it, and a general understanding of the need to recognise their history and origin. Also, the metamorphosis it experienced such that it has distanced itself immensely from the beliefs of the Companions ﷺ and the Ummah at large. The discussions would end with students demanding that a book be written specifically about the same topic to complete the debate and end the topic of discussion.

Whenever a book is written on history and the divisions which occurred, it is necessary to include the deviated sects that emanate from Shi'ism. When I returned, I was determined to accede to their request and fulfil the needs that they made apparent. When I reached my home on the 26th of September, I began to pen some points on this topic and, thus, set aside the writing of my book on the Ismā'īliyyah, despite my deep desire to complete it. However, whatever Allah سُبْحَانَهُ وَتَعَالَى desired came to pass and what He did not desire did not occur, and everything has an appointed time.

I put all of my effort into this and did nothing else but work on this book—neither during the day nor the night—aside from research, enquiry, planning and drafting related to it. [I did, however, deliver] some lectures in different cities of Pakistan; both close to Lahore and far from it, as this was my responsibility at all times, in every condition and place. I neither have been nor will I, hopefully, ever be free from this responsibility despite my running away and fleeing from it in the final days [of writing] because of how much it demanded of me and how much it overwhelmed me, and due to many hardships, travels, difficulties, lack

of rest, peace, contentment of the heart and mind due to it. I praise Allah ﷺ for His granting me the blessing of completing this research to the best of my capabilities and capacity. I hope that the reader benefits from it, the viewer enjoys it, the researcher is pleased by it, and the historian is gladdened by it.

There are few books that have been written about the Shī'ah and their doctrines in historic sequence, detailing the correct series of events, which is free from ulterior motives and intents as well as from fairy tales and cobwebs. In a similar manner, it is rare to find one who is truly acquainted with the evolution of early Shi'ism, the metamorphosis of the first Shī'ah and the causes that led to this change and alteration. This is of course with the exception of a few minor points that are found scattered in various books of heresiography, which do very little to satisfy ones' intellectual curiosity.

We, thus, begin this book with an explanation of how Shi'ism started, how it progressed, and with mention of the first Shī'ah.

We then move into the second chapter where the *Saba'iyyah* and its founder, 'Abd Allāh ibn Saba', will be discussed, elucidating upon his ideologies and beliefs which he wished to promote amongst the first Shī'ah. Along with that, we will discuss the disgraceful and despicable acts that he and his cohorts committed. [We will also discuss] how they strove to spread dissention and tribulation as well as the outcome of their actions.

In chapter three, we explain the manner in which the *Saba'iyyah* merged into the ranks of the Shī'ah, ensnaring a few during the Khilāfah of Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ. We discuss also the manner in which Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ opposed the ideologies of these people and his

efforts to prevent his own supporters from inclining towards them and their beliefs. This chapter also includes some excerpts from the Battles of Jamal and Ṣiffīn, which are free from falsehood and are based on facts that are not very well known to many people, not even the Ahl al-Sunnah. It might be the first time that such details are discussed.

In chapter four, we elaborate upon the evolution of Shi'ism, the metamorphosis of the first Shī'ah, and how the Saba'iyyah took over Shi'ism and overpowered the Shī'ah, grounding within it their own ideologies and beliefs. Then we discuss how some of the extremist Shī'ah sects emerged. Thereafter, we briefly mention some scenes from the martyrdom of Sayyidunā Ḥusayn رض and its outcomes. We also discuss how the Shī'ah progressed from a political party to a religious sect.

In chapter five, we discuss some of the main sects of the Shī'ah, their creed and beliefs that emerged during the different eras, including those which came about in the periods of the ten Imāms after Sayyidunā 'Alī ibn Abī Ṭālib رض—at times elaborating in detail and at others with brevity.

What must be noted is that we have only discussed those sects that have been mentioned in the books of the Shī'ah, and not those mentioned in the books of the Ahl al-Sunnah. Our focus and reliance were only on what was mentioned in the books of the Shī'ah. That is only what we utilized, so that no one can claim that we attributed something to them which they have not stated themselves. In fact, one will find the opposite to be true, we will say you were the ones who said it, thus we quoted you.

As for the sixth chapter, it deals entirely with the sect known as the Ithnā 'Ashariyyah or the *Imāmiyyah*. This is the sect which constitutes

the majority of the Shī'ah in present times. They are the ones who are implied when the word Shī'ah is generally used. Here we will discuss the belief of the Shī'ah regarding their Twelfth Imām; is he born and only absent or is he fictitious and non-existent?

In relation to that, it was necessary to also explain their belief of Imāmah and the conditions of the Imām as well, whilst also explaining the sects which emerged from the Ithnā 'Ashariyyah, all of whom openly claim to be from the *Ithnā 'Ashariyyah, Imāmiyyah, or Ja'fariyyah*.

We have kept the last chapter specifically to mention the ideological links that connect the Ithnā 'Ashariyyah to the beliefs of the Saba'iyyah, which have been derived and taken from the Jews. With this book, we come close to the end of this topic¹, as the series of books we authored

1 I say this based on my own presumption, otherwise it is quite probable that we would need many books to uncover all of the truth. It is not as we used to think before that two concise books are sufficient to discuss the Shī'ah and explain their beliefs. Here we are following the first book with the second, the second with the third, and now the third with the fourth.

At the final moments another book in the Persian language titled *Hujjat Ithnā 'Asharī* came to us from Iran. Its author, in the unabridged version of his book, tried to respond to us; however, he writes under an alias. We responded to him without indicating towards his identity, fearing that he may dissociate himself from its authorship out of sheer humiliation, disgrace, and regret; due to the weakness of his arguments and his inability to form a logical objection to the matters that we mentioned in our book, *Al-Shī'ah wa al-Sunnah*. How odd is it that the one who has veiled himself with the alias *Haqkū* (in other words the one who speaks the truth) challenges us repeatedly, saying that he will reward us if we can prove him wrong with regards to what he wrote; yet he has not written his name anywhere in the book. And due to fear of being exposed by the truth was not able to even mention who printed his book nor the institute that published it, not even the agency that issued it. This is the courage of this writer and his ilk, and their reality. *continued....*

about the Shī'ah is now complete with this book. Hopefully, it will not be incorrect, nor an exaggeration on our part, for us to say that these four books will adequately inform many people about the Shī'ah: their beliefs, books, creed, history, and sects. In this book, the Shī'ah themselves will find that which will cause them to critically reflect so that they may differentiate between truth and falsehood.

Many readers and researchers may notice that, in this book of ours, we tried, as we did in our previous books, not to repeat anything that we have already mentioned in another book, to such an extent that even when we were in need of repeating something that was already mentioned, we would find another similar point instead, in order to refrain from repetition and thus make it more beneficial to the readers. However, in some places it was inevitable, as the topics are

1 continued from pg. 6

This fact alone is enough to firmly establish the truth and annihilate falsehood, as well as create a clear division between truth and falsehood.

To conclude, we do not know whether this will be the last book of this series or whether we will be compelled by the Shī'ah to continue researching, in order to uncover other truths that might be hidden or veiled from the eyes of the Ahl al-Sunnah, and perhaps from the Shī'ah themselves. Whenever we look at the books of the Shī'ah, we find two categories of books; those meant only for propagation and those which include fundamental beliefs and ideologies. In previous times, there were many books for propagational purposes, the authors of which used lies and deceit to keep the truth of the matter concealed from the Ahl al-Sunnah.

Oh, how people are in need of recognising falsehood and deceit, and distinguishing it from the truth! How we wish to publish a book titled *Bayna Yaday al-Kutub*, which refutes that which has been narrated in these books of fraud, deceit, hypocrisy, and blindness; however, writing about other topics has come between us and its completion. We do not know the matters of the unseen and Allah ﷺ is the One Who knows all secrets.

interrelated and similar to each other. Accordingly, this book [Allah willing] is free from unnecessary disliked repetition. May one and all understand its value!

In light of the above, we refrained from once again introducing those who were quoted previously or those from whose book's excerpts were taken, in the preceding three books. We were content with simply mentioning a brief biography of those who were not mentioned previously.

What distinguishes this book from others is that along with discussing the history of Shi'ism, the regression from the original Shī'ah and deviation therefrom, those sects that came about and became popular with this name, and how they fragmented and survived is discussed; it also includes the allegations of the Shī'ah against the Companions of the Prophet ﷺ, specifically Sayyidunā 'Uthmān and Sayyidunā Mu'āwiyah رضي الله عنهم, and a logical response to them.

I earnestly hope that Allah سُبْحَانَهُ وَتَعَالَى, Most High, Most Appreciative, allows others to benefit through it; the supporters amongst them as well as those who are opposed, that He accepts it as an act that was done solely for His pleasure and that He stores its benefit for me in my religious and worldly matters as well as during my lifetime and after my demise. I hope that He gathers me in the group of the Companions of the Prophet ﷺ and that He grants me the ability to defend the Sharī'ah, the honour of the Prophet ﷺ, the grandeur of his Companions رضي الله عنهم, his supporters and students, his wives who are the Mothers of the Believers رضي الله عنهم, and the pious predecessors of this Ummah, its scholars and well-wishers. May He make me amongst them. Verily He is the All-Hearing, Answerer of prayers.

Finally, I must thank all the brothers and friends that supported me, had a hand in the publication of this book or aided me to continue writing books about such topics. May Allah سُبْحَانَهُ وَتَعَالَى bless them, accept their efforts and deeds and grant them the best recompense on our behalf and on the behalf of Islam. May Allah سُبْحَانَهُ وَتَعَالَى send blessings upon His Prophet ﷺ, his family, Companions and all those who follow their ways and tread their path until the Day of Requital.

Ihsān Ilāhī Zāhīr

30 Muḥarram 1404 AH

6 November 1983

Chapter One

Early Shi'ism and the First Shī'ah

The word shī'ah is generally used for the followers and helpers of a person. It is said:

فلان من شيعة فلان

So and so is from the shī'ah of so and so.

Meaning, he is amongst those whose views correspond with another. As Imām al-Zabīdī¹ says:

كل قوم اجتمعوا على أمر فهم الشيعة، وكل من عاون إنساناً وتحزب له
 فهو شيعة له وأصله من المشايعة وهي المطاوعة والمتابعة

All those who mutually agree upon a matter are referred to as shī'ah. Whoever helps a person or forms a league for him will be referred to as his shī'ah (group). The origin of this word is *al-mushāya'ah*, which means obedience and following.²

In the first era of Islam, this word was only used in its literal and original meaning, just as it was only used to refer to political groups and parties that opposed one another in certain matters that are related to law and politics. It became widely used during the disagreement that took

1 He is Muḥammad ibn Muḥammad ibn Muḥammad 'Abd al-Razzāq al-Ḥusaynī al-Zabīdī, Abū al-Fayḍ, who was given the title Murtadā. He was born in Balgram, India. He possessed great knowledge of Language, Ḥadīth, Transmitter Biographies, and Genealogy. He was amongst the greatest authors and wrote many books amongst which is *Tāj al-'Arūs fī Sharḥ al-Qāmūs* which comprised of ten volumes. During a plague in Egypt, in the year 1205 AH he passed away. (Al-Zirkilī: *al-A'lām*, 7/298).

2 Al-Zabīdī: *Tāj al-'Arūs*, 5/405.

place between Sayyidunā Mu‘āwiyah and Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ after the martyrdom of Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ. The helpers and supporters of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ were called *Shī‘at ‘Alī*. They were those who considered Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ the fourth Rightly Guided Khalīfah and the one who was more rightful to the Khilāfah than Sayyidunā Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ or anyone besides him. This group supported and aided him during battles against Sayyidunā Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ. Similarly, the group of Sayyidunā Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ perceived the matter in the opposite manner, as according to what they thought, the murderers of Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ had sought refuge in the army of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ under his protection. This group remained upon this belief. They neither believed in the Khilāfah being established for Sayyidunā ‘Alī ibn Abī Tālib رَضِيَ اللَّهُ عَنْهُ nor that he was more rightful to it. Had the murderers been killed and punished using the sword, this group would have returned to Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ, accepted his rule and submitted to his command, as historians mention:

أن معاوية رضي الله عنه قال لمن بعث إليه من قبل علي رضي الله عنه من عدي بن حاتم و يزيد بن قيس الأرخي و شبيث بن ربيع و زياد بن حفصة يدعونه إلى الجماعة و الطاعة أما بعد فإنكم دعوتوني إلى الجماعة و الطاعة فأما الجماعة فمعنا هي و أما الطاعة فكيف أطيع رجالاً أعن على قتل عثمان و هو يزعم انه لم يقتله؟ و نحن لا نرد ذلك عليه ولا نتهمه به ولكننا آوى قتلة عثمان فيدفعهم إلينا حتى نقتلهم ثم نحن نجيكم إلى الطاعة والجماعة

They narrate that Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ said to those who were sent from the party of ‘Alī رَضِيَ اللَّهُ عَنْهُ, namely ‘Adī ibn Ḥātim, Yazīd ibn Qays al-Arḥabī, Shabīth ibn Ribā, and Ziyād ibn Ḥafṣah, when they came to him calling him to join their congregation and

obey, “Indeed, you called me towards the congregation and obedience. As for the congregation, they are with us; and as for obedience, then how can I obey a man who is accused of being an accomplice in the murder of ‘Uthmān, while he believes that he did not kill him? We do not reject his claim nor do we accuse him of it either¹; however, he gave refuge to the murderers of ‘Uthmān. So, he should hand them over to us so that we can kill them, then we will accede to your request about the congregation and obedience.”²

He also said something similar to this to Sayyidunā Abū al-Dardā’ and Sayyidunā Abū Umāmah رَضِيَ اللَّهُ عَنْهُ when they were sent by Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ. He said:

إذهبا إلينه فقولا له فليقذنا من قتلة عثمان ثم أنا أول من بايعه من أهل الشام

Go to him and tell him to hand over the killers of ‘Uthmān to us then I will be the first one to pledge allegiance to him from the people of Syria.³

Before that, when Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ sent Sayyidunā Jarīr ibn ‘Abd Allāh رَضِيَ اللَّهُ عَنْهُ to Sayyidunā Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ calling him to pledge allegiance to him:

1 Look at the just statement of the one who the Shī‘ah malign, disparage, shower hostility and hatred upon, claiming that he said repugnant things about Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ. Look at how clearly he states that we do not claim that he killed ‘Uthmān, in fact, we verify that he is free from being responsible for his death, and we do not accuse him of that which he denies.

2 *Al-Bidāyah wa al-Nihāyah*, 7/257, Beirut; *Al-Tabarī*, 5/6; *Al-Kāmil*, 3/290.

3 *Al-Bidāyah wa al-Nihāyah*, 7/259.

طلب معاوية عمرو بن العاص ورؤوس أهل الشام فاستشارهم فأبوا أن
يبيعوا حتى يقتل قتلة عثمان أو أن يسلم إليهم قتلة عثمان

Mu‘āwiyah called ‘Amr ibn al-Āṣ and the leaders of Syria and sought their opinion. They refused to pledge allegiance until the murderers of Sayyidunā ‘Uthmān رضي الله عنه were either killed or handed over to them.¹

Historians mention:

أن أبا الدرداء وأبا أمامة عندما رجعوا إلى علي قالا له ذلك فقال هؤلاء
الذين تربان فخرج خلق كثير فقالوا كلنا قتلة عثمان فمن شاء فليمرمنا

When Sayyidunā Abū al-Dardā’ and Sayyidunā Abū Umāmah رضي الله عنهما returned to Sayyidunā ‘Alī رضي الله عنه, they informed him of what transpired. He said, “These are the ones you seek.” A large group of people came out and said, “We are the killers of ‘Uthmān. Whoever wants may attack us.”²

This is what happened. However, at the moment our purpose is not to explain the cause of the wars that took place between Sayyidunā ‘Alī رضي الله عنه, Sayyidunā Mu‘āwiyah رضي الله عنه, and others. Rather, we would like to make it clear that two great parties of the Believers each took a side, as the Prophet ﷺ mentioned when he was praising Sayyidunā al-Ḥasan رضي الله عنه. They each followed and supported whomsoever they considered to be upon the truth. Both groups were given specific names; the group of Sayyidunā ‘Alī and the group of Sayyidunā Mu‘āwiyah رضي الله عنه. The dispute between them was only a political difference of opinion. One group considered Sayyidunā ‘Alī رضي الله عنه the

1 *Al-Bidāyah wa al-Nihāyah*, 7/253.

2 *Al-Bidāyah wa al-Nihāyah*, 7/259.

Rightful Khalīfah, as his Khilāfah was established by the agreement of the senior Muhājirīn and Anṣār ^{رضي الله عنهما}.¹ The other group considered Sayyidunā Mu‘āwiyah ibn Abū Sufyān ^{رضي الله عنهما} in the right, as he wanted to avenge the blood of the Leader who was martyred unjustly, the son-in-law of the Prophet ^{صلى الله عليه وسلم}, and the Khalīfah of the Muslims. The one for whom the famous pledge was taken to avenge him on the Day of Hudaybiyyah, which was later known as Bay‘at al-Ridwān, when Allah sent down His pleasure upon whoever pledged allegiance for His sake.²

Similarly, the word “shī‘ah” was used for the political parties that supported the Banū ‘Alī and the Banū al-‘Abbās in contrast to the shī‘ah of the Banū Umayyah. This word was not used except to present a political view of who had a greater right to the leadership. This has been mentioned explicitly by a famous Shī‘ī who narrates from Sijistānī’s *Kitāb al-Zīnah*:

1 As attested to by Sayyidunā ‘Alī ^{رضي الله عنهما}:

إنا الشورى للمهاجرين والأصارح فإن اجتمعوا على رجل وسموه إماماً كان ذلك الله رضي فإن خرج منهم خارج بطنع أو بدعة ردّوه إلى ما خرج منه فإن أبي قاتلوا على اتباعه غير سبيل المؤمنين ولاه الله ما تولى

Consultation is the right of the Muhājirīn and Anṣār. Hence, if they unanimously agree on a man and appoint him the Imām, this is a sign of Allah’s pleasure. Thereafter, if anyone rebels due to criticism or bid‘ah, they will return him from where he exited (i.e. the *jamā‘ah* of the Muslims). If he refuses, they will fight him for him following a path other than that of the Muslims and Allah will punish him for his aversion. *Nahj al-Balāghah*, pg. 367.

2 In the light of the verse:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يَتَبَعُونَكَ تَحْتَ الشَّجَرَةِ

Indeed, Allah was pleased with the Believers when they pledged allegiance to you under the tree.

ثم بعد مقتل عثمان و قيام معاوية و أتباعه في وجه علي بن أبي طالب و إظهاره الطلب بدم عثمان و استعماله عدداً عظيماً من المسلمين إلى ذلك صار أتباعه يعرفون بالعثمانية و صار أتباع علي يعرفون بالعلوية مع بقاء إطلاق اسم الشيعة عليهم و استمر ذلك مدة ملك بنى أمية

After the martyrdom of 'Uthmān and the rising of Mu'āwiya and his supporters in opposition of 'Alī ibn Abī Ṭālib, him expressing the desire to compensate the blood of 'Uthmān and his inclining of a great number of Believers towards that, the supporters of Mu'āwiya became known as the 'Uthmāniyyah and the supporters of 'Alī were known as the 'Alawiyyah and the word shī'ah continued to be used for them. This continued throughout the rule of the Banū Umayyah.¹

He has also narrated from the chief of the Shī'ah in Ḥalb:

كل قوم أمرهم واحد يتبع بعضهم رأي بعض فهم شيعة و شيعة الرجل أتباعه و أنصاره ، و يقال شايعه كما يقال والاه من الولي و المشايعة و كان الشيعة لما اتبعوا هؤلاء القوم و اعتقادوا فيهم ما اعتقادوا سموا بهذا الاسم لأنهم صاروا أعونا لهم و أنصارا و أتباعا فأما من قبل حين أفضت الخلافة من بنى هاشم إلى بنى أمية و تسلّمها معاوية بن صخر من الحسن بن علي و تلقفها من بنى أمية رجل فرجل نفر كثير من المسلمين من المهاجرين و الأنصار عن بنى أمية و مالوا إلى بنى هاشم و كان بنو علي و بنو العباس يومئذ في هذا شرع فلما انضموا إليهم و اعتقادوا أنهم أحق بالخلافة من بنى أمية و بذلوا لهم النصرة و المواصلة و المشايعة سموا شيعة آل محمد و لم يكن إذ ذاك بين بنى علي و بنى العباس افتراق في رأي و لا مذهب فلما ملك بنو العباس و تسلّمها سفاحهم من بنى

1 Muhsin al-Amīn: A'yān al-Shī'ah, Chapter 1, Discussion 1, pg. 12.

أمية نزع الشيطان بينهم وبين بنى علي فبدا منهم في حق بنى علي ما يدا
فنفر منهم فرقه من الشيعة

All those people who agree upon a matter, some of them following the opinion of others, they are referred to as *Shī'ah*. The term *Shī'at al-Rajul* refers to one's followers and supporters. The usage of the word *shāya'a* (to support) is like that of the word *wālā* (to assist) these words come from the root words *al-waly* and *al-mushāya'ah*. When the *Shī'ah* supported these people and believed about them whatever they believed, they were given this name, because they became his helpers, supporters, and followers. Before the *Khilāfah* transferred from the *Banū Hāshim* to the *Banū Umayyah* and before *Sayyidunā Mu'āwiyah ibn Ṣakhr* accepted it from *Ḥasan ibn 'Alī*, and before men from the *Banū Umayyah* took over it one after the other, a great group of Believers; *Anṣār* as well as *Muhājirīn*, turned away from the *Banū Umayyah* and were inclined towards the *Banū Hāshim* instead. The *Banū 'Alī* and the *Banū al-'Abbās* were together in this matter at that time. When they united with them and believed that they were more rightful to the *Khilāfah* than the *Banū Umayyah* and they offered their help, support, and aid to them, they were named *Shī'at Āl Muḥammad* (the supporters of the Family of *Muḥammad* ﷺ). At this point the *Banū 'Alī* and the *Banū al-'Abbās* did not differ in opinion, rather it was when the *Banū al-'Abbās* came into power and the bloodshedder (*Saffāh*) amongst them seized control from the *Banū Umayyah* that the devil caused enmity between them and the *Banū 'Alī*. Thus, they felt about the *Banū 'Alī* what they felt, so a group of the *Shī'ah* turned away from them.¹

1 Sayyid Tāj al-Dīn ibn Ḥamzah al-Ḥusaynī; the leader of Ḥalb: *Ghāyat al-Ikhtisār fī Akhbār Buyūtāt al-'Alawiyah al-Mahfūzah min al-Ghubār*, pg. 13.

We have repeated the word ‘political’ many times in order to emphasise the fact that this was not a religious conflict as Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ himself proves in this speech when he addressed his army about Sayyidunā Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ and his followers:

أوصيكم بتقوى الله فإنها خير ما تواصى العباد به وخير عواقب الأمور
عند الله وقد فتح باب الحرب بينكم وبين أهل القبلة

I advise you to fear Allah, for indeed this is the best advice that can be given to the servants of Allah. Surely the best outcome of matters are in Allah’s control. Indeed, a door of war has been opened between you and the people of the Qiblah.¹

This is one instance. Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ further explains the matter in a letter that he wrote to the people of the cities. In it he relates what transpired between him and the people of Şiffin and explains in it the ruling of those who degraded him and fought him, and his viewpoint about them:

وكان بدء أمرنا أنا التقينا والقوم من أهل الشام والظاهر أن ربنا واحد ونبينا واحد ودعوتنا في الإسلام واحدة ولا نستزيدهم في الإيمان بالله والتصديق برسوله ولا يستزيدوننا الأمر واحد إلا ما اختلفنا فيه من دم عثمان ونحنا منه براء

We met the people of Syria in battle whilst it is apparent that our Lord is one, our Prophet ﷺ is one, and our claim of Islam is one. Neither do we claim to surpass them in belief in Allah and His Messenger ﷺ, nor do they claim to surpass us. Our matter is the same, except what we had disagreed with

¹ *Nahj al-Balāghah*, pg. 367, Beirut.

regards to the murder of ‘Uthmān, which we are absolved from.¹

It is for this reason that he prevented his companions from insulting and reviling the people of Syria and the supporters of Sayyidunā Mu‘āwiyah رضي الله عنه during the Battle of Shiffīn:

إني أكره لكم أن تكونوا سبابين ولكنكم لو وصفتم أعمالهم وذكرتم حالهم كان أصوب في القول وأبلغ في العذر وقلتم مكان سبكم إياهم اللهم احقن دماءنا ودماءهم وأصلح ذات بيتنا وبيتهم

I dislike that you be cursers. If you were instead to praise their deeds and remember their condition, that would be a better speech and a greater excuse (made on their behalf). Instead of cursing them you should say, “O Allah, spare our blood and their blood, and reconcile between us and them.”²

This is aided by a famous shī‘ī narration that al-Kulaynī mentions in his *al-Kāfi* on the authority of Ja‘far ibn Muḥammad al-Bāqir, the sixth infallible Imām according to the Shī‘ah, that he said:

ينادي مناد من السماء أول النهار ألا إن عليا وشيعته هم الفائزون قال وينادي مناد آخر النهار ألا إن عثمان وشيعته هم الفائزون

A caller will call out from the heavens at the beginning of the day, “Lo, indeed, ‘Alī and his shī‘ah will be successful,” and a caller will call out at the end of the day, “Lo, indeed, ‘Uthmān and his shī‘ah will be successful.”³

1 Ibid., pg. 448.

2 Ibid., pg. 323.

3 *Al-Furū‘ min al-Kāfi*, 8/209.

An odd narration that he mentions is that Abū al-‘Āliyah—a famous Tābi‘ī who met the Prophet ﷺ in his youth, however, he did not accept Islam until after the demise of the Prophet ﷺ, in the time of Sayyidunā Abū Bakr al-Ṣiddīq—رضي الله عنه—said as reported by Abū Khaldah:

لما كان زمان عليٰ و معاویة و إني لشاب القتال أحب إلٰي من الطعام الطيب فتجهزت بجهاز حسن حتى أتيتهم فإذا صفان ما يرى طرفاهم إذا كبر هؤلاء كبر هؤلاء و إذا هل هؤلاء هل هؤلاء فراجعت نفسي فقلت أي الفريقين انزله كافرا و من أكرهني على هذا فما أمسيت حتى رجعت و تركتهم

At the time of ‘Alī and Mu‘āwiyah, I was a young man. Battle was more beloved to me than pure food, so I prepared well until I reached them. There were two rows, the sides of which could not be seen. When one group would recite *takbīr*, the other would too, and when one would recite *tahlīl*, the other would as well. I thought the matter over and said, “Which group should I deem the disbelievers? Who has forced me to do this?” I then returned and left them before evening.¹

We will not deny that there were people there who were influenced by the Jewish plots and thoughts, who diverted from the straight path and painted this dispute as a religious matter, like the Saba’iyyah and others besides them who fell into the traps of the Jews who despise Islam. They were the ones who rekindled the fire of war each time its flames extinguished. We will explain this later, Allah willing; however, most people were distant from it.

This is how the “*shī‘ah*” was first used. It was later used specifically for anyone that supported Sayyidunā ‘Alī and his progeny رضي الله عنهم and

¹ Al-Dhahabī: *Siyar A‘lām al-Nubalā’*, 4/210; *Ṭabaqāt Ibn Sa‘d*, 7/114.

believed in the beliefs that were derived from the plots of 'Abd Allāh ibn Saba' and others besides him that wanted to destroy the religion of Islam and its essence, and wished to distort its teachings. As Ibn al-Athīr says in his *al-Nihāyah*:

وأصل الشيعة الفرقة من الناس و تقع على الواحد والاثنين والجمع المذكر والمؤنث بلفظ واحد و معنى واحد وقد غالب هذا الاسم على كل من يزعم أنه يتولى عليا رضي الله عنه و أهل بيته حتى صار لهم اسماء خاصا فإذا قيل فلان من الشيعة عرف أنه منهم و في مذهب الشيعة كذا أي عندهم و تجمع الشيعة على شيع و أصلها من الماشيعة و هي المتابعة والمطاوعة

The word *shī'ah* literally refers to a group of people. This word can apply to one, two, or many males or females. This noun later became more commonly used for those who claimed to support Sayyidunā 'Alī and his family رَحْمَةَ اللَّهِ until it became exclusively used for them. Now, whenever one says *so-and-so is from his shī'ah*, it is known that he is from the *Shī'ah*. If one says that it is like this in the school of thought of the *Shī'ah*, it means that it is like that according to their beliefs. The *Shī'ah* sect is made up of many sub-sects. The word *shī'ah* originates from *al-mushāyahā'* which means following and obeying.¹

As for those who claim that this word was widely used in the time of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, as Shi'ism and the *Shī'ah* were present in his time, they have no proof or evidence to support their claim. Muḥammad al-Husayn says in *Aṣl al-Shī'ah wa Uṣūluhā*:

إن أول من وضع بذرة التشيع في حقل الإسلام هو نفس صاحب الشريعة الإسلامية يعني أن بذرة التشيع وضعت مع بذرة الإسلام جنبا

¹ Ibn al-Athīr: *al-Nihāyah*, 2/244.

إلى جنب و سواه بسواء و لم يزل غارسها يتعاهدها بالسقي و العناية
حتى نمت و أزهرت في حياته ثم أثمرت بعد وفاته

The first person to plant the seed of Shi'ism in the field of Islam was the Legislator ﷺ himself, meaning the seed of Shi'ism and the seed of Islam were placed simultaneously with equal importance. Its planter continued to care for it by watering it and nurturing it until it blossomed and bloomed during the lifetime of the Prophet ﷺ¹, however it only bore fruit after his demise.²

¹ He tries to prove that using spurious fabricated narrations that are utter falsities attributed to the Messenger ﷺ. Not a single one of them authentically states that 'Alī and his Shī'ah are the successful ones.

Based on this, Ibn al-Hadīd al-Shī'ī said:

إن أصل الأكاذيب في أحاديث النضائل كان من جهة الشيعة فإنهم وضعوا في مبدأ الأمر أحاديث مختلفة في
صاحبهم حملهم على وضعها عداوة خصومهم

Indeed, the Shī'ah are the source of fabricated narrations that speak of virtues. At the beginning of their era, they fabricated different narrations about [the virtues of] their Imāms. The enmity for their opposition compelled them to forge such narrations. (*Sharḥ Nahj al-Balāghah*, 1/783.)

The strangest thing is that this man still lies without any shame and does not feel shy to attribute a completely false, fabricated narration—referring to the Ḥadīth of the bird—to the Ṣahīhayn, whereas it is not present in either of them.

Similarly, those who consider a large number of the Companions of the Prophet ﷺ to be the Shī'ah of Sayyidunā 'Alī رضي الله عنه. For example: Muhsin al-Amīn, Muḥammad Ḥusayn al-Zayn, Āl Kāshif al-Ghitā', etc. We do not know what response to give to the many narrations that have been related in their authentic books which claim that the Companions of the Prophet ﷺ were apostates except Salmān, Abū Dharr, and al-Miqdād (the details of this can be found in our book *al-Shī'ah wa al-Sunnah*). Were these people disbelievers as well as members of the Shī'ah of Sayyidunā 'Alī رضي الله عنه?! Also, how did Sayyidunā Salmān رضي الله عنه accept governorship offered to him by Sayyidunā 'Umar رضي الله عنه? (Al-Majlisī: *Hayāt al-Qulūb*, 2/780.) He was one of the leaders that Sayyidunā al-Fārūq رضي الله عنه sent to conquer al-Madā'in (*Ibn Kathīr*, 7/67).

² *Aṣl al-Shī'ah wa Uṣūluhā*, pg. 29.

A similar statement has been stated by another:

إن التشيع ظهر في أيام نبى الإسلام الأقدس الذى كان يغذى بأقواله
عقيدة التشيع لعلى عليه السلام وأهل بيته و يمكنها في أذهان المسلمين
و يأمر بها في مواطن كثيرة

Verily Shi'ism became apparent at the time of the Holy Prophet of Islam. The Prophet ﷺ used to further the ideology of Shi'ism with his words to 'Alī ﷺ and his family. He would instil it in the minds of the Believers and command [that it be adhered to] in many places.¹

Al-Mużaffarī, the Shī'ī, did not consider this enough, so he goes on to say:

إن الدعوة إلى التشيع ابتدأت من اليوم الذي هتف فيه المنقذ الأعظم
محمد صلوات الله عليه صارخا بكلمة لا إله إلا الله في شعاب مكة و
جبالها... فكانت الدعوة للتشيع لأبي الحسن عليه السلام من صاحب
الرسالة تمشى منه جنبا لجنب مع الدعوة للشهدتين

Verily the call towards Shi'ism began the day the great Emancipator Muḥammad ﷺ proclaimed the kalimah *lā Ilāha illā Allāh* in the valleys and mountains of Makkah... The call towards the sect of Abū al-Ḥasan عليه السلام came from the Bearer of Prophethood himself. It started from him calling to testify to both side by side.²

The ambiguity in speech and exaggeration in this cannot go unnoticed as according to this the Prophet ﷺ neither called to Islam nor the oneness of Allah سُبْحَانَهُ وَتَعَالَى or his own prophethood and obedience

1 Muḥammad Ḥusayn al-Zayn: *Al-Shī'ah fī al-Tārīkh*, pg. 29.

2 Muḥammad Ḥusayn al-Mużaffarī: *Tārīkh al-Shī'ah*, pg. 908, Qum.

or towards unity, harmony, compassion, affection, and love. Instead, he used to apparently call towards segregation, separation, and bias to only Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ and no one else besides him. According to the claims of al-Muzaffarī, the Prophet ﷺ took Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ as a partner in his prophethood, whereas the clear Speech of Allah سُبْحَانَهُ وَتَعَالَى, the noble Qur’ān—which is void of all falsity and that al-Rahmān Himself sent down and took the responsibility to protect—does not contain any of this.¹ In fact, the Noble Qur’ān is replete with invitations towards the obedience of Allah سُبْحَانَهُ وَتَعَالَى, the obedience due to His Prophet ﷺ, firmly grasping the Rope of Allah سُبْحَانَهُ وَتَعَالَى, adhering to the Qur’ān and Sunnah, and staying away from anything besides them. The Qur’ān, in fact, commanded the Believers to have unity and harmony, and to identify as Muslims. Similarly, many authentic narrations that link back to the Messenger ﷺ only speak of the same and nothing besides that.

1 This is perhaps the greatest reason for the Shī‘ah refuting the Qur’ān and believing that it was changed, as they do not find it to support them. In fact, its contents entirely contradict Shi‘ism and the original and eventual beliefs of the Shī‘ah. It contradicts their claims and disproves their views and opinions. For further explanation of this point, please refer to our books, *al-Shī‘ah wa al-Sunnah* and *al-Shī‘ah wa al-Qur’ān*.

2 The strangest thing is that the very Shī‘ah who reject narrations that have an authentic chain leading back to the Messenger ﷺ due to its narrators being the Companions of the Messenger ﷺ because, Allah forbid, they were apostates according to them, are the ones who consider the narrations of the likes of these to be reliable! How do those Shī‘ah latch on to false, fabricated narrations that have been falsely attributed to the Messenger ﷺ? It is because these narrations were either invented by some men amongst them, or fabricated by their narrators and those who invite others towards their falsities and misguidance. You will rarely find the Shī‘ah adhering to or believing in authentic narrations. Their provisions are all fabricated narrations or stories and tales.

Allah says سُبْحَانَهُ وَتَعَالَى

يَا أَيُّهَا الَّذِينَ أَمْنَوْا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلُوا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ

O Believers! Obey Allah and His Messenger and do not turn away from him while you hear [his call].¹

أَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ

Obey the Messenger, and do not let your deeds be in vain.²

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرَحَّمُونَ

Obey Allah and the Messenger, so you may be shown mercy.³

مَا أَتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

Whatever the Messenger gives you, take it. And whatever he forbids you from, leave it.⁴

مَنْ يُشَاقِقُ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعُ غَيْرَ سَبِيلِ
الْمُؤْمِنِينَ نُولِّهِ مَا تَوَلَّهُ وَنُصْلِلُهُ جَهَنَّمَ وَسَاءَتْ مَصِيرًا

Whoever defies the Messenger after guidance has become clear to them and follows a path other than that of the Believers, We will let them

1 Sūrah al-Anfāl: 20.

2 Sūrah Muḥammad: 33.

3 Sūrah Āl ‘Imrān: 132.

4 Sūrah al-Ḥashr: 7.

pursue what they have chosen, then burn them in Hell—what an evil end!¹

وَمَا كَانَ لِمُؤْمِنٍ وَّلَا مُؤْمِنَةً إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَن يَكُونَ
لَهُمُ الْخَيْرَةُ مِنْ أَمْرِهِمْ

It is not for a believing man or woman—when Allah and His Messenger decree a matter—to have any other choice in that matter.²

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا
يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مَّمَّا قَضَيْتَ

But no! By your Lord, they will never be [true] Believers until they accept you [O Prophet] as the judge in their disputes, and find no resistance within themselves against your decision.³

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَعَرَّقُوا وَادْكُرُوا نِعْمَتَ اللَّهِ
عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَالْفَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا

And hold firmly to the rope of Allah and do not be divided. Remember Allah's favour upon you when you were enemies, then He united your hearts, so you—by His grace—became brothers.⁴

وَلَا تَنَازَعُوا فَتَفْسَلُوا وَتَذَهَّبَ رِيْحُكُمْ

1 Sūrah al-Nisā': 115.

2 Sūrah al-Aḥzāb: 36.

3 Sūrah al-Nisā': 65.

4 Sūrah Al 'Imrān: 103.

And do not dispute with one another, or you would be discouraged and weakened.¹

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةٌ وَاحِدَةٌ وَأَنَا رَبُّكُمْ فَاتَّقُونِ

Surely this religion of yours is [only] one, and I am your Lord, so fear Me.²

وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا

And do not be polytheists, [like] those who have divided their faith and split into sects.³

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا
مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِأَيَّاتِ اللَّهِ فَإِنَّ
اللَّهَ سَرِيعُ الْحِسَابِ

Certainly, Allah's only Way is Islam. Those who were given the Scripture did not dispute [among themselves] out of mutual envy until knowledge came to them. Whoever denies Allah's signs, then surely Allah is swift in reckoning.⁴

وَمَنْ يَتَّسِعَ غَيْرُ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْأُخْرَةِ مِنَ
الْخَاسِرِينَ

1 Sūrah al-Anfāl: 46.

2 Sūrah al-Mu'minūn: 52.

3 Sūrah al-Rūm: 31-32.

4 Sūrah Al 'Imrān: 19.

Whoever seeks a way other than Islam, it will never be accepted from them, and in the Hereafter, they will be among the losers.¹

Lastly, I would like to inform the world and its inhabitants that Allah ﷺ did not send His Messenger and Prophet ﷺ, the Seal of all Prophets, except with the same message all the previous Prophets were sent. Allah ﷺ commanded the Prophet ﷺ as follows:

قُلْ مَا كُنْتُ بَدْعَاعًا مِّنَ الرُّسُلِ وَمَا أَدْرِيْ مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنْ أَتَّبَعُ إِلَّا مَا يُوحَى إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ

Say, “I am not the first Messenger ever sent, nor do I know what will happen to me or you. I only follow what is revealed to me. And I am only sent with a clear warning.”²

Allah ﷺ also says:

شَرَعَ لَكُمْ مِّنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبِرَ عَلَى الْمُسْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَعْلَمُ بِمَا يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ

He has ordained for you [Believers] the Way which He decreed for Nūh, and what We have revealed to you [O Prophet] and what We decreed for Ibrāhīm, Mūsā, and ‘Isā, [commanding:] “Uphold the faith, and make no divisions in it.” What you call the polytheists to is unbearable for

1 Sūrah Al ‘Imrān: 85.

2 Sūrah al-Aḥqāf: 9.

them. Allah chooses for Himself whoever He wills, and guides to Himself whoever turns [to Him].¹

In some places, Allah ﷺ mentions briefly what message each Prophet was sent with:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوَحِّيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا²
فَاعْبُدُونِ

We never sent a Messenger before you [O Prophet] without revealing to him, “There is no god [worthy of worship] except Me, so worship Me [alone].”²

In many other places in the Noble Qur’ān, Allah ﷺ mentions in detail each Prophet and his prophethood. Many sound, authentic narrations have also been narrated about the same.

As for the beliefs of the Shī’ah, they are contrary to what our Lord, Most High, and His Great Prophet ﷺ have explained, as they claim that Allah ﷺ only sent His Prophet ﷺ to propagate Shi’ism, division, ascription of partners with Allah in His being and qualities, inclusion of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ and his children in prophethood and considering it incumbent to obey them. Then in support of their claims, they relate narrations that are all baseless and fabricated, narrations which are incorrect in word and in meaning; in words because their narrators are a group of misguided, lying fabricators whose narrations have not been reported in authentic, reliable books, and in meaning because their claims contradict the

1 Sūrah al-Shūrā: 13.

2 Sūrah al-Ambiyā’: 25.

Noble Qur'ān and its text, just as they contradict logic and intellect. The reason being that logic demands that religions are not based on calling towards the love and support of specific people in such a way that one who supports them will enter Paradise and be safeguarded from Hell. This notion is completely negated in multiple Qur'ānic verses to such an extent that no love, not even love for Allah Himself, is enough to attain success and salvation in the Hereafter. Allah سُبْحَانَهُ وَتَعَالَى says:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبِّكُمُ اللَّهُ وَيَغْفِرُ لَكُمْ
ذُنُوبَكُمْ

Say, [O Prophet,] “If you [sincerely] love Allah, then follow me; Allah will love you and forgive your sins.”¹

Following the Prophet ﷺ entails believing in Allah سُبْحَانَهُ وَتَعَالَى, performing righteous deeds in accordance to the commands of Allah سُبْحَانَهُ وَتَعَالَى and His Prophet ﷺ and refraining from that which Allah سُبْحَانَهُ وَتَعَالَى and His Prophet ﷺ prohibited. Allah سُبْحَانَهُ وَتَعَالَى says:

إِنَّ الَّذِينَ أَمْنَوْا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ يَوْمًا نَّاهِمِ
تَجْرِيْ مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ

Surely those who believe and do good, their Lord will guide them [to Paradise] through their faith, rivers will flow under their feet in the Gardens of Bliss.²

1 Sūrah Al 'Imrān: 31.

2 Sūrah Yūnus: 9.

إِنَّ الَّذِينَ أَمْنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ

Surely those who believe and do good will have Gardens under which rivers flow. That is the greatest triumph.¹

The opinions of the Shī'ah contradict them with regards to the inception of the ideology of Shi'ism and its formation. In fact, al-Nawbakhtī, an expert in Shī'ī sects, says that it only came about after the demise of the Prophet. صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ He writes:

قبض رسول الله صلى الله عليه و آله في شهر ربيع الأول سنة عشر من الهجرة و هو ابن ثلاث و ستين سنة و كانت نبوته عليه السلام ثلاثة و عشرين سنة و أمه آمنة بنت وهب بن عبد مناف بن زهرة بن كلاب بن مرة بن كعب بن لؤي بن غالب فافترقت الأمة ثلاثة فرق (فرقة منها) سميت الشيعة و هم شيعة علي بن أبي طالب عليه السلام و منهم افترقت صنوف الشيعة كلها (و فرقة منهم) ادعت الإمارة و السلطان و هم الأنصار و دعوا إلى عقد الأمر لسعد بن عبادة الخزرجي و (فرقة) مالت إلى بيعة أبي بكر بن أبي قحافة و تأولت فيه أن النبي صلى الله عليه و آله لم ينص على خليفة بعينه و أنه جعل الأمر إلى الأمة تختار لأنفسها من رضيته و اقتل قوم منهم برواية ذكروها أن رسول الله صلى الله عليه و آله أمره في ليلته التي توفي فيها بالصلوة بأصحابه فجعلوا ذلك الدليل على استحقاقه إياه و قالوا رضييه النبي صلى الله عليه و آله لأمر ديننا و رضييه لأمر دينانا و أوجبوا له الخلافة بذلك فاختصمت هذه الفرقة و فرقة الأنصار و صاروا إلى سقيفةبني ساعدة و معهم أبو بكر و عمر و أبو عبيدة بن الجراح و المغيرة بن شعبة

¹ Sūrah al-Burūj: 11.

الثقفي و قد دعت الأنصار إلى العقد لسعد بن عبادة الخزرجي و الاستحقاق للأمر و السلطان فتنازعوا هم و الأنصار في ذلك حتى قالوا منا أمير و منكم أمير فاحتاجت هذه الفرقة عليهم بأن النبي عليه السلام قال الأئمة من قريش و قال بعضهم أنه قال الإمامة لا تصلح إلا في قريش فرجعت فرقة الأنصار و من تابعهم إلى أمر أبي بكر غير نفر يسير مع سعد بن عبادة و من اتبعه من أهل بيته فإنه لم يدخل في بيته حتى خرج إلى الشام مرغاماً لأبي بكر و عمر فقتل هناك بحوران قتلها الروم و قال آخرون قتلته الجن فاحتاجوا بالشعر المعروف و في روایتهم أن الجن قالت

قد قتلنا سيد الخزرج سعد بن عبادة و رميناه بسهمين فلم نخطئ
فؤاده

و هذا قول فيه بعض النظر لأنه ليس في التعارف أن الجن ترميبني آدم بالسهام فقتلهم فصار مع أبي بكر السواد الأعظم و الجمهور الأكثر فلبيوا معه و مع عمر مجتمعين عليهما راضين بهما

The Prophet ﷺ passed away in the tenth year after the migration during the month of Rabī' al-Awwal at the age of sixty-three. His Prophethood was twenty-three years long. His mother was Āminah bint Wahb ibn 'Abd Manāf ibn Zuhrah ibn Kilāb ibn Murrah ibn Ka'b ibn Lu'ay ibn Ghālib. The Ummah divided into three groups. One of them is called the Shī'ah. They are the group of 'Alī ibn Abī Ṭālib; عليه السلام; many different sects of the Shī'ah came from this group. Another group amongst them known as the Anṣār is those who claimed command and authority. They wanted the matter to be appointed to Sa'd ibn 'Ubādah al-Khazrajī. The third group are those who were inclined to pledging allegiance to Abū Bakr ibn Abī Quhāfah. They believed that the Prophet

صَلَّى اللّٰهُ عَلٰيْهِ وَسَلَّمَ did not appoint a successor explicitly; instead he left the matter in the hands of the Ummah to choose whomsoever they pleased. One party finds evidence in a narration which they mention that the Prophet ﷺ commanded him to lead the Companions in prayer on the night of his demise. They take this as a proof of him being more rightful [to leadership]. They say, “The Prophet ﷺ was pleased [to appoint him] in our religious matter; therefore, we are glad [to appoint him] in our worldly matter.” Based on this, they considered it necessary for him to take leadership. This group disputed with the Anṣār, so they went to Saqīfah Banī Sā’idah accompanied by Abū Bakr, ‘Umar, Abū ‘Ubaydah ibn al-Jarrāḥ, and al-Mughīrah ibn Shu’bah al-Thaqafī. The Anṣār desired that Sa’d ibn ‘Ubādah al-Khazrajī be appointed and believed that he was more rightful to command and authority. They disputed with the Anṣār to such an extent that the Anṣār suggested that a leader be elected from each group. This group presented as evidence against them the words of the Prophet ﷺ, “The leaders are from Quraysh.” Some say that the Prophet ﷺ said, “Leadership only befits Quraysh.” Due to this, the Anṣār retreated to the [idea of] the leadership of Abū Bakr; however, a small group and those who followed him from his family remained with Sa’d ibn ‘Ubādah al-Khazrajī. He did not pledge allegiance to Abū Bakr until he was compelled to go to Syria because of Abū Bakr and ‘Umar. He was later murdered there in the city of Hawrān by the Romans. Others say that the jinn killed him and they take the following poem as proof. According to them the jinn said:

*Indeed, we killed the leader of the Khazraj, Sa’d ibn ‘Ubādah,
We struck him with two arrows without missing his heart.*

This opinion is controversial, as it is not known that the jinn shoot spears at man and kill them.

Majority of the people remained with Abū Bakr and they all collectively supported Abū Bakr and ‘Umar, and were pleased with them both.¹

Ibn al-Nadīm al-Shīrī² opines that the inception of Shi’ism took place only on the Day of the Battle of Jamal. He says:

وَلَمَّا خَالَفَ طَلْحَةُ وَالْزُّبَيْرُ عَلَى عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ وَأَبِي إِلَى الْطَّلْبِ بِدِمِ عُثْمَانَ بْنِ عَفَانَ وَقَصْدَهُمَا عَلَى عَلِيٍّ عَلَيْهِ السَّلَامُ لِيَقْاتَلُهُمَا حَتَّى يَفْئَدُ إِلَى أَمْرِ اللَّهِ تَسْمَى مِنْ أَتَبَعَهُ عَلَى ذَلِكَ الشِّيَعَةُ

When Ṭalḥah and al-Zubayr differed with ‘Alī and were adamant on seeking revenge for the blood of ‘Uthmān ibn ‘Affān, and ‘Alī expressed the desire to fight them until they returned to the command of Allah, those who followed him therein were called the Shī’ah.³

Others say:

اشتهر اسم الشيعة يوم صفين

The word shī’ah became well-known on the Day of Ṣiffīn.⁴

Ibn Ḥamzah, Abū Ḥātim, and other Shī’ī scholars have offered similar statements. This supports our opinion. Amongst previous scholars, Ibn

1 Al-Nawbakhtī: *Firaq al-Shī’ah*, pg. 23-24.

2 He is Ibn al-Farj Muḥammad ibn Iṣhāq al-Nadīm, the famous, skilled, Shī’ī, Imāmī author, the author of *Kitāb al-Fihrist*. He was born in the year 297 and passed away in the year 385. (Al-Qummī: *al-Kunā wa al-Alqāb*, 1/425-426)

3 Ibn al-Nadīm: *al-Fihrist*, pg. 249.

4 Al-Khuwānāsārī: *Rawḍāt al-Jannāt*, pg. 88.

Ḩazm has made a similar statement in *al-Faṣl*¹, and Aḥmad Amīn² along with many other more recent scholars have done so as well.

A Shī‘ī of the same time says:

إِنَّ اسْتِقْلَالَ الْاَصْطِلَاحِ الدَّالِّ عَلَى التَّشِيُّعِ إِنَّمَا كَانَ بَعْدَ مَقْتَلِ الْحَسَنِ
حِيثُ أَنَّ التَّشِيُّعَ أَصْبَحَ كَيْانًا مُمِيَّزًا لِهِ طَابِعًا خَاصًّا

The independent term that refers to Shi‘ism only came about after the martyrdom of Ḥusayn in such a way that Shi‘ism became a distinguished practice which had its own specific way.³

Due to this, Muḥsin al-Amīn was compelled to say:

سُوَاء أَكَانَ إِطْلَاقُ هَذَا الْاَسْمَ عَلَيْهِمْ يَوْمَ الْجَمْلِ أَمْ فِي حَيَاةِ رَسُولِ اللَّهِ
(صَ) أَوْ بَعْدِ يَوْمِ الْجَمْلِ فَالْقُولُ بِتَفْضِيلِ عَلِيٍّ (عَ) وَمَوَالَاتِهِ الَّذِي هُوَ
مَعْنَى التَّشِيُّعِ كَانَ مَوْجُودًا فِي عَهْدِ الرَّسُولِ (صَ) وَاسْتَمْرَ بَعْدِهِ إِلَى الْيَوْمِ

Whether the usage of this word became common on the Day of Jamal, during the life of the Prophet ﷺ, or after the Day of Jamal, the opinion of the virtue of ‘Alī عَلَيْهِ الْأَسْمَاءُ الْمُبَارَكَاتُ and loyalty to him, which is the essence of Shi‘ism, was present during the era of the Prophet ﷺ and has remained till this day.⁴

It has also compelled al-Muẓaffarī to say:

فَكَانَ التَّجَاهِرُ بِالتَّشِيُّعِ أَيَّامَ عُثْمَانَ

The promotion of Shi‘ism took place during the time of ‘Uthmān.⁵

1 *Al-Faṣl fī al-Milal wa al-Ahwā’ wa al-Nihāl*, 4/79.

2 *Fajr al-Islām*, pg. 266, 8th edition.

3 *Kāmil Muṣṭafā al-Shaybī: al-Ṣilah bayn al-Taṣawwuf wa al-Tashayyu‘*, pg. 23.

4 *A‘yān al-Shī‘ah*, first category, 1/13.

5 Muḥammad Ḥusayn al-Muẓaffarī: *Tārīkh al-Shī‘ah*, pg. 15.

This is correct, as things are not named before they come into existence just as segregation does not come to be before the existence of contradictions. Once a contradiction is found, those who support an opinion will form a group, therefore leading to multiple independent groups and parties. That is when different groups with different names are found. Neither before the martyrdom of Sayyidunā ‘Uthmān رضي الله عنه، the Possessor of two Lights, nor before the consequences of his murder, nor after Sayyidunā ‘Alī رضي الله عنه took leadership over the matter of the Believers, was there such a contradiction between the Believers and such groups. It was only then that the dispute came about. There were, thus, some people who shared the opinion of Sayyidunā ‘Alī رضي الله عنه and his followers and others who firstly supported the opinion of Sayyidunā Ṭalhah and Sayyidunā al-Zubayr then later the opinion of Sayyidunā Mu‘āwiyah رضي الله عنه and his followers. It was at this point that the Believers were divided into two great political parties; the group of Sayyidunā ‘Alī and the group of Sayyidunā Mu‘āwiyah رضي الله عنه. Each group considered their opinion to be correct with regards to leadership and course of action; however, their religion and beliefs were one, as we have already explained.

Yes, there was a difference of opinion before the martyrdom of Sayyidunā ‘Uthmān رضي الله عنه which eventually led to his murder; however, it was only between the leaders of the Jews, those who were tricked into falling into the traps of the evil Jews, and the Believers and their leader. This will be explained in its own chapter. Such minor disputes did take place; however, they were short-lived. They only lasted until the other party turned back to the Book of Allah and the Sunnah of the Messenger صل الله عليه وسلام, complying to the saying of Allah سُبْحَانَهُ وَتَعَالَى:

فَإِنْ تَنَازَعْتُمْ فِيْ شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُتُّمْ تُؤْمِنُونَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

Should you disagree on anything, then refer it to Allah and His Messenger, if you [truly] believe in Allah and the Last Day. This is the best and fairest resolution.¹

This occurrence is similar to the difference of opinion that took place between the Anṣār and Muḥājirīn on the Day of Saqīfah when the Anṣār retracted to the opinion of the Muḥājirīn and pledged allegiance at the hands of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ in unity and harmony. There was neither a third party as the Shīah claim, nor was the name of a third person suggested to rule besides Sayyidunā Sa‘d ibn ‘Ubādah and Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ. Also, this neither became a point of dispute, nor were their chiefs and leaders of these opinions and sects, to which Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ himself testified when ‘Amr ibn al-Ḥāmiq, Ḥujr ibn ‘Adī, Ḥabbah al-‘Uraṇī, al-Ḥārith al-A‘war, and ‘Abd Allāh ibn Saba’ came to him after the Conquest of Egypt. When they entered, they found him looking sorrowful. ‘Abd al-Raḥmān ibn Jundub narrates from his father that they said to him:

بَيْنَ لَنَا مَا قَوْلُكَ فِي أَبِي بَكْرٍ وَعُمْرٍ فَقَالَ لَهُمْ عَلَيْهِ السَّلَامُ وَهُلْ فَرَغْتُمْ
لِهَذَا وَهَذِهِ مِصْرُ قَدْ افْتَحْتُ وَشَيْعْتِي بِهَا قَدْ قَتَلْتُ أَنَا مَخْرُجَ إِلَيْكُمْ كِتَابًا
أَخْبَرْتُكُمْ فِيهِ عَمَّا سَأَلْتُمْ وَأَسْأَلْتُكُمْ أَنْ تَحْفَظُوا مِنْ حَقِّيْ مَا ضَيْعْتُمْ فَاقْرَئُوهُ
عَلَى شَيْعْتِي وَكُونُوا عَلَى الْحَقِّ أَعْوَانًا وَهَذِهِ نَسْخَةُ الْكِتَابِ:

مِنْ عَبْدِ اللَّهِ عَلَيْهِ أَمِيرُ الْمُؤْمِنِينَ إِلَى مَنْ قَرَأَ كِتَابِيْ هَذِهِ مِنَ الْمُؤْمِنِينَ وَ
الْمُسْلِمِينَ السَّلَامُ عَلَيْكُمْ إِنِّي أَحْمَدُ إِلَيْكُمُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَمَا

¹ Sūrah al-Nisā’: 59.

بعد فإن الله بعث محمدا صلى الله عليه و آله نذيرا للعالمين و أمينا على التنزيل و شهيدا على هذه الأمة و أنت يا معاشر العرب يومئذ على شر دين و في شر دار منيخون على حجارة خشن و حيات صم و شوك مبشوّث في البلاد تشربون الماء الخبيث و تأكلون الطعام الجشيب و تسفكون دماءكم و تقتلون أولادكم و تقطعون أرحامكم و تأكلون أموالكم [بينكم] بالباطل سيلكم خائفة و الأصنام فيكم منصوبة [و الآثام بكم معصوبة] و لا يؤمن أكثرهم بالله إلا و هم مشركون فمن الله عليكم بمحمد صلى الله عليه و آله فبعثه إليكم رسولًا من أنفسكم و قال فيما أنزله من كتابه هو الذي بعث في الأميين رسولًا منهم يتلو عليهم آياته و يزكيهم و يعلمهم الكتاب و الحكمة و إن كانوا من قبل لفي ضلال مبين و قال لقد جاءكم رسول من أنفسكم عزيز عليه ما عتم حريص عليكم بالمؤمنين رؤوف رحيم و قال لقد من الله على المؤمنين إذ بعث فيهم رسولًا من أنفسهم و قال ذلك فضل الله يؤتى به من يشاء و الله ذو الفضل العظيم فكان الرسول إليكم من أنفسكم بسانكم و كتنم أول المؤمنين تعرفون وجهه و شيعته و عمارته فعلمكم الكتاب و الحكمة و الفرائض و السنة و أمركم بصلة أرحامكم و حقن دماءكم و صلاح ذات البين و أن تؤدوا الأمانات إلى أهلها و أن توافوا بالعهد و لا تنقضوا الأيمان بعد توكيدها و أمركم أن تعاطفوا و تباروا و تبادلوا و تراحموا و نهاكم عن التناهب و النظام و التحاسد و التقادف و التباغي و عن شرب الخمر و بخس المكial و نقص الميزان و تقدم إليكم فيما أنزل عليكم ألا تزنوا و لا تربوا و لا تأكلوا أموال اليتامي ظلماً و أن تؤدوا الأمانات إلى أهلها و لا تعثروا في الأرض مفسدين و لا تعتمدوا إن الله لا يحب المعتدين و كل خير يدنى إلى الجنة و يبعاد من النار أمركم به و كل شر يبعاد من الجنة و يدنى من النار نهاكم عنه

فَلِمَا مَضِيَ لِسَبِيلِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ تَنَازَعَ الْمُسْلِمُونَ الْأَمْرُ بَعْدَهُ فَوَاللَّهِ
مَا كَانَ يُلْقَى فِي رَوْعَيْ وَلَا يُخْطَرُ عَلَى بَالِيْ أَنَّ الْعَرَبَ تَعْدِلَ هَذَا الْأَمْرُ
بَعْدَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَهْلَ بَيْتِهِ وَلَا أَنَّهُمْ مُنْحَوْهُ عَنِيْ مِنْ
بَعْدِي فَمَا رَاعَنِي إِلَّا اَنْتِيَ النَّاسُ عَلَى أَبِيْ بَكْرٍ وَإِجْفَالِهِمْ إِلَيْهِ لِيَبَايِعُوهُ
فَأَمْسَكْتُ يَدِيْ وَرَأَيْتُ أَنِّي أَحْقَ بِمَقَامِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
فِي النَّاسِ مَمَنْ تَوَلَّ الْأَمْرَ مِنْ بَعْدِهِ فَلَبِثْتُ بِذَاكَ مَا شَاءَ اللَّهُ حَتَّى رَأَيْتُ
رَاجِعَةً مِنَ النَّاسِ رَجَعَتْ عَنِ الْإِسْلَامِ يَدْعُونَ إِلَى مَحْقُّ دِيْنِ اللَّهِ وَمَلَةِ
مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَإِبْرَاهِيمَ عَلَيْهِ السَّلَامُ فَخَشِيَتْ إِنْ لَمْ أَنْصِرْ
الْإِسْلَامَ وَأَهْلَهُ أَنْ أَرَى فِيهِ ثَلَمًا وَهَدَمًا يَكُونُ مَصِيَّتَهُ أَعْظَمُ عَلَيِّ مِنْ
فَوَاتِ وَلَايَةِ أَمْوَالِكُمُ الَّتِي إِنَّمَا هِيَ مَتَاعٌ أَيَّامٌ قَلَّا لِلَّذِي يَزُولُ مَا كَانَ مِنْهَا
كَمَا يَزُولُ السَّرَابُ وَكَمَا يَتَقْشَعُ السَّحَابُ فَمَشِيَتْ عَنِدَ ذَلِكَ إِلَى أَبِيِّ بَكْرٍ
فَبَيَّعَتْهُ وَنَهَضَتْ فِي تَلْكَ الأَحْدَاثِ حَتَّى زَاغَ الْبَاطِلُ وَزَهَقَ وَكَانَتْ
(كَلْمَةُ اللَّهِ هِيَ الْعُلِيَا) وَلَوْ كَرِهَ الْكَافِرُونَ

فَتَوَلَّى أَبُو بَكْرُ تَلْكَ الْأَمْرَ فَيَسَّرَ وَسَدَّ وَقَارَبَ وَاقْتَصَدَ فَصَحَّبَتْهُ
مَنَاصِحًا وَأَطْعَتَهُ فِيمَا أَطْعَمَ اللَّهُ جَاهَدَهَا

“Tell us, what is your opinion about Abū Bakr and ‘Umar?”

‘Alī told them, “You freed yourself for this whilst Egypt has been conquered and my people have been killed in the process?! I will show you a letter that will inform you [of the answer] of what you ask, and I ask that you protect that of my right which you have forsaken. Read it to my people and assist in the matters of truth.”

This is the text of the letter:

From the servant of Allah, ‘Alī, the Leader of the Believers, to whichever Believer reads this letter of mine.

May peace be upon you. Indeed, I praise before you Allah, besides whom there is no deity. After greetings and the praise of Allah, I say: Indeed, Allah sent Muḥammad ﷺ as a Warner to the universe, as a Trustee of the Revelation and a Witness over this Ummah. [When he was sent] You, O Arabs, were living in the worst manner in the worst place. You were gnawing on rough stones, deaf snakes and thorns that were scattered around different lands. You would drink filthy water and eat dry food. There was bloodshed amongst you. You would kill your own children, sever ties of kinship, eat one another's wealth unlawfully, and your routes were dangerous [to take]. Idols were erected in your midst, sins surrounded you and many of you did not believe in Allah without ascribing partners to Him. Allah bestowed His favour upon you through Muḥammad ﷺ. Thus, he was sent to you as a Prophet from amongst yourselves. Allah mentions this in His Book:

He is the One Who raised for the illiterate [people] a Messenger from among themselves—reciting to them His revelations, purifying them, and teaching them the Book and wisdom, for indeed they had previously been clearly astray.

There certainly has come to you a Messenger from amongst yourselves. He is concerned by your suffering, anxious for your well-being, and gracious and merciful to the Believers.

Indeed, Allah has done the believers a [great] favour by raising a Messenger from amongst them.

This is the favour of Allah. He grants it to whoever He wills. And Allah is the Lord of infinite bounty.

The Messenger that came to you from amongst you spoke your language, and you were the first Believers. You knew his face, group, and territory. He taught you the Book, the Wisdom, the obligatory, and the Sunnah acts. He commanded you to join ties of kinship, spare your blood, reconcile amongst yourselves, deliver trusts to those entitled to them, fulfil promises, and not break oaths after making them firm. He commanded you to be kind, beneficial, giving, and merciful to each other. He prohibited you from looting and oppressing one another, harbouring jealousy, abusing and transgressing against one another. [He forbade you] to drink wine, decrease the measure and curtail the weight. He conveyed to you that which was revealed to you, that you should neither fornicate, nor deal in interest, nor consume the wealth of the orphans unjustly, and that you deliver trusts to those entitled to them. [He commanded] you not to spread corruption in the land and not to transgress, for indeed Allah dislikes those who transgress. He commanded you to do every good deed that will draw you closer to Paradise and away from Hell, and prohibited you from every evil deed that draws you away from Paradise and closer to Hell. Once the Prophet ﷺ passed away, the Believers began to dispute. By Allah, it would neither worry me or cross my mind that the Arabs would snatch this matter after [the demise of] Muhammad ﷺ from his family Members, nor that they will snatch it from me after me. Nothing besides the swarming of people around Abū Bakr and their hastening towards him compelled me to pledge allegiance at his hands, so I [initially] held my hand back and I considered myself more rightful than others to take up the position of the Prophet ﷺ after his demise. I remained like that for as long as Allah willed, until I eventually saw a group of people turning away

from Islam, calling to the annihilation of the Religion of Allah and the way of Muḥammad ﷺ and Ibrāhīm ﷺ. I feared that if I did not help Islam and its people, I would see cracks and destruction in it and it would be a greater calamity to me than the loss of leadership over your matter, which is merely the enjoyment of a few days then it will fade as a mirage fades and as a cloud disappears. This compelled me to go to Abū Bakr and pledge allegiance to him. I took a stand during those incidents until falsehood became weak and [eventually] perished, and the Word of Allah was the highest even if the disbelievers disliked it. Thus, Abū Bakr took over these matters and created ease, acted correctly, remained close, and exercised moderation. I stayed in his company as an advisor and I strove to obey him in those matters in which he obeyed Allah.¹

A similar incident has been mentioned in al-Ash‘arī’s *Maqālāt al-Islāmiyyīn*:

وَأُولَى مَا حَدَثَ مِنَ الْخِتَافِ بَيْنَ الْمُسْلِمِينَ بَعْدَ نَبِيِّهِ ﷺ اخْتَلَافُهُمْ فِي الْإِمَامَةِ وَذَلِكَ أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا قَبَضَهُ اللَّهُ عَزَّ وَجَلَّ وَنَقَلَهُ إِلَى جَنَّتِهِ وَدَارَ كَرَامَتِهِ اجْتَمَعَتِ الْأَنْصَارُ فِي سَقِيفَةِ بَنِي سَعْدٍ بِمَدِينَةِ الرَّسُولِ ﷺ وَأَرَادُوا عَقْدَ الْإِمَامَةِ لِسَعْدِ بْنِ عَبَادَةِ وَبَلَغَ ذَلِكَ أَبَا بَكْرَ وَعُمَرَ رَضِوانَ اللَّهُ عَلَيْهِمَا فَقَصَدَا نَحْوَ مَجَمِعِ الْأَنْصَارِ فِي رِجَالِ مِنَ الْمَهَاجِرِينَ فَأَعْلَمُهُمْ أَبَا بَكْرَ أَنَّ الْإِمَامَةَ لَا تَكُونُ إِلَّا فِي قَرِيشٍ وَاحْتَجَ بِقَوْلِ النَّبِيِّ ﷺ الْإِمَامَةَ فِي قَرِيشٍ فَأَذْعَنُوا لِذَلِكَ مُنْقَادِينَ وَرَجَعُوا إِلَى الْحَقِّ طَائِعِينَ بَعْدَ أَنْ قَالَتِ الْأَنْصَارُ مَنَا أَمِيرٌ وَمَنْكُمْ أَمِيرٌ وَبَعْدَ أَنْ جَرَدَ

1 Al-Thaqafī: *al-Ghārāt*, 1/302-307. A similar narration is also mentioned in Ibn al-Ḥadīd al-Shīrī and Maytham al-Balrānī al-Shīrī’s *Sharḥ Nahj al-Balāghah*; in Nāsikh al-Tawārīkh; in al-Majlisi’s *Majma‘ al-Bihār* and in other books besides these. Whoever would like the details of this should refer to our book, *al-Shī‘ah wa Ahl al-Bayt*.

الْجُبَابُ بْنُ الْمَنْذُرِ سَيْفُهُ وَقَالَ أَنَا جَذِيلُهَا الْمُحْكَكُ وَعَذِيقُهَا الْمُرْجَبُ
 مِنْ يَارْزِنِي بَعْدَ أَنْ قَامَ قَيْسُ بْنُ سَعْدٍ بِنْصُرَةِ أَبِيهِ سَعْدٍ بْنِ عَبَادَةَ حَتَّى قَالَ
 عُمَرُ بْنُ الْخَطَّابِ فِي شَأْنِهِ مَا قَالَ ثُمَّ بَأْيَعُوا أَبَا بَكْرَ رَضْوَانَ اللَّهَ عَلَيْهِ وَ
 اجْتَمَعُوا عَلَى إِمَامَتِهِ وَاتَّفَقُوا عَلَى خِلَافَتِهِ وَانْقَادُوا لِطَاعَتِهِ فَقَاتَلُوا أَهْلَ
 الرَّدَّةِ عَلَى ارْتِدَادِهِمْ كَمَا قَاتَلُوهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى كُفُّرِهِ فَأَظَهَرَهُ
 اللَّهُ عَزَّ وَجَلَ عَلَيْهِمْ أَجْمَعِينَ... وَأَوْضَحَ اللَّهُ بِهِ الْحَقَّ الْمَبِينَ وَكَانَ
 الْخِتَالُفُ بَعْدَ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْإِمَامَةِ وَلَمْ يَحْدُثْ خِلَافُ غَيْرِهِ فِي
 حَيَاةِ أَبِي بَكْرٍ رَضْوَانَ اللَّهَ عَلَيْهِ وَأَيَّامِ عُمَرٍ إِلَى أَنْ وَلَى عُثْمَانَ بْنَ عَفَانَ
 رَضْوَانَ اللَّهَ عَلَيْهِ وَأَنْكَرَ قَوْمٌ عَلَيْهِ فِي آخِرِ أَيَّامِهِ أَفْعَالًا كَانُوا فِيمَا نَقَمُوا
 عَلَيْهِ مِنْ ذَلِكَ مُخْطَطِينَ وَعَنْ سُنْنِ الْمُحَاجَةِ الْخَارِجِينَ فَصَارَ مَا أَنْكَرُوهُ
 عَلَيْهِ اخْتِلَافًا إِلَى الْيَوْمِ ثُمَّ قَتَلُوا رَضْوَانَ اللَّهَ عَلَيْهِ وَكَانُوا فِي قَتْلِهِ مُخْتَلِفِينَ
 فَأَمَّا أَهْلُ السَّنَةِ وَالْإِسْقَامَةِ فَإِنَّهُمْ قَالُوا كَانَ رَضْوَانَ اللَّهَ عَلَيْهِ مَصْبِيًّا فِي
 أَفْعَالِهِ قَاتَلُوهُ ظَلَمًا وَعَدُوًّا وَقَالُوا قَاتَلُونَ بِخِلَافِ ذَلِكَ وَهَذَا اخْتِلَافُ
 بَيْنِ النَّاسِ إِلَى الْيَوْمِ

ثُمَّ بَوَيْعَ عَلَيْ بْنَ أَبِي طَالِبٍ طَالِبَ رَضْوَانَ اللَّهَ عَلَيْهِ فَاخْتَلَفَ النَّاسُ فِي أَمْرِهِ
 فَمِنْ بَيْنِ مُنْكِرِ لِإِمَامَتِهِ وَمِنْ بَيْنِ قَاعِدَ عَنْهُ وَمِنْ بَيْنِ قَائِلِ بِإِمَامَتِهِ مُعْتَدِلٌ
 لِخِلَافَهِ وَهَذَا اخْتِلَافُ بَيْنِ النَّاسِ إِلَى الْيَوْمِ

ثُمَّ حَدَثَ اخْتِلَافٌ فِي أَيَّامِ عَلَيٍّ فِي أَمْرِ طَلْحَةِ وَالْزَّبِيرِ رَضْوَانِ اللَّهِ
 عَلَيْهِمَا وَحْرَبَهُمَا إِيَّاهُ وَفِي قَتْلِ مَعَاوِيَةَ إِيَّاهُ وَصَارَ عَلَيْهِ وَمَعَاوِيَةَ إِلَى
 صَفَيْنِ

The first difference of opinion to take place between the Believers was with regards to leadership. When Allah seized the soul of the Prophet ﷺ and transferred him to His Paradise and His house of honour, the Anṣār gathered in Saqīfah Banī Sā'īdah, in the City of the Messenger ﷺ, intending to

transfer the leadership to Sa‘d ibn ‘Ubādah. This reached Abū Bakr and ‘Umar رضي الله عنهما. So, they went with a group of Muḥājirīn to the gathering of the Anṣār. Abū Bakr then informed them that leadership will only remain in Quraysh and he sought proof from the words of the Prophet صلى الله عليه وسلم, “Leadership will remain in Quraysh.”

Thus, they complied to that in full submission and obediently adhered to the truth, after the Anṣār having first suggested that there be a leader from each party, and after al-Ḥubāb ibn al-Mundhir unsheathed his sword, and said, “I am the one whose opinion is weightiest, who will compete with me?” And after Qays ibn Sa‘d canvassed in support of his father, Sa‘d ibn ‘Ubādah, and ‘Umar ibn Khaṭṭāb said about him what he said. They then pledged allegiance to Abū Bakr رضي الله عنه, reaching a consensus upon his leadership and Khilāfah, and wholeheartedly submitting to his obedience. He fought the apostates due to their apostasy just as the Messenger صلى الله عليه وسلم fought them due to their disbelief. Allah سبحانه وتعالى made him successfully overpower all of them and helped him against the apostates causing all of them to revert back to Islam... making the truth apparent through him. After the demise of the Prophet صلى الله عليه وسلم a dispute occurred in the matter of leadership and this was the only dispute that occurred during the lifetime of Abū Bakr رضي الله عنه and during the rule of ‘Umar until the reign of ‘Uthmān ibn ‘Affān رضي الله عنه. A group of people opposed some of his actions towards the end of his life. They wrongfully took revenge for that and diverted from the clear path. Their objections to his ways turned into a dispute that is present till date. ‘Uthmān رضي الله عنه was then martyred and people disagreed in the matter of his demise. The people of Sunnah and upright faith said that he was correct in his actions and was killed unjustly by

his murderers out of enmity. Some people had other opinions. This difference of opinion stands till today.

Thereafter, allegiance was pledged to 'Alī ibn Abī Ṭālib رضي الله عنه and people soon began to differ about him. Some rejected his leadership, others did not involve themselves in the matter, and others supported his leadership and believed that he was the rightful Khalīfah. This dispute continues till today.

Then, during the rule of 'Alī, came the dispute with regards to the matter of Ṭalhah and Zubayr رضي الله عنهما and the war that he fought against them, and his battle against Mu'āwiyah, and 'Alī and Mu'āwiyah heading out for the Battle of Siffīn.¹

Like other disputes, for instance the one that took place about the burial of the Prophet صلى الله عليه وآله وسَلَّمَ, or with regards to rising up against those who refused to pay zakāh, etc., these disputes would not have been solved had the people not adhered to the Book of Allah سبحانه وَتَعَالَى and the Sunnah of the Prophet صلى الله عليه وآله وسَلَّمَ.

However, the difference which was not solved and the dispute which did not end was that which hindered the unity of the Believers and divided them into two big groups. The leader of one party was Sayyidunā 'Alī رضي الله عنه and the leader of the other was Sayyidunā Mu'āwiyah رضي الله عنه. We repeat our statement that this difference of opinion did not cause any of them to formulate a new religion or embrace new beliefs, nor cause them to reject the rulings established by the Book of Allah or the Sunnah of the Prophet صلى الله عليه وآله وسَلَّمَ, nor turn away from the straight path set by the Messenger of Allah صلى الله عليه وآله وسَلَّمَ and those who came after him, namely; Sayyidunā Abū Bakr, Sayyidunā 'Umar, and Sayyidunā 'Uthmān,

1 Al-Ash'arī: *Maqālāt al-Islāmiyyīn*, 1/39.

and the righteous, rightly guided Khulafā that came afterwards. There was no hatred for the previous Muhājirīn and Anṣār that had already passed away and fulfilled their vow, unlike the innovations of the Shī'ah today. There was no inclination towards previous hatred that was based on ancestry and lineage. The supporters of Sayyidunā 'Alī رضي الله عنه, especially the devout amongst them, did not have the beliefs that the Shī'ah today have. These beliefs breed ill feelings for the pious predecessors, especially Sayyidunā Abū Bakr, Sayyidunā 'Umar, Sayyidunā 'Uthmān, and the Blessed Wives of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the Mothers of the Believers رضي الله عنهنَّ. Their beliefs are based on the rejection of the Noble Qur'ān which is present in the hands of the people today. They are contrary to the Sunnah of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and have instead been taken from 'Abd Allāh ibn Saba' and inherited from the Jews. We will later explain this point, if Allah شَاءَ اللَّهُ وَرَأَى wills. These [two parties that came about] were in fact ardent lovers of the Companions of the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the leaders of whom were Sayyidunā Abū Bakr, Sayyidunā 'Umar, Sayyidunā 'Uthmān, the Blessed Wives of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and whoever follows in their footsteps and adheres to their ways رضي الله عنهنَّ. One of their leaders was also Sayyidunā 'Alī رضي الله عنه, the Leader of the Believers, the fourth trustworthy, rightly guided Khalīfah of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who deeply loved all of the Companions and used to express his support for them. After they passed on from this temporary world to the loftiest company, he used to follow their ways, oppose all those who opposed them and punish those who spoke against them, just as he would fight those who used to spread Saba'i and Jewish notions amongst his followers and supporters, and he would abandon all those who thought that he gave rise to these false beliefs.

The Shī‘ah themselves mention that ‘Alī رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَامٌ named his children after the first three Rightly Guided Khulafā’: Abū Bakr, ‘Umar, and ‘Uthmān رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَامٌ.¹

His son, Ḥasan رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَامٌ named his sons Abū Bakr and ‘Umar.²

Ḥusayn رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَامٌ also named his sons Abū Bakr and ‘Umar.³

Similarly, the other sons of ‘Alī رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَامٌ and the sons of Ḥusayn رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَامٌ named their sons after these esteemed righteous people, out of love for them and with the desire of attaining blessings [through their names].⁴

As for the matter of following and supporting them, we have already mentioned that in detail in our book, *al-Shī‘ah wa Ahl al-Bayt*, and we do not wish to repeat what we have already mentioned, therefore please refer back to it if need be. Over here we wish to discuss a statement of the most quarrelsome enemy of the Sunnah, the greatest insulter and taunter amongst the Shī‘ah, Mullā Bāqir al-Majlisī al-Shī‘ī al-Īrānī, who has been given the title of ‘Seal of the Muḥaddithīn’ and has composed the greatest compilation of ḥadīth for the Shī‘ah titled *Bihār al-Anwār*. He writes in his book, *Jilā’ al-‘Uyūn fī Ḥayāt wa Maṣā’ib Arba‘ah ‘Ashr Maṣūmā*:

أن حسن بن علي بن أبي طالب صالح معاوية بن أبي سفيان على أنه
يعمل بين الناس بكتاب الله و سنة رسوله و سيرة الخلفاء الراشدين و

1 Al-Ṭabarsī: *I'lām al-Warā*, pg. 203; al-Mufīd: *al-Irshād*, pg. 186; *Tārīkh al-Ya'qūbī*, 2/213; al-Asfahānī: *Maqātil al-Ṭālibiyyīn*, pg. 142; al-Irbilī: *Kashf al-Ghumma*, 2/64; al-Majlisī: *Jilā’ al-‘Uyūn*, pg. 582.

2 *I'lām al-Warā*, pg. 213; *Tārīkh al-Ya'qūbī*, 2/228; *Maqātil al-Ṭālibiyyīn*, pg. 78 and pg. 119; *Muntahā al-Āmāl*, 1/240.

3 *Al-Mas'ūdī al-Shī‘ī*: *al-Tanbīh wa al-Ashrāf*, pg. 263; al-Majlisī: *Jilā’ al-‘Uyūn*, pg. 582.

4 Refer to our book, *al-Shī‘ah wa Ahl al-Bayt*.

أن لا يعيّن أحداً بعده وأن يؤمّن الناس أينما كانوا في الشام والعراق
والحجّاز واليمن وأن يؤمّن شيعة علي بن أبي طالب وأصحابه في
أنفسهم وأموالهم وأزواجهم وأولادهم وأخذ على هذه الشروط
العهود المغلظة باليمين

Hasan ibn ‘Alī ibn Abī Ṭālib reconciled with Mu‘āwiyah ibn Abī Sufyān upon the condition that he will deal with the people in accordance to the Book of Allah, the Sunnah of His Messenger, and the way of the rightly guided Khulafā’¹. And with the condition that he would not appoint a successor and that the people would be safe whether they were in Syria, Iraq, Hijaz or Yemen, and that the party of ‘Alī ibn Abī Ṭālib and his companions would be safe with regards to their lives, wealth, wives, and children. Based on these conditions, he took up the tough responsibilities with an oath.²

Sayyidunā Hasan ibn ‘Alī رَضِيَ اللَّهُ عَنْهُ, the second Imām (according to the Shī‘ah), set a condition when reconciling with Sayyidunā Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ that he must adhere to the ways of the rightly guided Khulafā’, who were none other than Sayyidunā Abū Bakr, Sayyidunā ‘Umar, Sayyidunā ‘Uthmān, and Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ. He would not have made it a condition to follow their ways unless he thought well of them, believed there to be goodness in them, and attested to their piety, purity, as well as their sincere sound belief.

1 Please notice the words ‘rightly guided Khulafā’, as those whom Allah has made blind do not shy away from making ridiculous, baseless interpretations whenever a proof or evidence is presented before them which is mentioned in their books and is related from their reputed people.

2 *Jilā’ al-‘Uyūn*, 1/393, Tehran, 1398 AH; *al-Fuṣūl al-Muhammādīyah fī Ma’rifat Aḥwāl al-A’imma*, pg. 163, Tehran; al-‘Abbās al-Qummī: *Muntahā al-Āmāl*, pg. 314.

This is but one narration. There are, however, many others like this for those who follow the narrations of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ and his progeny.¹

We would like to add to this that the difference of opinion that took place between Sayyidunā ‘Alī and Sayyidunā Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ did not lead to the disbelief or deviation of any party, nor did it lead to severing ties forever, or an everlasting enmity and cutting off one another, as the people of previous times depicted it or as fabricated in stories and tales. In fact, both parties considered the other to be firm in īmān and Islam and both parties wished to reconcile with the other and work towards unity and harmony. It is due to this that Sayyidunā Hasan ibn ‘Alī reconciled with Sayyidunā Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ and pledged allegiance to him. Had he considered him a disbelieving apostate he would neither have agreed with him, nor reconciled with him, nor pledged allegiance to him, nor commanded his brother, Sayyidunā Husayn رَضِيَ اللَّهُ عَنْهُ, and the commander of his army, Qays ibn Sa‘d, to pledge allegiance to him. However, all of this is mentioned even in the books of the Shī‘ah. The following are the words of al-Kashshī:

جبريل بن أحمد و أبو إسحاق حمدویه و إبراهیم ابنا نصیر قالوا حدثنا
محمد بن عبد الحمید العطار الكوفی عن یونس بن یعقوب عن فضیل
غلام محمد بن راشد قال سمعت أبا عبد الله علیه السلام يقول إن معاویة
کتب إلى الحسن بن علي صلوات الله علیهمما أن أقدم أنت و الحسين و
أصحاب علي، فخرج معهم قیس بن سعد بن عبادة الأنصاری و قدموا
الشام فأذن لهم معاویة و أعد لهم الخطباء فقال يا حسن قم فبایع فقام
فبایع ثم قال للحسین علیه السلام قم فبایع فقام فبایع ثم قال قم يا قیس

1 The non-summarized version can be found in our book, *al-Shī‘ah wa Ahl al-Bayt*. Whoever would like to read about it should refer to our book.

فبایع فالتفت إلى الحسين عليه السلام ينظر ما يأمره فقال يا قيس إنه
إمامي يعني الحسن عليه السلام

Jibrīl ibn Aḥmad and Abū Iṣhāq Ḥamdawayh and Ibrāhīm—the two sons of Naṣīr—narrate — Muḥammad ibn ‘Abd al-Ḥamīd al-‘Aṭṭār al-Kūfī narrated to us — from Yūnus ibn Ya‘qūb — from Fuḍayl Ghulām Muḥammad ibn Rāshid that he said:

I heard Abū ‘Abd Allāh عَلَيْهِ السَّلَامُ saying, “Mu‘āwiyah wrote a letter to Ḥasan ibn ‘Alī عَلَيْهِ السَّلَامُ that he should come with Ḥusayn and the companions of ‘Alī. Qays ibn Sa‘d ibn ‘Ubādah al-Anṣārī also left with them. When they reached Syria, Mu‘āwiyah allowed them to enter and prepared preachers for them. He said, ‘O Ḥasan, stand up and pledge allegiance.’ So, he stood and pledged allegiance. He then said to Ḥusayn, ‘Stand up and pledge allegiance.’ So, he stood and pledged allegiance. Then he said, ‘O Qays, stand up and pledge allegiance.’ Qays, thus, turned to Ḥusayn عَلَيْهِ السَّلَامُ looking to him for an order. He said, ‘O Qays, verily he is my leader,’ meaning Ḥasan عَلَيْهِ السَّلَامُ.”¹

Before that his father, Sayyidunā ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ, who is the first infallible Imām according to the Shī‘ah, addressed Sayyidunā Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ with a statement that he made in a letter he sent to him as a reply (according to some) as follows:

لَمْ يَمْنَعْنَا قَدِيمُ عَزْنَا وَلَا عَادِي طَوْلَنَا عَلَى قَوْمَكَ أَنْ خَلَطْنَاكُمْ بِأَنفُسِنَا
فَنَكْحَنَا وَأَنْكَحْنَا فَعَلَ الْأَكْفَاءِ

Neither did our long-lived pride nor the control that we had over your people stop us from associating ourselves with you, therefore we married and married away those who were compatible.²

1 *Rijāl al-Kashshī*, pg. 102; *Muntahā al-Āmāl*, pg. 316; *al-Majlisī: Jilā al-‘Uyūn*, 1/395.

2 *Nahj al-Balāghah*, with the research of Ṣubḥī Ṣāliḥ, pg. 386-387, Beirut.

Had it been a matter of disbelief and hypocrisy, Ramlah bint 'Alī ibn Abī Tālib would not have married Mu'āwiyah ibn Marwān ibn al-Hakam.¹

أم الحسن و رملة (بنتا علي) أمهما أم سعيد بنت عروة بن مسعود الشفهي

Umm al-Hasan and Ramlah (daughters of 'Alī رضي الله عنه) their mother was Umm Sa'īd bint 'Urwah ibn Mas'ūd al-Thaqafī.²

Also, his second daughter, Khadījah, was married to 'Abd Allāh ibn 'Āmir al-Umawī.³ He was the governor of Baṣrah before the reign of Mu'āwiyah (during the Khilāfah of 'Uthmān رضي الله عنه), and had taken part in the Battle of Jamal with Ṭalhah and Zubayr. It is mentioned that Khadījah bint 'Alī was an Umm Walad as al-Ṭabarsī mentions in his *al-A'lām*⁴ and as al-Mufīd mentions in his *al-Irshād*.⁵

Similarly, one of his daughters married 'Abd al-Malik ibn Marwān, the Umayyad Khalīfah.⁶

The daughters of Ḥasan and Ḥusayn were married to the Umayyads, whose daughters were also married to the sons of the Hāshimiyyīn, especially the sons of 'Alī. We have mentioned the marital relationships between the Banū Umayyah and the Banū Hāshim in our book *al-Shī'ah wa Ahl al-Bayt*. Whoever would like to know the details, should refer to it; however, over here we would like to mention [the example] of one of the daughters of Ḥasan رضي الله عنه and one of the daughters of Ḥusayn رضي الله عنه.

1 *Nasab Quraysh*, pg. 45; *Jamharat Ansāb al-'Arab*, pg. 87.

2 Al-Mufīd: *al-Irshād*, pg. 186; al-Ṭabarsī: *I'lām al-Warā*, pg. 203.

3 Ibn Ḥazm: *Jamharat Ansāb al-'Arab*, pg. 68.

4 *Al-A'lām*, pg. 203.

5 *Al-Irshād*, pg. 186.

6 *Al-Bidāyah wa al-Nihāyah*, 9/69, Beirut.

Sukaynah bint Ḥusayn, the granddaughter of ‘Alī رَضِيَ اللَّهُ عَنْهُ, married the grandson of ‘Uthmān ibn ‘Affān, Zayd ibn ‘Amr ibn ‘Uthmān:

وَزَيْدُ بْنُ عَمْرُو بْنُ عُثْمَانَ هَذَا هُوَ الَّذِي كَانَتْ عِنْدَهُ سَكِينَةُ بَنْتِ الْحَسِينِ
فَهَلْكَ عَنْهَا فَوْرَثَتْ عَنْهُ

Zayd ibn ‘Amr ibn ‘Uthmān was married to Sukaynah bint Ḥusayn, he then passed away causing her to inherit from him.¹

There was also Nafīsah bint Zayd ibn Ḥasan ibn ‘Alī who was married to the Umayyad Khalīfah Walīd ibn ‘Abd al-Malik ibn Marwān. A famous Shī‘ī has also mentioned these relationships in his book; however, his version is highly inappropriate:

وَكَانَ لَزِيدُ بْنُ حَسْنَ بْنُ عَلَيِّ ابْنَةُ اسْمَاهَا نَفِيْسَةُ خَرَجَتْ إِلَى الْوَلِيدِ ابْنِ
عَبْدِ الْمَلِكِ ابْنِ مَرْوَانَ فَوُلِدَتْ لَهُ مِنْهُ وَمَاتَتْ فِي مَصْرِ... وَكَانَ زَيْدُ
يَفْدِي إِلَى الْوَلِيدِ بْنِ عَبْدِ الْمَلِكِ وَيَقْعُدُ عَلَى سَرِيرِهِ وَيَكْرِمُهُ لِمَكَانِ ابْنِهِ
وَدَفَعَ لَهُ ثَلَاثَيْنِ أَلْفَ دِينَارٍ دَفْعَةً وَاحِدَةً

Zayd ibn Ḥasan ibn ‘Alī had a daughter named Nafīsah who went to Walīd ibn ‘Abd al-Malik ibn Marwān, had a child from him and passed away in Egypt. Zayd would visit Walīd ibn ‘Abd al-Malik and sit on his bed, who would honour him due to his relationship with his daughter. He once gave him 30 000 gold coins in a single gathering.²

It is noteworthy that Zayd ibn Ḥasan was amongst those who were present at Karbalā’ with his paternal uncle, Ḥusayn رَضِيَ اللَّهُ عَنْهُ.

1 Al-Zubayrī: *Nasab Quraysh*, 4/120; Ibn Qutaybah: *al-Ma‘ārif*, pg. 94; *Jamharat Ansāb al-‘Arab*, 1/86; *Tabaqāt Ibn Sa‘d*, 6/349.

2 ‘Umdat al-Tālib fī Ansāb Āl Abī Tālib, pg. 70; *Tabaqāt Ibn Sa‘d*, 5/234.

Similarly, the granddaughter of Ḥasan ibn ‘Alī, Zaynab bint Ḥasan ibn al-Muthannā, was also married to Walīd ibn ‘Abd al-Malik al-Umawī.¹

Her father, Ḥasan al-Muthannā was also present at Karbalā’ with his paternal uncle and father-in-law, Ḥusayn, and was severely wounded. It is noteworthy that six granddaughters from different sons of Ḥasan were married to the leaders and chiefs of the Umayyads. Experts of genealogy mention more than twenty other relations between them that were established after the dispute between ‘Alī and Mu‘āwiyah رضي الله عنهما took place; after the Battles of Jamal and Ṣiffīn.²

Similarly, many of the Banū Hāshim married females from the Banū Umayyah. In fact, they married members of the governing family itself. They would also exchange gifts and visit one another; this was especially common amongst the twelve Imāms and their families. None of them would partake in war against the Umayyads, not even to claim authority, except Sayyidunā Ḥusayn ibn ‘Alī رضي الله عنهما. The war that took place between his esteemed father, Sayyidunā ‘Alī ibn Abī Ṭālib, and Sayyidunā Mu‘āwiyah رضي الله عنهما is as famous and well known as his elder brother’s reconciliation with Sayyidunā Mu‘āwiyah رضي الله عنهما and cannot be denied by anyone. As for that which has been related about the son of Sayyidunā Ḥusayn, ‘Alī Zayn al-‘Ābidīn—narrated by al-Kulaynī in his *al-Kāfi*, which is considered like a ‘Bukhārī’ to the Shī‘ah and about which the Muḥaddith of the Shī‘ah, al-Nūrī al-Ṭabrasī said:

1 *Jamharat Ansāb al-‘Arab*.

2 We do not know where the Shī‘ah got their notion that this was a war on the basis of disbelief and that the one who took part in it against Sayyidunā ‘Alī رضي الله عنهما was a disbeliever. His own children and family reject these opinions and refute these claims.

هو أحد الكتب الأربعة التي عليها تدور رحى مذهب الفرقـة الناجية الإمامية ... وكتاب الكافي بينها كالشمس بين نجوم السماء وامتاز عنها بأمور و إذا تأمل فيها المنصف يستغنى عن ملاحظة حال آحاد رجال سند الأحاديث المودعة فيه و تورثه الوثوق و يحصل له الاطمئنان بصدورها و ثبوتها و صحتها

It is one of the four fundamental books upon which the religion of the saved sect, the Imāmiyyah, is based... In comparison to them, the book *al-Kāfi* is like the sun when compared to the stars and superior to the others due to a number of factors. When a just man ponders over it, he will have no need to observe the condition of the narrators in the chain of transmission; he recognizes its reliability and will be contented with its authenticity and accuracy.¹

Indeed, 'Alī ibn al-Ḥusayn said to Yazīd ibn Mu'āwiyah:

أنا عبد مكره فإن شئت فامسلك وإن شئت فبع

I am a helpless, compelled servant. If you wish [to keep me], you may keep me and if you wish [to sell me], you may sell me.²

This was the condition of the others who were present in the time of the Umayyad rule as well. Those who were present in the time of the Abbasid rule also followed in their footsteps. However, luck was not on the side of those who challenged the authority. These people were attacked and killed by those they waged war against. Similarly, the Shī'ah, especially the Ithnā 'Ashariyyah, did not treat their Imāms well; they rejected them and denied them; thus, they were killed in war [by

1 Al-Tabarī: *Mustadrak al-Wasā'il*, 3/546.

2 *Al-Kāfi*, *Kitāb al-Rawdah*, 8/235.

their enemies] and were denied and rejected [by their supporters], due to their claim:

من ادعى الإمامة وليس من أهلها فهو كافر

Whoever claims *Imāmah* (leadership) whilst he is not rightful to it is a disbeliever.¹

Husayn ibn Mukhtār said:

قلت لأبي عبد الله عليه السلام جعلت فداك ويوم ترى الذين كذبوا على الله قال كل من زعم أنه إمام وليس بإمام قلت وإن كان فاطميا علويا قال وإن كان فاطميا علويا

I said to Abu ‘Abd Allāh, عَلَيْهِ الْكَلَمُ, “May I be your ransom! [What is the meaning of the verse:] ‘And on the Day of Resurrection you will see those who lied about Allah?’”

He said, “Whoever claims that he is an *Imām* when in actual fact he is not.”

I said, “[Is this the matter] Even if he is a *Fāṭimī*² or *‘Alawī*³? ”

He said, “Even if he is a *Fāṭimī* or *‘Alawī*.⁴”

The conclusion of this discussion is that the first *Shīah* did not have specific beliefs or ideologies. It was merely a political party that supported the opinion of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ over the opinion of Sayyidunā Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ during the time of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ. After his martyrdom and the abdication of Sayyidunā Ḥasan رَضِيَ اللَّهُ عَنْهُ from

1 *Al-Kāfi fī al-Uṣūl*, 1/373.

2 Belonging to the progeny of Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا.

3 Belonging to the progeny of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ.

4 *Al-Kāfi fī al-Uṣūl*, 1/373.

the position of Khilāfah, they began to support Sayyidunā Mu‘āwiyah رضي الله عنه and pledge allegiance to him as their leader, Sayyidunā Ḥasan, his brother—Sayyidunā Ḥusayn—and the commander of their army—Sayyidunā Qays ibn Sa‘d رضي الله عنه—did. There was neither a religious disagreement, nor a deep-rooted dispute, or issue due to nepotism between them. They used to visit the leaders and perform ṣalāh behind them. Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنه would visit Sayyidunā Mu‘āwiyah رضي الله عنه, despite being the sons of Sayyidunā ‘Alī and Sayyidah Fātimah رضي الله عنه and the grandsons of the Prophet صلى الله عليه وآله وسلم رضي الله عنه.

فَلَمَّا اسْتَقَرَتِ الْخِلَافَةُ لِمَعَاوِيَةَ كَانَ الْحَسَنُ يَتَرَدَّدُ إِلَيْهِ مَعَ أَخِيهِ الْحَسَنِ فَيَكْرِهُمَا مَعَاوِيَةً إِكْرَامًا زَائِدًا وَيَقُولُ لَهُمَا مَرْحَبًا وَأَهْلًا وَيَعْطِيهِمَا عَطَاءً جَزِيلًا وَقَدْ أَطْلَقَ لَهُمَا فِي يَوْمٍ وَاحِدٍ مَائِيَّةً أَلْفَ وَقَالَ خَذَاهَا وَأَنَا بْنُ هَنْدٍ وَاللَّهُ لَا يَعْطِيكُمَا هَا أَحَدٌ قَبْلِيٌّ وَلَا بَعْدِيٌّ فَقَالَ الْحَسَنُ وَاللَّهُ لَنْ تَعْطِيَ أَنْتَ وَلَا أَحَدٌ قَبْلَكَ وَلَا بَعْدَكَ رَجُلًا أَفْضَلُ مِنَّا وَلَمَّا تَوَفَّى الْحَسَنُ كَانَ الْحَسَنُ يَفْدِي إِلَى مَعَاوِيَةَ فِي كُلِّ عَامٍ فَيَعْطِيهِ وَيَكْرِهُ مَهْ

When the Khilāfah was established for Mu‘āwiyah, Ḥusayn used to visit him with his brother Ḥasan, and Mu‘āwiyah used to generously honour them, and would say to them, “Welcome, welcome!” He would also shower them with abundant gifts. At one occasion, Mu‘āwiyah gave them two hundred thousand in one day and said, “Take it, and I am the son of Hind. By Allah, none before me has ever nor will anyone after me ever give you this.” Ḥusayn, thus, said, “Neither you nor anyone before you or after you will ever give to more virtuous men than us.” After the demise of Ḥasan, Ḥusayn would visit Mu‘āwiyah every year and he would honour him and give him gifts.¹

1 Ibn Kathīr: *al-Bidāyah wa al-Nihāyah*, 8/150-151.

Al-Majlisī narrates from Imām Ja‘far ibn al-Bāqir, the sixth Imām according to the Shī‘ah:

قال الإمام الحسن يوماً للإمام الحسين وعبد الله بن جعفر أن هدايا معاوية ستصل في أول يوم من الشهر القادم ولم يأت هذا اليوم إلا وقد وصلت الأموال من معاوية وكان الإمام الحسن بن علي مدينا كثيراً فأدى ديونه وقسم الباقي بين أهله وشيعته وأما الإمام الحسين فبعد أداء الديون قسم ماله إلى ثلاثة حصص قسماً لشيعته وخاصته وقسمين لأهله وعياله وكذلك عبد الله بن جعفر

One day Imām Ḥasan said to Imām Ḥusayn and ‘Abd Allāh ibn Ja‘far, “The gifts of Mu‘āwiyah will surely reach on the first day of the upcoming month.” When that day came, wealth from Mu‘āwiyah reached them. Imām Ḥasan ibn ‘Alī had a great debt to pay, so he paid it using that money and divided the rest of it between his family and supporters. After paying off his debts, Imām Ḥusayn divided his share of the wealth into three shares; one share was for his supporters and followers and the other two were for his family and dependents. ‘Abd Allāh ibn Ja‘far also did the same.¹

Similarly, al-Kulaynī mentions that Marwān ibn al-Ḥakam stipulated a stipend for ‘Alī ibn al-Ḥusayn as he stipulated for other youth of Madīnah:

استعمل معاوية مروان بن الحكم على المدينة وأمره أن يفرض لشباب قريش ففرض لهم فقال علي بن الحسين عليهما السلام فأتيته فقال ما اسمك فقلت علي بن الحسين ففرض لي

¹ Al-Majlisī: *Jilā’ al-‘Uyūn*, pg. 376.

Mu‘āwiyah appointed Marwān ibn al-Ḥakam as the governor of Madīnah and ordered him to stipulate shares for the young men of Quraysh, thus he did so.

‘Alī ibn al-Ḥusayn said, “I came to him and he said to me, ‘What is your name?’ I replied, ‘Alī ibn al-Ḥusayn,’ so he stipulated a share for me.”¹

Similarly, the paternal uncle of Sayyidunā Ḥusayn, the elder brother of Sayyidunā ‘Alī, Sayyidunā ‘Aqīl ibn Abī Ṭālib used to visit Sayyidunā Mu‘āwiyah and accept gifts and presents from him. On one occasion:

أعطاه مائة ألف درهم

He gave him 100 000 silver coins.²

Ibn Abī al-Ḥadīd al-Shīrī also attests to this. He writes:

ومعاوية أول رجل في الأرض وهب ألف ألف وابنه يزيد أول من ضاعفه
كان يجيز الحسن والحسين بن علي في كل عام لكل واحد منهما بألف
ألف درهم وكذلك كان يجيز عبد الله بن عباس وعبد الله بن جعفر

Mu‘āwiyah was the first person on earth to gift one million, and his son, Yazīd, was the first to double it. He [Mu‘āwiyah] used to give both Ḥasan and Ḥusayn a million silver coins each, yearly. He would give ‘Abd Allāh ibn ‘Abbās and ‘Abd Allāh ibn Ja‘far the same.³

Abū Mikhnaf, the fanatic, says:

1 *Al-Kāfi fī al-Furū‘*, the Book about ‘Aqīqah, chapter with regards to names and titles, 6/19.

2 *Al-Tūsī: al-Āmālī*, 2/334, Najaf.

3 *Sharḥ Ibn Abī al-Ḥadīd*, 2/823.

وكان معاوية يبعث إليه (الحسين) في كل سنة ألف ألف دينار سوى
الهدايا من كل صنف

Aside from an array of gifts, Mu‘āwiyah would send one million gold coins to him (Husayn), yearly.¹

The two brothers used to perform ṣalāh behind the governors and leaders that Sayyidunā Mu‘āwiyah رضي الله عنه appointed. Ja‘far ibn Muhammad al-Bāqir mentions from his father, from ‘Alī Zayn al-Ābidīn:

أن الحسن والحسين كانا يصليان خلف مروان ولا يعيدانها ويعتذران بها

Hasan and Husayn used to perform ṣalāh behind Marwān and would not repeat it, in fact they considered it valid.²

Marwān was the governor of Madīnah at that time.

Similarly, Abān ibn ‘Uthmān was the governor for ‘Abd al-Malik ibn Marwān al-Umawī over Madīnah; he performed the Ṣalāt al-Janāzah for Muhammad ibn ‘Alī ibn Abī Ṭālib, famously known as Muhammad ibn al-Hanafiyyah. When he went forward to perform the ṣalāh, Abū Hāshim ‘Abd Allāh ibn Muhammad ibn ‘Alī said to him, “We know that the leader has more right to lead the ṣalāh. If it were not for that, we would not have allowed you to step forward.” Abān then went forward and performed the ṣalāh.³

Similarly, he also performed the Ṣalāt al-Janāzah of the paternal nephew of ‘Alī, ‘Abd Allāh ibn Ja‘far al-Ṭayyār.⁴

1 *Maqtal Abī Mikhnaf*, pg. 7.

2 *Al-Bidāyah wa al-Nihāyah*, 8/258.

3 *Ṭabaqāt Ibn Sa‘d*, 5/86.

4 Ibn ‘Abd al-Birr: *al-Iṣṭī‘āb*, 2/267; Ibn Hajar: *al-Isābah*, 2/281; Ibn al-Athīr: *Uṣd al-Ghābah*, 3/135.

Similarly, his father—Sayyidunā ‘Uthmān—performed the Ṣalāt al-Janāzah of their grandfather, the paternal uncle of the Prophet ﷺ and Sayyidunā ‘Alī, ‘Abbās ibn ‘Abd al-Muṭṭalib رضي الله عنهما.

توفي العباس في يوم الجمعة لشتي عشرة ليلة خلت من رجب وقيل
من رمضان سنة ثنتين وثلاثين سنة عن ثمان وثمانين سنة وصلى عليه
عثمان بن عفان ودفن بالبقع

‘Abbās passed away on Friday, 12th Rajab 23 AH. Another opinion is that he passed away during Ramaḍān at the age of 88. ‘Uthmān ibn ‘Affān performed his Ṣalāt al-Janāzah and he was buried in al-Baqī‘.¹

These are but a few examples. Many more examples can be given.

After this era, Shi’ism evolved and the Shī‘ah changed. They were influenced by the ideologies of the Jews, Christians, and Zoroastrians, as well as by beliefs that were invented, which were—in reality—a means of seeking revenge from the governors. They were tricked by the fabrications of the Jews and plots of the Zoroastrians, which were influenced by those who outwardly showed faith whilst hiding their filthy conspiracies and destructive plans. This happened due to mixing with the Persians, the Babylonians, and the people of the surrounding areas who were enemies to the Arabs, who gained power over them, conquered their lands, and took hold of the reigns of their matters. The one who had a major hand in all of this was ‘Abd Allāh ibn Saba’, the secret weapon of the Jews that hid behind the name of Islam and kindled the fire of corruption and instigated the people against the Leader of the Believers, their collectively elected Khalīfah, the Companion of

¹ *Al-Bidāyah wa al-Nihāyah*, 7/162; *a-Isti‘āb*, 3/100.

the Prophet ﷺ, the husband of two of his daughters, the son of his paternal aunt, the generous, the noble, the giving, the Possessor of Two Lights, ‘Uthmān ibn ‘Affān رضي الله عنه. This will be discussed in the upcoming chapter in detail with proofs and evidences, Allah willing.

Undoubtedly, many of his—‘Abd Allāh ibn Saba’s—followers; the Saba’iyyah, the Zoroastrians, the Jews, and the hypocrites must have joined the troops of Sayyidunā ‘Alī رضي الله عنه pretending to be part of it, as some of them joined the troops of Sayyidunā Mu‘āwiyah رضي الله عنه; however, they did not actually support either party. In fact, they were an independent body and a transgressing group that had its own thoughts, beliefs, goals, and purposes. They used to try to spread corruption and they rekindled the fire of war each time both parties tried to reconcile and unite. From these people came the fitnah of the Khawārij, those that claimed that Sayyidunā ‘Alī, Sayyidunā ‘Uthmān, and Sayyidunā Mu‘āwiyah رضي الله عنه were all disbelievers. They did not desire the downfall of the Khilāfah of Sayyidunā ‘Uthmān رضي الله عنه, nor did they wish to instigate people against him. They simply wanted to rule the entire Muslim empire and close the doors of their conquests and battles. For this reason, when they were successful in causing friction between the Believers and pitting them against the third rightly guided Khalīfah of the Prophet ﷺ and dividing the Believers, they blamed it on Sayyidunā ‘Alī رضي الله عنه as they blamed it on Sayyidunā ‘Uthmān رضي الله عنه previously. These are facts which cannot be denied except by one who is arrogant or one who disputes without right, knowledge, and foresight.

It is a fact that the first, sincere Shī‘ah were not involved in this. Their Imām and leader would express that he was not associated with them and would reject and kill them. This is true; however, the Shī‘ah, as

in the group of Sayyidunā ‘Alī رَحْمَةُ اللَّهِ عَلَيْهِ، were overcome by negligence, laziness, and cowardice. They lacked steadfastness, willpower, bravery, perseverance and virility, unlike the group of Sayyidunā ‘Uthmān or Sayyidunā Mu‘āwiyah رَحْمَةُ اللَّهِ عَلَيْهِ. They were also overcome by lack of loyalty, sincerity, trust, and honesty unlike those who belonged to the opposite party. For this reason, Sayyidunā ‘Alī رَحْمَةُ اللَّهِ عَلَيْهِ would complain about them and would face difficulty and fatigue despite his unique courage, well known bravery, his renowned boldness, and his superiority over others of his time. For this reason, he used to say to them:

يَا أَشْبَاهَ الرِّجَالِ وَلَا رِجَالَ حَلُومُ الْأَطْفَالِ وَعُقُولُ رِبَاتِ الْحِجَالِ لَوْدَدْتُ
 أَنِي لَمْ أَرْكِمْ وَلَمْ أَعْرِفْكُمْ مَعْرِفَةً وَاللَّهُ جَرَتْ نَدْمًا وَأَعْقَبْتْ سَدْمًا
 قَاتِلَكُمُ اللَّهُ لَقَدْ مَلَأْتُمْ قَلْبِي قِيَحًا وَشَحَّتْمُ صَدْرِي غَيْظًا وَجَرَعْتُمُونِي
 نَغْبَ التَّهَامِ أَنفَاسًا وَأَفْسَدْتُمْ عَلَى رَأْيِي بِالْعَصِيَانِ وَالْخَذْلَانِ حَتَّى قَالَتْ
 قَرِيْشٌ إِنَّ ابْنَ أَبِي طَالِبٍ لَا يَعْلَمُ لَهُ بِالْحَرْبِ لَهُ أَبُو هُمْ وَهَلْ أَحَدٌ مِّنْهُمْ
 أَشَدُّ لَهَا مِرَاسًا وَأَقْدَمَ فِيهَا مَقَامًا مِّنِي لَقَدْ نَهَضْتَ فِيهَا وَمَا بَلَغْتَ الْعَشْرِينَ
 وَهَا أَنَا ذَا قَدْ ذَرْفْتَ عَلَى السَّتِينِ وَلَكِنْ لَا رَأْيٌ لَمَنْ لَا يَطَاعُ

O you who resemble men, but are not men, you who dream like children and possess brains like ladies of bridal chambers! How I wish I neither saw you nor recognized you at all. By Allah, I am full of regret and grief. May Allah destroy you! You have surely filled my heart with pus, and my chest with rage. You have devoured me very quickly in one gulp [within the span of a few] breaths and you have ruined my thinking through disobedience and cowardice, to such an extent that Quraysh said, “Indeed the son of Abū Ṭālib possesses no knowledge of war.” May their father be sacrificed for Allah. Is there anyone amongst them who shows more bravery for it, or advances towards it more

boldly than I? I had surely partaken in it before reaching the age of twenty, and I am now nearing sixty; however, the opinion of the one who is not obeyed is not considered.¹

He also said whilst comparing them with the group of Sayyidunā Mu‘āwiyah :
رَجُلَ اللَّهِ عَنْهُ

أما و الذي نفسي بيده ليظهرن هؤلاء القوم عليكم ليس لأنهم أولى بالحق منكم ولكن لإسراعهم إلى باطل صاحبهم وإبطائهم عن حقي و لقد أصبحت الأمم تخاف ظلم رعاتها وأصبحت أخاف ظلم رعيتي استنفرتكم للجهاد فلن تنفروا وأسمعتمكم فلن تسمعوا و دعوتكم سرا و جهرا فلم تستجيبوا و نصحت لكم فلم تقبلوا أشهود كغيب و عبيد كأرباب أتلوا عليكم الحكم فتنفرون منها و أعظمكم بالموعظة البالغة فتتفرقون عنها و أحثكم على جهاد أهل البغي فيما آتي على آخر قوله حتى أراكم متفرقين أيادي سبا ترجعون إلى مجالسكم و تتخاudoون عن مواعظكم أقوامكم غدوة و ترجعون إلى عشية كظهر الحنين عجز المقوم و أعضل المقوم

أيها القوم الشاهدة بأبدانهم الغائبة عنهم عقولهم المختلفة أهواoهم المبتلى بهم أهواoهم صاحبكم يطيع الله و أنتم تعصونه و صاحب أهل الشام يعصى الله و هم يطیعونه لوددت و الله أأن معاویة صارفني بكم صرف الدينار بالدرهم فأخذ مني عشرة منكم و أعطاني رجلا منهم يا أهل الكوفة منيت منكم بثلاث و اثنتين صم ذوو أسماع و بكم ذوو كلام و عمى ذوو أبصار لا أحرار صدق عند اللقاء و لا إخوان ثقة عند البلاء تربت أيديكم يا أشباء الإبل غاب عنها رعاتها كلما جمعت من جانب تفرق من آخر و الله لکأني بكم فيما أخالكم أن لو حمس الوعى و حمي الضراب قد انفرجتم عن ابن أبي طالب انفراج المرأة عن قلبها

1 Nahj al-Balāghah, pg. 67.

By the One in Whose hand lies my soul, these people will surely overpower you. This will not happen due to them adhering to the truth more than you, rather it will be due to their hastening towards the falsehood of their companion and your delaying of my right. Nations have begun to fear the oppression of their leaders, and I have begun to fear the oppression of my people. I called you to take part in war and you did not do so. I called out to you, but you did not listen. I invited you both secretively as well as openly, but you did not respond, and I advised you, but you did not accept. Can there be any witnesses like those who are absent and can there be any slaves like those who are masters? I recite words of wisdom to you, yet you run away from them. I admonish you with eloquent advice, yet you diverge from it. I incite you to partake in war against the rebels, but I do not come to the end of my speech and I see you separating like the tribes of Yemen. You return to your gatherings and you oppose the advices given to you. I correct you in the morning and you return to me in the evening like failures. The one disciplining has failed and the ones being corrected are stubborner than ever.

O you people, who are physically present but mentally absent, whose desires differ, who are a means of distress to their leaders, this companion of yours obeys Allah yet you disobey him, whereas the companion of the people of Syria disobeys Allah yet they still obey him. By Allah, I desire that Mu‘awiyah exchanges with me as a gold coin is exchanged with a silver coin; meaning, he takes ten of you and gives me one of his men. O people of Kūfah, I have been tested with three and two of you; those who are deaf despite having ears, those who are mute despite having the ability to speak, and those who are blind despite having eyes; those who are not genuinely truthful when met and those

who cannot be relied upon during times of distress. May your hands be covered in dust, O those who resemble camels, whose shepherds have abandoned them [causing such lack of order that] whenever one half of the camels gather, the other half disperses. By Allah, it is as though I have no say in your matters that I govern to such an extent that if war were promoted and the attacker warded off, you would have turned away from the son of Abū Ṭālib as a woman turns away from her heart.¹

The greatest proof that the Shī‘ah deserted Sayyidunā ‘Alī رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَامٌ is [their claim] that his biological brother, his main supporter, his father’s son, Sayyidunā ‘Aqīl ibn Abī Ṭālib رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَامٌ, abandoned him and joined forces with Sayyidunā Mu‘āwiyah رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَامٌ and fought under his flag against his opponent, as a great Shī‘ī Historian states:

إِنْ عَقِيلًا فَارَقَ أَخَاهُ عَلِيًّا فِي أَيَّامِ خِلَافَتِهِ وَهَرَبَ إِلَى مَعَاوِيَةِ وَشَهَدَ
صَفَيْنِ مَعَهُ

‘Aqīl separated from his brother ‘Alī during the days of his Khilāfah, escaped to Mu‘āwiyah and participated in the Battle of Ḥiṣn al-Ḥasan with him.²

As for what they did firstly with Sayyidunā Ḥasan رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَامٌ and thereafter with Sayyidunā Ḥusayn رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَامٌ, these are topics in History which cannot be concealed. If we were to indulge in all of that, the discussion would become lengthy.

As for the lack of their trustworthiness, honesty and genuineness, Ja‘far ibn al-Bāqir, who is called al-Ṣādiq, has also testified to this. One

1 ‘Umdat al-Ṭālib fī Ansāb Āl Abī Ṭālib, pg. 15, India.

2 Al-Uṣūl min al-Kāfi, 1/237.

of his students once mentioned ‘Abd Allāh ibn Ya‘fūr in front of him, so he said:

قلت لأبي عبد الله عليه السلام إني أخالط الناس فيكثرون عجبي من أقوام لا يتولونكم و يتولون فلانا و فلانا لهم أمانة و صدق و وفاء و أقوام يتولونكم ليس لهم تلك الأمانة و لا الوفاء و لا الصدق قال فاستوى أبو عبد الله عليه السلام جالسا فأقبل على كالغضبان ثم قال لا دين لمن دان الله بولاية إمام جائز ليس من الله و لا عتب على من دان بولاية إمام عادل من الله

I said to Abū ‘Abd Allāh، عَنْهُ الْمَسَكَنُ، “I mingle with people and I am amazed to see people that possess trustworthiness, honesty, and loyalty yet do not support you, but instead, support so-and-so, and [I see] people who support you, but lack that trustworthiness, loyalty, and honesty.”

Abū ‘Abd Allāh عَنْهُ الْمَسَكَنُ sat upright, turned towards me in anger and said, “There is no religion for the one who submits to Allah by supporting an oppressive Imām that is not appointed by Allah, and there is no reproach for the one who submits to the just Imām who Allah appointed.¹

This is what we wished to prove in this chapter. As for the finer details, we will place them in the second chapter, if Allah سُبْحَانَهُ وَتَعَالَى wills.

¹ *Al-Uṣūl min al-Kāfi*, 1/237.

Chapter Two

Shi'ism and the Saba'iyyah

The original sect of the Shī'ah abandoned the truth and were sluggish in assisting their leader, Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ. They were cowards and deceivers who possessed love for this world and its contents. They gave preference to living over dying in the path of the truth. Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ himself described them whilst addressing them:

وَإِنِّي وَاللَّهِ لَأَظُنَّ أَنَّ هُؤُلَاءِ الْقَوْمَ سَيِّدُ الْوَنْ مِنْكُمْ بِاِجْتِمَاعِهِمْ عَلَىٰ بَاطِلِهِمْ
وَتَفَرَّقُكُمْ عَنْ حَقِّكُمْ وَبِمُعْصِيَتِكُمْ إِمَامُكُمْ فِي الْحَقِّ وَطَاعُتُهُمْ إِمَامُهُمْ فِي
الْبَاطِلِ وَبِأَدَائِهِمُ الْأَمَانَةَ إِلَىٰ صَاحِبِهِمْ وَخَيَانَتِكُمْ وَبَصَلَاحَهُمْ فِي بَلَادِهِمْ
وَفَسَادَكُمْ فَلَوْ أَتَمِنْتُ أَحَدَكُمْ عَلَىٰ قَعْبَ لَخْشِيَتْ أَنْ يَذَهَّبَ بِعِلَاقَتِهِ

Indeed, by Allah, I believe these people will soon misguide you due to their persistence on the wrong and your fleeing from the truth, due to your disobeying your Imām in the matters of truth and their obeying their Imām in the matters of falsehood, due to their fulfilling the right of their companion and your treachery, due to them bettering their lands and your corruption. If I were to entrust one of you with a cave, I would fear that he would disrupt its peace.¹

Despite this attitude of theirs, the original Shī'ah did not hold the blasphemous beliefs of the latter day Shī'ah, beliefs such as *Tahrif* (interpolation) of the noble Qur'ān, or rejecting the Sunnah of the Prophet ﷺ. They also did not deem the Companions of the Prophet ﷺ to be disbelievers, nor denied their virtue, especially

¹ *Nahj al-Balaghah*, pg. 67, Beirut.

with regards to the three Rightly Guided Khulafā’—Sayyidunā Abū Bakr, Sayyidunā ‘Umar and Sayyidunā ‘Uthmān—and the Wives of the Prophet ﷺ—the Mothers of the Believers رضي الله عنهن. They did not have a religion that was separate from the religion of the Believers. They also did not have any specific acts of worship, distinguishing signs or rituals. They would perform ṣalāh as the Believers did, alongside them in their congregation, and would perform Ḥajj as they would under their command. They would also intermarry with them; this was before and after the battles and unfortunate events that took place, as we have already explained, and as we will explain later in detail, Allah willing. However, there were individuals amongst them who were influenced by deceiving notions, Jewish plots, and non-Islamic ideologies that came from the Saba’iyyah and hypocrites that outwardly proclaimed Islam but hid their hypocrisy within themselves. Due to this, they strayed from the straight path and from the party of Sayyidunā ‘Alī رضي الله عنه and his supporters. [These groups included] the Saba’iyyah, the Khawārij, and other misguided, transgressing sects that had no love for Sayyidunā ‘Alī and his progeny رضي الله عنهن. In fact, Sayyidunā ‘Alī رضي الله عنه and the pure amongst his progeny are not even associated with them. These deviants have fabricated in Islam and in the name of Islam that which has neither been revealed in the Qur’ān, nor mentioned by the Prophet ﷺ.

The early Shī’ah, however, were neither amongst them, nor has anything of this sort been related from them. However, after a period of time, specifically after the martyrdom of Sayyidunā Ḥusayn رضي الله عنهن, they adopted the ideologies of the Saba’iyyah, whose sails were kept aloft by gusts of the Jews, fire worshippers, and other deviant sects who wished to rebel against the Ummah and destroy it. They adopted

these beliefs and the deeper they delved into them and held on to them, the more misguided and foolish they became. They eventually broke up into a multitude of sects. Amongst them are those who fell prey to extremism, blindly venturing into it whilst transgressing all boundaries; thus, earning the title of the *Ghulāt* (extremists). There were others who were moderate in accepting falsehood instead of the truth. These were called the *Mutawassitīn* (moderate ones). There were others who took only a few things, one or two handfuls, and did not reach the bottom of it nor dive right into it. They were named the *Mu'tadilīn* and the *Munṣifīn* (just). All of these groups are one, due to them having learnt from the evil Jews and clinging on to the coat tails of 'Abd Allāh ibn Saba'. Everyone took as much as they could, each content with their share, except for those who neither associated with them nor indulged in their ideologies, neither openly nor secretly. They instead abandoned it entirely.¹

These ideologies and opinions, which were laid like traps amongst the Believers, especially between the supporters of Sayyidunā 'Alī رض² and his children, came about after the conspiracy that was hatched and the web that was woven by the Jews of Yemen along with others, orchestrated by 'Abd Allāh ibn Saba'. They eventually created division in the Ummah, disruption in unity, spread corruption between them through swords, corrupted the religion of the Believers, and spread

1 As the just amongst them 'followed' Zayd ibn 'Alī ibn al-Ḥusayn. Some of them even claim to have followed his ways completely. Its explanation will soon be mentioned in detail, if Allah wills.

2 As they use the name of Sayyidunā 'Alī رض and his family, falsely and deceptively, to conceal their hidden intentions and their filthy motives. Some people were deluded by this. They were referred to as the supporters of 'Alī and his family رض.

anarchism and atheism with the intention to change the divine Sharī'ah and destroy it. Based on this, al-Asfarāyīnī¹ says, after mentioning all the sects of the Shī'ah:

و اعلم أن جميع من ذكرناهم من فرق الإمامية متفقون على تكفير الصحابة ويدعون أن القرآن قد غير عما كان وقع فيه الزيادة والنقصان من قبل الصحابة ويزعمون أنه لا اعتماد على القرآن الأول ولا على شيء من الأخبار المروية عن المصطفى ﷺ ويزعمون أنه قد كان في القرآن النص على إماماة علي فأسقطه الصحابة عنه ويزعمون أنه لا اعتماد على الشريعة التي في أيدي المسلمين ويتظرون إماماً يسمونه المهدي يخرج ويعلمهم الشريعة وليسوا في الحال على شيء من الدين وليس مقصودهم من هذا الكلام تحقيق الكلام في الإمامة ولكن مقصودهم إسقاط كلمة تكليف الشريعة عن أنفسهم حتى يتسعوا في استحلال المحرمات الشرعية ويعتذروا عند العوام بما يعدونه من تحريف الشريعة وتغيير القرآن من عند الصحابة و لا مزيد على هذا النوع من الكفر إذ لا بقاء فيه على شيء من الدين

Know that all the sects of the Imāmiyyah that we have mentioned consider the Companions to be disbelievers. They claim that the Qur'ān is no longer as it was [when it was revealed] and say that the Companions added to it and removed from it. They claim that neither the first Qur'ān nor any narration from the Prophet ﷺ are to be considered. They say that there was clear text in

1 He is Abū Mu'zaffar, Shāhnūr ibn Ṭāhir ibn Muḥammad al-Asfarāyīnī al-Shafī'ī, the exegetist. The esteemed imām who wrote *al-Tafsīr al-Kabīr* and authored books in the field of Uṣūl as well. He travelled to seek knowledge and was quite successful in his quest. The government in Ṭūs contacted him, so he stayed there for years and taught classes benefitting many people. He has many books; one of which is his book *al-Tabṣīr*. He passed away in the year 471 AH.

the Qur'ān about the Imāmah of 'Alī but the Companions omitted it and claim that the Sharī'ah that the Muslims practice is not legitimate. They await an imām, who they call al-Mahdī, who will appear and teach them the Sharī'ah, thus they do not have a religion at the moment. However, their purpose of making these claims is not to prove who is more worthy of the Imāmah. They merely wish to rid themselves of the obligation of the Sharī'ah to such an extent that they deemed those things permissible that the Sharī'ah prohibited. They then excuse themselves in front of the public with their claims that the Sharī'ah was distorted and the Companions changed the Qur'ān. There is no disbelief worse than this, as there is no part of Islam left in it.¹

This as well as what we have already mentioned and hope to mention ahead [are noteworthy points]. We wish to prove that the progression of the first Shi'ism and the deviation of the first sect of Shi'ism came about through the influence of the ideologies of the Jews and fire worshippers which were embodied by 'Abd Allāh ibn Saba' or the Saba'iyyah. Therefore, it is necessary that we mention 'Abd Allāh ibn Saba', his supporters— the Saba'iyyah, and their efforts in spreading corruption and false beliefs amongst the weak.

'Abd Allāh ibn Saba' and the Saba'iyyah

'Abd Allāh ibn Saba' was a Jew from the people of San'ā' and his mother was an African woman.

وقد كان عبد الله بن سبأ هذا يهوديا في قلبه حفيظة على الدين الجديد الذي أزال ما كان اليهود يتمتعون به من الهيمنة والسلطان على عرب المدينة والحجاج عامة فأسلم في أيام عثمان ثم تنقل في بلاد الحجاز

1 Al-Asfarāyīnī: *al-Tabṣīr fī al-Dīn*, pg. 43, Baghdad.

ثم ذهب إلى البصرة ثم إلى الكوفة ثم إلى الشام وهو يحاول في كل بلد ينزل بها أن يضل ضعاف الأحلام ولكنه لم يستطع السبيل إلى ذلك فأتى مصر فأقام بين أهلها وما فتئ يلفتهم عن أصول دينهم ويزين لهم ذلك بما يزخرفه من القول حتى وجد مرتعًا خصبا وكان مما قاله لهم إني لأعجب كيف تصدقون أن عيسى بن مريم يرجع إلى هذه الدنيا وتكلذبون أن محمداً يرجع إليها وما زال بهم حتى انقادوا إلى القول بالرجعة وقبلوا ذلك منه فكان هو أول من وضع لأهل هذه الملة القول بالرجعة وقبلوا ذلك منه ثم قال لهم بعد ذلك إنه قد كان لكلنبي وصي وإن علي بن أبي طالب هو وصي محمد صلى الله عليه وسلم وليس في الناس من هو أظلم من احتجز وصي رسول الله ولم يجزها بل هو يتعدى ذلك فيثبت على الوصي ويقتصره على حقه وإن عثمان قد أخذ حق علي وظلمه فانهضوا في هذا الأمر ول يكن سبilkكم إلى إعادة الحق لأهله الطعن على أمرائكم وإظهار الأمر بالمعروف والنهي عن المنكر فإنكم تستمرون بذلك قلوب الناس واتخذ لهذه الدعوة أنصاراً ب لهم في الأمسكار وما زال يكتابهم ويكاتبونه حتى نفذ قضاء الله وكان الضحية الأولى لهذه المؤامرة ذلك الخليفة الذي قتل مظلوماً وبين يديه كتاب الله واعتدى على منزله وحرمه وكان قضاء الله قدراً مقدوراً

‘Abd Allāh ibn Saba’ was a Jew who had a grudge in his heart against the new religion that removed the supremacy and authority that the Jews used to have over the Arabs of Madīnah and Hijāz in general. He accepted Islam at the time of ‘Uthmān. He moved to different places in Hijāz then went to Baṣrah then Kūfah then Syria. In every place he went, he tried to misguide the weak minded; however, he was not successful, so he came to Egypt. He stayed amongst the people of Egypt and continuously persuaded them to leave the principles of their religion. Through his words, he would beautify this idea to them until he

eventually found a suitable hotspot. One of the things he said to them was, “I am surprised at how you believe that ʻIsā ibn Maryam can come back to this world, but deny that Muḥammad ﷺ will?” He continued to mention this to them until they believed that the Prophet ﷺ would return and they accepted this from him. He was therefore the first person to introduce the doctrine of Rajʻah to the Ummah. After that he said to them, “Each Prophet had a deputy and ʻAlī ibn Abī Ṭālib is the appointed deputy of Muḥammad ﷺ! There is no one on earth more unjust than the one who abandons the advice of the Prophet ﷺ and does not practice upon it. In fact, he has done something worse than that. He leaps on to the deputy and infringes upon his rights. ʻUthmān has indeed usurped the right of ʻAlī and wronged him, so rise up in support of this cause and let your intention be to return the right to its deserving owner, revile your leaders and openly call towards goodness and prohibit evil, for indeed that will cause you to capture the hearts of the people.” To invite towards this, he appointed helpers and spread them out in different countries. He would remain in contact with them and they with him through letters, until the decree of Allah came to be. The first victim of this conspiracy was the Khalifah that was wrongfully killed with the Book of Allah before him, whose house and sanctuary were breached, and the decree of Allah was predestined.¹

The early Historian, al-Ṭabarī, mentions it as follows:

كان عبد الله بن سبأ يهودياً من أهل صناعة أمه سوداء فأسلم زمان عثمان ثم تنقل في بلدان المسلمين يحاول ضلالتهم فبدأ بالحجاز ثم

1 Al-Ashʻarī: *Maqālāt al-Islāmiyyīn*, 1/50, in the marginalia, Egypt.

البصرة ثم الكوفة ثم الشام فلم يقدر على ما يريد عند أحد من أهل الشام فأخرجوه حتى أتى مصر فاعتبر فيهم فقال لهم فيما يقول لعجب ممن يزعم أن عيسى يرجع ويكتب بأن محمداً يرجع وقد قال الله عز وجل **إِنَّ الَّذِي فَرَضَ عَلَيْكُ الْقُرْآنَ لِرَادِكَ إِلَى مَعَادِ** فمحمد أحق بالرجوع من عيسى قال فقبل ذلك عنه ووضع لهم الرجعة فتكلموا فيها ثم قال لهم بعد ذلك إنه كان ألف نبي ولكل نبي وصي وكان علي وصي محمد ثم قال محمد خاتم الأنبياء وعلي خاتم الأوصياء ثم قال بعد ذلك من أظلم ممن لم يجز وصي رسول الله صلى الله عليه وسلم ووثب على وصي رسول الله صلى الله عليه وسلم وتناول أمر الأمة ثم قال لهم بعد ذلك إن عثمان أخذها بغير حق وهذا وصي رسول الله صلى الله عليه وسلم فانهضوا في هذا الأمر فحرکوه وأبدؤوا بالطعن على أمرائكم وأظهروا الأمر بالمعروف والنهي عن المنكر تستمیلوا الناس وادعوهم إلى هذا الأمر فبث دعاته وكاتب من كان استفسد في الأ MCSar وكاتبوه ودعوا في السر إلى ما عليه رأيهم وأظهروا الأمر بالمعروف والنهي عن المنكر وجعلوا يكتبون إلى الأ MCSar بكتب يضعونها في عيوب ولاتهم ويكتبون إخوانهم بمثل ذلك ويكتب أهل كل مصر منهم إلى مصر آخر بما يصنعون فيقرؤه أولئك في أ MCSar وهم وؤلاء في أ MCSar حتى تناولوا بذلك المدينة وأوسعوا الأرض إذاعة وهم يريدون غير ما يظهرون ويسرون غير ما يريدون فيقول أهل كل مصر إنما لفي عافية مما ابلي به هؤلاء إلا أهل المدينة فإنهم جاءهم ذلك عن جميع الأ MCSar فقالوا إنما لفي عافية مما فيه الناس وجامعه محمد وطلحة من هذا المكان قالوا فأتوا عثمان فقالوا يا أمير المؤمنين أياتيك عن الناس الذي يأتينا قال لا والله ما جاءني إلا السلام قالوا فإنما قد أتانا وأخبروه بالذى أسقطوا إليهم قال فأنتم شركائي وشهود المؤمنين فأشيروا علي قالوا نشير عليك أن تبعث رجالاً ممن تثق بهم إلى الأ MCSar حتى يرجعوا إليك بأخبارهم فدعا محمد بن مسلمة فأرسله إلى الكوفة وأرسل أسماء

بن زيد إلى البصرة وأرسل عمار بن ياسر إلى مصر وأرسل عبد الله بن عمر إلى الشام وفرق رجالاً سواهم فرجعوا جميعاً قبل عمار فقالوا أيها الناس ما أنكرنا شيئاً ولا أنكره أعلام المسلمين ولا عوامهم وقالوا جميعاً الأمر أمر المسلمين إلا أن أمراءهم يقطتون بينهم ويقومون عليهم واستبطأ الناس عمراً حتى ظنوا أنه قد اغتيل فلم يفجأهم إلا كتاب من عبد الله ابن سعد بن أبي سرح يخبرهم أن عمراً قد استماله قوم بمصر وقد انقطعوا إليه منهم عبد الله بن السوداء وخالد بن ملجم وسودان بن حمران وكتانة بن بشر

‘Abd Allāh ibn Saba’ was a Jew from Ḫanā’ whose mother was a black woman. He accepted Islam during the era of ‘Uthmān, then began to move around the lands of the Believers trying to misguide them. He first began with Ḥijāz then Baṣrah, Kūfah, and Syria. He was unable to have his way with anyone amongst the people of Syria, and they eventually exiled him. He then travelled to Egypt and lived there.

One of the things he said to them was, “How strange is he who believes that Ḥisā will return but denies that Muḥammad will return, whereas Allah has said, *Indeed, [O Muḥammad], He who imposed upon you the Qur’ān will take you back to a place of return.*” Muḥammad is more deserving to return than Ḥisā.” This was accepted from him, the doctrine of Raj‘ah was established in their minds and they began discussing it.

After that, he told them that there were one thousand Prophets and each Prophet had a deputy and ‘Alī was the deputy of Muḥammad. He said, “Muḥammad is the Seal of all Prophets and ‘Alī is the seal of all deputies.” After that he said, “Who is more unjust than the one who does not practice upon the advice of

the Prophet ﷺ and pounces on the deputy of the Prophet ﷺ and seizes control over the matters of the Ummah?” He then said to them, “Indeed, ‘Uthmān took control unjustly. This [‘Alī] is the deputy of the Prophet ﷺ, so rise up in this matter and raise awareness to it. Begin by reviling your leaders and openly call towards goodness and prohibit evil, for indeed this will attract people. Then call them to support this matter.”

He spread out his preachers and wrote to those who spread corruption in different cities, and they too wrote to him. They secretly called towards their cause and they openly commanded good and prohibited evil. They began writing to different cities about faults that they falsely attributed to their leaders. They would write to their brothers about this and the people of those cities would write to other cities about what they were doing. The people of this city and that city would read these letters until eventually this news reached Madīnah. They spanned the earth trying to publicise this, with motives besides what they made apparent and hiding that which was not evident. The inhabitants of each city would say, “We have been saved from what these [people of this city] have been afflicted with,” except the people of Madīnah as this news only came to them from the rest of the cities. They therefore said, “We have been saved from what everyone has been afflicted with.”

Muhammad and Ṭalhah [narrate the same until this point.] From here onwards, they say, “They came to ‘Uthmān and said, ‘O Leader of the Believers, does the news that reaches us from the people reach you too?’

He said, ‘No, by Allah, only news of their peace has reached me.’

They said, ‘Some news has indeed come to us,’ and they informed him of the news that reached them.

He said, ‘You are my partners and witnesses over the Believers, so advise me!’

They said, ‘We advise you to send men that you trust to these cities, so that they may bring information to you about them.’ So, he called Muḥammad ibn Maslamah and sent him to Kūfah. He sent Usāmah ibn Zayd to Baṣrah, ‘Ammār ibn Yāsir to Egypt, and ‘Abd Allāh ibn ‘Umar to Syria, and sent other men besides them.

They all returned before ‘Ammār and said, ‘O people, neither did we, nor the high-ranking Believers, nor the ordinary Believers find anything wrong.’ All of them said that the affairs were in the hands of the Believers and that their leaders would deal with them with justice and look after them. The people found that ‘Ammār delayed to such an extent that they thought that he was abducted. They were uninformed until a letter from ‘Abd Allāh ibn Sa‘d ibn Abī Sarḥ came to them informing them that ‘Ammār had been inclined towards the people of Egypt and that they sent towards him from amongst them ‘Abd Allāh ibn al-Sawdā’, Khālid ibn Muljam, Sawdān ibn Ḥamrān, and Kinānah ibn Bishr.¹

Ibn Kathīr and Ibn al-Athīr both mention a similar narration.² Ibn Khaldūn mentions in his *Tārīkh* about him:

إِنَّ عَبْدَ اللَّهِ بْنَ سَبَأً يَعْرَفُ بَابِنِ السُّودَاءِ كَانَ يَهُودِيًّا فَهَاجَرَ أَيَامَ عُثْمَانَ فَلَمْ يَحْسِنْ إِسْلَامَهُ فَأَخْرَجَ مِنَ الْبَصَرَةِ فَلَحِقَ بِالْكُوفَةِ ثُمَّ بِالشَّامِ وَأَخْرَجَهُ

¹ *Tārīkh al-Ṭabarī*, 5/98-99.

² *Al-Bidāyah wa al-Nihāyah*, 7/167.

فلحق بمصر وكان يكثر الطعن على عثمان ويدعو في السر إلى أهل البيت... وكان يحرض الناس على القيام في ذلك والطعن على الأمراء فاستمال الناس بذلك في الأمسار وكاتب به بعضهم بعضاً وكان معه خالد بن ملجم وسودان بن حمران وكنانة بن بشر فثبطوا عمارة عن المسير إلى المدينة و كان مما أنكروه على عثمان إخراج أبي ذر من الشام و من المدينة إلى الربذة وكان الذي دعا إلى ذلك شدة الورع من أبي ذر و حمله الناس على شدائ드 الأمور والزهد في الدنيا وأنه لا ينبغي لأحد أن يكون عنده أكثر من قوت يومه و يأخذ بالظاهر في ذم الادخار بكثرة الذهب والفضة و كان ابن سبأ يأتيه فيغريه بمعاوية ويعيب قوله المال مال الله و يوهم أن في ذلك احتجانه للمال وصرفه على المسلمين حتى عتب أبو ذر معاوية فاستعتب له وقال سأقول مال المسلمين و أتى ابن سبأ إلى أبي الدرداء و عبادة بن الصامت بمثل ذلك فدفعوه وجاء به عبادة إلى معاوية وقال هذا الذي بعث عليك أبا ذر

‘Abd Allāh ibn Saba’ was known as Ibn al-Sawdā’. He was a Jew who migrated during the rule of ‘Uthmān [and accepted Islam]; however, he was not sincere, so he was eventually driven out. Thus, he travelled to Kūfah then Syria, from where he was driven out as well, causing him to travel to Egypt. He would revile ‘Uthmān abundantly and would secretly call towards the Ahl al-Bayt... He would encourage the people to take a stand for this cause and to revile their leaders. Through this he eventually drew the attention of the people of different cities and began writing to them to incite hatred within them. Alongside him were Khālid ibn Mūljam, Sawdān ibn Ḥamrān, and Kinānah ibn Bishr. They prevented ‘Ammār from going to Madīnah. Amongst the issues they raised against ‘Uthmān was his removing Abū Dharr, firstly from Syria then from Madīnah, until he went

to Rabadhab. What caused this to happen was Abū Dharr's extreme piety and the fact that he used to encourage the people to practice upon the harsher rulings in certain matters and to adopt abstinence. He also opined that it was not appropriate for anyone to have more than a day's food with him. He took the apparent meaning of 'the dislike of hoarding' as it being disliked to keep gold and silver. Ibn Saba' used to come to him and incite him against Mu'āwiyah and would find fault with his statement, "The wealth is Allah's wealth." He would give the impression that through this he implied him hoarding the wealth instead of spending it on the Believers. This made Abū Dharr displeased with Mu'āwiyah, so he intended to scold him and said, "I will say [that this is] the wealth of the Believers." Ibn Saba' went to Abū al-Dardā' and 'Ubādah ibn al-Šāmit with the same information, however they chased him away. 'Ubādah took him to Mu'āwiyah and said, "He is the one who caused Abū Dharr to come to you."¹

Ḩāfiẓ Ibn Ḥajar رَحْمَةُ اللَّهِ تَعَالَى يَعْلَمُهُ mentions from 'Allamāh Ibn 'Asākir رَحْمَةُ اللَّهِ تَعَالَى يَعْلَمُهُ:

كان أصله من اليمن و كان يهوديا فأظهر الإسلام و طاف بلاد المسلمين
ليلتفتهم عن طاعة الأئمة و يدخل بينهم الشر و دخل دمشق لذلك

He was originally from Yemen. He was a Jew who outwardly accepted Islam. He then began to roam the cities of the Believers to turn them away from their leaders and spread evil between them. He entered Damascus for this reason.²

Al-Asfarāyīnī mentions something similar:

1 *Tārīkh ibn Khaldūn*, 2/139.

2 *Lisān al-Mīzān*, 3/279.

إن ابن سوداء كان رجلاً يهودياً و كان قد تستر بالإسلام أراد أن يفسد الدين على المسلمين

Ibn Sawdā' was a Jewish man who pretended to accept Islam intending to spoil the religion of the Muslims for them.¹

As for his efforts in spreading corruption and mischief, we have already discussed that briefly in what we previously mentioned and it is also what al-Ṭabarī had mentioned in detail in his *Tārīkh*.

إنه كان يوماً في البصرة ويوماً في الكوفة ويوماً في مصر كما ذكره عن حكيم بن جبلة

لما مضى من إمارة ابن عامر ثلاثة سنين بلغه أن في عبد القيس رجل نازلاً على حكيم بن جبلة وكان حكيم بن جبلة رجلاً لصاً إذا قفل الجيوش خنس عنهم فسعي في أرض فارس يغير على أهل الذمة ويتذكر لهم ويفسد في الأرض ويصيب ما شاء ثم ما يرجع فشكاه أهل الذمة وأهل القبلة إلى عثمان فكتب إلى عبد الله بن عامر أن احبسه ومن كان مثله فلا يخرج من البصرة حتى تأسوا منه رشداً فحبسه فكان لا يستطيع أن يخرج منها فلما قدم ابن السوداء نزل عليه واجتمع إليه نفر فطرح لهم ابن السوداء ولم يصرح فقبلوا منه واستعظاموه وأرسل إليه ابن عامر فسألته ما أنت فأخبره أنه رجل من أهل الكتاب رغب في الإسلام ورغل في جوارك فقال ما يبلغني ذلك فأخرج منها فاستقر بمصر وجعل يكاتبهم ويكتابونه و يختلف الرجال بينهم

Ibn Saba' used to be some days in Baṣrah, then in Kūfah, then in Egypt. This has also been related from Ḥukaym ibn Jabalah.

After three years of Ibn ‘Āmir’s rule had passed, news reached him that there was a man in ‘Abd al-Qays who had come to

1 Abū Mużaffar al-Asfarāyīnī: *al-Tabsīr fī al-Dīn*, pg. 109.

Ḩukaym ibn Jabalah. Ḥukaym ibn Jabalah was a robber. When the armies would return, he would turn away from them. He went around the land of Persia targeting the Ahl al-Dhimmah¹, treating them with hostility, and spreading mischief in the land attacking whoever he wished. After he returned, the Ahl al-Dhimmah and the people of the Qiblah complained to ‘Uthmān about him, so he wrote to ‘Abd Allāh ibn ‘Āmir to imprison him and his likes and they were not to leave Baṣrah until he felt they had changed for the better, thus he was imprisoned and unable to escape. When Ibn al-Sawdā’ came, he came to him and a group of people gathered for him, so Ibn al-Sawdā’ addressed them, but did not speak explicitly, so they accepted from him [his message] and considered him to be great. Ibn ‘Āmir sent him a letter asking him what he was. He informed him that he was a man from the People of the Book who was interested in Islam and in being under his protection. He replied, “That is not [the news] that reached me, so leave.” He thus left and went to Kūfah. He was then driven out of Kūfah so he went to Egypt and settled there. He began to write to them and they to him and people would dispute about them.²

ثم كان في مصر ومن مصر جاء مع قتلة عثمان إلى المدينة خرج أهل مصر في أربع رفاق على أربعة أمراء المقلل يقول ستمائة والمكثر يقول ألف على الرفاق عبد الرحمن بن عديس البلوي ووكناة بن بشر الليثي وسودان بن حمران السكوني وقترة بن فلان السكوني وعلى القوم جمیعا الغافقي ابن حرب العکی ولم یجتروا أن یعلموا الناس بخروجهم إلى الحرب وإنما خرجوا كالحجاج ومعهم ابن سوداء

1 The free non-Muslim inhabitants of a Muslim country who, in return for paying the capital tax, were granted protection and safety.

2 *Tārīkh al-Ṭabarī*, 5/90.

He remained in Egypt and travelled from there to Madīnah with the murderers of Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ. The people of Egypt came out in four groups each having a leader of its own. The least amount of people mentioned is six hundred and the most is one thousand. The leaders of the groups were ‘Abd al-Rāhmān ibn ‘Adīs al-Balawī, Kinānah ibn Bishr al-Laythī, Sawdān ibn Ḥumrān al-Sakūnī, and Qutayrah ibn Fulān al-Sakūnī and the main leader of all of the people was al-Ghāfiqī ibn Ḥarb al-‘Akkī. They did not dare tell the people that they had left for war. They [pretended as though they] merely came out to perform Ḥajj. Ibn Sawdā’ was with them.¹

Aḥmad Amīn al-Miṣrī writes about him:

إِنَّ ابْنَ سُودَاءَ هَذَا أَتَى إِلَى أَبِي الدَّرَدَاءِ وَعَبَادَةَ بْنَ الصَّامِتِ فَلَمْ يَسْمَعَا لِقَوْلِهِ وَأَخْذَهُ عَبَادَةُ إِلَى مَعَاوِيَةَ وَقَالَ لَهُ هَذَا وَاللَّهُ الَّذِي بَعَثَ عَلَيْكَ أَبَا ذَرَ وَنَحْنُ نَعْلَمُ أَنَّ ابْنَ السُّودَاءِ هَذَا لَقْبُهُ عَبْدُ اللَّهِ بْنُ سَبَّاً وَكَانَ يَهُودِيًا مِنْ صَنْعَاءَ أَظْهَرَ الْإِسْلَامَ فِي عَهْدِ عُثْمَانَ وَإِنَّهُ حَوَّلَ أَنْ يَفْسُدَ عَلَى الْمُسْلِمِينَ دِينَهُمْ وَبَثَ فِي الْبَلَادِ عَقَائِدَ كَثِيرَةَ فِي الْحَجَازِ وَالْبَصْرَةِ وَالْكُوفَةِ وَالشَّامِ وَمَصْرُ فَمِنَ الْمُحْتَمَلِ الْقَرِيبُ أَنْ يَكُونَ قَدْ تَلَقَّى هَذِهِ الْفَكْرَةَ مِنْ مَزْدَكِيَّةِ الْعَرَاقِ أَوِ الْيَمَنِ

Ibn Sawdā’ came to Abū al-Dardā’ and ‘Ubādah ibn al-Ṣāmit, but they did not listen to what he had to say. Instead, ‘Ubādah took him to Mu‘āwiyah and said to him, “By Allah, this is the one who sent Abū Dharr to you.” We know that Ibn al-Sawdā’ is the alias of ‘Abd Allāh ibn Saba’ and that he was a Jew from Ṣan‘ā’, who outwardly accepted Islam during the time of ‘Uthmān. He thereafter tried to spread corruption amongst the Believers in

1 *Tārīkh al-Ṭabarī*, 5/103-104.

their religion. He spread many different beliefs in multiple cities such as Hijāz, Baṣrah, Kūfah, Syria and Egypt. It is quite possible that he got this idea from the Mazdaks of Iraq or Yemen.¹

He also writes:

وهو الذي حرك أبا ذر الغفارى للدعوة الاشتراكية وكان من أكبر من ألب الأ MCSAR على عثمان والآن أله علينا...والذى يؤخذ من تاريخه أى ابن سبا أنه وضع تعاليم لهدم الإسلام وألف جمعية سرية لبث تعاليمه واتخذ الإسلام ستاراً يستر به نياته نزل البصرة بعد أن أسلم ونشر فيها دعوته فطرده واليها ثم أتى الكوفة فاخرج منها ثم جاء مصر فالتف حوله ناس من أهلها

He is the one who incited Abū Dharr al-Ghifārī with the call towards socialism. He is also one of the greatest instigators of people against ‘Uthmān as well as love towards the progeny of ‘Alī... What can be considered from his—Ibn Saba’— past is that he invented teachings in order to destroy Islam, prepared a secret group to spread his teachings and used Islam as a veil to conceal his intentions. He went to Baṣrah after accepting Islam and spread his message therein, and was therefore driven out by its governor. He then went to Kūfah and was also driven out from there. He then went to Egypt and its people flocked around him.²

Before we venture into the factors they used as a means to separate the Believers, disunite them, destroy their bond and cause them to conspire against the Leader of the Believers, the Companion and son-

1 *Fajr al-Islam*, pg. 110-111.

2 *Ibid.*, pg. 269.

in-law of the Prophet ﷺ, 'Uthmān ibn Affan رضي الله عنه، we wish to shed light on the Jewish beliefs that this person blew the winds of—he who has been cursed by Sayyidunā 'Alī رضي الله عنه. The people adopted it and it later divided into many branches. Due to this, their sects further divided and each person supported what they desired.

Jewish Ideologies that were Instilled

A senior Shī'ī Historian informed us of the beliefs of Ibn al-Sawdā' that he adopted from the Jews, who severely detested the Prophet ﷺ, the Truthful and Trustworthy, his Ummah and the message which he brought from Allah. [These were the Jews who] took revenge from the Prophet of Allah ﷺ and his Ummah and plotted against them from the day they entered Yathrib, transformed it into al-Madīnah and threatened the [authority of the] Jews of Banū Qaynuqā', Banū al-Naḍīr, Banū Qurayzah, Khaybar, and other places. All of this information has been imparted to us by a senior Shī'ī Historian who was the first amongst the Shī'ah to write about the division of the sects. He is none other than al-Nawbakhtī, Abū Muḥammad al-Ḥasan ibn Mūsā, who is amongst the notable scholars of the Shī'ah of the third hijrī generation. He said:

السبئية أصحاب عبد الله ابن سبأ وكان ممن أظهر الطعن على أبي بكر وعمر وعثمان والصحابة و تبرأ منهم و قال إن عليا عليه السلام أمره بذلك فأخذه علي فسألة عن قوله هذا فأقر به فأمر بقتله فصاح الناس إليه يا أمير المؤمنين أنت قتل رجلا يدعو إلى حكم أهل البيت وإلى ولايتك والبراءة من أعدائك فصبره إلى المدائن

و حكى جماعة من أهل العلم من أصحاب علي عليه السلام أن عبد الله بن سبأ كان يهوديا فأسلم و والي عليا عليه السلام وكان يقول وهو على

يهوديته في يوشع بن نون بعد موسى عليه السلام بهذه المقالة فقال بعد إسلامه في علي عليه السلام بمثل ذلك وهو أول من شهر القول بفرض إماماة علي عليه السلام وأظهر البراءة من أعدائه وكاشف مخالفيه فمن هناك قال من خالف الشيعة إن أصل الرفض مأخوذ من اليهودية ولما بلغ عبد الله ابن سبأ نعي علي بالمدائن قال للذى نعاه كذبت لو جئتنا بدماغه في سبعين صرة وأقمت على قتله سبعين عدلا لعلمنا أنه لم يقتل ولا يموت حتى يملك الأرض

The Saba'iyyah are the companions of 'Abd Allāh ibn Saba', who was the first to openly revile Abū Bakr, 'Umar, 'Uthmān and the other Companions and disassociate from them saying that 'Alī عليه السلام told him to do so. 'Alī took hold of him and asked him about this statement of his. He confessed to it, so 'Alī commanded that he be killed. The people screamed, "O Leader of the Believers, do you wish to kill a man who calls towards love for you and the Ahl al-Bayt and towards your support and disassociation from your enemies?" Due to this he [instead] banished him to al-Madā'in.

A group of scholars from the companions of 'Alī عليه السلام narrate that 'Abd Allāh ibn Saba' was a Jew who accepted Islam and began to support 'Alī عليه السلام. When he was still a Jew, he supported the idea that Yūsha' ibn Nūn was [the successor] after Mūsā عليه السلام. After he accepted Islam, he would say the same about 'Alī عليه السلام. He was the first person to consider it obligatory to support the Imāmah of 'Alī عليه السلام. He disassociated from his enemies and showed hostility to his opposers. It is from here that those who oppose the Shī'ah deduce that Shi'ism originated from Judaism. When the crier announced the death of 'Alī in al-Madā'in, he said to him, "You have lied! If you were to bring us his brain in seventy pouches and brought seventy unbiased people to testify

to his death, we would still not believe that he died. He will not die until he rules the world.”¹

Abū ‘Amr Muḥammad ibn ‘Umar ibn ‘Abd al-‘Azīz al-Kashshī mentions many narrations about ‘Abd Allāh ibn Saba’, his beliefs and thoughts, on the authority of the Shī‘ī scholars of the fourth generation in the oldest Shī‘ī book about the biography of narrators. Some are quoted below:

حدثني محمد بن قولييه قال حدثني سعد بن عبد الله قال حدثنا يعقوب بن يزيد و محمد بن عيسى عن علي بن مهزيار عن فضالة بن أبى يوب الأزدي عن أبى بن عثمان قال سمعت أبى عبد الله عليه السلام يقول لعن الله عبد الله بن سبأ إنـه ادعى الربوبية في أمـير المؤمنـين عليه السلام و كان و الله أمـير المؤمنـين عليه السلام عبدـا للـه طائـعاً الـوـيل لـمن كـذـب عـلـيـنـا و أـنـ قـوـماً يـقـولـونـ فـيـنـاـ مـاـ لـاـ نـقـولـهـ فـيـ أـنـفـسـنـاـ بـرـأـ إـلـىـ اللهـ مـنـهـمـ نـبـرـأـ إـلـىـ اللهـ مـنـهـمـ

Muḥammad ibn Qūlawayh narrates from — Sa‘d ibn ‘Abd Allāh who narrates from — Yāqūb ibn Yazīd and Muḥammad ibn ‘Isā from — ‘Alī ibn Mahzayr from — Faḍālah ibn Ayyūb al-Azdī from — Abān ibn ‘Uthmān who says that he heard Abū ‘Abd Allāh saying:

May Allah’s curse be upon ‘Abd Allāh ibn Saba’. He claimed that the Leader of the Believers عليه السلام was God, whereas the Leader of the Believers عليه السلام was an obedient servant of Allah. Woe be to the one who attributes lies to us. Some people dare say something about us that we ourselves do not say. We declare to Allah our innocence from them. We declare to Allah our innocence from them.

¹ Al-Nawbakhtī: *Firaq al-Shī‘ah*, pg. 41-43, al-Maṭba’ah al-Haydariyyah, Najaf, with the commentary of Āl Baḥr al-‘Ulūm, 1959.

وبهذا الإسناد عن يعقوب بن يزيد عن ابن أبي عمير وأحمد بن محمد ابن عيسى عن أبيه والحسين بن سعيد عن ابن أبي عمير عن هشام بن سالم عن أبي حمزة الشمالي قال قال علي بن الحسين صلوات الله عليهما لعن الله من كذب علينا إني ذكرت عبد الله بن سبأ فقامت كل شعرة في جسدي لقد ادعى أمراً عظيماً ماله لعنه الله كان علي عليه السلام والله عبد الله صالح آخر رسول الله ما نال الكرامة من الله إلا بطاعته لله ولرسوله وما نال رسول الله صلى الله عليه وآلله الكرامة من الله إلا بطاعته لله

It is mentioned with the same chain from Yāqūb ibn Yazīd—from Ibn Abī ‘Umayr and Aḥmad ibn Muḥammad ibn Ḥisā—from his father and Ḥusayn ibn Sa‘īd—from Ibn Abī ‘Umayr—from Hishām ibn Sālim—from Abū Ḥamzah al-Thumālī, who says that ‘Alī ibn al-Ḥusayn عَلَيْهِ الْكَلَمُ said:

May Allah's curse be upon the one who attributes lies to us. When I remember 'Abd Allāh ibn Saba', every hair on my body stands on end. He had made a great claim that he had no right to make. May Allah's curse be upon him. 'Alī عَلَيْهِ الْكَلَمُ was a righteous servant to Allah who considered the Messenger of Allah his brother. He attained honour from Allah through his obedience to Allah and the Prophet, and the Prophet ﷺ attained honour from Allah through his obedience to Allah.

وبهذا الإسناد عن محمد بن خالد الطباليسي عن ابن أبي نجران عن عبد الله [بن سنان] قال قال أبو عبد الله عليه السلام إنا أهل بيت صديقون لا نخلو من كذب يكذب علينا ويسقط صدقنا بكذبه علينا عند الناس كان رسول الله صلى الله عليه وآلله أصدق الناس لهجة وأصدق البرية كلها وكان مسلمة يكذب عليه وكان أمير المؤمنين عليه السلام أصدق

من برأ الله بعد رسول الله وكان الذي يكذب عليه ويعمل في تكذيب صدقه ويفتري على الله الكذب عبد الله بن سبا

With the same chain, he narrates—from Muḥammad ibn Khālid al-Ṭayālī, who narrates—from Ibni Abī Najrān, who narrates—from ‘Abd Allāh [ibn Sinān], who says that Abū ‘Abd Allāh عَنْهُ اللَّهُ عَلَيْهِ وَسَلَّمَ said:

We the Ahl al-Bayt are all truthful and have not been spared from liars who fabricated against us and tarnish our honesty with their falsehood. The Prophet ﷺ was the most truthful of people in his speech and the most truthful of all creation but Musaylamah would fabricate against him. The Leader of the Believers was the most truthful of those who were created after the Prophet ﷺ and the one who would fabricate against him and belied his honesty, fabricating against Allah was ‘Abd Allāh ibn Saba’.

وذكر بعض أهل العلم أن عبد الله بن سباً كان يهودياً فأسلم و والي علياً عليه السلام وكان يقول وهو على يهوديته في يوشع بن نون وصي موسى بالغلو فقال في اسلامه بعد وفاة رسول الله صلى الله عليه وآله في علي عليه السلام مثل ذلك وكان أول من أشهر بالقول بفرض إمامية علي وأظهر البراءة من أعدائه وكاشف مخالفيه وكفرهم فمن هنا قال من خالف الشيعة إن اصل التشيع والرفض مأخوذ من اليهودية

Some scholars mention that ‘Abd Allāh ibn Saba’ was a Jew who accepted Islam and began to support ‘Alī عَلَيْهِ اللَّهُ عَلَيْهِ وَسَلَّمَ. Whilst he was still a Jew, he would exaggerate that Yūsha‘ ibn Nūn was the deputy of Mūsā. While he was a Muslim, he would say the same about ‘Alī عَلَيْهِ اللَّهُ عَلَيْهِ وَسَلَّمَ after the demise of the Prophet ﷺ. He was the first one to give rise to the idea that supporting the Imāmah

of 'Alī رَضِيَ اللَّهُ عَنْهُ was obligatory. He disassociated from his enemies, showed hostility towards his opposers, and considered them to be disbelievers. It is due to this that those who oppose the Shī'ah say that Shi'ism originated from Judaism.¹

Hasan ibn 'Alī al-Hillī al-Shī'ī says in his famous book, *al-Rijāl*:

عبد الله بن سبأ رجع إلى الكفر وأظهر الغلو كان يدعى النبيه وإن عليا عليه السلام هو الله فاستتابه عليه السلام ثلاثة أيام ولم يرجع فأحرقه في النار في جملة سبعين رجلاً ادعوا فيه ذلك

'Abd Allāh ibn Saba' reverted to disbelief and fell into extremism by claiming prophethood and that 'Alī عليه السلام was Allah. For three days 'Alī عليه السلام told him to repent, but he did not pay heed, so he set him on fire along with seventy men who had made the same claims.²

A similar statement has been made by al-Māmaqānī, a Shī'ī expert in the field of [the biography of] narrators, in his book, *Tanqīh al-Maqāl*.³

An Iranian Shī'ī Historian mentions in his *Tarīkh* in Persian:

إن عبد الله بن سبأ توجه إلى مصر حينما علم أن مخالفيه (أي عثمان بن عفان) كثيرون هناك فتظاهر بالعلم والتقوى حتى افتن الناس به وبعد رسوخه فيهم بدأ يروج مذهبة ومسلكه و إن لكل نبي وصي وخليفة فوصى رسول الله وخليفتة ليس إلا عليا المتأهلى بالعلم والفتوى والمتزين بالكرم والشجاعة والمتصف بالأمانة والتقى و قال إن الأمة ظلمت عليا وغضبت حقه حق الخلافة و الولاية ويلزم الآن على

1 *Rijāl al-Kashshī*, pg. 100-101.

2 Al-Hillī: *Kitāb al-Rijāl*, pg. 469, Tehran, 1343 A.H.

3 *Tanqīh al-Maqāl*, 2/184, Iran.

الجميع مناصرته ومعاضدته وخلع طاعة عثمان وبيعته فتأثر كثير من المصريين بأقواله وآرائه وخرجوا على الخليفة عثمان

‘Abd Allāh ibn Saba’ went to Egypt when he found out that there were many enemies of his (‘Uthmān ibn ‘Affān’s) there. He displayed knowledge and piety to the people until he eventually misguided the people in this manner. After they began to trust him, he began to give rise to his beliefs and ways, saying that every prophet had a deputy and khalīfah and that the deputy and khalīfah was none other than ‘Alī, who possessed great knowledge and expertise in jurisprudence, was adorned with generosity and bravery and was described as trustworthy and pious. He said, “The Ummah has wronged ‘Alī and usurped his right to rule and become the Khalīfah. It is therefore necessary for everyone to help and support him and uproot the Khilāfah and bay’ah of ‘Uthmān.” His words and opinions impacted many Egyptians to such an extent that they rose up against the Khalīfah, ‘Uthmān.¹

Similarly, the Shī‘ī Biographer, al-Astarābādī, mentions:

إن عبد الله بن سبأ كان يدعى النبوة ويزعم أن أمير المؤمنين (ع) هو الله تعالى فبلغ أمير المؤمنين ذلك فدعاه و سأله فأقر و قال نعم أنت هو فقال له أمير المؤمنين قد سخر منك الشيطان فارجع عن هذا وتب
شكلك امك فأبى فحبسه ثلاثة أيام فلم يتبع فأحرقه بالنار

‘Abd Allāh ibn Saba’ used to claim prophethood and claim that the Leader of the Believers was the Lord, Most High. This reached the Leader of the Believers, so he summoned him and

¹ Rawdat al-Ṣafā, in Persian, 2/292, Tehran.

interrogated him until he admitted to it and said, “Yes, you are him.” The Leader of the Believers said to him, “The devil has made a joke of you, so step back from this and repent, may your mother be bereaved of you;” however, he refused, so he imprisoned him for three days. When he refused to repent, he set him on fire.¹

Ibn Abī al-Ḥadīd, the Shī‘ī, Mu’tazilī commentator of *al-Nahj* opposes this opinion, saying that ‘Alī did not set him on fire. He opines that ‘Abd Allāh ibn Saba’ spread the belief of ‘Alī رَضِيَ اللَّهُ عَنْهُ being God after his demise. He made it apparent after his demise and some people followed him who were later called the Saba’iyyah.²

The statement of ‘Abd al-Qādir al-Baghdādī supports his opinion; however, when he mentions Ibn Saba’ and the Saba’iyyah, he adds that Sayyidunā ‘Alī رَحْمَةُ اللَّهِ عَلَيْهِ did not set him on fire as he feared the reproach of the people of Syria:

السبئية أتباع عبد الله بن سبأ الذي غلا في علي رضي الله عنه وزعم أنه
كان نبيا ثم غلا فيه حتى زعم أنه إله و دعا إلى ذلك قوما من غواة الكوفة
ورفع خبرهم إلى علي رضي الله عنه فأمر بإحراق قوم منهم في حفترتين
حتى قال بعض الشعراء في ذلك

لترم بي الحوادث حيث شاءت إذا لم ترم بي في الحفترتين

ثم إن عليا رضي الله عنه خاف من إحراق الباقيين منهم شماثة أهل
الشام و خاف اختلاف أصحابه عليه فنفى ابن سبأ إلى سبات المدائن
فلما قتل علي رضي الله عنه زعم ابن سبأ أن المقتول لم يكن عليا

1 *Manhaj al-Maqāl*, pg. 203.

2 *Sharḥ Nahj al-Balāghah*, 2/309.

و إنما كان شيطانا تصور للناس في صورة علي و أن عليا صعد إلى السماء كما صعد إليها عيسى بن مريم عليه السلام و قال كما كذبت اليهود و النصارى في دعواها قتل عيسى كذلك كذبت النواصي و الخوارج في دعواها قتل علي و إنما رأت اليهود و النصارى شخصا مصلوبا شبهه بعيسى كذلك القائلون بقتل علي رأوا قتيلا يشبه عليا فظنوا أنه علي و علي قد صعد إلى السماء و أنه سينزل إلى الدنيا و يتقم من أعدائه و زعم بعض السبئية أن عليا في السحاب و أن الرعد صوته و البرق سوطه و من سمع من هؤلاء صوت الرعد قال عليك السلام يا أمير المؤمنين

The Saba'iyyah were the followers of 'Abd Allāh ibn Saba', who had extremist beliefs about 'Alī عليه السلام and claimed that he was a prophet. They eventually went to the extent of considering him to be God. A misguided group from Kūfah made this claim. A complaint about them reached 'Alī عليه السلام, so he ordered that a group of them be placed in two pits and set on fire.

