

Shī'ah wa Ahl al-Bayt

(Shī'ah and the Family of Rasulullah)

By :

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Transliteration key

أ- 'ā	ض - ḍ
آ - ā	ط - ṭ
ب - b	ظ - ṣ
ت - t	ع - 'c
ث - th	غ - gh
ج - j	ف - f
ح - ḥ	ق - q
خ - kh	ك - k
د - d	ل - l
ذ - dh	م - m
ر - r	ن - n
ز - z	و - w, ū
س - s	ه - h
ش - sh	ي - y, ī
ص - ṣ	

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The Shī'ah and the Ahl al-Bayt

The Shī'ah claim to be the partisans and lovers of the *Ahl al-Bayt* (the noble household of the Prophet ﷺ) and that their ideologies are based upon the opinions and transmissions of the Ahl al-Bayt. Before examining the nature of their claims, we would like to define the term Ahl al-Bayt, and explain what is meant by the word Shī'ah and who is intended thereby.

Definition of Ahl al-Bayt

As for the compound Ahl al-Bayt, it consists of two words, the first being *ahl* and the second *al-bayt*.

The author of *al-Qāmūs* defines the word ahl by saying:

Ahl in relation to judicious authority refers to governors. The ahl of a house refers to its inhabitants. The ahl of a madhhab refers to its adherents. When it is used in reference to the Prophet ﷺ then it refers to his wives, daughters, son in-law—'Alī عليه السلام¹—and the men related to him.²

Al-Zabīdī defines the word ahl as follows:

The ahl of a madhhab are its followers. The ahl of a man is his wife which extends also to his children. In this manner is the word ahl in Sūrah al-Qaṣaṣ (verse 29) interpreted, “And he (Mūsā عليه السلام) was traveling with his ahl,” i.e. his wife and family. Lastly, the Prophet's ﷺ ahl are his

1 I do not know the basis for restricting this to 'Alī عليه السلام specifically to the exclusion of the rest of the sons-in-law, namely 'Uthmān—the husband of two of the daughters of the Prophet ﷺ—and Abū al-'Āṣ ibn Rabī', the father of Umāmah and husband of Zaynab عليها السلام. Does this only apply to 'Alī عليه السلام due to him being the cousin of the Prophet ﷺ, then why are his two brothers Ja'far and 'Aqīl عليه السلام excluded? Not to mention the uncle of the Prophet ﷺ, 'Abbās ibn 'Abd al-Muṭṭalib, who was the paternal uncle of the Prophet ﷺ.

2 *Al-Qāmūs* vol. 3 pg. 432, Faṣl al-Ḥamzah wa al-Bā', Bāb al-Lām published by al-Bābī al-Ḥalabī Egypt 1952.

wives, daughters, son in-law—‘Alī رَضِيَ اللَّهُ عَنْهُ—and female relatives. A lesser view states that it refers to those related to him, his grandchildren, and further offspring. This usage could be understood from the following verses:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا

*And enjoin prayer upon **your family** [and people] and be steadfast therein.*¹

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ

*Allah intends only to remove from you the impurity [of sin], O **people of the [Prophet's] household.***²

رَحِمَتْ اللَّهُ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ

*May the mercy of Allah and His blessings be upon you, **people of the house.***³

The ahl of every Prophet are his followers:

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ

*And he used to enjoin on **his people** prayer and zakāh.*⁴

A weaker view defines a man's Ahl al-Bayt as those who share the same lineage or those categories previously mentioned. It is commonly used to refer to the entire family of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. It is also said that the Ahl of Allah are His Messengers, friends, and helpers. This usage could be understood from the couplets of the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ grandfather, 'Abd al-Muṭṭalib, at the incident of the elephant:

1 Sūrah Ṭāhā: 132

2 Sūrah al-Aḥzāb: 33

3 Sūrah Hūd: 73

4 Sūrah Maryam: 55

So assist us against the Christians

For today the worshipping residents of the Ka'bah are your **family**.¹

Ibn al-Manzūr al-Ifrīqī defines the word ahl as:

The word ahl in relation to a madhhab are its followers and adherents. In relation to judicious authority it refers to governors. In relation to a man it refers to those close to him. When used in relation to the Prophet ﷺ it refers to his wives, daughters, and his son in-law, 'Alī. It has been said that it refers to the Prophet's wives (only)... also the ahl of every Prophet are his followers. The word ahl could be used to refer to one's wife or marriage, this could be understood from the supplication:

أهلك الله في الجنة إيهالاً أي زوجك فيها

May Allah grant you **ahl** in Jannah, i.e. marry you to a spouse therein.

It is reported in a ḥadīth:

أن النبي أعطي الأهل حظين والعزب حظاً

Nabī ﷺ instructed, "Give the **married men** two shares and the bachelors one share."

In this ḥadīth Nabī ﷺ uses the word āl and 'azab, the first referring to one who is married and the latter to a bachelor.

The word āl is derived from the word ahl. The letter h in the word ahl was changed into a Ḥamzah, thus becoming آل, when the two Ḥamzahs come into contact then the second Ḥamzah is changed into an alif and merged, thus becoming آل (āl).²

1 *Tāj al-'Urūs* by al-Zabīdī.

2 *Lisān al-'Arab* by Ibn al-Manzūr al-Ifrīqī vol. 11 pg. 27-30.

Al-Jawharī states that the word ahl refers to marriage. Accordingly Abū Zayd explains that the word ahl in the supplication, “May Allah grant you ahl in Jannah,” means, “May Allah marry you to a spouse therein.”¹

Al-Zamakhsharī in *al-Asās* states that the word *al-ta’ahhul* means *al-tazawwuj* (marriage). He further explains the word ahl in this supplication, “May Allah grant you ahl in Jannah,” means, “May Allah enter you into paradise and marry you therein.”²

Al-Khalīl says:

A man’s ahl is his family. A man’s ahl could also refer to those close to him. Ahl al-Bayt refers to the inhabitants (of the house), and Ahl al-Islām those who adhere to Islam’s teachings.³

Imām al-Rāghib al-İṣfahānī states that a man’s ahl are those whom he shares the same lineage or religion with or that which is in those two contexts, i.e. an occupation, abode, or a city. The entire family of the Nabī ﷺ is generally considered to be part of the Ahl al-Bayt due to the verse:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ

*Allah intends only to remove from you the impurity [of sin], O people of the [Prophet’s ﷺ] household.*⁴

He further states that the word āl was derived from the word ahl. And the word ahl is generally used to refer to people close to you, either by blood relations or association. These two usages could be understood from the Qur’ān. Allah says:

1 *Al-Ṣiḥāḥ* by al-Jawharī vol. 4 pg. 1629.

2 *Asās al-Balāghah* pg. 11.

3 *Maqāyīs al-Lughah* by Abū al-Ḥusayn Aḥmad ibn Fāris Zakariyyā pg. 150.

4 *Al-Mufradāt fī Gharīb al-Qur’ān* pg. 28.

وَأَلِ إِبْرَاهِيمَ وَأَلِ عِمْرَانَ

The *family* of Ibrāhīm and the *family* of ‘Imrān.¹

Allah uses the word *āl* to refer to their immediate families. Allah also uses the word *ahl* to refer to the followers of Fir‘awn:

أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ

Make the *ahl* of Fir‘awn enter the severest punishment.²

It could also specifically refer to those who possess knowledge, as people of religion are of two types:

1. Those who are engaged in the acquisition of knowledge and practicing upon it,
2. And those whose practice conforms to the men of knowledge.

The first are considered to be his *ahl* and *ummah*. The second type are only considered to be his *ummah* (followers) and not his *ahl*. From this it is understood that all the *ahl* of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ are included in his *ummah* but not all of the *ummah* are his *ahl*.

It was said to Imām Ja‘far al-Ṣādiq رَضِيَ اللهُ عَنْهُ that people are saying all Muslims are the *ahl* of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

He replied, “They are right and wrong at the same time.”

When asked what he had meant by it he replied, “They are wrong because all of his followers are not considered to be his *ahl*. However, they will be considered

1 Sūrah Āl ‘Imrān: 33

2 Sūrah al-Ghāfir: 46

to have spoken the truth when they are fulfilling all the requirements of the sharī'ah."¹

Muḥammad Jawwād al-Mughniyah, a contemporary Shī'ī scholar, states:

Ahl al-Bayt linguistically refers to the inhabitants (of the house), and a man's āl is his family. The word āl is not used except for a person of status. The compound Ahl al-Bayt is mentioned twice in the Qur'ān, in Sūrah Hūd and Sūrah al-Aḥzāb:

رَحِمْتُ اللّٰهَ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ

*May the mercy of Allah and His blessings be upon you, **people of the house**.*²

إِنَّمَا يُرِيدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

*Allah intends only to remove from you the impurity [of sin], O **people of the [Prophet's ﷺ] household**, and to purify you with [extensive] purification.*³

All exegetes concur that the first verse refers to the family of Ibrāhīm عليه السلام, and the second verse refers to the family of the Prophet Muḥammad ﷺ. The compound became so commonly used when referring to the family of the Prophet ﷺ that it is hardly used except when referring to them. Similar to the word Madīnah (lit. city) which today is almost exclusively used to refer to the City of the Prophet ﷺ.

Scholars had differed with regards to the number of wives the Prophet ﷺ had. Some suggest that they were eighteen in total and others eleven. Whichever opinion one adopts it is an established fact that he stayed with them for a period of thirty-seven years and had been blessed

1 *Al-Mufradāt* by al-Rāghib al-Iṣfahānī pg. 29-30.

2 Sūrah Hūd: 73

3 Sūrah al-Aḥzāb: 33

with sons and daughters. He did not trust any of them during his lifetime and none remained alive after him except Fāṭimah عليها السلام. Muslim scholars are in agreement that ‘Alī, Fāṭimah, Ḥasan, and Ḥusayn عليهم السلام are from amongst the Ahl al-Bayt.¹

The manner in which the term Ahl al-Bayt is used becomes evident in the story of Prophet Ibrāhīm عليه السلام when the angels of Allah came to Ibrāhīm عليه السلام bearing glad tidings, as mentioned in Sūrah Hūd:

وَأَمْرُهَا قَائِمَةٌ فَضَحِكَتْ فَيَسِّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ قَالَتْ يَا وَيْلَتَى أَأَلِدُ وَأَنَا
عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحِمَتُ اللَّهِ وَبَرَكَاتُهُ
عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ

*And his wife was standing, and she smiled. Then We gave her good tidings of Ishāq and after Ishāq, Ya‘qūb. She said, “Woe to me! Shall I give birth while I am an old woman and this, my husband, is an old man? Indeed, this is an amazing thing!” They said, “Are you amazed at the decree of Allah? May the mercy of Allah and His blessings be upon you, **people of the house**. Indeed, He is Praiseworthy and Honourable.”*²

Allah سُبْحَانَهُ وَتَعَالَى used the term Ahl al-Bayt specifically when conveying greetings via His angels to the wife of Prophet Ibrāhīm عليه السلام. This is a matter upon which all Shī‘ī scholars and exegetes have concurred. Amongst them al-Ṭabarsī³ in *Majma‘ al-Bayān*⁴ and al-Kāshānī⁵ in *Manhaj al-Ṣādiqīn*⁶, despite them resorting to far-fetched and invalid interpretations.

1 *Al-Shī‘ah fī l-Mizān* pg. 447.

2 Sūrah Hūd: 71-73

3 He is Abū ‘Alī al-Faḍl ibn al-Ḥasan al-Ṭabarsī a leading Shī‘ī scholar from the third century Hijrī. His book on tafsīr consists of 5 volumes, and 10 sections.

4 Vol. 3 pg. 180.

5 He is Mullā Faṭḥ Allāh al-Kāshānī an extremist Shī‘ī scholar who had only written his book *Manhaj al-Ṣādiqīn fī Tafsīr al-Qur‘ān al-Mubīn wa ‘Ilzām al-Mukhālifīn* as a refutation on the Ahl al-Sunnah.

6 Vol. 4 pg. 493.

Allah ﷻ also uses the word ahl in the Qur’ān:

فَلَمَّا قَضَىٰ مُوسَىٰ الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا

And when Mūsā عليه السلام had completed the term and was traveling with **his family**, he perceived from the direction of the mount a fire. He said to **his ahl**: “Stay here; indeed, I have perceived a fire.”¹

The Shīī exegetes concur that the word ahl in this verse specifically refers to Prophet Mūsā’s عليه السلام wife, as she was the only one who had accompanied him. Al-Ṭabarsī when commenting on the word ahl in the story of Prophet Mūsā عليه السلام in Sūrah al-Naml writes:

إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ

“When Mūsā عليه السلام said to his **ahl**,” i.e. his wife, who was the daughter of Shu‘ayb.²

In Sūrah al-Qaṣaṣ:

وَسَارَ بِأَهْلِهِ

“And (he Mūsā عليه السلام) was traveling with his **ahl**,” i.e. his wife.³

Similarly did al-Qummī⁴ in his *Tafsīr*⁵, al-‘Arūsī al-Ḥuwayzī⁶ in *Tafsīr Nūr al-Thaḡalayn*⁷, al-Kāshānī in *Manhaj al-Ṣādiqīn*⁸, and many other Shīī scholars, interpret these verses in their books.

1 Sūrah al-Qaṣaṣ: 29

2 *Tafsīr Majma‘ al-Bayān* vol. 4 pg. 211 Sūrah al-Naml.

3 Vol. 4 pg. 250 Sūrah al-Qaṣaṣ.

4 He is Abū al-Hasan ‘Alī ibn Ibrāhīm al-Qummī, a leading Shīī exegete, who lived in the third century A.H.

5 Vol. 2 pg. 139.

6 He is ‘Abd ‘Alī ibn Jumū‘ah, an extremist Shīī: d. 1112 A.H.

7 Vol. 4 pg. 126.

8 Vol. 7 pg. 95 Sūrah al-Qaṣaṣ.

The Ahl al-Bayt in the Qur'ān

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ

Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's ﷺ] household.

Ahl al-Bayt in this verse is specifically used to refer to the wives of the Prophet ﷺ and can be deduced when taking into consideration the context of the words that precede it:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتَيْنَ الزَّكَاةَ وَأَطَعْنَ اللَّهَ
وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish ṣalāh and give zakāh and obey Allah and His Rasūl. Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's ﷺ] household, and to purify you with [extensive] purification.¹

It is apparent to the person who reads this verse for the very first time that it had been revealed specifically in relation to the wives of the Prophet ﷺ, taking into consideration those addressed in the beginning of this verse, those addressed in the verse preceding it and succeeding it.

Ibn Abī Ḥātim and Ibn al-‘Asākir transmit from al-‘Ikrimah, Ibn Mardawayh, and Sa‘īd ibn Jubayr who in turn transmit from Ibn ‘Abbās رضي الله عنه:

This verse was specifically revealed in relation to the wives of the Prophet

ﷺ.²

1 Sūrah al-Aḥzāb verses 33.

2 Check *Dā‘irāt al-Ma‘ārif al-Islāmiyyah* vol. 3 pg. 576. Urdu article, written by an orientalist A.S Thritton.

Al-Shawkānī in his *Tafsīr* states that Ibn ‘Abbās, ‘Ikrimah, ‘Aṭā’, al-Kalbī, Maqātil, and Sa‘īd ibn Jubayr all concur that the compound *Ahl al-Bayt* in this verse refers specifically to the wives of the Prophet ﷺ. They further comment on the word *bayt* and state:

It refers to the household of the Prophet ﷺ, on account of the plural that is used in the verses which includes all of his wives:

وَأَذْكُرَنَّ مَا بُتِلَىٰ فِي مَيْمُونَتِكُمْ

And remember what is recited in your houses.

As well as the addressees of those verses preceding it, when the Rasūl ﷺ was commanded to let his wives choose:

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ

O Prophet ﷺ, say to your wives...

Until the end of verse 33 in Sūrah al-Aḥzāb.¹

The Prophet ﷺ also used *Ahl al-Bayt* when referring to his wife ‘Ā’ishah رضي الله عنها specifically:

أن النبي دخل في حجرة عائشة رضي الله عنها فقال السلام عليكم أهل البيت ورحمة الله فقالت و عليك السلام ورحمة الله وبركاته

The Prophet ﷺ entered the room of ‘Ā’ishah رضي الله عنها and said, “May the peace and mercy of Allah be upon you **Ahl al-Bayt**,” and she replied, “May the peace, mercy, and blessings of Allah be upon you too.”²

1 *Tafsīr Fath al-Qadīr* by al-Shawkānī vol. 4 pg. 270.

2 *Al-Bukhārī*, Kitāb al-Tafsīr.

Ahl al-Bayt also refers to those houses which the Prophet ﷺ shared with his wives.

In conclusion those who are intended by the word Ahl al-Bayt are the wives of the Prophet ﷺ, which then extends to his children, uncles, and their sons ﷺ. It is mentioned in a tradition that the Messenger ﷺ entered Fāṭimah, Ḥasan, Ḥusayn, and ‘Alī ﷺ under his cloak, and supplicated for them, “O Allah! This is my household,” in order to include them into the plurality of the verse:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ

Allah intends only to remove from you the impurity [of sin], O people of the [Prophet’s ﷺ] household.

The Messenger ﷺ had entered his uncle—‘Abbās—and his children ﷺ under his cloak to include them also as part of the Ahl al-Bayt. Other reports also consider Banū Hāshim as being part of the Ahl al-Bayt.

The Shī‘ah, however, restrict the Ahl al-Bayt to only four individuals: ‘Alī, Fāṭimah, Ḥasan, and Ḥusayn ﷺ. They have also excluded ‘Alī’s ﷺ sons—aside from Ḥasan and Ḥusayn—from the Ahl al-Bayt, thus excluding the likes of Muḥammad ibn al-Ḥanafīyah, Abū Bakr ibn ‘Alī, ‘Umar ibn ‘Alī, ‘Uthmān ibn ‘Alī, ‘Abbās ibn ‘Alī, Ja‘far ibn ‘Alī, ‘Abd Allāh ibn ‘Alī, ‘Ubayd Allāh ibn ‘Alī, Yaḥyā ibn ‘Alī, as well as ‘Alī’s eighteen daughters according to one report and nineteen according to another.

In the same manner, the Shī‘ah have excluded the two daughters of Fāṭimah ﷺ: Zaynab and Umm Kulthūm; as well as their children ﷺ from being part of the Ahl al-Bayt.

It is astonishing how they unsympathetically excluded and disregarded all of Ḥasan’s ﷺ immediate offspring as being part of the Ahl al-Bayt as well as those from amongst Ḥusayn’s ﷺ progeny as it did not fit in with their ideology. It is

for these reasons that they have declared the very progeny of their illustrious Imām Ḥusayn رضي الله عنه to be liars, immoral, and even disbelievers or apostates. Furthermore, they have cursed and rendered the Prophet's صلى الله عليه وسلم cousins, aunts, and their progeny as nonbelievers only excluding therefrom 'Alī رضي الله عنه.

It worthy of note that the Shī'ah have even excluded the remaining three daughters of the Prophet صلى الله عليه وسلم and their progeny رضي الله عنهم. We do not know what type of selection this is, nor do we know its basis.

Thus the Shī'ah consider a portion of Fāṭimah, a portion of 'Alī, a portion of Ḥasan رضي الله عنه, and a select nine Imāms from the vast progeny of Ḥusayn رضي الله عنه up to Ḥasan al-'Askarī رضي الله عنه and the assumed Twelfth Imām—who is assumed to have been born—as being part of the Ahl al-Bayt.

It is only these whom the Shī'ah consider to be the Ahl al-Bayt. If we had wanted to expatiate we could have, however we will suffice with what has been mentioned.

Definition of Shī'ah

Al-Zabīdī states:

The word *shī'ah* refers to a people who concur on a matter, a person who assists another or an adherent. Its origin comes from *al-mushāya'ah* which means compliance and adherence.¹

Ibn al-Manzūr al-Ifrīqī states:

The word *shī'ah* refers to a people who are in agreement on a matter. However, this term is more commonly used for those who support 'Alī and his progeny رضي الله عنهم.²

1 *Tāj al-'Urūs* vol. 5 pg. 405.

2 *Lisān al-'Arab* vol. 8 pg. 188.

Al-Nawbakhtī, who is considered to be one of their leading scholars in the study of Shīʿī heterodoxies states:

Shīʿah refers to the supporters of ‘Alī ibn Abī Ṭālib, who were named *Shīʿat ‘Alī* (the supporters of ‘Alī) in the lifetime of the Prophet ﷺ and also known for siding with ‘Alī and claiming leadership for him after his demise. The Shīʿah were then further divided. A group believing that it is obligatory to follow ‘Alī ﷺ after the demise of the Prophet ﷺ and that leadership was supposed to have remained in his lineage. The other group believe that ‘Alī was more deserving of leadership after the Prophet ﷺ and also acknowledge that Abū Bakr and ‘Umar ﷺ were worthy of leadership and that their leadership was valid. Furthermore, they believe that ‘Alī ﷺ had handed over the leadership to the two of them and that he was satisfied with it. Furthermore, they believe that ‘Alī pledged allegiance to them willingly and not under duress.²

Sayyid Muḥsin al-Amīn, a well-known Shīʿī scholar, transmits from al-Azharī:

Shīʿah are those who love the Prophet’s ﷺ offspring and follow them.³

He also transmits from Tāj al-Dīn al-Ḥusaynī, the leader of Ḥalab:

Shīʿat al-rajul are a person’s followers and helpers. It is also said *shāyaʿahū* (he supported or aided him).