Some poets mentioned about this:

Let the circumstances take me wherever they please, as long as they do not take me to the two pits.

'Alī عليه السلام feared reproach from the people of Syria and the disapproval of his companions if he were to burn the rest, so he expelled Ibn Saba' to the Sabat of al-Madā'in. When 'Alī عليه السلام was martyred, Ibn Saba' claimed that it was not 'Alī that was killed, rather it was a devil that took the form of 'Alī in front of the people, and 'Alī ascended to the heavens as 'Isā ibn Maryam did. He also said, "The Nawāṣib and Khawārij falsely claim that 'Alī died just as the Jews and Christians falsely claimed that 'Isā died. The Jews and Christians merely saw a person who looked like 'Isā

being crucified, so the same is the case of those who claim that ‘Alī died. They merely saw a person who looked like ‘Alī being killed, hence they thought that it was him. ‘Alī has ascended to the heavens and he will return to this world and take revenge from his enemies.” Some of the Shī‘ah believe that ‘Alī is in the clouds and the thunder is his voice and the lightning his whip. When any of these people would hear the sound of thunder they would say, “May peace be upon you, O Leader of the Believers.”

It has been narrated from ‘Āmir ibn Sharāhīl al-Sha‘bī that Ibn Saba’ was informed that ‘Alī was killed, so he replied, “Even if you were to come to me with his brain in a bag, I would not believe that he died. He will not die until he descends from the heavens and controls the entire world.”

This group believes that the Mahdī that is to come is none other than ‘Alī. Ishaq ibn Suwayd mentions a few couplets about this group, in a poem in which he disassociates from the Khawārij, Rawāfiḍ, and Qadariyyah:

برئت من الخوارج لست منهم من الغزال منهم و ابن باب
ولكنني أحب بكل قلبي و اعلم أن ذاك من الصواب
رسول الله و الصديق حبا به أرجو غدا حسن الثواب

I absolve myself from the Khawārij, I am not of them nor of Ghazzāl or Ibn Bāb. Instead, I love with all my heart the Prophet of Allah and al-Ṣiddīq; and I know this to be correct and hope for the best reward in lieu of this tomorrow.

Al-Sha‘bī mentions that ‘Abd Allāh ibn al-Sawdā’ would support the views of the Saba’iyyah. Ibn al-Sawdā’ was initially a Jew from the people

of al-Hīrah, who later accepted Islam outwardly. He desired to have authority and leadership over the people of Kūfah, so he mentioned to them that he found in the Torah, that every Prophet had a deputy and that ‘Alī رَضِيَ اللَّهُ عَنْهُ was the deputy of Muḥammad ﷺ, and that he is the best of deputies as Muḥammad ﷺ was the best of Prophets. When the party of ‘Alī heard this from him, they said to ‘Alī, “He is one of your admirers,” so ‘Alī raised his status and seated him on the platform that was below his pulpit. Later on, when information about him reached him, he intended to kill him. However, Ibn ‘Abbās stopped him and said, “If you kill him, your companions will oppose you. You wish to return to fight the people of Syria, so you need the support of your companions.” ‘Alī رَضِيَ اللَّهُ عَنْهُ had the same fear as Ibn ‘Abbās so he instead banished them to al-Madā'in. As a result of this, the public fell into their traps after the demise of ‘Alī رَضِيَ اللَّهُ عَنْهُ. Ibn al-Sawdā' said to them, “By Allah, two springs will gush forward for ‘Alī in the Masjid of Kūfah. One will be of honey and the other of butter. His supporters will drink from it.”

The research scholars of the Ahl al-Sunnah mention:

إِنَّ ابْنَ السُّوْدَاءَ كَانَ عَلَىٰ هُوَىٰ دِينِ الْيَهُودِ وَأَرَادَ أَنْ يُفْسِدَ عَلَىٰ الْمُسْلِمِينَ
دِينَهُمْ بِتَأْوِيلَاتِهِ فِي عَلِيٍّ وَأَوْلَادِهِ لَكَيْ يَعْتَقِدُوا فِيهِ مَا اعْتَقَدَ النَّصَارَىٰ
فِي عِيسَىٰ عَلَيْهِ السَّلَامُ فَانْتَسَبَ إِلَى الرَّافِضَةِ السُّبْئِيَّةِ حِينَ وَجَدَهُمْ أَعْرَقَ
أَهْلَ الْهُوَىٰ فِي الْكُفْرِ وَدَلَسَ ضَلَالَتِهِ فِي تَأْوِيلَاتِهِ

Indeed, Ibn al-Sawdā' was upon the religion of the Jews. He intended to spoil the religion of the Believers through his explanations about ‘Alī and his children, so that they believe about him what the Jews and Christians believed about ‘Isā عليهما السلام. He is linked to the Rāfiḍah Saba'iyyah when it was found

that they were the most ardent of the misguided in disbelief and masked his misguidance with his interpretations.¹

These points as well as those about his beliefs and his group from the Shī'ah have all been narrated from Sa'd al-Qummī²—who died in the year 301 AH, al-Ṭūsī al-Shaykh al-Ṭā'ifah³, al-Tustarī in his book *Qāmūs al-Rijāl*⁴, 'Abbās al-Qummī in his book *Tuhfah al-Āḥbāb*⁵, al-Khuwānāsārī in *Rawḍat al-Jannāt*⁶, al-Asbahānī in *Nāsikh al-Tawārīkh* and the author of *Rawdat al-Ṣafā*⁷.

Some scholars of the Ahl al-Sunnah wa al-Jamā'ah have also mentioned his beliefs, e.g., al-Baghdādī in *al-Farq bayn al-Firaq*, as we have already mentioned.

Similarly, al-Asfarāyīnī has also mentioned similar statements in his book, *al-Tabṣīr*⁸, as well as al-Rāzī in his *I'tiqādāt Firaq al-Muslimīn wa al-Mushrikīn*⁹ and Ibn Ḥazm in *al-Faṣl*. Other scholars besides them have also mentioned such statements.

Al-Shahrastānī mentions under the title al-Saba'iyyah:

1 *Al-Farq Bayn al-Firaq*, pg. 233-235, Egypt.

2 Sa'd ibn 'Abd Allāh al-Ash'arī al-Qummī: *al-Maqālāt wa al-Firaq*, pg. 21, Tehran, 1963 A.D.

3 *Rijāl al-Ṭūsī*, pg. 51, Najaf, 1961 A.D.

4 *Qāmūs al-Rijāl*, 5/463.

5 *Tuhfah al-Āḥbāb*, pg. 184.

6 *Rawḍat al-Jannāt*.

7 *Rawdat al-Ṣafā*, 3/393, Iran.

8 *Al-Tabṣīr*, pg. 108-109.

9 *I'tiqādāt Firaq al-Muslimīn wa al-Mushrikīn*, pg. 57, Dār al-Kutub al-'Ilmiyyah.

السبئية أصحاب عبد الله بن سبأ الذي قال لعلي عليه السلام أنت
أنت يعني أنت الإله ففاه إلى المدائن و زعموا أنه كان يهوديا فأسلم
و كان في اليهودية يقول في يوشع بن نون وصي موسى مثل ما قال
في علي عليه السلام و هو أول من أظهر القول بالفرض بإمامية علي و
منه انشعبت أصناف الغلاة و زعموا أن عليا حي لم يقتل و فيه الجزء
الإلهي و لا يجوز أن يستولي عليه و هو الذي يجيء في السحاب و
الرعد صوته و البرق سوطه و أنه سينزل بعد ذلك إلى الأرض فيملاً
الأرض عدلا كما ملئت جورا و إنما أظهر ابن سبأ هذه المقالة بعد
إنتقال علي عليه السلام

The Saba'iyyah were the companions of 'Abd Allāh ibn Saba' who said to 'Alī, عليهما السلام, "You are you," meaning 'you are God'. Due to this, he exiled him to al-Madā'in. Historians believe that he was a Jew who accepted Islam. When he was still a Jew, he would claim that Yūsha' ibn Nūn was the deputy of Mūsā, as he [later] claimed about 'Alī. عليهما السلام. He was the first person to claim that it was obligatory to believe in the Imāmah of 'Alī. عليهما السلام. Different types of extremism stemmed from this. They claimed that 'Alī was ever living and could not be killed, that he had a piece of God in him, and that it was impermissible to overpower him. They believed that he would appear in the clouds, the thunder being his voice and the lightning his whip. They further believed that he would eventually descend to the earth and replace its corruption with justice. Ibn Saba' only made these claims after the demise of 'Alī.¹

Ibn 'Asākir رحمه الله says in his *Tārīkh* on the authority of Sayyidunā Jābir رضي الله عنه:

1 *Al-Milal wa al-Nihāl*, 2/11, marginalia.

لما بُويع على رضي الله عنه خطب الناس فقام إليه عبد الله بن سبا فقال له أنت دابة الأرض فقال له أنت الله فقال له أنت الملك فقال أنت الله فقال له أنت خلقت الخلق و بسطت الرزق فأمر بقتله فاجتمعت الرافضة فقالت دعه و انفه إلى سابط المدائن

When allegiance was pledged to 'Alī رضي الله عنه, he addressed the people. 'Abd Allāh ibn Saba' stood and said to him, "You are the *Dābbat al-Ard* (beast of the earth)," so he said, "Fear Allah." He then said, "You are the Master," so he said, "Fear Allah." He then said to him, "You created all of creation and granted them sustenance," so he commanded that he be killed. The Rāfiḍah gathered [in protest] and said, "Let him go and instead exile him to the streets of al-Madā'in."¹

'Allāmah al-Ālūsī رحمه الله relates on the authority of Ibn al-Hakīm al-Dihlawī:

السبئية و هم عبارة عن الذين يسبون الصحابة إلا قليلاً منهم كسلمان الفارسي وأبي ذر و المقداد و عمار بن ياسر رضي الله عنهم و ينسبونهم و حاشاهم إلى الكفر و النفاق و يتبرأون منهم و منهم من يزعم و العياذ بالله تعالى ارتداد جميع من حضر غدير خم يوم قال عليه الصلاة و السلام من كنت مولاً فعلي مولاً الحديث ولم يف بمقتضاه من بيعة الأمير كرم الله وجهه بعد وفاته عليه الصلاة و السلام بل بایع غيره وهذه الفرقة حدثت في عهد الأمين رضي الله تعالى عنه باغراء عبد الله بن سبا اليهودي الصناعي

The Saba'iyyah: They are a group of people who revile the Companions, except a few of them; such as Salmān al-Fārisī, Abū Dharr, al-Miqdād, and 'Ammār ibn Yāsir رضي الله عنه. They falsely

¹ *Tahdhīb Tārīkh Ibn 'Asākir*, 7/430.

attribute disbelief and hypocrisy to them and disassociate from them. There are some amongst them who claim, may Allah forbid, that those Companions were apostates who were present at Ghadīr Khumm (the day that the Prophet ﷺ said, “Whoever I am the Mawlā of ‘Alī is his Mawlā,”) but did not fulfil its right by pledging allegiance to the Leader ﷺ after the demise of the Prophet ﷺ and instead pledged allegiance to someone else. This sect was formed during the time of the Leader ﷺ through the instigation of ‘Abd Allāh ibn Saba’ the Jew from Ḫan‘ā¹.

To conclude, we will mention what Ahmad Amīn has said about him and his group:

انتشرت الجماعة السرية في آخر عهد عثمان تدعو إلى خلعه و تولية غيره و من هذه الجمعيات من كان تدعو إلى علي و من أشهر الدعاة له عبد الله بن سبأ و كان من يهود اليمن فأسلم فقد تنقل في البصرة و الكوفة و الشام و مصر يقول أنه كان لكلنبي وصي و علي وصي محمد فمن أظلم من لم يجز وصية رسول الله و وثب على وصيه و كان من أكبر من ألبوا على عثمان حتى قتل

The secret group that called for the removal of ‘Uthmān and towards electing someone else became prevalent towards the end of ‘Uthmān’s rule. Amongst these groups were those who used to call to [belief in] ‘Alī. The most devoted caller being ‘Abd Allāh ibn Saba’, who was a Jew from Yemen who accepted Islam. He would roam around Baṣrah, Kūfah, Syria, and Egypt saying, “Indeed every prophet had a deputy and the deputy of Muḥammad was ‘Alī. Who is more oppressive than the one who

1 *Mukhtaṣar al-Tuhfat al-Ithnā ‘Ashriyyah*, 5-6, Egypt, 1383 AH.

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ does not carry out the bequeathment of the Prophet and instead jumps on his deputy?” He was one of the biggest conspirators against ‘Uthmān until his murder.¹

وأنه وضع تعاليم لهم لهدم الإسلام وألف جمعية سرية لبث تعاليمه واتخذ الإسلام ستارا يستر به نياته نزل البصرة بعد أن أسلم ونشر فيها دعوته فطرده واليها ثم أتى الكوفة فأخرج منها ثم جاء مصر فالتف حوله ناس من أهلها وأشهر تعاليمه الوصاية والرجعة فأما الوصاية فقد ابناها قبل و كان قوله فيها أساس تأليب أهل مصر على عثمان بدعوى أن عثمان أخذ الخلافة من علي بغير حق وأيد رأيه بما نسب إلى عثمان من مطالب وأما الرجعة فقد بدأ قوله بأن محمدا يرجع وكان مما قاله العجب ممن يصدق أن عيسى يرجع ويكذب أن محمدا يرجع ثم نراه تحول و لا ندري لأي سبب إلى القول بأن عليا يرجع وقال ابن حزم إن ابن سبأ قال لما قتل علي لو أتيتني بدماغه ألف مرة ما صدقنا موته و لا يموت حتى يملأ الأرض عدلا كما ملئت جورا و فكرة الرجعة هذه أخذها ابن سبأ من اليهودية فعندهم أن النبي إلياس صعد إلى السماء و سيعود فيعيد الدين والقانون و وجدت الفكرة في النصرانية أيضا في عصورها الأولى

He invented teachings to destroy Islam and started a secret group to spread his teachings. He took Islam as a veil, behind which he concealed his true intentions. He went to Baṣrah after accepting Islam and tried to spread his message there, so the governor drove him out. He then went to Kūfah, but was also driven out, causing him to head to Egypt where people flocked around him. There he spread his teachings of *al-Wiṣāyah* and *al-Raj‘ah*. As for *al-Wiṣāyah*, we have already explained it. His belief in it was the foundation of the instigation of the people of Egypt against

¹ *Fajr al-Islām*, 354.

‘Uthmān by claiming that ‘Uthmān snatched the Khilāfah from ‘Alī unjustly. The defects that he attributed to ‘Uthmān helped his cause. As for [the inception of the doctrine of] al-Raj‘ah, he began by saying that Muḥammad would return. He would say, “How strange are those who believe that Ḥasā will return, but deny that Muḥammad will.” We then see that, for some reason, he changed his statement saying that ‘Alī will return. Ibn Ḥazm said that Ibn Saba’ said when ‘Alī was martyred, “If you came to me a thousand times with his brain, I would still not believe that he has died. He will not die until he fills the earth with justice as it was filled with corruption.” Ibn Saba’ took this doctrine of al-Raj‘ah from the Jews. According to them Prophet Ilyās ascended to the heavens and will return implementing his religion and laws. This doctrine was also found in the times of previous Christians.¹

This is ‘Abd Allāh ibn Saba’ and these are his teachings, ideologies and beliefs. These are the ideologies that he took from the Jews, fire worshippers, and others with a fixed plan from the enemies of Allah, His Prophet ﷺ, Islam, the Ummah, its leaders and heroes. The effects of which remained amongst the Believers with the name of Islam. We will soon discuss how the Shī‘ah held on to these ideologies and beliefs. We will also discover how the initial Shī‘ah beliefs morphed and developed, how those ideologies that Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ himself condemned eventually became dominant amongst them and how those whom Sayyidunā ‘Alī used to abandon, disassociate from, discipline, and execute, and whom his children would curse, became part of the Shī‘ah.

¹ Ibid., pg. 269-270.

Before we conclude, we wish to mention that some contemporary Shī'ah, especially the Jews amongst them, deny the existence of this conniving individual. However, they do not have any proof or evidence to support their claim. This denial of theirs is like denying the sun in broad daylight, as Ibn al-Sawdā' was not mentioned by just one or two persons, rather every author that wrote about the sects and the biographies of people have mentioned him in the books of history. We have proven this [by mentioning the statements of] expert Shī'ah scholars in the field of sects, biography, history, and criticism and scholars of the Ahl al-Sunnah wa al-Jamā'ah and others besides them as well. We have discussed this matter with a logical, practical analysis, and sifted the claims made in this regard, in the book *Al-Shī'ah wa Ahl al-Bayt*; however, we would like to make a statement here, and that is:

- » Is there anyone who was alive before the fourteenth century AH, even amongst the Shī'ah, who denied the existence of this man?
- » What then of the books which mention this man—the books discussing sects, religions, biographies, and history—which contain identical accounts, either in word or meaning, of his qualities, beliefs, and ideologies?
- » Why then do they fear humiliation and reproach? If there is something worth reproach then why hide it?
- » Would this denial not cause one to deny the existence of Sayyidunā 'Alī, Sayyidunā Mu'āwiyah رضي الله عنهما and the incidents that took place, if there was the possibility of denial?

How apt is the statement of a Shī'ah scholar from recent times, despite its bias! He mentions extremism and its history and says:

إنه بعد تولية أمير المؤمنين علي منصب الخلافة ظهر في أيامه قوم و أرادوا إخراجها من قالب (الموالاة و التمسك) إلى قالب التأليه لعلي (ع) (ولما بلغه عنهم ذلك أنكره أشد الإنكار و حرق بالنار جماعة ممن غلا فيه)

After the Leader of Believers, 'Alī, took over the Khilāfah, a group came about during his rule who wished to make Shi'ism progress from considering 'Alī عليه السلام as their leader to considering him a deity. When this reached 'Alī, he strongly rejected it and set on fire a group of people who had extremist beliefs about him.

It seems that 'Abd Allāh ibn Saba' was not part of this extremist notion at the time and therefore was not burnt. This is also the opinion of Ibn Abī al-Hadīd as he says:

استررت هذه المقالة سنة أو نحوها ثم ظهر عبد الله بن سبأ بعد وفاة علي أمير المؤمنين (ع) فأظهرها و اتبعه قوم فسموا السبيئة

This information was kept secret for a year or so. After the demise of the Leader of the Believers, 'Alī عليه السلام, 'Abd Allāh ibn Saba' came and made it apparent, thus a group of people followed him who were called the Saba'iyyah.

Al-Shahrastāni's narration corresponds with his. He says:

و إنما أظهر ابن سبأ هذه المقالة بعد انتقال علي عليه السلام

Ibn Saba' only came out with this doctrine after the demise of 'Alī.

However, the narration of al-Astarābādī differs from both of them. He narrates:

إِنَّ عَبْدَ اللَّهِ بْنَ سَبَأً كَانَ يَدْعُو النَّبُوَّةَ وَيَزْعُمُ أَنَّ أَمِيرَ الْمُؤْمِنِينَ (ع) هُوَ اللَّهُ تَعَالَى فَبَلَغَ أَمِيرَ الْمُؤْمِنِينَ ذَلِكَ فَدْعَاهُ وَسَأَلَهُ فَأَقْرَرَ وَقَالَ نَعَمْ أَنْتَ هُوَ قَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ قَدْ سَخَرْتَ مِنَ الشَّيْطَانِ فَارْجِعْ عَنْ هَذَا وَتَبْكِيْتَ أُمَّكَ فَأَبَى فَحُبِّسَ ثَلَاثَةَ أَيَّامٍ فَلَمْ يَتَبَّعْ فَأَحْرَقْهُ بِالنَّارِ

‘Abd Allāh ibn Saba’ used to claim prophethood for himself and godship for the Leader of the Believers عَلَيْهِ السَّلَامُ. This reached the Leader of the Believers, so he called him and interrogated him. He attested to it and said, “Yes, you are Him.” The Leader of the Believers then said to him, “Shayṭān has made a mockery of you, so leave this and repent. May your mother be bereaved of you!” He refused, thus causing him to be imprisoned for three days. He still did not repent, so he set him on fire.

It is possible that the preferred narration is that of Ibn Abī al-Hadīd which mentions that Ibn Saba’ was not set on fire and only invented this doctrine after the demise of the Leader of the Believers رَحْمَةُ اللَّهِ عَلَيْهِ.

Al-Shahrastānī’s narration corresponds to his, even if he made the following statement previously:

إِنَّ ابْنَ سَبَأَ قَالَ لِعَلِيٍّ عَلَيْهِ السَّلَامُ أَنْتَ أَنْتَ يَعْنِي أَنْتَ إِلَهٌ فَنَفَاهُ إِلَى
الْمَدَائِنِ

Ibn Saba’ spoke to ‘Alī عَلَيْهِ السَّلَامُ, “You are You,” meaning you are God, so he exiled him to al-Madā’in.

This statement of his does not contradict his other statement. It could mean that Ibn Saba’ was about to say to Sayyidunā ‘Alī رَحْمَةُ اللَّهِ عَلَيْهِ، “You are You (God);” however, he suppressed it during the lifetime of Sayyidunā ‘Alī رَحْمَةُ اللَّهِ عَلَيْهِ and during the time in which Sayyidunā ‘Alī رَحْمَةُ اللَّهِ عَلَيْهِ rejected

these claims until Sayyidunā ‘Alī عَلَيْهِ السَّلَامُ passed away. He then openly proclaimed it after a period of one year or less.

It is definite that Ibn Saba' existed and practiced extremism even if people doubt this and consider him a figure of imagination, invented to support certain motives. Based on the previous narrations, we do not doubt that he and his extremism existed. Undoubtedly, Ibn Saba' promoted extremism in the matter of religion and these ideologies of his spread to a large group of people who were named after him. They progressed rapidly until they reached the extent of attributing godship to a mortal from the creation. They eventually did the same to two, three, four, five or more members of the Ahl al-Bayt عَلَيْهِمُ السَّلَامُ.¹

Al-Muẓaffarī, who is from the latter day Shī‘ī scholars, has also attested to his existence in his book *Tārīkh al-Shī‘ah*.² The senior scholar of the Shī‘ah, Sayyid Muḥsin al-Amīn, also does the same in his *Mawsū‘ah*.³ Many others besides them have also attested to this.

This is ‘Abd Allāh ibn Saba’ and these are the beliefs that he propagated to the Believers and the Shī‘ah, with an intricate, well-planned conspiracy, as they were the most appropriate soil to plant these seeds in. He hoped to find attentive ears and hearts and, in the name of their leader, sought vengeance for those against whom he harboured hatred and grudges.

He intentionally tried to attract many of them to himself and his beliefs. This was especially the case after he was successful in affecting

1 Muhammad Ḥusayn al-Zayn: *al-Shī‘ah fī al-Tārīkh*, pg. 212-213, Dār al-Āthār, Beirut, the second edition, 1989.

2 Refer to Muhammad Ḥusayn al-Muẓaffarī: *Tārīkh al-Shī‘ah*, pg. 10, Qumm.

3 Refer to *A‘yān al-Shī‘ah*, specifically part one from the first type.

the rule of the oppressed leader, ‘Uthmān ibn ‘Affān رَضِيَ اللَّهُ عَنْهُ, through his fabricated stories and tales¹. He formed a secret group that believed that Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ was the guardian and heir of the Prophet ﷺ. He introduced the practice of men revering him to the extent that they considered him a god and attributed the distinct qualities of Allah سُبْحَانَهُ وَتَعَالَى to him. All of these people came under the banner of the Shī‘at ‘Alī and integrated with them. They then began to blow these winds towards their friends and associates. Some were affected by this; others hid it and others openly accepted it. Due to this, Imām ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ punished whoever openly proclaimed this belief. He banished some of them and executed others who remained upon it. He announced in a gathering of people that he was merely an obedient servant of Allah. He informed them that whoever proclaimed that he was amongst the Saba’iyah, he would do to them as he did to those who were burnt. Whoever he found was influenced by them and considered him more virtuous than the Shaykhayn رَضِيَ اللَّهُ عَنْهُما or speaking ill about them, he would have them punished as the fabricator is punished. Zayd ibn Wahb narrates:

إِنْ سُوِيدَ بْنَ غَفْلَةَ دَخَلَ عَلَى عَلِيٍّ فِي إِمَارَتِهِ فَقَالَ إِنِّي مَرَرْتُ بِنَفْرٍ يَذْكُرُونَ أَبَا بَكْرَ وَعُمَرَ يَرُونَ أَنَّكَ تَضَمِّنُ لَهُمَا مِثْلَ ذَلِكَ مِنْهُمْ عَبْدَ اللَّهِ بْنَ سَبَأَ وَ كَانَ عَبْدُ اللَّهِ بْنَ سَبَأً أَوَّلَ مَنْ أَظَهَرَ ذَلِكَ فَقَالَ عَلِيٌّ مَا لَيْ وَ لِهَذَا الْخَبِيثِ الْأَسْوَدِ ثُمَّ قَالَ مَعَاذُ اللَّهِ أَنْ أَضْمَرَ لَهُمَا إِلَّا الْحَسْنَ الْجَمِيلَ ثُمَّ أُرْسَلَ إِلَى عَبْدِ اللَّهِ بْنِ سَبَأَ فَسَيِّرْهُ إِلَى الْمَدَائِنِ وَقَالَ لَا يَسْاَكِنْنِي فِي بَلْدَةٍ أَبْدَأْتُمْ نَهْضَ

1 We will bring a chapter specifically about these false incidents and tales later in this book, as they have a deep connection with the Shī‘ah of today. They took these false tales from none other than ‘Abd Allāh ibn Saba’ just as they adopted their beliefs from him. We will explain all of this in detail with proofs and evidence, Allah willing.

إلى المنبر حتى اجتمع الناس فذكر القصة في ثنائه عليهما بطوله و في آخره و لا يلغني عن أحد يفضلي عليهما إلا جلته حد المفترى

Suwayd ibn Ghaflah came to 'Alī during his rule and said, "I passed by some people who were mentioning Abū Bakr and 'Umar, thinking that you harbour [ill feelings] for them." Amongst them was 'Abd Allāh ibn Saba'; he was the first to proclaim that.

'Alī said, "What relation do I have with this wicked black man?" He then said, "Allah forbid that I harbour anything for them besides positive feelings."

He then sent a letter to 'Abd Allāh ibn Saba' and had him driven out to al-Mada'in, and he said, "He should never be in the same city as me."

He then stood on the pulpit until people gathered then began to narrate a lengthy incident that praised Abū Bakr and 'Umar, at the end of which he said, "If I am informed that anyone gives me virtue over them, I will lash him as the calumniator is lashed."¹

The Mu'tazilī al-Hamdānī, who died in 415 AH also mentions this narration; however, there are some points in it which are not found in other versions. Therefore, we wish to quote it here. He says:

و كان ابن سبأ يقول لا صحابه أن أمير المؤمنين قال لي إنه يدخل دمشق ويهدم مسجدهم حجرا حجرا ويظهر على أهل الأرض ويكشف أسرارا ويعرفهم أنه ربهم وليس لهذا كأبي بكر وعمر وعثمان ولقد أتى أمير المؤمنين رضي الله عنه سويد بن غفلة وكان من خاصته وكبار أصحابه فقال له يا أمير المؤمنين مررت بنفر من الشيعة يتناولون أبا

¹ Ibn Ḥajar al-Asqalānī: *Lisān al-Mīzān*, 3/290, Beirut.

بكر وعمر بغير الذي هما من الأمة له أهل ويرون أنك تضمر لهما على مثل ما أعلناها فقال أَعُوذ بالله أَعُوذ بالله مرتين أَن أَضْمَر لَهُمَا إِلَّا الَّذِي أَتَمْنِي الْمَضِي عَلَيْهِ لَعْنَ اللَّهِ مِنْ أَضْمَر لَهُمَا إِلَّا الْحَسْنَ الْجَمِيلَ أَخْوَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصَاحْبَاهُ وَوَزِيرَاهُ رَحْمَةُ اللَّهِ عَلَيْهِمَا ثُمَّ نَهَضَ دَامِعَ الْعَيْنَيْنِ يَكْيِي قَابِضَا عَلَى يَدِ سُوِيدِ حَتَّى دَخَلَ الْمَسْجَدَ فَصَعَدَ الْمِنْبَرَ تَجْلِسَ عَلَيْهِ مُتَمْكِنًا قَابِضَا عَلَى لَحْيَتِهِ وَهِيَ يَضْبَطُهُ حَتَّى اجْتَمَعَ النَّاسُ ثُمَّ قَامَ فَتَشَهَّدُ بِخُطْبَةِ مَوْجَزَةٍ بِلِيْغَةٍ ثُمَّ قَالَ مَا بَالْ أَقْوَامٍ يَذَكَّرُونَ سَيِّدِي قَرِيشَ وَأَبُوِي الْمُسْلِمِينَ بِمَا أَنَا عَنْهُ مُتَنَزِّهٌ وَمَا قَالُوا بَرَئُ وَعَلَى مَا قَالُوا مَعَاقِبُ أَمَّا وَالَّذِي فَلَقَ الْحَبَّةَ وَبِرَأْ النَّسْمَةِ لَا يَحْبَهُمَا إِلَّا مُؤْمِنٌ تَقِيٌّ وَلَا يَبْغِضُهُمَا إِلَّا فَاجْرَ رَدِيٌّ صَحْبَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الصَّدْقِ وَالْوَفَاءِ يَأْمُرُنَاهُ وَيَنْهَا وَيَقْضِيَنَاهُ وَيَعْاقِبُنَاهُ فَمَا يَجَازِيَنَاهُ فِيمَا يَصْنَعُنَاهُ رَأَيِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ لَا يَرِيَ مُثْلَ رَأْيِهِمَا رَأِيًّا وَلَا يَحْبَبُ كَجْبَهُمَا أَحَدًا مَضِيَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَنْهُمَا رَاضٍ وَمُضِيَا وَالْمُؤْمِنُونَ عَنْهُمَا رَاضُونَ أَمْرَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَا بَكْرًا عَلَى صَلَاتِ الْمُؤْمِنِينَ فَصَلَى بِهِمْ تِلْكَ الْأَيَّامِ فِي حَيَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا قَبَضَ اللَّهُ نَبِيَّهُ عَلَيْهِ السَّلَامَ وَاخْتَارَهُ لَهُ مَا عَنْهُ مَضِيٌّ مَفْقُودًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَاهُ الْمُؤْمِنُونَ ذَلِكَ وَفَوْضُوا إِلَيْهِ الزَّكَاةَ لِأَنَّهُمَا مَقْرُونُتَانِ ثُمَّ أَعْطَوْهُ الْبَيْعَةَ طَائِعِينَ غَيْرَ مُكْرَهِينَ أَنَا أَوْلَى مَنْ سِنَ لَهُ ذَلِكَ مِنْ بَنِي عَبْدِ الْمُطَّلَبِ وَهُوَ لَذَلِكَ كَارِهٌ يُودُ لَوْ أَنْ بَعْضَنَا كَفَاهُ فَكَانَ أَوْلَى خَيْرَ مِنْ بَقِيَ رَأْفَةٍ وَأَرْحَمَهُ رَحْمَةً وَأَيْسَهُ وَرَعَا وَأَقْدَمَهُ سَلَمًا وَإِسْلَامًا شَبَهَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِيكَائِيلَ رَأْفَةً وَبِإِبْرَاهِيمَ رَأْفَةً وَوَقَارَا فَسَارَ فِيْنَا سِيرَةُ رَسُولِ اللَّهِ حَتَّى قَبَضَهُ اللَّهُ عَلَى ذَلِكَ ثُمَّ وَلِيَ الْأَمْرُ بَعْدَهُ عَمَرٌ وَاسْتَأْمَرَ فِي ذَلِكَ الْمُسْلِمِينَ فَمِنْهُمْ مَنْ رَضِيَ وَمِنْهُمْ مَنْ كَرِهَ فَلَمْ يَفَارِقْ الدُّنْيَا حَتَّى رَضِيَ بِهِ مَنْ كَانَ كَرِهَهُ وَأَقْامَ الْأَمْرَ عَلَى مَنْهَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَّبِعُ أَثْرَهُمَا كَاتِبَ الْفَصِيلِ أَثْرَ أَمَهُ وَكَانَ وَاللهُ رَفِيقًا

رحيمًا لضعفاء المسلمين و بالمؤمنين عونا و ناصرا على الظالمين لا تأخذه في الله لومة لائم ضرب الله بالحق على لسانه و جعل الصدق من شأنه حتى إن كنا لنظن أن ملكا ينطق على لسانه أعز الله بإسلامه الإسلام و جعل هجرته للدين قواما ألقى الله له في قلوب المؤمنين المحبة و في قلوب المشركين و المنافقين الرهبة شبهه رسول الله صلى الله عليه وسلم بجبريل فطنًا غليظًا على الأعداء و بنوح حنقا مغتاظًا على الكفار و الضراء على طاعة الله آثر عنده من السراء على معصية الله فمن لكم بمثلهما رحمة الله عليهم و رزقنا المضي على سبيلهما فإنه لا يبلغ مبلغهما إلا بالحب لهما و أتباع آثارهما فمن أحبني فليحبهما و من لم يحبهما فقد أبغضني و أنا منه بريء ولو كنت تقدمت إليكم في أمرهما لعاقتكم على هذا أشد العقوبة فمن أوتيت به بعد هذا اليوم فإنه عليه ما على المفترى ألا و خير هذه الأمة بعد نبيها أبو بكر و عمر ثم الله أعلم بالخير أين هو أقول قولي هذا و استغفر الله لي و لكم

This Ibn Saba' would say to his companions, "The Leader of the Believers said to me that he will enter Damascus and tear down their Masjid, brick by brick. He will make himself apparent to the inhabitants of the earth, reveal secrets to them and let them know that he is their lord. This is not the matter with Abū Bakr, 'Umar and 'Uthmān." Suwayd ibn Ghafrah, who was one of Leader of the Believer's close senior companions, came to him and said, "I passed by a group of the Shī'ah who were saying things about Abū Bakr and 'Umar that no member of the Ummah has a right to say about them, and they think that you conceal the same in your heart about them."

The Leader of the Believers said, "I seek refuge in Allah, I seek refuge in Allah from hiding thoughts about them except those that are good. They were the brothers of the Prophet of Allah

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, his companions, and advisors, may the mercy of Allah be upon them.” He then stood with tears in his eyes, holding the hand of Suwayd, until he entered the Masjid and sat on the pulpit, holding his white beard until the people gathered. He then stood up and delivered a concise yet eloquent sermon.

Then he said, “What is the matter with people? They mention that which I dislike about the two leaders of Quraysh and the fathers of the Believers. I do not condone what they say and consider what they say punishable. Lo, by the One Who causes the seed to sprout and creates the soul, none besides a righteous Believer loves them and none besides a lowly sinner detests them. They accompanied the Prophet ﷺ in truth and loyalty, enjoining good, forbidding evil, passing judgments and imposing sentences. They would never act against the opinion of the Prophet ﷺ and he never considered the opinions of others as he considered theirs, nor did he love anyone as much as he loved them. The Prophet ﷺ passed away whilst he was pleased with them, and they passed away whilst all of the Believers were pleased with them. The Prophet ﷺ made Abū Bakr lead the Believers in prayer. He performed the ṣalāh in those days during the life of the Prophet ﷺ. When Allah took the soul of the Prophet ﷺ and preferred for him what was by Him, and he was no longer present, the Believers handed that over to him and they gave the wealth of zakāh to him as they are connected. They then pledged allegiance to him, willingly without force. I am the first amongst the children of ‘Abd al-Mutṭalib who initiated this practice. He disliked this [leadership]. He would have preferred to have one of us in his place. By Allah, he was the most compassionate amongst those who remained, the most merciful of them, the most ardent in piety and the

earliest in entry into Islam. The Prophet ﷺ compared him to Mīkā'il in compassion and mercy and to Ibrāhīm in his forgiving nature and in grace. He was the [embodiment of] the life of the Prophet ﷺ before us, until Allah ﷺ caused him to die in this condition. Then 'Umar took up leadership after him and commanded the Believers to maintain this. Some of them were pleased with it whilst others disliked it. He did not leave this world until those who disliked him became pleased with him. He upheld the khilāfah as the Prophet ﷺ did, following in the lead of the two who preceded him, as a camel calf follows in the lead of its mother. By Allah, he was compassionate and merciful towards the weak Believers, and an assistant and support to the Believers against the oppressors. In the cause of Allah, no reproach could stop him. Allah placed the truth on his tongue and made honesty his innate quality, to such an extent that we thought that an angel was speaking on his behalf. Allah granted honour to Islam when he accepted Islam and made his migration a means of strength for the religion. Allah placed love for him in the hearts of the Believers and fear for him in the hearts of the polytheists and hypocrites. The Prophet ﷺ compared him to Jibrīl in his extreme intelligence against enemies and with Nūh in his rage and fury against the disbelievers. He preferred being in adversity for the sake of the obedience of Allah over being in comfort in the disobedience of Allah. Who do you have that are like the two of them? May Allah's mercy be upon them, and may we be granted the ability to tread their path, for indeed none can reach his destination without love for them and adherence to their ways. Whoever loves me, should love them and whoever does not love them, hates me and I disassociate from him. Had I addressed you about them before this incident

took place, I would have severely punished the perpetrators. After today, if I am informed of anyone doing such an act, they will be punished as the calumniator is punished. Lo, indeed Abū Bakr and 'Umar are the best of this Ummah after its Prophet, then Allah knows where goodness lies. I end my speech with this and I seek the forgiveness of Allah for you and I both.”¹

Many of the Shī'ah and the Ahl al-Sunnah narrate this sermon and it is supported by the aforementioned narration of the Shī'ī scholar, al-Nawbakhtī, in which he intended to scold those who revile Sayyidunā Abū Bakr and Sayyidunā 'Umar رضي الله عنهما.

The Saba'iyyah hid their beliefs and began practicing in secret, cloaking themselves with the guise of Taqiyah.²

This is how Sayyidunā 'Alī رضي الله عنه strove to protect his supporters and became a barrier between them and the beliefs of the Jews and fire worshippers. However, he was martyred by Ibn Muljam al-Murādī al-Khārijī before he could achieve his goal, after which the Saba'iyyah became widespread and 'Abd Allāh ibn Saba' began to preach openly, to such an extent that he said to the one who came to him with the news of the martyrdom of Sayyidunā 'Alī رضي الله عنه:

1 Al-Hamdānī: *Tathbīt Dalā'il al-Nubuwwah*, 2/446-448, Beirut.

2 It is possible that the doctrine of Taqiyah also came to the Shī'ah from these people, as they were the first to use it referring to the punishment of 'Alī. The narration of al-Hamdānī about the Saba'iyyah supports this. They say that 'Alī ibn Abī Tālib did not burn anyone except:

لأنهم أظهروا السر ثم أحياهم بعد ذلك

... due to the fact that they exposed the secret, after which he brought them back to life.

'Abd al-Jabbār al-Hamdānī: *Tathbīt Dalā'il al-Nubuwwah*, 2/549-550, Beirut.

كذبت يا عدو الله لو جئتنا والله بدماغه في صرة فأقمت على قتله سبعين عدلاً ما صدقناك وعلمنا أنه لم يمت ولم يقتل وأنه لا يموت حتى يسوق العرب بعصاه ويملك الأرض ثم مضوا من يومهم حتى أناخوا بباب علي فاستأذنوا عليه استئذنوا الواقف بحياته الطامع في الوصول إليه فقال لهم من حضره من أهله وأصحابه ولده سبحان الله ما علمتم أن أمير المؤمنين قد استشهد قالوا إننا نعلم أنه لم يقتل ولا يموت حتى يسوق العرب بسيفه وسوطه كما قادهم بحجته وبرهانه وأنه ليسمع النجوى ويعرف تحت الدثار الثقيل ويلمع في ظلام كما يلمع السيف الصقيل الحسام

“You have lied, O enemy of Allah! If you came to us with his brain in a bag and brought seventy witnesses to testify that he died, we still would not believe you and would remain believing that he has neither died, nor been killed. He will not die until he drives the Arabs with his staff and takes control of the world.”

They then continued with their day until they stopped at the door of ‘Alī. They sought permission to meet him as though they were certain that he was alive and yearned to reach him. The members of his family, companions, or children that met them said to them, “Glory be to Allah, do you not know that the Leader of the Believers has been martyred?” They said, “We know that he has not been killed and he will not die until he urges on the Arabs with his sword and whip as he had guided them with his proofs and evidences. He hears the secret conversations and knows what happens even if it may be under the cover of a heavy blanket. He shines in the dark just as a sharp, polished sword shines.”¹

1 Sa‘d ibn ‘Abd Allāh al-Shī‘ī al-Qummi: *al-Maqālāt wa al-Firaq; Tathbīt Dalā'il al-Nubuwah*, 2/549.

This despicable group who fell out of the fold of Islam, with 'Abd Allāh ibn Saba' as its leader, claimed that Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ encouraged them to follow these teachings and that these ideologies were inspired by him alone. Many historians and great biographers have mentioned the same. This is supported by what al-Nawbakhtī has mentioned:

إِنَّ عَبْدَ اللَّهِ بْنَ سَبَأً كَانَ يَقُولُ فِي حَيَاةِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّ عَلِيًّا هُوَ
الَّذِي أَمْرَهُ بِاللَّعْنِ وَالطَّعْنِ عَلَى أَبِيهِ بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا

'Abd Allāh ibn Saba' used to say during the lifetime of 'Alī that 'Alī commanded him to revile and insult Abū Bakr and 'Umar رَضِيَ اللَّهُ عَنْهُمَا.¹

Many of the Shī'ah were deceived by this and became inclined to him, his words and his self-fabricated beliefs. It is due to this that the original Shi'ism morphed and the first Shī'ah changed causing Shi'ism and its supporters to become a separate sect in Islam, whereas, initially, it was only a political party. Wellhausen, the orientalist of Hamelin, also says this. He mentions that the first Shī'ah had settled in Iraq:

They were not originally a religious sect, in fact, [this sect] came about through a political viewpoint in this topic. All of the inhabitants of Iraq, specifically the people of Kufah, made up a group despite the differences present between them. These differences were not limited to some individuals only, in fact, they were found between tribes and their leaders, and were due to the different levels of Shi'ism they belonged to. In their eyes, 'Alī was the perfect figure to lead their lost city. This is where the

1 Refer to al-Nawbakhtī's *Firaq al-Shī'ah*, pg. 44.

superfluous honour given to 'Alī and his family originated from. This superfluous honour was such that he remained displeased about it for his entire life in such a way that as long as he lived, the practice of worshipping him was gradually coming into existence, in the form of a secret religion.¹

This is the truth, as Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ never mentioned that he considered himself or his family different to Sayyidunā Abū Bakr, Sayyidunā 'Umar, and Sayyidunā 'Uthmān رَضِيَ اللَّهُ عَنْهُمْ. In fact, he considered them more virtuous than himself and his children. He used to adhere to their ways and follow in their footsteps. He considered his rule an extension of theirs, as is mentioned in his well-known statement which is narrated from him that he wrote to Sayyidunā Mu'āwiyah رَضِيَ اللَّهُ عَنْهُ in a letter:

إنه بايعني القوم الذين بايعوا أبا بكر و عمر و عثمان على ما بايعوهم عليه فلم يكن للشاهد أن يختار و للغائب أن يرد و إنما الشورى للهجارين و الأنصار فإن اجتمعوا على رجل و سموه إماما كان ذلك لله رضى فإن خرج عن أمرهم خارج بطعن أو بدعة ردوه إلى ما خرج منه فإن أبي قاتلوه على اتباعه غير سبيل المؤمنين و ولاه الله ما تولى و لعمري يا معاوية لئن نظرت بعقلك دون هواك لتجدني أبرأ الناس من دم عثمان و لتعلم أنني كنت في عزلة عنه إلا أن تتتجنى فتجن ما بدا لك و السلام

The people that had pledged to Abū Bakr, 'Umar, and 'Uthmān have pledged to me upon the requisites they had pledged to them. Hence, no present person has any choice, nor does an absent person have the option of refusing. For the right of

1 *Al-Khawārij wa al-Shi'ah*, pg. 113.

council is for the Muhājirīn and the Anṣār; hence, if they unite upon a person and dub him the leader, that would be pleasing to Allah. Thereafter, if someone departs from their decision due to criticism or innovation, they will return him to that which he departed from. If he refuses, they will fight him for him following a path other than that of the believers, and Allah will turn him to whatever he chose for himself. By my life, O Mu‘āwiyah, if you were to assess [the matter] with your intellect instead of your desires, you would find me the least associated of all with the murder of ‘Uthmān and you would know that I was not involved in it, unless you [unjustly] incriminate me. In that case, incriminate [on the basis of] what you feel is correct. May peace be upon you.¹

Based on this Wellhausen says:

By his earliest followers, Ali was ranked with his predecessors in the caliphate. He was on par with Abu Bakr, Umar and even Uthman as long as he [Uthman] ruled fairly. Only as the continuer of this legitimate caliphate was he opposed to the Umayyad usurpers. His right to rule derived from the fact that he belonged to the aristocracy of the companions, was installed in the position of authority by them, and received the homage from Medina; it did not derive, or at least not directly, from his membership of Muhammad's family.²

This is such an established fact that cannot be denied except by the ignorant or the proud transgressor who pretends not to know.

1 *Nahj al-Balāghah*, pg. 366-367.

2 *Al-Khawārij wa al-Shī'ah*, pg. 171; Wellhausen: *The Religio-Political Opposition Parties in Early Islam*, pg. 91, 92.

This form of Shi'ism and the Saba'iyyah could not progress except by weakening the authority of Ḥasan ibn 'Alī in all matters, keeping strict checks on the party of his father, and implementing the secret calculated plans hatched by Judaism and Zoroastrianism that were temporarily set aside. These were formulated due to their defeat against the armies of Islam and the struggle of the non-Arab Persians whose strength and valour had been decimated by the Arab Believers, leaving them raging with the desire to annihilate them. Other nations who had suffered similar humiliations at the hands of the Muslims were awaiting the opportunity to rise up against the conquerors who had freed mankind from the clutches of idolatry and persecution.

And rulers that sent troops and armies and prepared regiments to rule over the rest of them and [put a stop to] paganism and polytheism and the oppression of oppressors and the power of the transgressors.

Ḥasan, may Allah be pleased with him and his father, did not find a force strong enough to hold these people back and prevent them from spreading their ideologies to his supporters and the sincere supporters of his father; especially after doubt and weakness had crept into the hearts of his followers causing their cowardice and feebleness to increase. Lies about the Ahl al-Bayt رسول الله ﷺ increased and the false beliefs spread. The famous Shī'ī Sayyid Muḥsin al-Āmīn mentions this on the authority of one of his Imāms in his *Mawsū'ah*:

قال السيد علي خان في كتاب الدرجات الرفيعة في طبقات الإمامية من الشيعة روي عن أبي جعفر محمد بن علي الباقر - عليهما السلام - أنه قال لبعض أصحابه يا فلان ما لقينا من ظلم قريش إيانا و تظاهرهم علينا و ما لقى شيعتنا و محبونا من الناس أن رسول الله (ص) قبض وقد أخبر

أنا أولى الناس بالناس فملاة علينا قريش حتى أخرجت قريش الأمر عن معده و احتجت على الأنصار بحقنا و حجتنا ثم تداولتها قريش واحدا بعد واحد حتى رجعت إلينا فنكثت بيعتنا و نصب الحرب لنا و لم ينزل صاحب الأمر في صعود كؤود حتى قتل فبوع الحسن ابنه و عوهد ثم غدر به و أسلم و وثب عليه أهل العراق حتى طعن بخنجر في جنبه و انتهب عسركه و عوجلت خالخل أمهات أولاده فوادع معاوية و حقن دمه و دم أهل بيته و هم قليل حق قليل ثم بايع الحسين أهل العراق عشرون ألفا غدروا به و خرموا عليه و بيعته في أعناقهم فقتلوه ثم لم نزل أهل البيت نستذل و نستضام و نقصى و نمتهن و نحرم نقتل و نخاف و لا نأمن على دمائنا و دماء أوليائنا و وجد الكذابون الجاحدون لكتبهم و جحودهم موضعا يتقربون به إلى أوليائهم و قضاء السوء في كل بلدة فحدثوهم بالأحاديث المكذوبة و رووا عنا ما لم نقله و ما لم نفعله ليبغضونا إلى الناس

Sayyid 'Alī Khān says in *Kitāb al-Darajāt al-Rāfi'ah fī Ṭabaqāt al-Imāmiyyah min al-Shī'ah*:

It has been narrated from Abū Ja'far Muḥammad ibn 'Alī al-Bāqir عليه السلام that he said to some of his companions, “O so-and-so, how much injustice and pretence have we witnessed from Quraysh! How much have our supporters gone through cowering away from people! The Prophet صلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed away having declared that we are the most rightful of people to the people, causing Quraysh to join forces with us, until Quraysh removed the matter from its origin and beat the Anṣār to our right and evidence. The Quraysh then handed them over to one after the other until they came to us and violated our pledge and waged war against us. The leader thereafter faced insurmountable obstacles until he was martyred. His son, Ḥasan, thereafter came into power

and allegiance was pledged to him. He was later deceived. The people of Iraq accepted Islam and pounced on him until he was eventually stabbed with a dagger in his side. His army was overcome and the anklets of the mothers of his children were seized. He handed the matter over to Mu‘awiyah and saved his blood and the blood of his family who were truly less in number. Husayn later took bay‘ah from twenty thousand people of Iraq, who eventually deceived him and rose up against him, despite having pledged allegiance to him, until they eventually killed him. Then we, the Ahl al-Bayt, were lowered, treated unjustly, driven away, humiliated, and deprived. We were killed and we were afraid. Neither our blood, nor the blood of our associates was safe. The lying rebels found a way to use their lies and transgression to gain closeness to their leaders and corrupt judges in every city. They related false, fabricated tales to them, and related from us that which we did not say or do to make people hate us.¹

The falsifiers lied and fabricated statements in order to give rise to their falsehood and spread their misguidance. Sayyidunā ‘Alī and his pure progeny were not involved in this. The Saba’iyyah and their leader, ‘Abd Allāh ibn Saba’, were at the forefront of the fabricators and deceivers. After a long period of time and many incidents, they proved to be highly successful in their endeavours and managed to corrupt many people, deceive them and cause them to abandon the correct, clear way of Islam. They caused them to abandon the religion of Allah سُبْحَانَهُ وَتَعَالَى for a strange, unknown religion leaving behind the simple Islamic beliefs that are free from any kind of polytheism and

1 *A‘yān al-Shī‘ah*, 1/34.

paganism. They instigated them to stop believing in the oneness of Allah ﷺ, in freedom, jihād, democracy, justice and considering man honourable without segregating due to status, lineage, position, authority and power. Yes, they caused them to abandon all of these things and made them adhere to philosophical ideologies which were adopted from the ideologies of the Jews, pagans, fire worshippers, and Christians. They led them to ascribing partners to Allah in worship and towards extremism, segregating between the Children of Ādam عَبْدُوْنَ اَدَمَّ based on status, lineage, position, authority and power and that a man can be better than others due to being born in a certain family, whereas he has no honourable trait besides this, and that so-and-so is the lowest of people as they were not born in that respected family even if they may possess all honourable qualities. They caused them to fall into such follies and shams, and others too. The Saba'iyyah are therefore the origin of every sect that came from the Shī'ah, and the ideologies of Ibn Sawdā' became the foundation block of all of those sects. These sects further divided based on the different things they adopted.

Whoever adopted all of them were given a specific name, and those who adopted some of their ideologies and left some were given another name. Whoever took most of them and only left some were given a separate name. None of them followed a path besides that of the Saba'iyyah. You will soon see all of this with your own eyes and will witness it for yourself in trustworthy, reliable books with proofs. We will explain this in the chapter with regards to sects which will be separately mentioned in this book to shed light on the various Shī'ī sects.

Al-Ḥakīm al-Dihlawī mentions the following after his research about the sects of Shi'ism and after mentioning the first Shī'ah:

الطبقة الثانية جماعة ممن ضعف إيمانهم من أهل النفاق و هم قتلة عثمان و أتباع عبد الله بن سبأ الذين كانوا يسبون الصحابة الكرام و هم الذين انخرطوا في عسكر الأمير و عدّوا أنفسهم من شيعته خوفا من عاقبة ما صدر منهم من تلك الجنائية العظمى و بعض منهم تشبيوا بأذىال الأمير طمعا في المناصب العالية و رفعة المراتب فحصل لهم بذلك مزيد الأمانة و كمال الطمأنينة و مع ذلك فقد أظهروا للأمير كرم الله وجهه ما انطرووا عليه من اللؤم و الخبائث فلم يجيئوا دعوته و أضروا على مخالفته و ظهرت منهم الخيانة على ما نصبووا عليه و استطالت أيديهم على عباد الله و أكل أموالهم و ألسنتهم في الطعن على الصحابة و هذه الفرقة هم رؤساء الروافض و أسلافهم و مسلمو الثبوت عندهم فإنهم وضعوا بناء دينهم و إيمانهم في تلك الطبقة على رواية هؤلاء الفساق المنافقين و منقولاتهم فلذا كثرت روايات هذه الفرقة عن الأمير كرم الله تعالى وجهه بواسطة هؤلاء الرجال و قد ذكر المؤرخون سبب دخول أولئك المنافقين في هذا الباب و قالوا إنهم قبل وقوع التحكيم كانوا مغلوبين لكثر الشيعة الأولى في عسكر الأمير و تغلبهم و لما وقع التحكيم و حصل اليأس من انتظام أمور الخلافة و كادت مدة الخلافة تتم و تنتقض و تخلفها نوبة العضوض رجع الشيعة الأولى من دومة الجندي التي كانت محل التحكيم إلى أوطنهم لحصول اليأس من نصرة الدين و شرعوا بتأييده بترويج أحكام الشريعة و الإرشاد و رواية الأحاديث و تفسير القرآن المجيد كما أن الأمير - كرم الله تعالى وجهه - دخل الكوفة و اشتغل بمثل هذه الأمور و لم يبق في ركاب الأمير إذ ذاك من الشيعة الأولى إلا القليل من كانت له دار في الكوفة فلما رأت هاتيك الفرقة الضالة

المجال في إظهار ضلالتهم أظهروا ما كانوا يخفونه من إساءة الأدب في حق الأمير و سب أصحابه و أتباعه الأحياء منهم والأموات و مع هذا كان لهم طمع في المناصب أيضا لأن العراق و خراسان و فارس و البلاد الآخر الواقعه في تلك الأطراف كانت باقية بعد في تصرف الأمير و حكومته و الأمير كرم الله تعالى وجهه - عاملهم كما عاملوه كما وقع ذلك لموسى عليه السلام مع اليهود و لنبينا علي الصلاة و السلام مع المنافقين

The second group were those whose faith was weak. They were the murderers of 'Uthmān and the supporters of 'Abd Allāh ibn Saba' who used to revile the Noble Companions ﷺ. They were the ones who joined forces with the army of the Leader and included themselves in his group due to the fear of the consequence of their grave mistake. Some of them clung to the tail straps of the Leader desiring a lofty status and high ranking. Due to this, their desires increased and they became content. Along with that, they spread wickedness and their disgusting views they had about the Leader ﷺ. They did not accept his message and staunchly opposed him. They betrayed him despite the status they had given him. They stretched out their hands to consume the wealth of people and outstretched their tongues to revile the Companions. The members of this group were the chiefs and elders of the Rawāfiḍ and the steadfast according to them. They laid the foundation of their religion and faith in that group based on the sayings and narrations of these corrupt hypocrites. It is for this reason that there are many narrations about the Leader ﷺ which have been narrated from these men. Historians have mentioned why these hypocrites became involved in this matter. They say:

Before the Arbitration [at Ḫiṣbūn] they were outnumbered due to the presence and majority of the original Shī'ah in the army of the Leader. However, after the Arbitration, the hope of establishing the Khilāfah was lost, and the specified term for the Khilāfah was about to come to an end and the era of unjust rule soon to follow, the first Shī'ah returned from Dawmat al-Jandal, which was where the Arbitration took place, to their homelands, as they had lost hope of assisting Islam. They then occupied themselves with spreading the rulings of Sharī'ah, advices, and transmitting ḥadīth and exegesis of the Qur'ān. Along with this, the Leader عليه‌الله‌عَزَّوجَلَّ entered Kūfah and also became occupied in these kinds of matters. And there did not remain in the company of the Leader عليه‌الله‌عَزَّوجَلَّ any of the first Shī'ah, except for a few who owned houses in Kūfah. When this misguided group saw the opportunity to display their deviance, they openly pronounced what they previously concealed of their disrespect for the Leader عليه‌الله‌عَزَّوجَلَّ, and freely insulted his companions and supporters, whether dead or alive. Along with this, they desired respected posts; as Iraq, Khurāsān, Persia and other neighbouring countries were still under the authority of the Leader عليه‌الله‌عَزَّوجَلَّ. The Leader عليه‌الله‌عَزَّوجَلَّ would treat them as they treated him, as occurred with Mūsā عليه‌الله‌عَزَّوجَلَّ and the Jews, and our Prophet صلَّى اللهُ عَلَيْهِ وَسَلَّمَ with the hypocrites.¹

Al-Nawbakhtī has also acknowledged this:

فَلَمَّا قُتِلَ عَلِيٌّ عَلَيْهِ السَّلَامُ افْتَرَقَتِ التِّيَّارَاتُ عَلَى إِمَامَتِهِ فَصَارُوا فَرَقَّاتٍ ثَلَاثَةَ فَرَقَّةَ مِنْهُمْ قَالَتْ إِنَّ عَلِيًّا لَمْ يُقْتَلْ وَلَمْ يَمُتْ وَلَا يُقْتَلْ وَلَا يَمُوتْ حَتَّى يَسْوَقَ الْعَرَبُ بَعْصَاهُ وَيَمْلأُ الْأَرْضَ عَدْلًا وَقَسْطًا كَمَا مَلَأَتْ ظُلْمًا وَجُورًا وَهِيَ أَوْلَ فَرَقَّةٍ فِي الإِسْلَامِ قَالَتْ بِالْوُقْفِ بَعْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

1 *Mukhtasar al-Tuhfah al-Ithnā 'Ashariyyah*, pg. 56-58.

عليه و آله من هذه الأمة وأول من قال بالغلو و هذه الفرقة تسمى السبئية أصحاب عبد الله بن سبأ و كان ممن أظهر الطعن على أبي بكر و عمر و عثمان و الصحابة و تبرأ منهم و قال إن عليا عليه السلام أمره بذلك فأخذه علي فسأله عن قوله هذا فأقر به فأمر بقتله فصاح الناس إليه يا أمير المؤمنين أتقتل رجالاً يدعون إلى حبكم أهل البيت وإلى ولايتك والبراءة من أعدائك فصيروه إلى المدائن و حكى جماعة من أهل العلم من أصحاب علي عليه السلام أن عبد الله بن سبأ كان يهودياً فأسلم و والي علي عليه السلام وكان يقول وهو على يهوديته في يوشع بن نون بعد موسى عليه السلام بهذه المقالة فقال في إسلامه بعد وفاة النبي صلى الله عليه و آله في علي عليه السلام بمثل ذلك وهو أول من أشهر القول بفرض إماماة علي عليه السلام و أظهر البراءة من أعدائه وكاشف مخالفيه فمن هناك قال من خالف الشيعة إن أصل الرفض مأخوذ من اليهودية ولما بلغ عبد الله ابن سبأ نعي علي بالمدائن قال للذى نعاه كذبت لو جئتنا بدماغه في سبعين صرة وأقمت على قتله سبعين عدلاً لعلمنا أنه لم يمت ولم يقتل ولا يموت حتى يملك الأرض

When 'Alī عليه السلام was martyred, those who had come together under his rule, separated dividing into three groups. The first group believed that 'Alī was neither killed nor did he die, and that he will never be killed nor will he die until he ushers the Arabs using his staff and fills the earth with justice as it was filled with injustice and corruption. This was the first group in Islam to support the ideology of *al-Waqf* [halting the line of *Imāmah*] after the demise of the Prophet صلَّى اللهُ عَلَيْهِ وَسَلَّمَ. They were also the first to practice extremism. This group is known as the *Saba'iyyah*, the companions of 'Abd Allāh ibn Saba', who was amongst those who reviled Abū Bakr, 'Umar, 'Uthmān, and other Companions and disassociated from them claiming that 'Alī

عَلِيٌّ عَلِيُّ الْأَعْلَمُ commanded him to do so. 'Alī had him arrested due to this statement of his. Upon interrogation, he confessed to having said it. 'Alī commanded that he be killed; however, people came running to him screaming, "O Leader of the Believers, do you wish to kill a man who calls towards love for you, the Ahl al-Bayt, and calls towards your support and disassociation from your enemies?" Due to this, he expelled him to al-Madā'in. A group of scholars amongst the companions of 'Alī عَلِيُّ الْأَعْلَمُ mention that 'Abd Allāh ibn Saba' was a Jew who accepted Islam and began to support 'Alī عَلِيُّ الْأَعْلَمُ. When he was still a Jew, he was of the opinion that Yūsha' ibn Nūn came into power after Mūsā عَلِيُّ الْأَعْلَمُ. After he accepted Islam, he said the same about 'Alī عَلِيُّ الْأَعْلَمُ after the demise of the Prophet ﷺ. He was the first one to give rise to the concept of it being necessary to believe in the rule of 'Alī عَلِيُّ الْأَعْلَمُ and he disassociated from his enemies and showed open hostility towards his opposers. Due to this, those who oppose the Shī'ah say that their practices were taken from the Jews. When the news of the demise of 'Alī reached 'Abd Allāh ibn Saba' when he was in al-Madā'in, he said to the news bearer, "You lie! If you were to come to me with his brain in seventy bags and brought seventy witnesses, we still would not believe that he died or that he was killed. He will not die until he controls the world."¹

Al-Kashshī and others who have already been mentioned state the same. We intentionally repeated this text as it is directly related to the topic, it is of utmost importance when understanding the Shī'ah and Shi'ism and so that we can jog the memory of the reciter as perhaps they may have forgotten.

¹ Al-Nawbakhtī: *Firaq al-Shī'ah*, pg. 43-44.

This was therefore the first incident to do with creed that took place in the history of Shi'ism and the first radical change, in centuries, that was unlike the thoughts and views of the early Shī'ah. After this, Judaism began to head the ideologies of Shi'ism and the Shī'ah. Al-Nawbakhtī has acknowledged this; al-Kashshī also acknowledged this before him, and so did Sa'd al-Qummī after him, and many others as well. This is also the opinion of every individual that has extensively researched and examined history amongst historians, biographers or experts in sects, whether they were Believers or disbelievers, Sunnīs or Shī'ah, or even orientalists amongst the Jews, Christians, and others. Wellhausen says whilst mentioning the Saba'iyyah:

The origins of the Sabaiyya go back to the time of Ali and Hasan. They are derived from Abd Allah b. Saba. As his strange name suggests, he was also a Yemenite, coming from the capital San'a. He is also said to have been a Jew. This leads one to the Jewish origin of the sect. Of course, Muslims call many things Jew and Jewish, when they are not. But in fact Shi'ite dogmatism, the founder of which is considered to be Ibn Saba, seems to come from Jews rather than Iran.¹

In another chapter, we will discuss the Saba'iyyah and the beliefs that the Jews and others instilled in them when the need will arise to discuss the Saba'iyyah again. Before we come to the conclusion, we would like to mention that a group of the first Shī'ah adhered to their original beliefs as well as those beliefs of theirs that were shared with the Muslims, until some changes took place. The progeny of Sayyidunā 'Alī عليه السلام were at the forefront of this, for example; Ḥasan, Ḥusayn,

¹ *Al-Khawārij wa al-Shī'ah*, pg. 170-171; Wellhausen: *The Religio-Political Opposition Parties in Early Islam*, pg. 91.

Muhammad, Abū Bakr, ‘Umar, ‘Uthmān, ‘Abbās and others besides them from the progeny of Sayyidunā ‘Alī رض and the rest of the Hāshimiyyīn, such as the sons of Sayyidunā ‘Abbās, Sayyidunā ‘Aqīl, Sayyidunā Ja‘far ibn Abī Ṭālib and others from the uncles of Husayn and his father’s cousins.

This is the last point that we wanted to raise in this chapter. The next chapter includes the baseless accusations, weak conspiracies, and various allegations that the Saba’iyyah fabricated to gain authority over the Islamic Empire and its leader, the Khalīfah of the Believers, Sayyidunā ‘Uthmān ibn ‘Affān رض. This will be mentioned as the generation that came after the first Shī‘ah, took these ideologies as their foundation and abandoned the way of Sayyidunā ‘Alī and his family رض. Following the way of their unrighteous ancestors, they used their tongues and pens in opposition of that leader who was unjustly killed. He has a deep connection with this as his killers or those who helped his killers are the ones who aided the Saba’iyyah. It came to be through them. They adopted their opinions and went astray due to holding on to their ideologies, thus causing them to deviate from the path of truth and guidance. These opinions and ideologies continued to spread corruption, incite hatred and cause division. They cause pain and open old wounds. Along with this, we will mention historical events; the benefits and consequences of them. Allah سبحانه وتعالى is the One Who grants ability. We ask Him to make us fair in our speech and accurate in spreading the truth. He is the One Who grants acceptance.

Chapter Three

The Shī'ah and their Reviling of the Possessor of Two Lights ، وَرَجُلَيَّتِهِ عَنْهُ، and the Corruption the Saba'iyyah spread during his time

Before we discuss this matter, we would like to uncover some facts that have been concealed for far too long from many people, including the knowledgeable. Firstly, generally the Shī'ah have made falsehood their salient feature and gave it a religious coat with the name of Taqiyyah, to such an extent that they say:

لَا إِيمَانَ لِمَنْ لَا تَقْيَةَ لَهُ

There is no faith in one who does not believe in Taqiyyah.¹

They have slandered Muḥammad al-Bāqir by falsely attributing this narration to him.

They boldly fabricated multiple lies about Sayyidunā ‘Alī and the Ahl al-Bayt رَحْمَةُ اللَّهِ عَلَيْهِ وَبَرَّهُ وَجَمِيعُ أَهْلِ بَيْتِهِ، causing them much sorrow. These were the very people who considered them their leaders, which in itself caused them grief. One of their great biographers, al-Kashshī, narrates from Ibn Sinān:

قال أبو عبد الله (ع) إنما أهل بيته صادقون لا يخلو من كذب يكذب علينا ويسقط صدقنا بکذبه علينا عند الناس كان رسول الله صلى الله عليه وآله أصدق الناس لهجة وأصدق البرية كلها وكان مسيلمة يكذب عليه وكان أمير المؤمنين (ع) أصدق من برأ الله بعد رسول الله وكان الذي يكذب عليه ويعمل في تكذيب صدقه ويفترى على الله الكذب

¹ Al-Kāfi fī al-Uṣūl, Chapter with regards to Taqiyyah, 2/19, Iran.

عبد الله بن سبأ لعنه الله وكان أبو عبد الله الحسين بن علي (ع) قد ابْتَلَي بالمختر ثم ذكر أبو عبد الله الحارث الشامي وبنان فقال كاتا يكذبان على علي بن الحسين (ع) ثم ذكر المغيرة بن سعيد وبزيعا والسرى وأبا الخطاب ومعمرا ويشارا الأشعري وحمزة اليزيدي وصائد النهدى فقال لعنهم الله إنا لا نخلو من كذاب يكذب علينا كفانا الله مؤنة كل كذاب وأذاقهم الله حر الحديد

Abū ‘Abd Allāh عَلَيْهِ السَّلَام said, “We belong to an honest family. However, there will always be a fabricator who spreads lies about us and hides our true statements from people with the lies he spreads about us. The Prophet ﷺ was the most truthful of people in speech and was the most honest amongst all creation, yet Musaylamah would spread lies about him. The Leader of the Believers عَلَيْهِ السَّلَام was the most truthful person of Allah’s creation after the Prophet ﷺ. The person who would spread lies about him, try to alter his statements, and falsely attribute statements to Allah was ‘Abd Allāh ibn Saba’. ‘Abd Allāh ibn al-Husayn ibn ‘Alī was tested with al-Mukhtār.” He then mentioned Abū ‘Abd Allāh al-Ḥārith al-Shāmī and Bannān saying, “They used to attribute falsities to ‘Alī ibn al-Husayn عَلَيْهِ السَّلَام.” He then mentioned Mughīrah ibn Sa‘īd, Bazi‘, Sarī, Abū al-Khatṭāb, Ma‘mar, Bashshār al-Ash‘arī, Hamzah al-Yazidī and Ṣā’id al-Nahdī and said, “May Allah’s curse be upon them. We are never free from a liar that attributes lies to us. Allah is enough for us against every liar. May Allah give them a taste of the heat of iron.¹

Secondly, most of the narrators who mentioned the false claims and slanders, which led to the assassination of Sayyidunā ‘Uthmān رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَامٌ and the opening of the door of corruption amongst the Believers, were

1 *Rijāl al-Kashshī*, pg. 257-258.

Shī'ah. They blew things out of proportion, exaggerated the matter, and kindled the fire. Historians narrated random narrations from them without verification and evaluation. They did not differentiate fact from fib, right from wrong, and scrawny from plump. Historians and narrators took all of these fabricated narrations from them in order to call towards their falsehood, support their opinions, and realise their goals and motives.

Thirdly, they did not narrate these incidents from those who witnessed them. Instead, it was mere hearsay, fabrications, and falsehood. Many a time, the narrators related details about incidents that took place decades before they were even born. This will be explained later on.

Fourthly, the narrators along with their dishonesty, treachery, and invitation towards their school of thought showed bias when relating these narrations and incidents. They followed the group who blew into the ashes and kindled the fire of corruption. They strove and made a conscious effort to spread corruption using their pens and tongues, as their predecessors strove with their bodies and souls. Due to this, it is necessary for every author who wishes to understand the facts about accepting their narrations to exercise caution, with a vigilant eye, being sure to avoid doubtful matters. One should exercise caution concerning those narrations that are not supported by other narrations which have been related by reliable narrators who are not involved in fabrication in any way. It is for this reason that the narrations that have been narrated only by Abū Mikhnaf, al-Wāqidī, and the two al-Kalbīs are not considered when deducing and deriving rulings.

Unfortunately, they have been relied upon for narrations that relate incidents about the Companions of the Prophet ﷺ—the

supporters and guides of this Ummah. The former are the heirs of their predecessors, who were the heads of the rebels and transgressors. They were the servants of the materialistic Jews and fire worshippers or were deceived by them. Nonetheless, they followed their way and completely adopted their beliefs and ideologies. They treading the path that was later known as the Goebbels Way [the summary of which was]:

Lie as much as you can until you yourself believe it to be true without hesitation, shame, and modesty.

It is amazing how much they lied, how ridiculous their statements were, and how bold they were when making them. We have made sure to mention only that which is factual and has been proven by clear evidence. We did not merely mention our assumptions, but rather considered only those sources considered trustworthy and reliable by the Shī'ah. The sources are listed below:

Abū Mikhnaf

Muhsin al-Amīn mentions in his book, *A'yān al-Shī'ah*, under the title: Those amongst the Shī'ah that wrote about expeditions, history and wars. He says:

أبو مخنف لوط بن يحيى الأزدي الغامدي قال النجاشي من أصحاب
الأخبار بالكوفة ووجههم وصنف كتاباً كثيرة منها فتوح الشام العراق
خراسان الجمل صفين النهر الغارات مقتل الحسين (ع) وغيرها
وقال ابن النديم في الفهرست قرأت بخط أحمد بن الحارث البزار
قال العلماء أبو مخنف بأمر العراق وأخبارها وفتورها يزيد على غيره
والمدائني بأمر خراسان والهند وفارس والواقدي بالحجاج والسيرة

وقد اشتركوا في فتوح الشام واثنان من الثلاثة شيعة أبو مخنف
والواقدي

Abū Mikhnaf, Lūṭ ibn Yaḥyā al-Azdī al-Ghāmidī. Al-Najāshī says about him, “He was one of the narrators of Kūfah and was also their representative. He wrote many books, some of which are *Futūḥ al-Shām*, *al-‘Irāq*, *Khurāsān*, *al-Jamal*, *Ṣifṭīn*, *al-Nahr*, *al-Ghārāt*, *Maqtal al-Husayn*, etc.”

Ibn al-Nadīm says in *al-Fihrist*, “I read in the handwriting of Aḥmad ibn al-Ḥārith al-Khazzāz that the scholars said, ‘Abū Mikhnaf narrates more than anyone else about the news and conquests of Iraq, al-Madā'inī with regards to Khurāsān, India, and Persia, and al-Wāqidī concerning Ḥijāz and Sīrah. They all shared the credit of writing about the conquests of Syria.’” Two out of the three of them were Shī'ah: Abū Mikhnaf and al-Wāqidī.¹

As you know, al-Najāshī has mentioned him amongst those who authored books for the Shī'ah. He has added the following to the list of books mentioned by al-Muḥsin: *Kitāb al-Saqīfah*, *Kitāb al-Shūrā*, *Kitāb Qatl ‘Uthmān*, *Kitāb al-Hakamayn*, *Maqtal Amīr al-Mu'minīn*, *Qatl al-Husayn*, *Maqtal Ḥujr ibn ‘Adī*, *Akhbār al-Mukhtār*, *Akhbār al-Zayyāt*, *Akhbār Muḥammad ibn Abī Bakr*, *Maqtal Muḥammad*, and other books besides these. As he mentioned that he was the most profound scholar of the narrators regarding Kūfah and was also the representative. He would be content with his narrations. He has narrated from Ja'far ibn Muḥammad ^{عليه السلام}.²

1 *A'yān al-Shī'ah*, pg. 127. [Al-Wāqidī being a Shī'ī is a claim without proof. None of the early experts of transmitter biographies, despite pointing out his unreliability, ever made such an accusation. Translator's note]

2 Al-Najāshī: *Fihrist Asmā' Muṣannifī al-Shī'ah*.

Al-Ṭūsī mentions that his father was one of the companions of ‘Alī, as he mentions in his *Rijāl*.

Al-Hillī has mentioned in *al-Thiqāt* that his father was amongst the companions of al-Bāqir and he is from the companions of Ja‘far.¹

Al-Qummī mentions him in his book, saying:

لوط بن يحيى بن سعيد بن مخنف بن سليم الأزدي شيخ أصحاب الأخبار بالكوفة ووجههم كما عن جش وتووفي سنة ١٥٧ يروي عن الصادق (ع) ويروي عنه هشام الكلبي وجده مخنف بن سليم صحابي شهد الجمل في أصحاب علي (ع) حاملا راية الأزد فاستشهد في تلك الواقعة سنة ٣٦ وكان أبو مخنف من أعاظم مؤرخي الشيعة ومع اشتهرار تشيعه اعتمد عليه علماء السنة في النقل عنه كالطبرى وابن الأثير وغيرهما وليعلم أن لأبي مخنف كتابة كثيرة في التاريخ والسير منها كتاب مقتل الحسين (ع) الذي نقل منه أعاظم العلماء المتقدمين واعتمدوا عليه

Lūṭ ibn Yaḥyā ibn Sa‘īd ibn Mikhnaf ibn Salīm al-Azdī was the senior narrator and representative in Kūfah as reported from al-Najāshī. He died in the year 157 AH. He narrates from al-Ṣādiq عَلَيْهِ السَّلَام and Hishām al-Kalbī narrates from him. His grandfather, Mikhnaf ibn Salīm, was a Companion who took part in the Battle of Jamal alongside ‘Alī عَلَيْهِ السَّلَام, holding the flag of the Azd. He was martyred in that battle, in 36 AH. Abū Mikhnaf was one of the greatest Shī‘ī Historians. Despite being a famous Shī‘ī, many Sunnī scholars relied on his narrations, such as al-Ṭabarī, Ibn al-Athīr, and others. Abū Mikhnaf authored many books on history and biographies. One of these was the book *Maqtal al-Husayn*

¹ *Rijāl al-Hillī*, pg. 282.

عليه السلام, which many great scholars of the past have quoted from and relied upon.¹

This is what the Shī‘ī scholars have mentioned about his Shi‘ism. The names of his books suggest what an ardent Shī‘ī he was. [A list of] these books has previously been quoted from al-Najāshī.

As for the opinion of the Ahl al-Sunnah about him, it has been narrated by Ibn Ḥajar al-‘Asqalānī:

لوط بن يحيى أبو مخنف أخباري تالف لا يوثق به تركه أبو حاتم وغيره
وقال الدارقطني ضعيف وقال يحيى بن معين ليس بشقة وقال مرة ليس
 بشيء وقال ابن عدي شيعي محترق صاحب أخبارهم قلت روى عن
 الصعقي بن زهير وجابر الجعفي ومجالد وروى عنه المدائني وعبد
 الرحمن بن مغراة ومات قبل السبعين ومائة وقال أبو عبيد الأجربي
 سألت أبا حاتم عنه فنفخ بيده وقال أحد يسأل عن هذا وذكره العقيلي
 في الضعفاء

Lūṭ ibn Yahyā, Abū Mikhnaf: A worthless Akhbārī, unreliable. Abū Ḥātim and others have discarded him [suspecting him of forgery].

Dāraqutnī says, “He is ḏā‘īf.”

Yahyā ibn Ma‘īn says, “He is not reliable.”

In another instance he said, “He is nothing.”

Ibn ‘Adī says: He is an extremist Shī‘ī, reporter of their narrations.

I say: He narrates from al-Ṣā‘qī ibn Zuhayr, Jābir al-Ju‘fī, and Mujālid. Al-Madā‘īnī and ‘Abd al-Rahmān ibn Maghrā’ have narrated from him. He died before 170 AH.

1 *Al-Kunā wa al-Alqāb*, 1/148-149.

Abū ‘Ubayd al-Ājurri says, “When I asked Abū Ḥātim about him, he shook his hand and said, ‘Does anyone ask about him?’”

Al-‘Uqaylī includes him amongst the weak narrators.¹

Al-Dhahabī mentions a similar text in his *al-Mīzān*.²

Al-Dhahabī mentions the same in *al-Muntaqā* quoting from Ibn Taymiyyah’s *al-Minhāj*, under the chapter of those who are known for lying. After mentioning him, he includes the report of Ash-hab ibn al-‘Azīz al-Qaysī, who says:

سُئِلَ مَالِكُ رَضِيَ اللَّهُ عَنْهُ عَنِ الرَّافِضَةِ فَقَالَ لَا تَكْلِمُهُمْ وَلَا تَرُوْعُهُمْ
فَانْهُمْ يَكْذِبُونَ وَعَنْ حَرْمَلَةَ بْنِ يَحْيَى أَنَّهُ قَالَ سَمِعْتُ الشَّافِعِيَ رَضِيَ
اللَّهُ عَنْهُ يَقُولُ لَمْ أَرْ أَحَدًا أَشْهَدَ بِالْزُورِ مِنَ الرَّافِضَةِ وَعَنْ مُؤْمِلِ بْنِ
إِهَابِ الرَّبِيعِيِّ أَنَّهُ قَالَ سَمِعْتُ يَزِيدَ بْنَ هَارُونَ يَقُولُ يَكْتُبُ عَنْ كُلِّ مُبْتَدِعٍ
إِذَا لَمْ يَكُنْ دَاعِيَةً إِلَّا الرَّافِضَةُ فَانْهُمْ يَكْذِبُونَ وَعَنْ مُحَمَّدِ بْنِ سَعِيدِ
الْأَصْفَهَانِيِّ أَنَّهُ قَالَ سَمِعْتُ شَرِيكَ بْنَ عَبْدِ اللَّهِ التَّنْخُعِيَ يَقُولُ أَحْمَلُ
الْعِلْمَ عَنْ كُلِّ مَنْ لَقِيَتْهُ إِلَّا الرَّافِضَةُ فَانْهُمْ يَضْعُونَ الْحَدِيثَ وَيَتَخَذُونَهُ
حَدِيثًا وَعَنْ أَبِي مَعَاوِيَةَ أَنَّهُ قَالَ سَمِعْتُ الْأَعْمَشَ يَقُولُ أَدْرَكَتِ النَّاسُ
وَمَا يَسْمُونَهُمْ إِلَّا الْكَذَابِينَ (يُعْنِي الرَّوَافِضَ) ثُمَّ قَالَ نَقَلاَ عَنْ شِيخِ
الْإِسْلَامِ وَمَنْ تَأْمَلُ كَتْبَ الْجَرْحِ وَالتَّعْدِيلِ رَأَى الْمَعْرُوفَ عَنْ مَصْنَفِهِ
بِالْكَذْبِ فِي الشِّيَعَةِ أَكْثَرُهُمْ فِي جَمِيعِ الطَّوَافَفِ وَالرَّافِضَةُ يَقْرُونَ
بِالْكَذْبِ حِيثُ يَقُولُونَ بِالْتَّقْيَةِ

Mālik رَضِيَ اللَّهُ عَنْهُ was asked about the Rāfiḍah, so he replied, “Do not speak to them nor narrate from them as they lie.”

1 *Lisān al-Mīzān*, 4/492-493.

2 Al-Dhahabī: *Mīzān al-I‘tidāl*, 2/360.

It has been narrated from Ḥarmalah ibn Yaḥyā that he said, “I heard al-Shāfi‘ī رَضِيَ اللَّهُ تَعَالَى عَنْهُ saying, ‘I never saw anyone more brazen in false testimonies than the Rāfiḍah.’”

It is narrated from Mu’ammal ibn Iḥāb al-Ribātī that he said, “I heard Yazīd ibn Hārūn saying, [Information attained] from any innovator can be written as long as he does not call towards it, except for the Rāfiḍah, as they lie.”

It is narrated from Muḥammad ibn Sa‘īd al-Asfahānī that he said, “I heard Sharīk ibn ‘Abd Allāh al-Nakha‘ī saying, ‘Attain knowledge from whoever you meet except the Rāfiḍah, as they fabricate narrations then consider them as [authentic] narrations.’”

It has narrated from Abū Mu‘āwiya that he said, “I heard al-A‘mash saying, ‘I met some people who were called nothing but liars; meaning the Rawāfiḍ.’ He then mentioned on the authority of Shaykh al-Islām, ‘Whoever researches the books of Criticism and Praise will find that most of the scholars that are known by authors for fabricating belong to the Shī‘ī sect more than any other sect... The Rāfiḍah attest to lying as they believe in [the doctrine of] Taqiyyah.’”¹

These are the opinions the scholars, who specialize in the science of *Jarḥ wa Ta‘dīl* (ḥadīth narrator criticism) and in the science of evaluation of narrators, maintain about Abū Mikhnaf. These are the statement of the Scholars, Ḥuffāẓ and Muḥaddithīn regarding relying on them.

The gist of what we have said is that both parties, the Ahl al-Sunnah wa al-Jamā‘ah as well as the Shī‘ah, agree that Abū Mikhnaf was an

¹ Al-Dhahabī: *al-Muntaqā min Minhāj al-Itidāl*, pg. 21-23, al-Matba‘ah al-Salafiyyah, Cairo.

unreliable, untrustworthy Shī‘ī. As for al-Qummī’s statement, “Despite being a famous Shī‘ī, many Sunnī scholars relied on his narrations, such as al-Ṭabarī...” it is nothing but a lie as per the habit of his people. This is because it is well known to those who have researched al-Ṭabarī that he has neither written everything that he considered authentic in his *Tārīkh*, nor does he claim that all that he quoted is authentic. He explicitly mentions this in the foreword of his book:

فما يكن في كتابي هذا من خبر ذكرناه عن بعض الماضيين مما يستنكره
قارئه أو يستشنعه سامعه من أجل أنه لم يعرف له وجها في الصحة ولا
معنى في الحقيقة فليعلم أنه لم يؤت في ذلك من قبلنا وإنماأتي من قبل
بعض ناقليه إلينا وأنا إنما أدينا ذلك على نحو ما أدي إلينا

Some of the narrations that lay in this book of mine which I have sourced from those of the past would be unacceptable and appalling to one reading or listening to it as it cannot be reconciled nor does it hold any intrinsic correct meaning. Know well, that such narrations do not emanate from us, it is from those whom we have narrated from. We have merely quoted them as they were transmitted to us.¹

As for Ibn al-Athīr, he has also mentioned in the foreword of his book that he quotes from al-Ṭabarī and transmits from him the narrations that he himself quotes from others:

أني قد جمعت في كتابي هذا ما لم يجتمع في كتاب واحد ومن تأمله علم
صحة ذلك فابتدأت بالتاريخ الكبير الذي صنفه الإمام أبو جعفر الطبرى
إذ هو الكتاب المعمول عند الكافة عليه والمرجوع عند الاختلاف إليه
فأخذت ما فيه من جميع ترافقه لم أخل بترجمة واحدة منها

1 Al-Ṭabarī: *Tārīkh al-Umam wa al-Mulūk*, 1/5, foreword of the book, Beirut.

In this book of mine, I have compiled points that have never before been compiled in a single book. Whoever ponders over it will know that to be true. I began with *al-Tārīkh al-Kabīr* of Imām Abū Ja'far al-Ṭabarī, as it is the book that is depended on by the one who considers it sufficient for him and that which is referred to when there is any dispute. I copied all of its titles without leaving a single one out.¹

This is the reality of Abū Mikhnaf and the reality of al-Ṭabarī and Ibn al-Athīr *considering him reliable*.

Al-Wāqīdī

As for al-Wāqīdī, al-Muhsin al-Shī'ī mentions about him:

وَمُحَمَّدُ بْنُ عُمَرَ الْوَاقِدِيُّ قَالَ إِنَّ النَّدِيمَ كَانَ يَتَشَيَّعُ حَسْنَ الْمَذَهَبِ يَلْزَمُ التَّقْيَةَ وَهُوَ الَّذِي رَوَى أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ كَانَ مِنْ مَعْجَزَاتِ النَّبِيِّ (صَ) كَالْعَصَالِمُوْسَى (صَ) وَإِحْيَاءِ الْمَوْتَى لَعِيسَى بْنَ مَرِيمٍ عَلَيْهِ السَّلَامُ وَغَيْرُ ذَلِكِ مِنَ الْأَخْبَارِ عَالَمًا بِالْمَغَازِي وَالسَّيِّرِ وَالْفَتوْحِ وَالْأَخْبَارِ خَلْفَ ٦٠٠ قَمَطْرٍ كُتُبًا كُلُّ قَمَطْرٍ حَمَلَ رَجُلٌ وَقَبْلَ ذَلِكِ بَيْعٌ لَهُ كُتُبٌ بِالْفَيْ دِينَارٌ وَكَانَ لَهُ غَلَامًا مَمْلُوكًا يَكْتَبُ اللَّيلَ وَالنَّهَارَ لِهِ التَّارِيْخُ الْكَبِيرُ الْمَغَازِيُّ الْمَبْعَثُ أَخْبَارُ مَكَّةَ فَتُوحُ الشَّامَ فَتُوحُ الْعَرَاقَ الْجَمْلُ مَقْتُلُ الْحَسِينِ عَلَيْهِ السَّلَامُ السِّيَّرُ إِلَى غَيْرِ ذَلِكِ مِنَ الْكُتُبِ الْكَثِيرَةِ فِي السِّيَّرِ وَالْتَّارِيْخِ

As for Muḥammad ibn 'Umar al-Wāqīdī, Ibn al-Nadīm says [about him], "He would observe Shī'ī tendencies; sound in religion. He strongly observed Taqīyyah. He is the one who narrates that 'Alī was a miracle of the Prophet ﷺ just as the staff was the miracle of Mūsā and reviving the dead the

¹ Ibn al-Athīr: *al-Kāmil*, 1/5, foreword.

miracle of ʻIsā ibn Maryam [عَلَيْهِ الْكَلَمُ الْمُبِينُ]. He narrated other narrations as well. He possessed knowledge of war, expeditions, conquests, and narrations. He left behind six hundred bookshelves; each bookshelf had to be carried by two men, and before that, some of his books were sold for two thousand gold coins. He had two slaves that would write day and night. He has written *al-Tārīkh al-Kabīr*, *al-Maghāzī*, *al-Mab’ath*, *Akhbār Makkah*, *Futūh al-Shām*, *Futūh al-‘Irāq*, *al-Jamal*, *Maqtal al-Ḥusayn* [عَلَيْهِ الْكَلَمُ الْمُبِينُ], *al-Sīrah*, and many other biographies and books on history.¹

Al-Qummī mentions:

أبو عبد الله محمد بن عمر بن واقد المدني كان إماما عالما له التصانيف والمغازي وفتح الأمسكار وله كتاب الردة وغير ذلك كان من أقدم مؤرخي الإسلام وكتاب مغازي له مقدمة وشروح باللغة الانجليزية يروي عنه كتابه محمد بن سعد وجماعة من الأعيان وكان الواقدي مع ما ذكرناه من سعة علمه وكثرة حفظه لا يحفظ القرآن ثم روى عن المأمون أنه قال للواقدي أريد أن تصلي الجمعة غدا بالناس قال فامتنع قال لا بد من ذلك فقال لا والله يا أمير المؤمنين ما أحفظ سورة الجمعة حتى يبلغ النصف منها فإذا حفظه بدأ بالنصف الثاني فإذا حفظ النصف الثاني نسي الأول فأتعجب المأمون وتعس فقال لعلي بن صالح يا علي احفظه أنت فذكر أنه مثل المأمون لم يقدر على أن يحفظه فقال المأمون اذهب فصل بهم واقرأ أي صورة شئت وروى عن غسان قال صليت خلف الواقدي صلاة الجمعة فقرأ إن هذا لفي الصحف الأولى صحف عيسى وموسى... كان يتشيع حسن المذهب يلزم التقية وهو الذي روى أن عليا عليه السلام كان من معجزات النبي (ص) كالعصا لموسى (ص) وإحياء الموتى لعيسى بن مريم عليه السلام وغير ذلك من الأخبار

1 *A'yān al-Shī'ah*, the first discussion, part one, pg. 127.

Abū ‘Abd Allāh Muḥammad ibn ‘Umar ibn Wāqid al-Madanī was an Imām and Scholar. He wrote books about wars and conquests. He also wrote *Kitāb al-Riddah* and other books. He is amongst the first historians in the history of Islam. His *Kitāb al-Maghāzī* has an English foreword and commentaries. Muḥammad ibn Sa‘d and a group of people narrate his book from him...

Despite what we have mentioned of the knowledge and memory that he possessed, al-Wāqidī could not memorise the Qur’ān. It has been narrated from al-Ma’mūn that he said to al-Wāqidī, “I want you to lead the people in Friday prayer tomorrow.” He refused, however al-Ma’mūn said, “You must do so.”

He then said, “No, O Leader of the Believers. I have not memorised Sūrah al-Jumu‘ah.” He had memorised half of it. When he [al-Ma’mūn] helped him memorise, he began with the second half. However, by the time he was done memorising the second half, he forgot the first half.

Al-Ma’mūn became upset, so he said to ‘Alī ibn Ṣāliḥ, “O ‘Alī, you should help him memorise it.” It is mentioned that he too, like al-Ma’mūn, did not manage to make him memorise it. Al-Ma’mūn then said, “Go and recite whichever Sūrah you wish.”

It is narrated from Ghassān that he said, “I performed the Friday Prayer behind al-Wāqidī, and he recited:

إِنْ هَذَا لِفِي الصُّحْفِ الْأُولَى صُحْفٌ عَيْسَىٰ وَمُوسَىٰ

Indeed, this was mentioned in previous scriptures; the scriptures of Īsā and Mūsā [instead of the scriptures of Ibrāhīm and Mūsā].

He would observe Shī‘ī tendencies; sound in religion. He strongly observed Taqiyah. He is the one who narrates that ‘Alī عليه السلام was a miracle of the Prophet ﷺ just as the staff was the miracle of Mūsā عليه السلام and reviving the dead the miracle of Ḥasan ibn Maryam عليهما السلام.¹

Al-Khuwānasaṛī also mentions him in his book² and gives him the title of *al-Imām al-‘Allām* (the knowledgeable leader).

The Shī‘ah claim that he was a Shī‘ī who possessed poor memory and was unable to memorise. The Qur’ān would not remain in his memory and heart.

The statements of the experts on biographies and specialists of *Jarḥ wa Ta‘dīl* amongst the Ahl al-Sunnah wa al-Jamā‘ah are mentioned below.

Ibn Ḥibbān says:

كان يروي عن الثقات مقلوباً وعن الأئمّات مغضلاً... وكان أَحْمَدُ بْنُ حَنْبَلَ يَكْذِبُهُ... وَكَانَ يَقُولُ الْمَدِينِيُّ الْوَاقِدِيُّ يَضْعِفُ الْحَدِيثَ

He would narrate from reliable scholars but change the meaning and mentioned mysterious narrations on the authority of authentic narrators.

Aḥmad ibn Ḥambal considered him a liar.

Al-Madīnī would say, “Al-Wāqidī fabricates ḥadīth.”³

Al-Dhahabī says:

1 *Al-Kunā wa al-Alqāb*, 3/230-232.

2 *Rawdāt al-Jannāt*, 7/268.

3 Ibn Ḥibbān: *Kitāb al-Majrūhīn*, 2/284, Deccan.

مجمع على تركه وقال النسائي: كان يضع الحديث

It is agreed that he be abandoned as a narrator [due to being suspected of forgery].

Al-Nasa'ī says, “He would fabricate ḥadīth.”¹

As for Ibn Ḥajar, he has gathered the opinions of the scholars about him:

- » Al-Bukhārī رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, “Al-Wāqidī was born in Madīnah, lived in Baghdaḍ. *Matrūk al-Ḥadīth* (suspected of forgery in ḥadīth); Aḥmad, Ibn al-Mubārak, Ibn Numayr, and Ismā'īl ibn Zakariyyā have abandoned him.” He said elsewhere, “Aḥmad deemed him a liar.”
- » Mu'āwiyah ibn Ṣāliḥ said, “Aḥmad ibn Ḥambal said to me, ‘Al-Wāqidī is a *kadhdhāb* (liar).’ And Yaḥyā ibn Ma'īn said to me, ‘[He is] *da'īf* (weak).’ He once said, ‘He is nothing.’”
- » Ibn al-Madīnī said, “Al-Haytham ibn 'Adī is more reliable and his ahādīth are more pleasing than al-Wāqidī in my opinion.”
- » Al-Shāfi'ī رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, “All of al-Wāqidī's books are lies.”
- » Al-Nasa'ī رَضِيَ اللَّهُ تَعَالَى عَنْهُ said [in his book on weak narrators], “There are four narrators that are liars and well known for attributing false ahādīth to the Prophet ﷺ: al-Wāqidī of Madīnah, Muqātil of Kūfah, Muḥammad ibn Sa'īd al-Maṣlūb of Syria,” and he mentioned a fourth person.
- » Ibn 'Adī said, “His narrations are not reliable.”

¹ Al-Dhahabī: *al-Muğhnī*, 2/619.

- » Ibn al-Madīnī said, “I have twenty thousand narrations that are baseless. Ibrāhīm ibn Yaḥyā is a *kadhdhāb* (liar), yet, he is better in condition than al-Wāqidī in my opinion.”
- » Abū Dāwūd said, “I do not write his narrations, nor do I narrate from him. I have no doubt that he would fabricate narrations.”
- » Būndār said, “I have not seen a bigger liar than him.”
- » Ishaq ibn Rāhawayh said, “In my opinion, he is amongst the fabricators.”
- » Ibn al-‘Arabī narrated the following from al-Shāfi‘ī, “There were seven men in Madīnah who used to fabricate asānīd; al-Wāqidī was one of them.”
- » Abū Zur‘ah, Abū Bashīr al-Dūlābī, and al-‘Uqaylī said, “*Matrūk al-Ḥadīth* (suspected of forgery in ḥadīth).”
- » Abū Ḥātim al-Rāzī said, “We found that he related narrations from unknown Madanī scholars who were munkar.”
- » Ibn al-Jawzī narrated from Abū Ḥātim that he said, “He would fabricate.”
- » Al-Nawawī said, “Al-Wāqidī is ḏa‘īf with the consensus of the scholars.”
- » Al-Dhahabī says in *al-Mīzān*, “There has been continuous consensus of the scholars that al-Wāqidī is weak.” Some of our scholars have mentioned that which does not agree with his statement.
- » Al-Dāraqutnī said, “Weakness is apparent in his narrations.”
- » Al-Jūzajānī said, “He was not reliable.”

Ibn Ḥajar thereafter related an incident, which indicates his audacity to lie and deceive:

حدثنا عمرو الناقد قال قلت للواقدی تحفظ عن الشوری عن ابن خیش
عن عبد الرحمن بن نبهان عن عبد الرحمن بن حسان بن ثابت عن
أبیه فی لعن زوارات القبور فقال حدثنا سفیان فقلت أمله علی فاما له
علی بالمسند فقال حدثنا عبد الرحمن بن ثوبان فقلت الحمد لله الذي
أوقعك أنت تعرف أنساب الجن و مثل هذا يخفی

‘Amr al-Nāqid narrated to us that he said to al-Wāqidī, “Have you memorised from al-Thawrī the ḥadīth that he narrates from Ibn Khaytham, who narrates from ‘Abd al-Rahmān ibn Nabhān from ‘Abd al-Rahmān ibn Ḥassān ibn Thābit, who narrates from his father about the curse upon those women who visit the graveyard?”

He said, “Sufyān narrated it to us.”

I said to him, “Dictate it to me,” so he did so with the entire chain.

He said, “‘Abd al-Rahmān ibn Thawbān narrated to us.”

So, I said, “All praise be to Allah, Who defeated you. You know the lineage of the jinn yet this is unknown to you?”¹

This is al-Wāqidī and this is his position in the opinion of many great scholars of the Ahl al-Sunnah wa al-Jamā‘ah. Despite what can be considered to be slight Shī‘ī leanings, the Shī‘ī attempt to claim him as one of their own is unfounded.

¹ Imām Ibn Ḥajar al-‘Asqalānī: *Tahdhīb al-Tahdhīb*, 9/363-368, he mentioned it concisely; al-Dhahabī: *Mīzān al-I‘tidāl*, 3/110.

As for Muḥammad ibn al-Sā’ib and his son, Hishām, Muhsin al-Amīn has mentioned them in *Tabaqāt al-Mu’arrikhīn min al-Shī’ah*.¹

Ibn al-Nadīm al-Shī’ī has also mentioned them in his *al-Fihrist*.

Al-Najāshī also mentions Hishām ibn Muḥammad in the following statement:

هشام بن محمد بن السائب بن بشير بن زيد من عمرو بن الحارث بن عبد
الحارث بن عزى بن امرئ القيس عامر بن النعمان بن عامر بن عبد ود
بن عوف بن كنانة بن عوف بن زيد اللات رفидеه بن ثور بن كلب بن وبرة
الممندر الناسب العالم بالأيام المشهور بالفضل والعلم وكان يختص
بمذهبنا وله الحديث المشهور وقال اعتلت علة عظيمة نسيت علمي
فجلست إلى جعفر بن محمد عليه السلام فسقاني العلم في الكأس فعاد
إلى علمي وكان أبو عبد الله عليه السلام يقربه ويدينه ويسيطره وله كتب
كثيرة منها كتاب مثالب ثقيف كتاب مثالببني أمية كتاب مقتل عثمان
كتاب مقتل أمير المؤمنين كتاب حجر بن عدي كتاب الحكمين كتاب
مقتل الحسين عليه السلام كتاب أخبار محمد بن الحنفية وغيرها

Hishām ibn Muḥammad ibn al-Sā’ib ibn Bashīr ibn Zayd ibn ‘Amr ibn al-Ḥārith ibn ‘Abd al-Ḥārith ibn ‘Uzzā, ibn Imra’ al-Qays ‘Āmir ibn al-Nūmān ibn ‘Āmir ibn ‘Abd Wudd ibn ‘Awf ibn Kinānah ibn ‘Awf ibn Zayd al-Lāt Rufaydah ibn Thawr ibn Kalb ibn Wabarah al-Mundhir. The genealogist, with knowledge of history. He was well known for his virtue and knowledge and specialised in our sect. He narrated the [following] famous narration. He said, “I became so ill that I forgot and lost all my knowledge. I then sat in the company of Ja’far ibn Muḥammad عليه السلام. He granted me knowledge in a single cup thus causing all of my knowledge

1 *A'yān al-Shī’ah*, 1/127-128.

to return to me.” Abū ‘Abd Allāh عَلَيْهِ الْكَلَمٌ considered him close, included him in his intimate gatherings and pleased him. He had written many books, amongst which some are; *Kitāb Mathālib Thaqīf*, *Kitāb Mathālib Banī Umayyah*, *Kitāb Maqtal ‘Uthmān*, *Kitāb Maqtal Amīr al-Mu’minīn*, *Kitāb Ḥujr ibn ‘Adī*, *Kitāb al-Ḥakamayn*, *Kitāb Maqtal al-Ḥusayn عَلَيْهِ الْكَلَمٌ*, *Kitāb Akhbār Muḥammad ibn al-Hanafiyah*. He had written other books besides these as well.¹

Ibn Dāwūd al-Ḥillī mentions his father in the first chapter of his *Rijāl* and mentions that he was amongst the companions of al-Āqir.²

He mentions his son, Hishām, as well and states that Ja‘far used to keep him close and considered him one of his close-knit companions.³

Sayyid al-Ṭā’ifah al-Ṭūsī, in his *Rijāl*, has considered Muḥammad ibn al-Sā’ib one of the companions of al-Ṣādiq.⁴

He also considers him one of the Companions of al-Āqir.⁵

He was an extremist Shī‘ī. His baseless narrations are so famous that they need not be mentioned.⁶

A Shī‘ī scholar of biography, ‘Abbās al-Qummī, mentioned them in the following statement:

الكلبي النسابة ويقال له ابن الكلبي أيضا أبو المنذر هشام بن أبي النضر
محمد بن السائب بن بشر الكلبي الكوفي كان من أعلم الناس بعلم

1 *Rijāl al-Najāshī*, pg. 305-306.

2 *Rijāl Ibn Abī Dāwūd al-Ḥillī*, pg. 312.

3 *Ibid.*, pg. 368-369.

4 *Rijāl al-Ṭūsī*, pg. 289.

5 *Ibid.*, pg. 136.

6 *A‘yān al-Shī‘ah*, 1/59.

الأنساب وقد أخذ بعض الأنساب عن أبيه أبي النصر محمد بن السائب الذي كان من أصحاب الباقر والصادق عليهم السلام وأخذ أبو النصر نسب قريش عن أبي صالح عن عقيل بن أبي طالب قال ابن قتيبة وكان جده بشر وبنوه السائب وعيبد الرحمن شهدوا الجمل وصفين مع علي بن أبي طالب عليه السلام وقتل السائب مع مصعب بن الزبير وشهد محمد بن السائب الكلبي الجمامج مع ابن الأشعث وكان نسابة عالما بالتفسير وتوفي بالكوفة وعن السمعاني أنه قال في ترجمة محمد بن السائب أنه صاحب التفسير كان من أهل الكوفة قائل بالرجعة وابنه هشام ذا نسب عال وفي التشيع غال وفي الرجال الكبير هشام بن محمد بن السائب أبو المنذر الناسب العالم المشهور بالفضل والعلم العارف بالأيام كان مختصاً بمذهبنا قال اعتلىت علة عظيمة نسيت علمي فجئت إلى جعفر بن محمد (ع) فسقاني العلم في كأس فعاد إلى علمي وكان أبو عبد الله (ع) يقربه ويدنيه وينشطه قلت حكى المعاني وغيره عن قوة حفظه أنه حفظ القرآن في ثلاثة أيام وأنا أقول لا بدع في ذلك فإن من سقاه الصادق (ع) العلم في كأس يحفظ القرآن بأقل من ثلاثة أيام توفي سنة ٢٠٦ أو ٢٠٤

Al-Kalbī, the Genealogist. He is also called Ibn al-Kalbī, Abū al-Mundhir Hishām ibn Abī al-Naḍr Muḥammad ibn al-Sā'ib ibn Bishr al-Kalbī al-Kūfī. He was amongst the greatest genealogists. He learnt some of this from his father, Abū al-Naḍr Muḥammad ibn al-Sā'ib, who was amongst the Companions of al-Bāqir and al-Šādiq عَلَيْهِمَا السَّلَامُ. Abū al-Naḍr learnt about the ancestry of Quraysh from Abū Ṣalīḥ who learnt it from 'Aqīl ibn Abī Ṭālib.

Ibn Qatādah says, “His grandfather was Bishr, whose sons were al-Sā'ib and 'Ubayd al-Rahmān. They participated in the Battles of al-Jamal and Ṣiffīn alongside 'Alī ibn Abī Ṭālib عَلَيْهِمَا السَّلَامُ. Al-Sā'ib

was martyred along with Muṣ‘ab ibn al-Zubayr. Muḥammad ibn al-Sā’ib al-Kalbī participated in al-Jamājim with Ibn al-Ash‘ath. He was a great genealogist and possessed knowledge of Exegesis. He passed away in Kūfah.”

It has been narrated from al-Sam‘ānī that he mentioned under the discussion of Muḥammad ibn al-Sā’ib that he possessed knowledge of Exegesis. He was amongst the people of Kūfah and he was of the opinion of *Raj‘ah*. His son, Hishām, was of noble descent and was an extremist Shī‘ī.

It is mentioned in *al-Rijāl al-Kabīr* that Hishām ibn Muḥammad ibn al-Sā’ib Abū al-Mundhir, the great, Genealogist and scholar who was known for his expertise and knowledge, and had knowledge of historic events, was an expert in our [Shī‘ī] school of thought. He said, “I became so ill that I lost all of my knowledge. I then came to Ja‘far ibn Muḥammad عليه السلام. He granted me knowledge in a single cup, thus causing all of my knowledge to return to me.”

Abū ‘Abd Allāh would keep him close, consider him one of his close-knit companions and would encourage him. I said, “He explained the meanings [of words] as well as other things.”

The fact that he memorised the Qur’ān in three days proves that he had a very strong memory. I say, “That is nothing strange. In fact, one whom al-Ṣādiq عليه السلام grants knowledge to in a single cup can memorise the Qur’ān in less than three days.”

He passed away either in the year 206 or 204 AH.¹

¹ *Al-Kunā wa al-Alqāb*, 3/94-96.

I say that this is enough to expose the true state of Hishām and his father, Muḥammad, and proves that they were from a family that strictly practiced Shi'ism for generations.

As for what some have said, Imām Ibn Ḥajar al-‘Asqalānī quoted their statements when he mentioned Muḥammad ibn al-Sā'ib:

- » He narrates from Ma‘mar ibn Sulaymān from his father that he said, “There were two liars in Kūfah; one of them was al-Kalbī.”
- » Layth ibn Abī Salīm said, “There were two liars in Kūfah; one of them was al-Kalbī and the other is al-Suddī.”
- » Al-Dūrī mentions from Yaḥyā ibn Ma‘īn, “He is nothing.”
- » Mu‘āwiyah ibn Ṣalīḥ narrates from Yaḥyā, “[He is] ḍa‘īf.”
- » Abū Mūsā, “I have never heard Yaḥyā or ‘Abd al-Rahmān narrating anything from Sufyān from them.”
- » Al-Bukhārī says, “Yaḥyā and Ibn Mahdī discarded them (suspecting them of forgery).”
- » Al-Dūrī narrated from Yaḥyā ibn Ya‘lā al-Muḥāribī that he said, “It was said to Zā’idah, ‘Three people should not be narrated from: Ibn Abī Laylā, Jābir al-Ju‘fī, and al-Kalbī. As for Ibn Abī Laylā, I do not mention him. As for Jābir, by Allah, he was a liar who believed in Raj‘ah; and as for al-Kalbī, I had a doubt about him then I heard him say [the following] which caused me to abandon him: I became very ill and had forgotten all that I had memorised, so I came to the family of Muḥammad and they spat in my mouth causing me to remember whatever I had forgotten.’”

- » Al-Asma'ī narrated from Abū 'Awānah, "I heard al-Kalbī uttering a statement which when uttered causes one to enter the state of disbelief. I asked him about it and he denied it."
- » 'Abd al-Wāhid ibn Ghiyāth narrated from Ibn Mahdī: Abū Juz' sat by us at the door of Abū 'Amr ibn al-'Alā'. He said, "I testify that al-Kalbī is a disbeliever." He said, "I related this to Yazīd ibn Zuray'. He said, "I heard him saying, 'I testify that he is a disbeliever.'" He asked, "What does he claim?" He said, "I heard him saying that Jibrīl used to deliver revelation to the Prophet ﷺ then the Prophet ﷺ went to relieve himself and 'Alī sat, so he conveyed the revelation to 'Alī.' Yazīd said, "I never heard him saying this; however, I saw him hitting his chest and saying, 'I am a Saba'ī. I am a Saba'ī.'" Al-'Uqaylī clarifies they are part of the Rāfidah sect, the companions of 'Abd Allāh ibn Saba'.
- » Ibn Fudayl narrated from Mughīrah from Ibrāhīm that he said to Muḥammad ibn al-Sā'ib, "Do not come close to us as long as you are of this opinion," and he was amongst the Murji'ah.
- » Zayd ibn al-Hubāb said, "I heard al-Thawrī saying, 'How strange are the narrations of al-Kalbī.'"
- » Ibn Abī Ḥātim said, "I said to my father, 'Al-Thawrī has narrated from him.' He said, 'He did not intend to narrate from him. Rather, he would relate his incidents out of amazement. Those who were present would write it down and consider it a narration.'"
- » 'Alī ibn Mus-hir narrated from Abū Janāb al-Kalbī, the ally of Abū Ṣalih, "I never narrated any exegesis to al-Kalbī."

- » Abū ‘Āsim said, “Sufyān al-Thawrī claimed that I said that al-Kalbī said that whatever I have narrated from Abū Ṣalīḥ from Ibn ‘Abbās is a lie, so do not narrate it.”
- » Al-Asma’ī narrated from Qurrah ibn Khālid, “They believed that al-Kalbī used to adorn meaning; he used to lie.”
- » Yazīd bin Hārūn said, “Al-Kalbī became old and was overpowered by forgetfulness.”
- » Abū Ḥātim said, “Everyone agrees that his narrations will be abandoned as his [memory of] ḥadīth has faded. Do not be bothered with him.”
- » Al-Nasa’ī said, “He is not reliable. His ḥadīth cannot be written.”
- » Ibn ‘Adī said, “Besides the narrations that have been mentioned, he has some authentic narrations related from Abū Ṣalīḥ. He was well known for exegesis. No one has a book lengthier in the field of exegesis than his. Multiple reliable people have narrated from him and have considered his exegesis acceptable. With regards to the field of ḥadīth, he has some munkar narrations. As he is famous amongst the weak narrators, his narrations have been recorded.”
- » Ibn Abī Ḥātim said, “Al-Bukhārī writes at another place, ‘Muhammad ibn al-Sā’ib ibn Bishr heard from ‘Amr ibn ‘Abd Allāh al-Ḥaḍramī. Muhammad ibn Ishāq narrated from him.’” Ibn Abī Ḥātim said, “He is al-Kalbī.”
- » Muhammad ibn ‘Abd Allāh al-Ḥaḍramī said, “He passed away in Kūfah in the year 146 AH.” I said Ibn Sa‘d says his lineage goes back to Kalb ibn Wabarah. He said his grandfather was Bishr and his

sons were al-Sā’ib, ‘Ubayd and ‘Abd al-Rahmān. They participated in the Battle of Jamal with ‘Alī; and Muhammad ibn al-Sā’ib took part in Jamājim alongside Ibn al-Ash’ath. He possessed knowledge of exegesis, ancestry, and narrations of the Arabs. He passed away in Kūfah in the year 146 AH. His son Hishām informed me of this. He said: This was not the case; he was very weak in narration.

- » ‘Alī ibn Junayd, Ḥākim Abū Aḥmad, and al-Dāraqutnī said he was *matrūk* (suspected of forgery).
- » Al-Jūzajānī said, “He was a corrupted liar.”
- » Ibn Ḥibbān said that his falsehood is so apparent that it need not be mentioned when describing him.
- » He narrated exegesis from Abū Ṣalih whereas Abū Ṣalih did not narrate from Ibn ‘Abbās. Therefore, it is not permissible to take it as a proof.
- » Al-Sājī said his narrations are *matrūk* (suspected of forgery) and he was very weak due to his extremism in Shi’ism.
- » The reliable scholars of transmission have agreed upon censuring him and regarding his narrations in the matters of rulings and applied jurisprudence to be abandoned.
- » Ḥākim Abū ‘Abd Allāh said, “He related fabricated narrations from Abū Ṣalih.”¹

This is the reality of the man and this is his status. These are the opinions of the scholars about him. These are his fabrications and lies that led him to this belief.

¹ Ibn Ḥajar: *Tahdhīb al-Tahdhīb*, pg. 178-181.

As for his son, Hishām, he takes after him and is a matrūk Shī‘ī just as his father, as al-Dhahabī and others have mentioned.¹

As for al-Kalbī, he has authored a book about the allegations against the Companions رضي الله عنهم, as Ibn Muṭahhar al-Ḥillī narrated in his book *Minhāj al-Karāmah*.²

Ibn Taymiyyah has criticised him and has quoted the statements of knowledgeable seniors about him:

هشام الكلبي وهو من أكذب الناس وهو شيعي يروى عن أبيه وعن أبي مخنف لوط بن يحيى وكلاهما متروك كذاب وقال الإمام أحمد ما ظنت أن أحدا يحدث عنه إنما هو صاحب سمر ونسب وقال الدارقطني هو متروك وقال ابن عدي هشام الكلبي الغالب عليه الأسمار ولا أعرف له في المسند شيئا وأبوه أيضا كذاب ساقط وقال زائدة واللبيث وسليمان والتميمي هو كذاب وقال يحيى ليس بشيء كذاب ساقط وقال ابن حبان وضوح الكذب فيه أظهر من أن يحتاج إلى الإغراء في وصفه

Hishām al-Kalbī: he was one of the greatest liars and he is a Shī‘ī who narrates from his father and from Abū Mikhnaf Lūṭ ibn Yahyā—who are both matrūk and *kadhdhābs* (liars). Imām Aḥmad said, “I do not think there is anyone who narrates from him. He is a mere talebearer and fabricator.” Al-Dāraqutnī said that he is matrūk.

Ibn ‘Adī said, “Tales have overpowered Hishām al-Kalbī. I do not know of any reliable narration from him. His father is also a corrupted liar.”

1 *Mīzān al-I‘tidāl*, pg. 304-305.

2 *Minhāj al-Karāmah fī Ithbāt al-Imāmah*, pg. 58, which has been written in the margin of Ibn Taymiyyah’s *Minhāj al-Sunnah*.

Zā'īdah, Layth, and Sulaymān al-Tamīmī agree that he is a liar.

Yahyā said, “He is nothing. [He is] a corrupted liar.”

Ibn Ḥibbān said, “His falsehood is so apparent that it need not be mentioned when describing him.”¹

These four are those who the historians depend upon when relating the narrations and tragic events that took place during the time of Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ and when describing the battles that took place between Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ and those who demanded justice for Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ—that *qīṣāṣ* be taken immediately—up until the martyrdom of Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ and the events and consequences that followed. They gave it a special coat of paint and exaggerated it in order to promote the Saba'iyyah and their beliefs from the onset of history, after they deceived many people in the name of love for the Ahl al-Bayt. They opened a new door for the attack and reproach of the honourable, righteous Companions of Prophet Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and caused negligence to enter the people in matters of their religion. This was all introduced by none other than ‘Abd Allāh ibn Saba' and his supporters. None besides them laid down and constructed its foundation and principles. It is for this reason that we discussed these people before mentioning the incidents and accusations so that the worth of the narrations can be recognised through their narrators. Moreover, so that it is known that every incident and narration that has only been related by the Saba'iyyah and the Shī'ah cannot be relied on or considered.

After mentioning these important matters, we would like to say that the Saba'iyyah plotted to divide the Believers, destroy Islam, and attack the Islamic Khilāfah.

¹ *Minhāj al-Sunnah*, 3/19.

Firstly, they accomplished this by spreading Jewish beliefs and the ways of others amongst the Believers, and then by spreading the false statements that were supposedly made by the rulers and governors. We therefore repeat the statement of Jarīr al-Ṭabarī that we had mentioned in the discussion of the Saba’iyah, to expose the reality of their claims against the third Rightly Guided Khalīfah of the Prophet of Allah, Sayyidunā ‘Uthmān ibn ‘Affān رَضِيَ اللَّهُ عَنْهُ، and to show that Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ was popular for his nobility and forbearance. He was the generous, honourable, bashful son of the daughter of the paternal aunt of the Prophet ﷺ and the husband of two of his daughters. The Prophet ﷺ, his family, as well as Sayyidunā ‘Alī and his children رَضِيَ اللَّهُ عَنْهُ praised him.¹ We will mention his statement so that it can be known how conspiracies were hatched against him, and how the winds of trials were blown in his direction and who orchestrated all of this. Al-Ṭabarī says:

كان عبد الله بن سبأ يهودياً من أهل صنعاء أمه سوداء فأسلم زمان عثمان ثم تنقل في بلدان المسلمين يحاول ضلالتهم فبدأ بالحجاج ثم البصرة ثم الكوفة ثم الشام فلم يقدر على ما يريد عند أحد من أهل الشام فأخرجوه حتى أتى مصر فاعتبر فيهم فقال لهم فيما يقول لعجب من يزعم أن عيسى يرجع ويذكر بأن محمداً يرجع وقد قال الله عز وجل إنَّ الَّذِي فَرَضَ عَلَيْكُمُ الْقُرْآنَ لِرَادِكُمْ إِلَىٰ مَعَادٍ فَمُحَمَّدٌ أَحَقُّ بِالرَّجُوعِ مِنْ عِيسَىٰ قَالَ فَقَبْلَ ذَلِكَ عَنْهُ وَوَضَعَ لَهُمُ الرَّجْعَةَ فَتَكَلَّمُوا فِيهَا ثُمَّ قَالَ لَهُمْ بَعْدَ ذَلِكَ أَنَّهُ كَانَ أَلْفَ نَبِيٍّ وَلِكُلِّ نَبِيٍّ وَصَيْ وَكَانَ عَلِيٌّ وَصَيْ مُحَمَّدٌ ثُمَّ قَالَ مُحَمَّدٌ خَاتَمُ الْأَنْبِيَاءِ وَعَلِيٌّ خَاتَمُ الْأَوْصِيَاءِ ثُمَّ قَالَ بَعْدَ ذَلِكَ مِنْ أَظْلَمِ مَنْ لَمْ يَجُزْ وَصَيْ رَسُولُ اللهِ ﷺ وَتَنَاهُ أَمْرُ الْأَمَّةِ ثُمَّ قَالَ لَهُمْ بَعْدَ ذَلِكَ

1 For a detailed explanation refer to our book, *al-Shī‘ah wa Ahl al-Bayt*.

أوصى رسول الله ﷺ فانهضوا في هذا الأمر فحرکوه وابدوا بالطعن على أمرائكم وأظهروا الأمر بالمعروف والنهي عن المنكر وجعلوا يكتبون إلى الأمصار بكتب يضعونها في ولاتهم ويكاتبهم إخوانهم بمثل ذلك ويكتب أهل كل مصر منهم إلى مصر آخر بما يصنعون فيقرأه أولئك في أمصارهم وهؤلاء في أمصارهم حتى تناولوا بذلك المدينة وأوسعوا الأرض إذاعة يريدون غير ما يظهرون ويسرون فيقول أهل كل مصر إنما لفي عافية مما ابتلى به هؤلاء إلا أهل المدينة فإنهم جاءهم ذلك عن جميع الأمصار فقالوا إنما لفي عافية مما فيه الناس وجامعه محمد وطلحة من هذا المكان قالوا فأتوا عثمان فقالوا يا أمير المؤمنين أيأتيك عن الناس الذي يأتينا قال لا والله ما جاءني إلا السلامة قالوا فإننا قد أتانا وأخبروه بالذى أسقطوا إليهم قال فأنتم شركائي وشهاد المؤمنين فأشيراوا علي قالوا نشير عليك أن تبعث رجالاً من تثق بهم إلى الأمصار حتى يرجعوا إليك بأخبارهم فدعى محمد بن مسلمة وأرسله إلى الكوفة وأرسل أسامة بن زيد إلى البصرة وأرسل عمار بن ياسر إلى مصر وأرسل عبد الله بن عمر إلى الشام وفرق رجالاً سواهم فرجعوا جميعاً قبل عمار فقال أيها الناس ما أنكرنا شيئاً ولا أنكره أعلام المسلمين ولا عوامهم قالوا جميعاً الأمر المسلمين إلا أن أمرائهم يقطرون بينهم ويقومون عليهم واستبطأ الناس عماراً حتى ظنوا أنه قد أغيل فلم يفجأهم إلا كتاب من عبد الله بن سعد بن أبي سرح يخبرهم أن عماراً قد استماله قوم مصر وقد انقطعوا إليه منهم عبد الله بن السوداء وسودان بن حمران وكتانة بن بشر

‘Abd Allāh ibn Saba’ was a Jew from Ḫanā’ā whose mother was a black woman. He accepted Islam during the era of ‘Uthmān, then began to move around the lands of the Believers trying to misguide them. He first began with Ḥijāz then Baṣrah, Kūfah, and Syria. He was unable to have his way with anyone amongst

the people of Syria, and they eventually exiled him. He then travelled to Egypt and lived there.

One of the things he said to them was, “How strange is he who believes that ʻIsā will return but denies that Muḥammad will return, whereas Allah has said, ‘Indeed, [O Muḥammad], He who imposed upon you the Qur’ān will take you back to a place of return.’ Muḥammad is more deserving to return than ʻIsā.” This was accepted from him, the doctrine of Raj‘ah was established in their minds and they began discussing it.

After that, he told them that there were one thousand Prophets and each Prophet had a deputy and ‘Alī was the deputy of Muḥammad. He said, “Muḥammad is the Seal of all Prophets and ‘Alī is the seal of all deputies.” After that he said, “Who is more unjust than the one who does not practice upon the advice of the Prophet ﷺ and pounces on the deputy of the Prophet ﷺ and seizes control over the matters of the Ummah?” He then said to them, “Indeed, ‘Uthmān took control unjustly. This [‘Alī] is the deputy of the Prophet ﷺ, so rise up in this matter and raise awareness to it. Begin by reviling your leaders and openly call towards goodness and prohibit evil, for indeed this will attract people. Then call them to support this matter.”

He spread out his preachers and wrote to those who spread corruption in different cities, and they too wrote to him. They secretly called towards their cause and they openly commanded good and prohibited evil. They began writing to different cities about faults that they falsely attributed to their leaders. They would write to their brothers about this and the people of those cities would write to other cities about what they were doing. The people of this city and that city would read these letters

until eventually this news reached Madīnah. They spanned the earth trying to publicise this, with motives besides what they made apparent and hiding that which was not evident. The inhabitants of each city would say, “We have been saved from what these [people of this city] have been afflicted with,” except the people of Madīnah as this news only came to them from the rest of the cities. They therefore said, “We have been saved from what everyone has been afflicted with.”

Muhammad and Ṭalḥah [narrate the same until this point.] From here onwards, they say, “They came to ‘Uthmān and said, ‘O Leader of the Believers, does the news that reaches us from the people reach you too?’

He said, ‘No, by Allah, only news of their peace has reached me.’

They said, ‘Some news has indeed come to us,’ and they informed him of the news that reached them.

He said, ‘You are my partners and witnesses over the Believers, so advise me!’

They said, ‘We advise you to send men that you trust to these cities, so that they may bring information to you about them.’ So, he called Muhammad ibn Maslamah and sent him to Kūfah. He sent Usāmah ibn Zayd to Baṣrah, ‘Ammār ibn Yāsir to Egypt, and ‘Abd Allāh ibn ‘Umar to Syria, and sent other men besides them.

They all returned before ‘Ammār and said, ‘O people, neither did we, nor the high-ranking Believers, nor the ordinary Believers find anything wrong.’ All of them said that the affairs were in the hands of the Believers and that their leaders would deal with

them with justice and look after them. The people found that 'Ammār delayed to such an extent that they thought that he was abducted. They were uninformed until a letter from 'Abd Allāh ibn Sa'd ibn Abī Sarh came to them informing them that 'Ammār had been inclined towards the people of Egypt and that they sent towards him from amongst them 'Abd Allāh ibn al-Sawdā', Khālid ibn Muljam, Sawdān ibn Ḥamrān, and Kinānah ibn Bishr.¹

To give complete benefit, we will mention the reaction of 'Uthmān رَحْمَةً لِلَّهِ عَزَّ وَجَلَّ that al-Ṭabarī mentioned:

ثم كتب عثمان إلى أهل الأمصار أما بعد فإني آخذ العمال بموافاتي في كل موسم وقد سلطت الأمة منذ وليت على الأمر بالمعروف والنهي عن المنكر فلا يرفع علي شيء ولا على أحد من عمالني إلا أعطيته وليس لي ولعالي حق قبل الرعية إلا متزوك لهم وقد رفع إلى أهل المدينة أن أقواماً يستمرون وأخرون يضربون فيامن ضرب سرا وشتم سرا من ادعى شيئاً من ذلك فليواف الموسوم فليأخذ بحقه حيث كان مني أو من عمالني أو تصدقوا فإن الله يجزي المتصدقين فلما قرئ في الأمصار أبكي الناس ودعوا العثمان وقالوا إن الأمة لتمخض بشر وبعث إلى عمال الأمصار فقدموا عليه عبد الله بن عامر ومعاوية وعبد الله بن سعد وأدخل معهم في المشورة سعيداً وعمراً فقال ويحكم ما هذه الشكایة وما هذا الإذاعة إن والله لخائف أن تكونوا مصدوقاً عليكم وما يعصب هذا إلا بي فقالوا ألم تبعث ألم نرجع إليك الخبر عن القوم ألم يرجعوا ولم يشافهم أحد بشيء لا والله ما صدقوا ولا بروا ولا نعلم لهذا الأمر أصلاً وما كنت لتأخذ به أحداً فيقييمك على شيء وما هي إلا إذاعة لا يحل الأخذ بها ولا الانتهاء إليها قال فأشاروا علي فقال

1 *Tārīkh al-Ṭabarī*, 5/98-99.

سعيد بن العاص هذا أمر مصنوع يصنع في السر فيلقى به غير ذو المعرفة فيخبر به فيتحدث به في مجالسهم قال فما دواء ذلك قال طلب هؤلاء القوم ثم قتل هؤلاء الذين يخرج هذا من عندهم وقال عبد الله بن سعد خذ من الناس الذي عليهم إذا أعطيتهم الذي لهم فإنه خير من أن تدعهم قال معاوية قد وليتني فوليت قوما لا يأتيك عنهم إلا الخير والرجلان أعلم بناحيتهما قال فالرأي قال حسن الأدب قال فما ترى يا عمرو قال أرى أنك قد لنت لهم وترأخت عنهم وزدتهم على ما كان يصنع عمر فأرى أن تلزم طريقة صاحبيك فتشد في موضع الشدة وتلين في موضع اللين إن الشدة تتبعي لمن لا يألو الناس شرًا واللين لمن يخلف الناس بالنصح وقد فرشتهما جميعا اللين وقام عثمان فحمد الله وأثنى عليه وقال كل ما أشرتم به علي قد سمعت ولكل أمر باب يؤتى منه إن هذا الأمر الذي يخاف على هذه الأمة كائن وأن بابه الذي يغلق عليه فيكشف به اللين والمؤاتاة والمتبايعة إلا في حدود الله تعالى ذكره التي لا يستطيع أحد أن يبادى بعيوب أحدها فإن سده شيء فرق فذلك والله ليفتحن وليس لأحد على حجة حق وقد علم الله أني لم آل الناس خيرا ولا نفسي والله إن رحى الفتنة لدائرة فطوبى لعثمان إن مات ولم يحركها كفکفوا الناس وھبوا لهم حقوقهم واغتفروا بهم وإذا تعوطيت حقوق الله فلا تذهبوا فيها

'Uthmān then wrote to the people of various cities, "I appoint governors after communicating throughout the year. Indeed, since I came into power, I have encouraged the Ummah to command good and forbid evil. No request was made to me or any of my governors except that I fulfilled it. Neither myself nor my family had a right to something before the people except that it was left for their sake. The people of Madīnah have complained to me that some people are being insulted and others beaten, so all those who have been beaten in seclusion

and insulted in secrecy; whoever [amongst you] claims [that he has experienced] any of this, let him attend the Ḥajj and let him take his right from me or my governors wherever he may be, or he may forgo it with the intention of charity for indeed Allah rewards the charitable.”

When this was read in the cities, it caused the people to cry and pray for ‘Uthmān. They said, “Indeed the people intend evil.” It was sent to the governors of various cities so ‘Abd Allāh ibn ‘Āmir, Mu‘āwiyah, and ‘Abd Allāh ibn Sa‘d came to him. Sa‘id and ‘Umar were also included in the discussion.

He [‘Uthmān] said, “What are these complaints and this proclamation? By Allah, I fear that they might have spoken the truth about you and this will only make things difficult upon me.”

They replied, “Did you not send [people]? Did we not return them to you with good news from the people? Did they not return having no complaints with them? Nay, by Allah, they were not truthful or righteous and we do not know of any base for these claims. If you were to consider any one of them, you would realise that it was nothing besides a claim that would not be lawful to consider and would not be able to be traced.”

He [‘Uthmān] said, “So give me your counsel.”

Sa‘id ibn al-‘Āṣ said, “This is a matter which has been conspired in secrecy. Unknown people have spread it and mentioned it in their gatherings.”

‘Uthmān asked, “What is the solution to this?”

Sa‘id said, “Finding and killing the people who started this.”

‘Abd Allāh ibn Sa‘d said, “Take from the people the rights that they owe you after you have fulfilled the rights you owe them as this is better than leaving them.”

Mu‘āwiyah said, “You made me the ruler of a people about whom nothing but good will reach you and these two men are more aware of their areas.”

‘Uthmān said, “What is your opinion?”

Mu‘āwiyah said, “Good etiquette.”

‘Uthmān asked, “What is your opinion, O ‘Amr?”

‘Amr answered, “I feel you have been lenient with them and gentler towards them than ‘Umar was, so I think that you should adhere to the ways of your two Companions and be stern where need be and gentle where need be. Indeed, sternness is needed for those who stop at nothing to spread evil amongst people, and gentleness is needed for those who succeed the people with goodness. However, you have dealt with both of them leniently.”

‘Uthmān stood up, praised and glorified Allah and the declared, “I have heard whatever you have suggested to me. Every matter has a door that it comes from. The matter that is feared for this Ummah will surely come to be. [In the effort to keep its door closed,] kindness, favours, and compliance are being held back. [This of course refers to compliance in other matters] besides the limits set by Allah that none can find any defect in. If there were anything that could keep closed its door that is currently closed, it would be kindness. By Allah, it will surely be opened at a time when none will be able to charge me for not fulfilling a right. Indeed, Allah knows that I stopped at nothing, not even for

myself, to benefit the people. By Allah, the wheel of corruption is turning, so glad tidings be for 'Uthmān if he is able to die without causing it to move. The people have been controlled, granted their rights, and pardoned. Once the rights of Allah are fulfilled, do not foil them."¹

Allegations against 'Uthmān and his Response

As for the conspiracies they hatched against Sayyidunā 'Uthmān رَضِيَ اللَّهُ عَنْهُ and the allegations they made against him to ruin the Islamic Empire, they were mentioned and rejected by Sayyidunā 'Uthmān رَضِيَ اللَّهُ عَنْهُ one after the other in his sermon that all historians mention. [It is mentioned] that he praised Allah سُبْحَانَهُ وَتَعَالَى and then said:

إِنْ هُؤُلَاءِ ذَكْرُهُمْ أَمْوَالُهُمْ قَدْ عَلِمُوا مِنْهَا مِثْلُ الَّذِي عَلِمْتُمْ إِلَّا أَنَّهُمْ زَعَمُوا
أَنَّهُمْ يَذَاكِرُونَهَا لِيُوجِبُوهَا عَلَيْهِمْ وَعِنْهُمْ أَنْهُمْ الصَّلَاةِ فِي
السَّفَرِ وَكَانَتْ لَا تَمَّ لَا وَإِنِّي قَدْمَتْ بِلَدِي فِيهِ أَهْلِي فَأَتَمَّتْ لِهِذِينَ
الْأَمْرَيْنِ أَوْ كَذَلِكَ قَالُوا لَهُمْ نَعَمْ وَقَالُوا وَحْمِيتْ حَمِيَ وَإِنِّي وَاللَّهِ مَا
حَمِيتْ حَمِيَ قَبْلِي وَاللَّهِ مَا حَمَوْا شَيْئًا لَأَحَدٍ مَا حَمَوْا إِلَّا مَا غَلَبَ عَلَيْهِ
أَهْلَ الْمَدِينَةِ ثُمَّ لَمْ يَمْنَعُوهُمْ مِنْ رِعَيَةِ أَحَدٍ أَوْ اقْتَصَرُوا الصِّدَقَاتِ الْمُسْلِمِينَ
يَحْمُونَهَا لَثَلَاثَةِ يَكُونُ بَيْنَهُمْ وَبَيْنَ أَحَدٍ تَنَازُعُ مَا مَنَعُوهُمْ وَلَا نَحْوُهُمْ
أَحَدٌ إِلَّا مَنْ سَاقَ دِرْهَمَيْنِ وَمَا لَيْ بَيْنَ بَعِيرَيْنِ غَيْرِ رَاحْلَتَيْنِ وَمَا لَيْ بَيْنَ نَاغِيَةِ وَلَا
رَاغِيَةِ إِنِّي قَدْ وَلَيْتَ وَإِنِّي أَكْثَرُ الْعَرَبِ بَعِيرَا وَشَاهَا فَمَا الْيَوْمِ شَاهَا وَلَا
بَعِيرَا غَيْرِ بَعِيرَيْنِ لِحَجَّيِ أَكَذَلِكَ قَالُوا لَهُمْ نَعَمْ وَقَالُوا كَانَ الْقُرْآنَ كَتَبَ
فَتَرَكَهَا إِلَّا وَاحِدًا أَلَا وَإِنَّ الْقُرْآنَ وَاحِدًا جَاءَ مِنْ عَنْدِ وَاحِدٍ وَإِنَّمَا أَنَا فِي
ذَلِكَ تَابِعٌ لِهُؤُلَاءِ أَكَذَلِكَ قَالُوا نَعَمْ وَسَأَلُوهُ أَنْ يَقْتَلُهُمْ وَقَالُوا إِنِّي رَدَدْتُ
الْحُكْمَ وَقَدْ سَيَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْحُكْمُ مَكِيٌّ سَيَرَهُ

¹ *Tārīkh al-Ṭabarī*, 5/99-100.

رسول الله صلى الله عليه وسلم من مكة إلى الطائف ثم رده رسول الله
صلى الله عليه وسلم فرسول الله صلى الله عليه وسلم سيره ورسول
الله صلى الله عليه وسلم رده أكذلك قالوا اللهم نعم و قالوا استعملت
الأحداث ولم أستعمل إلا مجتمعا محتملا مرضيا و هؤلاء أهل عملهم
فسلوكهم عنه و هؤلاء أهل بلده ولقد ولى من قبلي أحدث منهم و قبل
في ذلك لرسول الله صلى الله عليه وسلم أشد ما قيل لي في استعماله
أسامة أكذاك قالوا اللهم نعم يعيرون للناس ما لا يفسرون و قالوا إني
أعطيت ابن أبي سرح ما أفاء الله عليه وإنني إنما نفلته خمس ما أفاء
الله عليه من الخمس فكان مائة ألف وقد أنفذ مثل ذلك أبو بكر و عمر
رضي الله عنهم فزع الجند أنهم يكرهون ذلك فرددته عليهم وليس
ذاك لهم أكذاك قالوا نعم و قالوا إني أحب أهل بيتي وأعطهم فأما حبي
فإنه لم يمل معهم على جور بل أحمل الحقوق عليهم وأما إعطاؤهم
فإنني أعطيهم من مالي ولا أستحل أموال المسلمين لنفسي ولا لأحد
من الناس ولقد كنت أعطي العطية الكبيرة الرغبية من صلب مالي أزمان
رسول الله صلى الله عليه وسلم وأبي بكر و عمر رضي الله عنهم وأنا
يومئذ شحيخ حريص أفحين أتيت على أسنان أهل بيتي و فني عمري
و ودعت الذي لي في أهلي قال الملحدون ما قالوا وإنني والله ما حملت
على مصر من الأمسار فضلا فيجوز ذلك لمن قاله ولقد رددته عليهم
وما قدم علي إلا الأخmas ولا يحل لي منها شيء فولي المسلمين
وضعها في أهلها دوني ولا يتلف من مال الله بفلس فما فوقه وما أبلغ
منه ما أكل إلا من مالي و قالوا أعطيت الأرض رجالا وإن هذه الأرضين
شاركهم فيها المهاجرون والأنصار أيام افتتحت فمن أقام بمكان من
هذه الفتوح فهو أسوة أهله ومن رجع إلى أهله لم يذهب ذلك ما حوى
الله فنظرت في الذي يصيبهم مما أفاء الله عليهم فبعثه لهم بأمرهم من
رجال أهل عقار بلاد العرب فنقلت إليهم نصيبهم فهو في أيديهم دوني
و كان عثمان قد قسم ماله وأرضه فيبني أمية وجعل ولده بعض من

يعطى فبدأ بنبي أبي العاص فأعطى آل الحكم رجالهم عشرة آلاف عشرة آلاف فأخذوا مائة ألف وأعطى بنى عثمان مثل ذلك وقسم في بنى العاص وفي بنى العيص وفي بنى حرب ولانت حاشية عثمان لأولئك الطوائف وأبى المسلمين إلا قتلهم وأبى إلا تركهم فذهبوا ورجعوا إلى بلادهم على أن يغزوهم مع الحجاج كالحجاج فتكلّبوا وقالوا موعدكم ضواحي المدينة في شوال

“These people have raised certain objections against me. They know the reality as you know it; yet, they think that discussing them will impose them upon me in the eyes of the ignorant.

They claim that I offer complete salāh during journey whereas it was not offered complete before. Verily, I came to a city in which resides my family, and therefore I performed complete ḥalāt for these two reasons. Is it not so?”

The people replied, “O Allah, yes.”

“They claimed that I restricted the use of the pasture lands and this was not done before. By Allah, I did not restrict the use of the pasture lands. By Allah, they did not allocate anything for anyone, except what the people of Madīnah assumed. They did not forbid grazing rights to anyone. It was only used for the alms of the Muslims, to guard them, lest there be a dispute between anyone and the official in charge of the alms tax. They did not prevent or bar anyone from there, except one who attempted to bribe them.

I now have only two riding camels. I do not possess any other livestock. When I assumed the khilāfah, I possessed the largest number of camels and sheep in Arabia. Today, not a single one of those sheep or camels are left, besides two camels for my Ḥajj.

Is this true?”

They replied, “O Allah, yes.”

“They claim that the Qur’ān was in few manuscripts. He discarded them and compiled them into one manuscript. Listen, the Qur’ān is one and it came from One [Allah]. In this, I only followed the practice of my predecessors. Is this not true?”

They said, “O Allah, yes,” and asked him to kill them.

“They said I recalled Ḥakam whereas Rasūlullāh ﷺ exiled him. Ḥakam is a resident of Makkah. Rasūlullāh ﷺ banished him from Makkah to Ṭā’if and then returned him. So, Rasūlullāh ﷺ was the one to banish him and Rasūlullāh ﷺ was the one to recall him. Is this not true?”

They replied, “O Allah, yes.”

“They claim that I appointed youngsters [as governors] whereas I only appointed those who are popular, capable, and pleasing. These are the residents under them, so ask them about the governors and here are the residents of his city. Those before me appointed younger men. Rasūlullāh ﷺ was criticised more severely than me in his appointment of Usāmah. Is this not true?”

They replied, “O Allah, yes. They raise objections they cannot prove.”

“They say that I gave Ibn Abī Sarḥ what Allah gave him dominance over. The truth is that I only awarded him a fifth of a fifth of that which Allah gave him dominance over which is one hundred thousand. Abū Bakr and ‘Umar رضي الله عنهما had allowed this

practice. The army did not like this, hence I returned it to them whereas it was not their right. Is this not true?”

They said, “O Allah, yes.”

“They say that I love my household and favour them. My love for them did not spur me on to oppression. Rather, I fulfil their rights. With regards to favouring them, I give them from my wealth and do not regard the wealth of the Muslims permissible for myself or for any person. I had given considerable plentiful gifts from the core of my wealth during the lifetime of Rasūlullāh ﷺ, Abū Bakr, and ‘Umar رضي الله عنهما whereas at the time, I was rapacious, desirous. Now, when I have grown old and my lifespan is depleting, I placed what I possess among my family, and the heretics begin criticising me! By Allah, I have not acquired any wealth in any of the cities allowing criticism towards me. I have returned the [public] wealth to them. Only the fifth [of the booty] comes to me and none of that is permissible for me. The Muslims distribute it to eligible recipients without me taking anything. Therefore, not a penny of the wealth of Allah was squandered. I only survive on my wealth.

They say that I awarded land to certain individuals. The truth is that these lands were shared by the Muhājirīn and Ansār when they were conquered. Whoever resides in any conquered land is an owner of the land. Those who returned to their family [in Arabia], that [land owned by them in other areas] was not transferred. I thus deliberated in the share of the spoils they own and sold it for them with their consent to men who own land in Arabia and transferred their share to them. Presently, it is in their possession, not mine.”

‘Uthmān had distributed his wealth and land among the Banū Umayyah. He gave his children an equal share to everyone. He began with the sons of Abū al-‘Āṣ and gave the family of Ḥakam, their men, 10 000 each. They took 100 000 altogether. He gave the sons of ‘Uthmān a similar sum. He distributed wealth among the sons of al-‘Āṣ, the sons of al-Ṭāṣ, and the sons of Ḥarb.

‘Uthmān treated those provocateurs mildly. The Muslims demanded their execution but he demanded they be spared. They left and returned to their respective lands, but conspired to fight them [the people of Madīnah] with the pilgrims in the garb of pilgrims. They wrote to each other to gather in the precincts of Madīnah in Shawwāl.¹

The Rebels approach Madīnah

ولما كان شوال سنة ٣٥هـ خرج أهل مصر على أربعة أمراء المقلل يقول ستمائة والمكثر يقول ألف على الرفاق عبد الرحمن بن عديس البلوي وكنانة بن بشر والليثي وسودان بن حمران السكوني وقترة بن فلان السكوني وعلى القوم جميعاً الغافقي بن حرب العكبي ولم يجترئوا أن يعلموا الناس بخروجهم إلى الحرب وإنما خرجوا كالحجاج ومعهم ابن السوداء وخرج أهل الكوفة في أربع رفاق وعلى الرفاق زيد بن صوحان العبدى والأشتر النخعى وزياد بن النضر الحارثى وعبد الله بن الأصم أحد بنى عامر بن صعصعة وعددتهم كعدد أهل مصر وعليهم جميعاً عمرو بن الأصم وخرج أهل البصرة في أربع رفاق وعلى الرفاق حكيم بن جبلة العبدى وزريح بن عباد العبدى وبشر بن شريح الحطمن بن ضبيعة القيسى وابن المحرش بن عبد عمرو الحنفى وعددتهم كعدد أهل مصر وأميرهم جميعاً حرقوص بن زهير السعدي

¹ *Tārīkh al-Ṭabarī*, 5/102, 103.

سوى من تلاحق بهم من الناس فأما أهل مصر فإنهم كانوا يشتهون
علياً وأما أهل البصرة فإنهم كانوا يشتهون طلحة وأما أهل الكوفة فإنهم
كانوا يشتهون الزبير فخرجوه وهم على الخروج جميع وفي الناس شتى
لا يشك في كل فرقة إلا أن الفرج معها وأن أمرها سيتم دون الآخرين
فخرجوه حتى إذا كانوا من المدينة على ثلاث تقدم ناس من أهل البصرة
فنزلوا ذا خشب وناس من أهل الكوفة فنزلوا الأعوص وجاءهم ناس
من أهل مصر وتركوا عامتهم بذى المروءة ومشى فيما بين أهل مصر
وأهل البصرة زياد بن النضر وعبد الله بن الأصم وقالا لا تعجلوا ولا
تعجلونا حتى ندخل لكم المدينة ونرتاد فإنه بلغنا أنهم قد عسکروا
لنا فوالله إن كان أهل المدينة قد خافونا واستحلوا قاتلنا ولم يعلموا
علمنافهم إذا علموا أشد وإن أمرنا هذا لباطل وإن لم يستحلوا
قاتلنا ووجدنا الذي بلغنا باطلًا لنرجعن إليكم بالخبر قالوا اذهبوا فدخل
الرجلان فلقيا أزواج النبي صلى الله عليه وسلم وعلياً وطلحة والزبير
وقالا إنما نأتم هذا البيت ونستعفي هذا الوالي من بعض عمالنا ما جئنا
إلا لذلك بالدخول واستأذناهم للناس بالدخول فكلهم أبى ونهى وقال
بيض ما يفرخن فرجعا إليهم فاجتمع من أهل مصر نفر فأتوا علياً ومن
أهل البصرة نفر فأتوا طلحة ومن أهل الكوفة نفر فأتوا الزبير وقال كل
فريق منهم إن بايعوا صاحبنا وإلا كدناهم وفرقنا جماعتهم ثم كررنا
حتى نبغهم فأتى المصريون علياً وهو عسکر عند أحجار الزيت عليه
حلة أنوفاف معتم بشقيقة حمراء يمانية متقلد السيف ليس عليه قميص
وقد سرح الحسن إلى عثمان فيمن اجتمع إليه فالحسن جالس عند
عثمان وعليّ عند أحجار الزيت فسلم عليه المصريون وعرضوا له
فصاح بهم واطردهم وقال لقد علم الصالحون أن جيش ذي المروءة
وذى خشب ملعونون على لسان محمد صلى الله عليه وسلم فارجعوا
لا صحبكم الله قالوا نعم فانصرفوا من عنده على ذلك وأتى المصريون
طلحة وهو في جماعة أخرى إلى جنب عليّ وقد أرسل ابنيه إلى عثمان

فسلم البصريون عليه وعرضوا له فصال بهم واطردهم وقال لقد علم المؤمنون أن جيش ذي المروءة وذى خشب والأعوص ملعونون على لسان محمد صلى الله عليه وسلم وأتى الكوفيون الزبير وهو في جماعة أخرى وقد سرّح ابنه عبد الله إلى عثمان فسلموا عليه وعرضوا له فصال بهم واطردهم وقال لقد علم المسلمين أن جيش ذي المروءة وذى خشب والأعوص ملعونون على لسان محمد صلى الله عليه وسلم فخرج القوم وأروهم إنهم يرجعون فانفسوا عن ذي خشب والأعوص حتى انتهوا إلى عساكرهم وهي ثلاث مراحل كي يفترق أهل المدينة ثم يكرا راجعين فافتراق أهل المدينة لخروجهم فلما بلغ القوم عساكرهم كروا بهم فبغتتهم فلم يفجأ أهل المدينة إلا والتكبير في نواحي المدينة فنزلوا في موضع عساكرهم وأحاطوا بعثمان وقالوا من كف يده فهو آمن وصلى عثمان بالناس أياماً ولزم الناس بيوتهم ولم يمنعوا أحداً من الكلام فأناهم الناس فكلمومهم وفيهم عليٌ فقال ما ردكم بعد ذهابكم ورجوعكم عن رأيكم قالوا أخذنا مع بريد كتاباً بقتلنا وأناهم طلحة فقال البصريون مثل ذلك وأناهم الزبير فقال الكوفيون مثل ذلك وقال الكوفيون والبصريون فنحن ننصر إخواننا ونمنعهم جميعاً لأنما كانوا على ميعاد فقال لهم عليٌ كيف علمتم يا أهل الكوفة ويا أهل البصرة بما لقي أهل مصر وقد سرتم مراحل ثم طويتم نحونا هذا والله أمر أبرم بالمدينة قالوا فضعوه على ما شئتم لا حاجة لنا في هذا الرجل ليعتزلنا

As Shawwāl, 35 AH, entered, the people of Egypt left in four caravans under four leaders. There were between a minimum of 600 and a maximum of 1 000 men in each caravan. They were led by 'Abd al-Rahmān ibn 'Udays al-Balawī, Kinānah ibn Bishr al-Laythī, Sawdān ibn Ḥumrān al-Sakūnī, and Qutayrah ibn Fulān al-Sakūnī. The ringleader was al-Ghāfiqī ibn Ḥarb al-‘Akkī. They lacked the courage to notify the people of their departure for

war, hence they left in the guise of pilgrims. Ibn al-Sawdā' was with them.

The people of Kūfah left in four caravans led by Zayd ibn Ṣūḥān al-‘Abdī, al-Ashtar al-Nakhaī, Ziyād ibn al-Nadr al-Ḥārithī, and ‘Abd Allāh ibn al-Asamm—one of the men of Banū ‘Āmir ibn Ṣa‘ṣāh. Their numbers were similar to the Egyptians. Their ringleader was ‘Amr ibn al-Asamm.

The people of Baṣrah departed in four caravans led by Ḥukaym ibn Jabalah al-‘Abdī, Zurayḥ ibn ‘Ibād al-‘Abdī, Bishr ibn Shurayḥ al-Ḥaṭam ibn Ḏabīh al-Qaysī, and Ibn al-Muhrish ibn ‘Abd ‘Amr al-Ḥanafī. Their numbers were similar to the Egyptians. Their ringleader was Ḥurqūs ibn Zuhayr al-Sādī. This is besides those people who joined them enroute.

The Egyptians desired ‘Alī, the Baṣrans wanted Ṭalḥah, while the Kūfans sought Zubayr. They departed. All of them departed with the intention of rebellion, although holding diverse views. Each group was convinced of his victory and the realisation of his intention, to the exclusion of others. When they were at a distance of three [stations from Madīnah], the people from Baṣrah arrived and alighted at Dhū Khashab, while the Kūfans alighted at al-A‘wāṣ. Few Egyptians came to them and left the masses at Dhū al-Marwah.

Ziyād ibn al-Nadr and ‘Abd Allāh ibn al-Asamm walked between the Egyptians and Baṣrans announcing, “Do not be hasty and do not rush us until we enter Madīnah for you and explore, for news reached us that they have prepared an army for us. By Allah, if the people of Madīnah fear us and consider fighting us permissible without knowing what we know, then when they

learn the reality, they will be sterner and this plan of ours will fail. If they do not consider fighting us permissible and we find that the news that reached us is false, we will certainly return to you with information.” The people allowed them to go.

The two men entered and met the wives of the Nabī ﷺ, ‘Alī, Ṭalḥah, and Zubayr. They said, “We are only intending this House and request this Khalīfah exemption from some of our governors. We have only come for this.” They then sought permission from them for the people to enter. All of them [the Ṣaḥābah] refused and denied saying, “An egg which has not hatched.”

The two returned to the rebels. A group of Egyptians gathered and approached ‘Alī, a group of Baṣrans gathered and approached Ṭalḥah, while a group of Kūfans gathered and approached Zubayr. Each group said, “They must pledge allegiance to our man, otherwise, we will conspire against them and disunite them. We will then return and converge upon them unexpectedly.”

The Egyptians approached ‘Alī while he was among an army at Ahjār al-Zayt wearing a fine embroidered decorated garment, sporting a red Yemenī turban, armed with a sword. He was not wearing a thobe. He had sent Ḥasan to ‘Uthmān among those who gathered by him. Ḥasan was seated by ‘Uthmān whereas ‘Alī was at Ahjār al-Zayt. The Egyptians greeted ‘Alī and presented the case to him. He shouted at them and chased them away scolding, “The righteous know well that the army of Dhū al-Marwah and Dhū Khashab are accursed on the tongue of Muḥammad ﷺ. Return! May Allah not accompany you.” They agreed and went away from him.

The Başrans approached Țalḥah who was with another group next to 'Alī. He had sent his two sons to 'Uthmān. The Başrans greeted him and presented their case to him. He admonished them and chased them away shouting, "The believers know that the army of Dhū al-Marwah, Dhū Khashab, and al-A'waṣ are accursed on the tongue of Muḥammad ﷺ."

The Kūfans approached Zubayr who was in another army. He had sent his son 'Abd Allāh to 'Uthmān. The Kūfans greeted him and presented their case to him. He shouted at them and chased them away scolding, "The Muslims know that the army of Dhū al-Marwah, Dhū Khashab, and al-A'waṣ are accursed on the tongue of Muḥammad ﷺ."

The rebels left and showed them that they are returning. They departed from Dhū Khashab and al-A'waṣ until they reached their armies, just three stations away, so the people of Madīnah might disperse, and they may make a sudden return.

The people of Madīnah dispersed when they saw them leaving. When the rebels reached their armies, they returned with them and entered unexpectedly. The people of Madīnah were caught unaware with shouts of takbīr around Madīnah. They alighted in the stations of their armies and surrounded 'Uthmān. They announced, "Whoever withholds his hand is safe." 'Uthmān led the people in ṣalāh for a few days and people remained at home, without stopping anyone from speaking.

People came to the rebels and spoke to them. Among them was 'Alī who said, "What brought you back after your departure and made you change your mind?"

They said, "We seized a letter, sent with the rider, to kill us."

Ṭalḥah came to them and the Baṣrans gave a similar reply. Zubayr came to them and the Kūfans provided the same answer. The Kūfans and Baṣrans said, “We are assisting our brothers and defending them all.” As if all this was decided.

‘Alī questioned them, “How did you, O people of Kūfah and O people of Baṣrah, come to know of what the Egyptians experienced whereas you travelled few stations and they returned in our direction. This, by Allah, is an issue concluded in Madīnah.”

They said, “Leave it as you please. We do not have any need for this man. He should leave us.”¹

The Rebels lay siege to ‘Uthmān’s House

فحاصروا بيته محاصرة شديدة وجاء علي وأهل بيته وطلحة والزبير مع أبنائهم للدفاع عنه فقال مخاطبًا إياهم يا أهل المدينة أستودعكم الله وأسأله أن يحسن عليكم الخلافة من بعدي إني والله لا أدخل على أحد بعد يومي هذا حتى يقضي الله في قضاه ولأدعن هؤلاء وراء بابي غير معطيهم شيئاً يتذدونه عليكم دخلاً في دين الله أو دنيا حتى يكون الله عز وجل الصانع في ذلك ما أحب وأمر أهل المدينة بالرجوع وأقسم عليهم فرجعوا إلا الحسن ومحمد بن طلحة وابن الزبير وأشباهها لهم فجعلوا بالباب عن أمر آبائهم وثاب إليهم ناس كثير ولزم عثمان الدار

They laid stringent siege to his house. ‘Alī and his household² together with Ṭalḥah and Zubayr and their sons came to defend him. ‘Uthmān announced addressing them:

1 *Tārīkh al-Ṭabarī*, 5/103-105.

2 We have established this from Shī‘ī books in our book *al-Shī‘ah wa Ahl al-Bayt*. One may consult it if he wishes.

“O people of Madīnah, I hand you over to Allah and beseech Him to ease Khilāfah for you after me. Certainly, I, by Allah, will not enter anyone’s house after this day until Allah finalises His decision regarding me. I will certainly leave these rebels behind my door, without giving them anything they may use against you in the Dīn of Allah or this world, until Allah—the Mighty and Majestic—does as He wishes in this situation.”

He commanded the people of Madīnah on oath to return. They thus all returned besides Ḥasan, Muḥammad ibn Ṭalḥah, Ibn al-Zubayr, and their like. They guarded the door at the command of their fathers. Many people attacked them whereas ‘Uthmān remained at home.¹

The Martyrdom of ‘Uthmān

حضر عثمان اثنين وعشرين يوما ثم أحرقوا الباب وفي الدار أناس كثير فيهم عبد الله بن الزبير ومروان فقالوا اذن لنا فقال إن رسول الله صلى الله عليه وسلم عهد إلي عهدا فأنا صابر عليه وإن القوم لم يحرقوا باب الدار إلا وهم يطلبون ما هو أعظم منه فأخرج على رجل يستقتل ويقاتل وخرج الناس كلهم ودعا بالمصحف يقرأ فيه والحسن عنده فقال إن أباك الآن لفي أمر عظيم فأقسمت عليك لما خرجت وأمر عثمان أبا كرب رجلا من همدان وآخر من الأنصار أن يقوما على باب بيت المال وليس فيه إلا غرارتان من ورق فلما أطفيت النار بعدما ناوشهم ابن الزبير ومروان وتوعد محمد بن أبي بكر ابن الزبير ومروان فلما دخل على عثمان هربا ودخلوا عليه فمنهم من يجئه بنعل سيفه وآخر يلکزه وجاءه رجل بمشاقص معه فوجأه في ترقوته فسال الدم على المصحف وهم على ذلك يهابون في قتله وكان كبيرا وغشى عليه ودخل آخرون فلما رأوه مغشيا

1 *Tārīkh al-Ṭabarī*, 5/126.

عليه جروا برجله فصاحت نائلة وبناته وجاء التجيبي مخترطاً سيفه ليضمه
في بطنه فوقته نائلة فقطع يدها واتكاً بالسيف عليه في صدره وقتل عثمان
رضي الله عنه قبل غروب الشمس ونادى مناد ما يحل دمه ويخرج ماله
فانتهوا كل شيء ثم تبادروا بيت المال فألقى الرجال المفاتيح ونجوا
وقالوا الهرب هذا ما طلب القوم وذكر محمد بن عمر أن عبد الرحمن بن
عبد العزيز حدثه عن عبد الرحمن بن محمد أن أبي بكر تصور
على عثمان من دار عمرو بن حزم ومعه كنانة بن بشر بن عتاب وسودان
بن حمران وعمرو بن الحمق فوجدوا عثمان عند امرأته نائلة وهو يقرأ
المصحف في سورة البقرة فتقدّم لهم محمد بن أبي بكر فأخذ بالحية عثمان
فقال قد أخزاك الله يا نعشل فقال عثمان ليس بعشل ولكنني عبد الله وأمير
المؤمنين قال محمد ما أغني عنك معاوية وفلان وفلان فقال عثمان
يا ابن أخي دع عنك لحيتي فما كان أبوك ليقبض على ما قبضت عليه فقال
محمد لو رأك أبي تعمل هذه الأعمال أنكرها عليك وما أريد بك أشد من
قبضي على لحيتك قال عثمان أستنصر الله عليك وأستعين به ثم طعن
جيئه بمشقص في يده ورفع كنانة بن بشر مشاقص كانت في يده فوجأ بها
في أصل أذن عثمان فمضت حتى دخلت في حلقه ثم علاه بالسيف حتى
قتله فقال عبد الرحمن سمعت أبا عون يقول ضرب كنانة بن بشر جيئه
ومقدم رأسه بعمود حديد فخر لجيئه فضربه سودان بن حمران المرادي
بعدما خر لجيئه فقتله قال محمد بن عمر حدثي عبد الرحمن بن أبي
الزناد عن عبد الرحمن بن الحارث قال الذي قتله كنانة بن بشر بن عتاب
التجيبي وكانت امرأة منظور بن سيار الفزاري تقول خرجنا إلى الحج وما
علمنا لعثمان بقتل حتى إذا كنا بالعرج سمعنا رجلاً يتغنى تحت الليل ألا
إن خير الناس بعد ثلاثة قتيل التجيبي الذي جاء من مصر قال وأما عمرو
بن الحمق فوثب على عثمان فجلس على صدره وبه رمق فطعنه تسع
طعنات قال عمرو فأما ثلاثة منها فلما طعنهن إيه لله وأما سرت فإني
طعنهن إيه لاما كان في صدرني عليه

‘Uthmān ﷺ was besieged 22 days. Thereafter, the rebels burnt down the door. In the house were many men, including ‘Abd Allāh ibn al-Zubayr and Marwān. They told him, “Allow us [to repel the rebels].”

He said, “Indeed, Rasūlullāh ﷺ made a covenant with me and I am patiently adhering to it. The rebels did not burn down the door, except that they intend something graver. I forbid every man from risking his life or fighting.”

All the people left. He called for the Muṣḥaf to recite it. Ḥasan was by him. ‘Uthmān told him, “Your father is now in a great predicament. I take an oath upon you to leave.”

‘Uthmān commanded Abū Karb, a man from Hamdān, and another Anṣārī to stand by the door of the treasury which housed only two sacks of silver coins.

The fire was extinguished. Ibn al-Zubayr and Marwān engaged in a skirmish with them and Muḥammad ibn Abī Bakr threatened Ibn al-Zubayr and Marwān. When he entered ‘Uthmān’s presence, the two departed. The rebels entered his house. One began poking him with the tip of his sword while the other punched him. A man came with a dagger and stabbed him in his collarbone causing the blood to squirt on the Muṣḥaf. They feared killing him, as it was a grave matter. ‘Uthmān fell unconscious.

Others then entered. When they saw him unconscious, they dragged him by his leg. Nā’ilah and his daughters shouted. Just then, al-Tujībī came with his sword unsheathed to slash his stomach, but Nā’ilah stopped him so he cut her [fingers] off. He then leaned upon the sword on the chest of ‘Uthmān and killed ‘Uthmān ﷺ before sunset.

Someone called out, “How is it that his blood is permissible but his wealth forbidden?!” They thus looted everything and proceeded to the treasury. The two men [guarding the treasury] threw the keys and fled to safety. The people shouted, “Run,” and this is what they wanted.

Muhammad ibn ‘Umar mentioned that ‘Abd al-Rahmān ibn ‘Abd al-‘Azīz narrated to him—from ‘Abd al-Rahmān ibn Muhammad: Muhammad ibn Abī Bakr scaled the wall of ‘Amr ibn Ḥazm and got into ‘Uthmān’s house. With him were Kinānah ibn Bishr ibn ‘Itāb, Sawdān ibn Ḥumrān, and ‘Amr ibn al-Ḥumq. They found ‘Uthmān by his wife Nā’ilah reciting Sūrah al-Baqarah from the Muṣḥaf. Muhammad ibn Abī Bakr went forward and caught hold of ‘Uthmān’s beard shouting, “Allah disgraced you, O Na‘thal (old man)!”

‘Uthmān submitted, “I am not an old man. Rather, I am the servant of Allah and the leader of the believers.”

Muhammad shouted, “Mu‘āwiyah and the others did not avail you.”

‘Uthmān said, “O son of my brother, leave my beard alone. Your father would not have grabbed what you are grabbing.”

Muhammad shouted, “Had my father seen you doing these actions, he would have disapproved of them for you. What I intend to do to you is far more severe than grabbing your beard.”¹

¹ **The innocence of Muhammad ibn Abī Bakr with regard to the murder of ‘Uthmān**

The one who killed ‘Uthmān ﷺ was an Egyptian man. The reports do not clearly state his name, but they say that he was originally from the tribe of Sadūs and was black skinned. He was nicknamed Jabalah because of the blackness of his skin, and he was also known as al-Mawt al-Aswad (the Black Death).

continued...

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Muhibb al-Dīn al-Khatīb was of the view that the killer was ‘Abd-Allah ibn Saba’ himself, as he said:

It is proven that Ibn Saba’ was with the Egyptian rebels when they came from al-Fustāṭ to Madīnah, and in all similar events he was keen to work behind the scenes.

Perhaps *al-Mawt al-Aswad* was a nickname that he wanted to hide behind in order to continue his plots to destroy Islam. [Al-‘Awāsim min al-Qawāsim, quoted from *Fitnat Maqtal ‘Uthmān*, 1/207] What supports this is the fact that Ibn Saba’ was also black skinned. It is narrated in a ḥāfiḥ report that ‘Alī رضي الله عنه described him as evil and black skinned. [Lisān al-Mizān, 3/209]

As for the accusation that Muḥammad ibn Abī Bakr رضي الله عنه killed ‘Uthmān رضي الله عنه with his arrow head, this is false. There are weak reports which mention that, as well as texts which are regarded as odd because they contradict the ḥāfiḥ report which states that the killer was an Egyptian man. Dr. Yaḥyā al-Yaḥyā lists a number of reasons why Muḥammad ibn Abī Bakr رضي الله عنه is innocent in the murder of ‘Uthmān رضي الله عنه, including the following:

- a. ‘Āishah رضي الله عنها went out to Baṣrah to demand retaliation for the killing of ‘Uthmān. If her brother had been one of them, she would not have grieved for him when he was killed later on when learning of his death.
- b. ‘Alī رضي الله عنه cursed the killers of ‘Uthmān رضي الله عنه and disavowed them, which implies that he did not let them become close to him and did not appoint them to any position. But he appointed Muḥammad ibn Abī Bakr رضي الله عنه as governor of Egypt. If Muḥammad had been one of them, ‘Alī رضي الله عنه would not have done that.
- c. The report narrated by Ibn ‘Asākir with his isnād from Muḥammad ibn Ṭalḥah ibn Muṣarrif who said:

I heard Kinānah the freed slave of Ṣafiyah bint Ḥuyayy say, “I was present when ‘Uthmān was killed and I was fourteen years old (at that time).” She said, “Was Muḥammad ibn Abī Bakr involved in his killing at all?” He said, “Allah forbid. He entered upon him and ‘Uthmān said, ‘O son of my brother, you cannot be the one who kills me;’ then he went out, and he was not involved in his killing at all.” [Marwiyyāt Abī Mikhnaf fī Tārīkh al-Ṭabarī, p. 243]

continued...

‘Uthmān said, “I seek Allah’s support against you and seek His help.” Muḥammad then stabbed ‘Uthmān’s forehead with a dagger in his hand. Kinānah ibn Bishr lifted the dagger in his hand and stabbed him at the root of ‘Uthmān’s ear. It went through until it pierced his throat. He then attacked him with a sword and killed him.

‘Abd al-Rahmān said that he heard Abū ‘Awn saying: Kinānah ibn Bishr struck his forehead and the front portion of his head with an iron pole causing him to fall down on his forehead. Sawdān ibn Ḥumrān al-Murādī attacked him after he fell down and killed him.