It was only when this sect adopted certain distinct beliefs regarding the Ahl al-Bayt, claiming to love and support them, that they officially became known as the Shīʿah. When the khilāfah shifted from the Banū Hāshim to Banū Umayyah—Ḥasan ibn ‘Alī ﷺ abdicating to Muʿāwiyah ibn Ṣakhr— the khilāfah turned into

1 He is Abū Muḥammad al-Ḥasan ibn Mūsā al-Nawbakhtī. A leading Shīʿī scholar, who live in the third century hijrī.

2 *Firaq al-Shīʿah* by Abū Muḥammad al-Ḥasan ibn Mūsā al-Nawbakhtī pg. 39-42.

3 *Aʿyān al-Shīʿah* vol. 1 pg.

hereditary rule for the Banū Umayyah, which resulted in many of the Muhājirīn and Anṣār supporting the Banū Hāshim. At that point in time the Banū ‘Alī and Banū al-‘Abbās were still united. People then associated themselves to either the Banū ‘Alī or the Banū al-‘Abbās, believing that they were more worthy of the khilāfah than the Banū Umayyah. The Muslims who assisted them both were later called the *Shī‘ah* (supporters) of the Prophet’s ﷺ family.

When the Banū al-‘Abbās came into power and the khilāfah was claimed by Ṣaffāḥ, Shayṭān created a rift between the Banū ‘Alī and Banū al-‘Abbās resulting in them disputing with each other. Some then supported the Banū ‘Alī and believed that they were more entitled for the leadership. It was from that point onwards that the name was only used to describe those who supported the Banū ‘Alī.

The Shī‘ah of today however believe that the khilāfah should have remained in the family of Banū ‘Alī from the very beginning, which makes it evident that the Shī‘ah of today are not the same as those who preceded them, i.e. those who only preferred the leadership of the Banū ‘Alī over that of the Banū al-‘Abbās.¹

A contemporary Shī‘ī scholar states that the word *shī‘ah* lexically refers to a man’s followers or helpers, however the word is commonly used for those who follow ‘Alī and his household ﷺ.²

In conclusion the Shī‘ah only follow select individuals from the Ahl al-Bayt, and yet they still manage to oppose them in their teachings, which we will discuss shortly.

1 *A‘yān al-Shī‘ah* pg. 13-14, transmitted from *Ghāyat al-Ikhtisār fī Akhbār al-Buyūtāt al-‘Ilmiyyah al-Mahfūzah min al-Ghubār*

2 *Al-Shī‘ah fī ‘Aqā‘idihim wa Ahkāmihim* by Sayyid Amīr Muḥammad al-Kāzīmī al-Qazwīnī pg. 16. It becomes clear from what has been mentioned that the Shī‘ah are not the followers of the Ahl al-Bayt rather they are the followers of the household of ‘Alī ﷺ, and the difference between the two is self-explanatory.

Al-Mughniyah states:

The word Shī'ah refers to those who love 'Alī رضي الله عنه and follow him or those who love him and his successors.¹

Muḥammad al-Ḥusayn Āl Kāshif al-Ghiṭā' writes:

The word Shī'ah refers to the followers of 'Alī and his progeny رضي الله عنه², and those whom they have appointed. Thereafter, the word was specifically used to refer to them.³

The Shī'ah have exceeded the limits in their support for 'Alī رضي الله عنه and his progeny رضي الله عنه to such an extent that their beliefs and doctrines are at a complete variance with that which was brought by the Final Prophet Muḥammad صلى الله عليه وسلم. In support of their self-made beliefs they have attributed lies and forgeries to the blessed household, claiming that they said:

There is no (correct) religion except for one who follows 'Alī رضي الله عنه and his family, loves them, associates himself with them, and honours them.⁴

It has been narrated from Burayd ibn Mu'āwiyah:

I was with Abū Ja'far al-Bāqir in a tent at Minā when he gazed at Ziyād al-Aswad whose leg was dislocated.

He lamented and asked, "What is wrong with your leg?"

1 *Al-Shī'ah fī l-Mīzān*. pg. 17-19.

2 The report which Sayyid Muḥsin al-Amīn transmits from al-Zuhrī is at variance with all the previous mentioned reports. He states, "The Shī'ah are those who love the Prophet's صلى الله عليه وسلم offspring and follow them." How strange are the inconsistencies of all these reports? They have not provided an accurate definition for the word Shī'ah. If the mentioning of their inconsistencies would not have diverted us from our actual objective, we would have listed them all.

3 *Aṣl al-Shī'ah wa Uṣūluḥā*.

4 *Al-Kāfī* by al-Kulaynī. This book is considered to be one of their most important reference books in the science of ḥadīth. It is also the most important of their four *Ṣiḥāḥ* (canonical books on traditions), which is the equivalent of *Jāmi' Ṣaḥīḥ al-Bukhārī* of the Ahl al-Sunnah wa l-Jamā'ah.

He replied, “I came on a frail camel on account of which I had walked most of the journey.”

Abū Ja‘far lamented.

Ziyād then added, “I was so overwhelmed by my sins that I thought I was about to die hence, I mentioned your (Ahl al-Bayt) love and sought salvation through it and the pain vanished.”

Abū Ja‘far replied, “Is not religion but love.”

He further explained, “A man came to the Prophet ﷺ and said, ‘I love those who perform prayer and fast, however, I do neither.’ The Prophet ﷺ replied, ‘You will be (resurrected) with those whom you love and rewarded for (the good) you did.’”

Abū Ja‘far further continued, “As for that which you seek, if the sky were to split asunder everyone would flee to their sanctuaries. We would flee (seeking protection) from the Prophet ﷺ and you in turn would flee to us.”¹

It is mentioned in *Uṣūl Al-Kāfī* that Abū Ja‘far al-Bāqir (the Fifth Imām) said:

Loving us is belief and hating us is disbelief.²

It is also reported that he said:

A slave does not love and support us except that Allah purifies his heart. On the contrary Allah does not purify the heart of a person who is not contented with us and does not submit to us. Hence, if a slave is pleased with us, Allah will deliver him from the severity of having to give account on the Day of Judgement.³

1 *Kitāb al-Rawḍah min Al-Kāfī* by Abū Ja‘far Muḥammad ibn Ya‘qūb al-Kulaynī (died 319 A.H) Bāb Waṣīyyat al-Nabī li Amīr al-Mu‘minīn vol. 8 pg. 80.

2 *Al-Uṣūl min Al-Kāfī* vol. 1 pg. 188 the chapter on Ḥajj.

3 *Al-Uṣūl min Al-Kāfī* vol. 1 pg. 194.

Similar statements have been transmitted from Abū Ja‘far in *Al-Kāfī*, regarding which their Absent Imām has said, “It (*Al-Kāfī*) is sufficient for our Shī‘ah.”¹

Furthermore, it has been transmitted from Abū Ḥamzah that Abū Ja‘far al-Bāqir stated:

Only he who knows Allah can truly worship Him, as for he who does not know Him, he is unable to do so.

Abū Ḥamzah then said, “May I be sacrificed for you, what is the gnosis of Allah?”

Abū Ja‘far replied “It is believing in Allah and His Messenger ﷺ, supporting ‘Alī and considering him (only) as leader and the Imāms, along with having hatred for the enemies of Allah. This is the gnosis of Allah”.²

The Imāms according to the Shī‘ah occupy a status which is no less than a prophet. The supreme Ayatollah Khomeini states in his book *Wilāyat al-Faqīh* or *al-Hukūmat al-Islāmiyyah*:

It is from the fundamentals of our creed that none can attain the spiritual status of our Imāms, not a close angel of Allah nor a rasūl. In addition, we believe that the Imāms were the lights under the shade of Allah’s throne before the creation of the universe.

The Imāms are also alleged to have said:

We have such a relationship with Allah that no close angel nor rasūl can attain. It is upon these very fundamentals that our creed is based.³

1 *Muntahā al-Āmāl* pg. 298, *al-Ṣāfī* vol. 1 pg. 4, *Mustadrak al-Wasā’il* vol. 3 pg. 532-533, *Nihāyat al-Dirāyah* pg. 219, *Rawḍāt al-Jannah* pg. 553 transmitting from *Ma‘āshir al-Uṣūl* pg. 31.

2 *Al-Uṣūl min Al-Kāfī* vol. 1 pg. 180 Kitāb al-Ḥujjah chapter Ma‘rifat al-Imām wa al-Radd ‘alayhi.

3 *Wilāyat al-Faqīh Darr Khuṣūṣ Ḥukūmat Islāmī* by the representative of the Imām Khomeini under the chapter *Wilāyah Takwīnī*, from the Persian text pg. 58.

What Khomeini has stated should not be perceived as something new or extraordinary, rather these are the central beliefs of the Shī'ah. Ibn Bābawayh al-Qummī mentions in *Man lā Yaḥḍuruhū al-Faqīh* (one of the four early canonical Shī'ī works):

Jābir ibn 'Abd Allāh asked the Prophet ﷺ, "O Messenger of Allah, this is our condition, what is your condition and the condition of those Imāms who will succeed you?"

The Messenger ﷺ remained silent for a while and then responded, "O Jābir you have asked with regards to a matter of great importance which only a person of sound intellect will be able to understand. The Messengers and the Imāms were created from the light of Allah, which He entrusts to pure men in their loins and women in their wombs. They are then protected by angels and nurtured with His wisdom and knowledge. Their reality cannot be fully described and is too detailed to comprehend. They are the stars of Allah on earth, the vicegerents of His worshippers, the illumination of His lands, and will be used as a proof against His (disobedient) creation. O Jābir! This is from the concealed knowledge, therefore conceal it from those who are not worthy of it."¹

Al-Kulaynī states that Imāmah is a station above Prophethood, Risālah, and creation. He also falsely attributed to Imām Ja'far ibn Muḥammad al-Bāqir (the Sixth Imām):

Allah had first made Ibrāhīm his slave before making him His Prophet, and He first made him a Prophet before making him His Rasūl, He made him a Rasūl before taking him as His friend, and took him as His friend before (finally) making him an Imām.²

1 *Man lā Yaḥḍuruhū al-Faqīh* vol. 4 pg. 414 Bāb al-Nawādir fī Aḥwāl al-Ambiyā' wa l-Awṣiyā' fī al-Wilādah.

2 *Kitāb al-Ḥujjah min al-Uṣūl* vol. 1 pg. 175.

Al-Ḥurr al-‘Āmilī¹ has dedicated an entire chapter to this topic, entitled: *The twelve Imāms are more virtuous than the entire creation including the Prophets, previous Awsiyā’, and angels; the Prophets being more virtuous than the angels.* In this chapter he transmits numerous reports, amongst them is a report which he transmits from Abū Ja‘far al-Bāqir:

Allah created the *Ulū al-‘Azm* (the five arch-Prophets) from amongst the prophets and has granted them superiority over the rest through knowledge, which we in turn received and thereby became superior to them. Allah had also taught the Prophet ﷺ that which He did not teach the rest of the *Ulū al-‘Azm*, and which He taught to us in addition to the knowledge of the *Ulū al-‘Azm*.²

Al-Kulaynī transmits from Abū ‘Abd Allāh al-Ṣādiq:

‘Alī’s injunctions and prohibitions should be adhered to as he enjoys the same rank and virtue as that of the Prophet ﷺ, who has merit over Allah’s entire creation. The one who obeys ‘Alī عليه السلام it is as though he has obeyed the command of Allah and the Prophet ﷺ, and opposing him is equivalent to polytheism, be it in a minor or major affair. Amīr al-Mu‘minīn ‘Alī عليه السلام is the Door to Allah and whosoever attempts to tread a path other than his (‘Alī) and the Imāms will not succeed as Allah had made them *The Pillars of the Earth* and His profound proof against those who disobey Him.

Amīr al-Mu‘minīn ‘Alī would often say, “I am Allah’s designator over heaven and hell, the distinguisher of truth from falsehood, and the holder of the branding iron. The angels and the Messengers have acknowledged for me that which they have acknowledged for the Prophet ﷺ. I have been given the same weight to bear which was given to the Prophet ﷺ, which

1 He is Muḥammad ibn al-Ḥasan al-Mashghirī, al-‘Āmilī (b.1032 A.H) in one of the villages of Jabal al-‘Āmil called Mashghir. He is one of their senior scholars and authored numerous books from amongst them is *Wasā’il al-Shī‘ah ilā Taḥṣīl Masā’il al-Sharī‘ah* in which he gathered numerous Shī‘ī traditions on legal rulings, using more than 70 sources. He died in 1104 A.H. in Khorāsān in the month of Ramaḍān.

2 *Al-Fuṣūl al-Muhimmah* pg. 152 by al-Ḥurr al-‘Āmilī.

in turn is the weight borne by Allah. In addition, the Messenger ﷺ will be called (on the Day of Reckoning) and garbed, and I too will be called forward and garbed. The Messenger ﷺ will be allowed to speak and I too will be allowed to speak. I have been endowed with decisive speech and traits that none prior to me have been endowed with. I know the deaths, calamities, and lineages. Indeed, the knowledge of that which occurred did not miss me, nor is that which is still to come concealed from me.”¹

‘Alī ibn Ibrāhīm al-Qummī, a leading Shī‘ī exegete writes in his *Tafsīr*—that very *Tafsīr* which is said to be the primary source for all exegeses and in fact the commentaries of Imām al-Bāqir and Imām Ja‘far themselves. Its author was a contemporary of Imām al-‘Askarī and his father from whom he narrated these reports was the (alleged) companion of Imām al-Riḍā. He comments on the verse:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ

And [recall, O People of the Scripture], when Allah took the covenant of the Prophets.²

In addition to the aforementioned covenant, Allah also took a covenant from the Messengers on behalf of His Prophet ﷺ.

He then states:

Allah will return every Messenger to earth in order to assist Amīr al-Mu‘minīn ‘Alī رضي الله عنه.

لَتُؤْمِنَنَّ بِهِ وَلَتَنْصُرُنَّهُ

You [must] believe in him, i.e. the Prophet ﷺ and his family عليه السلام, and support him, i.e. ‘Alī.³

1 *Al-Uṣūl min Al-Kāfī* vol. 1 pg. 196-197.

2 Sūrah Āl ‘Imrān: 81

3 *Tafsīr al-Qummī* by ‘Alī ibn Ibrāhīm vol. 1 pg. 106.

Al-‘Ayyāshī¹ when commenting on the same verse adds that there will be no Messenger of Allah except that he will be sent back to fight alongside ‘Alī رَضِيَ اللَّهُ عَنْهُ.²

We have dealt with their beliefs in much greater detail in our book *al-Shī‘ah wa al-Sunnah*.³

These are the Imāms according to the Shī‘ah, those whom they support, claim to love, and align themselves with. They claim that people dislike them solely for their support of the Ahl al-Bayt, and because they hold fast to their statements and actions.

Special note should be taken that all these statements were taken directly from their own source material.

In conclusion, the Shī‘ah claim partisanship to ‘Alī رَضِيَ اللَّهُ عَنْهُ and the other eleven Imāms. They consider them to be infallible like the Messengers of Allah and more virtuous than all the Prophets and the close angels of Allah. Furthermore, they claim that their creed is based on the opinions and sayings of the Imāms. However, it has become evident from this study that the Ahl al-Bayt according to them does not refer to the entire household of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ but instead only to a select few individuals of their choosing from the progeny of ‘Alī رَضِيَ اللَّهُ عَنْهُ. This will become clearer in the chapters to follow.

1 He is Abū Naḍr Muḥammad ibn Mas‘ūd al-‘Ayyāshī al-Sulamī al-Samarqandī, better known as ‘Ayyāshī a leading Shī‘ī scholar who lived in the latter part of the third century A.H. Al-Najjāshī in his book *Rijāl al-Najjāshī* pg. 246 writes, “He is a reliable scholar.” Ibn al-Nadīm states, “He is an Imāmī, Shī‘ī jurist, unique and outstanding scholar of his time.” (*A‘yān al-Shī‘ah* vol. 1 pg.57) His book on tafsīr is tradition based, which resembles the book of ‘Alī ibn Ibrāhīm. (*Rawḍāt al-Jannah* vol. 6 pg. 119) Scholars have received his book on Tafsīr without dispute and criticism. (*Muqaddimah al-Tafsīr* by Muḥammad Ḥusayn al-Ṭabātabā‘ī)

2 *Tafsīr al-‘Ayyāshī* vol. 1 pg. 181; *al-Burhān* vol. 1 pg. 295; and *al-Ṣāfi* vol. 1 pg. 274.

3 *Al-Shī‘ah wa al-Sunnah* pg. 65-76.

Shī'ah opposition to the Ahl al-Bayt

The Shī'ah deceive others by portraying themselves to be partisans of the Ahl al-Bayt, and thereby the most virtuous and guided from amongst all the different Muslim denominations. However, as we have previously explained, the Shī'ah restrict the Ahl al-Bayt to a few select individuals from the progeny of 'Alī رضي الله عنه.

We will now prove that the Shī'ah do not obey or adhere to the teachings of the Prophetic Household nor 'Alī's رضي الله عنه household for that matter. They do not follow their guidance, opinions, or ideologies. In fact they tread another path and follow the statements of others. In reality they oppose their teachings and besmear the name of the Ahl al-Bayt by their actions and statements.

I refer in particular to their attitude towards the Rightly Guided Khulafā', the pure wives of the Prophet صلى الله عليه وسلم, and the other faithful Companions who conveyed and spread this religion to the four corners of the world. They are those who raised the banner of Islam and the word of Allah, fought in His path, spent their wealth for His sake; all in hope for His mercy and salvation from His punishment. They are those who stood in prayer at night and fasted during the day. Those whom Allah سبحانه وتعالى mentions in His book which He described as:

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ

Falsehood cannot approach from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy.¹

Allah سبحانه وتعالى states with regards to the participants of the Tabūk campaign:

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَحِيمٌ

1 Sūrah Hā Mīm al-Sajdah: 42

Allah has already forgiven the Prophet, the Muhājirīn, and the Anṣār who followed him in the hour of difficulty after the hearts of a party of them had almost inclined [to doubt], and then He forgave them. Indeed, He was to them Kind and Merciful.¹

Allah ﷻ states with regards to the participants of the Ḥudaybiyyah campaign:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا وَمَعَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muḥammad], under the tree, and He knew what was in their hearts, so He sent down tranquillity upon them and rewarded them with an imminent conquest. And much war booty which they will take. And ever is Allah Exalted in Might and Wise.²

Allah ﷻ bearing testimony to their firm rooted faith says:

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

But those who have believed and emigrated and fought in the cause of Allah and those who gave shelter and aided – it is they who are the believers, truly. For them is forgiveness and noble provision.³

Allah ﷻ when mentioning the forerunners of the Muhājirīn and the Anṣār states:

وَالسَّابِقُونَ الْأُولُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

1 Sūrah al-Tawbah: 117

2 Sūrah al-Fatḥ: 18, 19

3 Sūrah al-Anfāl: 74

And the first forerunners [in the faith] among the Muhājirīn and the Anṣār and those who followed them with good conduct—Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will Abide forever. That is the great attainment.¹

Allah ﷻ then guaranteed success and salvation for the Muhājirīn and Anṣār:

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يَكُونُونَ مِنْ هَاجِرِ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شَحْنَهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allah and [His] approval and supporting Allah and His Messenger; [there is also a share]. Those are the truthful. And [also for] those who were settled in the Home [i.e., al-Madīnah] and [adopted] the faith before them. They love those who emigrated to them and find not any want in their breasts of what they [i.e., the emigrants] were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul—it is those who will be the successful.²

Allah ﷻ mentioning those believers who spent in His cause before the Conquest of Makkah:

لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]. Those are greater in degree than they who spent afterwards and fought. But to all Allah has promised the best [reward]. And Allah, with what you do, is acquainted.³

1 Sūrah al-Tawbah: 100

2 Sūrah al-Ḥaṣhr: 8, 9

3 Sūrah al-Ḥadīd: 10

Allah ﷻ mentioning them alongside His Prophet ﷺ

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا

Indeed, the most worthy of Ibrāhīm among the people are those who followed him [in submission to Allah] and this Prophet [i.e. Muḥammad ﷺ] and those who believe [in his message]. And Allah is the ally of the believers.¹

Allah ﷻ then lists some of their traits:

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

Their sides part [i.e., they arise] from [their] beds; supplicating to their Lord in fear and aspiration, and from what We have provided them, they spend.²

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], “Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.”³

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

Muḥammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in

1 Sūrah Āl ‘Imrān: 68

2 Sūrah al-Sajdah: 16

3 Sūrah Āl ‘Imrān: 191

prayer], seeking bounty from Allah and [His] pleasure. Their mark [i.e., sign] is on their faces [i.e., foreheads] from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks.¹

فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ
وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ

So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed – I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allah, and Allah has with Him the best reward.²

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

Your ally is none but Allah and His Messenger and those who have believed – those who establish prayer and give zakāh, and they bow [in worship].³

وَقُلْ اِعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ

And say, “Do [as you will], for Allah will see your deeds, and [so will] His Messenger and the believers.”⁴

لَكِنَّ الرَّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ

But the Messenger and those who believed with him.⁵

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ

1 Sūrah al-Fatḥ: 29

2 Sūrah Āl ‘Imrān: 195

3 Sūrah al-Mā’idah: 55

4 Sūrah al-Tawbah: 105

5 Sūrah al-Tawbah: 88

And to Allah belongs [all] honour, and to His Messenger, and to the believers, but the hypocrites do not know.¹

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ

But you thought that the Messenger and the believers would never return to their families, ever.²

فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ وَعَلَىٰ الْمُؤْمِنِينَ

But Allah sent down His tranquillity upon His Messenger and upon the believers.³

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

Indeed, those who pledge allegiance to you, [O Muḥammad] – they are actually pledging allegiance to Allah. The hand of Allah is over their hands.⁴

يُخْرِجُونَ الرَّسُولَ وَإِيتَاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ

Having driven out the Prophet and yourselves [only] because you believe in Allah, your Lord.⁵

إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

When they were in the cave and he [i.e., Muḥammad ﷺ] said to his companion, “Do not grieve; indeed Allah is with us.”⁶

1 Sūrah al-Munāfiqūn: 8

2 Sūrah al-Fatḥ: 12

3 Sūrah al-Fatḥ: 26

4 Sūrah al-Fatḥ: 10

5 Sūrah al-Mumtaḥinah: 1

6 Sūrah al-Tawbah: 40

النَّبِيِّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

The Prophet is more worthy of the believers than themselves, and his wives are [in the position of] their mothers.¹

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ

O wives of the Prophet, you are not like anyone among women.²

Was there any animosity between the Ahl Al-Bayt and the Companions of the Prophet ﷺ? Did the Ahl al-Bayt curse the Ṣaḥābah and accuse them of being infidels as the present day Shī'ah do?

Or did the Ahl al-Bayt rather love and respect them? Did they consult with them in matters and share in their joys and sadness? Did they not pledge allegiance to them, fight alongside them, and accept from them gifts and their share of the booty? Did they not intermarry with them and name their children after them, and seek blessings through mention of their names and virtues? Did the Ahl al-Bayt not attest to their knowledge, piety, purity, and asceticism?

We will now proceed to answer these questions by presenting the true relationship between the Ahl al-Bayt and the Companions of the Prophet ﷺ, citing Shī'ī literature as proof, so that the truth may become manifest and falsehood may perish.

The purpose of citing Shī'ī sources is to demonstrate that the Ahl al-Bayt were in complete conflict with what the Shī'ah ascribe to them. Perhaps there are those who believe that the Imāms were the ones who established their belief system on account of love and admiration for the Ahl al-Bayt. As a result, they love the Imāms and hate their alleged enemies, i.e. those who supposedly oppressed them and usurped their rights, depriving them of their inheritance.

1 Sūrah al-Aḥzāb: 6

2 Sūrah al-Aḥzāb: 36

‘Alī’s opinion about the Ṣaḥābah

‘Alī رضي الله عنه (considered to be the first infallible Imām of the Ahl al-Bayt by the Shī‘ah) praised the Companions of the Prophet صلى الله عليه وسلم:

I saw the Ṣaḥābah of the Prophet صلى الله عليه وسلم, and none amongst you can ever match them. They would awake in the morning dusty, with their hair dishevelled and unkempt after spending their nights standing (in ṣalāh) and prostrating before Allah; only to take rest by slightly tilting their cheeks (while in prostration) on to the ground. Their uncertainty about their final abode and end-result was such that it was as if they were standing on hot coals. Between their eyes and on their foreheads were protruding, blackened marks because of their lengthy prostrations; similar to the marks found on the knees of goats. Whenever the name of Allah was mentioned, their eyes would fill up with tears, causing their chests to become soaked. They would tremble and shudder out of fear of Allah’s punishment and hope of His mercy like a tree would shake while being hit with fierce and violent winds.¹

This is the leader of the Ahl al-Bayt praising all the Ṣaḥābah in general, giving preference to them over his own companions and Shī‘ah—who betrayed him in battle, and refused to face the enemy—he points out the difference between them and the Ṣaḥābah saying:

We (the Ṣaḥābah) together with the Prophet صلى الله عليه وسلم used to be in battle with our own fathers, children, brothers, and uncles; and this did nothing to us but increased us in īmān and to strive (even) further. It also renewed our spirits in fighting the enemy. We also learnt patience, despite our anguish and suffering (at times). One of us would face-off with the enemy; like two stallions, they would compete with one another, each one trying his utmost to deliver the lethal blow. At times, we would get the better of our enemy, and at times, they would get the better of us. Once Allah recognised our sincerity (in fighting for His sake) He granted us His succour

1 *Nahj al-Balāghah* pg. 143.

and the enemy was left in complete ignominy; thereby allowing Islam to completely establish its identity. I swear by my life, if we (the Ṣaḥābah) behaved like you people, no pillar of Islam would have been raised and the tree of īmān would not bear leaves. By Allah, you will exploit our blood and, as a result, face nothing but disgrace!¹

He also lamented the demise of the Companions of the Prophet ﷺ in the presence of his hypocritical and weak Shī'ah:

Where have those (Ṣaḥābah) gone who when invited to Islam accepted it sincerely; who read the Qur'ān and whole-heartedly followed the commands it contained; who loved Islam as a she-camel loves her young one and when ordered to fight in defence of Islam, they willingly left their homes and families. Some of them died as martyrs and some survived the ordeal. Success never overjoyed them and death never made them despair. Sites of human misery saddened their lives, constant absorption of their minds and bodies in performance of the duties towards Allah and men had made them look pale and haggard; and humility manifested itself from their behaviour (as against the vanity of pseudo-pious people). They were brethren unto me. They have gone (are dead). I am justified in desiring to meet them once again and to be sad at separation from them.²

‘Alī رضي الله عنه said while mentioning their achievements in this world as well as the bounties and favours of Allah they will enjoy in the hereafter:

Remember O servants of Allah! The pious have passed on from this world after leading a respectable and fruitful life. They shared in the fruits of this world alongside the worldly inclined but the worldly inclined will not share in their rewards of the hereafter. They stayed in this world with the best that they had, and ate from the best that they ate. They regaled themselves with the joys and bliss of this world as much as the tyrant and vicious people desired to enjoy. Yet while leaving this world they carried

1 Ibid pg. 91.

2 Ibid pg. 177.

with them all that would be of use to them in the next world. While living in this world they enjoyed the happiness of relinquishing its evil ways. They made sure that in the life to come they will be recipients of His Grace and Blessings, their requests will not be turned down and the favours destined for them in Paradise will not be lessened or reduced.¹

‘Alī رضي الله عنه also praised the Muhājirīn specifically in his response to Mu‘āwiyah ibn Abī Sufyān رضي الله عنه:

Successful were the predecessors with their precedence (in Islam), and the early Muhājirīn have passed on taking their virtue along with them.²

... in the Muhājirīn there was a lot of good which you know of, may Allah give them the best of rewards.³

In the same manner ‘Alī رضي الله عنه also praised the Anṣār saying:

They have nurtured Islam like cattle nurture their foals, with generous hands and sharp tongues (in defence).⁴

‘Alī رضي الله عنه said in praise of the Anṣār when comparing the number of his companions with the supporters of Mu‘āwiyah رضي الله عنه:

O people you are more in number than the Anṣār on the day they granted asylum to the Prophet صلى الله عليه وسلم and the Muhājirīn. The message of Allah had reached those two tribes (of the Anṣār) which were not the most senior and were lesser in number. As soon as they began assisting Islam and allowed the Prophet صلى الله عليه وسلم and the Muhājirīn to live with them, all the Arabs united against them, as an arrow being triggered from a bow. Concurrently the Jews also forged alliances to fight against them. But the Anṣār were devoted to the course of Islam and severed all pacts and

1 Ibid pg. 383.

2 Ibid.

3 Ibid

4 Ibid pg. 557.

agreements between them and other tribes. They stood against the people of Najd, Tihāmah, Makkah, Yamāmah, Ḥazan, and the people of Sahl; and established the religion. They endured the slashing of the enemy until the Arabs submitted to the Prophet ﷺ, he being pleased with them before Allah took his soul. As for you, you are more in number than (Mu'āwiyah رضي الله عنه) (contrary to) when they (the Anṣār) faced the Arabs.¹

The Prophet ﷺ would also personally praise the Anṣār:

اللهم اغفر للأَنْصَارِ و أبناء الأَنْصَارِ و أبناء الأَنْصَارِ يا معشر الأَنْصَارِ! أما تَرْضُونَ أنْ يُنصَرَفَ النَّاسُ
بالشَّاهِ و النِّعَمِ و فِي سَهْمِكُمْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ سَلَّمَ

O Allah forgive the Anṣār and their offspring. O Anṣār does it not please you that whilst others are returning home with sheep and cattle, you have the Rasūl of Allah ﷺ as your share?²

The Prophet ﷺ would also say:

الأَنْصَارُ كَرَشِي و عَيْبَتِي

The Anṣār are my near companions and my confidants.

لو سَلَكَ النَّاسُ وَاوْدِيَا و سَلَكَ الأَنْصَارُ شَعْبًا لَسَلَكَتْ شَعْبَ الأَنْصَارِ

If people were to choose a path and the Anṣār chose another, I would choose the path of the Anṣār.³

Al-Majlisī⁴ transmits a report from al-Ṭūsī that ‘Alī رضي الله عنه would tell his comrades:

1 *Al-Ghārāt* vol. 2 pg. 479.

2 *Tafsīr Manhaj al-ṣādiqīn* vol. 4 pg. 240 and *Kashf al-Ghummah* vol. 1 pg. 224.

3 *Ibid.*

4 He is Mullā Muḥammad Bāqir ibn Muḥammad Taqī al-Majlisī (1037-1110 A.H). There is no rival for him among the latter day Shīṭ scholars. He had a very sharp tongue; in fact, he would not speak except that derisive and obscene language would emit from his lips. He is also referred to as *Khātimat al-Mujtahidīn and Imām al-A'immah fi al-Muta'akhhirīn*. Al-Qummī states, “The term al-Majlisī is used to refer to Shaykh al-Islām wa l-Muslimīn the promoter of Religion and the (Shīṭ) Madhhab. *continued...*”

I advise you with regards to the Companions of the Prophet ﷺ. Do not curse them as they were the Companions of your Prophet ﷺ. They were his Companions who did not, introduce innovations in this religion nor would they venerate any innovator. This is indeed what the Prophet ﷺ advised me with regards to them.¹

‘Alī رضي الله عنه praised both the Muhājirīn and the Anṣār when giving them the choice of selecting a khalīfah as they were the decision makers in the first Islamic century which none can deny. They were worthy of that position and were the corner stones of Islam. ‘Alī ibn Abī Ṭālib رضي الله عنه reminded Mu‘āwiyah رضي الله عنه of this reality and cited it as proof for his right to the khilāfah:

The consultation of choosing the khalīfah is restricted to the Muhājirīn and the Anṣār, if they agree that a person should be the khalīfah then that is what Allah is pleased with. If anyone is not chosen to be a khalīfah due to him not being suitable for the position and he persists he will be fought on account of him going contrary to the believers, and Allah will hold him responsible for the choices that he had made.²

What would be the attitude of the Shī‘ah towards ‘Alī رضي الله عنه after he had stated:

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The Imām, erudite, researcher and scrutinizer.” He further states, “No one has been favoured in Islam like he has been favoured in promoting the Shī‘ī Madhhab; raising and aiding the truth, crushing the influences and vanity of the innovators and the infidels, reviving the teachings of this religion, and spreading the teachings of the Imāms in various parts of the world.” (*al-Kunā wa l-Alqāb* vol. 3 pg. 121) Khuwānasārī writes, “He was a leading scholar of his time in the science of ḥadīth and many others sciences. He was also the senior Shaykh in the royal court in Iṣfahān where he had presidency over worldly and religious affairs. He used to deliver the Friday sermons and lead the congregational prayers. He has authored many books from among them is *Bihār al-Anwār* in which he combines various different Islamic sciences. The book consists of many volumes. He had also authored many other books in the Arabic and Persian language.” *Rawḍāt al-Jannah* vol. 2 pg. 78.

1 *Ḥayāt al-Qulūb* by al-Majlisī vol. 2 pg. 621.

2 *Nahj al-Balāghah* vol. 3 pg. 7.

1. The consultation of khilāfah is restricted to the Muhājirīn and the Anṣār (despite the Shī'ah not liking it).
2. Their concurrence is a means of attaining the pleasure of Allah سُبْحَانَهُ وَتَعَالَى.
3. The khalīfah will not be elected without their consultation or approval.¹
4. Their decision will not be denied except by an innovator and transgressor.
5. One should fight those who oppose them.
6. Whoever opposes the Companions of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ will be punished in the hereafter.

The progeny of 'Alī and their opinion about the Ṣaḥābah

'Alī ibn al-Ḥusayn Zayn al-'Ābidīn (the Fourth Imām), the leader of the Ahl al-Bayt of his time, supplicated for the Companions of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ invoked the Mercy of Allah upon them, and sought forgiveness on their behalf for the assistance they had offered in spreading Islam. He said:

O Allah! Especially the Ṣaḥābah of Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who fulfilled the responsibility of companionship, bore all types of calamities to assist him and help him, left no stone unturned in supporting him, hastened to his call and answered him when he explained to them the signs of his Nubuwwah.

They left their wives and children in order to spread his message, fought their fathers and sons to establish his Nubuwwah, and aided him.

And (send special mercy upon) those who are infatuated with his love seeking a transaction in which there is no diminishment in his love.

And those who were shunned by their families when they held on to his rope and their relatives severed ties with them when they lived in the shade of his proximity.

1 This also serves as proof that the Imām or Khilāfah in Islam takes place by consultation and election and not by specifying, entrusting or divine appointment as is the belief of the Shī'ah.

O Allah! Do not forget what they sacrificed for You and in Your way. Please them with Your pleasure since they gathered the creation before You and they were inviters to You with Your Rasūl.

They are worthy of appreciation since they left the homes of their folk and abandoned prosperity for poverty, and increased in honouring the dīn despite their oppression.

O Allah! Reward those abundantly who followed them in a beautiful way, those who supplicate, “O our Rabb! Forgive us and our brothers that have surpassed us with faith.”

Those who followed their path, trailed their direction and walked in their footsteps. Those who had no doubt in their foresightedness and did not hesitate in emulating their ways and following their guided lamps, protecting and supporting them. Those who followed their dīn and guidance, concurred with them, and did not criticise them in what they delivered to them.

O Allah! Send Your salutations upon the followers from this day to the Day of Retribution and upon their wives and children, and those who obey them. Such salutations which will protect them from Your disobedience, give them space in the gardens of Your paradise, safeguard them from the evil plots of Shayṭān, assist them in the good wherein they sought Your assistance, secure them from the evils that knock day and night except the one who knocks with goodness. Such salutations which will encourage them to have good hopes in You and desire for that which you possess, to abandon suspicion for that which is in the hands of slaves so that it restores them to hoping in You and fearing You. So that it makes them abstinent from working for that which is cash and temporary and puts love for those actions which are for the Hereafter and prepares them for what is to come after death. Such salutations which will ease every difficulty they experience when their souls leave their bodies, grant them ease and comfort from every trial of evil—falling into Hell and remaining forever therein—and convey them to the tranquillity of the sleep of the *muttaqīn*.¹

1 *Ṣahīfah Zayn al-‘Ābidīn* pg. 13.

It is recorded in *Tafsīr al-‘Askarī*, which is attributed to Ḥasan al-Askarī, the eleventh Imām of the Shī‘ah:

When Allah ﷻ appointed Mūsā ibn ‘Imrān عليه السلام as a Messenger, selected him for His speech, split the sea for him, saved the Banī Isrā‘īl and granted him the Tawrah and the Tablets, he recognised his lofty status by his Rabb and exclaimed, “O my Rabb! You have honoured me with such honour which You have not honoured anyone before me. Is there anyone among Your Prophets who is more honoured than me?”

Allah replied, “O Mūsā! Are you not aware that Muḥammad is superior to the entire creation according to Me?”

Mūsā asked, “Is there any Prophet’s family more honoured than my family?”

Allah ﷻ declared, “O Mūsā! Do you not know that the superiority of Muḥammad’s family over the family of all the Messengers is like the superiority of Muḥammad over all the Messengers?”

He then asked, “O my Rabb! If the superiority of Muḥammad’s family is so great, then are any of the companions of the Prophets superior to my companions?”

Allah stated, “O Mūsā! Are you not aware that the superiority of Muḥammad’s Companions over the companions of all the Messengers is like the superiority of Muḥammad’s family over the family of all the Messengers?”

Mūsā then questioned, “If the superiority of Muḥammad, his family, and Companions are as You have described, then is there anyone from the Prophets’ nations superior to my nation whom You shaded with the clouds and upon whom You sent manna and *salwā* (quails), and split the sea for?”

Allah declared, “O Mūsā! The superiority of Muḥammad’s nation over the nations of the rest of the Prophet is like My superiority over My creation.”¹

1 *Al-Burhān* vol. 3 pg. 228; *Tafsīr al-Ḥasan al-‘Askarī* pg. 65.

He further states in his *Tafsīr*:

The person who angers the family of Muḥammad ﷺ and his Companions, Allah will punish him so severely that if the punishment were to be distributed amongst the people of earth all of them would be destroyed.¹

When his great grandfather, ‘Alī al-Riḍā (the Eighth Imām) was asked with regards to these two statements of the Prophet ﷺ:

أصحابي كالنجوم فبأيهم اقتديتم اهتديتم

My Companions are like guiding stars; whomsoever you follow you will be guided.

دعوا لي أصحابي

Leave my Companions for my sake.

He attested and said, “It is Correct.”²

It has been transmitted from ‘Abd Allāh ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ—the jurist of the Ahl al-Bayt, cousin of the Prophet ﷺ and ‘Alī رَضِيَ اللَّهُ عَنْهُ, and also the governor of ‘Alī رَضِيَ اللَّهُ عَنْهُ—regarding the Companions of the Prophet ﷺ:

Allah has chosen such companions for his Prophet ﷺ who gave preference to him over themselves and their wealth, laying down their lives for him. Allah describes them in the Qur’ān as “Merciful amongst themselves,” spreading the religion, wishing well for the Muslims by sacrificing for it, until its paths became refined, and it became firm and

1 *Tafsīr al-Ḥasan al-‘Askarī* pg. 196.

2 ‘*Uyūn Akhbār al-Riḍā* vol. 2 pg. 87 by Ibn Bābawayh nicknamed al-Ṣadūq when commenting on the ḥadīth of Nabī ﷺ.

strong, and the blessings of Allah became visible, firmly establishing His religion and its banner, subduing polytheism and weakening it; so that Allah’s word may reign supreme and the word of the disbelievers be subdued. May Allah’s peace and blessing be upon those pure souls, for in this worldly life they were the friends of Allah and after they had died they are still alive (in their graves as martyrs). They were well-wishers for the slaves of Allah heading towards the Hereafter before they have even reached it. They have passed on from this worldly life whilst being detached from it.¹

Muḥammad al-Bāqir, the grandson of Ḥusayn رَضِيَ اللهُ عَنْهُ, refutes any form of hypocrisy from the Companions of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and testifies to their faith and love for Allah. Al-‘Ayyāshī and al-Baḥrānī² have transmitted it under their commentary of the verse:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُطَهِّرِينَ

*Indeed, Allah loves those who are constantly repentant and loves those who purify themselves.*³

Salām relates that he was with Abū Ja‘far when Ḥumrān Ibn A‘yan entered and enquired with regards to some affairs.

As he was about to leave Ḥumrān supplicated for him saying, “May Allah preserve you and allow us to take benefit from you. We do not visit you except that we depart with our hearts softened. We become detached from this world and that which others possess no longer affects us, however,

1 *Murūj al-Dhahab* vol. 3 pg. 52.

2 He is Hāshim ibn Ismā‘īl born in one of the villages of al-Tawbal (d. 1107). Khuwānasārī states that he is a righteous, proficient and a meticulous jurist. Acquainted with the science of tafsīr, the Arabic language and Rijāl (narrator criticism). An excellent Muḥaddith and compiler of ḥadīth who has not been surpassed except by Shaykh al-Majlisī. From amongst his book is *al-Burhān fī Tafsīr al-Qur‘ān*. (*Rawḍāt al-Jannah* vol. 8 pg. 181; *A‘yān al-Shī‘ah*)

3 *Sūrah al-Baqarah*: 222

as soon as we leave your company and start interacting with people our desires return.”

Imām al-Bāqir responded, “This is the nature of the heart, at times the matter is difficult to overcome and at times it is easy.”

Then he added, “The Companions of the Prophet ﷺ would say, ‘O Messenger of Allah, we fear that we are hypocrites.’

The Prophet ﷺ would ask them, ‘Why do you fear being hypocrites?’

They replied, ‘When we are in your company and you caution us, we fear hence we forget about this worldly life and become indifferent towards it. It seems as though we can see Paradise and Hell in your company. However, the moment we leave your company and enter our homes and start interacting with our family, then it is as though our condition has changed and that we have not experienced anything, could this be hypocrisy?’

The Prophet ﷺ replied, ‘Most certainly not! This is from the plots of the devil to make you desire this world. By Allah if you were to remain in the condition that you are describing to me when you are in my company then the angels would shake your hands in the streets and you would have walked on water. If you were not to have sinned and sought Allah’s forgiveness thereafter then Allah would have created those who would sin and seek forgiveness thereafter so that He could forgive them. Indeed, the believer who is tested repents. Have you not heard the verses, *indeed, Allah loves those who are constantly repentant, and, seek forgiveness of your Lord and repent to Him.*”¹

Imām Ja‘far al-Ṣādiq states that the Prophet ﷺ had twelve thousand Companions in total: eight thousand from Madīnah, two thousand from Makkah, and two thousand of those who accepted Islam after the conquest of Makkah. Furthermore he states that there was not amongst them a Qadrī, Murji’, Ḥarūrī,

1 *Tafsīr al-‘Ayyāshī* vol. 1 pg. 109 and *al-Burhān* vol. 1 pg. 215.