Muḥammad ibn ‘Umar says: ‘Abd al-Rahmān ibn Abī al-Zinād reported to me—from ‘Abd al-Rahmān ibn al-Ḥārith who said: The one who killed him was Kinānah ibn Bishr ibn ‘Itāb al-Tujībī. The wife of Manzūr ibn Sayyār al-Fazārī would report: We left for Ḥajj. We never knew anything of ‘Uthmān’s murder until we were at al-‘Araj, where we heard a person singing in the dark:

1 continued from page 178

This is supported by the report narrated by Khalīfah ibn Khayyāt and al-Ṭabarī with isnād whose men are trustworthy, from Ḥasan al-Baṣrī—who was one of those who were present on the day of the siege [*Marwiyyāt Abī Mikhnaf fi Tārīkh al-Ṭabarī*, p. 244; *Tahdhīb al-Kamāl*, 6/97]—which says that Ibn Abī Bakr took hold of ‘Uthmān’s كَعْدَة beard and ‘Uthmān كَعْدَة said, “You are holding me in a way that your father would not do.” Then he went out and left him. [*Marwiyyāt Abī Mikhnaf*, p. 244]

Thus, it is clear that Muḥammad ibn Abī Bakr was innocent in the murder of ‘Uthmān كَعْدَة, just as the wolf was innocent of the blood of Yūsuf عَلَيْهِ الْكَلَمُ. It is also clear that the reason for this accusation was that he had entered upon him before the murder took place. [*Fitnat Maqtal ‘Uthmān*, 1/209] Ibn Kathīr حَمَدَ اللَّهَ عَلَيْهِ stated that when ‘Uthmān كَعْدَة spoke to him, he felt ashamed and went back, and he regretted his actions and covered his face, and he tried to defend him, but to no avail. [*Al-Bidāyah wa al-Nihāyah*, 7/193]

Harken, the best person after three has been killed by al-Tujibī who came from Egypt.

With regards to ‘Amr ibn al-Humq, he jumped on ‘Uthmān and sat on his chest while the latter had a spark of life and stabbed him nine times. ‘Amr says, “With regards to three of them, I stabbed him for Allah. The other six, I stabbed him as my chest was on him.”¹

This is the incident which we condensed from *Tārīkh al-Ṭabarī* and *Murūj al-Dhahab* of al-Mas‘ūdī, the Shī‘ī, without changing or altering any word. This is how the Saba’iyyah were successful in disuniting the word of the Muslims and planting discord and conflict among them, which will not terminate till the Day of Qiyāmah as Sayyidunā ‘Uthmān رَحْمَةُ اللَّهِ عَلَيْهِ notified while addressing al-Ashtar and others:

فَوَاللَّهِ إِنْ قَتَلْتُمُنِي لَا تَتَحَابُونَ بَعْدِي أَبْدًا وَلَا تَصْلُونَ جَمِيعًا بَعْدِي أَبْدًا
وَلَا تَقْتَلُونَ بَعْدِي جَمِيعًا أَبْدًا

By Allah, if you kill me, you will never attain mutual love after me, you will never pray with unity after me, and you will never fight with unity after me.²

This is what transpired.

Allegations of the Saba’iyyah

We have quoted many reports on this issue as it has a direct connection with this topic, i.e., the criticism the Saba’iyyah exploited to overturn the state structure. It is as appears below, in the words of one of their descendants. Ibn al-Muṭahhar al-Hillī states:

1 *Tārīkh al-Ṭabarī*, 5/131,132.

2 *Tārīkh al-Ṭabarī*, 5/118.

وأما عثمان فإنه ولـى أمور المسلمين من لا يصلح للولاية حتى ظهر من بعضهم الفسق ومن بعضهم الخيانة وقسم الولايات بين أقاربه وعوتب على ذلك مرارا فلم يرجع واستعمل الوليد بن عقبة حتى ظهر منه شرب الخمر وصلـى بالناس وهو سكران واستعمل سعيد بن العاص على الكوفة فظهر منه ما أدى إلى أن أخرجه أهل الكوفة منها وولـى عبد الله بن أبي سرح مصر حتى تظلم منه أهلها وكتـبه أن يستمر على ولايته سرا خلاف ما كـتب إليه جهـرا وأمره بقتل محمد بن أبي بكر وولـى معاوية الشـام فأـحدث من الفتـنـ ما أـحدثـ وولـى عبد الله بن عامـرـ العـراقـ فـفعـلـ منـ المـناـكـيرـ ماـ فـعـلـ وـولـىـ مـروـانـ أـمـرـهـ وـأـلـقـىـ إـلـيـهـ مـقـالـيدـ أـمـورـهـ وـدـفـعـ إـلـيـهـ خـاتـمـهـ فـحـدـثـ مـنـ ذـلـكـ قـتـلـ عـشـمـانـ وـحـدـثـ الفتـنـ بـيـنـ الـأـمـةـ مـاـ حـدـثـ وـكـانـ يـؤـثـرـ أـهـلـهـ بـالـأـمـوـالـ الـكـثـيرـ مـنـ بـيـتـ مـالـ الـمـسـلـمـينـ حـتـىـ إـنـ دـفـعـ إـلـىـ أـرـبـعـةـ نـفـرـ مـنـ قـرـيـشـ زـوـجـهـ بـنـاتـهـ أـرـبـعـمـائـةـ أـلـفـ دـيـنـارـ وـدـفـعـ إـلـىـ مـرـوـانـ أـلـفـ أـلـفـ دـيـنـارـ وـكـانـ اـبـنـ مـسـعـودـ يـطـعـنـ عـلـيـهـ وـيـكـفـرـهـ وـلـمـ حـكـمـ ضـرـبـهـ حـتـىـ مـاتـ وـضـرـبـ عـمـارـاـ حـتـىـ صـارـ [بـهـ] فـقـقـ وـقـدـ قـالـ النـبـيـ صـلـىـ اللـهـ عـلـيـهـ وـآـلـهـ عـمـارـ جـلـدـةـ بـيـنـ عـيـنـيـ تـقـتـلـهـ الـفـتـنـ الـبـاغـيـةـ لـأـنـاـلـهـ اللـهـ شـفـاعـتـيـ يـوـمـ الـقـيـامـةـ وـكـانـ عـمـارـ يـطـعـنـ عـلـيـهـ

وطرد رسول الله صـلـىـ اللـهـ عـلـيـهـ وـآـلـهـ الـحـكـمـ بـنـ أـبـيـ الـعـاصـ عـمـ عـشـمـانـ عـنـ الـمـدـيـنـةـ وـمـعـهـ مـرـوـانـ فـلـمـ يـزـلـ طـرـيـداـ هـوـ وـابـنـهـ فـيـ زـمـنـ النـبـيـ صـلـىـ اللـهـ عـلـيـهـ وـآـلـهـ وـأـبـيـ بـكـرـ وـعـمـرـ فـلـمـ وـلـيـ عـشـمـانـ آـوـاهـ وـرـدـهـ إـلـىـ الـمـدـيـنـةـ وـجـعـلـ مـرـوـانـ كـاتـبـهـ وـصـاحـبـ تـدـبـيـرـهـ مـعـ أـنـ اللـهـ تـعـالـىـ قـالـ لـأـ تـجـدـ قـوـمـاـ يـؤـمـنـونـ بـالـلـهـ وـالـيـوـمـ الـآـخـرـ يـوـادـونـ مـنـ حـادـ اللـهـ وـرـسـوـلـهـ الـآـيـةـ

ونـفـىـ أـبـاـ ذـرـ إـلـىـ رـبـذـةـ وـضـرـبـهـ ضـرـبـاـ وـجـيـعـاـ مـعـ أـنـ النـبـيـ صـلـىـ اللـهـ عـلـيـهـ وـآـلـهـ قـالـ فـيـ حـقـهـ مـاـ أـقـلـتـ الغـبـرـاءـ وـلـاـ أـظـلـتـ الـخـضـرـاءـ عـلـىـ ذـيـ لـهـجـةـ أـصـدـقـ مـنـ أـبـيـ ذـرـ وـقـالـ صـلـىـ اللـهـ عـلـيـهـ وـآـلـهـ إـنـ اللـهـ أـوـحـىـ إـلـيـ أـنـهـ يـحـبـ

أربعة من أصحابي وأمرني بهم قيل له من هم يا رسول الله قال علي عليه السلام سيدهم وسلمان ومقداد وأبو ذر

وضيع حدود الله فلم يحد عبيد الله بن عمر حين قتل الهرمزان مولى أمير المؤمنين عليه السلام بعد إسلامه وكان أمير المؤمنين عليه السلام يطلب عبيد الله لإقامة القصاص عليه فلحق بمعاوية وأراد أن يعطل حد الضرب في الوليد بن عقبة حتى حده أمير المؤمنين عليه السلام وقال لا يبطل حد الله وأنا حاضر وزاد الأذان يوم الجمعة وهو بدعة وصار سنة الآن وخالفه المسلمين كلهم حتى قتل

‘Uthmān appointed incompetent individuals over the affairs of Muslims—men who were guilty of transgression and breach of trust. He distributed official posts among his relatives and was blamed for this a number of times, yet failed to desist. He appointed Walīd ibn ‘Uqbah who was guilty of drinking liquor and leading the people in prayer while intoxicated. He appointed Sa‘īd ibn al-‘Āṣ over Kūfah who perpetrated such crimes that led to his expulsion by the people of Kūfah. He appointed ‘Abd Allāh ibn Abī Sarḥ over Egypt who oppressively subjugated the residents. He wrote to him privately to continue his governorship, contrary to what he wrote to him publicly. He ordered him to execute Muḥammad ibn Abī Bakr. He appointed Mu‘āwiya over Shām, who initiated many fitnahs. He appointed ‘Abd Allāh ibn ‘Āmir over Iraq who committed many evils. He appointed Marwān over his affairs, giving him unrestricted authority, and handing his ring over to him. This led to the assassination of ‘Uthmān and the fitnah between the Ummah.

He would favour his family members with plenty wealth from the Muslim treasury to the extent that he gave four men of Quraysh,

to whom he married his daughters, four hundred thousand gold coins and he favoured Marwān with a million gold coins.

Ibn Mas'ūd would criticise and excommunicate him, so he ordered the lashing of the former who eventually succumbed to the lashing. He beat 'Ammār, leaving him with raptures. The Nabī ﷺ stated, “'Ammār is a skin between my eyes. The rebellious party will kill him. Allah will not award them my intercession on the Day of Qiyāmah.” 'Ammār would also criticise him.

Rasūlullāh ﷺ exiled Ḥakam ibn Abī al-Āṣ, the uncle of 'Uthmān, from Madīnah with his son, Marwān. He and his son remained in exile during the lifetime of the Nabī ﷺ, Abū Bakr, and 'Umar. As soon as 'Uthmān became khalīfah, he awarded him sanctuary and returned him to Madīnah and appointed Marwān his scribe and manager. Whereas Allah سُبْحَانَهُ وَتَعَالَى declares:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَ
اللَّهُ وَرَسُولُهُ

You will not find a people who believe in Allāh and the Last Day having affection for those who oppose Allah and His Messenger.¹

He banished Abū Dharr to Rabadhabah and gave him a painful flogging whereas the Nabī ﷺ said in his favour, “The earth has not carried and the sky has not shaded anyone more truthful than Abū Dharr.”

Rasūlullāh ﷺ stated, “Allah informed me that he loves four of my Companions and commanded me to love them.”

¹ Sūrah al-Mujādalah: 22.

“Who are they, O Messenger O Allah,” he was asked.

“Alī عليه السلام their leader, Salmān, Miqdād, and Abū Dharr.”

He ruined the ḥudūd of Allah. He did not mete out the ḥadd on ‘Ubayd Allāh ibn ‘Umar who killed al-Hurmuzān, the freed slave of Amīr al-Mu’mīnīn عليه السلام, despite the man embracing Islam. Amīr al-Mu’mīnīn عليه السلام demanded the imposition of qīṣāṣ upon ‘Ubayd Allāh, who fled to Mu‘āwiyah.

He intended to ruin the ḥadd of lashing for Walīd ibn ‘Uqbah but Amīr al-Mu’mīnīn عليه السلام lashed him announcing, “The ḥadd of Allah will not be quashed as long as I am present.”

He added an Adhān on the Day of Jumu‘ah, whereas it is a *bid‘ah* (innovation), and it is practiced till today. All the Muslims opposed him until he was killed.¹

This is the estate of the Saba’iyyah, which the Shī‘ah seized and inherited from their forefathers. This is one proof that the Shī‘ah of today do not establish their creed and base their principles, except on the foundations laid by the Saba’iyyah. They have no connection to the first (original) Shī‘ah, the genuine partisans of ‘Alī رضي الله عنه and his children, neither closely nor remotely, as we will soon highlight at the right place, Allah willing.

Answering the Allegations

These allegations which they level, some of which the Saba’iyyah concocted, Dhū al-Nūrayn رضي الله عنه had answered them at the time as we previously quoted from al-Ṭabarī and others. Few of them had no existence at that time. The luminaries and predecessors of this Ummah

¹ *Minhāj al-Karāmah*, as quoted in *Minhāj al-Sunnah*, pg. 66, 67.

and the scholars and authorities of the Ahl al-Sunnah have embarked on a mission to refute all these lies, by listing each allegation and refuting it with established principles and manifest evidences. The likes of Ibn Taymiyyah; his student, al-Dhahabī, who condensed his book; Qādī Abū Bakr ibn al-‘Arabī, and other scholars—men who were masters of ‘aqīdah and exceptional Jurists.

In the mainland of India and Pakistan, plenty undertook this mission, led by Ḥakīm al-Dihlawī Walī Allāh Ṣāḥib in *Hujjat Allāh al-Bālighah*, *Qurrat al-‘Aynayn fī Tafḍīl al-Shaykhayn*, and *Izālat al-Khafā’ ‘an Khilāfat al-Khulafā’* and his son ‘Abd al-‘Azīz al-Dihlawī whose book has been condensed by the junior al-Ālūsī and plenty others. Yet, the Shī‘ah are hell-bent on falsehood. They persist upon it and promote it to deceive the simple-minded and negligent.

Nonetheless, since we began discussing the Saba’iyyah, their ideologies, the sects that branched out from the Shī‘ah, their history, and their adoption of Saba’iyyah ideologies—and not the ideologies of the primary Shī‘ah—we wish to discuss these allegations and refute them, more importantly with our signature approach. We quote evidence from Shī‘ī books, intending thereby the pleasure of Allah, to guard the arena of Islam and to defend the Companions of Muḥammad ﷺ whom we love due to our Nabi’s ﷺ love for them and their love for him. We anticipate acceptance and seek ability from Allah.

Answer to the Allegation of Nepotism

The first allegation they levelled against Sayyidunā ‘Uthmān ᷻ is that he favoured his relatives. Popular Shī‘ī Historian al-Ya‘qūbī has mentioned this, saying:

ونقم الناس على عثمان بعد ولادته بست سنين وتكلم فيه من تكلم
وقالوا آثر القربي

People blamed ‘Uthmān six years after him assuming the khilāfah. They criticised him for a number of reasons and said: He favoured his relatives.¹

Let us analyse the reality of this allegation and criticism. Is dividing official posts among his relatives a reality or is this from the plethora of lies concocted by the Saba’iyyah to incite people against ‘Uthmān رضي الله عنه. The Shī’ah cast the same allegation to this day, to support the Saba’iyyah in their rebellion, exposing their allegiance and loyalty to them.

Have a look at popular Shī’ī Historian al-Ya‘qūbī listing the governors of ‘Uthmān رضي الله عنه. He says:

وكان لعثمان على اليمن يعلى بن أمية التميمي وعلى مكة عبد الله بن عمرو الحضرمي وعلى همدان جرير بن عبد الله البجلي وعلى الطائف القاسم بن ربيعة الشفقي وعلى الكوفة أبو موسى الأشعري وعلى البصرة عبد الله بن عامر الكريز وعلى مصر عبد الله بن سعد بن أبي سرح وعلى الشام معاوية بن أبي سفيان بن حرب

‘Uthmān appointed Ya‘lā ibn Umayyah al-Tamīmī over Yemen, ‘Abd Allāh ibn ‘Amr al-Ḥaḍramī over Makkah, Jarīr ibn ‘Abd Allāh al-Bajalī over Hamdhān, Qāsim ibn Rabī‘ah al-Thaqafī over Ṭā’if, Abū Mūsā al-Ash‘arī over Kūfah, ‘Abd Allāh ibn ‘Āmir al-Kurayz over Baṣrah, ‘Abd Allāh ibn Sa‘d ibn Abī Sarḥ over Egypt, and Mu‘āwiyah ibn Abī Sufyān ibn Ḥarb over Shām.²

1 *Tārīkh al-Ya‘qūbī*, 2/173,174.

2 *Tārīkh al-Ya‘qūbī*, 2/176.

Al-Ṭabarī and Ibn al-Athīr listed the names of the remaining officials who assumed governorship and high posts. They write:

وعلى حمص عبد الرحمن بن خالد بن الوليد وعلى قنسرين حبيب بن مسلمة وعلى الأردن أبو الأعور السلمي وعلى فلسطين علقة بن حكم الكنعاني وعلى البحر عبد الله بن قيس الفزاري وعلى القضاة (الشام) أبو الدرداء وعلى الخراج جابر بن فلان المزني وعلى حربها القعفان بن عمرو وعلى قرقيسية جرير بن عبد الله البجلي وعلى آذربيجان الأشعث بن قيس الكندي وعلى حلوان عتبة بن النهاس وعلى ماه مالك بن حبيب وعلى الري سعيد بن قيس وعلى أصبهان السائب بن الأقرع وعلى ماسبدان حبيش وعلى بيت المال عقبة بن عامر وعلى القضاة زيد بن ثابت

‘Abd al-Rahmān ibn Khālid ibn al-Walīd over Ḥimṣ, Ḥabīb ibn Maslamah over Qinnasrīn, Abū al-A’war al-Sulamī over Jordan, ‘Alqamah ibn Ḥakam al-Kan‘ānī over Palestine, ‘Abd Allāh ibn Qays al-Fazārī over al-Bahr, Abū al-Dardā’ as judge (in Shām), Jābir ibn Fulān al-Muzanī over Kharāj (collecting tax), al-Qa‘qā’ ibn ‘Amr over the army, Jarīr ibn ‘Abd Allāh over Qarqaysā’, Ash‘ath ibn Qays al-Kindī over Azerbaijan, ‘Utaybah ibn al-Nahhās over Ḥalawān, Mālik ibn Ḥabīb over Māh, Sa‘īd ibn Qays over al-Rayy, Sā‘ib ibn al-Aqra‘ over Aṣbahān, Ḥubaysh over Māṣbadhān, ‘Uqbah ibn ‘Āmir as treasurer, and Zayd ibn Thābit as judge.¹

His deputy in Ḥajj one year was ‘Abd al-Rahmān ibn ‘Awf رضي الله عنه, and the final year was ‘Abd Allāh ibn ‘Abbās رضي الله عنه as mentioned by al-Ya‘qūbī in his *al-Tārīkh*.² Ibn Sa‘d in his *al-Ṭabaqāt*, Ibn Kathīr and Ibn al-Athīr in

1 *Tārīkh al-Ṭabarī*, 5/147,148; Ibn al-Athīr: *al-Kāmil*, 3/95. Some of these names appear in *al-Bidāyah wa al-Nihāyah*.

2 *Tārīkh al-Ya‘qūbī*, 2/176.

their respective history books, Ibn 'Abd al-Barr in *al-Isti'āb*, and others concur.

The lies of the Saba'iyyah—who announced and are proud of being Saba'iyyah—as well as the undeveloped inheritors of their ideologies and accusations, disguised under the name *Shī'ah*, out of fear of being exposed, become manifest by the first glance at this list.

These are the official posts and these are the governors; the posts and those seated at the posts, attested to by history and the *Shī'ah* themselves.

The high posts of the State were:

- ✓ Firstly, judiciary. None of his relatives assumed this position. Zayd ibn Thābit al-Anṣārī رضي الله عنه assumed this position.
- ✓ Secondly, the treasury was managed by 'Uqbah ibn 'Āmir رضي الله عنه.
- ✓ Thirdly, 'Abd Allāh ibn 'Abbās رضي الله عنه was the deputy of Hajj.
- ✓ Fourthly, Jābir ibn Fulān al-Muzanī and Simāk al-Anṣārī collected the Kharāj (Tax).
- ✓ Fifthly, al-Qa'qā' ibn 'Amr administered the army.
- ✓ Sixthly, some Historians mentioned the Colonel of police during his time was 'Abd Allāh ibn Qunfudh from Banū Taym.¹

These are the six high posts of State, none of which were occupied by the Banū Umayyah or the relatives of 'Uthmān. May Allah be pleased with him and the rest of the Ṣahābah.

¹ *Tārikh Khalīfah ibn Khayyāt*, 1/157.

- ✓ Seventhly, the governors. Despite their abundance, only three were from the Banū Umayyah. One of these three was not appointed primarily by ‘Uthmān رَضِيَ اللَّهُ عَنْهُ. Rather, he was appointed by Abū Bakr رَضِيَ اللَّهُ عَنْهُ [as deputy general to his brother in Shām] and maintained as governor by ‘Umar رَضِيَ اللَّهُ عَنْهُ—despite his dismissal of [other] governors. He is Mu‘āwiyah ibn Abī Sufyān رَضِيَ اللَّهُ عَنْهُ as the Shī‘ī Historian affirms that Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ was from the governors appointed by ‘Umar رَضِيَ اللَّهُ عَنْهُ.¹

Abū Bakr رَضِيَ اللَّهُ عَنْهُ did not appoint him to this post, except as deputy of his brother Yazīd ibn Abī Sufyān رَضِيَ اللَّهُ عَنْهُ, who was appointed by Rasūlullāh ﷺ over Taymā² just as he appointed his father, Abū Sufyān رَضِيَ اللَّهُ عَنْهُ, over Najrān.³

Only two remain, viz. ‘Abd Allāh ibn Sa‘d ibn Abī Sarh and ‘Abd Allāh ibn ‘Āmir ibn Kurayz.

Appropriate to mention is that ‘Abd Allāh ibn Sa‘d ibn Abī Sarh رَضِيَ اللَّهُ عَنْهُ is not from the Banū Umayyah. He is from the Banū ‘Āmir. However, the wetnurse who suckled ‘Uthmān رَضِيَ اللَّهُ عَنْهُ is the mother of ‘Abd Allāh. This is the reality of the relationship [foster brothers].

Now, was the appointment of ‘Abd Allāh ibn ‘Āmir ibn Kurayz and add to him ‘Abd Allāh ibn Sa‘d—from the plenty governors—an area to criticise ‘Uthmān ibn ‘Affān رَضِيَ اللَّهُ عَنْهُ?

1 *Tārīkh al-Ya‘qūbī*, 2/161.

2 *Tārīkh al-Ṭabarī*, 4/130; *al-Bidāyah*, 7/24.

3 *Tārīkh Khalifah ibn Khayyāt*, 1/62, under the heading: governors of Rasūlullāh; Muṣ‘ab al-Zubayrī: *Nasab Quraysh*, Abū Ja‘far al-Baghdādī: *Kitāb al-Muhibbar*, pg. 126, under the heading: governors of Rasūlullāh ﷺ.

Is it impermissible in the Sharī'ah for the Khalīfah or Amīr to appoint any of his relatives whom he deems suitable to an official post—just on the basis that he is from his relatives, tribe, or family? Has the Qur'ān and Sunnah highlighted this? Has any of the Ṣahābah, Ahl al-Bayt, or 'Alī and his children رَضِيَ اللَّهُ عَنْهُمْ asserted this? Is this even an accusation?

If this is a criticism, then it may be targeted at Sayyidunā 'Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ all the more. During his Khilāfah, he appointed Quthum ibn 'Abbās رَضِيَ اللَّهُ عَنْهُ over Makkah and 'Ubayd Allāh ibn 'Abbās رَضِيَ اللَّهُ عَنْهُ over Yemen.¹ He appointed 'Abd Allāh ibn 'Abbās رَضِيَ اللَّهُ عَنْهُ over Baṣrah, and his stepson, Muḥammad ibn Abī Bakr, over Egypt.² He appointed his son-in-law and nephew Ja'd ibn al-Hubayrah over Khorasan, and Muḥammad ibn al-Ḥanafiyah over the armies.³ 'Abd Allāh ibn 'Abbās رَضِيَ اللَّهُ عَنْهُ served as his deputy of Ḥajj in 36 AH; Quthum ibn 'Abbās رَضِيَ اللَّهُ عَنْهُ was his deputy in 37 AH, and 'Abd Allāh ibn 'Abbās رَضِيَ اللَّهُ عَنْهُ again in 38 AH.

How do the Shī'ah have the right to object to Sayyidunā 'Uthmān's رَضِيَ اللَّهُ عَنْهُ appointment of his relatives when he did not even appoint many as we proved, whereas they have only appointed Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ as the *waṣī* (deputy) of Rasūlullāh ﷺ due to his relation to him, and they did not specify Imāmah to his children except on the basis of them being his children?

وَعَارٌ عَلَيْكَ إِذَا فَعَلْتَ عَظِيمًا

The censure against you, if you do, is colossal.

1 *Tārīkh al-Ya'qūbī*, 2/179.

2 *Murūj al-Dhahab*.

3 *Murūj al-Dhahab*, 2/351; *Minhāj al-Sunnah*; *al-'Awāṣim min al-Qawāṣim*.

Thereafter, had the discussion not been lengthy, we would have proven that 'Uthmān's practice was closer to the Sunnah of Rasūlullāh ﷺ than those who succeeded him. Moreover, none of the Companions of Rasūlullāh ﷺ objected to his practice and governors, not even others of the Banū Hāshim, besides them, nor the inhabitants of the cities. The posts to which these governors were appointed are established in history.

This is all the Saba'iyyah to the contemporary Shī'ah murmur about. This is the reality. These are the facts. This is the great allegation and gigantic criticism which the Saba'iyyah levelled aforetime and the Shī'ah level nowadays.

Finally, allow us to cite what al-Dhahabī mentioned in *al-Muntaqā* as an answer to these (villains):

إِنْ نَوَابَ عَلَيْ قَدْ خَانُوهُ وَعَصَوْهُ أَكْثَرَ مَا خَانَ عَمَالَ عُثْمَانَ لَهُ وَعَصَوْهُ
وَذَهَبَ بَعْضُهُمْ إِلَى مَعَاوِيَةِ وَقَدْ وَلَى عَلَيْ رَضِيَ اللَّهُ عَنْهُ زَيْدَ بْنَ أَبِي
سَفِيَّانَ أَبَا عَبِيدِ اللَّهِ بْنِ زَيْدٍ قَاتِلِ الْحَسِينِ وَوَلَى الْأَشْتَرَ وَوَلَى مُحَمَّدَ بْنَ
أَبِي بَكْرٍ وَمَعَاوِيَةَ خَيْرَ مِنْ هُؤُلَاءِ كُلُّهُمْ وَمِنْ الْعَجْبِ أَنَّ الشِّيَعَةَ يَنْكِرُونَ
عَلَى عُثْمَانَ مَا يَدْعُونَ أَنَّ عَلَيْهَا كَانَ أَبْلَغُ فِيهِ مِنْ عُثْمَانَ فَيَقُولُونَ إِنَّ عُثْمَانَ
وَلَى أَقْرَبِهِ مِنْ بَنِي أُمَّيَّةِ وَعَلَيْهِ وَلَى أَقْرَبِهِ مِنْ قَبْلِ أَبِيهِ وَأَمَّهِ كَعْدَ اللَّهِ
وَعَبِيدَ اللَّهِ ابْنِي عَمِّهِ الْعَبَّاسِ وَقَثْمَ بْنِ الْعَبَّاسِ وَثَمَامَةَ بْنِ الْعَبَّاسِ وَلَى
عَلَيْهِ مَصْرُ رَبِّيَّهِ مُحَمَّدَ بْنَ أَبِي بَكْرٍ الَّذِي رَبَاهُ فِي حَجَرِهِ وَوَلَدَ أَخْتَهُ أَمَّ
هَانِئَ ثُمَّ إِنَّ الْإِمَامِيَّةَ تَدْعُى أَنَّ عَلَيْهَا نَصٌّ عَلَى أَوْلَادِهِ فِي الْخِلَافَةِ ... وَمِنْ
الْمَعْلُومِ أَنَّهُ إِنْ كَانَ تَوْلِيَةُ الْأَوْلَادِ أَقْرَبُ إِلَى الْإِنْكَارِ مِنْ تَوْلِيَةِ بَنِيِّ الْعَمِّ
... وَإِذَا دُعِيَ لِعَلِيِّ الْعَصْمَةِ وَنَحْوُهَا مَا يَقْطَعُ عَنْهُ أَلْسُنَةُ الطَّاعُنَيْنِ كَانَ
مَا يَدْعُى لِعُثْمَانَ مِنِ الْإِجْتِهَادِ الَّذِي يَقْطَعُ أَلْسُنَةُ الطَّاعُنَيْنِ أَقْرَبُ إِلَى
الْمَعْقُولِ وَالْمَنْقُولِ وَأَمَّا عُثْمَانَ فَلِهِ أَسْوَةٌ فِي اسْتِعْمَالِ بَنِيِّ أُمَّيَّةِ بِالنَّبِيِّ

صلى الله عليه وسلم فقد استعمل عتاب بن أسيد الأموي على مكة وأبا سفيان على نجران واستعمل خالد بن سعيد بن العاص حتى إنه استعمل الوليد بن عقبة...

فيقول عثمان أنا لم أستعمل إلا من استعمله النبي صلى الله عليه وسلم ومن جنسهم ومن قبيلتهم وكذلك أبو بكر وعمر بعده فقد ولى أبو بكر يزيد بن أبي سفيان بن حرب في فتوح الشام وأقره عمر ثم ولى عمر بعده أخاه معاوية وهذا النقل عن النبي صلى الله عليه وسلم في استعمال هؤلاء ثابت مشهور عنه بل متواتر عند أهل العلم فكان الاحتجاج على جواز الاستعمال من بني أمية بالنص الثابت عن النبي صلى الله عليه وسلم أظهر عند كل عاقل من دعوى كون الخلافة في واحد معين من بني هاشم بالنص لأن هذا كذب باتفاق أهل العلم بالنقل وذاك صدق باتفاق أهل العلم بالنقل وأما بنو هاشم فلم يستعمل النبي صلى الله عليه وسلم منهم إلا عليا على اليمين وجعفر على غزوة مؤتة مع مولاهم زيد وابن رواحة

Certainly, ‘Alī’s governors deceived and disobeyed him more than ‘Uthmān’s governors. Some of them even joined Mu‘āwiyah. ‘Alī had appointed Ziyād ibn Sufyān, the father of ‘Ubayd Allāh ibn Ziyād—the murderer of Ḥusayn. He appointed al-Ashtar and he appointed Muḥammad ibn Abī Bakr. Mu‘āwiyah is far superior to all of these individuals.

Shockingly, the Shī‘ah criticise ‘Uthmān for what they claim ‘Alī practiced more frequently than ‘Uthmān. They say that ‘Uthmān appointed his relatives from the Banū Umayyah whereas ‘Alī appointed his relatives from his father’s and mother’s side, like ‘Abd Allāh and ‘Ubayd Allāh—the sons of his paternal uncle ‘Abbās, Quthum ibn al-‘Abbās, and Thumāmah ibn al-‘Abbās.

‘Alī appointed his stepson Muḥammad ibn Abī Bakr—whom he nurtured in his home—as well as the child of his sister Umm Hāni’. Moreover, the Imāmiyyah claim that ‘Alī affirmed the names of his children to assume Khilāfah. It is known that appointing one’s offspring is a greater magnet of criticism than appointing one’s cousins.

When infallibility and the like are claimed for ‘Alī—which quiet the tongues of the critics against him—then the ijtihād claimed for ‘Uthmān which ought to quiet the tongues of the critics is more sensible and closer to divine text. ‘Uthmān has a model for appointing the Banū Umayyah in the Nabī ﷺ—who appointed ‘Attāb ibn Usayd al-Umawī over Makkah and Abū Sufyān over Najrān. He also acquired the services of Khālid ibn Sa‘īd ibn al-‘Āṣ and Walīd ibn ‘Uqbah.

‘Uthmān is saying: I have not appointed except those whom the Nabī ﷺ appointed, from their tribe. Likewise, Abū Bakr and ‘Umar after him. Abū Bakr had appointed Yazīd ibn Abī Sufyān ibn Ḥarb in the conquest of Syria and ‘Umar maintained this. ‘Umar thereafter appointed his brother, Mu‘āwiyah. This transmission of the Nabī ﷺ appointing these persons is established and popular; in fact, mutawātir according to the learned.

Citing as evidence, for the permissibility of acquiring the services of the Banū Umayyah, the established *nass* (authentic textual evidence) from the Nabī ﷺ is more manifest to every intelligent human than the claim of Khilāfah being confined to one specific individual of the Banū Hāshim by *nass*. This is because the latter is a despicable lie by the consensus of the scholars of ḥadīth, while the former is a glaring truth by the consensus of the scholars of ḥadīth. As for the Banū Hāshim, the

Nabī ﷺ did not appoint except 'Alī over Yemen and Ja'far in the Battle of Mu'tah along with his freed slave, Zayd, and Ibn Rawāḥah.¹

Walīd ibn 'Uqbah

وأما توليته الوليد بن عقبة على الكوفة فليس فيه شيء لأن الوليد كان من أعيان قريش وكان من رجال قريش ظرفاً وحلاً وشجاعة وأدباً وكان شاعراً شريفاً

As regards his appointment of Walīd ibn 'Uqbah over Kūfah, there is nothing wrong in this as Walīd was from the notables of Quraysh. He was from the respectable gentlemen of Quraysh in generosity, tolerance, bravery, and culture. Moreover, he was a poet, noble.²

Moreover, Rasūlullāh ﷺ himself appointed him to collect the Zakāh of the Banū al-Muṣṭaliq. He embraced Islam on the Day of the Conquest and Rasūlullāh ﷺ sent him to collect the Zakāh of the Banū al-Muṣṭaliq.³

Sa'īd ibn al-'Āṣ

Concerning Sa'īd ibn al-'Āṣ, let us cite here what al-Khaṭīb Muhibb al-Dīn wrote on the footnotes of *al-Muntaqā min Minhāj al-Sunnah*:

كان سعيد بن العاص في الدروة العالية من فصحاء قريش ونديبه عثمان عند كتابة القرآن فأقيمت عربية القرآن على لسانه لأنه كان أشبههم لهجة

1 *Al-Muntaqā*, pg. 382-383.

2 *Tahdhīb al-Tahdhīb*, 11/143.

3 *Tahdhīb al-Tahdhīb*, 11/142; *Kitāb al-Muhibbar*, pg. 126.

برسول لله صلى الله عليه وسلم وبلغ من صدق إيمانه أن قال له عمر يوماً أنا لم أقتل أباك وإنما قتلت خالي العاص بن هشام فقال له سعيد ولو قتلتة لكنت على الحق وكان على الباطل وسعيد بن العاص هو فاتح طبرستان وغزا جرجان وكان في عسكره حذيفة وغيره من كبار الصحابة وحسبه شرفاً ما رواه عبد الله بن عمر بن الخطاب أن امرأة جاءت إلى النبي صلى الله عليه وسلم ببردة فقالت إني نذرت أن أعطي هذه البردة لأكرم العرب فقال لها النبي صلى الله عليه وسلم أعطيتها لهذا الغلام وهو واقف (وكان هذا الغلام هو سعيد بن العاص المجاهد الفاتح الذي يعير الرافضي أمير المؤمنين عثمان بأنه ولاه الكوفة) فإن لم تكن إقامة القرآن على لسان سعيد بن العاص مفخرة عند الرافضة فشهادة النبي صلى الله عليه وسلم له بأنه أكرم العرب من أعظم مفاحر الدنيا والدين إلا أن له عيباً وهو أنه أحد الذين أخرجوا إيران من الم Gorsia إلى الإسلام بتسجيل التاريخ له أنه فاتح طبرستان وقائد كبار الصحابة في غزو جرجان وأحاديثه في صحيح مسلم وسنن النسائي وجامع الترمذية ولكن الرافضة لا تعبأ بصحيح مسلم ولا بجميع دواعين السنة المحمدية ما دامت مكتفية بأكاذيب كتابهم الذي يسمونه الكافي ومن مفاحر سعيد بن العاص التي يموت الرافضة بسببها كمداً وحنقاً ما أخرجه الطبراني من طريق محمد بن قانع بن جبير بن مطعم عن أبيه عن جده قال رأيت رسول الله صلى الله عليه وسلم عاد سعيد بن العاص فرأيته يكمده بخرقة وأراد بعضهم أن يصرف هذه المنقبة إلى جد سعيد بن العاص وهو أيضاً يسمى سعيد بن العاص لكن ذلك لا يمكن أن يكون إلا في مكة قبل الهجرة وجد سعيد بن العاص مشرك فإن صح أن النبي صلى الله عليه وسلم فعل ذلك بجد سعيد بن العاص الأموي وهو مشرك فيكون ذلك من باب المودة في القربي لأنهما منبني عبد مناف وسب الرافضة للأمويين منبني عبد مناف في جاهليتهم وإسلامهم ينافي ما كان يحتج إليه النبي صلى الله عليه وسلم من أسباب المودة في القربي

التي تقدم الكلام عليها لمناسبة ما كان النبي صلى الله عليه وسلم يبادر به أبا سفيان في الجاهلية من أسباب هذه المودة العائلية وعلى ذكر حديث البردة التي نذرت إحدى الصحابيات أن تعطيها لأكرم العرب فأمرها النبي صلى الله عليه وسلم أن تعطيها لسعيد بن العاص وكان غلاماً ما بعد فإن هذا الحديث من أعلام النبوة وقد اكتشف النبي صلى الله عليه وسلم بنور الوحي الإلهي أن سعيداً سيكون أكرم العرب روى ابن أبي خيثمة من طريق يحيى بن سعيد قال قدم محمد بن عقيل بن أبي طالب على أبيه فقال له من أشرف الناس قال أنا وأبن أمي وحسبك بسعيد بن العاص وقال معاوية كريم قريش سعيد بن العاص وكان مشهوراً بالكرم والبر حتى كان إذا سأله السائل وليس عنده ما يعطيه كتب له بما ي يريد أن يعطيه مسطوراً فلما مات كان عليه ثمانون ألف دينار فوفاها عنه ولده عمرو الأشدق ... وهذا هو الأموي الذي يغير الرافضي أمير المؤمنين عثمان بأنه ولاه الكوفة مات سعيد بن العاص في قصره

٥٣ بالعقيق سنة

Sa‘īd ibn al-‘Āṣ was stationed at the summit of the eloquent Arabs. ‘Uthmān selected him to write the Qur’ān. The Arabic of the Qur’ān was thus established on his tongue as he enjoyed the closest accent to Rasūlullāh ﷺ from them.

The sincerity of his īmān reached the level that ‘Umar told him one day, “I did not kill your father. I only killed my uncle, al-‘Āṣ ibn Hishām.”

Sa‘īd responded, “Had you killed him, you would be upon truth while he was upon falsehood.”

Sa‘īd ibn al-‘Āṣ is the Conqueror of Ṭabaristān and attacked Jurjān. In his army were Ḥudhayfah and other senior Ṣāḥibah. Sufficient nobility for him is the report by ‘Abd Allāh ibn ‘Umar

ibn al-Khaṭṭāb that a woman approached the Nabī ﷺ with a garment and submitted, “I vowed to give this garment to the noblest (most magnanimous) Arab.”

The Nabī ﷺ commanded her, “Award it to this lad.” He was seated. (This lad was Sa‘id ibn al-‘Āṣ, the Warrior, the Conqueror, against whom the Rāfiḍī is blaming Amīr al-Mu’minīn ‘Uthmān for appointing him governor of Kūfah.)

If the establishment of the Qur’ān on the tongue of Sa‘id ibn al-‘Āṣ is not a privilege according to the Rāfiḍah, then the Nabī’s testimony of him being the noblest (most magnanimous) Arab is one of the greatest accolades of honour in a worldly and religious sense. Except that he has a flaw. He is one of those who snatched Iran from the Fire worshippers to Islam with history bearing testimony in his favour as the Conqueror of Ṭabarīstan and the chief commander of the Ṣahābah in the Battle of Jurjān.

His ahādīth appear in *Ṣaḥīḥ Muslim*, *Sunan al-Nasa’ī*, and *Jāmi‘ al-Tirmidhī*. However, the Rāfiḍah attach no importance to *Ṣaḥīḥ Muslim*, nor to any of the compilations of the Sunnah Muḥammadiyyah. They are satisfied with the lies of their book named *al-Kāfi*.

One of the honours of Sa‘id ibn al-‘Āṣ—due to which the Rāfiḍah die with fury, grief, and resentment—is the report documented by al-Ṭabarānī through the chain of Muḥammad ibn Qāni‘ ibn Jubayr ibn Muṭ‘im – from his father – from his grandfather who reports: I saw Rasūlullāh ﷺ visiting Sa‘id ibn al-‘Āṣ. I saw him covering him with a cloth.”

Some wish to apply this accolade to the grandfather of Sa‘id ibn al-‘Āṣ—who is also named Sa‘id ibn al-‘Āṣ—whereas that is

impossible to happen except in Makkah prior to Hijrah, whereas the grandfather of Sa‘id ibn al-‘As is a polytheist. If it is accurate that the Nabī ﷺ did this with the grandfather of Sa‘id ibn al-‘As al-Umawī while he was a polytheist, then this is from the chapter of showing love to relatives for both are from the Banū ‘Abd Manāf. The Rāfiḍah’s cursing of the Umayyads from the Banū ‘Abd Manāf during Ignorance and Islam negates what the Nabī ﷺ sought as a reason for showing love to relatives, which was discussed earlier like the Nabī’s ﷺ fair dealing with Abū Sufyān during Ignorance owing to this family love.

Upon mention of the ḥadīth of the garment which one of the female Companions vowed to give to the noblest (most magnanimous) Arab and the Nabī ﷺ commanded her to give it to Sa‘id ibn al-‘As whereas he was a lad at the time. This ḥadīth is one of the signs of Nubuwwah. The Nabī ﷺ divulged through divine revelation that Sa‘id will soon become the noblest (most magnanimous) of Arabs.

Ibn Abī Khaythamah reports through the chain of Yaḥyā ibn Sa‘id who said: Muḥammad ibn ‘Aqīl ibn Abī Ṭālib came to his father and asked, “Who is the noblest (most magnanimous) of people?”

He replied, “I and the son of my mother. And sufficient for you is Sa‘id ibn al-‘As.”

Mu‘āwiyah said, “The noblest (most magnanimous) man of Quraysh is Sa‘id ibn al-‘As.”

He was renowned for generosity and kindness to the extent that if any beggar asked him for something when he had nothing to give, he would write what he intended giving him. At his demise,

he owed 80 000 gold coins which were fulfilled by his son 'Amr al-Ashdaq on his behalf.

This is the Umayyad whom the Rāfiḍī is censuring Amīr al-Mu'minīn 'Uthmān رضي الله عنه for appointing governor of Kūfah. Sa'īd ibn al-'Āṣ passed in his palace in al-'Aqīq in 53 AH.¹

Let us add to this that he would favour Sayyidunā 'Alī رضي الله عنه with gifts and the latter would accept his gifts as mentioned by Ibn Sa'd in his *al-Tabaqāt*:

و قدم سعيد بن العاص المدينة وافدا على عثمان ببعث إلى وجوه المهاجرين والأنصار بصلات وكسى وبعث إلى علي ابن أبي طالب أيضاً فقبل ما بعث إليه

Sa'īd ibn al-'Āṣ came to Madīnah to meet 'Uthmān. He sent gifts and garments to the elite Muhājirīn and Anṣār. He also sent to 'Alī ibn Abī Ṭālib who accepted the gifts sent to him.²

If reality is as the Saba'iyyah and Shī'ah mention, then how could he accept gifts and presents from him? Furthermore:

خطب أم كلثوم بنت علي من فاطمة التي كانت زوجة عمر بن الخطاب فأجبت إلى ذلك

He proposed for Umm Kulthūm bint 'Alī from Fātimah, who was previously married to 'Umar ibn al-Khaṭṭāb and she accepted the proposal.³

1 *Al-Muntaqā min Minhāj al-Sunnah*, pg. 375-376, marginal notes.

2 Ibn Sa'd: *al-Tabaqāt*, 5/21.

3 *Al-Bidāyah wa al-Nihāyah*, 8/86.

Return your vision, do you see any breaks? Then return your vision twice again. Your vision will return to you humbled while it is fatigued.

Marvel at the respectability of the governors of ‘Uthmān رَحْمَةُ اللَّهِ عَلَيْهِ وَبَرَّهُ and the generosity of the Umawī family, as penned by al-Dhahabī and others:

خطب سعيد بن العاص أم كلثوم بنت علي بعد عمر و بعث لها بمائة ألف فدخل عليها أخوها الحسين وقال لا تزوجيه فقال الحسن أنا أزوجه و اعتدوا لذلك فحضرروا فقال سعيد و أين أبو عبد الله فقال الحسن سأكفيك قال فعلل أبا عبد الله كره هذا قال نعم قال لا أدخل في شيء يكرهه و رجع و لم يأخذ من المال شيئا

Sa‘īd ibn al-‘Āṣ proposed to Umm Kulthūm bint ‘Alī after ‘Umar’s demise. He sent to her 100 000 dirhams. Her brother Ḥusayn entered her presence and said, “Do not marry him.”

Ḥasan said, “I will marry her to him,” and they prepared for them. Both parties gathered.

Sa‘īd asked in surprise, “Where is Abū ‘Abd Allāh (Ḥusayn)?”

Ḥasan replied, “Do not worry, I will suffice for you.”

“It seems as if Abū ‘Abd Allāh dislikes this,” Sa‘īd suggested.

“Yes,” replied Ḥasan.

Upon this, Sa‘īd said, “I will not enter into something he dislikes.”

Consequently, he returned and did not take any of the wealth back.¹

1 *Siyar A‘lām al-Nubalā’*, 3/295.

‘Abd Allāh ibn ‘Āmir

As regards ‘Abd Allāh ibn ‘Āmir, ‘Uthmān’s رَضِيَ اللَّهُ عَنْهُ governor over Iraq, sufficient honour for him is:

أُتِيَ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ صَغِيرٌ فَقَالَ هَذَا يَشْبَهُنَا وَجَعَلَ
يَتَفَلَّ عَلَيْهِ وَيَعْوَذُهُ وَجَعَلَ عَبْدَ اللَّهِ يَبْتَلِعُ رِيقَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ إِنَّهُ الْمَسْقِي فَكَانَ لَا يَعْالِجُ أَرْضًا إِلَّا ظَهَرَ لَهُ الْمَاءُ ... فَكَانَ كَمَا
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

During his infancy, ‘Abd Allāh ibn ‘Āmir was brought to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (in the 7th year after hijrah at the occasion of ‘Umrat al-Qadā’.) Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remarked, “He resembles us.” He then placed his blessed saliva in the infant’s mouth and begged Allah for the infant’s protection. ‘Abd Allāh swallowed the saliva of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ further commented that he will be a finder of water. Consequently, ‘Abd Allāh would not tread upon any land except that water would appear for him. Thus, he was as Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ prophesised.¹

Ibn Sa‘d adds that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stated:

هَذَا ابْنُنَا وَهُوَ أَشْبَهُكُمْ بِنَا

This is our son and he resembles us the most from all of you.²

His paternal grandmother is the paternal aunt of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ; Umm Ḥakīm bint ‘Abd al-Muṭṭalib ibn Hāshim.³

1 Al-*Isti‘āb*, 2/351, *al-Isābah*, 3/160; *Uṣd al-Ghābah*, 3/191.

2 *Al-Tabaqāt*, 5/31.

3 *Kitāb Muṣ‘ab ibn al-Zubayr*, pg. 148-149.

وكان ابن عامر رجلا سخيا شجاعا وصولا لقومه ولقرباته محبيا فيهم
رحيمـا

Ibn ‘Āmir was munificent, heroic, a maintainer of relations with his people and relatives, beloved to them, and a compassionate gentleman.¹

وولـاه بلـاد فـارس وـكان عمرـه خـمس وـعشـرين سـنة فـافتـح خـراسـان كـلـها
وـأطـراف فـارـس وـسـجـسـتـان وـكـرـمـان وـزـاـبـلـسـتـان إـلـخ

He (‘Uthmān) appointed him governor over the land of Persia when he was at the age of 25. He conquered the entire Khorasan, the outlying areas of the Persian dominion, Sijistān, Kirmān, and Zābilstān.²

كـمـا أـرـسـل الـعـسـاـكـر إـلـى كـلـ مـن قـوـمـس وـنـسـا وـأـبـرـشـهـر وـجـام وـطـوس
وـأـسـفـرـاـئـين وـسـرـخـس وـمـرـو وـبـوـشـنج وـزـرـنج

Just as he sent armies to Qūmis, Nasā, Abarshahr, Jām, Tūs, Isfarāīn, Sarkhas, Marw, Būshanj, and Zarnaj.³

وـقـتـل كـسـرـى فـي وـلـاـيـة

Kisrā was killed during his reign.⁴

وـأـرـسـل الـعـسـاـكـر إـلـى الـكـارـيـان وـالـفـيـشـجـان وـنـاـشـب وـبـهـرـات وـبـيـهـق
وـطـخـارـسـتـان وـجـوـزـجـان وـالـفـارـيـان وـالـطـالـقـان وـبـلـخ وـخـوـارـزـم وـبـادـغـيـس
وـأـصـبـهـان وـحـلـوـان

1 Al-Ṭabaqāt, 5/32; al-Isti‘āb, 2/352; Nasab Quraysh, pg. 149.

2 Uṣd al-Ghābah, 3/119; al-Ṭabaqāt, 5/33.

3 Al-Ya‘qūbī al-Shī‘ī: Kitāb al-Buldān, pg. 40 – 45.

4 Al-Isti‘āb, 2/352.

He sent armies to al-Kāriyān, al-Fayshajān, Nāshib, Bahrāt, Bayhaq, Takhāristān, Jūzjān, al-Fāriyān, al-Tāliqān, Balkh, Khawārizm, Bādaghīs, Aṣbahān, and Ḥalawān¹

وافتتحت هذه البلدان كلها تحت أشرافه وبأيدي عساكره

All these cities were conquered by his commanders and at the hands of his armies.²

وهو أول من اتخذ الحياض بعرفة وأجرى إليها العين و سقى الناس
الماء فذاك جار إلى اليوم

He is the first to construct ponds in 'Arafah. He sourced water from a spring to these ponds and gave water to the people. This continues up to this day.³

Ibn Taymiyyah said regarding this:

إن له من الحسنات و المحبة في قلوب الناس ما لا ينكر

He has numerous virtuous deeds to his name and secured love in the hearts of people which cannot be denied.⁴

Where do the Shī'ah, from the first to the last of them, have a governor like him in Jihād, wars, conquests, gifts, presents, kindness to people, and humanitarian work?

Marwān ibn al-Ḥakam

With regards to Marwān who has been critiqued extensively. Allow us to shed some detail on him as he has remained the target of several

1 *Tārīkh Khalīfah ibn Khayyāt*, 1/141,158.

2 *Tārīkh Khalīfah ibn Khayyāt*, 1/141,158.

3 *Al-Tabaqāt*, 5/34; *Usd al-Ghābah*, 3/191; *al-Bidāyah*, 8/88.

4 Ibn Taymiyyah: *Minhāj al-Sunnah*, vol. 3/189–190.

criticisms and the focus of reproach of the Saba'iyyah of before and all the sects of the Shī'ah.

Majority of the criticisms against him like cursing 'Alī رضي الله عنه, usurping the fifth of Africa, his father been cast into exile while he was with him, writing the alleged letter ordering the killing of Muḥammad ibn Abī Bakr, and other reports have only been reported on the authority of al-Wāqidī, Muḥammad ibn al-Sā'ib al-Kalbī, his son Hishām, or Abū Mikhnaf Lūṭ ibn Yahyā. We have mentioned the status of all these narrators—they are from the remaining Saba'iyyah and Shī'ah—coupled with *inqīṭā'* (missing link/s) in their chains as they narrate from people they did not meet or hear from directly. Owing to this, reports through their chains without corroborations should not be considered, like al-Ṭabarī and Ibn Sa'd who narrate only from al-Wāqidī. Al-Balādhurī in *Ansāb al-Ashrāf* narrates from Hishām al-Kalbī and Abū Mikhnaf. Other historians narrate from them. Owing to this, Qādī Abū Bakr ibn al-'Arabī, Ibn Ḥajar al-Haythamī, Ibn Taymiyyah, al-Dhahabī, and others have stated:

إِنَّ أَكْثَرَ الْأَخْبَارِ فِي ذَلِكَ مُخْتَلَقَةٌ وَلَمْ يَصُحْ مِنْهُ شَيْءٌ

Majority of the reports on this issue are fabricated. None of them are authentic.¹

The masters of ḥadīth have stated about fabricated narrations that majority of the reports condemning Mu'āwiyah, 'Amr ibn al-'Āṣ, and the Banū Umayyah as well as the reports censuring Walīd and Marwān ibn al-Ḥakam are fabricated, tales concocted by liars, deceits of the

1 *Al-'Awāṣim min al-Qawāṣim*, pg. 100; *al-Ṣawā'iq al-Muhrīqah*, pg. 68; *Minhāj al-Sunnah*, 3/196; *al-Muntaqā*, pg. 395; *al-Tuhfah al-Ithnā 'Ashariyyah*, pg. 311, India print.

Shī‘ah who have made their religion dishonesty and given falsehood a station of purity.¹ Al-Mullā ‘Alī al-Qārī states this in his book *al-Mawdū‘āt*.² Have a look at *al-Asrār al-Marfū‘ah fī al-Akhbār al-Mawdū‘ah*³, *al-Manār al-Munīf fī al-Ṣāḥīḥ wa al-Saqīm* of Ibn al-Qayyim and other books.

This is a set of condemnation. There is another set which have been refuted by the historians themselves just as they refuted the fabricated letters attributed to Marwān alleging that he wrote and stamped them with ‘Uthmān’s stamp, as the stamp was in his care. They declare that this is a lie against the Ṣāḥībāt.

إنما كتبت مزورة عليهم كما كتبوا من جهة علي وطلحة والزبير كتابا مزورة عليهم

This was fabricated in their names just as letters were fabricated in the name of ‘Alī, Ṭalḥah, and Zubayr.⁴

Ibn Khaldūn writes:

فانصرفوا قليلا ثم رجعوا و قد ليسوا بكتاب مدلس يزعمون أنهم لقوه في يد حامله إلى عامل مصر بأن يقتلهم وحلف عثمان على ذلك فقالوا مكنا من مروان فإنه كاتبك فحلف مروان فقال ليس في الحكم أكثر من هذا

The rebels departed and then shortly returned with a devious letter which they claimed they found in the hand of its carrier

1 *Al-Shī‘ah wa al-Sunnah*.

2 *Al-Mawdū‘āt*, pg. 106.

3 *Al-Asrār al-Marfū‘ah fī al-Akhbār al-Mawdū‘ah*, pg. 377, Beirut print.

4 *Al-Bidāyah wa al-Nihāyah*, 7/175.

to the governor of Egypt stating that he should kill them all. ‘Uthmān swore upon oath that he had no knowledge of the letter.

They said, “Allow us to punish Marwān, for he is your scribe.”

Marwān swore that he did not write it.

‘Uthmān then said, “Nothing more than this is part of the ruling.¹

Before this, ‘Alī ibn Abī Tālib رضي الله عنه had announced the forging of these letters, with understanding and foresight. We quoted his words in the beginning:

كيف علمتم يا أهل الكوفة ويا أهل البصرة بما لقي أهل مصر وقد سرتم
مراحل ثم طويتم نحونا هذا والله أمر أبزم بالمدينة قالوا فضعوه على ما
شئتم لا حاجة لنا في هذا الرجل ليعتزلنا

‘Alī questioned them, “How did you, O people of Kūfah and O people of Baṣrah, come to know of what the Egyptians experienced whereas you travelled few stations while they returned in our direction. This, by Allah, is an issue concluded in Madīnah.”

They said, “Leave it as you please. We do not have any need for this man. He should leave us.²

This is from the angle of analysis of the text. Intellectually, is it understandable that an individual like this can be a scribe for Sayyidunā ‘Uthmān ibn ‘Affān رضي الله عنه while none of the senior Ṣāḥibah رضي الله عنه object to it, not even ‘Alī ibn Abī Tālib رضي الله عنه—carrier of the flag of Rasūlullāh

1 *Muqaddamah Ibn Khaldūn*, section 30 regarding him assuming the post, pg. 215.

2 *Tārikh al-Ṭabarī*, 5/105.

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on the Day of Khaybar, Sa‘d ibn Abī Waqqās رَضِيَ اللَّهُ عَنْهُ—one of the ten promised Jannah and the Conqueror of Iran, Zubayr—Rasūlullāh’s cousin and special disciple, Ṭalḥah رَضِيَ اللَّهُ عَنْهُ—who defended Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from the arrows of the polytheists of Makkah like a shield, and other notable and distinguished Ṣahābah? The criticism they concocted is not articulated by any of the distinguished and senior Ṣahābah.

Moreover, is it possible for Ḥasan and Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا to intercede before their father to release him the day he was captive in his hand? This is mentioned by the Shī‘ah themselves. They say:

أخذ مروان بن الحكم أسيرا فاستشفع له الحسن والحسين عليهما السلام إلى أمير المؤمنين عليه السلام فكلم فيه فخلع سبيله

He (‘Alī) took Marwān ibn al-Hakam captive. Ḥasan and Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا interceded on his behalf to Amīr al-Mu’mīnīn عَلَيْهِ السَّلَامُ who released him.¹

These three individuals, viz. ‘Alī and his two sons Ḥasan and Ḥusayn, are infallible according to the Shī‘ah and ‘Alī is God according to the Saba’iyyah. Does a God accept an intercession and release a man who has the qualities the Shī‘ah depict him with, falsely and misleadingly?

More startling than this. Yes, more shocking is the senior Shī‘ī al-Majlisī documenting a ḥadīth in his book from Mūsā ibn Ja‘far from Ja‘far who said:

1 *Nahj al-Balāghah*, pg. 123, in one of his sermons in which he taught salutations upon the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

كان الحسن والحسين يصليان خلف مروان بن الحكم فقالوا لأحدهما
(أي لموسى أو لجعفر) ما كان أبوك يصلي إذا رجع إلى البيت فقال
والله لا ما كان يزيد على صلاة

Hasan and Husayn would perform ṣalāh behind Marwān ibn al-Hakam.

People asked one of them (either Mūsā or Ja‘far), “Would your father not repeat the ṣalāh when he returned home?”

He answered, “By Allah, no. He would not read more than one ṣalāh.”¹

Ibn Kathīr documents something similar in his *Tārīkh*.²

Imām al-Bukhārī writes in his *Tārīkh* on the authority of Shurahbīl ibn Sa‘d who affirms:

رأيت الحسن والحسين يصليان خلف مروان

I saw Hasan and Husayn performing ṣalāh behind Marwān.³

Can anyone have any misgivings and doubts after this that all these allegations are false and fabricated? There have absolutely no authenticity. Had they possessed any trace of authenticity, ‘Alī رَضِيَ اللَّهُ عَنْهُ and his household’s interaction with them would not be as portrayed in the books of the Shī‘ah.

Added to this, the historians have mentioned plenty incidents which notify and establish clearly the very opposite of what the Saba‘iyyah claim and what the Shī‘ah repeat in every era.

1 *Bihār al-Anwār*, 10/139.

2 *Al-Bidāyah wa al-Nihāyah*, 8/258.

3 *Al-Tārīkh al-Ṣaghīr*.

One of the incidents is that ‘Alī ibn al-Ḥusayn رَحْمَةُ اللَّهِ لَهُ titled Zayn al-‘Ābidīn—the fourth infallible Imām according to the Shī‘ah—took a loan of 6 000 gold coins and 100 000 silver coins from Marwān. On his deathbed, the latter bequeathed to his son, ‘Abd al-Malik, not to take back from ‘Alī ibn al-Ḥusayn رَحْمَةُ اللَّهِ any portion of the loan.¹

Moreover, the daughter of ‘Alī رَحْمَةُ اللَّهِ عَلَيْهِ, Ramlah, married the son of Marwān, and this marriage is documented by many genealogists.

كانت رملة بنت عليٍّ عند أبي الهياج الهاشمي واسمها عبد الله بن سفيان
بن أبي الحارث بن عبد المطلب ولدت له وقد انفرض ولد سفيان بن
الحارث ثم خلف عليها معاوية بن مروان بن الحكم

Ramlah bint ‘Alī was married to Abū al-Hayyāj al-Hāshimī, ‘Abd Allāh ibn Sufyān ibn Abī al-Ḥārith ibn ‘Abd al-Muṭṭalib. She bore a child for him. However, the progeny of Sufyān ibn al-Ḥārith did not survive. Mu‘āwiya ibn Marwān ibn al-Ḥakam married her after her husband’s demise.²

Likewise, Zaynab bint al-Ḥasan al-Muthannā was married to the grandson of Marwān, Walīd ibn ‘Abd al-Malik. This Zaynab is the product of both sides; she is Ḥasanī from her father’s side and Ḥusaynī from her mother’s side as her mother was Fāṭimah bint al-Ḥusayn ibn ‘Alī.

A number of genealogists have recorded this marriage.

و كانت زينب بنت الحسن بن عليٍّ عند الوليد بن عبد الملك
بن مروان وهو خليفة

1 *Al-Bidāyah wa al-Nihāyah*, 8/249, 9/105.

2 *Nasab Quraysh*, pg. 45, the list of the children of ‘Alī ibn Abī Ṭālib; *Ibn Hazm: Jamharat Ansāb al-‘Arab*, pg. 87, list of Marwān’s offspring.

Zaynab bint al-Hasan ibn al-Hasan ibn 'Alī was married to Walīd ibn 'Abd al-Malik ibn Marwān when he was khalīfah.¹

Moreover, Walīd ibn 'Abd al-Malik married another Hāshimī 'Alawī girl who is also a product of both sides. She is Nafīsah bint Zayd ibn al-Hasan ibn 'Alī ibn Abī Tālib, a granddaughter of Rasūlullāh ﷺ. Nafīsah's mother was Lubābah bint 'Abd Allāh ibn 'Abbās ibn 'Abd al-Muṭṭalib. A famous Shī'ī Genealogist has documented this marriage:

و كان لزيد ابنة اسمها نفيسة خرجت إلى الوليد بن عبد الملك بن مروان
فولدت منه

Zayd had a daughter, Nafīsah. She went to Walīd ibn 'Abd al-Malik ibn Marwān and had children with him (after marrying him).²

There are many other marriages which the genealogists have documented.

These are historical testimonies and acknowledgements of the Shī'ah themselves that Fāṭimid and 'Alawī girls would marry the sons and grandsons of Marwān. If Marwān was as the haters describe him and as the fabricators concoct, then how are the two reconcilable? What explanation is suitable?

The answer known to the unbiased immediately is that there were no such things except what the Saba'iyyah, the sons of Jews, and those who tread their path concocted. Otherwise, is it sensible for the children of

1 Nasab Quraysh, pg. 52, the children of Hasan al-Muthannā; Jamharat Ansāb al-'Arab, pg. 108.

2 Jamāl al-Dīn ibn 'Inabah: 'Umdat al-Tālib fī Ansāb Āl Abī Tālib, pg. 70, the offspring of Zayd ibn al-Hasan; al-Tabaqāt, 5/34.

‘Alī رضي الله عنه to marry their daughters off to the sons and grandsons of Marwān, if Marwān was as bad as he is portrayed?

Answer to the Accusation of Favouring Family Members

As regards to the Saba'iyyah and their ilk's accusation that ‘Uthmān رضي الله عنه would favour his family with plenty wealth from the Bayt al-Mal, this is totally unsubstantiated. Sayyidunā ‘Uthmān رضي الله عنه answered the Saba'iyyah that day, as we previously quoted:

وَمَا إِعْطَاهُمْ فَإِنِّي أَعْطَيْهِمْ مِنْ مَالِيْ وَلَا أَسْتَحْلِ أَمْوَالَ الْمُسْلِمِينَ
لِنَفْسِي وَلَا لِأَحَدٍ مِنَ النَّاسِ وَلَقَدْ كُنْتُ أَعْطِيَ الْعَطِيَّةَ الْكَبِيرَةَ الرَّغِيْبَةَ
مِنْ صَلْبِ مَالِيْ أَزْمَانَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَعُمَرَ
رَضِيَ اللَّهُ عَنْهُمَا وَأَنَا يَوْمَئِذٍ شَحِيْحٌ حَرِيْصٌ أَفْحِنْ أَتَيْتُ عَلَىْ أَسْنَانِ أَهْلِ
بَيْتِيْ وَفَنَىْ عَمْرِيْ وَوَدَعْتُ الَّذِيْ لَيْ فِيْ أَهْلِيْ

With regards to giving them, I give them from my wealth and do not regard the wealth of the Muslims permissible for myself or for any person. I had given considerable plentiful gifts from the core of my wealth during the lifetime of Rasūlullāh ﷺ, Abū Bakr, and ‘Umar رضي الله عنهما whereas at the time, I was rapacious, desirous. Now, when I have grown old and my lifespan is depleting, I placed what I possess among my family, and the heretics begin criticising me! By Allah, I have not acquired any wealth in any of the cities allowing criticism towards me. I have returned the [public] wealth to them. Only the fifth comes to me and none of that is permissible for me. The Muslims distribute it to eligible recipients without me taking anything. Therefore, not a penny of the wealth of Allah was squandered. I only survive on my wealth.¹

¹ *Tārīkh al-Ṭabarī*, 5/103.

‘Uthmān’s opposition acknowledged this after he said to them:

إِنِّي قَدْ وَلَيْتُ وَإِنِّي أَكْثَرُ الْعَرَبِ بَعِيرًا وَشَاءَ فِيمَا الْيَوْمِ شَاءَ وَلَا بَعِيرٌ غَيْرُ
بَعِيرِينَ لِحَجِّي أَكَذَّلَكُمْ قَالُوا اللَّهُمَّ نَعَمْ

When I assumed the khilāfah, I possessed the largest number of camels and sheep in Arabia. Today, not a single one of those sheep or camels are left [in my possession], besides two camels for my Ḥajj. Is this true?”

They replied, “O Allah, yes.”¹

Moreover, whatever else appears after this is nothing but the concoctions of the Saba’iyyah who are bent upon repeating lies and persisting upon falsehood to create rancour and malice for the relatives and in-laws of Rasūlullāh ﷺ and against the comrades, students, and beloveds of Rasūlullāh ﷺ.

Beneficial to mention that the narrators of these aspects are the very narrators to attribute falsehood to the Companions of Rasūlullāh ﷺ, pronouncing it emphatically and boldly. In fact, they concoct and fabricate from al-Wāqidī and Lūṭ ibn Yaḥyā Abū Mikhnaf al-Shīrī, not from any of the reliable narrators of the Sunnah. We discussed the criticism against these narrators in the beginning of the discussion. Their false, fabricated narrations should not be considered at all.

Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ did not commit any crime, neither at the beginning of his rule, nor at the end. The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ did not commit any crime. Beware of considering any false report!

Similar to this is what Amīr al-Mu’minīn in ḥadīth, Imām al-Bukhārī رَحْمَةُ اللَّهِ, quotes from Ḥasan ibn ‘Alī who stated:

¹ *Tārīkh al-Ṭabarī*, 5/103; *al-Bidāyah wa al-Nihāyah*.

عمل أمير المؤمنين عثمان ثنتي عشرة سنة لا ينكرون من إمارته شيئاً
حتى جاء فسقة فداهن والله في أمره أهل المدينة

Amīr al-Mu'minīn ruled for twelve years. No aspect of his leadership was questionable or objectionable. Until the transgressors appeared on the scene. By Allah, the residents of Madīnah were duped in his matter.¹

Muhammad ibn Maslamah, Usāmah ibn Zayd, and 'Abd Allāh ibn 'Umar رضي الله عنهما testified that there was no problem. Rather, it is only the conspiracy hatched by 'Abd Allāh ibn Saba', Khālid ibn Muljam, Sawdān ibn Ḥumrān, Kinānah ibn Bishr and others.² They gathered around them people, who bore grudges and who sought an official post but did not obtain it, as well as jealous men, who manifested their ailment. Lack of dīn, weak conviction, and preferring the world over the Hereafter incited them to perpetrate this.³

Salubrious to highlight is that Sawdān ibn Ḥumrān and Khālid ibn Muljam were those very same individuals at whom Sayyidunā 'Umar ibn al-Khaṭṭāb رضي الله عنهما, during his khilāfah, gazed and turned away from three times. When asked the reason for this, he said:

إني عنهم لم تردد وما مر بي قوم من العرب أكره إلينه منهم

I have reservations regarding them. No tribe of the Arab ever crossed my path more detestable to me than them.⁴

1 *Al-Tārīkh al-Ṣaghīr*, pg. 32, those who died during the Khilāfah of 'Uthmān.

2 *Tārīkh al-Ṭabarī*, 5/99; *Tārīkh Ibn Khaldūn*, pg. 138, the beginning of the slander against 'Uthmān.

3 *Al-'Awāṣim min al-Qawāṣim*, pg. 111.

4 *Tārīkh al-Ṭabarī*, 4/86.

Answer to the Allegation of him Lashing Ibn Mas'ūd and 'Ammār

As regards to him lashing Ibn Mas'ūd and 'Ammār رَضِيَ اللَّهُ عَنْهُ and banishing Abū Dharr رَضِيَ اللَّهُ عَنْهُ to Rabadhabah, this is not authentically established. These are nothing but lies and defamations. Yes, he did differ with Ibn Mas'ūd رَضِيَ اللَّهُ عَنْهُ on uniting the people on a single Muṣḥaf. Ibn Mas'ūd رَضِيَ اللَّهُ عَنْهُ opposed him but the Ummah, all without exception, headed by the Companions of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ agree with 'Uthmān رَضِيَ اللَّهُ عَنْهُ. His Muṣḥaf has remained in circulation among Muslims ever since. It is not reported from reliable narrators that he beat Ibn Mas'ūd رَضِيَ اللَّهُ عَنْهُ to death. Not even the Saba'iyyah mentioned this in any of their abundant charges against 'Uthmān رَضِيَ اللَّهُ عَنْهُ.

As for the case of 'Ammār رَضِيَ اللَّهُ عَنْهُ, all that it comprised of as documented by the historians is that he and 'Abbās ibn 'Utbah ibn Abī Lahab had a disagreement. 'Uthmān disciplined both of them. He did not have any personal issue with 'Ammār رَضِيَ اللَّهُ عَنْهُ. Consequently, Amīr al-Mu'minīn 'Uthmān رَضِيَ اللَّهُ عَنْهُ sent 'Ammār رَضِيَ اللَّهُ عَنْهُ along with those he sent to investigate the situation of the Muslims and uncover the affairs, as previously mentioned.¹

Yes, the Saba'iyyah abused his existence in Egypt and gathered around him and tried to manipulate him to gain his favour. As soon as he reached Madīnah, 'Uthmān رَضِيَ اللَّهُ عَنْهُ reprimanded him for his inclination to the Saba'iyyah with the words:

يَا أَبَا الْيَقْظَانِ قَذَفْتَ ابْنَ أَبِي لَهَبٍ قَذْفَكَ ... وَغَضِبْتَ عَلَى أَنْ أَحْذَنْ لَكَ
بِحَقِّكَ وَلَهُ بِحَقِّهِ اللَّهُمَّ قَدْ وَهَبْتَ مَا بَيْنِي وَبَيْنَ أَمْتِي مِنْ مُظْلَمَةٍ اللَّهُمَّ إِنِّي
مُتَقْرِبٌ إِلَيْكَ بِإِقَامَةٍ حَدَّوْدَكَ فِي كُلِّ أَحَدٍ وَلَا أَبَالِي

1 *Tārīkh al-Tabarī*, 5/99.

O Abū al-Yaqzān! You slandered Ibn Abī Lahab and you were upset for me giving you your right and him his. O Allah, I have forgiven all oppressions between me and the Ummah. O Allah, I seek Your proximity by establishing Your ḥudūd on every [guilty] one, and I do not care.¹

Answer to the Allegation of him Exiling Abū Dharr

As regards the matter of Abū Dharr رضي الله عنه, allow us to quote the text from *Tārīkh Ibn Khaldūn* to expose the reality. The author mentions the criticism of the Saba'iyyah against Sayyidunā 'Uthmān رضي الله عنه to change the ruling of the Muslims and exposes the reality of this criticism:

وكان مما أنكروه على عثمان إخراج أبي ذر من الشام ومن المدينة إلى الربذة وكان الذي دعا إلى ذلك شدة الورع من أبي ذر وحمله الناس على شدائ드 الأمور والزهد في الدنيا وأنه لا ينبغي لأحد أن يكون عنده أكثر من قوت يومه ويأخذ بالظاهر في ذم الادخار بكتن الذهب والفضة وكان ابن سبأ يأتيه فيغريه بمعاوية ويعيب قوله المال مال الله ويوهم أن في ذلك احتجانه للمال وصرفه على المسلمين حتى عتب أبو ذر معاوية فاستعتب له وقال سأقول مال المسلمين وأتى ابن سبأ إلى أبي الدرداء وعبادة بن الصامت بمثل ذلك فدفعوه وجاء به عبادة إلى معاوية وقال هذا الذي بعث عليك أبو ذر ولما كثر ذلك على معاوية شكاه إلى عثمان فاستقدمه وقال له ما لأهل الشام يشكون منك فأخبره فقال يا أبو ذر لا يمكن حمل الناس على الزهد وإنما علي أن أقضى بينهم بحکم الله وأرغبهم في الاقتصاد فقال أبو ذر لا نرضى من الأغنياء حتى يبذلوا المعروف ويحسنوا للجيران والإخوان ويصلوا القرابة فقال له كعب الأخبار من أدى الفريضة

¹ *Tārīkh Dimashq*, 7/429.

فقد قضى ما عليه فضربه أبو ذر فشجه وقال يا ابن اليهودية ما أنت وهذا فاستوهد عثمان من كعب شجته فوهبه ثم استأذن أبو ذر عثمان في الخروج من المدينة وقال إن رسول الله صلى الله عليه وسلم أمرني بالخروج منها إذا بلغ البناء سلعا فأذن له ونزل بالربذة وبني بها مسجدا وأقطعه عثمان صرمة من الإبل وأعطاه مملوكيين وأجرى عليه رزقا وكان يتعاهد المدينة فعد أولئك الرهط خروج أبي ذر فيما ينقومه على عثمان

Amongst the issues they raised against ‘Uthmān was him exiling Abū Dharr firstly from Syria then from Madīnah to Rabadhah. What caused this to happen was Abū Dharr’s extreme piety and the fact that he would encourage the people to practice upon the harsher rulings in certain matters and to adopt abstinence from the world. He also opined that it was not appropriate for anyone to have more than a day’s food with him. He took the apparent meaning of the dislike of hoarding as it being disliked to keep any gold and silver.

Ibn Saba’ would come to him and incite him against Mu‘āwiyah and would find fault with the latter’s statement, “The wealth is Allah’s wealth.” He would give the impression that through this he implied him hoarding the wealth instead of spending it on the Believers. This made Abū Dharr displeased with Mu‘āwiyah, so he intended to scold him and said, “I will say [that this is] the wealth of the Believers.”

Ibn Saba’ went to Abū al-Dardā’ and ‘Ubādah ibn al-Ṣāmit with the same information; however, they chased him away. ‘Ubādah took him to Mu‘āwiyah and said, “He is the one who caused Abū Dharr to come to you.”

When this became too burdensome for Mu‘awiyah, he complained about him to ‘Uthmān who requested him to come over [to Madīnah]. He asked him, “Why are the residents of Syria complaining about you?”

Abū Dharr informed him.

‘Uthmān said, “O Abū Dharr! It is not correct to coerce people to abstinence. I only have the right to judge between them with the command of Allah and encourage them to adopt moderation.”

Abū Dharr said, “We are not happy with the affluent until they spend their wealth, treat the neighbours and brothers with kindness, and join family ties.”

Ka‘b al-Aḥbār said to him, “Whoever pays the obligatory Zakāh has fulfilled his obligation.”

Abū Dharr struck Ka‘b leaving him with a gash to his head and shouted, “O son of a Jewess! What do you know about this?”

‘Uthmān pleaded with Ka‘b to forgive his head gash and he forgave Abū Dharr.

Abū Dharr then sought permission from ‘Uthmān to leave Madīnah saying, “Rasūlullāh ﷺ certainly commanded me to leave from here when the buildings reach Sil’.”

‘Uthmān acceded to his request. He thus settled in Rabadhabh where he built a Masjid. ‘Uthmān gave him a few camels as well as two servants, and stipulated a stipend for him. He would visit Madīnah regularly.

These people listed Abū Dharr’s leaving as one of their reproaches against ‘Uthmān.¹

¹ *Tārīkh Ibn Khaldūn*, 2/139.

This report establishes a number of significant points:

1. Due to Abū Dharr's رَضِيَ اللَّهُ عَنْهُ extreme piety, abstinence, and simplicity, the lies of 'Abd Allāh ibn Saba' affected him. The latter would incite the former.
2. He رَضِيَ اللَّهُ عَنْهُ would promote and invite people to certain views which none of the Ṣahābah رَضِيَ اللَّهُ عَنْهُمْ or Muslim leaders adhered to or practiced upon, not even 'Alī رَضِيَ اللَّهُ عَنْهُ during his khilāfah.
3. 'Uthmān رَضِيَ اللَّهُ عَنْهُ dealt with him compassionately.
4. Abū Dharr's رَضِيَ اللَّهُ عَنْهُ rigidness on his views and him striking and injuring Ka'b al-Āḥbār.
5. 'Uthmān رَضِيَ اللَّهُ عَنْهُ interceding to Ka'b al-Āḥbār not to take retribution and to pardon and overlook.
6. Abū Dharr seeking permission from 'Uthmān رَضِيَ اللَّهُ عَنْهُ to leave Madīnah, adhering to Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ command.
7. Him settling in Rabadhah willingly, not due to being exiled or banished by 'Uthmān رَضِيَ اللَّهُ عَنْهُ.
8. Rabadhah was neither a dumpyard nor a desert as the enemies portray it. It was an inhabited place; hence, he built a Masjid there.
9. 'Uthmān رَضِيَ اللَّهُ عَنْهُ gifted him a few camels, two slaves for service, and a stipend.
10. He was not expelled or banished. Rather, he would frequent Madīnah.

Ten complete points

Another point to highlight is that Rabadhah was not far from Madīnah. The distance between the two was only 3 miles. Yāqūt says:

وَكَانَتْ فِي أَحْسَنِ مَنْزِلٍ فِي طَرِيقِ الْمَدِينَةِ

It was the best station enroute to Madīnah.¹

Abū Bakr ibn al-‘Arabī affirms this:

وَأَمَّا نَفِيَهُ أَبَا ذَرٍ إِلَى الرَّبِذَةِ فَلَمْ يَفْعُلْ

He did not expel Abū Dharr to Rabadhah.²

Al-Dhahabī quotes the statement of Ḥasan al-Baṣrī رَحْمَةُ اللَّهِ لَهُ :

مَعَذِ اللَّهُ أَنْ يَكُونَ أَخْرَجَهُ عُثْمَانُ

Allah forbid that ‘Uthmān exiled him.³

A similar report is narrated from Abū Dharr’s wife who confirmed

وَاللَّهُ مَا سِيرَ عُثْمَانُ أَبَا ذَرٍ إِلَى رَبِذَةٍ

By Allah, ‘Uthmān did not expel Abū Dharr to Rabadhah.⁴

Not taking Qiṣāṣ from ‘Ubayd Allāh ibn ‘Umar

As for him not taking qiṣāṣ from ‘Ubayd Allāh ibn ‘Umar for killing Hurmuzān. Firstly, it is surprising that the Shī‘ah level this allegation, who claim to be supporters and partisans of ‘Alī رَحْمَةُ اللَّهِ لَهُ . How far are they from this, when they criticise all those who sought qiṣāṣ from the killers of ‘Uthmān رَحْمَةُ اللَّهِ لَهُ ?

1 Footnotes of *al-Muntaqā*, pg. 380.

2 *Al-‘Awāṣim min al-Qawāṣim*, pg. 73.

3 *Al-Muntaqā*, pg. 396, Egypt print.

4 *Ibid.*

Secondly, it is established that *Hurmuzān* was one of those who planned the murder and assassination of *Sayyidunā al-Fārūq al-Āżam* رَحْمَةُ اللَّهِ عَلَيْهِ. Allow 'Abd al-Rāḥmān ibn Abī Bakr رَحْمَةُ اللَّهِ عَلَيْهِ to relate the details of the morning of 'Umar's رَحْمَةُ اللَّهِ عَلَيْهِ murder. He says:

مررت بأبي لؤلؤة عشي أمس ومعه جفينة والهرمزان وهم نجي فلما رهقهم ثاروا وسقط منهم خنجر له رأسان نصابه في وسطه فانظروا بأبي شيء قتل وقد تخلل أهل المسجد وخرج في طلبه رجل من بنى تميم فرجع إليهم التميمي وقد كان ألط بأبي لؤلؤة منصرفه عن عمر حتى أخذه فقتله وجاء بالخنجر الذي وصفه عبد الرحمن

"I passed by *Abū Lu'lu'ah* the night before. *Jafīnah* and *Hurmuzān* were with him in secret discussion. As I approached them, they jumped up and fell from them a dagger with two blades with the handle in the middle. See with what he ['Umar] was stabbed."

He [*Abū Lu'lu'ah*] moved through the worshippers in the *Masjid*. A man from the *Banū Tamīm* went after him. The *Tamīmī* returned after pursuing *Abū Lu'lu'ah* fleeing from 'Umar. He seized him and killed him and brought the dagger. It was as described by 'Abd al-Rāḥmān.¹

Thirdly, *al-Qumādhbān* ibn *al-Hurmuzān* forgave him and pardoned him for killing his father. Here is the text as reported by *Abū al-Manṣūr*:

القماذبان يحدث عن قتل أبيه قال سمعت كانت العجم بالمدينة يسترون بعضها إلى بعض فمر فيروز بأبي ومعه خنجر له رأسان فتناوله منه وقال ما تصنع بهذا في هذه البلاد فقال ابس به فرأه رجل فلما أصيّب عمر قالرأيت هذا مع الهرمزان دفعه إلى فيروز فأقبل عبيد الله فقتله فلما ولّي

¹ *Tārīkh al-Ṭabarī*, 5/42.

عثمان دعاني فأمكنتني منه ثم قال يابني هذا قاتل أبيك وأنت أولى به
منا فاذهب فاقتله فخرجت به وما في الأرض أحد إلا ومعي غير أنهم
يطلبون إلي فيه فقلت لهم ألي قتله قالوا نعم وسبوا عبيد الله فقلت ألكم
أن تمنعوه قالوا لا وسبوه فتركته لله ولهم فاحتملوني فوالله ما بلغت
المنزل إلا على رؤوس الرجال وأكفهم

Al-Qumādhbān narrates the killing of his father saying: I heard that the non-Arabs in Madīnah would spend the evening with one another. Fayrūz passed by my dad holding a dagger with two blades. My father took it from him questioning him, “What are you doing with this in this city?”

He said, “I like having it.”

Now a man saw him, and when ‘Umar was stabbed, he said, “I saw this with Hurmuzān who gave it to Fayrūz.”

‘Ubayd Allāh thus came and killed him.

After ‘Uthmān assumed khilāfah, he summoned me and allowed me to take retribution from him [‘Ubayd Allāh] saying, “O son, this is the killer of your father and you have more right over him than us. Go and kill him.”

I left with him and there was none on earth except with me, save that they interceded before me regarding him. I asked them, “Do I have the right to kill him?”

They answered, “Yes,” and they took ‘Ubayd Allāh captive.

I asked, “Do you have the right to prevent it?”

“No,” they said and they had him in captivity.

I then released him for the pleasure of Allah and to appease them. They thus carried me. By Allah, I never reached my house except by men carrying me on their heads and shoulders.¹

Fourthly, Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ paid the diyah (blood money) from his own wealth.

قال عثمان أنا وليه وقد جعلتها دية واحتملتها في مالي

‘Uthmān stated: I am the guardian. I have allocated diyah. And I bear the responsibility from my own wealth.²

Does this leave any scope for a person to condemn or a critic to criticise?

Second Adhān of Jumu‘ah

As regards the issue of the second Adhān of Jumu‘ah, the Saba’iyyah did not object to this. This is the additions of their elders. We ask them, “Did ‘Alī remove this Adhān when he assumed Khilāfah?”

The fact is that he did not remove it his whole Khilāfah. Why did he adopt silence upon this evil, had it been evil? And if this is a valid criticism, why is it levelled against ‘Uthmān only, and not ‘Alī رَضِيَ اللَّهُ عَنْهُ?

Al-Dhahabī explains:

وأما زيادات الأذان الثاني يوم الجمعة فعلى من وافق على ذلك في خلافته ولم يزله وإبطال هذا كان أهون عليه من عزل معاوية وغيره من قتالهم فإن قيل إن الناس لا يوافقونه على إزالة الأذان قلنا فهذا دليل على أن الناس وافقوا عثمان على الاستحساب حتى مثل عمار وسهل بن حنيف والسابقين وإن اختلفوا فهيء من مسائل الاجتهاد

1 *Tārīkh al-Ṭabarī*, 5/43-44.

2 *Tārīkh al-Ṭabarī*, 5/43-44.

As regards the addition of the second Adhān on Friday, ‘Alī is one of those who agreed with this in his Khilāfah and did not remove it. Disallowing this was easier for him than dismissing Mu‘āwiyah and other aspects like fighting them. If someone claims that people would not agree with him for removing the Adhān, we would say: This is proof that all the people agreed with ‘Uthmān of it being favoured, even ‘Ammār and Sahl ibn Ḥunayf and the early Ṣahābah. If they differed, it is a matter of ijtihād.¹

These are the allegations and accusations the Shī‘ah levelled against the oppressed Amīr al-Mu’mīnīn ‘Uthmān ibn ‘Affān Dhū al-Nūrāyn رَضِيَ اللَّهُ عَنْهُ. They incited the people against him and killed him deceptively and deviously, rebelliously and defiantly after ‘Alī, Ḥasan, Ḥusayn, Ṭalḥah, Zubayr, Zayd ibn Thābit, ‘Abd Allāh ibn ‘Umar, Abū Hurayrah, ‘Abd Allāh ibn al-Zubayr and many others intended to defend him and fight to protect him.

The Ṣahābah and Ahl al-Bayt defend ‘Uthmān

Sayyidunā Zayd ibn Thābit al-Anṣārī رَضِيَ اللَّهُ عَنْهُ came to him and submitted, “Here are the Anṣār at the door announcing, ‘If you wish, we will become the Helpers of Allah again.’ Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ responded:

لَا حَاجَةٌ لِي فِي ذَلِكَ كَفُوا

I do not have any need for this. Hold your hands!²”

The Shī‘ī Mu‘tazilī Ibn Abī al-Ḥadīd has mentioned this:

1 *Al-Muntaqā*, pg. 399.

2 *Ansāb al-Ashrāf*, 5/73.

ومنعهم الحسن بن علي وعبد الله بن الزبير و Mohammad ibn طلحة و مروان
وسعيد بن العاص و جماعة معهم من أبناء الأنصار فزجرهم عثمان
وقال أنتم في حل من نصرتي فأبوا

Hasan ibn 'Alī, 'Abd Allāh ibn al-Zubayr, Muḥammad ibn Ṭalḥah, Marwān, Saīd ibn al-Āṣ, and others from the sons of the Anṣār put up resistance to them [the rebels]. 'Uthmān rebuked them [the helpers] saying, "You are not obligated to assist me." They [the helpers] refused [to leave].¹

He also writes:

نهى علي أهل مصر وغيرهم عن قتل عثمان قبل قتله مرارا نابذهم بيده
وبلسانه وبأولاده

'Alī forbade the Egyptians and others many times from killing 'Uthmān before they perpetrated the crime. He opposed them physically, verbally, and with his children.²

The Shī'ī Historian al-Mas'ūdī has given a more detailed account which we presented aforetime. We will repeat his text at the end as it serves as a reminder for those who take heed. *Indeed, in this is a reminder for whoever has a heart or who listens while he is present [in mind].*

فلما بلغ علیاً أنهم يريدون قتله بعث بابنيه الحسن والحسين مع مواليه
بالسلاح إلى بابه لنصرته وأمرهم أن يمنعوه منهم وبعث الزبير ابنه عبد
الله وبعث طلحة ابنه محمداً وأكثر أبناء الصحابة أرسلهم آباءهم اقتداء
بمن ذكرنا فصدُّوهم عن الدار فرمى من وصفنا بالسهام واشتبك القوم

1 Ibn Abī al-Hadīd: *Sharḥ Nahj al-Balāghah*, 1/197, the siege against 'Uthmān and preventing him from water.

2 Ibn Abī al-Hadīd: *Sharḥ Nahj al-Balāghah*, 3/449, the very people who pledged allegiance to Abū Bakr pledged allegiance to me.

وَجَرَحَ الْحَسَنَ وَشَجَقَ بَنْيَ قَبْرٍ وَجَرَحَ مُحَمَّدَ بْنَ طَلْحَةَ فَخَشِيَ الْقَوْمُ أَنْ
 يَعُصِّبَ بَنُو هَاشِمٍ وَبَنُو أُمَّيَّةَ فَتَرَكُوا الْقَوْمَ فِي الْقَتَالِ عَلَى الْبَابِ وَمَضَى
 نَفْرٌ مِنْهُمْ إِلَى دَارِ قَوْمٍ مِنَ الْأَنْصَارِ فَتَسَوَّرُوا عَلَيْهَا وَكَانَ مِنْهُمْ وَصَلَ إِلَيْهِ
 مُحَمَّدُ بْنُ أَبِي بَكْرٍ وَرِجْلَانِ آخْرَانِ وَعِنْدَ عُثْمَانَ زَوْجَتِهِ وَأَهْلِهِ وَمَوَالِيهِ
 مَشَاغِيلٌ بِالْقَتَالِ فَأَخْذَ مُحَمَّدَ بْنَ أَبِي بَكْرٍ بِلَحْيَتِهِ فَقَالَ يَا مُحَمَّدُ وَاللَّهُ لَوْ
 رَآكَ أَبُوكَ لَسَاءَهُ مَكَانَكَ فَتَرَخَتْ يَدُهُ وَخَرَجَ عَنِ الدَّارِ وَدَخَلَ رِجْلَانَ
 فَوَجَدَهَا فَقَتَلَهُ وَكَانَ الْمَصْحَفُ بَيْنَ يَدِيهِ يَقْرَأُ فِيهِ فَصَعَدَتْ امْرَأَتُهُ
 فَصَرَخَتْ وَقَالَتْ قَدْ قُتِلَ أَمِيرُ الْمُؤْمِنِينَ فَدَخَلَ الْحَسَنُ وَالْحَسِينُ وَمَنْ
 كَانَ مَعَهُمَا مِنْ بَنِي أُمَّيَّةَ فَوَجَدُوهُمْ قَدْ فَاضَتْ نَفْسُهُمْ رَضِيَ اللَّهُ عَنْهُ فَبَكَوْا
 فَبَلَغَ ذَلِكَ عَلَيْهِ طَلْحَةُ وَالزَّيْرُ وَسَعْدًا وَغَيْرَهُمْ مِنَ الْمَهَاجِرِينَ وَالْأَنْصَارِ
 فَاسْتَرْجَعَ الْقَوْمُ وَدَخَلَ عَلَيْهِ الدَّارُ وَهُوَ كَالْوَالِهِ الْحَزِينِ وَقَالَ لَابْنِهِ
 كَيْفَ قُتِلَ أَمِيرُ الْمُؤْمِنِينَ وَأَنْتَمَا عَلَى الْبَابِ وَلَطَمَ الْحَسَنُ وَضَرَبَ صَدْرُ
 الْحَسِينِ وَشَتَمَ مُحَمَّدَ بْنَ طَلْحَةَ وَلَعَنَ عَبْدَ اللَّهِ بْنَ الزَّبِيرِ

When news reached 'Alī that they [the rebels] intend to kill him ['Uthmān], he sent his sons Ḥasan and Ḥusayn with his freed slaves together with weapons to his ['Uthmān's] door to assist him and commanded them to defend 'Uthmān from the rebels. Zubayr sent his son 'Abd Allāh. Ṭalḥah sent his son Muḥammad. Majority of the sons of the Anṣār were sent by their fathers in emulation of whom we mentioned and they barred the rebels from the house. Those described above were shot at with arrows and the rebels engaged in war. Ḥasan was injured, Qumbur received a gash to his head, and Muḥammad ibn Ṭalḥah was wounded. The rebels feared that the Banū Hāshim and Banū Umayyah will form a coalition. They thus left a group to fight at the door while another group from the rebels proceeded to the dwellings of a tribe of the Anṣār and scaled the wall.

Muhammad ibn Abi Bakr and two other men were among those who reached them. 'Uthmān's wife was with him whereas his family and freed slaves were all engaged in fighting. Muhammad ibn Abū Bakr grabbed his beard. 'Uthmān said, "O Muhammad, by Allah, if your father sees you, your station would displease him greatly." **Muhammad thus withdrew his hand and left the house.**

Two men entered the house, located him and killed him—whereas the Muṣḥaf was before him, which he was reciting. His wife climbed the roof and announced, "Amīr al-Mu'minīn has been killed." Ḥasan and Ḥusayn and those of the Banū Umayyah who were with them entered and found that his soul had departed; may Allah be pleased with him. They sobbed. News reached 'Alī, Ṭalḥah, Zubayr, Sa'd, and other Muhājirīn and Anṣār. All of them recited *istirjā'* (to Allah we belong and to Him is our return).

'Alī entered the house, devastated and grief-stricken. He said to his sons, "How was Amīr al-Mu'minīn killed whereas you were at the door?" He slapped Ḥasan and punched Ḥusayn in the chest. He reproached Muhammad ibn Ṭalḥah and cursed 'Abd Allāh ibn al-Zubayr.¹

لقد أسمعت لو ناديت حيا

ولكن لا حياة لمن تنادي

You would have made the living hear if you shouted

But there is no life in those assembled.

¹ *Murūj al-Dhahab*, 2/344-345.

Conclusion: Merits of 'Uthmān

We conclude this chapter with a ḥadīth documented by al-Bukhārī:

عن أنس رضي الله عنه أن النبي صلى الله عليه وسلم صعد أحداً وأبو بكر وعمر وعثمان فرجف بهم فضربه برجله فقال أثبت أحد فإنما عليكنبي وصديق وشهidan

Anas صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ reports that the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ climbed Uhud in the company of Abū Bakr, 'Umar, and 'Uthmān. The mountain began to tremble. He stomped it and proclaimed, “Remain firm, Uhud! Only a Nabi, a Ṣiddīq, and two martyrs are upon you.”¹

Another ḥadīth reported by al-Bukhārī and Muslim contains the following:

عن أبي موسى الأشعري رضي الله عنه قال كنت مع النبي صلى الله عليه وسلم في حائط من حيطان المدينة فجاء رجل فاستفتح فقال النبي صلى الله عليه وسلم افتح له وبشره بالجنة ففتحت له فإذا أبو بكر فبشرته بما قال رسول الله صلى الله عليه وسلم فحمد الله ثم جاء رجل فاستفتح فقال النبي صلى الله عليه وسلم افتح له وبشره بالجنة ففتحت له فإذا عمر فأخبرته بما قال النبي صلى الله عليه وسلم فحمد الله ثم استفتح رجل فقال لي افتح له وبشره بالجنة على بلوى تصبيه فإذا عثمان فأخبرته بما قال النبي صلى الله عليه وسلم فحمد الله ثم قال الله المستعان

Abū Mūsā al-Ash'arī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ reports: I was with the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in one of the orchards of Madīnah. A man came and sought permission to enter. The Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Open and give him glad tidings of Jannah.” I opened for him and saw Abū Bakr so I

¹ Ṣaḥīḥ al-Bukhārī, ḥadīth: 3686.

gave him glad tidings of what Rasūlullāh ﷺ said. He praised Allah.

Another man came and sought permission to enter. The Nabī ﷺ said, “Open and give him glad tidings of Jannah.” I opened for him and saw ‘Umar. I informed him of what the Nabī ﷺ said. He praised Allah.

Thereafter, another man sought permission to enter. He told me, “Open for him and give him glad tidings of Jannah after a calamity befalls him.” I found ‘Uthmān and informed him of what the Nabī ﷺ said. He praised Allah and said, “Allah is the One from Whom help is sought.”¹

The last ḥadīth is reported by al-Tirmidhī and Ibn Mājah from Murrah ibn Ka'b who says:

سمعت رسول الله صلى الله عليه وسلم ذكر الفتنة فقرّبهما فمرّ رجل مقنع
في ثوب فقال هذا يوم مئذنة على الهدى فقمت إليه فإذا هو عثمان بن عفان قال
فأقبلت عليه بوجهه أي النبي صلى الله عليه وسلم فقلت هذا فقال نعم

I heard Rasūlullāh ﷺ speaking about the trials and informing of their imminence. A man passed by with his face covered in a cloth. He ﷺ said, “This man will be on guidance on that day.”

I went up to him and found it to be ‘Uthmān ibn ‘Affān. I turned his face to the Nabī ﷺ and affirmed, “This man.”

“Yes,” he confirmed.²

1 *Ṣaḥīḥ al-Bukhārī*, ḥadīth: 3693; *Ṣaḥīḥ Muslim*, ḥadīth: 2403.

2 *Jāmi‘ al-Tirmidhī*, ḥadīth: 3704; *Sunan Ibn Mājah*, ḥadīth: 111. Al-Tirmidhī labelled the ḥadīth *ṣaḥīḥ*.

This is Sayyidunā ‘Uthmān ibn ‘Affān ﷺ on the tongue of Rasūlullāh ﷺ. This is the status he enjoys. Yet, this is what the Saba’iyah and misled perpetrated against him. These are the adorned criticisms they fabricated to overturn the structure of the Islamic Guided State¹, to inject the poison of fitnah between the Muslims, to turn them away from correct Islamic beliefs, to turn them away at the highest level by the killing of Amīr al-Mu’minīn and the Khalīfah of the Muslims, and to disunite the united group and Ummah shown mercy. They went a step further thereafter by sowing the seeds of discord between the Muslims, kindling the fire of war between them, and inciting fitnahs and enmity. Thereafter, distancing them from correct Islamic beliefs, brainwashing them with infiltrated Jewish beliefs, and un-Islamic ideologies. They were successful in the second level practically as well, in sowing the seeds of discord between the Muslims and inciting infighting so they turn away from Jihād in the path of Allah [against the enemies] and are occupied with fighting one another—in-fighting between groups and sects after the mill spun against the harbours of disbelief and the lands of shirk and idolators.

We summarised in the previous chapter what the practical outcome was. The Islamic lands—which had extended widely in ‘Uthmān’s ﷺ era after the extension of al-Fārūq and al-Šiddīq ﷺ—remained the

1 Extremely sad indeed is that men who claim to be linked to the Ahl al-Sunnah are affected by the Saba’iyah claims, which are plenty and oft-repeated. They failed to differentiate between truth and falsehood and allowed their pens to transmit these fallacies and delusions without investigating the lies and deceptions of the Saba’iyah and without analysing authentic from inauthentic. They thus wrote and spoke loads of falsehood. They are far distanced from the truth and accuracy, despite their attribution to knowledge and religious leadership.

same during 'Alī's era. Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ began complaining and sighing:

أوصيكم عباد الله بتقوى الله فإنها خير ما توافقى به العباد وخير عواقب
الأمور عند الله وقد فتح باب الحرب بينكم وبين أهل القبلة

I enjoin you, O servants of Allah, to fear Allah as it is the best aspect servants can mutually enjoin and the most impressive outcome by Allah. The door of war has opened between you and the Muslims.¹

Instead of the Muslims focusing on the enemies of Allah, the enemies of His Messenger, and the enemies of this Ummah, their swords were intertwined with one another. This is exactly what the malicious Jews desired. And this is exactly what transpired to which we are drawing attention.

1 *Nahj al-Balāghah*, pg. 367, Beirut.

Chapter Four

Evolving of Initial Shi'ism and the First Shī'ah & the Era of the Saba'iyyah after the Martyrdom of Sayyidunā 'Uthmān and during the Time of Sayyidunā 'Alī

Introduction

Our object for writing this book is not to relate historical events. Rather, our object is to relate the history of the Saba'iyyah and the horrible ideologies they formulated, the crimes and felonies they perpetrated, and the disgraceful and shocking offences they committed. However, since we are obligated to relate the history of this rebellious group who formulated certain corrupt ideologies in Islam and formed particular sects, we are forced to present some historical events in which the Saba'iyyah played a major role. In fact, those events would not have taken place if not for their plots and conspiracies. With the ability given by Allah, His design, and His facilitation, this will produce a separate book on these events and incidents, free from fairy tales and children stories, bereft of fictitious tales of the past, and untainted with lies and falsehood—the falsehood which the enemies of Islam and the enemies of Muḥammad ﷺ have been capitalising on for too long to attack the pious predecessors and elders of the Ummah. And this is effortless for Allah. Our discussion will be restricted to the incidents connected to our topic. We will refrain from other events not directly related to our topic, intending conciseness, not wordiness and prolixity.

The Unstable Situation in Madīnah after ‘Uthmān’s Murder and the Search for a Khalīfah

After the oppressed Khalīfah and Imām, Sayyidunā ‘Uthmān ibn ‘Affān رَضِيَ اللَّهُ عَنْهُ was murdered, Madīnah remained five days without an Amīr—or the Amīr was one of the killers of ‘Uthmān رَضِيَ اللَّهُ عَنْهُ or al-Ghāfiqī ibn Ḥarb who was surrounded by the Saba’iyyah and the murderers of ‘Uthmān رَضِيَ اللَّهُ عَنْهُ. Their ideas were diverse on whom to appoint the khalīfah after Amīr al-Mu’mīnīn ‘Uthmān رَضِيَ اللَّهُ عَنْهُ; except the Saba’iyyah who were only calling the name of ‘Alī رَضِيَ اللَّهُ عَنْهُ. They hid behind him, whereas he had nothing to do with them.

It has passed that ‘Abd Allāh ibn Saba’, the cunning Jew behind all these conspiracies, was among the Egyptians. The opinions of the ignoble, riffraff, rebellious tyrants¹ differed. Some desired Ṭalhah, others desired Zubayr, while others desired ‘Alī رَضِيَ اللَّهُ عَنْهُ. Each of them [Ṭalhah, Zubayr, and ‘Alī رَضِيَ اللَّهُ عَنْهُ] refused and rejected the offer due to the rebels’ wickedness, tyranny, and involvement in the evil conspiracy to destroy the structure of Islam, the Islamic State, and its vast expanse; the land which never expanded except during the golden era of ‘Uthmān رَضِيَ اللَّهُ عَنْهُ; an era unmatched in the history of Islam considering extensive wars and conquests. They thus became despondent of these three men. Thereafter, they approached Sayyidunā Sa’d ibn Abī Waqqās رَضِيَ اللَّهُ عَنْهُ—Conqueror of Iran—as well as the son of the Khalīfah al-Fārūq al-Āżam, ‘Abd Allāh ibn ‘Umar رَضِيَ اللَّهُ عَنْهُ. Their answer was the same as the answer of the three of the ten promised Jannah. Read what the earliest Historian al-Ṭabarī writes, which Ibn Kathīr, Ibn al-Athīr, Ibn Khaldūn, and others corroborate:

¹ Ibn al-‘Arabī, Ibn Taymiyyah, and others labelled them with these names.

حدثنا محمد بن عبد الله وطلحة بن الأعلم وأبو حارثة وأبو عثمان قالوا بقيت المدينة بعد قتل عثمان رضي الله عنه خمسة أيام وأميرها الغافقي بن حرب يلتمسون من يجيئهم إلى القيام بالأمر فلا يجدونه يأتي المصريون على فيختبئ منهم ويلوذ بحيطان المدينة فإذا لقوه باعدهم وتبرأ منهم ومن مقاتلتهم مرة بعد مرة ويطلب الكوفيون الزبير فلا يجدونه فأرسلوا إليه حيث هو رسلاً فتبرأ من مقاتلتهم ويطلب البصريون طلحة فإذا لقيهم باعدهم وتبرأ من مقاتلتهم مرة بعد مرة وكانوا مجتمعين على قتل عثمان مختلفين فيمن يهווون فلما لم يجدوا مماليقاً ولا مجبياً جمعهم الشر على أول من أجابهم وقالوا لا نولي أحداً من هؤلاء الثلاثة فبعثوا إلى سعد بن أبي وقاص وقالوا إنك من أهل الشورى فرأينا فيك مجتمع فأقدم نباعك فبعث إليهم أني وابن عمر خرجنا منها فلا حاجة لي فيها على حال وتمثل لا تخلطن خبيثات بطيبة ... وائلع ثيابك منها وانج عريانا ثم إنهم أتوا ابن عمر عبد الله فقالوا أنت ابن عمر فقم بهذا الأمر فقال إن لهذا الأمر انتقاماً والله لا أتعرض له فالتمسوا غيري فبقوا حيari لا يدرؤون ما يصيّعون والأمر أمرهم

Muhammad ibn 'Abd Allāh, Ṭalḥah ibn al-A'lam, Abū Ḥārithah, and Abū 'Uthmān narrated to us:

Madīnah remained for five days after the murder of 'Uthmān رضي الله عنه with the leader being al-Ghāfiqī ibn Ḥarb. They [the rebels] searched for who will assume responsibility of the Ummah, with no luck. The Egyptians approached 'Alī who hid away from them and took refuge in one of the orchards of Madīnah. When they would meet him, he would dissociate from them and declare his innocence from them and their fighting, over and over. The Kūfans searched for Zubayr but did not find him. They sent messengers to him where he was, and he distanced himself from their fight. The Baṣrāns searched for Ṭalḥah who would distance

himself and dissociate from their killing over and over when they met him. They [the rebels] were unanimous in assassinating ‘Uthmān but differed regarding whom they desired.

When they did not find any inclination or answer, evil gathered them upon the first to respond positively to them. They said, “We will not appoint any of these three as khalīfah.” They sent a message to Sa‘d ibn Abī Waqqāṣ saying, “You are from the members of the council. We are unanimous upon you. Come, allow us to pledge allegiance to you.”

He sent a message to them, “Ibn ‘Umar and I have rejected it. I do not have any need for it in any condition. He then recited: Evil will not join with the pure. Remove your clothes from it and be saved while naked.”

They then approached ‘Abd Allāh ibn ‘Umar and said, “You are the son of ‘Umar. Take responsibility of this matter.”

He said, “There is certainly vengeance for this matter. By Allah, I will not undertake it, so look for someone else.”

They remained dismayed and perplexed, not knowing what to do. The affair was still in their hands.¹

Their confusion was due to their knowledge that if someone assumed responsibility of the affair without their consultation and their opinion, he would command their execution and take retribution from them for the oppressed Imām, the Khalīfah of the Messenger of Allah ﷺ, the husband of his two daughters, his paternal cousin,

¹ *Tārīkh al-Tabarī*, 5/155; *al-Bidāyah wa al-Nihāyah*, 7/226; Ibn al-Athīr: *al-Kāmil*, 3/99; *Tārīkh Ibn Khaldūn*, 2/151.

one who established the truth, the benevolent and modest, 'Uthmān ibn 'Affān رضي الله عنه. Ibn Kathīr writes this clearly in the narration he documents. When the rebels became desponded of all and were perplexed in the matter, they sighed:

إِنَّنَا رَجَعْنَا إِلَى أَمْصَارِنَا بَعْدَ قَتْلِ عُثْمَانَ بِغَيْرِ إِمْرَةٍ اخْتَلَفَ النَّاسُ فِي إِمْرَتِهِمْ وَلَمْ نَسْلِمْ

If we return to our cities after 'Uthmān's murder without appointing a leader, people will differ in the matter and we will not accept [whom they appoint].¹

They came to the residents of Madīnah and gathered them:

فوجدوا سعداً والزبير خارجين ووجدوا طلحة في حائطه ووجدوا بني أمية قد هربوا إلا من لم يطق الهرب وهرب الوليد وسعید إلى مكة في أول من خرج وتبعهم مروان وتتابع على ذلك من تتابع فلما اجتمع لهم أهل المدينة قال لهم أهل مصر أنتم أهل الشورى وأنتم تعقدون الإمامة وأمركم عابر على الأمة فانظروا رجلاً تنصبونه ونحن لكم تبع ... فقد أجلناكم يومين فوالله لئن لم تفرغوا لقتلن غداً علياً وطلحة والزبير وأناساً كثيراً فغضي الناس علياً فقالوا نباعيك فقد ترى ما نزل بالإسلام وما ابتلينا به من ذي القربي

They realised that Sa'ad and Zubayr departed and found Ṭalḥah in his orchard. They understood that the Banū Umayyah fled, except those who could not flee. Walīd and Sa'īd fled to Makkah among the first to flee. Marwān followed them with others.

When the residents of Madīnah gathered before them, the Egyptians said to them, "You are men of council. You determine

1 Al-Bidāyah wa al-Nihāyah, 7/226.

Imāmah, and your decision is binding upon the Ummah. Find a person you wish to appoint and we will follow you. We give you two days respite. By Allah, if you do not settle the matter, we will most certainly kill ‘Alī, Ṭalḥah, Zubayr, and many other men tomorrow.”

People chose ‘Alī and said, “We pledge allegiance to you. You have witnessed what has happened to Islam and what we have been afflicted with from the relatives.”¹

Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ responded to them saying—and this has been transmitted in the purest Shī‘ī book according to them i.e., *Nahj al-Balāghah*:

دعوني والتمسو غيري فإننا مستقبلون أمرًا له وجوه وألوان لا تقوم
له القلوب ولا تثبت عليه العقول وإن الآفاق قد أغامت والمحجة
قد تنكرت واعلموا أني إن أجبتكم ركبتم بكم ما أعلم ولم أصلح
إلى قول القائل وعتب العاتب وإن تركتموني فأنا كأحدكم ولعلي
أسمعكم وأطوعكم لمن ولّيتهم أمركم وأنا لكم وزيراً خير لكم
مني أميراً

Spare me and seek someone else. You are facing a matter which has many angles and forms. Hearts are not game for it and minds are not settled for it. The horizons have become cloudy and the plain is estranged. Know that if I respond positively to you, I will burden you with what I know and I will not pay attention to random statements or random criticisms. If you leave me, then I am an ordinary person like you. Probably, I will be the best listener and the most obedient of you to whom you hand over

¹ *Tārīkh al-Ṭabarī*, 5/156; *al-Kāmil*, 3/99; *Tārīkh Ibn Khaldūn*, 2/151.

authority. I am better off as your minister than as your ruler.^{1,2}

1 This text contains the greatest proof, despite the humiliation of those who opine differently, that 'Alī رَضِيَ اللَّهُ عَنْهُ did not consider himself the appointed and determined Imām from the side of Allah—the Mighty and Majestic. Had this been so, he had no choice to refuse Imāmah and Khilāfah when it came hastening towards him, owing to Allah's—the Mighty and Majestic—statement:

وَمَا كَانَ لِوْمَنَ وَلَا مُؤْمِنَةَ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ هُمُ الْحِرَّةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا

It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error. (Sūrah al-Aḥzāb: 36.)

This declaration from the mouth of Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ recorded in their purest book is decisive and conclusive and is a clear proof between us and those who view the opposite. Ibn Abī al-Ḥadīd, the Shī'ī Mu'tazilī, confessed—despite his Shī'ī inclinations—that this declaration indicates.

أَنَّهُ عَلَيْهِ السَّلَامُ لَمْ يَكُنْ مَنْصُوصًا عَلَيْهِ بِالإِمَامَةِ مِنْ جِهَةِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِنْ كَانَ أُولَئِكَ النَّاسُ بِهَا
وَأَحْقَمُهُمْ بِمِنْزِلَتِهِ لَا أَنَّهُ لَوْ كَانَ مَنْصُوصًا عَلَيْهِ بِالإِمَامَةِ مِنْ جِهَةِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا جَازَ لَهُ أَنْ يَقُولَ
دَعْوَنِي وَالْتَّمُسْوَا غَيْرِي وَلَا أَنْ يَقُولَ وَأَنَا لَكُمْ وَزِيرًا خَيْرٌ لَكُمْ مِنِّي أَمِيرًا وَلَا أَنْ يَقُولَ وَلَعَلِي أَسْمَعُكُمْ وَأَطْعُمُكُمْ
مِنْ وَلِيَّمُوهُ أَمْرَكُمْ

He عليه السلام was not textually appointed as Imām from the side of the Messenger عليه ورسوله, although he was the most deserving and suitable for the position. Had he been appointed as Imām by the Messenger عليه ورسوله, it was not permissible for him to say: *Spare me and seek someone else* nor for him to say: *I am better off as your minister than as your ruler* nor for him to say: *probably, I will be the best listener and the most obedient of you to whom you hand over your affair.* (Sharḥ Nahj al-Balāghah, 7/33-34.)

His mere refusal to accept Khilāfah is decisive proof against them. There are many texts with similar meaning, some of which will appear shortly. Will any just person exercise justice? Will any unprejudiced person be fair? Indeed, there is a reminder in this for the intelligent.

2 Nahj al-Balāghah, pg. 136, Beirut.

Al-Ṭabarī, from the Historians of the Ahl al-Sunnah, documents this in his *Tārīkh*¹ and so does Ibn al-Athīr in *al-Kāmil*².

‘Alī is sworn in as Khalīfah

However, people pressured ‘Alī رَحْمَةُ اللَّهِ عَنْهُ to assume the position.

وأخذ الأشتر بيده فبايعه وببايعه الناس من بايده

Al-Ashtar grabbed his hand and pledged allegiance to him and the people followed suit.³

Sayyidunā ‘Alī رَحْمَةُ اللَّهِ عَنْهُ mentioned this in his letter sent to the Egyptians or in the lecture he delivered, transmitted by the Shīah:

حتى إذا نقمتم على عثمان أتيتموه فقتلتموه ثم جئتموني لتباعوني فأبىت عليكم وأمسكت يدي فنازعتموني ودافعتموني وبسطتم يدي فكففتها ومددتموها فقبضتها وازدحتم عليّ حتى ظننت أن بعضكم قاتل بعضكم أو أنكم قاتلني فقلتم بايعنا لا نجد غيرك ولا نرضي إلا بك بايعنا لا نفترق ولا تختلف كلمتنا فبايعتم ودعوت الناس إلى بيعتي فمن بايع طوعاً قبلته ومن أبى لم أكرهه وتركته

When you detested ‘Uthmān, you advanced towards him and killed him. You then approached me to pledge allegiance to me and I refused and withheld my hand. You forced and coerced me and outstretched my hand, yet I withheld it and you opened it, yet I closed it. You crowded over me to the extent that I thought you would kill one another or take my life. You stated, “Accept

1 *Tārīkh al-Ṭabarī*, 5/156.

2 *Al-Kāmil*, 3/99.

3 *Al-Bidāyah wa al-Nihāyah*, 7/226.

our allegiance; we do not find anyone besides you and are not pleased with anyone except you. Accept our allegiance; we will never disunite and our call will remain united.” I accepted your allegiance and called people to it. Whoever pledged allegiance willfully, I accepted it and I did not force the one who refused and let him be.¹

Al-Sharīf al-Raḍī quotes a similar text in *Nahj al-Balāghah* in the chapter of the issue of Bay‘ah.²

Some Ṣaḥābah do not Pledge Allegiance

Those who pledged allegiance did just that while others who did not find the suitable environment and time did not. Some of the senior Ṣaḥābah رضي الله عنهم who did not pledge allegiance are listed by the Historians:

ثم بايده الناس وجاءوا بسعد فقال لعليٰ حتى يباييك الناس فقال أخلوه
وجاءوا بابن عمر فقال كذلك ائتي بكميل قال لا أجده فقال الأشتر
دعني أقتله فقال دعني أنا كفيه وبأياعت الأنصار وتأخر منهم حسان بن
ثابت وكعب بن مالك ومسلمة بن خالد وأبو سعيد الخدري ومحمد
بن مسلمة والنعمان بن بشير وزيد بن ثابت ورافع بن خديج وفضلة بن
عبيد وكعب بن عجرة وسلامة بن سلامة بن وقش وتأخر من المهاجرين
عبد الله بن سلام وصهيب بن سنان وأسامة بن زيد وقدامة بن مظعون
والمحيرة بن شعبة وأما النعمان بن بشير فأخذ أصابع نائلة امرأة عثمان
وقميصه الذي قتل فيه ولحق بالشام صريحاً

1 Al-Thaqafī al-Kūfī al-Shī‘ī: *al-Ghārāt*, 1/310-311, Tehran; Ibn Abī al-Hadid: *Sharḥ Nahj al-Balāghah*, 6/96-97; *Bihār al-Anwār*, pg. 51-52.

2 *Nahj al-Balāghah*, pg. 195, Beirut.

People then pledged allegiance to him. They brought Sa‘d who said to ‘Alī, “Not until all the people pledge allegiance to you.”

‘Alī commanded, “Leave him.”

They brought Ibn ‘Umar who said the same thing. ‘Alī said, “Bring me a guarantee.”

“I do not find one,” he replied.

Al-Ashtar said, “Let me kill him.”

‘Alī said, “Leave him. I stand guarantee for him.”

The Anṣār pledged allegiance while Ḥassān ibn Thābit, Ka‘b ibn Mālik, Maslamah ibn Khālid, Abū Sa‘īd al-Khudrī, Muḥammad ibn Maslamah, Nu‘mān ibn Bashīr, Zayd ibn Thābit, Rāfi‘ ibn Khadīj, Fuḍalāh ibn ‘Ubayd, Ka‘b ibn ‘Ujrah, and Salamah ibn Salāmah ibn Waqsh did not. From the Muḥājirīn, ‘Abd Allāh ibn Salām, Ṣuhayb ibn Sinān, Usāmah ibn Zayd, Qudāmah ibn Maẓ‘ūn, and Muḡīrah ibn Shu‘bah did not pledge allegiance. As for Nu‘mān ibn Bashīr, he took the fingers of Nā’ilah—‘Uthmān’s wife—as well as his shirt in which he was martyred and reached Syria crying.¹

وأما طلحة فقال بایعٰت والسيف فوق رأسي

Ṭalḥah said, “I pledged allegiance with the sword over my head.”²

Zubayr رضي الله عنه said:

جائني لص من لصوص عبد القيس فبایعٰت واللجة في عنقي

1 *Tārīkh Ibn Khaldūn*, 2/151; *al-Kāmil*, 3/98; *al-Bidāyah*, 7/226.

2 *Tārīkh al-Ṭabarī*, 5/154.

One of the thieves of 'Abd al-Qays came to me so I pledged allegiance while the dagger was on my neck.¹

Another narration states:

جاء القوم بطلحة فقالوا بايع فقال إني أبایع کرھا ... ثم جيء بالزیر
فقال مثل ذلك

The people brought Ṭalḥah and commanded him to pledge allegiance. He said, “I pledge allegiance under duress.” Zubayr was then brought and he made a similar statement.²

A group said:

إنما بايعنا على شرط إقامة الحدود في قتلة عثمان

We only pledged allegiance on condition that legal action be taken against the murderers of 'Uthmān.³

It was said: Ṭalḥah pledged allegiance, while Zubayr, Salamah ibn Salāmah, and Usāmah ibn Zayd رَضِيَ اللَّهُ عَنْهُ did not.⁴

Al-Madā'inī cites from al-Zuhrī:

هرب قوم من المدينة إلى الشام ولم يبايعوا علياً

A group of people from Madīnah fled to Shām and did not pledge allegiance to 'Alī.⁵

1 *Tārīkh al-Ṭabarī*, 5/154; *al-Kāmil*, 3/99.

2 *Tārīkh al-Ṭabarī*, 5/157; *Tārīkh Ibn Khaldūn*, 2/151.

3 *Tārīkh al-Ṭabarī*, 5/158.

4 *Al-Kāmil*, 3/98.

5 *Al-Bidāyah wa al-Nihāyah*, 7/226.

The Murderers of 'Uthmān hide behind those who Pledged Allegiance to 'Alī

This is how the pledge to Sayyidunā 'Alī رَحْمَةَ اللَّهِ عَلَيْهِ وَسَلَامٌ was finalised. The Saba'iyyah and deceitful among them, the murderers of Sayyidunā 'Uthmān رَحْمَةَ اللَّهِ عَلَيْهِ وَسَلَامٌ, hid behind those who pledged allegiance to 'Alī رَحْمَةَ اللَّهِ عَلَيْهِ وَسَلَامٌ. They differed behind his partisans and enveloped him from every side. Al-Ṭabarī records that Sayyidunā 'Alī رَحْمَةَ اللَّهِ عَلَيْهِ وَسَلَامٌ, after delivering his first speech after his pledge, when he intended going home, the Saba'iyyah said:

خذها إلينك واحذرًا أبا الحسن ... إنما نمرُّ الأمْر إِمْرَارَ الرَّسْنِ

صَوْلَةَ أَقْوَامٍ كَأَسْدَادِ السُّفُنِ ... بِمَشْرَفِيَّاتٍ كَعُدْرَانِ الْلَّبَنِ

وَنَطْعُنُ الْمُلْكَ بِلَيْنٍ كَالشَّطَنِ ... حَتَّى يُمَرَّنَ عَلَى غَيْرِ عَنِ

Take that, O Abū al-Hasan, and duly take heed.

We control authority as if with a bridle on the nose.

With the might of men as strong as an endless row of ships,

And with swords as shiny as rivulets of milk.

We softly stab at the kingdom, as if with a rope,

Causing it to stumble forth without any sense of direction.

'Alī رَحْمَةَ اللَّهِ عَلَيْهِ وَسَلَامٌ replied, mentioning how they had left the camp, insistent on fulfilling a promise they had made when people criticised them, and when they returned, they were not able to desist:

إِنِّي عَجَزْتُ عَجَزًا لَا أَعْتَذُ ... سُوفَ أَكِيسُ بَعْدَهَا وَأَسْتَمِرُ

أرْفَعْ مِنْ ذِيلِيَّ مَا كنْتُ أَجْرُ ... وَأَجْمَعُ الْأَمْرَ الشَّتِيَّ الْمُتَشَرِّعَ
إِنْ لَمْ يُشَاغِبِنِي الْعَجُولُ الْمُتَّصِرُ ... أَوْ يَتُرْكُونِي وَالسَّلاحُ يُبَتَّدِرُ

*I have become incapacitated with an inability after which I will not ask
to be excused.*

I will intelligently act after it and continue on my mission.

I will lift of my lower garment what aforetime I would drag.

And I will gather the matter which is disrupted and scattered.

That is if the hasty desirer of revenge does not interrupt me,

or they desert me when the weapon is striking in advance.

شَهَابَةٌ يَجْمِعُونَ لِلْأَمْرِ

وَاجْتَمَعَ إِلَى عَلِيٍّ بَعْدَمَا دَخَلَ بَيْتَهُ طَلْحَةُ وَالزَّبِيرُ فِي عَدَةِ مِنِ الصَّحَابَةِ
فَقَالُوا يَا عَلِيٌّ إِنَا قَدْ اشْتَرَطْنَا الْحَدُودَ وَإِنْ هُؤُلَاءِ الْقَوْمُ قَدْ اشْتَرَكُوا فِي
دَمِ هَذَا الرَّجُلِ وَأَحْلَوْا بِأَنفُسِهِمْ فَقَالَ عَلِيٌّ يَا إِخْوَتَاهُ إِنِّي لَسْتُ أَجْهَلُ مَا
تَعْلَمُونَ وَلَكِنْ كَيْفَ أَصْنِعُ بِقَوْمٍ يَمْلِكُونَا وَلَا نَمْلِكُهُمْ هُمْ هُؤُلَاءِ قَدْ
ثَارَتْ مَعْهُمْ عَبْدَانَكُمْ وَثَابَتْ إِلَيْهِمْ أَعْرَابَكُمْ وَهُمْ خَالَلَكُمْ يَسْوِمُونَكُمْ
مَا شَاؤُوا فَهُلْ تَرَوْنَ مَوْضِعًا لِقَدْرَةِ عَلَى شَيْءٍ مِمَّا تَرِيدُونَ قَالُوا لَا قَالَ
فَلَا وَاللَّهِ لَا أَرَى إِلَّا رَأَيْا تَرَوْنَهُ إِنْ شَاءَ اللَّهُ إِنْ هَذَا الْأَمْرُ جَاهِلِيَّةٌ وَإِنْ
لَهُؤُلَاءِ الْقَوْمُ مَادَةٌ وَذَلِكَ إِنَّ الشَّيْطَانَ لَمْ يُشَرِّعْ شَرِيعَةً قَطْ فَيَبْرُحُ الْأَرْضَ
مِنْ أَخْذِهِ أَبْدًا إِنَّ النَّاسَ مِنْ هَذَا الْأَمْرِ إِنْ حَرَكَ عَلَى أَمْوَالِ فَرْقَةٍ تَرَى
مَا تَرَوْنَ وَفَرْقَةٍ تَرَى مَا لَا تَرَوْنَ وَفَرْقَةٍ لَا تَرَى هَذَا وَلَا هَذَا حَتَّى يَهْدِي
النَّاسَ وَتَقْعُدُ الْقُلُوبُ مَوَاقِعُهَا وَتَؤْخُذُ الْحَقُوقَ فَاهْدُأُوا عَنِّي مَاذَا يَأْتِيَكُمْ
ثُمَّ عُودُوا وَاشْتَدَ عَلَى قَرْيَشٍ وَحَالَ بَيْنَهُمْ وَبَيْنَ الْخُرُوجِ عَلَى حَالِهَا وَإِنَّمَا
هِيَجَهُ عَلَى ذَلِكَ هَرْبٌ بْنِي أَمْيَةَ وَتَفَرَّقَ الْقَوْمُ وَبَعْضُهُمْ يَقُولُ وَاللَّهِ لَئِنْ

ازداد الأمر لا قدرنا على انتصار من هؤلاء الأشرار لتركوا هذا إلى ما
قال عليّ أ مثل وبعضاهم يقول نقضي الذي علينا ولا نؤخره والله أأن
عليّاً لمستغن برأيه وأمره عنا

After ‘Alī entered his house, Ṭalḥah and Zubayr entered upon him with a group of the Ṣaḥābah. They said, “O ‘Alī! We have placed the execution of the capital punishments as a requisite, and these people have all taken part in the blood of this man and have violated themselves by doing so.”

‘Alī said, “O my brethren! I am not unaware of what you know, but how do I deal with a people who have full control over us and we have no control over them? Here they are, your slaves have revolted with them and your villagers have joined their ranks. They are amidst you and are able to impose upon you whatever they want to. So, do you envision any ability to do what you want?”

They replied, “No.”

He further said, “Never, by Allah, I will not adopt any opinion except the opinion that you will choose. This matter is a matter of the pre-Islamic era; this is because never does Shayṭān initiate any practice but that there will always be people who will hold on to it. If this matter is stirred, the people will end up in three groups: a group will aver what you aver, a group will aver other than what you aver, and a group will neither aver this nor that. [Wait] until the people calm down and the hearts revert to their normal states and the rights are claimed. Hence, remain calm and anticipate what comes your way and thereafter return.”

He was stern against the Quraysh and prevented them from leaving immediately. The escape of the Banū Umayyah spurred him on to do this.

The people left [his presence]. Some of them said, “By Allah, if the matter prolongs, we will not have the ability to take revenge from these evil people. They will leave this until what ‘Alī says is more ideal.”

Others said, “We will fulfil our responsibility and not delay it. By Allah, ‘Alī is satisfied with his opinion and we do not agree with his stance.”¹

Ibn ‘Abbās and Ḥasan advise ‘Alī

Owing to this, his cousin ‘Abd Allāh ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ prevented him from accepting the Bay‘ah just as his son Ḥasan رَضِيَ اللَّهُ عَنْهُ had aforetime prevented him from staying in Madīnah when the Saba’iyah were perpetrating their evil:

فقال ابن عباس أطعني وادخل دارك والحق بمالك يينع وأغلق بابك
عليك فإن العرب تجول جولة وتضطرب ولا تجد غيرك فإنك والله
لأن نهضت مع هؤلاء اليوم ليحملنك الناس دم عثمان غدراً فأبى عليٌ

Ibn ‘Abbās said, “Obey me. Enter your house, cling to your land at Yanbu’, and lock your door. Verily, the Arabs are roaming around and are disorganised and find none but you. By Allah, if you stand with these people today, people will blame you for killing ‘Uthmān tomorrow.”

However, ‘Alī refused.²

Sayyidunā Ḥasan رَضِيَ اللَّهُ عَنْهُ prevented him from staying in Madīnah the day the Saba’iyah did a coup. The Historians have mentioned this as well.³

1 *Tārīkh al-Ṭabarī*, 5/158.

2 *Tārīkh al-Ṭabarī*, 5/160; *al-Kāmil*, 3/101; *Tārīkh Ibn Khaldūn*, 2/151.

3 *Tārīkh al-Ṭabarī*, 5/158.

‘Alī Commands the Slaves and Bedouins to leave Madīnah

The Saba’iyyah began gaining support and gathering the slaves and Bedouins around them until their party increased in might. ‘Alī رَضِيَ اللَّهُ عَنْهُ intended to weaken their power and break their control by coming between the Saba’iyyah and the slaves and Bedouins and disuniting them. He called out to the people:

بِرَئِتِ الْذَّمَةِ مِنْ عَبْدٍ لَمْ يَرْجِعْ إِلَى مَوَالِيهِ فَتَذَمَّرَتِ السَّبَائِيَّةُ وَالْأَعْرَابُ
وَقَالُوا لَنَا غَدًا مِثْلًا

“There is no amnesty for a slave who does not return to his master.”

The Saba’iyyah and bedouins grumbled and complained, “We will have another opportunity like it tomorrow.”¹

On the third day of accepting the Bay’ah, ‘Alī رَضِيَ اللَّهُ عَنْهُ went out to the people and announced:

يَا أَيُّهَا النَّاسُ أَخْرِجُوهَا عَنْكُمُ الْأَعْرَابُ وَقَالَ يَا مَعْشِرَ الْأَعْرَابِ الْحَقُوا
بِمِيَاهِكُمْ فَأَبْتَ السَّبَائِيَّةَ وَأَتَاهُمُ الْأَعْرَابَ

“O people, remove the Bedouins from the city.”

He said, “O Bedouins, go back to your watering wells.”

The Saba’iyyah refused and the Bedouins joined them.²

Şahābah demand Qiṣāṣ and ‘Alī Excuses Himself

When the people, at the head of whom were the senior and leading Şahābah, saw that the Saba’iyyah were increasing daily in their

1 *Tārīkh al-Ṭabarī*, 5/158; *al-Kāmil*, 3/100,

2 *Tārīkh al-Ṭabarī*, 5/159; *al-Kāmil*, 3/101, *Tārīkh Ibn Khaldūn*, 2/151.

hooliganism and rebellion—whereas their hands were stained with the blood of the oppressed Khalīfah—they desired to gather around them the worst of people, the transgressors and sinful, and they began spreading alien ideologies among the people, the people insisted upon ‘Alī رَضِيَ اللَّهُ عَنْهُ to take retribution from the culprits for the sake of ‘Uthmān رَضِيَ اللَّهُ عَنْهُ by commanding their execution. However, Amīr al-Mu’minīn ‘Alī رَضِيَ اللَّهُ عَنْهُ feared their authority and dreaded their dominance. He thus tarried the Ṣahābah and sought time from them due to the increase of the Saba’iyah’s dominance and authority. The Historians have recorded many statements of his, excusing himself for his incapability of taking vengeance and establishing the punishment. Ḥāfiẓ Ibn Kathīr quotes his words in his book:

ولما استقر أمر بيعة على دخل عليه طلحة والزبير ورؤوس الصحابة رضي الله عنهم وطلبوه منه إقامة الحد والأخذ بدم عثمان فاعتذر إليهم بأن هؤلاء لهم مدد وأعوان وأنه لا يمكنه ذلك يومه هذا فطلب منه الزبير أن يواليه على إمرة الكوفة ليأتي له بالجنود وطلب منه طلحة أن يواليه إمرة البصرة ليأتي له منه بالجنود ليقضي على شوكة هؤلاء الخارج وجهلة الأعراب الذين كانوا معهم في قتل عثمان رضي الله عنه فقال لهم مهلاً على حتى أنظر في هذا الأمر

When the Bay’ah of ‘Alī was concluded, Ṭalḥah, Zubayr, and the leaders of the Ṣahābah رَضِيَ اللَّهُ عَنْهُمْ entered his presence and pleaded with him to establish the punishment and take retaliation for ‘Uthmān’s murder. He excused himself before them as the rebels had supporters and assistants and he was unable to carry it out immediately. Zubayr requested him to appoint him governor over Kūfah so that he may bring the armies while Ṭalḥah requested that he appoint him governor over Baṣrah to bring armies from

there to trample the power of these Khawārij and ignorant Arabs who assisted in the murder of ‘Uthmān. ‘Alī said to them, “Give me respite so I may think well over this matter.”¹

The text of al-Ṭabarī reads:

يَا عَلِيٌّ إِنَا قَدْ شَرَطْنَا إِقَامَةَ الْحَدُودِ وَإِنْ هُؤُلَاءِ الْقَوْمُ قَدْ اشْتَرَكُوا فِي دَمِ هَذَا الرَّجُلِ وَأَحْلَوْا بِأَنفُسِهِمْ فَقَالَ لَهُمْ يَا إِخْوَتَاهُ إِنِّي لَسْتُ أَجْهَلُ مَا تَعْلَمُونَ وَلَكِنِّي كَيْفَ أَصْنَعُ بِقَوْمٍ يَمْلِكُونَا وَلَا نَمْلِكُهُمْ هَاهُمْ هُؤُلَاءِ قَدْ ثَارُتْ مَعْهُمْ عَبْدَانَكُمْ وَثَابَتْ إِلَيْهِمْ أَعْرَابَكُمْ وَهُمْ خَالِلُكُمْ يَسُومُونَكُمْ مَا شَاءُوا فَهُلْ تَرَوْنَ مَوْضِعًا لِقَدْرَةِ عَلَى شَيْءٍ مِمَّا تَرِيدُونَ

“O ‘Alī, we stipulated the meting out of punishment. These rebels share in the murder of this man [‘Uthmān] yet absolve themselves.”

He said to them, “O brothers, I am not ignorant of what you know. However, how do I deal with a people who have authority over us while we do not have authority over them? Here they are, your slaves have joined them as well as your Bedouins. They are among you, treating you as they please. Do you see any chance to execute what you want?”²

Ibn al-Athīr quotes his words:

كَيْفَ أَصْنَعُ بِقَوْمٍ يَمْلِكُونَا وَلَا نَمْلِكُهُمْ

How do I deal with a people who have authority over us while we do not have authority over them?³

1 *Al-Bidāyah wa al-Nihāyah*, 7/227,228.

2 *Tārīkh al-Ṭabarī*, 5/158.

3 *Al-Kāmil*, 3/100.

Ibn Khaldūn quotes his answer to them:

لَا قُدْرَةَ لِي عَلَى شَيْءٍ مَمَّا تَرِيدُونَ حَتَّى يَهُدُوا النَّاسُ وَنَنْظُرُ الْأُمُورَ فَتَؤْخُذُ
الْحُقُوقَ

I have no power to execute what you desire until the people settle down and we analyse the situation before taking rights.

فَافْتَرَقُوا عَنْهُ وَأَكْثَرُ بَعْضِهِمُ الْمَقَالَةِ فِي قَتْلَةِ عُثْمَانَ

They dispersed. Some of them passed many negative remarks about the killers of ‘Uthmān.¹

Zubayr and Ṭalḥah leave Madīnah and Mu‘āwiyah is Dismissed

This is what caused Zubayr and Ṭalḥah رضي الله عنهما to lose hope of vengeance been taken for the oppressed Imām, ‘Uthmān رضي الله عنه، and thus left Madīnah. They met up with Umm al-Mu’mīnīn ‘Ā’ishah رضي الله عنهما. From the other side, correspondence began between ‘Alī and Mu‘āwiyah رضي الله عنهما after ‘Alī dismissed Mu‘āwiyah رضي الله عنهما from Shām and appointed ‘Abd Allāh ibn ‘Umar رضي الله عنهما. Ibn ‘Umar رضي الله عنهما commented:

مَا هَذَا بِرَأِيٍّ مَعَاوِيَةَ رَجُلٌ مِنْ بَنِي أَمِيَّةٍ وَهُوَ ابْنُ عَمِّ عُثْمَانَ وَهُوَ عَاملُ
الشَّامِ وَلَسْتُ أَمْنَ أَنْ يَضْرِبَ عَنْقِي لِعُثْمَانَ

This is not a bright decision. Mu‘āwiyah is an individual of the Banū Umayyah and the cousin of ‘Uthmān. He is also the governor of Shām. I am not safe from him executing me for ‘Uthmān.²

1 *Tārīkh Ibn Khaldūn*, 2/151.

2 *Tārīkh al-Ṭabarī*, 5/160.

He thus excused himself and was relieved. While this was happening, the Saba'iyyah kept on stirring fitnah and unrest and causing havoc. They incited malice and rancour and kindled the ashes, attempting to ignite war between the Muslims. They incited 'Alī's partisans against all those who sought 'Uthmān's vengeance and retribution; especially Mu'āwiyah who refused to submit to 'Alī's Khilāfah and accept his rulership by claiming that Bay'ah to 'Alī was not concluded as it did not obtain the *Shūrā* (Council) and the *ahl al-hall wa al-'aqd*¹ did not pledge allegiance to him; only a few men of the Muhājirīn and Anṣār living in Madīnah selected him. Added to this, the killers of 'Uthmān and the Saba'iyyah took refuge in his army and took solace in his shadow.

I alluded to all these aspects in Chapter One citing the texts of the Historians. While they were engaged in correspondence and answering each other, Mu'āwiyah's messenger came and the following conversation took place:

فقال آمن أنا قال علي رضي الله عنه نعم إن الرسول لا يقتل فقال إني
تركت قوما لا يرضون إلا بالقود ثم بلغ الرسالة فاستأذن بالخروج فقال
له علي اخرج قال وأني آمن قال وأنت آمن

The messenger submitted, “Am I safe?”

'Alī said, “Yes. The messenger is not killed.”

“I left people behind who will not be pleased except with retribution,” he explained. He then conveyed the message before seeking permission to leave.

¹ Scholars most qualified to select one most fit for the position of khilāfah.

‘Alī told him, “You may leave.”

“Am I safe?”

“You are safe.”¹

The Saba’iyyah incite Tension and Conflict

The Saba’iyyah incited further tension and conflict. They strove to move away from verbal arguments to a full blown out war with swords. Have a look at what the Historians write:

وصاحت السبيئة هذا الكلب رسول الكلاب اقتلوه فنادى يا لمضر يا
لقيس الخيل والنبل إني أحلف بالله جل اسمه ليردناها عليكم أربعة
آلاف خصي فانظروا كم الفحولة والركاب وتعاونوا عليه ومنعته مضر
وجعلوا يقولون له اسكت فيقول لا والله لا يفلح هؤلاء أبداً فلقد أتاهم
ما يوعدون فيقولون له اسكت فيقول لقد حل بهم ما يحدرون انتهت
والله أعلم بهم وذهبت ريحهم فوالله ما أمسوا حتى عرف الذل فيهم

The Saba’iyyah screamed, “This dog is the messenger of the dogs. Kill him.”

He shouted, “O Muḍar! O Qays! Horses and spears. I swear by Allah, Whose name is sanctified, they will come upon you with four thousand castrated [animals]. See how many horses and camels.”

They howled over him but Muḍar defended him. They began telling him, “Keep quiet.”

He said, “No, by Allah. These people will never attain success. What they were promised came to them.”

¹ Al-Kāmil, 3/104.

They told him, “Keep quiet.”

He said, “What they feared afflicted them. Their actions have ceased, by Allah, and their might dissipated. By Allah, by evening, disgrace will be apparent upon them.”¹

This text and these words of the Saba’iyyah denote and evidently unveil their true endeavour. They began spreading false rumours and disseminating lies so that the swords of the Muslims be unsheathed against one another and they clash and a war breaks out. The Muslims will occupy themselves in killing one another and turn away from them [the rebels] and their evil crime. They incited further dissension and disagreement, so that people remain disunited and continue fighting. This is the gist of what they intended and planned.

When they heard of Talhah and Zubayr’s رَجُلَيْنِ اللَّهِ عَنْهُمَا meeting with Umm al-Mu’mīnīn ‘Ā’ishah رَجُلَةِ اللَّهِ عَنْهَا in Makkah, they began inciting the partisans of ‘Alī and ‘Alī رَجُلَ اللَّهِ عَنْهُ himself to fight the people of Shām before things spiral out of control and become disastrous. ‘Alī رَجُلَ اللَّهِ عَنْهُ commanded the people to travel to Shām. This became burdensome for the people of Madīnah.

Hasan prevents ‘Alī from Fighting the People of Shām

His son, Hasan—the grandson of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, رَجُلَ اللَّهِ عَنْهُ, prevented him from this saying:

يَا أَبِي دَعْهَا إِنْ فِي هَذَا سَفَكُ دَمَاءِ الْمُسْلِمِينَ وَوَقْعُ الْخِتَافِ بَيْنَهُمْ
فَلَمْ يَقْبَلْ مِنْهُ ذَلِكَ بَلْ صَمَمْ عَلَى الْقَتْالِ وَرَتَبَ الْجَيْشَ فَدَفَعَ اللَّوَاءَ إِلَى
مُحَمَّدِ بْنِ الْحَنْفِيَّةِ

¹ *Al-Kāmil*, 3/104; *Tārīkh al-Ṭabarī*, 5/163.

“O my father! Do not fight since there is a great fear of Muslim blood being shed and great disorder coming about in the ranks of the Muslims.”

‘Alī did not accept this proposition and instead firmly resolved to fight. He prepared an army, handing the banner to Muḥammad ibn al-Ḥanafiyyah.¹

Ziyād ibn Ḥanzalah al-Tamīmī prevented him. He was devoted to ‘Alī رَحْمَةً لِلَّهِ عَنْهُ. He sat by him for a while before ‘Alī رَحْمَةً لِلَّهِ عَنْهُ said to him:

يا زيد تيسير فقال لأي شيء فقال لغزو الشام فقال زياد الأنأة والرفق
أمثل وقال ومن لم يصانع في أمور كثيرة يضرس بأنيا ب ويؤطأ بمنس
فخرج زياد والناس يتظرون له فقالوا ما وراءك فقال السيف يا قوم فعرفوا
ما هو فاعل

“O Ziyād, prepare.”

“For what?” he enquired.

“To fight Shām.”

Ziyād said, “Deliberateness and compassion are best.”

He said: “Whoever does nothing in major matters will be bitten with canines and trampled upon with hooves.”

Ziyād left his presence while the people waited for him. They enquired from him, “What is behind you?”

“The sword, O people,” he explained.

They realised what ‘Alī’s intention was.”²

1 *Al-Bidāyah wa al-Nihāyah*, 5/163; *al-Kāmil*, 3/104.

2 *Tārīkh al-Ṭabarī*, 5/163; *al-Kāmil*, 3/104.

He did not leave for Shām until news reached him of the departure of Umm al-Mu'minīn, Ṭalḥah, and Zubayr رضي الله عنهم to Baṣrah, seeking vengeance for ‘Uthmān’s رضي الله عنهم murder. He hastened towards them with men from Madīnah, to prevent them from entering Baṣrah.

List of senior Ṣaḥābah who join ‘Alī in his March

Majority of the people of Madīnah were burdened by him while few answered his call. Al-Sha'bī says:

ما نهض معه في هذا الأمر غير ستة نفر من البدريين ليس لهم سابع وقال غيره أربعة وذكر ابن جرير وغيره قال كان ممن استجاب له من كبار الصحابة أبو الهيثم بن التيهان وأبو قتادة الأنصاري وزياد بن حنظلة وخزيمة بن ثابت قالواليس بذى الشهادتين ذاك مات في زمان عثمان رضي الله عنه وسار على من المدينة نحو البصرة على تعبئته المتقدم ذكرها غير أنه استخلف على المدينة تمام بن عباس وعلى مكة قثم بن عباس وذلك في آخر شهر ربيع الآخر سنة ست وثلاثين وخرج على من المدينة في نحو من تسعين مقاتل

Only six Badrī individuals stood with him in this undertaking, without a seventh. Others suggest four. Ibn Jarīr and others mentioned: The senior Ṣaḥābah who joined him were Abū al-Haytham ibn al-Tayyīhān, Abū Qatādah al-Anṣārī, Ziyād ibn Ḥanẓalah, and Khuzaymah ibn Thābit. They clarified that this Khuzaymah is not Dhū al-Shahādatayn (whose testimony equals two). That Khuzaymah passed away during ‘Uthmān’s رضي الله عنهم era.

‘Alī journeyed from Madīnah towards Baṣrah with his mobilisation mentioned previously. He appointed Tamām ibn ‘Abbās over Madīnah and Quthum ibn ‘Abbās رضي الله عنهما over Makkah. This took place towards the end of Rabī‘ al-Ākhir, 36 AH. ‘Alī left Madīnah with around 900 warriors.

‘Abd Allāh ibn Salām and Ḥasan advise ‘Alī

وقد لقي عبد الله بن سلام رضي الله عنه علياً وهو بالربدة فأخذ بعنان فرسه وقال يا أمير المؤمنين لا تخرج منها فوالله لئن خرجت منها لا يعود إليها سلطان المسلمين أبداً فسبّه بعض الناس فقال علي دعوه فنعم الرجل من أصحاب النبي صلى الله عليه وسلم وجاء الحسن بن علي إلى أبيه في الطريق فقال لقد نهيتك فعصيتك قتل غداً بمضيغة لا ناصر لك فقال له علي إنك لا تزال تحن على حنين الجارية ما الذي نهيتني عنه فعصيتك فقال ألم أمرك قبل مقتل عثمان أن تخرج منها لئلا يقتل وأنت بها فيقول قائل أو يتحدث متحدث ألم أمرك أن لا تباع الناس بعد قتل عثمان حتى يبعث إليك أهل كل مصر بيعتهم وأمرتك حين خرجت هذه المرأة وهذا الرجلان أن تجلس في بيتك حتى يصطاحوا فعصيتي في ذلك كله فقال له علي أما قولك أن أخرج قبل مقتل عثمان فلقد أحاط بنا كما أحاط به وأما مباعتي قبل مجيء بيعة الأمصار فكرهت أن يضيع هذا الأمر وأما أن أجلس وقد ذهب هؤلاء إلى ما ذهبوا إليه فترى مني أن أكون كالضبع التي يحاط بها ويقال ليست ها هنا حتى يشق عرقوبها فتخرج فإذا لم أنظر فيما يلزمني في هذا الأمر ويعنيني فمن ينظر فيه فكف عنني يا بني

‘Abd Allāh ibn Salām met ‘Alī while the latter was at Rabadhah. He caught the reigns of his horse and said, “O Amīr al-Mu’minīn, do not leave it [Madīnah]. By Allah, if you leave it, no leader of the Muslims will ever return to it.” Some people reviled him.

‘Alī said, “Leave him as he is a wonderful individual from the Companions of the Nabī ﷺ.”

Ḥasan ibn ‘Alī came to his father enroute and submitted, “I had prevented you from going ahead but you rejected me. It should

not happen such that some harm or calamity befalls you, due to the people not supporting and standing by your side.”

‘Alī told him, “You keep on crying before me like a small girl. What did you prevent me from, which I failed to obey?”

Ḥasan explained, “Did I not advise you before ‘Uthmān’s murder to leave Madīnah so that you are not in the city when he is killed, lest people make negative comments and accuse you? Did I not advise you not to accept the Bay‘ah from the people after ‘Uthmān’s murder until the inhabitants of all the cities send to you their Bay‘ah? I commanded you to sit at home when this woman and these two men left, until they reconcile, but you disobeyed me in all these.”

‘Alī said to him, “With regards to me leaving prior to ‘Uthmān’s murder, I was surrounded and held up just as he was surrounded. My accepting the Bay‘ah before the arrival of the Bay‘ah of the cities is because I disliked this matter being wasted. With regards to me sitting [at home] whereas they have gone to their destination, do you desire that I be a bounded hyena about whom it is said that it is not present here until its hamstring is severed, and then it leaves. If I do not handle matters under my jurisdiction, who will handle them? Leave me, O my son.”

‘Alī Mobilises the Kūfans

ولما انتهى إليه خبر ما صنع القوم بالبصرة من الأمر الذي قدمنا كتب إلى أهل الكوفة مع محمد بن أبي بكر و محمد بن جعفر إني قد اخترتكم على أهل الأمصار فرغبت إليكم وفرغت لما حديث فكونوا لدين الله أعوناً وأنصاراً وانهضوا إلينا فالإصلاح نريد لتعود هذه الأمة إخواننا فمضيا وأرسل إلى المدينة فأخذ ما أراد من سلاح ودواب

When news of what the people did in Baṣrah reached him, which we mentioned before, he wrote to the residents of Kūfah with Muḥammad ibn Abī Bakr and Muḥammad ibn Ja‘far, “I have chosen you from all the residents of various cities. I have preferred you and dedicated myself to what happened. Become helpers and supporters of the Dīn of Allah and stand up with us. We only desire reconciliation so that this Ummah return as brothers.” Both left. He sent word to Madīnah and took the weaponry and animals he desired.¹

People gathered around the two groups from Madīnah and Makkah, Kūfah and Baṣrah, while majority of the living Companions of the Nabī ﷺ kept away from both parties. Umm al-Mu’minīn رَضِيَ اللَّهُ عَنْهَا and those with her settled in Baṣrah while ‘Alī رَضِيَ اللَّهُ عَنْهُ settled at Dhū Qār. Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ summoned al-Qa‘qā‘ ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ and sent him as a messenger to Ṭalḥah and Zubayr رَضِيَ اللَّهُ عَنْهُما in Baṣrah to invite them to mutual love and unity, and notify them of the seriousness of disunity and dissension.

Al-Qa‘qā‘ Strives to Unite the Ummah

Al-Qa‘qā‘ set out to Baṣrah and began with Umm al-Mu’minīn ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا.

أَيُّ أَمَاهُ مَا أَقْدَمْتُ هَذَا الْبَلْدَ فَقَالَتْ أُبَيْ بْنُ عَاصِمٍ إِلَيْهِ الْإِصْلَاحُ بَيْنَ النَّاسِ فَسَأَلَهَا أَنْ تَبْعَثَ إِلَى طَلْحَةَ وَالْزِيْرَ لِيَحْضُرَا عَنْهَا فَحَضَرُوْا فَقَالَ الْقَعْدَانِي إِنِّي سَأَلْتُ أَمَّا الْمُؤْمِنِينَ مَا أَقْدَمْتُهَا فَقَالَتْ إِنَّمَا جَئْتُ لِلْإِصْلَاحِ بَيْنَ النَّاسِ فَقَالَ وَنَحْنُ كَذَلِكَ قَالَ فَأَخْبَرَنِي مَا وَجَهَ هَذَا الْإِصْلَاحُ وَعَلَى أَيِّ شَيْءٍ

1 Al-Bidāyah wa al-Nihāyah, 7/333,334; al-Kāmil, 3/113,114; Tārīkh al-Ṭabarī, 5/169; Tārīkh Ibn Khaldūn, 2/157.

يكون فوالله لئن عرفناه لنصطلحون ولئن أنكرناه لا نصطلحون قالا قتلة عثمان فإن هذا إن ترك كان تركاً للقرآن فقال قلتمنا قتلتة من أهل البصرة وأنتما قبل قتلهم أقرب منكم إلى الاستقامة منكم اليوم قتلتمن ستمائة رجل غضب لهم ستة آلاف فاعتزلوكم وخرجوا من بين أظهركم وطلبتم حرقوص بن زهير فمنعه ستة آلاف فإن تركتموهم وقعدتم فيما تقولون وإن قاتلتموهم فأديلوا عليكم كان الذي حذرتم وفرقتم من هذا الأمر أعظم مما أراكتم تدفعون وتجمعون منه يعني أن الذي تريدونه من قتل قتلة عثمان مصلحة ولكنه يترتب عليه مفسدة هي أربى منها وكما أنكم عجزتم عن الأخذ بثأر عثمان من حرقوص بن زهير لقيام ستة آلاف في منعه ممن يريد قتله فعلي أعزد في تركه الآن قتل قتلة عثمان وإنما أخر قتل قتلة عثمان إلى أن يتمكن منهم فإن الكلمة في جميع الأمسكار مختلفة ثم أعلمهم أن خلقاً من ربعة ومضر قد اجتمعوا لحربهم بسبب هذا الأمر الذي وقع فقالت له عائشة أم المؤمنين فماذا تقول أنت قال أقول إن هذا الأمر الذي وقع دواؤه التسكين فإذا سكن اختلدوا فإن أنتم بایعتمونا فعلامة خير وتبشير رحمة وإدراك الثأر وإن أبيتم إلا مكابرة هذا الأمر وائتلافه كانت علامة شر وذهب هذا الملك فآثروا العافية ترزوها وكونوا مفاتيح خير كما كتتم أولاً ولا تعرضونا للبلاء فتتعرضوا له فيصرعننا الله وإياكم وأيم الله إني لأقول قولي هذا وأدعوكم إليه وإنني لخائف أن لا يتم حتى يأخذ الله حاجته من هذه الأمة التي قل متاعها ونزل بها ما نزل فإن هذا الأمر الذي قد حدث أمر عظيم وليس كقتل الرجل ولا النفر الرجل ولا القبيلة القبيلة فقالوا قد أصبت وأحسنت فارجع فإن قدم علي وهو على مثل رأيك صلح الأمر قال فرجع إلى علي فأخبره فأعجبه ذلك وأشرف القوم على الصلح كره ذلك من كرهه ورضيه من رضيه وأرسلت عائشة إلى علي تعلمه أنها إنما جاءت للصلح ففرح هؤلاء وهؤلاء وقام علي في الناس خطيباً فذكر الجاهلية وشقاءها وأعمالها وذكر الإسلام وسعادة أهلها

بـالـأـلـفـةـ وـالـجـمـاعـةـ وـأـنـ اللـهـ جـمـعـهـمـ بـعـدـ نـبـيـهـ صـلـىـ اللـهـ عـلـيـهـ وـسـلـمـ عـلـىـ
الـخـلـيـفـةـ أـبـيـ بـكـرـ الصـدـيقـ ثـمـ بـعـدـهـ عـلـىـ عـمـرـ بـنـ الـخـطـابـ ثـمـ عـلـىـ عـثـمـانـ
ثـمـ حـدـثـ هـذـاـ الـحـدـثـ الـذـيـ جـرـىـ عـلـىـ الـأـمـةـ أـقـوـامـ طـلـبـواـ الـدـنـيـاـ وـحـسـدـواـ
مـنـ أـنـعـمـ اللـهـ عـلـيـهـ بـهـاـ وـعـلـىـ الـفـضـيـلـةـ الـتـيـ مـنـ اللـهـ بـهـاـ وـأـرـادـوـاـ رـدـ إـلـيـسـلـامـ
عـلـىـ أـدـبـارـهـاـ وـالـلـهـ بـالـغـ أـمـرـهـ

Al-Qa'qā' said to her: "What brings you to Baṣrah, O my mother?"

She said to him: "O my son, (we have come) for the purpose of setting things straight among the people."

Al-Qa'qā' asked her to send word to Ṭalḥah and Zubayr asking them to come, so he may speak to them in her presence. They arrived. Al-Qa'qā' said to them: "I asked Umm al-Mu'minīn what brought her here and she said she came to set things straight between the people."

They said, "Our intention is the same."

He said, "Tell me, in what way are you going to set things straight? For by Allah, if we agree with you, we will join you in your efforts; and if we disagree with you, we will not join you."

They explained, "The murderers of 'Uthmān must be executed; if they are left alone and are not punished in accordance with the Qur'ān, this will be forsaking the Qur'ān."

Al-Qa'qā' explained, "You killed the murderers from Baṣrah yet you were closer to soundness before killing them than you are today. You killed six hundred men which angered six thousand men who separated from you and deserted you. You sought Ḥurqūṣ ibn Zuhayr but the six thousand refused (to hand him over). If you leave them alone, you will be falling into the

predicament you speak of. Alternatively, if you fight them, and they overwhelm and defeat you, then you will have come to the opposite of what you are trying to achieve. [I.e., you desire stability by killing the murderers of ‘Uthmān. But this will lead to further strife, worse than what is current.] Just as you are incapable of taking vengeance for ‘Uthmān from Ḥurqūṣ ibn Zuhayr due to six thousand men standing in the way of those seeking to kill him, ‘Alī is all the more excused in not executing the murderers of ‘Uthmān. He only delayed their execution until he has power over them. The word and situation in all the cities are different.”

Al-Qa‘qā‘ informed them that a group of Rabī‘ah and Muḍar have gathered to fight them due to what has happened.

‘Ā’ishah Umm al-Mu’minīn asked him, “What is your opinion?”

Al-Qa‘qā‘ spoke, “I say that the solution to this problem is to calm things down. When it settles, they (the perpetrators) will tremble. If you give your allegiance to us, this will be a good sign and a blessing, and ‘Alī will be able to avenge ‘Uthmān. But if you refuse and continue to be stubborn and insist on fighting, this will be a bad sign and will lead to the diminishing of Muslim power. Give preference to safety, and you will be rewarded with it. Be the means of good as you have always been. Do not expose us to ruin, because that will affect you too, and Allah may bring about our doom and yours. By Allah, I say this and call you to it. I am worried lest we do not reach any agreement before Allah brings destruction upon this Ummah, who has lost a great deal and been stricken by calamity. What has befallen it is very serious; it is not like one man killing another or a group killing a man, or even a tribe killing a tribe.”

They said, “You have spoken correctly and wisely, now return. If ‘Alī comes and has the same view, the matter will be settled.”

Al-Qa‘qā‘ returned to ‘Alī and informed him of what transpired which pleased him. The people were about to reconcile. Some detested it while others approved of it.

‘Āishah sent word to ‘Alī informing him that she only came to resolve matters. Both parties were elated. ‘Alī stood to address the people and spoke about Ignorance, its wickedness, and actions. He spoke about Islam—the fortune of its adherents with mutual love and unity. He mentioned that Allah united them after their Nabī ﷺ on the khilāfah of Abū Bakr al-Šiddīq, and then upon ‘Umar ibn al-Khaṭṭāb, and then upon ‘Uthmān. The Ummah was thereafter afflicted with this calamity [civil strife] by people who sought worldly pleasures and were jealous of those Allah blessed and the superiority Allah favoured them with. They intended to overturn and upset Islam. And Allah will accomplish His purpose.¹

Thirty thousand men gathered around Umm al-Mu’minīn رَضِيَ اللَّهُ عَنْهُ while twenty thousand gathered with ‘Alī رَضِيَ اللَّهُ عَنْهُ.²

While this was taking place, the Saba’iyyah—led by ‘Abd Allāh ibn Saba’ and the killers of ‘Uthmān—were scrutinising every minor and major move, to the minutest detail, of the efforts of both parties to reconcile and reach unity. They conspired on how to weaken them and incite fitnah and chaos and civil war between the Muslims so that

1 *Al-Bidāyah wa al-Nihāyah*, 7/237,238; *Tārīkh al-Tabarī*, 5/191,192; *Tārīkh Ibn Khaldūn*, 2/162.

2 *Tārīkh al-Tabarī*, 5/202.

matters spiral out of control to a level beyond their imaginations. Especially after Amīr al-Mu'minīn Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ addressed his army declaring:

ألا إني مرتاحل غدا فارتحلوا ولا يرتحل أحد معي أغان على قتل
عثمان بشيء من أمر الناس

I will leave tomorrow, so leave and go back (meaning to Başrah).
No one who contributed to the murder of 'Uthmān in any way
whatsoever should come with us tomorrow.¹

The Saba'iyyah Conspire

As soon as the Saba'iyyah heard this declaration, they realised their abode. Let us revert to the history books and the words of Ibn Kathīr:

فلمما قال هذا اجتمع من رؤوسهم أي قتلة عثمان جماعة كالأشتر النخعي وشريح بن أوفى وعبد الله بن سبأ المعروف بابن السوداء وسالم بن ثعلبة وغلاب بن الهيثم وغيرهم في ألفين وخمسمائة وليس فيهم صحابي ولله الحمد فقالوا ما هذا الرأي وعلي والله أعلم بكتاب الله من يطلب قتلة عثمان وأقرب العمل بذلك وقد قال ما سمعتم غداً يجمع عليكم الناس وإنما يريد القوم كلهم أنتم فكيف بكم وعددكم قليل في كثريهم فقال الأشتر قد عرفنا رأي طلحة والزبير فينا وأما رأي علي فلم نعرفه إلى اليوم فإن كان قد اصطلح معهم فإنما اصطلحوا على دمائنا فإن كان الأمر هكذا أحلقنا علياً بعثمان فرضي القوم منا بالسكت فقال ابن السوداء بئس ما رأيت لو قتلناه قتلنا فإننا يا معاشر قتلة عثمان في ألفين وخمسمائة وطلحة والزبير وأصحابهما في خمسة آلاف لا طاقة لكم بهم وهم إنما يريدونكم فقال غلاب بن الهيثم دعوهم وارجعوا بنا

¹ *Al-Bidāyah wa al-Nihāyah*, 7/238; *Tārīkh al-Ṭabarī*, 5/194; *al-Kāmil*, 3/120.

حتى نتعلق ببعض البلاد فمتنع بها فقال ابن السوداء بئس ما قلت إدأ والله يخطفكم الناس ثم قال ابن السوداء قبّه الله يا قوم إن عيركم في خلطة الناس فإذا التقى الناس فانشروا الحرب والقتال بين الناس ولا تدعوهם يجتمعون فمن أنت معه لا يجد بدأً من أن يمتنع ويشغل الله طلحة والزبير ومن معهما عما يحبون ويأثيرهم ما يكرهون فأبصروا الرأي وتفرقوا عليه وأصبح على مرتاحاً ومر بعد القيس فسار ومن معه حتى نزلوا بالزاوية وسار منها يريد البصرة وسار طلحة والزبير ومن معهما للقائه فاجتمعوا عند قصر عبيد الله بن زياد ونزل الناس كل في ناحية وقد سبق علي جيشه وهم يتلاحقون به فمكثوا ثلاثة أيام والرسل بينهم فكان ذلك للنصف من جمادى الآخرة سنة ست وثلاثين فأشار بعض الناس على طلحة والزبير بانتهاز الفرصة من قتلة عثمان فقا لا إن علياً أشار بتسكين هذا الأمر وقد بعثنا إليه بالصالحة على ذلك وقام علي في الناس خطيباً فقام إليه الأعور بن نيار المنقري فسألة عن إقدامه على أهل البصرة فقال الإصلاح وإطفاء الشارة ليجتمع الناس على الخير ويلائم شمل هذه الأمة قال فإن لم يجبيونا قال تركناهم ما تركونا قال فإن لم يتركونا قال دفعناهم عن أنفسنا قال فهل لهم في هذا الأمر مثل الذي لنا قال نعم وقام إليه أبو سلام الدالاني فقال هل لهؤلاء القوم حجة فيما طلبوا من هذا الدم إن كانوا أرادوا الله في ذلك قال نعم قال فهل لك من حجة فيما طلبوا من هذا الدم إن كانوا أرادوا الله في ذلك قال نعم قال فهل لك من حجة في تأخيرك ذلك قال نعم قال فيما حالنا وحالهم إن ابتنينا غداً قال إنني لأرجو أن لا يقتل منا ومنهم أحد نقي قلبه لله إلا أدخله الجنة

After he announced this, a group of their leaders—i.e., ‘Uthmān’s killers—gathered including al-Ashtar al-Nakhaī, Shurayh ibn Awfā, ‘Abd Allāh ibn Saba’ known as Ibn al-Sawdā’, Sālim ibn Thālabah, Ghallāb ibn al-Haytham, and others numbering 2 500.

There was not a single *Şahābī* among them, and to Allah belongs all praise.

They said, “What is this, whereas ‘Alī, by Allah, is more knowledgeable of the Book of Allah than those seeking ‘Uthmān’s killers and closer in action to this. Yet, he stated what you heard. Tomorrow, people will gather against you. All of them only target you. What will you do, when you are a handful among their large numbers?”

Al-Ashtar said, “We know Țalḥah’s and Zubayr’s stance with regards to us. We were unaware of ‘Alī’s view until today. If he has reconciled with them, they reconciled upon our blood. If this is the matter, we will join ‘Alī with ‘Uthmān. [I.e. we will kill him.]” People will be pleased with us, if we remain silent [thereafter].”

Ibn al-Sawdā’ said, “Your view is flawed. If we kill him, we will be killed. O gathering of ‘Uthmān’s killers, we are only 2 500 whereas Țalḥah, Zubayr, and their supporters are 5 000 in number. We do not have the power to combat them. They only intend you.”

Għallāb ibn al-Haytham said, “Leave them and return with us. We will settle in a city and secure ourselves in it.”

Ibn al-Sawdā’ said, “Your view is erroneous. Then, by Allah, people will pick you out.”

Ibn al-Sawdā’—may Allah disfigure him—then suggested, “O people, your honour lies in mingling with the people. When they meet, start the war and fighting between the people and do not allow them to unite. Those with you will find no alternative but to resist. Allah will keep Țalḥah, Zubayr, and those with them

busy from what they desire and they will be afflicted with what they dislike.”

They agreed with the suggestion and dispersed.

Next morning, ‘Alī began his journey and passed ‘Abd al-Qays. They travelled and settled in Zāwiyah. He Travelled intending Baṣrah. Ṭalḥah, Zubayr, and those with them travelled to meet him. They gathered at the palace of ‘Ubayd Allāh ibn Ziyād and people alighted at various sides. ‘Alī went ahead of his army and they were catching up to him. They remained for three days with messengers going back and forth. This was in the middle of Jumādā al-Ākhirah 36 AH.

Some people indicated to Ṭalḥah and Zubayr to exploit the opportunity of apprehending the killers of ‘Uthmān. They explained that ‘Alī commanded to calm matters and they sent him their agreement to reconcile upon this.

‘Alī stood up to address the people. A‘war ibn Nayyār al-Munqirī stood up and asked him the reason of his arrival in Baṣrah. He answered, “Reconciliation and extinguishing the rage so that people might unite upon goodness and the fragments of the Ummah may join.”

He asked, “What if they do not respond positively?”

‘Alī explained, “We will spare them as long as they spare us.”

“If they do not leave us,” he asked.

“We will defend ourselves,” answered ‘Alī.

He asked, “Will they receive in this matter what we receive?”

“Yes,” he replied.

Abū Salām al-Dālānī stood up and asked, “Do these people have evidence for the vengeance they seek, if they seek Allah’s pleasure in it?”

‘Alī replied, “Yes.”

He asked, “Do you have evidence for the vengeance they seek, if they seek Allah’s pleasure in this?”

‘Alī replied, “Yes.”

“Do you have proof for delaying this?”

“Yes.”

He asked, “What will our and their condition be if we are afflicted tomorrow?”