Mu'tazilī, or a Ṣaḥīb al-Rā'y¹. They would cry night and day, beseeching Allah to take their souls before they eat leavened bread (experience the luxury of this world).²

‘Alī ibn Mūsā al-Riḍā transmits from the Prophet ﷺ, “Whosoever visits me whilst I am alive or dead it is as though he has visited Allah.”³

The Prophet ﷺ would also bear testimony to the felicity the Companions would experience in the Hereafter. In a narration reported by their renowned Muḥaddith, Abū Ja‘far al-Qummī⁴, the Prophet ﷺ said, “Glad tidings to him who has met me and believed in me.”⁵

1 Qadrī: Those who deny the belief of *Taqdīr* (predestination).

Murji’: Those who hold the belief of deferred judgement and that sins bears no consequence on ones īmān.

Ḥarūrī: Also known as the Khawārij, amongst their beliefs is that the perpetration of any major sin renders one out of Islam.

Mu'tazilī: Those who interpret the laws of Islam through unaided reason and logic.

Ṣaḥīb al-Rā'y: Those who interpret the laws of Islam according to their own opinions.

2 *Kitāb al-Khiṣāl* by al-Qummī pg. 640.

3 ‘*Uyūn Akhbār al-Riḍā* by Ibn Bābawayh al-Qummī vol. 1 pg. 115.

4 He is Abū Ja‘far Muḥammad ibn ‘Alī ibn al-Ḥasan ibn Bābawayh al-Qummī al-Ṣadūq born in the early fourth century Hijrī and died in the year 381 A.H. He grew up in al-Qumm and is buried in Ray’. He is one of their senior scholars and Muḥaddithīn. His book *Man Lā Yaḥḍuruhū al-Faqīh* is one of the four canonical works of Shī‘ah ḥadīth. He also has many other books, and is considered to be a reference for the Shī‘ah. They would say in praise of him that the people of al-Qumm did not witness his equal in memorisation and his extensive knowledge. (*A‘yān al-Shī‘ah* vol. 1 page. 104; *al-Khulāṣah* by al-Ḥillī) They would say that he and his brother were born on account of the Maḥdī’s supplication through the intermediary al-Ḥasan ibn al-Rawḥ. (*Rawḍāt al-Jannah* by al-Khuwānasārī vol. 6 pg. 136)

Al-Majlisī says concerning him that the scholars have attested to him by authenticating his books without second thoughts. Further he states that he is a pillar and support of this religion. (*Rawḍāt al-Jannah* vol. 2 pg. 132)

5 *Kitāb al-Khiṣāl* by Ibn Bābawayh vol. 2 pg. 342

Al-Ḥimyarī al-Qummī¹ narrates from Imām Ja‘far, who in turn narrates from his father—al-Bāqir—that the Prophet ﷺ said:

Whoever visits me in my lifetime or after my demise, I will intercede for him on the Day of Judgement.²

Shī‘ah attitude towards the Ṣaḥābah

What we have witnessed was the attitude of the Ahl al-Bayt towards the Ṣaḥābah, now let us have a look at the attitude of the Shī‘ah.

As for the Shī‘ah—who claim partisanship to the Ahl al-Bayt—they adopt a contrary attitude towards the Ṣaḥābah in direct opposition to the stance of the Ahl al-Bayt. An attitude of rancour that has only increased in its intensity over the passage of time towards those who suppressed polytheism, destroyed the idols, and raised the banner of Islam. They ended the supreme monarchies and empires of the forefathers of the Shī‘ah; razing to the ground their mighty castles and fortresses.

Thus it makes sense that the offspring of the Zoroastrians, Jews, and those who were defeated would be hell-bent upon extinguishing the light of Allah and obstructing its path. Love for the Ahl al-Bayt is used as a smokescreen by which they can accomplish their wicked designs. The Ahl al-Bayt on the other hand are free from any association to them.

1 He is Abū al-‘Abbās ‘Abd Allah ibn Ja‘far ibn al-Ḥasan al-Ḥimyarī al-Qummī. He was the Shaykh of the Qummīs and their representative, a reliable scholar. He was also a disciple of Muḥammad al-‘Askarī. He came to Kūfah in the year 290 A.H. approximately, and taught there. He authored many books, from amongst them *Qurb al-Isnād*. (*Al-Kunā wa l-Alqāb* vol. 2 pg. 177)

He was also a teacher of al-Kulaynī who transmits many reports from him in *Al-Kāfī* and he was corresponding with Abū al-Ḥasan just like he was corresponding with Abū Muḥammad, A leading scholar from the Shī‘ah. (*Muqaddimah Qurb al-Isnād* pg. 2)

2 *Qurb al-Isnād* pg. 31.

Their hallmark is maligning—through oratory or written discourse—those Companions of the Prophet ﷺ who loved him dearly, obeyed him, willingly sacrificed their wealth and lives for his course on the slightest indication, fought their own relatives, and followed his example to detail. My Allah be pleased with all of them.

Yet there are those who say, “All his Companions became renegade with the exception of four.”¹ And reports such as these are profuse in the books of the Shī'ah.

Muḥammad ibn Ya'qūb al-Kulaynī had produced something even more far-fetched when he had stated:

1 *Kitāb Sulaym ibn Qays* pg. 92.

What is astonishing is that the Shī'ah desire that all publications and distribution of books against them, e.g. *Al-Shī'ah wa al-Sunnah*, be stopped but they continue to print books such as these which are filled with slander and blasphemy against the best of generations. They say that books of this nature (*Al-Shī'ah wa al-Sunnah*) should not be printed in a time when the Muslims are in need of uniting more than ever. What unity and harmony are they referring to? We do not curse them or their leaders, instead all we are doing is highlighting their opinions, ideologies, and what they believe. So what is it that they fear?

Then there are those 'enlightened minds' amongst the Ahl al-Sunnah who wish to unite with the Shī'ah, and instead object upon us. Are we not defending the truth and refuting falsehood? Are we not defending those Companions without whom we would have been worshipers of the cow, stars, idols, stones, and trees? Had they not raised this banner of Islam we would not have known our Creator, or His Messenger ﷺ. In addition we would not have known of the guidance for the entire humanity which Allah had revealed upon His beloved ﷺ.

These 'enlightened' individuals are troubled by our refutations, yet they are not distressed in the least by books written by the likes of Sulaym ibn Qays, regarding which it has been said that Imām Ja'far عليه السلام commented, “Any Shī'ah who does not have the book of Sulaym ibn Qays is not from amongst us, and it is amongst the secrets of the Prophet ﷺ.” The book in which each and every page is filled with the worst of blasphemy and cursing. Books of the likes of Sulaym ibn Qays' are many. Our reply to those who have no shame is that your so called 'enlightenment' can destroy you! As for us, we will never tolerate this and never remain silent for as long as we live.

Everyone became apostate after the demise of the Prophet ﷺ with the exception of Miqdād ibn al-Aswad, Abū Dhar al-Ghifārī, and Salmān al-Fārsī رضي الله عنه.¹

Al-Majlisī also states:

Everyone became apostate after the demise of the Prophet ﷺ save Abū Dhar, Miqdād, and Salmān رضي الله عنه.²

One might ask, what about the Ahl al-Bayt who were around at that time, such as ‘Abbās the uncle of the Prophet ﷺ, Ibn ‘Abbās the cousin of the Prophet ﷺ, ‘Aqīl the brother of ‘Alī, as well as ‘Alī and the Prophet’s two grandsons, Ḥasan and Ḥusayn رضي الله عنهما?

Al-Kulaynī reports from ‘Abd al-Raḥīm al-Qaṣīr, who said:

I said to Imām al-Bāqir, “Indeed the people become agitated when we say, ‘The people became apostate.’”

He said, “O ‘Abd al-Raḥīm! All the people returned to Jāhiliyyah after the demise of the Messenger of Allah ﷺ. The Anṣār withdrew but they did not withdraw in goodness. They pledged their allegiance to Sa’d, while singing the poetry of the period of Jāhiliyyah, ‘O Sa’d! You are the man of our hopes, your mane is well-groomed, and your steed runs hard.’”³

What is intended hereby is that not a single person remained on Islam, not even Abū Dhar, Salmān, or Miqdād رضي الله عنه.

A contemporary Shī‘ī scholar states the complete opposite. While the Shī‘ah in general believe that the Companions of the Prophet ﷺ became apostate after having believed, this individual rejects them having embraced Islam from

1 *Kitāb al-Rawḍah min Al-Kāfī* vol. 8 pg. 245.

2 *Ḥayāt al-Qulūb* vol. 2 pg. 640.

3 *Kitāb al-Rawḍah Min Al-Kāfī* vol. 2 pg. 296.

the onset. In his refutation against us he claims that we did not accurately portray their belief regarding the Ṣaḥābah, however, in the same refutation he establishes exactly what we have stated. Just marvel at the manner in which he tightens the noose around his own neck:

In addition I am saying that the Arabs only accepted Islam after it was ringing in their wake.¹ That is the Prophet ﷺ invited them first to Islam, some of them accepted immediately while others delayed. Amongst them were those who entered into Islam as hypocrites while others embraced only out of fear after having run out of options. None of them accepted Islam after pondering over its realities except for one individual,² who had left his homeland in search of the truth and underwent great difficulty until he arrived at the reality with Muḥammad ﷺ and believed in him, i.e. Salmān al-Fārsī.³

Al-Qummī comments under the verse:

وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةً فَعَمُوا وَصَمُوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُوا كَثِيرٌ مِنْهُمْ وَاللَّهُ بِصِيرٍ بِمَا يَعْمَلُونَ

And they thought there would be no [resulting] punishment, so they became blind and deaf. Then Allah turned to them in forgiveness; then [again] many of them became blind and deaf. And Allah is Seeing of what they do.⁴

1 Look at the hatred and enmity that they have towards the Arabs who accepted Islam in its initial stages and conveyed it to the rest of the world.

2 They have even excluded ‘Alī رضي الله عنه and the Ahl al-Bayt by not mentioning them.

3 *Kitāb Al-Shī’ah wa al-Sunnah fī l-Mizān* pg. 20 and 21 by an anonymous author who refers to himself using the letters S-Kh. In his book he attempts to refute our book, *al-Shī’ah wa al-Sunnah*. However, he was incapable of refuting our arguments, conclusions, or even references which we have mentioned in the book. To Allah belongs all praise for having guided us and honoured us, enabling us to defend the honour of the Prophet ﷺ, Islam, and the followers of this straight and clear path. O Allah guide us and make us from amongst those who recognise the truth and follow it. O Allah forgive us and our brothers who had preceded us in faith and do not place in our hearts any malice for those who have faith. Indeed You are Most Compassionate, Most Merciful.

4 Sūrah al-Mā’idah: 71

He claims that the verse was revealed about the Companions of the Prophet ﷺ saying that they thought there would be no punishment, i.e. that they will not be tested, and that Allah will not test them with Amīr al-Mu'minīn 'Alī so they became blind and deaf, i.e. when the Prophet ﷺ and his family were right in their presence. Then again many of them became blind and deaf when the Prophet ﷺ passed away and Amīr al-Mu'minīn was appointed as the leader, they remain blind and deaf regarding him up to this very day.¹

Reports of this nature are many.² Look at the contrast between the attitude of the Shī'ah and that of the Ahl al-Bayt towards the Ṣaḥābah.

The attitude of the Ahl al-Bayt towards Abū Bakr

Now let us discuss the Ahl al-Bayt's attitude towards Abū Bakr رَضِيَ اللَّهُ عَنْهُ, the Companion who was with the Prophet ﷺ in the cave. The one regarding whom the cousin, son-in-law, and father of the Prophet's ﷺ grandchildren says when recalling the manner in which people swarmed and rushed towards Abū Bakr رَضِيَ اللَّهُ عَنْهُ after the demise of the Prophet ﷺ when pledging allegiance. He says:

I went to Abū Bakr and I pledged allegiance to him. I rose to the occasion until falsehood departed and the word of Allah was raised even though the disbelievers detested it. Abū Bakr took charge of all those affairs and facilitated it, settled it, brought (people) together and showed no weakness. I accompanied him with sincerity and I obeyed him wholeheartedly in his obedience to Allah.³

'Alī رَضِيَ اللَّهُ عَنْهُ also mentions in a letter which he sent to Egypt with his governor, Qays ibn Sa'īd ibn Umāmah al-'Askarī:

1 *Tafsīr al-Qummī* vol. 1 pg. 175-176

2 *Al-Shī'ah wa al-Sunnah*

3 *Al-Ghārāt* vol. 1 pg. 307 chapter 'Alī's رَضِيَ اللَّهُ عَنْهُ letter to his companions after the killing of Muḥammad ibn Abī Bakr.

In the name of Allah, Most Benevolent, Most Merciful.

From the servant of Allah, ‘Alī, Amīr al-Mu’minīn, to those Muslims whom this letter reaches.

Peace be upon you.

I praise Allah, the one and only deity. Indeed Allah, in His infinite knowledge and wisdom, selected Islam as His religion, the angels, and Messengers. He sent Messengers to His servants and chose them specifically. From amongst the honour that Allah has endowed this nation with is that He had sent to them Muḥammad ﷺ (as His Messenger) who taught them the Qur’ān and the Sunnah. He educated and groomed them so that they may be guided and purified, and united them so that they may not be divided. When he had accomplished his task, Allah took him from this world. Thereafter, the Muslims chose two pious personalities who had the best conduct. They would act upon the Qur’ān and Sunnah. They then passed on. May Allah have mercy on them.¹

Also when mentioning the khilāfah of Abū Bakr رَضِيَ اللَّهُ عَنْهُ he states:

The believers chose a man from amongst them after the Prophet ﷺ who had approached and settled the affairs of the believers in accordance to his capability with great concern and diligence.²

One might ask: Why did the believers select Abū Bakr رَضِيَ اللَّهُ عَنْهُ as their khalīfah? The responsibility of answering this we leave to Sayyidunā ‘Alī al-Murtaḍā and Sayyidunā Zubayr ibn al-‘Awwām رَضِيَ اللَّهُ عَنْهُمَا, the cousins of the Prophet ﷺ:

We considered Abū Bakr the most worthy for the position. Indeed he was with the Prophet ﷺ in the Cave and the second of the two (described in the Qur’ān). Verily we recognise his seniority. The Prophet ﷺ instructed him to lead the ṣalāh in his life time.³

1 *Al-Ghārāt* vol. 1 pg. 210; *Nāsikh al-Tawārīkh* vol. 3 pg. 241; *Majma’ al-Bihār* by al-Majlisī and similar reports with slight variations in *Sharḥ Nahj al-Balāghah* by Ibn Abī al-Ḥadīd.

2 *Sharḥ Nahj al-Balāghah* by al-Maytham al-Baḥrānī pg. 400.

3 *Sharḥ Nahj al-Balāghah* by Ibn Abī al-Ḥadīd vol. 1 pg. 332.

The Prophet ﷺ instructing him to lead the ṣalāh is a clear indication by the Prophet ﷺ as to who should assume leadership after him. ‘Alī رضي الله عنه states something similar when responding to Abū Sufyān رضي الله عنه when the latter encouraged him to seize leadership, as transmitted by Ibn Abī al-Ḥadīd¹:

1 He is ‘Izz al-Dīn ‘Abd al-Ḥadīd ibn Abī al-Ḥasan ibn al-Ḥadīd al-Madā’inī the author of *Sharḥ Nahj al-Balāghah*. He was from amongst their most senior and well versed scholars. A partisan of the pure and sinless Ahl al-Bayt. His commentary *al-Sharīf al-Jāmi’ li Kulli Naḥṣah wa Gharīb and al-Ḥawī li Kulli Nāfiḥah Dhāt Ṭayyib* suffices as evidence of his lofty status that he holds amongst them and his exaggeration in support of ‘Alī رضي الله عنه. He was born in 586 A.H. in the month of Dhū al-Ḥijjah. He is also the author of *Sharḥ Nahj al-Balāghah* which is in 10 volumes. He wrote it for the library of the minister Mu‘ayyid al-Dīn Muḥammad al-‘Alqamī. On completion the minister enforced it through his brother Muwaffaq al-Dīn Abī l-Ma‘ālī, and sent to its author a hundred thousand gold coins, a splendid robe of honour, and a horse. (*Rawḍat al-Jannāt* vol. 5 pg. 20-21)

He was born in al-Madā’in. The people of al-Madā’in were predominantly Shī‘ah, extremists, and exaggerators. Thus he followed their path and accepted their views. He had also versified the beliefs which are well known as *al-‘Alawīyyat al-Sab’* in which he discusses Shī‘ism. The extent of his exaggeration can be seen therein. A few of his beliefs can be gauged from the poetry he authored:

The Imām has knowledge of the unseen without dispute,
 Just as the rising sun is not disputed.
 To him is our reckoning on the Day of Judgement,
 And to him will be our shelter and refuge tomorrow.
 I have come to know the religion of I’tizāl,
 However, I have come to love every Shī‘ for your sake.
 I have also come to realise that your Mahdī,
 Will most certainly come to be and it is that day I anticipate.
 He is protected by the armies of Allah,
 Which resembles an ocean that is replete and gushing forth.
 By Allah I will not forget Ḥusayn and his remains,
 Dispersed out in the open under the hoofs.
 I grieve for that blood which was spilled,
 And lost, forcibly by the hands of the Ummayyads.
 Abū al-‘Abbās Aḥmad had refused and indeed he is,
 The best of those who rose up and were prevented.
 As he is the rightful claimant of revenge and the one,
 Who shouldered this burden when every stick was bent.
 Time is compliant and youthfulness is fresh,
 The sword is sharp and cutting and the heart is filled with valour.

Abū Sufyān came to ‘Alī and said, “You have handed over this matter to the most insignificant of households amongst Quraysh. By Allah if you wish we will fill Madīnah with men and horses against Abū Faṣīl¹.”

‘Alī replied, “You have always been deceiving Islam and its followers, but you have not harmed them in the least. We have no need for your men and horses. If we had considered Abū Bakr unfit for the position, we would have left him.”²

Statements such as these are profuse and their own literary works are filled with it. It establishes that ‘Alī عليه السلام considered Abū Bakr رضي الله عنه worthy of khilāfah due to his status and virtues. It is for this reason that when he was asked—after being fatally struck by Ibn Muljim—as to who will be appointed to succeed him, he replied:

The Prophet صلى الله عليه وسلم did not appoint a successor that I should too. Rather he (the Prophet صلى الله عليه وسلم) said, “If Allah intends well (for this Ummah) then he will unite them behind the best amongst them after His Prophet.”³

‘Alam al-Hudā⁴ transmits similar reports in his book *al-Shāfi* from Amīr al-Mu’minīn ‘Alī عليه السلام:

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He then went to Bagdad and became a Mu’tazilī. He became as stated by the author of *Nasmat al-Ṣiḥr*, “A Mu’tazilī Jāḥiẓiyyan (inclining towards the teaching of Jāḥiẓ) in most of his writings after he was an extremist Shīṭī. He died in 655 A.H. in Bagdad as transmitted by al-Ḥillī from his father. (*Al-Kunā w al-Alqāb* vol. 1 pg. 185)

1 A derogatory term used to refer to Abū Bakr.

2 *Sharḥ Nahj al-Balāghah* vol. 1 pg. 130.

3 *Talkhīṣ al-Shāfi* by al-Ṭūsī vol. 2 pg. 372.

4 He is ‘Alī ibn al-Ḥusayn ibn Mūsā better known as al-Sayyid al-Murtaḍā nicknamed ‘Ālam al-Hudā (355-436). He was one of the pillars and founding members of the Shīṭī creed. The Shīṭah have exaggerated in praising him and his brother who is the author of *Nahj al-Balāghah*.

Khuwānasārī states that he was the erudite scholar of his time in terms of knowledge, understanding, theology, poetry, and status. As for his compilations they are considered to be the sources and foundations which were unparalleled. Namely *Kitāb al-Shāfi* which deals with Imāmah. He furthers states that his book is decisive and sufficient in the true sense. (*Rawḍāt al-Jannāt* vol. 4 pg. 295)

It was said to him, “Will you not appoint a successor after you?”

He replied, “The Prophet ﷺ did not appoint a successor that I should too. However, if Allah intends well for the people, He will unite them behind the best from amongst them just as He united them around the best of them after their Prophet ﷺ.”¹

Here is ‘Alī رضي الله عنه expressing his desire that Allah should guide his Shī‘ah to choose a good and pious leader, just as He had guided the Muslims after the demise of the Prophet ﷺ to elect a good and pious leader; the best of people after the Prophet ﷺ, a man of the Quraysh, an Imām of guidance, who was Abū Bakr رضي الله عنه. The chief of the Ahl al-Bayt and husband of Fāṭimah رضي الله عنها stated as such as recorded by al-Sayyid al-Murtaḍā from Ja‘far ibn Muḥammad, who narrated from his father (al-Bāqir):

A man from the Quraysh came to Amīr al-Mu‘minīn ‘Alī رضي الله عنه and said, “I have heard you mentioning in a sermon, ‘O Allah rectify our affairs as you have rectified the two rightly guided khulafā’. Who are they?”

‘Alī replied, “They are my beloveds and your uncles, Abū Bakr and ‘Umar, who were from the Quraysh and were leaders of the Muslims. They were those who were followed after the demise of the Prophet ﷺ. Whoever takes them as guides will be saved and led to the straight path.”²

It is also established that ‘Alī رضي الله عنه stated in his sermons that the best of this nation after the Prophet ﷺ is Abū Bakr and ‘Umar رضي الله عنهما. And why would he not say as much when he is the one who transmitted the ḥadīth:

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Al-Qummī states that he is the head of the scholars of this nation. Reviver of the statements of the Imams. Very diligent. He was a unique scholar in the sense that he possessed knowledge that no one had. Those who are in agreement with him and those who oppose him attest to his virtue. From amongst the books that he had authored is *al-Shāfi*, the likes of which no one has authored, wherein he discusses Imāmah. Al-Ḥillī states that the Shī‘ah have benefited from this book as he is their support and their author. (*Al-Kunā wa l-Alqāb* vol. 2 pg. 39-40)

1 *Al-Shāfi* pg. 171.

2 *Talkhīṣ al-Shāfi* vol. 2 pg. 428.

We were with the Prophet ﷺ on Mount Ḥirā' when it began to shake. The Prophet ﷺ said, “Be firm, for there is none upon you but a Prophet, a Ṣiddīq, and a martyr.”¹

This is the opinion of the fourth Rightly Guided Khalīfah ‘Alī رضي الله عنه—and the first infallible Imām according to the Shī'ah—regarding Abū Bakr رضي الله عنه. The Shī'ah report concerning ‘Alī رضي الله عنه, “He who rejects his rule has disbelieved.” They also say:

He who supports him is safe, while he who opposes him is a disbeliever and destroyed. The one who takes anyone besides him as a close friend is misguided and a polytheist.²

They also transmit from their Imāms:

Allah refuses to entrust the affairs of a nation to people who act contrary to their (the Imāms) instruction and he will not resurrect them together on the Day of Judgement. Never! By Allah, the Rabb of the Ka'bah.³

What is expected from the Shī'ah who claim partisanship to ‘Alī رضي الله عنه and his progeny is that they follow their instructions and guidance with regards to the Companions of the Prophet ﷺ, and in particular Abū Bakr رضي الله عنه. After discussing the statements and beliefs of ‘Alī ibn Abī Ṭālib رضي الله عنه, the chief of the Ahl al-Bayt, regarding Abū Bakr رضي الله عنه; we will now present to you the opinions of other members of the Ahl al-Bayt regarding Abū Bakr رضي الله عنه.

Ibn ‘Abbās رضي الله عنه was the cousin of the Prophet ﷺ and ‘Alī رضي الله عنه, and also served as the governor of ‘Alī رضي الله عنه. Imām Ja‘far al-Ṣādiq stated about him:

When he passed away and was shrouded, a white bird flew out of his shroud. People looked at it flying up into the sky until it disappeared.

1 *Al-Iḥtijāj* by al-Ṭabarsī.

2 *Firaq al-Shī'ah* pg. 41; *Tafsīr al-Qummī* vol. 1 pg. 156 Sūrah al-Nisā' 137.

3 *Kitāb al-Rawḍah min Al-Kāfi* vol. 8 pg. 254.

Imām Ja‘far then added, “My father loved him immensely.”¹

Al-Mufīd² states with regards to him:

‘Alī would have supper one night with Ḥasan, one night with Ḥusayn, and one night with Ibn ‘Abbās.³

The very same Ibn ‘Abbās رضي الله عنه says when mentioning Abū Bakr رضي الله عنه:

May Allah have mercy on Abū Bakr رضي الله عنه, he was very kind towards the poor, a reciter of the Qur’ān, one who forbade evil, well-acquainted with the religion of Allah, and fearful of His punishment. He would prevent from the unlawful, command good, stand in prayer at night and fast during the day. He surpassed his companions in piety, subsistence, asceticism, and chastity.⁴

Ḥasan ibn ‘Alī رضي الله عنه, considered the second infallible Imām by the Shī‘ah, narrates that the Prophet صلى الله عليه وسلم said:

Abū Bakr’s position to me is like that of the ears (to the body).⁵

1 *Rijāl al-Kashshī*, pg. 55 under the chapter heading: ‘Abd-Allāh ibn ‘Abbās.

2 He is Muḥammad ibn Muḥammad ibn al-Nu‘mān al-Abkurī al-Baghdādī (337-413). His funeral prayer was led by al-Sayyid al-Murtaḍā. He was better known as al-Mufīd, as the Mahdī who is in occultation had nicknamed him with that. (*Ma‘ālim al-‘Ulamā’* pg. 101)

He was from amongst their exalted scholars, their leader, and teacher. Everyone who came after him benefited from his proficiency in jurisprudence, theology, and transmission of ḥadīth. He cannot be adequately described. He is the most reliable and knowledgeable of scholars, the leading Imām of his time. He has authored approximately 200 books in total which consist of major and minor works. (*Rawḍāt al-Jannāt* vol. 6 pg. 153)

They would also say that the Imām who is in occultation had addressed him in his book as “Well-advised brother and guided scholar. O scholar who is sincere in his love for us, our victor, the one who would be inspired with the truth and its evidences, the righteous slave, assister of the truth, and the caller to Allah with truthful speech.” (*Muqaddimat al-Irshād* pg. 14)

3 *Al-Irshād* pg. 14.

4 *Nāsikh al-Tawārīkh* vol. 5 pg. 143-144.

5 *‘Uyūn al-Akhbār* vol. 1 pg. 313; *Kitāb Ma‘ānī al-Akhbār* pg. 110

Ḥasan ibn ‘Alī رَضِيَ اللَّهُ عَنْهُمَا would revere Abū Bakr and ‘Umar رَضِيَ اللَّهُ عَنْهُمَا to such an extent that he made it a precondition upon Mu‘āwiyah ibn Abī Sufyān رَضِيَ اللَّهُ عَنْهُ when abdicating in his favour that he judge in accordance with the Book of Allah, the Sunnah of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the Rightly Guided Khulafā’; and in another report the pious khulafā’.¹

It is said that a delegation from Iraq came to ‘Alī Zayn al-‘Ābidīn, who is considered to be the fourth Imām by the Shī‘ah, and began to belittle Abū Bakr, ‘Umar, and ‘Uthmān رَضِيَ اللَّهُ عَنْهُمْ. When they had finished saying what they intended, he asked them:

Please inform me, are you from amongst the,

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا
وَيُنصِرُونَ اللَّهَ وَرَسُولَهُ أَوْلَيْتَكَ هُمْ الصَّادِقُونَ

*The poor Emigrants who were expelled from their homes and their properties, seeking bounty from Allah and [His] approval and supporting Allah and His Messenger, [there is also a share]. Those are the truthful.*²

They replied, “No we are not.” He then asked them:

Are you then,

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي
صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

*Those who were settled in the Home [i.e., al-Madīnah] and [adopted] the faith before them. They love those who emigrated to them and find not any want in their breasts of what they [i.e., the emigrants] were given but give [them] preference over themselves, even though they are in privation.*³

1 Muntahā al-Āmāl vol. 2 pg. 212.

2 Sūrah al-Ḥashr: 8

3 Sūrah al-Ḥashr: 9

Again they replied, “No we are not,” so he said to them:

As for you, you have disavowed yourself from these two groups, and I bear testimony that you are not from the group regarding whom Allah had said:

يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا

Saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed."¹

Get out from here, may Allah curse you!²

‘Alī ibn ‘Īsā al-Arbilī³ in his book *Kashf al-Ghummah* reports the statements of Muḥammad al-Bāqir when asked whether it was permissible to decorate a sword. ‘Urwah ibn ‘Abd Allāh narrates:

I asked Abū Ja‘far Muḥammad ibn ‘Alī (al-Bāqir) with regards to decorating a sword.

He replied, “There is no problem with doing so, as Abū Bakr al-Ṣiddīq had also decorated his sword.”

I asked him, “Do you say *al-Ṣiddīq* (with his name)?”

He jumped up, faced the Qiblah, and said, “Yes! Al-Ṣiddīq! Whoever does not call him (by the title) al-Ṣiddīq then may Allah not authenticate his word in this world and the hereafter.”⁴

He had only said al-Ṣiddīq because his grandfather, the Rasūl of Allah ﷺ, who did not speak out of his own accord, had called him al-Ṣiddīq. Al-Baḥrānī al-Shīṭī transmits in his book *al-Burhān* from ‘Alī ibn Ibrāhīm:

1 Sūrah al-Ḥashr: 10

2 *Kashf al-Ghummah* by al-Arbilī vol. 2 pg. 78.

3 Bahā’ al-Dīn Abū al-Ḥasan ‘Alī ibn al-Ḥusayn Fakhr al-Dīn ‘Īsā ibn Abī al-Faṭḥ al-Arbilī.

4 *Kashf al-Ghummah* vol. 2 pg. 147.

My father has transmitted to me from some of his men from Abū ‘Abd Allāh (al-Bāqir) who said, “When the Prophet ﷺ and Abū Bakr were in the cave, he told Abū Bakr, ‘It is as though I am looking at the ship of Ja‘far and his companions sailing on the ocean and the Anṣār settled in their courtyards.’

Then Abū Bakr ﷺ asked, ‘Can you see them, O Messenger of Allah?’

The Prophet ﷺ responded in the affirmative. Abū Bakr ﷺ then asked the Prophet ﷺ to enable him to see them as well. The Prophet ﷺ then wiped over his eyes and he was able to see them.

The Prophet ﷺ then proclaimed, ‘You are al-Ṣiddīq.’”¹

Al-Ṭabarsī² reports from al-Bāqir:

Indeed I do not deny the virtue of Abū Bakr and ‘Umar, however, Abū Bakr is more virtuous than ‘Umar.³

In addition, Qāḍī Nūr Allāh al-Shūshṭarī⁴ reports that Imām Ja‘far al-Ṣādiq, nicknamed al-Sādis (the Sixth Imām), said when asked about Abū Bakr and Umar

ﷺ:

1 *Al-Burhān* vol. 2 pg. 125.

2 He is Abū Manṣūr Aḥmad ibn ‘Alī ibn Abī Ṭālib from Tabarstān, “He is from our sublime and respectable predecessors. He has authored the book *al-Iḥtijāj* a very famous and recognised book amongst some groups.” He is also mentioned in ‘Amāl al-‘Āmilī as, “A Virtuous scholar, reliable Muḥaddith, and the author of *Al-Iḥtijāj* which contains many benefits.” (*Rawḍāt al-Jannāt* vol. 1 pg. 65)

Al-Ṭabarsī says, “He was a virtuous and honourable scholar, jurist, exalted, and a reliable Muḥaddith’. (*Al-Kunā wa l-Alqāb* vol. 2 pg. 404)

3 *Al-Iḥtijāj* pg. 230.

4 He is Nūr Allāh ibn al-Sharaf al-Dīn al-Shūshṭarī a renowned Shīṭī scholar from India. He was a Judge in Lahore under the rule of Jahangir, the Mughal Sultan. He was a Muḥaddith and theologian. He was decisive and noble. A researcher. He has authored many books in aiding the Shīṭī faith and refuting its opposition. He was executed on account of accusations laid against him of Rafḍ in Akbarabad in the eleventh century. He is also referred to as the Third Martyr. (*Rawḍāt al-Jannāt* vol. 8 pg. 160)

A man asked Imām al-Ṣādiq, “O son of the Messenger of Allah what do you say with regards to Abū Bakr and ‘Umar رضي الله عنهما?”

He replied, “They were two just and equitable Imāms who were on the truth and died upon it. May Allah’s mercy be upon the two of them on the Day of Judgement.”¹

Al-Kulaynī reports in *al-Furū‘ min al-Kāfī* that Imām Ja‘far said:

When it was said to Abū Bakr at the time of his death, “Bequeath!” He responded, “I bequeath a fifth and a fifth is a lot.”

Allah was pleased with a fifth, thus he bequeathed a fifth. Even though Allah had made it permissible for him to bequeath a third of his wealth at the time of his death. Had he thought that the third was better for him he would have bequeathed it.

Thereafter, who do you know in virtue after him? They are Salmān and Abū Dhar. As for Salmān, when he would get his share he would store a year’s provisions until he received his next share.

It was then said to him, “O ‘Abd Allāh despite your asceticism you are doing this and yet there is no guarantee that you will live tomorrow?”

He replied, “What is wrong with you? Why is it that you do not desire I should live? Do you not know O ignorant people that the soul of a person is unsettled if it has no sustenance that it can rely on? Thus, if that is in place it is satisfied and at ease.”

And as for Abū Dhar he had sheep and young she-camels which he would milk and slaughter when his family desired meat, had a guest over, or share

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He has authored the following: *Majālis al-Mu‘minīn*, *Iḥqāq al-Ḥaqq*, and *Maṣā‘ib al-Nawāṣib*. His book *Iḥqāq al-Ḥaqq* is sufficient as a proof of his virtue, knowledge, familiarity, and acquaintance with the different sciences. He was a contemporary of Shaykh al-Bahā‘ī. He was executed on account of his Shī‘ism in Akbarābād Hind. (*al-Kunā wa al-Alqāb* vol. 3 pg. 45)

1 *Iḥqāq al-Ḥaqq* vol. 1 pg. 16.

with those who would fetch water for him. He would then divide the meat equally between them.

Who could be more ascetic than these Companions, after the Prophet ﷺ had said regarding them what he had said?¹

Thus he established the position of Abū Bakr's ﷺ asceticism right at the top, alongside the likes of Abū Dhar and Salmān رضي الله عنه.

Al-Arbilī also quotes Imām Ja'far saying, “Abū Bakr رضي الله عنه has fathered me twice.”²

The reason for making this statement is that both the paternal and maternal ancestry of his mother, Umm Farwah, links up to Abū Bakr al-Ṣiddīq رضي الله عنه. The father of Umm Farwah is Qāsim ibn Muḥammad ibn Abī Bakr al-Ṣiddīq, and her mother is Asmā' bint 'Abd al-Raḥmān ibn Abī Bakr al-Ṣiddīq.³

Al-Sayyid al-Murtaḍā transmitted in his book, *al-Shāfi*, regarding Imām Ja'far:

He would associate himself with them (Abū Bakr and 'Umar). When he would come to the grave (of the Prophet ﷺ) he would also greet them with greeting the Prophet ﷺ.⁴

Ḥasan ibn 'Alī, better known as Ḥasan al-'Askarī (the Eleventh Imām), when discussing the migration of the Prophet ﷺ said:

After the Prophet ﷺ had asked 'Alī to sleep in his bed, he asked Abū Bakr, “Would it please you to accompany me and be pursued just as I will be pursued? After all, it was you who believed in me and carried me through; therefore, will you not be prepared to face the consequences and help defend me?”

1 *Al-Furū' min Al-Kāfi* vol. 5 pg. 68.

2 *Kashf al-Ghumma* vol. 2 pg. 161.

3 *Firaq al-Shī'ah* pg. 78.

4 *Kitāb al-Shāfi* pg. 238; *Sharḥ Nahj al-Balāghah* vol. 4 pg. 140.

Abū Bakr replied, “O Rasūl of Allah! If I lived an entire life having to undergo constant punishment and suffering, experiencing no pleasure, all for your sake; this would be more beloved to me than possessing the entire world and disobeying you (in that)! My life, wealth, and possessions; are they not but for you?”

The Prophet ﷺ responded: “Allah certainly knows that whatever is on your tongue is in accordance to what is in your heart! He has made your position (with me) like the ears, eyes, head, and soul of a body.”¹

All these statements, I have transmitted from their own sources are statements of the Blessed Prophet ﷺ, may we and our parents be sacrificed for him, Amīr al-Mu’minīn ‘Alī رضي الله عنه، and the alleged Imāms from his progeny. In conclusion and to place the final nail in the coffin so to speak, I wish to transmit another two narrations also from the Ahl al-Bayt of ‘Alī رضي الله عنه recorded in the books of the Shī’ah as well.

The first narration is from Zayd ibn ‘Alī ibn al-Ḥusayn ibn ‘Alī ibn Abī Ṭālib, the blood brother of Muḥammad al-Bāqir and uncle of Ja’far al-Ṣādiq; the one regarding whom they would say; “He was the companion of the Qur’ān.”²

Many Shī’ah believed him to be the Imām and the reason for their belief in him was his picking up arms in opposition to the Umayyads.³ Abū al-Faraj Al-Iṣfahānī⁴ al-Shī’ī transmits from al-Ashnānī from ‘Abd-Allāh ibn Jarīr:

1 *Tafsīr al-Ḥasan al-‘Askarī* pg. 164.

2 *Al-Irshād* pg. 268, under the chapter ‘mentioning his (Bāqir) brothers.

3 *Ibid.*

4 He is Abū al-Faraj ‘Alī ibn al-Ḥusayn ibn Muḥammad, born in 284 A.H. in al-Iṣfahān. He then moved to Baghdad and grew up there. He attained high positions and died in 356 A.H. He was also very beloved to the Banū Buwayh, and perhaps the reason for that was their spending in the course of Shī’ism. He had authored many well-known books of narratives and poetry. The most prominent of his works are *al-Aghānī* and *Maqātil al-Ṭālibiyīn*. Muḥammad Muḥsin al-Amīn mentions him in the category of Shī’ī poets and historians. (*A’yān al-Shī’ah* vol. 1 pg. 175)

I saw Ja'far ibn Muḥammad (al-Ṣādiq) holding the reigns of Zayd ibn 'Alī's mount and straightening his clothes on the saddle.¹

This very Zayd ibn Zayn al-'Ābidīn was asked about Abū Bakr and 'Umar, as related by the Shī'ī author of *Nāsikh al-Tawārīkh*²:

Some of the leaders of Kūfah, who had pledged allegiance to him (Zayd) came to him one day and said, "May Allah have mercy upon you! What is your opinion of Abū Bakr and 'Umar?"

Zayd replied, "I only have good to say regarding them, just as I have only heard good regarding them from the Ahl al-Bayt. They have not oppressed us nor other than us. They would act in accordance with the Qur'ān and Sunnah of His Prophet ﷺ."³

When the people of Kūfah heard his reply they rejected him and (instead) turned to al-Bāqir.

Upon this Zayd said, "Today they have rejected us."

Thus this group is referred to as the Rāfiḍah.⁴

The second report is transmitted from a personality whom the Shī'ah hold in high esteem, namely Salmān al-Fārisī رضي الله عنه, regarding whom it was said:

Salmān is from Muḥammad. That is a man from the Ahl al-Bayt.⁵

'Alī رضي الله عنه is also reported to have stated:

Indeed Salmān رضي الله عنه is the door to Allah in this world. He who recognises him is a believer and he who rejects him is a disbeliever.⁶

1 *Maqātil al-Ṭālibiyīn* pg. 129

2 *Nāsikh al-Tawārīkh* by Mirzā Taqī Khan Saybhar 132.

3 *Nāsikh al-Tawārīkh* vol. 2 pg. 590

4 *Ibid*

5 *Rijāl al-Kashshī* pg. 18-20

6 *Rijāl al-Kashshī* pg. 80

This very Salmān رضي الله عنه states that the Prophet صلى الله عليه وسلم would tell his Companions:

Abū Bakr رضي الله عنه did not surpass you by fasting and offering prayer rather it is on account of that which resides in his heart.¹

The Prophet صلى الله عليه وسلم was so protective of Abū Bakr رضي الله عنه that during the Battle of Badr, when he was about to dual his son who was mounted, the Prophet صلى الله عليه وسلم prevented him saying:

Sheath your sword and return to your place. Give us benefit through your presence.²

Shed a tear, beloved readers, at the manner in which the Prophet صلى الله عليه وسلم considered the companionship of Abū Bakr رضي الله عنه to be a means of comfort for him.

The Khilāfah of Abū Bakr al-Ṣiddīq

After having clarified the stance of the Ahl al-Bayt towards Abū Bakr رضي الله عنه, we will now prove that no dispute existed between him and the Ahl al-Bayt with regards to the khilāfah after the demise of the Prophet صلى الله عليه وسلم. In fact, they all pledged allegiance to him just as the rest of the Ummah. They assisted Abū Bakr رضي الله عنه and shared in bearing his anxiety and pain for the Muslims at large. ‘Alī رضي الله عنه was also one of his close consultants who provided him with sound council when attending to the affairs of the state. A fact which cannot be denied. He would also perform ṣalāh behind him, act upon his injunctions, and judge in accordance with his verdicts. He would consider his rulings and even cite them as evidence. He would also name his children after him, out of love for him and seeking blessing through it.

1 *Majālis al-Mu’minīn* pg. 89

2 *Kashf al-Ghummah* vol. 1 pg. 190.

In addition they would intermarry, exchange gifts, and have other relations usually found amongst close relatives. And why would they not have cordial relations when they were fruit from the same tree, not as portrayed by the progeny of the Jews who try to deceive the Muslims with their false interpretation of events, and who harbour enmity for those who spread Islam and raised its banner.