‘Alī replied, “I have definite hope that those from us or them who are killed, with a pure heart for Allah, Allah will enter them into Jannah.”¹

This is what transpired. Both parties advanced to reach a settlement with great haste. Meanwhile, ‘Abd Allāh ibn Saba’ and his supporters began conspiring and plotting and the sincere believers from ‘Uthmān’s رضي الله عنه partisans and ‘Alī’s رضي الله عنه partisans were totally unaware of what was happening behind the scenes. The conspirators were fully conscious and mindful of what was happening in front of them, in the open. Both parties settled down and sent messages back and forth.

¹ *Al-Bidāyah wa al-Nihāyah*, 7/238; *Tārīkh al-Tabarī*, 5/195; *al-Kāmil*, 3/130; *Tārīkh Ibn Khaldūn*, 2/160,161.

Reconciliation between the Two Armies

'Alī sent word to Ṭalḥah and Zubayr رضي الله عنهما saying:

إِن كُنْتُمْ عَلَىٰ مَا فَارَقْتُمْ عَلَيْهِ الْقَعْدَةَ بْنَ عُمَرَ فَكَفُوا حَتَّىٰ نَزَّلَ فَنَنَطَرَ
فِي هَذَا الْأَمْرِ فَأَرْسَلَ إِلَيْهِ فِي جَوَابِ رِسَالَتِهِ إِنَّا عَلَىٰ مَا فَارَقْنَا الْقَعْدَةَ
بْنَ عُمَرَ مِنَ الصَّلَحِ بَيْنَ النَّاسِ فَاطْمَأْنَتِ النُّفُوسُ وَسَكَنَتْ وَاجْتَمَعَ كُلُّ
فَرِيقٍ بِأَصْحَابِهِ مِنَ الْجُنُودِ

As long as you still hold the view from the time al-Qa'qā' ibn 'Amr departed from you, then withhold your arms until we alight and discuss this matter.

They sent an answer to him, “We still adhere to the view of uniting the people, upon which we separated from al-Qa'qā' ibn 'Amr.”

The souls were satisfied and peaceful. Each group met with his companions of the army.¹

They did not find anything more suitable than reconciliation. There was a ceasefire once they saw matters dissolving.² They spent the night with reconciliation on their minds.

Al-Ṭabarī writes:

فَبَاتُوا عَلَى الصلح وَبَاتُوا بِلِيلَةٍ لَمْ يَبِيُّوا بِمِثْلِهَا لِلْعَافِيَةِ مِنَ الَّذِي أَشْرَفُوا
عَلَيْهِ وَالنَّزُوعِ عَمَّا اشْتَهَى الَّذِينَ اشْتَهَوْا وَرَكَبُوا مَا رَكَبُوا وَبَاتُ الَّذِينَ
أَثَارُوا أَمْرَ عُثْمَانَ بْشَرَ لِيَلَةً بَاتُوهَا قَطُّ قَدْ أَشْرَفُوا عَلَى الْهَلْكَةِ وَجَعَلُوا
يَتَشَاءُرُونَ لِيَلَتَهُمْ كُلُّهَا

¹ *Al-Bidāyah wa al-Nihāyah*, 7/241.

² *Tārīkh al-Ṭabarī*, 5/203.

They spent the night anticipating unity. They spent the best night, like never before, due to feeling safety from what they dreaded and being saved from the evil of the wicked. Those who instigated ‘Uthmān’s killing spent the worst night ever. They dreaded destruction and conspired the entire night.¹

Ibn Kathīr said:

وبات الناس بخير ليلة وبات قتلة عثمان بشر ليلة

People spent the best night while ‘Uthmān’s killers spent the worst night.²

This night was decisive. The eyes of the malicious Jews and their jealous sons for Islam and the Islamic movement, as well as the eyes of the conspirators, did not sleep, not even for a second. Read the words documented in history books.

The Saba’iyyah Deviously Initiate the Battle of Jamal

وبات الناس بخير ليلة وبات قتلة عثمان بشر ليلة وباتوا يتشارون وأجمعوا على أن يثيروا الحرب من الغلس فنهضوا من قبل طلوع الفجر وهم قريب من ألفي رجل فانصرف كل فريق إلى قراباتهم فهجموا عليهم بالسيوف فثار كل طائفة إلى قومهم ليمعنواهم وقام الناس من مناهم إلى السلاح فقالوا ما هذا قالوا طرقنا أهل الكوفة ليلاً وبيتنا وغدرنا بنا وظنوا أن هذا عن ملاً من أصحاب علي فبلغ الأمر علياً فقال ما للناس فقالوا بيتنا أهل البصرة فثار كل فريق إلى سلاحهم ولبسوا اللامة وركبوا الخيول ولا يشعر أحد منهم بما وقع الأمر عليه في نفس

1 *Tārīkh al-Ṭabarī*, 5/202; *al-Kāmil*, 3/123.

2 *Al-Bidāyah wa al-Nihāyah*, 8/239; *Tārīkh Ibn Khaldūn*, 2/162.

الأمر وكان أمر الله قدرًا مقدورًا فنشبت الحرب وتوافق الفريقان وقد اجتمع مع علي عشرون ألفاً وalf التف على عائشة ومن معها نحو من ثالثين ألفاً وقامت الحرب على ساق وتباز الفرسان وجالت الشجعان فإن الله وإنما إليه راجعون والسببية أصحاب ابن السوداء قبحه الله لا يفترون عن القتل ومنادي على ينادي ألا كفوا ألا كفوا فلا يسمع أحد وجاء كعب بن سور قاضي البصرة فقال يا أم المؤمنين أدركك الناس لعل الله أن يصلح بك بين الناس فجلست في هودجها فوق بعيرها وستروا الهودج بالدروع وجاءت فوقفت بحيث تنظر إلى الناس في معركتهم فتصاولوا وتجاؤلوا وقد كان من سنته في هذا اليوم أنه لا يزدف على جريح ولا يتبع مدبر وقد قتل مع هذا خلق كثير جدا

The Muslims experienced their best night while the murderers of 'Uthmān experienced their worst night. The latter spent the night discussing and finally decided to commence the war before dawn. They rose just before dawn and were approximately 2 000 in number. Each group went to their relatives and assaulted them with swords which led to everyone jumping up to defend his people. People woke up from their sleep and took their weapons and frantically asked, "What is happening?"

"The people of Kūfah attacked us at night," they replied. "They launched a night attack on us and deceived us." They thought that this was from a group of 'Alī's army.

The news reached 'Alī who said surprisingly, "What is the matter with the people?"

They said, "The people of Başrah attacked us at night."

Thus, every group took their weapons, wore their armour, and mounted their horses. No one was aware of what actually

happened. And the decree of Allah came to pass. Thus, the war started and the two armies met in battle. The army of 'Alī consisted of 20 000 while the supporters of 'Ā'ishah numbered 30 000. The flames of war raged fiercely. The knights contested and the brave men advanced. To Allah do we belong and to Him is our return.

The Saba'iyyah – the supporters of Ibn al-Sawdā' (may Allah disfigure him) – did not stop fighting despite 'Alī's announcer announcing, “Harken, stop! Harken, stop!” However, no one listened.

The judge of Baṣrah, Ka'b ibn Sūr, approached and said, “O Mother of the Believers! Save the people. Probably Allah will unite them at your hands.”

She thus sat in her carriage on top of her camel. They veiled the carriage with coats of mail. She then advanced and stopped where she could view the battle. People attacked one another. Their practice on that day was not to kill the injured or pursue those who fled. Despite this, a large number of people were killed.¹

Al-Ṭabarī and Ibn al-Athīr add:

وقد وضع السبئية رجلاً قريباً من عليٍ يخبره بما يريد فقال عليٌ ما هذا
قال ذلك الرجل ما فجئنا إلا وقوم منهم بيتونا فرددناهم فركبونا وثار
الناس

The Saba'iyyah planted a man close to 'Alī to inform him of what he wants to hear. 'Alī asked, “What is going on?”

¹ *Al-Bidāyah wa al-Nihāyah*, 7/239,240; *Tārīkh al-Ṭabarī*, 5/202,203; *al-Kāmil*, 3/123,124.

The man said, “We were suddenly attacked by a group of them at night. We repulsed them but they assaulted us and people sprang up.”¹

The calamity occurred in this manner. A calamity which claimed the lives of scores of men. It was so disastrous that Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ lamented to his son Ḥasan رَضِيَ اللَّهُ عَنْهُ:

يَا بْنَيٌ لَيْتَ أَبَاكَ ماتَ قَبْلَ هَذَا الْيَوْمِ بْعَشْرِينَ عَامًا فَقَالَ لَهُ يَا أَبْتَ قَدْ كُنْتَ أَنْهَاكَ عَنْ هَذَا

“O my son, if only your father had passed away twenty years ago.”

Ḥasan responded, “O my father, I had prevented you from going ahead.”

Sa‘īd ibn Abī ‘Ujrah reports – from Qatādah – from Ḥasan – from Qays ibn ‘Ubādah that ‘Alī رَضِيَ اللَّهُ عَنْهُ mourned on the Day of Jamal:

يَا حَسْنَ لَيْتَ أَبَاكَ ماتَ مِنْذَ عَشْرِينَ سَنَةً فَقَالَ لَهُ يَا أَبْتَ قَدْ كُنْتَ أَنْهَاكَ عَنْ هَذَا قَالَ يَا بْنَيٌ إِنِّي لَمْ أَرَ أَنَّ الْأَمْرَ يَلْغِي هَذَا

“O Ḥasan, if only your father had passed away twenty years back.”

Ḥasan responded, “O my father, I had prevented you from this.”

‘Alī replied, “I did not realise that matters would reach this ebb.”²

The Battle Ends

The war ended when the camel, which carried the carriage of Umm al-Mu’mīnīn رَضِيَ اللَّهُ عَنْهَا, fell to the ground, after seventy of those who held the

1 *Al-Kāmil*, 3/124; *Tārīkh al-Ṭabarī*, 5/203.

2 *Al-Bidāyah wa al-Nihāyah*, 7/240.

halter were martyred. We will reproduce the final scene of this from *al-Kāmil* of Ibn al-Āthīr:

لما سقط الجمل أقبل محمد بن أبي بكر إليه ومعه عمار فاحتملوا الهودج فتحياه فأدخل محمد يده فيه فقالت من هذا فقال أخوك البر قالت عقق قال يا أخيه هل أصابك شيء قالت ما أنت وذاك قال فمن إذا الضلال قالت بل الهدأة وقال لها عمار كيف رأيت ضرب بيتك اليوم يا أمه قالت لست لك بأم قال بلى وإن كرهت قالت فخرتم أن ظفرتم وأتيتم مثل الذي نقمتم هيهات والله لن يظفر من كان هذا دأبه فأبرزوا هودجها فوضعواها ليس قربها أحد وأتتها علي فقال كيف أنت يا أمه قالت بخير قال يغفر الله لك قالت ولدك وجاء أعين بن ضبيعة بن أعين المجاشعي حتى اطلع في الهودج فقالت إليك لعنك الله فقال والله ما أرى إلا حميراء فقالت له هتك الله سترك وقطع يدك وأبدى عورتك فقتل بالبصرة وسلب وقطعت يده ورمي عريانًا في خربة من خرابات الأزد ثم أتى وجوه الناس عائشة وفيهم القعقاع بن عمرو فسلم عليها فقالت إنني رأيت بالأمس رجلين اجتلدا وارتजزا بكندا فهل تعرف كوفيك قال نعم ذاك الذي قال أعق أم نعلم وكذب إنك لأبرأ أم نعلم ولكن لم تطاعي قالت والله لوددت أنني مت قبل هذا اليوم بعشرين سنة

When the camel fell, Muḥammad ibn Abī Bakr approached together with ‘Ammār. They lifted the palanquin and moved it to the side. Muḥammad inserted his hand in the palanquin. ‘A’ishah asked, “Who is this?”

“Your dutiful brother,” he replied.

She said, “Undutiful.”

He said, “O beloved sister, are you injured?”

“Why should that bother you,” she retorted.

“Then who?” he asked, “the deviant?”

“Rather, the guided,” she responded.

‘Ammār said to her, “How have you found fighting your sons today, O mother?”

She said, “I am not your mother.”

He said, “Definitely you are, even if you dislike it.”

She said, “You boast if you are victorious whereas you have committed a similar crime to what you detest. Very far indeed. By Allah, the one with such behaviour will never be victorious.”

They moved her palanquin and placed it away from all.

‘Alī approached and submitted, “How are you, O beloved mother?”

She said, “Well.”

He said, “May Allah forgive you.”

“And you too,” she replied.

A‘yan ibn Ḥabīb ibn A‘yan al-Mujāshi‘ī came and peeped into the carriage. “Get away, may Allah curse you,” she shouted.

He said, “By Allah, I only see Ḥumayrā’.”

She said to him, “May Allah disgrace you, cut your hand, and unveil your private area.” Consequently, he was killed in Başrah and his clothes were looted. His hand was severed and he was thrown naked in one of the ruins (dump yards) of the Azd.

Thereafter, the influential men came to meet ‘Ā’ishah, among whom were al-Qa‘qa’ ibn ‘Amr. He greeted her with salām. She said, “I saw yesterday two men who were whipped and who sang such and such. Do you recognise your Kūfans?”

“Yes,” he replied. “That is the man who sang: ‘the most disobedient mother, we know.’ He lied. Indeed, you are the most virtuous mother we know. However, you were not obeyed.”

She said, “By Allah, I wish I had died twenty years before this fateful day.”

‘Alī Praises and Prays for the Martyrs

فأقام علي بظاهر البصرة ثلاثة وأذن للناس في دفن موتاهم فخر جوا إليهم
فدفعوهم وطاف علي في القتلى فلما أتى علي كعب بن سور قال أزعمت
أنه خرج معهم السفهاء وهذا الحبر قد ترون وأتى على عبد الرحمن بن
عتاب فقال هذا يعسوب القوم يعني أنهم كانوا يطيفون به واجتمعوا على
الرصافة لصلاتهم ومر على طلحة بن عبيد الله وهو صريح فقال له في
عليك يا أبا محمد إنا لله وإننا إليه راجعون والله لقد كنت أكره أن أرى
قريشاً صرعي أنت والله كما قال الشاعر فتى كان يدنيه الغنى من صديقه
إذا ما هو استغنى ويعده الفقر وجعل كلما مر برجل فيه خير قال زعم
من زعم أنه لم يخرج إلينا إلا الغوغاء وهذا العابد المجتهد فيهم وصلى
علي على القتلى من أهل البصرة والكوفة وصلى على قريش من هؤلاء
وهؤلاء وأمر فدفت الأطراف في قبر عظيم وجمع ما كان في العسكر
شيء وبعث به إلى مسجد البصرة

‘Alī stayed at the outskirts of Baṣrah for three days and allowed the people to bury their deceased. They went out and buried

them. ‘Alī moved about the dead. When he came across Ka'b ibn Sūr, he said, “Do you think [only] the foolish left with them. Here you see the erudite scholar.” ‘Alī came across ‘Abd al-Rahmān ibn ‘Attāb and said, “This is the drone of the people i.e., they would surround him.”

They gathered at Ruṣafah to perform the Ṣalāt al-Janāzah. He passed by Ṭalḥah ibn ‘Ubayd Allāh who lay fallen. ‘Alī commented, “Oh, how sorry I feel for you, O Abū Muḥammad. To Allah do we belong and unto Him shall we return. By Allah, I dislike seeing the Quraysh fallen. You, by Allah, are as the poet said: A youth, his affluence brought him close to his friend when he was independent, and poverty kept him away.”

Whenever he passed any righteous man, he commented, “They thought that only the thugs rebelled against us. This is a diligent worshipper among them.” ‘Alī prayed upon the fallen from the Baṣrans, Kūfans, and the Quraysh of both parties. He commanded that they be buried in a large grave. Whatever was gathered of the army was sent to the Masjid of Baṣrah.¹

‘Alī arranges for ‘Ā’ishah’s Departure

ثم جهز علي عائشة بكل شيء ينبعي لها من مركب أو زاد أو متع وأخرج معها كل من نجا من خرج معها إلا من أحب المقام واختار لها أربعين امرأة من نساء أهل البصرة المعروفات وقال تجهز يا محمد فبلغها فلما كان اليوم الذي ترتحل فيه جاءها حتى وقف لها وحضر الناس فخرجت على الناس وودعوها وودعهم وقالت يا بني تعجبنا على بعض استبطاء واستزادة فلا يعتدن أحد منكم على أحد بشيء بلغه من ذلك إنه

¹ Al-Kāmil, 3/130,131.

وَاللَّهُ مَا كَانَ بَيْنِي وَبَيْنَ عَلَيْيِ فِي الْقَدِيمِ إِلَّا مَا يَكُونُ بَيْنَ الْمَرْأَةِ وَأَهْمَائِهَا
وَإِنَّهُ عِنْدِي عَلَى مَعْبُوتِي مِنَ الْأَخْيَارِ وَقَالَ عَلَيْيِ يَا أَيُّهَا النَّاسُ صَدَقْتَ
وَاللَّهُ وَبَرَّتْ مَا كَانَ بَيْنِي وَبَيْنَهَا إِلَّا ذَلِكُ وَإِنَّهَا لِزَوْجَةِ نَبِيِّكُمْ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فِي الدُّنْيَا وَالْآخِرَةِ وَخَرَجَتْ يَوْمَ السُّبْتِ لِغَرْةِ رَجَبِ سَنَةِ ٣٦
وَشَيْعَهَا عَلَيْيِ أَمْيَالًا وَسَرَحَ بَنِيهِ مَعَهَا يَوْمًا

‘Alī prepared for ‘Ā’ishah everything needed [for her return journey] including a conveyance, provisions, and baggage. He allowed those of her army who were spared to return, except those who wished to stay. He selected forty influential women of Baṣrah to accompany her and commanded Muḥammad ibn Abī Bakr to escort her. On the day of her departure, ‘Alī came and halted at the door. People gathered with him. She left from the house. The people bid her farewell and she bid them farewell.

She explained, “O my sons, reproving one another is only seeking retardation and transgression. None of you should transgress against another with anything he heard of this. By Allah, what happened between me and ‘Alī in the past is nothing more than what happens between a woman and her bosom friends. Certainly, according to my analysis, he is among the elite.”

‘Alī confirmed, “O people, she has spoken the truth, by Allah, and she is devoted! What occurred between myself and her was nothing more than this. And indeed, she is the wife of your Nabī ﷺ in the world and the Hereafter.”

She left on Saturday, the 1st of Rajab, 36 AH. ‘Alī proceeded with her for a few miles to see her off and sent his sons to travel with her for a day.¹

¹ *Tārīkh al-Ṭabarī*, 5/225, ‘Alī preparing ‘Ā’ishah from Baṣrah.

This is the last of what we wished to mention of the plots and conspiracies of the Saba'iyyah. Due to this, the accursed Jew entered Islam concealing disbelief, yet portraying love for 'Alī رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَامٌ and his household. He and his party perpetrated these heinous crimes which reached the low ebb that Umm al-Mu'minīn, the beloved of Rasūlullāh ﷺ as well as Amīr al-Mu'minīn رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَامٌ, the one nurtured by Rasūlullāh ﷺ, desire death before the occurrence of these catastrophes.

'Alī did not Consider his Opponents as Disbelievers

Before we bring the discussion of war to a close, we wish to highlight that Sayyidunā 'Alī رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَامٌ did not consider those who fought against him disbelievers, which is proven by the texts of all the Historians we just cited. The Shī'ah themselves acknowledge this by documenting the very narration the Ahl al-Sunnah document in their books:

عَنْ جَعْفَرٍ عَنْ أَبِيهِ أَنَّ عَلَيَّاً عَلَيْهِ السَّلَامُ كَانَ يَقُولُ لِأَهْلِ حَرْبِهِ إِنَّا لَمْ نَقَاتِلْهُمْ عَلَى التَّكْفِيرِ لَهُمْ وَلَمْ يَقَاتِلُنَا عَلَى التَّكْفِيرِ لَنَا وَلَكُنَا رَأَيْنَا أَنَّا عَلَى حَقٍّ وَرَأَوْا أَنَّهُمْ عَلَى حَقٍّ

Ja'far reports from his father that 'Alī عليه السلام would say about those he fought, "We did not fight them over excommunicating them and they did not fight us after excommunicating us. We felt that we are upon the truth while they felt that they are upon the truth."¹

Al-Ḥimyarī al-Shī'ī reports another narration from Ja'far from his father Muḥammad al-Bāqir:

¹ Al-Ḥimyarī: *Qurb al-Isnād*, pg. 45, Iran.

إِنْ عَلَيْهِ السَّلَامُ لَمْ يَكُنْ يُنْسَبْ أَحَدًا مِنْ أَهْلِ حَرْبِهِ إِلَى الشَّرِكِ وَلَا
إِلَى النُّفَاقِ وَلَكِنْ يَقُولُ هُمْ إِخْرَانَا بَغَوْا عَلَيْنَا

Certainly, 'Alī عليه السلام would not attribute polytheism or hypocrisy to any of those who fought against him. He would instead say, "They are our brothers who transgressed against us."¹

This is the very narration documented and reported by Ibn Taymiyyah, al-Dhahabī, Ibn 'Asākir, and others from Ja'far ibn Muḥammad from his father al-Bāqir who reports:

سَمِعَ عَلَيْيِ يَوْمَ الْجَمَلِ وَيَوْمَ صَفَيْنِ رَجُلًا يَغْلُو فِي الْقَوْلِ فَقَالَ لَا تَقُولُوا
إِلَّا خَيْرًا إِنَّمَا هُمْ قَوْمٌ زَعَمُوا أَنَّا بَغَيْنَا عَلَيْهِمْ وَزَعَمْنَا أَنَّهُمْ بَغَوْا عَلَيْنَا
فَقَاتَلْنَاهُمْ

'Alī, on the Day of Jamal and the Day of Ṣiffīn, heard a man uttering fanatical statements. He told him, "Do not speak except good. They are a people who thought that we oppressed them whereas we thought they oppressed us, hence we fought them."²

The Wickedness of the Saba'iyyah

Finally, after 'Alī رضي الله عنه was done with the Battle of Jamal, the Saba'iyyah did not stop expressing and publicising their evil, wickedness, and what their hearts conceal. Ibn Kathīr reports, after mentioning many incidents of the fighting of the Day of Jamal:

وَقَدْ سُأْلَ بَعْضُ أَصْحَابِ عَلَيْيِ عَلَيًّا أَنْ يَقُسِّمَ فِيهِمْ أَمْوَالَ أَصْحَابِ طَلْحَةِ
وَالْزَّبِيرِ فَأَبَى عَلَيْهِمْ فَطَعَنَ فِيهِ السَّبَيْةَ وَقَالُوا كَيْفَ يَحْلِلُ لَنَا دَمَاؤُهُمْ وَلَا

1 *Qurb al-Isnād*, pg. 45, Iran.

2 *Minhāj al-Sunnah*, 3/61; *al-Muntaqā*, pg. 135; Ibn 'Asākir: *al-Tahdhīb*, 1/73; *al-Sunan al-Kubrā*, 8/173.

تحل لنا أموالهم فبلغ ذلك علیاً فقال أیکم يحب أن تصیر أم المؤمنین
في سهمه فسکت القوم ولهذا لما دخل البصرة فض في أصحابه أموال
بیت المال فنال کل رجل منهم خمسماة و قال لكم مثلها من الشام
فتکلم في السبیة أيضًا ونالوا منه وراء وراء

Some of 'Alī's companions asked 'Alī to distribute the wealth of the companions of Talhah and Zubayr but he refused. The Saba'iyyah criticised him saying, "How is it that their blood is permissible for us but not their wealth?"

This reached 'Alī who said, "Which of you desires that Umm al-Mu'minīn falls to his share?" The people remained silent.

Due to this, after entering Baṣrah, he distributed the wealth of the treasury among his fighters. Each man received 500. He promised them, "You will get a similar portion from Shām." The Saba'iyyah criticised him again and insulted him behind his back.¹

As regards the Battle of Ṣiffīn, the efforts of the Saba'iyyah to stir fitnah, chaos, and clashes were not less than in the Battle of Jamal. This remained their behaviour throughout the era of 'Alī رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَامٌ. They harmed him with their odd views, obscure ideologies, and alien beliefs. They assembled the criminals and incited them to cause dissension between the Muslims. They did not hold back from causing friction between 'Alī رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَامٌ and his partisans and chasing the sincere away. Their purpose behind publicising loyalty to 'Alī رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَامٌ and dissociating from the Companions of Rasūlullāh ﷺ was not love for 'Alī and his offspring. Rather, they used this love and loyalty as a cover to conceal their wicked intentions and their actual aspirations to attack

1 *Al-Bidāyah wa al-Nihāyah*, 7/244; *Tārīkh al-Tabarī*, 5/223.

Islam and the Muslims. They came between ‘Alī رَضِيَ اللَّهُ عَنْهُ and the sincerest of his partisans, like the leader of his armies and his greatest advisor and cousin, ‘Abd Allāh ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ, by accusing him of usurping wealth and utilising it without right¹, Ziyād—the governor of Persia, and many others.

These were the shenanigans and blameworthy efforts of the Saba’iyyah during ‘Alī’s رَضِيَ اللَّهُ عَنْهُ era. Prior to this, we mentioned their efforts to cause fitnah and chaos in the time of ‘Uthmān رَضِيَ اللَّهُ عَنْهُ, to shake the pillars of Islam and the Islamic state. We mentioned this briefly from the books of history, relying on the most authentic reports and the stance of the Shī‘ah themselves.

The Primary Partisans of ‘Alī were different to the Saba’iyyah

We wish to point out that majority of the partisans of ‘Alī رَضِيَ اللَّهُ عَنْهُ were different to these Saba’iyyah as can be seen from the narrations we reproduced to relate these occurrences. Accordingly, they always strove for peace, unity, and avoiding fights and disagreements, as far as they could. Although, few of them were affected by the ideologies of the wicked Saba’iyyah, influenced by their lies and deceptions, and fell prey to their traps.

The primary partisans of ‘Alī رَضِيَ اللَّهُ عَنْهُ did not criticise, revile, and curse the Companions of Muḥammad ﷺ even if they contested with ‘Alī رَضِيَ اللَّهُ عَنْهُ during his Khilāfah or battled against him in seeking retribution for the oppressed Khalīfah, ‘Uthmān ibn ‘Affān رَضِيَ اللَّهُ عَنْهُ. In fact, they gave preference to Abū Bakr and ‘Umar رَضِيَ اللَّهُ عَنْهُمَا over ‘Alī رَضِيَ اللَّهُ عَنْهُ. This has been documented by Ibn Taymiyyah:

1 Study *Tārikh Ibn Khaldūn*, 2/183,184 and other history books.

كانت الشيعة المتقدمون الذين صحبوا عليه أو كانوا في ذلك الزمان لم ينزعوا في تفضيل أبي بكر وعمر وإنما كان نزاعهم في تفضيل علي وعثمان وهذا مما يعترف به علماء الشيعة الأكابر من الأوائل والأواخر

The early Shī'ah who accompanied 'Alī or lived in that era did not contend the superiority of Abū Bakr and 'Umar. Their contention was upon the superiority of 'Alī over 'Uthmān. This is acknowledged by the senior scholars of the Shī'ah of the past and recent eras.¹

He reports from one of the primary Shī'ah, Sharīk ibn 'Abd Allāh, that someone asked him:

أيهما أفضل أبو بكر أم علي فقال له أبو بكر فقال له السائل تقول هذا وأنت شيعي فقال له نعم من لم يقل هذا فليس شيعيًّا والله لقد رقي هذه الأعواد علىٰ فقال ألا خير هذه الأمة بعد نبيها أبو بكر ثم عمر فكيف نرد قوله وكيف نكذبه والله ما كان كذلك

“Which of the two is superior, Abū Bakr or 'Alī?”

Sharīk answered, “Abū Bakr.”

The person remarked in surprise, “You assert this whereas you are a Shī'ī?”

“Yes,” he answered. “Whoever does not assert this is not a Shī'ī. By Allah, 'Alī ascended these planks [i.e., the pulpit] and declared, ‘Harken! The best of this Ummah after their Nabī is Abū Bakr and then 'Umar.’ How can we reject his declaration and bely him? By Allah, he was not a liar.”²

1 *Minhāj al-Sunnah*, 1/3,4.

2 *Ibid.*

He then affirms:

وَكَيْفَ لَا تَقْدِمُ الْشِّيَعَةُ الْأَوَّلِيَّ أَبَا بَكْرٍ وَعُمَرَ وَقَدْ تَوَاتَرَ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ ثُمَّ عُمَرٌ وَقَدْ رُوِيَ هَذَا عَنْهُ مِنْ طُرُقٍ كَثِيرَةٍ قِيلَ إِنَّهَا تَبْلُغُ ثَمَانِينَ طَرِيقًا

Why would the primary Shī'ah not prefer Abū Bakr and 'Umar whereas it is established through mutawātir reports from Amīr al-Mu'minīn 'Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ that he affirmed, "The best of this Ummah after their Nabī is Abū Bakr followed by 'Umar." This is reported from him through multiple chains. Some suggest 80 chains.¹

The offspring and household of 'Alī رَضِيَ اللَّهُ عَنْهُ held a similar belief. This is their stance towards the Companions of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the three Rightly Guided Khulafā' رَضِيَ اللَّهُ عَنْهُمْ. Moreover, they did not deem the fighting of Mu'āwiyah رَضِيَ اللَّهُ عَنْهُ and his army as departing from Islam, transgression, oppression, and aggression. Consequently, the eldest son of 'Alī and the grandson of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—the infallible Imām according to the Shī'ah—pledged allegiance to Mu'āwiyah رَضِيَ اللَّهُ عَنْهُ. His other sons, Ḥusayn and Muḥammad ibn al-Ḥanafiyyah, and others like 'Abd Allāh ibn 'Abbās رَضِيَ اللَّهُ عَنْهُ and others concurred. This will be proven shortly. They married in his family and supported him in noble and righteous affairs. They accepted gifts and presents from him as we will soon mention. Except those who were influenced by the Saba'iyyah or entered into that sect, cursed on the tongue of 'Alī and his sons رَضِيَ اللَّهُ عَنْهُمْ.

In addition, the general Shī'ah at the time would not curse, criticise, and despise the Ṣahābah of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ or the Rightly Guided

1 Ibid.

Khulafā'. Ibn Khallikān has written in the biography of Yaḥyā ibn Ma'mar:

كان شيعيًّا من القائلين بتفضيل أهل البيت من غير تنقیص لغيرهم

He was a Shī'ī from those who opine the superiority of the Ahl al-Bayt without despising others.¹

A contemporary Shī'ī has attested to this declaring:

إنني خلال مراجعتي لكتب التاريخ لم أر في الفترة التي تمتد من بعد وفاة النبي حتى نهاية خلافة الخلفاء من عمد إلى الشتم من أصحاب الإمام وإنما هناك من قيم الخلفاء وقيم الإمام وحتى في أشد جمادات عاطفة الولاء لم نجد من يشتم أحداً ممن تقدم الإمام بالخلافة ... يضاف لذلك أنه حتى في الفترة الثانية أي في عهود الأمويين كان معظم الشيعة يتورعون عن شتم أحد من الصحابة أو التابعين

During my study of the books of history, I did not see in the lengthy period from the demise of the Nabī to the end of the khilāfah of the Khulafā' anyone from the partisans of the Imām [‘Alī] who intentionally reviled. There are only those who affirmed the Khulafā' and affirmed the Imām. Even in the most crucial times demanding loyalty, we do not find anyone reviling any of those who preceded the Imām in khilāfah. Furthermore, even in the second period i.e., the era of the Umayyads, majority of the Shī'ah abstained from reviling any of the Ṣahābah and Tābi'īn.²

1 *Wafayāt al-A'yān*, 2/269.

2 Ahmad al-Wā'ilī: *Hawiyat al-Tashayyu'*, pg. 41.

Chapter Five

The Sects of the Shī‘ah, their History and Beliefs

The Mischief of the Saba’iyyah after Sayyidunā ‘Alī’s Demise

After his demise, Sayyidunā ‘Alī’s partisans gathered around his son Ḥasan رَضِيَ اللَّهُ عَنْهُ. They appointed him their Imām on the third day after his father’s departure from the worldly abode to the abode of the Hereafter.¹ The first to pledge allegiance to him was Qays ibn Sa‘d ibn ‘Ubādah.²

At this point, the Saba’iyyah went public again, with all their might, and exposed the beliefs which they had been concealing for a long time out of fear for Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ, wary of his vigilance and inspection of destructive ideologies and those who wish to disseminate such in the ranks of his Shī‘ah. A Shī‘ah Historian writes:

إِنْ بَدْعَةَ السَّبَيْئَةِ فِي الْغَلُوِ ظَهَرَتْ عَلَى عَهْدِ أَمِيرِ الْمُؤْمِنِينَ عَلَيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ عَنِهِ عَنِ الدِّينِ إِذَا مَرَّ بِقَوْمٍ يَأْكُلُونَ فِي شَهْرِ رَمَضَانَ نَهَارًا فَقَالُوا لَهُمْ أَسْفَرْ أَنْتُمْ أَمْ مَرْضِيَّ قَالُوا لَا وَلَا وَاحِدَةٌ مِنْهُمَا قَالَ فَمَنْ أَهْلَ الْكِتَابَ أَنْتُمْ فَتَعَصِّمُكُمُ الْذَمَّةُ وَالْجَزِيَّةُ قَالُوا لَا قَالَ فَمَا بَالِ الْأَكْلِ نَهَارًا فِي رَمَضَانَ فَقَالُوا لَهُ أَنْتَ أَنْتَ يَوْمَئُونَ إِلَى رَبِّوِيَّتِهِ فَاسْتَبَابُهُمْ وَاسْتَأْنَانِي وَوَعْدُهُمْ فَأَقَامُوا عَلَى قَوْلِهِمْ فَحَفَرُوا لَهُمْ حَفَرًا دَخْنًا عَلَيْهِمْ فِيهَا طَمَعًا فِي رَجُوعِهِمْ فَأَبْوَا فَحْرَقَهُمْ وَقَالَ أَلَا تَرَوْنِي قَدْ حَفَرْتُ لَهُمْ حَفَرًا إِنِّي إِذَا رَأَيْتُ شَيْئًا مُنْكَرًا أَوْ قَدْتُ نَارِي وَدَعَوْتُ قَبْرًا فَلَمْ يَبْرُحْ عَلَيْهِ السَّلَامُ مِنْ مَكَانِهِ حَتَّى صَارُوا حَمَمًا ثُمَّ اسْتَرَتْ عَنْهُمُ الْمَقَالَةُ سَنَةً أَوْ نَحْوَهَا

1 *Murūj al-Dhahab*, 2/426.

2 *Tārīkh al-Ṭabarī*, 6/91.

ثم ظهر عبد الله بن سباً وكان يهوديًّا يتسمر بالإسلام بعد وفاة أمير المؤمنين رضي الله عنه فأظهرها واتبعه قوم فسموا السبئية وقالوا إن عليًّا لم يمت

The Saba'iyyah's innovation of fanaticism became apparent during the era of Amīr al-Mu'minīn 'Alī ibn Abī Ṭālib عَلَيْهِ السَّلَام when he passed by people who were eating in the day during the month of Ramadān. He asked them, “Are you travellers or ill?”

“No, neither of the two,” they replied.

He then asked, “Are you from the adherents of the scripture, shielded by the covenant of protection and Jizyah?”

They replied, “No.”

“Then why are you eating in the day during Ramadān?” he enquired.

They said to him, “You are you [i.e., You are God,]” indicating to his divinity.

He demanded they repent, waited, and threatened them. Despite this, they remained adamant on their belief. He thus dug a pit for them, in which they were suffocated, hoping that they will retract. They refused, so he had them burnt alive and said, “Did you not see that I dug for them a pit. When I see any evil, I ignite my fire and summon Qanbar.” He عَنْهُ السَّلَام stood at that spot until they were burnt to ash.

This ideology remained concealed for a year or so. 'Abd Allāh ibn Saba'—a Jew who disguised as a Muslim after the demise of Amīr al-Mu'minīn—then appeared and exposed it. People followed

him; thus, they were dubbed the Saba'iyyah. They claim that 'Alī did not die.¹

Similar has been stated by the earliest author on the sects of the Shī'ah, al-Nawbakhtī, who writes:

فَلِمَا قُتِلَ عَلَيْهِ السَّلَامُ افْتَرَقَتِ التِّيَّةُ ثَبَّتَتْ عَلَى إِمَامَتِهِ وَأَنَّهَا فَرَضَ مِنَ اللَّهِ عَزَّ وَجَلَّ وَرَسُولِهِ عَلَيْهِ السَّلَامُ فَصَارُوا فَرِقَّةً ثَلَاثَةَ فِرْقَةً مِنْهُمْ قَالَتْ إِنَّ عَلِيًّا لَمْ يُقْتَلْ وَلَمْ يَمُتْ وَلَا يُقْتَلْ وَلَا يَمُتْ حَتَّى يَسْوَقُ الْعَرَبُ بَعْصَاهُ وَيَمْلأُ الْأَرْضَ عَدْلًا وَقَسْطًا كَمَا مَلَّتْ ظُلْمًا وَجُورًا وَهِيَ أُولَى فِرْقَةً قَالَتْ فِي الْإِسْلَامِ بِالْوَقْفِ بَعْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ هَذِهِ الْأُمَّةِ وَأَوَّلَ مَنْ قَالَ مِنْهَا بِالْغُلُوِّ وَهِذِهِ الْفِرْقَةُ تُسَمَّى (السُّبَايَةُ) أَصْحَابُ عَبْدِ اللَّهِ بْنِ سَبَّاً وَكَانَ مِنْ أَظْهَرِ الطَّعْنِ عَلَى أَبِي بَكْرٍ وَعُثْمَانَ وَالصَّحَابَةِ وَتَبَرَّأَ مِنْهُمْ وَقَالَ إِنَّ عَلِيًّا عَلَيْهِ السَّلَامُ أَمْرَهُ بِذَلِكَ فَأَخْذَهُ عَلِيًّا فَسَأَلَهُ عَنْ قَوْلِهِ هَذَا فَأَفَرَّ بِهِ فَأَمْرَ بِقَتْلِهِ فَصَاحَ النَّاسُ إِلَيْهِ يَا أَمِيرَ الْمُؤْمِنِينَ أَتُقْتَلُ رَجُلًا يَدْعُو إِلَى حِكْمَمِ أَهْلِ الْبَيْتِ إِلَى وَلَائِكَةِ الْبَرَاءَةِ مِنْ أَعْدَائِكَ فَصَبَرَهُ إِلَى الْمَدَائِنِ وَحَكَى جَمَاعَةُ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ عَلِيٍّ عَلَيْهِ السَّلَامُ أَنَّ عَبْدَ اللَّهِ بْنَ سَبَّاً كَانَ يَهُودِيًّا فَأَسْلَمَ وَوَالِيَ عَلِيًّا عَلَيْهِ السَّلَامَ وَكَانَ يَقُولُ وَهُوَ عَلَى يَهُودِيَّتِهِ فِي يَوْشُعَ بْنِ نُونٍ بَعْدَ مُوسَى عَلَيْهِ السَّلَامُ بِهَذِهِ الْمَقَالَةِ فَقَالَ فِي إِسْلَامِهِ بَعْدَ وَفَاتَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي عَلِيٍّ عَلَيْهِ السَّلَامِ بِمَثَلِ ذَلِكَ وَهُوَ أَوْلَى مِنْ شَهْرِ الْقُولِ بِفِرْضِ وَلَا يَةِ عَلِيٍّ عَلَيْهِ السَّلَامِ وَأَظْهَرَ الْبَرَاءَةَ مِنْ أَعْدَائِهِ وَكَاشفَ مُخَالَفِيهِ وَهَنَاكَ قَالَ مِنْ خَالِفِ الشِّعْيَةِ أَنَّ أَصْلَ الرَّفْضِ مَا خُوذَ مِنَ الْيَهُودِيَّةِ وَقَدْ بَلَغَ عَبْدُ اللَّهِ بْنَ سَبَّاً نَعِيَ عَلَيْهِ بِالْمَدَائِنِ قَالَ لِلَّذِي نَعَاهُ كَذَبْتَ لَوْ جَئْنَا بِدَمَاغِهِ فِي سَبْعِينَ صَرَّةً وَأَقْمَتَ عَلَيْهِ قُتْلَهُ سَبْعِينَ عَدْلًا لَعْلَمْنَا أَنَّهُ لَمْ يَمُتْ وَلَا يُقْتَلْ وَلَا يَمُوتْ حَتَّى يَمْلِكَ الْأَرْضَ

1 Muḥammad Ḥusayn al-Zayn al-Shī'ī: *al-Shī'ah fī al-Tārīkh*, pg. 54,55; Ibn Abī al-Hadīd: *Sharḥ Nahj al-Balāghah*, 2/309.

After ‘Alī عليه السلام was killed, those who adhered firmly to his Imāmah believing that it is an obligation from Allah—the Mighty and Majestic—and His Messenger عليه السلام fragmented. They thus split into three sects.

One sect said: ‘Alī was not killed and did not die. He will never be killed and will never die until he drives the Arabs with his staff and fills the earth with justice and equity just as it had been filled with oppression and inequity. They are the first sect of this Ummah who claimed *Waqf* (cessation of Imāmah) in Islam after the Nabī صلوات الله عليه وسلام and the first sect to declare extremism. This sect is dubbed the Saba’iyah, the supporters of ‘Abd Allāh ibn Saba’. He was among those who openly criticised Abū Bakr, ‘Umar, ‘Uthmān, and the Ṣahābah and dissociated from them claiming that ‘Alī عليه السلام commanded him such. ‘Alī seized him and interrogated him about this ideology of his to which he attested, due to which ‘Alī ordered his execution. The people protested saying, “O Amīr al-Mu’minīn, are you going to kill a man who invites to your, the Ahl al-Bayt’s, love and association and dissociation from your enemies. ‘Alī thus exiled him to Madā’in.

A group of scholars of the companions of ‘Alī عليه السلام relate that ‘Abd Allāh ibn Saba’ was a Jew who embraced Islam and associated with ‘Alī عليه السلام. While being a Jew, he invented regarding Yūsha‘ ibn Nūn after Mūsā عليه السلام this ideology which he claimed, while being a Muslim, for ‘Alī عليه السلام after the Nabī صلوات الله عليه وسلام. He was the first person to consider it obligatory to support the Imāmah of ‘Alī عليه السلام. He disassociated from his enemies and showed hostility to his opposers. It is from here that those who oppose the Shīah deduce that Shi’ism originated from Judaism. When

the crier announced the death of ‘Alī in Madā’in, he said to him, “You have lied! If you were to bring us his brain in seventy pouches and brought seventy upstanding people to testify to his death, we would still not believe that he died. He will not die until he rules the world.”¹

All those who discussed the history of Shi’ism and its sects, whether Shī‘ī or Sunnī, made a similar observation. We have reproduced this earlier from the Shī‘ī authors and their books. The fresh emergence of the Saba’iyyah and promulgation of their corrupt beliefs after ‘Alī’s رضي الله عنه martyrdom has been mentioned in the books on sects of the scholars of the Ahl al-Sunnah:

- » ‘Abd al-Qāhir al-Baghdādī: *al-Farq bayn al-Firaq*
- » Al-Ash‘arī: *Maqālāt al-Islāmiyyīn*
- » Al-Rāzī: *I‘tiqādāt Firaq al-Muslimīn wa al-Mushrikīn*
- » Al-Asfarāyīnī: *al-Tabsīr*
- » Al-Shahrastānī: *al-Milal wa al-Nihāl*
- » Ibn Ḥazm al-Ẓāhirī: *al-Faṣl*
- » Abū al-Hasan al-Balṭī: *al-Tanbīh*
- » Al-Jurjānī: *al-Ta‘rīfāt*
- » Al-Maqrīzī: *al-Khiṭāt*.²

1 *Firaq al-Shī‘ah*, 43-44, Najaf.

2 *Al-Farq bayn al-Firaq*, pg. 225, 233; *Maqālāt al-Islāmiyyīn*, 1/85; *I‘tiqādāt Firaq al-Muslimīn wa al-Mushrikīn*, pg. 57; *al-Tabsīr*, pg. 108-109; *al-Milal wa al-Nihāl*, 2/11, footnotes; *al-Faṣl*, 4/180; *al-Tanbīh*, pg. 25, 148; *al-Ta‘rīfāt*, pg. 79; *al-Khiṭāt*.

Each of them mentioned that 'Abd Allāh ibn Saba' returned from exile after 'Alī's رضي الله عنه martyrdom and exposed his beliefs about Sayyidunā 'Alī رضي الله عنه at that time. Al-Asfarāyīnī writes:

ثم إن علياً رضي الله عنه خاف من إحراق الباقيين منهم شمataة أهل الشام
و خاف اختلاف أصحابه عليه فنفى ابن سباً إلى ساباط المدائن فلما قتل
علي رضي الله عنه زعم ابن سباً أن المقتول لم يكن علياً

Thereafter, Sayyidunā 'Alī رضي الله عنه feared burning the rest of them, for reproach of the people of Syria and the disapproval of his companions. He thus exiled Ibn Saba' to Sābāṭ of Madā'in. When Sayyidunā 'Alī رضي الله عنه was killed, Ibn Saba' asserted that the murdered was not 'Alī.¹

Al-Shahrastānī said:

إنما أظهر عبد الله بن سباً بعد انتقال علي عليه السلام واجتمعت عليه جماعته
'Abd Allāh ibn Saba' divulged (his beliefs) after 'Alī's رضي الله عنه demise.
His group gathered by him.²

Hasan ibn 'Alī ibn Muḥammad ibn al-Ḥanafiyah Combats Ibn Saba's Ideologies

Hasan ibn 'Alī ibn Muḥammad ibn al-Ḥanafiyah battled him and combatted his ideologies and beliefs, as did his father. Ibn Abī al-Ḥadīd al-Shīrī speaks of this:

ثم ظهر عبد الله بن سباً وكان يهودياً يختسر بالإسلام بعد وفاة أمير المؤمنين عليه السلام فأظهرها واتبعه قوم فسموا السبئية وقالوا إن

1 *Al-Farq bayn al-Firaq*, pg. 233.

2 *Al-Faṣl*, 2/11, footnotes.

عليّاً عليه السلام لم يمت وإنه في السماء والرعد صوته والبرق ضوئه
وإذا سمعوا صوت الرعد قالوا السلام عليك يا أمير المؤمنين وقالوا
في رسول الله صلى الله عليه وسلم أغلظ قول وافتروا عليه أعظم فرية
فقالوا كتم تسعة أعشار الوحي فنقض عليهم قولهم الحسن بن علي
بن محمد بن الحنفية رضي الله عنه في رسالته التي يذكر فيها الإرجاء
رواها عنه سليمان بن أبي شيخ عن الهيثم بن معاوية عن عبد العزيز بن
أبان عن عبد الواحد بن أيمن المكي قال شهدت الحسن بن علي بن
محمد بن الحنفية يملي هذه الرسالة فذكرها وقال فيها ومن قول هذه
السببية هدينا لوحبي ضل عنه الناس وعلم خفي عنهم وزعموا أن رسول
الله صلى الله عليه وسلم كتم تسعة أعشار الوحي ولو كتم صلى الله
عليه وسلم شيئاً مما أنزل الله عليه لكتم شأن امرأة زيد وقوله تعالى
تَبَتَّغِي مَرْضَاتَ أَزْوَاجِكَ

‘Abd Allāh ibn Saba’ then appeared. He was a Jew who hid behind Islam after the demise of Amīr al-Mu’minīn عَلَيْهِ الْكَفَافُ and publicised it. A group followed him and were called the Saba’iyyah. They claimed, “Alī عَلَيْهِ الْكَفَافُ did not die. He is in the sky. Thunder is his voice and lightning is his light.” When they hear the sound of thunder, they exclaim, “Peace be upon you, O Amīr al-Mu’minīn.” They made a blasphemous statement about Rasūlullāh ﷺ and fabricated the gravest lie against him claiming that he concealed nine tenths of revelation. Ḥasan ibn ‘Alī ibn Muhammad ibn al-Ḥanafiyyah refuted their claim in his letter to them, in which he speaks of *al-Irjā*. Sulaymān ibn Abī Shaykh narrates this from him—from Haytham ibn Mu‘āwiyah—from ‘Abd al-‘Azīz ibn Abān—from ‘Abd al-Wāhid ibn Ayman al-Makkī. He says, “I attended when Ḥasan ibn ‘Alī ibn Muhammad ibn al-Ḥanafiyyah dictated this letter.” He then mentioned the contents of the letter, in which he wrote, “From the statements

of these Saba'iyyah is: We have been guided to revelation obscure from people and knowledge unknown to them. They claimed that Rasūlullāh ﷺ concealed nine tenths of revelation. Had he concealed anything Allah revealed to him, he would have concealed the matter of Zayd's wife and Allah's سُبْحَانَهُ وَتَعَالَى statement: *[you] seeking the approval of your wives.*¹"¹

The Fitnah of the Saba'iyyah during Hasan's Time

However, his battle against them was not like the battle of his father. The Saba'iyyah began planting seeds of discord and friction and spreading the seeds of dissension, conflict, and disunity with complete liberty and unrestraint, especially after the Shī'ah forsook and separated from Ḥasan رَحْمَةً لِلَّهِ عَنْهُ. Some of them entered the Saba'iyyah, others inclined to Mu'āwiyah رَحْمَةً لِلَّهِ عَنْهُ, and yet others joined with the Khawārij and other groups. The scholars of the Shī'ah, viz. al-Mufīd, al-Arbilī, and al-Majlisī, have drawn this image in their respective books while discussing Mu'āwiyah's رَحْمَةً لِلَّهِ عَنْهُ movement to Iraq:

وَسَارَ مَعَاوِيَةَ نَحْوَ الْعَرَاقِ لِيُغْلِبَ عَلَيْهِ فَلَمَّا بَلَغَ جَسَرَ تَحْرُكِ الْحَسَنِ عَلَيْهِ السَّلَامُ وَبَعْثَ حَجَرَ بْنَ عَدِيٍّ يَأْمُرُ الْعَمَالَ بِالْمَسِيرِ وَاسْتَنْفَرُ النَّاسَ لِلْجَهَادِ فَتَشَاقَلُوا عَنْهُ ثُمَّ خَفَوْا وَمَعْهُ أَخْلَاطٌ مِّنَ النَّاسِ بَعْضُهُمْ شِيَعَةٌ لَهُ وَلَأْيَهُ وَبَعْضُهُمْ مَحْكَمَةٌ يُؤْثِرُونَ قَتَالَ مَعَاوِيَةَ بِكُلِّ حِيلَةٍ وَبَعْضُهُمْ أَصْحَابٌ أَصْحَابَ فَتْنَ وَطَمَعٍ فِي الْغَنَائِمِ وَبَعْضُهُمْ شَكَّاكٌ وَبَعْضُهُمْ أَصْحَابٌ عَصَبَيَّةٌ اتَّبَعُوا رُؤْسَاءَ قَبَائِلِهِمْ لَا يَرْجِعُونَ إِلَى دِينِ فَسَارٍ حَتَّى أَتَى حَمَامَ عَمَرَ ثُمَّ أَخَذَ إِلَى دِيرِ كَعْبٍ فَنَزَلَ سَابَاطَ دُونَ الْقَنْطَرَةِ وَبَاتَ هَنَاكَ فَلَمَّا أَصْبَحَ أَرَادَ رَضِيَ اللَّهُ عَنْهُ أَنْ يَمْتَحِنَ أَصْحَابَهِ وَيَسْتَبَرَ أَحْوَالَهُمْ فِي الطَّاعَةِ لَهُ لِيُتَمِيزَ بِذَلِكَ أُولَيَاءُهُ مِنْ أَعْدَاءِهِ وَيَكُونُ عَلَى بَصِيرَةٍ مِّنْ لَقَاءِ

¹ *Sharḥ al-Nahj*, 8/120, Dār Iḥyā' al-Kutub.

معاوية وأهل الشام فأمر بهم أن ينادى بالصلوة جامعة فاجتمعوا فصعد المنبر فخطبهم فقال الحمد لله كلما حمده حامد وأشهد أن لا إله إلا الله كلما شهد له شاهد وأشهد أن محمداً عبده ورسوله أرسله بالحق واثمنه على الوحي صلى الله عليه وسلم أما بعد فوالله إني لأرجو أن أكون قد أصبحت بحمد الله ومنه وأنا أُنصح خلق الله لخلقه وما أصبحت محتملاً على مسلم ضغينة ولا مريداً له بسوء ولا غائلة ألا وإن ما تكرهون في الجماعة خير لكم مما تحبون في الفرقة ألا وإنني ناظر لكم خيراً من نظركم لأنفسكم فلا تختلفوا أمي ولا تردوا علي رأيي غفر الله لي ولهم وأرشدني وإياكم لما فيه المحبة والرضا قال فنظر الناس بعضهم إلى بعض وقالوا ما ترونـه يريد بما قال قالوا نظنه والله يريد أن يصالح معاوية ويسلم الأمر إليه فقالوا كفر والله الرجل ثم شدوا على فساططه وانتهبوه حتى أخذوا مصالحه من تحته ثم شد عليه عبد الرحمن بن عبد الله بن جعال الأزدي فنزع مطرفة عن عاتقه فبقي جالساً متقدلاً السيف بغير رداء ثم دعا بفرسه فركبه وأحدث به طوائف من خاصته وشيعته ومنعوا منه من أراده فقال ادعوا إلى ربيعة وهمدان فدعوا فطافوا به ودفعوا الناس عنه رضي الله عنه وسار ومعه شوب من غيرهم فلما مر في مظلم ساط بدر إليه رجل من بني أسد يقال له الجراح بن سنان فأخذ بلجام بغلته وبيده مغول وقال الله أكبر أشركت يا حسن كما أشرك أبوك من قبل ثم طعنه في فخدنه فشقه حتى بلغ العظم ثم اعتنقه الحسن عليه السلام وخرّا جمِيعاً إلى الأرض فوثب إليه رجل من شيعة الحسن رضي الله عنه يقال له عبد الله بن خطل الطائي فانتزع المغول من يده وخضض به جوفه فأكب عليه آخر يقال له ظبيان بن عمارة فقطع أنفه فهلك من ذلك وأخذ آخر كان معه فقتل وحمل الحسن عليه السلام على سرير إلى المدائن فأنزل به على سعد بن مسعود الثقفي وكان أمير المؤمنين عليه السلام بها فأقره الحسن عليه السلام على ذلك واشتغل الحسن عليه السلام بنفسه يعالج جرحه وكتب جماعة

من رؤساء القبائل إلى معاوية بالسمع والطاعة له في السر واستحثوه على المسير نحوهم وضمنوا له تسليم الحسن رضي الله عنه إليه عند دنوهم من عسكره أو الفتكت به وبلغ الحسن رضي الله عنه ذلك وورد عليه كتاب قيس بن سعد رضي الله عنه وكان قد أنقذه مع عبيد الله بن العباس عند مسيرة الكوفة ليلقى معاوية ويرده عن العراق وجعله أميراً على الجماعة وقال إن أصبحت فالأمير قيس بن سعد فوصل كتاب قيس بن سعد يخبره أنهم نازلوا معاوية بقرية يقال لها الحبوبية بإزاء مسكن وإن معاوية أرسل إلى عبيد الله بن العباس يرغبه في المسير إليه وضمن له ألف ألف درهم يعجل له منها النصف ويعطيه النصف الآخر عند دخوله إلى الكوفة فانسل عبيد الله في الليل إلى معسكر معاوية في خاصته وأصبح الناس قد فقدوا أميرهم فصلى بهم قيس بن سعد رضي الله عنه ونظر في أمرهم فازدادت بصيرة الحسن عليه السلام بخدلان القوم له وفساد نيات المحكمة فيه بما أظهروه له من السب والتكفير له واستحلال دمه ونهب أمواله ولم يبق معه من يؤمن غوائله إلا خاصته من شيعة أبيه وشيعته وهم جماعة لا تقوم لأجناد الشام فكتب إلى معاوية في الهدنة والصلح وأنفذ إليه بكتاب أصحابه الذين ضمنوا له فيها الفتكت به وتسليمه إليه فاشترط له على نفسه في إجابته إلى صلحه شروطاً كثيرة وعقد له عقوداً كان الوفاء بها مصالح شاملة فلم يثق به الحسن رضي الله عنه وعلم باحتياله بذلك وأغتياله غير أنه لم يجد بدّاً من إجابته إلى ما التمس من ترك الحرب وإنفاذ الهدنة لما كان عليه أصحابه مما وصفناه من ضعف البصائر في حقه والفساد عليه والخلف منهم له وما انطوى عليه كثير منهم في استحلال دمه وتسليمه إلى خصمه وما كان من خذلان ابن عمّه له ومصيّره إلى عدوه وميل الجمهور منهم إلى العاجلة وزهدهم في الآجلة فتوثّق رضي الله عنه لنفسه من معاوية بتوكيد الحجّة عليه والأعذار فيما بينه وبينه عند الله تعالى وعند كافة المسلمين واشترط عليه ترك سب أمير المؤمنين رضي

الله عنه والعدول عن القنوت عليه في الصلاة وأن يؤمن شيعته رضي الله عنهم ولا يتعرض لأحد منهم بسوء ويوصل إلى كل ذي حق منهم حقه فأجابه معاوية إلى ذلك كله وعاهد عليه وحلف له بالوفاء

Mu'āwiyah advanced towards Iraq to conquer it. When he reached Jisr Manbij, Ḥasan عليه السلام moved ahead and sent Ḥujr ibn 'Adī commanding the governors to trek and commanding the people to wage war. They felt burdened and turned away from him and hid away. He had a mixture of people. Some were his and his father's partisans; some were decisive, preferring to fight Mu'āwiyah at every cost; some were trouble makers and desirous of booty; some were very sceptical; and some were fanatics who followed their tribal leaders and did not adhere firmly to any religion. He travelled until he reached Ḥammām 'Umar, from where he travelled to Dayr Ka'b. He alighted at Sābāt, before the bridge and spent the night there. In the morning, he intended to test his supporters and ascertain their condition of obedience to him, to determine his friends from his foes and to have insight into meeting Mu'āwiyah and the residents of Syria. He commanded that an announcement be made for people to gather for ḥalāh. Once people gathered, he climbed the pulpit and addressed them:

"All praise belongs to Allah every time a praiser praises him. I testify that there is no deity besides Allah every time one testifies to His oneness. And I testify that Muḥammad is His servant and Messenger whom He sent with the truth and trusted with revelation, may salutations and peace be upon him.

After praise and salutations, by Allah, I hope that I passed the morning with the praise and favour of Allah and I advise the

creation of Allah for His creation. I have not passed the morning harbouring any grudge for any Muslim and intending evil or misfortune for him. Harken! Indeed, what you dislike of unity is far superior for you than what you like in disunity. Harken! My vision for you is better than your vision for yourselves. Thus, do not oppose my existence and do not refute my view. May Allah forgive me and you and guide me and you to that which contains love and pleasure.”

People looked at one another and said, “What do you think he means by his statement?”

They said, “We think, by Allah, he intends to reconcile with Mu‘āwiyah and hand authority over to him.”

They said, “By Allah, the man has disbelieved.”

They then launched an attack on his tent and robbed him, stealing his prayer mat from under him. ‘Abd al-Rahmān ibn ‘Abd Allāh ibn Ja‘āl al-Azdī assaulted him and stole his shawl off his shoulder. Ḥasan remained seated, girded with a sword, without a shawl. He called for his horse and mounted it. A group of his close supporters and partisans surrounded him and defended him from those intending to attack him. He said, “Call Rabī‘ah and Hamadān for me.” They were called and they encircled him and repulsed people from him لهم لا ينفعك. He moved with a mixture of others. As he passed the dark passage of Sābāt, a man from the Banū Asad called Jarrāḥ ibn Sattān rushed at him, caught hold of the bridle of his mule with a weapon in his hand, and yelled, “Allah is the greatest! You committed shirk, O Ḥasan, just as your father did before you,” before stabbing him in his thigh and thrusting it till it reached the bone. Ḥasan لهم لا ينفعك grappled him and

both men fell to the ground. A man from Hasan's عَيْنَاتَكَمْ partisans called 'Abd Allāh ibn Khaṭal al-Ṭā'ī jumped on the villain and snatched the weapon from his hand, before thrusting it into his abdomen. Another man, Ḏabyān ibn 'Umārah, assaulted him and severed his nose. The villain died on the spot. Another who was with him was seized and killed. Hasan عَيْنَاتَكَمْ was then carried on a bed to Madā'in. He was placed by Sa'd ibn Mas'ūd al-Thaqafī, who served as governor of that area for Amīr al-Mu'minīn عَيْنَاتَكَمْ and Hasan عَيْنَاتَكَمْ maintained him. Hasan عَيْنَاتَكَمْ remained occupied in treating his wound.

Meanwhile, a group of the leaders of the tribes wrote secretly to Mu'āwiyah, pledging submission and obedience to him, and inciting him to travel towards them. They guaranteed handing Hasan عَيْنَاتَكَمْ over to him when they get close to his army or betraying him. Hasan عَيْنَاتَكَمْ learnt of this when the letter of Qays ibn Sa'd رَحْمَةُ اللَّهِ reached him. He had sent Qays with 'Ubayd Allāh ibn 'Abbās when he set out from Kūfah to meet Mu'āwiyah and to drive him out of Iraq, and make himself a leader over a united people. He said, "If you are killed, then the leader is Qays ibn Sa'd." The letter of Qays ibn Sa'd reached informing him that they alighted with Mu'āwiyah in a village called al-Ḥabūbiyyah opposite Maskan.

Mu'āwiyah sent a message to 'Ubayd Allāh ibn al-'Abbās encouraging him to travel to him. He guaranteed him a million dirhams, giving him half immediately and handing over the other half when he enters Kūfah. 'Ubayd Allāh withdrew surreptitiously during the night to Mu'āwiyah's army among his close comrades. The people woke up only to find their leader missing. Qays ibn Sa'd رَحْمَةُ اللَّهِ led them in Ṣalāh and handled their affairs.

Hasan's ﷺ insight increased of the people deserting him and the corruption of the intentions of the tribunal concerning him with what they exposed towards him of cursing and excommunicating him, considering his blood permissible, and looting his wealth. None remained with him, who could be trusted, except his close supporters from his and his father's partisans. They were a group, however, who could not face the armies of Syria. He thus wrote to Mu'āwiyah of a truce and reconciliation. He also despatched to him the letters of his supporters who guaranteed deceiving him and surrendering him over. He stipulated upon himself in accepting the reconciliation many conditions and fixed many terms, loyalty to which included advantages.

Hasan ﷺ did not rely on him and knew of his artfulness and his trickery, but found no alternative but to accept what he sought, i.e. avoiding war and enacting a truce due to the actions of his supporters of which we described a few, i.e. the weakness of insights in his right, corruption against him, opposing him, what many of them believed like the permissibility of his blood and surrendering him to his opponent, his cousin deserting him and fleeing to his enemy, the inclination of majority of them to the world, and their dislike for the Hereafter.

He ﷺ proceeded with confidence in himself from Mu'āwiyah by emphasising the proof against him and absolving himself between the two in the sight of Allah ﷺ and all the Muslims. He stipulated upon him to abandon criticising Amīr al-Mu'minīn ﷺ, to desist from praying against him in ṣalāh, to give safety to his ﷺ partisans, not to interfere harmfully with any of them, and to deliver to each of them deserving right his right.

Mu‘āwiyah accepted all of this and contracted a covenant with him upon it, swearing to be loyal.¹

Ibn Abī al-Ḥadīd al-Shīrī adds to this:

لما أراد الحسن أن يرتحل إلى المدائن قام فخطب الناس فقال أيها الناس إنكم بایعتموني على أن تسالموا من سالمت وتحاربوا من حاربت وإنني والله ما أصبحت محتملاً على أحد من هذه الأمة ضغينة في شرق ولا غرب ولما تكرهون في الجماعة والآلفة والأمن وصلاح ذات البين خير مما تحبون في الفرقة والخوف والتاباغض والعداوة وإن علياً أبي كان يقول لا تكرهوا إمارة معاوية فإنكم لو فارقتموه لرأيتم الرؤوس تندر عن كواهله كالحنظل ثم نزل فقال الناس ما قال هذا القول إلا وهو خالع نفسه ومسلم الأمر لمعاوية فشاروا به فقطعوا كلامه وانتهروا متابعاً وانتزعوا مطراً فعليه وأخذوا جارية كانت معه وانختلف الناس فصارت طائفة معه وأكثرهم عليه فقال اللهم أنت المستعان وأمر بالرحيل فارتحل الناس وأتاه رجل بفرس فركبه وأطاف به بعض أصحابه فمنعوا الناس عنه وساروا فقدمه سنان بن الجراح الأسدية إلى مظليم سا باط فأقام به فلما دنا منه تقدم إليه يكلمه وطعنه في فخذه بالمعول طعنة كادت تصل إلى العظم فغشى عليه وابتدره أصحابه

When Ḥasan intended to travel to Madā'in, he addressed the people saying, “O people! Certainly, you pledged allegiance to me to be at peace with whom I make peace and engage in war against whom I wage war. By Allah, I have not rose harbouring any rancour for anyone of this Ummah, be he in the East or West. What you despise in unity, mutual love, safety, and reconciliation

1 Al-Mufid: *al-Irshād*, pg. 189-191; al-Majlisī: *Jilā’ al-‘Uyūn*, pg. 90 onward, al-Arbilī: *Kashf al-Ghumma*, 2/65, Beirut; *Tārīkh al-Yāqūbī*, pg. 214-215; *Murūj al-Dhahab*, pg. 431.

is far superior to what you love of disunity, fear, mutual hatred, and enmity. ‘Alī, my father, would say: ‘Do not be displeased with the leadership of Mu‘āwiyah. If you lose him, you will see heads being severed from bodies like wild gourd falling off trees.’” He then alighted.

The people said, “He did not make this statement except that he resigns and hands over authority to Mu‘āwiyah.” They thus attacked him and interrupted his speech. They stole his belongings, snatched the shawl he was wearing, and took the slave girl who was with him.

People differed. A group supported him while majority opposed him. He said, “O Allah, help is sought from You.” He commanded that the journey begin and people complied. A man brought him a horse which he mounted. Some of his supporters surrounded him and defended him from the mob. They travelled. Sinān ibn al-Jarrāh al-Asadī went ahead of him in the dark passage of Sābāṭ and waited in ambush. When Ḥasan drew close, Sinān approached him and began speaking to him. He stabbed him in his thigh with a dagger so deep it almost reached his bone. Ḥasan fell unconscious and his supporters rushed to him [to assist him].¹

The Saba’iyyah harm Ḥasan

The Shī‘ī Historians and authors clearly write that those who robbed Ḥasan رضي الله عنه, looted his tent and its contents, and injured him were from the Sābāṭ of Madā'in. This is the very area to which Sayyidunā ‘Alī رضي الله عنه exiled ‘Abd Allāh ibn Saba’. They were influenced by his ideologies and beliefs and incited disunity and dissent. Among them

¹ *Sharḥ al-Nahj*, 16/36.

was the prey of the Saba'iyyah, Mukhtār ibn Abī 'Ubayd al-Thaqafī, who played a role in future events, the one who exposed the very same beliefs he learnt from 'Abd Allāh ibn Saba'—the deceitful wicked Jew—and from the cunning wicked Saba'iyyah. The historians write that Ḥasan ibn 'Alī رضي الله عنهما entered Madā'in and stayed, while injured, at Mukhtār's uncle place.

فقال له المختار وهو شاب هل لك في الغنى والشرف قال وما ذاك قال تأخذ الحسن بن علي وتقيده وتبعثه إلى معاوية فقال له عممه قبحك الله وقبح ما جئت به أأغدر بابن بنت رسول الله صلى الله عليه وسلم

Mukhtār, who was a youngster at the time, asked his uncle, “Do you desire wealth and honour?”

“What do you mean?”

Mukhtar said, “Take Ḥasan ibn 'Alī, fetter him, and send him to Mu'āwiyah.”

His uncle told him, “May Allah disgrace you and dishonour what you bring. Should I betray the son of the daughter of Rasūlullāh ﷺ?”¹

When Ḥasan رضي الله عنه saw the behaviour of the Saba'iyyah on one side, the desertion of the Shī'ah on the other, and bloodshed on a third, he determined the conclusion of peace to be best. The Shī'ī Historian al-Ya'qūbī writes:

وحمل الحسن إلى مدائن وقد نزف نزفًا شديداً واشتدت به العلة فافترق الناس عنه وقدم معاوية إلى العراق فغلب على الأمر والحسن

¹ *Tārīkh al-Ṭabarī*, 6/92; *al-Kāmil*, 3/202; *al-Bidāyah wa al-Nihāyah*, 8/14. The wording is Ibn Kathīr's.

عليل شديد العلة فلما رأى الحسن أن لا قوة به وأن أصحابه قد افترقوا عنه فلم يقروا له صالح معاوية وصعد المنبر فحمد الله وأثنى عليه وقال أيها الناس إن الله هداكم بأولنا وحقن دماءكم بآخرنا وقد سالمت معاوية وإن أدرى لعله فتنة لكم ومتاع إلى حين

Hasan was carried to Madā'in after he lost much blood and his sickness intensified. People separated from him. Mu‘awiyah arrived in Iraq and took control while Hasan was extremely ill. When Hasan saw he had no strength and his companions had deserted him and had not stood by him, he made peace with Mu‘awiyah. He ascended the pulpit and after praising and glorifying Allah said, “O people, indeed Allah guided you by the first of us and protected your blood by the last of us. I have made peace with Mu‘awiyah. I do not know, probably it might be a test for you and an enjoyment for a while.”¹

Sayyidunā Hasan رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَامٌ did not suffice on concluding peace with Mu‘awiyah رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَامٌ and relinquishing the khilāfah in his favour. He went a step further and pledged allegiance in public view, together with his brothers and chief commanders of his army. The famous Shī‘ī scholar of Rijāl, al-Kashshī, narrates from Ja‘far ibn al-Bāqir who reports:

إن معاوية كتب إلى الحسن رضي الله عنه أن اقدم أنت والحسين وأصحاب علي فخرج معه قيس بن سعد بن عبادة الأنباري وقدموا إلى الشام فأذن لهم معاوية وأعد لهم الخطباء فقال يا حسن قم فبایع ثم قال للحسين رضي الله عنه قم فبایع فقام فبایع ثم قال يا قيس قم فبایع فالتفت إلى الحسين رضي الله عنه ينظر ما يأمره فقال يا قيس إنه إمامي يعني الحسن رضي الله عنه

1 *Tārīkh al-Ya‘qūbī*, 2/215.

Mu‘āwiyah wrote to Ḥasan رضي الله عنه, “Come along with Ḥusayn and the companions of ‘Alī.”

Qays ibn Sa‘d ibn ‘Ubādah al-Anṣārī left with them. They arrived in Syria. Mu‘āwiyah permitted them to enter and prepared for them lecturers.

He said, “O Ḥasan, stand up and pledge allegiance.” He then told Ḥusayn رضي الله عنه, “Stand up and pledge allegiance.” He stood up and pledged allegiance. He then said, “Stand, O Qays, and pledge allegiance.” Qays turned to Ḥusayn رضي الله عنه to see what he commands him. Ḥusayn said, “O Qays, he i.e., Ḥasan رضي الله عنه, is my leader.”¹

The zealot Shī‘ī al-Majlīsī records a similar narration in his book *Jilā’ al-‘Uyūn al-Fārisī*, which the Shī‘ī Muḥaddith al-‘Abbās al-Qummī deems reliable in his major history book in Persian, *Muntahā al-Āmāl*, and so does Ibn Abī al-Ḥadīd al-Shī‘ī in his *Sharḥ Nahj al-Balāghah*.²

The Split of the Shī‘ah

At this point, the Shī‘ah split into further sects.

لما وادع الحسن معاوية وأخذ منه المال الذي بعث به إليه وصالح معاوية الحسن طعنوا فيه وخالفوه ورجعوا عن إمامته فدخلوا في مقالة جمهور الناس وبقي سائر أصحابه على إمامته إلى أن قتل فلما تناهى عن محاربة معاوية وانتهى إلى مظلم سباط وثبت عليه رجل من هناك يقال له الجراح بن سنان فأخذ بجام دابته ثم قال الله أكبر أشركت كما أشرك أبوك من قبل وطعنه بعمول في أصل فخذه فقطع الفخذ إلى العظم فاعتنقه الحسن وخرأ جمِيعاً فاجتمع الناس على الجراح فوطئوه حتى

¹ *Rijāl al-Kashshī*, pg. 102.

² *Jilā’ al-‘Uyūn*, 1/395; *Muntahā al-Āmāl*, pg. 316; *Sharḥ Nahj al-Balāghah*, 16/38.

قتلوه ثم حمل الحسن على سرير فأتي به المدائن فلم يزل يعالج بها في منزل سعد بن مسعود الثقفي حتى صلحت جراحته ثم انصرف إلى المدينة فلم يزل جريحاً من طعنته كاظماً لغطيه متجر عالريقه على الشجاع والأذى من أهل دعوته حتى توفي رضي الله عنه في آخر صفر سنة سبع وأربعين وهو ابن خمس وأربعين سنة وستة أشهر وقال بعضهم أنه ولد سنة ثلاثة من الهجرة من شهر رمضان وإمامته ست سنين وخمسة أشهر

When Ḥasan reconciled with Mu‘āwiyah, accepting the wealth he sent for him, and Mu‘āwiyah made peace with Ḥasan, they criticised him and opposed him and renounced his Imāmah, thus entering into the standpoint of majority of the people. The rest of his partisans adhered to his Imāmah until he was killed. When he desisted from fighting Mu‘āwiyah, and reached the dark area of Sābāṭ, a man from that area called Jarrāḥ ibn Sinān pounced upon him and caught hold of his animal's bridle before shouting, "Allah is the greatest! You committed shirk just as your father committed aforetime." He then stabbed him with a dagger in the root of his thigh so deeply that it reached the bone. Ḥasan grappled him and they both fell to the ground. People pounced on Jarrāḥ and stabbed him until they killed him. Ḥasan was then carried on a bed to Madā'in. He was treated in the home of Sa‘d ibn Maṣ‘ūd al-Thaqafī until his wounds were cured. He then returned to Madīnah. He remained wounded from the stab, suppressing his anger and swallowing his rage, out of grief and pain from his own supporters until he رضي الله عنه passed away at the end of Ṣafar, 47 AH at the age of 45 years and 6 months. Some say that he was born in the third year after Hijrah, during Ramadān. His Imāmah lasted for six years and five months.¹

1 Al-Nawbakhtī: *Firaq al-Shī‘ah*, pg. 46.

A group remained loyal to Ḥasan رَحْمَةُ اللَّهِ عَنْهُ after the truce and pledged allegiance to Mu‘āwiyah رَحْمَةُ اللَّهِ عَنْهُ with him. They submitted and proved their loyalty throughout their lives from 41 AH to 60 AH. At the head of such people were the sons and household members of Sayyidunā ‘Alī رَحْمَةُ اللَّهِ عَنْهُ, viz. Ḥusayn, Muḥammad ibn al-Ḥanafiyyah, ‘Abd Allāh ibn ‘Abbās, the sons of ‘Aqīl, the sons of Ja‘far, and other senior members of the Banū Hāshim from the family of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. They held the same beliefs as the general Muslims—the Ṣahābah of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—without excommunicating anyone or labelling any Muslim a transgressor. They remained united, in total agreement, putting the dissension that occurred behind them and ignoring the incidents that transpired. They remained brothers and inter-married as mentioned in detail previously.

The Kaysāniyyah

A group turned away from Ḥasan and Ḥusayn رَحْمَةُ اللَّهِ عَنْهُ and affirmed the Imāmah of Muḥammad ibn al-Ḥanafiyyah. They were later named the Kaysāniyyah. They gained strength and power after Ḥasan رَحْمَةُ اللَّهِ عَنْهُ concluded peace with Mu‘āwiyah رَحْمَةُ اللَّهِ عَنْهُ. They held the same beliefs as the Saba’iyyah. They evolved rapidly in the upcoming days and splintered into many Shī‘ī sects, as we will soon enumerate. Al-Nawbakhtī al-Shī‘ī has listed them in the sects that spawned after Sayyidunā ‘Alī رَحْمَةُ اللَّهِ عَنْهُ’s martyrdom and counted them as one of the three who lived in the time of Ḥasan رَحْمَةُ اللَّهِ عَنْهُ. He says:

فَلِمَا قُتِلَ عَلَيْ رَضِيَ اللَّهُ عَنْهُ افْتَرَقَتِ الْيَتِيمَةُ الَّتِي ثَبَّتَ عَلَيْ إِمَامَتِهِ فَصَارُوا فِرَقاً
ثَلَاثَةً أَوْلَى السَّبَيْئَةِ وَثَانِيَا فِرْقَةً قَالَتْ يَامَامَةُ مُحَمَّدُ بْنُ الْحَنْفِيَّةِ لِأَنَّهُ كَانَ
صَاحِبَ رَأْيِهِ يَوْمَ الْبَصْرَةِ دُونَ أَخْوِيهِ فَسَمِّوُا الْكِيْسَانِيَّةَ وَإِنَّمَا سَمِّوَا

بذلك لأن المختار بن أبي عبيد الثقفي كان رئيسهم وكان يلقب كيسان وهو الذي طلب بدم الحسين بن علي رضي الله عنهمَا وثاره حتى قتل من قتلته وغيرهم من قتل وادعى أن محمد بن الحنفية أمره بذلك وأنه الإمام بعد أبيه وإنما لقب المختار كيسان لأن صاحب شرطه المكتنى بأبي عمرة كان اسمه وكان أفرط في القول والفعل والقتل من المختار جداً وكان يقول أن محمد بن الحنفية وصي علي بن أبي طالب وأنه الإمام وأن المختار قيمه وعامله ويكره من تقدم علياً ويكره أهل صفين والجمل وكان يزعم أن جبريل عليه السلام يأتي بالوحي من عند الله عز وجل فيخبره ولا يراه وروى بعضهم أنه سمي بكيسان مولى علي بن أبي طالب عليه السلام وهو الذي حمله على الطلب بدم الحسين بن علي عليه السلام ودله على قتلته وكان صاحب سره ومؤامره والغالب على أمره

After 'Alī عليه السلام was killed, those who remained upon his Imāmah split into three sects. Firstly, the Saba'iyyah. Secondly, a sect who claimed the Imāmah of Muḥammad ibn al-Ḥanafiyyah as he held the flag of his father on the Day of Baṣrah (Jamal), and not his other two brothers. They were named the Kaysāniyyah. They were given this name because Mukhtār ibn Abī 'Ubayd al-Thaqafī, titled Kaysān, was their leader. He is the very person to demand retaliation and vengeance for Ḥusayn ibn 'Alī رضي الله عنهما. He killed a number of his murderers as well as others claiming that Muḥammad ibn al-Ḥanafiyyah commanded him such and that he is the Imām after his father.

Mukhtār was titled Kaysān as this was the name of the commander of his police force, with the agnomen Abū 'Amrah. Kaysān had gone to great extremes in speaking, acting, and killing on behalf of Mukhtār. He would claim that Muḥammad ibn al-Ḥanafiyyah is the Waṣī of 'Alī ibn Abī Ṭalib and the

Imām and that Mukhtār is his custodian and governor. He excommunicated those who preceded ‘Alī and those who fought in Ṣiffīn and Jamal. He believed that Jibrīl عليه السلام brings revelation from Allah—the Mighty and Majestic—and informs him, but he does not see the former. Some of them narrate that he was named Kaysān after the freed slave of ‘Alī ibn Abī Ṭālib عليهما السلام. He is the very one who incited him to seek vengeance for Husayn ibn ‘Alī عليهما السلام and notified him of his killers. He was his confidant, advisor, and overwhelmed his affairs.¹

Accordingly, al-Shahrastānī states:

ومن قالوا إن الإمام ثبت بالنص اختلقو بعد علي عليه السلام فمنهم من قال إنما نص على ابنه محمد بن الحنفية وهو لاء هم الكيسانية وأما من لم يقل بالنص على محمد بن الحنفية فقال بالنص على الحسن والحسين وقال الإمام في الأخوين الحسن والحسين

Those who assert that Imāmah is established by textual evidence differ after ‘Alī عليه السلام. Some of them affirm that he instated his son Muḥammad ibn al-Ḥanafiyyah. These are the Kaysāniyyah. Those who do not agree with textual evidence for Muḥammad ibn al-Ḥanafiyyah, affirm the same for Ḥasan and Ḥusayn and state, “Imāmah rests with the two brothers, Ḥasan and Ḥusayn.”²

Al-Qādī al-Nu‘mān³ al-Shī‘ī al-Fātīmī or Twelver—according to various views—holds the same stance:

1 *Firaq al-Shī‘ah*, pg. 44,45; *Rijāl al-Kashshī*, pg. 117.

2 *Al-Milal wa al-Nihāl*, 1/28-29, footnotes.

3 He is Abū Ḥanīfah, al-Nu‘mān ibn Abī ‘Abd Allāh Muḥammad ibn Maṇṣūr ibn Aḥmad ibn al-Ḥayawān al-Tamīmī al-Maghribī (Moroccan). He lived in the first half of the fourth century hijrī. He died in Cairo in 634 AH. The Fatimid Imām al-Mu‘izz li Dīn Allāh led his Ṣalāt al-Janāzah. He is one of the three distinguished Fatimid missionaries.

فقال قوم إنه الإمام	واختلفوا وكثر الكلام
وأسقطوا الحسن والحسينا	بعد عليٍّ والوصيٍّ فينا
بل هو فيٰ شعب برضوى قد ثبت	ثم غلوا فيه فقالوا لم يمت
يأته قالوا رزق من ربه	بين أسود فيه وكلوا به

They differed and debated at length.

Some said, “Indeed, he is the Imām,

and Waṣī after ‘Alī, amongst us.”

They discarded Ḥasan and Ḥusayn.

They further fell into extremism regarding him and said that he did not die,

but rather is stationed in the Raḍwā gorge,

between the black in it, empowered.

They say his sustenance comes from his Rabb.¹

Scholars of the ahl al-Sunnah who have discussed the Kaysāniyyah:

» Al-Baghdādī: *al-Farq bayn al-Firaq*

» Al-Ash‘arī: *Maqālāt al-Islāmiyyīn*

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He is their authority, forerunner, and leader. He is the contemporary of four of the Fatimid Khulafā’ from al-Mahdī—founder of the Fatimid dynasty in Morocco—to al-Mu‘izz li Dīn Allāh in Egypt. *Muqaddamat al-Da‘ā’im*, pg. 12,13. The Twelver Shī‘ah attribute him to their sect. (See al-Nūrī al-Ṭabārī: *Mustadrak al-Wasā’il*.)

1 Al-Qādī al-Nu‘mān: *al-Urjūzah al-Mukhtārah*, pg. 224-225.

- » Al-Miltī: *al-Tanbīh*
- » Al-Rāzī: *I'tiqādāt Firaq al-Muslimīn wa al-Mushrikīn*
- » Al-Asfarāyīnī: *al-Tabṣīr*
- » Ibn Khaldūn: *Tārikh Ibn Khaldūn*
- » Ibn Ḥazm: *al-Faṣl*
- » As well as al-Maqrīzī and other scholars of the Ahl al-Sunnah.¹

Some Shī'ah revert while the Ideologies of the Saba'iyyah spread

A group discarded *Tashayyu'* altogether after Ḥasan's رَحْمَةَ اللَّهِ عَنْهُ reconciliation with Mu'āwiyah رَحْمَةَ اللَّهِ عَنْهُ and did not regard themselves as Shī'ah thereafter.

لما واعد الحسن معاوية وأخذ المال الذي بعث به إليه وصالح معاوية
الحسن طعنوا فيه وخالفوه ورجعوا عن إمامته فدخلوا في مقوله جمهور
الناس

When Ḥasan reconciled with Mu'āwiyah and accepted the wealth he sent for him, and Mu'āwiyah made peace with Ḥasan, they criticised him and opposed him and renounced his Imāmah, thus entering into the stance of majority of the people.²

As regards the Saba'iyyah, they spread extensively during this time. The Shī'ī Historian affirms this saying:

1 *Al-Farq bayn al-Firaq*, pg. 38; *Maqālāt al-Islāmiyyīn*, 1/89; *al-Tanbīh*, 29,138; *I'tiqādāt Firaq al-Muslimīn wa al-Mushrikīn*, pg. 62; *al-Tabṣīr*, pg. 35; *Ibn Khaldūn*, pg. 198; *Ibn Ḥazm: al-Faṣl*, 4/179.

2 *Al-Nawbakhtī: Firaq al-Shī'ah*, pg. 46.

فقد ظهرت هذه البدعة الضالة وسرت سريان الوباء إلى نفر من أهل العراق

This deviant innovation surfaced and spread like cancer amongst the Iraqis.

He then mentions the reasons for its spread among them, quoting from *Ibn Abī al-Hadīd*:

كانوا من ركاك البصائر وضعفها على حال مشهور فلا عجب من مثلهم أن تستخفهم المعجزات التي رأوها من علي رضي الله عنه فيعتقدوا في أصحابها أن الجوهر الإلهي قد حل فيه وقد قيل إن جماعة من هؤلاء من نسل النصارى واليهود وقد كانوا سمعوا من آبائهم وسلفهم القول بالحلول في أنبيائهم فاعتقدوا فيه رضي الله عنه مثل ذلك ويجوز أن يكون أصل هذه المقالة من قوم ملحدين أرادوا إدخال الإلحاد في دين الإسلام

They were of those with poor and weak insight to a well-known level. It comes with no surprise that their like would be carried away by the miracles performed by ‘Alī, believing that the Divine essence became incarnate in him. It is said that a group of them are from the progeny of the Christians and Jews. They heard from their forefathers and predecessors of the ideology of incarnation in their *Ambiyā’*. They thus believed regarding him [‘Alī] the same. It is possible that the basis of this ideology came from heretics who intended to insert *ilhād* (heresy) in the *Dīn* of Islam.¹

The Shī‘ah during the Era of Ḥusayn

After Ḥasan رَحْمَةُ اللَّهِ عَلَيْهِ passed away and the Shī‘ah gathered around his brother, Ḥusayn رَحْمَةُ اللَّهِ عَلَيْهِ, a major event occurred, a catastrophic disaster

1 Muhammad Ḥusayn al-Zayn: *al-Shī‘ah fī al-Tārīkh*, pg. 105.

struck. Oh! It is Ḥusayn’s ‘rebellion’ against Yazīd ibn Mu‘āwiyah after his father’s demise and Ḥusayn’s murder at Karbalā’. Allow us to pause for a moment before discussing the fragmenting of the Shī‘ah after this catastrophe, to mention the Shī‘ah’s desertion and betrayal of Ḥusayn.

Shī‘ah’s Desertion and Betrayal of Ḥusayn

The extremist Shī‘ī Historian al-Ya‘qūbī mentions that once Yazīd ibn Mu‘āwiyah assumed the khilāfah after his father, he wrote to his governor over Madīnah, Walīd ibn ‘Uqbah ibn Abī Sufyān, to take Bay‘ah from Ḥusayn ibn ‘Alī. Walīd requested this from him, but Ḥusayn left for Makkah and resided there for many days. The Iraqis wrote to him and sent messengers upon messengers to him. The last letter he received was from Hāni’ ibn Abī Hāni’ and Sa‘īd ibn ‘Abd Allāh al-Khath‘amī stating:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لِلْحُسَيْنِ بْنِ عَلَىٰ مِنْ شَيْعَتِهِ الْمُؤْمِنِينَ
وَالْمُسْلِمِينَ أَمَا بَعْدَ فَحَمِّلْ هَلَا إِنَّ النَّاسَ يَتَظَرَّرُونَكَ لَا إِمَامَ لَهُمْ غَيْرُكَ
فَالْعِجْلُ ثُمَّ الْعِجْلُ وَالسَّلَامُ

In the Name of Allah, the Most Beneficent, the Most Merciful. To Ḥusayn ibn ‘Alī from his believing submissive partisans (Shī‘ah). After introduction, come over as people await you. They have no Imām besides you. Make haste and come quickly. Peace.¹

The Shī‘ī Historian al-Mas‘ūdī writes:

وَلَمَّا مَاتَ مَعَاوِيَةَ رَأَسَلَ أَهْلَ الْكَوْفَةَ إِلَى الْحُسَيْنِ بْنِ عَلَىٰ أَنْ قَدْ جَبَسْنَا
أَنفَسْنَا عَلَىٰ بِيَعْتَكَ وَنَحْنُ نَمُوتُ دُونَكَ وَلَسْنَا نَحْضُرُ جَمَعَةً وَلَا جَمَاعَةً

1 *Tārīkh al-Ya‘qūbī*, 2/241,242; *al-Irshād*, pg. 203; *Kashf al-Ghumma*, 2/32.

After Mu‘āwiyah’s demise, the Kūfans¹ sent letters to Ḥusayn ibn ‘Alī saying, “We have certainly held ourselves back for your Bay‘ah. We will die defending you. We do not attend Jumu‘ah or congregational ṣalāh.”²

1 Yes, Kūfah—the headquarters of the Shī‘ah and a fertile breeding ground. They said regarding it:

وأما الكوفة وسواتها فهناك شيعة علي بن أبي طالب وأما البصرة فعشانة تدين بالكافر وأما الجزيرة فمحروبة
مارقة وأما أهل الشام فليس يعرفون إلا آل أبي سفيان وطاعةبني مروان وأما أهل مكة والمدينة فقد غلب عليهما
أبو بكر وعمر

Kūfah and its surroundings, there reside the Shī‘ah of ‘Alī ibn Abī Ṭālib. As regards to Baṣrah, it is ‘Uthmāniyyah who adhere to abstention. Jazīrah is the [land of the] deviate Ḥarūriyyah. The people of Syria on the other hand know nothing but the family of Abū Sufyān and obedience to the sons of Marwān. The people of Makkah and Madīnah have been overpowered by Abū Bakr and ‘Umar. [Al-Riḍā: ‘Uyūn al-Akhbār, quoting from *al-Shī‘ah fī al-Tārīkh*.]

They report from Ja‘far that he said:

إِنَّ اللَّهَ عَرَضَ وَلَا يَتَنَا عَلَى أَهْلِ الْأَمْصَارِ فَلَمْ يَقْبَلُهَا إِلَّا أَهْلُ الْكُوفَةِ

Certainly, Allah presented our Wilāyah to the residents of the cities but none accepted it except the residents of Kūfah. [Baṣā’ir al-Darajāt, vol. 2, chapter 10.]

Moreover, al-Kulaynī reports from ‘Abd Allāh al-Walīd al-Kindī:

قال دخلنا على أبي عبد الله عليه السلام في زمن مروان فقال من أنتم فقلنا من أهل الكوفة فقال ما بلدة من البلدان
أكثر محبًا لنا من أهل الكوفة ولا سيما هذه العصابة إن الله جل ذكره هداكم لأمر جهله الناس وأحببتمونا وأبغضتنا
الناس واتبعتمونا وخالفنا الناس وصدقتمونا وكذبنا الناس فأحياكم الله محيانا وأماتكم مماتا

He said: We entered the presence of Abū ‘Abd Allāh عليه السلام during Marwān’s time.

He asked, “Who are you?”

We said, “We are Kūfans.”

He said, “There is no city with more of our lovers than the residents of Kūfah, especially this group. Indeed, Allah, whose remembrance is magnificent, guided you to an aspect of which people are ignorant. You loved us while people hated us, you followed us whereas people opposed us, and you believed in us while people belied us. May Allah grant you life like us and death like us. [Al-Rawdah min al-Kāfi.]

2 *Murūj al-Dhahab*, 3/54.

Another letter contains the words:

فَقَدْ اخْضَرَتِ الْجَنَّاتُ وَأَيْنَعَتِ الشَّمَارُ إِذَا شَئْتَ فَأَقْبِلْ عَلَى جَنْدِكَ
مِجَنَّدَةٌ

The gardens have turned green and the fruits have ripened.
When you desire, come to a mobilised army ready for you.¹

When letters poured in in abundance and the desire of the Kūfans intensified, he sent Muslim ibn ‘Aqīl ibn Abī Ṭālib to them and wrote to them that he will reach soon after his letter. Muslim reached Kūfah and they gathered around him. They pledged allegiance to him, promised him, and made a covenant with him. They gave him assurance of support, partisanship, and loyalty.²

Al-Mufīd adds:

فَبَايِعُوهُ وَهُمْ يَكُونُونَ وَتَجَاوِزُ عَدْهُمْ ثَمَانِيَّةُ عَشَرَ أَلْفًا

They pledged allegiance to him while they were crying. Their numbers exceeded 18 000.³

After a few days, a letter from Muslim ibn ‘Aqīl reached him:

إِنَّ لَكَ مائَةَ أَلْفٍ وَلَا تَتَأْخِرْ

You have a hundred thousand [supporters]. Do not delay.⁴

Ḥusayn رَضِيَ اللَّهُ عَنْهُ thus set out towards Kūfah. Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ of the Banū Hāshim—leader of ‘Alī’s رَضِيَ اللَّهُ عَنْهُ armies and his special consultant, the

1 Al-Ṭabarī: *A’lām al-Warā*, pg. 223; *al-Irshād*, pg. 220.

2 *Tārīkh al-Ya‘qūbī*, 2/242.

3 *Al-Irshād*, pg. 220.

4 *Ibid.*

experienced, proficient individual, one fully cognisant of the Shī‘ah of his time—approached him and advised him, as related by al-Shī‘ah al-Mas‘ūdī:

يا ابن عم قد بلغني أنك ت يريد العراق وإنهم أهل غدر وإنما يدعونك للحرب فلا تتعجل وإن أبىت إلا محاربة هذا الجبار وكرهت المقام بمكة فاشخص إلى اليمن فإنها في عزلة ولك فيها أنصار وإن وان فاًقِم بها وبث دعاتك واتكتب إلى أهل الكوفة وأنصارك بالعراق أن يخرجوا أميرهم فإن قروا على ذلك ونفوه عنها ولم يكن بها أحد يعاديك أتىهم وما أنا لغدرهم بأمن وإن لم يفعلوا أقمت بمكانتك إلى أن يأتي الله بأمره فإن فيها حصوناً وشعوباً فقال الحسين يا ابن عم إني لأعلم أنك لي ناصح وعلي شقيق ولكن مسلم بن عقيل كتب إلي باجتماع أهل المصر على بيعتي ونصرتي وقد أجمعوا على المسير إليهم قال إنهم من خبرت وجربت وهم أصحابك وأخوك وقتلتك غالباً مع أميرهم ما أصدقه وما أحناك به وأخبر بهم إنك لو قد خرجمت فبلغ ابن زياد خروجك واستنفرهم إليك وكان الذين كتبوا إليك أشد من عدوك فإن عصيتي وأبىت إلى الخروج إلى الكوفة فلا تخرج نسائك ولدك معك فوالله إني لخائف أن تقتل كما قتل عثمان ونساؤه ولده ينظرون إليه

O cousin, it has reached me that you intend Iraq. They are definitely devious. They only call you for war, so do not rush. If you refuse except to battle this tyrant and you dislike remaining in Makkah, then journey to Yemen. It is isolated and you will have supporters and brothers there. Stay there and send your callers. Write to the people of Kūfah and your supporters in Iraq to remove their governor. If they have the ability to do this and exile him and there is none to act in opposition to you, then go to them. I do not feel safe from their betrayal. If they cannot,

you remain where you are—as it has forts and tribes—until Allah decides His matter.

Ḥusayn said, “O cousin, I know that you are my well-wisher and compassionate towards me. However, Muslim ibn ‘Aqīl has written to me of the gathering of the people of the city to pledge allegiance to me and support me. I have decided to travel to them.”

He said, “They are those who abandoned you and you have experience with them. They are the companions of your father and your brother, and your killers tomorrow with their leader—How true, how wise, and how informed of them he is! — If you rebel and Ibn Ziyād hears of your rebellion, he will mobilise people against you. Those who wrote to you are sterner than your enemy. If you disobey me and refuse except to leave to Kūfah, then do not take your women and children with, for by Allah, I fear that you will be killed as ‘Uthmān was killed while his wives and children looked on.”¹

This is what ‘Abd Allāh ibn ‘Abbās رضي الله عنهما told him. He had a lofty rank in the eyes of Sayyidunā ‘Alī رضي الله عنهما, which is not hidden from anyone, to the extent that the Shī‘ī al-Mufid writes:

كان أمير المؤمنين يتعشى ليلة عند الحسن وليلة عند الحسين وليلة عند
عبد الله بن العباس

Amīr al-Mu’mīnīn would eat supper one night by Ḥasan, one night by Ḥusayn, and one night by ‘Abd Allāh ibn ‘Abbās.²

1 *Murūj al-Dhahab*, 3/55.

2 *Al-Irshād*, 3/55.

This is his stance towards the Shī'ah. Why should he not have this stance, when Sayyidunā 'Alī رضي الله عنه himself remarked:

لوددت أن معاوية صارفي بكم صرف الدينار بالدرهم فأخذ مني عشرة
منكم وأعطاني رجلاً منهم

I wish that Mu'āwiyah exchanged his men for you, like gold coins
for silver coins; him taking ten of you and giving me one of his.¹

Abū Bakr ibn Hishām supported Ibn 'Abbās رضي الله عنهما in describing the Shī'ah as disloyal and treacherous and advised Husayn رضي الله عنه not to travel to them. Shī'ī al-Mas'ūdī relates:

دخل أبو بكر بن الحارث بن هشام على الحسين فقال يا ابن عم إن
الرحم يظائرني عليك ولا أدرى كيف أنا في النصيحة لك فقال يا أبا بكر
ما أنت من يستغش ولا يتهم فقل فقال أبو بكر كان أبوك أقدم سابقة
وأحسن في الإسلام أثراً وأشد بأساً والناس له أرجى ومنه أسمع وعليه
أجمع فسار إلى معاوية والناس مجتمعون عليه إلا أهل الشام وهو أعز
منه فخذلوه وتناقلوا عنه حرضاً على الدنيا وضناً بها فجرعوه الغيط
وخلالفوه حتى صار إلى ما صار إليه من كرامة الله ورضوانه ثم صنعوا
ب أخيك بعد أخيك ما صنعوا وقد شهدت ذلك كله ورأيته ثم أنت تريد
أن تسير إلى الذي عدوا على أخيك وأخيك تقاتل بهم أهل الشام وأهل
العراق ومن هو أعد منك وأقوى الناس منه أخوف وله أرجى فلو
بلغهم مسرك إليهم لاستطعوا الناس بالأموال وهم عبيد الدنيا فقاتلوك
من وعدك أن ينصرك ويخذلك من أنت أحب إليه ممن ينصره فاذكر الله
في نفسك فقال الحسين جراك الله خيراً يا ابن عم فقد أجهدك رأيك
ومهما يقض الله يكن فقال إنا لله وعند الله نحتسب يا أبا عبد الله ثم

¹ Nahj al-Balāghah.

دخل على الحارث بن خالد بن العاص بن هشام المخزومي والي مكة
وهو يقول كم نرى ناصحاً فيعصى وظنين المغيب يلغي نصيحاً فقال وما
ذاك فأخبره بما قال للحسين فقال نصحت له ورب الكعبة

Abū Bakr ibn al-Ḥārith ibn Hishām entered Ḥusayn’s presence and submitted, “O cousin, family ties are urging me towards you. I do not know how I should advise you.”

Ḥusayn said, “O Abū Bakr, you are not among those considered ignorant or accused. Speak.”

Abū Bakr said, “Your father enjoys the earliest precedence, leaves the most beautiful mark in Islam, and was the strongest. People had great hopes in him, they listened to him, and gathered upon him. He travelled to Mu‘āwiyah while people were unanimous upon him, except the people of Syria—and he was more honourable. Yet, they abandoned him and felt burdened by him, out of greed for the world and due consideration for it. They filled him with fury and opposed him until he ended up where he ended up, from the honour and approval of Allah. They then treated your brother after your father harmfully. You witnessed and saw all of that. Yet, you intend travelling to those who transgressed against your father and brother, to fight alongside them the people of Syria and the people of Iraq, and those who are greater in number and more powerful in strength than you? People fear him more and have greater hopes in him. If they hear of your journey to them, they will incite people with wealth, are people are slaves of the world. This will result in those who promised to support you fighting you, and those will abandon you to whom you are more beloved than those whom they are helping. Hence, remember Allah in your heart.”

Ḥusayn said, “May Allah reward you abundantly, O my cousin. Your stance has fatigued you. Whatever Allah decides will happen.”

He said, “We belong to Allah. We hope for that which is by Allah, O Abū ‘Abd Allāh.”

Abū Bakr thereafter entered the presence of Ḥārith ibn Khālid ibn al-Āṣ ibn Hishām al-Makhzūmī—the governor of Makkah—and said: “How many an advisor we see being disobeyed while the unreliable, absent is taken as a well-wisher.”

“What is this,” Ḥārith enquired.

Abū Bakr informed him of his advice to Ḥusayn to which he remarked, “You have advised him sincerely, by the Rabb of the Ka’bah.”¹

Let us relate the entire incident from the Shī’ah themselves so you may be well acquainted of their treachery and cowardice. Al-Mas’ūdī writes:

واتصل خبر مجيء مسلم الكوفة بيزيد فكتب إلى عبيد الله بن زياد بتولية الكوفة فخرج من البصرة مسرعاً حتى قدم الكوفة على الظهر فدخلها في أهلها وحشمه وعليه عمامة سوداء قد تلثم بها وهو راكب بغلة والناس يتوقعون قدوم الحسين فجعل ابن زياد يسلم على الناس فيقولون وعليك السلام يا ابن رسول الله قدمت خير مقدم حتى انتهى إلى القصر وفيه النعمان بن بشير فتحصن فيه ثم أشرف عليه فقال يا ابن رسول الله مالي وما لك وما حملك على قصد بلدي من بين البلدان فقال ابن زياد لقد طال نومك يا نعيم وحسن اللثام عن فيه فعرفه ففتح له وتنادى الناس ابن مرjanة وحصبوه بالحصباء ففاقتهم ودخل القصر ولما

¹ *Murūj al-Dhahab*, 3/56.

اتصل خبر ابن زياد بمسلم تحول إلى هانئ بن عروة المرادي ووضع ابن زياد الرصد على مسلم حتى علم بموضعه فوجه محمد بن الأشعث بن قيس إلى هانئ فجاءه فسأله عن مسلم فأنكره فأغاظ له ابن زياد القول فقال هانئ إن لزياد أبيك عندي بلاء حسناً وأنا أحب مكافأته به فهل لك في خير قال ابن زياد وما هو قال تشخيص إلى أهل الشام أنت وأهل بيتك سالمين بأموالكم فإنه قد جاء حق من هو أحق من حرقك وحق صاحبك فقال ابن زياد أدنوه مني فأدنوه منه فضرب وجهه بقضيب كان في يده حتى كسر أنفه وشق حاجبه ونشر لحم وجنته وكسر القضيب على وجهه ورأسه وضرب هانئ بيده إلى قائم سيف شرطي من تلك الشرط فجاذبه الرجل ومنعه السيف وصاح أصحاب هانئ بالباب قتل صاحبنا فخافهم ابن زياد وأمر بحبسه في بيته إلى جانب مجلسه وأخرج إليهم ابن زياد شريحاً القاضي فشهد عندهم أنه حي لم يقتل فانصرفوا ولما بلغ مسلم ما فعل ابن زياد بهانئ أمر منادياً فنادي يا منصور وكانت شعاراتهم فتتادى أهل الكوفة بها فاجتمع إليه في وقت واحد ثمانية عشر ألف رجل فسار إلى ابن زياد فتحصن منه فحصروه في القصر فلم يمس مسلم ومعه غير مائة رجل فلما نظر إلى الناس يتفرقون عنه سار نحو أبواب كندة فما بلغ الباب إلا ومعه منهم ثلاثة ثم خرج من الباب فإذا ليس معه منهم أحد فبقي حائراً لا يدرى أين يذهب ولا يجد أحداً يدله على الطريق فنزل عن فرسه ومشى متلداً في أزقة الكوفة لا يدرى أين يتوجه حتى انتهى إلى باب مولاة للأشعث بن قيس فاستلقاها ماء فسقته ثم سأله عن حاله فأعلمه بقضيته فرقت له وآوته وجاء ابنها فعلم بموضعه فلما أصبح غداً إلى محمد بن الأشعث فأعلمه فمضى ابن الأشعث إلى ابن زياد فأعلمه

News of Muslim's arrival in Kūfah reached Yazīd who consequently wrote to 'Ubayd Allāh ibn Ziyād appointing him governor over Kūfah. 'Ubayd Allāh left Baṣrah with haste and

arrived in Kūfah mounted. He entered the city among his guards and servants, covering his face with a black turban, riding a mule. People were anticipating the arrival of Ḥusayn. Ibn Ziyād began greeting the people, who were replying, “And peace be upon you, O son of Rasūlullāh ﷺ. You have arrived at the best abode.”

He travelled until he reached the palace which housed Nu‘mān ibn Bashīr, who was well protected in it. Nu‘mān gazed at him from the palace and said, “O son of Rasūlullāh! What is the matter of you and I? What has urged you to choose my city out of all the cities?”

Ibn Ziyād said, “Your sleep has definitely extended, O Nu‘aym.” Ibn Ziyād removed the cover from his face. Nu‘mān immediately recognised him and opened for him. People began calling out, “Ibn Marjānah,” and throwing stones at him. Ibn Ziyād managed to escape and entered the palace.

When the news of Ibn Ziyād reached Muslim, he moved to Hāni’ ibn ‘Urwah al-Murādi’s place. Ibn Ziyād sent scouts to find out Muslim’s whereabouts. Muḥammad ibn al-Ash‘ath ibn Qays directed him to Hāni’. Ibn Ziyād approached Hāni’ and asked him about Muslim. He denied [having any knowledge] so Ibn Ziyād spoke very harsh to him. Hāni’ said, “Your father, Ziyād, has favoured me and I wish to repay him for it. Do you desire any good?”

“What is it?” asked Ibn Ziyād.

He said, “Travel to the people of Shām with your family, safely with your wealth, for certainly the right of one more deserving of it than you and your friend has come.”

Ibn Ziyād told his guards to bring Hāni' close and they complied. He smote the latter's face with a rod in his hand, severing his nose, cutting his eyebrow, and scattering the flesh of his cheek. He broke the rod on the latter's face and head. Hāni' stretched his hand to the sword handle of one of the policemen there, but the man tugged with him and prevented him from taking the sword. Hāni's friends screamed at the door, "Our friend has been killed." Ibn Ziyād feared them so he ordered that Hāni' be detained in the house adjacent to his seating place and brought Qādī Shurayḥ who testified before them that he is alive and has not been killed. They thus left.

When Muslim heard of how Ibn Ziyād treated Hāni', he commanded someone to call out, "Yā Manṣūr!" This was their call. The residents of Kūfah began chanting this. At once, eighteen thousand people gathered by him. He set out for Ibn Ziyād, who locked himself in the palace. They surrounded his palace. Muslim did not realise, but hardly a hundred men were now with him. When he saw people deserting him, he went to the houses of the Kindah. When he reached the door, only three people were with him. By the time he exited from the door, no one was in sight. He remained confused, not knowing where to go and not finding anyone to show him the way. He alighted from his horse and walked, turning helplessly left and right in the streets of Kūfah, not knowing where to head. Finally, he reached the door of a slave girl belonging to Ash'ath ibn Qays. He asked her for water and she provided him with the same before asking of his condition. He informed her of his situation. She felt pity for him and sheltered him. Her son came and learnt of his whereabouts.

Next morning, he went to Muḥammad ibn al-Ash'ath and informed him who in turn went to Ibn Ziyād to inform him.¹

Ibn Ziyād killed Muslim as well as Hāni' ibn 'Urwah, who cried: "O family of Murād"—and he was their shaykh and leader. On that day, he rode among four thousand armoured men and eight thousand warriors on foot. When his allies from Kindah and other areas responded, he was among 30 000 armoured men. Their leader did not find any of them as failures and deserters.²

When Ḥusayn رَحْمَةُ اللَّهِ عَلَيْهِ reached Qādisiyyah, Ḥurr ibn Yazīd al-Tamīmī met him and asked him, "Where are you heading, O son of Rasūlullāh?"

"I intend this city [Kūfah]," he replied.

Ḥurr informed him of Muslim's murder and what transpired before advising him, "Return, as I have not left behind me any goodness, I hope for you." He thought of returning but Muslim's brothers told him, "By Allah, we will not return until we take our vengeance or all of us are killed." Ḥusayn said, "There is no goodness in living without you."³

He then told the people:

أَمَّا بَعْدُ فَإِنَّهُ قَدْ أَتَانَا خَبْرُ فَطْيَعِ قَتْلِ مُسْلِمٍ بْنِ عَقِيلٍ وَهَانِئٍ بْنِ عَرْوَةِ وَعَبْدِ اللَّهِ بْنِ يَقْطَرٍ وَقَدْ خَذَلَنَا شَيْعَتَنَا فَمَنْ أَحَبَّ مِنْكُمُ الْاِنْصَارَ فَلَيَنْصُرْ فِي غَيْرِ حَرْجٍ لَيْسَ مَعَهُ ذَمَّا مَا فَتَرَقَ النَّاسُ عَنْهُ وَأَخْذَنَوْا يَمِينًا وَشَمَالًا حَتَّىٰ بَقِيَ فِي أَصْحَابِهِ الَّذِينَ جَاءُوا مَعَهُ مِنَ الْمَدِينَةِ وَنَفَرَ يَسِيرَ مَمْنَ اَنْضَمُوا إِلَيْهِ وَإِنَّمَا فَعَلَ ذَلِكَ لِأَنَّهُ رَضِيَ اللَّهُ عَنْهُ عَلِمَ أَنَّ الْأَعْرَابَ الَّذِينَ

1 *Murūj al-Dhahab*, 3/57-58.

2 *Murūj al-Dhahab*, 3/59.

3 *Murūj al-Dhahab*, 3/60-61.

اتبعوه إنما اتبعوه وهم يظنون أنه يأتي بلدًا قد استقامت له طاعة أهله فكره أن يسروا معه إلا وهم يعلمون على ما يقدمون فلما كان السحر أمر أصحابه فاستقوا ماء وأكثروا ثم ساروا حتى مر ببطن العقبة فنزل عليها فلقى شيخ من بنى عكرمة يقال له عمرو بن لوذان فسأله أين يريد فقال له الحسين رضي الله عنه الكوفة فقال الشيخ أنشدك لما انصرفت فوالله ما تقدم إلا على الأسنة وحد السيف وإن هؤلاء الذين بعثوا إليك لو كانوا كفوك مؤنة القتال ووطئوا لك الأشياء فقدمت عليهم كان ذلك رأياً فاما على هذه الحالة التي تذكر فإني لا أرى لك أن تفعل فقال له يا عبد الله ليس يخفى علي الرأي وإن الله تعالى لا يغلب على أمره

“After praise and salutation, shocking news has reached us—the killing of Muslim ibn ‘Aqīl, Hāni’ ibn ‘Urwah, and ‘Abd Allāh ibn Yaqṭar. Our Shī‘ah have deserted us. Whoever among you desires to return, should return without any reproach. I will not be offended in the least.”

People scattered in various directions until only his companions who came with him from Madīnah and a small group who joined remained. He only did this as he knew that the Bedouins who joined him only did so thinking that he is arriving in a city whose residents’ obedience to him is determined. He disliked them continuing with him except being fully cognisant of what they are approaching. At dawn, he ordered his companions to bring water and they brought plenty. They then travelled until they passed Baṭn ‘Aqabah and alighted there where they met an old man from the Banū ‘Ikrimah called ‘Amr ibn Lūdhān. The old man asked where he was heading to which Ḥusayn replied, “Kūfah.”

“I plead with you [in Allah’s name] not to go there,” entreated the old man. “By Allah, you are only advancing to spears and the edges

of swords. These men that have called you; had they sufficed you in fighting and trampling upon things for you, and you came to them, that would have been a good idea. But in this state of affairs you are mentioning, I do not think you should proceed.”

Husayn said to him, “O servant of Allah, I am not unaware of the best opinion. And indeed, Allah شَهِيدٌ عَلَيْهِ is not overpowered in His affair.”¹

He then proceeded to Kūfah and met one of the residents of Kūfah en route, who informed him of their betrayal, abandonment, and cowardice with the words:

لَيْسَ لَكَ بِالْكُوفَةِ نَاصِرٌ وَلَا شِيعَةٌ بَلْ نَتَخَوَّفُ أَنْ يَكُونُوا عَلَيْكَ

You do not have any supporters or partisans in Kūfah. In fact, we fear they are your enemies.²

When the Kūfan army faced him and he saw the very opposite of what they wrote, and their messengers denied writing to him, he told one of his companions:

أَخْرَجَ الْخَرْجَيْنِ الَّذِيْنَ فِيهِمَا كَتَبْهُمْ إِلَيْيَ فَأَخْرَجَ خَرْجَيْنِ مَمْلُوَّيْنِ كَتَبَا
فَنَشَرَتْ بَيْنَ يَدِيهِ

“Take out the two saddlebags which contain their letters to me.”

He took out two saddlebags filled with letters, which were then thrown in front of him.³

1 *Al-Irshād*, pg. 223; *A'lām al-Warā*, pg. 231,232; *Jilā' al-'Uyūn*, 2/540.

2 *Al-Irshād*, pg. 222.

3 *A'lām al-Warā*, pg. 232; *al-Irshād*, pg. 225, *Jilā' al-'Uyūn*, 2/541-542.

They denied sending the letters. He then travelled until Karbalā'. When the soldiers of the army against Ḥusayn رَضِيَ اللَّهُ عَنْهُ increased, he realised that there is no escape for him. He thus supplicated: "O Allah, decide between us and a nation who invited us to help us, but then fought us." He continued fighting until he was killed. May Allah be pleased with him. All those who were present at Ḥusayn's رَضِيَ اللَّهُ عَنْهُ murder—whether part of the army who fought against him or those directly involved in his killing were particularly from Kūfah. No Syrian joined them.¹

Al-Ya‘qūbī—the zealous Shī‘ī, as Wellhausen calls him, writes:

إِنَّ أَهْلَ الْكُوفَةِ لَمَا قُتِلُوهُ انتَهَبُوا مَضَارِبَهُ وَابْتَزُوا حَرْمَهُ وَحَمْلُوهُنَّ إِلَى
الْكُوفَةِ فَلَمَّا دَخَلُنَ إِلَيْهَا خَرَجَتْ نِسَاءُ الْكُوفَةِ يَصْرَخْنَ وَيَبْكِيْنَ فَقَالَ عَلَيِّ
بْنُ الْحَسِينِ هَؤُلَاءِ يَبْكِيْنَ عَلَيْنَا فَمَنْ قَتَلَنَا

After the Kūfans killed him, they looted his tent and robbed his personal belongings. They took his women to Kūfah. As they reached Kūfah, the women of Kūfah came out shouting and wailing. ‘Alī ibn al-Ḥusayn remarked, “These women cry over us. Who has killed us then?”²

Here we wish to establish what Wellhausen, the German Historian, sympathiser of the Shī‘ah mentions:

The crowd of the Kufans, however, is not keen to work in the hands of the government, but also does not step on the side of its opponents. Even those who have written letters to Husayn and sworn allegiance, abandon his predecessor and do not lift a hand for himself; they only watch his end from afar and cry.

1 *Murūj al-Dhahab*, 3/61.

2 *Tārīkh al-Ya‘qūbī*, 1/235.

Only a few venture out to share his fate, e.g., Abu Thumama, the treasurer, and Ibn Awsaja. For the rest, those who die for him met him accidentally, or are driven to him by human indignation at the last hour, although they have nothing to do with him and are not from his party at all. The contrast between the obliged ones who do nothing and those who are not obliged but put the former to shame is strongly emphasised and occasionally dramatically portrayed. It is worth noting that not only the Quraysh, but also the Ansar keep away from Husayn. No one left with him from Medina, and there were only a few of them among the Shi'ites in Kufa. The uprising in Medina in the year 63 was not undertaken for the Alids, and Ali b. Husayn kept himself out of it. Contrasting to these cowardly and disloyal stand the outspoken opponents of the Shī'ah—the officials and supporters of the Umayyad government. The opposition is not about religious beliefs.¹

Al-Baghdādī comments on this:

روافض الكوفة موصوفون بالغدر والبخل وقد سار المثل بهم فيهم حتى قيل أبخل من كوفي وأغدر من كوفي والمشهور من غدرهم ثلاثة أشياء أحدهما أنهم بعد قتل علي رضي الله عنه بايعوا ابنه الحسن فلما توجه لقتال معاوية غدروا به في سباق المدائن فطعنه سنان الجعفي في جنبه فصرعه عن فرسه وكان ذلك أحد أسباب مصالحته معاوية والثاني أنهم كاتبوا الحسين بن علي رضي الله عنه ودعوه إلى الكوفة لينصروه على يزيد بن معاوية فاغتر بهم وخرج إليهم فلما بلغ كربلاء غدروا به وصاروا مع عبيد الله بن زياد يدأ واحدة عليه حتى قتل الحسين وأكثر

¹ *Al-Khawārij wa al-Shī'ah*, pg. 134; Wellhausen: *The Religio-Political Opposition Parties in Early Islam*, pg. 77, 78.

عشيرته بكرباء والثالث غدرهم بزيد بن علي بن الحسين بن أبي طالب
 بعد أن خرروا معه على يوسف بن عمر ثم نكثوا بيعته وأسلموا عند
 اشتداد القتال حتى قتل وكان من أمره ما كان

The Rawāfiḍ of Kūfah are notorious for betrayal and stinginess. They have become proverbial in these qualities to the extent that it is said, “More miserly than a Kūfī. More disloyal than a Kūfī.” Three aspects of their betrayal are common.

1. After the murder of ‘Alī رَضِيَ اللَّهُ عَنْهُ, they pledged allegiance to his son, Ḥasan. When he advanced to meet Mu‘āwiyah on the battlefield, they betrayed him in the Sābāṭ of Madā’in. Thus, Sinān al-Ju‘fī stabbed him in his flank which caused him to fall off his horse. This is one of the reasons behind him [Ḥasan] reconciling with Mu‘āwiyah.
2. They wrote to Ḥusayn ibn ‘Alī رَضِيَ اللَّهُ عَنْهُ and invited him to Kūfah to assist him against Yazīd ibn Mu‘āwiyah. He was deceived by them and left towards them. When he reached Karbalā’, they betrayed him and joined ‘Ubayd Allāh ibn Ziyād as one force against him, which led to the slaying of Ḥusayn and majority of his family at Karbalā’.
3. They deserted Zayd ibn ‘Alī ibn al-Ḥusayn ibn [‘Alī ibn] Abī Ṭālib after rebelling with him against Yūsuf ibn ‘Umar. They broke their oath and threw in the towel when the fighting intensified, hence Zayd was martyred and history took its course.¹

These were the Shī‘ah; the Shī‘ah of ‘Alī, Ḥasan, and Ḥusayn رَضِيَ اللَّهُ عَنْهُمْ. This was their behaviour towards their Imāms and leaders.

1 *Al-Farq bayn al-Firaq*, 37.

Shi'ism Evolves into a Religious Cult after being purely Political

We have penned this incident in detail as major evolution took place in Shi'ism after this catastrophe. It began to assume a religious form and sectarian hue after being purely political. It considered the stance of Sayyidunā 'Alī رض and his children opposed to Mu'āwiyah رض and the Banū Umayyah. Wellhausen has been genuinely explicit on this when he mentions the martyrdom of Ḥusayn رض followed by the rising of Mukhtār in the guise of vengeance. He writes:

Shi'ism in Kufa was molting at that time. We have seen what it originally meant. It was an expression of the general political sentiment: Iraq's opposition to the Syrian rule. In the beginning, the *ashrāf* went along with the others and actually took the leading role. However, they failed in the face of danger, allowing the government to tame them and use them to suppress Shi'ite uprisings. This separated them from the Shi'a, who narrowed themselves into becoming a sect in opposition to the aristocracy and the tribal organisation. At the same time, they assumed a fanatic character as a result of the martyrdom of their heroes and saints. Already the followers of Sulayman b. Surad had intended to rise up in Kufa itself against the aristocracy of the tribes. But only Mukhtar brought this intention to fruition. And he also drew the *mawali* [freed slaves] into the movement. This was obvious because the movement, although hitherto carried by Arabs, had taken on a distinctly theocratic, non-national character and was directed against the born representatives of Arab rule.¹

¹ *Al-Khawārij wa al-Shī'ah*, pg. 167-168; *The Religio-Political Opposition Parties in Early Islam*, pg. 98.

Shi'ism began assimilating strange introduced ideologies just as it started splitting horribly. It became the sanctuary and refuge for those who desired to destroy Islam due to enmity or malice, those who wished to include the teachings of their forefathers—Judaism, Christianity, Zoroastrianism, Hinduism - as well as those who wished to remain independent and rebel against the state; all of these parties hid behind the veil of love for the Ahl al-Bayt, inventing whatever their passion desired behind it.

The stance of *Raj'ah* (Return) in Judaism crept into Shi'ism coupled with the Shī'ah claiming that the hellfire is forbidden upon every Shī'ī except for a little while just as the Jews had claimed, “*The fire will not touch us except for few days.*” Christian ideologies crept into Shi'ism with the idea that the connection of the Imām to Allah is as the connection of al-Masīh to Him. They claimed that divine attributes converged with non-divine attributes in the Imām and that nubuwwah and prophethood will never cease. Thus, whoever assumes divine attributes is a nabī. Under the umbrella of Shi'ism appeared the ideology of reincarnation, embodiment, re-embodiment, and similar ideologies well-known among the Barāhimah, Philosophers, and Persians before the advent of Islam. Some of the Persian masked themselves with Shi'ism and fought against the Umayyad State. They harboured aversion towards the Arabs and their rule and endeavoured to establish their independent rule.¹

It is reported that al-Maqrīzī stated:

إِنَّ الْفَرْسَ كَانُوا ذُوِّي سُعَةٍ وَعَلَوْ يَدٍ عَلَى جَمِيعِ الْأَمَمِ وَجَلَالَةِ الْخَطَرِ فِي
أَنفُسِهَا بِحِيثِ إِنَّهُمْ كَانُوا يَسْمُونُ أَنفُسَهُمُ الْأَحْرَارُ وَالْأَسِيَادُ وَكَانُوا يَعْدُونَ

1 Ahmad Amīn: *Fajr al-Islām*, pg. 276-277.

سائر الناس عيًّداً لهم فلما امتحنوا بزوال الدولة عنهم على أيدي العرب
وكان العرب عند الفرس أقل الأمم خطراً تعاظمهم الأمر وتضاعفت
لديهم المصيبة ورموا كيد الإسلام بالمحاربة في أوقات شتى وفي كل
ذلك يظهر الله الحق فرأوا أن كيده على الحيلة أنجع فأظهر قوماً منهم
الإسلام واستمروا أهل التشيع بإظهار محبة أهل البيت واستبشار ظلم
علي ثم سلكوا بهم مسالك شتى حتى أخرجوهم عن طريق الهدى

The Persians enjoyed an edge over other nations and held themselves in high esteem, calling themselves free and elite and considering all others their slaves. When they were afflicted with the fall of their state at the hands of the Arabs—especially when the Arabs were the least dangerous of all nations in their eyes—the matter weighed down heavily upon them and the calamity amplified in their sight. They wished to weaken Islam by battling against it on many occasions, but Allah gave victory to the truth on all these occasions. They thus felt that weakening it through indirect strategies would be more effective. A group of them entered the fold of Islam deceptively and attracted the Shī'ah by pronouncing love for the Ahl al-Bayt and 'Alī's رضي الله عنه innocence. They then took them on various routes and derailed them from the path of guidance.¹

Fragmenting of the Shī'ah

Let us now revert to their fragmenting and dissension after giving some detail on them and their failure to assist their leaders and those whom they claimed to love and support. After Sayyidunā Ḥusayn's رضي الله عنه martyrdom, the Shī'ah split into three sects as determined by al-Nawbakhtī.

¹ Al-Maqrīzī: *al-Khiṭāt*, quoting from *Fajr al-Islām*, pg. 77.

After Ḥusayn's murder, a group of his companions retracted saying, "The approach of Ḥasan and Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا are diverse in our eyes. If what Ḥasan رَضِيَ اللَّهُ عَنْهُ practiced was true, binding, and correct, i.e. reconciling with Mu'āwiyah and handing authority over to him when being unable to combat him despite the abundance and power of Ḥasan's supporters, then what Ḥusayn رَضِيَ اللَّهُ عَنْهُ practiced, i.e. battling against Yazīd ibn Mu'āwiyah with few supporters till all of his companions were killed, is incorrect and not binding, as Ḥusayn رَضِيَ اللَّهُ عَنْهُ had a greater excuse not to fight Yazīd and to seek reconciliation and peace than Ḥasan رَضِيَ اللَّهُ عَنْهُ had in submitting to Mu'āwiyah رَضِيَ اللَّهُ عَنْهُ. If what Ḥusayn رَضِيَ اللَّهُ عَنْهُ did was true, binding, and correct by fighting Yazīd ibn Mu'āwiyah until he and his children and companions were killed, then Ḥasan's رَضِيَ اللَّهُ عَنْهُ submission and refusal to fight Mu'āwiyah رَضِيَ اللَّهُ عَنْهُ despite his plentiful army is wrong." They thus fell into doubt regarding the Imāmah of the two and retracted and entered the belief of the masses. Ḥusayn's رَضِيَ اللَّهُ عَنْهُ companions remained on their original stance of his Imāmah until he passed on.

The Mukhtāriyyah Kaysāniyyah

They then split after his demise into three sects. One group claimed the Imāmah of Muḥammad ibn al-Ḥanafiyyah and believed that no one remained after Ḥasan and Ḥusayn رَضِيَ اللَّهُ عَنْهُm closer to Amīr al-Mu'minīn عَلَيْهِ السَّلَامُ than Muḥammad ibn al-Ḥanafiyyah, hence he is most deserving of Imāmah just as Ḥusayn رَضِيَ اللَّهُ عَنْهُ was most deserving after Ḥasan رَضِيَ اللَّهُ عَنْهُ than the sons of Ḥasan رَضِيَ اللَّهُ عَنْهُ. Muḥammad is thus the Imām after Ḥusayn رَضِيَ اللَّهُ عَنْهُ.

Another group claimed that Muḥammad ibn al-Ḥanafiyyah رَضِيَ اللَّهُ عَنْهُ is Imām al-Mahdī and he is the Waṣī of 'Alī ibn Abī Ṭālib عَلَيْهِ السَّلَامُ. It is not

permissible for any of his household members to oppose him or to desist from his Imāmah. One can only unsheathe his sword with his leave. Ḥasan ibn ‘Alī رَضِيَ اللَّهُ عَنْهُ left towards Mu‘āwiyah to fight him with the permission of Muḥammad alone and he reconciled and made peace with him with his leave. Moreover, Ḥusayn رَضِيَ اللَّهُ عَنْهُ only left to fight Yazīd with his permission. Had they left without his permission, they would have been destroyed and fallen into deviation. Whoever opposes Muḥammad ibn al-Ḥanafiyyah is a disbeliever, a polytheist. Muḥammad has appointed Mukhtār ibn Abī ‘Ubayd over the Iraquis after Ḥusayn’s رَضِيَ اللَّهُ عَنْهُ murder and commanded him to seek vengeance for Ḥusayn’s رَضِيَ اللَّهُ عَنْهُ murder. He should execute his killers and seek them wherever they are. He named him Kaysān due to his intelligence and due to him being well aware of his stance and creed among them. They are called the Mukhtāriyyah and labelled the Kaysāniyyah.¹

We mentioned aforetime that the Kaysāniyyah were present after ‘Alī’s رَضِيَ اللَّهُ عَنْهُ martyrdom. However, this name overpowered the Mukhtāriyyah. The Kaysāniyyah splintered into many subsects like the Karābiyyah, Ḥarbiyyah, Razāramiyyah, Bayāniyyah, Rāwandiyyah, Abū al-Muslimiyyah, Hāshimiyyah, Ḥārithiyyah, and many more.²

All these subsects affirm the Imāmah of Muḥammad ibn al-Ḥanafiyyah and believe in the ideologies planted by the Saba’iyyah and ‘Abd Allāh ibn Saba’, including *Ghaybah* (Occultation), *Raj‘ah* (Return), *Tanāsukh* (Transmigration of souls), etc. Their poet sings:

1 *Firaq al-Shī‘ah*, pg. 47-48.

2 To learn of these sects, study *Firaq al-Shī‘ah*, pg. 48 onwards; *Maqālāt al-Islāmiyyīn*, pg. 89; *al-Farq bayn al-Firaq*, pg. 38 onwards; *al-Hūr al-‘Ayn*, pg. 157 onwards; *al-Milal wa al-Nihāl*; *al-Tabṣīr*; *Muqaddimah Ibn Khaldūn*, pg. 199 onwards, Egypt print.

ألا إن الأئمة من قريش ولاة الحق أربعة سواء
 علي والثلاثة من بنيه هم الأسباط ليس بهم خفاء
 فسبط سبط إيمان وبر وسبط غيته كربلاء
 وسبط لا يذق الموت حتى يقود الخيل يقدمها اللواء
 تغيب لا يرى فيهم زماناً برضوى عنده عسل وماء

Certainly, the Imāms from Quraysh are custodians of the truth and are four individuals equal in rank.

'Alī and three of his sons; they are the grandsons, with no obscurity.

One grandson is a paragon of īmān and piety. And the other grandson is lost at Karbalā'.

The third grandson will not taste death until he will lead horses headed by the flag.

Absent, no era are they seen in; at Radwā, surrounded by honey and water.¹

Al-Baghdādī answered these couplets in his book *al-Farq bayn al-Firaq*.²

One of the Kaysāniyyah said:

ألا حي المقيم بشعب رضوى وأهد له بمنزله السلاما
 أضر بمعشر والوك منا وسموك الخليفة والإماما
 لقد أمسى بجانب شعب رضوى تراجعه الملائكة الكلاما

1 *Al-Farq bayn al-Firaq*, pg. 41.

2 *Al-Farq bayn al-Firaq*, pg. 42.

وَعَادُوا فِيْكَ أَهْلَ الْأَرْضَ طَرَا مَقَامَكَ عَنْهُمْ سِبْعِينَ عَامًا
 وَمَا ذَاقَ ابْنَ خَوْلَةَ طَعْمَ مَوْتٍ لَا وَارَثٌ لَهُ أَرْضٌ عَظَامًا
 وَإِنْ لَهُ بِهِ لِمَقِيلٍ صَدْقٌ وَأَنْدِيَةٌ تَحْدِثُهُ كَرَامًا

*O people! Go to the man who lives in the valley of Riḍwā, visit his house
 and pay homage to him.*

*Can any damage be done to this group from our side who made him the
 ruler and conferred on him the title of Khalīfah and Imām?*

*They waged war with all the residents of the earth on his account,
 though he lives at a distance of seventy years of travel.*

*He lives in seclusion in the heart of the valley of Raḍwā and the angels
 converse with him.*

Ibn Khawlah has not tasted death nor has the earth hidden his bones.

*On account of his virtues, he is furnished with the best residence and
 company, and his companions treat him with tremendous regard.¹*

Al-Baghdādī has retaliated in like poetry:

لَقَدْ أَفْنَيْتَ عُمْرَكَ بِانتِظَارِ لَمْنَ وَارِي التَّرَابَ لَهُ عَظَامًا
 فَلَيْسَ بِشَعْبٍ رَضْوَى مِنْ إِمَامٍ تَرَاجَعَهُ الْمَلَائِكَةُ الْكَلَامًا
 وَلَا مِنْ عَنْدِهِ عَسْلٌ وَمَاءٌ وَأَشْرَبَهُ يَعْلُمُ بِهَا الطَّعَامًا
 وَقَدْ ذَاقَ ابْنَ خَوْلَةَ طَعْمَ مَوْتٍ كَمَا قَدْ ذَاقَ وَالَّدُهُ الْحَمَامًا
 وَلَوْ خَلَدَ امْرُؤٌ لَعَلُو مَجْدِ لِعَاضِ الْمَصْطَفَى أَبْدًا وَدَامًا

¹ *Firaq al-Shī‘ah*, pg. 51.

You have wasted a whole life span waiting for a person whose bones are hidden in the earth.

There is not a single Imām in the valley of Raḍwā with whom the angels converse.

He has neither honey nor water at his disposal, nor any other syrup that could substitute for food.

The son of Khawlah tasted death as did his father.

If social superiority and religious piety were the guarantee of an eternal life, then the chosen Prophet would be blessed with immortality.¹

Suitable to mention is that from the Kaysāniyyah, Imāmah moved to the Banū al-‘Abbās as some of its sects believed in the transition of Imāmah from Abū Hāshim ibn Muḥammad ibn al-Ḥanafiyah to Muḥammad ibn ‘Alī ibn al-‘Abbās—to his son Ibrāhīm—to Abū al-‘Abbās—to Abū Ja‘far al-Mansūr—founder of the Abbasid State.²

Of all these sects, the sect of Mukhtār ibn Abī ‘Ubayd al-Thaqafī gained popularity due to his might and dynamism in the name of seeking retribution for the murder of Ḥusayn رضي الله عنه. Al-Kashshī speaks of Mukhtār in his *Rijāl* from Muḥammad ibn Mas‘ūd:

حدثني ابن أبي علي الخزاعي قال حدثني خالد بن يزيد العمري عن الحسن بن زيد عن عمر بن علي أن المختار أرسل إلى علي بن الحسين رضي الله عنه بعشرين ألف دينار فقبلها وبنى بها دار عقيل بن أبي طالب ودارهم التي هدمت قال ثم إنه بعث إليه بأربعين ألف دينار بعدهما أظهر الكلام الذي أظهره فردها ولم يقبلها والمختار هو الذي دعا الناس

¹ *Al-Farq bayn al-Firaq*, pg. 43.

² *Firaq al-Shī‘ah*, pg. 69; *Muqaddimah Ibn Khaldūn*, pg. 199.

إلى محمد بن علي بن أبي طالب ابن الحنفية وسمو الكيسانية وهم المختارية وكان لقبه كيسان ولقب بكيسان لصاحب شرطه المكنى أبا عمرة وكان اسمه كيسان وقيل إنه سمي كيسان بكيسان مولى علي بن أبي طالب رضي الله عنه وهو الذي حمله على الطلب بدم الحسين ودله على قتلته وكان صاحب سره والغالب على أمره وكان لا يبلغه عن رجل من أعداء الحسين رضي الله عنه أنه في دار أو موضع إلا قصده وهم الدار بأسرها وقتل كل من فيها من ذي روح وكل دار بالكوفة خراب فهي مما هدمها وأهل الكوفة يضربون به المثل فإذا افتقر إنسان قالوا دخل أبو عمرة بيته حتى قال فيه الشاعر إبليس بما فيه خير من أبي عمرة يغويك ويطغيك ولا يعطيك كسرة

Ibn Abī ‘Alī al-Khuzā‘ī narrates—Khālid ibn Yazīd al-‘Amrī narrated to me—from Ḥasan ibn Zayd—from ‘Umar ibn ‘Alī:

Mukhtār sent 20 000 gold coins to ‘Alī ibn al-Ḥusayn which the latter accepted. He built the house of ‘Aqīl ibn Abī Ṭālib with the funds as well as their house that was demolished. Mukhtār then sent to him 40 000 gold coins after voicing the declarations he voiced. ‘Alī ibn al-Ḥusayn returned the money and refused to accept it.

Mukhtār is responsible for calling people towards Muḥammad ibn ‘Alī ibn Abī Ṭālib ibn al-Ḥanafiyah and they are called the Kaysāniyyah, and they are the Mukhtāriyyah. His title was Kaysān. He was titled Kaysān as this was the name of the commander of his police force who had the agnomen Abū ‘Amrah. It is said that he was named Kaysān as Kaysān was the freed slave of ‘Alī ibn Abī Ṭālib عليه السلام, and he was the one who incited him to seek vengeance for Ḥusayn’s murder and pointed out his killers. He was his confidant and in control of his affairs.

News would not reach him of any of the enemies of Ḥusayn
عَلِيُّ الْأَكْبَرِ being at a certain house or spot, except that he would seek
him, raze his house to the ground, and kill all the living beings
in that house. Every desolate house in Kūfah was destroyed by
him. The people of Kūfah used him proverbially; whenever a
man was stricken with poverty, they would say about him, “Abū
‘Amrah entered his house.” The poet sings: Iblīs with all his [evil]
qualities is far superior to Abū ‘Amrah. He will mislead you,
terrorise you, and not give you a slice.¹

Al-Nawbakhtī, from whom we quoted just now, mentions him. Wellhausen has spoken about him in detail. Probably, the discussion on him is the lengthiest discussion in his book. We cut this portion of it to describe the man and the attributes of his personality:

Mukhtar is called the Magician (Tab. II. p. 730), the Antichrist (Tab. II. p. 686) and usually the liar. The judgment is not against the fact that he pretended to be commissioned by Ibn al-Hanafiyya, but against the fact that he acted as if he were a prophet. He did not call himself a prophet, but did his best to create the impression that he was. He spoke as one sitting in the counsel of God and knowing the future, and was fond of using the form of ancient soothsayers, the *saj*, which he delivered with masterly skill. He wanted to impress with his personality. He succeeded, albeit less in the nobles and wise men, and more in the lowly people. As long as success remained with him, he found faithful in many circles.

Then the tide turned against him and made him the wrong one. The tradition breaks the rod over him in retrospect. Originally,

¹ *Rijāl al-Kashshī*, pg. 117.

however, it condemned him only and did not distort his image. Rather, it did that only on a later stage, through features invented by hatred. Precisely these features then came to dominate his image in the following period. Dozy only relies on these for the image of Mukhtar that he sketches in *Essai sur l'Histoire de l'Islamisme*, p. 223: "He let the doves fly, he successively became Kharijite, Zubayrid, and Shi'ite, and to justify this constant change, he invented the doctrine of the mutability of God." It is not necessary to ridicule him in order to understand him. The publication of Tabari has fortunately put an end to this attitude.

If the question "Was Mukhtar a true or a false prophet?" is to be answered, it must be formulated as: "Was he sincere or not?" One can accuse him of using prophecy as a means to acquire power, but this accusation would also apply to Muhammad and one must take into account that Islam was a political religion and that an Islamic prophet had to strive for dominion. Heavier perhaps it weighs to his detriment that he hid behind a straw-man who knew nothing about him and did not want to know anything [Muhammad ibn al-Hanafiyyah]. He did not have a good conscience on that matter, but given the circumstances, as a Muslim or a Shi'ite, it was impossible for him to act in his own name. He had to create for himself the position of a general representative (*amin*) of the Mahdi, who remained in the background, and thus set an example for the future [reference to the Abbasids]...

It started from an obscure heresy with which Mukhtar was connected—the so-called Saba'iyya. These had anticipated a direction that was now getting momentum in wide circles as the Shi'a were generally pushed to take a harsher stance

against Catholic Islam, to emphasise their differences more sharply. The Saba'iyya are also called Kaysaniyya. Kaysan was the head of the *mawali*; if at the same time he was also the head of the Saba'iyya, then it would mean that they were same as the *mawali* (Tab. II, pp. 623, 651). This line of thought is taken further ahead and it is claimed that Shi'ism as a religion is of Iranian origin, because the *mawali* of Kufa were mostly Iranians. "The Shi'ites", says Dozy [op. cit. pp. 220], "were basically a Persian sect, and it is here that the difference between the Arab race, which loves freedom, and the Persian race, accustomed to slavery, can be clearly seen. For the Persians, the principle of the election of the successor of the prophet was something unheard of and incomprehensible. They only knew the principle of heredity. They therefore thought that Muhammad having left no son, his son-in-law Ali should have succeeded him and that sovereignty was hereditary in his family. Consequently, all the caliphs except Ali were in their eyes usurpers to whom no obedience was due. The hatred they felt for the government and for Arab domination confirmed them in this opinion; at the same time, they cast covetous glances at the riches of their masters. Accustomed, moreover, to seeing in their kings descendants of the minor deities, they transferred this idolatrous respect to Ali and his posterity. Absolute obedience to the *imam* of Ali's race was, in their eyes, the most important duty; if one fulfilled it, one could unscrupulously interpret all the others allegorically and transgress them. The *imam* was everything to them; he was God made man. Slavish submission accompanied by immorality was the basis of their System."

A. Müller (1, p. 327) expresses himself in a similar way; he adds that long before Islam, under the influence of Indian ideas,

the Persians adopted the view that the Shahanshah was an embodiment of the divine spirit which, passing from father to son, inhabited the ruling tribe.

That the Shi'ite ideas appealed to the Iranians is beyond doubt, but it does not prove that they stemmed from them.¹

As for the remainder of their ideologies, they are covered and found in books on sects. We have mentioned what is sufficient and fulfils the need. We spoke extensively on this sect of the Shī'ah and this man, as he and his sect are the remainder of the genuine Saba'iyyah. All the Shī'ah after them took their ideologies and held firmly to their views. At this point, original Shi'ism began to fade away and the primary Shī'ah grew smaller in number. At the head of them were the sons of Sayyidunā 'Alī رض and the Banū Hāshim. The ideologies of the Saba'iyyah began overpowering and overwhelming them. In particular, the martyrdom of Ḥusayn رض gathered partisans for Sayyidunā 'Alī رض and his offspring to the extent that Ṭālibīs also felt greatly deprived and truly regretful and found in themselves the urge to seek vengeance, especially to overthrow the ruling state accused of murdering Ḥusayn رض and his family at Karbalā'.

Deviant Ideologies Creeping into Shi'ism

Some of the ignorant and gullible began harbouring dislike towards everything connected to the authorities and hating all their views, even in beliefs and convictions. When they saw the authorities honouring Abū Bakr, 'Umar, 'Uthmān, and the rest of the Ṣahābah of the Nabī

¹ *Al-Khawārij wa al-Shī'ah*, pg. 165-169; *The Religio-Political Opposition Parties in Early Islam*, pg. 97-99.

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as well as his wives, the Mothers of the Believers, رَضِيَ اللَّهُ عَنْهُمْ they began dissociating from them and insulting them. This was not due to them genuinely harbouring rancour for them. Rather, it was out of disapproval for what they were hearing from the pulpits. Al-Dhahabī quotes from Ibn Taymiyyah on this subject:

كان السلف متفقين على تقديم أبي بكر وعمر حتى شيعة علي رضي الله عنه وروى ابن بطة عن شيخهالمعروف بأبي العباس بن مسروق حدثنا محمد بن حميد حدثنا جرير عن سفيان عن عبد الله بن زياد بن حذير قال قدم أبو إسحاق السبيبي الكوفة قال لنا شمر بن عطية قوموا إليه فجلسنا إليه فتحدثوا فقال أبو إسحاق خرجت من الكوفة وليس أحد يشك في فضل أبي بكر وعمر وتقديمهما وقدمت الآن وهم يقولون ويقولون ولا والله ما أدرى ما يقولون وعن ضمرة عن سعيد بن حسن قال سمعت ليث بن أبي سليم يقول أدركت الشيعة الأولى وما يفضلون على أبي بكر وعمر أحداً وقال أحمد بن حنبل حدثنا سفيان بن عيينة عن خالد بن سلمة عن مسروق قال حب أبي بكر وعمر ومعرفة فضلهما من السنة ومسروق من أجلٍ تابعي الكوفة وكذلك قال طاوس ... وقد روى ذلك عن ابن مسعود وكيف لا تقدم الشيعة الأولى أبا بكر وعمر وقد تواتر عن أمير المؤمنين علي بن أبي طالب رضي الله عنه أنه قال خير هذه الأمة بعد نبيها أبو بكر ثم عمر وقد روی هذا عنه من طرق كثيرة قيل إنها تبلغ ثمانين طريقاً وقد روی البخاري عنه في صحيحه من حديث الهمدانيين الذين هم أخص الناس بعلي حتى كان يقول ولو كنت بواباً على باب جنة لقلت لهمدان ادخلني السلام فقد رواه البخاري من حديث سفيان الثوري وهو همداني عن منذر وهو همداني عن محمد بن الحنفية قال قلت لأبي يا أبى من خير الناس بعد رسول الله صلى الله عليه وسلم فقال يا بني أو ما تعرف فقلت لا قال أبو بكر فقلت ثم من قال عمر وهذا يقوله لابنه بينه وبينه ليس هو مما يجوز أن يقوله

تقطية ويرويه عن أبيه خاصة وقاله على المنبر وعنه أنه كان يقول لا أؤتي
بأحد يفضلني على أبي بكر وعمر إلا جلدته حد المفترى

The Salaf were unanimous on the precedence of Abū Bakr and ‘Umar, even the partisans of Sayyidunā ‘Alī رض. Ibn Baṭṭah narrated from his teacher, well known as Abū al-‘Abbās ibn Masrūq: Muḥammad ibn Ḥumayd narrated to us—Jarīr narrated to us—from Sufyān—from ‘Abd Allāh ibn Ziyād ibn Ḥudayr who said: Abū Ishāq al-Sabīl arrived in Kūfah. Shamr ibn ‘Aṭiyyah told us to stand up to him. We sat by him and they spoke. Abū Ishāq said, “I left Kūfah and there was none who doubted the superiority and precedence of Abū Bakr and ‘Umar. Now I come and they are speaking and talking [otherwise]. By Allah, I do not know what they are saying.”

Ḍamrah reports—from Sa‘īd ibn Ḥasan who said: I heard Layth ibn Abī Sulaym saying, “I found the primary Shī‘ah not giving anyone precedence over Abū Bakr and ‘Umar.”

Al-Ḥamad ibn Ḥambal said—Sufyān ibn ‘Uyaynah narrated to us—from Khālid ibn Salamah—from Masrūq who said, “Love for Abū Bakr and ‘Umar and recognising their superiority is from the Sunnah.”

Masrūq is from the most outstanding Tābi‘īn of Kūfah. Ṭā’ūs made a similar statement. This is reported from Ibn Mas‘ūd.

Why would the primary Shī‘ah not award precedence to Abū Bakr and ‘Umar whereas it is established through tawātūr from Amīr al-Mu’minīn ‘Alī ibn Abī Ṭālib رض that he announced, “The best of this Ummah after their Nabī is Abū Bakr then ‘Umar.” This is reported from him through multiple chains. Some suggest 80

chains. Al-Bukhārī narrates from him in his *al-Ṣaḥīḥ* from the Ḥadīth of the Hamadānīs—who were the closest of all people to ‘Alī to the extent that he would say, “Had I been a gatekeeper at the door of Jannah, I would have said to Hamadān, ‘Enter with peace.’”

Al-Bukhārī narrates the report of Sufyān al-Thawrī—a Hamadānī—from Mundhir—a Hamadānī—from Muḥammad ibn al-Ḥanafiyah who said: I asked my father, “O beloved father, who is the best of all people after Rasūlullāh ﷺ?”

“Do you not know, O my son,” he said.

“No,” I submitted.

He explained, “Abū Bakr.”

“Then who,” asked I.

“‘Umar,” came the reply.

He said this to his son in seclusion. It is not possible that he said this out of Taqiyah. Muḥammad specifically narrates this from his father. ‘Alī said this on the pulpit as well. It is reported from him that he announced, “No one who awards me precedence over Abū Bakr and ‘Umar is brought to me, except that I will mete out to him the punishment given to the slanderer.”¹

Muhibb al-Dīn al-Khaṭīb wrote in the footnotes:

هذا نص تاريخي عظيم في تحديد تطور التشيع فإن أبا إسحاق السباعي كان شيخ الكوفة وعالملها ولد في خلافة أمير المؤمنين عثمان قبل شهادته بثلاث سنين وعمر حتى توفي سنة ١٢٧ وكان طفلاً في خلافة

¹ Al-Muntaqā, pg. 360-361, Cairo, with the annotations of Sayyid Muhyī al-Dīn al-Khaṭīb.

أمير المؤمنين علي و هو يقول عن نفسه رفعني أبي حتى رأيت علي بن أبي طالب يخطب أبيض الرأس واللحية ولو عرفنا متى فارق الكوفة ثم عاد فزارها لتوصلنا إلى معرفة الزمن الذي كان فيه شيعة الكوفة علوين يرون ما يراه إمامهم من تفضيل أبي بكر و عمر و متى أخذوا يفارقون علياً ويخالفونه فيما كان يؤمن به و يعلنه على منبر الكوفة من أفضلية أخويه صاحبي رسول الله صلى الله عليه وسلم و وزيريه و خليفتيه على أمته في أتقى وأطهر أزمانها ومن العجيب أن الخوارج والإباضية ثبتو على عقيدتهم الأولى في أبي بكر و عمر كما كانوا عليه مع علي إلى مدة الحكم والشيعة نقضوا هذه العقيدة و عصوا فيها إمامهم بعد القرن الأول أي في أواخر حياة أبي إسحاق السبيعي

This is great historical textual evidence in determining the evolution of Shi'ism as Abū Ishaq al-Sabītī was the teacher and scholar of Kūfah. He was born during the Khilāfah of Amīr al-Mu'minīn 'Uthmān رض, three years prior to his martyrdom. He was granted an extended life and passed away in the year 127 AH. He was a young boy during the Khilāfah of Amīr al-Mu'minīn Sayyidunā 'Alī رض. He relates about himself, "My father lifted me so I could see 'Alī ibn Abī Ṭālib delivering a khutbah, having white hair on his head and beard."

If we knew when he departed from Kūfah and then returned to visit it, we would come to realise the era in which the Shī'ah of Kūfah, the 'Alawīs, viewed what their Imām viewed of the superiority of Abū Bakr and 'Umar and when they began opposing and clashing with 'Alī in the articles he believed in and announced on the pulpit of Kūfah, i.e., the superiority of his two brothers, the two Companions, advisors, and khalīfahs of Rasūlullāh صلی اللہ علیہ وسّل over his Ummah in the purest and most

righteous era. Astoundingly, the Khawārij and Ibādiyyah remained firm on their original belief regarding Abū Bakr and ‘Umar just as they had believed when they were with ‘Alī until the arbitration. The Shī‘ah broke this belief and disobeyed their Imām after the first generation, i.e., during the latter part of the life of Abū Ishāq al-Sabṭī.¹

هذا وبلغ الأمر بعد تطور الشيعة إلى حد أنهم بدأوا ينكرون المسلمات والأئس التي عليها يقوم المذهب الإسلامي الحنيف والشريعة السماوية السمحاء فقط لأن الحكم يتمسكون بها ويعتقدونها مثل القرآن الكتاب الذي لا يأتيه الباطل من بين يديه ولا من خلفه وسنة رسول الله التي جعلها الله بياناً لهذا القرآن

After the evolution of Shi‘ism, it reached the abyss that they began rejecting accepted beliefs and fundamentals upon which the Islamic Ḥanīf creed and the pure heavenly Sharī‘ah rest, only due to the fact that the rulers adhered to them and believed in them, like the Qur’ān—the book which cannot be influenced by falsehood from any side—and the Sunnah of Rasūlullāh ﷺ, which Allah made an explanation of this Qur’ān.²

Then, after Ḥusayn’s ﷺ martyrdom, the nonsensical talk and fables increased among the Shī‘ah to the extent that the sincere of the *ashrāf* [descendants of the Messenger ﷺ] and of the primary Shī‘ah endeavoured to establish a barrier in the way of these silly ideas and prevent the people from adhering to them, but they failed in this. They were then forced to distance themselves from them and Shi‘ism after

1 *Al-Muntaqā*, pg. 360-361, footnotes.

2 I have written in detail on this topic in my books *al-Shī‘ah wa al-Qur’ān* and *al-Shī‘ah wa al-Sunnah*. Whoever wishes to study it may refer to these books.

becoming despondent and losing hope of the people returning to the truth and desisting from deviation and misguidance. Take Ibn al-Ashtar Ibrāhīm. Wellhausen speaks of him during Mukhtār's dominance over the Shī'ah and Ibrāhīm's refusal to join him. He writes:

But he still had to win over another man in Kufa itself, without whose support the chiefs of the Shi'a did not expect any success against the *ashraf* and the governor. It was Ibrahim b. al-Ashtar, the head of the Nakha tribe of Madhij, an energetic, intelligent, and independent man. Loyal to the cause of Ali like his father, he was also in contact with Ibn al-Hanafiyya, but so far had not been devoted to the specific Shi'ism as it had developed recently. He had neither joined Sulayman b. Surad nor did he want anything to do with Mukhtar. The attempts to sway him did not succeed. At last, he was presented with a letter in which Ibn al-Hanafiyya himself asked him to recognise Mukhtar. He was offended that Ibn al-Hanafiyya called himself the Mahdi in the letter, which he usually did not do. Meanwhile the bearers, Mukhtar himself and some ten others, stood up for authenticity. Only two caught his eye because of their reticence; the great legal scholar and traditionist Amir al-Sha'bi and his father Sharahil. He took Amir aside and asked if he mistrusted the authenticity of the witnesses. "God forbid", said he, "they are the noblest Qur'an readers and the shaykhs of the city and the knights of the Arabs!" He then had him give the names of all the witnesses and took a formal record of the process. After salvaging himself so, he accepted the demand of the letter and put himself at the service of Mukhtar.¹

¹ *Al-Khawārij wa al-Shī'ah*, pg. 147-148; *The Religio-Political Opposition Parties in Early Islam*, pg. 85,86.

Mukhtār

When Mukhtār changed and began revealing Saba'iyyah ideologies which he had been concealing, like enmity towards the pious predecessors and criticising the Companions of Rasūlullāh ﷺ:

They put forth their charges against him, “He has usurped the rule of his own accord without being authorised by Ibn al-Hanafiyya; with his party (through a new kind of Islam) he has renounced our pious forefathers.”¹

They now occupied the most important places, restricted Mukhtar to the castle and the mosque and cut off his communications. In order to stall them, he suggested that Ibn al-Hanafiyya himself be asked about him and his legitimacy by a delegation, but was unsuccessful.²

Wellhausen writes:

Mukhtar stood at his peak and in front of him lay abyss. The conservative Arab Shi'ites distrusted him and many turned away from him.³

This amount is sufficient to highlight the evolution and transformation which occurred in Shi'ism from the first classical style. Majority of the Shī'ah began believing in these nonsensical ideologies like white doves are angels, the pure Kursī, Nubuwwah, and matters of the unseen.

1 *Al-Khawārij wa al-Shī'ah*, pg. 155; *The Religio-Political Opposition Parties in Early Islam*, pg. 90,91.

2 *Al-Khawārij wa al-Shī'ah*, pg. 156; *The Religio-Political Opposition Parties in Early Islam*, pg. 91.

3 *Al-Khawārij wa al-Shī'ah*, pg. 159; *The Religio-Political Opposition Parties in Early Islam*, pg. 93.

Division of the Shī‘ah after Mukhtār’s Assassination

A second split occurred among the Shī‘ah after Mukhtār’s assassination. A group believed in the Imāmah of ‘Alī ibn al-Ḥusayn عَلَيْهِ السَّلَامُ. He was given the agnomen Abū Muḥammad and Abū Bakr, the most common one. They adhered to his Imāmah strictly until he passed away in Madīnah in Muḥarram 91 AH at the age of 55. He was born in 38 AH. His mother was an umm walad named Sulāfah. Her name was Jahānshāh before being captured, daughter of Yazdegerd ibn Shahryar ibn Kisrā ibn Wīz ibn Hurmuz. Yazdegerd was the last king of Persia.

A group viewed that Imāmah stopped at Ḥusayn. They believed that they were only three Imāms named specifically, whom Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ appointed as khalīfah and made a bequest in favour of and appointed them as authorities over the people and the nation after them, each one respectively. Thus, they did not affirm Imāmah for anyone after them.

A third group opined that after Ḥusayn’s عَلَيْهِ السَّلَامُ passing, Imāmah moved to the offspring of Ḥasan and Ḥusayn عَلَيْهِمَا السَّلَامُ. It remains confined to them, to the exclusion of all the other children of ‘Alī ibn Abī Ṭālib عَلَيْهِ السَّلَامُ. All of them are introduced equally. The one who assumes it and invites to himself is the Imām to whom obedience is obligatory on the level of ‘Alī ibn Abī Ṭālib عَلَيْهِ السَّلَامُ and his Imāmah is binding from the side of Allah—the Mighty and Majestic—upon his household and all of mankind. Whoever from the entire creation stays away from him in his undertaking and invitation towards himself is destroyed, a disbeliever. Whoever among them claims Imāmah yet sits at home covering himself, is a disbeliever and polytheist as well as those who follow him in this and those who pronounce his Imāmah.¹

¹ *Firaq al-Shī‘ah*, pg. 74.

There are many other sects; some of whom affirm Imāmah for the sons of Hasan رحمه الله عنه and others affirm it for others. Some of them go to the extent of establishing Nubuwwah after the Nabī صلى الله عليه وسلام for others. Others went to the abyss of affirming divinity for other than Allah—the Mighty and Majestic—as mentioned by Ibn Hazm in his *al-Faṣl*.

Sects who Believe in Nubuwwah after the Nabī صلى الله عليه وسلام

فالطائفة التي أوجبت النبوة بعد النبي صلى الله عليه وسلم فرق ف منهم الغرابة وقولهم أن محمداً صلى الله عليه وسلم أشبه بعلي من الغراب بالغرب وأن الله عز وجل بعث جبريل عليه السلام بالوحي إلى علي فغط جبريل بمحمد وفرقة قالت بنبوة علي وفرقة قالت بأن علي بن أبي طالب والحسن والحسين رضي الله عنهم وعلي بن الحسين و محمد بن علي وعمر بن محمد وموسى بن جعفر وعلي بن موسى و محمد بن علي والحسن بن محمد والمنتظر ابن الحسن أنبياء كلهم وفرقة قالت بنبوة محمد بن إسماعيل بن جعفر فقط وهم طائفة من القرامطة وفرقة قالت بنبوة علي وبنيه الثلاثة الحسن والحسين و محمد بن الحنفية فقط وهم طائفة من الكيسانية وقد حام المختار حول ادعاء النبوة لنفسه وسجع أسجاعاً وأندر بالغيب عن الله تعالى واتبعه على ذلك طوائف من الشيعة الملعونة وقال بإمامية محمد بن الحنفية وفرقة قالت بنبوة المغيرة بن سعيد وقالت فرقه منهم بنبوة منصور العجلي وهو الملقب بالكسف وكان يقال إنه المراد بقول الله عز وجل وَإِن يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا

The group who enjoined Nubuwwah after the Nabī صلى الله عليه وسلام are few. One of them is the Ghurābiyyah who state that Muḥammad صلى الله عليه وسلام resembled 'Alī like a crow resembles another crow and that Allah—the Mighty and Majestic—sent Jibrīl عليه السلام with revelation to 'Alī, but Jibrīl erred with Muḥammad.

A group of them believed in the nubuwwah of 'Alī. Others believe that 'Alī ibn Abī Tālib, Ḥasan, Ḥusayn عَزَّوَجَلَّ, 'Alī ibn al-Ḥusayn, Muḥammad ibn 'Alī, Ja'far ibn Muḥammad, Mūsā ibn Ja'far, 'Alī ibn Mūsā, Muḥammad ibn 'Alī, and Ḥasan ibn Muḥammad, and the Awaited son of Ḥasan are all Ambiyā'.

A group believed in the nubuwwah of Muḥammad ibn Ismā'īl ibn Ja'far only. They are a subsect of the Qarāmiṭah.

A group believed in the nubuwwah of 'Alī and his three sons viz. Ḥasan, Ḥusayn, and Muḥammad ibn al-Ḥanafiyah only. They are a subsect of the Kaysāniyyah.

Mukhtār buzzed around claiming nubuwwah for himself, spoke in rhymed prose, and warned of aspects of the unseen from Allah سُبْحَانَهُ وَبِحَمْدِهِ. A group of the accursed Shī'ah followed him in this and affirmed the Imāmah of Muḥammad ibn al-Ḥanafiyah.

A group believed in the nubuwwah of Mughīrah ibn Sa'īd and a group believed in the nubuwwah of Maṇṣūr al-'Ijlī, titled al-Kisf. It was said that he was referred to by Allah's—the Mighty and Majestic—words: *If they were to see a fragment of the sky falling.*

Sects who Believe in the Divinity of Humans

والقسم الثاني الذين يقولون بالإلهية لغير الله عز وجل فأولهم قوم من أصحاب عبد الله بن سباء الحميري لعنه الله أتوا إلى علي بن أبي طالب فقالوا مشافهة أنت هو فقال لهم ومن هو قالوا أنت الله فاستعظم الأمر وأمر النار فأججت وأحرقهم بالنار فجعلوا يقولون وهم يرمون في النار الآن صبح عندنا أنه الله لأنه لا يعذب بالنار إلا الله وفي ذلك يقول رضي الله عنه لما رأيت الأمر أمراً منكراً أججت ناراً ودعوت قبراً يريد قبراً مولاً وهو الذي تولى طرهم في النار نعوذ بالله من أن نفتتن بمخلوق

أو يفتنن بنا مخلوق فيما جل أو دق فإن محنـة أبي الحسن رضي الله عنه من بين أصحابه رضي الله عنـهم كمحنة عيسى صلـى الله عليه وسلم بين أصحابه من الرسـل عليهم السلام وهذه الفرقـة باقـية إلى الـيـوم فـاشـية عـظـيمـة العـدـد يـسمـون العـلـيـانـيـة مـنـهـم كان إـسـحـاقـ بنـ مـحـمـدـ النـخـعـيـ الأـحـمـرـ الـكـوـفـيـ وـكـانـ مـنـ مـتـكـلـمـيـهـمـ وـلـهـ فـيـ ذـلـكـ كـتـابـ سـمـاهـ الـصـرـاطـ نـقـضـ عـلـيـهـ الـبـهـنـكـيـ وـالـفـيـاضـ لـمـاـ ذـكـرـنـاـ وـيـقـولـونـ أـنـ مـحـمـدـ رـسـولـ عـلـيـ وـقـالـتـ طـائـفـةـ مـنـ الشـيـعـةـ يـعـرـفـونـ بـالـمـحـمـدـيـةـ أـنـ مـحـمـدـ عـلـيـ السـلـامـ هـوـ اللـهـ تـعـالـىـ اللـهـ عـنـ كـفـرـهـمـ وـفـرـقـةـ قـالـتـ بـالـإـلـاهـيـةـ آـدـمـ عـلـيـ السـلـامـ وـالـنـبـيـنـ بـعـدـهـ نـبـيـاـ نـبـيـاـ إـلـىـ مـحـمـدـ عـلـيـ السـلـامـ ثـمـ بـالـإـلـاهـيـةـ عـلـيـ ثـمـ بـالـإـلـاهـيـةـ الـحـسـنـ ثـمـ الـحـسـينـ ثـمـ مـحـمـدـ بـنـ عـلـيـ ثـمـ جـعـفـرـ بـنـ مـحـمـدـ وـوـقـفـواـ هـاـهـنـاـ وـأـعـلـنـتـ الـخـطـاطـيـةـ بـذـلـكـ نـهـارـاـ بـالـكـوـفـةـ فـيـ وـلـاـيـةـ عـيـسـىـ بـنـ مـوـسـىـ بـنـ مـحـمـدـ بـنـ عـلـيـ بـنـ عـبـدـ اللـهـ بـنـ عـبـاسـ فـخـرـجـوـاـ صـدـرـ النـهـارـ فـيـ جـمـوعـ عـظـيمـةـ فـيـ اـزـرـوـارـدـيـةـ مـحـرـمـيـنـ يـنـادـوـنـ بـأـعـلـىـ أـصـوـاتـهـمـ لـبـيـكـ جـعـفـرـ لـبـيـكـ جـعـفـرـ قـالـ اـبـنـ عـيـاشـ وـغـيـرـهـ كـأـنـيـ أـنـظـرـ إـلـيـهـمـ يـوـمـئـذـ فـخـرـجـ إـلـيـهـمـ عـيـسـىـ بـنـ مـوـسـىـ فـقـاتـلـوـهـ فـقـتـلـهـمـ وـاـصـطـلـمـهـمـ ثـمـ زـادـتـ فـرـقـةـ عـلـىـ مـاـ ذـكـرـنـاـ فـقـالـتـ بـالـإـلـاهـيـةـ مـحـمـدـ بـنـ إـسـمـاعـيلـ بـنـ جـعـفـرـ بـنـ مـحـمـدـ وـهـمـ الـقـرـامـطـةـ وـفـيـهـمـ مـنـ قـالـ بـالـإـلـاهـيـةـ أـبـيـ سـعـيدـ الـحـسـنـ بـنـ بـهـرـامـ الـجـبـائـيـ وـأـبـنـائـهـ بـعـدـهـ وـمـنـهـمـ مـنـ قـالـ بـالـإـلـاهـيـةـ أـبـيـ الـقـاسـمـ النـجـارـ الـقـائـمـ بـالـيـمـنـ فـيـ بـلـادـ هـمـدـانـ الـمـسـمـيـ بـالـمـنـصـورـ وـقـالـتـ طـائـفـةـ مـنـهـمـ بـالـإـلـاهـيـةـ عـبـيـدـ اللـهـ ثـمـ الـوـلـاـةـ مـنـ وـلـدـهـ إـلـىـ يـوـمـنـاـ هـذـاـ وـقـالـتـ طـائـفـةـ بـالـإـلـاهـيـةـ أـبـيـ الـخـطـابـ مـحـمـدـ بـنـ أـبـيـ زـيـنـبـ مـوـلـيـ بـنـيـ أـسـدـ بـالـكـوـفـةـ وـكـثـرـ عـدـدـهـمـ بـهـاـ حـتـىـ تـجـاـزـوـاـ الـأـلـوـفـ وـقـالـوـاـ هـوـ إـلـهـ وـجـعـفـرـ بـنـ مـحـمـدـ إـلـهـ إـلـاـ أـنـ أـبـاـ الـخـطـابـ أـكـبـرـ مـنـهـ وـكـانـوـاـ يـقـولـونـ جـمـيعـ أـوـلـادـ الـحـسـنـ أـبـنـاءـ اللـهـ وـأـحـبـاءـهـ وـكـانـوـاـ يـقـولـونـ أـنـهـمـ لـاـ يـمـوتـونـ وـلـكـنـهـمـ يـرـفـعـونـ إـلـىـ السـمـاءـ وـأـشـبـهـ عـلـىـ النـاسـ بـهـذـاـ الشـيـخـ الـذـيـ تـرـوـنـ ثـمـ قـالـتـ طـائـفـةـ مـنـهـمـ بـالـإـلـاهـيـةـ مـعـمـرـ بـأـعـجـمـيـةـ بـالـكـوـفـةـ وـعـدـوـهـ كـانـ مـنـ أـصـحـابـ أـبـيـ الـخـطـابـ لـعـنـهـمـ اللـهـ أـجـمـعـيـنـ وـقـالـتـ طـائـفـةـ بـالـإـلـاهـيـةـ الـحـسـنـ

بن منصور حلاج القطن المصلوب ببغداد بسعى الوزير ابن حامد بن العباس رحمة الله أيام المقتدر وقالت طائفة بإلاهية محمد بن علي ابن الشلمغاني الكاتب المقتول ببغداد أيام الراضي وكان أمر أصحابه أن يفسق الأرفع قدرًا منهم به ليولج فيه النور كل هذه الفرق ترى الاشتراك في النساء وقالت طائفة منهم بإلاهية شبابش المغيم في وقتنا هذا حيًّا بالبصرة وقالت طائفة منهم بإلاهية أبي مسلم السراج ثم قالت طائفة من هؤلاء بإلاهية المقنع الأعور القصار القائم بثار أبي مسلم واسم هذا القصار هاشم وقتل لعنه الله أيام المنصور وأعلنوا بذلك فخرج المنصور فقتلهم وأفناهم إلى لعنة الله وقالت الرنودية بإلاهية أبي جعفر المنصور وقالت طائفة منهم بإلاهية عبد الله بن الخرب الكندي الكوفي وعبدوه وكان يقول بتناسخ الأرواح وفرض عليهم تسعه عشر صلاة في اليوم والليلة في كل صلاة خمسة عشر ركعة إلى أن ناظره رجل من متكلمي الصفرية وأوضح له براهين الدين فأسلم وصح إسلامه وتبرأ من كل ما كان عليه وأعلم أصحابه بذلك وأظهر التوبة فتبرأ منه جميع أصحابه الذين كانوا يعبدونه ويقولون بإلاهيته ولعنوه وفارقوه ورجعوا كلهم إلى القول بإمامية عبد الله بن معاوية بن عبد الله بن جعفر بن أبي طالب وبقي عبد الله بن الخرب على الإسلام وعلى مذهب الصفرية إلى أن مات وطائفته إلى اليوم تعرف بالحزبية ومن السبابية القائلين بإلاهية علي وطائفة تدعى النصرية وقد غلبوها في وقتنا هذا على جند الأردن والشام وعلى مدينة طبرية خاصة ومن قولهم لعن فاطمة بنت رسول الله صلى الله عليه وسلم ولعن الحسن والحسين ابني علي رضي الله عنهم وسبهم بأقذع السب وقدفهم بكل بلية والقطع بأنها وابنيها رضي الله عنهم ولعن مبغضيهم شياطين تصوروا في صورة الإنسان وقولهم في عبد الرحمن بن ملجم المرادي قاتل علي رضي الله عنه عن علي ولعنة الله على ابن ملجم فيقول هؤلاء أن عبد الرحمن بن ملجم المرادي أفضل أهل الأرض وأكرمهم في الآخرة لأنه خلص روح اللاهوت مما

كان يتثبت فيه من ظلمة الجسد وكدرة فأعجبوا لهذا الجنون واسألاه
الله العافية من بلاء الدنيا والآخرة فهي بيده لا بيد أحد سواه جعل الله
حظنا منها الأوفي

A second group are those who believed in divinity for other than Allah—the Mighty and Majestic. The first of them are a group of the friends of 'Abd Allāh ibn Saba' al-Ḥimyarī—may Allah curse him—who approached 'Alī ibn Abī Ṭālib and said to him face to face, "You are he." "Who?" asked he. They explained, "You are Allah." He realised the gravity of the matter and commanded that a fire be kindled and he burned them with fire. They began maintaining while being thrown into the fire, "Now it is evident to us that he is Allah as no one punishes with fire except Allah." Regarding this, he ﷺ said, "When I saw the matter as repulsive, I kindled a fire and called Qanbar."

He refers to Qanbar, his freed slave. He is the one who shouldered responsibility for throwing them into the fire. We seek Allah's protection from being misled by creation or creation being misled by us in major or minor issues. The test of Abū al-Ḥasan اشحاق بن محمد from all the Ṣahābah شهادة is like the test of Īsā عليه السلام among his kind, the Messengers عليهم السلام. This sect remains to this day spread out, in large numbers. They are dubbed the 'Alyāniyyah. Ishāq ibn Muḥammad al-Nakhaī al-Āḥmar al-Kūfī was from them. He was one of their speakers. He has a book on this topic which he named *al-Širāṭ*. Al-Bhankī and al-Fayyād refuted it due to what it contained. They claim that Muḥammad is 'Alī's Messenger.

A sect of the Shī'ah recognised as the Muḥammadiyyah believed that Muḥammad ﷺ is Allah. Allah is far beyond their disbelief!

A group of them believed in the divinity of Ādām ﷺ and then each of the Ambiyā' after him until Muḥammad ﷺ, and then the divinity of 'Alī, Ḥasan, Ḥusayn, Muḥammad ibn 'Alī, then Ja'far ibn Muḥammad and they stop here. The Khaṭṭābiyah openly announced this in Kūfah during the rulership of Īsā ibn Mūsā ibn Muḥammad ibn 'Alī ibn 'Abd Allāh ibn al-'Abbās. They came out publicly in broad daylight in large numbers in Izrawārdiyyah wearing iḥrām and announcing at the top of their voices, "We are present by you, Ja'far! We are present by you, Ja'far!" Ibn 'Ayyāsh and others say, "It is as if I am looking at them on that day. Īsā ibn Mūsā faced them and battled against them. He killed them and crucified them."

Another sect added on to what we mentioned and claimed divinity for Muḥammad ibn Ismā'īl ibn Ja'far ibn Muḥammad. They are the Qarāmītah. Among them are those who believed in the divinity of Abū Sa'īd Ḥasan ibn Bahrām al-Jubā'ī and his sons after him. Some of them believed in the divinity of Abū al-Qāsim al-Najjār al-Qā'im in Yemen in the lands of Hamadān, named al-Manṣūr. A subsect of them believed in the divinity of Abū al-Khaṭṭāb Muḥammad ibn Abī Zaynab, the freed slave of Banū Asad in Kūfah and their numbers increased in Kūfah reaching a few thousands. They claimed that he is a deity and Ja'far ibn Muḥammad is a deity except that Abū al-Khaṭṭāb is greater than him. They would claim that all the children of Ḥasan are sons of Allah and His chosen ones. They would claim that they do not die but they are raised to the heavens and people are perplexed by this shaykh whom they see. Then, a subsect of them believes in the divinity of Ma'mar—seller of wheat—in Kūfah and worships him. He was from the disciples of Abū al-Khaṭṭāb—may Allah curse them all. A group of them believe in the divinity of Ḥasan

ibn Manṣūr Ḥallāj al-Quṭn, the one crucified in Baghdād with the effort of Wazīr Ibn Ḥāmid ibn al-‘Abbās حَمَدَ اللَّهَ عَزَّوَجَلَّ during the era of al-Muqtadir.

A group claims the divinity of Muḥammad ibn ‘Alī ibn al-Shalmaghānī, the scribe, who was killed in Baghdād in the days of al-Rāḍī. He would command the highest ranking of his followers to engage in immoral acts with him so celestial light may pass into him. All these sects permitted women-swapping. A subsect of them believes in the divinity of Shabbāsh al-Mughīm in our time who is alive in Baṣrah.

Another group believed in the divinity of Abū Muslim al-Sarrāj. Then, a party of these believed in the divinity of Muqni‘ al-A‘war al-Qaṣṣār, the one who took vengeance for Abū Muslim. The name of al-Qaṣṣār is Hāshim. He was killed—may Allah curse him—during the days of Manṣūr. They announced this publicly so Manṣūr set out towards them and killed them, despatching them to the curse of Allah.

The Ranūdiyyah believe in the divinity of Abū Ja‘far al-Manṣūr. A group believe in the divinity of ‘Abd Allāh ibn al-Kharb al-Kindī al-Kūfī and worship him. They believe in the transmigration of souls. He imposed upon them 19 ṣalāhs in a day and night, with fifteen rak‘āt in each ṣalāh. Until, a man from the spokespersons of the Ṣufriyyah debated him and presented to him clear evidences of Dīn which led to his Islam. He remained a devout Muslim and declared exoneration from all previous ideologies and notified his companions of this, making his repentance public. This led to all his companions dissociating from him, those who would worship him and affirm his divinity. They cursed him and separated from him and all of them returned to

the belief in the Imāmah of ‘Abd Allāh ibn Mu‘āwiyah ibn ‘Abd Allāh ibn Ja‘far ibn Abī Ṭālib. ‘Abd Allāh ibn al-Kharb remained firm on his Islam and the creed of the Ṣufriyyah until he died. His group to this day is known as the Ḥizbiyyah.

And from the Sabābiyyah are those who believe in the divinity of ‘Alī. A group called Naṣriyyah; and they have become dominant in our time over the army of Jordan and Syria and the city of Ṭabariyyah especially. Among their beliefs is cursing Fātimah, the daughter of Rasūlullāh ﷺ, and cursing Ḥasan and Ḥusayn, the sons of ‘Alī عليه السلام, swearing them with the most defamatory terms, slandering them of every evil, dissociation from her and her two sons عليهما السلام, and cursing those who hate them as shayāṭīn who assumed the form of a human. They claim regarding ‘Abd al-Rahmān ibn Muljam al-Murādī, the killer of Sayyidunā ‘Alī عليه السلام—and the curse of Allah be upon Ibn Muljam—that he is the most superior of the inhabitants of earth and the most honoured in the Hereafter as he extracted the soul of *al-Lāhūt* (divinity) from what it was attached to i.e., the darkness and turbidity of the body. People are amazed at this madness. Ask Allah for safety from other troubles of the world and the Hereafter as it is in His hand, not in the hand of anyone besides Him. May Allah grant us a full share of it.

Shi'ism is the Origin of all these Deviant Sects

واعلموا أن كل من كفر بهذه الكفرات الفاحشة ممن يتمنى إلى الإسلام فإنما عنصرهم الشيعة والصوفية فإن من الصوفية من يقول إن من عرف الله تعالى سقطت عنه الشرائع وزاد بعضهم واتصل بالله تعالى وبلغنا أن بنيسابوراليوم في عصرنا هنارجلاً يكتنِي أبا سعيد أبا الخير هكذا معًا

من الصوفية مرة يلبس الصوف ومرة يلبس الحرير المحرم على الرجال
ومرة يصلّي في اليوم ألف ركعة ومرة لا يصلّي لا فريضة ولا نافلة وهذا
كفر محض وننحوذ بالله من الصلال

Know well that all those who disbelieved and believed in these corrupt disbelief who attribute themselves to Islam; their origin is the Shī'ah and Ṣūfiyyah. Among the Ṣūfiyyah are those who claim that the injunctions of the Sharī'ah are waived for whoever recognises Allah. Some add that he joins with Allah. شَهَادَةُ وَعْدَالٍ
It has reached us that in Naysābūr, today in our era, is a man with the agnomen Abū Sa'īd Abū al-Khayr from the Ṣūfiyyah. He sometimes wears woollen garments while sometimes he wears silk, which is forbidden for men. Sometimes he performs a thousand rak'āt in a day and sometimes he does not pray at all, neither any obligatory nor any optional prayer. This is pure disbelief. We seek Allah's protection from deviation.¹

Al-Ash‘arī, al-Baghdādī, al-Malṭī, al-Asfarāyīnī and other notables have mentioned majority of these sects. Majority of these sects emerged after Ḥusayn’s رض martyrdom in the time of ‘Alī ibn al-Ḥusayn, who was titled Zayn al-‘Ābidīn.

The Shī'ah after 'Alī ibn al-Husayn

'Alī ibn al-Ḥusayn رَحْمَةُ اللَّهِ لَهُ passed away remaining completely loyal and submissive to the rulers and Khulafā' of the Banū Umayyah, to the extent that he avoided supporting and assisting any of those who rebelled against them in Madīnah or Makkah.²

¹ *Al-Fasl fī al-Milal wa al-Ahwā' wa al-Nihāl*, pg. 183 onwards.

2 Study the books of *Tārīkh* of the Shī'ah and Sunnah.

The Zaydiyyah

‘Alī ibn al-Ḥusayn is survived by many offspring, viz. Muḥammad—agnominated Abū Ja‘far al-Bāqir, Zayd, ‘Umar, and others. The Shī‘ah differed with regards to Muḥammad ibn ‘Alī and Zayd ibn ‘Alī. A party followed Muḥammad and a party followed Zayd as the Shī‘ī Historian records:

إن الزيدية قالوا بإمامية علي ثم ابنه الحسن ثم أخيه الحسين ثم ابنه زين العابدين ثم ابنه زيد بن علي وهو صاحب هذا المذهب وخرج بالكوفة داعياً إلى الإمامة فقتل وصلب بالكتامة ابنه يحيى من بعده فمضى إلى خراسان وقتل بالجوزجان بعد أن أوصى إلى محمد بن عبد الله بن حسن بن الحسن السبط فخرج بالحجاز فقتل وعهد إلى أخيه إبراهيم فقام بالبصرة ومعه عيسى بن زيد فوجه إليهم المنصور عساكره فقتل إبراهيم وعيسى وذهب آخرون من الزيدية إلى أن الإمام بعد يحيى هو أخوه عيسى ونقلوا الإمامة في عقبه وقال آخرون منهم أن الإمام بعد محمد بن عبد الله هو أخوه إدريس الذي فر إلى المغرب ومات هناك وقام بأمره ابنه إدريس واحتل مدينة فاس وكان عقبه ملوك المغرب وكان منهم الداعي الذي ملك طبرستان وأخوه محمد ثم قام بهذه الدعوة في الدليم الناصر الأطروش منهم وأسلموا على يده

The Zaydiyyah are the proponents of the Imāmah of ‘Alī, then his son Ḥasan, then his brother Ḥusayn, then his son Zayn al-‘Ābidīn, then his son Zayd ibn ‘Alī. He is the representative of this school. He came to Kūfah inviting towards Imāmah. He was killed and crucified at the dump. The Zaydiyyah believe in the Imāmah of his son Yaḥyā after him. Yaḥyā travelled to Khorasan and was killed in Jūzajān after bequeathing to Muḥammad ibn ‘Abd Allāh ibn Ḥasan ibn al-Ḥasan (the grandson) who emerged

in H̄ijāz and was killed. He appointed his brother Ibrāhīm who stood up in Baṣrah with Īsā ibn Zayd. Maṇṣūr directed his armies towards them and both Ibrāhīm and Īsā were killed.

Other Zaydiyyah held the view that the Imām after Yaḥyā was his son Īsā and they carry Imāmah in his progeny. Others advocate that the Imām after Muḥammad ibn ‘Abd Allāh is his brother Idrīs who fled to Morocco and passed away there. His son, Idrīs, took up his father’s mission and demarcated the city of Fās. His progeny rose to become the kings of Morocco. Among them was the Dāī who ruled Ṭabaristān and his brother, Muḥammad. In Daylam, Nāṣir al-At̄rūsh advocated this call among them and they accepted Islam at his hands.¹

Al-Nawbakhtī writes:

الزيدية الأقواء منهم والضعفاء فأما الضعفاء منهم فسموا العجلية وهم أصحاب هارون سعيد العجلاني وفرقة منهم يسمون البترية وهم أصحاب كثير النواء والحسن بن صالح بن حي وسالم بن أبي حفصة والحكم بن عتبة وسلمة بن كهيل وأبي المقدام ثابت الحداد وهم الذين دعوا الناس إلى ولائية علي عليه السلام ثم خلطوها بولالية أبي بكر وعمر فهم عند العامة أفضل هذه الأصناف وذلك أنهم يفضلون علياً ويثبتون إمامته أبي بكر ويتفقصون عثمان وطلحة والزبير ويرون الخروج مع كل ولد علي عليه السلام يذهبون في ذلك إلى الأمر بالمعروف والنهي عن المنكر ويثبتون لمن خرج من ولد علي الإمامة عند خروجه ولا يقصدون في الإمامة قصد رجل بعينه حتى يخرج كل ولد علي عندهم على السواء من أي بطن كان وأما الأقواء منهم فهم أصحاب (أبي الجارود)

1 Al-Shī'ah fī al-Tārīkh, pg. 70-72; Muḥammad Husayn al-Ṭabāṭabā'ī: Shī'ah Durr Islam Rūsī, pg. 34, Qum.

وأصحاب (أبي خالد الواسطي) وأصحاب (فضيل الرسان) ومنصور بن أبي الأسود وأمّا (الزيدية) الذين يدعون (الحسينية) فإنهم يقولون من دعا إلى الله عز وجل من آل محمد فهو مفترض الطاعة وكان (علي بن أبي طالب) إماماً في وقت ما دعا الناس وأظهر أمره ثم كان بعد الحسين إماماً عند خروجه وقبل ذلك إذا كان مجانباً لمعاوية ويزيد بن معاوية حتى قُتِل ثم زيد بن علي بن الحسين المقتول في الكوفة أمه أم ولد ثم يحيى بن زيد بن علي المقتول بخراسان وأمه ربيطة بنت أبي هاشم عبد الله بن محمد بن الحنفية ثم ابنه الآخر عيسى بن زيد بن علي وأمه أم ولد ثم محمد بن عبد الله بن الحسن وأمه هند بنت أبي عبيدة بن عبد الله بن زمعة بن الأسود بن المطلب بن أسد بن العزي بن قصي ثم من دعا إلى طاعة الله من آل محمد صلى الله عليه وآله فهو إمام

The Zaydiyyah [are divided into] the strong and weak among them. The weak among them are called 'Ijliyyah—they are the partisans of Hārūn Sa'īd al-'Ijlī.

A group of them are called the Batriyyah—the partisans of Kathīr al-Nawā', Ḥasan ibn Ṣalīḥ ibn Ḥayy, Sālim ibn Abī Ḥafṣah, Ḥakam ibn 'Utaybah, Salamah ibn Kuhayl, and Abū al-Miqdām Thābit al-Haddād. They are responsible for inviting people to the Wilāyah of 'Alī. They then mixed it with the Wilāyah of Abū Bakr and 'Umar. They are thus, according to the Ahl al-Sunnah, the most superior of these groups. This is because they declare the superiority of 'Alī but establish the Imāmah of Abū Bakr. Although, they disparage 'Uthmān, Ṭalhah, and Zubayr. They consider rebellion with all of the offspring of 'Alī، عَلَيْهِ السَّلَامُ، taking the course of enjoining good and forbidding evil. They establish Imāmah for the offspring of 'Alī who emerges when he emerges. They do not specify for Imāmah a certain individual

until he emerges. All the offspring of ‘Alī are equal in their sight, no matter from which family.

The strong among them—some are the companions of Abū al-Jārūd, some the companions of Abū Khālid al-Wāsiṭī, and some the companions of Fuḍayl al-Rassān and Mānṣūr ibn Abī al-Aswad.

As regards the Zaydiyyah who are dubbed Ḥusayniyyah, they assert that whoever invites to Allah—the Mighty and Majestic—from the family of Muḥammad, obedience to him is mandatory. ‘Alī ibn Abī Ṭālib was an Imām during the time he invited people and publicised his affair. Thereafter, Ḥusayn was the Imām when he rebelled and prior to that, when he remained aloof for Mu‘āwiyah and Yazīd ibn Mu‘āwiyah until he was killed. Thereafter, Zayd ibn ‘Alī ibn al-Ḥusayn—who was martyred at Kūfah whose mother is an umm walad. Thereafter, Yāḥyā ibn Zayd ibn ‘Alī—the one martyred in Khorasan whose mother is Rīṭah bint Abī Hāshim ‘Abd Allāh ibn Muḥammad ibn al-Ḥanafiyyah. Thereafter, his other son, Ḫāṣib ibn Zayd ibn ‘Alī, and his mother is an umm walad. Thereafter, Muḥammad ibn ‘Abd Allāh ibn al-Ḥasan whose mother is Hind bint Abī ‘Ubaydah ibn ‘Abd Allāh ibn Zam‘ah ibn al-Aswad ibn al-Muṭṭalib ibn Asad ibn al-‘Uzzā ibn Quṣayy. Thereafter, whoever invites to the obedience of Allah from the family of Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is the Imām.¹

Al-Shahrastānī when speaking on the various sects of the Shī‘ah and their differences of opinion mentions:

¹ *Firaq al-Shī‘ah*, pg. 77-80.

الزيدية أتباع زيد بن علي بن الحسين بن علي عليه السلام ساقوا الإمامة في أولاد فاطمة عليها السلام ولم يجوزوا ثبوت الإمامة في غيرهم إلا أنهم جوزوا أن يكون كل فاطمي عالم زاهد شجاع سخي خرج بالإمامية يكون إماماً واجب الطاعة سواء كان من أولاد الحسن أو من أولاد الحسين وعن هذا قالت طائفة منهم بإمامية محمد وإبراهيم الإمامين ابني عبد الله بن الحسن بن الحسن الذين خرجا في أيام المنصور وقتلوا على ذلك وجوزوا خروج إمامين في قطرين يستجتمعان هذه الخصال ويكون كل واحد منهمما واجب الطاعة وزيد بن علي لما كان مذهبها هذا المذهب أراد أن يحصل على الأصول والفرع حتى يتحلى بالعلم فتتلمذ في الأصول واصل بن عطاء الغزال رأس المعتزلة مع اعتقاد واصل بأن جده علي بن أبي طالب في حربه التي جرت بينه وبين أصحاب الجمل وأصحاب الشام ما كان على يقين من الصواب وأن أحد الفريقين منهمما كان على خطأ لا بعينه فاقتبس منه الاعتزال وصارت أصحابه كلها معتزلة وكان من مذهبها جواز إمامية المفضول مع قيام الأفضل فقال كان علي بن أبي طالب أفضل الصحابة إلا أن الخلافة فوشت إلى أبي بكر لمصلحة رأوها وقاعدة دينية راعوها من تسكين ثائرة الفتنة وتطييب قلوب العامة فإن عهد الحروب التي جرت في أيام النبوة كان قريباً وسيف أمير المؤمنين علي عليه السلام عن دماء المشركين من قريش لم يجف بعد والضيائين في صدور القوم من طلب التأثر كما هي فما كانت القلوب تميل إليه كل الميل ولا تنقاد له الرقاب كل الانقياد وكانت المصلحة أن يكون القيام بهذا الشأن من عرفه باللين والتودد والتقدم بالسن والسبق في الإسلام والقرب من رسول الله صلى الله عليه وسلم ألا ترى أنه لما أراد في مرضه الذي مات فيه تقليد الأمر عمر بن الخطاب رضي الله عنه زعق الناس وقالوا لقد وليت علينا فظاً غليظاً فما كانوا يرضون بأمير المؤمنين عمر لشدة وصلابة وغلظة له في الدين وفظاظة على الأعداء حتى سكتهم أبو بكر رضي الله عنه وكذلك

يجوز أن يكون المفضول إماماً والأفضل قائم فيرجع إليه في الأحكام ويحكم بحكمه في القضايا ولما سمعت شيعة أهل الكوفة هذه المقالة منه وعرفوا أنه لا يتبرأ من الشیخین رفضوه حتى أتى قدره عليه فسميت رافضة وجرت بينه وبين أخيه محمد الباقر مناظرة لا من هذا الوجه بل من حيث كان يتلمذ لواصل بن عطاء ويقتبس العلم ممن يجوز الخطاء على جده في قتال الناكثين والقاسطين ومن يتكلّم في القدر على غير ما ذهب إليه أهل البيت ومن حيث أنه يشترط الخروج شرطاً في كون الإمام إماماً حتى قال له يوماً على قضية مذهبك والدك ليس بإمام لأنك لم يخرج قط ولا تعرض للخروج ولما قتل زيد بن علي قام بالإمامية بعده يحيى بن زيد ومضى إلى خراسان فريد بن علي قتل بكناسة الكوفة قتله هشام بن عبد الملك ويحيى بن زيد قتل في خراسان قتله أميرها ومحمد الإمام قتله بالمدينة عيسى بن ماهان وإبراهيم الإمام قتل بالبصرة أمر بقتلهما المنصور ولم يتنظم أمر الزيدية بعد ذلك حتى ظهر بخراسان ناصر الأطروش فطلب مكانه ليقتل فاختفى واعتزل إلى بلاد الدليم والجبل لم يتحولوا بدينه الإسلام بعد فدعى الناس دعوة الإسلام على مذهب زيد بن علي فدانوا بذلك ونشاؤا عليه وبقيت الزيدية في تلك البلاد ظاهرين وكان يخرج واحد بعد واحد من الأئمة ويليه أمرهم وخالفوا بني أعمامهم من الموسوية في مسائل الأصول ومالت أكثر الزيدية بعد ذلك عن القول بإمامية المفضول وطعنت في الصحابة طعن الإمامية وهم أصناف ثلاثة جارودية وسليمانية وبترية والصالحية منهم والبترية على مذهب واحد

The Zaydiyyah are the followers of Zayd ibn 'Alī ibn al-Ḥusayn ibn 'Alī. They transmit Imāmah in the offspring of Fāṭimah عليها السلام. They do not permit its establishment in others besides them. They have permitted every Fāṭimī being a scholar, ascetic, brave, and generous individual who emerges with Imāmah to be an Imām,

obedience to whom is obligatory, whether he is from the offspring of Ḥasan or Ḥusayn. Accordingly, a group of them affirmed the Imāmah of Muḥammad and Ibrāhīm, the Imāms, the sons of ‘Abd Allāh ibn al-Ḥasan ibn al-Ḥasan who emerged during the era of Manṣūr and were killed upon this. They have allowed the emergence of two Imāms in two cities, in whom these qualities are found. Obedience to each of them will be compulsory.

When this was the belief of Zayd ibn ‘Alī, he desired that fundamentals and subsidiary matters be settled so that he be adorned with knowledge. He learnt fundamentals from Wāṣil ibn ‘Aṭā’ al-Ghazzāl—the head of the Mu’tazilah—despite the latter’s belief that Zayd’s grandfather, ‘Alī ibn Abī Ṭālib, in his battles with the warriors of Jamal and Ṣiffīn was not upon conviction of the truth and that one of the two parties, not specific, were in error. I’tizāl resulted from him and his companions all became Mu’tazilah. In his stance was the permissibility of the less superior being Imām in the presence of the superior. He said that ‘Alī ibn Abī Ṭālib was the most superior of the Ṣahābah except that the khilāfah was handed over to Abū Bakr due to a *maṣlahah* [exigency] they saw and a *dīnī* rule they adhered to i.e., extinguishing the flames of fitnah and pleasing the hearts of the masses. The era of battles that occurred during the days of Nubuwah had just passed recently and the sword of Amīr al-Mu’minīn, ‘Alī ibn Abī Ṭālib رض, from the blood of the polytheists was still moist and had not yet dried. The rancour in the hearts of the people to seek vengeance was as is. Therefore, the hearts were neither inclined to him fully nor were the necks totally submissive to him. Exigency demanded that such an individual assumes responsibility of this affair whom people recognise with softness, mutual love, seniority in age, precedence in Islam,

and proximity to Rasūlullāh ﷺ. Do you not notice that when in his final sickness, he intended to garland ‘Umar ibn al-Khaṭṭāb with this affair, people remonstrated saying, “You have appointed over us the harsh and hard-hearted.” They were thus not pleased with Amīr al-Mu’minīn ‘Umar due to his sternness, strictness, harshness in dīn, and hard-heartedness towards the enemies until Abū Bakr ؓ calmed them down.

It is also possible for the less superior to be Imām and the superior to be established. Thus, verdicts will be directed to him and he will pass judgments in affairs.

When the Shī‘ah of Kūfah heard this statement from him [Zayd ibn ‘Alī] and realised that he does not dissociate from Shaykhayn, they abandoned him and he met his fate. They were called Rāfiḍah. There was a debate between him and his brother Muḥammad al-Bāqir, not on this matter, but due to the fact that he studied by Wāṣil ibn ‘Aṭā’ and acquired knowledge from one who applies error to his grandfather in fighting those who broke their pledge, and the unjust, and one who speaks about destiny different to what the Ahl al-Bayt believe, and that he stipulated rebellion a condition for an Imām being an Imām. He even told him one day, “According to the ruling of your school, your father was not an Imām as he did not rebel nor intended to.”

After Zayd ibn ‘Alī was killed and crucified, Yaḥyā ibn Zayd stood up as Imām after him and proceeded to Khorasan. Zayd ibn ‘Alī was killed at the dump of Kūfah by Hishām ibn ‘Abd al-Malik while Yaḥyā ibn Zayd was killed in Jūzajān, Khorasan, by its governor. Muḥammad is the Imām killed in Madīnah by Ḥisā ibn Māhān. Ibrāhīm the Imām was killed in Baṣrah. Maṇṣūr ordered their killing.

The Zaydiyyah's matter did not find stability whenceforth until Nāṣir al-Atrūsh emerged in Khorasan. He was pursued at his place to be killed but hid away and moved to the land of Daylam and Jabal, where they did not adorn themselves with the dīn of Islam yet. He invited people towards Islam on the school of Zayd ibn ‘Alī. They adhered to it and were nurtured upon it. The Zaydiyyah remained in these lands, dominant. The Imāms would emerge one after the other and assume authority over them. They opposed their cousins from the Mūsawiyyah in fundamental matters and majority of the Zaydiyyah inclined after this to the belief in the Imāmah of the less superior and they criticised the Ṣahābah just like the Imāmiyyah. They are divided into three sects: Jārūdiyyah, Sulaymāniyyah, and Batriyyah. The Ṣālihiyyah among them and Batriyyah are on the same creed.

The Jārūdiyyah

الجارودية أصحاب أبي الجارود زعموا أن النبي صلى الله عليه وسلم نص على عليٍ عليه السلام بالوصف دون التسمية والإمام بعده علي والناس قصروا الميتعرفوا الوصف ولم يطلبوا الموصوف وإنما نصبووا أبو بكر باختيارهم فكفروا بذلك وقد خالف أبو الجارود في هذه المقالة إمامه زيد بن علي فإنه لم يعتقد بهذا الاعتقاد وخالف الجارودية في التوقف والسوق فساق بعضهم الإمامة من علي إلى الحسن ثم إلى الحسين ثم إلى علي بن الحسين زين العابدين ثم إلى زيد بن علي ثم منه إلى الإمام محمد بن عبد الله بن الحسن بن الحسن والذين قالوا بإماماة محمد الإمام اختلفوا فمنهم من قال إنه لم يُقتل وهو بعد حي وسيخرج فيما لا أرض عدلاً ومنهم من أقر بموته وساق الإمامة إلى محمد بن القاسم بن علي بن الحسين بن علي بن صاحب الطالقان وقد أسر في

أيام المعتصم وُحمل إلية فحبسه في داره حتى مات و منهم من قال
 بإمامية يحيى بن عمر صاحب الكوفة فخرج و دعا الناس و اجتمع عليه
 خلق كثير وُقتل في أيام المستعين وُحمل رأسه إلى محمد بن عبد الله
 بن ظاهر حتى قال فيه بعض العلويّة قتلت أعز من ركب المطايّا وجئتكم
 استلينك في الكلام وعَزَّ عَلَيَّ أَنْ أَلْقَاكُ إِلَّا وَفِيمَا بَيْنَا حَدَّ الْحَسَامِ وَهُوَ
 يَحْيَى بْنُ عُمَرَ بْنِ يَحْيَى بْنِ الْحَسِينِ بْنِ زِيدٍ بْنِ عَلَيٍّ وَأَمَّا أَبُو الْجَارِودُ
 فَكَانَ يُسَمَّى سَرِحُوبُ سَمَاهُ بِذَلِكَ أَبُو جَعْفَرٍ مُحَمَّدٌ بْنُ عَلَيٍّ الْبَاقِرُ رَضِيَ
 اللَّهُ عَنْهُ وَسَرِحُوبُ شَيْطَانٍ أَعْمَى يَسْكُنُ الْبَحْرَ

The Jārūdiyyah, the companions of Abū al-Jārūd, believe that the Nabī ﷺ appointed ‘Alī عَلَيْهِ السَّلَامُ by description, not name, as Imām after him. People were deficient in this in the sense that they were not aware of the description and did not seek out the described. They simply appointed Abū Bakr on their own accord and thus fell into disbelief due to this. Abū al-Jārūd, in this declaration, has opposed his Imām, Zayd ibn ‘Alī, who did not hold this belief.

The Jārūdiyyah differed in the halting of Imāmah and its continuation. Some of them passed Imāmah from ‘Alī to Ḥasan, to Ḥusayn, to ‘Alī ibn al-Ḥusayn Zayd al-‘Ābidīn, to Zayd ibn ‘Alī and from him to Imām Muhammad ibn ‘Abd Allāh ibn al-Ḥasan ibn al-Ḥasan. Those who believe in the Imāmah of Imām Muhammad differed. Some claim that he was not killed and is still alive and will emerge and fill the earth with justice. Others acknowledge his death and pass Imāmah to Muhammad ibn al-Qāsim ibn ‘Alī ibn al-Ḥusayn ibn ‘Alī ibn Ṣāhib al-Ṭāliqān. He was captured during the time of Mu’taṣim and taken to him. Mu’taṣim detained him at his house until his death.

Some of them believe in the Imāmah of Yaḥyā ibn ‘Umar, the companion of Kūfah. He emerged and invited people. A large populace gathered around him. He was killed in the days of Musta‘īn and his head was carried to Muḥammad ibn ‘Abd Allāh ibn Zāhir. Some of the ‘Alawiyah said regarding him:

You were killed, the most honourable of those to mount riding animals.

I have come to you being polite to you in speech.

*It is my honour to meet you,
except that between us is the edge of the sword.*

He is Yaḥyā ibn ‘Umar ibn Yaḥyā ibn al-Ḥusayn ibn Zayd ibn ‘Alī.

As for Abū al-Jārūd, he was named Sarḥūb by Abū Ja‘far Muḥammad ibn ‘Alī al-Bāqir رَحْمَةُ اللَّهِ. Sarḥūb is the blind shayṭān who lives in the sea.¹

Qādī al-Nu‘mān has spoken about the Zaydiyyah in his poem with the words:

وَقَالَتُ الطائفةُ الزيديَّةُ ... مَقَالَةٌ
لِمَنْ تُكَلُّ بِالْمَرْضِيَّةِ

بَأْنَ كُلَّ قَائِمٍ يَقُومُ مِنْ ... نَسْلٌ
الْحَسَنِيُّ بْنُ عَلِيٍّ وَالْحَسَنِ

بِسِيفِهِ يَدْعُو إِلَى التَّقْدِيمِ ... فَهُوَ
الْإِمَامُ دُونُ مَنْ لَمْ يَقُمْ

مِنْهُمْ وَمِنْ كُلِّ إِمْرَئٍ فِي وَقْتِهِ ...
مُسْتَتِرًاً قَدْ انْزَلُوا فِي بَيْتِهِ

وَاتَّبَعُوا زِيَادًا عَلَىٰ مَا رَتَبُوا ... مِنْ
الدَّعَوِيِّ وَإِلَيْهِ نَسْبُوا

حَتَّىٰ إِذَا قُتِلُوا قَامُوا بَعْدِهِ ... مَعَ
الْحَسَنِيِّ بْنِ قَامٍ وَحْدَهُ

1 *Al-Milal wa al-Nihāl*, 1/207 onwards; *Maqālāt al-Islāmiyyīn*, 1/28 onwards; *Muqaddamah Ibn Khaldūn*, pg. 197; *al-Farq bayn al-Firaq*, pg. 29; *al-Tabṣīr*, pg. 32; *al-Fasl*, 4/179; *Maqātil al-Tālibiyīn*, pg. 127 onwards.

واتبعوا يحيى بن زيد إذ بدا ...
 أعني ابن عبد الله من نسل حسن
 ثم تولوا بعده محمدا
 ... وكلهم ظل قتيلاً مرتئا
 فهؤلاء عندهم أئمة ... ومن
 وكل من سواهم الرعية ...
 كسائر الأمة بالسوية
 يقوم بعدهم للأمة

The Zaydiyyah Sect made an objectionable statement.

That every Qā'im who rises up from the lineage of Ḥusayn and Ḥasan ibn ‘Alī,

With his sword, inviting to advance is the Imām; not the one who does not stand up,

From them and from every individual in his time who is in secret, living in seclusion in his house.

They followed Zayd upon the claims they determined and to him they are attributed,

Until he was killed; then they stood after him with Ḥusayn when he stood alone.

And they followed Yāḥyā ibn Zayd when he became apparent and then associated with Muḥammad after him,

The son of ‘Abd Allāh from the progeny of Ḥasan. And all of them fell as martyrs.

These according to them are the Imāms and those who stand up after them for the Ummah.

And all besides them are the populace, equal in rank, like the rest of the Ummah.¹

¹ *Al-Urjūzah al-Mukhtārah*, pg. 214, Montreal, Canada.

The Shī‘ah of Kūfah

Before concluding the discussion on them, we wish to speak about the Shī‘ah of Kūfah and their deep-rooted cowardice and desertion. The very Kūfah about which they fabricated plenty narrations falsely attributed to Sayyidunā ‘Alī رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَامٌ. He says:

كَأَنِّي بِكَ يَا كُوفَةً تَمْدِينَ مَدَادِيمُ الْعَكَاظِيِّ تَعْرِكِينَ بِالْتَّوَازِلِ وَتَرْكِيْنَ
بِالْزَّلَازِلِ وَإِنِّي لَأَعْلَمُ أَنَّهُ مَا أَرَادَ بِكَ جَبَارٌ سُوءٌ إِلَّا ابْتَلَاهُ اللَّهُ بِشَاغِلٍ أَوْ
رَمَاهُ بِقَاتِلٍ

O Kūfah, it is as though I see you being drawn like the tanned leather of ‘Ukāz in the market. You are being scraped by calamities and being ridden by severe troubles. I certainly know that if any tyrant intends evil for you, Allah will afflict him with worry and appoint an assassin to kill him.¹

He said:

أَنَّهُ يُحَشِّرُ مِنْ ظَهُورِهَا يَوْمَ الْقِيَامَةِ سَبْعُونَ أَلْفًا وَجُوَهُهُمْ عَلَى صُورَةِ الْقَمَرِ

From its land, seventy thousand shall be resurrected on the Day of Qiyāmah, their faces like the moon.

He said:

هَذِهِ مَدِيْنَتُنَا وَمَحَلَّتُنَا وَمَقْرَبُ شَيْعَتُنَا

This is our city and our camp, and the abode of our Shī‘ah.

Ja‘far ibn Muhammad رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَامٌ stated:

1 *Sharḥ Nahj al-Balāghah*, 3/197.

اللهم ارم من رماها وعاد من عادها

O Allah, shoot the person who shoots it and display enmity against the one who hates it.

He stated:

تربة تحبنا ونحبها

An earth which loves us and we love it.¹

Let us quote two texts about Kūfah from two major Imāms of the Shī‘ah. Al-Mas‘ūdī narrates about Zayd ibn ‘Alī ibn al-Ḥusayn رَحْمَةُ اللَّهِ لَهُ who was martyred in 121/122 AH:

شاور أخاه أبا جعفر بن علي بن الحسين بن علي فأشار عليه بأن لا يركن إلى أهل الكوفة إذ كانوا أهل غدر ومحرر وقال له بها قتل جدك علي وبها طعن عمك الحسن وبها قتل أبوك الحسين وأعمالها شتمنا أهل البيت

He consulted his brother Abū Ja‘far ibn ‘Alī ibn al-Ḥusayn ibn ‘Alī who indicated to him not to incline towards the residents of Kūfah as they were imposters and conspirators. He said to him: “Your grandfather was killed there, your uncle, Ḥasan, was stabbed there, and your father, Ḥusayn, was killed there. Moreover, their governors revile us, the Ahl al-Bayt.”²

Secondly, al-Mufīd writes while discussing Zayd ibn ‘Alī:

إنه لم يكره قوم قط حد السيف إلا ذلوا فلما وصل إلى الكوفة اجتمع إليه أهلها فلم يزالوا به حتى بايعوا على الحرب ثم نقضوا وأسلموا فقتل وصلب بينهم أربع سنين لا ينكر أحد منهم ولا يعيشه بيد ولسان

1 Sharḥ Nahj al-Balāghah, 3/198.

2 Murūj al-Dhahab, 3/206.

No nation was forced by the sword except that they were humiliated. When he reached Kūfah, the residents gathered by him. They remained with him until they pledged allegiance at his hands to wage war. Thereafter, they broke it and handed him over, and he was eventually martyred and was crucified in their midst for four years, whereas none of them objected nor did they assist him physically or verbally.¹

This ends the discussion on the Zaydiyyah and their history.²

Adherents of the Imāmah of ‘Abd Allāh ibn Muḥammad ibn ‘Abd Allāh ibn Ḥasan al-Muthannā

There are other sects who split and fragmented into sub-sects and branches, other than the Zaydiyyah like those who believe in the Imāmah of ‘Abd Allāh ibn Muḥammad ibn ‘Abd Allāh ibn Ḥasan al-Muthannā ibn al-Ḥasan ibn ‘Alī ibn Abī Ṭālib who was killed there. They believe him to be the Qā’im and Mahdī despite him being killed. They say that he is alive and has not died and is residing by a mountain called al-‘Alamiyyah, which is on the highway to Makkah and Najd, the barrier on the left of the road while you are travelling towards Makkah. It is a huge mountain. They believe he will reside there until he emerges as Rasūlullāh ﷺ declared:

القائم المهدي اسمه اسمي واسم أبيه اسم أبي

The Qā’im, the Mahdī—his name is my name and his father’s name is my father’s name.

1 *Al-Irshād*, pg. 269.

2 We have adopted brevity in discussing the Zaydiyyah as we intend publishing a separate book, Allah willing.

His brother was Ibrāhīm ibn ‘Abd Allāh ibn al-Ḥasan who emerged in Baṣrah and invited to the Imāmah of his brother Muḥammad ibn ‘Abd Allāh which increased his influence. Thus, Maṇṣūr sent horsemen towards him and he was finally killed after battles between them.

The Mughīriyyah

[They claim Imāmah for Mughīrah ibn Sa‘īd.] Mughīrah ibn Sa‘īd made this statement after Abū Ja‘far Muḥammad ibn ‘Alī passed on. The Shī‘ah, the companions of Abū ‘Abd Allāh Ja‘far ibn Muḥammad رض, declared their innocence from him and discarded him. He thus determined them to be deserters and labelled them Rāfiḍah. The companions of Mughīrah appointed him as Imām and believed that Ḥusayn ibn ‘Alī appointed him followed by ‘Alī ibn al-Ḥusayn. He then claimed that Abū Ja‘far Muḥammad ibn ‘Alī رض appointed him. He is thus the Imām until the Mahdī emerges. They denied the Imāmah of Abū ‘Abd Allāh Ja‘far ibn Muḥammad رض and determined that there is no Imāmah in the progeny of ‘Alī ibn Abī Ṭālib after Abū Ja‘far Muḥammad ibn ‘Alī and that Imāmah is vested in Mughīrah ibn Sa‘īd until the emergence of the Mahdī. He, according to them, is Muḥammad ibn ‘Abd Allāh ibn al-Ḥasan ibn al-Ḥasan and he is alive and has not passed away and was not killed. They have been dubbed the Mughīriyyah after Mughīrah ibn Sa‘īd, the freed slave of Khālid ibn ‘Abd Allāh al-Qasrī.

Thereafter, matters progressed with Mughīrah until he claimed that he was the messenger of a prophet and that Jibrīl came to him with revelation from Allah. Khālid ibn ‘Abd Allāh al-Qasrī seized him and questioned him regarding this. He attested to it and invited Khālid to it. Khālid entreated him to repent but he refused to retract his declaration. Khālid therefore killed him and crucified him. Mughīrah claimed that

he can give life to the dead and he believed in transmigration of the souls. This remains the belief of his companions to date.¹

A group believe in the Imāmah of Muḥammad al-Bāqir ibn ‘Alī Zayn al-‘Ābidīn and claim that he is the Imām after his father and appointed by him.²

After the death of Muḥammad al-Bāqir in 114 AH, the Shī‘ah gathered around his son Ja‘far i.e., those Shī‘ah who believed in his Imāmah, because some of them recanted and turned away from his Imāmah as penned by al-Nawbakhtī:

وأما الذين ثبتو على إمامية علي بن أبي طالب ثم الحسن ثم الحسين ثم لعلي بن الحسين عليه السلام ثم نزلوا إلى القول بإمامية أبي جعفر محمد بن علي بن الحسين باقر عليه السلام فأقاموا على إمامته إلى أن توفي غير نفر يسير منهم فإنهم سمعوا رجلاً يقال له عمر بن رياح زعم أنه سأله أبو جعفر عليه السلام عن مسألة فأجابه فيها بجواب ثم عاد إليه في عام آخر فسألته عن تلك المسألة بعينها فأجابه فيها بخلاف الجواب الأول فقال لأبي جعفر هذا خلاف ما أجبتني في هذه المسألة العام الماضي فقال له إن جوابنا ربما خرج على وجه التقى فشك في أمره وإمامته فلقي رجلاً من أصحاب أبي جعفر يقال له محمد بن قيس فقال له إني سأله أبا جعفر عن مسألة فأجابني فيها بجواب ثم سأله عنها في عام آخر فأجابني فيها بخلاف جوابه الأول فقلت له لم فعلت ذلك فقال فعلته للتقى وقد علم الله أنني ما سأله عنها إلا وأنا صحيح العزم على التدين بما يفتيني به فلا وجه لاتهائه إياي وهذه حالتي فقال له محمد بن قيس فعلله حضرك من اتقاه فقال له ما حضر

1 *Firaq al-Shī‘ah*, pg. 82-84.

2 *Al-Kāfi*, 1/304.

مجلسه في واحدة من المسألتين غيري لا ولكن جوابيه جمیعاً خرجا على وجه التبخيت ولم يحفظ ما أجاب به في العام الماضي فيجيب مثله فرجع عن إمامته وقال لا يكون إماماً من يفتني بالباطل على شيء يوجه من الوجوه ولا في حال من الأحوال ولا يكون إماماً من يفتني تقية بغير ما يجب عند الله ولا من يرخي ستره ويغلق بابه ولا يسع الإمام إلا الخروج والأمر بالمعروف والنهي عن المنكر فمال بسيبه إلى قول البترية ومال معه نفر يسير

As regards those who maintained the Imāmah of ‘Alī ibn Abī Tālib then Ḥasan then Ḥusayn then ‘Alī ibn al-Ḥusayn رَحْمَةُ اللَّهِ، and resigned to the view of the Imāmah of Abū Ja‘far, Muḥammad ibn ‘Alī ibn al-Ḥusayn Bāqir رَحْمَةُ اللَّهِ، they maintained his Imāmah until he passed away, except a small band who heard one of them, ‘Umar ibn Riyāḥ، claim that he asked Abū Ja‘far رَحْمَةُ اللَّهِ about an issue and the latter answered him. He then returned to him the following year and asked him about the same issue yet Abū Ja‘far answered differently to his first answer. The man told him, “This is contrary to what you answered me in this very issue last year.” Abū Ja‘far explained, “Our answer sometimes comes forth with Taqiyyah.” The person thus doubted his affair and Imāmah.

He met another of Abū Ja‘far’s companions, Muḥammad ibn Qays، and told him, “I asked Abū Ja‘far about an issue and he answered me. Then I asked him about it the following year and he answered me differently to his initial answer. I asked him the reason for this and he explained that he did it out of Taqiyyah. Allah knows definitely that I only asked him about it with genuine determination to adhere to what verdict he gives me. Hence, there was no reason for him to observe Taqiyyah from me and this is my condition.”

Muhammad ibn Qays told him, “Probably, someone whom he was observing Taqiyah from was with you.”

He retorted, “No one besides me attended his presence in both instances. Both his answers were out of luck. He did not remember what he answered the first year, to answer the same.”

‘Umar ibn Riyāḥ thus renounced his Imāmah declaring, “He cannot be an Imām who issues false verdicts on a matter, whatever the case and whatever the situation. He cannot be an Imām who issues verdicts observing Taqiyah of anything other than what Allah ordained, nor the one who draws his curtain and locks his door. Suitable for the Imām is rising up, commanding righteousness, and forbidding evil.” He, with a small group, thus inclined to the belief of the Batriyyah.¹

The Shī‘ah during the Days of Ja‘far ibn al-Bāqir

Evolution of Shi‘ism

During his time, the evolution of Shi‘ism, the fundamental change, and the complete metamorphosis—of the general Shī‘ah—reached culmination. This transformation began after Ḥusayn’s عَلَيْهِ الْكَفَلَةُ شَفَاعَةُ الْمُرْسَلِينَ martyrdom and at the hands of the Saba‘iyyah. They succeeded after sixty years in killing him and after ninety years in originating a sect of people dissimilar to the Muslims in majority of beliefs. A complete faction which characterises itself as the *Shī‘ah* of ‘Alī and his progeny coupled with all its sects and groups and despite the diversity of the leaders and spearheads and their directions, motives, schemes, and objectives.

¹ *Firaq al-Shī‘ah*, pg. 80-81.

They capitalised on the traditional hatred and the intense wrath passed from father to son due to the difficulties, hardships, and harms they were subjected to as a result of them opposing the governors and rulers, rebelling against them, and fighting them. Add to this, the schemes plotted behind the scenes, the mental and ideological poisoning, and intermixing with alien groups and adopting their ideologies and philosophies—groups who were overpowered and defeated, whose lands and properties were seized, and whose families were killed by the rulers and their armies fighting in Allah's way and being divinely assisted and eventually attaining victory and dominance. Add to this the assembling of the Persians and slaves from the Babylonians, 'Āshūriyyūn, Kaldāniyyūn, and others of ancient civilisations and refined culture—in their minds—and their desire of a movement to rebel against the rulers and to display animosity towards everything that comes from them including their ideologies, beliefs, and convictions. All these aspects forced Shi'ism to take a totally new shape; to undergo a total metamorphosis. The Shī'ah turned into masses, averse to the rulers and those holding the reins of power, entirely opposed to everything they practiced and believed in.

The narration attributed to Ja'far bears testimony to this. He said:

إِنْ كُلَّ حُكْمٍ يَخَالِفُ الْعَامَةَ يُؤْخَذُ بِهِ وَيُتَرَكُ مَا يَوْافِقُهُمْ فَسَأَلَهُ سَائِلٌ
 جَعَلَتْ فَدَاكَ أَرَأَيْتَ إِنْ كَانَ فَقِيهَانَ عَرَفَ حُكْمَهُ مِنَ الْكِتَابِ وَالسُّنْنَةِ
 وَوَجَدْنَا أَحَدَ الْخَبَرِيْنَ مُوَافِقًا لِلْعَامَةِ وَالْآخَرُ مُخَالِفًا لَهُمْ بِأَيِّ الْخَبَرِيْنِ
 يُؤْخَذُ قَالَ مَاخَالِفُ الْعَامَةَ فَفِيهِ الرِّشَادُ قَالَ جَعَلَتْ فَدَاكَ فِإِنْ وَافَقُهُمَا
 الْخَبَرَانِ جَمِيعًا قَالَ يَنْظُرُ إِلَى مَا هُمْ إِلَيْهِ أَمْيَلُ حَكَامَهُمْ وَقَضَاتَهُمْ فَيُتَرَكُ
 وَيُؤْخَذُ بِالْآخَرِ

“Every verdict that contradicts the Ahl al-Sunnah will be practiced upon and that which conforms to them shall be shunned.”

A person asked him, “May I be sacrificed for you! If two jurists understand the verdict from the Qur’ān and Sunnah and we find one of the two opinions in conformity to the Ahl al-Sunnah and the other contradicting them, which one do we adhere to?”

He said, “Whatever opposes the Ahl al-Sunnah contains guidance.”

The person said, “May I be sacrificed for you! If both verdicts agree with them, then?”

He said, “It will be ascertained as to which one their rulers and judges are more inclined to and it shall be shunned while the other shall be adopted.”¹

There has to be opposition and disagreement, even if it be in accordance to the Qur’ān and Sunnah and even if it be according to Islam and religion.

The Saba’iyyah’s concocted ideologies and beliefs are opposed to Islam and its teachings. These concocted and fabricated ideologies and beliefs came from those who claimed to be *Shīah* of ‘Alī رضي الله عنه. Hence, it was more suitable and appropriate for the later Shīah to adhere to them as they contradict the beliefs of the Ahl al-Sunnah and come from those who claim love for ‘Alī رضي الله عنه.

¹ *Al-Uṣūl min al-Kāfi*, book on the virtue of knowledge, chapter on inconsistency in hadīth, 1/68.

The Shī'ah went public and began fabricating and concocting verdicts on worship and dealings in the light of the Saba'iyyah's beliefs and ideologies. They started new beliefs and social etiquette which they falsely attributed to the Imāms of the Ahl al-Bayt of 'Alī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, to lay the foundations of a new religion and to found a separate religion—a religion wherein he is the legislator and its fundamentals and regulations are separate to the dīn brought by Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ which he presented to the entire humankind, the first adherents of which were the righteous Ṣahābah—his noble pious Companions. These noble Companions then transmitted the Qur'ān and the teachings of the Messenger—who speaks through revelation—from him.

Shi'ism was thus constructed on the statements and actions of select individuals—whether these statements and actions were genuinely theirs or not. Sufficient was it considered for these to be attributed to them. If other statements and actions established from them oppose these, they simply brushed it off as *Taqiyyah*. If they opposed the Book revealed from the heavens, they claimed that the Book was adulterated. If they opposed the established Sunnah, they claimed that it was transmitted through apostates—Allah forbid—as all the Companions of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ apostatised after him except three.¹ The Qur'ān is thus adulterated and the transmitters of ḥadīth are apostates, disbelievers, hence they are not to be considered. The Qur'ān and ḥadīth only support the Ahl al-Sunnah and we are opposed to the Ahl al-Sunnah.

1 For further details, study our books: *al-Shī'ah wa al-Sunnah*, *al-Shī'ah wa Ahl al-Bayt*, *al-Shī'ah wa al-Qur'ān*.

The Righteous Ahl al-Bayt declare their innocence from the Imposters

Owing to this, the progeny of ‘Alī—رَضِيَ اللَّهُ عَنْهُ—the righteous among them—warned and alerted of the falsehood and fabrications of these men who attributed themselves to the Ahl al-Bayt and claimed to love them. It is reported that Ja‘far ibn al-Bāqir—the sixth infallible Imām according to the Shī‘ah—sighed:

لقد أمسينا وما أحد أعدى لنا ممن يتحل مودتنا

Matters have reached this ebb, that none harbour greater enmity for us than the ones who claim to love us.¹

He also stated:

إنا أهل بيت صادقون لا نخلو من كذاب يكذب علينا ويسقط صدقنا
بكذبه علينا عند الناس كان رسول الله صلى الله عليه وآله أصدق الناس
لهجة وأصدق البرية كلها وكان مسلمة يكذب عليه وكان أمير المؤمنين
أصدق من برأ الله بعد رسول الله وكان الذي يكذب عليه ويعمل في
تکذیب صدقة ويفتري على الله الكذب عبد الله بن سبأ لعنه الله وكان
أبو عبد الله الحسين بن علي قد ابتهل بالمحتار ثم ذكر أبو عبد الله
الحارث الشامي وبنان فقال كانوا يكذبان على علي بن الحسين ثم ذكر
المغيرة بن سعيد وبزيعا والسرى وأبا الخطاب ومعمرا وبشارا الأشعري
وحمزة اليزيدي وصائدا النهدي فقال لعنهم الله إنا لا نخلو من كذاب
يكذب علينا كفانا الله مؤنة كل كذاب وأذاقهم الله حر الحديد

We belong to a family with integrity. However, there will always be a fabricator who spreads lies about us and hides our true

¹ *Rijāl al-Kashshī*, pg. 259, under the biography of Abū al-Khaṭṭāb.

statements from people with the lies he spreads about us. The Prophet ﷺ was the most truthful of people in speech and the most honest amongst all creation, yet Musaylamah would spread lies about him. The Leader of the Believers [‘Alī] was the most truthful person of Allah’s creation after the Prophet ﷺ. The person to spread lies about him, tried to alter his statements, and falsely attributed statements to Allah was ‘Abd Allāh ibn Saba’—may Allah curse him. Abū ‘Abd Allāh Ḥusayn ibn ‘Alī was tested with Mukhtār.”

He then spoke about Abū ‘Abd Allāh al-Ḥārith al-Shāmī and Bannān saying, “They used to attribute falsities to ‘Alī ibn al-Ḥusayn عليه السلام.” He then mentioned Mughīrah ibn Sa‘īd, Bazi‘, Sarī, Abū al-Khaṭṭāb, Ma‘mar, Bashshār al-Ash‘arī, Ḥamzah al-Yazīdī, and Ṣā’id al-Nahdī and said, “May Allah’s curse be upon them. We are never free from a liar that attributes lies to us. Allah is enough for us against every liar. May Allah give them a taste of the heat of iron (i.e., may Allah execute them).¹

His grandson ‘Alī al-Ridā—the eighth infallible Imām according to them—declared:

كان بنان يكذب على علي بن الحسين (ع) فأذاقه الله حر الحديد وكان المغيرة بن سعيد يكذب على إبن جعفر (ع) فأذاقه الله حر الحديد وكان محمد بن بشر يكذب على إبن الحسن علي بن موسى الرضي (ع) فأذاقه الله حر الحديد وكان أبو الخطاب يكذب على أبي عبد الله (ع) فأذاقه الله حر الحديد والذي يكذب على علي محمد بن الفرات

Bannān would attribute falsities to ‘Alī ibn al-Ḥusayn عليه السلام. May Allah make him taste the heat of the iron. Mughīrah ibn Sa‘īd

¹ *Rijāl al-Kashshī*, pg. 257-258.

would attribute falsities to Ibn Ja‘far. May Allah make him taste the heat of the iron. Muḥammad ibn Bishr would attribute falsities to ‘Alī ibn al-Ḥasan ‘Alī ibn Mūsā al-Riḍā. May Allah make him taste the heat of the iron. Abū al-Khaṭṭāb would attribute falsities to Abū ‘Abd Allāh. May Allah make him taste the heat of the iron as well as the one who fabricated in the name of Muḥammad ibn al-Furāt.¹

Abū Ja‘far Muḥammad al-Bāqir states:

لَعْنَ اللَّهِ بَنَانَ الْبَيَانِ وَإِنْ بَنَانَ لِعْنَهُ اللَّهُ كَانَ يَكْذِبُ عَلَى أَبِيهِ أَشْهَدُ أَنَّ أَبِيهِ
كَانَ عَبْدًا صَالِحًا

May Allah curse Bannān the orator. Bannān—may Allah curse him—would fabricate in the name of my father. I bear testimony to the fact that my father was a righteous man.²

The righteous Imāms dissociated from them and prevented their followers from falling into their traps and falling for their plots. Al-Kashshī narrates that Ja‘far ibn Wāqid and a group of the companions of Abū al-Khaṭṭāb were mentioned in the presence of Ja‘far رَحْمَةُ اللَّهِ. It was said, “He became one of them, he is confused.” He said about them, “He is the deity in the heavens and the deity on earth.” He said, “He is the Imām.” Abū ‘Abd Allāh said:

لَا وَاللَّهِ لَا يَأْوِينِي وَإِيَّاهُ سَقْفُ بَيْتِ أَبِدَا هُمْ شُرُّ مِنَ الْيَهُودِ وَالنَّصَارَى
وَالْمَجُوسِ وَالَّذِينَ أَشْرَكُوا وَاللَّهُ مَا صَغَرَ عَظَمَةَ اللَّهِ تَصْغِيرُهُمْ شَيْئًا قَطْ
وَإِنْ عَزِيزًا جَالَ فِي صِدْرِهِ مَا قَالَتِ الْيَهُودُ فَمَحِىَ اللَّهُ إِسْمُهُ مِنَ النَّبُوَةِ
وَاللَّهُ لَوْ أَنْ عِيسَى أَقْرَبَ بِمَا قَالَتِ فِيهِ النَّصَارَى لِأَوْرَثَهُ اللَّهُ صِيمًا إِلَى يَوْمِ

1 *Rijāl al-Kashshī*, pg. 256.

2 *Rijāl al-Kashshī*, pg. 255.

القيامة والله لو أقررت بما يقول في أهل الكوفة لأخذتني الأرض وما
أنا إلا عبد مملوك لا أقدر على ضر شيء ولا نفع شيء

No, by Allah. The roof of a house will never cover me and him ever. They are worse than the Jews, Christians, Magians, and idolators. By Allah, their trivialising the greatness of Allah will not affect it in the least. What the Jews said occupied the heart of ‘Uzayr, so Allah removed his name from Nubuwah. By Allah, had ‘Isā affirmed what the Christians said, Allah would have afflicted him with dumbness until the Day of Qiyyāmah. By Allah, had I affirmed what he says about the Kūfans, the earth would swallow me. I am nothing but an owned slave. I have not the power to harm anything or benefit anything.¹

Muhammad ibn Mas‘ūd reports:

حدثني علي بن محمد قال حدثني محمد بن أحمد بن يحيى عن محمد بن عيسى عن زكريا عن ابن مسakan عن قاسم الصيرفي قال سمعت أبا عبد الله (ع) يقول قوم يزعمون أنني إمام والله ما أنا لهم بِإمامٍ مالهم لعنهم الله كلما سترت ستراً هتكوه هتك الله سترهم أقول كذا يقولون إنما يعني كذا أنا إمام من أطاعني

‘Alī ibn Muhammad narrated to me—Muhammad ibn Aḥmad ibn Yaḥyā narrated to me—from Muhammad ibn ‘Isā—from Zakariyyā—from Ibn Muskān—from Qāsim al-Šayrafī who said that he heard Abū ‘Abd Allāh saying, “There are people who claim that I am their Imām. By Allah, I am not their Imām. What is wrong with them? May Allah curse them. Every time I conceal something, they expose it. May Allah disgrace them. I say one

¹ Ibid.

thing while they say that I meant something else. I am only the Imām of the one who obeys me.”¹

Their sincere efforts returned with failure and the Shī‘ah increased in their transgression and misguidance due to the abundance of liars and imposters of that era claiming to love, submit to, and associate with the Ahl al-Bayt, like Abū al-Khaṭṭāb, Abū al-Baṣīr al-Murādī, Zurārah ibn A‘yan, Jābir al-Ju‘fī, Mughīrah ibn Sa‘īd, the two Hishāms, Abū al-Jārūd, etc. Ideologies abounded and sects grew and fragmented further. Some chose distant religions even more wayward than the Saba’iyyah—the layers of its foundation and planters of its seeds—while others were confined to what they learnt from the Saba’iyyah. Some adopted few ideologies from them while others adopted many. A Shī‘ī Historian attests to this saying:

ولم يتمكن الصادق في تلك الظروف القاسية التي ظهرت فيها الزيدية
على أن يناظرهم غالباً في شيء من أمر الإمامة لأنه كان يتكتم فيها
ويتقى ملوك عصره ويحذر من وشاتهم وجواصيسهم الكثيرة ومع تكتمه
الشديد قد أحضره المنصور وقال له قتلني الله إن لم أقتلك أتلحد في
سلطاني فقال له الصادق (ع) والله ما فعلت ولا أردت وإن كان بلغك
فمن كاذب

Al-Ṣādiq was unable—in those difficult circumstance in which the Zaydiyyah emerged—to debate them generally in any aspect of Imāmah as he was hiding and avoiding the kings of his time, evading their plenty informants and spies. Despite his extensive secrecy, Manṣūr had him captured and told him, “May Allah destroy me if I do not kill you. Are you involved in heresy in my kingdom?”

1 *Rijāl al-Kashshī*, pg. 254-255.

Al-Ṣādiq responded, “By Allah, I did not practice it nor intended to. Whatever has reached you is from a liar.”¹

Those who recanted from Ja‘far

From the first to differ in the beginning over Ja‘far and take a stance against him in his lifetime are those whom al-Nawbakhtī mentions:

وأما الفرقـة الأخرى من أصحاب أبي جعـفر محمد بن عـلي عليهـ السلام فـنزلـت إلىـ القـول بإـمامـة أبيـ عبدـ اللهـ جـعـفرـ بنـ مـحمدـ عـلـيـهـ السـلامـ فـلمـ تـزـلـ ثـابـتـةـ عـلـىـ إـمامـتـهـ أـيـامـ حـيـاتـهـ غـيرـ نـفـرـ مـنـهـ يـسـيرـ فـإـنـهـمـ لـمـ أـشـارـ جـعـفرـ بنـ مـحمدـ إـلـىـ إـمامـةـ اـبـنـهـ إـسـمـاعـيلـ ثـمـ مـاتـ إـسـمـاعـيلـ فـيـ حـيـاتـهـ أـيـهـ رـجـعواـ عنـ إـمامـةـ جـعـفرـ وـقـالـواـ كـذـبـنـاـ وـلـمـ يـكـنـ إـمامـاـ لـأـنـ إـلـمـاـ لـيـكـذـبـ وـلـاـ يـقـولـ مـاـ لـيـكـونـ وـحـكـمـواـ عـلـىـ جـعـفرـ أـنـ قـالـ إـنـ اللـهـ عـزـ وـجـلـ بـدـاـ لـهـ فـيـ إـمامـةـ إـسـمـاعـيلـ فـأـنـكـرـوـاـ الـبـدـاءـ وـالـمـشـيـةـ مـنـ اللـهـ وـقـالـواـ هـذـاـ بـاطـلـ لـاـ يـجـوزـ وـمـالـوـاـ إـلـىـ مـقـالـةـ (الـبـتـرـيـةـ) وـمـقـالـةـ سـلـيـمـانـ بـنـ جـرـيرـ وـهـوـ الـذـيـ قـالـ لـأـصـحـابـ بـهـذـاـ السـبـبـ أـنـ أـئـمـةـ الـرـافـضـةـ وـضـعـواـ لـشـيـعـتـهـمـ مـقـالـتـيـنـ لـاـ يـظـهـرـوـنـ مـعـهـمـاـ مـنـ أـئـمـتـهـمـ عـلـىـ كـذـبـ أـبـدـاـ وـهـمـاـ القـولـ بـالـبـدـاءـ وـإـجـازـةـ التـقـيـةـ فـأـمـاـ الـبـدـاءـ فـإـنـ أـئـمـتـهـمـ لـمـ أـحـلـوـاـ أـنـفـسـهـمـ مـنـ شـيـعـتـهـمـ مـحـلـ الـأـنـيـاءـ مـنـ رـعـيـتـهـاـ فـيـ الـعـلـمـ فـيـمـاـ كـانـ وـيـكـونـ وـالـإـخـبـارـ بـمـاـ يـكـونـ فـيـ غـدـ وـقـالـواـ لـشـيـعـتـهـمـ أـنـهـ سـيـكـونـ فـيـ غـدـ وـفـيـ غـابـرـ الـأـيـامـ كـذـاـ وـكـذـاـ فـإـنـ جـاءـ ذـلـكـ الشـيـءـ عـلـىـ مـاـ قـالـوـهـ قـالـوـهـ اللـهـ أـلـمـ نـعـلـمـكـ أـنـ هـذـاـ يـكـونـ فـنـحـنـ نـعـلـمـ مـنـ قـبـلـ اللـهـ عـزـ وـجـلـ مـاـ عـلـمـتـهـ الـأـنـيـاءـ وـبـيـنـاـ وـبـيـنـ اللـهـ عـزـ وـجـلـ مـثـلـ تـلـكـ الـأـسـبـابـ الـتـيـ عـلـمـتـ بـهـاـ الـأـنـيـاءـ عـنـ اللـهـ مـاـ عـلـمـتـ وـإـنـ لـمـ يـكـنـ ذـلـكـ الشـيـءـ الـذـيـ قـالـوـاـ إـنـهـ يـكـونـ عـلـىـ مـاـ قـالـوـهـ لـشـيـعـتـهـمـ بـدـاـ لـلـهـ فـيـ ذـلـكـ بـكـونـهـ وـأـمـاـ التـقـيـةـ فـإـنـهـ لـمـ كـثـرـتـ عـلـىـ أـئـمـتـهـمـ مـسـائـلـ شـيـعـتـهـمـ فـيـ الـحـلـالـ وـالـحـرـامـ وـغـيـرـ

1 Al-Shi'ah fi al-Tarikh, pg. 107-108.

ذلك من صنوف أبواب الدين فأجابوا فيها وحفظ عنهم شيعتهم جواب ما سألوهم وكتبوه ودونوه ولم يحفظ أئمتهم تلك الأجوية لتقادم العهد وتفاوت الأوقات لأن مسائلهم لم ترد في يوم واحد ولا في شهر واحد بل في سنين متباينة وأشهر متباينة وأوقات متفرقة فوقع في أيديهم في المسألة الواحدة عدة أجوية مختلفة متضادة وفي مسائل مختلفة أجوية متفرقة فلما وقفوا على ذلك منهم ردوا إليهم هذا الاختلاف والتخلط في جواباتهم وسائلوهم عنه وأنكروا عليهم فقالوا من أين هذا الاختلاف وكيف جاز ذلك قالت لهم أئمتهم إنما أجبنا بهذا للتنقية ولنا أن نجيب بما أجبنا وكيف شئنا لأن ذلك إلينا ونحن نعلم بما يصلحكم وما فيه بقاوكم وكف عدوكم عنا وعنكم فمتى يظهر من هؤلاء على كذب ومتى يعرف لهم حق من باطل فمال إلى سليمان بن جرير هذا لهذا القول جماعة من أصحاب أبي جعفر وتركوا القول بإمامامة جعفر عليه السلام

The other group from the partisans of Abū Ja‘far Muḥammad ibn ‘Alī adopted belief in the Imāmah of Abū ‘Abd Allāh Ja‘far ibn Muḥammad. They remained firm on his Imāmah during his lifetime besides a small group who—when Ja‘far ibn Muḥammad indicated to the Imāmah of his son, Ismā‘īl, and then Ismā‘īl died during the lifetime of his father—recanted from the Imāmah of Ja‘far and claimed that he lied to them and that he is not an Imām as an Imām does not lie and does not claim something that will not happen. They judged against Ja‘far who said that Allah was unaware of Ismā‘īl’s Imāmah issue; they rejected Badā’ from Allah and declared it false, impermissible. They inclined to the view of the Batriyyah and the view of Sulaymān ibn Jarīr.

Due to this, Sulaymān ibn Jarīr said to his companions that the Imāms of the Rāfiḍah have set up for their partisans two ideologies viz. the ideologies of Badā’ and Taqiyah, due to which

they will not succeed to ever indict their Imāms of lying. As for Badā', when their Imāms gave themselves the pedestal of the Ambiyā' before their partisans, knowledge of the past and future, and foretelling what will transpire tomorrow. They announced to their Shī'ah that tomorrow such and such will occur and in the future this and that will happen. If the occurrence occurs as they predicted, they boasted, "Did we not tell you that this will happen. Thus, we know from the side of Allah—the Mighty and Majestic—what the Ambiyā' knew and between us and Allah are the very same mediums through which the Ambiyā' learnt from Allah." If the occurrence did not happen the way they predicted, they attributed Badā' to Allah.

As for Taqiyyah, when questions of their Shī'ah increased concerning permissible and impermissible and other aspects of the religion, they answered them. Their Shī'ah memorised the answer, wrote it down, and adhered to them. However, the Imāms did not remember these answers due to the lapse of time and the lengthy periods in between. The questions were not asked on one day or in one month, rather over various years and months and at various times. The result was various contradictory answers for one question and one answer to a range of questions. When the people realised this, they notified them of the discrepancy and the mix-up in their answers and asked them for clarification and refuted these. "Why the discrepancy, how is this possible?" Their Imāms told them, "We only answered like this out of Taqiyyah. Moreover, we have the right to answer how we did and as we desire, as this is our right and we know what is best for you and what ensures your safety, and holding back your enemies from us and you."

How will the falsehood of these men become apparent? How will truth be differentiated from falsehood? A group of the partisans of Abū Ja‘far thus turned to Sulaymān ibn Jarīr due to this and rejected the Imāmah of Ja‘far رَحْمَةُ اللَّهِ¹.

The Claims of ‘Abd Allāh ibn al-Ḥasan ibn al-Ḥasan ibn ‘Alī and Dhū Nafs al-Zakiyyah

There are two other individuals of the Ahl al-Bayt who claimed Imāmah during the lifetime of Ja‘far. Firstly, ‘Abd Allāh ibn al-Ḥasan ibn al-Ḥasan ibn ‘Alī whose mother is Fātimah bint al-Ḥusayn ibn ‘Alī and he is the one who would say:

ولدني رسول الله صلى الله عليه وآلـه مرتين

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ fathered me twice.²

Al-Āṣbahānī al-Shī‘ī commented on him:

كان عبد الله بن الحسن بن الحسن شيخ بنى هاشم والمقدم فيهم وذا
الكثير منهم فضلاً وعلماً وكرماً

‘Abd Allāh ibn al-Ḥasan ibn al-Ḥasan was the senior member of the Banū Hāshim and a forerunner among them and the possessor of extensive virtue, knowledge, and honour.³

The second is his son, Muḥammad ibn ‘Abd Allāh ibn al-Ḥasan, titled Dhū Nafs al-Zakiyyah. Al-Āṣbahānī writes about him:

كان محمد بن عبد الله الحسن من أفضل أهل بيته وأكبر أهل زمانه في
زمانه في علمه بكتاب الله وحفظه له وفقهه في الدين وشجاعته وجوده

1 *Firaq al-Shī‘ah*, 84-87.

2 *Maqātil al-Tālibiyyīn*, pg. 181.

3 Abū al-Farj al-Āṣbahānī: *al-Aghānī*, 1/205; *Maqātil al-Tālibiyyīn*, pg. 180.

وبأسه وكل أمر يجمل بمثله حتى لم يشك أحد أنه المهدي وشاع ذلك
له في العامة وبايده رجال من بنى هاشم جمِيعاً من آل أبي طالب وآل
العباس وسائر بنى هاشم

Muhammad ibn 'Abd Allāh ibn al-Ḥasan was from the most superior individuals of the Ahl al-Bayt and the most senior of the living in his time in knowledge and retention of the Book of Allah, understanding of religion, bravery, generosity, strength, and everything pleasing and superb to the extent that no one doubted him being the Mahdī. This [belief] spread among the masses. All the men from the Banū Hāshim—the family of Abū Ṭālib, 'Abbās, and the remaining Banū Hāshim—pledged allegiance to him.¹

Al-Kulaynī mentions in *al-Kāfi* that they claimed Imāmah during the life of Ja'far and invited him towards them. He narrates that 'Abd Allāh ibn al-Ḥasan entered the presence of Ja'far ibn al-Bāqir and said²:

“You are well aware—may I be sacrificed for you—that I am elder than you and there are many among your tribe elder than you. However, Allah—the Mighty and Majestic—has favoured you with virtue which none among your tribe possess. I have come to you seeking your goodness I am aware of. And I know—may I be sacrificed for you—that if you answer me positively, none of your companions will stay away from me and no two persons among the Quraysh or any other tribe will dispute over me.”

Abū 'Abd Allāh رَحْمَةُ اللَّهِ said to him, “You will find other than me more obedient to you than me. You do not have any need for me.

1 *Maqātil al-Ṭālibiyyīn*, pg. 233.

2 Complete Arabic text quoted at the end of the book, no. 1, pg. 679-681.

By Allah, you know with certainty that I prefer the wilderness or intend it but I am too sluggish for it. I intend Ḥajj, but only attain it after strenuous effort, tiredness, and struggle against my carnal self. Thus, seek someone else and ask him about this, but do not inform him that you approached me.”

‘Abd Allāh ibn al-Ḥasan told him, “People have stretched their necks to you [they have submitted to you]. If you respond positively to me, none will remain away from me [i.e., everyone will pledge allegiance to me]. You do not need to take the task of fighting or anything reprehensible.” People then entered abruptly and cut their conversation.

My father said, “May I be sacrificed for you, what do you say?”

He said, “We shall meet, Allah willing.”

He said, “Is it not upon what I love?”

He said, “Upon what you love, Allah willing, of your reformation.”

Abū ‘Abd Allāh 所所 told him, “O nephew, I put you in Allah’s protection from meddling in this matter as you have been. I fear that it might earn evil for you.”

They continued talking until it led to what he did not intend. One of the things he [‘Abd Allāh ibn al-Ḥasan] said was, “How was Ḥusayn more deserving of it than Ḥasan?”

Abū ‘Abd Allāh 所所 told him, “May Allah have mercy on Ḥasan and mercy on Ḥusayn. What you intend by mentioning this?”

He said, “It was appropriate for Ḥusayn 所所 if he was just to place it in the most senior son of Ḥasan.”

My father stood up dragging his shawl angrily.

Abū ‘Abd Allāh ﷺ caught up with him and said to him, “I inform you that I heard your paternal uncle—who is your maternal uncle as well—that you and your nephews will soon be killed. If you obey me and feel to respond in the best manner, then do so. By Allah the Being besides whom there is no deity, Knower of the unseen and apparent, the Most compassionate, the Most Merciful, the Great, the Overpowering over His creation, I love to ransom you with the most beloved of my children, the most beloved of my household to me. Nothing is equal to you in my sight. So do not think that I have deceived you.” My father left his presence angry and remorseful.

Muhammad ibn ‘Abd Allāh ibn Ḥasan was then approached and informed that his father and uncles were killed. Abū Ja‘far killed them, besides Ḥasan ibn Ja‘far, Ṭabāṭabā, ‘Alī ibn Ibrāhīm, Sulaymān ibn Dāwūd ibn Ḥasan, and ‘Abd Allāh ibn Dāwūd. Muhammad ibn ‘Abd Allāh went public upon this and invited people to pledge allegiance to him. I was one of three that pledged allegiance to him. People had confidence in his Bay‘ah. No Qurashī, Anṣārī, or Arab disputed over him.

He consulted Ḥisā ibn Zayd—one of his reliable friends and the one in charge of his police force; he consulted him regarding sending to the nobles of his tribe. Ḥisā ibn Zayd said to him, “If you invite them politely, they will not respond to you, or you are harsh with them. Leave me to them.”

Muhammad told him, “Continue towards whomsoever of them you desire.”

Ḥisā said, “Send to their leader and elder, i.e., Abū ‘Abd Allāh Ja‘far ibn Muhammad ﷺ. If you are harsh with him, they all

will realise that you will deal with them the way you dealt with Abū ‘Abd Allāh أَبْوَابْدِ اللَّٰهِ.”

The narrator explains: By Allah, it was not long before he brought Abū ‘Abd Allāh and put him before him.

Īsā ibn Zayd said, “Submit, you will be safe.”

Abū ‘Abd Allāh أَبْوَابْدِ اللَّٰهِ told him, “Have you invented Nubuwwah after Muḥammad صَلَّى اللَّٰهُ عَلَيْهِ وَسَلَّمَ? ”

Muḥammad said to him, “No, however, pledge allegiance and you will enjoy safety upon your life, wealth, and children and you will not be tasked to fight.”

Abū ‘Abd Allāh أَبْوَابْدِ اللَّٰهِ told him, “I do not have the capacity to wage war or fight. However, I approached your father and warned him of what will surround him. However, warning does not benefit against Qadr (destiny). O nephew, get hold of the youth and leave the old people.”

Muḥammad told him, “How close we are in age.”

Abū ‘Abd Allāh أَبْوَابْدِ اللَّٰهِ told him, “I did not require you nor did I approach you in the matter you are engaged in.”

Muḥammad told him, “No, by Allah, there is no way out but for you to pledge allegiance.”

Abū ‘Abd Allāh أَبْوَابْدِ اللَّٰهِ told him, “O nephew, I do not have the desire nor the capacity to fight. I only intend leaving to the wilderness. But I am prevented from this and it is burdensome for me. Even the family has spoken to me about it more than once. Nothing prevents me but weakness. By Allah and through family ties, do not leave us to fall into misfortune due to losing you.”

He told him, “O Abū ‘Abd Allāh, by Allah, Abū al-Dawānīq (Abū Ja‘far) has passed away.”

Abū ‘Abd Allāh ﷺ told him, “What do you want to do with me when he has passed on?”

He said, “I intended beauty for you.”

Abū ‘Abd Allāh said, “There is no path in reaching your objective. No, by Allah, Abū al-Dawānīq did not die except how a sleeping person dies.”

He said, “By Allah, you will pledge allegiance to me willingly or unwillingly and you will not be praised in your bay‘ah.”

Abū ‘Abd Allāh refused blankly so Muḥammad ordered that he be locked up. ʻIsā ibn Zayd told him, “One option is to throw him in jail, but the jail is desolate and has no locks. We fear he will escape.”

Abū ‘Abd Allāh ﷺ laughed hearing this and said, “There is no might or power except with Allah, the High, the Great. Do you want to imprison me?”

He said, “Yes, by the Being who honoured Muḥammad ﷺ and his family with Nubuwwah, I will imprison you and deal harshly with you.”

ʻIsā ibn Zayd told him, “Imprison him in the cellar,” that was the house of Rīṭah at the time.

Abū ‘Abd Allāh ﷺ said to him, “Harken. By Allah, I will soon say something and be proven true.”

ʻIsā ibn Zayd threatened him, “If you speak, I will break your mouth.”

Abū ‘Abd Allāh عليه السلام said to him, “Harken, by Allah! O Akhshaf! O Azraq! It is as if I see you seeking a hole for yourself to enter. And you are not among those mentioned during war. And I think when there is a clap behind you, you will flee like an ostrich.”

Muhammad rushed at him with repulsion, “Catch him and tie him up, and be harsh with him.”

Abū ‘Abd Allāh عليه السلام told him, “By Allah, it is as if I see you leaving a wide barrier to the centre of the valley while a trained warrior is pursuing you with mallet in his hand, half white and half black in colour, on a reddish-brown talented horse. He pierces you but it does not harm you. You then attack the nose of his horse and sever it. A second one attacks you, out of the streets of Āl Abī ‘Ammār al-Dī’aliyyīn with two plaits which emerge from under his helmet, having plenty moustache hair. By Allah, he is your killer. May Allah not show mercy to his decomposed body.”

Muhammad told him, “O Abū ‘Abd Allāh, you thought but were wrong.”

Al-Sarāqī ibn Salkh al-Hūt stood up to him and pushed him from behind into the cell. He chose whatever wealth he and his tribe possessed from those who did not rebel with Muhammad.¹

This is what transpired during the lifetime of Ja‘far ibn al-Bāqir. The Shī‘ah fragmented and split into various groups and sects.

The Shī‘ah after Ja‘far’s demise

After his demise in 148 AH, a major split happened. The Shī‘ah fragmented into multiple groups. Al-Nawbakhtī—the famous Shī‘ah

¹ *Al-Uṣūl min al-Kāfi*, book on authority, 1/358 onwards.

writer—has listed these six groups. He is among the first to write on the sects from the Shīah. He says:

فَلَمَّا تَوَفَّى أَبُو عَبْدِ اللَّهِ جَعْفَرَ بْنَ مُحَمَّدٍ عَلَيْهِمَا السَّلَامُ افْتَرَقَتِ الشِّعْيَةُ
بَعْدِهِ سَتْ فِرَقٍ وَدُفِنَ فِي الْقَبْرِ الَّذِي دُفِنَ فِيهِ أَبُوهُ وَجَدُّهُ فِي الْبَقِيعِ وَأُمُّهُ أُمُّ
فُرُوْةُ بْنَتُ الْقَاسِمِ بْنَ مُحَمَّدٍ بْنَ أَبِي بَكْرٍ وَأُمُّهُمَا أُسْمَاءُ بْنَتُ عَبْدِ الرَّحْمَنِ
بْنَ أَبِي بَكْرٍ

After Abū ‘Abd Allāh Ja‘far ibn Muḥammad رحمه الله passed away, the Shīah split into six groups. He was buried in the grave of his father and grandfather in al-Baqī‘. His mother is Umm Farwah bint al-Qāsim ibn Muḥammad ibn Abī Bakr whose mother is Asmā‘¹ bint ‘Abd al-Rahmān ibn Abī Bakr.²

The six sects he spoke on:

1. Nāwūsiyyah

Nāwūsiyyah: They claimed that Ja‘far ibn Muḥammad is alive and did not die and will never die until he emerges and assumes authority over the people. He is the Mahdī. They claimed that he declared:

إِنْ رَأَيْتُمْ رَأْسِيْ قَدْ أَهْوَى عَلَيْكُمْ مِنْ جَبَلٍ فَلَا تَصْدِقُوهُ إِنَّمَا صَاحِبُكُمْ

If you see my head falling upon you from a mountain, do not believe it, as I am your Imām/Mahdī.

They claimed that he said to them:

إِنْ جَاءَكُمْ مَنْ يُخْبِرُكُمْ عَنِّي أَنَّهُ مَرْضِنِي وَغَسَلَنِي وَكَفْتَنِي فَلَا تَصْدِقُوهُ
إِنَّمَا صَاحِبُكُمْ صَاحِبُ السَّيْفِ

1 Owing to this, he would say, “Abū Bakr fathered me twice.” *Kashf al-Ghumma*, 2/161.

2 *Firaq al-Shīah*, pg. 78.

If an informant comes to you with the news that he nursed me, washed me, and shrouded me, do not believe him as I am your Imām, the owner of the sword.

This sect was named Nāwūsiyyah after one of their leaders from Baṣrah, Fulān (So and so) ibn Fulān (So and so) al-Nāwūs.¹

A group believe that the one who appeared to the people was not Ja‘far. Rather, people perceived him in that form. A group of the Saba’iyyah joined this sect. They all believed that Ja‘far had the knowledge of all teachings of dīn—intellectual and textual. When any of them is asked, “What do you say regarding the Qur’ān, dreams, or any other fundamental or subdivision of dīn,” he answers, “I believe what Ja‘far al-Ṣādiq would believe.” They follow him.²

2. Sam̄tiyyah

Sam̄tiyyah or Shumaȳtiyyah: They believed that the Imām after Ja‘far ibn Muḥammad is his son Muḥammad ibn Ja‘far. This is because his father Ja‘far appointed him during his childhood and would say:

إنه يشبه أبي محمد الباقي وجدي رسول الله

He resembles my father, Muḥammad al-Bāqir, and my grandfather, the Messenger of Allah.

They thus crowned Muḥammad ibn Ja‘far and his progeny after him with Imāmah.

1 *Firaq al-Shī‘ah*, pg. 87-88.

2 *Al-Farq bayn al-Firaq*, pg. 61; *Maqālāt al-Islāmiyyīn*, 1/97; *I’tiqādāt Firaq al-Muslimīn wa al-Mushrikīn*, pg. 53; *al-Milal wa al-Nihāl*, 2/2-3; *al-Hūr al-‘Ayn*, pg. 162; *al-Tabṣīr*, pg. 40; *al-Faṣl fī al-Milal wa al-Ahwā’ wa al-Nihāl*, 4/180; *al-Khiṭāṭ*, pg. 174.

They are labelled the Sam̄tiyyah and attributed to Yaḥyā ibn Abī al-Sumayṭ or Abī al-Shumayṭ.¹

Proper to mention is that Muḥammad ibn Ja‘far rebelled during the rule of Ma’mūn and invited people to him.

وَبَاعَ لِهِ أَهْلَ الْمَدِينَةِ بِأَمْرِهِ الْمُؤْمِنِينَ

The people of Madīnah pledged allegiance to him as Amīr al-Mu’minīn.²

Many battles took place between him and the armies of Ma’mūn led by Hārūn ibn al-Musayyab. Hārūn finally sent to him horsemen who besieged him where he was stationed. It was a station well-fortified, which could not be reached. After they remained at the station for three days and their food and water were depleted, his companions began to scatter to the left and right. When he saw this, he wore a shawl and shoes and went to the tent of Hārūn and asked him for safety for his companions, which Hārūn agreed to.³

Al-Mufīd mentions that he held the belief of the Zaydiyyah in rebelling with the sword. Owing to this, many of the Zaydiyyah and Jārūdiyyah followed him.⁴

3. Faṭhiyyah

Al-Kashshī speaks of them under the heading Faṭhiyyah:

1 *Firaq al-Shī‘ah*, pg. 88; *Maqālāt al-Islāmiyyīn*, 1/99; *al-Farq bayn al-Firaq*, pg. 61-62; *I‘tiqādāt*, pg. 54; *al-Tabṣīr*, pg. 41; *al-Hūr al-‘Ayn*, pg. 163; *al-Mīlāl*, pg. 3.

2 *Maqātil*, pg. 357; *al-Irshād*, pg. 286; *Tārīkh Baghdād*, 2/114.

3 *Maqātil*, pg. 540; *al-Irshād*, pg. 286.

4 *Al-Irshād*, pg. 286.

هم القائلون بإماماة عبد الله بن جعفر بن محمد وسموا بذلك لأنه قيل أنه كان أفتح الرأس وقال بعضهم كان أفتح الرجلين وقال بعضهم إنهم نسبوا إلى رئيس من أهل الكوفة يقال له عبد الله بن فطح والذين قالوا بإمامته عامة مشائخ العصابة وفقهائها مالوا إلى هذه المقالة فدخلت عليهم الشبهة لما روى عنهم عليهم السلام أنهم قالوا الإمامة في الأكبر من ولد الإمام إذا مرض إمام ثم إن عبد الله مات بعد أبيه بسبعين يوما فرجع الباقيون إلا شادا منهم عن القول بإمامته إلى القول بإمامية أبي الحسن (ع) ورجعوا إلى الخبر الذي روى إن الإمامة لا يكون في الأخوين بعد الحسن والحسين (ع)

They are proponents of the *Imāmah* of ‘Abd Allāh ibn Ja‘far ibn Muḥammad. They are labelled such as it is believed that he was broad-headed. Some suggest that he had broad legs. Others suggest that they are attributed to a leader from the Kūfans by the name, ‘Abd Allāh ibn Faṭīḥ. Those who are proponents of his *Imāmah* are the general elders and jurists of the group. They leaned towards this opinion and were plagued with the doubt of the report from the *Imāms* عَلَيْهِمُ السَّلَامُ who said, “*Imāmah* rests in the eldest of the *Imām*’s children when the *Imām* passes on.” ‘Abd Allāh then passed away seventy days after his father. The rest of them recanted, except a few, from his *Imāmah* and proposed the *Imāmah* of Abū al-Ḥasan Mūsā رَحْمَةُ اللَّهِ لَهُ They practiced on the report that *Imāmah* will not be in two brothers after Ḥasan and Husayn رَحْمَةُ اللَّهِ لَهُمَا.¹

Al-Nawbakhtī, the Shī‘ī, expresses similar thoughts and adds:

ومال إلى هذه الفرقة جل مشائخ الشيعة وفقهائها ولم يشكوا في أن

1 *Rijāl al-Kashshī*, pg. 219.

الإمامنة في عبد الله بن جعفر وفي ولده من بعده فمات عبد الله ولم يخلف ذكرا

Majority of the senior Shī'ah and jurists leaned towards this sect. They doubted not that Imāmah was in 'Abd Allāh ibn Ja'far and his progeny after him. 'Abd Allāh then passed on leaving no male issue.¹

Al-Mufid says:

وكان عبد الله بن جعفر أكبر إخوته بعد إسماعيل ولم تكن منزلته عند أبيه كمنزلة غيره من ولده في الإكرام وكان متهمًا بالخلاف على أبيه في الاعتقاد ويقال أنه كان يخالط الحشوية ويميل إلى مذهب المرجئة وادعى بعد أبيه الإمامة واحتاج بأنه أكبر إخوته الباقيين فاتبعه على قوله جماعة من أصحاب أبي عبد الله عليه السلام ثم رجع أكثرهم بعد ذلك إلى القول بإماماة أخيه موسى عليه السلام لما تبينوا ضعف دعواه وقوته أمر أبي الحسن (ع) ودلالة حقه وبراهين إمامته وأقام نفر يسير منهم على أمرهم ودانوا بإمامية عبد الله بن جعفر الطائفة الملقبة بالفطحية

'Abd Allāh ibn Ja'far was the eldest among his siblings after Ismā'il. His position of honour by his father was unmatched by any of his siblings. He was accused of opposing his father in beliefs. It is said that he would mingle with the Ḥashwiyyah and had inclinations towards the Murji'ah. He claimed Imāmah after his father and presented him being the eldest sibling as proof for this. A group of the followers of Abū 'Abd Allāh رحمه الله thus followed him. Majority of them then recanted and accepted the Imāmah of his brother Mūsā رحمه الله when they realised the weakness of his claim, the strength of Abū al-Ḥasan's رحمه الله authority, the

1 *Firaq al-Shī'ah*, pg. 99.

indication of his right, and the proofs of his *Imāmah*. A small group remained on their belief. A group accepted the *Imāmah* of ‘Abd Allāh ibn Ja‘far, who are labelled the *Faṭhiyyah*.¹

Al-Irbilī speaks of them in *Kashf al-Ghumma*.² They are also called the ‘Ammāriyyah, as al-Ash‘arī writes in *Maqālāt al-Islāmiyyīn*, attributed to one of their leaders, ‘Ammār.³

Appropriate to mention is that the *Shī‘ah* narrate reports from their alleged infallible *Imāms* that *Imāmah* lies in the eldest son. For example, al-Kulaynī reports:

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ إِنَّ الْأَمْرَ فِي الْكَبِيرِ مَا لَمْ تَكُنْ بِهِ عَاهَةٌ

From Abū ‘Abd Allāh عَلَيْهِ السَّلَامُ who said, “Indeed, the matter (*Imāmah*) lies in the eldest, so long as he does not have an illness.”⁴

He utilised this as proof for his *Imāmah*:

وَاحْتَجَ بِأَنَّهُ أَكْبَرُ الْإِخْوَةِ الْبَاقِينَ فَاتَّبَعَهُ عَلَى قَوْلِهِ جَمَاعَةٌ مِّنْ أَصْحَابِ أَبِي
عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ

He proposed as evidence him being the eldest of the surviving siblings. A group of the partisans of Abū ‘Abd Allāh عَلَيْهِ السَّلَامُ thus followed him.⁵

Despite this, how could they avoid him whereas he had no illness? The only reason they mentioned it is that he opposed his father in beliefs.⁶

1 *Al-Irshād*, pg. 285-286.

2 *Kashf al-Ghumma*, 2/393.

3 *Maqālāt al-Islāmiyyīn*, 1/99.

4 *Al-Uṣūl min al-Kāfi*, book on authority, 1/257.

5 *Al-Irshād*, pg. 285.

6 *Kashf al-Ghumma*, 2/393.

We wish to focus the attention of the readers towards a significant point that another son of Ja‘far, viz. Muḥammad, also denounced his father’s, Ja‘far, Imāmah and opposed his ideologies and thoughts as al-Ṭabarsī and al-Mufid highlight.¹

4. Mūsawiyah

The fourth group: Those who opted for the Imāmah of Mūsā ibn Ja‘far and rejected the Imāmah of ‘Abd Allāh, declaring him erroneous in his practices and him assuming the position of his father and claiming Imāmah.

We shall mention the details and differences of these people in the forthcoming discussion on the era of Mūsā al-Kāzim.

5.6 The Ismā‘iliyyah

The fifth and sixth sect which sprung up among the Shī‘ah is the Ismā‘iliyyah. Firstly, let us describe them from the Shī‘ah themselves:

Al-Nawbakhtī writes:

وَفِرْقَةٌ زَعَمَتْ أَنَّ الْإِمَامَ بَعْدَ جَعْفَرَ بْنَ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ بْنِ جَعْفَرٍ
وَأَنْكَرَتْ مَوْتَ إِسْمَاعِيلَ فِي حَيَاةِ أَبِيهِ وَقَالُوا كَانَ ذَلِكَ عَلَى جَهَةِ التَّلَبِيسِ
مِنْ أَبِيهِ عَلَى النَّاسِ لَأَنَّهُ خَافَ فِيْهِ عَنْهُمْ وَزَعَمُوا أَنَّ إِسْمَاعِيلَ لَا يَمُوتُ
حَتَّى يَمْلِكَ الْأَرْضَ يَقُولُ بِأَمْرِ النَّاسِ وَأَنَّهُ هُوَ الْقَائِمُ لِأَنَّ أَبَاهُ أَشَارَ إِلَيْهِ
بِالْإِمَامَةِ بَعْدَهُ وَقَلَدُهُمْ ذَلِكَ لَهُ وَأَخْبَرُهُمْ أَنَّهُ صَاحِبُهُ وَالْإِمَامُ لَا يَقُولُ إِلَّا
الْحَقُّ فَلَمَّا ظَهَرَ مَوْتُهُ عَلِمْنَا أَنَّهُ قَدْ صَدَقَ وَأَنَّهُ الْقَائِمُ وَأَنَّهُ لَمْ يَمُوتْ وَهَذِهِ
الْفِرْقَةُ هِيَ الْإِسْمَاعِيلِيَّةُ الْخَالِصَةُ

1 *A'lām al-Warā*, pg. 291; *al-Irshād*, pg. 286.

A sect believed that the Imām after Ja‘far ibn Muḥammad is his son Ismā‘īl ibn Ja‘far. They rejected Ismā‘īl’s death during the lifetime of his father and claimed that this occurred from his father to confuse people as he feared for him and therefore concealed him. They believe that Ismā‘īl will not die until he rules the earth and assumes authority over people’s affairs and that he is the *Qā’im* (*Mahdī*) because his father indicated towards his Imāmah after him, entrusted them with this affair, and informed them that he is their Imām. The Imām only speaks the truth. When his death became apparent, we knew that he [Ja‘far] spoke the truth and that he [Ismā‘īl] is the *Qā’im* and will never die. This sect is the pure Ismā‘īliyyah.¹

Then have many subsects, a few of whom we will mention briefly. Al-Mufid, under the heading of the progeny of Abū ‘Abd Allāh رحمه الله, lists their number, names, and brief biography:

وكان إسماعيل أكبر الأخوة وكان أبو عبد الله عليه السلام شديد المحبة له والإشراق عليه وكان قوم من الشيعة يظنون أنه القائم بعد أبيه وال الخليفة له من بعده إذ كان أكبر إخوته سنًا ولم يملأ أبيه إليه وإكرامه له فمات في حياة أبيه عليه السلام بالعریض وحمل على رقاب الرجال إلى أبيه بالمدينة حتى دفن بالبقاء

Ismā‘īl was the eldest sibling. Abū ‘Abd Allāh رحمه الله loved him intensely and was extremely kind and compassionate towards him. A group of the Shī‘ah believe that he is the *Qā’im* after his father and his successor as he was the eldest of his sons in age and due to his father’s fondness of him and honour for him. He passed away during the lifetime of his father رحمه الله at ‘Arīd. He

¹ *Firaq al-Shī‘ah*, pg. 100.

was carried on the necks of men to his father in Madīnah and buried in Baqī'.

It is reported that Abū 'Abd Allāh رض was extremely grief-stricken and deeply sorrowful over his death. His bier was placed without any shoe or shawl. He ordered his bier to be placed on the earth several times before his burial. He would open his face and look at him, intending to confirm his death in the sight of those who believed in his khilāfah after him and removing the misconception from them during his lifetime.

When Ismā'īl رض passed away, those of his father's partisans who believed in his Imāmah after his father recanted from this belief. A small group believed obstinately that he was alive. This group were not from the close partisans of his father nor from the transmitters from him. They were distant and far off.

When al-Şādiq رض passed away, a group of them moved to the belief in the Imāmah of Mūsā ibn Ja'far رض while the remainder split into two groups. The first group recanted from the belief of Ismā'īl being alive and claimed the Imāmah of his son, Muḥammad ibn Ismā'īl, owing to their belief that his father was the Imām and that the son is the most deserving of the station of Imāmah than the brother.

The second group obstinately believed in Ismā'īl being alive. Today, they are a few in number, although, none of them may be identified to be attributed to it. These two groups are called the Ismā'īliyyah. Common from them nowadays are those who believe in the Imāmah after Ismā'īl among his children and grandchildren until the end of times.¹

1 *Al-Irshād*, pg. 284-285.

The same appears in other shī‘ī books like *Sharḥ Ibn Abī al-Hadīd*, *A‘yān al-Shī‘ah*, and *al-Shī‘ah fī al-Tārīkh*.

Al-Ash‘arī, al-Baghdādī, al-Asfarāyīnī, al-Rāzī, al-Shahrastānī and other early scholars of the Ahl al-Sunnah have written on the Ismā‘īliyyah. Many later scholars of the Ahl al-Sunnah have discussed them. We will cite what Ibn Khaldūn writes:

فَأَمَّا الإِسْمَاعِيلِيَّةُ فَقَالُوا بِإِمَامَةِ إِسْمَاعِيلَ الْإِمَامِ بِالنَّصْ مِنْ أَبِيهِ جَعْفَرِ وَفَائِدَةِ النَّصْ عَلَيْهِ عِنْدِهِمْ وَإِنْ كَانَ قَدْ مَاتَ قَبْلَ أَبِيهِ إِنَّمَا هُوَ بَقَاءُ الْإِمَامَةِ فِي عَقْبَهُ كَفْصَةُ هَارُونَ مَعَ مُوسَى صَلَوَاتُ اللَّهِ عَلَيْهِمَا قَالُوا ثُمَّ اتَّنَقَّلَتِ الْإِمَامَةُ مِنْ إِسْمَاعِيلَ إِلَى ابْنِهِ مُحَمَّدِ الْمَكْتُومِ وَهُوَ أَوَّلُ الْأَئِمَّةِ الْمُسْتُورِينَ لِأَنَّ الْإِمَامَ عِنْدِهِمْ قَدْ لَا يَكُونُ لَهُ شُوَكَّةٌ فَيُسْتَرُ وَتَكُونُ دُعَاتُهُ ظَاهِرَيْنَ إِقَامَةً لِلْحَجَّةِ عَلَى الْخَلْقِ وَإِذَا كَانَتْ لَهُ شُوَكَّةٌ ظَهَرَ وَأَظْهَرَ دُعَوَتِهِ قَالُوا وَبَعْدَ مُحَمَّدِ الْمَكْتُومِ ابْنِهِ جَعْفَرِ الصَّادِقِ وَبَعْدِهِ ابْنِهِ مُحَمَّدِ الْحَبِيبِ وَهُوَ آخِرُ الْمُسْتُورِينَ وَبَعْدِهِ ابْنِهِ عَبْدِ اللَّهِ الْمَهْدِيِّ الَّذِي أَظْهَرَ دُعَوَتِهِ أَبُو عَبْدِ اللَّهِ الشَّيْعِيِّ فِي كِتَامَةِ وَتَتَابِعِ النَّاسِ عَلَى دُعَوَتِهِ ثُمَّ أَخْرَجَهُ مِنْ مَعْتَقْلِهِ بِسَجْلَمَاسَةِ وَمَلَكِ الْقِيرَوَانِ وَالْمَغْرِبِ وَمَلَكِ بَنْوَهُ مِنْ بَعْدِ مَصْرِ كَمَا هُوَ مَعْرُوفٌ فِي أَخْبَارِهِمْ وَيُسَمَّى هُؤُلَاءِ نَسْبَةً إِلَى القَوْلِ بِإِمَامَةِ إِسْمَاعِيلِ وَيُسَمُّونَ أَيْضًا بِالْبَاطِنِيَّةِ نَسْبَةً إِلَى قَوْلِهِمْ بِإِلَمَ الْبَاطِنِ أَيِّ الْمُسْتُورِ وَيُسَمُّونَ أَيْضًا الْمُلْحَدَةَ لِمَا فِي ضِمْنِ مَقَالَاتِهِمْ مِنْ إِلْلَاحَادَ وَلِهِمْ مَقَالَاتٌ قَدِيمَةٌ وَمَقَالَاتٌ جَدِيدَةٌ دَعَا إِلَيْهَا الْحَسَنُ بْنُ مُحَمَّدِ الصَّبَاحِ عَلَى قَوْلِهِ جَمَاعَةً مِنْ أَصْحَابِ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ ثُمَّ رَجَعَ أَكْثَرُهُمْ بَعْدَ ذَلِكَ إِلَى القَوْلِ بِإِمَامَةِ أَخِيهِ مُوسَى عَلَيْهِ السَّلَامُ لِمَا تَبَيَّنُوا ضَعْفَ دُعَوَاهُ وَقُوَّةِ أَمْرِ أَبِيهِ الْحَسَنِ (عَ) وَدَلَالَةِ حَقِّهِ وَبِرَاهِينِ إِمَامَتِهِ وَأَقَامَ نَفْرَ يَسِيرُ مِنْهُمْ عَلَى أَمْرِهِمْ وَدَانُوا بِإِمَامَةِ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الطَّائِفَةِ الْمُلْقَبَةِ بِالْفَطْحَيَّةِ فِي آخِرِ الْمِائَةِ الْخَامِسَةِ وَمَلَكَ حَصُونًا بِالشَّامِ وَالْعَرَاقِ وَلَمْ

نزل دعوته فيها إلى أن توزعها الهلاك بين ملوك الترك بمصر وملوك
التر في العراق

The Ismā‘īliyyah believe in the Imāmah of Ismā‘īl as Imām appointed unequivocally by his father, Ja‘far. The impact of his appointment according to them, although he had passed on before his father, is that Imāmah remains in his progeny, just like Hārūn’s story with Mūsā (may Allah’s salutations be upon them). They say: Imāmah then moved from Ismā‘īl to his son Muḥammad—the hidden—and he is the first of the absent Imāms since the Imām according to them sometimes does not have power and thus hides while inviters to him are dominant, to establish proof against the creation. When he has power, he will become apparent and openly proclaim his call. They say that after Muḥammad—the hidden—is his son, Ja‘far al-Ṣādiq, then his son Muḥammad al-Ḥabīb—the last of the absent ones, then his son ‘Abd Allāh al-Mahdī to whom Abū ‘Abd Allāh al-Shī‘ī openly invited in Kitāmah and people answered his call. Thereafter, he removed him from his detention camp at Sijilmāsah. He ruled over Kairouan and Morocco and his sons ruled after him over Egypt as is famous in their reports. They are labelled this [the Ismā‘īliyyah], attributed to their belief in the Imāmah of Ismā‘īl and they are also labelled the Bātiniyyah due to their belief in the internal, i.e., absent Imām. They are also called the Muḥidah due to the heresy in their belief. They have other old articles and new articles to which Ḥasan ibn Muḥammad al-Ṣabbāḥ invited at the end of the fifth century. He ruled over forts in Shām and Iraq. His call continued until it was divided by destruction between the kings of the Turks in Egypt and the kings of Tatar in Iraq.¹

1 *Muqaddamah Ibn Khaldūn*, pg. 201.

Al-Shahrastānī speaks about them:

الإسماعيلية قالوا إن الإمام بعد جعفر إسماعيل نصاً عليه باتفاق من أولاده إلا أنهم اختلفوا في مותו في حال حياة أبيه فمنهم من قال لم يمت إلا أنه أظهر مותו تقية من خلفاء بنى العباس وعقد محضراً وأشهد عليه عامل المنصور بالمدينة ومنهم من قال الموت صحيح والنص لا يرجع القهقري والفائدة في النص بقاء الإمامة في أولاد المنصوص عليه دون غيره فالإمام بعد إسماعيل محمد بن إسماعيل وهؤلاء يقال لهم المباركة ثم منهم من وقف على محمد بن إسماعيل وقال برجعته بعد غيابه ومنهم من ساق الإمامة في المستورين منهم ثم في الظاهرين القائمين من بعدهم

The Ismā‘iliyyah say: Certainly, the Imām after Ja‘far is Ismā‘il, with appointment and by consensus from his children, except that they differed regarding his demise during the lifetime of his father. Some of them say that he did not die but faked his death as Taqiyyah from the Khulafā’ of the Banū al-‘Abbās. He contracted a gathering and made Mānṣūr’s governor over Madīnah witness upon this. Others say that his demise is confirmed. However, the appointment is not retracted. The benefit of the appointment is Imāmah remaining in the offspring of the one appointed, to the exclusion of others. Hence, the Imām after Ismā‘il is Muḥammad ibn Ismā‘il. They are called the Mubārakiyyah. Among these are some who stop at Muḥammad ibn Ismā‘il and believe in his return after his occultation while others continue the line of Imāmah among the absent among them and then those who went public and gained dominance after them.¹

1 *Al-Milal wa al-Nihāl*, 2/5.

He then furnishes their proofs to establish the Imāmah of Ismā‘il ibn Ja‘far saying:

إسماعيل بن جعفر وهو ابنه الأكبر المنصوص في بدء الأمر وقالوا لم يتزوج الصادق على أمه بواحدة من النساء ولا اشتري جارية كسنة رسول الله في حق خديجة وكستنة علي في حق فاطمة وذكرنا اختلافهم في مorte في حال حياة أبيه فمنهم من قال إنه مات وإنما فائدة النص عليه انتقال الإمامة منه إلى أولاده خاصة كما نص موسى إلى هارون عليهما السلام ثم مات هارون في حال حياة أخيه وإنما فائدة النص انتقال الإمامة منه إلى أولاده فإن النص لا يرجع القهقرى والقول بالبداء محال ولا ينص الإمام على واحد من ولده إلا بعد السماع من آبائه والتعيين لا يجوز على الإبهام والجهالة ومنهم من قال إنه لم يمت لكن أظهر مorte تقية عليه حتى لا يقصد بالقتل ولهذا القول دلالات منها أن محمد كان صغيراً وهو أخوه لأمه مضى إلى السرير الذي كان إسماعيل نائماً عليه ورفع الملاعة فأبصره وهو قد فتح عينه وعاد إلى أبيه مفزعاً وقال عاش أخي عاش أخي قال والده إن أولاد الرسول كذا يكون حالهم في الآخرة قالوا ومنها السبب في الاشهاد على مorte وكتب المحضر عنه ولم نعهد ميتا سجل على مorte وعن هذا لما رفع إلى المنصور أن إسماعيل بن جعفر روى بالبصرة وقد مر على مقعد فدعا له فبرئ باذن الله تعالى بعث المنصور إلى الصادق أن إسماعيل بن جعفر في الأحياء وأنه روى بالبصرة أنفذا سجل إليه وعليه شهادة عامله بالمدينة قالوا وبعد إسماعيل محمد بن إسماعيل السابع التام وإنما تم دور السبعة به ثم ابتدىء منه بالأئمة المستورين الذين كانوا يسرون في البلاد سراً ويظهرون الدعاية جهراً قالوا ولن تخلو الأرض قط من إمام حي قائماً إما ظاهر مكشوف وإما باطن مستور فإذا كان الإمام ظاهراً جاز أن يكون حجته مستوراً وإذا كان الإمام مستوراً فلا بد أن يكون حجته

ودعاته ظاهرين وقالوا إن الأئمة تدور أحکامهم على سبعة أيام الأسبوع والسماءات السبع والکواكب السبعة والنقباء تدور أحکامهم على اثنى عشر قالوا وعن هذا وقعت الشبهة للإمامية القطعية حيث قرروا عدد النقباء للأئمة ثم بعد الأئمة المستورين كان ظهور المهدى بالله والقائم بأمر الله وأولادهم نصا بعد نص على إمام بعد إمام ومن مذهبهم أن من مات ولم يعرف إمام زمانه مات ميّة جاهلية وكذلك من مات ولم يكن في عنقه يبيه إمام مات ميّة جاهلية ولهم دعوة في كل زمان ومقالة جديدة بكل لسان فنذكر مقاالتهم القديمة ونذكر بعدها دعوة صاحب الدعوة الجديدة وشهر ألقابهم الباطنية وانما لزمهم هذا اللقب لحكمهم بان لكل ظاهر باطننا ولكل تنزيل تأويلا ولهم ألقاب كثيرة سوى هذه على لسان قوم قوم فالعراق يسمون الباطنية والقراطمة والمزدكية وبخراسان التعليمية والملحدة وهم يقولون نحن الإسماعيلية لأننا تميّزنا عن فرق الشيعة بهذا الاسم وهذا الشخص ... ثم أصحاب الدعوة الجديدة تنكروا هذه الطريقة حين أظهر الحسن بن الصباح دعوته وقصر عن الإلزامات كلمته واستظهر بالرجال وتحصن بالقلاء وكان بدؤ صعوده إلى قلعة الموت في شعبان سنة ثلث وثمانين وأربعينمائة وذلك بعد أن هاجر إلى بلاد إمامه وتلقى منه كيفية الدعوة لأنباء زمانه فعاد ودعا الناس أول دعوة إلى تعين إمام صادق قائم في كل زمان وتميّز الفرقة الناجية من سائر الفرق بهذه النكتة وهو أن لهم إماماً وليس لغيرهم إمام

Ismā‘īl ibn Ja‘far is his eldest son, appointed in the beginning. They say that al-Šādiq did not marry any other woman while married to his mother and did not purchase a slave girl just like the practice of Rasūlullāh with Khadījah and the practice of ‘Alī with Fāṭimah. We mentioned their difference over his death during the lifetime of his father. Some acknowledged that

he died, although the benefit of the appointment is its moving from him to his offspring specifically just as Mūsā appointed Hārūn هارون and then Hārūn passed away while his brother was alive. The benefit of appointment is Imāmah transferring from him to his sons as appointment is not cancelled and believing in Bādā' is impossible. No Imām appoints any of his children in particular except after hearing from his forefathers. Moreover, specification is not possible with ambiguity and ignorance.

Others say that he did not die, but feigned his death observing Taqiyah so that he does not become the target of assassination. There are indications to this belief. One of them is that Muḥammad was young and he and his uterine brother went to the bier upon which Ismāʻīl was resting. Muḥammad lifted the sheet and saw him with his eyes open. He rushed to his father terrified and shouted, "My brother is alive. My brother is alive." His father said, "This is the condition of the children of the Messenger in the Hereafter." They ask the reason for establishing witnesses upon his death; the reason behind this was that news reached Manṣūr that Ismāʻīl ibn Ja‘far was seen in Baṣrah walking passed a disabled person for whom he prayed and the person was cured by the permission of Allah, so Manṣūr sent word to Ṣādiq that Ismāʻīl is alive and that he was seen in Baṣrah. Ṣādiq sent him the document which had the testimony of his governor over Madīnah.

They say: After Ismāʻīl is Muḥammad ibn Ismāʻīl, the seventh, the last. The cycle of the seven ended with him. Thereafter, after him started the absent Imāms who would travel in the lands and publicise callers openly. They said: The earth will never be devoid of a living Imām; either apparent or absent. When the Imām is apparent, it is possible for his proof to be absent and

when the Imām is absent, it is necessary for his proof and callers to be apparent. They said: The Imāms, their verdicts revolve around seven, like the days of the week, the seven heavens, and the seven stars (planets). The *nuqabā'* (representatives), their verdicts revolve around twelve. They said: From this, a doubt occurred for the Imāmiyyah Qaṭīyyah who determine the number of *nuqabā'* for the Imāms.

Then, after the absent Imāms will be the emergence of the Mahdī, the Qā'im, with the command of Allah and his children, appointment after appointment upon Imām after Imām. Their conviction is that one who dies without knowing the Imām of his era dies a death of ignorance. Similar is the case of one who dies without having the bay'ah of an Imām around his neck, he dies a death of ignorance.

Them being labelled Bāṭiniyyah became famous. This label stuck with them due to their verdict that every apparent has a hidden and every revelation has an interpretation. They have other labels as well, viz. Qarāmiṭah, Muzdakiyyah, and Mulhīdah. They call themselves Ismā'īliyyah as they are distinct from other Shī'ī sects with this name.

Thereafter, adherents to the new call deviated from this path when Ḥasan ibn al-Ṣabbāḥ announced his call and he failed to respond to the objections of his detractors. He sought help from people and sought refuge in forts. The beginning of his ascension to the fort of death was in Sha'bān 483 AH. This was after his emigration to the lands of his Imām and him learning how to invite the children of his era. He returned and invited people firstly to ascertain an Imām who is truthful and upright in every era and differentiate the sect that will attain salvation

from all the sects with this point, i.e., that they have an *Imām* and others do not have an *Imām*.¹

The Qarāmiṭah

The *Ismā'īliyyah* splintered into many sects. The most famous of them are:

The Qarāmiṭah—attributed to Ḥamdān al-Ash'ath, famously known as Qirmiṭ, due to his short stature, short legs, and small steps. The year was 264 AH. He emerged in the rural areas of Kūfah and his creed spread in Iraq. Ṣāhib al-Ḥāl and Muddathir al-Muṭawwaq rose up in the lands of Shām while Abū Sa'īd al-Janābī rose up in Bahrain. His state and the state of his children increased to the extent that they attacked the armies of the Abbasid Khulafā' and fought battles in Baghdaḍ, Shām, Egypt, and Ḥijāz and their callers spread to the corners of the world.

A group of people fell for their invitation and inclined to their ideology which they called *knowledge of the hidden* which is an interpretation of the law of Islam, turning away from the external meanings to matters they themselves invented. They fell into deviation and misled multitudes of people.

Other stories have been related regarding the history of Ḥamdān's emergence and naming him Qirmiṭ. Al-Waṭwāṭ says:

ظهر في أيام خلافة المعتمد سنة ٢٧٨هـ من سواد الكوفة رجل أحمر
العينين يسمى كرميته فاستقلوا هذه اللفظة فخففوها و قالوا قرمط ثم
ذكر أنواع تعاليمه وبدعه الفاسدة وذكر أن المعز الفاطمي وقائده جوهر
قد حاربوا القرامطة حرباً دامية سنة ٣٦٢هـ

¹ *Al-Milal wa al-Nihāl*, 2/32-33.

A man with red eyes called *kirmītayh* emerged in the days of the khilāfah of al-Mu'tamid, 278 AH, from the rural areas of Kūfah. They found it difficult to pronounce this word and facilitated its pronunciation into Qirmiṭ. He listed various corrupt teachings and innovations of his. He mentioned that al-Mu'izz al-Fāṭimī and his commander, Jawhar, battled against the Qarāmiṭah in bloody battles in the year 362 AH.¹

Ibn Khallikān says:

والقرامطة نسبتهم إلى رجل من سواد الكوفة يقال له قرمط بكسر القاف ولهم مذهب مذموم وكانوا قد ظهروا في سنة ٢٨١ هـ في خلافة المعتضد وقيل كان ظهورهم في سنة ٢٧٨ هـ

The Qarāmiṭah: They are attributed to a man from the rural areas of Kūfah called Qirmiṭ with a kasrah on the qāf. They have a reprehensible creed. They emerged in the year 281 AH in the khilāfah of al-Mu'taḍid. It is believed in a weaker report that they emerged in 278 AH.

Abū al-Fidā' states:

أن ظهورهم كان في هذه السنة أي سنة ٢٧٨ هـ في سواد الكوفة وأن الرجل الذي دعاهم إلى مذهبهم كان شيخاً وقد تمرض بقرية من سواد الكوفة فحمله رجل من أهل القرية يقال له كرميته لحمرة عينيه وهو بالنطبية إسم لحمرة العين فلما تعافى الشيخ المذكور سمي باسم ذلك الرجل الذي آواه ومرضه ثم تخفف فقالوا قرمط ودعا قوماً من أهل الbadiyah ممن ليس لهم دين ولا عقل إلى دينه فأجابوه

Their emergence was in this year, i.e., 278 AH, in the rural areas of Kūfah. The man who invited them to his creed was an elder

¹ Ibid.

who faked illness in one of the villages of the rural areas of Kūfah. A man from the village carried him, called *Kirmītah* due to the redness of his eyes, which in popular language refers to red eyes. When the elderly man was cured, he was given the name of this man who gave him shelter and nursed him. They then eased it saying *Qirmīt* with a kasrah on the qāf. He invited Bedouins who had neither any religion nor any intelligence to his creed and they complied.

It does not bother us whether the man who invented the *Qarāmītah* is the same man called *Qirmīt* or another man. What does appeal to us is knowing the history of their emergence and in which year it took place to determine whether it was during the time of the *Imāms* of the *Ahl al-Bayt* or not. You have seen the diversity of the narrations specifying the time of their emergence, the most preferred being the year 278 AH, i.e., after the time of the blessed *Imāms* and during the time of the minor occultation of the Twelfth *Imām*.¹

Al-Ash'arī discusses them in the following manner:

القرامطة يزعمون أن النبي صلى الله عليه وسلم نص على علي بن أبي طالب وأن علياً نص على إماماة ابنه الحسن وأن الحسن بن علي نص على إماماة أخيه الحسين بن علي وأن الحسين بن علي نص على إماماة ابنه علي بن الحسين وأن علي بن الحسين نص على إماماة ابنه محمد بن علي ونص محمد بن علي على إماماة ابنه جعفر ونص جعفر على إماماة ابنه محمد بن إسماعيل وزعموا أن محمد بن إسماعيل حي إلى اليوم لم يمت ولا يموت حتى يملك الأرض وأنه هو المهدي الذي تقدمت البشرية به واحتجت في ذلك بأخبار رواها عن أسلافهم يخبرون فيها أن سبع الأئمة قائمهم

¹ *Al-Shī'ah fī al-Tārīkh*, pg. 231-234.

The Qarāmiṭah believe that the Nabī ﷺ appointed ‘Alī ibn Abī Ṭālib, who appointed his son Ḥasan, who appointed his brother Ḥusayn ibn ‘Alī, who appointed his son ‘Alī ibn al-Ḥusayn, who appointed his son Muḥammad ibn ‘Alī, who appointed Ja‘far, who appointed his son Muḥammad ibn Ismā‘īl. They believe that Muḥammad ibn Ismā‘īl is alive to date; he has not died and will not die until he rules the earth and that he is the Mahdī for whom glad tidings was given aforetime. They cite as proof narrations they report from their predecessors informing that the seventh Imām is the Qā’im.¹

Others spoke of them in the same manner.

Among them are the Mubārakiyyah and others. Three sects are famous and existing: The Āghākhāniyyah or Nazzāriyyah—the followers of the Āghākhān; Bohra or Musta‘liyah, and the Sulaymāniyyah.

Each of them have distinct beliefs and ideologies—they agree in some and differ in others. We have lengthy treatises on all their sects, beliefs, ideologies, thoughts, history, emergence, and the foundations of their belief system. We have scrutinised the opinions of the orientalists, the Egyptian authors, the Ismā‘īliyyah—those in Syria as well as those in India. We refuted the views they adopted from these folk and we established their corrupt errors, both historical and mystical. Likewise, we have furnished in this treatise new genuine findings of the beliefs of the original folk from their early books, whether in manuscript or published. We have established the absolute ignorance of famed, well-known individuals—including those who sit in leading positions of the Ismā‘īliyyah and claim to be from the seniors. This is contained in a

¹ *Maqālāt al-Islāmiyyīn*, 1/98.

separate book.¹ Owing to this, we have abstained from prolonging the discussion on them and their beliefs in this book. We sufficed on citing quotations and sourcing texts from those who wrote on the sects of the Shī'ah and Ahl al-Sunnah, so that we may not drift away from the original topic and so that the discussion does not become lengthy.

Druze

Among the many sects that fragmented from the Ismā'īliyyah, adopting their ideologies and beliefs, are the Druze. They spawned during the days of al-Ḥākim bi Amr Allāh al-Fāṭimī who assumed authority over Egypt after the demise of his father in 386 AH at the age of 11 and gained complete control in 390 AH after the killing of one of his trustees.²

Some Ismā'īliyyah activists, heretics—messengers of the Persians and Magians—exploited his young age together with his craving and curiosity for food, drink, housing, accommodation, and pure halo which encircled him. They surrounded him and beautified to him the thought of his divinity and godship. The most prominent of them were

1 This book will be published shortly, Allah willing, after the publication of the current book. We had intended to publish it before this when we gathered all information on the Ismā'īliyyah. However, we delayed after we heard of the presence of some *makhtūtāt* (manuscripts) which we were unable to source until now. We intended that nothing should escape us and the discussion should be complete and all-inclusive as far as possible. And this is not difficult upon Allah. We feel that this book will create a major stir in scholarly circles of the world as we disclosed some concealed realities which those who are famous and well-known in the world have not come across despite their specialisation, viz. the orientalists, Egyptians, and even from the Ismā'īliyyah themselves. Likewise, we unveiled some clear realities which are obscure in the sight of this group. That will be the junction with complete details, Allah willing.

2 *Simt al-Nujūm al-'Awālī*, 2/414.

Ḩamzah ibn ‘Alī Aḥmad al-Zawzānī, Muḥammad ibn Ismā‘īl al-Durzī, Ḥasan ibn Ḥaydarah al-Farghānī, and another famously known as al-Akhram or al-Ajda¹. They fell far into deviation and disintegration. The historians believe that the beginning of the call to the rulers' divinity was in 408 AH.²

Among their most significant beliefs is the divinity of the ruler as appears in the scripture of the Druze that the covenant for the Druze is to say:

I believe in Allah; my lord is the ruler—the high, exalted, lord of the easts and lord of the wests, deity of the primary and secondary, creator of the talking and basic, producer of the perfect image through his light, one who rose above the throne, while he was on the exalted horizon, then he came close and descended. I believe in him and he is the lord of the return. To him belongs the first and the final, and he is the apparent and the hidden.

I believe in the Ulū al-‘Azm Messengers, the easts of the blessed brilliance around it, the eight bearers of the throne, and all the legal punishments. I believe, with practice and adherence, in all the commands and prohibitions revealed from our master, the ruler. I have surrendered my soul, my being, and my limbs, externally and internally, in knowledge and practice. I will wage war in the path of our master, secretly and publicly, with my soul, wealth, children, and all possessions, verbally and practically. I have made witness to this acknowledgement everything created in my easts and dead in my wests.

1 Muḥammad Kāmil Ḥusayn: *Tā’ifat al-Durūz*, pg. 75.

2 Aḥmad Fawzān: *Adwā‘ alā al-‘Aqīdah al-Durziyyah*; Muḥammad Kāmil Ḥusayn: *Tā’ifat al-Durūz*.

I have adhered to and made this incumbent upon myself and my soul truthfully from my intelligence and belief. I attest to this, without any coercion or hypocrisy. I made witness my master, the truth, the ruler—the deity in the heavens and the deity on earth. I make witness my master, guider of the responsive, the revenger from the polytheists and apostates, Ḥamzah ibn ‘Alī ibn Alīmad, the one with whom the everlasting sun rises and have uttered it and he has the withdrawal of virtue. I am exonerated and have shunned all religions, sects, views, ideologies—ancient and new—and believed in what our master, the ruler, commander with whom I do not ascribe any partner in his worship in all my phases.¹

They believe in transmigration and incarnation. Every time a human passes on, his soul transmigrates to a new baby.² Among their essential beliefs is *Ghaybah* (Occultation) and *Raj‘ah* (Return). They say that the ruler, with the command of Allah, is obscure from sight and will soon return in the end of times and will alight at al-Rukn al-Yamānī of the Ka‘bah.

They have other beliefs shared with the Shī‘ah. Ibn Taymiyyah has spoken about them and the Nuṣayriyyah in an answer to a questioner. The question reads:

الدرزية هم أتباع هشتكين الدرزي وكان من موالي الحاكم أرسله إلى أهل وادي تيم الله بن ثعلبة فدعاهم إلى إلهية الحاكم ويسمونه الباري العلام ويحلفون به وهم من الإسماعيلية القائلين بأن محمد بن إسماعيل نسخ شريعة محمد بن عبد الله وهم أعظم كفراً من الغالية يقولون بقدم العالم وإنكار المعاد وإنكار واجبات الإسلام ومحرماته

1 *Muṣṭafā al-Durūz*, ‘Urf al-‘Ahd wa al-Mīthāq, pg. 107-108.

2 Karīm Thāqib: *al-Durūz wa al-Thawrah al-Sūriyyah*, pg. 34.

وهم من القرامطة الباطنية الذين هم أكفر من اليهود والنصارى ومضارى العرب وغايتهم أن يكونوا فلاسفة على مذهب أرسطو وأمثاله أو مجوساً وقولهم مركب من قول الفلاسفة والمجوس ويظهرون التشيع نفاقاً والله أعلم

The Durziyyah are the adherents of Hashtakīn al-Durzī. He was one of the freed slaves of the ruler whom the ruler sent to the people of the valley of Taym Allāh ibn Thālabah and he invited them to the divinity of the ruler whom they call *al-Bārī* (the creator), *al-‘Allām* (the knowledgeable) and swear by his name. They are from the Ismā‘īliyyah who believe that Muḥammad ibn Ismā‘īl abrogated the Sharī‘ah of Muḥammad ibn ‘Abd Allāh. They are guilty of greater disbelief than the *Ghāliyah* (extremists) who believe in the timelessness of the universe, reject the afterlife, and reject the injunctions and prohibitions of Islam. They are from the Qarāmiṭah, Bāṭiniyyah who are worse disbelievers than the Jews, Christians, and Arab polytheists. Their purpose is to be philosophers on the creed of Aristotle and his like, or Magians. Their belief is a conglomeration of the beliefs of the philosophers and Magians, despite them hypocritically feigning Shi‘ism. And Allah knows best!

Ibn Taymiyyah responded:

كفر هؤلاء مما لا يختلف فيه المسلمون بل من شك في كفرهم فهو كافر مثلهم لا هم بمنزلة أهل الكتاب ولا المشركين بل هم الكفراة الضاللون فلا يُباح أكل طعامهم وتسبي نساؤهم وتوئخذ أموالهم فإنهم زنادقة مرتدين لا تقبل توبتهم بل يقتلون أينما ثقروا ويلعنون كما وصفوا ولا يجوز استخدامهم للحراسة والبوابة والحفظ ويجب قتل علمائهم وصلحائهم لئلا يضلوا غيرهم ويحرم النوم معهم في بيوتهم ورفقائهم

والمشي معهم وتشييع جنائزهم إذا علم موتها ويحرم على ولادة أمر
ال المسلمين إصابة ما أمر الله من إقامة الحدود عليهم بأي شيء يراه
المقيم المقام عليه

The disbelief of these people is an aspect the Muslims have not disputed. In fact, whoever doubts their disbelief is a disbeliever just like them. They are not on the level of the adherents of the scripture or polytheists. Rather, they are disbelievers, misguided. It is not permissible to eat their food. Their women will be captured and their wealth will be taken. They are indeed heretics, apostates, whose repentance is not accepted. Rather, they will be executed wherever they are found and cursed as they have been described. It is not permissible to utilise their services for security purposes. It is imperative to execute their scholars and pious so that they may not lead others astray. It is impermissible to sleep with them in their homes, journey with them, walk with them, or follow their biers when they die. It is forbidden for the authorities of the Muslims to ruin the implementing of legal punishments commanded by Allah on them with anything he sees a substitute.¹

These are the sects that splintered and originated after the demise of Ja‘far ibn al-Bāqir. Their views varied and their ideologies differed despite their unanimity in inheriting Saba‘iyyah ideologies.

Sects of the Shī‘ah in the Days of Mūsā al-Kāzim

Those who believed in the Imāmah of Mūsā ibn Ja‘far split further during his lifetime and after his demise. Al-Nawbakhtī speaks of this:

1 *Fatāwā Shaykh al-Islām*, 35/161-162.

ثم إن جماعة من المؤتمين بموسى بن جعفر لم يختلفوا في أمره فثبتوا على إمامته إلى حبسه في المرة الثانية ثم اختلفوا في أمره فشكوا في إمامته عند حبسه في المرة الثانية التي مات فيها في حبس الرشيد فصاروا خمس فرق

Then, a group of the followers of Mūsā ibn Ja‘far did not differ with regards to his leadership. They adhered religiously to his Imāmah until he was captured the second time. They differed in his affair and doubted his Imāmah when he was imprisoned on the second occasion in which he passed on, the imprisonment of al-Rashīd. They split into five sects.¹

This transpired in the year 183 AH.

The first sect affirmed that he died in the prison of al-Sindī ibn Shāhīk and that Yaḥyā ibn Khālid al-Barmakī poisoned him through dates and grapes he sent to him, which claimed his life. The Imām after Mūsā is ‘Alī ibn Mūsā al-Ridā. This sect was called the Qat‘iyyah as they were determined of the demise of Mūsā ibn Ja‘far and the Imāmah of ‘Alī, his son, after him, without doubting the matter or hesitating. They followed the first way.

The second sect claimed that Mūsā ibn Ja‘far did not die and is alive and will not die until he rules the East and West of the world and fills it with justice just as it was filled with injustice, and that he is the Qā’im, the Mahdī. They further claimed that he escaped from prison in broad daylight without anyone seeing him or becoming aware of his escape and that the Sultān and his cronies claimed that he died, lying to the people. He escaped the eyes of people and went into

¹ *Firaq al-Shī‘ah*, pg. 100.

hiding. They report narrations from his father Ja‘far ibn Muḥammad رَجُلُهُ أَنَّهُ who said:

هو القائم المخابٌ فإن يدهده رأسه عليكم من جبل فلا تصدقوا فإنه القائم

He is the concealed Qā’im. If his head rolls down from a mountain to you, do not believe it, as he is the Qā’im.¹

This group was called the Mūsawiyyah as they awaited the emergence of Mūsā ibn Ja‘far.² They are also called the Mufaḍḍaliyyah, attributed to one of their leaders, al-Mufaḍḍal ibn ‘Umar, a prominent figure among them.³ They are also labelled the Mamṭūrah because when they expressed this view, people told them, “By Allah, you are nothing but dogs upon whom rain has fallen,” i.e. they are dogs soaked in rain from the absolute evil of this belief.⁴ Moreover, people abandoned and avoided them.⁵ Ibn Ḥazm discussed them in *al-Faṣl*.⁶

The third sect said that he is the Qā’im, however, he has died. Imāmah will not pass on to anyone besides him until he returns and emerges. They believe that he returned after his demise, but went into occultation in a certain location. He is alive, issues commands and prohibitions, and his followers meet him and see him. They cite narrations from his father who said:

1 *Firaq al-Shī‘ah*, pg. 101.

2 *Al-Farq bayn al-Firaq*, pg. 63.

3 *Maqālāt al-Islāmiyyīn*, 1/101.

4 *I‘tiqādāt Firaq al-Muslimīn wa al-Mushrikīn*, pg. 54.

5 *Al-Tabṣīr*, pg. 41.

6 *Al-Faṣl*, 4/179.

سمى القائم لأنّه يقوم بعد ما يموت

He is called al-Qā’im as he rises after his death.¹

The fourth sect believed that he passed away and is the Qā’im and he has a resemblance to ʻIsā ibn Maryam عَلَيْهِ السَّلَامُ. He has not returned as yet, but will return before his rising and fill the earth with justice just as it was filled with injustice. His father said:

إِنْ فِيهِ شَبَهًا مِّنْ عِيسَى بْنِ مَرْيَمْ وَأَنَّهُ يُقْتَلُ فِي يَدِي وَلَدُ الْعَبَّاسِ فَقَدْ قُتِلَ

He has a similarity with ʻIsā ibn Maryam. He will be killed at the hands of ‘Abbās’s progeny. And he was killed.²

The fifth sect submitted that they do not know whether he is alive or dead. They have reported plenty narrations indicating that he is the Qā’im, the Mahdī, hence it cannot be rejected. Moreover, his obituary from his father, grandfather, and those who passed of his forefathers عَلَيْهِمُ السَّلَامُ have been learnt through authentic sources. This also cannot be rejected due to their clarity, popularity, and frequency—the like of which cannot be rejected and it cannot possibly be planned. Death is real and Allah—the Mighty and Majestic—does as He wishes. Thus, they observed waqf by acknowledging his death and attesting to him being alive. [They said:] We remain steadfast on his Imāmah without moving from it until his affair is ascertained. The matter of the one who stood up himself in his place and claimed Imāmah, i.e. ‘Alī ibn Mūsā al-Ridā; if his Imāmah is proven to us like the Imāmah of his father aforetime through indications and signs that prove Imāmah coupled with his acknowledgement over himself of Imāmah and the death of his father,

¹ *Firaq al-Shīʻah*, pg. 101.

² *Firaq al-Shīʻah*, pg. 102.

not through the notification of his followers, we will believe him and submit to him.¹

Similar has been stated by al-Rāzī in *I'tiqādāt Firaq al-Muslimīn wa al-Mushrikīn*, al-Ash'arī in *Maqālāt al-Islāmiyyīn*, al-Miltī in *al-Tanbīh*; al-Asfarāyīnī in *al-Tabṣīr*, al-Baghdādī in *al-Farq bayn al-Firaq*, al-Mufīd in *al-Irshād*, and al-Shahrastānī in *al-Milal wa al-Nihāl*.²

There is another sect, a sixth, the Bashariyyah which al-Nawbakhtī speaks of:

(البشرية) أصحاب محمد بن بشير مولى بنى أسد من أهل الكوفة
قالت إن موسى بن جعفر لم يمت ولم يحبس وإنه حي غائب وإنه
القائم المهدي في وقت غيابه استخلف على الأمر محمد بن بشير
وجعله وصيه وأعطاه خاتمه وعلمه جميع ما يحتاج إليه رعيته وفوض
إليه أموره وأقامه مقام نفسه فمحمد بن بشير الإمام بعده وأن محمد
بن بشير لما توفي أوصى إلى ابنه سميع بن محمد بن بشير فهو الإمام
ومن أوصى إليه (سميع) فهو الإمام المفترض الطاعة على الأمة إلى
وقت خروج موسى وظهوره فما يلزم الناس من حقوقه في أموالهم
وغير ذلك مما يتقررون به إلى الله عز وجل فالفرض عليهم أداؤه إلى
هؤلاء إلى قيام القائم وزعموا أن علي بن موسى ومن ادعى الإمامة من
ولد موسى بعده فغير طيب الولادة ونفوه عن أنسابهم وكفروهم في
دعواهم الإمامة وكفروا القائلين بإمامتهم واستحلوا دماءهم وأموالهم
وزعموا أن الفرض من الله عليهم إقامة الصلوات الخمس وصوم شهر

1 *Firaq al-Shī'ah*, pg. 103-104.

2 *I'tiqādāt Firaq al-Muslimīn wa al-Mushrikīn*, pg. 54; *Maqālāt al-Islāmiyyīn*, 1/88; *al-Tanbīh*, pg. 38; *al-Tabṣīr*, pg. 42; *al-Farq bayn al-Firaq*, pg. 64; *al-Irshād*, pg. 302; *al-Milal wa al-Nihāl*, 2/3-4, footnotes.

رمضان وأنكروا الزكاة والحج وسائر الفرائض وقالوا بإباحة المحارم من الفروج والغلمان واعتلوها في ذلك بقول الله عز وجل أو يزوجهم ذكراناً وإناثاً وقالوا بالتناسخ وأن الأئمة عندهم واحد إنما هم منتقلون من بدن إلى بدن والمساواة بينهم واجبة في كل ما ملكوه من مال وكل شيء أوصى به رجل منهم في سبيل الله فهو لسميع بن محمد وأوصيائه من بعده

The Bashariyyah: The followers of Muḥammad ibn Bashīr, the freed slave of the Banū Asad, from the residents of Kūfah believe that Mūsā ibn Ja‘far did not die and was not imprisoned. Rather, he is certainly alive, but concealed and he is the Qā’im, the Mahdī. During his occultation, he appointed Muḥammad ibn Bashīr to authority and appointed him his trustee, giving him his ring, teaching him all the aspects his populace is in need of, handing over his affairs to him, and appointing him in his place. Muḥammad ibn Bashīr is thus the Imām after him. When Muḥammad ibn Bashīr died, he appointed his son Samī‘ ibn Muḥammad ibn Bashīr who is the Imām. Whoever Samī‘ appoints will be the Imām—to whom obedience is necessary upon the Ummah until the emergence and appearance of Mūsā. Whatever rights are binding upon people in their wealth and others aspects through which they gain proximity to Allah—the Mighty and Majestic—should mandatorily be paid to these men until the rising of the Qā’im.

They believe that ‘Alī ibn Mūsā and those who claim Imāmah from the progeny of Mūsā after him are not legitimate offspring. They strip them of their lineage and excommunicate them, for their claim of Imāmah, as well as those who believe in their Imāmah. They regard their blood and wealth permissible.

They believe that what is mandatory upon them from Allah is establishing the five Ṣalāhs and fasting the month of Ramaḍān. They reject Zakāh, Ḥajj, and all other obligations. They permit the prohibited aspects, i.e. unlawful sexual intercourse and sodomy of young boys citing as proof Allah's—the Mighty and Majestic—words: *Or He makes them [both] males and females.*¹ They believe in transmigration. According to them, the Imāms are in fact one—they simply transmigrate from one body to another. Equality between them is compulsory in all wealth they possess. Everything a person bequeaths in the path of Allah belongs to Samī' ibn Muḥammad and his trustees after him.²

Al-Kashshī has spoken on this Muḥammad ibn Bashīr in his *al-Rijāl*³:

After Abū al-Ḥasan الله عليه السلام passed away and the Wāqifah halted Imāmah, Muḥammad ibn Bashīr came along—he was a popular magician and swindler. He claimed that he determined waqf upon Mūsā ibn Ja'far الله عليه السلام. He (Mūsā) was apparent among the creation all of whom could see him. He would see people of light through light and those of cloudiness in the like of their creation with manhood and fleshy humanness. Subsequently, the entire creation was veiled from seeing him. He is existent and living among them as he was, except that they are veiled from seeing him as they would.

This Muḥammad ibn Bashīr was from the residents of Kūfah, from the freed slaves of the anū Asad, and he had a following. They said: Mūsā ibn Ja'far did not die and was not imprisoned.

1 Sūrah al-Shūrā: 50.

2 *Firaq al-Shī'ah*, pg. 104-105.

3 Complete Arabic text quoted at the end of the book, no. 2 pg. 681-683.

He has gone into occultation. He is the Qā'im, the Mahdī. He has, during his occultation, appointed Muḥammad ibn Bashīr over the Ummah, making him his *waṣī* (trustee), giving him his ring, teaching him everything his populace will need relating to their religion and world, handing over to him all his affairs, and appointing him in his position. Thus, Muḥammad ibn Bashīr is the Imām after him... They excommunicated those who believed in their Imāmah and regarded their blood and wealth permissible... They believed that whoever is associated with Muḥammad are sanctuaries and vessels, and Muḥammad is the Rabb who became incarnate in everyone associated to him and that he does not give birth and was not begotten and that he is veiled behind these veils.

This sect as well as the Mukhassimah, 'Ulyāwiyyah, and the adherents of Abū al-Khaṭṭāb believe that anyone who claims association saying that he is from the family of Muḥammad is false in his association, fabricating a lie against Allah and that they are the Jews and the Christians whom Allah referred to in His statement: *But the Jews and Christians say, “We are the children of Allah and His beloved.” Say, “Then why does He punish you for your sins?” Rather, you are human beings from among those He has created.*¹ Muḥammad in the creed of the Khaṭṭābiyyah and 'Alī in the creed of the 'Ulyāwiyyah are from those He has created.

These are liars in what they claim as Muḥammad and 'Alī—in their respective views—is Rabb, who does not have children and who was not begotten and who does not want children. Exalted is Allah above what they describe and what they say by great sublimity.

¹ Sūrah al-Mā'idah: 18.

The reason behind the killing of Muḥammad ibn Bashīr—Allah curse him—was that he was a magician and swindler. He would express knowledge of knowing ‘Alī ibn Mūsā رَضِيَ اللَّهُ عَنْهُ and would claim divinity for Mūsā and claimed Nubuwwah for himself. He had an image which he fashioned and constructed into a figure resembling Abū al-Ḥasan رَضِيَ اللَّهُ عَنْهُ from silk cloth. He coated it with medication and treated it in various ways until it appeared just like the figure of a human. He would fold it up. When intending his magic, he would blow into it and erect it. He would tell his followers, “Indeed, Abū al-Ḥasan رَضِيَ اللَّهُ عَنْهُ is by me. Whoever wishes to see him and realise that I am a prophet, should come and I will present him to you.” He would allow them in the house while the figure was folded with him and ask them, “Do you see anyone standing in the room besides me and you?” He would then say, “Go out.” They would leave the house and would leave him with the curtain between them. He would then erect that figure and lift the curtain between them. They would see an image standing, a figure looking exactly like Abū al-Ḥasan without them doubting anything. He would stand near the figure and display to them that he is talking and conversing with the person and going close to him to whisper to him. He would then indicate to them to move away and they would move, while he would draw the curtain between them after which they would not see a thing.

He had other amazing aspects through magic the like of which people did not see. They all were destroyed with it.

This remained his condition for a while until he was mentioned to one of the khulafā’—I think Hārūn or another khalīfah after him—and labelled a heretic. The khalīfah captured him and desired to behead him. He told the khalifah, “O Amīr al-

Mu'minīn, spare me as I will make for you things the kings desire." The khalīfah thus freed him.

The first item he made for him was a waterwheel. He erected it and suspended it and placed mercury between the planks. The waterwheel would fill up with water and fill the planks. The mercury from these planks would change and would cause the waterwheel to expand. It would operate without anyone having to operate it and would irrigate the garden. This as well as other items he made, amazed the khalīfah—in an attempt to resemble Allah in His creation of Jannah. The khalīfah strengthened him and gave him a high rank. Then one day, one of these planks broke and the mercury spilt and it failed to work. He was thus suspected and he went into unemployment and bankruptcy.¹

Two other cousins of his claimed Imāmah during his time. One was Ḥusayn ibn 'Alī ibn al-Ḥasan ibn al-Ḥasan al-Muthannā ibn al-Ḥasan ibn 'Alī. His mother is Zaynab bint 'Abd Allāh ibn al-Ḥasan ibn al-Ḥasan ibn 'Alī. He claimed Imāmah during the days of Abū Mūsā al-Hādī al-'Abbās—the grandson of Abū Ja'far al-Manṣūr.²

Yaḥyā, Sulaymān, and Idrīs—the sons of 'Abd Allāh ibn al-Ḥasan ibn al-Ḥasan, 'Abd Allāh ibn al-Ḥasan al-Aftās, Ibrāhīm ibn Ismā'il al-Ṭabāṭabā, 'Umar ibn al-Ḥasan ibn 'Alī ibn al-Ḥasan ibn al-Ḥusayn, 'Abd Allāh ibn Ishāq ibn Ibrāhīm ibn al-Ḥasan al-Thānī al-Muthannā, 'Abd Allāh ibn Ja'far ibn Muḥammad, 'Abd Allāh ibn Ja'far ibn al-Bāqir, 'Abd Allāh and 'Umar ibn Ishāq ibn al-Ḥasan ibn 'Alī Zayn al-Ābidīn, and others pledged allegiance to him.³

1 *Rijāl al-Kashshī*, pg. 405-407.

2 *Murūj al-Dhahab; Tārīkh al-Tabarī, al-Bidāyah wa al-Nihāyah*.

3 *Maqātil al-Ṭālibiyyīn*, pg. 446, 456.

Al-Āṣbāhānī says:

ولم يختلف عنه أحد من الطالبيين إلا الحسن بن جعفر بن حسن المتشى
فإنه استعفاه ولم يكرهه وموسى بن جعفر بن محمد الإمام السابع
المزعوم عند الشيعة قال عنizah القصباتي رأيت موسى بن جعفر بعد
عتمة وقد جاء إلى الحسين صاحب فخ فانكب عليه شبه الركوع وقال
أحب أن تجعلني في سعة وحل من تخلفي عنك فأطرق الحسين طويلاً
لا يجيئه ثم رفع رأسه إليه فقال أنت في سعة

None of the Ṭālibiyyīn remained away from him besides Ḥasan ibn Ja‘far ibn Ḥasan al-Muthannā whom he excused and did not force—and Mūsā ibn Ja‘far ibn Muḥammad—the alleged seventh Imām according to the Shī‘ah.

‘Unayzah al-Qaṣbānī says, “I saw Mūsā ibn Ja‘far after the night prayer. He had come to Ḥusayn, Ṣāḥib Fakhkh. He crouched over him like bowing and said, “I love you to excuse me and give me liberty with those who stay away from you.”

Ḥusayn remained quiet for a long time without answering him. He then raised his head to him and said, “You are excused.”¹

Al-Kulaynī speaks of this in his *al-Kāfi* saying:

حدثنا عبد الله بن المفضل مولى عبد الله بن جعفر بن أبي طالب قال لما
خرج الحسين بن علي المقتول بفخ واحتوى على المدينة دعا موسى بن
جعفر إلى البيعة فأتاه فقال له يا ابن عم لا تتكلفني ما كلف ابن عمك أبي
عبد الله فيخرج مني ما لا أريد كما خرج من أبي عبد الله مالم يكن يريد
فقال له الحسين إنما عرضت عليك أمراً فإن أردته دخلت فيه وإن كرهته
لم أحملك عليه والله المستعان

¹ *Maqātil al-Ṭālibiyyīn*, pg. 447.

‘Abd Allāh ibn al-Mufaddal, the freed slave of ‘Abd Allāh ibn Ja‘far ibn Abī Ṭālib narrated to us: When Ḥusayn ibn ‘Alī, the martyr at Fakhkh, left and took over Madīnah, he invited Mūsā ibn Ja‘far to pledge allegiance. The latter came to him and pleaded, “O cousin, do not impose on me what your cousin imposed on Abū ‘Abd Allāh, thus extracting from me what I do not want, as he extracted from Abū ‘Abd Allāh what he did not want.”

Ḥusayn told him, “I have simply presented a matter to you. If you desire it, enter into it. If you dislike it, I will not coerce you. And help is sought from Allah.”¹

The second to claim Imāmah during his era was Yaḥyā ibn ‘Abd Allāh ibn al-Ḥasan al-Muthannā. Al-Kulaynī also speaks of him saying:

كتب إلى موسى بن جعفر يدعوه خبرني من ورد علىي من أعون الله على دينه ونشر طاعته بما كان من تحتنك مع خذلانك وقد احتجبتها واحتجبها أبوك من قبلك وقديماً ادعitem ما ليس لكم وبسطتم أعمالكم إلى ما لم يؤتكم الله فاستهويتم وأضللتم وأنا محذرك ما حذرك الله من نفسه فكتب إليه أبو الحسن موسى بن جعفر عليه السلام من موسى بن جعفر ذكرت أنني ثبّطت الناس عنك لرغبتي عما في يديك وأحذرك معصية الخليفة وأحثك على بره وطاعته وأن تطلب لنفسك أماناً قبل أن تأخذك الأظفار ويلزمك الخناق من كل مكان فترفّح إلى النفس من كل مكان ولا تجده حتى يمن الله عليك بمنه وفضله ورقة الخليفة أبقاء الله فيؤمّنك ويرحمك ويحفظ فيك أرحام رسول الله والسلام على من اتبع الهدى

He wrote to Mūsā ibn Ja‘far inviting him, “One of the supporters of Allah over his dīn and spreading His obedience who came to me informed me of your tenderness coupled with your failure.

1 *Al-Uṣūl min al-Kāfi*, 1/366.

You have concealed it just as your father concealed it aforetime. For a while, you have claimed what does not belong to you and spread your actions towards what Allah did not bestow upon you. You thus attracted and misled. I am warning you of what Allah warned you of Himself.”

Abū al-Ḥasan Mūsā ibn Ja‘far عليه السلام wrote to him, “From Mūsā ibn Ja‘far. You mentioned that I held back people from you due to my desire of what you possess. I warn you of disobeying the khalīfah¹ and urge you to be kind to him and obey him and seek amnesty for yourself before nails grab you and you are throttled from every side. You will seek to catch a breath from every side but will not find the same. Until Allah will favour you with His favour, grace, and the softness of the khalīfah—may Allah maintain him. He will thus give you amnesty and mercy, thus maintaining ties with the Messenger of Allah. Peace upon the one who follows guidance.”²

These are the Shī‘ī factions during the days of Mūsā and after him. These are their beliefs and ideologies documented in the books of the Shī‘ah and Ahl al-Sunnah. It is said that Rashīd transported him from Madīnah after he arrived there from ‘Umrah. Then Hārūn departed for Ḥajj and took him along. He then moved away from the pathway to Baṣrah and imprisoned Mūsā by Sindī ibn Shāhik. Mūsā passed away in captivity in Baghdađ, five nights before the end of Rajab 183 AH at the age of 54/55. He was buried in the graveyard of the Quraysh.³

1 Look at how truth appears even from the liars. The infallible Imām of the Shī‘ah prohibits people from disobeying and rebelling against the ‘Abbāsī Khalīfah. Does any doubt remain that ‘Alī’s offspring did not claim for themselves what the Shī‘ah attribute to them?

2 *Al-Ūṣūl min al-Kāfi*, 1/367.

3 *Firaq al-Shī‘ah*, pg. 105-106.

Shī'ah during the Days of 'Alī ibn Mūsā al-Riḍā

Disagreement arose among the Shī'ah who gathered around 'Alī ibn Mūsā al-Riḍā, the son-in-law of al-Ma'mūn, after his death.

A group claimed that the Imām after him is his brother, Aḥmad ibn Mūsā ibn Ja'far. They claimed that the father appointed both him and al-Riḍā and allowed Imāmah in two brothers. They are the Mu'allifah. They determined the Imāmah of 'Alī ibn Mūsā.

Another sect called the Muḥaddithah were from the Murji'ah and adherents of ḥadīth. They entered into the creed of the Imāmah of Mūsā ibn Ja'far and then 'Alī ibn Mūsā. They became Shī'ah desirous of the world and with dissimulation. After 'Alī ibn Mūsā رض passed away, they returned to their original creed.

A group from the Zaydiyyah—those with strength and insight—entered into the belief of the Imāmah of 'Alī ibn Mūsā رض when Ma'mūn announced his virtue and concluded his Bay'ah, hypocritically desirous of the world and submitted to people for a while. After 'Alī ibn Mūsā رض passed away, they returned to their people, the Zaydiyyah.¹

Another group stated, "Imāmah after 'Alī ibn Mūsā رض is for his son Muḥammad ibn 'Alī رض and is not for anyone besides him."²

There were other sects besides these who followed a group of the Ṭālibiyyīn who claimed Imāmah during the days of al-Riḍā and invited people to them. Among them were Muḥammad ibn Ibrāhīm ibn Ismā'īl ibn Ibrāhīm ibn al-Ḥasan al-Muthannā ibn al-Ḥasan ibn 'Alī ibn Abī

¹ *Firaq al-Shī'ah*, pg. 107.

² *Firaq al-Shī'ah*, pg. 106.

Ṭālib, commonly known as Ibn al-Ṭabāṭabā; Muḥammad ibn Yaḥyā ibn Yaḥyā ibn Zayd ibn ‘Alī ibn al-Husayn ibn ‘Alī, Muḥammad ibn Ja‘far—the maternal uncle of ‘Alī al-Riḍā, Ibrāhīm ibn Mūsā ibn Ja‘far—the brother of ‘Alī al-Riḍā, Ḥusayn ibn al-Ḥasan ibn ‘Alī ibn ‘Alī Zayn al-Ābidīn, and others.

Al-Asbahānī in *Maqātil al-Ṭālibiyyīn* and al-Mas‘ūdī in *Murūj al-Dhahab* have discussed all of them—their inviting people towards them, their rebellion against Ma’mūn, their dominance over few cities and areas, and their battles against the armies of the Abbasid Shī‘ah.¹ We will briefly report from him the rebellion of these ‘Alawīs and their claim to Imāmah. He says:

وفي سنة تسعه وتسعين ومائة خرج أبو السرايا السرى بن منصور الشيباني بالعراق واشتد أمره ومعه محمد بن إبراهيم بن إسماعيل بن إبراهيم بن الحسن بن علي ابن أبي طالب وهو ابن طباطبا ووتب بالمدينه محمد بن سليمان بن داود ابن الحسن بن الحسن بن علي رحهم الله ووتب بالبصرة علي بن محمد بن جعفر بن محمد بن علي بن الحسن بن علي عليهم السلام وزيد بن موسى بن جعفر بن محمد بن علي بن الحسين بن علي فغلبوا على البصرة وفي هذه السنة مات ابن طباطبا الذي كان يدعوا إليه أبو السرايا وأقام أبو السرايا مكانه محمد بن محمد بن يحيى بن زيد بن علي بن الحسين بن علي وظهر في هذه السنة باليمن وهي سنة تسع وتسعين ومائة إبراهيم ابن موسى بن جعفر بن محمد بن علي بن الحسن بن علي وظهر في أيام المؤمنون بمكة ونواحي الحجاز محمد بن جعفر بن محمد بن علي بن الحسين رحهم الله وذلك في سنة مائتين ودعا لنفسه وإليه دعت

1 *Maqātil al-Ṭālibiyyīn*, pg. 513 onwards.

السبطية من فرق الشيعة وقالت بإمامته وقد افترقو فرقاً فمنهم من غلا
ومنهم من قصر وسلك طريق الإمامية وقد ذكرنا في كتاب المقالات في
أصول الديانات وفي كتاب أخبار الزمان من الأمم الماضية والأجيال
الخالية والممالك الدائرة في الفن الشلايين من أخبار خلفاء بنى العباس
ومن ظهر في أيامهم من الطالبيين وقيل إن محمد بن جعفر هذا دعا
في بدء أمره وعنهوان شبابه إلى محمد بن إبراهيم بن طباطبا صاحب
أبي السرايا فلما مات ابن طباطبا وهو محمد بن إبراهيم بن الحسن بن
الحسن دعا لنفسه وتسمى بأمير المؤمنين وليس في آل محمد من ظهر
لإقامة الحق من سلف وخلف قبليه وبعده من تسمى بأمير المؤمنين
غير محمد بن جعفر هذا وكان يُسمى بالديباجة لحسنه وبهائه وظهر
في أيام المأمون أيضاً بالمدينة الحسين بن الحسن ابن علي بن علي بن
الحسين بن علي وهو المعروف بابن الأفطس وقيل أنه دعا في بدء أمره
إلى ابن طباطبا فلما مات ابن طباطبا دعا إلى نفسه والقول بإمامته وسار
إلى مكة فأتى الناس وهم بمنى وعلى الحجاج داود بن عيسى بن موسى
الهاشمي فهرب داود ومضى الناس إلى عرفة ودفعوا إلى مزدلفة بغیر
إنسان عليهم من ولد العباس وقد كان ابن الأفطس وافى الموقف بالليل
ثم صار إلى المزدلفة والناس بغیر إمام فصلى بالناس ثم مضى إلى منى
فنحر ودخل مكة وجرد البيت مما عليه من الكسوة إلا القباطي البيض
فقط

In 199 AH, Abū al-Sarāyā al-Sarī ibn Manṣūr al-Shaybānī rebelled in Iraq. His authority swelled. He was joined by Muḥammad ibn Ibrāhīm ibn Ismāʻīl ibn Ibrāhīm ibn al-Ḥasan ibn al-Ḥasan ibn ‘Alī ibn Abī Ṭālib, Ibn al-Ṭabāṭabā. Muḥammad ibn Sulaymān ibn Dāwūd ibn al-Ḥasan ibn al-Ḥasan ibn ‘Alī rose up in Madīnah. ‘Alī ibn Muḥammad ibn Ja‘far ibn Muḥammad ibn ‘Alī ibn al-Ḥasan ibn ‘Alī rose up in Baṣrah as well as Zayd ibn

Mūsā ibn Ja'far ibn Muḥammad ibn 'Alī ibn al-Ḥusayn ibn 'Alī. They gained dominance over Baṣrah. During this year, Ibn al-Ṭabāṭabā—*to whom Abū al-Sarāyā would invite*—passed away. Abū al-Sarāyā appointed Muḥammad ibn Muḥammad ibn Yaḥyā ibn Zayd ibn 'Alī ibn al-Ḥusayn ibn 'Alī to his position.

During this year, 199 AH, Ibrāhīm ibn Mūsā ibn Ja'far ibn Muḥammad ibn 'Alī ibn al-Ḥasan ibn 'Alī gained dominance over Yemen. During the days of Ma'mūn, Muḥammad ibn Ja'far ibn Muḥammad ibn 'Alī ibn al-Ḥusayn رض was victorious over Makkah and the outskirts of Ḥijāz. This took place in 200 AH. He invited to himself and the Sibṭiyyah of the Shī'ah invited to him as well, declaring his Imāmah. They split into many sects. Some of them became extreme while others were not and stuck to the path of the Imāmiyyah.

We stated in the books *al-Maqālāt fī Uṣūl al-Diyānāt* and *Akhbār al-Zamān min al-Umam al-Mādiyah wa al-Ajyāl al-Khāliyah wa al-Mamālik al-Dā'irah fī al-Fann* thirty incidents of the khulafā' of the Banū al-‘Abbās and the Ṭālibiyyīn who were triumphant in their days. It is said: Muḥammad ibn Ja'far called initially and in the prime of his youth towards Muḥammad ibn Ibrāhīm ibn al-Ṭabāṭabā, the associate of Abū al-Sarāyā. When Ibn al-Ṭabāṭabā—Muḥammad ibn Ibrāhīm ibn al-Ḥasan ibn al-Ḥasan—died, he invited to himself. He was titled *Amīr al-Mu'minīn*. There is no one from the family of Muḥammad who was triumphant in establishing the truth from the predecessors or successors before or after him to be called *Amīr al-Mu'minīn* besides Muḥammad ibn Ja'far. He was titled *Dībājah* due to his beauty and splendour. Ḥusayn ibn al-Ḥasan ibn 'Alī ibn 'Alī ibn al-Ḥusayn ibn 'Alī—famous as *Ibn al-Aftas*—also emerged during

the days of Ma'mūn in Madīnah. It is claimed that he initially invited towards Ibn al-Tabāṭabā and after his demise, he invited to himself and claimed Imāmah. He came to Makkah and came to the people at Minā. Dāwūd ibn Īsā ibn Mūsā al-Hāshimī was leading the pilgrims. Dāwūd fled and people left for 'Arafah and returned to Muzdalifah without anyone from the progeny of 'Abbās leading them. Ibn al-Aftās fulfilled the mawqif at night and moved to Muzdalifah, while people had no leader. He thus led the people in Ṣalāh. He then moved to Minā, slaughtered, and then entered Makkah. He removed the kiswah off the Ka'bah except the white Qiblī materials.¹

Appropriate to mention is that Ma'mūn al-'Abbās granted succession to the throne to 'Alī ibn Mūsā after him.

وأمر المأمون الحسن بن سهل والفضل بن سهل وزيريه أن يعرضوا ذلك عليه فامتنع منه فلم يزلا به حتى أجاب ورجعا إلى المأمون فعرفاه إجابته فسر بذلك وجلس للخاصة في يوم الخميس وخرج الفضل بن سهل فأعلم برأي المأمون في علي بن موسى عليه السلام وأنه قد ولاه عهده وسماه الرضا وأمرهم بلبس الخضراء والعود لبيعته في الخميس الآخر على أن يأخذوا رزق سنة فلما كان اليوم ركب الناس على طبقاتهم من القواد والحجاب والقضاء وغيرهم في الخضراء وجلس المأمون ووضع للرضا عليه السلام وسادتين عظيمتين حتى لحق بمجلسه وفرشه وأجلس الرضا (ع) عليهما في الخضراء وعليه عمامة وسيف ثم أمر ابنه العباس بن المأمون أن يباع له أول الناس فباعه الناس ووضعت البذر وقام الخطباء والشعراء فجعلوا يذكرون فضل الرضا عليه السلام وما كان عليه من أمره ثم قال المأمون للرضا عليه السلام اخطب الناس

1 *Murūj al-Dhahab*, 3/439-440.

وتكلم فيهم فحمد الله وأثنى عليه وقال إن لنا عليكم حقاً برسول الله ولكم علينا حقاً به فإذا أنتم أدتتم إلينا ذلك وجب علينا الحق لكم ولم يُذكر عنه غير هذا في ذلك المجلس وأمر المأمون فضربت له الدرام وطبع عليها اسم الرضا عليه السلام وزوج إسحاق بن موسى بن جعفر بنت عمها إسحاق بن جعفر بن محمد وأمره فحج بالناس وخطب للرضا عليه السلام في كل بلد بولاية العهد

Ma'mūn commanded Ḥasan ibn Sahl and Faḍl ibn Sahl—his advisors—to present this to him and he desisted. They continued persisting until he accepted. The two returned to Ma'mūn and informed him of his acceptance. Ma'mūn was elated and arranged a special gathering on Thursday. Faḍl ibn Sahl came out and informed of Ma'mūn's decision regarding 'Alī ibn Mūsā رَحْمَةُ اللَّهِ، granting him succession to the throne, and naming him al-Riḍā. He commanded them to wear green garments and to return to pledge allegiance to him the next Thursday and they will take sustenance for a year. On the stipulated day, people of various categories arrived, viz. the leaders, gatekeepers, judges, etc. all wearing green. Ma'mūn sat and placed two huge cushions for al-Riḍā رَحْمَةُ اللَّهِ which touched his seat and carpet. He seated al-Riḍā on them in green and he was wearing a turban and had a sword. He ordered his son 'Abbās ibn al-Ma'mūn to pledge allegiance to him first. People pledged allegiance to him and the seed was planted. The orators and poets stood up and began extolling the virtues of al-Riḍā رَحْمَةُ اللَّهِ and his attributes. Ma'mūn then told al-Riḍā رَحْمَةُ اللَّهِ, "Address the people and speak to them." Al-Riḍā praised and glorified Allah and then said, "Indeed, we have a right over you through the Messenger of Allah. And you have a right over us through him. When you fulfil your duty to us, it is incumbent on us to fulfil your right." Nothing else in that particular gathering

is reported from him. Ma'mūn commanded that silver coins be minted with the name of al-Ridā. یحٰمُّدُ اللّٰهُ ابْنُ مُوسَى ابْنُ جَعْفَرٍ. Ishāq ibn Mūsā ibn Ja'far got his niece married to Ishāq ibn Ja'far ibn Muḥammad. He commanded him to lead the people in Ḥajj. He delivered lectures in every city of al-Ridā's succession to the throne.¹

However, 'Alī ibn Mūsā al-Ridā passed away during the lifetime of al-Ma'mūn before acquiring khilāfah.

ولما توفي الرضا عليه السلام كتم المأمون موته يوماً وليلة ثم أنفذه إلى
محمد بن جعفر الصادق عليه السلام وجماعة من آل أبي طالب الذين
كانوا عنده فلما حضره نعاه إليهم وبكي وأظهر حزناً شديداً وتوجعاً
وأراهم إياه صحيح الجسد قال يعز عليّ يا أخي أن أراك في هذه الحال
قد كنت أؤمل أن أقدم قبلك فأبى الله إلا ما أراد ثم أمر بغسله وتكفينه
وتحنيطه وخرج مع جنازته يحملها حتى انتهى إلى الموضع الذي هو
مدفون الآن فدفنه والموضع دار حميد بن قحطبة في قرية يُقال لها
سنabad على قربة من نوقان بأرض طوس وفيها قبر هارون الرشيد وقبر
أبي الحسن عليه السلام بين يديه في قبليه ومضى الرضا علي بن موسى
عليهما السلام ولم يترك ولدأ نعلمه إلا الإمام من بعده أبا جعفر محمد
بن علي عليهما السلام وكانت سنه يوم وفاة أبيه سبع سنين وأشهراً

When al-Ridā یحٰمُّدُ اللّٰهُ ابْنُ مُوسَى ابْنُ جَعْفَرٍ passed away, al-Ma'mūn concealed his death for a day and night. He then summoned Muḥammad ibn Ja'far al-Ṣādiq یحٰمُّدُ اللّٰهُ ابْنُ مُوسَى ابْنُ جَعْفَرٍ and a group of the family of Abū Ṭālib who were by him. When they arrived, he announced his obituary and wept. He expressed extreme sorrow and pain and showed the healthy body to them. He lamented, "O brother, it is painful for me to see you in this condition. I hoped to pass away before you. However,

1 *Al-Irshād*, pg. 310-311; *A'lām al-Warā*, pg. 334.