‘Alī ibn Abī Ṭālib رضي الله عنه cited as a proof for the validity of his khilāfah, the basis upon which the Khilāfah was founded, when responding to Mu‘āwiyah رضي الله عنه, the governor of Syria:

Those who had pledged allegiance to me are the same people who had pledged allegiance to Abū Bakr, ‘Umar, and Uthmān. Thus it is not for those who were present to choose (after the khalīfah has been elected) nor for those who were absent to reject as the consultation is restricted to the Anṣār and the Muhājirīn. If they concur that a person should be the khalīfah then that is what Allah is pleased with, however, if anyone is not chosen to be a khalīfah due to him not being suitable for the position and he persists he will be fought on account of him going contrary to the believers, and Allah will hold him responsible for the choices that he had made.¹

He also states that:

You have pledged allegiance to me in the same manner that you have pledged allegiance to those before me, and the people only have a choice before they have elected the khalīfah and not after.²

It becomes evident from this that the khilāfah only comes into effect by the consensus of the Muslims and in the first century it was the consensus of the Muhājirīn and the Anṣār as they were the ones who had agreed that Abū Bakr and ‘Umar رضي الله عنهما should be the khalīfah, thus no choice remains for any one present to choose nor for he who was absent to reject. As we have previously mentioned in the quote from ‘Alī ibn Abī Ṭālib رضي الله عنه which is reported in *al-Ghārāt* by al-

1 *Nahj al-Balāghah* pg. 366-367.

2 *Nāsikh al-Tawārīkh*.

Thaqaḫī¹ that the people swarmed and rushed towards Abū Bakr رَضِيَ اللَّهُ عَنْهُ. Thus there was not a person except that he recognised the khilāfah and leadership of Abū Bakr رَضِيَ اللَّهُ عَنْهُ.

In *al-Ghārāt* he mentions his khilāfah and leadership saying that:

We are pleased with the decree of Allah and we hand over this matter to Allah. I then looked into my matter and found that the people's obedience to me had preceded their allegiance to me, and the covenant between me and them is for other than me.²

He had seen that he approached Abū Bakr رَضِيَ اللَّهُ عَنْهُ and pledged allegiance to him as the Muhājirīn and the Anṣār رَضِيَ اللَّهُ عَنْهُ did. Remember that these statements were made by him after he had assumed leadership thus he had no reason to fear people or resort to *Taqiyyah*³ according to them. He expressed that which his bosom contained:

“Then I approached Abū Bakr and pledged allegiance to him and rose to the occasion. Abū Bakr assumed the leadership and responsibility of the affairs of the Muslims which he tackled, facilitated, settled, and managed economically. His companionship was loyal and sincere. I obeyed him wholeheartedly in his obedience to Allah.”⁴

1 He is Abū Ishāq Ibrāhīm al-Thaqaḫī al-Kūfī al-Iṣfahānī al-Shīṭī (d.283 A.H.) He was one of the exalted transmitters and authors of the Shī'ah as transmitted by al-Nūrī al-Ṭabarī. As for Ibrāhīm al-Thaqaḫī it is known that many scholars rely on him as he is one of the most exalted transmitters and authors as could be deduced from his biography and many senior and sublime scholars transmit from him. (*al-Mustadrakāt* vol. 3 pg. 549-550)

Khuwānasārī refers to him in *Rawḍāt al-Jannāt* as al-Shaykh, al-Muḥaddith, the promoter, and righteous. Abū Ishāq Ibrāhīm al-Thaqaḫī al-Iṣfahānī the author of *al-Ghārāt* which is often transmitted from in *al-Biḥār*. He has authored approximately 50 concise booklets. (*A'yān al-Shī'ah* section 2 pg. 103)

2 *Nahj al-Balāghah* pg. 81.

3 *Taqiyyah* according to the Shī'ah is a form of religious dissimulation, or a legal dispensation whereby a believing individual can deny his faith or commit otherwise illegal or blasphemous acts, especially while they are in fear or at risk of significant persecution.

4 *Manār al-Hudā* pg. 373 by 'Alī al-Baḥrānī al-Shīṭī; *Nāsikh al-Tawārīkh* vol. 3 pg. 532.

It was on account of the validity of Abū Bakr's ﷺ khilāfah that he had declined the proposal of Abū Sufyān and 'Abbās ﷺ when they had presented the khilāfah to him as he had no right in the matter after it had been decided that Abū Bakr ﷺ will be the khalīfah.

In addition, in the letter he had written to the governor of Shām, he attests to the khilāfah of Abū Bakr ﷺ, enumerates his virtues, expresses remorse over his departure and supplicates for him after his demise asking Allah to forgive him and have mercy on him. He writes:

Allah has chosen many from the Muslims to assist and aid the believers. Their status with Allah is exactly the same as their virtue in Islam. And those who were most faithful and sincere towards Allah and His Messenger ﷺ were Abū Bakr and 'Umar. By my life they occupy a great position in Islam and their deaths were a great blow to Islam. May Allah have mercy on the two of them and reward them for what they have done.¹

Al-Ṭūsī² transmitting from 'Alī ﷺ states that he said when addressing those who were defeated at Jamal:

You pledged allegiance to Abū Bakr and abandoned me, so I pledged allegiance to Abū Bakr just like you did. I then pledged allegiance to 'Umar just as you did and I fulfilled my pledge to him. You then pledged allegiance to 'Uthmān and so I did too. I was then sitting in my house and you came to me

1 *Sharḥ Nahj al-Balāghah* by Ibn Maytham pg. 488.

2 He is Muḥammad ibn al-Ḥasan ibn 'Alī al-Ṭūsī (born in 385 died in 460 A.H.) in Najaf. Nicknamed al-Shaykh al-Ṭā'ifāh. (*Tanqīḥ al-Maqāl* vol. 3 pg. 105)

He is the support and raiser of the flag of the Shī'ah, one of their leading scholars without exception. The one towards whom heads would turn. He has written in every science of religion and he was an exemplar and a leader in that regard; and his books are widespread. He was also a student of al-Mufīd, al-Sayyid al-Murtaḍā, and others. (*Al-Kunā wa l-Alqāb* vol. 2 pg. 357)

He is also the author of *al-Tahdhīb* and *al-Istibṣār* from amongst the four authentic compilations. He has authored in all Islamic sciences. He had also refined their creed, in primary and secondary matters, and all virtues are attributed to him. (*Rawḍāt al-Jannāt* vol. 6 pg. 216)

without me calling you or forcing any of you.¹ You then pledged allegiance

1 Is the khalīfah someone who is divinely elected? It is evident that ‘Alī عليه السلام was not of the opinion that the khilāfah and Imāmah is something that is divinely appointed. “Indeed Imāmah is a promise of Allah which shifts from one person to the other.” (*Al-Uṣūl min Al-Kāfi* the book on Ḥajj vol. 1 pg. 277) “Indeed, it is a promise from Nabī صلى الله عليه وسلم which shifts from person to person thereafter.” (*Al-Uṣūl min Al-Kāfi* vol. 1 pg. 277)

For more detail refer to the Shī‘ī books *Aṣl al-Shī‘ah wa Uṣūluhā* by Muḥammad Ḥusayn Āl Kāshif al-Ghiṭā, *al-I’tiqādāt* by Ibn Bābawayh al-Qummī, *al-Fayn* by al-Ḥillī, and *Biḥār al-Anwār* by al-Majlisī, etc. If ‘Alī عليه السلام was of that opinion he would not have attested to the khilāfah of Abū Bakr عليه السلام and he would not have been part of his council. In addition to that he would not have said to the people of Jamal, “You came to me without me calling you or forcing any of you”, because if selection of the khalīfah was something decreed by Allah then he would have continued calling to it and he would not have made the following remarks when they wished to pledge their allegiance to him after the murder of ‘Uthmān عليه السلام, “Leave me and look for someone else, as we are facing a matter that has many sides to it and which the hearts and minds of the people are not ready for,” until he went on to say, “If you were to leave me I would be one of you, and perhaps I will be the most attentive and obedient from amongst you to the person who you elect. For me to be an adviser is better for you than for me to be the khalīfah or leader.” This was his statement when people wanted to give their allegiance to him after the murder of ‘Uthmān عليه السلام. (*Nahj al-Balāghah* pg. 136)

Is there any proof more reliable than his own words stating that he did not want the khilāfah? Whereas today the Shī‘ah considers those who deny his Imāmah even more astray than the Jews, Zoroastrians, Christians, and polytheist; as mentioned by al-Mufīd. He states that the Imāmiyyah have concurred that the person who denies and rejects the leadership of any of the Imāms which Allah had made compulsory is a disbeliever and worthy of spending eternity in the Hell Fire.” (*Biḥār al-Anwār* vol. 23 pg. 390, transmitting from al-Mufīd).

Al-Kulaynī falsely attributes to Muḥammad al-Bāqir that he said, “Only he who knows Allah can truly worship Him, as for he who does not know Him, he is unable to do so.” Abū Ḥamzah then said, “May I be sacrificed for you, what is the gnosis of Allah?” Abū Ja‘far replied “It is believing in Allah and His Messenger صلى الله عليه وسلم, supporting ‘Alī, and considering him (only) as leader and the Imāms, along with having hatred for the enemies of Allah. This is the gnosis of Allah.” (*Al-Uṣūl min Al-Kāfi* vol. 1 pg. 180, Bāb Ma‘rifat al-Imām wa l-Radd ilayh).

Based upon that al-Ṣadūq ibn Bābawayh al-Qummī states clearly, “Our belief regarding the one who denies the Imāmah of ‘Alī عليه السلام and the other Imāms after him is as if he had denied the prophethood of all the Messengers, and he who attests to the leadership of ‘Alī عليه السلام and rejects any of the other Imāms it is as though he believes in all the messenger and has rejected the prophethood of the Prophet صلى الله عليه وسلم.” (*Al-I’tiqādāt* pg. 130)

to me just as you pledged allegiance to Abū Bakr, ‘Umar and ‘Uthmān. ¹

continued from page 69

1 Whose statements should be taken into consideration? Especially when ‘Alī رضي الله عنه himself had rejected the Imāmah and the text is from one of their most revered and sacred books.

Yes, their most sacred texts *Nahj al-Balāghah* since ‘Alī al-Murtaḍā has stated, “For me to be an adviser is better for you than for me to be the Khalīfah or leader,” and he said, “If you were to leave me I would be one of you, and perhaps I will be the most attentive and obedient from amongst you to the person who you elect. For me to be an adviser is better for you than for me to be the Khalīfah or leader.” (*Nahj al-Balāghah* pg. 132)

What also supports the fact that ‘Alī رضي الله عنه did not understand this matter in the manner they do is what is transmitted by Ibn Abī al-Ḥadīd from ‘Abd Allāh ibn ‘Abbās that ‘Alī came from the Prophet صلى الله عليه وسلم and the people asked him about his health. He replied, “All praise belongs to Allah, he is in a stable condition,” then he said, “Thereafter ‘Abbās took ‘Alī’s hand and said, ‘O ‘Alī you will be a subject after three days. I swear I have seen death on his face and I know the signs of death on the faces of Banū ‘Abd al-Muṭṭalib. So go to the Prophet صلى الله عليه وسلم and mention to him this matter (of leadership) and ask that he should inform us. If it is for other than us then he should entrust us with it.’ ‘Alī رضي الله عنه responded, ‘I will not do that if he were to deny us this today then the people will not give it to us thereafter.’” Then he said that the Prophet صلى الله عليه وسلم passed away that day. (*Sharḥ Nahj al-Balāghah* vol. 1 pg. 132)

After Ibn Abī al-Ḥadīd mentioned the incident of Saqīfah and the pledge of Abū Bakr, he states: “Understand well that the reports in this regard [concerning Imāmah] are many however he who contemplates over them and is just will know well that there is no clear and definitive text that is unambiguous and carries no other possible meaning.” (*Sharḥ Nahj al-Balāghah* pg. 135)

‘Alī رضي الله عنه also said when addressing Ṭalḥah and Zubayr رضي الله عنه, “By Allah I had no inclination or desire for the khalīfah nor any desire for leadership, however, you called me to it and burdened me with it.” (*Nahj al-Balāghah* pg. 322)

Naṣr ibn Muzāḥim al-Shīṭī transmits something similar stating that Mu‘āwiyah ibn Abī Sufyān رضي الله عنه sent Ḥabīb ibn Maslamah al-Fahrī, Sharāḥbīl ibn Ṣamṭ, and Ma’n ibn Yazīd to request that ‘Alī hand over the killers of ‘Uthmān رضي الله عنه. ‘Alī رضي الله عنه replied after praising and thanking Allah, “Indeed Allah had sent the Prophet صلى الله عليه وسلم to deliver them from misguidance and destruction, and united them after they were disunited, then Allah caused him to pass away after he had accomplished his task.

Thereafter Abū Bakr and ‘Umar were appointed as leaders and they were just. Then ‘Uthmān رضي الله عنه took responsibility of the people’s affairs and he did certain things that some people were not pleased with thus they killed him. The people came to me whereas I was secluded from them and their affairs, and they said to me, “Let us give you the pledge,” but I refused. They then repeated and added, “People will only be pleased with you and we fear that if you do not assume leadership then it will cause a split amongst the people,” thereafter they gave their pledge.

A Shīṭī historian mentions that when Abū Bakr رضي الله عنه intended to appoint ‘Umar رضي الله عنه as the Khalīfah after him, some people objected. ‘Alī then said to Ṭalḥah, “If Abū Bakr were to appoint anyone other than ‘Umar after him we would not obey him.” (*Tārīkh Rawḍāt al-Ṣafā’* pg. 206 Persian text)

How is it correct that you fulfil your pledge to Abū Bakr, ‘Umar, and ‘Uthmān but not to me?¹

Al-Ṭabarsī also reports another narration from Muḥammad al-Bāqir which establishes with certainty that ‘Alī رضي الله عنه attested to Abū Bakr’s رضي الله عنه khilāfah and pledged allegiance to him. It is reported that when Usāmah ibn Zayd—the beloved of the Prophet صلى الله عليه وسلم—returned to Madīnah when news of the Prophet’s صلى الله عليه وسلم demise reached him and he saw people pledging allegiance to Abū Bakr رضي الله عنه, he went to ‘Alī رضي الله عنه and enquired, “What is this?” ‘Alī رضي الله عنه replied, “It is what you see.” He then asked ‘Alī رضي الله عنه, “Did you also pledge allegiance?” and ‘Alī رضي الله عنه replied in the affirmative.²

This was attested to by one of the leading Shī‘ī scholars by the name of Muḥammad Ḥusayn Āl Kāshif al-Ghiṭā’, who said:

When the Prophet صلى الله عليه وسلم had passed on, a number of Ṣaḥābah were of the opinion that ‘Alī should not be appointed as the Khalīfah, either due to his young age or because the Quraysh disliked that Prophethood and thereafter the Khilāfah should be in the Banū Hāshim... When they saw that the first and second Khalīfah had exerted themselves in spreading the message of Islam, preparing armies, conquering, and not monopolising, they pledged allegiance and accepted.³

A question remains to be answered: Why did ‘Alī رضي الله عنه delay pledging allegiance for a few days? Ibn Abī al-Ḥadīd answers this question:

Abū Bakr stood up, addressed the people, and apologised, “My allegiance was sudden, [but] Allah saved us from its harm, and I feared fitnah. By Allah! There was not a day that I had ever desired it. I have undertaken a great burden, a matter for which I have no strength. How I desire that a stronger person would take my place.” He then continued apologising

1 *Al-Amālī* vol. 2 pg. 121 by al-Ṭūsī.

2 *Al-Iḥtijāj* pg. 50.

3 *Aṣl al-Shī‘ah wa Uṣūlūhā* pg. 91.

until the Muhājirīn accepted his apology. ‘Alī and Zubayr رضي الله عنهما said, “We were only angry because we were not included in the consultation, but we believe that Abū Bakr is the most entitled for this position. Indeed! He was the Companion of the Prophet صلى الله عليه وسلم in the cave, and we know of his seniority. The Prophet صلى الله عليه وسلم had also instructed him to lead the people in prayer during his lifetime.”¹

Ibn Abī al-Ḥadīd reports from ‘Abd Allāh ibn Abī Awfā in his commentary on *Nahj al-Balāghah* that Khālīd ibn Sa‘īd ibn al-‘Āṣ رضي الله عنه was the governor whom the Prophet صلى الله عليه وسلم had appointed over Yemen. When the Prophet صلى الله عليه وسلم passed away, Khālīd ibn Sa‘īd رضي الله عنه came to Madīnah and arrived whilst the people were pledging allegiance to Abū Bakr رضي الله عنه. He refrained from pledging allegiance for a number of days until he went to the Banū Hāshim:

He said, “If you are pleased, we are pleased, and if you are displeased then so are we. Therefore, inform me, have you pledged allegiance to this man?”

They responded in the affirmative.

He then asked, “Are you pleased?”

They said, “Yes”.

Thereafter he said, “I am also pleased and I will pledge allegiance. By Allah! You Banū Hāshim are tall trees, the produce of which is good”.

He then pledged allegiance to Abū Bakr.²

‘Alī following Abū Bakr in ṣalāh and accepting gifts from him

‘Alī رضي الله عنه accepted and was pleased with the Khilāfah of Abū Bakr رضي الله عنه. He participated in the affairs of the Muslims, gave legal rulings, accepted gifts from Abū Bakr رضي الله عنه, and raised his complaints to him. He performed prayer behind him, and lovingly interacted with him. ‘Alī رضي الله عنه loved Abū Bakr رضي الله عنه and had

1 *Sharḥ Nahj al-Balāghah* by Ibn Abī al-Ḥadīd vol. 1 pg. 132.

2 *Sharḥ Nahj al-Balāghah* vol. 1 pg. 134-135.

enmity towards those who opposed him. This is attested to by even the greatest opponents of the four Rightly Guided Khulafā', the Ṣaḥābah, and those who follow their path.

We have previously mentioned what 'Alī رضي الله عنه had said to the people when they wanted to elect him as the Khalīfah, "I am better for you as an advisor than as a leader."¹

Al-Ya'qūbī², an extremist Shī'ī historian, under the discussion of Abū Bakr and 'Umar's رضي الله عنهما Khilāfah—when 'Alī رضي الله عنه was considered an important consultant whose opinions would be heard and adhered to—he mentions:

When Abū Bakr intended to fight the Romans, he consulted a number of Ṣaḥābah who were hesitant. He then consulted 'Alī ibn Abī Ṭālib رضي الله عنه, who indicated that he should proceed.

Abū Bakr enquired, "If I were to proceed would I be successful?"

'Alī رضي الله عنه replied, "I give you glad tidings."

Abū Bakr then stood up, addressed the people, and commanded that the armies be prepared to fight the Romans.³

It is also reported in another narration:

Abū Bakr asked 'Alī, "How and from where do you give [this] glad tidings?"

'Alī replied, "From the Prophet صلى الله عليه وسلم when I heard him giving these glad tidings."

1 *Nahj al-Balāghah* pg. 136.

2 He is Aḥmad ibn Abī Ya'qūb ibn Ja'far al-Kātib al-'Abbāsī al-Shī'ī. His grandfather was a freed slave of Abū Manṣūr. He liked travelling and had travelled the Muslim lands from the east to west. He entered Armenia in the year 260 A.H. Thereafter, he went to Ramlah, then returned to Egypt and the Western lands. He has authored *Kitāb al-Buldān* and his famous book on history known as *Tārīkh al-Ya'qūbī*. He died in 284 A.H. (*Al-Kunā wa l-Alqāb* vol. 3 pg. 246)

3 *Tārīkh al-Ya'qūbī* vol. 2 pg. 132-133.

Abū Bakr said, “You have brought me pleasure by what you have heard from the Messenger of Allah ﷺ. O Abū al-Ḥasan! May Allah ease your affairs.”¹

Al-Ya‘qūbī further states:

From amongst those who were entrusted with legal rulings during the Khilāfah of Abū Bakr were ‘Alī ibn Abī Ṭālib, ‘Umar ibn al-Khaṭṭāb, Mu‘adh ibn Jabal, Ubay ibn Ka‘b, Zayd ibn Thābit, and ‘Abd Allāh ibn Mas‘ūd.”²

Abū Bakr ﷺ would give preference to ‘Alī ﷺ over the other Ṣaḥābah in consultations and legal rulings,³ which is a proof of their mutual interactions.

The extremist Shī‘ī Muḥammad ibn al-Nu‘mān—better known as Shaykh al-Mufīd, attests to this in his book *al-Irshād*. He dedicated an independent chapter to the legal rulings of ‘Alī ﷺ during the Khilāfah of Abū Bakr ﷺ. He reports:

A man who had consumed wine was brought before Abū Bakr.

He was about to carry out the capital punishment when the man said, “Indeed I consumed alcohol, but I was unaware of its prohibition since I have been living with people who consider it lawful. I was unaware of its impermissibility until now.”

This made it difficult for Abū Bakr to pass a verdict. Those who were present suggested that he ask Amīr al-Mu‘minīn ‘Alī ﷺ about its legal ruling. So Abū Bakr sent someone to enquire about the matter.

1 *Tārīkh al-Tawārīkh* vol. 2 bk. 3 pg. 158, titled ‘The decision of Abū Bakr ﷺ.

2 *Tārīkh al-Ya‘qūbī* vol. 2 pg. 138.

3 The Ahl al-Sunnah wa l-Jamā‘ah have many such reports where Abū Bakr ﷺ would consult his comrades and thereafter he would give preference to the opinion of ‘Alī over the rest. Refer to *al-Bidāyah wa l-Nihāyah, Riyāḍat al-Naḍrah* by al-Muḥib al-Ṭabarī, *Kanz al-Ummāl, Tārīkh al-Mulūk wa l-Umam* by al-Ṭabarī, *Tārīkh ibn Khaldūn*, and others; which we will not be quoting from, as we have vouched to only use their literature as references.