Allah rejected and decreed what He wished.” He then instructed his washing, shrouding, and embalming. He left carrying his bier to the spot he is buried now and buried him. The spot is the house of Ḥumayd ibn Qaḥṭabah in a village called Sanābād, close to Nūqān, of the land of Ṭūs. There is the grave of Hārūn al-Rashīd and the grave of Abū al-Ḥasan رض is in front of it in the direction of the Qiblah.

Al-Riḍā ‘Alī ibn Mūsā رض passed away leaving behind no issue besides the Imām after him Abū Ja‘far Muḥammad ibn ‘Alī رض who was only seven years and a few months old at the demise of his father.¹

This transpired in Ṣafar, 203 AH. He was 55 years old at the time. Muḥammad ibn ‘Alī’s mother was an umm walad, Umm al-Banīn.

The Shī‘ah during the Days of Muḥammad ibn ‘Alī—titled al-Jawwād or al-Taqī

Irreconcilable disagreement occurred between the Shī‘ah concerning the Imāmah of Muḥammad ibn ‘Alī as he had not yet reached maturity when his father died. The Shī‘ah thus disagreed and fragmented as explained before. They said, “Only a mature Imām is permissible. Had Allah—the Mighty and Majestic—commanded obedience to an immature, He would have obligated an immature. Just like it is not sensible for an immature to shoulder responsibility, it is not fathomable for an immature child to judge between people in major and minor disputes, to know the depth of verdicts and the teachings of the dīn, all the injunctions brought by Nabi صلی اللہ علیہ وسالہ, and what the Ummah will

¹ *Al-Irshād*, pg. 304; *A'lām al-Warā*, pg. 313; *Uyūn Akhbār al-Riḍā*, 2/247; *Kashf al-Ghumma*, 3/72; *Jilā' al-'Uyūn*, 2/739; *Muntahā al-Āmāl*, pg. 1049.

need till the Day of Qiyāmah, be it religious or worldly. Had it been possible to fathom this concerning one who's one stage below the level of maturity, it would be possible to fathom this concerning one who is three or four stages lower than the level of maturity, in his infancy. In fact, it would be fathomable for a baby in the cradle. This is not logical, not understandable, and not common."

Those who believed in the Imāmah of Abū Ja‘far Muḥammad ibn ‘Alī ibn Mūsā رَضِيَ اللَّهُ عَنْهُ differed horribly regarding the extent of his knowledge due to his young age. Some told others, “The Imām cannot be but knowledgeable. Abū Ja‘far is not mature and his father passed away. How did he learn? From where did he learn?” They answered; some said, “It is not possible for him to have acquired knowledge from his father as his father was taken to Khorasan while he [Abū Ja‘far] was only four years and a few months old. A child at this age is not on a level of completing studies of all major and minor issues. However, when he reached maturity, Allah—the Mighty and Majestic—taught him through various mediums which prove the multiple angles of the Imām’s knowledge, like inspiration, placing in the heart, whispering in the ear, true dreams while asleep, an angel speaking to him, and other mediums—the raising of light, pillars, and lanterns, and presentation of actions—as all these have been proven through authentic reports with strong chains, which cannot be rejected or discarded.”

Others suggested, “He is the Imām before puberty, meaning that authority belongs to him to the exclusion of all others, until he reaches maturity. When he reaches puberty, he will learn, not through inspiration, revelation, an angel, or any of the other mediums mentioned by the other sect, since revelation is terminated after

the Nabi ﷺ and by the consensus of the Ummah. Inspiration is simply realising a beneficial aspect through deep pondering of an aspect one already knows of, which one realises. This does not make one knowledgeable of verdicts and the injunctions of religion coupled with their plenty differences and reasons, without learning them through listening. The person with the brightest thinking, the clearest mind, and the greatest God-given ability, if he thinks—without hearing that Zuhr is four rak'āt, Maghrib is three, and Fajr is two—would not be able to deduce this through his thought or insight, nor prove it through his complete brilliance, nor reach it with the presence of God-given ability. This knowledge will never reach him through good luck, ever. It is not fathomable to learn everything through good luck. Hence, learning this through mere inspiration and good luck is invalid. However, we affirm that he learnt this at puberty from the books of his father, the knowledge he inherited from them, and the fundamentals and branches [of knowledge] written in them.”

Some of these sects allow the Imām to utilise deduction through analogy in verdicts especially on the fundamentals he knows, as he is infallible from mistakes and errors. Hence, he cannot err in analogy. They only adopted this view due to the constraints against them regarding the Imām’s knowledge and the manner of his learning as he was not mature.

Some of them said that the Imām may be immature, and at a very young age, as he is the authority of Allah. It is possible for him to know during infancy. The methods mentioned previously, i.e. inspiration, revelation in the heart, dreams, angels speaking, lights and pillars being raised, and actions ascending are possible, just like these were

possible among his predecessors, the authorities of Allah who passed on. They cited Yaḥyā ibn Zakariyyā عَيْنِهِ السَّلَامُ as proof and assert that Allah granted him prophethood while he was a child, Ḥisā ibn Maryam عَيْنِهِ السَّلَامُ, the judgement of the child between Yūsuf ibn Ya‘qūb عَيْنِهِ السَّلَامُ and the wife of the ‘Azīz, Sulaymān ibn Dāwūd عَيْنِهِ السَّلَامُ knowing the judgement without being taught, etc. These were among the authorities of Allah who were immature.¹

Muḥammad ibn ‘Alī was born in 195 AH in Madīnah and passed away in Baghdaḍ in 220 AH at the age of 25. His mother is an umm walad, Sumaykah, a Nubian.² He was married to Umm al-Faḍl, the daughter of Ma’mūn.

فَكَانَتْ إِحْدَى الْأَخْتَيْنِ تَحْتَ مُحَمَّدَ بْنَ عَلَى بْنِ مُوسَى وَالْأُخْرَى تَحْتَ
أُبْيَهِ عَلَى بْنِ مُوسَى

Thus, one daughter was married to Muḥammad ibn ‘Alī ibn Mūsā while the other was married to his father ‘Alī ibn Mūsā.³

One of the ḥusayniyyīn [progeny of ḥusayn] claimed Imāmah during his lifetime, viz. Muḥammad ibn al-Qāsim ibn ‘Alī ibn ‘Umar ibn ‘Alī Zayn al-‘Ābidīn ibn al-Ḥusayn ibn ‘Alī ibn Abī Ṭālib.⁴

وَانْقَادَ إِلَيْهِ وَإِلَى إِمَامَتِهِ خَلْقٌ كَثِيرٌ مِنَ النَّاسِ ثُمَّ حَمَلَهُ عَبْدُ اللَّهِ بْنُ طَاهِرٍ
إِلَى الْمُعْتَصِمِ فَحُبِسَ فِي أَزْجٍ اتَّخَذَهُ فِي بَسْطَانِ بَسْرٍ مِنْ رَأْيٍ وَقَدْ تُنَزَّعُ
فِي مُحَمَّدِ بْنِ الْقَاسِمِ فَمِنْ قَائِلٍ يَقُولُ أَنَّهُ قُتِلَ بِالسَّمِّ وَمِنْهُمْ مَنْ يَقُولُ أَنَّ

1 *Firaq al-Shī‘ah*, pg. 110-112.

2 *Al-Irshād*, pg. 316; *A‘lām al-Warā*, pg. 344-345; *Murūj al-Dhahab*, 3/464.

3 *Murūj al-Dhahab*, 3/441.

4 *Maqātil al-Ṭālibiyyīn*, pg. 577. Al-Ṭabarī, Ibn al-Athīr, and others mentioned this.

أناساً من شيعته من الطالقان أتوا ذلك البستان فتأتوا للخدمة فيه من غرس وزراعة واتخذوا سالماً من الحال واللبوس والطالقانية ونقبوا الأزرق وأخرجوه فذهبوا به فلم يُعرف له خبر إلى هذه الغاية وقد انقاد إلى إمامته خلق كثير من الزيدية إلى هذا الوقت وهو سنة اثنين وثلاثين وثلاثمائة و منهم خلق كثير يزعمون أن محمدًا لم يمت وأنه حي يُرزق وأنه يخرج فيملأها عدلاً كما ملئت جوراً وأنه مهدي هذه الأمة وأكثر هؤلاء بناحية الكوفة وجبال طبرستان والدليم وكثير من كور خراسان

A large group of people submitted to his Imāmah. ‘Abd Allāh ibn Ṭāhir then took him to al-Mu’taṣim who imprisoned him in a cell he built in a garden of Surra man Ra’ā. There was a disagreement regarding Muḥammad ibn al-Qāsim. Some said that he was poisoned and killed. Other say that some of his partisans from Ṭāliqān came to this garden. They came for labour and planting etc. They erected ladders with ropes, wool, and articles; and made a hole in the cell. They took him out and fled with him. No information has come about him to this day.

A large group of Zaydiyyah submitted to his Imāmah to this point in time—332 AH. Many of them believe that Muḥammad did not die and is alive and sustained. He will emerge and fill the world with justice as it was filled with injustice. He is the Mahdī of this Ummah. Majority of these people live in the districts of Kūfah, the mountains of Ṭabaristān, Daylam, and many of the villages of Khorasan.¹

Shī'ah in the Days of ‘Alī ibn Muḥammad

Agnomen: Abū al-Ḥasan. Titles: al-Hādī or al-Naqī.

¹ *Murūj al-Dhahab*, 3/465.

When Muḥammad ibn ‘Alī passed on, he left behind two sons viz. ‘Alī and Mūsā. The eldest of them was not older than eight, according to the Shī‘ī version. They were so young that their father bequeathed the properties, wealth, expenditure, and slaves of his estate to ‘Abd Allāh ibn al-Musāwir¹ until they reach puberty.²

The Shī‘ah differed regarding them. Some believed in the Imāmah of Muḥammad ibn ‘Alī while others believed in the Imāmah of his brother Mūsā ibn Muḥammad.

The Nuṣayriyyah

During the lifetime of ‘Alī ibn Muḥammad al-Hādī, with the agnomen Abū al-Ḥasan, yet another sect of the Shī‘ah emerged and claimed the prophethood of Muḥammad ibn Nuṣayr al-Numayrī. He claimed he was a prophet sent by Abū al-Ḥasan al-‘Askarī الْأَسْكَارِيُّ. He believed in transmigration and held fanatical beliefs regarding Abū al-Ḥasan, affirming divinity to him. He permitted the forbidden and allowed men to have intercourse with each other in the rear, claiming this to be humility and self-effacement and one of the passions and wholesome aspects, alleging that Allah—the Mighty and Majestic—did not prohibit any of this. Muḥammad ibn Mūsā ibn al-Ḥasan ibn al-Furāt would reinforce the case of al-Numayrī. He was asked during his final illness—his tongue had been seized, “Who assumes authority after you?” and he replied, “Ahmad.” They did not know who he was referring to, hence they split into three sects. One sect claimed that

¹ We are unable to fathom how a child can be relied upon in religious matters when his father—an infallible Imām according to the Shī‘ah—did not rely upon him in worldly matters.

² *Al-Kāfi*, 1/325.

Al-Ḥ̄mad is his son. Another sect affirmed it for Al-Ḥ̄mad ibn Mūsā ibn al-Hasan ibn al-Furāt. The third sect claimed it to be Al-Ḥ̄mad ibn Abī al-Ḥusayn Muḥammad ibn Muḥammad ibn Bašīr ibn Zayd. They split and did not fall back on anything. They claimed prophethood for Abū Muḥammad. They are labelled the Numayriyyah or Nuṣayriyyah.

Al-Shahrastānī speaks of the Nuṣayriyyah in his *al-Milal*. He describes their creed, asserting that they believe:

إِنَّ اللَّهَ قَدْ ظَهَرَ بِصُورَةِ أَشْخَاصٍ وَلَمَّا مَكَنَ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ مَنْ عَلَيْهِ عَلَيَّ السَّلَامَ وَبَعْدَهُ أَوْلَادُهُ الْمُخْصُوصُونَ هُمُ خَيْرُ الْبَرِّيَّةِ فَظَهَرَ الْحَقُّ بِصُورَتِهِمْ وَنَطَقَ بِلُسُونِهِمْ وَأَخْذَ بِأَيْدِيهِمْ فَعَنْ هَذَا أَطْلَقْنَا اسْمَ الْأَلْهَيَةِ عَلَيْهِمْ وَإِنَّمَا أَثْبَتْنَا هَذَا الْاِخْتِصَاصَ لِعَلَيِّ دُونَ غَيْرِهِ لِأَنَّهُ كَانَ مُخْصُوصًا بِتَأْيِيدِهِ مِنْ عِنْدِ اللَّهِ تَعَالَى مَا يَتَعَلَّقُ بِبَاطِنِ الْأَسْرَارِ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا أَحْكُمُ بِالظَّاهِرِ وَاللَّهُ يَتَولَّ السَّرَّائِرِ وَعَنِ هَذَا كَانَ قَتَالُ الْمُشْرِكِينَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَتَالُ الْمُنَافِقِينَ إِلَى عَلَيِّ وَعَنِ هَذَا شَبَهَهُ بْنُ مَرْيَمٍ وَقَالَ وَلَوْلَا أَنْ يَقُولَ النَّاسُ فِيْكَ مَا قَالُوا فِي عِيسَى بْنِ مَرْيَمٍ إِلَّا لَقُلْتَ فِيْكَ مَقَالًا وَرَبِّمَا أَثْبَتُوا لَهُ شَرِكَةً فِي الرِّسَالَةِ إِذْ قَالَ فِيْكُمْ مَنْ يَقْتَالُ عَلَى تَأْوِيلِهِ كَمَا قَاتَلْتُ عَلَى تَنْزِيلِهِ أَلَا وَهُوَ خَاصِفُ النُّعْلِ فَعْلَمَ التَّأْوِيلَ وَقَتَالَ الْمُنَافِقِينَ وَمَكَالِمَةَ الْجَنِّ وَقَلْعَ بَابِ خَيْرٍ لَا بَقْوَةَ جَسَدَانِيَّةٌ مِنْ أَدْلُ الدَّلِيلِ عَلَى أَنَّ فِيهِ جَزْءٌ إِلَيْهَا وَقُوَّةٌ رِبَانِيَّةٌ أَوْ أَنَّ يَكُونُ هُوَ الَّذِي ظَهَرَ إِلَيْهِ بِصُورَتِهِ وَخَلَقَ بِيْدِهِ وَأَمْرَ بِلُسُونِهِ وَعَنِ هَذَا قَالُوا كَانَ هُوَ مُوْجُودٌ قَبْلَ خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ قَالَ كَنَا أَظْلَلَةً عَلَى يَمِينِ الْعَرْشِ فَسَبَحْنَا فَسَبَحْتَ الْمَلَائِكَةَ بِتَسْبِيحِنَا فَتَلَكَ الظَّلَالُ وَتَلَكَ الصُّورُ الْعَرِيَّةُ عَنِ الْأَظْلَالِ هِيَ حَقِيقَةٌ وَهِيَ مَشْرَقَةُ بَنُورِ الرَّبِّ تَعَالَى إِشْرَاقًا لَا يَنْفَصِلُ عَنْهَا سُوَاءٌ كَانَتْ فِي هَذَا الْعَالَمِ أَوْ فِي ذَلِكَ الْعَالَمِ وَعَنِ هَذَا قَالَ أَنَا مِنْ أَحْمَدِ الضَّوْءِ مِنْ الضَّوْءِ يَعْنِي لَا فَرْقَ بَيْنَ النُّورَيْنِ إِلَّا أَنَّ أَحَدَهُمَا

أسبق والثاني لاحق به قال له وهذا يدل على نوع شركة فالنصيرية أميل إلى تقرير الجزء الإلهي والإسحاقية أميل إلى تقرير الشركة في النبوة

Indeed, Allah سُبْحَانَهُ وَتَعَالَى manifested in the form of individuals. As there is no individual after Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ superior to ‘Alī رَضِيَ اللَّهُ عَنْهُ وَسَلَّدَ and his specific offspring, they are the best of creation. Hence, the true deity manifested in their forms, spoke on their tongues, and controlled their hands. We have thus applied divinity to them. We affirm this speciality for ‘Alī, to the exclusion of all others, as he was special with support from the side of Allah شَهِيدَةَ وَرَقِيلَ in aspects connected to internal secrets. The Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ declared, “I judge by the external while Allah takes care of the secrets.” Due to this, fighting the polytheists was handed over to the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ while fighting the hypocrites was the task of ‘Alī. Owing to this, he is likened to Īsā ibn Maryam. He said, “Had it not been for people to assert concerning you what they asserted regarding Īsā ibn Maryam, I would have made a declaration regarding you.” Probably, they establish his partnership in messengerhood as he stated, “Among you is one who will fight upon the interpretation of it (the Qur’ān) just as I fought upon its revelation. Harken, he is fixing the shoe [referring to ‘Alī].” He was thus taught interpretation, the manner of fighting the hypocrites, and how to speak to the jinn. Removing the door of Khaybar, without physical strength, is one of the strongest proofs that he possesses a part of godhood and the power of divineness or that the deity manifested in his form, created with his hand, and commanded by his tongue. They claim that he was existent before the creation of the heavens and the earth. They say, “We were shadows on the right side of the Throne. We glorified [Allah] and the angels glorified with our glorification. Those shadows

and those images free from shadow are real and illuminated with the light of the Sustainer, a brilliance that does not move away from them—whether in this realm or that realm.” He said in this regard, “I am from Ahmād like light from light, i.e. there is no difference between the two lights, except that one is first and the second follows.” He said this to him which indicates a type of partnership. The Nuṣayriyyah are more inclined to affirming a part of godhood while the Ishāqīyyah are more inclined to affirming partnership in prophethood.¹

Al-Rāzī asserts that this group is present in Aleppo and the areas of Shām to this day.² We also confirm that it exists today in Syria and Turkey. They are known as ‘Alawiyīn.

The Nuṣayriyyah say: Muḥammad ibn al-Nuṣayr al-Numayrī did not claim prophethood. Rather, he is the door for the eleventh Imām, Ḥasan al-‘Askarī.³ They claim that a man by the name Abū Ya‘qūb Ishāq ibn Muḥammad al-Nakhaī would compete with him. He claimed he is the second door to Ḥasan al-‘Askarī.

The essence is that these people believe and clearly state that ‘Alī was god and Rasūlullāh ﷺ was his messenger. They say:

إِنْ عَلَيْهِ أَرْسَلَ جَابِرَ بْنَ يَزِيدَ الْجَعْفِيَّ فِي قَضَاءِ غَرْضٍ لَهُ فَلَمَّا أَنْ وَصَلَ إِلَى الْمَوْضِعِ الْمَقْصُودِ رَأَى عَلِيًّا بْنَ أَبِي طَالِبٍ جَالِسًا عَلَى كَرْسِيٍّ مِنْ نُورٍ وَالسَّيِّدِ مُحَمَّدٍ (يُعْنِي سَيِّدَنَا مُحَمَّدًا) عَنْ يَمِينِهِ وَالسَّيِّدِ سَلَمَانَ (يُعْنِي الصَّحَابِيِّ الْجَلِيلِ سَلَمَانَ الْفَارَسِيِّ) عَنْ شَمَالِهِ ثُمَّ التَّفَتَ جَابِرٌ إِلَى وَرَائِهِ

1 *Al-Milal wa al-Nihāl*, 2/25-26.

2 *I‘tiqādāt Firaq al-Muslimīn wa al-Mushrikīn*, pg. 61.

3 *Al-Tawīl: Tārīkh al-‘Alawiyīn*, pg. 202.

فرآه هكذا ثم التفت عن يمينه فرآه هكذا ثم نظر إلى السماء فرآه في السماء والملائكة حوله يسبحون بحمده ويسجدون له

Certainly, ‘Alī sent Jābir ibn Yazīd al-Ju‘fī to fulfil a need of his. When he reached the desired area, he saw ‘Alī ibn Abī Ṭālib sitting on a chair of light while the master Muḥammad (i.e. our master Muḥammad) was to his right and the master Salmān (i.e. the illustrious companion Salmān al-Fārisī) was to his left. Jābir turned around and saw the same spectacle. He looked to his right and saw the same. He gazed towards the sky and saw him in the sky with the angels surrounding him, glorifying with his praise, and prostrating to him.¹

He wrote down a separate Qur’ān for them. This verse appears therein:

ربنا آمنا بما أنزلت واتبعنا الرسول فاكتبنا مع الشاهدين أشهد علىٰ أيها
الحجاب العظيم أشهد علىٰ أيها الباب الكريم أشهد علىٰ يا سيدي
المقداد اليمين أشهد علىٰ يا سيدي أبو الذر الشمالي لأن ليس إلهاً إلا علىٰ
بن أبي طالب الأصلع المعبد ولا حجاب إلا السيد محمد المحمود ولا
باب إلا السيد سلمان الفارسي المقصود وأكبر الملائكة الخمسة الأيتام
ولا رأي إلا رأي شيخنا وسيدنا الحسين بن حمدان الخصبي الذي شرع
الأديان فيسائر البلدان أشهد بأن الصورة المرئية التي ظهرت في البشرية
هي الغاية الكلية وهي الظاهرة بالنورانية وليس إله سواها وهي علىٰ بن
أبي طالب وأنه لم يُحاط ولم يُحصر ولم يُدرك ولم يُصر أشهد بأنني
نصراني الدين جنبي الرأي جنبلاني الطريقة خصبي المذهب جليٰ
المقال ميموني الفقه وافر الرجعة البيضاء والكرة الزهراء وفي كشف
الغطاء وجلاء العماء وإظهار ما كتم وإجلاء ما خفي وظهور علىٰ بن أبي

¹ *Al-Bākūrah al-Sulaymāniyyah*, pg. 87.

طالب من عين الشمس قابض على كل نفس الأسد من تحته ذو الفقار
بيده والملائكة خلفه والسيد سلمان بين يديه والماء ينبع من بين قدميه
والسيد محمد ينادي ويقول هذا مولاكم علي بن أبي طالب فاعرفوه
وسبحوه وعظموه وكبوروه هذا الحال قكم ورازقكم فلا تنكروه اشهدوا على
يا أسيادي أن هذا ديني واعتقادي وعليه اعتمادي وبه أحيا وعليه أموت
وعلي بن أبي طالب حي لا يموت بيده القدرة والجروت إن السمع
والبصر والرؤا كل أولئك كان عنه مسؤولا علينا من ذكرهم السلام

O our Rabb, we have believed in what You revealed and we
followed the messenger so record us among the witnesses ...
Bear witness upon me, O great veil! Bear witness upon me, O
benevolent opening! Bear witness upon me, O my master, Miqdād
of the right! Bear witness upon me, O my master, Abū Dharr of the
left that there is no deity besides 'Alī ibn Abī Ṭālib, the bald, the
worshipped, and there is no veil except the master Muḥammad,
the praiseworthy, and there is no opening besides the master
Salmān al-Fārisī, the objectified. The greatest angels are the five
unequalled. I only hold the ideology of our shaykh and master
Huṣayn ibn Ḥamdān al-Khaṣbī who ordained religions in all the
cities. I bear witness that the image seen which manifested in
human is the uttermost limit, and it is apparent through light,
and there is no deity besides it; it is 'Alī ibn Abī Ṭālib. He cannot
be encompassed, nor enveloped, nor covered, nor seen. I bear
witness that I am Nuṣayrī in religion, Jundubī in ideology,
Janbālī in manner, Khaṣbī in school of thought, Jalī in thought,
and Maymūnī in jurisprudence. Abounding the illuminated
Rajjāh, and brilliant return, in uncovering the veil, giving sight
to the blind, revealing what was concealed, manifesting what
was hidden, and the emergence of 'Alī ibn Abī Ṭālib from the
light of the sun, controller over every soul—with lion beneath

him, Dhū al-Fiqār in his hand, the angels behind him, the master Salmān in front of him, water springing from between his feet, and the master Muḥammad calling out, “This is your master, ‘Alī ibn Abī Ṭālib, so recognise him, glorify him, honour him, and announce his greatness. This is your creator and provider so do not reject him.” Bear witness over me, O my masters that this is my religion and belief and I have reliance on it. I live upon it and die upon it. ‘Alī ibn Abī Ṭālib is alive and has not died. He controls power and dominance. Indeed, the hearing, sight, and heart—each of these will be asked about him. Upon us from their mention is peace.¹

Coupled with this are other horrible beliefs.

‘Alī ibn Muḥammad passed away in Surra man Ra’ā in Rajab, 254 AH, whereas he was born in 212 AH. Al-Mutawakkil had despatched him with Yaḥyā ibn Aktum to Surra man Ra’ā. He lived there and led him.²

Many ‘Alawiyyīn claimed Imāmah during his time and a group of Shī‘ah as well as the household of ‘Alī رَضِيَ اللَّهُ عَنْهُ pledged allegiance to them, including Yaḥyā ibn ‘Umar ibn al-Ḥusayn ibn Zayd ibn ‘Alī Zayn al-‘Ābidīn.³ Yaḥyā ibn ‘Umar gained dominance over Kūfah and its surrounds. When he was killed during the time of al-Musta‘īn al-‘Abbās, many poets sang eulogies for him. Al-Asbahānī writes:

وَمَا بَلَغْنِي أَنْ أَحَدًا مِنْ قُتْلَ فِي الدُّولَةِ الْعَبَاسِيَّةِ مِنْ آلِ أَبِي طَالِبٍ رَّضِيَ اللَّهُ عَنْهُ
بِأَكْثَرِ مَا رَثَيْتُ بِهِ يَحْيَى وَلَا قِيلَ فِيهِ الشِّعْرُ بِأَكْثَرِ مَا قِيلَ فِيهِ

1 *Al-Bākūrah al-Sulaymāniyyah*, pg. 26.

2 *Al-Irshād*, pg. 327; *A'lām al-Warā*, pg. 355; *Kashf al-Ghumma*, 3/166; *Jilā' al-'Uyūn*, 2/754.

3 *Maqātil al-Ṭālibiyyīn*, pg. 639; *Murūj al-Dhahab*, 4/63.

I have not been informed of more eulogies sang and poems recited for anyone killed during the Abbasid reign from the family of Abū Ṭālib than the amount sang and recited for Yaḥyā.¹

Ibn al-Athīr in his book on history, *al-Kāmil*, concurs.²

Likewise, Ḥasan ibn Zayd ibn Muḥammad ibn Ismā‘īl ibn al-Ḥasan al-Muthannā also claimed Imāmah. He was victorious over the land of Ṭahrastān as well as Jurjān after many battles and severe fighting.³

Ḥusayn ibn Muḥammad ibn Ḥamzah ibn ‘Abd Allāh ibn al-Ḥusayn ibn ‘Alī claimed Imāmah in 251 AH.⁴

Shī‘ah in the Days of Ḥasan ibn ‘Alī al-‘Askarī

When Abū al-Ḥasan ibn ‘Alī al-Hādī passed away, the Shī‘ah fragmented into many sects.

فرقة قالت بإماماة ابنه محمد وقد كان توفي في حياة أبيه بسرّ من رأى
وزعموا أنه حي لم يمت واعتلوه في ذلك بأن أباه أشار إليه وأعلمهم أنه
الإمام من بعده والإمام لا يجوز عليه الكذب ولا يجوز البداء فيه فهو
وإن كانت ظهرت وفاته لم يمت في الحقيقة ولكن أباه خاف عليه فغيّبه
وهو القائم المهدي وقالوا فيه بمثل مقالة أصحاب إسماعيل بن جعفر

A group claimed Imāmah for his son Muḥammad, who had died in the lifetime of his father at Surra man Ra’ā. They believed that he was alive and did not die. The reason behind this stated by them is that his father appointed him and informed them

1 *Maqātil al-Ṭālibiyyīn*, pg. 465; *Murūj al-Dhahab*, 4/64.

2 *Al-Kāmil*, 5/315.

3 *Murūj al-Dhahab*, 4/68.

4 *Murūj al-Dhahab*, 4/69; *Maqātil al-Ṭālibiyyīn*, pg. 665.

that he is the Imām after him. It is not possible for the Imām to lie and Badā' is incorrect. Hence, even though his death is apparent, he did not die in reality. Rather, his father feared for him and hid him away. He is the Qā'im, the Mahdī. They held similar ideologies to the partisans of Ismā'il ibn Ja'far.¹

It is noteworthy that this Muḥammad, with the agnomen Abū Ja'far, was the Waṣī of his father and the khalīfah after him, according to clear Shī'ī texts. However, he passed away before he could obtain Imāmah and his father's khilāfah. Thus, the people doubted his matter as well as his father's Imāmah. His father, 'Alī al-Hādī Abū al-Ḥasan, said:

بِدَا لِلَّهِ فِي أَبِي مُحَمَّدٍ بَعْدَ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ مَا لَمْ يَكُنْ يَعْرَفَ لَهُ كَمَا
بَدَا فِي مُوسَى بَعْدَ مَضِيِّ إِسْمَاعِيلَ مَا كَشَفَ عَنْ حَالِهِ وَهُوَ كَمَا حَدَّثْتُكُمْ
نَفْسِكُ وَإِنْ كَرِهَ الْمُبْطَلُونَ وَأَبُو مُحَمَّدٍ أَبْنُي الْخَلْفَ مِنْ بَعْدِي عَنْهُ عِلْمٌ
مَا يَحْتَاجُ إِلَيْهِ وَمَعَهُ آلُ الْإِمَامَةِ

Allah came to realise concerning Abū Muḥammad after Abū Ja'far عَلَيْهِ السَّلَامُ what He did not know just as He came to realise concerning Mūsā after Ismā'il's passing his condition that was unveiled. It is as I have mentioned it to you, even though the falsifiers dislike it. Abū Muḥammad, my son, is the successor after me. He has knowledge of what is needed and with him is the instrument of Imāmah.²

A group believed in the Imāmah of Ja'far ibn 'Alī—who the Shī'ah label Ja'far *al-Kadhdhāb* (the liar). They claimed that his father appointed

1 *Firaq al-Shī'ah*, 116-117.

2 *Al-Uṣūl min al-Kāfi*, book on authority, chapter on the appointment of Abū Muḥammad, 1/327.

him after Muḥammad's passing, mandated his Imāmah, and authorised his authority. They rejected the Imāmah of his brother Muḥammad, asserting that his father did this to defend and protect him, whereas in reality, the Imām was Ja'far ibn 'Alī.¹

A group believed in the Imāmah of Ḥasan al-‘Askarī ibn 'Alī. His agnomen was Abū Muḥammad.²

Al-Mufīd writes:

وكان الإمام بعد أبي جعفر عليه السلام ابنه أبو الحسن علي بن محمد
(ع) لا جتمع خصال الإمامة فيه وتكامل فضله وإنه لا وارث لمقام أبيه
سواء وثبوت النص عليه بالإمامية والإشارة إليه من أبيه بالخلافة

The Imām after Abū Ja'far رحمه الله was his son Abū al-Ḥasan 'Alī ibn Muḥammad رحمه الله due to his possessing the characteristics of Imāmah, his comprehensive superiority and virtue, there being no heir to his father's position besides him, the existence of appointment to Imāmah, and his father indicating to his khilāfah.³

He passed away on Friday, 260 AH. He was born in Madīnah in Rabī' al-Awwal 232 AH. He was buried in his home in Surra man Ra'ā where his father was buried. His mother was an umm walad, Ḥadīthah.⁴ He was 28 at the time.

Al-Nawbakhtī says:

1 *Firaq al-Shī'ah*, 117-118.

2 *Firaq al-Shī'ah*, 117.

3 *Al-Irshād*, pg. 327.

4 *Al-Irshād*, pg. 335.

يقال لإمه أصفان وقيل سليل وقيل غير ذلك وصلى عليه أبو عيسى بن المتك و كانت في سني امامته بقية ملك المعتز أشهرًا ثم ملك المهدي أحد عشر شهرًا وثمانية وعشرين يوماً ثم ملك أحمد المعتمد على الله بن جعفر المتك عشرين سنة وأحد عشر شهرًا

It is said that his mother's name was *Aṣfān* or *Salīl*. There are other views as well. *Abū ʿIsā ibn al-Mutawakkil* led his *Ṣalāt al-Janāzah*. He was *Imām* for a few months—the remainder of the rule of *al-Muʿtazz*, 11 months and 28 days of the rule of *al-Muhtadī*, then 20 years and 11 months in the rule of *Aḥmad al-Muʿtamid* *‘alā Allah ibn Ja‘far al-Mutawakkil*.¹

During his time, many ‘Alawiyyīn claimed *Imāmah*, the likes of *‘Alī ibn Zayd ibn al-Ḥusayn al-‘Alawī*.² There are many others who have been listed by *al-Asbahānī* in *Maqātil al-Ṭālibiyyīn*, *al-Mas‘ūdī* in *Murūj al-Dhahab*, and by all the historians of the *Ahl al-Sunnah*.

Shī‘ah after the Demise of Ḥasan al-‘Askarī

Ḥasan al-‘Askarī passed away without any issue or offspring. *Al-Nawbakhtī* clearly states this:

توفي ولم يُر له أثر ولم يُعرف له ولد ظاهر فاقتسم ميراثه أخوه جعفر وأمه

He passed away leaving behind no visible issue and no apparent child. Thus, his brother *Ja‘far* and his mother shared his inheritance.³

1 *A'lām al-Warā*, pg. 367.

2 *Maqātil al-Ṭālibiyyīn*, pg. 675; *Murūj al-Dhahab*, 3/94.

3 *Firaq al-Shī‘ah*, pg. 118-119.

His death resulted in severe and nasty disagreement among the Shī‘ah, as the development of Shi‘ism demanded that the claimant of Imāmah must leave behind offspring who must be appointed by the one before him. This individual will handle his washing, shrouding, and burial. What to do now, when there is no visible child. They thus resorted to countless obnoxious interpretations—each group fabricating according to their passion and theories. Al-Nawbakhtī explains¹:

His partisans split into fourteen sects after his passing.

1. A group claimed that Ḥasan ibn ‘Alī is alive and did not die, as the world cannot be without an Imām. He simply disappeared and he is the Qā’im. It is not possible for him to die. Moreover, he has no visible child.
2. The second sect claimed that Ḥasan ibn ‘Alī died and was resurrected after death. He is the Qā’im, the Mahdī, as we reported that the meaning of Qā’im is one who rises (is resurrected) after death. He has no offspring. Imāmah would have been established for his child. However, he did not appoint anyone which leaves no doubt in him being the Qā’im.
3. The third sect claimed that Ḥasan ibn ‘Alī died. The Imām after him is his brother Ja‘far and Ḥasan appointed him. They were questioned, “Ḥasan and Ja‘far remained at loggerheads, ignoring each other, and as enemies their whole lives. Moreover, you are aware of Ja‘far’s shenanigans and evil behaviour towards him during his lifetime and you have reservations of the distribution

¹ Complete Arabic text quoted at the end of the book, no. 3, pg. 683-686.

of his inheritance after his demise.” They answered: “This was their external display. Internally, they were happy with each other and agreed with each other with no disagreements.” One of the proponents of Ja‘far’s Imāmah who inclined people towards him was ‘Alī ibn al-Ṭāhir al-Khazzāz. He was an orator and debater. The sister of Fāris ibn Hātim ibn Māhawayh al-Qazwīnī assisted him.

4. The Imām after Ḥasan is Ja‘far. Imāmah was transferred to him from his father, not from Ḥasan. Ḥasan was a false claimant as the Imām cannot die until he appoints and leaves behind issue whereas Ḥasan passed on without appointing and with no issue. The Imām cannot be one who leaves behind no apparent, known, recognised child. Similarly, it is not possible to have Imāmah among two brothers after Ḥasan and Ḥusayn as Ja‘far emphatically stated.
5. The fifth sect recanted to believing in the Imāmah of Muḥammad ibn ‘Alī, the brother of Ḥasan who passed on during the lifetime of his father. As regards to Ḥasan and Ja‘far, they claimed what did not belong to them. Ja‘far had many blameworthy traits, for which he is notorious. He openly transgressed, did not safeguarded himself, and committed acts of disobedience publicly. An individual like this is not fit for giving testimony for one silver coin; so how can he be fit for the position of the Nabī ﷺ. Ḥasan, on the other hand, passed away without any issue.
6. The sixth sect said: Ḥasan ibn ‘Alī had a son he named Muḥammad who was born a few years before his demise. They believed that he is hidden, out of fear from Ja‘far.

7. The seventh sect said: Rather, he was born eight months after his father's death. Those who claim he had a child during his lifetime are liars, false in their claim. If this had been the case, none other than this child would have inherited. However, the father passed without knowing of his [unborn] child. Moreover, it is not permissible to hide this, whereas the pregnancy was aforesight present, apparent, and established in the sight of the Sultān and all the people. He refused to distribute his inheritance because of this, but this was invalid in the sight of the Sultān and his matter was hidden. A child was born to him eight months after his death. He commanded that he be named Muḥammad and made a bequest to this effect. The child is hidden and cannot be seen.
8. The eighth sect said: Ḥasan had no child at all. We examined this and searched for him from every angle but did not locate him. Had it been correct for us to claim concerning Ḥasan—who passed away leaving behind no offspring—that he has an absent child, it would be correct to make a similar claim for every deceased without any issue. This would also be permissible concerning the Nabī ﷺ to claim that he left behind a son, who is a prophet and messenger. Similarly, ‘Abd Allāh ibn Ja‘far ibn Muḥammad left behind a child. Abū al-Ḥasan al-Ridā left behind three sons besides Abū Ja‘far, and one of them is the Imām. The channel of news of Ḥasan's demise without any offspring is just like the channel of news that the Nabī ﷺ was not survived by any male child, ‘Abd Allāh ibn Ja‘far did not have a son, and Ridā did not have four sons. A child is unacceptable, necessarily. However, it is correct that there is an existing pregnancy with a slave girl of his and she will soon give birth to a son who will be Imām since it

is not correct for an Imām to pass away without any issue which invalidates his Imāmah and leaves the earth without any proof.

The proponents of a child answered these claimants by saying: You rejected against us a matter similar to which you yourselves claimed. You were not content with this but added to it something illogical—the claim that there is an existing pregnancy. If you exerted yourselves in searching for a child and did not find it hence denied it, then we searched for a genuine pregnancy and exerted more than you in searching for it, going to the greatest extent; yet we did not find it. Hence, we are more truthful than you in there being a child as it is possible logically and is common that a person has a son who is hidden and not apparent, but then he becomes apparent and his lineage is established. What you claimed is evil and wicked—every intelligent person rejects it and it is not common and custom rejects it, coupled with the abundant authentic narrations from truthful Imāms that a pregnancy cannot be for more than nine months whereas years have passed upon the pregnancy you claim. You have no authenticity nor any proof for your claim.

9. The ninth sect claimed: The death of the father, grandfather, and the forefathers of Ḥasan ibn ‘Alī عليه السلام is correct and authentic. Just like their death is authentic by the news of that which cannot be belied, similarly it is authentic and correct that there is no Imām after Ḥasan. The earth is now without an authority unless Allah wills and He will send a Qā’im from the family of Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who will give life to the earth after its death just as he sent Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when there was a break in the Messengers.

10. The tenth sect said: Abū Ja‘far Muḥammad ibn ‘Alī passed away during the lifetime of his father. He was the Imām by the appointment of his father. He then appointed a small child of his, in his care named Nafīs. After his death, this child transferred Waṣiyyah to Ja‘far.

11. The eleventh sect said: We are confused in the matter. We do not know who the Imām is. However, the earth cannot be bereft of a proof. We thus adopt tawaqquf and do not propose anything until it is correct and clear to us.

12. The twelfth sect affirmed: It is not like these people claim. It is not possible for the earth to be free of a proof. If this happens, the earth and all upon it will sink [into oblivion]. With regards to the one who is fearing and hiding under the veil of Allah, it is not permissible to mention his name or ask about his station. We are not allowed to discuss his matter. In fact, discussing this is forbidden.

13. The thirteenth sect said: Ḥasan ibn ‘Alī passed away and he was the Imām after his father. Ja‘far ibn ‘Alī is the Imām after him just as Mūsā ibn Ja‘far was Imām after ‘Abd Allāh ibn Ja‘far due to the report that Imāmah is in the eldest son of the Imām when he passes. The report from al-Ṣādiq عليه السلام that Imāmah cannot be among two brothers after Ḥasan and Ḥusayn عليهما السلام is correct, and other than it cannot be correct. However, this is the case when the deceased has children. In that case, it does not pass to his brother, but passes on to his child. When, however, he passes away without any issue, it returns to his brother necessarily as this is the meaning of the ḥadīth according to them. They gave

the same interpretation to the ḥadīth which states that the Imām cannot be washed except by an Imām. This report is also authentic and besides it is not correct. They acknowledge that Mūsā washed Ja‘far ibn Muḥammad ﷺ and claimed that ‘Abd Allāh commanded him such as he was the Imām after him and it is permitted for him not to wash him as he is the quiet Imām in the presence of ‘Abd Allāh. These are the genuine Faṭhiyyah who allow Imāmah among brothers when the eldest son leaves behind no child. The Imām according to them is Ja‘far ibn ‘Alī according to this interpretation, necessarily.

14. The fourteenth sect said: the Imām after him is his son Muḥammad and he is the awaited. However, he died. He will return and stand with the sword and fill the earth with justice and equality just as it had been filled with oppression and tyranny.¹

These are the famous sects of the Shī‘ah which we documented from Shī‘ah books together with reporting narrations and texts from the books of the Ahl al-Sunnah for support and corroboration, not as a basis or as primary proof. There are many other Shī‘ah sects which Sunnī authors on the various sects have listed including the Bayāniyyah, Janāhiyyah, Razāmiyyah, Muqni‘iyyah, Ḥalmāniyyah, Ḥalājiyyah, Azāfirah, etc. whom we did not list due to their extinction and them not appearing in Shī‘ah books, so that no one may assert, “Allah knows that we have not seen or included all these names in the books of the Shī‘ah. They are nothing but fabrications, and the reason for their mention is nothing but slander and disparagement. They are names without designations. None of the historians mentioned them nor were they listed by any

¹ *Firaq al-Shī‘ah*, pg. 119 onwards, condensed.

Shī‘ī authors who wrote on religions like Shaykh Abū Muḥammad Ḥasan ibn Mūsā al-Nawbakhtī from the fourth century in *Kitāb al-Firaq wa al-Maqālāt* in which he goes to great pains in listing the various sects of the Shī‘ah and others.”¹

One sect remains: the Ithnā ‘Ashariyyah, Ja‘fariyyah, or Imāmiyyah. It was listed among the fourteen sects which originated after the demise of Ḥasan al-‘Askarī. However, it is of great significance. This long treatise has only been written due to it, since when the word Shī‘ah is used, the first thing that comes to mind nowadays is this sect only. We thus dedicate a separate chapter to its history, beliefs, connection to the Saba’iyyah, and adoption of all ideologies found in bygone fanatical and radical sects, coupled with listing the sects that emanated from them which are present up to today.

We turn the attention of the readers and students to a significant aspect which one should be aware of. One who studies their beliefs and ideologies will realise that each of the sects of the Shī‘ah which we listed in this chapter took a full share from the Saba’iyyah, the sons of Jews, and many handfuls from other false religions—be they Christians or Zoroastrians—wicked ideologies from the Hindus, Babylonians, ‘Āshūriyyīn, Chaldeans, and others. The Shī‘ah—after the first Shī‘ī development—of all eras, epochs, and periods religiously adhered to the belief in *Raj‘ah* (Return), *Ghaybah* (Occultation), *Wilāyah* (Association), *Barā‘ah* (Dissociation), *Wiṣāyah* (Guardianship)/*Waṣīyyah* (Succession), and *Tawāruth* (Heredity) founded by their founder, ‘Abd Allāh ibn Saba’, and the cunning emulated him.

¹ *A‘yān al-Shī‘ah*, 1/24, section one.

Chapter Six

The Ithnā 'Ashariyyah Shī'ah

Introduction

The Imāmiyyah sect who assert the Imāmah of an alleged individual they name Muḥammad ibn al-Ḥasan al-‘Askarī; al-Sam‘ānī speaks of them in *al-Ansāb*:

الإِمامية جماعة من غلاة الشيعة وإنما لقيوا بهذا اللقب لأنهم يرون الإمامة لعليٍّ وأولاده ويعتقدون أنه لا بد للناس من إمام وييتظرون إماماً سيخرج في آخر الزمان

The Imāmiyyah are a group of radical, extremist Shī'ah. They were given this title as they suppose Imāmah for 'Alī and his progeny and believe that an Imām is necessary for people. They await an Imām who will emerge at the end of time.¹

وهي الطائفة التي تسمى بالاثني عشرية لاعتقادهم إماماً الاثني عشر من علي بن أبي طالب والحسن بن علي وإماماً أخيه الحسين وإماماً زين العابدين علي بن الحسين وإماماً محمد بن علي الباقر وإماماً جعفر بن محمد الصادق وإماماً موسى بن جعفر الكاظم وإماماً علي بن موسى الرضا وإماماً محمد بن علي الجواد وإماماً علي بن محمد الهادى وإماماً الحسن بن علي العسكري وإماماً محمد بن الحسن المهدي وهو الإمام الثاني عشر

They are named the Ithnā 'Ashariyyah as they believe in the Imāmah of twelve individuals, viz. 'Alī ibn Abī Ṭālib, Ḥasan ibn 'Alī, his brother—Ḥusayn, Zayn al-Ābidīn 'Alī ibn al-Ḥusayn,

¹ Al-Sam‘ānī: *al-Ansāb*.

Muhammad ibn 'Alī al-Bāqir, Ja'far ibn Muhammad al-Ṣādiq, Mūsā ibn Ja'far al-Kāzim, 'Alī ibn Mūsā al-Riḍā, Muhammad ibn 'Alī al-Jawwād, 'Alī ibn Muhammad al-Hādī, Ḥasan ibn 'Alī al-Āskarī, and Muhammad ibn al-Ḥasan al-Mahdī—the Twelfth Imām.¹

ويسمون أيضاً الجعفريّة باعتبار أن مذهبهم في الفروع هو مذهب الإمام جعفر بن محمد الصادق عليهما السلام ونسب مذهبهم في الفروع إليه باعتبار أن أكثره مأخوذ عنه

They are also called the Ja'fariyyah considering the fact that their school of thought in jurisprudence is the school of thought of Imām Ja'far ibn Muhammad al-Ṣādiq رض. They thus attribute their school of thought in jurisprudence to him, considering that majority of it is taken from him.²

They are also labelled the Rāfiḍah or Rawāfiḍ due to them failing to help and follow their Imāms, deceiving them, and being disloyal to them as 'Alī رض described them:

لَوْ مَيْزَتْ شَيْعَتِي لِمَا وَجَدْتُهُمْ إِلَّا وَاصْفَةً وَلَوْ امْتَحَنْتُهُمْ لِمَا وَجَدْتُهُمْ إِلَّا
مَرْتَدِينَ وَلَوْ تَمْحَصَّتْهُمْ لِمَا خَلَصَ مِنَ الْأَلْفِ وَاحِدٍ

If you had to distinguish my partisans, you will not find them except flatterers. Had you examined them, you will not find them except apostates. Had you scrutinised them closely, not even one of a thousand will exit pure.³

Moreover, 'Alī ibn al-Ḥusayn, titled Zayn al-Ābidīn, stated:

1 *Al-Shī'ah fī al-Tārīkh*, pg. 45-46.

2 *A'yān al-Shī'ah*, 1/20, section one.

3 *Kitāb al-Rawdah min al-Kāfi*, 8/338.

إنه لم يبق أحد من شيعة الحسين إلا ارتدّ تجاذلاً وجينا ورفضنا لنصرتهم
إيّاه اللهم إلا الخمسة أبو خالد الكلابي ويحيى ابن أم الطويل وجابر بن
مطیع وجابر بن عبد الله وشبكة التي كانت زوجة الحسين

Each of the partisans of Ḥusayn turned apostate due to desertion, cowardice, and failing to assist him; O Allah; except five: Abū Khālid al-Kābilī, Yahyā ibn Umm al-Ṭawīl, Jubayr ibn Muṭīr, Jābir ibn ‘Abd Allāh, and Shabkah—Ḥusayn’s wife.¹

ورفضهم مناصرة أئمتهم وخذلائهم إياهم وتركهم أو حاداً في المعارك
والحروب التي هم أسعوا نيرانها معروفة ومشهورة ولقد ذكرنا بعض
الواقع منها فيما سبق ومن أراد التفصيل فليرجع إلى كتاب مقاتل
الطالبيين للأصفهاني فإنه ليجد هناك المئات من أولاد علي بن أبي
طالب الذين دعوا إلى الخلافة والحكم ثم خذلوا ورفضوا من قبل
الشيعة وقيل إنهم سموا بالروافض لرفضهم زيد بن علي بن الحسين
على مدحه أبا بكر وعمر فقال زيد رفضونا اليوم ولذلك سموا هذه
الجماعية بالرافضة

They are notorious and infamous for failing to assist their Imāms, deserting them, and leaving them alone on the battlefield and during the wars—the flames of which they ignited. We have related few incidents previously of this nature. Whoever desires further details should study al-Asbahānī’s *Maqātil al-Ṭālibiyīn* and he will find hundreds of the offspring of ‘Alī ibn Abī Ṭālib who were called to khilāfah and leadership, but were subsequently forsaken and deserted by the Shīah. It is said that they are labelled Rawāfiḍ due to them forsaking Zayd ibn ‘Alī ibn al-Ḥusayn upon his praise for Abū Bakr and ‘Umar. Zayd

1 *Majālis al-Mu’mīnīn*, pg. 144, Tehran print.

remarked, “They deserted us today.” Hence, this group were dubbed the Rāfiḍah.¹

Al-Rāzī makes a similar observation:

إنما سموا بالرافض لأن زيد بن علي بن علي بن الحسين بن علي بن أبي طالب رضي الله عنه خرج على هشام بن عبد الملك فطعن عسکره في أبي بكر فمنعهم من ذلك فرفضوه ولم يبق معه إلا مائتا فارس فقال لهم أي زيد بن علي رفضتمني قالوا نعم فبقى عليهم هذا الأسم

They are called the Rawāfiḍ because Zayd ibn ‘Alī ibn ‘Alī ibn al-Husayn ibn ‘Alī ibn Abī Ṭālib رضي الله عنه rebelled against Hishām ibn ‘Abd al-Malik. His army criticised Abū Bakr and he prevented them from this. They thus forsook him leaving him with only two hundred riders. Zayd ibn ‘Alī questioned them, “Have you forsaken me?” “Yes,” they replied. This name thus stuck with them.²

Regarding this view:

الرافضة لقب ينجز به من يقدّم عليه السلام في الخلافة وأكثر ما يستعمل للتشفي والانتقام وإذا هاجت هائجة العصبية لم يتوقف في إطلاقه على كل شيعي

Rāfiḍah is a title given derisively to one who places ‘Alī رضي الله عنه at the head of khilāfah. It is used mostly for gratification of one’s thirst for revenge and vengeance. When fanaticism rages, he does not hold back in applying it to every Shī‘ī.³

1 Al-Mirzah Taqī Khān al-Shī‘ī: *Nāsikh al-Tawārīkh*, 2/590.

2 *I’tiqādāt Firaq al-Muslimīn wa al-Mushrikīn*, pg. 52.

3 *A‘yān al-Shī‘ah*, 1/17, section one.

This is based on pure ignorance or disregard, trying to escape the shame that clings to them till the end of time. It appears in the Shī‘ī authentic ḥadīth book:

عَنْ مُحَمَّدِ بْنِ سَلِيمَانَ عَنْ أَبِيهِ أَنَّهُ قَالَ قَلْتُ لِأَبِيهِ عَبْدِ اللَّهِ جَعْفَرِ الْإِمَامِ
السَّادِسِ الْمَعْصُومِ حَسْبَ زَعْمِ الشِّيَعَةِ جَعَلْتُ فَدَاكَ إِنَّا قَدْ نَبَذْنَا نَبْذَةً
أَشْقَلَ ظَهُورَنَا وَمَاتَتْ لَهُ أَفْعَدْنَا وَاسْتَحْلَتْ لَهُ الْوَلَاةُ دَمَاءَنَا فِي حَدِيثِ
رَوَاهُ لَهُمْ فَقَهَّاً وَهُمْ قَالُوا فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الرَّافِضُونَ قَلْتُ نَعَمْ
قَالَ لَا وَاللَّهِ مَا هُمْ سَمُوكُمْ وَلَكُنْ اللَّهُ سَمَاكُمْ بِهِ

Muḥammad ibn Sulaymān reports from his father who said: I said to Abū ‘Abd Allāh Ja‘far—the sixth infallible Imām according to them, “May I be sacrificed for you. We have been given a derisive title which has burdened our backs, killed our hearts, and permitted our blood for the rulers in a ḥadīth their jurists narrate to them.”

Abū ‘Abd Allāh رَحْمَةُ اللَّهِ عَلَيْهِ enquired, “Rāfiḍah?”

“Yes,” I replied.

He commented, “No, by Allah. They did not brand you. Rather, Allah branded you.”¹

They name themselves *al-khāṣṣah* (the elite) and everyone besides them *al-‘āmmah* (the masses), as was the practice of the Jews.²

These are the common names of this sect.

1 *Kitāb al-Rawdah min al-Kāfi*, 5/34.

2 *A‘yān al-Shī‘ah*, 1/20.

The Alleged Absent Imām

Those who believe in the alleged absent Imām have been given the names we listed. They were perplexed regarding his existence and birth before affirming his Imāmah of the Shī'ah and leadership of Shi'ism.

فاضطربت فيه أقوالهم وتضاربت فيه آراؤهم فقائل يقول بأن أباه مات
ولم ير له أثر ولم يعرف له ولد ظاهر

Their statements differed and their opinion clashed. One said that his father died whereas his trace was not apparent and a visible child of his was not known.¹

One said: His slave girl was pregnant. However, this pregnancy was false or the foetus was miscarried as al-Kulaynī mentions in a lengthy narration from Aḥmad ibn ‘Ubayd Allāh ibn Khāqān who said:

إن الحسن العسكري لما مات صارت سرّمن رأى ضجة واحدة وبعث
السلطان إلى داره من فتشها وفتش حجرها وختم على جميع ما فيها
وطبّوا أثر ولده وجاءوا بنساء يعرفن الحمل فدخلن إلى جواريه ينظرن
إليهن فذكر بعضهن أن جارية هنا بها حمل فجعلت في حجرة ووكل
بها نحرير الخادم وأصحابه ونسوة معهم ولم يزل الذين وكلوا بحفظ
الجارية التي توهّم عليها الحمل لازمين حتى تبيّن بطلان الحمل

When Ḥasan al-‘Askari passed away, Surra Man Ra’ā wailed in one voice. The Sultān sent investigators to inspect the house and the rooms and put a stamp on all belongings therein. They searched for the sign of a child. They hired women who recognise pregnancy. These women entered upon his slave-girls

¹ *Firaq al-Shī'ah*, pg. 118-119

to examine them. One of them mentioned that a slave-girl is pregnant. She was placed in a room and a skilled servant, his associates, and women were assigned to her. Those assigned to her remained by the slave-girl who was suspected to be pregnant until the falsity of the pregnancy became manifest.¹

Someone claimed:

بَلْ وَلَدْ لِحَسْنِ بَعْدِهِ بِشَهْنَانِيَّةِ أَشْهَرٍ

A child was born to Ḥasan eight months after his passing.”²

Others said that this alleged child was born two years before his demise.

فَأَمَا مَوْلَدُهُ بَسْرٌ مِنْ رَأْيٍ فِي ثَالِثٍ وَعِشْرِينَ مِنْ رَمَضَانَ سَنَةٍ ثَمَانَ وَخَمْسِينَ وَمَائِيْنَ

He was born in Surra Man Ra'ā on the 23rd of Ramadan, 258 AH.³

Some said:

كَانَ مَوْلَدُهُ فِي سَنَةِ سِتٍّ وَخَمْسِينَ

He was born in 256 AH.⁴

Someone claimed: He was born five years before his death.

وَكَانَ مَوْلَدُهُ عَلَيْهِ السَّلَامُ لَيْلَةُ النِّصْفِ مِنْ شَعْبَانَ سَنَةِ خَمْسٍ وَخَمْسِينَ وَمَائِيْنَ

His birth was on the middle night of Sha'bān, 255 AH.⁵

1 *Al-Kāfi*, book on authority, 1/126.

2 *Firaq al-Shī'ah*, pg. 126.

3 *Kashf al-Ghumma*, 3/227.

4 Al-'Abbās al-Qummī: *Munṭahā al-Āmāl*, pg. 1198, Persian.

5 *Al-Irshād*, pg. 346; *A'lām al-Warā*, pg. 419.

Likewise, they differed regarding the name of the alleged slave girl who mothered him. Narjis,¹ Șuqayl or Șayqal,² Hakīmah³, and other names have been suggested.

Ibn Ḥazm comments:

وقالت القطعية من الإمامية الرافضة كلهم وهم جمهور الشيعة ومنهم المتكلمون والنظراء والعدد العظيم بأنّ محمد بن الحسن بن علي بن محمد بن علي بن موسى بن عيسى بن جعفر بن علي بن الحسين بن علي بن أبي طالب حي لم يمت ولا يموت حتى يخرج فيملاً الأرض عدلاً كما ملئت جوراً وهو عندهم المهدي المنتظر ويقول طائفة منهم إن مولد هذا الذي لم يخلق فقط في سنة ستين ومائتين سنة موت أبيه وقالت طائفة منهم بل بعد موت أبيه بمدة وقالت طائفة منهم بل في حياة أبيه وروروا ذلك عن حكيمه بنت محمد بن علي بن موسى وأنها شهدت ولادته وسمعته يتكلّم حين سقط من بطن أمّه ويقرأ القرآن وأنّ أمّه نرجس وأنّها كانت هي القابلة وقال جمهورهم بل أمّه صقيل وقالت طائفة منهم بل أمّه سوسن وكل هذا هو سوء و لم يعقب الحسن المذكور لا ذكرأولاً أنشى وهذا أول نوك الشيعة ومفتاح عظيماتهم وأخفها وإن كانت مهلكة

The Qaṭī'iyyah of the Imāmiyyah Rāfiḍah are unanimous—and they are the majority of the Shī'ah; among whom are the scholars of 'aqīdah, keen-eyed, and a huge number—that Muḥammad ibn al-Ḥasan ibn 'Alī ibn Muḥammad ibn 'Alī ibn Mūsā ibn Ja'far ibn 'Alī ibn al-Ḥusayn ibn 'Alī ibn Abī Ṭālib is alive and did not die, and will not die until he emerges and fills the earth with justice just as it was filled with injustice. He—according to them—is

1 *Al-Irshād*, pg. 346.

2 *Kashf al-Ghumma*, 3/227.

3 *Ibid.*

the Mahdī, the awaited. A group of them say: The birth of this individual—who was never ever created—took place in 260 AH, the year his father died. A group suggest: Rather, he was born sometime after his father’s death. Another party claims: Rather, he was born during the lifetime of his father. They report this from Ḥakīmah bint Muḥammad ibn ‘Alī ibn Mūsā who witnessed his birth and heard him speaking and reciting the Qur’ān after being delivered from his mother’s stomach. His mother is Narjis and she was the midwife. Majority of them say: Rather, his mother was Ṣuqayl. A group suggest that her name was Sawsan. All this is a fantasy. Ḥasan did not have any male or female offspring. This is the first idiocy of the Shī‘ah, the key to their disasters, and the lightest of them—albeit destructive.¹

Then you have the tales fabricated and concocted concerning the birth of this child—who was never ever born—him being concealed from the eyes of the elite and common folk, close and distant, and the ignorance of the Ahl al-Bayt and household members of his existence. Add to this, the manner he rose to the rank of Imāmah and encompassed all the knowledge peculiar to and necessary for Imāmah according to the Shī‘ah. All this forced the Shī‘ah to concoct tales and exaggerate lies to establish their claim which is not founded and will never be as their tales are suitable to be labelled superstitions, fibs. These fabrications testify to their failure and inability to bring the non-existent individual into existence. We relate to the reader some of these fairy tales so he may be certain of the falsehood and deception of the Shī‘ah and their true reality. Due to the significance of the topic, we wish to provide detail, especially considering the fact that the Ithnā ‘Ashariyyah is the

1 *Al-Faṣl*, 4/181.

only sect who claim genuine Shi'ism and claimed that they are the original Shī'ah, whereas their creed and religiosity is founded on the existence of an absent, non-existent entity.

The Shī'ī Mufassir, one of their authorities—whom they title *Amīn al-Islām*—a scholar of the sixth century, Abū 'Alī al-Ṭabarsī writes in his book quoting from the Shī'ī al-Ṣadūq, one of their ḥadīth experts, whom they included in their four authentic books, *Ibn Bābawayh al-Qummī*¹:

Among the incidents narrated of his birth is what Shaykh Abū Ja'far ibn Bābawayh narrated—from Muḥammad ibn al-Ḥasan ibn al-Walīd—from Muḥammad ibn Yaḥyā al-‘Aṭṭār—from Ḥusayn ibn Rizq Allāh—from Mūsā ibn Muḥammad ibn al-Qāsim ibn Ḥamzah—from Ḥakīmah bint Muḥammad ibn 'Alī ibn Mūsā ibn Ja'far ibn Muḥammad ibn 'Alī ibn al-Ḥusayn ibn 'Alī ibn Ṭālib رضي الله عنهما who said—Ḥakīmah bint Muḥammad ibn al-Ridā narrated to me saying:

Abū Muḥammad Ḥasan ibn 'Alī sent a message to me saying, “O aunt, break your fast tonight by us as it is the middle night of Sha'bān. And certainly Allah شَبَّحَهُ وَعَلَى will publicise on this night the authority, and he is the authority of Allah, on His earth.

I said to him, “Who mothered him?”

He answered, “Narjis.”

I said to him, “May Allah make me your sacrifice. She does not have any sign?”

He explained, “It is as I have told you.”

¹ Complete Arabic text quoted at the end of the book, no. 4, pg. 687-688.

She continues: So, I arrived. After greeting and sitting down, she came to take off my shoes and said to me, “O my master, how are you feeling this evening?”

I said, “Rather, you are my master and the master of my household.”

My statement startled her so she asked, “What does this mean?”

I explained, “O daughter, indeed, Allah ﷺ will bless you in this night with a child who will be a leader in the world and the Hereafter.” She felt shy and modest.

After I completed Ṣalāt al-‘Ishā’, I opened my fast and went to bed and slept away. In the middle of the night, I stood up to perform ṣalāh. As soon as I completed my ṣalāh, I saw her standing without anything happening. I sat down again and lied down. When I opened my eyes, she was asleep. She then stood up and performed ṣalāh, and then slept away.

Ḩakīmah says: I exited to check on true dawn and it had appeared like the tail of a wolf, and she was still asleep. Doubts began to haunt me. Abū Muḥammad shouted to me from his seat, “Do not be hasty, O aunt, as the event has drawn close.” I thus sat down and recited Sūrah al-Sajdah and Yāsīn. While in this condition, she woke up suddenly so I rushed towards her and said, “The name of Allah be upon you.” I then asked her, “Do you feel something?”

“Yes,” she replied.

I told her, “Compose yourself and compose your heart as it is what I notified you about.”

Ḩakīmah continues: An interval of time passed over me and her. I then woke up to the sound of my master. I removed the cloth from her and saw him ﷺ prostrating, pressing his limbs against the earth. I embraced him and found him to be absolutely clean.

Abū Muḥammad shouted to me, “Bring my son to me, O aunt!”

I brought him. He placed his hands under the baby’s rear and back and placed his feet on his chest. He then suspended his tongue into the baby’s mouth and passed his hand over his eyes, ears, and joints. He then said, “Speak, O my beloved son.”

The baby said, “I testify that there is no deity besides Allah and I testify that Muḥammad is the Messenger of Allah.”

He then sent salutations upon Amīr al-Mu’minīn and the Imāms عَلَيْهِمُ السَّلَامُ until his father, and then stopped.

Abū Muḥammad said, “O aunt, take him to his mother so he may greet her and bring him back.”

I took him. He greeted her and she replied. I then placed him in the gathering.

He عَلَيْهِ السَّلَامُ then said, “O aunt, come to us on the seventh day.”

Ḩakīmah said: Next morning, I went to greet Abū Muḥammad. I opened the veil to search for my master, but did not see him. I asked him, “May I be sacrificed for you, what has happened to my master?”

He explained, “O aunt, we gave him in the care of the One in whose care Mūsa’s mother placed him.”

Ḩakīmah continues: On the seventh day, I came and greeted Abū Muḥammad. He said, “Bring my son to me.”

I brought him my master, while he was wrapped in a cloth. He did to him what he did the first time. He then dangled his tongue in his mouth, as if he was feeding him milk or honey.

He then said, “Speak, O my son.”

The baby said, “I testify that there is no deity besides Allah.”

He then sent salutations upon Muḥammad, Amīr al-Mu’minīn, and the Imāms until his father. He then recited this verse, “*And We wanted to confer favour upon those who were oppressed in the land and make them leaders and make them inheritors. And establish them in the land and show Fir‘awn and Hāmān and their soldiers through them that which they had feared.*”¹

The seal of the Shī‘ī Muḥaddithīn, Mullā Bāqir al-Majlisī, has narrated a similar report with plenty additions—from al-Kulaynī, author of *al-Kāfi*—from Ibn Bābawayh al-Qummī—from Shaykh al-Ṭā’ifah al-Ṭūsī—from Sayyid Murtadā whom they title ‘Alam al-Hudā and others.² The Shī‘ī Historian, Biographer, and Muḥaddith ‘Abbās al-Qummī narrates it in *Muntahā al-Āmāl*.³

The Shī‘ah narrate from the senior Muḥaddithīn—from Ibn Bābawayh al-Qummī and from Shaykh al-Ṭā’ifah al-Ṭūsī—through reliable trustable chains [according to them] an abundance of nonsensical

1 *A‘lām al-Warā*, pg. 418-420; al-Fattāl al-Naysābūrī al-Shī‘ī: *Rawdat al-Wā‘izīn*, pg. 256-257.

2 *Jilā’ al-‘Uyūn*, pg. 770 onwards.

3 *Muntahā al-Āmāl*, pg. 1204 onwards.

trash the mention of which embarrasses a human, sound intelligence discards, and sensibility defies. However, where will those who insult the Companions of the Messenger have any modesty and shame. Among the things that appear in the narration is that Ḥakīmah states¹:

I began reciting upon Narjis, “*Indeed, We sent it down during the Night of Decree.*” The foetus in her womb responded to me and recited what I recited. It greeted me as well. I was amazed at what I heard.

Abū Muḥammad ﷺ shouted to me, “Do not be amazed at Allah’s decree. Indeed, Allah ﷺ makes us speak wisdom while infants and appoints us as authorities on His land as adults.”

He did not even finish speaking, and Narjis disappeared from my sight. I could not see her; as if a veil was put between us. I rushed towards Abū Muḥammad ﷺ screaming.

He told me, “Return, O aunt, and you will find her at her place.”

I thus returned and immediately the veil between me and her was lifted and I saw her. The effect of light had covered her which blinded my sight. I then saw the child, may peace be upon him, prostrating on his forehead, kneeling on his knees, lifting his index finger towards the sky reciting: “I testify that there is no deity besides Allah and that my grandfather is the Messenger of Allah ﷺ and that my father Amīr al-Mu’minīn—and he listed all the Imāms until he reached himself. O Allah, fulfil my promise, complete my authority, establish my force, and fill the earth with justice and equality because of me.”

¹ Complete Arabic text quoted at the end of the book, no. 5, pg. 688-689.

Abū Muḥammad ﷺ shouted to me saying, “O aunt, pick him up and bring him to me.”

I picked him up and brought him. As soon as I brought him in front of his father, and he was still in my hand, he greeted his father. Ḥasan ﷺ took him from me while a bird was fluttering above his head dangling its tongue and he was drinking from it.

He then said, “Take him to his mother to suckle him and return him to me.”

His mother took him, breastfed him, and gave him back to Abū Muḥammad while the bird was fluttering above his head. The bird shouted. He said to it, “Carry him and protect him. Return him to us after every forty days.”

The bird took him and flew away into the sky and all the other birds followed him. I heard Abū Muḥammad saying, “I hand you over into the care of the One in whose care Mūsā’s mother put him.” Narjis cried. He commanded, “Remain quiet, as breastfeeding is forbidden for him, except from your breast. He will be returned to you just as Mūsā was returned to his mother. This is Allah’s—the Mighty and Majestic—statement: ‘*So We restored him to his mother that she might be content and not grieve.*’”

Ḩakīmah says: I asked, “What bird was this?”

He explained, “This is Rūḥ al-Quḍūs—appointed over the Imāms عَنْهُمْ كَلَمَّا, to nurture and train them and teach them knowledge.”

Ḩakīmah says: After forty days, the child was returned to my nephew. He called him. I entered upon him and saw the child moving and walking in front of him. I said in amazement, “O my master, he is two years old.”

He smiled at me and said, “The sons of the Prophets and successors —when they are Imāms—grow unlike others. A child from among us in one month grows like one will in a year. A child from amongst us speaks in his mother’s womb and recites the Qur’ān and worships Allah while suckling. The angels surround him and descend upon him with peace every morning and evening.”

Ḩakīmah says: I continuously saw this child every forty days until he was an adult few days before Abū Muhammad’s passing, but I did not recognise him at this point. I thus asked, “O nephew, who is this before whom you command me to sit?”

He said, “This is the son of Narjis. This is my khalīfah after me. Shortly, you will not find me, so listen and obey.”¹

Al-Ṭabarsī reports a similar narration in *A’lām al-Warā*. He adds:

حدثني نسيم الخادم قال قال لي صاحب الزمان وقد دخلت بعد مولده
بليلة فعطلت فقال يرحمك الله قال نسيم ففرحت بذلك فقال ألا
أبشرك بالعطاس فقلت بلى فقال هو أمان من الموت إلى ثلاثة أيام

Nasīm al-Khādim narrated to me saying: The companion of the era told me after I entered one night after his birth. I sneezed and he said, “May Allah have mercy upon you.” I was elated at this.

He said, “Should I not give you glad tidings of sneezing?”

“Definitely,” I replied.

He explained, “It is safety from death for three days.”²

1 *Jilā’ al-‘Uyūn*, pg. 772; *Muntahā al-Āmāl*, pg. 1206; *Rawdat al-Wā‘izīn*, 2/259.

2 *A’lām al-Warā*, pg. 420.

Ibn al-Fattāl writes:

لما ولد السيد عليه السلام قال أبو محمد ابعثوا إلى أبي عمرو فبعث إليه فصار إليه فقال له اشتري أربعة آلاف رطل خبز وعشرة آلاف رطل لحم وفرقه واحسبيه قال علي بن هاشم وعق عنه بكلنا وكذا شاة وروي أنه رأيت له نوراً ساطعاً قد ظهر منه وبلغ أفق السماء ورأيت طيوراً يبصراً تهبط من السماء وتمسح أجنبتها على رأسه ووجهه وسائر جسده ثم تطير فأخبرنا أبو محمد بذلك فضحك ثم قال تلك ملائكة السماء نزلت للتبرك بهذا المولود وهي أنصاره إذا خرج

When Sayyid عليه السلام was born, Abū Muḥammad said, “Send word to Abū ‘Amr.”

Word was sent to him and he arrived.

He told him, “Purchase four thousand *ratl*¹ of flour and ten thousand *ratl* of meat and distribute it, but keep an account.”

‘Alī ibn Hāshim explains: He slaughtered this number of sheep as ‘aqīqah on his behalf.

It is reported that when Sayyid عليه السلام was born, you saw an ascending light appearing from him which reached the horizon of the sky and you saw white birds descending from the sky, passing their wings over his head, face, and the rest of his body before flying away. We informed Abū Muḥammad of this who smiled and commented, “Those were the angels of the sky who descended to take blessings from this child. They will be his supporters when he emerges.”²

1 A measurement equivalent to 398.034 grams.

2 *Rawdat al-Wā‘izīn*, 2/260.

Any intelligent person may question:

- Why the fear then? Why hide in the cave when the angels are his supporters and assistants?
- Why the hunt, search, and quest for a child for Ḥasan al-‘Askarī when he was alive all this time and reached maturity, youth, and adulthood?
- How did Ḥasan’s brother, Ja‘far, seize his inheritance when an heir from among his children was present?
- Why did Ḥasan and Ḥusayn—the grandsons of Rasūlullāh ﷺ—not grow and develop like him, whereas they have a lofty rank and status recognised by all? Ḥusayn رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَّمَ according to the Shī‘ah is the father of the Imāms who succeeded him? Added to this, Rasūlullāh ﷺ was alive at the time. He was still a child when Rasūlullāh ﷺ departed from the world, even in Shī‘ī narrations. On this end, a fictional individual grows this quickly and reaches youth with such haste? What is wrong with those people that they can hardly understand any statement?
- Can these fairy tales ever be believed when the fabricators did not master the art of forgery and fabrication and did not have any sense or intelligence?
- The stories of the birds and Narjis disappearing are absolute drivel which story tellers tell at night to pass time in clubs and cafes.
- Moreover, how was all of this hidden from the Hāshim and the ‘Alawī family, whereas among them were Ḥasan’s mother, his brother, and at their head—the chief of that Ṭālibiyyīn—Ahmad

ibn ‘Abd al-Şamad, well known as Ibn al-Ṭūmār who had the register in which he recorded the ‘Alawī children. Furthermore, when someone claimed that he is Muḥammad ibn al-Ḥasan al-‘Askarī in 302 AH, this news reached the Khalīfah al-Muqtadir al-‘Abbāsī who commanded all the seniors of the family of Abū Ṭālib to be presented coupled with their chief to decide his case, and all testified to him being an imposter providing evidence that Ḥasan al-‘Askarī did not have any children. The claimant was imprisoned and lashed publicly.¹

All these stories, nay fairy tales, are themselves clear evidence of the failure of the Shī‘ah to prove their claim. Add to this the disagreement among the Shī‘ah, majority of them opting for the Imāmah of others, and the countless views after failing to locate any son of Ḥasan al-‘Askarī after his demise.

Finally, we relate this reliable information, authentic by Shī‘ī standards, and documented in the most authentic Shī‘ī book, *al-Kāfi*, which hits the last nail in the coffin of this topic. Al-Kulaynī reports—from Aḥmad ibn ‘Ubayd Allāh ibn Khāqān—a well-known Shī‘ī who publicised his Shi‘ism and his association with Ḥasan al-‘Askarī:

لما اعتل بعث السلطان إلى أبيه أن ابن الرضا قد اعتل فركب من ساعته
فبادر إلى دار الخلافة ثم رجع مستعجلًاً ومعه خمسة من خدم أمير
المؤمنين كلهم من ثقاته وخاصته فيهم نحرير فأمرهم بلزوم دار الحسن
وتعرف خبره وحاله وبعث إلى نفر من المتطبيين فأمرهم بالاختلاف
إليه وتعاهده صباحاً ومساء فلما كان بعد ذلك بيومين أو ثلاثة أخبر أنه
قد ضعف فأمر المتطبيين بلزوم داره وبعث إلى قاضي القضاة فأحضره

¹ *Tārīkh al-Ṭabarī*, 13/26-27, the happenings of 302 AH.

مجلسه وأمره أن يختار من أصحابه عشرة ممن يوثق به في دينه وأمانته
 وورعه فأحضرهم فبعث بهم إلى دار الحسن وأمرهم بلزمومه ليلاً ونهاراً
 فلم يزالوا هناك حتى توفي عليه السلام فصارت سرمن رأى ضجة
 واحدة وبعث السلطان إلى داره من فتشها وفتش حجرها وختم على
 جميع ما فيها وطلبوا أثر ولده وجاءوا بنساء يعرفن الحمل فدخلن إلى
 جواريه ينظرن إليهن فذكر بعضهن أن هناك جارية بها حمل فجعلت
 في حجرة ووكل بها نحرير الخادم وأصحابه ونسوة معهم ثم أخذوا
 بعد ذلك في تهيئته واعطلت الأسواق وركبت بنو هاشم والقواد وأبي
 وسائل الناس إلى جنازته فكانت سرمن رأى يومئذ شبيها بالقيامة فلما
 فرغوا من تهيئته بعث السلطان إلى أبي عيسى بن المتكوك فأمره بالصلة
 عليه فلما وضع الجنازة للصلة عليه دنا أبو عيسى منه فكشف عن
 وجهه فعرضه علىبني هاشم من العلوية والعباسية والقواد والكتاب
 والقضاة والمعدلين وقال هذا الحسن بن علي بن محمد بن الرضا مات
 حتف أنفه على فراشه حضره من خدم أمير المؤمنين وشقاته
 فلان وفلان ومن القضاة فلان وفلان ومن المتقطبين فلان وفلان ثم
 غطى وجهه وأمر بحمله من وسط داره ودفن في البيت الذي دفن فيه
 أبوه ولما دفن أخذ السلطان والناس في طلب ولده وكثرة التفتيش في
 المنازل والدور وتوقفوا عن قسمة ميراثه ولم يزل الذين وكلوا بحفظ
 الجارية التي توهם عليها الحمل لازمين حتى تبيّن بطلان الحمل فلما
 بطل الحمل عنهن قسم ميراثه بين أمه وأخيه جعفر وادعى أمه وصيته
 وثبت ذلك عند القاضي

When Ḥasan al-‘Askarī fell ill, the Sūltān sent a message to his
 father that the son of al-Riḍā is ailing. He immediately mounted
 his conveyance and rushed to the house of the Khalīfah and
 returned in haste with five servants of the Amīr al-Mu’minīn, all
 reliable and elite in his eyes. Among them was a skilled person.

He commanded them to stay permanently at Ḥasan's house and keep a check on him and his condition. He sent word to few doctors and commanded them to take turns in examining him morning and evening. After two or three days, he was informed that the patient had weakened. He thus ordered the doctors to stay permanently at his house. He summoned the chief justice who came, and then commanded him to select ten reliable men in religiosity, trustworthiness, and piety whom he sent to the house of Ḥasan to remain there day and night. They remained by him until he passed away.

Surra Man Ra'ā wailed in one voice. The Sultān sent investigators to investigate the house and the rooms and put a stamp on all belongings therein. They searched for the sign of a child. They hired women who recognise pregnancy. These women entered upon his slave-girls to examine them. One of them mentioned that one slave-girl is pregnant. She was placed in a room and a skilled servant, his associates, and women were assigned to her.

He then began preparing his Janāzah. The markets were left desolate while the Banū Hāshim, leaders, and all and sundry mounted and proceeded to his Janāzah. Surra Man Ra'ā resembled Qiyāmah on that day. After preparing his bier, the Sultān sent a message to Abū Ḫālid ibn al-Mutawakkil commanding him to lead the Ṣalāt al-Janāzah. Once the bier was placed for Ṣalāh, Abū Ḫālid drew closer and opened his face and showed him to the Banū Hāshim, the 'Alawiyah and 'Abbāsiyyah, as well as the leaders, scribes, judges, and common folk. He commented, "This is Ḥasan ibn 'Alī ibn Muḥammad ibn al-Riḍā. He passed away of natural causes on his bed. The servants and trusted men of Amīr al-Mu'minīn—so and so and so and so, the judges so and

so and so and so, and the doctors so and so and so and so were present by him."

He then covered his face and commanded that he be carried from the middle of his house and buried in the home where his father was buried.

After his burial, the Sultān and people began searching for his child. The hunt was hot in the homes and apartments and they postponed distributing his inheritance. Those assigned to guard the slave-girl who was suspected to be pregnant remained by her until the falsity of the pregnancy became manifest. When the pregnancy was ascertained to be untrue, his inheritance was distributed between his mother and brother, Ja'far. His mother claimed his bequest which was confirmed by the judge.¹

All the Shī'ī historians, authors, and muhaddithīn have documented this incident; al-Mufīd in *al-Irshād*, al-Ṭabarsī in *A'lām al-Warā*, Al-Irbilī in *Kashf al-Ghumma*, Mullā Bāqir al-Majlisī in *Jilā' al-'Uyūn*, the author of *al-Fuṣūl al-Muhibbāt*, and 'Abbās al-Qummī in *Muntahā al-Āmāl*.²

This report transmitted by all Shī'ī historians and muhaddithīn has totally destroyed what they intended to build—fairy tales, stories, and fables of the birth of the twelfth fictional Imām, his development, and Imāmah. Senior Shī'ī authorities and scholars have acknowledged this obvious reality that Ḥasan al-'Askarī died:

1 *Al-Kāfi*, book on authority, pg. 505.

2 *Al-Irshād*, pg. 339; *A'lām al-Warā*, pg. 377-378; *Kashf al-Ghumma*, 3/198-199; *Jilā' al-'Uyūn*, in the discussion on al-Mahdī; *al-Fuṣūl al-Muhibbāt*, in the discussion on al-Mahdī; *Muntahā al-Āmāl*, in the discussion on al-Mahdī.

لم يظهر ولده في حياته ولا عرفه الجمهور بعد وفاته وتولى جعفر بن علي أخو أبي محمد (ع) وأخذ تركته وسعى في حبس جواري أبي محمد واعتقال حلاله وحاز جعفر ظاهراً تركة أبي محمد عليه السلام واجتهد في القيام عند الشيعة مقامه

His child was not apparent during his lifetime. And majority did not recognise him after the father's demise. Ja'far ibn 'Alī, the brother of Abū Muḥammad رَحْمَةُ اللَّهِ, assumed responsibility and assumed ownership of his inheritance. He made an effort to detain the slave girls and wives of Abū Muḥammad... Ja'far obtained the inheritance of Abū Muḥammad رَحْمَةُ اللَّهِ publicly and made an effort to take his place in the sight of the Shī'ah.¹

Why did they claim the Birth of this Fictional Character?

The Shī'ah were forced to fabricate this fictional character and concoct this fable to avoid the questions directed at them from their opposition and to avoid the predicaments they fell into according to the fundamentals they laid down, the rules they forged, and the principles they made up explaining the qualities, characteristics, and qualities of the Imām as well as his necessary traits. They said:

1. He must appoint a successor.

إِنَّ الْإِمَامَ لَا يَمُوتُ حَتَّىٰ يَوْصِيَ وَيَكُونَ لَهُ خَلَفًا

Indeed, the Imām does not die except after appointing and having a successor.²

1 *Al-Irshād*, pg. 345; *A'lām al-Warā*, pg. 380; *Kashf al-Ghumma*, 3/205.

2 *Firaq al-Shī'ah*, pg. 123.

Al-Kulaynī reports from Ja‘far who said:

لَا يمُوت الإمام حتَّى يعلَم من يكُون بعده فيوصي إِلَيْهِ

The Imām does not die until he knows who will be the Imām after him, thus appointing him.¹

2. He must be among the offspring or offspring’s offspring as al-Kulaynī narrates from Ja‘far who declared:

لَا تَعُودُ الْإِمَامَةُ فِي أَخْوَيْنِ بَعْدِ الْحَسَنِ وَالْحُسَيْنِ أَبْدًا إِنَّمَا جَرَتْ مِنْ عَلَيْهِ
بَنُو الْحَسَنِ كَمَا قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى {وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى
بِعِصْمٍ فِي كِتَابِ اللَّهِ} فَلَا تَكُونُ بَعْدَ عَلَيْهِ بَنُو الْحَسَنِ إِلَّا فِي الْأَعْقَابِ
وَأَعْقَابُ الْأَعْقَابِ

Imāmah will never return to two brothers after Ḥasan and Ḥusayn. It started from ‘Alī ibn al-Ḥusayn as Allah—the Blessed and Lofty—states: *And those of [blood] relationship are more entitled [to inheritance] in the decree of Allah.* Hence, after ‘Alī ibn al-Ḥusayn, it will only be in the offspring or offspring’s offspring.²

Al-Kulaynī reports from Ḥasan ibn ‘Abd Allāh ibn ‘Umar ibn ‘Alī ibn Abī Ṭālib رَحْمَةُ اللَّهِ لَهُ who reports:

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنْ كَانَ كَوْنٌ وَلَا أَرَانِي اللَّهُ فِيمَنْ أَتَمْ
فَأَوْمَأْ إِلَى ابْنِهِ مُوسَى قَالَ قُلْتُ إِنْ حَدَثَ بِمُوسَى حَدَثَ فِيمَنْ أَتَمْ قَالَ
بَوْلَدِهِ قُلْتُ إِنْ حَدَثَ بَوْلَدَهُ حَدَثَ وَتَرَكَ أَخَاً كَبِيرًا وَابْنًا صَغِيرًا فِيمَنْ
أَتَمْ قَالَ بَوْلَدِهِ ثُمَّ وَاحِدًا فَوَاحِدًا

1 *Al-Uṣūl min al-Kāfi*, book on authority, chapter on the Imām knowing the Imām to appear after him, 1/277.

2 *Al-Uṣūl min al-Kāfi*, book on establishing Imāmah in the offspring and offspring’s offspring and it will never return to a brother or uncle, 1/286.

I asked Abū ‘Abd Allāh رحمه اللہ, “If the decision [of death] comes—and may Allah never let me witness it—then who should I follow?”

He pointed to his son Mūsā.

I asked, “If something happens to Mūsā, then who?”

“His son,” he replied.

I continued, “If something happens to his son and he leaves a big brother and young son, then who should I follow?”

He replied, “His son. This pattern will continue unabated.”¹

In the manuscript of al-Ṣawāfi the following appears:

ثم هكذا أبدا

This will continue forever.²

To confirm and emphasise this rule, they report from ‘Alī ibn Mūsā al-Riḍā that he was asked:

أ تكون الإمامة في عم أو خال فقال لا قيل ففي أخ قال لا قيل ففيمن قال
في ولدي وهو يومئذ لا ولد له

“Will Imāmah be vested in a paternal or maternal uncle?”

“No,” he replied.

“What about a brother,” came the question.

“No,” was the answer.

“Then who?”

1 Ibid.

2 Ibid.

“In my son.” At the time, he had no children.¹

The purpose of mentioning this is that it was necessary for him to have a child as his existence is one of the evidences of the validity of *Imāmah*.

3. It will only be the eldest son. Al-Kulaynī reports from ‘Alī ibn Mūsā:

لِإِمَامِ عَلَامَاتٍ مِنْهَا أَنْ يَكُونَ أَكْبَرُ وَلَدُ أَبِيهِ

There are signs of the *Imām*. One of them is him being his father’s eldest² son.³

They report from Ja‘far:

إِنَّ الْأَمْرَ فِي الْكَبِيرِ مَا لَمْ تَكُنْ بِهِ عَاهَةٌ

Indeed, the matter (*Imāmah*) lies in the eldest, so long as he does not have an illness.⁴

Similar was expressed by ‘Alī ibn Mūsā ibn Ja‘far when asked on the sign of the one in authority:

الدَّلَالَةُ عَلَيْهِ الْكَبِيرُ

The indication for him is seniority.⁵

1 Ibid.

2 This is a strong evidence and a silencing response for the *Ismā‘iliyyah* that the *Imām* after Ja‘far was *Ismā‘īl*, his son, as he was the eldest son.

3 *Al-Uṣūl min al-Kāfi*, 1/284.

4 *Al-Uṣūl min al-Kāfi*, *Kitāb al-Ḥujjah*, chapter on the aspects which authorise the proof of the *Imām*, 1/284.

5 Ibid.

4. They affirm that an *Imām* is only washed by an *Imām*. They report from ‘Alī al-Ridā who said:

إِنَّ الْإِمَامَ لَا يُغَسَّلُ إِلَّا إِمَامًا مِّنَ الْأَئِمَّةِ عَلَيْهِمُ السَّلَامُ

An *Imām* is only washed by one of the *Imāms*.¹

5. The armour of Rasūlullāh ﷺ will fit him perfectly. They narrate from al-Bāqir listing the signs of the *Imām*:

وَمِنْهَا وَإِذَا لَبِسَ دُرْعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ لَبِسَ غَيْرِهِ مِنَ النَّاسِ طَوِيلَهُمْ وَقَصِيرَهُمْ زَادَتْ عَلَيْهِمْ شَبَرًا

One of the signs is that when he wears Rasūlullāh’s ﷺ armour, it fits him perfectly. Anyone else who wears it—be he tall or short—will be off by a handspan.²

Ibn Bābawayh al-Qummī relates a similar report from ‘Alī ibn Mūsā al-Ridā—the eighth *Imām* of the Shī‘ah:

وَيَسْتَوِي عَلَيْهِ دُرْعُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

Rasūlullāh’s ﷺ armour fits him perfectly.³

Ja‘far ibn al-Bāqir presented this as proof for the *Imāmah* of Mūsā, his son—according to them. It is reported from ‘Abd al-Rahmān ibn al-Hajjāj that he said to Ja‘far:

جَعَلَنِي اللَّهُ فَدَاكَ قَدْ عَرَفْتُ اِنْقِطَاعِي إِلَيْكَ فَمَنْ وَلَيَ النَّاسُ بَعْدَكَ فَقَالَ إِنَّ مُوسَى قَدْ لَبِسَ الدُّرْعَ وَسَاوَى عَلَيْهِ

1 *Al-Uṣūl min al-Kāfi*, Kitāb al-Ḥujjah, chapter on an *Imām* only being washed by an *Imām*.

2 *Al-Uṣūl min al-Kāfi*, chapter on the birth of the *Imāms*, 1/389.

3 *Uyūn Akhbār al-Ridā*, chapter on the signs of the *Imām* stated by al-Ridā, 1/213.

“May Allah ransom me for you. You are aware of my adherence to it. Who will assume authority over people after you?”

He replied, “Mūsā wore the armour and it fitted him perfectly.”¹

6. He will possess the weapons of Rasūlullāh ﷺ. Al-Kulaynī reports from ‘Alī ibn Mūsā ibn Ja‘far:

والسلاح فيما بمنزلة التابوت في بني إسرائيل تكون الإمامة مع السلاح
حيث ما كان

Weapons among us are like the Tābūt among the Banū Isrā’īl. Imāmah will be with weapons wherever they are.²

Ja‘far made a similar remark:

يعرف صاحب هذا الأمر بثلاث خصال لا تكون إلا فيه هو أولى الناس
بالذى قبله وهو وصيه وعنه سلاح رسول الله صلى الله عليه وآله

The one to take this position is recognised by three traits which will only be in him. He is the most entitled of all to the one before him. He is his waṣī. He has the armour of Rasūlullāh ﷺ.³

7. The Imām must be the bravest and most knowledgeable person. Al-Kulaynī reports from Abū al-Ḥasan:

نحن في العلم والشجاعة سواء

We are equal in knowledge and bravery.⁴

1 Al-Usūl min al-Kāfi, 1/308.

2 Al-Usūl min al-Kāfi, 1/284.

3 Al-Usūl min al-Kāfi, 1/379.

4 Al-Usūl min al-Kāfi, 1/275.

Al-Hurr al-Āmilī narrates from ‘Alī ibn Mūsā ibn Ja‘far:

الإمام أحد دهره لا يدانيه أحد ولا يعادله عالم ولا يوجد منه بدل ولا له
مثل ولا نظير مخصوص بالفضل كله من غير طلب منه له ولا اكتساب
بل اختصاص من الفضل الوهاب

The Imām is the unparalleled individual of his time. No one comes close to him. No scholar matches him. No substitute is found for him. He has no like, no equal. He is distinct with all superiority without seeking it or acquiring it. It is only selection from the Graceful, the Bestower.¹

Ibn Bābawayh al-Qummī also narrates from ‘Alī ibn Mūsā ibn Ja‘far:

للامام علامات يكون أعلم الناس وأشجع الناس

The Imām has many signs. He is the most knowledgeable and the bravest person.²

8. The Imām does not experience wet dreams nor does he become impure. They report this from ‘Alī ibn Mūsā ibn Ja‘far.³
9. The Imām knows the past and future. Nothing is hidden from him. He possesses all the books revealed from Allah—the Mighty and Majestic—and he reads them despite their diverse languages.⁴

1 *Al-Fuṣūl al-Muhibbāt*, chapter on the necessity of the Imām being the most knowledgeable person, pg. 142, Qum print, Iran.

2 Ibn Bābawayh al-Qummī: *Kitāb al-Khiṣāl*, 2/528, Tehran print.

3 ‘Uyūn Akhbār al-Ridā, 1/213; *Kitāb al-Khiṣāl*, 2/528.

4 *Al-Kāfi*, book on authority, 1/227, 260; *al-Fuṣūl al-Muhibbāt*, pg. 155.

They are many other characteristics and conditions. Ibn Bābawayh al-Qummī reports from 'Alī ibn Mūsā ibn Ja'far who said:

لِلإِمَامِ عَلَامَاتٌ يَكُونُ أَعْلَمُ النَّاسِ وَأَحْكَمُ النَّاسِ وَأَنْقَى النَّاسِ وَأَحْلَمُ
النَّاسِ وَأَشْجَعُ النَّاسِ وَأَسْخَنُ النَّاسِ وَأَعْبَدُ النَّاسِ وَيُولَدُ مُخْتُونًا وَيُكَوِّنُ
مَطْهَرًا وَيُرَى مِنْ خَلْفِهِ كَمَا يُرَى مِنْ بَيْنِ يَدِيهِ وَلَا يَكُونُ لَهُ ظَلٌّ وَإِذَا وَقَعَ
عَلَى الْأَرْضِ مِنْ بَطْنِ أُمِّهِ وَقَعَ عَلَى رَاحْتِيهِ رَافِعًا صَوْتَهُ بِالشَّهَادَةِ وَلَا
يَحْتَلِمُ وَتَنَامُ عَيْنِهِ وَلَا يَنَامُ قَلْبُهُ وَيُكَوِّنُ مَحْدَثًا وَيَسْتَوِي عَلَيْهِ درعُ رَسُولِ
اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَلَا يُرَى لَهُ بُولٌ وَلَا غَائِطٌ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ
قَدْ وَكَلَّ الْأَرْضَ بِابْتِلَاعِ مَا يَخْرُجُ مِنْهُ وَيُكَوِّنُ لَهُ رَائِحَةً أَطِيبَ مِنْ رَائِحَةِ
الْمَسْكِ وَيُكَوِّنُ أَوْلَى النَّاسِ مِنْهُمْ بِأَنْفُسِهِمْ وَأَشْفَقُ عَلَيْهِمْ مِنْ آبَائِهِمْ
وَأُمَّهَاتِهِمْ وَيُكَوِّنُ أَشَدَّ النَّاسِ تَوَاضُعًا لِلَّهِ عَزَّ وَجَلَّ وَيُكَوِّنُ آخِذَ النَّاسِ بِمَا
يَأْمُرُهُمْ بِهِ وَأَكْفَفُ النَّاسِ عَمَّا يَنْهَا عَنْهُ وَيُكَوِّنُ دُعَاؤِهِ مُسْتَجَابًا حَتَّى لَوْ أَنَّهُ
دَعَا عَلَى صَخْرَةٍ لَانْشَقَّتْ نَصْفَيْنِ وَيُكَوِّنُ عَنْهُ سَلَاحَ رَسُولِ اللهِ صَلَّى
اللهُ عَلَيْهِ وَآلِهِ وَسَيْفَهُ ذُو الْفَقَارِ وَيُكَوِّنُ عَنْهُ صَحِيفَةً فِيهَا أَسْمَاءُ شَيْعَتِهِ
إِلَى يَوْمِ الْقِيَامَةِ وَصَحِيفَةً فِيهَا أَسْمَاءُ أَعْدَائِهِمْ إِلَى يَوْمِ الْقِيَامَةِ وَيُكَوِّنُ عَنْهُ
الْجَامِعَةِ وَهِيَ صَحِيفَةٌ طُولُهَا سَبْعُونَ ذِرَاعًا فِيهَا جَمِيعُ مَا يَحْتَاجُ إِلَيْهِ وَلَدُ
آدَمَ وَيُكَوِّنُ عَنْهُ الْجَفَرُ الْأَكْبَرُ وَالْأَصْغَرُ إِهَابٌ مَاعِزٌ وَإِهَابٌ كَبِشٌ فِيهِمَا
جَمِيعُ الْعِلُومِ حَتَّى أَرْشُ الْخَدْشِ وَحَتَّى الْجَلْدَةِ وَنَصْفُ الْجَلْدَةِ وَثُلُثُ
الْجَلْدَةِ وَيُكَوِّنُ عَنْهُ مَصْحَفٌ فَاطِمَةٌ عَلَيْهَا السَّلَامُ وَفِي حَدِيثٍ آخَرَ إِنَّ
الْإِمَامَ مُؤْيِدَ بِرُوحِ الْقَدْسِ وَبَيْنِهِ وَبَيْنِ اللَّهِ عَزَّ وَجَلَّ عَمُودٌ مِنْ نُورٍ يُرَى فِيهِ
أَعْمَالُ الْعِبَادِ وَكُلُّمَا احْتَاجَ إِلَيْهِ لَدْلَالَةٍ اطْلَعَ عَلَيْهِ

There are many signs of the Imām: He is the most knowledgeable person, the wisest, the most righteous, the most tolerant, the bravest, the most generous, and the best worshipper. He is born circumcised and purified. He sees behind as he sees ahead. He has no shadow. When he falls on the ground from the womb of his

mother, he lands on his rear, raising his voice with the shahādah. He does not experience a wet dream. His eyes sleep, not his heart. He is inspired. The armour of Rasūlullāh ﷺ fits him perfectly. No urine or stool is seen of his as Allah—the Mighty and Majestic—has instructed the earth to swallow whatever comes out of him. He has a fragrance more fragrant than musk. He is the most entitled to all people than themselves and more compassionate to them than their fathers and mothers. He has the deepest humility for Allah—the Mighty and Majestic.

He adheres religiously to what he commands people and desists strongly from what he prohibits them. His supplication is answered to the extent that if he supplicates on a boulder, it will split into half. He possesses Rasūlullāh’s ﷺ weapons and sword, Dhū al-Fiqr. He has a scripture with him with the names of his partisans until the Day of Qiyāmah and a scripture with the names of his enemies until the Day of Qiyāmah. He possesses the Jāmi‘ah—a scripture the length of which is seventy cubits which contains everything mankind needs. He will possess the major and minor divination, the hide of a goat and the hide of a ram which contains all knowledge to the extent of the penalty for a graze and a skin, half a skin, or third of a skin. He will possess the muṣḥaf of Fātimah ؓ.

In another narration: The Imām is supported by Rūh al-Qudus. There is a pillar of light between him and Allah—the Mighty and Majestic—in which the actions of servants are seen. Whenever he needs it for indication, he glances at it.¹

10. Finally, it is reported that Ja‘far said:

1 *Kitāb al-Khiṣāl*, 2/527-528.

لو بقيت الأرض بغير إمام لساخت

If the earth remains without an Imām, it will sink.¹

He said:

لو لم يبق من الأرض إلا اثنان فأحدهما الحجة

If only two people remain on earth, one will be the authority.²

These are the major fundamentals upon which they founded their doctrine of Imāmah. When they realised that majority of those whom they believe as Imāms do not possess these qualities and these conditions are not applicable to them, like some not being the father's eldest son, e.g., Mūsā al-Kāzim and Ḥasan al-‘Askarī, some not washed by another Imām, e.g., ‘Alī ibn Mūsā ibn Ja‘far as his son Muḥammad al-Jawwād did not pass eight years of age at the time and Mūsā ibn Ja‘far whose son ‘Alī al-Ridā did not wash him due to his absence at the time. Need to mention that Muḥammad ibn al-Ridā—the eighth Imām according to them—was in Madīnah when he passed away.³ Similarly, it is not established that Ḥusayn ibn ‘Alī was washed by his son ‘Alī Zayn al-‘Ābidīn as the latter was sick in bed and the armies of Ibn Ziyād were standing barrier against this. Rasūlullāh’s ﷺ armour did not fit some of them like Muḥammad ibn ‘Alī al-Ridā as he was not elder than eight years at the demise of his father as well as his son, ‘Alī ibn Muḥammad, who was young when his father passed on. Some did not possess Rasūlullāh’s ﷺ weapons. Had it been by him, his brother Zayd would not have wrestled with him over authority

1 *Al-Uṣūl min al-Kāfi*, chapter on the earth not being devoid of a proof, 1/179.

2 *Ibid.*

3 ‘Uyūn Akhbār al-Ridā, 2/249.

and like Mūsā ibn Ja‘far against whom ‘Abd Allāh al-Aftāh contended. Some were not the most knowledgeable. How can a small child be the most knowledgeable? It is reported from the Shī‘ah that those who considered children Imāms, their affairs were handed to others until their maturity and knowledge were discerned. Similarly, senior Shī‘ī authorities and scholars doubted the knowledge of Ja‘far ibn al-Bāqir. Here is Zurārah ibn A‘yan, a major Shī‘ī narrator regarding whom Ja‘far himself allegedly said:

رَحْمَ اللَّهِ زَرَارَةُ بْنُ أَعْيَنِ لَوْلَا زَرَارَةً وَنَظَرَاؤُهُ لَا نَدْرَسْتُ أَحَادِيثَ أَبِيهِ

May Allah have mercy on Zurārah ibn A‘yan. Had it not been for Zurārah and his like, the ahādīth of my father would cease to exist.¹

Zurārah comments on Ja‘far and his father:

رَحْمَ اللَّهِ أَبَا جَعْفَرٍ إِنْ فِي قَلْبِي عَلَيْهِ لُغْتَةٌ

May Allah have mercy on Abū Ja‘far. I have disinclination in my heart for him.²

He also said:

وَصَاحِبُكُمْ أَيْضًا لَيْسَ لَهُ بَصَرٌ بِكَلَامِ الرِّجَالِ

Your companion does not have insight of people’s speech.³

They passed the same judgement regarding his son Mūsā’s knowledge. The speaker is Abū Baśīr al-Murādī, one of the four pillars in narrating

1 *Rijāl al-Kashshī*, pg. 124.

2 *Rijāl al-Kashshī*, pg. 131, the biography of Zurārah ibn A‘yan.

3 *Rijāl al-Kashshī*, pg. 133.

Shī‘ī ahādīth. This Abū Baśīr was promised Jannah by Ja‘far ibn Muḥammad.¹

Al-Kashshī reports—from Shu‘ayb al-Aqraqūfī that Abū al-Ḥasan was spoken about in his presence and Abū Baśīr commented:

أَظْنَنْ صَاحِبَنَا مَا تَنَاهَىٰ حَكْمَهُ بَعْدٌ

I feel that our companion’s wisdom has not yet reached its peak.

In another narration he says:

أَظْنَنْ صَاحِبَنَا مَا تَكَامَلَ عِلْمُهُ

I feel that our companion’s knowledge has not reached perfection.²

As regards bravery, then after Ḥusayn ibn ‘Alī رَضِيَ اللَّهُ عَنْهُ, none of them were famed with this quality according to Shī‘ī narrations. More exactly, everything narrated about them indicates the opposite. Not one of them rebelled against the rulers or sultāns. To the contrary, some of them acknowledged their servitude to them, other refused to assist their cousins who rebelled against the rulers and governors, others remained aloof and exercised caution, while others called to loyalty and obedience to them—as we highlighted in the previous chapter. All of this is according to Shī‘ī narrations. What Ḥasan رَضِيَ اللَّهُ عَنْهُ did and the comments passed about him are well-known and famous.

Emphatic texts state that one of them experienced wet dreams and major ritual impurity like ‘Alī ibn Abī Ṭālib, Ḥasan, and Ḥusayn رَضِيَ اللَّهُ عَنْهُمْ. They report the definite words of Rasūlullāh ﷺ:

1 *Rijāl al-Kashshī*, pg. 152, the biography of Abū Baśīr al-Murādī.

2 *Rijāl al-Kashshī*, pg. 154.

لَا يَحْلُّ لِأَحَدٍ يَجْنُبُ فِي هَذَا الْمَسْجِدِ إِلَّا أَنَا وَعَلِيٌّ وَفَاطِمَةُ وَالْحَسَنُ وَالْحُسَيْنُ

It is not permissible for anyone to be in the state of major impurity in this Masjid, besides for me, ‘Alī, Fātimah, Ḥasan, and Ḥusayn.¹

Regarding knowledge of the past and future, had they possessed this, their answers to the questioners would not vary as they would recognise them as their sincere partisans. They would have realised that they are not the opposition. Al-Nawbakhtī writes:

عُمَرُ بْنُ رَيَاحٍ زَعَمَ أَنَّهُ سَأَلَ أَبَا جَعْفَرَ عَلَيْهِ السَّلَامُ عَنْ مَسْأَلَةٍ فَأَجَابَهُ فِيهَا بِجَوَابٍ ثُمَّ عَادَ إِلَيْهِ فِي عَامٍ آخَرٍ فَسَأَلَهُ عَنْ تِلْكَ الْمَسْأَلَةِ بِعِينِهَا فَأَجَابَهُ فِيهَا بِخَلْفِ الْجَوَابِ الْأَوَّلِ فَقَالَ لِأَبِي جَعْفَرٍ هَذَا خَلْفٌ مَا أَجَبْتِنِي فِي هَذِهِ الْمَسْأَلَةِ الْعَامِ الْمَاضِي فَقَالَ لَهُ إِنَّ جَوَابَنَا رَبِّنَا خَرَجَ عَلَى وَجْهِ التَّقْيَةِ فَشَكَ فِي أَمْرِهِ وَإِمَامَتِهِ فَلَقِي رَجُلًا مِّنْ أَصْحَابِ أَبِي جَعْفَرٍ يَقَالُ لَهُ مُحَمَّدُ بْنُ قَيْسٍ فَقَالَ لَهُ إِنِّي سَأَلْتُ أَبَا جَعْفَرٍ عَنْ مَسْأَلَةٍ فَأَجَابَنِي فِيهَا بِجَوَابٍ ثُمَّ سَأَلْتُهُ عَنْهَا فِي عَامٍ آخَرٍ فَأَجَابَنِي فِيهَا بِخَلْفِ جَوَابِهِ الْأَوَّلِ فَقَلَّتْ لَهُ لَمْ فَعَلْتُ ذَلِكَ فَقَالَ فَعْلَتْهُ لِلتَّقْيَةِ وَقَدْ عَلِمَ اللَّهُ أَنِّي مَا سَأَلْتُهُ عَنْهَا إِلَّا وَأَنَا صَحِيحُ الْعَزْمِ عَلَى التَّدِينِ بِمَا يَفْتَنِنِي بِهِ فَلَا وَجْهٌ لِتَنَاهِي إِيَّاهُ وَهَذِهِ حَالِي فَقَالَ لَهُ مُحَمَّدُ بْنُ قَيْسٍ فَلَعْلَهُ حَضَرَكَ مِنْ اتَّقَاهُ فَقَالَ لَهُ مَا حَضَرَ مَجْلِسَهُ فِي وَاحِدَةٍ مِّنَ الْمَسَأَلَتَيْنِ غَيْرِي لَا وَلَكِنَّ جَوَابِهِ جَمِيعًا خَرَجَ عَلَى وَجْهِ التَّبْخِيتِ وَلَمْ يَحْفَظْ مَا أَجَابَ بِهِ فِي الْعَامِ الْمَاضِي فَيَجِيبُ مِثْلَهُ فَرَجَعَ عَنْ إِمَامَتِهِ وَقَالَ لَا يَكُونُ إِمَامًا مِّنْ يَفْتَنِي بِالْبَاطِلِ عَلَى شَيْءٍ

‘Umar ibn Rayāḥ: He believes that he asked Abū Ja‘far رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَامٌ about an issue and the latter answered him. He then returned to him

1 ‘Uyūn Akhbār al-Ridā, 2/60.

the next year and asked him about the exact same issue and he gave a different answer to the first. He therefore told Abū Ja‘far, “This is contrary to what you answered me in this issue last year.” Abū Ja‘far explained, “Our answer sometimes comes forth with Taqiyah.” The person thus doubted his affair and Imāmah.

He met another of Abū Ja‘far’s companions, Muḥammad ibn Qays, and told him, “I asked Abū Ja‘far about an issue and he answered me. Then I asked him about it the following year and he answered me differently to his initial answer. I asked him the reason for this and he explained that he did it out of Taqiyah. Allah knows definitely that I only asked him about it with genuine determination to adhere to what verdict he gives me. Hence, there was no reason for him to fear me and this is my condition.”

Muḥammad ibn Qays told him, “Probably, someone whom he was fearing was with you.”

He retorted, “No one besides me attended his presence in both instances. However, both his answers were out of luck. He did not remember what he answered the first year, to answer the same.”

He thus renounced his Imāmah declaring, “He cannot be an Imām who issues false verdicts on any matter.”¹

Al-Kulaynī reports from *al-Kāfi* from Zurārah ibn A‘yan—from Abū Ja‘far:

سألته عن مسألة فأجبني ثم جاءه رجل فسألته عنها فأجابه بخلاف ما أجبني ثم جاء رجل آخر فأجابه بخلاف ما أجبني وأجاب صاحبي فلما خرج الرجال قلت يا ابن رسول الله رجلان من أهل العراق من

¹ *Firaq al-Shī‘ah*, pg. 80-81.

شييعتكم قدمًا يسألان فأجبت كل واحد منهمما بغير ما أجبت به صاحبه
 فقال يا زراراة إن هذا خير لنا وأبقى لنا ولكم ولو اجتمعتم على أمر واحد
 لصدىكم الناس علينا ولكن أقل لبقائنا وبقائكم قال ثم قلت لأبي عبد
 الله عليه السلام شييعتكم لو حملتموهم على الأسنة أو على النار لمضوا
 وهم يخرجون من عندكم مختلفين قال فأجابني بمثل جواب أبيه

I asked him about an issue and he answered me. Another man came to him and asked him about it and he answered him differently. Another came and he answered differently to the first two answers. After the two men left, I said, “O son of the Messenger of Allah, two men from Iraq from your partisans came and asked and you answered each differently?”

He explained, “O Zurārah, this is indeed far better for us and will keep you and me around longer. If you all had to unite on one thing, the people would have not spared you and our stay here would be shortened.”

I then asked Abū ‘Abd Allāh رحمه الله, “Your partisans, if you were to place them before spears or fire they would oblige, yet they leave your company differing with each other?”

He answered me just as his father answered me.¹

Moreover, had they known the unseen, they would not have been killed or poisoned, as they would know of the consequence beforehand. Shī‘ī narrations establish:

لَمْ يَكُنْ إِمَامٌ إِلَّا ماتَ مُقْتُلًا أَوْ مُسْمِمًا

Every Imām died either by assassination or poisoning.²

1 *Al-Ūṣūl min al-Kāfi*, book on knowledge, chapter on discrepancy in ḥadīth, 1/65.

2 *Al-Ūṣūl min al-Kāfi*, 1/375; *‘Uyūn Akhbār al-Ridā*, 1/214.

With regards to speaking all languages, this is nothing but fairy tales they concocted to laugh at people's lack of intelligence.

These aspects have constrained the Shī'ah to an abyss from which they cannot escape.

When Ḥasan al-‘Askarī had no child, they realised that all their regulations failed and all their foundations crashed, leaving them with no scope to interpret as they were accustomed to. They understood that there is no refuge and no escape but to concoct a non-existent figure to escape in future from all questions which will arise from the absence of the characteristics and conditions they stipulate for the Imām. Add to this, the Imāmah of Ḥasan al-‘Askarī was already in red danger zone, as he lacked many conditions. He did not leave behind any children or heirs, he did not appoint the one after him, an Imām did not wash him, and the armour of Rasūlullāh ﷺ did not fit him. Then, how can one who is absent be considered knowledgeable and brave? And to top it all, the earth is left without an authority and Imām, and has not sunk as yet.

They were helpless and clueless and could not come up with a suitable answer. The non-existence of a child for Ḥasan al-‘Askarī did not only abolish the Imāmah of Ḥasan al-‘Askarī. Rather, it abolished the Imāmah of all the others who stipulated these conditions—which continued breaking and lacking in most of them. This only abolishes their Imāmah and falsifies their declarations—whereas they ought to be free from error and mistakes and ought to speak only from inspiration.

Here is al-Nawbakhtī—the famous radical Shī'ī from the seniors and authorities, the master of ‘aqīdah, philosopher, Imāmī in belief,¹

¹ Al-Tustarī: *Majālis al-Mu'minīn*, pg. 177.

emphatically stating in clear words with no ambiguity that the Shī'ah were left helpless and clueless after Hasan's death and adopted various views and split into a number of sects¹:

A group claimed that Ḥasan ibn 'Alī is alive and did not die. He simply disappeared and he is the Qā'im. The reason for this view is that it is not possible for him to die without leaving an apparent child as the world cannot be without an Imām.

A sect claimed that Ḥasan ibn 'Alī died and was resurrected after death. Had he had a child, he would have died and not returned as Imāmah would be established for his successor. He did not appoint anyone.

A sect said that Ja'far is the Imām, not Ḥasan. Ḥasan passed away without any issue. The Imām does not die until he appoints and has a child.

A sect claimed that the Imām after 'Alī was not Ja'far as he had blameworthy characteristics for which he is famous, nor Ḥasan as he died and it is not correct for an Imām to die without leaving behind issue. The Imām after 'Alī is his son Muḥammad who died in the lifetime of his father.

A sect said that the Imām after 'Alī is Ḥasan and after Ḥasan is his brother Ja'far. With regards to what is reported about Ja'far that Imāmah cannot be among brothers after Ḥasan and Ḥusayn, this is when the previous Imām has a child. When he does not, it returns to his brother necessarily.

Many other statements were made.

1 Complete Arabic text quoted at the end of the book, no. 6, pg 690-691.

At this point, they were coerced to say that Ḥasan had a son. How is it possible for him to be an Imām when his Imāmah and appointment are established and his affairs passed upon this and he is famous among the elite and masses and then he passes away without children?

Another sect refuted them saying, “Ḥasan had no son at all. We examined this and searched for him from every angle but did not locate him. Had it been correct for us to claim concerning Ḥasan—who passed away leaving behind no offspring—that he has a hidden child, it would be correct to make a similar claim for every deceased without any issue. It would be permissible to claim concerning the Nabī ﷺ that he left behind a son, who is a prophet and messenger. Similarly, ‘Abd Allāh ibn Ja‘far ibn Muhammad left behind a child and Abū al-Ḥasan al-Ridā left behind three sons besides Abū Ja‘far, and one of them is the Imām. The channel of news of Ḥasan’s demise without any offspring is just like the channel of news that the Nabī ﷺ was not survived by any male child, ‘Abd Allāh ibn Ja‘far did not have a son, and Ridā did not have four sons. A surviving child is unacceptable, necessarily. However, it is correct that there is an existing pregnancy with a slave girl of his and she will soon give birth to a son who will be the Imām since it is not correct for an Imām to pass away without any issue which invalidates Imāmah and leaves the earth without any authority.”

The proponents of a child answered these claimants by saying: You rejected against us a matter similar to which you yourselves claimed. You were not content with this but added to it something illogical—the claim that there is an existing pregnancy. If you exerted yourselves in searching for a child and did not find it,

hence denied it then we searched for a genuine pregnancy and exerted more than you in searching for it, going to the greatest extent; yet we did not find it. Hence, we are more truthful than you in there being a child as it is possible logically and is common that a person has a son who is hidden and not known or apparent, but then he becomes apparent and his lineage is established. What you claimed is evil, wicked—every intelligent person rejects it, it is not common, and habit rejects it, coupled with the abundant authentic narrations from truthful Imāms that a pregnancy cannot be for more than nine months whereas years have passed upon the pregnancy you claim. You have no authenticity nor any proof for your claim.

A sect said: The child of Ḥasan was born eight months after his father's death. Those who claim he had a child during his lifetime are liars, false in their claim. If this had been the case, none other than him would have inherited. However, the father passed away without knowing of his [unborn] child. Moreover, it is not permissible to hide this, whereas the pregnancy was aforetime present, apparent, and established by the Sultān and all the people. He refused to distribute his inheritance because of this, but this was invalid in the sight of the Sultān and his matter was hidden. A child was born to him eight months after his death. Ḥasan commanded that he be named Muḥammad and made a bequest to this effect. The child is absent and cannot be seen.

Finally, the twelfth sect, the Imāmiyyah, affirmed: It is not like these people claim. Rather, Allah—the Mighty and Majestic—has an authority, the son of Ḥasan ibn ‘Alī. Imāmah cannot be among brothers after Ḥasan and Ḥusayn. If this was correct,

the proponents of Ismā‘il ibn Ja‘far and their creed would be correct and the Imāmah of Muḥammad ibn Ja‘far would be correct. Moreover, it is not possible for the earth to be free of an authority. If this happens, the earth and all upon it will sink [into oblivion].

We thus affirm the death of Ḥasan and we acknowledge that he had a child from his loins, but he is concealed. It is not correct for bondsmen to search for the effects of what has been hidden from them and it is not permissible to mention his name or ask of his whereabouts. Searching for him is forbidden, not permissible at all.¹

This is the true reality, the necessary consequence of concocting a child of Ḥasan al-‘Askarī who will be innocent of criticism and disapproval.

On what strength do they establish the Imāmah of their Imāms?

The above is from one angle. From another angle, the Shī‘ah did not establish the Imāmah of their Imāms—despite claiming textual evidence and appointment, i.e. an individual cannot be an Imām except when he is appointed by the Imām before him. The Shī‘ah have set distinct chapters in their books to this effect like al-Kulaynī, etc., who set up chapters with the heading, “Chapter on instruction and appointment,” for each of their alleged Imāms. However, ironically, according to Shī‘ī narrations, their Imāms themselves have not established their Imāmah in this manner, i.e. with the conditions they stipulated like appointment, seniority, Rasūlullāh’s ﷺ armour fitting them, possessing the weapons of Rasūlullāh ﷺ, washing

¹ Briefly quoted from *Firaq al-Shī‘ah*, pg. 119 onwards.

their fathers, being the most knowledgeable and brave, encompassing knowledge of the unseen, as well as other characteristics and qualities they stipulated as tokens and conditions for Imāmah we listed above. To the contrary, they resorted to establish their claim by various forms of trickery according to the Shī'ah and even though they had waṣiyyah, *naṣṣ*, and instruction, they never resorted to these. For example, they mention that 'Alī ibn al-Ḥusayn, titled Zayn al-Ābidīn, was approached by a woman from the partisans of 'Alī, Ḥasan, and Ḥusayn and she had reached a very old age. She relates:

أتت علي بن الحسين عليهما السلام وقد بلغ بي الكبر إلى أن أرعشت
وأنا أعد يومئذ مائة وثلاث عشرة سنة فرأيته راكعاً وساجداً أو مشغولاً
بالعبادة فيئست من الدلالة فأومأ إلي بالسبابة فعاد إلي شبابي

I approached 'Alī ibn al-Ḥusayn عليه السلام. I had reached such an old age that I was shaking and I was 113 years old. I saw him bowing and prostrating, or engaged in worship, and thus felt despondent of indication [to Imāmah]. He pointed towards me with his index finger and my youth returned to me.¹

They mention that when Ḥusayn رضي الله عنه was killed, Muḥammad ibn al-Ḥanafiyyah sent a message to 'Alī ibn al-Ḥusayn informing him:

قتل أبوك رضي الله عنه وصلى على روحه ولم يوص و أنا عما وصنا
أبيك و ولادتي من علي عليه السلام في سني وقد يمي أحقر بها منك في
حدائقك فلا تنازعني في الوصية ولا الإمامة ولا تحاجني فرداً عليه علي
بن الحسين انطلق بنا إلى الحجر الأسود حتى نتحاكم عليه و نسألة عن
ذلك فانطلقا حتى أتيا الحجر الأسود فقال علي بن الحسين لمحمد بن

¹ *Al-Uṣūl min al-Kāfi*, chapter on what differentiates between a genuine and fake claimant in the matter of Imāmah, 1/347.

الحنفية ابدأ أنت فابتله إلى الله عز وجل وسله أن ينطق لك الحجر
ثم سل فابتله محمد في الدعاء وسأل الله ثم دعا الحجر فلم يجبه ثم
دعا الله علي بن الحسين عليهما السلام فتحرك الحجر حتى كاد أن
يذوب عن موضعه ثم أنطقه الله عز وجل بلسان عربي مبين فقال اللهم
إن الوصية والإمامية إلى علي بن الحسين

“Your father, may Allah be pleased with him and send salutations upon his soul, was killed and he did not appoint anyone. I am your uncle and like your father. Moreover, I am the son of ‘Alī عليه السلام. I have seniority and age making me more deserving of it than you in your youth. Hence, do not dispute or contend with me over waṣiyyah or Imāmah.”

'Alī ibn al-Ḥusayn responded, "Come with me to the Black Stone and we make it arbitrate in this case."

They went to the Black Stone. ‘Alī ibn al-Ḥusayn told Muḥammad ibn al-Ḥanafiyah, “You start and plead to Allah—the Mighty and Majestic—to make the stone speak for you.”

Muhammad engaged in sincere supplication and asked Allah. He then called the stone but it did not respond to him. 'Alī ibn al-Ḥusayn رض then supplicated. The Stone began shaking and almost moved from its place. Allah—the Mighty and Majestic—then made it speak in the clear Arabic language and it said, “O Allah, the wasiyyah and Imāmah is for 'Alī ibn al-Ḥusayn.”¹

They report regarding Mūsā ibn Ja‘far when a dispute over Imāmah arose between him and his brother ‘Abd Allāh—the eldest son of Ja‘far:

¹ *Al-Uṣūl min al-Kāfi*, chapter on what differentiates between a genuine and fake claimant in the matter of *Imāmah*, 1/348; *A'lām al-Warā*, pg. 258-259.

أمر موسى بجمع حطب في وسط الدار وأرسل إلى أخيه عبد الله يسأله أن يصير إليه فلما صار إليه ومع موسى جماعة من الإمامية فلما جلس موسى أمر بطرح النار في الحطب فاحتراق ولا يعلم الناس السبب فيه حتى صار الحطب كله حمراً ثم قام موسى وجلس بشيابه في وسط النار وأقبل يحدث الناس ساعة ثم قام ففمض ثوبه ورجع إلى المجلس فقال لأخيه عبد الله إن كنت تزعم أنك الإمام بعد أبيك فاجلس في ذلك المجلس

Mūsā issued a command to gather firewood in the middle of the house and sent a request to his brother ‘Abd Allāh to come to him. The latter arrived and a group of Imāmiyyah were with Mūsā. After Mūsā sat down, he instructed the firewood be lit. The wood burnt—and people were unaware of the reason for this—until it turned into live embers. Mūsā then stood up and sat with his clothes in the middle of the fire and began speaking to the people for a while. He then stood up and dusted off his clothes and returned to his seat after which he told his brother, ‘Abd Allāh, “If you think you are the Imām after your father, then sit in that spot [of the fire].”¹

Al-Kulaynī relates another incident to establish the Imāmah of Mūsā ibn Ja‘far and him being more deserving of it than ‘Abd Allāh, Ismā‘īl, and his other elder brothers.

أن شخصاً جاء إلى موسى بن جعفر فسأله عن الإمام من هو فقال إن أخبرتك قبل قال بلى جعلت فداك قال أنا هو قال فشيء أستدل به قال اذهب إلى تلك الشجرة وأشار بيده إلى أم غيلان فقل لها يقول لك موسى بن جعفر أقبلي قال فأبىتها فرأيتها والله تخد الأرض خدّا حتى وقفت بين يديه ثم وأشار إليها فرجعت

¹ *Kashf al-Ghumma*, 3/37.

A man came to Mūsā ibn Ja‘far and asked him who the Imām was. He said, “If I inform you, will you accept?”

“Yes,” said the man, “may I be sacrificed for you.”

Mūsā stated, “I am the Imām.”

“What may I use as proof,” asked the man.

He said, “Go to that tree—and he indicated to a gum tree—and tell it that Mūsā ibn Ja‘far instructs you to come.”

He continues: I came to it and saw it, by Allah, cleaving the earth until it stopped before him. He then indicated to it and it returned.¹

Similarly, they establish the Imāmah of Muḥammad ibn ‘Alī al-Riḍā:

أَنَّهُ جَاءَ إِلَيْهِ شَخْصٌ فَقَالَ وَاللَّهِ إِنِّي أَرِيدُ أَنْ أَسْأَلَكَ مَسْأَلَةً وَأَنِّي وَاللَّهِ لَأُسْتَحِيَّ مِنْ ذَلِكَ فَقَالَ لِي أَنَا أَخْبُرُكَ قَبْلَ أَنْ تَسْأَلَنِي تَسْأَلَنِي عَنِ الْإِمَامِ فَقُلْتُ هُوَ وَاللَّهِ هَذَا فَقَالَ أَنَا هُوَ فَقُلْتُ عَلَامَةٌ فَكَانَ فِي يَدِهِ عَصَمٌ فَنَطَقَتْ وَقَالَتْ إِنَّ مَوْلَايِ إِمَامُ هَذَا الزَّمَانِ وَهُوَ الْحَجَةُ

An individual approached him saying, “By Allah, I intend asking you about an aspect, but by Allah, I am embarrassed to.”

He told me, “I will inform you before you ask me. You are enquiring about the Imām?”

“Yes,” replied the man, “by Allah, it is this.”

Muḥammad explained, “I am the Imām.”

The man asked for a sign. He [Muḥammad] had a staff in his

¹ *Al-Uṣūl min al-Kāfi*, 1/253; *Aḥlām al-Warā*, pg. 302.

hand which spoke saying, “Certainly, my master is the Imām of the time and he is the authority.”¹

In this manner, they contradicted their fundamentals and principles of Imāmah only being established through appointment and instruction and the Imām being appointed and instructed by the Imām before him. If the above was true, their Imāms would not differ and no disagreement would occur between them. However, according to their reports, due to the non-existence of appointment, wasiyyah, and instruction and it not being common even among the sons of one father, [disagreement did occur]. Otherwise, they would not be compelled to fabricate these stories.

This is from an angle. From another angle, the very appointment which they stipulated as confirmation for their Imāms’ Imāmah is nothing but a claim unsupported by any convincing proof. Ibn Ḥazm writes in *al-Faṣl* in refutation of the Shī‘ah claiming appointment:

إن عدمة احتجاجكم في إيجاب إمامتكم التي تدعى بها جميع فرقكم إنما هي وجهان فقط أحدهما النص عليه باسمه والثاني شدة الفاقة إليه في بيان الشريعة إذ علمها عنده لا عند غيره ولا مزيد فأخبروني بأي شيء صار محمد بن علي بن الحسين أولى بالإمامية من إخوته زيد وعمر وعبد الله وعلي والحسين فإن أدعوا نصاً من أبيه عليه أو من النبي صلى الله عليه وسلم أنه الباقي لم يكن ذلك بيدع من كذبهم ولم يكونوا أولى بتلك الدعوى من الكيسانية في دعواهم النص على ابن الحنفية وإن أدعوا أنه كان أفضل من إخوته كانت أيضاً دعوى بلا برهان والفضل لا يقطع على ما عند الله عز وجل فيه بما ييدو من الإنسان فقد يكون باطنها خلاف ظاهره وكذلك يسألون أيضاً ما

¹ *Al-Uṣūl min al-Kāfi*, 1/353.

الذي جعل موسى بن جعفر أولى بالإماماة من أخيه محمد أو إسحاق أو علي فلا يجدون إلى غير الدعوى سبلاً وكذلك أيضاً يسألون ما الذي خص عليٰ بن موسى بالإماماة دون إخوته وهم سبعة عشر ذكراً فلا يجدون شيئاً غير الدعوى وكذلك يسألون ما الذي جعل محمد بن علي بن موسى أولى بالإماماة من أخيه علي بن علي وما الذي جعل علي بن محمد أولى بالإماماة من أخيه موسى بن محمد وما الذي جعل الحسن بن علي بن محمد بن علي بن موسى أحق بالإماماة من أخيه جعفر بن علي فهل ها هنا شيء غير الدعوى الكاذبة الذي لا حياء لصاحبها والتي لو ادعى مثلها مدع للحسن بن الحسن أو لعبد الله بن الحسن أو لأخيه الحسن بن الحسن أو لابن أخيه علي بن الحسن أو لمحمد بن عبد الله القائم بالمدينة أو لأخيه إبراهيم أو لرجل من ولد العباس أو منبني أمية أو من أي قوم من الناس كان لساواهم في الحماقة ومثل هذا لا يشغله من له مسكة من عقل أو منحة من دين ولو قلت أو رقعة من الحياء فبطل وجه النص

Your main evidence to oblige *Imāmah*, all of your sects claim, is either one of two. One is appointment by name and the second is the severe need for him in explaining the *Shari'ah* as its knowledge is by him and no one else. There are no other reasons.

So, tell me, what makes Muḥammad ibn ‘Alī ibn al-Ḥusayn more entitled to *Imāmah* than his brothers, Zayd, ‘Umar, ‘Abd Allāh, ‘Alī, and Ḥusayn? If they claim appointment from his father or from the Nabī ﷺ that it is al-Bāqir, this will be nothing new to their falsehood and they will not be more deserving of this claim than the *Kaysāniyyah* in claiming Ibn al-Ḥanafiyyah's appointment. If they claim that he was more superior to his brothers, this would also be a claim devoid of proof. Superiority is not determined as to what is in the sight of Allah—the Mighty

and Majestic—by that which is apparent to man, as someone’s internal might contradict his external.

Similarly, they may be questioned as to what made Mūsā ibn Ja‘far more deserving of Imāmah than his brothers: Muḥammad, Ishāq, and ‘Alī? They find no answer besides empty claims. They are also questioned why ‘Alī ibn Mūsā is specified for Imāmah to the exclusion of his brothers, who are 17 males and they find no answer besides a baseless claim. They are questioned as to what makes Muḥammad ibn ‘Alī ibn Mūsā more deserving of Imāmah than his brother ‘Alī ibn ‘Alī and what makes ‘Alī ibn Muḥammad more deserving of Imāmah than his brother Mūsā ibn Muḥammad and what makes Ḥasan ibn ‘Alī ibn Muḥammad ibn ‘Alī ibn Mūsā more deserving of Imāmah than his brother Ja‘far ibn ‘Alī. Do they possess anything besides false claims made by one with no shame? Had someone made the same claim for Ḥasan ibn al-Ḥasan, ‘Abd Allāh ibn al-Ḥasan, his brother Ḥasan ibn al-Ḥasan, his nephew ‘Alī ibn al-Ḥasan, Muḥammad ibn ‘Abd Allāh who resides in Madīnah, his brother Ibrāhīm, or any male from the offspring of ‘Abbās or from the Banū Umayyah or from any tribe—they would equal them in foolishness. No one who has any speck of intelligence, any blessing of religion, or any trace of shame involves himself in this drivel. Hence, the appointment argument is falsified.¹

Additional Characteristics of the Imām

Besides this, the Imāmiyyah or Ithnā ‘Ashariyyah or Ja‘fariyyah or Rawāfiḍ—as Allah named them—claim that the Imām is infallible from errors, assigned from the side of Allah—the Mighty and Majestic—and he does not have the Bay‘ah of anyone around his neck.

1 *Al-Faṣl fī al-Milal wa al-Ahwā’ wa al-Nihāl*, 4/102-103.

As regards him being infallible from the side of Allah—the Mighty and Majestic—none of their books discussing Imāmah fail to mention this. This is so common; it needs no reference or source.

As regards the Imām not being bound by the Bay‘ah of anyone, al-Kulaynī reports that Hishām ibn Sālim entered the presence of Mūsā ibn Ja‘far after the demise of his father while the former was crying, confused, and unsure as to where to turn and who to turn to ... the Murji‘ah, the Qadariyyah, the Zaydiyyah, the Mu‘tazilah, or the Khawārij?

Hishām sighed, “May I be sacrificed for you. Who is our Imām after him?”

Mūsā replied, “If Allah wills, He will favour you with guidance.”

I said, “May I be sacrificed for you. Are you the Imām?”

He said, “I do not say that.”

I said to myself, “I have not mastered the manner of asking.”

I then said to him, “May I be sacrificed for you. Do you have an Imām?”

He replied in the negative.

Something seized me, which no one besides Allah—the Mighty and Majestic—knows, out of honour and awe for him more than what would seize me when I would enter the presence of his father.¹

¹ *Al-Uṣūl min al-Kāfi*, book on authority, chapter on what differentiates between the call of truth and falsehood in the matter of Imāmah, 1/351-352.

A similar report appears in many Shī‘ī books that the Imām cannot be a valid Imām while he has the Bay‘ah of anyone around his neck.

To conclude the discussion and complete the benefit, we take a brief glance at these three qualities and inseparable attributes of Imāmah in order for the discussion to encompass all significant angles of the research.

Infallibility

They determined it an inseparable quality and special characteristic of the Imām. They alleged it in support of their Imāms’ Imāmah and that no one besides them was infallible.¹

This is not established for them either. Their conditions and statements bear testimony to this. ‘Alī رَضِيَ اللَّهُ عَنْهُ—the first infallible Imām according to the Shī‘ah—had a dispute with his eldest son Ḥasan al-Sibṭ—the second infallible Imām according to them—over the issue of him accepting the Bay‘ah from people after the martyrdom of Sayyidunā ‘Uthmān Dhū al-Nūrāyn رَضِيَ اللَّهُ عَنْهُ. Similarly, Ḥasan رَضِيَ اللَّهُ عَنْهُ differed with him over him departing to fight those demanding vengeance for ‘Uthmān رَضِيَ اللَّهُ عَنْهُ—mention of which was made in Chapter Two of this treatise. This necessitates one being correct and the other incorrect, i.e., either the first Imām, ‘Alī, or the second Imām, Ḥasan. One had a certain view while the other viewed the opposite. This demands one being right and the other being wrong.

Then, history testifies that ‘Alī رَضِيَ اللَّهُ عَنْهُ determined Ḥasan’s رَضِيَ اللَّهُ عَنْهُ view correct after the catastrophe of Jamal. He regretted not practicing upon Ḥasan’s رَضِيَ اللَّهُ عَنْهُ view.

¹ *Minhāj al-Karāmah*, pg. 71.

Secondly, 'Alī رَضِيَ اللَّهُ عَنْهُ acknowledged the occurrence of an error and the potential of him falling prey to it. He said:

لَا تَكْفُوا عَنْ مَقَالَةِ بِحْقٍ أَوْ مَشْوِرَةٍ بَعْدَ فَإِنِّي لَسْتُ آمِنًا أَنْ أَخْطُى

Do not stop speaking the truth or advising justice as I am not exempt from error.¹

Thirdly, the historians document that when Ḥasan رَضِيَ اللَّهُ عَنْهُ desired reconciling with Mu'āwiyah رَضِيَ اللَّهُ عَنْهُ, his brother Ḥusayn رَضِيَ اللَّهُ عَنْهُ—along with others—opposed him. Both of them are infallible Imāms according to the Shī'ah. Ḥasan رَضِيَ اللَّهُ عَنْهُ did not consider Ḥusayn's view and reconciled with Mu'āwiyah رَضِيَ اللَّهُ عَنْهُ. Ḥusayn expressed displeasure at Ḥasan's reconciliation with Mu'āwiyah and said:

لَوْ جَزَ أَنْفِي كَانَ أَحَبُّ إِلَيِّي مِمَّا فَعَلَهُ أَخِي

The severing of my nose is more beloved to me than what my brother did.²

Evidently, one of them is correct while the other is incorrect.

Examples like these are plenty.

Divine Appointment

Regarding his appointment from the side of Allah, this is also a claim bereft of proof and for which Allah revealed no authority. Everyone can claim that Allah appointed him—so long as revelation has terminated and Jibrīl's descent to anyone is blocked.

1 *Al-Uṣūl min al-Kāfi*, quoting from Muhsin al-Amīn: *A'yān al-Shī'ah*, 1/136.

2 *A'yān al-Shī'ah*, 1/65, first section.

Not pledging allegiance prior

As regards being an Imām on condition that no Imām's Bay'ah is around his neck, this did not materialise for any of the Imāms of the Shī'ah from 'Alī رَضِيَ اللَّهُ عَنْهُ to Hasan al-'Askarī. O Allah! Unless it is claimed for the alleged non-existent man who was not born. History confirms, and the books of the Shī'ah corroborate, that each of them pledged allegiance to the Khulafā' of their era.

The first infallible Imām according to the Shī'ah, 'Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ pledged allegiance to Abū Bakr, 'Umar, and 'Uthmān رَضِيَ اللَّهُ عَنْهُ.¹ Hasan رَضِيَ اللَّهُ عَنْهُ pledged allegiance to Mu'āwiyah رَضِيَ اللَّهُ عَنْهُ.² Husayn, the third infallible Imām, also pledged allegiance to him.³ 'Alī ibn al-Husayn—the fourth infallible Imām according to the Shī'ah—pledged allegiance to Yazīd and attested to being submissive to him, according to the Shī'ī version.⁴ And the list goes on.

This is the reality of the conditions the Shī'ah stipulated for their Imāms. They are lacking in their Imāms by their own acknowledgement and affirmed in their own books.

Why did they Obligate the Imāmah of their Imāms?

The Shī'ah claim: Imāmah is compulsory. It is general leadership in religious and worldly matters for one individual as the representative

1 For detailed explicit texts confirming this from the books of the Shī'ah, study our book: *Shī'ah wa Ahl al-Bayt*, Lahore print, Pakistan. [This book has been translated into English and is accessible with the following link, <https://mahajjah.com/the-shia-and-the-ahlul-bayt>.]

2 *Murūj al-Dhahab*, 2/431; *Rijāl al-Kashshī*, pg. 102.

3 *Rijāl al-Kashshī*, pg. 102.

4 *Al-Kāfi*, 8/234-235.

of the Nabī ﷺ. It is compulsory due to benevolence. And benevolence is necessary as appeared previously in Nubuwwah. It is only benevolence because when people have a leader who is obeyed and guided, he prevents the oppressor from oppression, urges them onto goodness, and prevents them from evil. This is closer to goodness and righteousness and further from corruption. And that is the essence of benevolence. The proof supporting the necessity of Nubuwwah supports the necessity of Imāmah.¹

Sayyid al-Zayn says:

أما الإمامة فهي واجبة لأن الإمام نائب عن النبي صلى الله عليه وآله وسلم في حفظ الشرع الإسلامي وتيسير المسلمين على طريقه القويم وفي حفظ وحراسة الأحكام عن الزيادة والنقصان والإمام موضع للمشكّل من الآيات والأحاديث ومفسر للمجمل والمتّشابه ومميّز للناسخ من المنسوخ

Imāmah is compulsory because the Imām is the representative of the Nabī ﷺ in protecting the Islamic Sharī'ah, facilitating Muslims to tread its sound path, and protecting and defending the rulings from addition and subtraction. The Imām will explain complex verses and ahādīth and commentate on the *mujmal* (condensed) and *mutashābih* (not clearly intelligible), as well as determine relevant from abrogated.²

Al-Hillī says:

إن الإمام يجب أن يكون حافظاً للشرع لانقطاع الوحي بموت النبي صلى الله عليه وآله وقصور الكتاب والسنة عن تفاصيل أحكام الجزئيات

1 *A'yān al-Shī'ah*, 1/65, first section.

2 *Al-Shī'ah fī al-Tārīkh*, pg. 44-45.

الواقعة إلى يوم القيمة فلا بد من إمام منصوب من الله تعالى وحاجة العالم داعية إليه ولا مفسدة فيه فيجب نصبه وأما الحاجة ظاهرة أيضاً لما بيناه من وقوع التنازع بين العالم وأما انتفاء المفسدة ظاهر أيضاً لأن المفسدة لازمة لعدمه وأما وجوب نصبه فلأن عند ثبوت القدرة والداعي وانتفاء الصارف يجب الفعل

It is compulsory for the *Imām* to be a protector of the *Shārī'ah* due to the termination of revelation with the *Nabī's* ﷺ demise and the insufficiency of the *Qur'ān* and *Sunnah* of minor details of verdicts to take place till the Day of *Qiyāmah*. Therefore, it is incumbent for an *Imām* appointed by Allah *سُبْحَانَهُ وَتَعَالَى*. Moreover, the need of the world demands this and there is no corruption in it, hence his appointment is incumbent.

The need is apparent as well due to what we mentioned of disagreements taking place in the world. The negation of corruption is also apparent as corruption spoils stability. As regards the necessity of his appointment: when there is ability, the demand for it, and the non-existence of anything to divert it, it is incumbent to implement.¹

They made these statements to establish the *Imāmah* of their *Imāms* whereas the reasons, motives, and causes which they presented for the incumbency of *Imāmah* are the very reasons to reject the *Imāmah* of majority of their *Imāms*. In fact, the *Imāmah* of all of them besides 'Alī *رَضِيَ اللَّهُ عَنْهُ* in the sense that the twelve alleged *Imāms* did not own general leadership in religious and worldly matters and did not have the capacity to prevent the oppressor from his oppression and urge people on to righteousness and prevent them from evil—according to *Shī'ī*

1 *Minhāj al-Karāmah*, pg.72-73.

narrations. Not one of them was produced on the sound view. Even if their *Wilāyah* (leadership) is hypothetically accepted, they were not dominant out of fear for their own security and well-being, forget the protection of the Islamic *Sharī'ah* and safeguarding the rulings from addition or subtraction. Others like the tenth and eleventh *Imāms* were small children; their fathers needed to appoint guardians over them as well as their wealth and belongings until they reach maturity as they had not the power to protect the estate and inheritance of their fathers. One who cannot protect his inheritance, wealth, and worldly interests is all the more not capable of protecting the religious and worldly affairs of others.

Moreover, it is founded in *Shī'ī* books that their *Imāms* would pass verdicts even to their close associates and partisans contrary to what Allah revealed and Rasūlullāh ﷺ stated, and contrary to what they themselves understood as correct just to protect their lives—as was highlighted before from Ja'far and his father al-Bāqir. (Many a times, they would permit ḥarām and prohibit ḥalāl for this reason.) Al-Kulaynī reported in his *al-Kāfi* from Mūsā ibn Ashyam who said:

كنت عند أبي عبد الله عليه السلام فسأله رجل عن آية من كتاب الله عز وجل فأخبره بها ثم دخل عليه داخل فسأله عن تلك الآية فأخبره بخلاف ما أخبر الأول فدخلني من ذلك ما شاء الله حتى كان قلبي يشرح بالسماكين فقلت في نفسي تركت أبا قنادة بالشام لا يخطيء في الواو وشبهه وجئت إلى هذا يخطيء هذا الخطأ كله فيينا أنا كذلك إذا دخل آخر فسأله عن تلك الآية فأخبره بخلاف ما أخبرني وأخبر صاحبي

I was present by Abū 'Abd Allāh رحمه الله. A man asked him about one verse of the Book of Allah—the Mighty and Majestic—and he answered him. Another entered and asked him about the same

verse yet he answered differently to the first. This caused doubts to enter my heart to the extent that it was as if my heart was sliced with knives. I said to myself, “I left Abū Qatādah in Shām. He would not make a mistake even in a wāw or the like and I came to this man who makes such blatant blunders.” While in thought, another entered and asked him about the same verse and he answered differently to what he answered the first two.¹

He reports from Muḥammad ibn Muslim who reports:

دخلت على أبي عبد الله عليه السلام وعنده أبو حنيفة فقلت له جعلت فداك رأيت رؤيا عجيبة فقال لي يا ابن مسلم هاتها فإن العالم بها جالس وأوْمًا بيده إلى أبي حنيفة قال فقلت رأيت كأني دخلت داري وإذا أهلي قد خرجت علي فكسرت جوزا كثيرا ونشرته علي فتعجبت من هذه الرؤيا فقال أبو حنيفة أنت رجل تخاصم وتجادل ل تماما في مواريث أهلك فبعد نصب شديد تناول حاجتك منها إن شاء الله فقال أبو عبد الله عليه السلام أصبت والله يا أبي حنيفة قال ثم خرج أبو حنيفة من عنده فقلت جعلت فداك إني كرهت تعبير هذا الناصلب فقال يا ابن مسلم لا يسُوك الله فما يواطئ تعبيرهم ولا تعبيرنا تعبيرهم وليس التعبير كما عبره قال فقلت له جعلت فداك فقولك أصبت وتحلف عليه وهو مخطئ قال نعم حلفت عليه أنه أصحاب الخطأ

I entered the presence of Abū ‘Abd Allah عَلَيْهِ الْأَنْعَامُ while Abū Ḥanīfah was by him. I submitted, “May I be sacrificed for you. I saw an amazing dream.”

He said to me, “O Ibn Muslim, relate it as one knowledgeable of it is seated,” gesturing with his hand to Abū Ḥanīfah.

1 Al-Ūṣūl min al-Kāfi, 1/66.

I said, “I saw as if I entered my house and suddenly my family left towards me. They broke many walnuts and threw them at me. I am amazed at this dream.”

Abū Ḥanīfah said, “You are a man who is quarrelling and contending mean people over the inheritance of your family. After much strain, you will attain your need from it, Allah willing.”

Abū ‘Abd Allah عَبْدَ اللَّهِ عَنْ بَيْنَ الْكَلَمَنَى commented, “You are correct, by Allah, O Abū Ḥanīfah.”

Abū Ḥanīfah then left his presence.

I said, “May I be sacrificed for you. I dislike the interpretation of this Nāṣibī.”

He commented, “O Ibn Muslim, may Allah not sadden you. Their interpretation does not match ours and ours does not match theirs. The interpretation is not as he interpreted.”

I submitted, “May I be sacrificed for you. You told him that he was correct and swore by oath, yet he was incorrect?”

He explained, “Yes, I swore on oath against him that he was correct in erring.”¹

Finally, we relate what we related previously. Al-Kulaynī narrates:

عَنْ زَرَارَةَ بْنِ أَعْيَنِ عَنْ أَبِي جَعْفَرِ عَلَيْهِ السَّلَامُ قَالَ سَأَلَتْهُ عَنْ مَسْأَلَةٍ فَأَجَابَنِي ثُمَّ جَاءَهُ رَجُلٌ فَسَأَلَهُ عَنْهَا فَأَجَابَهُ بِخَلْفِ مَا أَجَابَنِي ثُمَّ جَاءَ رَجُلٌ آخَرُ فَأَجَابَهُ بِخَلْفِ مَا أَجَابَنِي وَأَجَابَ صَاحِبَيِّ فَلَمَّا خَرَجَ الرِّجَالُ

¹ *Kitāb al-Rawdah min al-Kāfi*, 8/252.

قلت يا ابن رسول الله رجالان من أهل العراق من شيعتكم قدما يسألان فأجبت كل واحد منهمما بغير ما أجبت به صاحبه فقال يا زارة إن هذا خير لنا وأبقى لنا ولكم ولو اجتمعتم على أمر واحد لصدىقكم الناس علينا ولكن أقل لبقائنا وبقائكم قال ثم قلت لأبي عبد الله عليه السلام شيعتكم لو حملتموهم على الأسنة أو على النار لمضوا وهم يخرجون من عندكم مختلفين قال فأجابني بمثل جواب أبيه

Zurārah ibn A‘yan reports about Abū Ja‘far عليه السلام: I asked him about an issue and he answered me. Another man came to him and asked him about it and he answered him differently. Another came and he answered differently to the first two answers. After the two men left, I said, “O son of the Messenger of Allah, two men from Iraq from your partisans came and asked and you answered each differently?”

He explained, “O Zurārah, this is indeed far better for us and will keep you and me around longer. If you all had to unite on one thing, the people would have not spared you and our stay here would be shortened.”

I then asked Abū ‘Abd Allāh رضي الله عنه, “Your partisans, if you were to place them before spears or fire they would oblige, yet they leave your company differing with each other?”

He answered me just as his father answered me.¹

Can it be declared about such people that they are defending and protecting the rulings from addition and subtraction? Furthermore, others like Ḥasan رضي الله عنه relinquished worldly leadership publicly and openly, to the dismay of the rejectors, and handed over his and other’s

¹ *Al-Ūṣūl min al-Kāfi*, book on knowledge, chapter on discrepancy in ḥadīth, 1/65.

worldly affairs. Some of them acknowledged being the servants of others according to Shī‘ī narrations from ‘Alī ibn al-Ḥusayn titled Zayn al-‘Ābidīn. Some of them did not attain worldly leadership despite their effort and struggle to acquire the same like Ḥusayn al-Sibṭ رَحْمَةً لِلَّهِ عَزَّوَجَلَّ according to clear Shī‘ī texts. This is the reality of their belief in Imāmah and its compulsion. Ibn Ḥazm comments:

وأما وجه الحاجة إلى الإمامة في بيان الشريعة فما ظهر قط من أكثر أئمتهم بيان لشيء مما اختلف فيه الناس وما بأيديهم من ذلك شيء إلا دعاوى مفعولة قد اختلفوا أيضاً فيها كما اختلف غيرهم من الفرق سواء إلا أنهم أسوأ حالاً من غيرهم لأن كل من قلد إنساناً كأصحاب أبي حنيفة لأبي حنيفة وأصحاب مالك لمالك وأصحاب الشافعى للشافعى وأصحاب أحمد لأحمد فإن لهؤلاء المذكورين أصحاباً مشاهير نقلت عنهم أقوال أصحابهم ونقلوها هم عنه ولا سبيل إلى اتصال خبر عندهم ظاهر مكشوف يضطر الخصم إلى أن هذا قول موسى بن جعفر ولا أنه قول علي بن موسى ولا أنه قول محمد بن علي بن موسى ولا أنه قول علي بن محمد ولا أنه قول الحسن بن علي وأما من بعد الحسن بن علي فعدم بالكلية وحماقة ظاهرة وأما من قبل موسى بن جعفر فلو جمع كل ما روى في الفقه عن الحسن والحسين رضي الله عنهم لما بلغ عشر أوراق فما ترى المصلحة التي يدعونها في إمامهم ظهرت ولا نفع الله تعالى بها قط في علم ولا عمل لا عندهم ولا عند غيرهم ولا ظهر منهم بعد الحسين رضي الله عنه من هؤلاء الذين سموا أحد ولا أمر إلى الإمامية القائلين بأن الدين عند أئمتهم فما رأينا إلا دعاوى باردة وأراء فاسدة كأسخف ما يكون من الأقوال ولا يخلو هؤلاء الأئمة الذين يذكرون من أن يكونوا مأمورين بالسكتوت أو مفسوحاً لهم فيه فإن يكونوا مأمورين بالسكتوت فقد أبيح للناس البقاء في الضلال وسقطت

الحجّة في الديانة عن جميع الناس وبطل الدين ولم يلزم فرض الإسلام وهذا كفر مجرد وهم لا يقولون بهذا أو يكونوا مأمورين بالكلام والبيان فقد عصوا الله إذ سكتوا وبطلت إمامتهم وقد لجأ بعضهم إذ سئلوا عن صحة دعوائهم في الأئمة إلى أن ادعوا الإلهام في ذلك فإذا قد صاروا إلى هذا الشغب فإنه لا يضيق عن أحد من الناس ولا يعجز خصومهم عن أن يدعوا أنهم ألهموا بطلان دعوائهم ثم أن بعض أئمتهم المذكورون مات أبوه وهو ابن ثلث سنين فنسلّهم من أين علم هذا الصغير جميع علوم الشريعة وقد عدم توقيف أبيه له عليها لصغره فلم يبق إلا أن يدعوا له الوحي فهذه نبوة وكفر صريح

With regards the reason for the need of *Imāmah* in explaining the *Shari'ah*. Explanation of any aspect in which people differed was never ever forthcoming from majority of their *Imāms*. They possessed nothing of this except fabricated claims in which they differed as well, just as other sects differed equally. Save, they are worse than others since whoever follows a human like the followers of *Abū Ḥanīfah*, the followers of *Mālik*, the followers of *al-Shāfi'ī*, and the followers of *Aḥmad*—these luminaries had many famous students who related from them the views of their *Imāms* and this chain continued. There is no way of linking a piece of information through an obvious, evident, convincing medium to *Mūsā ibn Ja'far*, *'Alī ibn Mūsā*, *Muhammad ibn 'Alī ibn Mūsā*, *'Alī ibn Muhammad*, or *Ḥasan ibn 'Alī*. After *Ḥasan ibn 'Alī*, it is non-existent wholly and obvious foolishness.

As regards prior to *Mūsā ibn Ja'far*, if all the jurisprudence narrated from *Ḥasan* and *Ḥusayn* رضي الله عنهما had to be gathered, it would not amount to ten pages. Hence, you do not see the benefit which they claim for their *Imām* becoming manifest, nor did Allah سبحانه وتعالى benefit anyone through it in knowledge or

action, neither according to them nor anyone else. After Ḥusayn
عَلَيْهِ السَّلَامُ, not one of those whom they mentioned rose up, nor did
any of them command righteousness publicly.

We have read about the trait of these deserters who label
themselves Imāmiyyah who propose that religion is by their
Imāms. We only see them as cold claims and invalid views—the
most despicable of statements. Either these Imāms whom they
mention were commanded to remain silent or were allowed
to. If they were commanded to remain silent, then this allows
people to remain in deviation, the authority for religiousness
falls away from all people, the entire religion is false and invalid,
and none of the injunctions of Islam are necessary. This is pure
disbelief and they do not claim this. If they were commanded to
speak and explain, then they disobeyed Allah by keeping silent
and their Imāmah is rendered invalid.

Some of them—when asked about the authenticity of their
claim regarding the Imāms—resorted to claiming inspiration of
the same. When they have stooped to this level, then no one is
compelled and their opponents are not unable to claim that the
falsity of their claim was inspired to them.

Furthermore, one of their Imām's father passed away when he
was only three years old. We ask them: From where did this child
learn all the knowledge of the Sharī'ah since his father could
not possibly teach him due to his infancy? They had no answer
but to claim revelation. This is [claiming] Nubuwwah and is pure
disbelief.¹

¹ *Al-Faṣl fī al-Milal wa al-Ahwā' wa al-Nihāl*, 4/103-104.

The Shaykhiyyah

The Ithnā 'Ashariyyah Shī'ah split into many sects. One of the most significant being the Shaykhiyyah, attributed to Shaykh Aḥmad ibn Zayn al-Dīn al-Āḥsā'ī al-Baḥrānī, born in 1166 AH¹ and died in 1243 AH.²

Al-Khuwānāsārī names him: The voice of the wise divines, the tongue of the experts and masters of 'aqīdah, the brilliance of the era, the philosopher of the epoch, the knower of the secrets of structures and meanings.

He writes in his biography:

لم يعد في هذه الأواخر مثله في المعرفة والفهم والمكرمة والحزم وجودة السليقة وحسن الطريقة وصفاء الحقيقة وكثرة المعنية والعلم بالعربية والأخلاق السنّية والشيم المرضيّة والحكم العلميّة والعملية وحسن التعبير والفصاحة ولطف التقرير والملاحة وخلوص المحبة والوداد لأهل بيت الرسول الأمجاد بحيث يرمي عند بعض أهل الظاهر من علمائنا بالإفراط والغلو مع أنه لا شك من أهل الجلاله والعلو ورد بلاد العجم في أوساط عمره وكان بها في نهاية القرب من ملوكها وأربابها وكان أكثر مقامه فيها بدار العبادة يزد ثم انتقل منها إلى اصبهان وتوقف فيها أيضاً برهة من الزمان ولما أراد أن يرجع إلى أصله الذي كان في وصل الحسين عليه السلام ورد بلدة قرميسين التي هي واقعة في البيين استدعى منه الوقوف بها أميرها العادل الكبير المغوار المغivar محمد علي ميرزا بن السلطان فتح علي شاه قاجار فأجابه إلى ذلك لما استلزم من المصالح أو صرف المهالك إلى أن توفي الوالي المذكور

1 *Dā'irat al-Ma'ārif al-Islāmiyyah al-Urdiyyah*, 2/82, Jāmi'ah Punjab, Pakistan.

2 *Rawdāt al-Jannāt*, 1/94.

في سفر منه إلى حرب بغداد وآل الأمر في تلك المملكة إلى الفتنة والفساد فارتحل منها إلى أرض الحائر الشريف ليصرف فيها بقية عمره الطريف ويجمع أمره على التصنيف والتأليف والقيام بحق التكليف وقد يذكر في حقه أيضاً أنه كان ماهراً في أغلب العلوم بل وافقاً على جملة من الحرف والرسوم وعارفاً بالطب والقراءة والرياضي والنجوم ومدعياً لعلم الصنعة والأعداد والطلسمات ونظائرها من الأمر المكتوم

In this belated age, he is unmatched in recognition, understanding, noble deeds, prudence, excellent disposition, magnificent style, purity of the reality, abundance of meaning, knowledge of Arabic, sublime character, pleasant behaviour, knowledgeable and practicable judgement, beautiful interpretation, eloquence, graceful and captivating lectures, sincere love and affection towards the honourable household of the Messenger, and in the position to be criticised of radicalism and extremism by some scholars of the external: despite him being undoubtedly from the men of augustness and loftiness.

He came to the lands of the non-Arabs during his middle age. He lived there in close proximity to the kings and rulers. He lived mostly in Dār al-‘Ibādah, Yazd. He then moved to Aṣbahān where he stayed for a short time.

When he intended to return to his homeland which was at the juncture of Ḥusayn رضي الله عنه and he arrived at the city of Qirmīṣīn, which is situated in al-Bīn, the chief of the area—the just, the great, the audacious, the enthusiastic, Muḥammad ‘Alī Mīrzā ibn al-Sultān Fath ‘Alī Shāh Qājār—requested him to stay on until the said leader died on a travel to battle Baghdaḍ. The matter in that kingdom returned to corruption and anarchy.

He then travelled to the blessed land of Ḥā'ir to spend the rest of his rare life there and dedicate himself to authoring books and writing and maintaining the right of responsibility.

It is mentioned in his favour that he was a master in majority of the sciences. In fact, he was aware of a number of professions and occupations, knowledgeable of medicine, reading, mathematics, and astronomy, and claimant of the knowledge of craft and technical skill, drafting, charms, and secret matters like it.¹

It is recorded that he authored close to a hundred books.² Some mention more than this.³

His student, Sayyid Kāzim al-Rushtī mentioned about him:

إِنْ مَوْلَانَا رَأَى الْأَمَامَ الْحَسَنَ عَلَيْهِ السَّلَامُ ذَاتَ لَيْلَةٍ وَضَعَ لِسانَهُ الْمَقْدَسَ فِي فَمِهِ فَمِنْ رِيقَهُ الْمَقْدَسِ وَمَعْوِنَهُ اللَّهُ تَعَلَّمُ الْعِلُومَ وَكَانَ فِي فَمِهِ كَطْعَمُ السُّكَرِ وَأَحْلَى مِنَ الْعَسْلِ وَأَطْيَبُ مِنَ رَائِحَةِ الْمَسْكِ وَلَمَّا اسْتِيقَظَ أَصْبَحَ فِي خَاصَّتِهِ مَحَاطًا بِأَنْوَارِ مَعْرِفَةِ اللَّهِ طَافِحًا بِأَفْضَالِهِ مُنْفَصِلًا عَنْ كُلِّ مَا هُوَ مُغَايِرٌ لِلَّهِ وَزَادَ اعْتِقَادُهُ فِي اللَّهِ فِي نَفْسِ الْوَقْتِ الَّذِي ظَهَرَ فِي إِسْتِسْلَامِهِ لِإِرَادَةِ الْعُلَيِّ وَبِسَبِيلِ ازْدِيَادِ شُوَقَّهُ وَالرَّغْبَةِ الشَّدِيدَةِ الَّتِي اسْتَوْلَتَ عَلَى قَلْبِهِ نَسِيَ الْأَكْلَ وَاللِّبَسَ إِلَّا مَا يَسِّدُ بِهِ حَاجَتُهُ الْمُضْرُورِيَّةُ

Certainly, our Mawlānā saw Imām Ḥasan عليه السلام one night placing his pure tongue in his mouth. From his pure saliva and the assistance of Allah, he learnt the sciences. It tasted like sugar in his mouth, sweeter than honey and more fragrant than musk. When he woke up, the depths of his heart were enveloped with

1 Rawḍāt al-Jannāt, 1/88-91.

2 Dā'irat al-Ma'ārif al-Islāmiyyah, Urdu, 2/83.

3 Ḥājī Muḥammad Karīm Khān: *Hidāyat al-Ṭālibīn*.

the brilliant rays of the recognition of Allah, overflowing with his graces, detached from everything in polarity with Allah. His belief in Allah increased spontaneously when his submission to the intention of 'Alī was manifested. Due to the increase of his enthusiasm and passionate desire which shrouded his heart, he forgot to eat and clothe himself, except with the little that satiated his minimum need.¹

Al-Aḥsā'ī, besides the books and works, had lessons in Karbalā', Ṭūs, and other Shī'ī cities wherein he would propagate his ideologies, beliefs, and thoughts. He would say:

إِنَّ اللَّهَ تَجْلِي فِي عَلِيٍّ وَفِي أَوْلَادِهِ الْأَحَدِ عَشَرِ وَإِنَّهُمْ مَظَاهِرُ اللَّهِ
وَأَصْحَابُ الصَّفَاتِ الْإِلَهِيَّةِ وَالنَّعُوتُ الْرِّبَابِيَّةُ وَهُمْ أَئُمَّةُ الْهُدَىِ مُخْتَلِفُونَ
فِي الصُّورَةِ مُتَفَقُونَ فِي الْحَقِيقَةِ

Allah manifested in 'Alī and his eleven children. They are the manifestations of Allah and possessors of divine attributes and godly characteristics. They are the Imāms of guidance. They differ in form, yet are united in reality.²

He would say:

إِنَّ الْأَئُمَّةَ هُمُ الْعَلَةُ الْمُؤْثِرَةُ فِي وُجُودِ الْمَخْلُوقَاتِ وَهُمْ مَظَاهِرُ الْإِرَادَةِ
الْإِلَهِيَّةِ وَالْمُعْبُرُونَ عَنْ مُشَيَّةِ اللَّهِ وَلَوْلَا هُمْ مَا خَلَقَ اللَّهُ شَيْئًا وَلَذِكْ فَهُمْ
الْغَاِيَةُ مِنَ الْخَلْقِ وَكُلُّ مَا يَفْعَلُهُ اللَّهُ فَهُوَ يَفْعَلُهُ بِرَاسْطُهُمْ وَلَكِنْ لَيْسَ لَهُمْ
مِنْ ذَاتِهِمْ قُوَّةٌ وَهُمْ مُجَرَّدُ وَسَائِطٍ وَلَمَا كَانَتْ ذَاتُ اللَّهِ لَا تَدْرِكُ وَكَانَتْ

1 Al-Zarnadī al-Bahā'ī: *Matāli' al-Anwār*, pg. 3, quoting from the book of Sayyid Kāzīm al-Rashtī: *Dalīl al-Mutahayyirīn wa Irshād al-Mustarshidīn*.

2 English Orientalist Brown: *Muqaddimat Nuqtat al-Kāf*, Persian, Leiden.

لا تحيط بها أفهم جميع المخلوقات فإن الإنسان لا يستطيع معرفتها إلا بتوسط الأئمة الذين هم في الحقيقة محال للذات العلية ومن أخطأ في حقهم أخطأ في حق الله واللوح المحفوظ هو قلب الإمام المحيط بكل السماوات وكل الأرضين والأئمة هم أول المخلوقات والسابقون على كل شيء

The Imāms are the effective cause in the existence of all creations. They are the manifestations of divine decree, the expressers of the will of Allah. Had it not been for them, Allah would not have created anything. Owing to this, they are the objective of creation. Everything that Allah does, He does through their medium. However, they do not have power from themselves. They are mere mediums.

Since the Being of Allah cannot be seen and cannot be encompassed by the comprehensions of the entire creation, man is unable to recognise it except through the medium of the Imāms who are in reality locations of the lofty being. Whoever errs in their right, errs in Allah's right. The Protected Tablet is the heart of the Imām which encompasses all the heaves and all the earths. The Imāms are the first creation and forerunners before everything.¹

Moreover, they believe regarding the alleged twelfth missing Imām:

Firstly, that he died. They would say:

إن المهدى الغائب المتظر ظهوره عند الشيعة هو الآن من سكان العالم
الروحاني غير هذا العالم الذي يسمونه بجابلقاء وجابرساء

1 Ahmad al-Shantāwī: *Dā'irat al-Ma'ārif al-Islāmiyyah*, 14/12, Tehran print.

The *Mahdī*, the absent, whose emergence is awaited by the *Shī'ah* is now among the dwellers of the spiritual realm, not this universe, which they call *Jābalqā'* and *Jābarsā'*.¹

وإن الإمام روحى له الإنداه لما خاف من أعدائه خرج من هذا العالم
ودخل في جنة الهرقلية

The *Imām* is spiritual with a heart. When he feared his enemies, he exited this universe and entered into the paradise of *Hūrqalyā'*.^{2,3}

Secondly, they would claim that the one to return will not be the alleged son of *Ḥasan al-‘Askarī*, but rather someone else in whose body his soul transmigrated, as said:

وسيعود في هذا العالم بصورة شخص من أشخاص هذا العالم يعني
بطريق ولادة عامة الناس

He will soon return to this universe in the form of one individual of this universe, i.e., by the medium of birth of general people.⁴

Thirdly, this individual will be the very same *Imām Muḥammad ibn al-Ḥasan al-‘Askarī*, even though he is born to two new parents:

إنه المهدى بعينه وإن ذلك الجسم اللطيف الروحاني قد ظهر في هذا
الجسم الكثيف المادي

1 Al-Bustānī: *Dā'irat al-Ma'ārif*, 5/26.

2 *Hūrqalyā'* as he claims is an intermediary world between the physical and spiritual worlds.

3 *Al-Kawākib al-Durriyyah*, pg. 20, Persian, Cairo print.

4 *Al-Kawākib al-Durriyyah*, pg. 20.

He is *Mahdī* per se. That spiritual delicate body manifested in this material solid body.¹

Fourthly: the word *Qā’im* is used for him as he is resurrected after dying.

When asked, “Does he stand up from the grave?” He replied, “He stands up from his grave, i.e., his mother’s womb.” He said, “*Jābalsā* and *Jābalqā* are the appointed stations and the awaited area in the sky, not on earth as believed or supposed by majority of people.”²

He would reject the physical return and resurrection altogether as the body is made up of the four elements, and after the soul leaves, the parts and elements disintegrate and no effect of it remains, hence it moves into eternal non-existence.

The thing that remains and returns is the spiritual delicate body, which is the *jawhar al-jawāhir* (essence of all substances) according to him which they called the *Hūraqalyā’ī* body, following early chemical terminologies.

فجوهر الجوهر هو الجسم الهرقلائي الذي يحشر ويعاد والعناصر
الباقية التي هي أعراض ولوائح فهـي تتنـشر وتنـحل وتنـدمـج في أصلـها
كالماء في الماء والطين في الطين والروح البالية أيضاً تـفـنـى وـيـقـى
الجسم الأـصـلـي الذي يـظـهـرـ في عـرـضـ الجـسـمـ منـ الأـبعـادـ الـثـلـاثـةـ

The essence of all substances is the *Hūraqalyā’ī* body which will be resurrected and returned. The remaining elements which are nonessential characteristics and accessories disintegrate,

1 *Dā’irat al-Ma’ārif*, 5/26.

2 *Al-Kawākib*, pg. 20-21.

dissolve, and mix into their origin like water in water and sand in sand. The decayed soul also ceases to exist and the original body remains which will appear in the scope of a body with three dimensions.¹

Among the beliefs he disseminated among people is that the Mahdī will appear and manifest in every place in the form of a man, who will be the perfect believer or *bāb* (opening) or saint; it is necessary to believe in him.

The four pillars which make up the foundation of *dīn* according to them are:

- *Tawhīd* (Oneness of Allah)
- *Nubuwwah* (Prophethood)
- *Imāmah*
- Belief in the perfect man.²

This individual has become incarnate in the era of al-*Aḥsā'ī* in his body. Owing to this, he is called the fourth pillar or the *bāb*. The *bāb* according to him is an individual in whom the soul of the *bāb* has settled, the Mahdī in whom the soul of the Mahdī has settled, and the *Imām* and *Nabī* are the same. Coupled with this, they are diverse in form, unified in reality, as we mentioned earlier as Allah ﷺ manifests in all, with their varying ranks and positions.

1 *Dā'irat al-Ma'ārif al-Islāmiyyah* (Urdu), quoting from the register *Yaghmā* (Persian), no: 162, pg. 82.

2 Jawlad Zayhar: *Dā'irat al-Ma'ārif al-Islāmiyyah Māddah Aḥsā'ī wa al-'Aqīdah wa al-Shari'ah*, pg. 103.

He rejected the physical and spiritual *Mi'rāj* (Ascension). In fact, he claimed that the Messenger of Allah is present in every place at every time. Considering this, there is no meaning for the view that he was on earth and then ascended to the heaven as he is not confined to any place or time. Thus, whoever sees him in the sky sees him while heavenly accessories and characteristics are connected to him.¹

After al-Āḥsā'ī died, his student Sayyid Kāzim al-Rushtī assumed his position and leadership of the Shaykhiyyah in 1242 AH. He treading his path and followed his way. He became the fourth pillar of the Shaykhiyyah, save that he added moistness to the sand by saying:

حل فيه روح الإبواب كما حل في الأحسائي ولكن آن الأوان لانقطاع
الأبواب ومجيء المهدى نفسه

The soul of the *bāb* settled in him just as it settled in al-Āḥsā'ī. However, the time has come for the cessation of *bābs* and the coming of *Mahdī* himself.²

The Shaykhiyyah say:

العالم قديم بالزمان حادث بالذات لأن الأعراض لا يمكن أن توجد
بدون الجوهر والصور لا يمكن أن توجد بدون محلها والأعراض
حادثة زائلة تارة وتندعم تارة تأتي من العدم وتعود إلى العدم أما
الجوهر فليس شيئاً حادثاً زائلاً وعلى هذا فإن المادة في ذاتها حادثة
هي موجودة أبداً في المستقبل لا في الماضي وإنما لكان للحياة الأخرى
نهاية وفنيت الجنة والنار والجنة هي محبة أهل البيت أهل بيت النبي
عليه السلام الأئمة والجنة والنار تحدثان بسبب أفعال الإنسان

1 Abū al-Qāsim Ibrāhīmī Shaykh al-Shaykhiyyah: *Fihrist*, pg. 196, Iran print.

2 *Al-Kawākib*, pg. 24, Persian print.

The earth is eternally pre-existent, recent in being. This is because characteristics are impossible to be found without an essence and images are impossible to be found without an object. Characteristics are new, transitory; they are sometimes existent and sometimes non-existent. They come from non-existence and return to non-existence. Essence on the other hand is not something new, transitory. Owing to this, matter is, in its being, new. It is existent for eternity in the future, not in the past. Otherwise, there would be an end for the other life and Jannah and Hell will cease to exist. Jannah is the love of the Ahl al-Bayt and the Ahl al-Bayt of the Nabī ﷺ are the Imāms. Jannah and Hell come into existence through the effects of the actions of mankind.¹

Al-Khuwānāsārī has spoken of this in his book:

إن تلميذه العزيز وقدوة أرباب الفهم والتمييز بل قرّة عينه الزاهرة
وقوة قلبه الباهرة الفاخرة بل حليفة في شدائده ومحنه ومن كان بمنزلة
القميص على بدنـه أعني السيد الفاضل الجامع البارع الجليل الحازم
سليل الأجلة السادة القادة الأفاحـم الأعظم ابن الأمـير سـيد قـاسم
الحسيني الجيلاني الرشـتي الحاجـ سـيد كاظـم النـائب في الأمـور منـابـه
وإـمام أـصحابـه المـقتـدين بـه بالـحـائـر المـطـهـرـ الشـرـيفـ إـلـى زـمانـاـ هـذا

His notable student, and the leader of the heads of understanding and discernment, in fact the comfort of his radiant eyes, and the strength of his splendid glorious heart, in fact his support in difficult times and hardships, one who is like a shirt for his body—I refer to al-Sayyid, the eminent, the comprehensive, the proficient, the sublime, the resolute, descendent of the luminaries, leaders, chiefs, magnificent and lofty, son of Amīr

1 Ahmad al-Shantāwī: *Dā'irat al-Ma'ārif al-'Arabiyyah*, 14/13, Tehran print.

Sayyid Qāsim al-Ḥusaynī al-Jīlānī al-Rushtī, Ḥājj Sayyid Kāzim—successor to his affairs, leader of his companions, and the one followed in the purified, honoured Ḥā'ir to this time of ours.¹

Al-Rushtī propagated the ideologies of his Shaykh and entered many into his and al-Aḥsā'ī's creed. It turned into a distinct sect to the extent that majority of the Shī'ah of Iran, Arabia, Iraq, Azerbaijan, and Kuwait entered it.² Al-Rushtī then left Muḥammad Karīm Khān al-Kirmānī, son of Ẓāhir al-Dawlah—the ruler of Kirmān—as his successor, and then the son of Muḥammad Karīm Khān, Muḥammad Khān, then his brother Zayn al-Ābidīn, then the son of Zayn al-Ābidīn, Qāsim Khān Ibrāhīmī.

Salubrious to mention is that the bāb to Muḥammad al-Shīrāzī is also one of the students of Sayyid Kāzim al-Rushtī, from those who adhere to the ideologies of the Shaykhiyyah. Whoever accepts his invitation was from the Shaykhiyyah Shī'ah as well.³

Among the wonders is that the general Ithnā 'Ashariyyah Shī'ah in Pakistan and India believe in the same beliefs peddled by al-Aḥsā'ī and al-Rushtī even though they do not ascribe themselves to the Shaykhiyyah. They are Shaykhiyyah in belief and some of their scholars openly declare that they hold the beliefs of the Shaykhiyyah. They opened many centers in various cities. In Pakistan, they have a huge centre in Multan and Karachi. Majority of the aid and funding in the form of books and money comes to them from Kuwait.

1 *Rawḍāt al-Jannāt*, 1/92.

2 *Fihrist*, 1/217.

3 *Al-Bābiyyah*, Idārah Tarjumān al-Sunnah print, Lahore, Pakistan; *al-Bahā'iyyah*, Pakistan print.

We suffice on this amount in explaining the Shaykhiyyah while we have the intention of preparing a separate book, be it in the distant future, Allah willing, on this sect as its fame is widespread and its adherents have increased among the Shī'ah.

The Nūrbakhshiyyah

There is another sect found in the valleys of the Himalaya, Kohistan, and Baltistan adjacent to the China border who claim to be Ithnā 'Ashariyyah Shī'ah, one of their sects. They call themselves Shī'ah Nūrbakhshiyyah, attribution to Muḥammad Nūrbakhsh Qūhistānī, born in 795 AH.

They say that he was born in Qāwīn, a district of Kohistan. His father had emigrated from Ahsā'. It is said that his father 'Abd Allāh was born in Ahsā' and his grandfather, Muḥammad, was born in Qatīf.¹ Muḥammad Nūrbakhsh was a disciple of Khājah Ishāq al-Khatlānī, the student of Sayyid 'Alī al-Hamdānī, who was amazed at his capabilities and titled him Nūrbakhsh i.e., giver of light.² They claim that his lineage was revealed by Ṣūfī Kashf of him being 'Alawī.³

Muḥammad Nūrbakhsh then claimed that he is the Mahdī regarding whose emergence at the end of time the Messenger ﷺ informed, as his name and father's name matched the description. He is Muḥammad ibn 'Abd Allāh. Similarly, his agnomen after he named one of his sons Qāsim. His supporters awarded him the title of Imām and Khalīfah over all the Muslims.⁴

1 *Ansāb Buyūtāt Sukkān Qāwīn*, pg. 159, Tehran print, 1369 edition.

2 Al-Ḥājj Ma'sūm 'Alī: *Tarā'iq al-Ḥaqā'iq*, 2/143.

3 Al-Tustarī: *Majālis al-Mu'minīn*, pg. 314.

4 Hāmis Dīwān Shams Tabrīzī, quoting from Dr. Kāmil Muṣṭafā Shī'ī: *al-Fikr al-Shī'ī wa al-Naza'at al-Ṣūfiyyah*, pg. 335.

He would say: I would conceal my condition. However, it is necessary to reveal it so that proof be established against all people in a manner which informs them of the spectacle of all and the guider to the path.¹

He started a huge public rebellion against the Iranian government of the time and was captured. After his release, he went to Kurdistan where he began spreading his creed. The residents followed him and coins were minted with his name.² He later surrendered and announced on the pulpit of Hirāt, while in custody, on Friday, the year 840 AH his resignation from the claim to Khilāfah and what it entails. He was then sent to Kaylān and from there to Rayy where he died in 869 AH.³ His followers were present at the time in large numbers in the lands of Iraq and Iran.

From this brief, quick overview, it becomes clear that Muḥammad Nūrbakhsh was not Ithnā 'Asharī as the Ithnā 'Ashariyyah consider none other than the alleged Ḥasan al-'Askarī's son as the Mahdī. To the contrary, he considered himself the Mahdī. Moreover, he refuted in his book those who consider Ḥasan al-'Askarī's son the awaited Mahdī. He writes:

وزعم بعض الناس أن محمد بن الإمام العسكري عليهما السلام هو المهدى الموعود وليس كذلك لأن رسول الله صلى الله عليه وآلہ وسلم قال في محمد المهدى الموعود يواطئ اسمه اسمى وكنيته كنيتي واسم أبيه اسم أبي وقيل اسم أمه اسم أمي وفي هذا المهدى لا يواطئ شيءٍ منهم إلا اسم محمد صلى الله عليه وآلہ وسلم

1 Hāmis Dīwān Shams Tabrīzī, quoting from Dr. Kāmil Muṣṭafā Shīrī: *al-Fikr al-Shīrī wa al-Naza'at al-Ṣūfiyyah*, pg. 336.

2 *Majālis al-Mu'minīn*, pg. 314.

3 Gist of what Kāmil Muṣṭafā al-Shaybī mentions in *al-Fikr al-Shīrī*, pg. 333.

Some people think that Muḥammad, son of Imām al-‘Askarī رحمه الله, is the promised Mahdī. This is not the case as Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said about the promised Mahdī Muḥammad, “His name will resemble mine and his agnomen will resemble mine, and his father’s name will resemble mine.” It is also said, “His mother’s name will resemble mine.” This alleged Mahdī has no resemblance with them whatsoever, except the name of Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ¹.

والحقيقة أنَّ مُحَمَّد نُوربَخْش لم يكن شيعياً اثني عشرياً بل كان صوفياً من أصحاب وحدة الوجود عرض لانتقال الولاية من آدم والأنبياء إلى أقطاب التصوف وأخر جها من التناصح واصطلح لها اسم البروز بدلاً منه فكان وصول الروح إلى الجنين في الشهر الرابع عندهم معاداً إنسانياً يصل الوجود الإنساني بالوجود الحقيقي وجود الله وربما كان في هذا عنصر يفيد صدور التوربخية عن الفلسفة الإشراقية كما يفترض الدكتور محمد علي أبو ريان دون أن يجد مبرراً واضحاً يصحح افتراضه وقد جاء في غزل نوربَخْش شعر يتصل بوحدة الوجود قال فيه ما ترجمته سواء أكنا هادين أم مهديين فنحن بالمقارنة بالقدم أطفال مهديون قطرة نحن من محيط الوجود ولا عبرة بمدى طاقتنا من الكشف والشهود فيا إلهي متى أعود من القطرة ويا إلهي أبلغني بحر النور

The reality is that Muḥammad Nūrbakhsh was not an Ithnā ‘Asharī Shī‘ī. He was actually a Ḥanفī from the proponents of *wahdat al-wujūd* (singular existence). He proposed the transmission of *Wilāyah* from Ādām and the *Ambiyā’* to the *aqṭāb* of Taṣawwuf, which he extracted from transmigration of souls. He coined the name *burūz* (projection) for it, as a substitute. The soul reaching the fetus in the fourth month, according to him, is a human

1 *Mushajjar al-Awliyā’*, pg. 164, Pakistan print.

return; the human existence meets with the real existence, Allah's existence.

Possibly, he was in this an origin which provides the appearance of the Nūrbakhshiyah from the eastern philosophers as supposed by Dr. Muḥammad ‘Alī Abū Rayyān without finding a clear justification to authenticate his supposition. In the poetry of Nūrbakhsh, there is a poem which relates to wahdat al-wujūd. He says, the translation of which is:

Whether we are guides or guided.

We, in connection to eternity, are guided children.

A drop are we from the domain of existence.

There is no consideration for the extent of our power of exposure and experience.

O my Lord, so when will I return from the drop?

And O my Lord, transfer me to the ocean of light.

Nūrbakhsh has spoken about love in the form which Muḥammad ibn ‘Arabī expressed in his statement:

أُدِينَ بِدِينِ الْحُبِّ إِنِّي تَوَجَّهُتُ رَكَابِهِ فَالْحُبُّ دِينِي وَإِيمَانِي

I observe the religion of love, I have turned to its mounts. Thus, love is my religion and faith.

However, he took the negative side of the issue and asserted it in subtle stanzas, the translation of which is:

مِنْذُ الْيَوْمِ الَّذِي اسْتَجَلَّتْ فِيهِ طَلْعَةُ حَبِّيِّيْ غَدُوتْ مُتَمِيِّزاً مِنَ الْخَلَاقِ
أَجْمَعِينَ

وذلك أني صرت مبراً من العقيدة والمذهب والملة كلية وأصبحت ولا
دين لي

From the day I discovered the rising of my beloved, I woke up
distinct from all the creation.

This is because I became exempt from belief, creed, and religion
altogether and converted to having no religion.

He speaks on his immersion in this love to the extent that he ruined
with it his individual self and begins to ask, “Is I Nūrbakhsh himself or
from I.”¹

Yes, there is no doubt that when the Safawids gained dominance over
Iran and forced people at the blade of the sword to embrace Shi’ism,
the Nūrbakhshiyah announced their Shi’ism. Owing to this, when
Ismā‘īl al-Ṣafawī conquered Tustar, he would ask people about their
belief. Whoever said that they are on the creed of Nūr Allāh Shaykh
Nūrbakhshī, he would not harm them.²

Many of the disciples of this Ṣūfī *Wujūdī* fled to the subcontinent of
India to the mountains and the outlying regions. They remained upon
their Ṣūfī ways.

The greatest proof for them not being Ithnā ‘Ashariyyah is that they
have a distinct jurisprudence. Similarly, a distinct presence and distinct
madrasahs. Although, they adhere to some practices adhered to by the
Ithnā ‘Ashariyyah Shī‘ah like mourning Ḥusayn, etc. However, they are
dissimilar to them in many aspects like absorption in Taṣawwuf and

1 *Al-Fikr al-Shī‘ī wa al-Naza‘at al-Ṣūfiyyah*, pg. 339-340.

2 *Majma‘ al-Awsīyā*, pg. 302; quoting from *al-Fikr al-Shī‘ī*, pg. 341.

ṣūfī silsilahs (chains of the mystics) which link up with al-Suharwardī, Junayd al-Baghdādī, al-Sirrī al-Saqatī—all of whom are not Shī'ah. Muḥammad Nūrbakhsh has labelled his ṣūfī silsilah a golden chain, and we quote verbatim from his book:

محمد نوربخش خواجه إسحاق الخلاني حضرة أمير الكبير السيد علي الهمداني حضرة الشيخ محمد المدقاني حضرة الشيخ علاء الدولة السمناني حضرة الشيخ عبد الرحمن الإسفراني حضرة الشيخ أحمد الذاكر الجوزقاني حضرة الشيخ علي اللا لا حضرة الشيخ نجم الدين الكبرى حضرة الشيخ عمار ياسر البديسي حضرة الشيخ أبو النجيب السهروردي حضرة الشيخ أحمد الغزالى حضرة الشيخ أبو بكر النساجي حضرة الشيخ أبو علي الكاتبى حضرة الشيخ أبو علي الروذاري حضرة الشيخ جنيد البغدادى حضرة الشيخ سرى السقطى حضرة الشيخ معروف الكرخي حضرة الإمام على الرضا

Muḥammad Nūrbakhsh — Khājah Ishāq al-Khatlānī — Haḍrat Amīr al-Kabīr al-Sayyid ‘Alī al-Hamdānī — Haḍrat al-Shaykh Muḥammad al-Mizdaqānī — Haḍrat al-Shaykh ‘Alā’ al-Dawlah al-Samnānī — Haḍrat al-Shaykh ‘Abd al-Raḥmān al-Isfarānī — Haḍrat al-Shaykh Aḥmad al-Dhākir al-Jawzaqānī — Haḍrat al-Shaykh ‘Alī al-Lālā — Haḍrat al-Shaykh Najm al-Dīn al-Kibrī — Haḍrat al-Shaykh ‘Ammār Yāsir al-Budaysī — Haḍrat al-Shaykh Abū al-Nujayb al-Suharwardī — Haḍrat al-Shaykh Aḥmad al-Ghazālī — Haḍrat al-Shaykh Abū Bakr al-Nasājī — Haḍrat al-Shaykh Abū ‘Alī al-Kātibī — Haḍrat al-Shaykh Abū ‘Alī al-Rūdabārī — Haḍrat al-Shaykh Junayd al-Baghdādī — Haḍrat al-Shaykh Sirrī al-Saqatī — Haḍrat al-Shaykh Ma’rūf al-Karkhī — Haḍrat al-Imām ‘Alī al-Ridā.¹

¹ *Mushajjar al-Awliyā'*, pg. 2, Pakistan print.

Furthermore, Muḥammad Nūrbakhsh writes a clear text which indicates him not being Shī‘ī while listing the happenings after the demise of Rasūlullāh, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, may I and my parents be sacrificed for him:

ولما توفي رسول الله صلى الله عليه وآلـه وسلم بايع الأنصار والمهاجرون أبا بكر رضي الله عنه علي الإمارة بالاتفاق لأن رسول الله صلى الله عليه وآلـه وسلم كان أمره بإمامـة الصلاة الفريضة أيام مرضه فبايع أصحابـه كله على أبي بكر اتباعـاً لأمره صلى الله عليه وآلـه وسلم لأن الصلاة عمـاد الدين وقوامـه كما قال أمـير المؤمنـين علي عليه السلام إن رسول الله صلى الله عليه وآلـه وسلم مرض ليالي وأياماً ينادي بالصلاـة فيقول عليه السلام مروا أبا بكر يصلي بالنـاس فلما قبـض رسول الله عليه الصلاـة وآلـه وسلم نظرـت فإذا الصلاـة علم الإسلام وقوامـ الدين فرضـينا لـدنيـانا من رضـي رسول الله صلى الله عليه وآلـه وسلم لـديـنـنا فـبـاعـناه وـذـلـكـ أنـ عـلـيـاـ عـلـيـهـ السـلـامـ لـمـ رـأـيـ النـزـاعـ بـيـنـ الصـحـابـةـ بـسـقـيـفـةـ بـنـيـ سـاعـدـةـ فـيـ الـخـلـافـةـ يـوـمـ وـفـاـةـ رـسـوـلـ رـسـوـلـ اللهـ عـلـيـهـ وـآلـهـ وـسـلـمـ وـتـجـهـيـزـهـ وـقـدـ نـزـعـ خـاتـمـ النـبـيـ صـلـىـ اللهـ عـلـيـهـ وـآلـهـ وـسـلـمـ مـنـ يـدـهـ الـمـبـارـكـةـ، فـقـوـضـ الخـاتـمـ إـلـىـ أـبـيـ بـكـرـ رـضـيـ اللهـ عـنـهـ وـقـالـ فـاذـهـبـ إـلـىـ النـاسـ وـأـدـرـكـهـمـ وـأـجـمـعـهـمـ عـلـىـ إـمـارـتـكـ فـذـهـبـ إـلـيـهـمـ أـبـوـ بـكـرـ وـمـعـهـ عمرـ بـنـ الـخـطـابـ رـضـيـ اللهـ عـنـهـمـاـ فـكـلـمـ النـاسـ عـمـرـ فـيـ إـمـارـةـ أـبـيـ بـكـرـ وـرـضـواـ بـإـمـارـةـ أـبـيـ بـكـرـ رـضـيـ اللهـ عـنـهـ وـأـتـفـقـواـ كـلـهـمـ بـبـرـكـةـ خـاتـمـ رـسـوـلـ رـسـوـلـ اللهـ عـلـيـهـ وـآلـهـ وـسـلـمـ وـبـتـدـبـيرـ عـلـيـ المرـتضـىـ عـلـيـهـ السـلـامـ

After Rasūlullāh, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, passed away, the Anṣār and Muhājirīn pledged allegiance to Abū Bakr رَضِيَ اللَّهُ عَنْهُ as leader with consensus as Rasūlullāh, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, had commissioned him with leading the fard ḥalāt during his illness. All his Companions pledged allegiance to Abū Bakr in emulation of his command as ḥalāt is the pillar and support of religion as Amīr al-Mu'minīn 'Alī رَحْمَةُ اللَّهِ لَهُ said,

“Certainly, Rasūlullāh ﷺ fell ill for a few nights and days. When Adhān would be called out, he would say, ‘Command Abū Bakr to lead the people in ṣalāh.’ After Rasūlullāh ﷺ passed away, we considered and found ṣalāh to be the distinguishing factor of Islam and the pillar of religion. We were therefore pleased for our worldly affairs with the one with whom Rasūlullāh ﷺ was pleased for our religious affairs, and thus pledged allegiance to him.” This came after ‘Alī رضي الله عنه saw disagreement between the Ṣahābah in Saqīfah Banī Sā‘idah over the khilāfah on the day Rasūlullāh ﷺ passed away and was prepared for burial. He removed the Nabi’s ﷺ ring from his blessed hand and handed the ring to Abū Bakr رضي الله عنه saying, “Go to the people and pull them together and unite them on your leadership.” Abū Bakr thus proceeded to them with ‘Umar ibn al-Khaṭṭāb رضي الله عنه. ‘Umar spoke to the people of Abū Bakr’s رضي الله عنه leadership and they were pleased with it. They all agreed through the blessings of Rasūlullāh’s ﷺ ring and ‘Alī al-Murtadā’s رضي الله عنه planning.¹

Nonetheless, this is yet another sect which differed in its form of Shi’ism.² We feel that this amount is sufficient for this topic.

1 *Mushajjar al-Awliyā’*, pg. 51-52.

2 Many shī‘ī scholars met me in Pakistan. I asked them about the Nūrbakhshiyah. Majority of them affirmed that they are not Ithnā ‘Ashariyyah, however they claim Ithnā ‘Ashariyyah Shi’ism to procure wealth and acquire benefits from the gulf and Arab states’ Ithnā ‘Ashariyyah as well as the Shī‘ah of Iran. The Iranian Shī‘ī scholars are happy with their claim, to swell the numbers of the Shī‘ah. Otherwise, they are not Ithnā ‘Ashariyyah Imāmiyyah. Some claim that they are from the Ithnā ‘Ashariyyah Shī‘ah; however, from a sect that distanced itself from the pure Ithnā ‘Ashariyyah by means of their Sūfi ideologies and thoughts, which are diverse from Ithnā ‘Ashariyyah Shi’ism.

The Akhbāriyyah and Uṣūliyyah

This is yet another split that happened between the Ithnā ‘Ashariyyah in the later generations. It is the disagreement dubbed the disagreement of the Akhbārīs and Uṣūlīs. The Ithnā ‘Ashariyyah split into two belligerent sects, attacking each other and reviling each other. The disagreement reached the level that the Akhbārīs accused the Uṣūlīs of leaving pure genuine Shi’ism. Books were authored, articles were written, and parties were formed. The Akhbārīs said, “We believe in the apparent meaning of the reports, whether they are allegorical or not. We leave the *mutashābih* (not clearly intelligible) upon their apparent and we assert what our predecessors asserted.”¹

A more decisive text reads:

إن الأخباريين هم الذين يتمسكون بظواهر الحديث مقابل الأصوليين
الذين يرون الأدلة العقلية من الأدلة الشرعية

The Akhbārīs are those who adhere to the apparent *ahādīth* in polarity to the Uṣūlīs who consider intellectual proofs part of *Shārī* proofs.²

The meaning of this is that the Akhbārīs only consider the Qur’ān and Ḥadīth as *Shārī* proofs. Ḥadīth in the Shī‘ī terminology is whatever is reported from the alleged infallible Imāms and Rasūlullāh ﷺ. Whatever is transmitted from them is ḥadīth according to them and proof, as it is reported from an infallible, authority. Whatever is transmitted from an authority is proof with conviction. Moreover,

1 Al-Shaykh al-Thānawī: *Mawsū‘ah Iṣṭilāhāt al-‘Ulūm al-Islāmiyyah*, 1/93, Khayyāt print, Beirut.

2 *Lughat Nāmah Dahkhudā*, pg. 485, Tehran print, 1326.

the status of the ḥadīth is not checked as long as it is found in the four hundred Uṣūl books. The Uṣūl according to the Shīah are books authored and collated by the students of the Imāms.¹

As long as the students of the Imāms transmitted these reports from the Imāms, there is no need for examination and scrutiny, research and investigation—neither on the chain as it is from the Imām’s student, nor the text as it is from the Imām. People’s intelligence is deficient in comprehending the worth of the Imām’s statements as asserted by the alleged fifth infallible Imām, Muḥammad al-Bāqir:

إِنْ حَدِيثَ آلِ مُحَمَّدٍ صَعْبٌ مُسْتَعْصِبٌ لَا يَؤْمِنُ بِهِ إِلَّا مَلِكٌ مُقْرَبٌ أَوْ
نَبِيٌّ مُرْسَلٌ أَوْ عَبْدٌ امْتَحَنَ اللَّهَ قَلْبَهُ لِلإِيمَانِ فَمَا وَرَدَ عَلَيْكُمْ مِنْ حَدِيثٍ
آلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَلَانْتَ لَهُ قُلُوبُكُمْ وَعَرَفْتُمُوهُ فَاقْبِلُوهُ
وَمَا اشْمَأَزْتُ مِنْهُ قُلُوبَكُمْ وَأَنْكَرْتُمُوهُ فَرَدَّوْهُ إِلَى اللَّهِ وَإِلَى الرَّسُولِ وَإِلَى
الْعَالَمِ مِنْ آلِ مُحَمَّدٍ وَإِنَّمَا الْهَالَكُ أَنْ يَحْدُثَ أَحَدُكُمْ شَيْءًا مِنْهُ لَا يَحْتَمِلُهُ
فَيَقُولُ وَاللَّهِ مَا كَانَ هَذَا وَاللَّهِ مَا كَانَ هَذَا وَالْإِنْكَارُ هُوَ الْكُفْرُ

The ḥadīth of the family of Muḥammad is difficult, considered challenging. No one believes in it besides a close angel, a sent messenger, or a bondsman whose heart Allah has tested for faith. Whatever ḥadīth of the family of Muḥammad ﷺ comes to you and your hearts soften to it and recognise it, then accept it. And whatever confuses your hearts and you reject, then refer it to Allah, the Messenger, and the scholar of the family of Muḥammad. The destroyer is for one of you to narrate something that cannot be borne and thus say, “By Allah, this did not happen. By Allah, this did not happen.” Rejection is disbelief.²

1 A‘yān al-Shīah, 1/93, section two.

2 Al-Uṣūl min al-Kāfi, 1/401, chapter on their ḥadīth being difficult.

They report from Mūsā al-Kāzim—the alleged seventh infallible Imām—that he told one of his partisans, ‘Alī ibn Suwayd al-Sā’ī:

ادع إلى صراط ربك فيما من رجوت إجابته ولا تحصر حصرنا ووال آل
محمد ولا تقل لما بلغك عنا أو نسب إلينا هذا باطل وإن كنت تعرف
خلافه فإنك لا تدرى لم قلناه وعلى أي وجه وصفناه آمن بما أخبرتك
ولا تكشف بما استكتمتك

Invite to the path of your Rabb, towards us, one whom you have hope will accept and do not restrict us. Associate with the family of Muḥammad. Never say regarding anything that reaches you from us or is attributed to us that it is false, even if you know to the contrary because you are unaware of why we said it and in which angle we described it. Believe in what I inform you and do not unveil what I conceal from you.¹

Owing to this, resorting to any other intellectual proof is nothing but ignorance and deviation in the eyes of these people. When nothing is found in a matter, he should postpone it until a report from one of the Imām’s comes. They report from Ja‘far ibn al-Bāqir that someone asked him regarding one over whom two disagree in a religious matter—both have narrations, one commands its observance while the other prohibits its practice, what should he do. He replied:

يرجئه حتى يلقى من يخبره فهو في سعة حتى يلقاء

He should postpone it until he meets someone who can inform him. He is thus at liberty until he meets that person.²

¹ *Rijāl al-Kashshī*, pg. 386, Karbala print.

² *Al-Usūl min al-Kāfi*, book on the virtue of knowledge, 1/66.

Ibn Bābawayh al-Qummī reports from ‘Alī ibn Mūsā—the alleged eighth infallible Imām—that he said:

وَمَا لَمْ تَجِدُوهُ فِي شَيْءٍ مِّنْ هَذِهِ الْوِجُوهِ فَرَدِّوْهُ عَلَيْنَا فَنَحْنُ أُولَئِكَ الَّذِينَ
وَلَا تَقُولُوا فِيهِ بَارَائِكُمْ وَعَلَيْكُمُ الْكَفَ وَالْتَّثْبِيتُ وَالْوَقْفُ وَأَنْتُمُ طَالِبُونَ
بِالْحَثْنَوْنَ حَتَّىٰ يَأْتِيَكُمُ الْبَيَانُ مِنْ عِنْدِنَا

Regarding what you find nothing from any of these avenues, then refer to us as we are most entitled to it. Do not voice your own opinions. You should adhere to restraint, ascertainment, and waiting while you are searching, discussing until the explanation comes from us.¹

If one refers to anything else, he goes astray and leads others astray. This is reported from Mūsā al-Kāzīm from Muḥammad ibn Ḥakīm who says:

قُلْتُ لِأَبِي الْحَسْنِ مُوسَى عَلَيْهِ السَّلَامُ جَعَلْتُ فَدَاكَ فَقَهَنَا فِي الدِّينِ
وَأَغْنَانَا اللَّهُ بِكُمْ عَنِ النَّاسِ حَتَّىٰ أَنَّ الْجَمَاعَةَ مِنَا لَتَكُونُ فِي الْمَجَلِسِ
مَا يَسْأَلُ رَجُلٌ صَاحِبُهٗ تَحْضُورُهُ الْمَسَأَلَةُ وَيَحْضُورُهُ جَوابُهَا فِيمَا مِنَ اللَّهِ
عَلَيْنَا بِكُمْ فَرِبِّمَا وَرَدَ عَلَيْنَا الشَّيْءُ لَمْ يَأْتِنَا فِيهِ عَنْكُمْ وَلَا عَنْ أَبَائِكُمْ شَيْءٌ
فَظَرَرْنَا إِلَى أَحْسَنِ مَا يَحْضُرُنَا وَأَوْفَقَ الْأَشْيَاءَ لِمَا جَاءَنَا عَنْكُمْ فَنَأْخُذُ بِهِ
فَقَالَ هِيَهَاتِ هِيَهَاتِ فِي ذَلِكَ وَاللَّهُ هَلْكَ مِنْ هَلْكَ مِنْ أَبِنِ حَكِيمٍ قَالَ ثُمَّ
قَالَ لَعْنَ اللَّهِ أَبَا حَنِيفَةَ

I said to Abū al-Ḥasan Mūsā, عليه السلام, “May I be sacrificed for you. We have gained understanding in religion and Allah made us independent of people through you, to the extent that a group of us is in a gathering; a man does not ask his friend an issue

1 ‘Uyūn Akhbār al-Riḍā, quoting from *al-Uṣūl min al-Kāfi*, pg. 66, footnotes.

troubling him but the answer is present due to Allah's favour upon us owing to you. Sometimes, an issue faces us, in which nothing has come to us from you or your forefathers. We consider the best that appears to us and the one closest to what has come to us from you and practice upon it."

He said, "Very far, very far! Like this, by Allah, those who were destroyed, O Ibn al-Hakīm."

He then added, "May Allah curse Abū Ḥanīfah."¹

عن سمعة بن مهران عن أبي الحسن موسى عليه السلام قال قلت أصلحك الله إنا نجتمع فنتذكرة ما عندنا فلا يرد علينا شيء إلا وعندنا فيه شيء مسيطر وذلك مما أنعم الله به علينا بكم ثم يرد علينا الشيء الصغير ليس عندنا فيه شيء فينظر بعضاً إلى بعض وعندنا ما يشبهه فنقيس على أحسته فقال وما لكم وللقياس إنما هلك من هلك من قبلكم بالقياس ثم قال إذا جاءكم ما تعلمون فقولوا به وإن جاءكم مالا تعلمون فيها وأهوى بيده إلى فيه ثم قال لعن الله أبا حنيفة كان يقول قال علي وقلت أنا وقالت الصحابة وقلت ثم قال أكنت تجلس إليه فقلت لا ولكن هذا كلامه فقلت أصلحك الله أتى رسول الله صلى الله عليه وآله وسلم الناس بما يكتفون به في عهده قال نعم وما يحتاجون إليه يوم القيمة فقلت فضاع من ذلك شيء فقال لا هو عند أهله

Sama'ah ibn Mihrān reports about Abū al-Hasan Mūsā: عليه السلام
I said, "May Allah promote you. We gather and discuss the knowledge we possess. No issue arises except that we have something written about it. This is from the favours Allah bestowed upon us owing to you. Then, some small issue arises and we have no knowledge about it. We gaze at one another. We

¹ *Al-Uṣūl min al-Kāfi*, 1/56.

realise that we know something similar, so we apply analogy in the best possible manner.”

He admonished, “Why do you resort to analogy? Those who were destroyed before you were destroyed on the basis of analogy.”

He continued, “When something you know of comes to you, state it. When something you do not know comes to you,” and he gestured with his hand on his mouth [i.e., remain silent].

He continued, “May Allah curse Abū Ḥanīfah. He would say, “Alī says and I say. The Ṣaḥābah say and I say.”

He went on to question me, “Would you sit by him?”

“No,” I replied, “but these are his words.”

I asked, “May Allah promote you. Rasūlullāh ﷺ came to people with what was sufficient for them in that era?”

“Yes,” he said, “and what they needed until the Day of Qiyāmah.”

I asked, “Has any of that been lost?”

He replied, “No, it is by the knowledgeable.”¹

This is the creed of the Akhbāriyyah of the Imāmiyyah, i.e., to practice on the reports transmitted from the alleged infallibles or attributed to them, without considering anything else.

As regards the Uṣūlīs, they consider intellectual proof, *al-barā’ah al-asp̄liyyah*, *istiḥāb*, etc. An example of *al-barā’ah al-asp̄liyyah* is presented by Sayyid Muḥsin Amīn in his book:

¹ *Al-Uṣūl min al-Kāfi*, 1/57.

البراءة الأصلية فيما لا نص فيه بوجوب ولا تحرير بعد الفحص لاستقلال العقل بقبح العقاب بلا بيان ومنه قولهم عدم الدليل على كذا فيجب انتفاءه وهذا يكون مع الشك في الوجوب ومثل له المحقق في المعتبر بقولنا ليس الورت واجباً لأن الأصل براءة العهدة ومنه أن يختلف الفقهاء في حكم بالأقل والأكثر فنقتصر على الأقل كما يقول بعض الأصحاب في عين الدابة نصف قيمتها ويقول الآخر ربع قيمتها فيقول المستدل ثبت الرابع إجماعاً فيتتفق الزائد نظراً إلى البراءة الأصلية ويكون مع الشك في التحرير كالشك في حرمة التدخين وحرمة شرب قهوة البنّ فيقال لم يقم دليل على التحرير والأصل براءة الذمة

Al-Barā'ah al-Asliyyah is in those aspects which have no textual evidence for its compulsion nor for its prohibition after investigation, due to the intellect being unable to fathom an evil result without it being explained. From it is their statement: There is no evidence for such a case; hence, its negation is necessary, and this will be with uncertainty in its compulsion.

The researcher presented an example in *al-Mu'tabar* with our verdict that Witr is not wājib as it is freed from any verdict. Another example is jurists differing in a verdict of the minimum and maximum in which case we will adopt the minimum. For example: one scholar says regarding the eye of an animal being half its price while another says quarter, then the jurist will declare quarter as consensual and the extra will be negated, considering al-Barā'ah al-Asliyyah. [Al-Barā'ah al-Asliyyah] will also be with uncertainty in prohibition like the doubt in the prohibition of smoking and the prohibition of drinking coffee. What will be said is that there is no evidence for prohibition and the principal is that one is free from obligation.¹

1 *A'yān al-Shī'ah*, 1/18, section two.

They then mention the Akhbārīs and their creed by saying:

الأُخبارية الإمامية أنكروا البراءة الأصلية وأوجبوا الاحتياط في مواردها للأخبار الآمرة بالاحتياط الحاثة عليه المحمولة على الاستحباب أو مورد العلم بالتكليف والشك في المبريء المعارضية بقولهم عليهم السلام كل شيء فيه حلال وحرام فهو لك حلال حتى تعرف الحرام منه فتدعه وأمثاله

The Akhbāriyyah Imāmiyyah deny the concept of al-Barā'ah al-Asliyyah and compel caution in relative cases, due to the reports instructing caution which is emphasised, designated as *mustahab* (favoured), or sources of knowledge indicate its requirement while there is uncertainty of the exempter in conflicting with it. [They deny it due to] their statement, “Everything which could be permissible or impermissible is permissible for you until you can ascertain what is impermissible of it, then you should leave it and its like.¹

Mughniyah mentions:

أن الأخباريين ينكرن الاستصحاب في الحكم الشرعي الكلي

The Akhbārīs reject *istiṣḥāb* in a comprehensive Sharī'ī verdict.²

The Akhbārīs accuse the Uṣūlīs:

أن الباعث لهم على الالتفارع هذه القواعد الأصولية والأدلة الأربع
الشرعية هو أنفسهم بكتاب المخالفين للإمامية بلا ضرورة داعية إليه
وبدون قيام حجة حاكمة

1 Ibid.

2 Muḥammad Jawwād Mughniyah: ‘Ilm Uṣūl al-Fiqh fī Thawbihī al-Jadīd, pg. 354, Dār al-‘Ilm print, Beirut.

The motive behind them concocting these principled rules and four Sharī' proofs is their adoration of the books of the opposition to the Imāmiyyah without any need necessitating it and without the presence of any decisive proof.¹

Each group authored an abundance of books to support their methodology. Muḥammad Amīn ibn Muḥammad Sharīf al-Astarābādī from the Akhbārīs authored his magnum opus *al-Fawā'id al-Madaniyyah*. Nūr al-Dīn al-Āmilī refuted him in his book *al-Fawā'id al-Makkiyyah fī Madāhid Ḥujaj al-Khiyālāt al-Madaniyyah wa Naqd Adillat al-Akhbāriyyah*.² Sayyid Dildār 'Alī al-Lakhnawī also refuted him in a book he named *Asās al-Ūṣūl*. We have a copy of this book, published in India. The author of *al-Dhāri'ah* has listed it among the works of the Shī'ah.³

Thereafter, Mīrzā Muḥammad 'Abd al-Nabī al-Naysābūrī al-Hindī, famous Akhbārī, refuted him with stern words in a book called *Mu'āwil al-'Uqūl li Qal' Asās al-Ūṣūl* and defended *al-Fawā'id al-Madaniyyah*. This book is also published. The author of *al-Dhāri'ah* listed it in his book.⁴ Then Sayyid Niẓām al-Dīn Ḥusayn and Sayyid Aḥmad 'Alī and others refuted him in the book *Maṭāriq al-Ḥaqq wa al-Yaqīn li Kasr Mu'āwil al-Shayāṭīn*. Al-Ṭahrānī listed this book in his *al-Mawsū'ah*.⁵

These are two other sects which emanated from the Shī'ah Ithnā 'Ashariyyah.

1 Muḥammad Amīn: *al-Fawā'id al-Madaniyyah fī al-Radd 'alā al-Qā'il bi al-Ijtihād wa al-Taqlīd fī al-Aḥkām al-Ilāyhiyyah*, Tehran print.

2 Al-Ṭahrānī: *Kitāb al-Dhāri'ah*, 16/359.

3 *Al-Dhāri'ah*, 2/504.

4 *Al-Dhāri'ah*, 21/207.

5 *Al-Mawsū'ah*, 1/38.

Al-Ḥurr al-‘Āmilī—author of *Wasā’il al-Shī‘ah*, al-Nūrī al-Ṭabarsī—author of *Mustadrak al-Wasā’il*, Muḥammad Ḥusayn Kāshif al-Ghiṭā’, Ni‘mat Allāh al-Jazā’irī, and others are considered the luminaries of the Akhbāriyyah.

Sayyid Dildār ‘Alī, al-Ṭabāṭabā’ī, Muḥsin al-Ḥakīm, al-Khū’ī, Sharī‘at Madārī, Khomeini, and others are luminaries of the other sect in latter times.

The Most Significant Ithnā ‘Ashariyyah Shī‘ī Books and Rijālāt

The Most Significant Ithnā ‘Ashariyyah Shī‘ī ḥadīth books:

1. *Al-Kāfi* by al-Kulaynī: This book consists of three sections, viz. al-Ūṣūl, al-Furū‘, and al-Rawḍah. The first section covers ‘aqā’id (beliefs), the second section covers verdicts, while the third section covers addresses, correspondences, wisdoms, and etiquette. They state that it contains 16 199 ahādīth.
2. *Man Lā Yaḥḍuruhū al-Faqīh* by Ibn Bābawayh al-Qummī. It contains 6 593 ahādīth.
3. *Tahdhīb al-Aḥkām* by Abū Ja‘far al-Ṭūsī. It contains 13 590 ahādīth.
4. *Al-Istibṣār* by Abū Ja‘far al-Ṭūsī. It contains 6 531 ahādīth.

These four ḥadīth books are classified as the four canonical Shī‘ī books.

They are other ḥadīth books like:

1. *Al-Wāfi* by Shaykh Muḥammad Ibn Murtadā, called Mullā Muḥsin al-Kāshī. He gathered herein all the ahādīth on fundamentals and branches from the above four books in sequence and under various titles. He also wrote a commentary on important

aspects that needed commentary and explained few ways of reconciliating contradictory reports. He authored about 200 books.

2. *Wasā'il al-Shī'ah ilā Ahādīth al-Sharī'ah* by Shaykh Muḥammad ibn al-Ḥasan al-Ḥurr al-Āmilī. He gathered the branches [of knowledge] in particular from the four books as well as other books. He had eighty books on hand as well as seventy others from which he sourced through a medium. He sequenced it and added titles, and treaded the sequence of books on jurisprudence in an excellent manner, commented on some important aspects, and reconciled contradictory reports. His book thus became a reference and source. *Al-Wāfi* did not provide the share of *al-Wasā'il* as the latter's sequence is easier, and although the explanations of *al-Wāfi* are more ample, he has more adequate content. Moreover, the rest of the four books source from it. (1 104 AH)
3. *Bihār al-Anwār fī Ahādīth al-Nabī wa al-A'immah al-Āthār* by Shaykh Muḥammad Bāqir ibn Shaykh Muḥammad Taqī, commonly known as al-Majlīsī. The book is in 26 thick volumes, many of which equal 10 volumes. Transcribing it alone will cover a person's life, forget writing it. He gathered various sciences, majority of which are not regarding verdicts on branches while a small percentage covers branches. It contains the biography of the Nabī, al-Zahrā', and the twelve Imāms—may Allah's salutations be upon them—as well as their eras, virtues, sermons, words of wisdom, and etiquette. He gathered whatever he stumbled upon without scrutiny as is the practice of a deep-sea fisherman. He hardly narrated from the above four books as the purpose of their authors was the most significant branches while

his intent is the most important besides it. It is thus the most comprehensive book in sciences of ḥadīth, types of knowledge, and scattered narrations from which the scholar, author, and orator may derive benefit and obtain pearls and precious stones.

The first three Muḥammads with the later three Muḥammads were instrumental in gathering the reports of the Ahl al-Bayt. They gathered them and sequenced them. The first three selected them based on chains as well as the first two of the latter three.

4. *Al-‘Awālīm fī al-Ḥadīth* by Muḥammad al-Mutabāḥīr al-Mawlā ‘Abd Allāh ibn Nūr Allāh al-Baḥrānī in 100 volumes. Yet it does not have the content provided by *al-Bīhār*.
5. *Al-Shifā fī ḥadīth Āl al-Muṣṭafā*. A comprehensive book comprising of many volumes by Shaykh Muḥammad al-Riḍā ibn al-Faqīh Shaykh ‘Abd Allāh al-Tabrīzī. He completed in it 1 158 AH.
6. *Jāmi‘ al-Āḥkām fī al-Ḥadīth* by Sayyid ‘Abd Allāh al-Shabrī in 25 huge volumes. The author is among the most prolific writers.
7. *Mustadrakāt al-Wasā’il* by Muḥaddith al-Mutababī, master of ḥadīth and narrators, Mīrzā Ḥusayn al-Nūrī, the contemporary. He gathered what the author of *al-Wasā’il* omitted and gave sequence to it under the same titles in nearly the same number of volumes. However, he added the Riḍwī jurisprudence which is not confirmed as the work of Imām al-Riḍā عَلَيْهِ السَّلَامُ. Much of this type was not considered of sound isnād by the author of *al-Wasā’il*. Therefore, in reality majority of its content is not a rectification. He provided at the end *Fawā’id Rajjāliyyah* (content on the narrators) which is not found in another book. Apparently,

majority of the content is taken from *Jāmi‘ al-Ruwāt* by Ḥājj Muhammad al-Ardabīlī, the contemporary of al-Majlisī.¹

The Shī‘ah claim that the books containing the ahādīth narrated from the infallibles are over 6 600.² Shaykh al-Mufīd says:

صنف الإمامية من عهد أمير المؤمنين عليه السلام إلى عهد أبي محمد الحسن العسكري أربع مائة كتاب تسمى الأصول قال فهذا معنى القول له أصل

The Imāmiyyah from the era of Amīr al-Mu’minīn رض to the era of Abū Muḥammad Ḥasan al-‘Askarī authored four hundred books called the *Uṣūl*. This is the meaning of the statement: It has an *asl* (basis).³

These are their books on ḥadīth.

Books on Narrators:

1. *Ma‘rifat al-Nāqilīn ‘an al-A‘immah al-Ṣādiqīn*, better known as *Rijāl al-Kashshī* by Abū ‘Amr Muḥammad ibn ‘Umar ibn ‘Abd al-‘Azīz al-Kashshī—a scholar of the fourth century.
2. *Kitāb al-Rijāl*, better known as *Rijāl al-Najāshī* by Abū al-‘Abbās Aḥmad ibn ‘Alī al-Najāshī (d. 405 AH).
3. *Kitāb al-Rijāl*, better known as *Rijāl al-Ṭūsī* by Abū Ja‘far al-Ṭūsī (d. 360 AH).
4. *Kitāb al-Fihrist* by al-Ṭūsī.

1 *A‘yān al-Shī‘ah*, 1/113-114, section two.

2 *A‘yān al-Shī‘ah*, 1/93.

3 *A‘yān al-Shī‘ah*, 1/93.

These four books are the basis and they are the point of reference of the Shī‘ah.

There are other books like *Ma‘ālim al-‘Ulamā’* by Ibn Shahrāshūb al-Māzindarānī (d. 588 AH), *Khulāsat al-Aqwāl fī al-Rijāl* by Ḥasan ibn Muṭahhar al-Ḥillī (d. 726 AH), *Manhaj al-Maqāl* by al-Māmāqānī, *Rawdāt al-Jannāt* by al-Khuwānāsārī, *al-Kunā wa al-Alqāb* by al-Qummī, etc.

Their popular books on *Tafsīr* are:

- *Tafsīr al-‘Ayyāshī*.
- *Tafsīr Furāt ibn Ibrāhīm al-Kūftī*.
- *Tafsīr al-Qummī*.
- *Tafsīr Majma‘ al-Bayān* by al-Ṭabarsī.
- *Tafsīr al-Burhān fī Tafsīr al-Qur’ān*.
- *Tafsīr al-Ṣāfi*.
- *Nūr al-Thaqalayn* by al-Ḥuwayzī.
- *Manhaj al-Ṣādiqīn* by Mullā Fath al-Kāshānī.

Their most substantial books in *Fiqh* are:

- *Sharā‘i‘ al-Islām* by Ja‘far ibn al-Ḥusayn al-Ḥillī.
- *Jāmi‘ al-Maqāṣid* by ‘Abd al-‘Ālī al-Karakī (d. 937 AH).
- *Al-Masālik* by Zayn al-Dīn al-‘Āmilī.
- *Shurūh al-Lam‘ah al-Dimashqiyyah*.

Their noteworthy history books are:

- *Tārīkh al-Ya‘qūbī*.

- *Murūj al-Dhahab* by al-Mas‘ūdī.
- *Akhbār al-Zamān* by al-Mas‘ūdī.
- *Nāsikh al-Tawārīkh* by Mīrzā Taqī Khān, contemporary of Nāṣir al-Dīn al-Qājārī.

Their most important book is *Nahj al-Balāghah* which they consider the most sacred book and claim that it is a book comprising of the lectures and letters of ‘Alī رض compiled by Sharīf al-Raḍī. Among the major commentaries of it are *Sharh Ibn Abī al-Hadīd al-Mu‘tazilī al-Shī‘ī* and *Sharh Ibn al-Maytham*.

Their authorities are the authors of the books we listed hereabove. We mentioned their biographies in this book and other books we authored on the Shī‘ah. This briefly introduces the Shī‘ah Ithnā ‘Ashariyyah. This is sufficient for those who intend this.

We add to this chapter another chapter detailing the connection between the Ithnā ‘Ashariyyah with the beliefs of the Saba’iyyah and other deviants and misguided groups, the plotters against Islam and the founders of disunity and division between the Muslims.

Chapter Seven

Shī'ah Ithnā 'Ashariyyah and the Beliefs of the Saba'iyyah

We spoke in detail about the Saba'iyyah and their chief 'Abd Allāh ibn Saba' previously. We are forced to repeat their mention as well as the ideologies they held and the beliefs they spread among people which were firmly opposed, refuted, and contended with all force and might by 'Alī رَضِيَ اللَّهُ عَنْهُ and his pure offspring—may Allah's pleasure be upon them. Despite this, these crept into the minds of those who claimed to be their partisans and associates in the name of love for the Ahl al-Bayt, whereas the Ahl al-Bayt are exonerated and absolved of them.

We are coerced to repeat it to confirm and determine that the Shī'ah—especially the Ithnā 'Ashariyyah who consider themselves balanced and deceive many unwary people—are nothing but the heirs of this sect [the Saba'iyyah] who were misguided and led others astray. Nothing is found in their possession besides the estate which the Saba'iyyah left to cause disunity and division among the Muslims and to distance people from authentic, sound beliefs which were revealed from the sky and brought by Jibrīl and conveyed by Rasūlullāh ﷺ, the Book of Allah (the Qur'ān), and the established Sunnah of Rasūlullāh ﷺ—which are free from their mention.

We attempt to be absolutely fair in this chapter. We will not obligate them with that which they have not embraced and we will not attribute to them what they have not documented in their books—as has been our practice by the grace of Allah and observed by the reader in this book and other books of ours.

To avoid citing texts which we quoted aforetime, we will condense the beliefs and ideologies which ‘Abd Allāh ibn Saba’ would propagate and the Saba’iyyah would disseminate. We will then match these beliefs and ideologies with the current beliefs and ideologies of the Ithnā ‘Ashariyyah Shī‘ah and see whether they exist in them or not.

Traits of the Saba’iyyah

Firstly, the Saba’iyyah forming a secret Judaic group in the name of Islam under the banner of ‘Abd Allāh ibn Saba’.

Secondly, publicising love, loyalty, association, and friendship with ‘Alī رَضِيَ اللَّهُ عَنْهُ وَسَلَّمَ and his children and joining their partisans.

Thirdly, harbouring malice and hatred for the Ṣahābah of Rasūlullāh ﷺ coupled with dissociating from, criticising, declaring transgressors, and excommunicating Abū Bakr, ‘Umar, and ‘Uthmān—the Khulafā’ of the Nabī of Allah in his Ummah, the three rightly guided successors.

Fourthly, urging people to rebel against ‘Uthmān رَضِيَ اللَّهُ عَنْهُ وَسَلَّمَ and accusing him of unfounded allegations to create disunity and division among the united Muslim Ummah, inciting uprisings against the governors, and spoiling the reputation of particularly those who led decisive battles and were victorious.

Fifthly, disseminating ideologies of the Jews, Christians, and Magians among the Muslims which have absolutely no close or distant connection to Islam. The Book revealed from the sky to Muḥammad ﷺ has no mention of it and the teachings of the Messenger who speaks with revelation is absolved of it. For example: their belief in

Waṣīyyah [of non-prophets], Wilāyah, Infallibility, Return, Eternal existence, the angel of the earth, Transmigration, Incarnation, Divinity of the creation and them assuming the Qualities of Allah, Nubuwwah and the descent of revelation continuing after Muḥammad ﷺ.

These are the ideologies of the Saba’iyyah which we have selected from the texts of the Shī’ah and their Imāms; the beliefs which ‘Abd Allāh ibn Saba’ and his cronies invited to and promoted among Muslims. We cited texts and snippets in detail in chapter two when discussing ‘Abd Allāh ibn Saba’ and the Saba’iyyah. This is the synopsis of their beliefs and crimes.

First Trait

Now, we place dots on the letters asserting: Firstly, the Jews forming groups under the leadership of ‘Abd Allāh ibn Saba’ and provoking fitnah—we do not need to establish this by citing anything after previously establishing it from the Imāms of the Shī’ah with clear texts in Shī’i books on sects, narrators, history, and critique—apart from the Ahl al-Sunnah.

Second Trait

Secondly, publicising love, loyalty, and association with ‘Alī رَضِيَ اللَّهُ عَنْهُ and his children. This is what the Shī’ah have made their *shi‘ār* (mark of distinction). They vigorously affirmed this and fabricated narrations in the name of ‘Alī رَضِيَ اللَّهُ عَنْهُ and his progeny, to the extent that they transformed the entire religion into befriending ‘Alī and his children minus faith in Qur’ān and Sunnah; in fact, minus faith in Allah سُبْحَانَهُ وَتَعَالَى and His Messenger ﷺ, fulfilling their commands and abstaining from prohibitions, carrying out righteous actions, and striving to inculcate

noble qualities, praiseworthy attributes, and virtuous character. They have spoken extensively on this and have appalling ideas.

They report that Abū Ja‘far declared:

هُل الدِّين إِلَّا الْحُبُّ

Is religion naught but love?¹

Religion is only love; not Ṣalāh, Zakāh, Ḥajj, Fasting and other forms of worship which Allah ﷺ has commanded, not commanding righteousness and forbidding evil, not abstaining from rebellion and immorality, not observing guidelines in monetary dealings, not adhering to correct behaviour with family, relatives, neighbours and the community, not duties and obligations, not fulfilling responsibilities and abstaining from prohibitions. Religion is just love.

Love is faith. They attribute to Abū Ja‘far Muḥammad al-Bāqir—the alleged fourth Imām:

حُبِّنَا إِيمَانٌ وَبغْضُنَا كُفْرٌ

Loving us is faith and hating us is disbelief.²

Faith is not believing in Allah, the Messengers, the leader of the Ambiyyā’ and seal of the Prophets, the book revealed to him, and the teachings he disseminated among his Companions and students—because Messengers were not sent and Books were not revealed except to invite to loving and associating with ‘Alī رَضِيَ اللَّهُ عَنْهُ and his progeny.

1 *Kitāb al-Rawḍah min al-Kāfi*, chapter on the waṣiyyah of the Nabī for Amīr al-Mu’minīn, 8/80, Tehran.

2 *Al-Uṣūl min al-Kāfi*, 1/188.

The senior Shī‘ī Exegetist al-Baḥrānī quotes in the introduction of his major *Tafsīr* book from one of the companions of ‘Alī, Ḥabbah al-‘Uraṇī who says:

قال أمير المؤمنين عليه السلام إن الله عز وجل عرض ولايتي على أهل السموات وعلى أهل الأرض أقرّ بها من أقرّ بها وأنكرها من أنكرها أنكرها يonus فحبسه في بطن الحوت حتى أقرّ بها

Amīr al-Mu’minīn رَحْمَةُ اللَّهِ said, “Certainly, Allah—the Mighty and Majestic—presented my friendship to the inhabitants of the heaves and the earth. Whoever approved, approved and whoever rejected, rejected. Yūnus rejected so Allah detained him in the belly of the fish until he approved.”¹

He quotes from *al-Baṣā’ir* on the strength of Muḥammad ibn Muslim:

سمعت أبا جعفر عليه السلام يقول إن الله أخذ ميثاق النبيين على ولاده علىٰ وأخذ عهد النبيين على ولاده علىٰ

I heard Abū Ja‘far رَحْمَةُ اللَّهِ saying, “Indeed, Allah took the pledge of the Prophets for the *Wilāyah* of ‘Alī and He took the covenant of the Prophets for the *Wilāyah* of ‘Alī.”²

This is not the end of it. Rather, it is greater. It appears in *Kanz al-Fawā’id*—quoting from the writing of Shaykh al-Ṭūsī from the book *Masā’il al-Buldān*—from Jābir al-Ju‘fī—from a disciple of Amīr al-Mu’minīn رَحْمَةُ اللَّهِ who reports:

دخل سلمان على عليٰ فسأله عن نفسه فقال يا سلمان أنا الذي دعيت الأئمَّةَ كلهَا إلى طاعتي فكفرت فعذبت في النار وأنا خازنها عليهم حتاً

1 *Baṣā’ir al-Darajāt*, 2/10, Iran, quoting from *Tafsīr al-Burhān*, introduction, pg. 25.

2 *Baṣā’ir al-Darajāt*, 2/10, Iran, quoting from *Tafsīr al-Burhān*, introduction, pg. 26.

أقول يا سلمان إنه لا يعرفني أحد حق معرفتي إلا كان معي أخذ الله على الناس الميثاق لي فصدق من صدق وكذب من كذب قال سلمان لقد وجدتك يا أمير المؤمنين في التوراة كذلك وفي الإنجيل كذلك بأبي أنت وأمي يا قتيل كوفة أنت حجة الله الذي تاب به على آدم وبك أنجى يوسف من الجب وأنت قصة أیوب وسبب تغير نعمة الله عليه فقال أمير المؤمنين أتدرى ما قصة أیوب قال الله أعلم وأنت يا أمير المؤمنين قال لما كان عند الانبعاث للمنطق شك أیوب في ملكي فقال هذا خطب جليل وأمر جسيم فقال الله يا أیوب أتشك في صورة أقمته أنا إني ابتليت آدم بالبلاء فوهبته له وصفحت عنه بالتسليم عليه بإمرة المؤمنين فأنت تقول خطب جليل وأمر جسيم فوعزتي وجلالي لأذيقنك من عذابي أو توب إلى بالطاعة لأمير المؤمنين ثم أدركته السعادة بي يعني أنه تاب وأذعن بالطاعة لعلي عليه السلام

Salmān entered the presence of ‘Alī and asked him about himself.

‘Alī answered, “O Salmān! I am the one to whose obedience all nations were invited but they disbelieved and were punished in the fire. I am the keeper of it over them truly. I say, O Salmān, that none recognises me as I ought to be recognised except that he will be with me. Allah took the covenant from the people for me. Those who believed, believed while those who belied, belied.”

Salmān said, “I have found your mention, O Amīr al-Mu’minīn, in the Tawrāh and Injīl likewise. May my father and mother be sacrificed for you, O martyr of Kūfah! You are the authority of Allah through which He relented to Ādam, and through you He saved Yūsuf from the depth, and you are the story of Ayyūb, and the reason behind the favour of Allah changing for him.”

Amīr al-Mu'minīn said, “Do you know the story of Ayyūb?”

“Allah knows best and you, O Amīr al-Mu'minīn.”

He explained, “When the time came for him to speak, Ayyūb had misgivings of my dominion and submitted, ‘This is a major affair and a colossal matter.’ Allah said, ‘O Ayyūb, do you doubt the image I have appointed? I tested Ādām with a test and gave it to him. I forgave him by him submitting to ‘Alī the affair of the believers. And you say that it is a major affair and a colossal matter. By My honour, I will make you taste My punishment unless you repent to Me with obedience to Amīr al-Mu'minīn.’ Fortune then seized him through me, i.e., he repented and announced obedience to ‘Alī رَحْمَةَ اللَّهِ.¹

In addition, it appears in *Sarā'ir Ibn Idrīs* from Jāmi‘ al-Bazāntī—from Sulaymān ibn Khālid who reports that he heard Abū ‘Abd Allāh رَحْمَةَ اللَّهِ saying:

ما من نبی ولا من آدمی ولا من إنسی ولا جنی ولا ملک في السماوات والأرض إلا ونحنا الحجج عليهم وما خلق الله خلقاً إلا وقد عرض ولایتنا عليه واحتج بنا عليه فمؤمن بنا وكافر جاحد حتى السماوات والأرض

There is no nabī, no human, no jinn, and no angel in the heavens and earth except that we are authorities over them. Allah did not create any creation except with presenting our Wilāyah to them and authority over them. Some believed in us while others disbelieved and rejected, even the heavens and the earth.²

1 *Tafsīr al-Burhān*, introduction, pg. 27.

2 *Ibid.*, pg. 26.

The complete report appears in *Manāqib Ibn Shahrāshūb* from Muḥammad ibn al-Hanafiyyah from Amīr al-Mu'minīn رَحْمَةُ اللَّهِ مَوْلَانَا who said:

عرض الله أمانتي على السموات السبع بالثواب والعقاب فقلن ربنا لا
تحملنا بالثواب والعقاب لكننا نحملها بلا ثواب ولا عقاب وإن الله
عرض ولا يتي وأمانتي على الطيور فأول من آمن بها الزيارة البيض والقنابر
وأول من جحدها البويم والعنقاء فلعنهمما الله من بين الطيور فأما البويم
فلا تقدر أن تطير بالنهار لبغض الطير له وأما العنقاء فغابت في البحار
لامُرِّي وإن الله عرض أمانتي على الأرض فكل بقعة آمنت بولايٰ
جعلها طيّة زكية وجعل نباتها وثمرها حلواً عذباً وجعل ماءها زلالاً
وكل بقعة حجّدت إمامتي وأنكرت ولا يتي جعلها سبخاً وجعل نباتها
مرّاً وعلقماً وجعل ثمرها العوسج والحنظل وجعل ماءها ملحاً أجاجاً

Allah presented my trust to the seven heavens in lieu of reward and punishment. They submitted, “O our Rabb, do not burden us with reward and punishment. Rather, we will bear it without reward or punishment.”

Allah presented my Wilāyah and trust to the birds and the first to believe in it were the white falcons and larks whereas the first to reject it were the owls and griffons, and they were subsequently cursed by Allah amid all birds. As for the owl, it is not able to fly during the day due to the birds’ hatred for it while the griffon disappeared in the seas and is not seen.

Allah presented my trust to the earth. Each land which believed in my Wilāyah, Allah made it pure, nourishing, made its produce and fruit sweet and pleasant, and made its water cool whereas every land that rejected my Imāmah and denied my Wilāyah, Allah made it a salt marsh, made its produce sour and bitter,

made its fruit the boxthorn and colocynth, and made its water salty and bitter.¹

Al-Kulaynī reports in his authentic book from Abū ‘Abd Allāh Ja‘far, the sixth Imām in their sight, that he said:

ولايتنا ولالية الله التي لم يبعث نبياً قط إلا بها

Our Wilāyah is the Wilāyah of Allah with which every Nabī was sent.²

He reports from his father Abū Ja‘far, Muḥammad al-Bāqir:

والله إن في السماء لسبعين صفا من الملائكة لو اجتمع أهل الأرض كلهم يحصون عدد كل صف منهم ما أحصوهم وإنهم ليدينون بولايتنا

By Allah, there are seventy rows of angels in the sky. If all the inhabitants of the earth were to gather to count the number [of angels] in each row, they would not be able to enumerate them. They all adhere to our Wilāyah.³

He reports another statement of his:

إن الله أخذ ميثاق شيعتنا بالولالية لنا وهم ذر

Indeed, Allah took the covenant from our partisans of Wilāyah when they were souls.⁴

Finally, al-Kulaynī reports from his infallible Imām—from Abū al-Hasan who said:

1 Ibid.

2 *Al-Kāfi*, book on authority, 1/437.

3 Ibid.

4 Ibid., pg. 438.

ولاية على عليه السلام مكتوبة في صحف جميع الأنبياء

The Wilāyah of 'Alī عليه السلام is documented in the scriptures of all the Ambiyā'.¹

It is reported from Sālim al-Hannāt̄ who said:

قلت لأبي جعفر عليه السلام أخبرني عن قول الله تبارك وتعالى نَزَّلَ بِهِ الرُّوحُ الْأَمِينُ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِّرِينَ بِلِسَانٍ عَرَبِيًّا مُّبِينٍ قال هي الولاية لأمير المؤمنين عليه السلام

I asked Abū Ja'far, رحمه الله, “Inform me of Allah's—the Blessed and Lofty—statement: *The Trustworthy Spirit has brought it down upon your heart that you may be of the warners in a clear Arabic language.*”

He explained, “It is the Wilāyah of Amīr al-Mu'minīn عليه السلام.²”

سُئلَ أَبُو جعفر عن قول الله عز وجل وَلَوْ أَنَّهُمْ أَفَامُوا التَّوْرَاةَ وَالْإِنْجِيلَ وَمَا أَنْزَلَ إِلَيْهِمْ مِّنْ رَّبِّهِمْ قال الولاية

Abū Ja'far was questioned about Allah's—the Mighty and Majestic—statement, “*And if only they had upheld [the law of] the Tawrāh, the Injīl, and what has been revealed to them from their Lord [i.e. the Qur'ān].*”

“It refers to Wilāyah,” he stated.³

His son Ja'far states:

ولاية أمير المؤمنين عليه السلام إِنَّ هَذَا لِفِي الصُّحُفِ الْأُولَى صُحُفٌ إِبْرَاهِيمَ وَمُوسَى

1 *Al-Kāfi*, book on authority, 1/437.

2 *Al-Kāfi*, chapter on the subtleties of revelation concerning Wilāyah, 1/312.

3 *Ibid.*, 1/413.

The Wilāyah of Amīr al-Mu'minīn، عَلَيْهِ السَّلَامُ، *Indeed, this is in the former scriptures, the scriptures of Ibrāhīm and Mūsā.*¹

Al-Kulaynī narrates from al-Ṣūmālī:

عَنْ أَبِي جَعْفَرِ عَلَيْهِ السَّلَامُ قَالَ أَوْحَى اللَّهُ إِلَيْنِي نَبِيٌّهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَاسْتَمْسِكْ بِالَّذِي أُوْحِيَ إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُّسْتَقِيمٍ قَالَ إِنَّكَ عَلَى وِلَايَةِ عَلَيٰ وَعَلَيٰ هُوَ الصِّرَاطُ الْمُسْتَقِيمُ

It is reported from Abū Ja'far عَلَيْهِ السَّلَامُ who said: Allah revealed to His Nabī ﷺ, “So adhere to that which is revealed to you. Indeed, you are on a Straight Path.”

He explained, “You are on the Wilāyah of ‘Alī and ‘Alī is upon the Straight Path.”²

If any servant does not believe in ‘Alī’s وَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Wilāyah, Allah will not ask him about anything and will command that he be taken to Hell.

Al-Bahrānī, the Shī‘ī Exegetist, writes:

إِنَّ اللَّهَ لَمْ يَعْثُثْ نَبِيًّا قَطُّ إِلَّا بَعْدَ مَا أَقْرَبَ بِالوِلَايَةِ لِأَهْلِ الْبَيْتِ وَإِنْ بَعْثَةً الْأَنْبِيَاءِ كَانَتْ لِذَلِكَ أَيْضًا

Certainly, Allah did not send any Nabī except after he acknowledged Wilāyah of the Ahl al-Bayt. The sending of Ambiyā’ was for this reason as well.³

This Wilāyah is the reason behind entry into Jannah and salvation from Hell; not righteous actions and good deeds. Whoever befriends

1 Ibid., 1/418.

2 Ibid., 1/417.

3 Sayyid Hāshim al-Bahrānī: *al-Burhān fī Tafsīr al-Qur’ān*, introduction, pg. 339, Iran print.

‘Alī and his children is from the inhabitants of Jannah while the others will enter Hell, even if they prayed and fasted. They report from Abū Ja‘far who said:

سواء على من خالف لنا أهل البيت لا يبالي صلى أو صام أو ذنى أو سرق إنه في النار إنه في النار

Whoever opposes us, the Ahl al-Bayt, no consideration will be given to whether he prayed or fasted, committed adultery or stole; he will be in Hell; he will be in Hell.¹

They attribute falsehood to Rasūlullāh ﷺ claiming that he told ‘Alī رَضِيَ اللَّهُ عَنْهُ:

من أحبك كان مع النبئين في درجتهم يوم القيمة ومن مات يغضبك فلا يبالي مات يهوديا أو نصراانيا

Whoever loves you will be with the Prophets in their rank on the Day of Qiyāmah. Whoever dies harbouring hatred for you, no care will be given whether he dies a Jew or Christian.²

Al-Ṣadūq—who is actually a liar—narrates:

قال رسول الله صلى الله عليه وسلم يا علي إن الله تعالى قد غفر لك ولأهلتك ولشيعتك ومحبتك شيعتك فابشر

Rasūlullāh ﷺ declared, “O ‘Alī, undoubtedly Allah ﷺ has forgiven you, your household, your Shī‘ah, the lovers of your Shī‘ah, and the lovers of the lovers of your Shī‘ah. So be of cheer.”³

1 *Al-Burhān fī Tafsīr al-Qur’ān*, section two on explaining the obligation of the Wilāyah of the Ahl al-Bayt, pg. 21.

2 ‘Uyūn Akhbār al-Ridā, 2/58, Tehran print.

3 ‘Uyūn Akhbār al-Ridā, 2/47, Tehran print.

Al-‘Ayyāshī writes in his *Tafsīr* from Abū ‘Abd Allāh Ja‘far who said:

المؤمنون بعلي هم الخالدون في الجنة وإن كانوا في أعمالهم مسيئة

Those who believe in ‘Alī will reside in Jannah forever even if they have evil actions.¹

حب علي حسنة لا تضر معها سيئة وبغضه معصية لا تفع معها حسنة

Loving ‘Alī is a good action with which no evil may harm² and his hatred is a sin with which no good deed will benefit.³

Finally, they fabricate in the name of Rasūlullāh ﷺ that he said:

سمعت الله عز وجل يقول علي بن أبي طالب حجتي على حلقتي ونورتي
في بلادي وأميني على علمي لا أدخل النار من عرفه وإن عصاني ولا
أدخل الجنة من أنكره وإن أطاعني

I heard Allah—the Mighty and Majestic—declaring: ‘Alī ibn Abī Ṭālib is My authority over My creation, My light in My lands,

1 *Tafsīr al-‘Ayyāshī*, 1/139.

2 It is necessary to be aware that these narrations have only been narrated by fabricators, liars, imposters of the Shī‘ah who transmit from liars, imposters, and their like. These narrations have appeared through chains of Shī‘ī imposters in some books of the Ahl al-Sunnah—those who do not adhere to narrating authentic narrations and have not taken up the task of scrutinising narrators and their biographies. Hence, these narrations should not be relied upon as they are transmitted from the Shī‘ah to promote their falsehood and spread their lies. To Allah belongs praise and exaltation that the Ahl al-Sunnah have a strong, sound, decisive standard to examine these narrations in order to separate truth from falsehood just as they have rules and regulations to assess narrators’ reliability or unreliability. Hence, only those narrations and narrators who are truthful will be accepted and no attention will be paid to weak, fabricated, and false narrations and narrators.

3 *Manhaj al-Ṣādiqīn*, 8/110.

and My trustee over My knowledge. I will not enter into Hell one who recognises him even if he disobeys Me and I will not enter into Jannah whoever rejects him even if He obeys Me.”¹

The essence is quite clear: Obedience to Allah is not obedience and disobedience of Allah is not disobedience as long as love and loyalty to ‘Alī رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَّمَ and his progeny is missing. This is exactly what the malicious Jews planned to distance the Ummah of Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from the heavenly Sharī‘ah which does not differentiate between individuals and has sent the standard of honour and glory upon actions and righteousness, as sounded by the Most Majestic speaker:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَاءُكُمْ

Indeed, the most noble of you in the sight of Allah is the most righteous of you.²

وَأَزْلَفْتِ الْجَنَّةَ لِلْمُتَّقِينَ وَبَرَزَتِ الْجَحِيمُ لِلْغَاوِينَ

And Paradise will be brought near [that Day] to the righteous. And Hellfire will be brought forth for the deviators.³

قَدْ أَفْلَحَ الْمُؤْمِنُونَ (١) الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ (٢)
وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ (٣) وَالَّذِينَ هُمْ لِلزَّكَاهِ فَاعِلُونَ
(٤) وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ (٥) إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ
مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُوْمِينَ (٦) فَمَنِ ابْتَغَى وَرَاءَ ذَلِكَ

1 *Al-Burhān*, introduction, pg. 13.

2 Sūrah al-Hujurāt: 13.

3 Surah al-Shu‘arā’: 90-91.

فَأُولَئِكَ هُمُ الْعَادُونَ (٧) وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ
 (٨) وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ (٩) أُولَئِكَ هُمْ
 الْوَارِثُونَ (١٠) الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ (١١)

Certainly, will the believers have succeeded. They who are during their prayer humbly intent. And they who turn away from ill speech. And they who are observant of Zakāh. And they who guard their private parts except from their wives or those their right hand possess, for indeed, they will not be blamed. But whoever seeks beyond that, then those are the transgressors. And they who are to their trusts and their promises attentive. And they who carefully maintain their prayers. Those are the inheritors. Who will inherit al-Firdaws. They will abide therein eternally.¹

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.²

وَلَا تَنْزِرْ وَأَزِرْ وَزْرَ أُخْرَىٰ

And no bearer of burdens will bear the burden of another.³

فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ (٥) وَصَدَّقَ بِالْحُسْنَىٰ (٦) فَسَيِّسِرُهُ
 لِلْيُسِّرِى (٧) وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ (٨) وَكَذَّبَ بِالْحُسْنَىٰ (٩)
 فَسَيِّسِرُهُ لِلْعُسْرَى (١٠) وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى (١١)

1 Sūrah al-Mu'minūn: 1-11.

2 Sūrah al-Zilzal: 7-8.

3 Surah al-An'ām: 164.

As for he who gives and fears Allah and believes in the best [reward], We will ease him toward ease. But as for he who withholds and considers himself free of need and denies the best [reward], We will ease him toward difficulty. And what will his wealth avail him when he falls?¹

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةً (٣٨) إِلَّا أَصْحَابَ الْيَمِينِ (٣٩)
 فِي جَنَّاتٍ يَسَّأَلُونَ (٤٠) عَنِ الْمُجْرِمِينَ (٤١) مَا سَلَكَكُمْ
 فِي سَقَرَ (٤٢) قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّيِّينَ (٤٣) وَلَمْ نَكُ نُطْعَمُ
 الْمِسْكِينَ (٤٤) وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ (٤٥) وَكُنَّا نَكْذِبُ
 بِيَوْمِ الدِّينِ (٤٦) حَتَّىٰ أَتَانَا الْيَقِينُ (٤٧) فَمَا تَنْفَعُهُمْ شَفَاعَةُ
 الشَّافِعِينَ (٤٨)

Every soul, for what it has earned, will be retained. Except the companions of the right, [who will be] in gardens, questioning each other about the criminals, [and asking them], “What put you into Saqar?”

They will say, “We were not of those who prayed, nor did we used to feed the poor, and we used to enter into vain discourse with those who engaged [in it], and we used to deny the Day of Recompense. Until there came to us the certainty [i.e., death].” So there will not benefit them the intercession of [any] intercessors.²

Yes, the Sharī‘ah does not differentiate between individuals on basis of their lineage and status. Hence, it did not consider Abū Lahab entering Jannah owing to him being the uncle of the Nabī ﷺ.

1 Sūrah al-Layl: 5-10.

2 Surah al-Muddathir: 38-48.

Rather, it declared emphatically that he is an inmate of Hell. In fact, it is coupled with curse in the Book which remains forever. Allah ﷺ declares:

تَبَّتْ يَدَآ أَبِي لَهَبٍ وَّتَبَّ (١) مَا أَغْنَى عَنْهُ مَالُهُ وَمَا كَسَبَ (٢)
سَيَصْلِي نَارًا ذَاتَ لَهَبٍ (٣) وَامْرَأَتُهُ حَمَالَةُ الْحَطَبِ (٤) فِي
جِيدِهَا حَبْلٌ مِّنْ مَّسَدٍ (٥)

May the hands of Abū Lahab be ruined, and ruined is he. His wealth will not avail him or that which he gained. He will [enter to] burn in a Fire of [blazing] flame. And his wife [as well], the carrier of firewood. Around her neck is a rope of [twisted] fibre.¹

The true and tolerant Sharī'ah did not discriminate against Bilāl رَجُولَ اللَّهِ عَنْهُ and others due to them being Abyssinian, non-Arab, non-Qurashī, and non-Makkī. He came to Makkah as someone's slave. Rather, he was sounded glad tidings of Jannah on the tongue of the one who spoke through revelation as his actions made him worthy of the same.

They were the ones who considered belief in Allah, the Messenger, and the Book revealed to him coupled with righteous actions in accordance to the commandments of Allah and the Messenger ﷺ the basis for entry into Jannah. They stood at night in worship and fasted during the days. They raised the banners of Jihād. Help descended upon them from above the sky and the angels of Allah and armies of the Most Gracious supported them. They are the one who saw Jannah under the shade of swords, fighting to establish the truth and demolish falsehood and make the religion of Allah reign supreme over all other religions.

¹ Sūrah Lahab: 1-5.

They are the ones responsible for humbling the kings and rulers of the nations and the tyrants and oppressors of the earth. The Jewish remnants, Christian armies, and Magians armed forces failed before them.

Efforts were made to distance them and their successors from this lively Sharī'ah, which brings life to the dead and revives the souls. The enemies intended to demolish this advancing Ummah by turning them away from their religion and distancing them from the genuine teachings of Islam, viz. īmān, action, effort, struggle, and Jihād. They thus said: There is no need to bear all these difficulties and hardships to enter Jannah and please Allah. Rather, sufficient is to love certain individuals and befriend them. They were thus somewhat triumphant in their wicked plots and some innocent, negligent people fell in their traps, deceived by names of individuals who were nothing but righteous bondsmen of Allah and practicing believers. Instead of their primary focus being a bondsman questioned firstly about his ḥalāh so he might pray and struggle to gain proximity to Allah by bowing, prostrating, and standing before Him. They said that Abū al-Hasan رض—their eight Imām said:

أول ما يسأل عنه العبد حيناً أهلاً بيته

The first aspect a bondsman will be questioned on will be loving us, the Ahl al-Bayt.¹

In this manner, they gave Wilāyah more importance than Ṣalāh, Zakāh, and all other acts of virtue. It is reported in *al-Kāfi* by al-Kulaynī from Abū Ja'far, who said:

¹ 'Uyūn Akhbār al-Ridā, 2/65; *al-Burhān*, introduction, pg. 22.

بني الإسلام على خمس على الصلاة والزكاة والصوم والحج والولاية
ولم يناد بشيء كما نودي بالولاية

Islam is based on five pillars, viz. Ṣalāh, Zakāh, Fasting, Ḥajj, and Wilāyah. There was no call to anything like the call to Wilāyah.¹

In essence, it is the objective. They lied against Rasūlullāh ﷺ of him saying:

أَتَانِي جَبْرِيلُ عَلَيْهِ السَّلَامُ وَقَالَ يَا مُحَمَّدُ رَبُّكَ يَقُولُ
فَرَضْتَ الصَّلَاةَ وَوَضَعْتَهَا عَنِ الْمَرِيضِ وَفَرَضْتَ الصَّوْمَ وَوَضَعْتَهُ عَنِ
الْمَرِيضِ وَالْمَسَافِرِ وَفَرَضْتَ الْحَجَّ وَوَضَعْتَهُ عَنِ الْمَقْلُومَدْقُوقَ وَفَرَضْتَ
الزَّكَاةَ وَوَضَعْتَهَا عَنْ مَنْ لَا يَمْلِكُ النِّصَابَ وَجَعَلْتَ حُبَّ عَلَيِّ بْنِ أَبِي
طَالِبٍ عَلَيْهِ السَّلَامُ لَيْسَ فِيهِ رِحْصَةٌ

Jibrīl ﷺ approached me and submitted, “O Muḥammad, your Rabb sends greetings of peace to you and states: I have ordained Ṣalāh and waived it from the ill. I ordained Fasting and waived it from the ill and traveller. I ordained Ḥajj and waived it from the one who does not have the funds. I ordained Zakāh and waived it from one who does not possess the niṣāb. I have commanded loving ‘Alī ibn Abī Ṭālib ﷺ without any concession.”²

They thus made it the barometer to determine belief and disbelief as is evident from these narrations, as we highlighted just now.

As regards those contemporary Shī‘ah³ who assert that belief in

1 *Al-Uṣūl min al-Kāfi*, chapter on the pillars of Islam, 2/18.

2 *Al-Burhān*, introduction, pg. 22.

3 Harken! He is Shaykh Muḥammad al-Ḥusayn Ḥāfiẓ al-Ghiṭā’ in his book *Aṣl al-Shī‘ah wa Furū‘ihā*, pg. 103-104, ninth edition, Beirut, 1960; Sayyid Muhsin al-Amīn in his book *A‘yān al-Shī‘ah*, 1/69.

Wilāyah is not necessary and without believing in it, one is not cast out of the fold of Islam, this is nothing but deception and pretence. Such words are not uttered except in missionary books to catch unwary, simple Muslims in their trap. They do not believe this as mentioned previously and clearly stated by their Imāms.

Sayyid al-Bahrānī has quoted from a number of Shī‘ī Imāms that this Jewish belief concocted and conceived by ‘Abd Allāh ibn Saba’, the Jew, to abolish the Sharī‘ah and distance Muslims from it is the basis of faith and salvation; the one who rejects it is not a believer. We cite here from Shī‘ī Imām and senior, al-Mufīd, who documents in *Kitāb al-Masā'il*:

اتفقت الإمامية على أن من ينكر إماماً إماماً وجحد ما أوجبه الله تعالى له
من فرض طاعته فهو كافر ضال مستحق الخلود في النار

The Imāmiyyah are unanimous that one who rejects the Imāmah of an Imām and denies the obligatory obedience Allah ordained upon him for the Imām is a disbeliever, deviant, deserving of eternity in Hell.

He continues:

وقال لا يجوز لأحد من أهل الإيمان أن يغسل مخالفًا للحق في الولاء
ولا يصلّي عليه

It is not permissible for any believer to wash the rejecter of the truth of Wilāyah and he should not pray Ṣalāt al-Janāzah upon him.¹

Similar verdicts are reported from Ibn Bābawayh al-Qummī, al-Ṭūsī, Mullā Bāqir al-Majlisī, Sayyid Sharīf al-Murtadā, and many others.

1 *Al-Burhān*, introduction, pg. 20.

Third Trait

Hatred and malice towards the Companions of the Nabi ﷺ, criticising them, picking out their faults, and swearing them has become an intrinsic part of Shi'ism. Very seldom is any of their books found without it being filled with disapproval and condemnation. In fact, they have special chapters dedicated to declaring the Companions of the Nabi ﷺ transgressors and disbelievers. None of the Shī'ah mention them except by insulting them in the beginning and cursing them at the end. We presented plenty examples of this in our book *al-Shī'ah wa al-Sunnah* in chapter one. We discussed this in detail in our book *al-Shī'ah wa Ahl al-Bayt* in chapter two. We do not wish to repeat what we documented there to avoid prolongation. The reader may kindly refer to these two books for a clearer understanding. We suffice on what the Imām of the current Shī'ah, Sayyid Khomeini, who writes in *Kashf al-Asrār*. Despite him being a politician—politics demands some form of leniency, tolerance, dissimulation, flattery, and consideration for others—he writes with much emphasis and clarity:

إِنَّ أَبَا بَكْرَ وَعُمَرَ وَعُثْمَانَ لَمْ يَكُونُوا خَلِفَاءَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ بَلْ وَأَكْثَرُ مِنْ ذَلِكَ أَنَّهُمْ غَيْرُوا أَحْكَامَ اللَّهِ وَحَلَّلُوا حَرَامَ اللَّهِ
وَظَلَّمُوا أَوْلَادَ الرَّسُولِ وَجَهَلُوا قَوَانِينَ الرَّبِّ وَأَحْكَامَ الدِّينِ

Abū Bakr, 'Umar, and 'Uthmān were not successors of Rasūlullāh ﷺ. Rather, they changed the rulings of Allah, permitted what Allah prohibited, oppressed the children of the Messenger, and were ignorant of the regulations of the Lord and the decrees of religion.¹

¹ Condensed, *Kashf al-Asrār*, pg. 110 onwards, Persian print.

Thereafter, he spells out his belief and the Shī'ah's belief in Imāmah. He writes under the chapter: Why was the name of the Imām not mentioned clearly in the Qur'ān¹:

It is manifest from the aforementioned that Imāmah is one of the accepted Islamic fundamentals by the instruction of logic and Qur'ān. Moreover, Allah has mentioned this recognised fundamental in plenty places of the Qur'ān. It is possible for someone to ask, "When this is the case, why then was the name of the Imām not mentioned in the Qur'ān so that no differences and fights occur regarding him as had occurred."

This may be answered in a few ways. Before answering this objection, we intend to openly declare: all the disagreements that occurred between the Muslims in all matters and affairs did not take place except as a result of the Day of Saqīfah. Had that day not taken place, there would be no disagreement between the Muslims in heavenly ordains.

We answer: had the Imām's name been mentioned in the Qur'ān hypothetically, this would not have removed disagreement between the Muslims as those who never entered Islam except avaricious for leadership and who rallied and joined forces to attain it were not content with the clear texts and verses of the Qur'ān and were not to desist from their desires and motives. In fact, probably they would have increased their schemes and reached the level of demolishing the basis of Islam altogether. Those avaricious of leadership—had they realised that their objective was not being obtained in the name of Islam, they would have formed a group to contend and oppose Islam at the

¹ Complete Arabic text quoted at the end of the book, no. 7, pg. 692-693.

time. In such an instance, it would not be possible for ‘Alī ibn Abī Ṭālib to remain silent. The result would be disagreement and conflict which would uproot the seed of Islam and break its backbone. In such a case, the appearance of ‘Alī ibn Abī Ṭālib’s name in the Qur’ān is contrary to the exigency of the fundamental of Imāmah.

Furthermore, had the Imām’s name appeared in the Qur’ān, it is not far-fetched from those whose connection to Islam and Qur’ān was not save for the world and leadership and who made the Qur’ān a means to execute their corrupt motives; it is not far-fetched for them to delete these verses from the Qur’ān and adulterate the Book of Allah and distance it from people’s sight forever.

In addition, if hypothetically speaking, none of this happened, it is not improbable from this group avaricious and greedy for leadership to fabricate a ḥadīth and attribute it falsely to Rasūlullāh that he said prior to his demise that Allah removed ‘Alī ibn Abī Ṭālib from the station of Imāmah and ordained the affair through mutual consultation.

It is not befitting for anyone to say: Had the Imām’s mention appeared in the Qur’ān, it was not proper for Shaykhayn (Abū Bakr and ‘Umar) to oppose it. Had they opposed it hypothetically, the Muslims would not have accepted it and would have challenged them. We say: It is not proper to say this as we know that they opposed clear texts of the Qur’ān publicly and openly, yet the people did not challenge them. Instead, they accepted their opposition to the Qur’ān.¹

¹ *Kashf al-Asrār*, pg. 112-114, Persian.

He then presents plenty examples of what he supposes will establish Sayyidunā Abū Bakr and ‘Umar’s opposition to the Qur’ān under the heading: Abū Bakr’s opposition to Qur’ānic texts and ‘Umar’s opposition to the Lord’s Qur’ān.¹

At the end, after listing these alleged contradictions, he says:

ويعلم بهذا كله مخالفة أبي بكر وعمر القرآن في حضور المسلمين ولم يكن هذا الأمر ذا بال عندهم بل كانوا هم معهم وفي حزبهم مناصرين مساعدين لهم في نيل المقصود ويعرف بهذا كله أنه لو ورد ذكر الإمام في القرآن لم يكونوا تاركين للرئاسة لقول الله عز وجل ولا معطين له أي اهتمام وكما أن أبي بكر الذي كان خداعه ظاهراً وزائداً استطاع أن يحرم ابنة رسول الله من ارثها الثابت بالقرآن والعقل باختلاف حديث مكذوب لم يكن مستبعداً من عمر أن يقول بأن الله أو جبريل أو الرسول أخطئوا في ذكر اسم الإمام في القرآن وآياته ولذلك لا يُنظر إليه ولا يُعمل به وأنذاك قام حزب السنة وتابعوه على قوله وتركوا القرآن مهجوراً كما أنهم تابعوه في جميع التغييرات التي أتى بها في دين الإسلام ورجحوا قوله على القرآن وآياته وقدموه على أحاديث رسول الإسلام وأقواله

From all of this, Abū Bakr’s and ‘Umar’s opposition to the Qur’ān in the presence of Muslims is identified, but this was nothing important to them. Instead, they were with them and part of their group as supporters and assistants to obtain the objective. From all of this, it is learnt that had the Imām’s name appeared in the Qur’ān, they would still not have discarded leadership in compliance with Allah’s—the Mighty and Majestic—instruction and would not have given importance to it. Just as Abū Bakr—whose deception was apparent and overwhelming—was able to

1 *Kashf al-Asrār*, pg. 114-117.

deprive Allah's Messenger's daughter from her inheritance—established in the Qur'ān and through logic—by fabricating a false ḥadīth, it is not unlikely for 'Umar to assert that Allah, or Jibrīl, or the Messenger erred in mentioning the Imām's name in the verses of the Qur'ān; hence it is not considered or practiced upon. At such a time, the group of the Sunnah would have supported and followed his statement and discarded the Qur'ān openly just as they followed him in all other adulterations he brought to the religion of Islam and preferred his statement over the verses of the Qur'ān and the ahādīth, statements of the Messenger of Islam.¹

There are plenty others of this type.

This is the Shī'ah belief about Abū Bakr, 'Umar, 'Uthmān and the Companions of Rasūlullāh ﷺ—may Allah be pleased with them and them with Him. We have quoted from a public political figure who is considered the agent of the Absent Imām according to the Shī'ah and the reformer of the Ummah according to some Sunnīs, in accordance to what he inherited from the Saba'iyyah and 'Abd Allāh ibn Saba'. From it, the belief of other Shī'ah can be determined, who are not involved in politics, have not assumed worldly and religious responsibility, and have no authority over lands inhabited by plenty Sunnīs; people who do not need to show any consideration or dissimulation.

Fourth Trait

Their criticism of 'Uthmān Dhū al-Nūrāyn رَجُلُ اللَّهِ عَلِيُّهُ شَفِيعُهُ coupled with cursing him and his governors does not need any elucidation, especially after the detailed account given in chapter one and two which contains censures

¹ *Kashf al-Asrār*, pg. 119-120.

and condemnations quoted from Shī'ah books with references to volume and page number. Whoever wishes to learn more of this should refer to it and our books *al-Shī'ah wa al-Sunnah* and *al-Shī'ah wa Ahl al-Bayt*.

Appropriate to mention is that none of the books of the Ithnā 'Ashariyyah Shī'ah—be it on *Tafsīr*, Ḥadīth, History, Sīrah, Narrators, Beliefs, etc.—are free from the very condemnations the Saba'iyyah repeated against 'Uthmān رضي الله عنه, his rule, and his governors. There is no difference between the Saba'iyyah and the Shī'ah, except the additions which the Shī'ah of today have selected and were not known during the days of the Saba'iyyah.

Fifth Trait

Waṣīyyah, Ghaybah, and Raj'ah—innovated and propagated by 'Abd Allāh ibn Saba'—and other beliefs contradictory to Islam, alien to Muslims, and promoted by the Jews and Magians like awarding creation the qualities of the creator, divinity of bondsmen, incarnation, *ittihād* (embodiment), transmigration, nubuwah continuing after Muḥammad صلوات الله عليه وسلام, revelation descending on someone, revelation of a book, etc., are the very beliefs transmitted to the Shī'ah of today, especially the Ithnā 'Ashariyyah Shī'ah.

The senior Shī'ah master of narrators, al-Māmāqānī, declares in *Tanqīh al-Maqāl*:

إِنْ مَا كَانَ يُعْدُ يُوْمَئِذْ غَلُوْأً صَارَ يُعْدُ الْآنَ مِنْ ضَرُورِيَّاتِ الْمَذَهَبِ

What was considered extremism in those days is considered to be from the fundamentals in the religion today.¹

¹ *Tanqīh al-Maqāl*, quoting from the footnotes of al-Dhahabī: *al-Muntaqā*, pg. 193.

What al-Māmāqānī affirms is correct as these matters were not recognised by the primary Shī'ah in the early years of Shi'ism. The later Shī'ah adopted them from the Saba'iyyah and determined them as their beliefs, filling their books and treatises with them.

Waṣiyyah

They claim that 'Alī رَضِيَ اللَّهُ عَنْهُ وَسَلَّمَ was the waṣī of Rasūlullāh ﷺ and concoct plenty fabrications for this. Al-Kulaynī reports a narration from Ja'far in *al-Kāftī*:

كان حيث طلقت آمنة بنت وهب وأخذها المخاض بالنبي صلى الله عليه وآله حضرتها فاطمة بنت أسد امرأة أبي طالب فلم تزل معها حتى وضعت فقالت أحدهما للأخرى هل ترين ما أرى قالت هذا النور الذي قد سطع ما بين المشرق والمغارب فيما هما كذلك إذ دخل عليهما أبو طالب فقال لهما مالكما من أي شيء تعجبان فأخبرته فاطمة بالنور الذي رأت فقال لها أبو طالب ألا أبشرك فقالت بلى فقال أما إنك ستلدين غلاماً يكون وصي هذا المولود

When Āminah bint Wahb began experiencing labour pains with the Nabī ﷺ, Fātimah bint Asad—the wife of Abū Ṭālib—attended her. She remained with her until she gave birth. One of them told the other, “Do you see what I see?”

She said, “This is light which has illuminated everything between the East and West.”

Meanwhile, Abū Ṭālib entered their presence and said to them, “What is the matter? What are you amazed at?”

Fātimah informed him of the light she saw.

Abū Ṭālib told her, “Should I not give you glad tidings?”

“Definitely,” she responded.

He went on, “Harken, you will give birth to a boy who will be the Waṣī of this child.”¹

They fabricated a report on the consequence of the revelation of Allah’s statement: سُبْحَانَهُ وَتَعَالَى

وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

And warn, [O Muḥammad], your closest kindred.²

Rasūlullāh ﷺ invited them. They ate yet only their fingers left imprints on the food, whereas they were about forty men. They drank from a large cup which sufficed them. After they were satiated, he told them:

إِنِّي وَاللَّهِ مَا أَعْلَمُ شَاباً مِّنَ الْعَرَبِ جَاءَ قَوْمَهُ بِأَفْضَلِ مَا جَئَتْكُمْ بِهِ فَإِنَّكُمْ يَؤَازِرُنِي عَلَىٰ أَمْرِي هَذَا عَلَىٰ أَنْ يَكُونَ أَخِي وَوَصِيٌّ وَخَلِيفَتِي فِيْكُمْ فَسَكَّتُهُمْ جَمِيعاً فَقَامَ عَلَيْهِ (ع) وَقَالَ أَنَا يَا رَسُولَ اللَّهِ أَؤَازِرُكَ عَلَيْهِ فَأَخَذَ رَسُولُ اللَّهِ (ص) بِرَقْبَتِهِ وَقَالَ إِنَّ هَذَا أَخِي وَوَصِيٌّ وَخَلِيفَتِي فِيْكُمْ فَاسْمَعُوا هُوَ وَأَطِيعُوا فَقَامُوا يَضْحِكُونَ وَيَقُولُونَ لِأَبِي طَالِبٍ قَدْ أَمْرَكَ أَنْ تَسْمَعَ لِابْنِكَ وَتَطِيعَ

“By Allah, I do not know any youth from the Arabs who has brought to his nation something superior to what I have brought you. Whoever supports me in this affair will become my brother, waṣī, and khalīfah among you.”

1 *Al-Rawḍah min al-Kāfi*, 8/302, under the chapter of Abū Ṭālib informing of ‘Alī’s birth and him being the Waṣī of the Nabī.

2 Sūrah al-Shu‘arā’: 214.

The entire crowd remained silent. 'Alī stood up and said, "O Messenger of Allah, I will be your support over it."

Rasūlullāh ﷺ caught hold of his neck and said, “This is my brother, wasī, and khalīfah among you, so listen and obey him.”

The people stood up laughing and telling Abū Ṭālib, “He has ordered you to listen to and obey your son.”¹

They uttered the very words of 'Abd Allāh ibn Saba' and attributed falsehood to Abū Ja'far Muhammad al-Bāqir accusing him of saying:

وأيم الله لقد نزل الروح والملائكة بالأمر في ليلة القدر على آدم وأيم الله ما مات آدم إلا وله وصي وكل من جاء بعد آدم من الأنبياء قد أتاه الأمر فيه ووضع له وصيًّا من بعده وأيم الله إن كان النبي ليؤمر بما يأته من الأمر في تلك الليلة من آدم إلى محمد صلى الله عليه وآله أن أوصي إلى فلان

By the oath of Allah, the soul and angels descended with the matter on the Night of Decree upon Ādam. By the oath of Allah, Ādam did not pass away except after having a Waṣī. The matter came to all the Ambiyā' who came after Ādam in that night and a Waṣī was designated for them after their demise. By the oath of Allah, there is no Nabī—from Ādam to Muḥammad ﷺ—to be commanded but the matter comes to him on that night to appoint someone a Waṣī.²

It is reported that Ja'far said:

¹ *Al-Irshād*, pg. 11; *A'lām al-Warā*, pg. 162; *al-Ṣāfi*, 2/227; *Tafsīr al-Qummī*, 2/124; *Nūr al-Thaqalayn*, 4/67; *Manhaj al-Ṣādiqīn*, 6/487; *A'yān al-Shī'ah*, 2/209, section one.

2 *Al-Kāfi*, book on authority, 1/250, Iran.

أوصى موسى عليه السلام إلى يوشع بن نون وأوصى يوشع بن نون
إلى ولده هارون فلم تزل الوصية في عالم بعد عالم حتى دفعوها إلى
محمد صلى الله عليه وآلـه فلما بعث الله عز وجل محمداً صلى الله
عليه وآلـه أسلم له العقب من المستحفظين وكذبه بنو إسرائيل ودعا
إلى الله عز وجل وجاهد في سبيله ثم أنزل الله عز وجل ذكره عليه أن
أعلن فضل وصيـك فقال رب إن العرب قوم جفاة لم يكن فيهم كتاب
ولم يبعث إليـهم نـبي ولا يـعرفون فـضل نـبوـات الأنـبياء عـلـيـهم السلام ولا
شرفـهم ولا يـؤـمنـون بي إنـ أنا أـخـبـرـتـهم بـفـضـلـ أـهـلـ بيـتـيـ فـقـالـ اللهـ جـلـ
ذـكـرـهـ وـلـاـ تـحـزـنـ عـلـيـهـمـ وـقـلـ سـلـامـ فـسـوـفـ تـعـلـمـونـ فـذـكـرـ منـ فـضـلـ وـصـيـهـ
ذـكـرـاـ فـوـقـ النـفـاقـ فـيـ قـلـوبـهـمـ فـعـلـمـ رـسـوـلـ اللهـ صـلـيـ اللهـ عـلـيـهـ وـآلـهـ ذـلـكـ
ماـ يـقـولـونـ فـقـالـ اللهـ جـلـ ذـكـرـهـ يـاـ مـحـمـدـ وـلـقـدـ نـعـلـمـ أـنـكـ يـضـيـقـ صـدـرـكـ
بـمـاـ يـقـولـونـ فـإـنـهـمـ لـاـ يـكـذـبـونـكـ وـلـكـنـكـ الـظـالـمـينـ بـآـيـاتـ اللهـ يـجـحـدـونـ
وـلـكـنـهـمـ يـجـحـدـونـ بـغـيـرـ حـجـةـ لـهـمـ وـكـانـ رـسـوـلـ اللهـ صـلـيـ اللهـ عـلـيـهـ وـآلـهـ
يـتـأـلـفـهـمـ وـيـسـتـعـيـنـ بـعـضـهـمـ عـلـىـ بـعـضـ وـلـاـ يـزـالـ يـخـرـجـ لـهـمـ شـيـئـاـ فـيـ فـضـلـ
وـصـيـهـ حـتـىـ نـزـلـتـ هـذـهـ السـوـرـةـ فـاـتـحـجـ عـلـيـهـمـ حـيـنـ عـلـمـ بـمـوـتـهـ وـنـعـتـ إـلـيـهـ
نـفـسـهـ فـقـالـ اللهـ جـلـ ذـكـرـهـ فـإـذـاـ فـرـغـتـ فـانـصـبـ وـإـلـىـ رـبـكـ فـأـرـغـبـ يـقـولـ إـذـاـ
فـرـغـتـ فـانـصـبـ عـلـمـكـ وـأـعـلـنـ وـصـيـكـ فـأـعـلـمـهـمـ فـضـلـهـ عـلـانـيـةـ فـقـالـ صـلـيـ
الـلـهـ عـلـيـهـ وـآلـهـ مـنـ كـنـتـ مـوـلـاـهـ اللـهـمـ وـالـمـوـلـاـهـ اللـهـمـ وـالـمـوـلـاـهـ وـعـادـ مـنـ
عـادـهـ ثـلـاثـ مـرـاتـ ثـمـ قـالـ لـأـبـعـشـ رـجـلـاـ يـحـبـ اللـهـ وـيـحـبـهـ اللـهـ وـرـسـوـلـهـ
لـيـسـ بـفـرـارـ يـعـرـضـ بـمـنـ رـجـعـ وـيـجـبـنـ أـصـحـابـهـ وـيـجـبـنـوـنـهـ وـقـالـ صـلـيـ اللهـ
عـلـيـهـ وـآلـهـ عـلـيـيـ سـيـدـ الـمـؤـمـنـيـنـ وـقـالـ عـلـيـيـ عـمـودـ الدـيـنـ وـقـالـ هـذـاـ هـوـ الـذـيـ
يـضـرـبـ النـاسـ بـالـسـيـفـ عـلـىـ الـحـقـ بـعـدـيـ وـقـالـ الـحـقـ مـعـ عـلـيـيـ أـيـنـاـ مـاـلـ

Mūsā appointed Yūsha‘ ibn Nūn as Waṣī. Yūsha‘ ibn Nūn appointed his son Hārūn as Waṣī. Waṣīyyah continued in every knowledgeable individual until they handed it to Muḥammad. When Allah—the Mighty and Majestic—sent Muḥammad

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the progeny from the entrusted embraced Islam while the Banū Isrā’īl belied him. He invited to Allah—the Mighty and Majestic—and waged war in His path. Allah—the Mighty and Majestic—then revealed to him His word to announce the superiority of his Waṣī. He submitted, “O my Rabb, the Arabs are a harsh nation. They had no scribes among them; and no Nabī was sent to them. They are not aware of the superiority and nobility of the Nubuwwah of the Ambiyā’ ﷺ. They will not believe me if I inform them of the superiority of my family.”

Allah—whose mention is sublime—announced, “Do not grieve over them. Say peace, you will soon come to know.”

He mentioned a portion of the superiority of his Waṣī and hypocrisy entered their hearts. Rasūlullāh ﷺ came to learn of what they were saying. Allah, whose mention is sublime, announced, “O Muḥammad, we know that your heart is constrained over what they say. For indeed, they do not believe you. However, the oppressors deny the verses of Allah. However, they deny without having proof.”

Rasūlullāh ﷺ would try to unite them and seek help from some over others. He continued mentioning aspects of the superiority of his Waṣī until this Sūrah was revealed. He asserted as proof over them once he knew of his demise and sounded his own obituary. Allah, whose mention is sublime, said: *So, when you have finished [your duties], then stand up. And to your Lord direct [your] longing.*

He explains: When you are free, then appoint your authority and announce your Waṣī. Notify them of his superiority publicly. Rasūlullāh ﷺ thus announced thrice, “Whoever’s mawlā

(friend) I am, 'Alī is his mawlā. O Allah, befriend the one who befriends him and declare war on the one who harbours enmity for him." He added, "I will most definitely send a man who loves Allah and who is loved by Allah and His Messenger. He is not a deflector who insinuates, those who retreat and accuses his friends of cowardice and vice versa." He ﷺ said, "Alī is the leader of the believers." He said, "Alī is the pillar of Dīn." He said, "He is the one to bring people upon the truth with the sword after me." He said, "Truth is with 'Alī wherever he goes."¹

It is reported that Ja'far said:

إن الوصية نزلت من السماء على محمد كتاباً لم ينزل على محمد صلى الله عليه وآله كتاب مختوم إلا الوصية فقال جبرائيل عليه السلام يا محمد هذه وصيتك في أمتك عند أهلك بيتك فقال رسول الله صلى الله عليه وآله أي أهل بيتي يا جبرائيل قال نجيب الله منهم وذرتيه ليرثك علم النبوة كما ورثه إبراهيم عليه السلام وميراثه لعلي عليه السلام وذرتك من صلبه قال وكان عليه خواتيم قال ففتح علي عليه السلام الخاتم الأول ومضى لما فيها ثم فتح الحسن عليه السلام الخاتم الثاني ومضى لما أمر به فيها فلما توفي الحسن ومضى فتح الحسين عليه السلام الخاتم الثالث فوجد فيها أن قاتل فاقتل وُقتل وآخرج بأقوام للشهادة لا شهادة لهم إلا معك قال ففعل عليه السلام فلما مضى دفعها إلى علي بن الحسين عليه السلام قبل ذلك ففتح الخاتم الرابع فوجد فيها أن أصمت وأطرق لما حجب العلم فلما توفي ومضى دفعها إلى محمد بن علي عليه السلام ففتح الخاتم الخامس فوجد فيها أن فسر كتاب الله وصدق أباك وورث ابنك واصطعن الأمة وقم بحق الله عز وجل وقل الحق في الخوف والأمن ولا تخش إلا الله ففعل ثم دفعها إلى الذي يليه

¹ Al-Kāfi, book on authority, 1/293-294, Iran.

Indeed, the Waṣiyyah descended from the sky upon Muḥammad in the form of a book. No sealed book was revealed upon Muḥammad ﷺ except the Waṣiyyah. Jibrīl said, “O Muḥammad, this is your Waṣiyyah in your Ummah by your Ahl al-Bayt.”

Rasūlullāh ﷺ said, “Which of my Ahl al-Bayt, O Jibrīl?”

He explained, “Allah will select from them and their progeny—so they inherit from you the knowledge of Nubuwwah as he inherited Ibrāhīm ﷺ and his inheritance—‘Alī رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَعْلَمُ وَالْأَنْجَلَ وَالْأَنْجَلَ وَالْأَنْجَلَ وَالْأَنْجَلَ and your progeny from his loins.”

He continues: It had stamps upon it. ‘Alī رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَعْلَمُ opened the first stamp and proceeded to carry out what it contained. Then Ḥasan رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَعْلَمُ opened the second stamp and proceeded to do what he was commanded therein. After Ḥasan passed on, Ḥusayn رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَعْلَمُ opened the third stamp and found therein the command to fight, to slay and be slain, and to take out nations for testimony as they have no testimony except with you. He complied. When he passed on, he handed it to ‘Alī ibn al-Ḥusayn رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَعْلَمُ before this who opened the fourth stamp and found therein the command to remain quiet and bow your head in silence as knowledge has been concealed. When he passed on, he gave it to Muḥammad ibn ‘Alī رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَعْلَمُ who opened the fifth stamp. He found the command to commentate on the Book of Allah سُنْنَةَ اللَّهِ وَرَسُولِهِ, verify his father, make his son inherit him, commission the Ummah, establish the right of Allah—the Mighty and Majestic—to speak the truth whether in fear or safety, and not to fear except Allah. He done this. He then passed it to the one after him.¹

1 *Al-Kāfi*, book on authority, chapter on the Imāms not desisting from anything or doing anything except with the command from Allah, 1/280.

Finally, he reports from Abū Ja‘far:

لما قضى محمد نبوته واستكمل أيامه أوحى الله تعالى إليه أن يا محمد قد قضيت نبوتك واستكملت أيامك فاجعل العلم الذي عندك والإيمان والاسم الأكابر وميراث العلم وآثار علم النبوة في أهل بيتك عند علي بن أبي طالب فإني لن أقطع العلم والإيمان والاسم الأكابر وميراث العلم وآثار علم النبوة من العقب من ذريتك كما لم أقطعها من ذريات الأنبياء

Once Muḥammad completed his Nubuwwah and finished his days, Allah ﷺ revealed to him, “O Muḥammad, you have completed your Nubuwwah and finished your days. Place the knowledge you have, the faith, the *al-Ism al-Akbar* (greatest name), the inheritance of knowledge, and the effects of prophetic knowledge among your household—by ‘Alī ibn Abī Ṭālib—for I have not discontinued knowledge, faith, the greatest name, the inheritance of knowledge, and the effects of prophetic knowledge from your progeny just as I did not discontinue it from the progenies of the *Ambiyā*.¹

This is exactly what ‘Abd Allāh ibn Saba’ and the Saba’iyyah affirmed: Yūsha‘ ibn Nūn was the *Waṣī* of Mūsā and ‘Alī is the *Waṣī* of Rasūlullāh ﷺ and that ‘Alī’s *Imāmah* is an obligation from Allah—the Mighty and Majestic.²

Al-Ghaybah (The Occultation)

The Shī‘ah adopted the ideologies of *Ghaybah* (Occultation) and *Raj‘ah* (Return) from the Saba’iyyah after the evolution of Shi’ism and the

1 *Al-Kāft*, book on authority, chapter on the instruction and appointment of Amīr al-Mu’mīnīn, 1/293.

2 *Rijāl al-Kashshī*, pg. 109, Karbala print, Iraq; *Firaq al-Shī‘ah*, pg. 43-44, Najaf print, Iraq; *Tanqīh al-Maqāl*, 2/143, Iran, and other books.

cession of the primary Shī'ah. They claimed these regarding all the alleged Imāms from 'Alī رَضِيَ اللَّهُ عَنْهُ to the fictitious missing Imām who was never born. We have listed their views regarding each of their Imāms. Here, we suffice on what the Ithnā 'Ashariyyah Shī'ah say about their fictitious missing Imām. They assert: Ḥasan al-'Askarī had a son—coupled with their diverse views on this topic which was detailed in the previous chapter. They assert that he disappeared from sight. He has two occultations: the minor occultation and the major occultation.

They attribute falsehood to Ja'far that he said:

للقائم غيّتان إحداهما قصيرة والأخرى طويلة الغيبة الأولى لا يعلم
بمكانه فيها إلا خاصة شيعته والأخرى لا يعلم بمكانه فيها إلا خاصة
مواليه

The Imām has two occultations. One is short while the second is long. In the Minor Occultation, only his elite partisans know of his location. In the Major, none knows his location except his elite friends.¹

They report from him:

لصاحب هذا الأمر غيّتان إحداهما يرجع منها إلى أهله والأخرى يقال
هلك في أي واد سلك قلت كيف نصنع إذا كان كذلك قال إذا أدعها
مدع فاسأله عن أشياء يجيب فيها مثله

“The man in authority has two occultations. In the first of them, he will return to his family. In the second, it will be said that he died in one of the valleys he treading.”

1 Al-Kāfi, book on authority, pg. 340; al-Nu'mānī: Kitāb al-Ghaybah, pg. 170, Ṣadūq publishers, Tehran.

I asked, “How do we act when this is the case?”

He explained, “When anyone claims this, ask him about aspects which his like may answer.”¹

The same is related from his father.

أما غيبته الصغرى منهما فهي التي كانت فيها سفراوه موجودين وأبواه معروفين لا تختلف الإمامية القائلون بإماماة الحسن بن علي فيهم منهم أبو هاشم داود بن القاسم الجعفري ومحمد بن علي بن بلاط وأبو عمرو عثمان بن سعيد السمان وابنه أبو جعفر محمد بن عثمان وعمرا الأهوازي وأحمد بن إسحاق وأبو محمد الوجناني وإبراهيم بن مهزيار ومحمد بن إبراهيم في جماعة أخرى ربما يأتي ذكرهم عند الحاجة إليهم في الرواية عنهم وكانت مدة هذه الغيبة أربعاً وسبعين سنة وكان أبو عمرو عثمان بن سعيد العمري باباً لأبيه وجده من قبل وثقة لهما ثم تولى الباقية من قبله وظهرت المعجزات على يده ولما مضى لسبيله قام ابنه محمد مقامه رحهما الله بنصه عليه ومضى على منهاج أبيه في آخر جمادى الآخرة من سنة أربع أو خمس وثلاثمائة وقام مقامه أبو القاسم الحسين بن روح منبني نوبخت بنص أبي جعفر محمد بن عثمان عليه وأقامه مقام نفسه ومات في شعبان سنة ست وعشرين وثلاثمائة وقام مقامه أبو الحسن علي بن محمد العمري بنص أبي القاسم عليه وتوفي لنصف من شعبان سنة ثمان وعشرين وثلاثمائة

In the Minor Occultation, his ambassadors were present and his doors were known. The Imāmiyyah who believe in the Imāmah of Ḥasan ibn ‘Alī do not disagree over them. Among them were Abū Hāshim Dāwūd ibn al-Qāsim al-Ja’farī, Muḥammad ibn ‘Alī ibn Bilāl, Abū ‘Amr ‘Uthmān ibn Sa‘īd al-Sammān, his son Abū

1 *Al-Kāfi*, book on authority, pg. 340.

Ja'far Muḥammad ibn 'Uthmān, 'Umar al-Ahwāzī, Aḥmad ibn Ishāq, Abū Muḥammad al-Wajnānī, Ibrāhīm ibn Mahzayār, and Muḥammad ibn Ibrāhīm among others, probably they will be mentioned when the need arises in narrating from them. The time frame of this occultation was 74 years.

Abū 'Amr 'Uthmān ibn Sa'īd al-'Amrī was a door for his father and grandfather from before and their trusted agent. The rest then assumed responsibility from his side and miracles manifested at his hands. When he passed on, his son Muḥammad took his place with his appointment. He followed the method of his father at the end of Jumādā al-Ākhirah 304/305 AH. Abū al-Qāsim Ḥusayn ibn Rawḥ from the Banū Nawbakht took his place with the appointment and nomination of Abū Ja'far Muḥammad ibn 'Uthmān. He passed away in Sha'bān 326 AH. Abū al-Ḥasan 'Alī ibn Muḥammad al-'Amrī took his place by the appointment of Abū al-Qāsim. He passed away in the middle of Sha'bān 328 AH.¹

It is reported from Abū Muḥammad Ḥasan ibn Aḥmad al-Mukattab that he said:

كنت بمدينة السلام في السنة التي توفي فيها علي بن محمد السمرى
حضرته قبل وفاته بأيام فخرج وأخرج إلى الناس توقيعاً نسخته بسم
الله الرحمن الرحيم يا علي بن محمد السمرى أعظم الله أجر إخوانك
فيك فإنك ميت ما بينك وبين ستة أيام فاجمع أمرك ولا توص لأحد
يقوم مقامك بعد وفاتك فقد وقعت الغيبة التامة فلا ظهور إلا بعد أن يأذن
الله تعالى ذكره وذلك بعد طول الأمد وقسوة القلوب وامتلاء الأرض
جوراً وسيأتي شيعتي من يدعى المشاهدة لا فمن يدعى المشاهدة قبل

1 *Kitāb al-Ghaybah*, pg. 173.

خروج السفياني والصيحة فهو كذاب مفتر ولا حول ولا قوة إلا بالله العلي العظيم قال فانتسخنا هذا التوقيع وخرجنا من عنده فلما كان اليوم السادس عدنا وهو بنفسه فقيل له من وصيتك قال لله أمر هو بالغه فقضى فهذا آخر كلام سمع منه ثم حصلت الغيبة الطولى التي نحن في أزمانها والفرج يكون في آخرها بمشيئة الله تعالى

I was in the city of peace in the year 'Alī ibn Muḥammad al-Samarrī passed away. I attended him few days prior to his demise. He exited and took out a signed letter with the contents: "In the Name of Allah, the Most Compassionate, and Most Merciful. O 'Alī ibn Muḥammad al-Samarrī! May Allah amplify the reward of your brothers for you. You will die within the next six days. Resolve upon your plan and do not appoint anyone to replace you after your death. The Major Occultation is about to occur. There will be no emergence until Allah—His mention is exalted—allows. This will take place after the passing of a long period, the hardening of hearts, and injustice filling the earth. My partisans who claim to see me will soon come. Harken! Whoever claims to see me before the emergence of al-Sufyānī and the Screech is a liar, fabricator. And there is no power and strength except with Allah, the High, and the Great."

We transcribed this letter and left his presence. On the sixth day, we returned to him and he was alive.

He was asked, "Who is your Waṣī?"

He said, "The affair belongs to Allah and He will bring it to completion."

He then passed away. This was the last words heard from him.

The Major Occultation took place in which we are currently. The opening will happen at the end of it by the Will of Allah بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ¹

Where is the Missing Imām?

As regards where their Missing Imām resides and what he does, they say that he lives in:

- The basement of Sāmarrā' as reported by al-Quṭb al-Rāwandī:

أَنَّ الْعَبَاسِيْنَ بَعْثَوْا عَسْكَرًا فَلَمَّا دَخَلُوا الدَّارَ سَمِعُوا مِنَ السُّرْدَابِ قِرَاءَةً
الْقُرْآنَ فَاجْتَمَعُوا عَلَى بَابِهِ وَحَفَظُوهُ حَتَّى لَا يَصْدُعَ وَلَا يَخْرُجَ وَأَمِيرُهُمْ
قَائِمٌ حَتَّى يَصْلِي الْعَسْكَرَ كَلَّهُمْ فَخَرَجَ مِنَ السَّكَّةِ عَلَى بَابِ السُّرْدَابِ وَمَرَّ
عَلَيْهِمْ فَلَمَّا غَابَ قَالَ الْأَمِيرُ انْزِلُوهُ عَلَيْهِ فَقَالُوا أَلَيْسَ هُوَ قَدْ مَرَ عَلَيْكُمْ
فَقَالَ مَا رَأَيْتُ وَقَالَ وَلَمْ تَرْكُتُمُوهُ قَالُوا إِنَّا حَسِبْنَا أَنَّكُمْ تَرَاهُ

The Abbassids sent an army. When they entered the house, they heard the recitation of the Qur'ān from the basement. They gathered at the door and protected it so that no one may climb or escape. Their leader stood until the entire army reached. He [the Imām] left from the road at the door of the basement and passed by them. When he disappeared, the leader said, “Go down to him.”

They said, “Did he not just pass you?”

He said in surprise, “I did not see.”

He asked, “Why did you leave him?”

They said, “We thought that you saw him.”²

¹ *A'lām al-Warā'*, pg. 445.

² *Kitāb al-Kharā'ij* quoting from al-Nūrī al-Tabarsī: *Kashf al-Astār 'an Wajh al-Ghā'ib 'an al-Absār*, pg. 211, Tehran; *al-Fuṣūl al-Muhibbāt*, pg. 293, Manshūrāt al-A'lāmī, Tehran.

- Madīnah.¹
- Makkah.²
- Raḍwā—the mountain regarding which they claim that Muhammad ibn al-Ḥanafiyyah went missing by as transmitted from Sayyid al-Ḥimyarī, the poet of the Shī‘ah:

تغيب لا يرى فيهم زماناً برضوى عنده عسل وماء

Absent, no era are they seen in; at Raḍwā, surrounded by honey and water.³

- Dhū Ṭuwā as al-Nūrī al-Ṭabarsī claims:

أن للشيعة دعاءً مشهوراً رواه عن الأئمة عليهم السلام يُعرف بدعاء الندبة أمروا بقراءته في الأعياد الأربعه وفيه ما يُخاطب به إمام زمانه الحجة عليه السلام ليت شعري استقرت بك النوى بل أي أرض تقلك أو ثري أبربضوى أم بغيرها أم بذى طوى

The Shī‘ah have a famous supplication they narrate from the Imāms كَفِيلَ اللَّهِ called *Du‘ā’ al-Nadbah*. They are commanded to recite it on the four celebrations. In it, they address the Imām of the time, the Authority: I wish I knew the remoteness where you live. Rather, any earth or land bearing you, or Raḍwā or anywhere else or Dhū Ṭuwā.⁴

- Yemen in a valley called Shamrūkh.⁵

1 *Al-Uṣūl min al-Kāfi*, book on authority, 1/328; *al-Fuṣūl al-Muhibbāh*, pg. 292.

2 *Kashf al-Astār*, pg. 215.

3 *Fajr al-Islām*, pg. 273.

4 *Kashf al-Astār*, pg. 215.

5 *Al-Anwār al-Nū‘māniyyah*, 2/65.

- Al-Jazīrah al-Khadrā¹

Al-Jazā’irī has mentioned a lengthy startling incident. He speaks of an island—the width of its cities is a one-year journey.

لَا يوجد فِي أَهْلِ تِلْكَ الْخُطْطِ وَالضِيَاعِ غَيْرَ الْمُؤْمِنِ الشَّيْعِيِّ الْمُوْحَدِ
الْقَائِلِ بِالْبَرَاءَةِ وَالْوَلَايَةِ سَلَاطِينُهُمْ أَوْلَادُ إِمَامِهِمْ يَحْكُمُونَ بِالْعَدْلِ وَبِهِ
يَأْمُرُونَ وَلَوْ جَمِعَ أَهْلُ الدِّنِيَا لَكَانُوا أَكْثَرُهُمْ عَلَى اخْتِلَافِ الْأَدِيَانِ
وَالْمَذَاهِبِ

In these districts and villages, none is present besides believing Shī‘ī monotheists who believe in Barā’ah and Wilāyah. Their rulers are the sons of their Imām who judge with justice and command the same. If the residents of the world are gathered with their different religions and creeds, the people of the island will outnumber them.²

- Jābalqā’ or Jābalsā’
- As well as other nonsense.

Activites of the Imam during the Occultation

With regards to his activities, they claim:

He attends the Ḥajj and sees them but they do not see him.³

They report that the female servant of Ibrāhīm ibn ‘Abdah reports:

كُنْتُ وَاقِفَةً مَعَ إِبْرَاهِيمَ عَلَى الصَّفَافِيَّةِ فَجَاءَ عَلَيْهِ السَّلَامُ حَتَّى وَقَفَ عَلَى
إِبْرَاهِيمَ وَقَبَضَ عَلَى كِتَابِهِ مَنَسَّكَهُ وَحْدَهُ بِأَشْيَاءِ

1 *Bihār al-Anwār*, vol. 13, chapter on al-Jazīrat al-Khadrā’.

2 *Al-Anwār al-Nu‘māniyyah*, 2/58 onwards, chapter on light at his birth.

3 *Al-Uṣūl min al-Kāfi*, book on authority, chapter on Occultation, 1/338.

I was standing with Ibrāhīm on Ṣafā. He ﷺ came and stood beside Ibrāhīm. He grabbed the book on rituals and mentioned few things to him.¹

Another—Abū ‘Abd Allāh al-Ṣālih—lies:

رآه عند الحجر الأسود والناس يتجادبون إليه وهو يقول ما بهذا أمروا

He saw him at the Black Stone while the people were pulling at him. He was submitting, “They were not commanded with this.”²

Another says:

شاهدت سيماء (اسم رجل من أتباع السلطان) آنفا بسرّ من رأى وقد
كسر باب الدار فخرج عليه وبيده طبرزين فقال له ما تصنع في داري
فقال سيماء إن جعفر أزعم أن أباك مرضى ولا ولد له فإن كانت دارك فقد
انصرفت عنك فخرج عن الدار

I witnessed Sīmā’ (one of the followers of the Sultān) just now at Surra Man Ra’ā breaking the door of the house. He [the Absent Imām] came out to him holding a battle-axe and said to him, “What are you doing in my house?”

Sīmā’ said, “Ja‘far believes that your father passed away without any children. If it is your house, then it has moved away from you.”

He thus left the house.³

Another relates:

1 *Al-Uṣūl min al-Kāfi*, Book on authority, chapter on naming who he sees, 1/331.

2 Ibid.

3 Ibid.

كنت حاجاً مع رفيق لي فوافينا إلى الموقف فإذا بشاب قاعد عليه إزار ورداء وفي رجليه نعل صفراء قومت الإزار والرداء بمائة وخمسين ديناراً وليس عليه أثر السفر فدنا منا سائل فرددناه فدنا من الشاب فسأله فحمل شيئاً من الأرض وناوله فدعاه السائل واجتهد في الدعاء وأطال فقام الشاب وغاب عنا فدنا من السائل فقلنا له ويحك ما أعطاك فأرانا حصاة ذهب مضرسة قدرناها عشرين مثقالاً فقلت لصاحبي مولانا ونحن لا ندري ثم ذهينا في طلبه فدرنا الموقف كله فلم نقدر عليه فسألنا كل من حوله من أهل مكة والمدينة فقالوا شاب علوي يحج في كل سنة ماشياً

I was performing Ḥajj with a friend of mine. We came to the Mawqif and saw a youngster sitting, wearing a lower and upper garment and a yellow sandal. I estimated the lower and upper garment to be worth 150 gold coins. He had no trace of travel on him. A beggar approached us and we snubbed him. He then approached the youngster and asked him. The youngster picked up something from the ground and gave it to him. The beggar supplicated for him earnestly and for a long while. The youngster stood up and disappeared from our sight.

We approached the beggar and asked him what the youngster gave him. He showed us a square gold stone, which we estimated to be twenty mithqāl. I told my friend, “Our master was by us and we were totally unaware.” We then hastened to find him and circled the entire Mawqif but did not locate him. We asked everyone around from the residents of Makkah and Madīnah and they described him as, “An ‘Alawī youth who performs Ḥajj on foot every year.”¹

¹ Ibid., pg. 332.

They narrate and attribute to 'Alī al-Ridā who said:

لَا يُرَى جَسْمَهُ وَلَا يُسْمَى اسْمَهُ

His body cannot be seen and his name cannot be taken.¹

They report that Ḥasan al-‘Askarī said:

إِنَّكُمْ لَا تَرَوْنَ شَخْصَهُ وَلَا يَحْلِلُ لَكُمْ ذِكْرُهُ بِاسْمِهِ قَيْلَ كَيْفَ نَذْكُرُهُ فَقَالُوا الْحَجَّةُ مِنْ آلِ مُحَمَّدٍ

“You will not see his form and it is not permissible for you to mention his name.”

He was asked, “How should we mention him?”

“Say: the proof from the family of Muḥammad,” he explained.²

Al-Irbilī says:

إِنَّهُ حَيٌّ مُوْجُودٌ يَحْلِلُ وَيَطْوُفُ فِي الْأَرْضِ بِبَيْوَتٍ وَخِيمٍ وَخَدْمٍ
وَحَشْمٍ وَإِبْلٍ وَخَيْلٍ وَغَيْرِ ذَلِكَ

He is alive and existent. He travels and moves about the land with houses, tents, servants, camels, horses, etc.³

He then relates an incident reported by Shams al-Dīn al-Hirqalī⁴:

My father related to me that as a youth, an ulcerous boil the size of a fist surfaced on his left thigh. During every autumn, it would burst and secrete blood and pus. The pain prevented him from

1 Ibid., pg. 333.

2 Ibid., chapter on the prohibition of the name, pg. 332-333.

3 *Kashf al-Ghumma*, 3/283.

4 Complete Arabic text quoted at the end of the book, no. 8, pg. 693-695.

many activities. He lived in Hirqal. He came to Ḥillah one day and entered the gathering of Saīd Raḍī al-Dīn ‘Alī ibn Ṭā’ūs رَحْمَةُ اللَّهِ وَرَحْمَةُ عَالِيٍّ وَرَحْمَةُ طَائِسٍ and complained to him of his pain saying, “I want to treat it so summon the physicians of Ḥillah and show them the spot.” They explained, “This boil is above the medial vein and its treatment is dangerous. When severed, there is a fear of the vein bursting leading to his death.”

Saīd Raḍī al-Dīn—may his secret be sanctified—advised him, “I am journeying to Baghdād. Probably, the physicians there are more aware and skilled than these, so accompany me.” He joined him and went to the physicians who told him what these physicians had. He thus lost hope.

Saīd told him, “Indeed, the Sharī‘ah has given you leeway to perform ṣalāh in these clothes. You should endeavour for prudence. Do not deceive yourself, as Allah شَهِيدٌ وَّهُدَىٰ and His Messenger have prohibited this.”

My father told him, “When the affair has reached this point and I have now reached Baghdād, I will head to visit the sacred shrine at Surra Man Ra’ā—may peace be upon his elevated place—and then return to my family.” This appeased his liking. He thus left his clothes and spending by Saīd Raḍī al-Dīn and headed [towards the sacred shrine].

He continues: I entered the shrine, visited the Imāms رَحْمَةُ اللَّهِ وَرَحْمَةُ عَالِيٍّ and descended into the basement. I implored Allah شَهِيدٌ وَّهُدَىٰ and the Imām رَحْمَةُ اللَّهِ وَرَحْمَةُ عَالِيٍّ and passed some portion of the night in the basement and slept in the shrine until Thursday. I then proceeded to the Tigris and bathed and wore clean clothes. I filled a pitcher that I had and then ascended towards the shrine.

I saw four horsemen leaving the door of the enclosure. Around the shrine were a group of noblemen shepherding their sheep. I thought the four were part of the group [of shepherds]. We met and I saw two youngsters—one of whom was a branded slave—each of them girded a sword. An old man with a spear in his hand, while the fourth girded a sword, donned a coloured thobe above the sword, with the tail of his turban hanging between his shoulders. The senior man, with the spear, stood at the right of the road and placed the knob in the ground. The two youngsters stood at the left of the road while the man wearing the thobe stood on the road facing my father.

They greeted him and he replied to them with peace. The man with the thobe asked him, “You are returning tomorrow to your family?”

“Yes,” he replied.

He told him, “Come, so I may see what is troubling you with pain.”

My father says: I disliked interacting personally with them and thought to myself that the Bedouins do not avoid impurity properly, and meanwhile I had just come out of the water and my garment is still wet. Nonetheless, I went forward towards him. He caught me with his hand and pulled me towards him. He then began touching my right side from my shoulder until his hand touched the boil. He squeezed it with his hand and it pained. He then mounted his saddle as he was.

The senior man addressed me, “You have triumphed, O Ismā‘il.” I was surprised that he knew my name.

I said, “We have triumphed and you have triumphed, Allah willing.”

The senior man told me, “This is the Imām.”

I went up to him, embraced him, and kissed his thigh. He then rode while I walked with him, clutching to him. He told me to return and I said, “I will never separate from you.”

He said, “Exigency is in your return.”

I repeated what I said the first time.

The senior man said, “O Ismā‘īl, are you not ashamed that the Imām told you twice to return and you opposing him.”

He confronted me with this statement. I thus stopped.

He moved few steps forward and then turned to me saying, “When you reach Baghdađ, undoubtedly, Abū Ja‘far—i.e. Khalīfah al-Mustanṣir—will summon you. When you appear before him and he gives you something, do not take it. Tell our child al-Ridā to write for you to ‘Alī ibn ‘Awād as I have advised him to give you what you want.” He and his companions then departed. I just stood and watched them until they disappeared from my sight. I was grief-stricken at his separation and sat on the ground for a while before walking to the shrine.

Those in charge gathered around me and said, “We see your face has changed. Did something harm you?”

“No,” I replied.

They asked, “Did someone fight with you?”

I said, “No. I do not have any information of what you are saying.

However, let me ask you if you recognise the horsemen that were by you."

They said, "They are from the noblemen, owners of the sheep."

I said, "No, rather he is the Imām."

They said, "Was the Imām the senior man or the one wearing the throbe."

"The one wearing the throbe," I replied.

They said, "Did you show him the sore you have?"

I said, "He pressed it with his hand and it pained."

I then opened up my leg and found absolutely no trace of that boil. I was extremely astonished and shocked so I checked my other leg and found nothing.¹

كما حكى أن أبا عطوة كان به أدرة وكان زيدي المذهب وكان ينكر على بنية الميل إلى مذهب الإمامية ويقول لا أصدقكم ولا أقول بمذهبكم حتى يجيء صاحبكم يعني المهدي فيبرئني من هذا المرض وتكرر هذا القول منه فيينا نحن مجتمعون عند وقت عشاء الآخرة إذا أبونا يصبح ويستغيث بنا فأتينا سراعاً فقال ألحقو صاحبكم فالساعة خرج من عندي فخر جنا فلم نر أحداً فعدنا إليه وسألناه فقال أنه دخل إلى شخص وقال يا عطوة فقلت من أنت فقال أنا صاحب بنيك قد جئت لأبرئك مما بك ثم مد يده فعصر قروتي ومشى ومددت يدي فلم أر لها أثراً قال لي ولده وبقي مثل الغزال ليس به قلبه واشتهرت هذه القصة وسألت عنها غير ابنه فأخبر عنها فأقرّ بها والأخبار عنه عليه السلام في هذا الباب

1 *Kashf al-Ghumma*, 3/283-285; *Muntahā al-Āmāl*, pg. 1244.

كثيرة وأنه رأه جماعة قد انقطعوا في طرق الحجاز وغيرها فخلصهم وأوصلهم إلى حيث أرادوا

He also reports that Abū ‘Uṭwah had a scrotal hernia. He was a Zaydī and would warn his sons of inclining towards the Imāmiyyah and would say, “I will not believe you and believe your creed until the Mahdī comes and cures me of this ailment.” He would continuously repeat this.

Once, we were gathered at ‘Ishā’ time when our father shouted and called for our help. We rushed to him. He said, “Catch your man as he left my presence just now.”

We went out but saw no one. We returned to him and asked him what had happened.

He said, “A man entered my presence and said, ‘O ‘Uṭwah.’ ‘Who are you,’ I asked. He said, ‘I am the leader of your sons. I came to cure you of your ailment.’ He then stretched his hand and squeezed my testes and walked away. I stretched my hand and saw no trace of it.”

His son told me, “He was left like a gazelle without any fodder.”

This story became popular and I asked someone besides his son about it who attested to its reality.

The narrations from him in this chapter are plenty. A group who lost their way in the roads to Hijāz etc., saw him and he rescued them and transported them to where they wished.¹

This is their Absent Imām and these are the stories and fairytales they narrate of his absence.

1 *Kashf al-Ghumma*, 3/287.

Al-Raj'ah (The Return)

The Shī'ah Ithnā 'Ashariyyah believe in Raj'ah in conformity with the belief of 'Abd Allāh ibn Saba'. The only difference is that the latter affirmed it for 'Alī عليه السلام' while the former affirm it for their Absent Imām. Notable to mention is that this belief is one which spread to all Shī'ī sects in various ages, as discussed in previous chapters, besides the primary and original Shī'ah.

The Shī'ah Ithnā 'Ashariyyah have not sufficed on believing that their absent, missing Imām will return. Rather, they went a step further by affirming that he will return with others, viz. the Shī'ah, the Imāms, and their enemies—according to their fancies. There are innumerable fabrications and false reports asserting this. Numerous books have been authored particularly on this subject. We select from the laughable fairytales and the sad stories a few reports to establish our assertion and to affirm the reality of what the Shī'ah actually believe in and to what extent they take vengeance from Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ nation, tribe, Companions, wives, Ummah, the Sharī'ah he brought from Allah—the Mighty and Majestic, the Qur'ān revealed upon him, and the authority he awarded his followers and believers.

The Shī'ī belief they inherited from the Jews and Jewish activists, 'Abd Allāh ibn Saba' and his cronies, and transmitted from generation to generation. Their senior scholar and the seal of their muhaddithīn, Mullā Bāqir al-Majlisī, author of *Bihār al-Anwār*, after citing many reports on Raj'ah says:

اعلم يا أخي أني لا أظنك ترتاتب بعد ما مهدت وأوضحت لك بالقول في
الرجعة التي أجمعـتـ عـلـيـهـ الشـيـعـةـ فيـ جـمـيـعـ الـأـعـصـارـ وـاشـتـهـرـتـ بـيـنـهـمـ

كالشمس في رابعة النهار وكيف يشك مؤمن بأحقية الأئمة الأطهار فيما تواترت عنهم من مائتي حديث صريح رواها نيف وأربعون من الثقات العظام والعلماء الأعلام في أزيد من خمسين من مؤلفاتهم

Realise, O brother! I do not think that you will have any reservations after I presented and verified to you the belief in Raj'ah upon which the Shī'ah of all generations unanimously agree and which is as evident to them like the sun in midday. How can a believer in the reality of the pure Imāms doubt that which has been transmitted with tawātur from them in two hundred explicit ahādīth narrated by over forty reliable, senior scholars and authorities in more than fifty books.¹

The Shī'ah narrate from Ḥusayn ibn 'Alī ibn Abī Tālib رَضِيَ اللَّهُ عَنْهُ that he affirmed:

لو لم يبق من الدنيا إلا يوم واحد لطوّل الله ذلك اليوم حتى يخرج رجل من ولدي فيملاها قسطاً وعدلاً كما مُلئت جوراً وظلماً

If only one day remains of the world, Allah will lengthen that day until a man from my progeny will emerge and fill the world with justice and equality just as it was filled with injustice and oppression.²

They fabricate in the name of the Nabī of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that he said:

القائم من ولدي اسمه اسمي وكنيه كنيتي وشمايله شمايلي وستته ستني يقيم الناس على ملتي وشريعتي يدعوهم إلى كتاب الله ربى من أطاعه أطاعني ومن عصاه عصاني ومن أنكر غيبته فقد أنكرني ومن كذبه فقد

1 *Bihār al-Anwār*, 13/225, first edition.

2 *A'lām al-Warā*, pg. 427.

كذبني ومن صدقه فقد صدقني إلى الله أشكو المكذبين لي في أمره
والجادين لقولي في شأنه والمضلين لأمي عن طريقته وسيعلم الذين
ظلموا أي منقلب ينقلبون

The Qā’im is from my progeny. His name resembles mine; his agnomen resembles mine; his characteristics resemble mine, and his practice resembles mine. He will set up people on my religion and Sharī‘ah, inviting them to the Book of Allah, my Rabb. Whoever obeys Him, obeys me and whoever disobeys him disobeys me. Whoever denies his occultation has denied me. Whoever belies it has belied me while whoever believes in it believes in me. I complain to Allah of those who bely me regarding him and reject my words concerning him, those who lead my Ummah astray from his path. And the oppressors will soon come to know by what kind of return they will be returned.¹

Who will the Mahdī be?

The Shī‘ah attribute falsehood to Ḥasan ibn ‘Alī رَحْمَةُ اللَّهِ عَلَيْهِ عَنْهُ and claiming that when he reconciled with Mu‘āwiyah, people entered his presence and some blamed him for his Bay‘ah to which he said:

ويحكم ما تدرؤن ما علمت والله الذي عملت خير لشييعتي مما طلعت
عليه الشمس أو غربت ألا تعلمون أنني إمامكم وفترض الطاعة عليكم
وأحد سيدي شباب أهل الجنة بنص رسول الله علیٰ قالوا بلى قال أما
علمتم أن الخضر لما خرق السفينة وقتل الغلام وأقام الجدار كان ذلك
سخطاً لموسى إذ خفى عليه وجه الحكمة في ذلك وكان عند الله تعالى
ذكره حكمة وصواباً أما علمتم أنه ما من أحد إلا ويقع في عنقه بيعة
لطاغية زمانه إلا القائم الذي يصلي روح الله عيسى بن مريم خلفه فإن

1 *A’lām al-Warā*, pg. 425.

الله عز وجل يخفى ولادته ويغيب شخصه لئلا يكون لأحد في عنقه
 بيعة إذا خرج ذلك التاسع من ولد أخي الحسين بن سيدة الإماماء يطيل
 الله عمره في غيته ثم يظهره بقدرته في صورة شاب دون أربعين سنة
 ذلك ليعلم أن الله على كل شيء قادر

“Woe to you! You do not know what I do. By Allah, what I concluded is superior for my Shī‘ah than what the sun rose over or set upon. Do you not know that I am your Imām, my obedience is obligatory upon you, and I am one of the leaders of the youth of Jannah by the explicit declaration of Rasūlullāh ﷺ in my favour?”

They said, “Definitely.”

He continued, “Are you not aware that when Khaqir broke the ship, killed the boy, and erected the wall, it enraged Mūsā as he was unaware of the wisdom behind it, whereas in the sight of Allah, whose mention is lofty, it was wise and correct? Do you not know that there is none among us except that the Bay‘ah to a tyrant of his time will be around his neck, except the Qā’im—behind whom the soul of Allah, Ṭā ibn Maryam, performs ṣalāh. Certainly, Allah—the Mighty and Majestic—will conceal his birth and conceal his person so that no one might have a Bay‘ah around his neck when he emerges as the ninth [generation] from the progeny of my brother Ḥusayn, son of the queen of the women. Allah will lengthen his life in his occultation and then manifest him through His power in the form of a young man under forty years. This, so that he knows that Allah has power over everything.¹

1 *A'lām al-Warā*, pg. 427.

They report a similar narration from Ja'far:

من أقرّ بجميع الأئمة وجحد المهدي كان كمن أقرّ بجميع الأنبياء
وجحد محمد صلی الله علیه وآلہ وسلم نبوته فقیل له يا ابن رسول الله
فمن المهدي من ولدك قال الخامس ولد السابع یغیب عنکم شخصه
ولا یحل لكم تسمیته

Whoever attests to all the Imāms and rejects the Mahdī is like
one who attests to all the Ambiyā' and rejects the Nubuwwah of
Muhammad ﷺ.

He was asked, “O son of the Messenger of Allah, who is the Mahdī
from your progeny?”

He explained, “The fifth, son of the seventh, his person will
disappear from your sight and it is not permissible for you to
mention his name.”¹

His Rank and Position

They narrate from 'Alī ibn al-Ḥusayn concerning his position and rank:

في القائم منا سنت من ستة من الأنبياء عليهم السلام سنة من نوح
وستة من إبراهيم وستة من موسى وستة من عيسى وستة من أيوب
وستة من محمد فأما من نوح فطول في العمر وأما من إبراهيم فخفاء
الولادة واعتزال الناس وأما من موسى فالخوف والغيبة وأما من عيسى
فاختلاف الناس فيه وأما من أيوب فالفرج بعد البلوى وأما من محمد
فالخروج بالسيف والقائم منا تخفى على الناس ولادته حتى يقولوا لم
يُولد بعد ليخرج حين يخرج وليس لأحد في عنقه بيعة ومن ثبت على
موالاتنا في غيابه أعطاه الله أجر ألف شهيد مثل شهداء بدر

¹ *A'lām al-Warā*, pg. 429.

The Qā'im has six characteristics of the Ambiyā' ﷺ: the quality of Nūh, the quality of Ibrāhīm, the quality of Mūsā, the quality of Īsā, the quality of Ayyūb, and the quality of Muḥammad. The one of Nūh is a lengthy lifespan, of Ibrāhīm is a concealed birth and withdrawal from people, of Mūsā is fear and occultation, of Īsā is people differing over him, of Ayyūb is an opening after trial, and of Muḥammad is emergence with the sword. The birth of our Qā'im will be concealed from people so that people will claim that he was not born yet, so that he might emerge when he emerges without any Bay'ah around his neck. Whoever remains firm upon our loyalty during his occultation, Allah will award him the reward of a thousand martyrs like the martyrs of Badr.¹

Al-Nu'mānī reports in *al-Ghaybah* that their Mahdī will rest his back to the Bayt al-Harām declaring:

أنا بقية من آدم وذخيرة من نوح ومصطفى من إبراهيم وصفوة من محمد

I am the remnant from Ādam, the treasure from Nūh, the chosen from Ibrāhīm, and the elite from Muḥammad.²

He says:

أنا بقية الله و الخليفة و حجة عليكم

I am the remnant of Allah, His Khalīfah, and His proof against you.³

Jibrīl will be in front of him.⁴

1 *A'lām al-Warā*, pg. 427, 428.

2 Al-Nu'mānī: *Kitāb al-Ghaybah; Bihār al-Anwār*, 13/179.

3 *Al-Fuṣūl al-Muhibbāt*, pg. 322.

4 Al-Ṭūsī: *Kitāb al-Ghaybah*, pg. 274.

They claim:

نظر موسى بن عمران في السفر الأول إلى ما يُعطي قائم آل محمد من التمكين والفضل فقال رب اجعلني قائم آل محمد فقيل له إن ذاك من ذرية أَحْمَد ثم نظر في السفر الثاني فوجد فيه مثل ذلك فقال مثله فقيل له مثل ذلك ثم نظر في السفر الثالث فرأى مثله فقال مثله فقيل مثله

Mūsā ibn ‘Imrān looked in the first scripture at the authority and superiority awarded to the Qā’im of the family of Muḥammad.

Mūsā submitted, “O my Rabb, make me the Qā’im of Muḥammad’s family.”

He was told, “He is from the progeny of Aḥmad.”

He then looked at the second scripture and found the same. He thus made the same request and was given the same reply. He then looked at the third scripture and saw the same, requested the same, and received the same reply.¹

When will he return?

Al-Kulaynī reports in *al-Kāfi* from al-Asbagh ibn Nubātah who recalls:

أَتَيْتُ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَوَجَدْتُهُ مُتَفَكِّرًا يَنْكِتُ فِي الْأَرْضِ فَقُلْتُ
يَا أَمِيرَ الْمُؤْمِنِينَ مَالِيْ أَرَاكَ مُتَفَكِّرًا تَنْكِتُ الْأَرْضَ أَرْغَبَةً مِنْكَ فِيهَا فَقَالَ لَا
وَاللَّهِ مَا رَغَبْتُ فِيهَا وَلَا فِي الدُّنْيَا يَوْمًا قَطُّ وَلَكِنِي فَكَرْتُ فِي مَوْلُودٍ يَكُونُ
مِنْ ظَهْرِي الْحَادِي عَشَرَ مِنْ وَلَدِيْ هُوَ الْمَهْدِيُّ الَّذِي يَمْلأُ الْأَرْضَ عَدْلًا
وَقَسْطًا كَمَا مُلِئَتْ جُورًا وَظَلَمًا تَكُونُ لَهُ غَيْرَةٌ وَحِيرَةٌ يَضْلُلُ فِيهَا أَقْوَامٌ
وَيَهْتَدِي فِيهَا آخَرُونَ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ وَكُمْ تَكُونُ لَهُ الْحِيَةُ وَالْغَيْرَةُ

¹ Al-Nū’mānī: *Kitāb al-Ghaybah*, pg. 240.

قال ستة أيام أو ستة أشهر أو ست سنين قلت وإن هذا لکائن فقال نعم
كما أنه مخلوق وأنى بهذا الأمر يا أصيغ أولئك خيار هذه الأمة مع خيار
أبرار هذه العترة

I approached Amīr al-Mu'minīn عَنْهُ الْمَسَاءُ and found him in deep thought, scratching up the ground.

I said, “O Amīr al-Mu'minīn, why do I see you in deep thought scratching up the earth? Do you have desire for it?”

He said, “No. By Allah, I have no desire for it and have never desired the world for a single day. However, I am thinking about a baby from my loins, the eleventh generation of my progeny. He is the Mahdī who will fill the earth with justice and equality as it was filled with injustice and tyranny. He will have Occultation and confusion. Many nations will go astray over him while others will find guidance.”

I asked, “O Amīr al-Mu'minīn, how long will he be in confusion and Occultation?”

He said, “Six days, six months, or six years.”

I asked, “This will occur?”

He said, “Yes, just as he is created. It is high time that you are aware of this matter, O Aṣbagh! They are the cream of this Ummah with the elite of the righteous of this family.”¹

He narrates from Abū Ja'far al-Bāqir:

يا ثابت إن الله تعالى قد كان وقت هذا الأمر في سبعين فلما أن قتل
الحسين صلوات الله عليه اشتد غضب الله تعالى على أهل الأرض

¹ *Al-Uṣūl min al-Kāfi*, book on authority, 1/338.

فآخره إلى أربعين ومائة فحدثناكم فأذعتم الحديث فكشفتم قناع الستر
ولم يجعل الله له بعد ذلك وقتاً عندنا ويمحو الله ما يشاء ويثبت وعنه
أم الكتاب

O Thābit, indeed Allah سُبْحَانَهُ وَتَعَالَى had set the time for this matter,
70. After Ḥusayn—may salutations be upon him—was martyred,
Allah's anger¹ increased upon the inhabitants of the earth
and He postponed it to the year 140. We narrated to you and you
publicised the ḥadīth and thus opened the veils. Allah did not
set a time thereafter according to us. Allah eliminates what He
wills or confirms, and with Him is the Mother of the Book.

He narrates from his son, Ja‘far:

وقد كان لهذا الأمر وقت كان في سنة أربعين ومائة فحدثتم به وأذعتموه
فآخره الله عز وجل

This matter had a stipulated time, the year 140. We narrated
it to you and you publicised it, hence Allah—the Mighty and
Majestic—postponed it.²

They report from Abū Ja‘far:

ليس بين القائم عليه السلام وقتل النفس الزكية أكثر من خمس عشرة ليلة

Between the Qā’im عليه السلام and the killing of al-Nafs al-Zakiyyah is
not more than fifteen nights.³

He also reports a narration from his son Ja‘far who says:

1 *Al-Uṣūl min al-Kāfi*, 1/368.

2 *Al-Nu‘mānī: Kitāb al-Ghaybah*, pg. 292, Tehran print.

3 *Al-Irshād*, pg. 260

إذا هدم حائط مسجد الكوفة مما يلي دار ابن مسعود فعند ذلك زوال
ملك القوم وعند زواله خروج القائم

When the wall of Kūfah's Masjid, adjacent to Ibn Mas'ūd's house, is demolished, this will summon the fall of the kingdom of the nation and at their fall will be the emergence of the Qā'im.¹

It is a fact that al-Nafs al-Zakiyyah was killed and thousands of nights passed just as the wall of Kūfah's Masjid was demolished and hundreds of years passed. However, the alleged man did not emerge.

They report from Ishāq ibn 'Ammār who said:

قال لي أبو عبد الله عليه السلام يا أبا إسحاق إن هذا الأمر قد أخر مرتين

Abū 'Abd Allāh عَبْدُ اللَّهِ عَلَيْهِ السَّلَامُ told me, "O Abū Ishāq, this matter has been delayed twice."²

In this manner, Shī'ah entertain vain hopes of the emergence of their Qā'im and the return of their Mahdī. Their seventh Imām, Mūsā ibn Ja'far, acknowledges this. Al-Kulaynī reports in his *al-Kāfi* and al-Nu'mānī in his *al-Ghaybah*³ so that the Shī'ah do not renounce Shi'ism. Here is the text:

1 *Al-Irshād*, pg. 260.

2 *Kitāb al-Ghaybah*, pg. 294-295.

3 He is Abū 'Abd Allāh Muḥammad ibn Ibrāhīm ibn Ja'far al-Kātib al-Nu'mānī. He is from the senior muhaddithīn of the Imāmiyyah of the beginning of the fourth century. He is the student of Thiqat al-Islam Muḥammad ibn Ishāq ibn Ya'qūb al-Kulaynī. He was an author with excellent insight, skills in deducing, and comprehensive knowledge of narrators and their reports. *Kitāb al-Ghaybah* is one of his most significant books. Al-Najāshī said regarding him, "Al-Nu'mānī is one of our senior scholars with sublimity, noble rank, correct beliefs, and plenty ḥadīth." *Muqaddimat Kitāb al-Ghaybah*, pg.11-12.

عن يقطين أنه قال لابنه علي بن يقطين ما بالنا قيل لنا فكان وقيل لكم
 فلم يكن يعني أمر بني العباس فقال له علي إن الذي قيل لكم ولنا من
 مخرج واحد غير أن أمركم حضر (وقته) فأعطيتم محضره فكان كما قيل
 لكم وإن أمرنا لم يحضر فعللنا بالأمانى ولو قيل لنا أن هذا الأمر لا
 يكون إلا إلى مائة سنة أو ثلاثة مائة سنة لقت القلوب ولرجوع الناس
 عن الإسلام ولكن قالوا ما أسرعه وما أقربه تألفاً لقلوب الناس وتقريراً
 للفرج

Yaqtīn reports that he told his son, ‘Alī ibn Yaqtīn, “What is the matter with us? We were promised and it occurred, i.e., the authority of the Banū al-‘Abbās, and what you were promised did not materialise, i.e., the Return.”

‘Alī told him, “What was told to you and us was from the same source, except that your matter’s time has come and you were given it pure. Hence, what you were promised materialised. Our matter did not come to pass and we entertain distant hopes. Hence, if we are told that this matter will not happen until the next two hundred or three hundred years, hearts would harden and majority of people will renounce Islam. They instead claimed that it is very close and near, to win people’s hearts and to draw closer the relief.”¹

Al-Jazā’irī reports from al-Majlisī that he would view the time of his emergence the days of the Ṣafawid Empire, citing three aḥādīth as proof. This is his text²:

1 *Al-Kāfi*, book on proofs, chapter on the reprehensibility of setting time, 1/369; *Kitāb al-Ghaybah*, pg. 295-296, the wording is his.

2 Complete Arabic text quoted at the end of the book, no. 9, pg. 695-699.

Know that *mujmal* (condensed) reports have come and scholars have reported them condensed without attempting to elucidate on their meaning. This is because they are *mutashābih* (not clearly intelligible) reports—it is obligatory upon us to submit to them with obedience. When came the turn of our senior scholar, the researcher, the chief of the *muhaddithīn*, the seal of the *mujtahidīn*, the honourable, *al-Majlisī*, author of *Bihār al-Anwār*—may Allah maintain the days of his benefit and increase his reward and fortune in the Hereafter—he focused on explaining them. He applied some of them to the time determining the emergence of the Ḥāfiẓ Empire—may Allah raise the buildings upon its foundations and erect high their pillars—and applied others to specifying the time of the emergence of our master, the man of the time—upon him thousand peace. Allow us to transmit these reports verbatim followed by quoting the explanation he presented—may Allah protect him.

Narration One: The *Muḥaddith* *Muhammad ibn Ibrāhīm al-Nū'mānī* in *Kitāb al-Ghaybah* through his chain to *Abū Khālid al-Kābilī*—from *al-Bāqir* عَلَيْهِ السَّلَامُ who states:

كَأَنِّي بِقَوْمٍ قَدْ خَرَجُوا بِالْمَشْرِقِ يَطْلَبُونَ الْحَقَّ فَلَا يُعْطَوْنَهُ فَإِذَا رَأَوْا
ذَلِكَ وَضَعُوا سِيَوفَهُمْ عَلَى عِوَادَتِهِمْ فَيُعْطَوْنَ مَا سَأَلُوا فَلَا يَقْبَلُونَهُ
حَتَّى يَقُولُوا وَلَا يَدْفَعُونَهَا إِلَى صَاحِبِكُمْ قَتْلَاهُمْ شَهِداءٌ

As if I am by a nation who emerged from the East seeking the truth and are not given the same. When they realised this, they placed their swords off their shoulders and were subsequently given what they asked for; however, they did not accept it until they stood up and they do not give it except to your companion. Their murdered are martyrs.

He (al-Majlisī) explains, “It is not hidden from people of insight that no one emerged from the East besides the leaders of the Ṣafawiyah chain, viz. Shāh Ismā‘īl—may Allah raise his status in the abode of eternity. The meaning of, “they do not give it except to your man,” refers to the Qā’im. عليهما السلام. This ḥadīth has indication to the merging of the Ṣafawid Empire with the State of the Mahdī. عليهما السلام. They will surrender kingdom to him without any fight and conflict when he emerges.”

Narration Two: Al-Nu‘mānī reports in this book with a reliable chain from al-Ṣādiq عليهما السلام:

بینا أمیر المؤمنین عليه السلام يحدّث في الواقع التي تجري بعده إلى ظهور المهدي عليه السلام فقال له الحسين عليه السلام يا أمير المؤمنين في أي وقت يظهر الله الأرض من الظالمين فقال عليه السلام لا يكون هذا حتى تراق دماء كثيرة على الأرض بلا حق ثم إنّه عليه السلام فصل أحوال بنى أمية وبني العباس في حديث طويل اختصره الراوي فقال أمير المؤمنين عليه السلام إذا قام القائم بخراسان وغلب على أرض كوفان وملطان وتعدى جزيرة بنى كاوان وقام منها قائم بجيلان وأجابتة الأبر والدليل وظهرت لولدي رايات الترك متفرقات في الأقطار والحرمات وكانوا بين هنات وهنات إذا خربت البصرة وقام أميرالأمرة فحكى عليه السلام حكاية طويلة ثم قال إذا جهزت الألوف وصفت الصفوف وقتل الكيش الخروف هناك يقوم الآخر وينثور التأثير ويهلك الكافر ثم يقوم القائم المأمول والإمام المجهول له الشرق والفضل وهو من ولدك يا حسین لا ابن مثله يظهر بين الركنين في ذريسيير يظهر على الشقلين ولا يترك في الأرض الأدین طوبی لمن أدرك زمانه ولحق أوانه وشهد أيامه

Amīr al-Mu'minīn was speaking on occurrences which will transpire after him until the emergence of the Mahdī عَلَيْهِ الْكَلَمُ الْمُبِينُ. Ḥusayn عَلَيْهِ الْكَلَمُ الْمُبِينُ said to him, “O Amīr al-Mu'minīn, at what time will Allah cleanse the earth from the oppressors?”

‘Alī عَلَيْهِ الْكَلَمُ الْمُبِينُ explained, “This will not happen until much blood is shed on the earth unjustly.”

Thereafter, he عَلَيْهِ الْكَلَمُ الْمُبِينُ gave a detailed account of the Banū Umayyah and Banū al-‘Abbās in a lengthy ḥadīth which the narrator condensed. Amīr al-Mu'minīn عَلَيْهِ الْكَلَمُ الْمُبِينُ said, “The Qā’im will rise up in Khorasan and overpower the lands of Kūfah and Muṭān and cross the Island of Banū Kāwān. A man will stand up in Jīlān and the Abr and Jaylam will answer his call, and the banners of the Turks will be raised for my child, spread out in countries and holy places. They will be between great wars. Baṣrah will become desolate and the leader of authority will stand up.” He then gave a lengthy story.

Then he said, “Thousands will be mobilised, rows will be formed, and the ram will kill the lamb. Then the other will rise up, one will spring up, and the disbeliever will be destroyed. At this point, the awaited Qā’im and unknown Imām will emerge, who possesses nobility and virtue. He is from your progeny, O Ḥusayn. There is no son like him. He will emerge between the two *rukns* (corners) in a small group, he will overpower mankind and jinnkind and will not leave on earth the lowly. Glad tidings to the one who finds his time, meets his time, and witnesses his days.”

He (al-Majlisī) explains, “The Island of Banū Kāwān is the Island around Başrah. The people of *Abr* are a group close to Astarābād. *Daylam* are the people of Qazwīn and surrounding areas. *Al-ḥurumāt* refer to the sacred places. *Hanāt Hanāt* signifies great wars and plenty happenings at the time of Başrah’s desolation. The purport of the awaited Qā’im is the *Mahdī* ﷺ. The meaning of the two rukns is the two corners of the Ka’bah, i.e., the Rukn and Ḥaṭīm—which is the place of his emergence. The meaning of *dharr yasīr* is a small group to the number of martyrs at Badr. The meaning of he will conquer *Thaqalayn* (lit. two heavy), i.e., he will conquer jinn and man—they are named this as they weigh down the earth by staying upon it or because they are the most exalted of lower creations. The Arabs call a noble person *thaqal* due to his tolerance and composure. It is said that they are named such as they are burdened with obligations; hence, they are *thaqalān* meaning *muthqalān* (burdened). The word *al-adnīn* is the plural of *adnā* i.e., the downtrodden people. This refers to the oppressors, disbelievers.”

He then explains, “Apparent is that the purport of those who will emerge from Khorasan are the leaders of the Turks like Genghis Khān and Halākū Khān. The meaning of the one to rebel from Jīlān is Shāh, the assisted, Shāh Ismā’īl. That is why he ﷺ attributed him to himself and called him his son. The purport of *Amīr al-Amrah* is either the above-mentioned Sultān or some other Sultān of the Ṣafawids. The meaning of *qatal al-kabsh al-khurūf* [the ram will kill the lamb] apparently is indication to the Marhūm Ṣafī Mīrzā as his father, Marhūm Shāh ‘Abbās the first, killed him. His words: *another will stand*, the purport is Marhūm Shāh Ṣafī, as he took vengeance and is the first to kill his father. He is the one to carry out the killing of his, Ṣafī

Mīrzā's, father. His words: *then the Qā'im who is anticipated will stand* is also indication to the linking of the Ṣafawid Empire with the Mahdawiyah Empire—may peace be upon him.”

Narration Three: Eminent senior scholar Muḥammad ibn Maṣ'ūd al-‘Ayyāshī, from the reliable muhaddithīn, narrates in *Kitāb al-Tafsīr*—from Abū Labīd al-Makhzūmī—from al-Bāqir عليه السلام after mentioning the kingdom of the miserable Banū al-‘Abbās. He says:

يَا أَبَا لَبِيدَ إِنْ حُرُوفَ الْقُرْآنِ الْمُقْطَعَةِ لَعِلْمًا جَمِيعًا إِنَّ اللَّهَ تَعَالَى أَنْزَلَ
 أَلْمَمْ ذَلِكَ الْكِتَابَ فَقَامَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَتَّى ظَهَرَ نُورُهُ
 وَثَبَّتَ كَلْمَتَهُ وَوَلَدَ يَوْمَ وَلَدٍ وَقَدْ مَضَى مِنَ الْأَلْفِ السَّابِعِ مِائَةِ سَنَةٍ
 وَثُلَثَ سَنِينَ ثُمَّ قَالَ وَتَبَيَّنَ فِي كِتَابِ اللَّهِ فِي الْحُرُوفِ الْمُقْطَعَةِ
 إِذَا عَدَدَهَا مِنْ غَيْرِ تَكْرَارٍ وَلَيْسَ مِنَ الْحُرُوفِ الْمُقْطَعَةِ حُرْفٌ
 يَنْقُضُهُ إِلَّا وَقِيَامُ قَائِمٍ مِنْ بَنِي هَاشِمٍ عَنْدَ انْقِضَائِهِ ثُمَّ قَالَ الْأَلْفُ
 وَاحِدٌ وَاللَّامُ ثَلَاثُونَ وَالْمِيمُ أَرْبَعُونَ وَالصَّادُ تِسْعُونَ فَذَلِكَ مِائَةٌ
 وَوَاحِدٌ وَسُتُونَ ثُمَّ كَانَ بَدِئَةً خَرُوجُ الْحَسِينِ بْنِ عَلَيٍّ عَلَيْهِ السَّلَامُ
 أَلْمَمْ اللَّهُ فَلَمَّا بَلَغَ مَدْتَهُ قَامَ قَائِمًا وَلَدَ الْعَبَاسُ عَنْدَ المَصْ وَيَقُولُ
 قَائِمًا عَنْدَ انْقِضَائِهِ بَالْرَّفَاقِهِمْ ذَلِكَ وَعَهْ وَأَكْتَمَهُ

O Abū Labīd, indeed the *hurūf muqatṭa'ah* [isolated letters at the beginning of certain chapters] of the Qur'ān contain great knowledge. Certainly, Allah سبحانه وتعالى revealed *Alif Lām Mīm*. *This is the book*. Muḥammad صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stood up until his light manifested and his word was established and he was born the day he was born. Of the seventh millennium, 103 years passed. He then said: Its explanation in the Book of Allah in the *hurūf muqatṭa'ah*, when you count it without repetition. There is no letter of the *hurūf muqatṭa'ah*

which ends except that the rising of a Qā’im of the Banū Hāshim is at its end.

He then explained: *Alif* is one. *Lām* is thirty. *Mīm* is forty. *Şād* is ninety. This adds to 161. Then came the beginning of Ḥusayn ibn ‘Alī’s رض rebellion: *Alim Lām Mīm Allāh*. When his time reached, a Qā’im stood up, the son of al-‘Abbās at *Alim Lām Mīm Şād*. Our Qā’im will stand at its end at *Alif Lām Rā*. Understand this, remember it, and conceal it.