Amīr al-Mu'minīn 'Alī رضي الله عنه said, “Command two reliable and trustworthy Muslims to take him around to the gatherings of the Muhājirīn and the Anṣār and ask if there is anyone who had read the verses of its prohibition to him. If two men from amongst them bear witness to this then carry out the punishment. If none bears testimony then ask him to repent and let him go.”

Abū Bakr did this but none from amongst the Muhājirīn and the Anṣār testified that they had recited the verses or traditions of its prohibition to him. Abū Bakr then asked him to repent and allowed him to go, in accordance to the ruling of 'Alī رضي الله عنه.¹

'Alī رضي الله عنه would also obey the commands of Abū Bakr رضي الله عنه. It has been transmitted that a delegation of disbelievers came to Madīnah and noticed that the Muslims were weak and very few in number because of them fighting on different fronts and attending to the apostates and rebels. Abū Bakr رضي الله عنه sensed that the Muslim capital was endangered. He thus commanded that Madīnah be guarded and placed security at all of its strategic points. He instructed 'Alī, Zubayr, Ṭalḥah, and 'Abd Allāh ibn Mas'ūd رضي الله عنه to oversee the security. They remained in that state until it was safe.²

As for the mutual interactions, love, and affection that existed between them, 'Alī رضي الله عنه—the leader of the Ahl al-Bayt and father of the two grandsons of the Prophet صلى الله عليه وسلم—would accept gifts from Abū Bakr رضي الله عنه. Their relationship was like that of brothers, consulting and loving one another. He accepted the slave girl al-Ṣahbā' from him, who was taken captive in the Battle of 'Ayn al-Tamar and she later bore him 'Umar and Ruqayyah.

The slave girl al-Ṣahbā' who gave birth to 'Umar and Ruqayyah—the children of 'Alī رضي الله عنه—had been taken captive in the Battle of 'Ayn al-Tamar which took place under the leadership of Khālīd ibn al-Walīd during the Khilāfah of Abū Bakr رضي الله عنه.³

1 *Al-Irshād* pg. 107.

2 *Sharḥ Nahj al-Balāghah* vol. 4 pg. 228.

3 *Sharḥ Nahj al-Balāghah* vol. 4 pg. 718; *'Umdat al-Ṭālib* pg. 361.

Her name was Umm Ḥabībah, the daughter of Rabī'ah.¹

Abū Bakr رضي الله عنه had also gifted him Khawlah bint Ja'far ibn Qays who was taken captive in the Battle of Yamāmah. She bore him a son, Muḥammad ibn al-Ḥanafīyah, his most virtuous son after Ḥasan and Ḥusayn رضي الله عنهما.

She was from the captives of the apostate wars and her son, Muḥammad ibn al-Ḥanafīyah, is attributed to her.²

There are many other reports that mention how 'Alī رضي الله عنه and his progeny would accept monetary gifts, i.e. the *Khums and Fay*,³ from Abū Bakr رضي الله عنه. In fact, 'Alī رضي الله عنه was in charge of distributing the Khums and the Fay' in Abū Bakr's رضي الله عنه Khilāfah.

Its distribution was assigned to 'Alī رضي الله عنه and thereafter to Ḥasan, and then Ḥusayn. After them Ḥasan ibn al-Ḥasan and then Zayd ibn al-Ḥasan رضي الله عنهما were responsible for its distribution.⁴

'Alī رضي الله عنه would perform ṣalāh behind Abū Bakr رضي الله عنه whilst being pleased with his leadership and making it apparent to the people.⁵

1 *Al-Irshād* pg. 186.

2 *Umdat al-Ṭālib* ch. 3 pg. 352; *Ḥaqq al-Yaqīn* pg. 213.

3 Abū Dāwūd transmits a report from 'Alī saying, “‘Abbās, Fāṭimah, Zayd ibn Ḥārithah, and I were with Nabī صلى الله عليه وسلم. I then said to him, ‘O Rasūlullāh! صلى الله عليه وسلم What do you say about putting me in charge of the fifth, which is mentioned in the Book of Allah so that I may distribute it in your lifetime, thus no one will be able to dispute with me regarding it after you!’ He then did so. I distributed the fifth in the lifetime of Rasūlullāh صلى الله عليه وسلم and in the Khilāfah of Abū Bakr. However towards the latter part of the Khilāfah of 'Umar, there was an influx of wealth and resources. He set our lot aside and sent for me. I said, ‘We are not in need of it whereas there are people who are in need of it, so give it to them,’ and that is what 'Umar did”. *Abū Dāwūd*, *Kitāb al-Kharāj*; *Musnad Aḥmad*, *Musnad 'Alī*.

4 *Sharḥ Nahj al-Balāghah* by Ibn Abī al-Ḥadīd vol. 4 pg. 118.

5 *Al-Iḥtijāj*; *Kitāb Sulaym ibn Qays* pg. 253; *Mir'āt al-'Uqūl* pg. 388.

Al-Ṭūsī when discussing the ṣalāh of ‘Alī رضي الله عنه behind Abū Bakr رضي الله عنه states, “He is a Muslim as that is what is apparent.”¹

The role of Abū Bakr in the marriage of ‘Alī and Fāṭimah

Indeed, ‘Alī رضي الله عنه is indebted to Abū Bakr رضي الله عنه, as he was the mediator and orchestrator in his marriage to Fāṭimah رضي الله عنها. He was also one of the witnesses to their marriage on the request of the Prophet صلى الله عليه وسلم, as transmitted by one of the senior Shī‘ī scholars. Abū Ja‘far al-Ṭūsī transmits from Ḍaḥḥāk ibn Muzāḥim:

I heard ‘Alī ibn Abī Ṭālib saying, “Abū Bakr and ‘Umar came to me and suggested that I approach the Prophet صلى الله عليه وسلم and ask him about Fāṭimah. So I went to him and when he saw me he laughed and asked, ‘What has brought you, O ‘Alī, what is your need?’ I mentioned my close relation to him, my early entry into Islam, my striving, and assisting him. He said, ‘O ‘Alī! You have spoken the truth, in fact you are even better than you have described.’ Thereafter I said, ‘O Rasūlullāh صلى الله عليه وسلم marry Fāṭimah to me.’”²

Al-Majlisī who does not mention the Companions of the Prophet صلى الله عليه وسلم and in particular Abū Bakr and ‘Umar رضي الله عنهما except that he curses and insults them with the worst of names—such as accursed, blackened faces, devils, and much more, Allah forbid—transmits this incident and elucidates further:

One day Abū Bakr, ‘Umar, and Sa‘d ibn Mu‘ādh were sitting in the Masjid of the Messenger صلى الله عليه وسلم discussing among themselves who will marry Fāṭimah.³

Abū Bakr said, “The nobles of the Quraysh have asked her hand from the Prophet صلى الله عليه وسلم but he replied that the matter is up to Allah.”

1 *Talkhīṣ al-Shāfi* pg. 354.

2 *Al-Amālī* vol. 1 pg. 38.

3 How truthful and thoughtful were the Companions of Nabī صلى الله عليه وسلم! They would contemplate over the affairs of the Prophet صلى الله عليه وسلم to such an extent that whatever concerned him became their concern. They would then strive to assist him in fulfilling it. What a wonderful leader and what wonderful followers!

We thought that she was being reserved for ‘Alī but ‘Alī on the other hand had not approached the Prophet ﷺ due to his poverty.

Abū Bakr then said to ‘Umar and Sa’d, “Let us go to ‘Alī and press him to ask for her hand from the Prophet ﷺ. If it is poverty that is preventing him then we will assist him.”¹.

Sa’d replied, “What a wonderful idea!”

They went to the house of Amīr al-Mu’minīn ‘Alī عليه السلام.

He asked them, “What has brought you here at this time?”

Abū Bakr said, “O Abū al-Ḥasan! There is not a single good trait except that it is found in you, so what is preventing you from asking the Prophet ﷺ for his daughter’s hand in marriage?”

When ‘Alī عليه السلام heard what Abū Bakr said, tears began to stream down his cheeks and he replied, “You have peeled my wounds, uncovered and awoken my dreams which I have concealed² for a very long time. Who would not like to get married to her? However, it is poverty³ and my shyness for the Prophet ﷺ that prevents me whilst I am in this state.”⁴

1 Look at the love, affection, and compassion they had for each other despite the Shī’ah trying to portray differently.

2 They have no shame in forging and attributing statements such as these, which are shameful and demeaning, to such blessed personalities. When will they ever stop?

3 What poverty was he referring to? Some extremist Shī’īs—the likes of al-Qummī and al-Majlisī—report that when the Prophet ﷺ intended to marry Fāṭimah to ‘Alī عليه السلام, he told her in secret and she replied, “Do what you think is best, however, I have heard some women from Quraysh speaking about him, saying that he is short and fat, has long forearms, a large head and eyes, with deep hair recesses above the temples, his shoulder joints are like that of a camel, always laughing, and he has no money.” While they attribute this insulting statement to Fāṭimah عليها السلام, the Prophet ﷺ—as it appears in their narration—did not object to any of these descriptions, rather he said (according to their narrations), “O Fāṭimah! Do you not know that Allah looked at the universe and he has chosen me out of all males and He has chosen you out of all the females of this universe? When I was taken to the heavens on the night journey, I found written on the rock of Bayt al-Maqdis, ‘There is none worthy of worship except Allah, Muḥammad is the Messenger of Allah, and I have assisted and aided him with his minister.’ I enquired who is my minister? Then Allah replied, “‘Alī ibn Abī Ṭālib”. *Tafsīr al-Qummī* vol. 2 pg. 336; *Jalā’ al-‘Uyūn* vol. 1 pg. 185.

4 *Jalā’ al-‘Uyūn* vol. 1 pg. 169, Persian translation.

Furthermore, it was Abū Bakr and ‘Umar رضي الله عنهما who had encouraged ‘Alī رضي الله عنه to get married to Fāṭimah رضي الله عنها. It was also Abū Bakr رضي الله عنه who had personally assisted ‘Alī رضي الله عنه in that regard, preparing everything by the command of the Prophet صلى الله عليه وسلم as transmitted by al-Ṭūsī:

‘Alī رضي الله عنه sold his armour and brought the money to the Prophet صلى الله عليه وسلم.

The Prophet صلى الله عليه وسلم took the coins with both hands and gave it to Abū Bakr, and told him to purchase for Fāṭimah رضي الله عنها the clothing and household items she requires. The Prophet صلى الله عليه وسلم also sent ‘Ammār ibn Yāsir and a number of other Ṣaḥābah to assist Abū Bakr. After they had reached the market place, whenever they would stumble upon an item, they would not purchase it until and unless they had consulted Abū Bakr, and upon his approval they would purchase it. When returning Abū Bakr was carrying some of the goods and the other Ṣaḥābah were carrying the rest.¹

Abū Bakr and his Companions رضي الله عنهم were the witnesses of this contract upon the request of the Prophet صلى الله عليه وسلم. Al-Khawārizmī², al-Majlisī, and al-Arbilī mention:

When Abū Bakr, ‘Umar, and Sa’d sent ‘Alī رضي الله عنه to the Prophet صلى الله عليه وسلم they waited for him in the masjid to hear the answer and acceptance of the Prophet صلى الله عليه وسلم which would bring great joy to them, and it was just as they had perceived.

‘Alī رضي الله عنه said, “When I departed from the Prophet صلى الله عليه وسلم I could not even think straight out of the felicity I was experiencing. Abū Bakr and ‘Umar approached me and asked me what had happened, to which I replied that the Prophet صلى الله عليه وسلم had married Fāṭimah رضي الله عنها to me. They became extremely happy, returned with me to the masjid, and no sooner did we reach the masjid did we meet the Prophet صلى الله عليه وسلم and his face was beaming.

1 *Al-Amālī* vol. 1 pg. 39; *Manāqib* by Shaharāshūb al-Māzandarānī vol. 2 pg.20; *Jalā’ al-‘Uyūn* vol. 1 pg. 176, Persian text.

2 He is Abū al-Muayyid al-Muwaffiq ibn Aḥmad al-Khawārizmī: a Shī‘ī jurist, muḥaddith, orator, and poet. He has authored a book discussing the virtues of the Ahl al-Bayt. He died in 568 A.H. Khawārizmī is the name of a village in Zamakhshar. (*Al-Kunā wa l-Alqāb* vol. 2 pg. 11-12)

The Prophet ﷺ said, ‘O Bilāl! Gather the Muhājirīn and the Anṣār.’

After Bilāl had assembled them, the Prophet ﷺ ascended the pulpit and started praising Allah. Thereafter he said, ‘O people! Jibrīl had come to inform me that Allah had gathered the angels at the *Bayt al-Ma‘mūr* and He had made all of them witnesses, that He had married off his slave, Fāṭimah رضي الله عنها—the daughter of the Messenger ﷺ—to ‘Alī ibn Abī Ṭālib, and He has commanded me that I marry her off here on earth and make you the witness.¹

Al-Arbilī in his book *Kashf al-Ghummah* mentions all of those who were present. He narrates from Anas رضي الله عنه who said:

I was with the Prophet ﷺ whilst he was receiving revelation. When he gained consciousness he said, “O Anas! Do you know what Jibrīl has brought from Allah?”

I replied, “Allah and His Messenger know better!”

He then said, “Allah has commanded me to marry Fāṭimah to ‘Alī. So go and call Abū Bakr, ‘Umar, ‘Uthmān, ‘Alī, Ṭalḥah, Zubayr, and a number of the Anṣār.”

I called them and when they all were seated, after praising Allah, he said, “I make you my witness that I have married Fāṭimah to ‘Alī for four hundred *Mithqāl* of silver.”²

When Ḥasan was born, Abū Bakr رضي الله عنه—who was the Companion of his Grandfather ﷺ in the Cave and friend of his father, ‘Alī رضي الله عنه, who assisted with the preparations of his marriage, carrying the items on his own shoulders—would play with him and tease him saying, “By my father he resembles the Prophet ﷺ and not ‘Alī.”³

1 *Al-Manāqib* pg. 251 and 252; *Kashf al-Ghummah* vol. 1 pg. 358; *Biḥār al-Anwār* vol. 10 pg. 38, 39; *Jalā’ al-‘Uyūn* vol. 1 pg. 184.

2 *Kashf al-Ghummah* vol. 1 pg. 348-349; *Biḥār al-Anwār* vol. 1 pg. 47 - 48.

3 *Tārīkh al-Ya‘qūbī* vol. 2 pg. 117.

Fāṭimah رَضِيَ اللَّهُ عَنْهَا also agreed to this statement.¹

Asmā bint ‘Umays, who was the wife of Abū Bakr رَضِيَ اللَّهُ عَنْهُ, was the nurse of Fāṭimah رَضِيَ اللَّهُ عَنْهَا during her final illness. She was with her until her last breath. She then assisted in the washing of her body and escorting her to her grave.

‘Alī would also take care of her himself, and Asmā’ bint ‘Umays would assist him in doing so, may Allah have mercy on her.²

Fāṭimah had also entrusted Asmā’ bint ‘Umays with shrouding and escorting her to her grave, which she fulfilled.³

She was by her side until her last breath, and she gave the news of her demise to ‘Alī.⁴

She assisted in washing her body.⁵

Abū Bakr رَضِيَ اللَّهُ عَنْهُ was always in contact with ‘Alī رَضِيَ اللَّهُ عَنْهُ enquiring about the condition of the daughter of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ contrary to what the Shī‘ah portray.

When she fell ill ‘Alī رَضِيَ اللَّهُ عَنْهُ would still perform his five daily ṣalāh in the Masjid. When he would come for prayer Abū Bakr and ‘Umar رَضِيَ اللَّهُ عَنْهُمَا would ask him, “How is the health of the daughter of the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?”⁶

Abū Bakr رَضِيَ اللَّهُ عَنْهُ would also enquire about her condition from his wife, Asmā, as she was Fāṭimah’s رَضِيَ اللَّهُ عَنْهَا nurse.

The day Fāṭimah رَضِيَ اللَّهُ عَنْهَا passed on, Madīnah trembled with cries from both males and females alike. The people were as perplexed as the day when the Prophet

1 Ibid.

2 *Al-Amālī* vol. 1 pg. 107.

3 *Jalā’ al-‘Uyūn* pg. 235, 242.

4 Ibid pg. 237

5 *Kashf al-Ghummah* vol. 1 pg. 504.

6 *Kitāb Sulaym ibn Qays* pg. 353.

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed away. Abū Bakr and ‘Umar رَضِيَ اللَّهُ عَنْهُمَا consoled ‘Alī and said to him, “Do not commence the funeral prayer of the daughter of Allah’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ without us.”¹

Intermarriage between the Ahl al-Bayt and the family of Abū Bakr

The relationship between the Ahl al-Bayt and the family of Abū Bakr رَضِيَ اللَّهُ عَنْهُ was one of kindness and mutual affection, despite the Shī‘ah wanting to portray it differently. As Allah says:

وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ

*Indeed, the weakest of homes is the home of the spider, if they only knew.*²

The jealous may burn with envy and the opposition may hate it with a passion but ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, the daughter of Abū Bakr رَضِيَ اللَّهُ عَنْهُ, was the wife of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and from the dearest of people to him. This is an established fact. When the Qur’ān has testified to her purity and chastity, the critics can object all they like and the deviated can deny it all they want; this reality will never change.

Asmā’ bint ‘Umays

Asmā’ bint ‘Umays رَضِيَ اللَّهُ عَنْهَا, whom we have mentioned previously, was the wife of Ja‘far ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ — the true brother of ‘Alī رَضِيَ اللَّهُ عَنْهُ. When Ja‘far رَضِيَ اللَّهُ عَنْهُ passed away, Abū Bakr رَضِيَ اللَّهُ عَنْهُ married her and from this union a son by the name of Muḥammad was born. ‘Alī رَضِيَ اللَّهُ عَنْهُ appointed him as the governor over Egypt during his Khilāfah. After the demise of Abū Bakr رَضِيَ اللَّهُ عَنْهُ, ‘Alī رَضِيَ اللَّهُ عَنْهُ married Asmā’ bint ‘Umays رَضِيَ اللَّهُ عَنْهَا and a son, Yahyā, was born from their union.³

1 Ibid pg. 255.

2 Sūrah al-‘Ankabūt 41.

3 *Majālis al-Mu‘minīn* by al-Shūsharī, al-Majlis al-Rābi‘; *Ḥaqq al-Yaqīn*; *Al-Irshād* pg. 186; *Jalāl al-‘Uyūn*.

Umm Farwah bint al-Qāsim

The great granddaughter of Abū Bakr رضي الله عنه was married to Muḥammad al-Bāqir, one of the grandsons of ‘Alī رضي الله عنه and considered to be the fifth Imām by the Shī‘ah. Al-Kulaynī writes in *Uṣūl Al-Kāfi*, under the title, the birth of Ja‘far:

Abū ‘Abd Allāh was born in 83 A.H. and passed away in 148 A.H. in the month of Shawwāl at the age of 65. He was buried in Baqī where his father, grandfather, and Ḥasan ibn ‘Alī were buried. His mother was Umm Farwah bint al-Qāsim ibn Muḥammad ibn Abī Bakr and her mother was Asmā bint ‘Abd al-Raḥmān ibn Abī Bakr.”¹

Ibn ‘Inabah² states:

Ja‘far’s mother is Umm Farwah bint al-Qāsim ibn Muḥammad ibn Abī Bakr and her mother is Asmā bint ‘Abd al-Raḥmān ibn Abī Bakr. It is for that very reason that he would say, “Abū Bakr fathered me twice.”³

Qāsim ibn Muḥammad ibn Abī Bakr—the grandson of Abū Bakr—and ‘Alī Zayn al-‘Ābidīn ibn al-Ḥusayn ibn ‘Alī ibn Abī Ṭālib—the great grandson of ‘Alī رضي الله عنه—were maternal cousins. Al-Mufīd when speaking about ‘Alī ibn al-Ḥusayn states:

The Imām after Ḥusayn ibn ‘Alī was his son Abū Muḥammad ibn al-Ḥusayn Zayn al-‘Ābidīn, whose agnomen was also Abū al-Ḥasan. His mother was Shāh Zanān bint Yazdegerd ibn Shariyār ibn Khosrow. It is said that her name was Shaharbānūyah. ‘Alī appointed Ḥurayth ibn Jābir al-Ḥanaḥī governor over some parts of the East, and he was the one who had sent the two daughters of Yazdegerd ibn Shariyār ibn Khosrow to him. Shāh

1 *Al-Uṣūl fī l-Kāfi*, Kitāb al-Ḥujjah, vol. 1 pg. 472, and similar reports in *al-Firaq* of al-Nawbakhtī.

2 He is Jamāl al-Dīn Aḥmad ibn ‘Alī ibn al-Ḥusayn al-Ḥasani the author of *‘Umdat al-Ṭālib*. Al-Qummī states regarding him: “A respectable leader, an expert in genealogy”. He was from the scholars of the Imāmiyyah and was under the tutelage of al-Sayyid Ma‘iyyah for 12 years learning jurisprudence, prophetic tradition, and genealogy. He died in 828 A.H. in Kirmān. (*Al-Kunā wa l-Alqāb* vol. 1 pg. 350; *A‘yān al-Shī‘ah* vol. 2 pg. 135 under the title The genealogist from the Shī‘ah.