Al-Majlisī states: His words from the seventh millennium—the purport is from the inception of the creation of our father Ādām عليه السلام. Indeed, this ḥadīth is extremely complex. We have mentioned few explanations in *Bihār al-Anwār*. We will mention one explanation here. However, it is based on an introduction. It is common from the reliable books of math that the abjad counting has various processes. The basis of the count of this ḥadīth is the technique of the Moroccans. This was widely popular among the Arabs in previous eras. It is: *hādhā şā’fad qarsat thakhadh ʐaghash*. *Şād* according to them is sixty. *Dād* is ninety. *Sīn* is three hundred. *Zā’* is eight hundred. *Ghayn* is nine hundred. *Shīn* is one thousand. The remaining letters are in conformity with the popular count.

After understanding this introduction, realise that the date of our Prophet’s birth صلی الله علیه وساله becomes apparent from the beginning of all Sūrah; however, with deleting repeated letters: For example, *Alif Lām Mīm* and *Alif Lām Rā* and *Hā Mīm* etc. Only one will be considered in the count. Similarly, the opened letters like *Alif* and *Rā*, only three will be counted. Even *Lām* and *Rā* etc. In this instance, *Alif Lām Mīm Alif Lām Mīm Şād Alif Lām Rā Alif Lām*

Mīm Rā Kāf Hā Yā 'Ayn Sād Tā Hā Tā Sīn Yā Sīn Sād Hā Mīm 'Ayn Sīn Qāf Qāf Nūn. When you count the letters, it adds to 103. From the time of the creation of our father Ādam ﷺ until the time of the Nabī's ﷺ birth will be—according to this ḥadīth—six thousand, one hundred, and thirty years (three years. *Zā*.) The first of each *alif* is a year in history. The first of every seventh *alif* is a hundred and three years which have passed. The total of these letters is also a hundred and three as you have recognised. Hence, the *Alif Lām Mīm* in the beginning of Sūrah al-Baqarah is indication to the deputation of our Nabī ﷺ.

His saying: There is no letter which ends except it is a rising of a Qā'īm from the Banū Hāshim at its end is evident. This is the first state of the Banū Hāshim and its inception from 'Abd al-Muṭṭalib. From the emergence of the state of 'Abd al-Muṭṭalib to the emergence of the state of our Nabī ﷺ is seventy-one years approximately. The number of *Alif Lām Mīm* in the count of *Abjad* on the sequence of the Qur'ān after *Alif Lām Mīm* of al-Baqarah and the *Alif Lām Mīm* of Āl 'Imrān. This is indication to the rebellion of Husayn *عليه السلام* for it is from the inception of the movement of the state of the Nabī ﷺ until the time of the rebellion of Husayn *عليه السلام* is seventy-one years **approximately**. Moreover, according to the sequence of the Sūrahs of Qur'ān, *Alif Lām Mīm Sād* is indication to the emergence of the Banū al-'Abbās as they are from the Banū Hāshim as well, even though they were not true in the matter of emergence. With the *Abjad* count on the method of the Moroccans, it is a hundred and thirty-one. From the inception of the deputation of the Nabī ﷺ to the time of the emergence of their state is a hundred and thirty-one, even though until the time of their Bay'ah is more.

It is possible that the beginning of this history is from the time of the revelation of Sūrah al-A‘rāf, which will then be in accordance to the time of their Bay‘ah and on the count of *Alim Lām Mīm Ṣād* on the method of the Moroccans. The ḥadīth reported is based on the book *Ma‘ānī al-Akhbār*. And we will soon mention it, Allah willing.

As regards the rising of the Qā’im being based on the count of *Alif Lām Rā*, what comes to mind is that *Alif Lām Rā* appears in the Qur’ān in five places. It is appropriate to count with the indication that he ﷺ did not venture to explain it as he attempted to explain *Alif Lām Mīm*. The total is one thousand, one hundred, and fifty-five years (1 155) approximately. The time of the writing of this treatise is the year 1 078 AH. Thus, what remains until his emergence ﷺ is sixty-five (seventy-seven. Ẓā) since the inception of these dates is the inception of his Nubuwwah. This is the gist of his explanation, may Allah keep him safe.¹

Sixty-five years and seventy-seven years have passed and much more than this, yet the time for the return of the Qā’im has not arrived. It is not for a non-existent being to be found.

How beautifully was it said:

<p>فَعَلَى عَوْلَكُمُ الْعَفَاءِ إِنْكُمْ</p> <p>ثَلَثْتُمُ الْعَنْقَاءَ وَالْغَيْلَانَا</p>	<p>مَا آنَ لِلْسَّرِدَابِ أَنْ يَلِدَ الَّذِي</p> <p>صَيْرَتْمُوهُ بِزَعْمِكُمْ إِنْسَانًا</p>
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The time has yet not come for the basement to give birth to the one you postulated with your imagination as a human. There is

¹ *Al-Anwār al-Nū‘māniyyah*, pg. 76-80.

dust over your minds, as you have assumed a third to the griffon and ghoul.

How will he return and where will he return?

The Shī'ah believe that Ja'far said:

ينادي باسم القائم في يوم سته وعشرين من شهر رمضان ويقوم في يوم عاشوراء وهو اليوم الذي قتل فيه الحسين بن علي (ع) لكانني به يوم السبت العاشر من المحرم قائماً بين الركن والمقام جبرئيل بين يديه ينادي بالبيعة له فتسير شيعته من أطراف الأرض تطوي لهم طيًّا حتى يياعوه فيملاً الله به الأرض عدلاً كما ملئت جوراً وظلمًا

The name of the Qā'im will be announced on the twenty-sixth day of the month of Ramadān. He will stand on the Day of 'Āshūrā'. It is the very day on which Ḥusayn ibn 'Alī عليه السلام was martyred. As if I am standing before him on Saturday, the 10th of Muḥarram, standing between the Rukn and Maqām. Jibrīl before him calling to his Bay'ah. His Shī'ah from the corners of the earth will travel and the earth will be folded for them until they pledge allegiance to him. Allah will fill the earth through him with justice as it was filled with injustice and tyranny.¹

They explain how the Shī'ah will gather for the Qā'im, saying:

إذا أذن الإمام دعا الله باسمه العبراني فأتيحت (فانتخب) له أصحابه الثلاثمائة والثلاثة عشر قزعاً كقزع الخريف فهم أصحاب الأولوية منهم من يفقد عن فراشه ليلاً فيصبح في مكة ومنهم من يُرى يسيراً في السحاب نهاراً يُعرف باسمه واسم أبيه وحليته ونسبة قلت جعلت فداك

¹ *A'lām al-Warā*, pg. 459; *al-Irshād*, pg. 361-362.

أَيُّهُمْ أَعْظَمُ إِيمَانًا قَالَ الَّذِي يَسِيرُ فِي السَّحَابَ نَهَارًا وَهُمُ الْمَفْقُودُونَ
وَفِيهِمْ نَزَلَتْ هَذِهِ الْآيَةُ أَيْنَمَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا

“When the Imām is permitted, Allah will announce his Hebrew name¹, his companions—three hundred and thirteen in number—will be selected like the tattered clouds of autumn. They are the men carrying flags. Some of them will go missing from their beds at night and wake up in Makkah. Some will be seen moving in the clouds during the day—recognised by their name, the name of their father, their dress, and their lineage.”

I said, “May I be sacrificed for you, which of them has greater faith?”

He explained, “The one who moves in the clouds during the day. They are missing [from their beds]. Concerning them, the verse was revealed: *Wherever you may be, Allah will bring you all together.*²

Al-Ṭūsī, leader of the Shī‘ah, says:

يَنَادِي مِنَ السَّمَاءِ بِاسْمِ الْقَائِمِ فَيَسْمَعُ مِنْ بَيْنِ الشَّرْقِ وَالْغَربِ فَلَا
يَبْقَى رَاقِدٌ إِلَّا اسْتِيقْظَ وَلَا قَائِمٌ إِلَّا قَعَدَ وَلَا قَاعِدٌ إِلَّا فَاقَ عَلَى رَجُلِيهِ فَزَعَّا
مِنْ ذَلِكَ الصَّوْتِ وَهُوَ صَوْتُ جَبَرِيلَ الرُّوحُ الْأَمِينُ

A caller from the sky will announce the name of the Qa'im. It will be heard from the East to the West. Everyone who is asleep will wake up, every one standing will sit, every one sitting will stand on his two legs, shocked by that sound, the sound of Jibrīl al-Rūh al-Amīn.³

1 Does this word not indicate to inheriting from the nation who speak Hebrew.

2 *Al-Ghaybah*, pg. 169, quoting from *Kitāb Tārikh mā Ba‘d al-Ζuhūr*, pg. 372-373.

3 *Al-Ghaybah*, pg. 254.

Al-Nū'mānī adds:

فلا يبقى شيء من خلق الله فيه إلا سمع الصيحة فتوقظ النائم ويخرج إلى صحن داره وتخرج العذراء من خدرها ويخرج القائم مما يسمع وهو صيحة جبرئيل

No creation of Allah will remain except he will hear the cry. The one sleeping will wake up and depart to the courtyard of his house, the virgin will emerge from her veil, and the Qā'im will emerge from what was heard—the cry of Jibrīl.¹

They report from Mufaḍḍal ibn ‘Umar who said:

قلت لجعفر بن الباقي ففي أي بقعة يظهر المهدى قال لا تراه عين وقت ظهوره إلا رأته كل عين وذلك أنه يغيب آخر يوم من سنة ست وستين ومئتين ولا تراه عين أحد حتى يراه كل أحد ثم يظهر في مكة ووالله يا مفضل كأني أنظر إليه داخل مكة وعليه بردة رسول الله صلى الله عليه وآلله وعلى رأسه عمامته وفي رجليه نعل رسول الله المخصوصة وفي يده عصا النبي صلى الله عليه وآلله يسوق بين يديه أعزناً عجافاً حتى يصل بها نحو البيت حتى لا يعرفه أحد قال المفضل يا سيدى كيف يظهر قال يظهر وحده ويأتي البيت وحده إلى الكعبة ويجن عليه الليل وإذا نامت العيون وغسق الليل نزل جبرئيل وميكائيل والملائكة صفوافاً فيقول له جبرئيل يا سيدى قولك مقبول وأمرك جار فيمسح يده على وجهه ويقول الحمد لله الذي صدقنا وعده وأورثنا الأرض نتبوء من الجنة حيث نشاء فنعم أجر العاملين ويقف بين الركن والمقام ويصرخ صرخة يا عشرين نقبائي وأهل خاصتي ومن خلقهم الله لظهوره على وجه الأرض ايتوني طائرين فترد صيحته عليهم وهم في تجائرهم وعلى

1 Al-Ṭūsī: *Kitāb al-Ghaybah*, pg. 274.

فرشهم في شرق الأرض وغربها فيسمونه في صيحة واحدة في أذن كل رجل فيجيئون نحوه ولا يمضي لهم إلا كلمحة بصر حتى يكونوا كلهم بين يديه بين الركن والمقام فيأمر الله عز وجل بنور فيصير عموداً من الأرض إلى السماء يستضيء به كل مؤمن على وجه الأرض ويدخل عليه نور في جوف بيته فتفرح نفوس المؤمنين بذلك وهم لا يعلمون بظهور قائمنا ثم يصبحون وقوفاً بين يديه وهم ثلاثة عشر رجلاً بعدة أصحاب رسول الله صلى الله عليه وآله يوم بدر

I asked Ja‘far ibn al-Bāqir, “In which land will the Mahdī emerge?”

He said, “No eye will see him at his emergence until every eye sees him. This is due to the fact that he will go missing at the end of the day of the year 266 AH and no one’s eye will see him until everyone sees him. He will then emerge in Makkah. By Allah, O Mufaddal, it is as if I see him entering Makkah wearing the mantle of Rasūlullāh ﷺ with his turban on his head, his repaired sandal on his feet, and his staff in his hand. He will be driving lean goats in front of him until he reaches close to the House, and none shall recognise him.”

Mufaddal said, “O my master, how will he emerge?”

He explained, “He will emerge alone and approach the House, the Ka‘bah, alone and night will fall. When the eyes sleep and the night darkens, Jibrīl, Mīkā'il and the angels will descend upon him in rows. Jibrīl will say to him, ‘O my master, your statement is accepted and your command practiced.’ He will pass his hand over his face saying, ‘All praise belongs to Allah who fulfilled His promise and awarded us the earth, we may move about in Jannah wherever we wish. How excellent is the reward of the doers [of good].’ He will stop between the Rukn and Maqām and shout, ‘O gathering of my

leaders, my people of distinction, and those Allah created for my emergence on the face of the earth, come to me in obedience.'

His shout will reach them while they are engaged in their dealings and in their beds in the East and West of the earth. They will hear him as one scream in the ears of every person and rush in his direction. Only the time equivalent to the batting of an eyelid will pass over them and they all will be before him between the Rukn and Maqām. Allah—the Mighty and Majestic—will command light and it will become a pillar from the earth to the sky from which every believer on the surface of the earth will benefit. Light will enter upon him in his home and the souls of the believers will be delighted with this, while they will not be aware of the emergence of our Qā'im. Suddenly, they will wake up standing before him, three hundred and thirteen in number—the number of Companions of Rasūlullāh ﷺ on the Day of Badr."¹

He will call out while resting his back to the Ka'bah:

يا عشر الخلائق ألا من أراد أن ينظر إلى آدم وشيث فها أنا ذا آدم وشيث ألا من أراد أن ينظر إلى إبراهيم وولده إسماعيل فها أنا ذا إبراهيم وإسماعيل ألا من أراد أن ينظر إلى عيسى وشمعون فها أنا ذا عيسى وشمعون ألا من أراد أن ينظر إلى محمد وأمير المؤمنين فها أنا ذا محمد وأمير المؤمنين ومن أراد أن ينظر إلى الحسن والحسين فها أنا ذا الحسن والحسين ألا من أراد أن ينظر إلى الأئمة من ولد الحسين فها أنا ذا الأئمة أجيبيوا مسألتي فإنني أنبئكم بما نبئتم به أو لم تنبئوا به ومن كان يقرأ الكتب والصحف فليسمع مني ثم يبتدىء بالصحف التي أنزلها الله لآدم وشيث فتقول أمة آدم وشيث هذه والله الصحف حقاً ولقد رأينا ما لم نعلمه فيها وما كان أسقط منها وبديل وحرف ثم يقرأ صحف

¹ Al-Anwār al-Nu'māniyyah, 2/82.

نوح وصحف إبراهيم حقا ثم يقرأ التوراة والإنجيل والزبور فيقول أهل التوراة والإنجيل والزبور هذه والله التوراة الجامعة والإنجيل الكامل وإنها أضعاف ما ترى فيها ثم يتلو القرآن فيقول المسلمين هذا والله القرآن وما حرف وما بدل

“O gathering of creation! Harken, whoever wishes to see Ādām and Shīth; behold it is I, Ādām and Shīth. Harken, whoever wishes to see Ibrāhīm and his son Ismā‘īl; behold it is I, Ibrāhīm and Ismā‘īl. Harken, whoever wishes to see ‘Isā and Sham‘ūn; behold it is I, ‘Isā and Sham‘ūn. Harken, whoever wishes to see Muḥammad and Amīr al-Mu’mīnīn; behold it is I, Muḥammad and Amīr al-Mu’mīnīn. Harken, whoever wishes to see Ḥasan and Ḥusayn; behold it is I, Ḥasan and Ḥusayn. Harken, whoever wishes to see the Imāms from the progeny of Ḥusayn; behold it is I, the Imāms. Answer my question for I will inform you of what you have been informed and what you have not been informed. Whoever reads the books and scriptures should listen from me.”

He will then begin with the scriptures Allah revealed to Ādām and Shīth. The Ummah of Ādām and Shīth will say, “By Allah, this is the scriptures definitely. And we have indeed seen what we did not know of in it and what was deleted, changed, or altered.” He will then read the scriptures of Nūh and the scriptures of Ibrāhīm truthfully. He will then read the Tawrāh, Injīl, and Zabūr. The adherents of the Tawrāh, Injīl and Zabūr will admit, “By Allah, this is the comprehensive Tawrāh and complete Injīl and it is manifold over what you see in it.” He will then recite the Qur’ān and the Muslims will admit, “By Allah, this is the Qur’ān, he did not alter or change.”¹

1 *Al-Anwār al-Nu‘māniyyah*, pg. 83-84.

He will appear in the form of a pleasing youth, 32 years old. They lie against Ja'far that he said:

لَوْ قَدْ قَامَ الْقَائِمَ لَأَنْكَرَهُ النَّاسُ لَأَنَّهُ يَرْجُعُ إِلَيْهِمْ شَابًاً مَّؤْنَقًاً لَا يُثْبَتُ عَلَيْهِ
إِلَّا مَنْ قَدْ أَخْذَ اللَّهَ مِيثَاقَهُ فِي الْذَّرِّ الْأَوَّلِ

If the Qā'im has to emerge, the people will reject him as he will return to them as a pleasing youth. Only those will be firm upon him from whom Allah took the covenant in the first scattering.

In a narration:

الْقَائِمُ يَعْمَرُ عَمَرَ الْخَلِيلِ عَشْرِينَ وَمِائَةَ سَنَةٍ يَدْرِي بِهِ ثُمَّ يَغْيِبُ غَيْبَةً فِي
الدَّهْرِ وَيَظْهَرُ فِي صُورَةِ شَابٍ مَّؤْنَقٍ ابْنَ اثْنَتِينَ ثَلَاثِينَ سَنَةً

The Qā'im will live the age of al-Khalīl, 120 years. He will then go missing for a period of time and emerge in the form of a pleasing youth, 32 years.¹

The first to pledge allegiance to him will be Jibrīl. Al-Ṭabarī and others narrate:

أَنْ جَبَرِيلَ يَأْتِيهِ وَيُسَأَلُهُ وَيَقُولُ لَهُ إِلَى أَيِّ شَيْءٍ تَدْعُو فِيْخَبْرِهِ الْقَائِمِ
فَيَقُولُ جَبَرِيلُ فَأَنَا أَوَّلُ مَنْ يَبَايِعُ ثُمَّ يَقُولُ لَهُ مَدْكُوكٌ فَيَمْسَحُ عَلَى يَدِهِ

Jibrīl will approach him and ask, “To what do you call?”

The Qā'im will inform him. Jibrīl will submit, “I am the first to pledge allegiance to you.” He will then tell him to stretch his hand and pass his hand over his.²

1 Al-Ṭabarī: *Kitāb al-Ghaybah*, pg. 189.

2 *Kitāb al-Ghaybah*, pg. 189.

Al-Bahrānī writes:

أن جبرئيل ينزل على الميزاب في صورة طائر أبیض حتى يكون أول من
خلق الله جبرئيل

Jibrīl will descend upon the *Mīzāb* (the gutter) in the form of a white bird. The first of Allah's creation [to pledge allegiance] will be Jibrīl.¹

This, despite their reports:

أتى جبرئيل (ع) إلى رسول الله (ص) فقال السلام عليك يا محمد هذا آخر يوم أهبط فيه إلى الدنيا وعن عطاء بن يسار أن رسول الله (ص) لما حضر أتاه جبرئيل فقال يا محمد الآن أصعد إلى السماء ولا أنزل إلى الأرض أبداً وعن أبي جعفر (ع) قال لما حضرت النبي الوفاة إلى أن قال فعند ذلك قال جبرئيل يا محمد هذا آخر هبوطي إلى الدنيا إنما كنت أنت حاجتي فيها

Jibrīl approached Rasūlullāh ﷺ to visit him. He said, “Peace be upon you, O Muḥammad. This is the final day I will descend to the world.”

‘Aṭā’ ibn Yaṣār reports that when Rasūlullāh ﷺ was about to pass away, Jibrīl came to him and said, “O Muḥammad, now I will ascend to the sky and I will never ever descend to earth.”

Abū Ja‘far narrates, “When death approached the Nabī... Jibril said upon this, “O Muḥammad, this is my last descent to the world. Only you were my need in this world.”²

1 *A'lām al-Warā*, pg. 460-461; *al-Irshād*, pg. 364; *Rawdat al-Wā'izīn*, 2/265; *Ikmal al-Dīn*.

2 *Kashf al-Ghumma*, 1/19, quoting from the book *Tārīkh Mā Ba'd al-Ζuhūr*, pg. 352.

Not only Jibrīl. Other angels will also descend. Al-Jazā’irī relates from Ja’far who said:

إِنَّ الْقَائِمَ يَسْنُدُ ظَهَرَهُ إِلَى الْحَرَمِ وَيَمْدُ يَدَهُ فَتَرِي بِيَضَاءِ مِنْ غَيْرِ سُوءٍ
فَيَقُولُ هَذِهِ يَدُ اللَّهِ وَيَكُونُ أَوَّلُ مَنْ يَقْبَلُ يَدَهُ جَبَرِيلُ ثُمَّ يَبَايِعُهُ الْمَلَائِكَةُ
ثُمَّ نَجَابَاءُ الْجِنِّ ثُمَّ نَقْبَاءُ الْمُؤْمِنِينَ

Indeed, the Qā’im will support his back to the Ḥaram and stretch his hand out. It will be seen as white, bright without any ailment. He will state, “This is Allah’s hand.” The first to accept his hand will be Jibrīl. Thereafter, the angels will pledge allegiance to him, then the chiefs of the Jinn, then the leaders of the believers.¹

This is supported by what al-Mufīd, al-Ṭabarsī, Ibn al-Fattāl, al-Baḥrānī, al-Nu‘mānī, and others narrate, lying against Muḥammad al-Bāqir:

كَأَنِّي بِالْقَائِمِ عَلَى نَجْفَ الْكَوْفَةِ قَدْ سَارَ إِلَيْهِ مِنْ مَكَّةَ فِي خَمْسَةِ آلَافِ مِنَ
الْمَلَائِكَةِ جَبَرِيلُ عَنْ يَمِينِهِ مِيكَيْلُ عَنْ شَمَالِهِ وَالْمُؤْمِنُونَ بَيْنَ يَدَيْهِ وَهُوَ
يَفْرُقُ الْجَنُودَ فِي الْبَلَادِ

As if I can see the Qā’im over Najaf, Kūfah. He travelled to it from Makkah among five thousand angels with Jibrīl to his right and Mīkā’il to his left. The believers will be in front of him. He will be distributing armies in the cities.²

Forget 5 000 ...

يَنْحُطُ عَلَيْهِ ثَلَاثَةُ عَشَرَ أَلْفَ مَلَكٍ وَثَلَاثَمَائَةٍ وَثَلَاثَةُ عَشَرَ مَلَكًا قَلْتَ كُلَّ
هُؤُلَاءِ الْمَلَائِكَةِ قَالَ نَعَمْ الَّذِينَ كَانُوا مَعَ نُوحٍ فِي السُّفِينَةِ وَالَّذِينَ كَانُوا مَعَ

1 Al-Anwār al-Nu‘māniyyah, 2/83.

2 Al-Irshād, pg. 362; A’lām al-Warā, pg. 460; Rawdat al-Wā’izīn, pg. 264; al-Burhān, 2/82; Kitāb al-Ghaybah, pg. 334.

إِبْرَاهِيمَ حِينَ أُلْقِيَ فِي النَّارِ وَالَّذِينَ كَانُوا مَعَ مُوسَى حِينَ فَلَقَ الْبَحْرُ لِبْنِي إِسْرَائِيلَ وَالَّذِينَ كَانُوا مَعَ عِيسَى حِينَ رَفَعَ اللَّهُ إِلَيْهِ وَأَرْبَعَةَ آلَافَ مَلَكٍ كَانُوا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَسُومِينَ وَأَلْفَ مَرْدَفِينَ وَثَلَاثَمَائَةَ وَثَلَاثَةَ عَشَرَ مَلَائِكَةً بَدْرِيَّينَ وَأَرْبَعَةَ آلَافَ هَبَطُوا يَرِيدُونَ الْقَتَالَ مَعَ الْحَسِينِ (ع) فَلَمْ يُؤْذَنْ لَهُمْ فِي الْقَتَالِ وَكُلُّ هُؤُلَاءِ فِي الْأَرْضِ يَتَظَرَّفُونَ قِيَامَ الْقَائِمِ عَلَيْهِ السَّلَامُ إِلَى وَقْتِ خَرْوَجِهِ عَلَيْهِ صَلَوَاتُ اللَّهِ وَالسَّلَامُ

13 313 angels will descend upon him.

I asked, “Will all these be angels?”

He said, “Yes, those who were with Nūh in the ship, with ibrāhīm when he was thrown in the fire, with Mūsā when he split the sea for the Banū Isrā’īl, and with Īsā when Allah raised him to Himself. Four thousand angels were with the Nabī مَكْرُونَ حَسَنَةَ عَلَيْهِ وَسَلَامٌ marked, and a thousand behind, and three hundred and thirteen angels of Badr. Four thousand descended intending to fight alongside Ḥusayn عَلَيْهِ اَشْكَنَةُ وَسَلَامٌ but were not permitted to fight. All of these are on the earth awaiting the time of the Qā’im’s عَنْهُ اَشْكَنَةُ وَسَلَامٌ emergence—upon him are the salutations and peace of Allah.¹

Al-Nu‘mānī relates a similar report in *Kitāb al-Ghaybah*.² He adds to this that the one to carry his flag that day will be Jibrīl and his pillar will be from the pillars of the Throne of Allah ³ سُبْحَانَهُ وَعَلَى.

The four thousand who descended intending to fight alongside Ḥusayn, but were not granted permission, remain by his grave with disheveled hair and covered in dust until the Day of Qiyāmah. Their leader is an

1 Ibn Qūluwayh: *Kāmil al-Ziyārāt*, pg. 120.

2 *Kitāb al-Ghaybah*, pg. 309-310.

3 *Kitāb al-Ghaybah*, pg. 309.

angel called Mansūr. He welcomes everyone who visits him and sees off everyone who bids farewell to him. He visits every ill person and prays upon everyone who passes away.¹

What will he do after his return?

From the awful, disgusting, malicious lies of the Shīah inherited from the Jews and Magians whose power was demolished and whose sovereignty and kingdom was razed to the ground by the Arab Muslims and at the hands of their leaders from Quraysh; due to their intense jealousy and malice, they say that the very first thing the Qā'im will carry out is the massacre and crucifixion of the Quraysh—the living and dead among them and place his sword on the necks of the Arabs. Abū Ja'far رَحْمَةُ اللَّهِ says:

لَوْ يَعْلَمُ النَّاسُ مَا يَصْنَعُ الْقَائِمُ إِذَا خَرَجَ لِأَحْبَبِهِمْ أَلَا يَرُوهُ مَا يَقْتَلُ
مِنَ النَّاسِ أَمَا أَنَّهُ لَا يَبْرُرُ إِلَّا بِقُرَيْشٍ فَلَا يَأْخُذُ مِنْهَا إِلَّا السِّيفَ وَلَا يُعْطِيهَا
إِلَّا السِّيفَ حَتَّىٰ يَقُولُ كَثِيرٌ مِّنَ النَّاسِ هَذَا لَيْسُ مِنْ آلِ مُحَمَّدٍ وَلَوْ كَانَ مِنْ
آلِ مُحَمَّدٍ لَرَحْمَةُ اللَّهِ

If people knew about the killing of people carried out by the Qā'im when he emerges, majority will wish they did not see him. Harken, he will not begin except with the Quraysh. He will take nothing from them except the sword and give nothing to them except the sword, until many people will say, “He is not from Muḥammad’s family. Had he been from Muḥammad’s family, he would have shown clemency.”²

1 *Kitāb al-Ghaybah*, pg. 311.

2 *Kitāb al-Ghaybah*, pg. 233.

Al-Mufīd and al-Ṭabarī report from Ja‘far who says:

إذا قام القائم من آل محمد أقام خمسمائة من قريش فضرب أعناقهم
ثم أقام خمسمائة فضرب أعناقهم ثم خمسمائة أخرى حتى يفعل ذلك
ست مرات قلت ويبلغ عدد هؤلاء هذا قال نعم منهم ومن موالיהם

When the Qā’im from Muḥammad’s family emerges, he will resurrect five hundred Quraysh and behead them. He will then resurrect another five hundred and behead them. Then another five hundred. He will carry this out six times.

I asked, “The number of these will add up to this?”

“Yes,” he replied, “from them and their freed slaves.”¹

أنه سيف قاطع بين العرب وعلى العرب شديد ليس شأنه إلا السيف ولا
يستتب أحدا

He is an unsheathed sword upon the Arabs and he will be severe against them. He will have no duty except execution. Moreover, he will not request repentance from anyone.²

They report similar from Ja‘far:

إذا خرج القائم لم يكن بينه وبين قريش إلا السيف ما يأخذ منها إلا
السيف وما يستعجلون بخروج القائم وما هو إلا السيف والموت تحت
ظل السيف

When the Qā’im emerges, there will be nothing between him and the Quraysh except the sword. He will not take from them except the sword. Why are they hastening the emergence of the

1 *Al-Irshād*, pg. 364; *A'lām al-Warā*, pg. 461; al-Nu'mānī: *Kitāb al-Ghaybah*, pg. 235.

2 Al-Nu'mānī: *Kitāb al-Ghaybah*, pg. 235.

Qā’im? It is nothing but the sword. Death is under the shade of swords.¹

Just look at the malice and rancour for the Arabs in general and the Quraysh in particular. Does any doubt remain after this of the Shī‘ah’s Judaism and Mazdeism, the foundation of Judaism, and the Persian essence sketching out their beliefs and ideologies.

Al-Majlisī documents in *al-Bihār* from Ja‘far:

إِنَّ الْقَائِمَ يَسِيرُ فِي الْعَرَبِ فِي الْجَفَرِ الْأَحْمَرِ قَالَ (أَيُّ الرَّاوِي وَهُوَ رَفِيدٌ
مُولَى ابْنِ هَبِيرَةَ) قَلْتُ جَعَلْتَ فَدَاكَ وَمَا فِي الْجَفَرِ الْأَحْمَرِ قَالَ فَأَمْرَّ
أَصْبَعَهُ عَلَى حَلْقِهِ قَالَ هَكُذَا يُعْنِي النَّبْعُ

“Certainly, the Qā’im will travel among the Arabs in al-jafr al-ahmar.”

The narrator—Rafīd, freed slave of Ibn Hubayrah—asked, “May I be sacrificed for you, what is meant by al-jafr al-ahmar?”

He passed his finger over his neck saying, “Like this,” i.e. slaughter.²

In another report, he says:

إِنَّهُ يَخْرُجُ مُوتَوْرًا غَضِبًا أَسْفًا يَجْرِدُ السِّيفَ عَلَى عَاتِقِهِ ثَمَانِيَّةً أَشْهُرًا يَقْتَلُ
هُوَ جَاءَ فَأَوْلَ مَا يَدْأُ بِنَبْنِي شَيْةً فَيَقْطَعُ أَيْدِيهِمْ وَيَعْلَقُهَا فِي الْكَعْبَةِ وَيَنْادِي
مَنَادِيهِ هَؤُلَاءِ سَرَّاقُ اللَّهِ ثُمَّ يَتَنَاهُ قَرِيبًا فَلَا يَأْخُذُ مِنْهَا إِلَّا السِّيفَ وَلَا
يَعْطِيهَا إِلَّا السِّيفَ

He will emerge with rancour, fury, and distress. He will place his sword bare on his shoulder for eight months, killing recklessly.

1 Al-Ṭūsī: *Kitāb al-Ghaybah*, pg. 233-234.

2 *Bihār al-Anwār*, 13/181.

He will begin with the Banū Shaybah and sever their hands and hang them on the Ka'bah. His announcer will call out, “These are the thieves from Allah.” He will then focus on the Quraysh. He will not take from them except the sword and not give to them except the sword.¹

He will Resurrect the Dead and Kill the Companions of the Nabī

He will not suffice on killing the living. This amount of human blood will not satiate his thirst. He will resume with the dead—according to their fabrications and lies. He will resurrect them and kill them. They report that he will resurrect Yazīd ibn Mu‘āwiyah and his aides and kill them exactly identical.² They did not stop here. They went further and claimed:

لو قام قائمنا رد بالجميراء (أي أم المؤمنين الصديقة بنت الصديق رضي الله عنها) حتى يجلدها الحد ويتقم لابنة محمد صلى الله عليه وآله

When the Qā’im will emerge, he will resurrect Ḥumayrā’ (i.e., Umm al-Mu’mīnīn al-Šiddīqah bint al-Šiddīq رضي الله عنها) and lash her, taking vengeance for Muhammad’s daughter صلوات الله علیها وسلام.³

They stooped further into the abyss of blame, despicableness, and rancour towards the flag bearers of Islam, the publicisers of its word, the ambassadors of its message, and the demolishers of the civilisations of the Jews and the might of the Magians, to a level which the intellect cannot comprehend and no human will be pleased. They claimed:

1 Al-Nu‘mānī: *Kitāb al-Ghaybah*, pg. 308.

2 *Bihār al-Anwār*, 13/219; *Tafsīr al-‘Ayyāshī*, 2/282; *al-Burhān*, 2/408; *al-Šāfi‘i*, pg. 959.

3 *Tafsīr al-Šāfi‘i*, pg. 359, single volume.

إن القائم قال ألا أبئنك بالخبر أنه إذا فقد الصبي وتحرك المغربي وسار العماني وبوبع السفياني يأذن الله لي فأخرج بين الصفا والمروة في ثلاثة عشر رجلاً سواء فأجيء إلى الكوفة وأهدم مسجدها وأبنيه على بنائه الأول وأهدم ما حوله من بناء الجبارية وأحج الناس حجة الإسلام وأجيء إلى يثرب وأهدم الحجرة وأخرج من بها وهما طريان فامر بهما تجاه البقيع وامر بالخشبين يصلبان عليهم فتورق من تحتها فيفتن الناس بهما أشد من الفتنة الأولى فينادي مناد من السماء أبدي ويأرض خذى فيومئذ لا يبقى على وجه الأرض إلا مؤمن قد خلص قلبه الإيمان قلت يا سيدى ما يكون بعد ذلك قال الكرة الكرة الرجعة

The Qā’im declared, “Should I not inform you of goodness? When the child will go missing, the *Maghribī* (Moroccan) will shake, the Omani will move, and the *Sufyānī* will be given allegiance, Allah will permit me to emerge between *Safā* and *Marwah* among three hundred and thirteen men, equal. I will come to *Kūfah* and demolish the *Masjid* before constructing it on its original foundation. I will demolish all the infrastructure of the tyrants. I will perform the *Hajj* of Islam with the people. I will then come to *Yathrib* and demolish the room and remove whoever is in it. They will be fresh. I will order that they be crucified on two poles facing *al-Baqī*. It will sprout from underneath them and people will be trialed greater than their first trial. A caller will announce from the sky, ‘Exterminate, and O earth, swallow.’ On that day, only a believer in whose heart *īmān* has entered sincerely will remain on the face of the earth.”

I submitted, “O my master, what will happen after this?”

He said, “The return, the return.”¹

1 *Al-Burhān fī Tafsīr al-Qur’ān*, 2/407.

Al-Jazā’irī asserts with detail and clarity¹:

Verily, the lands of the earth boasted over one another and the Ka’bah bragged over the land of Karbalā’. Allah—the Mighty and Majestic—revealed to it, “Remain quiet, O Ka’bah, and do not brag over Karbalā’ as it is the blessed land concerning which He told Mūsā, ﷺ, ‘Undoubtedly, I am Allah,’ it is the area of al-Masīḥ and his mother when he was born, and it is the waterwell with which Ḥusayn ibn ‘Alī’s ﷺ head was washed, and it is the land from which Muḥammad ﷺ ascended.”

Mufaḍḍal said to him, “O master, to where will Mahdī travel?”

He answered, “To the city of my grandfather, Rasūlullāh ﷺ. When he arrives there, he will have an amazing station there, from which the believers’ happiness and the disbelievers’ disgrace will become manifest.”

Mufaḍḍal said, “O my master, what is that?”

He said, “He will come to the grave of his grandfather and call out, ‘O gathering of creation, this is the grave of my grandfather.’

They will say, ‘Yes, O Mahdī of Muḥammad’s family.’

He will ask, ‘Who is with him in the grave?’

They will say, ‘His two companions (associates. *Khā*) and his Companions Abū Bakr and ‘Umar.’

He will say and he is the most knowledgeable of creation, ‘Who is Abū Bakr and ‘Umar and how were they buried from all the creation with my grandfather, Rasūlullāh ﷺ? Maybe, some other than them are buried.’

1 Complete Arabic text quoted at the end of the book, no. 10, pg. 699-701.

People will say, 'O Mahdī of Muḥammad's family, no one is here besides them. They were buried alongside him as they are his successors and the fathers of his two wives.'

He will say, 'Does anyone doubt their burial here?'

They will answer in the negative. He will command after three days for their graves to be dug up. He will exhume them, and they will be fresh like their form in the world. He will remove their shrouds and command they be crucified on a tall dry tree. The tree will shake and sprout and rise, and its branches will extend. Those who doubt his Wilāyah will say, 'This, by Allah, is true glory and we were successful in loving and associating with them.' This news will spread and those who had a mustard's seed amount of love for them will arrive in Madīnah and fall into trial due to them.

Mahdī's announcer will announce, 'These are the associates of Rasūlullāh ﷺ. Whoever loves them should move one side while those who hate them should move to another side.' The creation will be divided into two groups, lovers and haters. Their friends will be presented with the opportunity to declare innocence from them. They will submit, 'O Mahdī, we did not exempt ourselves from them and we were not aware that they had such a virtue in the sight of Allah, so how can we dissociate from them especially when we see what we see, viz. their freshness, purity, and the tree's life due to them. Instead, by Allah, we dissociate from you, those who believe in you, those who do not believe in them, those who crucified them and exhumed their bodies, and did what they did.'

Mahdī ﷺ will command a wind to blow and turn them into fallen hollow trunks of date palms. He will then command that

the two be brought down. They will be brought down and he will give life to them by the permission of Allah and command the creation to gather. He will then relate to them the incidents of their actions in every era and time. He will narrate to them the killing of Hābīl ibn Ādam, gathering fire for Ibrāhīm, throwing Yūsuf into the deep well, detaining Yūnus in the belly of the fish, murdering Yahyā, crucifying Īsā, punishing Jirjīs and Dāniyāl, thrashing Salmān al-Fārisī, burning the door of Amīr al-Mu'minīn, Fātimah, and Ḥusayn عَلَيْهِمُ السَّلَامُ and intending to burn them, striking al-Šiddīqah al-Kubrā Fātimah al-Zahrā' عَلَيْهِمُ السَّلَامُ with a lash, kicking her stomach, and her miscarrying Muhsin, poisoning Ḥasan, killing Ḥusayn عَلَيْهِمُ السَّلَامُ, slaughtering his children and cousins, imprisoning Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ progeny, shedding Muḥammad's family's blood, every believer's blood shed unlawfully, every womb married unlawfully, every interest consumed, and every evil, immorality, and oppression committed from the time of Ādam to the emergence of our Qā'im. He will repeat this to them and charge them and they will acknowledge. He will command and revenge will be taken from them at that time for the grievances of those present. He will then crucify them on the tree and command a fire to emerge from the earth and burn them and the tree. He will then command a wind which will blow their ashes into the sea.

Mufaddal asked, “O my master, is this the last of their punishment?”

He explained, “Never, O Mufaddal. By Allah, they will be resurrected and the great master, the Messenger of Allah, Muḥammad ﷺ will be present as well as the greatest Šiddīq, Amīr al-Mu'minīn coupled with Fātimah, Ḥasan, Ḥusayn, and all

the Imāms عَلَيْهِمُ السَّلَامُ coupled with every sincere believer and every sincere disbeliever and revenge will be taken from them for all the oppressions. Then a command will be passed for them to be killed every day and night a thousand times and they will be returned to the worst of punishment.”¹

His Oppression and Harshness

They report from Ja‘far regarding his harsh nature:

بَيْنَا رَجُلٌ عَلَى رَأْسِ الْقَائِمِ يَأْمُرُهُ وَيَنْهَا إِذْ قَالَ أَدْيِرُوهُ فَيُدْيِرُوهُ إِلَى قَدَامِهِ
فَيَأْمُرُ بِضَرْبِ عَنْقِهِ فَلَا يَبْقَى فِي الْخَافِقِينَ شَيْءٌ إِلَّا خَافَهُ

A person will stand at the Qā’im’s head commanding him and forbidding him. He will say, “Turn him around.” They will turn him around to stand in front of him. He will command that the man be executed. Nothing of the world will remain except fearful of him.²

أَنَّهُ يَقْتُلُ الْمُوْلَى وَيَجْهَزُ الْجَرِحَ

He will kill the one who flees and finish the wounded.³

They mention in a narration:

بَعَثَ اللَّهُ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ رَحْمَةً وَبَعَثَ الْقَائِمَ نَقْمَةً

Allah sent Muḥammad ﷺ as a mercy and the Qā’im as a punishment.⁴

1 Al-Anwār al-Nu‘māniyyah, 2/86-87.

2 Al-Nu‘mānī: Kitāb al-Ghaybah, pg. 239.

3 Al-Nu‘mānī: Kitāb al-Ghaybah, pg. 232.

4 Tafsir al-Ṣāfi, pg. 359, voluminous volume.

He will Invite to a New Shari‘ah and New Book

From the Ithnā ‘Ashariyyah Shī‘ah’s beliefs is that their alleged, assumed, missing, absent Imām will invite people to a new book and new matter. They report many narrations on this topic. One narration is related by al-Nu‘mānī from Abū Ja‘far—the fifth infallible Imām by the Shī‘ah—who said:

يقوم القائم بأمر جديد على العرب شديد ليس شأنه إلا السيف ولا يستتب أحدا

The Qā’im will establish a new affair (religion). He will be stern upon the Arabs. He will only judge with the sword. He will not seek repentance from anyone.¹

He reports that Abū Ja‘far was asked:

أيسير بسيرة محمد صلى الله عليه وسلم قال هيئات يا زرارة ما يسیر
بسيرته قلت جعلت فداك لم قال إن رسول الله صلى الله عليه وآلـه سار
في أمتـه بالمنـ كـان يـتأـلـفـ النـاسـ وـالـقـائـمـ يـسـيـرـ بـالـقـتـلـ بـذـاكـ أـمـرـ فـيـ الـكـتـابـ
الـذـيـ مـعـهـ أـنـ يـسـيـرـ بـالـقـتـلـ وـلـاـ يـسـتـيـبـ أـحـدـاـ

“Will he adopt the way of Muḥammad ﷺ?”

“Never, O Zurārah,” he replied, “he will not tread his path.”

I said, “May I be sacrificed for you, why?”

He explained, “Certainly, Rasūlullāh ﷺ behaved with kindness towards his Ummah, he would be pleasant with people. The Qā’im will kill wholesale.

¹ Al-Nu‘mānī: *Kitāb al-Ghaybah*, pg. 233.

He has been commanded such in the book with him, to kill wholesale and not to seek repentance from anyone.”¹

He also reports:

فوالله لكانني أنظر إليه بين الركن والمقام يباع الناس بأمر جديد شديد
وكتاب جديد وسلطان جديد من السماء

By Allah, it is as if I am seeing him between the Rukn and Maqām accepting Bay‘ah from the people upon a new stern Sharī‘ah, a new Book, and a new authority from the sky.²

Al-Majlisī narrates a similar report.³

They report that Abū ‘Abd Allāh was asked:

كيف سيرته فقال يصنع كما صنع رسول الله صلی الله علیه وآلہ یہدم ما
كان قبله كما هدم رسول الله صلی الله علیه وآلہ أمر الجahلیة ويستأنف
الإسلام من جديد

“What will his behaviour be?”

He explained, “He will do what Rasūlullāh ﷺ did. He will demolish what was before him just as Rasūlullāh ﷺ demolished the matter of ignorance and he will start a new Islam.”⁴

These narrations are explicit in their meaning and expose how the scandalous Jews wickedly infiltrated those who attribute themselves

1 Al-Nu‘mānī: *Kitāb al-Ghaybah*, pg. 231.

2 Al-Nu‘mānī: *Kitāb al-Ghaybah*, pg. 231.

3 *Bihār al-Anwār*, 13/194 onwards.

4 *Bihār al-Anwār*, 13/194.

to Islam. These narrations clarify another narration documented by al-Nu‘mānī, al-Majlisī, and others from Abū Ja‘far:

لَوْ قَدْ خَرَجَ الْقَائِمُ مِنْ آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ لِنَصْرِهِ اللَّهُ بِالْمَلَائِكَةِ
الْمَسُومِينَ وَالْمَرْدُفِينَ وَالْمَنْزَلِينَ وَالْكَرْوَبِينَ وَيَكُونُ جَبَرِيلُ أَمَامَهُ
وَمِيكَائِيلُ عَنْ يَمِينِهِ وَإِسْرَافِيلُ عَنْ يَسَارِهِ وَالرَّعْبُ يَسِيرُ مَسِيرَةَ شَهْرٍ أَمَامَهُ
وَخَلْفَهُ وَعَنْ يَمِينِهِ وَشَمَالِهِ وَالْمَلَائِكَةُ الْمَقْرُوبُونَ حَذَاهُ وَأَوْلُ مَنْ يَتَبَعُهُ
مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَفِي رَوَايَةٍ يَتَبَعُهُ وَفِي أُخْرَى يَبَايِعُهُ
وَعَلَيْهِ الثَّانِي وَمَعْهُ سِيفٌ مُخْتَرَطٌ يَفْتَحُ اللَّهُ لَهُ الرُّومَ وَالْدِيْلَمَ وَالسِّنَدَ
وَالْهَنْدَ وَكَابِلَ شَاهَ وَالْخَرْزَ يَا أَبَا حُمَزَةَ لَا يَقُومُ الْقَائِمُ عَلَيْهِ السَّلَامُ إِلَّا
عَلَى خَوْفِ شَدِيدٍ وَزَلَازِلَ وَفَتَنَةَ وَبَلَاءَ يَصِيبُ النَّاسَ وَطَاعُونَ قَبْلَ ذَلِكَ
وَسِيفٌ قَاطِعٌ بَيْنَ الْعَرَبِ وَاخْتِلَافٌ شَدِيدٌ بَيْنَ النَّاسِ وَتَشَتَّتٌ فِي دِينِهِمْ
وَتَغْيِيرٌ مِنْ حَالِهِمْ حَتَّى يَتَمَنَّى الْمُتَمَنِّيُّ الْمَوْتَ صَبَاحًاً وَمَسَاءًً مِنْ عَظَمِ مَا
يَرَى مِنْ كَلْبِ النَّاسِ وَأَكْلِ بَعْضِهِمْ بَعْضًا وَخَرْوَجَهُ إِذَا خَرَجَ عَنْ الْإِيَّاسِ
وَالْقَنْوَطِ فِيهَا طَوْبَى لِمَنْ أَدْرَكَهُ وَكَانَ مِنْ أَنْصَارِهِ وَالْوَوْلَى كُلُّ الْوَوْلَى لِمَنْ
خَافَهُ وَخَالَفَ أَمْرَهُ وَكَانَ مِنْ أَعْدَائِهِ ثُمَّ قَالَ يَقُومُ بِأَمْرٍ جَدِيدٍ وَسَنَةً جَدِيدَةً
وَقَضَاءً جَدِيدًا عَلَى الْعَرَبِ شَدِيدًا لَيْسَ شَانَهُ إِلَّا الْقَتْلُ وَلَا يَسْتَبِبُ أَحَدًا
وَلَا تَأْخُذْهُ فِي اللَّهِ لَوْمَةً لَائِمَّ

When the Qā’im from Muḥammad’s family will emerge, Allah will aid him with the angels with marks of distinction, following one another, sent down, archangels. Jibrīl will be ahead of him, Mīkā’il to his right, and Isrāfīl to his left. Awe will travel the distance of a month ahead of him, behind him, to his right, and to his left. The close angels will be opposite him. The first to follow him—another narration has the words: pledge allegiance to him—will be Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Alī will be second. He will have an unsheathed sword. Allah will allow him to conquer Rome, Daylam, Sind, Hind, Kābilshāh, and Khazr.

O Abū Ḥamzah, the Qā’im will not emerge except after extreme fear, earthquakes, trials and tribulations which will afflict people, and a plague before him, as well as a decisive war between the Arabs, extreme conflict between people, the scattering of their religion, the changing of their condition until one will wish death in the morning and evening due to the severity of the madness he will see of people and them devouring one another. He will emerge when there will be despondency and hopelessness.

Glad tidings to the one who meets him and supports him. Utter destruction to the one who opposes him and his affair and is his enemy.

He continued: He will emerge with a new Sharī’ah, a new Sunnah, and a new judgement. He will be stern against the Arabs. He will only be concerned with killing. He will not seek repentance from anyone. The criticism of the critic will not affect him.”¹

This is the reality of the matter. This is the reality of the Ithnā ‘Ashariyyah Shī’ah who claim that they are moderate Shī’ah and deny their attribution to ‘Abd Allāh ibn Saba’—the Jew—and their origin being from Persian Magians who hate Islam and rebel against the Islamic Ummah, criticising their predecessors and luminaries and cursing their leaders and elite. We have established this from their books and through their texts.

Return of the Imāms with the Return of the Qā’im

The Ithnā ‘Ashariyyah Shī’ah do not only believe in the return of the Qā’im. They believe that their Imāms will return to the world just as

¹ Al-Nu‘mānī: *Kitāb al-Ghaybah*, pg. 234-235; *Bihār al-Anwār*.

their Qā’im will, they will reside here, rule here, and take revenge from their enemies by killing them.

Al-Majlisī reports from Ja‘far who stated:

أول من تنشق الأرض عنه ويرجع إلى الدنيا الحسين بن علي وإن
الرجعة ليس بعامة وهي خاصة لا يرجع إلا من محض الإيمان محضاً
أو محض الكفر محضاً

The first from whom the earth will split open and who will return to the world is Ḥusayn ibn ‘Alī. Raj‘ah is not general, instead specific. Only those will return who had sincere faith or sincere disbelief.¹

They report from his father al-Bāqir:

إن أول من يرجع إلى الدنيا لجاركم الحسين بن علي عليه السلام فيملك
حتى يقع حاجبه على عينيه من الكبر

The first to return to the world is your neighbor, Ḥusayn ibn ‘Alī عَنْهُ الْمَدْحُور. He will rule over the world until his eyebrows will cover his eyes out of old age.²

With Ḥusayn, seventy of his companions who were killed with him will return.³

أن الحسين يرجع إلى الدنيا مع خمسة وسبعين ألفاً من الرجال ويملك
الدنيا كلها بعد وفاة المهدي عليه السلام ثلاثة مائة وتسعمائة سنة

1 *Bihār al-Anwār*, 13/210; *al-Ṣāfi*, 1/959.

2 *Bihār al-Anwār*, 13/211; *al-Burhān*, 2/407; *al-Ṣāfi*, 1/959; *al-‘Āmilī*: *Ithbāt al-Hudāt*, 7/102.

3 *Tafsīr al-‘Ayyāshī*, 2/181.

Ḩusayn will return to the world with 75 000 men and rule over the entire world for 309 years after Mahdī's عليه السلام demise.¹

Yazīd ibn Mu‘āwiyah and his aides will return with him so that Ḥusayn and his supporters may take revenge from them.²

Seventy Prophets and Messengers—among whom will be Ismā‘īl—will support Ḥusayn رحمه الله and his supporters in taking revenge and vengeance from Yazīd and his armies. Al-Jazā’irī narrates a false story saying: It appears in many reports from Burayd al-‘Ijlī that he asked al-Şādiq سبحانه وتعالى about Allah’s words regarding Ismā‘īl that he was truthful in promise; which Ismā‘īl is this; is he the son of Ibrāhīm? Al-Şādiq replied:

لَا بَلْ هُوَ إِسْمَاعِيلُ بْنُ حَزَقِيلَ بْنِ عَوْنَاحٍ جَلْدُه
وَوَجْهُهُ وَرَأْسُهُ فَبَعْثَ اللَّهُ عَلَيْهِمْ مَلِكُ الْعَذَابِ وَهُوَ سَطَاطِيلُ فَاتَّى إِلَى
إِسْمَاعِيلَ وَقَالَ إِنَّ اللَّهَ أَرْسَلَنِي إِلَيْكَ بِمَا تَأْمَرَ فِي عَذَابِهِمْ فَقَالَ إِسْمَاعِيلُ
عَلَيْهِ السَّلَامُ لَا حَاجَةٌ لِي فِي عَذَابِهِمْ فَأَوْحَى اللَّهُ سَبْحَانَهُ إِلَيْهِ إِنَّ كَانَ
لَكَ حَاجَةٌ إِلَيَّ فَاطَّلَبْهَا فَقَالَ يَا رَبِّ إِنِّي أَخْذَتُ عَلَيْنَا مَعَاشِ الْأَنْبِيَاءِ
أَنْ نُوَحِّدَكَ وَنُقْرِنَ بِنَبْوَةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَبِإِمَامَةِ الْأَئْمَةِ عَلَيْهِمْ
السَّلَامُ وَأَخْبَرْتُ الْخَلَقَ بِمَا يَفْعَلُ الظَّالِمُونَ بِوْلَدِهِ الْحُسَيْنِ وَوَعَدْتُ
الْحُسَيْنَ عَلَيْهِ السَّلَامَ بِالرُّجُوعِ إِلَى الدُّنْيَا لِيَأْخُذْ ثَارَهُ وَيَنْتَقِمُ مِنْ ظَالِمِيهِ
فَحَاجَتِي إِلَيْكَ يَا رَبِّ أَنْ تَرْجِعَنِي فِي زَمَانِهِ لِأَجْلِ آخُذِ ثَارِي وَقُتْلِي
قُتْلَنِي فَقَبْلَ اللَّهِ حَاجَتِهِ وَجَعَلَهُ مِنَ الَّذِينَ يَرْجِعُونَ فِي زَمَانِ الْحُسَيْنِ عَلَيْهِ
السَّلَامُ وَفِي رَوَايَةٍ أُخْرَى أَنَّ الْحُسَيْنَ عَلَيْهِ السَّلَامَ يَرْجِعُ إِلَى الدُّنْيَا مَعَ
خَمْسَةٍ وَسَبْعِينَ أَلْفًاً مِنَ الرِّجَالِ

1 Al-Anwār al-Nu‘māniyyah, 2/98-99.

2 Tafsīr al-‘Ayyāshī, 2/282; al-Burhān, 2/408; al-Şāfi‘ī, 1/259, under the verse: then We gave back to you a return victory over them; Bihār al-Anwār, 13/219.

No, instead he is Ismā'īl ibn Ḥizqīl whom Allah sent to a group but they belied him and peeled the skin off his face and head. Allah thereupon sent the angel of punishment, Saṭāṭā'īl, against them. He approached Ismā'īl and said, “Certainly, Allah sent me to you to command whatever punishment upon them.”

Ismā'īl submitted, “I am not in need of them being punished.”

Allah, glorified be He, sent revelation to him, “If you have any need by Me, then seek it.”

He submitted, “O my Rabb, You took a pledge from us, the Ambiyā', to believe in You alone and to attest to the Nubuwwah of Muḥammad ﷺ and the Imāmah of the Imāms عَلَيْهِمُ الْكَلَمُ. You informed the creations of what the oppressors will do to his son, Ḥusayn, and you promised Ḥusayn عَلَيْهِ الْكَلَمُ of his return to the world to take vengeance and revenge from his oppressors. My need, O my Rabb, is to return me in his time to take my revenge and to kill those who killed me.” Allah accepted his plea and determined him one of those who will return in the time of Ḥusayn عَلَيْهِ الْكَلَمُ. In another narration: Ḥusayn عَلَيْهِ الْكَلَمُ will return to the world accompanied by seventy-five thousand men.¹

They assert:

إِنَّ الْأَئِمَّةِ الْإِثْنَيْ عَشَرَيْهِ كُلَّهُمْ يَرْجِعُونَ إِلَى الدُّنْيَا فِي زَمَنِ الْقَائِمِ مَعَ جَمَاعَتِهِمْ

The Twelve Imāms will all return to the world in the time of the Qā'īm along with their followers.²

1 *Al-Anwār al-Nu'māniyyah*, 2/98.

2 *Al-Ṣāfi*, 1/347.

‘Alī and the Nabī will return

Not only will Ḥusayn رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَّمَ and his partisans, Mu‘āwiyah, Yazīd, and his click, and seventy thousand Ambiyā’ of the previous generations return, Rasūlullāh ﷺ and ‘Alī رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَّمَ will also return. Al-Majlisī narrates from Bukayr ibn A‘yan who says:

قال لي من لا أشك فيه يعني أبا جعفر عليه السلام أن رسول الله صلى الله عليه وسلم وعليها سيرجعان

One whom I do not doubt, i.e., Abū Ja‘far عَلَيْهِ السَّلَامُ told me that Rasūlullāh ﷺ and ‘Alī will soon return.¹

They report from Ja‘far:

قال رسول الله (ص) لقد سری بي ربی عز وجل فاوھی إلی من وراء حجاب ما أوحی وكلمنی بما کلم به وکان مما کلمنی به یا محمد علی آخر من أقبض روحه من الأئمة

Rasūlullāh ﷺ said, “My Rabb—the Mighty and Majestic—took me at night on a journey. He revealed to me behind a veil what He revealed and spoke to me what He spoke. One of the things He stated was, ‘O Muḥammad, ‘Alī will be the last of the Imāms whose soul I will seize.’”²

This is not all. Graver, severer, and bitterer than this is their report from Ja‘far:

لم يبعث الله نبیاً ولا رسولاً إلا ردهم جمیعاً إلى الدنيا حتى يقاتلوا بين يدي علی بن أبي طالب عليه السلام

1 *Bihār al-Anwār*, 13/210.

2 *Bihār al-Anwār*, 13/217.

Allah did not depute any *Nabī* or Messenger except that He will return them to the world until they will fight before 'Alī ibn Abī Tālib عليه السلام.¹

Another report:

لَا يبعث الله نبِيًّاً وَلَا رَسُولًا إِلَّا رُدًّا إِلَى الدُّنْيَا مِنْ آدَمَ فَهُلْمَ جَرَاهُتْ يَقَاتِلُ
بَيْنَ يَدِي عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ

Allah did not send any prophet or messenger except that he will return them to the world, from Ādam onwards, and they will fight before 'Alī ibn Abī Tālib عليه السلام.²

Among them will be the leader of the Prophets and the chief of the Messengers.

Al-Jazā'irī narrates from al-Bāqir:

إِنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ خَطَبَ خُطْبَةً ذَاتَ يَوْمٍ فَحَمَدَ اللَّهَ فِيهَا وَقَالَ فِيهَا
مَا قَالَ وَمِنْهُ وَقَدْ أَخْذَ اللَّهُ الْمِيثَاقَ مِنِّي وَمِنْ نَبِيٍّ لِيَنْصُرَنَّ كُلَّ مَنْ صَاحَبَهُ
فَأَمَّا أَنَا فَقَدْ نَصَرْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِالْجَهَادِ مَعَهُ وَقُتِلَتْ أَعْدَاءُهُ
وَأَمَّا نَصْرَتَهُ لِي وَكَذَا نَصْرَةُ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ فَلَمْ تَحْصُلْ بَعْدَ لَأْنَهُمْ
مَاتُوا قَبْلَ إِمَامَتِي وَبَعْدَ هَذَا سَيَنْصُرُونَنِي فِي زَمَانٍ رَجَعَتِي وَيَكُونُ لِي
مَلْكُ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ وَيَخْرُجُ اللَّهُ لِنَصْرَتِي الْأَنْبِيَاءِ مِنْ آدَمَ
إِلَى مُحَمَّدٍ يَجَاهُدُونَ مَعِي وَيُقْتَلُونَ بِسَيْفِهِمُ الْكُفَّارُ الْأَحْيَاءُ وَالْكُفَّارُ
الْأَمْوَاتُ الَّذِينَ يَحْيِيهِمُ اللَّهُ تَعَالَى وَأَعْجَبَ وَكَيْفَ لَا أَعْجَبَ مِنْ أَمْوَاتٍ
يَحْيِيهِمُ اللَّهُ تَعَالَى يَرْفَعُونَ أَصْوَاتَهُمْ بِالْتَّلْبِيةِ فَوْجًا فَوْجًا لِبِيكَ يَا دَاعِيَ

1 *Nūr al-Thaqalayn*, 1/359; *Bihār al-Anwār*, 13/210.

2 *Tafsīr al-‘Ayyāshī*, 1/281, under Allah's statement: you will most certainly believe in him and assist him; *al-Burhān*, 1/295; *Bihār al-Anwār*, 13/217.

الله ويخلون أسوق الكوفة وطرقها حتى يقتلون الكافرين والجبارين
والظالمين من الأولين والآخرين حتى يحصل لنا ما وعدنا الله تعالى

‘Alī delivered a sermon one day. He praised Allah and mentioned few things of which was: Allah has definitely taken a pledge from me and His Nabī that each of us shall certainly help his friend. As for me, I helped the Nabī ﷺ by fighting alongside him and killing his enemies. As for him assisting me and the assistance of the Ambiyā’, it has not yet occurred as they passed away prior to my Imāmah. After this, they will help me in the time of my return. I will have kingdom over the area between the East and West. Allah will resurrect the Ambiyā’ from Ādam to Muḥammad for my assistance and they will wage war alongside me and kill with their swords the living disbelievers and dead disbelievers to whom Allah will give life. I am amazed—and why should I not be amazed—at the dead to whom Allah سُبْحَانَهُ وَبَعَدْ will give life, raising their voices with the talbiyah in droves, “We are at your presence, O caller of Allah,” moving through the market places and roads of Kūfah until they will slay the disbelievers, tyrants, and oppressors from the first to the last of them and we will finally obtain what Allah سُبْحَانَهُ وَبَعَدْ promised us.¹

They go further by stating:

لِيْسَ أَحَدٌ مِّنَ الْمُؤْمِنِينَ قُتِلَ إِلَّا سِيرَجَعُ حَتَّىٰ يَمُوتَ وَلَا أَحَدٌ مِّنَ الْمُؤْمِنِينَ
مَاتَ إِلَّا سِيرَجَعُ حَتَّىٰ يُقْتَلُ

Every believer who was killed shall definitely return and die and every believer who died will certainly return and be martyred.²

1 *Al-Anwār al-Nu‘māniyyah*, 2/99.

2 *Bihār al-Anwār*, 13/210.

Al-Ṭabarsī and al-Mufīd write:

إذا آن قيام القائم مطر الناس في جمادى الآخرة وعشرة أيام من رجب
مطراً لم ير الناس مثله فينبت الله به لحوم المؤمنين في أبدانهم في
قبورهم فكأني أنظر إليهم من قبل جهينة ينفضون رؤسهم من التراب

When the time for the emergence of the Qā’im arrives, rain—the like of which people never seen before—will fall on the people during Jumādā al-Ākhirah and ten days of Rajab. Through it, Allah will cause the believers’ flesh to grow on their bodies in their graves. It is as if I see them approaching from Juhaynah, wiping sand from their heads.¹

Al-Mufīd reports:

يخرج إلى القائم من ظهر الكوفة سبعة وعشرون رجالاً خمسة عشر من
قوم موسى الذين كانوا يهدون بالحق وبه يعدلون

Twenty-seven men will emerge for the Qā’im from the back of Kūfah, fifteen of whom will be from Mūsā’s nation who would guide with the truth and judge by it.²

The Creature of the Earth

The Ithnā ‘Ashariyyah Shī‘ah believe that the creature of the earth that will emerge before the advent of Qiyāmah and speak to people will be ‘Alī رَضِيَ اللَّهُ عَنْهُ. They report from Ja‘far:

أتى رسول الله (ص) إلى أمير المؤمنين (ع) وهو نائم في المسجد وقد
جمع رملاً ووضع رأسه عليه فحركه برجله ثم قال قم يا دابة الله فقال

1 *A'lām al-Warā*, pg. 462; *al-Irshād*, pg. 363; *Bihār al-Anwār*, 13/223.

2 *Al-Irshād*, pg. 365; *A'lām al-Warā*, pg. 464.

رجل من أصحابه يا رسول الله أيسمي بعضاً بهذا الاسم فقال
 لا والله ما هو إلا له خاصة وهو الدابة التي ذكر الله في كتابه وإذا وقع
 القول عليهم أخر جننا لهم دابةً من الأرض تكلمهم أن الناس كانوا بآياتنا
 لا يُوقنون ثم قال يا علي إذا كان آخر الرمان آخر جنك الله في أحسن
 صورة ومعك ميسّم تسم به أعداءك

Rasūlullāh ﷺ approached Amīr al-Mu'minīn who was asleep in the Masjid. He had gathered sand and placed his head upon it. The former shook him with his foot saying, “Get up, O Dābbah (creature) of Allah.”

One of his Companions asked, “O Messenger of Allah, may we use this name for one another?”

“No,” he answered, “by Allah, it is for him exclusively. He is the Dābbah (creature) which Allah mentioned in His book: *And when the word [i.e. decree] befalls them, We will bring forth for them a Dābbah al-Ard (creature from the earth) speaking to them, [saying] that the people were, of Our verses, not certain [in faith].*”

He then said, “O ‘Alī, at the end of time, Allah will extract you in the best form. You will possess a brand with which you will brand your enemies.”¹

‘Alī رَضِيَ اللَّهُ عَنْهُ will not have only one return. Rather, he will have several returns. They report that he declared in one of his sermons:

إن لي رجعة بعد رجعة وحياة بعد حياة أنا صاحب الرجعات وصاحب
 الصولات

¹ Bihār al-Anwār, 13/213.

I will have a return after a return, a life after a life. I am the one to return multiple times and the possessor of assaults.¹

There are plenty similar reports.

One of their bizarre Shī‘ī beliefs is that after their Qā’im, there will be another twelve Mahdīs. They report from Ja‘far from his forefathers from ‘Alī رَضِيَ اللَّهُ عَنْهُ:

قال رسول الله (ص) في الليلة التي كانت فيها وفاته يا أبا الحسن أحضر صحيفه ودواء فأملئه رسول الله وصيته حتى انتهى إلى هذا الموضع فقال يا علي إنه سيكون بعدي إثنا عشر إماماً ومن بعدهم إثنا عشر مهدياً فأنت أول الإثني عشر إماماً وساق الحديث إلى أن قال وليس لها الحسن (يعني الإمام العسكري عليه السلام) إلى ابنه محمد المستحفظ من آل محمد صلّى الله عليه وعليهم فذلك إثنا عشر إماماً ثم يكون من بعده إثنا عشر مهدياً فإذا حضرته الوفاة فليسلمها إلى ابنه أول المهدىين له ثلاثة أسامي اسم كاسمي واسم أبي وهو عبد الله وأحمد والاسم الثالث المهدي وهو أول المؤمنين

Rasūlullāh ﷺ said on the night before he passed away: “O Abū al-Hasan, bring a book and inkpot.”

Rasūlullāh ﷺ then dictated his bequest until he reached this point.

He said, “O ‘Alī, there will be twelve Imāms after me followed by twelve Mahdīs. You are the first of the twelve Imāms.” The ḥadīth continues until he says, “[i.e., al-‘Askarī] will award it to his son Muḥammad, the protected, from the family of Muḥammad ﷺ. These are twelve Imāms. They will be followed by twelve

¹ *Al-Anwār al-Nu‘māniyyah*, 2/99.

Mahdīs. When death approaches him, he should hand it over to his son, the first of the Mahdīs. He will have three names: my name and my father's name and that is 'Abd Allāh; Aḥmad, and the third is al-Mahdī. And he is the first of the believers.”¹

Al-Ṭūsī reports that they are eleven. Abū Ḥamzah narrates from Abū Ja'far who said:

يَا أَبَا حَمْزَةَ إِنَّ مَنَا بَعْدَ الْقَائِمِ أَحَدُ عَشَرَ مَهْدِيَا

O Abū Ḥamzah, after the Qā'īm there will be eleven Mahdīs from us.²

Al-Nu'mānī's narration indicates towards this. He reports from Abū Ja'far:

وَاللَّهِ لَيْمَكِنُ رَجُلًا مِنَ أَهْلِ الْبَيْتِ ثَلَاثَمَائَةً وَثَلَاثُ عَشَرَةَ سَنَةً وَيُزَدَّادُ
تَسْعًا قَالَ قَلْتُ لَهُ وَمَتْيَ يَكُونُ ذَلِكَ قَالَ بَعْدَ مَوْتِ الْقَائِمِ عَلَيْهِ السَّلَامُ
قَلْتُ لَهُ وَكَمْ يَقُولُ الْقَائِمُ عَلَيْهِ السَّلَامُ فِي عَالَمِهِ حَتَّى يَمُوتَ فَقَالَ تَسْعَ
عَشَرَةَ سَنَةً مِنْ يَوْمِ قِيَامِهِ إِلَى يَوْمِ مَوْتِهِ

“By Allah, a man from us, the Ahl al-Bayt, will rule as king for three hundred and thirteen years and add nine.”

I asked him, “When will this happen?”

He explained, “After the Qā'īm's عَلَيْهِ السَّلَامُ death.”

I asked him, “How long will the Qā'īm عَلَيْهِ السَّلَامُ live in the world until he dies?”

1 *Bihār al-Anwār*, 13/237.

2 Al-Ṭūsī: *Kitāb al-Ghaybah*, pg. 285.

“Nineteen years from the time of his emergence to the time of his death.”¹

This is supported by the Shī‘ī supplication they make for al-Mahdī, in the end of which they pray:

اللهم صل على ولادة عهده والأئمة من بعده وبلغهم آمالهم وزد في
آجالهم وأعز نصرهم وتمم لهم ما أنسنـتـ إليـهمـ منـ أمرـكـ لـهمـ وـثـبـتـ
ـدـعـاتـهـمـ وـاجـعـلـنـاـ لـهـمـ أـعـوـانـاـ وـعـلـىـ دـيـنـكـ أـنـصـارـاـ

O Allah, send salutations upon the executives of his covenant and the Imāms after him. Make their hopes a reality and increase their lifespans. Support them with might, complete Your affair you promised them, make their callers steadfast, and make us supporters for them and assistants of your Dīn.²

Finally, we relate the narration documented by Shī‘ī Muḥaddith Ni‘mat Allāh al-Jazā’irī from Ja‘far who said:

إِنَّ الشَّيْطَانَ لَمَا قَالَ رَبَّهُ فَأَنْظَرَنِي إِلَى يَوْمٍ يُعْثُونَ قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ
إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ فَيُخْرِجُ الشَّيْطَانَ مَعَ جَمِيعِ عَسَكِرِهِ وَتَوَابِعِهِ مِنْ
يَوْمِ خَلْقِ آدَمَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ وَهُوَ أَخْرُ يَوْمٍ رَجْعَةٌ يَرْجِعُهَا أَمِيرُ
الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَقَالَ الرَّاوِي كَمْ لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامِ مِنْ
رَجْعَةٍ فَقَالَ إِنَّ لَهُ رَجْعَاتٍ وَرَجْعَاتٍ وَمَا مِنْ إِمَامٍ فِي عَصْرٍ مِنَ الْأَعْصَارِ
إِلَّا وَيَرْجِعُ مَعَهُ الْمُؤْمِنُونَ فِي زَمَانِهِ وَالْكَافِرُونَ فِيهِ حَتَّى يَسْتُولُهُ أَوْلَئِكَ
الْمُؤْمِنُونَ عَلَى أَوْلَئِكَ الْكَافِرِينَ فَيَتَقْمِنُونَ مِنْهُمْ إِذَا جَاءَ الْوَقْتُ الْمَعْلُومُ
ظَهَرَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مَعَ أَصْحَابِهِ وَظَهَرَ الشَّيْطَانُ مَعَ أَصْحَابِهِ
فَيَتَلَاقِي الْعَسْكَرُانَ عَلَى شَطَّ الْفَرَاتِ فِي مَكَانٍ اسْمَهُ الرُّوحُوا قَرِيبُ الْكُوفَةِ

1 Al-Nu‘mānī: *Kitāb al-Ghaybah*, pg. 332.

2 *Mafātīh al-Jinān*, pg. 532.

فتقع بينهم حرب لم يقع في دنيا من أولها وآخرها وكأني أرى أصحاب
 أمير المؤمنين عليه السلام قد رجعوا منهزمين حتى تقع أرجلهم في
 الفرات فعند ذلك يرسل الله سحابة مملوئة من الملائكة يتقدمها النبي
 صلى الله عليه وآله وبيهده حربة من نور فإذا نظر الشيطان أدبر فاراً فيقول
 له أصحابه إلى أين تفر ولك الظفر عليهم فيقول إني أرى مالاً ترون إني
 أخاف من عقاب رب العالمين فيصل النبي صلى الله عليه وآله ويهضره
 ضربة بالحربة بين كتفيه فيهلك بتلك الضربة هو وجميع عساكره فعند
 ذلك يعبد الله على الإخلاص ويرتفع الكفر والشرك ويملك أمير
 المؤمنين عليه السلام الدنيا أربعين ألف سنة ويولد لكل واحد من
 شيعته ألف ولد من صلبه في كل سنة ولد وعند ذلك يظهر البستانان عند
 مسجد الكوفة الذي قال الله تعالى مد هامتان وفيهما من الاتساع مالاً
 يعلمه إلا الله تعالى

Shayṭān said, “My Rabb, then reprieve me until the Day they are resurrected.”

[Allah] said, “So indeed, you are of those reprieved until the Day of the time well-known.”

Shayṭān will emerge with all his armies and followers from the day Ādām was created until the Day of the time well-known, which is the final return of Amīr al-Mu’minīn عليه السلام.

The narrator asked, “How many times will Amīr al-Mu’minīn return?”

He explained, “He will return over and over again. There is no Imām in any era except he will return with the believers and disbelievers of his time until those believers will overpower those disbelievers and take revenge from them. When the well-known time arrives, Amīr al-Mu’minīn عليه السلام will emerge with

his partisans and Shayṭān will emerge with his cronies. The two armies will meet on the bank of the Euphrates at a place called al-Rawhā, close to Kūfah. A battle will ensue which never took place in the history of the world and will never take place again. It is as if I see the partisans of Amīr al-Mu'minīn عَلِيٌّ الْمُؤْمِنِيْنَ returned defeated until their feet will plunge into the Euphrates. At this time, Allah will send a cloud filled with angels led by the Nabī ﷺ who will be holding a spear of light. When Shayṭān will see this, he will flee on his heels. His cronies will call out to him, 'Where are you fleeing when you overpowering them?' He will shout, 'Indeed, I see what you do not see. Indeed, I fear the punishment of the Lord of the worlds.' The Nabī ﷺ will arrive and attack him with the spear between his shoulders which will cause him and all his armies to die.

At this point, Allah will be worshipped sincerely and disbelief and polytheism will cease. Amīr al-Mu'minīn will reign as king of the world for forty years. A thousand children will be born to each of his partisans from his loins, a child each year. Two gardens will emerge by the Masjid of Kūfah concerning which Allah سُبْحَانَهُ وَبِحَمْدِهِ said, 'Dark green [in colour].' They will have such vastness which only Allah سُبْحَانَهُ وَبِحَمْدِهِ knows."¹

This is the last of the fabrications and ideologies of the Shī'ah we selected from plenty of their books. They have abundant books dedicated to this topic.

¹ *Al-Anwār al-Nu'māniyyah*, 2/101-102.

Al-Hulūl (Incarnation), al-Tanāsukh (Transmigration) and Attributing Divine Qualities to the Creation

So that the discussion does not stretch, we will report one report which contains 'Ali's رَحْمَةُ الْمُحَمَّدِ sermon, according to them. All of their beliefs of incarnation, transmigration, and the creation having divine qualities are included in it. Allah is far beyond what they say, with great sublimity. Al-Jazā'irī reports this sermon in his famous book on the authority of Muḥammad al-Bāqir:

إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ خَطَبَ خُطْبَةً ذَاتَ يَوْمٍ فَحَمَدَ اللَّهَ وَأَثْنَى
عَلَيْهِ بِالْوَحْدَانِيَّةِ وَقَالَ إِنَّ اللَّهَ سَبَحَانَهُ تَكَلَّمُ بِكَلْمَةٍ فَصَارَتْ نُورًا فَخَلَقَ
مِنْهُ نُورًا نَبِيًّا وَنُورًا لِلنَّمَاءِ وَتَكَلَّمَ بِكَلْمَةٍ أُخْرَى فَصَارَتْ رُوحًا
فَأَسْكَنَهَا فِي ذَلِكَ النُّورِ وَذَلِكَ النُّورُ مَعَ تَلْكَ الرُّوحِ رَكِبَهَا فِي أَبْدَانِنَا
مَعَاشِرِ الْأَئِمَّةِ فَنَحْنُ الرُّوحُ الْمُصْطَفَى وَنَحْنُ الْكَلْمَاتُ التَّامَاتُ وَنَحْنُ
حَجَّةُ اللَّهِ الْكَامِلَةُ عَلَى الْخَلْقِ فَنَحْنُ نُورًا أَخْضَرُ حِيثُ لَا شَمْسٌ وَلَا قَمَرٌ
وَلَا لَيْلٌ وَلَا نَهَارٌ وَلَا مَخْلُوقٌ وَلَا مَخْلُوقَاتٌ وَكُنَّا نُسَبِّحُ اللَّهَ وَنُقَدِّسُهُ قَبْلَ
خَلْقِ الْخَلْقِ فَأَخْذَ اللَّهُ لَنَا الْعَهْدَ مِنْ أَرْوَاحِ الْأَنْبِيَاءِ عَلَى الْإِيمَانِ بِنَا وَعَلَى
نَصْرَنَا وَهَذَا مَعْنَى قَوْلِهِ سَبَحَانَهُ وَإِذَا أَخْذَ اللَّهُ مِيَاثِقَ النَّبِيِّينَ لَمَّا آتَيْتُكُمْ مِنْ
كِتَابٍ وَحِكْمَةً ثُمَّ جَاءَكُمْ رَسُولٌ مَصَدِّقٌ لِمَا مَعَكُمْ لَتَؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّ
فَقَالَ عَلَيْهِ السَّلَامُ يَعْنِي الْإِيمَانُ بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَنَصْرَةِ
وَصِيهِ وَهَذِهِ النَّصْرَةُ قَدْ صَارَتْ قَرِيبَةً وَقَدْ أَخْذَ اللَّهُ مِيَاثِقَنَا مِنْنَا وَمِنْ
نَبِيِّنَا لِيُنْصَرِّنَ كُلُّ مَنْا صَاحِبَهُ فَأَمَا أَنَا فَقَدْ نَصَرْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
بِالْجَهَادِ مَعَهُ وَقُتْلَتْ أَعْدَاءُهُ وَأَمَا نَصْرَتِهِ لِي وَكَذَا نَصْرَةُ الْأَنْبِيَاءِ عَلَيْهِمْ
السَّلَامُ فَلَمْ تَحْصُلْ بَعْدَ لَأْنَهُمْ مَاتُوا قَبْلَ إِمَامَتِي وَبَعْدَ هَذَا سِينَصْرُونِي
فِي زَمَانٍ رَجَعْتِي وَيَكُونُ لِي مَلِكٌ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ وَيَخْرُجُ اللَّهُ
لِنَصْرِتِي الْأَنْبِيَاءَ مِنْ آدَمَ إِلَى مُحَمَّدٍ يَجَاهُونَ مَعِي وَيُقْتَلُونَ بِسَيِّفِهِمْ
الْكُفَّارُ الْأَحْيَاءُ وَالْكُفَّارُ الْأَمْوَاتُ الَّذِينَ يُحِيِّمُ اللَّهُ تَعَالَى وَأَعْجَبُ

وَكَيْفَ لَا أَعْجَبُ مِنْ أَمْوَاتٍ يَحْيِيهِمُ اللَّهُ تَعَالَى يَرْفَعُونَ أَصْوَاتِهِمْ بِالْتَّلِيَّةِ
فُوْجًا لَّيْكَ لَيْكَ يَا دَاعِيَ اللَّهِ وَيَتَخَلَّلُونَ أَسْوَاقَ الْكُوفَةِ وَطَرِقَهَا حَتَّى
يَقْتَلُونَ الْكَافِرِينَ الْجَبَارِينَ وَالظَّالِمِينَ مِنَ الْأُولَئِينَ وَالآخِرِينَ حَتَّى
يَحْصُلُ لَنَا مَا وَعَدَنَا اللَّهُ ثُمَّ تَلَّا هَذِهِ الْآيَةُ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ
وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفُوهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ
قَبْلِهِمْ وَلَيُمَكِّنَ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَهُمْ مِنْ بَعْدِ خَوْفِهِمْ
أَمَّا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا قَالَ عَلَيْهِ السَّلَامُ يَعْنِي يَعْبُدُونِي وَلَا
يَتَقَوَّنُونَ مِنْ أَحَدٍ لَأَنَّ لِي رِجْعَةً بَعْدَ رِجْعَةٍ وَحِيَاةً بَعْدَ حِيَاةً أَنَا صَاحِبُ
الرِّجْعَاتِ وَصَاحِبُ الصَّوَالَاتِ وَصَاحِبُ الْإِنْتِقَامَاتِ وَصَاحِبُ الدُّولَةِ
الْعَجِيَّةِ أَنَا حَصْنُ الْحَدِيدِ وَأَنَا عَبْدُ اللَّهِ وَأَخْوَرُ سُولَّهُ وَأَنَا أَمِينُ اللَّهِ عَلَى
عِلْمِهِ وَصَنْدُوقُ سُرْرَهُ وَحِجَابِهِ وَصِرَاطِهِ وَمِيزَانِهِ وَكَلْمَتِهِ أَنَا أَسْمَاءُ اللَّهِ
الْحَسَنِي وَأَمْثَالُهُ الْعَلِيَا وَآيَاتُهُ الْكَبْرِيَّ أَنَا صَاحِبُ الْجَنَّةِ وَالنَّارِ أَسْكُنْ أَهْلَ
الْجَنَّةِ فِي جَنَّتِهِمْ وَأَهْلَ النَّارِ فِي نَارِهِمْ وَأَنَا الَّذِي أَزْوَجَ أَهْلَ الْجَنَّةِ إِلَيْيَ
مَرْجَعُ هَذَا الْخَلْقِ فِي الْقِيَامَةِ وَعَلَيْ حِسَابِهِمْ وَأَنَا الْمَؤْذِنُ عَلَى الْأَعْرَافِ
وَأَنَا الَّذِي أَظْهَرَ آخَرَ الزَّمَانِ فِي عَيْنِ الشَّمْسِ وَأَنَا دَابِةُ الْأَرْضِ الَّتِي ذَكَرَهَا
اللَّهُ فِي الْكِتَابِ أَظْهَرَ آخَرَ الزَّمَانِ وَمَعِي عَصَمَ مُوسَى وَخَاتَمُ سَلِيمَانَ
أَضْعَفَهُ فِي وَجْهِ الْمُؤْمِنِ وَالْكَافِرِ فَتَنَقَّشَ فِيهِ هَذَا مَؤْمِنٌ حَقًا وَهَذَا كَافِرٌ
حَقًا وَأَنَا أَمِيرُ الْمُؤْمِنِينَ وَإِمَامُ الْمُتَقِينَ وَلِسَانُ الْمُتَكَلِّمِينَ وَخَاتَمُ أَوْصِيَاءِ
النَّبِيِّينَ وَوَارِثُهُمْ وَخَلِيفَةُ اللَّهِ عَلَى الْعَالَمِينَ وَأَنَا الَّذِي عَلَمْنِي اللَّهُ عِلْمَ
الْبَلَاءِ وَالْمَنَاءِ وَعِلْمَ الْقَضَاءِ بَيْنَ النَّاسِ وَأَنَا الَّذِي سَخَّرْتُ لِي الرَّعْدَ وَالْبَرْقَ
وَالسَّحَابَ وَالظَّلْمَةَ وَالنُّورَ وَالرِّيَاحَ وَالْجَبَارَ وَالْبَحَارَ وَالشَّمْسَ وَالْقَمَرَ
وَالنَّجُومَ أَيَّهَا النَّاسُ اسْأَلُونِي عَنْ كُلِّ شَيْءٍ

Amīr al-Mu'minīn delivered a sermon one day. He praised and glorified the oneness of Allah. He continued: Indeed, Allah the glorified spoke a word which transformed into light. He created from it the Nabi's light, my light, and the light of the Imāms.

He then spoke another word which transformed into a soul. He placed it in this light. The light with the soul was placed into our bodies, the group of Imāms. We are thus the soul selected and we are the perfect words and we are the absolute authorities of Allah over the creation.

We were green light when there was no sun or moon, no night or day, and no creations. We would glorify Allah and announce His purity before the creation of the creation. Allah took a covenant for us from the Ambiyā's souls to believe in us and support us. This is the meaning of His words:

And [recall], when Allah took the covenant of the prophets, [saying], “Whatever I give you of the Scripture and wisdom and then there comes to you a messenger confirming what is with you, you [must] believe in him and support him.”

He explained: i.e., belief in Muḥammad ﷺ and assisting his Waṣī. This assistance has drawn close. Allah has taken a covenant from me and from His Nabī that each of us must certainly help the other. I assisted the Nabī ﷺ by fighting alongside him and killing his enemies. His assistance of me and the assistance of the Ambiyā' عَبْرَةُ الْكَلَمِ has still not taken place as they passed away before my Imāmah. After this, they will soon help me in the time of my return. I will have sovereignty over everything between the East and West. Allah will resurrect the Ambiyā'—from Ādam to Muḥammad—to assist me and fight alongside me. They will slay with their swords the living disbelievers and dead disbelievers to whom Allah شَفَاعَةٌ وَّرَحْمَةٌ will give life. I am amazed—and why should I not be amazed—at the dead to whom Allah شَفَاعَةٌ وَّرَحْمَةٌ will give life, raising their voices with the talbiyah in droves, “We are at your service. We are at your service, O caller

to Allah." They will pass through the markets and pathways of Kūfah until they will kill the tyrant, oppressive disbelievers from the first to the last of them. We will then obtain what Allah promised us.

He then recited this verse: *Allah has promised those who believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me.*¹

He explained: They worship Me and do not fear anyone as I will have one return after another and one life after another. I am the man of many returns, the man of assaults, the man of vengeances, and the owner of an amazing dominion. I am the fort of iron. I am the servant of Allah and brother of His Messenger. I am Allah's trusted one over His knowledge, the chest of His secrets, His veil, His path, His scale, and His word. I am the beautiful names of Allah, His lofty metaphors, and His great signs. I am the owner of Paradise and Hell. I will place the residents of Jannah in their respective Jannah and the inmates of Hell in their respective Hell. I will get the people of Jannah married. To me is the return of this creation on Qiyāmah and upon me is their reckoning.

I am the announcer on the *A'rāf*. I will be manifest at the end of time in the eye of the sun. I am the *Dābbat al-Ard* (creature of the earth) whom Allah spoke of in the Book and I will emerge

¹ Sūrah al-Nūr: 55.

at the end of time. I will have Mūsā's staff and Sulaymān's ring which I will place on the faces of the believers and disbelievers leaving a mark: This is a genuine believer and this is a genuine disbeliever. I am the leader of the believers, the chief of the righteous, the tongue of the speakers, the seal of the successors of the prophets and their heir, and Allah's successor over the worlds. Allah taught me the knowledge of afflictions, destinies, and the knowledge of judging between people. Allah has made the thunder, lightning, clouds, darkness, and light subservient to me coupled with the winds, mountains, seas, sun, moon, and stars. O people ask me about everything.¹

This narration and its like—and Shī'ī books are replete with them—imitates the statement of the disbelievers of aforetime. May Allah destroy them; how are they deluded.

Such beliefs and ideologies form the foundation of Ithnā 'Ashariyyah Shi'ism. The Imāmiyyah and Ja'fariyyah believe in them; and they are considered the moderate Shī'ah. The seeds of these warped ideologies were planted by 'Abd Allāh ibn Saba' and propagated and shared by the Saba'iyyah among hundreds of various Shī'ah. Had it not been for the fear of prolongation, we would have quoted more narrations contained in their reliable, trusted, authentic books. Nonetheless, we feel that the amount mentioned is sufficient for one who desires to ascertain and determine the truth and the one who desires clear-sightedness and guidance. And Allah guides whom He wills to the straight path.

We conclude this discussion on citing views of some orientalists on the connection of the Shī'ah with the Saba'iyyah or in explicit words:

1 *Al-Anwār al-Nū'māniyyah*, 2/99-100.

foreign ideologies inserted among Muslims whether these ideologies are Jewish or Persian which have absolutely no connection, neither distant nor close, to Islam.

The orientalist Dozy states:

The Shi'ites were basically a Persian sect, and it is here that the difference between the Arab race, which loves freedom, and the Persian race, accustomed to slavery, can be clearly seen. For the Persians, the principle of the election of the successor of the Prophet was something unheard of and incomprehensible. They only knew the principle of heredity. They therefore thought that Muhammad having left no son, his son-in-law Ali should have succeeded him and that sovereignty was hereditary in his family. Consequently, all the caliphs except Ali were in their eyes usurpers to whom no obedience was due. The hatred they felt for the government and for Arab domination confirmed them in this opinion; at the same time they cast covetous glances at the riches of their masters. Accustomed, moreover, to seeing in their kings descendants of the minor deities, they transferred this idolatrous respect to Ali and his posterity. Absolute obedience to the imam of Ali's race was, in their eyes, the most important duty; if one fulfilled it, one could unscrupulously interpret all the others allegorically and transgress them. The imam was everything to them; he was God made man. Slavish submission accompanied by immorality was the basis of their System.¹

Orientalist Müller expresses himself in a similar way; he adds:

1 *Maqālah fī Tārīkh al-Islam*, 220 onwards; *The Religio-Political Opposition Parties in Early Islam*, pg. 90.

Long before Islam, under the influence of Indian ideas, the Persians adopted the view that the Shahanshah was an embodiment of the divine spirit which, passing from father to son, inhabited the ruling tribe.¹

The German Orientalist, who is sympathetic to the Shī'ah, Wellhausen writes:

That the Shi'ite ideas appealed to the Iranians is beyond doubt, but it does not prove that they stemmed from them. The tradition speaks against it. According to the tradition, the pronounced Shi'ism also existed in Arab circles, from where it passed to the mawali and became part of them. Those who danced around the holy chair are called the Sabaiyya (Tab. II, pp. 703, 704); they were, however, not mawali, but Arabs, especially from the tribes of Nahd, Kharif, Thawr, Shakir and Shibam.

Because of their peculiar religion, these Sabaiyya had a poor relationship with the rest of their tribes, especially the Shibam with the Hamdan. They had a very intimate relation with Mukhtar, for whom they went through fire and for whom they betrayed their cousins. There is story of a bitana (clique, special group) of Arab Shi'ites, which used to gather in the houses of two distinguished women. Names of individual members are mentioned, including Ibn Nawf al-Hamdani, who competed in prophesying with his master. He was a prophet at the holy chair, which was also used for foretelling. An uncle of the poet A'sha Hamdan was impressed by it. The custodian (sadin) of the chair was first Musa, a son of the famous Abu Musa al-Ash'ari, and then Hawshab al-Bursumi. The milieu is quite Yemenite. The chair is said to have been produced as a relic of Ali by Mukhtar's orders,

1 *Kitāb Muller*, 1/327; *The Religio-Political Opposition Parties in Early Islam*, pg. 90.

but other different and more credible reports contradict this. In any case, it was in the possession of the Yemenites and its origin would be found with them too. It was not an arbitrary invention, but a piece of paganism like the black stone; originally a chair of God and then chair of Ali, because Ali was deified. As is well known, such empty divine chairs are common, although they are usually not made of wood.

The origins of the Sabaiyya go back to the time of Ali and Hasan. They are derived from Abd Allah b. Saba. As his strange name suggests, he was also a Yemenite, coming from the capital San'a. He is also said to have been a Jew. This leads one to the Jewish origin of the sect.¹

He continues:

But in fact, Shi'ite dogmatism, the founder of which is considered to be Ibn Saba, seems to come from Jews rather than Iranians. I will occasionally highlight signs of this in the following attempt to present it, without, however, attaching more importance to the whole question than it deserves.

By his earliest followers, Ali was ranked with his predecessors in the caliphate. He was on par with Abu Bakr, Umar and even Uthman as long as he [Uthman] ruled fairly. Only as the continuer of this legitimate caliphate was he opposed to the Umayyad usurpers. His right to rule derived from the fact that he belonged to the aristocracy of the companions, was installed in the position of authority by them, and received the homage from Medina; it did not derive, or at least not directly, from his membership of

¹ *Al-Khawārij wa al-Shī'ah*, pg. 169-170, Arabic; *The Religio-Political Opposition Parties in Early Islam*, pg. 90-91.

Muhammad's family. But this family itself seems to have claimed a right of inheritance to the rule from the outset, and after Ali's death his sons were put forward by the opposition to the Umayyads as legitimate pretenders. Initially, however, it was only a claim to the caliphate. The claim to prophecy must be distinguished from this. The claim that the prophecy did not end with Muhammad but lived on in Ali and his sons was the last step.

The idea of the monarchic prophet as the sovereign representative of God's rule on earth has passed from the Jews to Islam. Per Orthodox Islam, Muhammad was the last prophet, so after his death, the impersonal law, a very inferior substitute indeed, took the place of prophecy. That was a noticeable gap, and this is where the Shi'ite dogmatism stepped in. The principle on which it was based was that prophecy, the personal and living representation of divine authority, necessarily belongs to the theocracy and lives on in it. Before Muhammad there was a long line of successive prophets, just as the Jews believe in an ακριβης διαδοχη των προφητων [exact succession of the prophets], and as before, based on Deuteronomy 18, Moses never lacked such a successor. And this series does not end after Muhammad. Every prophet already had his successor at his side during his lifetime (this ζευγος [pair] is also Jewish), like Moses had Joshua, so Muhammad had Ali, through whom the office is then propagated. The name prophet, however, is not applied to Ali and his sons—they are called wasi or mahdi and generally imam—but in fact, as knowers of the unseen [ghayb] and incarnations of the divine sovereign authority, they are same as prophets.¹

1 *Al-Khawārij wa al-Shī'ah*, pg. 171-172; *The Religio-Political Opposition Parties in Early Islam*, pg. 91-92.

Finally, he says:

The idolatry in the name of the holy family was given a kind of philosophical substructure through the doctrine of rebirth, i.e. palingenesis (*raj'a*) or metempsychoses (*tanassukh al-arwah*). At death the spirits move from one body into another; it is a continuous resurrection in the natural course of the world, which differs from the unique one at the end of the world. This doctrine, however, gets its practical meaning mainly through its focus on the Spirit of God, which inhabits the prophets. When one prophet dies, it passes into another. There is only one prophet at a time, but a thousand prophets one after the other. However, through the divine spirit that is reborn in each of them, they all are identical, and in reality it is the only one true prophet that keeps coming back. In this sense, the return of Muhammad (in the Alids) is also asserted and is based on the Qur'anic verses 28:85, 82:8. One is strongly reminded of the most likely Jewish (albeit heretical Jewish) view presented in the Pseudo-Clementines: the Holy Spirit takes on a human form by uniting with Adam and appears as the true prophet successively in different forms and is destined to rule the eternal kingdom. See Gieselers KG. (4th ed.), 1, p. 283.

Those coming later, it seems, understood the *raj'a* differently. They understood the term antithetically. They assumed a periodic disappearance (*ghayba*) of the true imam and then labeled his reappearance as 'the return'. The original meaning of the *raj'a* is, however, clear from its synonymy with metempsychosis; Sayyid also believed in his own *raj'a* and was brought up with it [i.e. indoctrinated with the concept in childhood] (Agh. 7, p. 8). It is further evident from the fact that Kuthayyir saw all the children of Hasan and Husayn as little prophets because he

believed in the *raj'a* (Agh. 8, p. 34), and especially from the fact that Muhammad himself was thought to be returning, namely in the heirs of his blood and prophecy.¹

He then quotes what *Abū Ḥamzah al-Khārijī* said in his sermon on the pulpit in *Madīnah Munawwarah* about the *Shī'ah*, quoting from *al-Aghānī*:

They claim to adhere to the book of God, but openly oppose it with their own little discoveries and do not come to a thorough insight into the Qur'an, nor to an in-depth knowledge of the law, nor to investigation of the pure truth. They obscure everything with their party interests. Their religion consists of clinging to a clan, whom they obey in everything that is told to them whether it is wrong or right, the wrong way or the true way. They expect a new era through the return of the dead and believe in a resurrection before the Last Day. They attribute the knowledge of the unseen [ghayb] to a creature, a person who does not even know what is in his own house, behind his clothes and inside his body. They reproach the authorities for their crimes, but commit them themselves when they gain power, and they do not know how to avoid them, ignorant in religion as they are. They entrust their religion to an Arab family and claim that their client relationship with these patrons exempts them from good works and relieves them from the punishment of wrongdoing.²

Similar is caliph Hisham's view in a letter to Yusuf b. Umar (Tab. I, pp. 1682). The Shi'ites' worship of God was worship of men,

1 *Al-Khawārij wa al-Shī'ah*, pg. 173-174; *The Religio-Political Opposition Parties in Early Islam*, pg. 93-94.

2 *Al-Khawārij wa al-Shī'ah*, pg. 173-175; *The Religio-Political Opposition Parties in Early Islam*, pg. 94.

and this resulted in Caesaropapism. They protested against the Imamate of existing powers, but their legitimate Imamate of prophetic blood was nothing better. It led to contempt for the law. The Imam stood above the mere letters [law] and knew the unseen; whoever adhered to him and obeyed him was relieved of his own responsibility.¹

It is necessary to quote what Aḥmad Amīn wrote in his book *Fajr al-Islām* about the Shī‘ah, even though we quoted a portion previously²:

Shi‘ism began assimilating strange introduced ideologies just as it started splitting horribly. It became the sanctuary and refuge for those who desired to destroy Islam due to enmity or malice, those who wished to include the teachings of their forefathers—Judaism, Christianity, Zoroastrianism and Hinduism—as well as those who wished to remain independent and rebel against the state; all of these parties hid behind the veil of love for the Ahl al-Bayt, inventing whatever their passion desired behind it.

The stance of Raj‘ah (Return) in Judaism crept into Shi‘ism coupled with the Shī‘ah claiming that the hellfire is forbidden upon every Shī‘ī except for a little while just as the Jews had claimed, “*The fire will not touch us except for few days.*” Christian ideologies crept into Shi‘ism with the idea that the connection of the Imām to Allah is as the connection of al-Masīh to Him. They claimed that divine attributes converged with non-divine attributes in the Imām and that Nubuwwah and prophethood will never cease. Thus, whoever assumes divine attributes is a

1 *Al-Khawārij wa al-Shī‘ah*, pg. 175 quoting from al-Ṭabarī, 2/882; *The Religio-Political Opposition Parties in Early Islam*, pg. 94.

2 Complete Arabic text quoted at the end of the book, no. 11, pg. 701-702.

nabī. Under the umbrella of Shi'ism appeared the ideology of reincarnation, embodiment, incarnation, and similar ideologies well-known among the Barāhimah, Philosophers, and Persians before the advent of Islam. Some of the Persians masked themselves with Shi'ism and fought against the Umawī State. They harboured aversion towards the Arabs and their rule and endeavoured to establish their independent rule.

Al-Maqrīzī stated: The reason behind the rebellion of majority of the groups from servitude to Islam was that the Persians enjoyed an edge over other nations and held themselves in high esteem, calling themselves free and elite and considering all others their slaves. When they were afflicted with the fall of their state at the hands of the Arabs—especially when the Arabs were the least dangerous of all nations in their eyes—the matter weighed down heavily upon them and the calamity amplified in their sight. They wished to weaken Islam by battling against it on many occasions, but Allah gave victory to the truth on all these occasions. They thus felt that weakening it through indirect strategies would be more effective. A group of them entered the fold of Islam deceptively and attracted the Shīah by pronouncing love for the Ahl al-Bayt and 'Alī's ﷺ innocence. They then took them on various routes and derailed them from the path of guidance.

Author Wellhausen has opined that Shīī ideology stemmed from Judaism more than it stemmed from Mazdeism citing as proof that its founder is 'Abd Allāh ibn Saba' who is a Jew. Author Dozy opines: The Shīites were basically a Persian sect, and it is here that the difference between the Arab race, which loves freedom, and the Persian race, accustomed to slavery, can be clearly seen. For the Persians, the principle of the election of the successor of

the prophet was something unheard of and incomprehensible. They only knew the principle of heredity. They therefore thought that Muhammad having left no son, his son-in-law Ali should have succeeded him and that sovereignty was hereditary in his family. Consequently, all the caliphs except Ali were in their eyes usurpers to whom no obedience was due. The hatred they felt for the government and for Arab domination confirmed them in this opinion; at the same time, they cast covetous glances at the riches of their masters. Accustomed, moreover, to seeing in their kings' descendants of the minor deities, they transferred this idolatrous respect to Ali and his posterity. Absolute obedience to the imam of Ali's race was, in their eyes, the most important duty; and obedience to him is obedience to Allah.

What I feel—which history testifies to—is that partisanship (Shi'ism) for 'Alī started before the Persians entered Islam, however in a simple sense, i.e. 'Alī is the most entitled from two angles: his individual sufficiency and his relationship with the Nabī. The Arabs from long before boasted about leadership and the home of leadership. This group—as we see—were found after the Nabī's ﷺ demise with the passing of time and by criticisms against 'Uthmān. However, this partisanship took a new colour by other ethnicities entering into Islam, viz. Jews, Christians, and Magians. Each of these factions coloured Shi'ism with the colour of their religion. The Jews gave Shi'ism a Jewish colour, while the Christians gave it a Christian hue, and so on. As the greatest ethnicity to enter the fold of Islam were the Magians, the greatest impact on Shi'ism was from the Persians.¹

¹ *Fajr al-Islām*, pg. 276-278.

This is the last of what we wished to pen in our book. May Allah guide us to the path of guidance and allow us to practice that which He loves and is pleased with—serving His religion, raising His word, preserving His Sharī'ah, and defending the bearers of His Sharī'ah, viz. Muḥammad ﷺ, his Companions, and household members. May Allah send salutations upon Muḥammad—seal of the Prophets and leader of the Messengers—his pure family, his chaste Companions, and those who follow them with graciousness till the Day of Recompense.

Arabic Quotations

1. Page 393; Footnote: 2 of this document.

قد علمت جعلت فداك أن السن لي عليك وأن في قومك من هو أسن منك ولكن الله عز وجل قد قدم لك فضلاً ليس هو لأحد من قومك وقد جئتكم معتمداً لما أعلم من برك واعلم فديتك إنك إذا أجبتني لم يختلف عنك أحد من أصحابك ولم يختلف علي إثنان من قريش ولا غيرهم فقال له أبو عبد الله عليه السلام إنك تجد غيري أطوع لك مني ولا حاجة لك في فوالله إنك لتعلم أنني أريد البادية أو أهتم بها فأنتقل عنها وأريد الحج فما أدركه إلا بعد كد وتعب ومشقة على نفسي فاطلب غيري وسله ذلك ولا تعلمهم أنك جئتني فقال له إن الناس ما دون أعناقهم إليك وإن أجبتني لم يختلف عنك أحد ولك أن لا تتكلف فتلاً ولا مكروهاً قال وهجم علينا ناس فدخلوا وقطعوا كلامنا فقال أبي جعلت فداك ما تقول فقال نلتقي إن شاء الله فقال أليس على ما أحب فقال على ما تحب إن شاء الله من إصلاحك فقال له أبو عبد الله عليه السلام يا ابن عم إنني أعيذك بالله من التعرض لهذا الأمر الذي أمسكت فيه وإنني لخائف عليك أن يكسبك شرافجرى الكلام بينهما حتى أفضى إلى ما لم يكن يريد وكان من قوله بأي شيء كان الحسين أحق بها من الحسن فقال أبو عبد الله عليه السلام رحم الله الحسن ورحم الحسين وكيف ذكرت هذا قال لأن الحسين عليه السلام كان ينبغي له إذا عدل أن يجعلها في الأسنان من ولد الحسن فقام أبي يجر ثوبه مغضباً فللحقة أبو عبد الله عليه السلام فقال له أخبرك أنني سمعت عمك وهو خالك يذكر أنك وبني أبيك ستقتلون فإن أطعنتني ورأيت أن تدفع بالتي هي أحسن فافعل فوالله الذي لا إله إلا هو عالم الغيب والشهادة الرحمن الرحيم الكبير المتعال على خلقه لوددت أنني فديتك

بولدی وبأحهم إلى بأحب أهل بيتي إلى وما يعدلك عندي شيء فلا
ترى أني غششتك فخرج أبي من عنده مغضباً أسفاقاً ثم أتى محمد بن عبد
الله بن حسن فأخبر أن أباه وعمومته قتلوا قتلهم أبو جعفر إلا حسن بن
جعفر وطباطبا وعلي بن إبراهيم وسليمان بن داود بن حسن وعبد الله
بن داود قال فظهر محمد بن عبد الله عند ذلك ودعى الناس لبيعته قال
فكنت ثالث ثلاثة بایعوه واستوثيق الناس لبيعته ولم يختلف عليه قرشى
ولا أنصارى ولا عربى قال وشاور عيسى بن زيد وكان من ثقاته وكان
على شرطه فشاوره في البعثة إلى وجوه قومه فقال له عيسى بن زيد إن
دعوتهم دعاء يسيراً لم يجيئوك أو تغلظ عليهم فخلني وإياهم فقال له
محمد إمض إلى من أردت منهم فقال أبعث إلى رئيسهم وكبيرهم يعني
أبا عبد الله جعفر بن محمد عليه السلام فإنك إذا أغلاظت عليه علموا
جميعاً أنك ستمرهم على الطريق التي أمرت عليها أبا عبد الله عليه
السلام قال فوالله ما لبثنا أن أتى بأبي عبد الله عليه السلام حتى أوقف
بين يديه فقال له عيسى بن زيد أسلم وسلم فقال له عبد الله عليه السلام
أحدثت نبوة بعد محمد صلى الله عليه وآله فقال له محمد لا ولكن
بایع تأمن على نفسك ومالك وولدك ولا تكلفن حرباً فقال له أبو عبد
الله عليه السلام ما في حرب ولا قتال ولقد تقدمت إلى أبيك وحضرته
الذى حاق به ولكن لا ينفع حذر من قدر يابن أخي عليك بالشباب ودع
عندك الشيوخ فقال له محمد ما أقرب ما بيني وبينك في السن فقال له
أبو عبد الله عليه السلام إني لم أعاذك ولم أجيء لأنقدم عليك في الذي
أنت فيه فقال له محمد لا والله لا بد من أن تبایع فقال له أبو عبد الله
عليه السلام ما في يا ابن أخي طلب ولا حرب وإنني لأريد الخروج إلى
البادية فيصدني ذلك ويثقل علي حتى تكلمني في ذلك الأهل غير مرة
ولا يمنعني منه إلا الضعف والله والرحم أن تدبر عنا ونشقى بك فقال
له يا أبو عبد الله قد والله مات أبو الدوانيق يعني أبا جعفر فقال له أبو
عبد الله عليه السلام وما تصنع بي وقد مات قال أريد الحمال بك قال

ما إلى ما تريده السبيل لا والله ما مات أبو الدواين إلا أن يكون مات موت النوم قال والله لتباعيني طائعاً أو مكرها ولا تحمد في بيتك فأبى عليه إباء شديداً وأمر به إلى الحبس فقال له عيسى بن زيد أما إن طرحتنا في السجن وقد خرب السجن وليس عليه اليوم غلق خفنا أن يهرب منه فضحك أبو عبد الله عليه السلام ثم قال لا حول ولا قوة إلا بالله العلي العظيم أو تراك تسجنني قال نعم والذي أكرم محمد صلى الله عليه وآله بالنبوة لأسجننك ولا أشدّن عليك فقال عيسى بن زيد احبسوه في المخبأ وذلك دار ريطة اليوم فقال له أبو عبد الله عليه السلام أما والله إني سأقول ثم أصدق فقال له عيسى بن زيد لو تكلمت لكسرت فمك فقال له أبو عبد الله عليه السلام أما والله يا أكشن يا أزرق لكأني بك تطلب لنفسك جحراً تدخل فيه وما أنت في المذكورين عند اللقاء وإنني لأنظنك إذا صفق خلفك طرت مثل الهيق النافر فنفر عليه محمد بانتهار احبسه وشدد عليه وأغاظه عليه فقال له أبو عبد الله عليه السلام أما والله لكأني بك خارجاً من سدة أشجع إلى بطن الوادي وقد حمل عليك فارس معلم في يده طرادة نصفها أبيض ونصفها أسود على فرس كمي أقرح فطعنك فلم يصنع فيك شيئاً وضربت خياله فطرحته وحمل عليك آخر خارج من زقاق آل أبي عماد الدئلين عليه غدير تان مضفورتان وقد خرجتا من تحت يضة كثير شعر الشاريين فهو والله صاحبه فلا رحم الله رمته فقال له محمد يا أبي عبد الله حسبت فأخطأت وقام إليه السراقي بن سلخ الحوت فدفع في ظهره حتى أدخل السجن واصطفى ما كان له من مال وما كان لقومه ممن لم يخرج مع محمد

2. Page 428; Footnote: 3 of this document.

محمد بشير لما مضى أبو الحسن (ع) ووقف عليه الواقفة جاء محمد بن بشير وكان صاحب شعبنة ومخارق معروفاً بذلك فادعى أنه يقول بالوقف على موسى بن جعفر (ع) هو كان ظاهراً بين الخلق يرونـه جميـعاً

يتراءى لأهل النور ولأهل الكدرة في مثل خلقهم بالإنسانية والبشرية اللحمانية ثم حجب الخلق جميعاً عن إدراكه وهو قائم فيهم موجود كما كان غير أنهم محجوبون عن إدراكه كالذى كانوا يدركونه وكان محمد بن بشير هذا من أهل الكوفة من موالى بنى أسد وله أصحاب قالوا أن موسى بن جعفر لم يمت ولم يُحبس وأنه غاب واستر وهو القائم المهدى وأنه في وقت غيبته استخلف على الأمة محمد بن بشير وجعله وصيه وأعطاه خاتمه وعلمه جميع ما تحتاج إليه رعيته في أمر دينهم ودنياهم وفوض إليه جميع أمره وأقامه مقام نفسه فمحمد بن بشير الإمام بعده وكفروا القائلين بإمامتهم واستحلوا دماءهم وأموالهم وزعموا أن كل من انتسب إلى محمد فهم بيوت وظروف وأن محمداً هو رب حل في كل من انتسب إليه وأنه لم يلد ولم يولد وأنه محتجب في هذه الحجب وزعمت هذه الفرقه والمخمسه والعلياوية وأصحاب أبي الخطاب أن كل من انتسب إلى أنه من آل محمد فهو مبطل في نسبته مفتر على الله كاذب وأنهم الذين قال الله تعالى فيهم أنهم يهود ونصارى في قوله وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاهُ قُلْ فَلَمْ يُعَذِّبْكُمْ بِذِنْبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ مُحَمَّدٌ فِي مَذَهَبِ الْخَطَابِيَّةِ وَعَلِيُّ فِي مَذَهَبِ الْعَلِيَاوِيَّةِ فَهُمْ مِّنْ خَلْقِ هَؤُلَاءِ كَاذِبُونَ فِيمَا ادْعُوا إِذْ كَانَ مُحَمَّدٌ عَنْهُمْ وَعَلِيٌّ هُوَ رَبٌ لَا يَلِدُ وَلَا يُسْتَوْلَدُ تَعَالَى اللَّهُ عَمَّا يَصِفُونَ وَعَمَّا يَقُولُونَ عَلَوْا كَبِيرًا وَكَانَ سَبَبُ مَقْتَلِ مُحَمَّدٍ بْنَ بَشِيرٍ لِعَنِ اللَّهِ لَأَنَّهُ كَانَ مَعَهُ شَعْبَدَةً وَمِخَارِقَ فَكَانَ يَظْهَرُ الْوَاقْفَةَ أَنَّهُ مَنْ وَقَفَ عَلَى عَلِيٍّ بْنِ مُوسَى (ع) وَكَانَ يَقُولُ فِي مُوسَى بِالرَّبِوْيَّةِ وَيَدْعُ عَلِيًّا لِنَفْسِهِ أَنَّهُ نَبِيٌّ وَكَانَ عِنْهُ صُورَةٌ قَدْ عَمِلَهَا وَأَقَامَهَا شَخْصًا كَأَنَّهُ صُورَةُ أَبِي الْحَسْنِ (ع) مِنْ ثِيَابِ حَرِيرٍ وَقَدْ طَلَاهَا بِالْأَدْوِيَّةِ وَعَالَجَهَا بِحِيلٍ عَمِلَهَا فِيهَا حَتَّى صَارَتْ شَبَهَ صُورَةِ إِنْسَانٍ وَكَانَ يَطْوِيهَا إِذَا أَرَادَ الشَّعْبَدَةَ نَفْخَ فِيهَا فَأَقَامَهَا فَكَانَ يَقُولُ لِأَصْحَابِهِ إِنَّ أَبَا الْحَسْنِ (ع) عَنِي إِنَّ أَحَبَّتُمْ أَنْ تَرُوهُ وَتَعْلَمُوا أَنِّي نَبِيٌّ فَهَلَمُوا أَعْرَضُهُ عَلَيْكُمْ وَكَانَ يَدْخُلُهُمُ الْبَيْتَ وَالصُّورَةُ الْمَطْوِيَّةُ

معه فيقول لهم هل ترون في البيت مقىماً أو ترون غيري وغيركم فيقول فاخرجوا فيخرجون من البيت فيصير هو وراء الستر بينه وبينهم ثم يقدم تلك الصورة ثم يرفع تلك الستر بينهم وبينه فينظرون إلى صورة قائمة وشخص كأنه شخص أبي الحسن لا ينكرون منه شيئاً ويقف هو معه بالقرب فيرיהם من طريق الشعبدة أنه يكلمه ويناجيه ويدنو منه كأنه يسراه ثم يغمزهم أن يتنحوا فيتنحون ويسلب الستر بينه وبينهم فلا يرون شيئاً وكانت معه أشياء عجيبة من صنوف الشعبدة ما لم يروا مثلها فهلكوا بها فكانت هذه حالة مدة حتى رفع خبره إلى بعض الخلفاء أحسبه هارون أو غيره من كان بعده من الخلفاء أنه زنديق فأخذه وأراد ضرب عنقه فقال له يا أمير المؤمنين استبقيني فإني أتخذ لك أشياء يرعب الملوك فيها فأطلقه فكان أول ما اتخذ له الدوالي فإنه عمد إلى الدوالي فسوها وعلقها وجعل الزبiq بين تلك الألواح فكانت الدوالي تمتلئ من الماء وتملي الألواح وينقلب الزبiq من تلك الألواح فيتسع الدوالي لذلك فكانت تعمل من غير مستعمل لها وتصب الماء في البستان فأعجبه ذلك مع أشياء عملها يضاهي الله بها في خلقه الجنة فقواه وجعل له مرتبة ثم إنه يوماً من الأيام إنكسرت بعض تلك الألواح فخرج منها الزبiq فتعطلت فاستраб أمره وظهر عليه التعطيل والإباحات

3. Page 458; Footnote: 2 of this document.

فافترق أصحابه بعده أربع عشرة فرقة ففرقة قالت إن الحسن بن علي حي لم يمت وإنما هو غائب وهو القائم ولا يجوز أن يموت ولا ولد له ظاهر لأن الأرض لا تخلو من إمام وقالت الفرقة الثانية إن الحسن بن علي مات وعاش بعد موته وهو القائم المهدى لأننا روينا أن معنى القائم هو أن يقوم بعد الموت ويقوم ولا ولد له لأن الإمامة كانت تثبت لولده ولا أوصى إلى أحد فلا شك أنه القائم وقالت الفرقة الثالثة إن الحسن بن علي توفي والإمام بعده أخوه جعفر وإليه أوصى الحسن فلما قيل له

أن الحسن وجعفر ما زالا متهاجرين متصارعين متعاردين طول زمانهما وقد وقفت على صنائع جعفر وسوء معاشرته له في حياته ولهم من بعد وفاته في اقتسام مواريشه قالوا إنما ذلك بينهما في الظاهر وأما في الباطن فكانا مترافقين لا خلاف بينهما وممن قوى إمامته جعفر وأمال الناس إليه علي بن الطاهر الخراز وكان متكلماً محاججاً وأعانته على ذلك أخت الفارس بن حاتم بن ماهويه القزويني وقالت الفرقة الرابعة ان الإمام بعد الحسن جعفر وان الإمامة صارت إليه من قبل أبيه لا من قبل الحسن وأن الحسن كان مدعياً باطلًا لأن الإمام لا يموت حتى يوصي ويكون له خلف والحسن قد توفي ولا وصية له ولا ولد والإمام لا يكون من لا خلف له ظاهر معروف مشار إليه كما لا يجوز أن تكون الإمامة في الأخرين بعد الحسن والحسين كما نص عليه جعفر وأما الفرقة الخامسة فإنها رجعت إلى القول بإماماة محمد بن علي أخي الحسن المتوفى في حياة أبيه وأما الحسن وجعفر فإنهما ادعيا ما لم يكن لهما لأن جعفر فيه خصال مذمومة وهو بها مشهور ظاهر الفسق وغير صائن نفسه معلن بالمعاصي ومثل هذا لا يصلح للشهادة على درهم فكيف يصلح لمقام النبي صلى الله عليه وآله وأما الحسن فلقد توفي ولا عقب له وقالت الفرقة السادسة ان للحسن بن علي ابنًا سماه محمداً وولد قبل وفاته بستين وزعموا أنه مستور لا يُرى خائف من جعفر وقالت الفرقة السابعة بل ولد بعد وفاته بثمانية أشهر وأن الذين أدعوا له ولداً في حياته كاذبون مبطلون في دعواهم لأن ذلك لو كان لم يخف غيره ولكنه مضى ولم يُعرف له ولد ولا يجوز أن يخفى ذلك وقد كان الجبل فيما مضى قائماً ظاهراً ثابتاً عند السلطان وعند سائر الناس وامتنع من قسمة ميراثه من أجل ذلك حتى بطل ذلك عند السلطان وخفى أمره فقد ولد له ابن بعد وفاة أبيه بثمانية أشهر وقد كان أمر أن يُسمى محمداً وأوصى بذلك وهو مستور لا يُرى وقالت الفرقة الثامنة انه لا ولد لحسن أصلاً لأننا قد امتحنا ذلك وطلبناه بكل وجه فلم نجده

ولو جاز لنا أن نقول في مثل الحسن وقد توفي ولا ولد له أن له ولد لجاز مثل هذه الدعوى في كل ميت من غير خلف ولجاز مثل ذلك في النبي صلى الله عليه وآله أن يُقال خلف ابنًا نبياً رسولاً وكذلك في عبد الله بن جعفر بن محمد أنه خلف ابنها وأن أبا الحسن الرضا عليه السلام خلف ثلاثة بنين غير أبيه جعفر أحدهم الإمام لأن مجيء الخبر بوفاة الحسن بلا عقب كمجيء الخبر بأن النبي صلى الله عليه وآله لم يخلف ذكرًا من صلبه ولا خلف عبد الله بن جعفر ابنًا ولا كان للرضا أربعة بنين فالولد قد بطل لا محالة ولكن هناك حبل قائم قد صح في سرية له وستلد ذكرًا إمامًا متى ما ولدت فإنه لا يجوز أن يمضي الإمام ولا خلف له فتبطل الإمامة وتخلو الأرض من الحجة واحتاج أصحاب الولد على هؤلاء فقالوا أنكرتم علينا أمراً قلتم بمثله ثم لم تقنعوا بذلك حتى أضفتم إليه ما تنكره العقول قلتم أن هناك حبلًا قائمًا فإن كتم اجتهادتم في طلب الولد فلم تجده فأنكرتموه لذلك فقد طلبنا معرفة الحبل وتصححه أشد من طلبكم واجتهادنا فيه أشد من اجتهادكم فاستقصينا في ذلك غاية الاستقصاء فلم نجده فنحن في الولد أصدق منكم لأنه قد يجوز في العقل والعادة والتعارف أن يكون للرجل ولد مستور لا يعرف في الظاهر ويظهر بعد ذلك ويصبح نسبة والأمر الذي ادعيموه منكر وشنينع ينكره عقل كل عاقل ويدفعه التعارف والعادة مع ما فيه من كثرة الروايات الصحيحة عن الأنئمة الصادقين أن الحبل لا يكون أكثر من تسعة أشهر وقد مضى للحبل الذي ادعيموه سنون وإنكم على قولكم بلا صحة ولا بُيُّنة وقالت الفرقة التاسعة أن حسن بن علي قد صحت وفاة أبيه وجده وسائل آبائه عليه السلام فكما صحت وفاته بالخبر الذي لا يكذب مثله كذلك صح أنه لا إمام بعد الحسن والأرض اليوم بلا حجة إلا أن يشاء الله فيبعث القائم من آل محمد صلى الله عليه وآله فيحيي الأرض بعد موتها كما بعث محمد صلى الله عليه وآله حين فترة من الرسل وقالت الفرقة العاشرة أن أبا جعفر محمد بن علي كان الميت في حياة أبيه وهو

الذي كان الإمام بوصية من أبيه ثم أوصى هو إلى غلام له صغير كان في خدمته يُقال له نفيس ثم بعد موته نقل هذا الغلام الوصية إلى جعفر وقالت الفرقة الحادية عشرة قد اشتبه علينا الأمر ولا ندرى من هو الإمام وأن الأرض لا تخلو من حجة فتتوقف ولا نقدم على شيء حتى يصح لنا الأمر ويتبين وقالت الفرقة الثانية عشرة ليس القول كما قال هؤلاء بل لا يجوز أن تخلو الأرض من حجة ولو خلت لساخت الأرض ومن عليها وأما هو خائف مستور بستر الله لا يجوز ذكر اسمه ولا السؤال عن مكانه وليس علينا البحث عن أمره بل البحث عن ذلك وطلبه حرام وقالت الفرقة الثالثة عشرة إن الحسن بن علي توفى وأنه كان الإمام بعد أبيه وأن جعفر بن علي الإمام بعده كما كان موسى بن جعفر إماماً بعد عبد الله بن جعفر للخبر الذي روى أن الإمامة في الأكبر من ولد الإمام إذا مضى وأن الخبر الذي روى عن الصادق عليه السلام أن الإمامة لا تكون في أخوين بعد الحسن والحسين عليهما السلام صحيح لا يجوز غيره وإنما ذلك إذا كان للماضي خلف من صلبه فإنه لا تخرج منه إلى أخيه بل تثبت في خلفه وإذا توفى ولا خلف له رجعت إلى أخيه ضرورة لأن هذا معنى الحديث عندهم وكذلك قالوا في الحديث الذي روى أن الإمام لا يغسله إلا إمام وأن هذا عندهم صحيح لا يجوز غيره وأقرروا أن جعفر بن محمد عليهما السلام غسله موسى وادعوا أن عبد الله أمره بذلك لأنه كان الإمام بعده وإن جاز أن لا يغسله لأنه إمام صامت في حضرة عبد الله فهؤلاء الفطحية الخلص الذين يجيزون الإمامة في أخوين إذا لم يكن الأكبر منهما خلف ولدا والإمام عندهم جعفر بن علي على هذا التأويل ضرورة وأما الفرقة الرابعة عشرة فقالت إن الإمام بعده ابنه محمد وهو المتضرر غير أنه مات وسيجيء ويقوم بالسيف وسيملاً الأرض قسطاً وعدلاً كما ملئت ظلماً وجوراً

فمن الأخبار التي جاءت في ميلاده (ع) ما رواه الشيخ أبو جعفر بن بابويه عن محمد بن الحسن بن الوليد عن محمد بن يحيى العطار عن الحسين بن رزق الله عن موسى بن محمد بن القاسم بن حمزة عن حكيمه بنت محمد بن محمد بن علي بن موسى بن جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب عليهم السلام قال حدثني حكيمه بنت محمد بن الرضا (ع) قالت بعث إلى أبي محمد الحسن بن علي (ع) فقال يا عمّة اجعلني إفطارك الليلة عندنا فإنها ليلة النصف من شعبان وإن الله تعالى سيظهر في هذه الليلة الحجة وهو حجة الله في أرضه قالت فقلت له ومن أمّه قال نرجس فقلت له جعلني الله فداك ما بها أثر فقال هو ما أقول لك قالت فجئت فلما سلمت وجلست جاءت تنزع خفي وقالت لي يا سيدتي كيف أمسيت فقلت بل أنت سيدتي وسيدة أهلي قالت فأنكرت قولي وقالت ما هذا فقلت لها يا بنية إن الله تعالى سيهب لك في ليلتك هذا غلاماً سيداً في الدنيا والآخرة قالت فخجلت واستحيت فلما أن فرغت من صلاة العشاء الآخرة أفطرت وأخذت مضجعي فرقدت فلما كان في جوف الليل قمت إلى الصلاة ففرغت من صلاتي وهي قائمة ليس بها حادث ثم جلست معقبة ثم اضطجعت ثم انتبهت أخرى وهي راقدة ثم قامت فصلت ونامت قالت حكيمه وخرجت انفقد الفجر فإذا أنا بالفجر الأول كذنب السرحان وهي نائمة قالت حكيمه فدخلتني الشكوك فصاح بي أبو محمد من المجلس فقال لا تعجلني يا عمّة فإن الأمر قد قرب قال فجلست فقرأت الم السجدة ويس فبينا أنا كذلك إذا انتبهت فزعة فوثبت إليها فقلت اسم الله عليك ثم قلت لها تحسين شيئاً قالت نعم فقلت لها اجمعي نفسك واجمعي قلبك فهو ما قلت لك قالت حكيمه ثم أخذتني فترة وأخذتها فترة فانتبهت بحس سيدتي فكشافت الثوب عنها فإذا به عليه السلام ساجداً يتلقى الأرض بمساجده

فضيّمته إلى فإذا أنا به نظيف منظف فصاح بي أبو محمد هلمي إلى ابني يا عمة فجئت به إليه فوضع يديه تحت أليته وظهره ووضع قدميه على صدره ثم أدلى لسانه في فيه وأمر يده على عينيه وسمعه ومفاصله ثم قال تكلم يا بني فقال أشهد أن لا إله إلا الله وأشهد أن محمداً رسول الله ثم صلّى على أمير المؤمنين وعلى الأئمة (ع) إلى أن وقف على أبيه ثم أحجم ثم قال أبو محمد يا عمة اذهبني به إلى أمه ليسسلم عليها وائتنيني به فذهبت به فسلم ورددته ووضعته في المجلس ثم قال عليه السلام يا عمة إذا كان يوم السابع فاتئننا قالت حكيمه فلما أصبحت جئت لأسلم على أبي محمد وكشفت الستر لأن فقد سيدني فلم أره فقلت له جعلت فداك ما فعل سيدني قال يا عمة استودعناه الذي استودعت أم موسى قالت حكيمه فلما كان يوم السابع جئت وسلمت على أبي محمد فقال هلمي إلى ابني فجئت بسidi و هو في الخرقة ففعل به ك فعلته الأولى ثم أدلى لسانه في فيه كأنما يغذيه لبناً أو عسلاً ثم قال تكلم يا بني فقال أشهد أن لا إله إلا الله وثني الصلاة على محمد وعلى أمير المؤمنين وعلى الأئمة حتى وقف على أبيه (ع) ثم تلا هذه الآية ونريد أن نمن على الذين استضعفوا في الأرض ونجعلهم أئمة ونجعلهم الوراثين ونتمكن لهم في الأرض ونري فرعون وهامان وجندهما منهم ما كانوا يحدرون

5. Page 480; Footnote: 1 of this document.

بدأت أقرأ على نرجس إنما أنزلناه في ليلة القدر فأجابني الجنين من بطنها يقرأ بمثل ما أقرأ وسلم على فزعت لما سمعت فصاح بي أبو محمد عليه السلام لا تعجبي من أمر الله إن الله تعالى ينطقنا صغاراً بالحكمة و يجعلنا حجة في أرضه كباراً فلم يستتم الكلام حتى غيّبت عني نرجس فلم أرها كأنه ضرب بياني وبينها حجاب فعدوت نحو أبي محمد (ع) وأنا صارخة فقال لي ارجعي يا عمة فإنك ستجدينها في مكانها قالت فرجعت فلم ألبث إلى أن كشف الغطاء الذي بيني وبينها وإذا أنا بها

وعليها من أثر النور ما غشى بصرى فإذا أنا بالصبي عليه السلام ساجداً لوجهه جائياً على ركبتيه رافعاً سبابته نحو السماء وهو يقول أشهد أن لا إله إلا الله وأن جدي رسول الله (ص) وأن أبي أمير المؤمنين ثم عد إماماً إماماً إلى أن بلغ إلى نفسه فقال اللهم أنجز لي وعدى وأتمم لي أمري وثبت وطأني وأملأ الأرض بي عدلاً وقسطاً فصاح بي أبو محمد (ع) وقال يا عممة تناوليه وهاتيه فتناولته وأتيت به نحوه فلما مثلت بين يدي أبيه وهو على يدي فسلم على أبيه فتناوله الحسن (ع) مني والطير يرفرف على رأسه ويناوله لسانه فيشرب منه ثم قال امض به إلى أمه لترضعه ورديه إلى قالت فتناولته أمه فأرضعته ورددته إلى أبي محمد والطير يرفرف على رأسه فصاح طير منها فقال له احمله واحفظه ورده إلينا في كل أربعين يوماً فتناوله الطير وطار به في جو السماء وأتبعه سائر الطيور فسمعت أبا محمد يقول أستودعك الذي أودعته أم موسى فبكت نرجس فقال اسكتي فإن الرضاع محرم عليه إلا من ثديك وسيعاد إليك كما رد موسى إلى أم موسى وذلك قول الله عز وجل فَرَدَنَاهُ إِلَى أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنْ قالت حكيمة قلت فما هذا الطير قال هذا روح القدس الموكل بالأئمة عليهم السلام يوفقهم ويسددهم ويربيهم العلم قالت حكيمة فلما أن كان بعد أربعين يوماً رداً الغلام ووجهه إلى ابن أخيه فدعاني فدخلت عليه فإذا أنا بصبي متحرك يمشي بين يديه فقلت يا سيدى هذا ابن سنتين فتبسم عليه السلام ثم قال إن أولاد الأنبياء والأوصياء إذا كانوا أئمة ينشئون بخلاف ما ينشأ غيرهم وإن الصبي منا إذا أتى عليه شهر كان كمن أتى عليه سنة وإن الصبي منا ليتكلم في بطن أمه ويقرأ القرآن ويعبد الله تعالى عند الرضاع وتطيف به الملائكة وتنزل عليه بالسلام صباحاً ومساءً قالت حكيمة فلم أزل أرى ذلك الصبي في كل أربعين يوماً إلى أن رأيته رجلاً قبل مضي أبي محمد بأيام قلائل فلم أعرفه فقلت لابن أخي (ع) من هذا الذي تأمرني أن أجلس بين يديه فقال لي هذا ابن نرجس وهذا خليفي من بعدي وعن قليل تفقدونني فاسمعي وأطعفي

فرقة قالت إن الحسن حيّ لم يمت وإنما غاب وهو القائم وسبب هذا القول ولا يجوز أن يموت ولا ولد له ظاهر لأن الأرض لا تخلو من إمام وفرقة قالت إن الحسن بن علي مات وعاش بعد موته ولو كان له ولد لصحيّ موته ولا رجوع لأن الإمامة ثبت لخلفه وما أوصى لأحد وفرقة قالت إن جعفر هو الإمام لا الحسن وتوفي الحسن لا عقب عليه وإن الإمام لا يموت حتى يوصي ويكون له خلف وفرقة قالت إن الإمام بعد علي لم يكن جعفراً لأن فيه خصالاً مذمومة وهو بها مشهور ولا الحسن لأنه قد توفي ولا يجوز أن يموت الإمام بلا خلف ولذلك الإمام بعد علي هو ابنه محمد المتوفى في حياة أبيه وفرقة قالت إن الإمام بعد علي الحسن وبعد الحسن أخوه جعفر وأما ما روى عن جعفر بأنه لا تكون الإمامة في أخوين بعد الحسن والحسين عندما يكون للماضي خلف من صلبه وإذا لم يكن رجعت إلى أخيه ضرورة وأقاويل كثيرة فعند ذلك اضطروا إلى أن يقولوا إن للحسن ابنًاً كيف يكون إمام قد ثبت إمامته ووصيته وجرت أموره على ذلك وهو مشهور عند الخاص والعام ثم يتوفى ولا خلف له وفرقة منهم ردّت عليهم وقالوا لا ولد للحسن أصلاً لأنها قد امتحنا ذلك وطلبناه بكل وجه فلم نجده ولو جاز لنا أن نقول في مثل الحسن وقد توفي ولا ولد له أن له ولداً خفياً لجاز مثل هذه الدعوى في كل ميت عن غير خلف ولجاز مثل ذلك في النبي صلى الله عليه وآله أن يقال خلف ابنًاً وأن أبا الحسن الرضا عليه السلام خلف ثلاثة بنين غير أبي جعفر أحدهم الإمام لأن مجىء الخبر بوفاة الحسن بلا عقب كمجيء الخبر بأن النبي صلى الله عليه وآله لم يخلف ذكرًاً من صلبه ولا خلف عبد الله بن جعفر ابنًاً ولا كان للرضا أربعة بنين فالولد قد بطل لا محالة ولكن هناك حبل قائم قد صح في سرية له وستلد ذكرًاً إمامًاً متى ولدت فانه لا يجوز أن يمضي الإمام ولا خلف

له فتبطل الإمامة وتخلو الأرض من الحجة واحتاج أصحاب الولد على هؤلاء فقالوا إنكرتم علينا أمراً قلتم بمثله ثم لم تقنعوا بذلك حتى أضفتتم إليه ما تنكره العقول قلتم أن هناك حبلاً قائماً فإن كنتم اجتهدتم في طلب الولد فلم تجدوه فأنكرتموه لذلك فقد طلبنا معرفة الجبل وتصححه أشد من طلبكم واجتهدنا فيه أشد من اجتهدكم فاستقصينا في ذلك غاية الاستقصاء فلم نجده فتحن في الولد أصدق منكم لأنه قد يجوز في العقل والعادة والتعارف أن يكون للرجل ولد مستور لا يعرف في الظاهر ويظهر بعد ذلك ويصبح نسبة والأمر الذي ادعیتموه منكر شنيع ينكره عقل كل عاقل ويدفعه التعارف والعادة مع ما فيه من كثرة الروايات الصحيحة عن الأئمة الصادقين أن الجبل لا يكون أكثر من تسع أشهر وقد مضى للجبل الذي ادعیتموه ستون وإنكم على قولكم بلا صحة ولا بينة وفرقة قالت ولد للحسن ولد بعده بثمانية أشهر وإن الذين ادعوا ولداً في حياته كاذبون مبطلون في دعواهم لأن ذلك لو كان لم يخف ولكنه مضى ولم يعرف له ولد وقد كان الجبل فيما مضى قائماً ظاهراً ثابتاً عند السلطان وعند سائر الناس وامتنع من قسمة ميراثه من أجل ذلك حتى بطل بعد ذلك عند السلطان وخفى أمره فقد ولد بعد وفاته بثمانية أشهر وقد كان أمر أن يسمى محمداً وأوصى بذلك وهو مستوراً لا يرى وأخيراً قالت الفرقة الثانية عشرة وهم الإمامية ليس القول كما قال هؤلاء كلهم بل لله عز وجل حجة من ولد الحسن بن علي ولا تكون الإمامة في الأخرين بعد الحسينين ولو جاز ذلك لصحّ قول أصحاب إسماعيل بن جعفر ومذهبهم ولثبت إمامية محمد بن جعفر وأيضاً لا يجوز أن تخلو الأرض من حجة ولو خلت لساخت الأرض ومن عليها وعلى ذلك نحن مقرّون بوفاة الحسن معترفون أن له ولداً قائماً من صلبه وأنه مخفى وليس للعباد أن يطالعوا آثار ما سترت عنه ولا يجوز ذكر اسمه ولا السؤال عن مكانه وطلبه محرّم لا يحل ولا يجوز

ولقد ظهر مما ذكر أن الإمامة أصل من الأصول المسلمة الإسلامية بحكم العقل والقرآن وأن الله قد ذكر هذا الأصل المسلم في عديد من مواضع القرآن فيمكن أن يسأل سائل مadam هذا فلماذا لم يذكر اسم الإمام في القرآن لكي لا تقع خلافات وحروب حوله كما وقعت فالجواب على ذلك بوجوه قبل حل هذا الإشكال نريد أن نقول جهراً إن كل الخلافات التي حلت بين المسلمين في جميع أمورهم وشئونهم لم تقع بينهم إلا من أثر السقية ولو لم يكن ذلك اليوم لم يكن بين المسلمين خلاف في القوانين السماوية فنقول لو ذكر اسم الإمام في القرآن فرضاً لم يكن يرفع التزاع بين المسلمين لأن الذين لم يدخلوا الإسلام إلا طمعاً في الرئاسة وتجمعوا وتحزبوا نيلها لم يكونوا مقتعين بنصوص القرآن وأياته ولم يكونوا متلهفين عن أطماعهم وأغراضهم بل كان من الممكن أن يزدادوا في مكرهم ويصلوا إلى هدم أساس الإسلام لأن الطامعين في الرئاسة والطالبين لها لو رأوا مقصودهم لا يحصل باسم الإسلام لشكوا آنذاك حزباً معارضًا للإسلام ومخالفه وأنذاك لم يكن لعلي بن أبي طالب أن يسكت فكان من نتيجة ذلك أن يحصل التزاع والخلاف الذي يقلع جذرة الإسلام ويقطع دابرها وعلى ذلك كان ذكر اسم علي بن أبي طالب في القرآن خلاف مصلحة أصل الإمامة وأيضاً لو كان اسم الإمام مذكوراً في القرآن لم يكن مستبعداً من الذين لم تكن علاقتهم بالإسلام والقرآن غير الدنيا والرئاسة الذين جعلوا القرآن وسيلة لإجراء نياتهم الفاسدة لم يكن مستبعداً منهم أن يحدفوا تلك الآيات من القرآن ويحرفوا كتاب الله ويبعدوه عن أنظار الناس إلى الأبد وأيضاً لو لم يحدث من هذا شيء على الفرض والتقدير لم يكن من غير المتوقع من ذلك الحزب الطامع الحريص على الرئاسة أن يختلفوا حديثاً كاذباً على رسول الله أنه قال قبيل وفاته إن الله خلع علي

بن أبي طالب من منصب الإمامة وجعل الأمر شورى بينكم ولا ينبغي لأحد أن يقول لو ورد ذكر ذلك الإمام في القرآن لما استطاع الشیخان أن يخالفه ولو خالفاً فرضًا لم يقبله المسلمون وقاموا ضدهما فنحن نقول إنه لا ينبغي القول بهذا لأننا نعرف أنهم خالفاً صريح القرآن جهراً وعلناً والناس لم يردوا عليهم بل قبلوا مخالفتهم للقرآن

8. Page 606; Footnote: 4 of this document.

حکی لی والدی أنه خرج فيه وهو شاب على فخذه الأیسر توثة (بترة متقيحة) مقدار قبضة الإنسان وكانت في كل ربيع تشقشق ويخرج منها دم وقيح ويقطنه ألمها عن كثير من أشغاله وكان مقیماً بهرق فحضر الحلة يوماً ودخل إلى مجلس السعید رضي الدين على بن طاوس رحمة الله وشكا إليه ما يجده منها وقال أريد أن أداویها فأحضر له أطباء الحلة وأراهم الموضع فقالوا هذه التوثة فوق العرق الأکحل وعلاجها خطر ومتى قطعت خیف أن يقطع العرق فيما فتى له السعید رضي الدين قدس روحه أنا متوجه إلى بغداد وربما كان أطباؤها أعرف وأخذق من هؤلاء فاصحبني فأصعد معه وأحضر الأطباء فقالوا كما قال أولئك فضاق صدره فقال له السعید إن الشرع قد فسح لك في الصلاة في هذه الثياب وعليك الاجتهد في الاحتراس ولا تغرس بنفسك فالله تعالى قد نهى عن ذلك ورسوله فقال له والدی إذا كان الأمر على ذلك وقد وصلت إلى بغداد فأتوجه إلى زيارة المشهد الشريف بسرّ من رأى على مشرفه السلام ثم انحدر إلى أهلي فحسن ذلك فترك ثيابه ونفقة عند السعید رضي الدين وتوجه قال فلما دخلت المشهد وزرت الأئمة عليهم السلام ونزلت السردادب واستغشت بالله تعالى وبالإمام عليه السلام وقضيت بعض الوقت في السردادب وبت في المشهد إلى الخميس ثم مضيت إلى دجلة واغسلت ولبست ثوباً نظيفاً وملئت إبريقاً كان معه وصعدت أريد المشهد فرأيت أربعة فرسان خارجين من باب

السور وكان حول المشهد قوم من الشرفاء يرعون أغناهم فحسبتهم
منهم فالتقينا فرأيت شابين أحدهما عبد مخطوط وكل واحد منهم متقلد
بسيف وشيخاً بيده رمح والآخر متقلد بسيف وعليه فرجية ملونة فوق
السيف وهو متحنك بعدنته فوقف الشيخ صاحب الرمح يمين الطريق
ووضع كعب في الأرض ووقف الشابان عن يسار الطريق وبقي صاحب
الفرجية على الطريق مقابل والدي ثم سلما عليه فرد عليهم السلام
فقال له صاحب الفرجية أنت غداً تروح إلى أهلك فقال نعم فقال له
تقدم حتى أبصر ما يوجعك قال فكرهت ملامستهم وقلت في نفسي
أهل الباذة ما يكادون يحتزرون من النجاسة وأنا قد خرجم من الماء
وقميصي مبلول ثم إني بعد ذلك تقدمت إليه فلزمني بيده ومدني إليه
وجعل يلمس جنبي من كتفي إلى أن أصابت يده التوتة فعصرها بيده
فأوجعني ثم استوى في سرجه كما كان فقال لي الشيخ أفلحت يا
إسماعيل فعجبت من معرفته باسمي فقلت أفلحنا وأفلحتم إن شاء الله
قال فقال لي الشيخ هذا هو الإمام فتقدمت إليه فاحتضنته وقلت فخذه
ثم أنه ساق وأنا أمشي معه محتضنه فقال ارجع فقلت لا أفارقك أبداً
فقال المصلحة رجوعك فأعدت عليه مثل القول الأول فقال الشيخ يا
إسماعيل ما تستحي يقول لك الإمام مرتين ارجع وتخالفه فجئني بهذا
القول فوقفت فتقدمن خطوات والتفت إلى وقال إذا وصلت بغداد فلا بد
أن يطلبك أبو جعفر يعني الخليفة المستنصر رحمة الله فإذا حضرت
عنه وأعطيك شيئاً فلا تأخذه وقل لولدنا الرضي ليكتب لك إلى علي
بن عوض فإني أوصيه يعطيك الذي تريده ثم سار وأصحابه معه فلم أزل
قائماً أبصرهم إلى أن غابوا عني وحصل عندي أسف لمفارقته فقعدت
إلى الأرض ساعة ومشيت إلى المشهد فاجتمع القوم حولي و قالوا نرى
 وجهك متغير أو جعل شيء قلت لا قالوا أخا صمك أحد قلت لا ليس
عندك مما تقولون خبر لكن أسألكم هل عرفتم الفرسان الذين كانوا
عندكم فقالوا هم من الشرفاء أرباب الغنم فقلت لا بل هو الإمام عليه

السلام فقالوا الإمام هو الشيخ أو صاحب الفرجية فقلت هو صاحب الفرجية فقالوا أريته المرض الذي فيك فقلت هو قبضه بيده وأوجعني ثم كشف رجلي فلم أر لذلك المرض أثراً فداخلي الشك من الدهش فأخرجت رجلي الأخرى فلم أر شيئاً

9. Page 622; Footnote: 2 of this document.

اعلم أنه قد وردت أخبار مجملة وقد نقلها الأصحاب على إجمالها ولم يتعرضوا لبيان معناها وذلك أنها أخبار متشابهة يجب علينا الإذعان لها من باب التسليم ولما انتهت النوبة إلى شيخنا المحقق رئيس المحدثين وخاتمة المجتهدين المولى المجلسي صاحب كتاب بحار الأنوار أadam الله أيام إفاداته وأجزل في الآخرة مثواباته وسعادته توجه إلى إيضاحها وتفسيرها وطبق بعضها على وقت تعين ظهور الدولة الصفوية أعلى الله منار بنيانها وشيد رفيع أركانها وطبق البعض الآخر على تعين وقت ظهور مولانا صاحب الزمان عليه ألف سلام فلننقل تلك الأخبار على وجهها ثم نذكر ما أفاده سلمه الله تعالى من البيان والإيضاح الحديث الأول ما رواه الشيخ الأجل المحدث محمد بن إبراهيم النعماني في كتاب الغيبة بسنده إلى أبي خالد الكابلي عن الباقي عليه السلام أنه قال كأنني بقوم قد خر جوا بالشرق يطلبون الحق فلا يعطونه فإذا رأوا ذلك وضعوا سيفهم على عواتقهم فيُعطون ما سألوا فلا يقبلونه حتى يقوموا ولا يدفعونها إلا إلى صاحبكم قتلامهم شهداء قال أadam الله أيامه أنه لا يخفى على أهل البصائر أنه لم يخرج من المشرق سوى أرباب السلسلة الصفوية وهو الشاه إسماعيل أعلى الله مقامه في دار المقامات وقوله عليه السلام لا يدفعونها إلا إلى صاحبكم المراد به القائم عليه السلام فيكون في هذا الحديث إشارة إلى اتصال دولة الصفوية بدولة المهدي عليه السلام فهم الذين يسلمون الملك له عند نزوله بلا نزاع وجداول الحديث الثاني ما رواه النعماني أيضاً في ذلك الكتاب بإسناد معتبر

إلى الصادق عليه السلام قال بينما أمير المؤمنين عليه السلام يحدّث في الواقع التي تجري بعده إلى ظهور المهدي عليه السلام فقال له الحسين عليه السلام يا أمير المؤمنين في أي وقت يطهر الله الأرض من الظالمين فقال عليه السلام لا يكون هذا حتى تراق دماء كثيرة على الأرض بلا حق ثم إنه عليه السلام فصل أحوالبني أمية وبني العباس في حديث طويل اختصره الرواية فقال أمير المؤمنين عليه السلام إذا قام القائم بخراسان وغلب على أرض كوفان وملطان وتعدى جزيرة بنى كاوان وقام منها قائم بجيان وأجابتاه الأبر والديلم وظهرت لولدي رايات الترك متفرقات في الأقطار والحرمات وكانوا بين هنات وهنات إذا خربت البصرة وقام أمير الأمّرة فحكي عليه السلام حكاية طويلة ثم قال إذا جهزت الألوف وصفت الصفوف وقتل الكبش الخروف هناك يقوم الآخر ويثير الشّائر ويهلك الكافر ثم يقوم القائم المأمول والإمام المجهول له الشرق والفضل وهو من ولدك يا حسین لا ابن مثله يظهر بين الركّنين في ذر يسیر يظهر على الثقلین ولا يترك في الأرض الأدینين طبیی لمن أدرك زمانه ولحق أوانه وشهد أيامه قال ضاعف الله أيام سعادته جزيرة بنی کاوان جزيرة حول البصرة وأهل الأبر جماعة في قرب أستراپاد والديلم هم أهل قزوین وما والاهـا والحرمات الامکنة الشريفة قوله هنات أي حروب عظيمة ووقائع كثيرة في وقت خراب البصرة والمراد بالقائم المأمول هو المهدی عليه السلام والمراد بالركّنين رکنا الكعبـة وهو الرکن والخطیم الذي هو محل خروجه عليه السلام وقوله ذر يسیر المراد به الجماعة القليلة وهم شهداء بدر وقوله يظهر على الثقلین يعني به أنه عليه السلام يغلب على الجن والإنس سميـا به لأنهما يثقلان الأرض بالإستقرار فوقها أو لأنهما أشرف المخلوقات السفلية والعرب تسمى الشریف ثقلـا لحلـمه ورـزانته وقيل إنـما سميـا به لأنهما قد ثقلـا بالـتكـلـيف فـهما ثقلـان بـمعـنى مـثـقلـان وقولـه الأـدـینـين جـمـعـ أـدـنـى وـهـمـ أـرـاذـلـ النـاسـ وـأـدـنـاـهـ وـالـمـرـادـ بـهـمـ الـظـالـمـونـ الـكـافـرـونـ ثـمـ

قال سلمه الله تعالى الظاهر أن المراد بأهل الخروج من خراسان هم أمراء الترك مثل جنكىزخان وهو لا كوخان والمراد بالخارج من جيلان هو الشاه المؤيد الشاه إسماعيل ومن ثم أضافه عليه السلام إلى نفسه وسماه ولده والمراد بأمير الأمراة إما ذلك السلطان المذكور أو غيره من السلاطين الصفوية وقوله وقتل الكبش الخروف الظاهر أنه إشارة إلى المرحوم صفي الدين ميرزا فإن أبيه وهو المرحوم الشاه عباس الأول قد قتله وقوله يقوم الآخر المراد به المرحوم الشاه صفي فإنه أخذ دمه وأول من قتله هو الذي باشر قتل أبيه صفي ميرزا وقوله عليه السلام ثم يقوم القائم المأمول إشارة أيضاً إلى اتصال الدولة الصفوية بالدولة المهدوية على صاحبها السلام الحديث الثالث رواه الشيخ الأجل محمد بن مسعود العياشي وهو من ثقات المحدثين في كتاب التفسير عن أبي لييد المخزومي عن الباقي عليه السلام بعدهما ذكر ملك شقاوة بنى العباس قال يا أبي لييد إن حروف القرآن المقطعة لعلمًا جمًا إن الله تعالى أنزل ألم ذلك الكتاب فقام محمد صلى الله عليه وآله حتى ظهر نوره وثبتت كلمته وولد يوم ولد وقد مضى من الألف السابع مائة سنة وثلاث سنين ثم قال وتبينه في كتاب الله في الحروف المقطعة إذا عدتها من غير تكرار وليس من الحروف المقطعة حرف ينقصي إلا وقيام قائم من بنى هاشم عند انقضائه ثم قال الألف واحد واللام ثلاثون والميم أربعون والصاد تسعون فذلك مائة وواحد وستون ثم كان بدء خروج الحسين بن علي عليه السلام ألم الله فلما بلغت مده قام قائم ولد العباس عند المص ويقوم قائمنا عند انقضائه بالر فافهم ذلك وعه واكتمه قال ذلك المحقق أيده الله تعالى قوله عليه السلام من الألف السابع المراد به من ابتداء خلق أبينا آدم عليه السلام ثم قال أيده الله تعالى إن هذا الحديث في غاية الإشكال وقد ذكرنا له وجهاً في كتاب بحار الأنوار ولنذكر هنا وجهاً واحداً ولكنه مبني على تمهيد مقدمة وهي أن المعلوم من كتب الحساب المعتبرة أن حساب أبجد له اصطلاحات مختلفة

ومناط حساب هذا الحديث على اصطلاح أهل المغرب وقد كان شائعاً بين العرب في الأعصار السابقة وهو هذا صعفاض قرست ثخذ ضغش فالصاد عندهم ستون والضاد تسعون والسين ثلاثة والظاء ثماناءة والغين تسعمائة الشين ألف وبباقي الحروف على موافقة المشهور إذا عرفت هذه المقدمة فاعلم أن تاريخ ولادة نبينا صلى الله عليه وآله يظهر من جميع فواتح السور ولكن باسقاط الحروف المكررة مثلاً ألم والر وحم وغيرها من المكررات لا يؤخذ منه الحساب إلا واحد وكذلك الحروف المبسوطة مثل ألف را لا يحسب منه إلا ثلاثة وكذا لام را ونحو ذلك وحينئذ فألف لام ميم ألف لام صاد ألف لام را ألف لام ميم را كاف ها يا عين صاد طا ها طا سين يا سين صاد حا ميم عين سين قاف قاف نون إذا عدلت حروفها تكون مئة وثلاثة من وقت خلق أبيينا آدم عليه السلام إلى وقت ولادة النبي صلى الله عليه وآله يكون على وفق هذا الحديث ستة آلاف سنة ومئة وثلاثون (ثلاث سنين ظ) والأول من كل ألف سنة تاريخ وأول كل سبع من آلاف مائة وثلاث يكون قد مضت وعدد هذه الحروف أيضاً يكون مئة وثلاثة على ما عرفت فيكون ألم الذي في أول سورة البقرة إشارة إلى مبعث نبينا صلى الله عليه وآله وقوله عليه السلام وليس حرف ينقضي إلا وقيام قائم منبني هاشم عند انقضائه واضح على هذا وذلك أول دولةبني هاشم ابتدأها من عبد المطلب ومن ظهور دولة عبد المطلب إلى ظهور دولة نبينا صلى الله عليه وآله إحدى وسبعين سنة تقريباً عدد ألم بحساب أبيجد على ترتيب القرآن بعد ألم البقرة وألم آل عمران وهو إشارة إلى خروج الحسين عليه السلام فإنه من ابتداء رواج دولة النبي صلى الله عليه وآله إلى وقت خروج الحسين عليه السلام إحدى وسبعين سنة تقريباً وأيضاً بحسب ترتيب سور القرآن ألم المص وهو إشارة إلى خروجبني العباس فإنهم منبني هاشم أيضاً وإن كانوا غير محقين في أمر الخروج وبحساب أبيجد على طريق المغاربة مئة وواحد وثلاثون ومن أولبعثة النبي صلى الله

عليه وآلـهـ إلى وقت ظهور دولـهمـ مـئـةـ وـواـحـدـ وـثـلـاثـونـ وإنـ كانـ إـلـىـ زـمـانـ
بيـعـتـهـمـ أـكـثـرـ وـيـحـتـمـلـ أـنـ يـكـونـ اـبـتـدـاءـ هـذـاـ التـارـيـخـ مـنـ وـقـتـ نـزـولـ سـوـرـةـ
الـأـعـرـافـ فـيـكـونـ مـطـابـقـاـ لـوقـتـ بـيـعـتـهـمـ وـعـلـىـ حـسـابـ أـلـمـصـ عـلـىـ طـرـيـقـ
الـمـغـارـبـةـ يـيـنـيـ الـحـدـيـثـ الـمـرـوـيـ فـيـ كـتـابـ مـعـانـيـ الـأـخـبـارـ وـسـنـذـكـرـهـ إـنـ
شـاءـ اللـهـ تـعـالـىـ وـأـمـاـ كـوـنـ قـيـامـ الـقـائـمـ عـلـىـ السـلـامـ مـبـنـيـاـ عـلـىـ حـسـابـ أـلـرـ
فـالـذـيـ يـخـطـرـ بـخـاطـرـيـ أـنـ الرـقـدـ وـقـعـ فـيـ الـقـرـآنـ فـيـ خـمـسـةـ مـوـاضـعـ وـيـنـبغـيـ
لـبـيـانـهـ كـمـاـ تـعـرـضـ لـبـيـانـ أـلـمـ وـمـجـمـوعـةـ أـلـفـ وـمـئـةـ وـخـمـسـ وـخـمـسـونـ سـنـةـ
تـقـرـيـبـاـ مـنـ سـنـةـ تـحـرـيـرـ هـذـهـ الرـسـالـةـ وـهـوـ سـنـةـ أـلـفـ وـثـمـانـ وـسـبـعـونـ مـنـ
الـهـجـرـةـ فـيـكـونـ قـدـ بـقـىـ مـنـ وـقـتـ خـرـوجـهـ عـلـىـ السـلـامـ (ـسـبـعـةـ وـسـبـعـونـ
ظـ)ـ خـمـسـ وـسـتـونـ سـنـةـ لـمـاـ كـانـ مـبـدـأـ هـذـهـ التـوـارـيـخـ مـنـ أـوـاـئـلـ الـبـعـثـةـ هـذـاـ
مـحـصـلـ كـلـامـهـ سـلـمـهـ اللـهـ تـعـالـىـ

10. Page 646; Footnote: 1 of this document.

إـنـ بـقـاعـ الـأـرـضـ تـفـاـخـرـتـ فـقـخـرـتـ الـكـعـبـةـ عـلـىـ بـقـعـةـ كـرـبـلـاءـ فـأـوـحـيـ اللـهـ
عـزـ وـجـلـ إـلـيـهـ أـنـ اـسـكـتـيـ يـاـ كـعـبـةـ وـمـاـ تـفـخـرـيـ عـلـىـ كـرـبـلـاءـ فـإـنـهـ الـبـقـعـةـ
الـمـبـارـكـةـ الـتـيـ قـالـ فـيـهـاـ لـمـوـسـىـ عـلـىـ السـلـامـ إـنـيـ أـنـاـ اللـهـ وـهـيـ مـوـضـعـ
الـمـسـيـحـ وـأـمـهـ وـقـتـ وـلـادـتـهـ وـإـنـهـ الـدـالـيـةـ الـتـيـ غـسـلـ بـهـاـ رـأـسـ الـحـسـينـ بـنـ
عـلـيـ عـلـيـهـمـاـ السـلـامـ وـهـيـ الـتـيـ عـرـجـ مـنـهـاـ مـحـمـدـ صـلـىـ اللـهـ عـلـيـهـ وـآلـهـ وـقـالـ
لـهـ الـمـفـضـلـ يـاـ سـيـدـيـ يـسـيـرـ الـمـهـدـيـ إـلـىـ أـيـنـ قـالـ إـلـىـ مـدـيـنـةـ جـدـيـ رـسـوـلـ
الـلـهـ صـلـىـ اللـهـ عـلـيـهـ وـآلـهـ وـسـلـمـ فـإـذـاـ وـرـدـهـاـ كـانـ لـهـ فـيـهـ مـقـامـ عـجـيـبـ يـظـهـرـ
فـيـهـ سـرـورـ الـمـسـلـمـينـ وـخـزـيـ الـكـافـرـينـ فـقـالـ الـمـفـضـلـ يـاـ سـيـدـيـ مـاـهـوـ ذـاكـ
قـالـ يـرـدـ إـلـىـ قـبـرـ جـدـهـ فـيـقـولـ يـاـعـشـرـ الـخـلـائـقـ هـذـاـ قـبـرـ جـدـيـ فـيـقـولـونـ نـعـمـ
يـاـ مـهـدـيـ آلـ مـحـمـدـ فـيـقـولـ وـمـنـ مـعـهـ فـيـ الـقـبـرـ فـيـقـولـونـ صـاحـبـاـهـ (ـمـصـاـبـحـاـهـ)
وـضـجـيـعـاـهـ أـبـوـبـكـرـ وـعـمـرـ فـيـقـولـ عـلـىـ السـلـامـ وـهـوـ أـعـلـمـ الـخـلـقـ مـنـ أـبـوـبـكـرـ
وـعـمـرـ وـكـيـفـ دـفـنـاـ مـنـ بـيـنـ الـخـلـقـ مـعـ جـدـيـ رـسـوـلـ اللـهـ صـلـىـ اللـهـ عـلـيـهـ
وـآلـهـ وـسـلـمـ وـعـسـيـ أـنـ يـكـونـ الـمـدـفـونـ غـيرـهـمـاـ فـيـقـولـ النـاسـ يـاـ مـهـدـيـ آلـ

محمد ما هاهنا غيرهما وإنهما دفنا معه لأنهما خلفاته وآباء زوجتيه
فيقول هل يعرفهما أحد فيقولون نعم نحن نعرفهما بالوصف ثم يقول
هل يشك أحد في دفنهما هنا فيقولون لا فيأمر بعد ثلاثة أيام ويحفر
قبراهما ويخرجهما فيخرجان طرعين كصورتهما في الدنيا فيكشف
عنهم أكفانهما ويأمر برفعهما على دوحة يابسة نخرة فيصلبهما عليها
فتتحرّك الشجرة وتترقّق وتزول فرعها فيقول المرتابون من أهل
ولايتهم هذه والله الشرف حقاً ولقد فزنا بمحبتهما وولايتهم فينشر
خبرهما بكل من بقلبه حبة خردل من محبتهما يحضر المدينة فيفتونون
بهما فينادي مناد المهدي عليه السلام هذان صاحبا رسول الله صلى
الله عليه وآله فمن أحبهما فليكن في معزل ومن أبغضهما يكن في معزل
فيتجزأُ الخلق جزئين موال ومعاد فيعرض على أوليائهما البراءة منهما
فيقولون يا مهدي ما كنا نبراً منهما وما كنا نعلم أن لهما عند الله هذه
الفضيلة فكيف نبراً منهما وقد رأينا ما رأينا في هذا الوقت من
تضارتهما وغضاضتهما وحياة الشجرة بهما بل والله نبراً منك ومن
آمن بك وممن لا يؤمن بهما وممن صلبهما وأخرجهما وفعل ما فعل
بهما فيأمر المهدي عليه السلام ريحًا فتجعلهم كأعجاز نخل خاوية ثم
يأمر بإذن الله فينزلان فيحيييهما بإذن الله ويأمر الخلائق بالاجتماع ثم
يقص عليهم قصص فعالهم في كل كور ودور حتى يقص عليهم قتل
هابيل بن آدم وجمع النار لإبراهيم وطرح يوسف في الجب وحبس
يونس في بطن الحوت وقتل يحيى وصلب عيسى وعذاب جرجيس
ودانيال وضرب سلمان الفارسي وإشعال النار على باب أمير المؤمنين
وفاطمة والحسين عليهما السلام وإرادة إحراقهم بها وضرب الصديقة
الكبرى فاطمة الزهراء بسوط ورفس بطنها وإسقاطها محسناً وسم
الحسن وقتل الحسين عليه السلام وذبح أطفاله وبني عمه وسبى ذراري
رسول الله صلى الله عليه وآله وإراقة دماء آل محمد وكل دم مؤمن
وكل فرج نكح حراماً وكل رباءً وكل خبث وفاحشة وظلم منذ عهد

آدم إلى قيام قائمنا كل ذلك يعدهم عليهما ويلزمهما إياه ويغترفان به ثم يأمر بهما فيقتصر منها في ذلك الوقت مظالم من حضر ثم يصلبها على الشجرة ويأمر ناراً تخرج من الأرض تحرقهما والشجرة ثم يأمر ريحًا فتنفسهما في اليوم نسفاً قال المفضل يا سيدى هذا آخر عذابهما قال هيهات يا مفضل والله ليردّن وليرحضرن السيد الأكبر محمد رسول الله صلى الله عليه وآله وسلم والصديق الأعظم أمير المؤمنين فاطمة والحسن والحسين والأئمة عليهم السلام وكل من محض الإيمان محضاً وكل من محض الكفر محضاً وليرقتضن منها جميع المظالم ثم يأمر بهما فيقتلان في كل يوم وليلة ألف قتلة ويردان إلى أشد العذاب

11. Page 678; Footnote: 2 of this document.

والحق أن التشيع كان مأوى يلجأ إليه كل من أراد هدم الإسلام لعداوة أو حقد ومن كان يريد إدخال تعاليم آبائه من يهودية ونصرانية وزرادشتية وهندية ومن كان يريد استقلال بلاده والخروج على مملكته كل هؤلاء كانوا يتخذون حب أهل البيت ستاراً يضعون وراءه كل ما شاءت أهواءهم فاليهودية ظهرت في التشيع بالقول في الرجعة وقال الشيعة إن النار محرمة على الشيعي إلا قليلاً كما قال اليهود لن تمسنا النار إلا أيام معدودات والنصرانية ظهرت في التشيع في قول بعضهم إن نسبة الإمام إلى الله كنسبة المسيح إليه وقالوا إن اللاهوت اتحد بالناسوت في الإمام وإن النبوة والرسالة لا تقطع أبداً فمن اتحد به اللاهوت فهونبي وتحت التشيع ظهر القول بتناسخ الأرواح وتجسيم الله والحلول ونحو ذلك من الأقوال التي كانت معروفة عند البراهمة والفلاسفة والمجوس من قبل الإسلام وتستر بعض الفرس بالتشيع وحاربوا الدولة الأموية وما في نفوسهم إلا الكره للعرب ودولتهم والسعى لاستقلالهم قال المقريزى واعلم أن السبب في خروج أكثر الطوائف عن ديانة الإسلام إن الفرس كانوا ذوي سعة وعلو يد على جميع الأمم وجلالة الخطر في أنفسها

بحيث إنهم كانوا يسمون أنفسهم الأحرار والأسياد وكانوا يعدون سائر الناس عبيداً لهم فلما امتحنوا بزوال الدولة عنهم على أيدي العرب وكان العرب عند الفرس أقل الأمم خطراً تعاظمهم الأمر وتضاعفت لديهم المصيبة ورموا كيد الإسلام بالمحاربة في أوقات شتى وفي كل ذلك يظهر الله الحق فرأوا أن كيده على الحيلة أنجح فأظهر قوماً منهم إلى الإسلام واستمروا أهل التشيع بإظهار محبة أهل البيت واستبشار ظلم علي ثم سلكوا بهم مسالك شتى حتى أخرجوهم عن طريق الهدى وقد ذهب الأستاذ ولهوسن إلى أن العقيدة الشيعية نبتت من اليهودية أكثر مما نبتت من الفارسية مستدلاً بأن مؤسسها عبد الله بن سبأ وهو يهودي ويميل الأستاذ دوزي إلى أن أساسها فارسي فالعرب تدين بالحرية والفرس يدينون بالملك وبالوراثة في بيت المالك ولا يعرفون معنى لانتخاب الخليفة وقد مات محمد ولم يترك ولداً فأولى الناس بعده ابن عمه علي بن أبي طالب فمن أخذ الخلافة منه كأبي بكر وعمر وعثمان والأمويين فقد اغتصبها من مستحقها وقد اعتاد الفرس أن ينظروا إلى الملك نظرة فيها معنى إلهي فنظروا هذا النظر نفسه إلى علي وذراته وقالوا إن طاعة الإمام أول واجب وإن طاعته إطاعة الله والذي أرى كما يدلنا التاريخ أن التشيع لعلي بدأ قبل دخول الفرس الإسلام ولكن معنى ساذج وهو أن علياً أولى من غيره من وجهتين كفایته الشخصية وقرباته للنبي والعرب من قديم تفخر بالرياسة وبيت الرياسة وهذا الحزب كما رأينا وجد من بعد وفاة النبي صلى الله عليه وسلم ونما بمرور الزمان وبالطاعن في عثمان ولكن هذا التشيع أخذ صبغة جديدة بدخول العناصر الأخرى في الإسلام من يهودية ونصرانية ومجوسية وأن كل قوم من هؤلاء كانوا يصبغون التشيع بصبغة دينهم فاليهود تصبغ الشيعة يهودية والنصارى نصرانية وهكذا وإذا كاد أكبر عنصر دخل في الإسلام هو عنصر الفارسي كان أكبر الأثر في التشيع إنما هو الفرس