3 *‘Umdat al-Ṭālib* pg. 190

Zanān was gifted to his son, Ḥusayn, and from that union came Zayn al-‘Ābidīn. The other daughter was gifted to Muḥammad ibn Abī Bakr and from that union came Qāsim ibn Muḥammad ibn Abī Bakr, thus making Zayn al-‘Ābidīn and Qāsim ibn Muḥammad maternal cousins.¹

Al-Majlisī mentions this report in *Jalā’ al-‘Uyūn*, when rectifying what al-Mufīd and Ibn Bābawayh transmitted. He states:

Shaharbānūyah was not taken captive in the Khilāfah of ‘Alī as mentioned by al-Mufīd nor in the Khilāfah of ‘Uthmān as stated by Ibn Bābawayh al-Qummī. Rather, she was taken captive in the Khilāfah of ‘Umar as transmitted by al-Quṭb al-Rāwandī.²

Thereafter, he writes:

Qāsim ibn Muḥammad ibn Abī Bakr and Zayn al-‘Ābidīn ibn al-Ḥusayn ibn ‘Alī were maternal cousins.³

Ḥafṣah bint ‘Abd al-Raḥmān

The scholars of genealogy and history further establish their relations in that Ḥafṣah bint ‘Abd al-Raḥmān ibn Abī Bakr was married to Ḥusayn ibn ‘Alī. This took place either after or before she was married to ‘Abd Allāh ibn al-Zubayr رضي الله عنه.

Muḥammad ibn Abī Bakr

Muḥammad, the son of Abū Bakr from Asmā’ bint ‘Umayy, was also the stepchild and beloved of ‘Alī رضي الله عنه whom he had appointed as a governor over Egypt.

1 *Al-Irshād* 253 by al-Mufīd, similar reports in *Kashf al-Ghummah* and *Muntahā Al-Amālī* vol. 2 pg. 3 by sheik ‘Abbās al-Qummī.

2 He is Sa’īd ibn Hibat Allah ibn al-Ḥasan, born in the sixth century A.H. and died in 573 A.H. and buried in al-Qumm, The erudite scholar, jurist, muḥaddith, reliable scholar, researcher and exegete. He had authored ‘*al-Kharā’ij wa l-Jarā’ih*’, *Qaṣaṣ al-Ambiyā* and *Sharḥ al-Nahj*. He was from among the senior ḥadīth scholars of the Shī’ah. *al-Kunā wa l-Alqāb* vol. 3 pg. 58.

3 *Jalā’ al-‘Uyūn* pg. 673 and 674 from the Persian text.

‘Alī would say, “Muḥammad is my son from the back of Abū Bakr.”¹

The Ahl al-Bayt name their children Abū Bakr

‘Alī ibn Abī Ṭālib

Another sign of the love and affection between Abū Bakr and the Ahl al-Bayt is that they would name their children after him. The first amongst them to do so was ‘Alī who had named his son Abū Bakr عَبْدُ اللَّهِ as transmitted by al-Mufīd under the heading, *Mention of the children of ‘Alī and a brief biography*.

12. Muḥammad al-Aṣghar who was nicknamed Abū Bakr.

13. Ubayd Allah. They were both martyred with their brother Ḥusayn in the battle of al-Ṭaf (Karbala’). Their mother was Laylā bint Mas‘ūd al-Dārimiyyah.²

Al-Ya‘qūbī states that ‘Alī had fourteen male children:

Ḥasan, Ḥusayn... ‘Ubayd Allah and Abū Bakr, who had no offspring, their mother’s name was Ya‘lā bint Mas‘ūd al-Ḥanḏaliyyah from the tribe of Tamīm.³

Al-Iṣfahānī mentions in *Maqātil al-Ṭālibiyīn* under the heading, *Mention of Ḥusayn ibn ‘Alī ibn Abī Ṭālib’s death and those relatives who fought alongside him*:

(Amongst them were :) Abū Bakr ibn ‘Alī ibn Abī Ṭālib, whose mother was Ya‘lā bint Mas‘ūd. Abū Ja‘far mentions that two men from Ḥamdān killed him. Al-Madā’inī states that he found him dead at a well, his killer unknown.⁴

1 *Al-Durrah al-Najfiyyah* by al-Dunbulī al-Shīrī *Sharḥ Nahj al-Balāghah* pg. 113.

2 *Al-Irshād* pg. 186.

3 *Tārīkh al-Ya‘qūbī* vol. 2 pg. 213.

4 *Maqātil al-Ṭālibiyīn* pg. 142. Similar reports have been narrated in *Kashf al-Ghummah* vol. 2 pg. 63; *Jalā’ al-Uyūn* pg. 582.

Is the love, brotherhood, and admiration between ‘Alī and Abū Bakr رضي الله عنه not clearly evident from these reports?

It is noteworthy that ‘Alī’s son, Abū Bakr, was born after Abū Bakr رضي الله عنه had assumed leadership. In fact, he was born after the demise of Abū Bakr رضي الله عنه.

Is there anyone from amongst those who claim to love ‘Alī and his progeny who named his son Abū Bakr? Are they truly his followers or rather his opponents?

When one contemplates further one realises that ‘Alī رضي الله عنه had only named his son Abū Bakr seeking a good omen therefrom, and as an expression of his loyalty and allegiance to him, even after his death. The reason being, that none from the Banū Hāshim had named their sons Abū Bakr prior to ‘Alī رضي الله عنه, according to our study of the source material.

The Ahl al-Bayt naming their children after Abū Bakr as a good omen and to exhibit their love for him was not restricted to ‘Alī رضي الله عنه only. In fact, his offspring followed this practice.

Ḥasan ibn ‘Alī

Ḥasan ibn ‘Alī رضي الله عنه, considered to be the second infallible Imām by the Shī‘ah, named one of his sons Abū Bakr. Al-Ya‘qūbī states:

Hasan had eight sons: Ḥasan ibn al-Ḥasan—whose mother was Khawlah...
Abū Bakr and ‘Abd al-Raḥmān were from different mothers, and Ṭalḥah
and ‘Ubayd Allah.¹

Al-Iṣfahānī mentions that Abū Bakr ibn al-Ḥasan ibn ‘Alī ibn Abī Ṭālib was killed by ‘Uqbah al-Ghanawī at Karbala’.²

1 *Tārīkh al-Ya‘qūbī* vol. 2 pg. 228; *Muntahā al-Āmāl* vol. 1 pg. 240.

2 *Maqātil al-Ṭālibiyīn* pg. 87.

Ḥusayn ibn ‘Alī

Ḥusayn ibn ‘Alī رضي الله عنه also named his son Abū Bakr as mentioned by the famous Shī‘ī historian al-Mas‘ūdī in *al-Tanbīh* when mentioning those who were killed alongside Ḥusayn at Karbalā’. He writes:

Those who were killed at Karbalā’ were three of Ḥusayn’s sons viz. ‘Alī al-Akbar, ‘Abd Allāh al-Ṣabbī, and Abū Bakr رضي الله عنه.¹

‘Alī ibn al-Ḥusayn Zayn al-‘Ābidīn

It is said that Zayn al-‘Ābidīn ibn al-Ḥusayn was also nicknamed Abū Bakr.²

Ḥasan ibn al-Ḥasan (al-Muthannā)

Ḥasan ibn al-Ḥasan ibn ‘Alī, the grandson of ‘Alī رضي الله عنه, also named one of his sons Abū Bakr. Al-Iṣfahānī transmits from Muḥammad ibn ‘Alī Ḥamzah al-‘Alawī:

From amongst those who were killed along with Ibrāhīm ibn al-Ḥasan ibn al-Ḥasan ibn ‘Alī ibn Abī Ṭālib was Abū Bakr ibn al-Ḥasan ibn al-Ḥasan.³

Mūsā al-Kāzīm

Mūsā ibn Ja‘far al-Kāzīm, considered to be the seventh Imām, also named one of his sons Abū Bakr.⁴

‘Alī al-Riḍā

Al-Iṣfahānī states that Mūsā ibn Ja‘far’s son, ‘Alī (the eighth Shī‘ī Imām), was also nicknamed Abū Bakr. It has been transmitted from ‘Īsā ibn Miḥrān who in turn transmits from Abū al-Salt al-Harawī, who states:

1 *Al-Tanbīh wa l-Ashrāf* pg. 263.

2 *Kashf al-Ghummah* vol. 2 pg. 74.

3 *Maqātil al-Ṭālibiyīn* pg. 188

4 *Kashf al-Ghummah* vol. 2 pg. 217.

Ma'mūn had once asked me with regards to a matter

I replied, 'Our Abū Bakr states'

ʿĪsā ibn Mihrān then asked Abū al-Salt, "Who is your Abū Bakr?"

He responded, "He is 'Alī ibn Mūsā al-Riḍā, who had the agnomen Abū Bakr, whose mother was a slave.¹

It is worth noting that Mūsā al-Kāẓim had also named one of his daughters 'Ā'ishah as mentioned by al-Mufīd under the heading, *Mention of the number of children of Mūsā ibn Ja'far and a brief biography*.

Mūsā al-Kāẓim had thirty-seven children, from amongst them were 'Alī ibn Mūsā al-Riḍā, Fāṭimah, 'Ā'ishah, and Umm Salamah.²

His grandfather—'Alī ibn al-Ḥusayn—had also named his daughter 'Ā'ishah.³

Abū al-Ḥasan 'Alī ibn Muḥammad al-Hādī—the tenth Shī'ī Imām—also named one of his daughters 'Ā'ishah. Al-Mufīd states: "He had passed away the year 254 A.H. in the month of Rajab. He was buried in his house at a place called *Surra Man Ra'āhu* and had left behind his son—Abū Muḥammad al-Ḥasan, and his daughter—'Ā'ishah.⁴

In conclusion we would like to bring to your attention that after Abū Bakr رضي الله عنه, there were many Hāshimites who would name their children Abū Bakr. From amongst them was 'Abd Allāh ibn Ja'far al-Ṭayyār ibn Abī Ṭālib, who was the nephew of 'Alī ibn Abī Ṭālib رضي الله عنه. He had also named one of his sons Abū Bakr as mentioned by Al-Iṣfahānī in his book *al-Maqātil*. He states:

1 *Maqātil al-Ṭālibiyīn* pg. 188

2 *Al-Irshād* pg. 302 and 303, *al-Fuṣūl al-Muhimmah* pg. 242; *Kashf al-Ghummah* vol. 2 pg. 237.

3 *Kashf al-Ghummah* vol. 2 pg. 90.

4 *Op.cit* pg. 334; *al-Fuṣūl al-Muhimmah* pg. 383.

Abū Bakr ibn ‘Abd Allāh ibn Ja‘far ibn Abī Ṭālib was killed on the Day of al-Ḥarrah that occurred between Musrif ibn ‘Uqbah and the people of Madīnah.¹

These are clear depictions and portrayals of the love and affection that existed between them, contrary to that portrayed by the Shī‘ah of hatred, enmity, continuous quarrelling, and fierce infighting.

The incident of Fadak

Before moving on to ‘Umar’s رَضِيَ اللَّهُ عَنْهُ relationship with the Ahl al-Bayt, it is necessary that we pause for a moment, to address a question that might arise, and that is: If there was so much love and affection between them as mentioned, then how does one explain the incident of Fadak? It is this incident that the enemies of Islam take out of context to fulfil their objectives, intending to establish that there was disunity amongst the Ṣaḥābah of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the prophetic household in particular, and the Muslims in general. As if the Ahl al-Bayt was on the one side and the Muhājirīn, Anṣār, and the rest of the Muslim nation on the other.

It was not and it never will be as such! The matter in essence was not of great importance and significance, as they make it out to be. The incident occurred after the demise of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the Muslims had now pledged allegiance to Abū Bakr رَضِيَ اللَّهُ عَنْهُ. Fāṭimah رَضِيَ اللَّهُ عَنْهَا had requested her estate from Abū Bakr رَضِيَ اللَّهُ عَنْهُ which the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had left behind, i.e. that which Allah had granted the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, viz. Fadak². Abū Bakr رَضِيَ اللَّهُ عَنْهُ responded,

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “We (the Prophets) are not inherited from, what we leave behind is charity.” The family of Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will eat from this wealth. I swear by Allah I will not change anything of the charity of

1 *Maqātil al-Ṭālibiyīn* pg. 123.

2 Fadak is a piece of land at Khaybar, which Allah had granted to His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Some suggest that it is on the outskirts of Khaybar. In it there are springs and date palm trees. (*Lisān al-‘Arab* vol. 10 pg. 473)

the Prophet ﷺ I will do the exact same with it as the Messenger ﷺ had done with it.

Then he added:

By the One Who has control of my life, having good relations with the relatives of the Prophet ﷺ is more beloved to me than having good relations with my own relatives.

When Abū Bakr رضي الله عنه mentioned the ḥadīth to Fāṭimah رضي الله عنها she retracted and did not discuss the matter again until she passed on. In fact, it is stated in some Shīṭ narrations that she was pleased with it. Ibn Maytham¹ al-Shīṭ in his commentary on *Nahj al-Balāghah* writes:

Abū Bakr said to her, “For you is that of your father. He would take from Fadak what sufficed for your sustenance. Then he would divide the rest and spend of it in the path of Allah. By Allah I will dispose of it in the same manner that he did. She was pleased with that, and took a covenant from him to the effect.²

A similar report is transmitted by al-Dunbulī in his commentary *al-Durrah al-Najfiyyah*.³

The fact that Fāṭimah رضي الله عنها was pleased and accepted the judgement so easily was not sufficient for the Shīṭah, rather, they went on writing books condemning the Ṣaḥābah. Such books filled with blasphemy and cursing, accusing the Ṣaḥābah of

1 He is Kamāl al-Dīn Maytham ibn ‘Alī Maytham al-Baḥrānī, born in the seventh century A.H. The pious scholar, philosopher, researcher, wise, scrutinizer, possessor of both logical and transmitted sciences, praiseworthy teacher and poet. Author of *Sharḥ Nahj al-Balāghah*, he transmits from al-Ṭūsī... It is said that Khawājah Naṣīr al-Dīn al-Ṭūsī had studied *fiqh* (jurisprudence) under Kamāl al-Dīn Maytham, who in turn had learnt philosophy from him. He died in 679 A.H. His grave is in Hiltā, a village in Māḥūdh. (*Al-Kunā wa l-Alqāb* vol. 1 pg. 419)

2 *Sharḥ Nahj al-Balāghah* by Ibn Maytham al-Baḥrānī vol. 5 pg. 107.

3 *Ibid* pg. 331, 332.

being immoral, disbelievers, apostates, and oppressors of the Ahl al-Bayt; whereas the people involved in the incident did not have the least to say! As we have just mentioned, citing their own literature as sources. Their scholars further transmit reports which prove that Abū Bakr رضي الله عنه followed up his statement with action.

Ibn al-Maytham, al-Dunbulī, Ibn Abī al-Ḥadīd, and Fayḍ al-Islām ‘Alī Naqī writes:

Abū Bakr would take the harvest of Fadak, give to the Ahl al-Bayt that which would suffice them, and divide the remainder as was the practice of the other Khulafā’ who succeeded him: ‘Umar, ‘Uthmān, and ‘Alī.¹

This does not sit well with the Shī‘ah and how can it? Al-Majlisī² a senior Shī‘ī cleric states:

The greatest calamity and misfortune was Abū Bakr and ‘Umar usurping Fadak from the prophetic household... and the most horrifying matter is that Abū Bakr usurped the Khilāfah from ‘Alī رضي الله عنه, then forced the Muhājirīn and the Anṣār رضي الله عنهم to pledge allegiance. His greed then increased wanting Fadak also, fearing that if it were made over to the Ahl al-Bayt, people would be inclined towards them for their wealth, thus abandoning the oppressors (Abū Bakr and his companions). He therefore intended to reduce them to bankruptcy, so that people would have no inclination towards the Ahl al-Bayt, rendering their false Khilāfah null and void. It was for reasons such as these that they had fabricated traditions which state, “We the Prophets are not inherited from, rather what we leave behind is ṣadaqah.”³

1 *Sharḥ Nahj al-Balāghah* by Ibn Maytham al-Baḥrānī vol. 4, vol. 5 pg. 107, *al-Durrah al-Najafīyyah* pg. 332; *Sharḥ al-Manhaj* by ‘Alī al-Naqī vol. 5 pg. 960, Persian text.

2 Very seldom would one find someone as bold as al-Majlisī in cursing and insulting. He would not mention a Companion except that he curses him. He writes about Fadak and states that when Abū Bakr sought witnesses who would bear testimony for Fāṭimah, ‘Alī asked him, “Are you requesting witnesses?” He replied in the affirmative. Thereafter ‘Alī asked, “If people were to bear witness that Fāṭimah had fornicated, what would you have done?” to which Abū Bakr replied, “We would have carried out the capital punishment on her, as would be done with everyone else.” *Ḥaqq al-Yaqīn* pg. 193. Look at his audacity, precipitance, and the manner in which he speaks! Does he not have any shame?

3 *Ḥaqq al-Yaqīn* pg. 191, *Criticism against Abū Bakr*.

Many Shī'ah scholars have followed al-Majlisī in attempting to uncover the 'malice' and 'hatred' which had never existed. Unaware that the refuge they were spinning was nothing more than a web which is blown away with the slightest gust of wind.

Out of rancour and malice towards Abū Bakr رضي الله عنه they have rejected his report not knowing that their fifth infallible Imām—Ja'far al-Ṣādiq—also transmitted the same from the Prophet صلى الله عليه وسلم. It can be found in *Al-Kāfi*, which is considered to be the most authentic according to them and regarding which it was said, “*It is sufficient for the Shī'ah.*”

Al-Kulaynī transmits from Ḥammād ibn ʿĪsā—from al-Qaddāḥ—from Abū 'Abd Allāh:

The Prophet صلى الله عليه وسلم said, “He who treads a path seeking knowledge, Allah facilitates for him the path to Jannah... The virtue of a scholar over a devoted worshipper is like that of the moon at its fullest over the stars. The scholars are the heirs of the Prophets, gold and silver are not inherited from them rather knowledge is inherited, and he who has taken from it has taken a large portion.¹

Abū 'Abd Allāh Ja'far al-Ṣādiq said:

The scholars are the heirs of the Prophets and that is because gold and silver are not inherited from the Prophets but rather the scholars inherit their traditions.²

So what weight does the statements of al-Majlisī and those who follow him hold? There is a poem in the Persian language that goes as follows:

If this is a crime, then know that it also being perpetrated in your town.

1 *Al-Uṣūl min Al-Kāfi*, vol. 1 pg. 34, the book on the virtue of knowledge under the chapter 'The reward of the teacher and the student'.

2 *Al-Uṣūl min Al-Kāfi*, vol. 1 pg. 32 ,the book on 'The quality of knowledge its virtue, and the virtue of the scholars'.

Here are two additional reports transmitted by al-Ṣadūq which give strength to the previous narrations:

1. It has been narrated from Ibrāhīm ibn ‘Alī al-Rāfi‘ī—from his father—from his grandmother, the daughter of Abū al-Rāfi‘ī, who stated:

Fāṭimah brought Ḥasan and Ḥusayn to the Prophet ﷺ in his final illness.

She said, “Here are your two grandsons bequeath for them.”

The Prophet ﷺ replied, “As for Ḥasan he has inherited my reverence and prestige, and Ḥusayn has inherited my bravery and generosity.”¹

2. It is reported that Fāṭimah رَضِيَ اللهُ عَنْهَا came to the Prophet ﷺ.

She said, “O Rasūlullāh! These are your grandsons bequeath for them.”

The Prophet ﷺ replied, “As for Ḥasan, I have gifted him my reverence and prestige; and as for Ḥusayn, I have gifted him my generosity and my bravery.”²

Yet we still find al-Majlisī and others trying to establish that Abū Bakr رَضِيَ اللهُ عَنْهُ and the Companions only denied ‘Alī and his family of Fadak so as to bankrupt them and thus lessen their influence over the people. How strange is it! Do they really think that they were people who attained leadership using wealth and bribes as our current politicians do? If we were to assume for a moment that this was true then it would have had no bearing on them as according to the Shī‘ah they had an abundance of wealth. Al-Kulaynī transmitting from Abū al-Ḥasan al-Hādī—the tenth Shī‘ī Imām—states:

Fāṭimah had seven properties (orchards):

1. *Al-Dalāl*

1 *Kitāb al-Khiṣāl* pg. 77 by al-Qummī.

2 *Ibid.*

2. *Al-‘Auf*
3. *Al-Ḥasanī*
4. *Al-Ṣāfiyah*
5. *Wa mā li Umm Ibrāhīm*
6. *Al-Muthayyib*
7. *Al-Barqah*.¹

Do they think that the Prophet ﷺ took all the state’s money and made it his own? Does that make any sense? Even in present times, in which plundering has become the norm and people are no longer concerned about religion, if a king or government were to conquer land, they would not make it theirs exclusively, rather they will deal with it in the interest of its people. So is it possible for someone such as the Prophet ﷺ—may I and my parents be sacrificed for him—to give preference to himself over others? Especially when he was merciful and compassionate? These are but fabrications!

Hypothetically, if Fadak was the inheritance of the Prophet ﷺ, Fāṭimah رضي الله عنها would not have been his sole heir, rather the daughters of Abū Bakr and ‘Umar رضي الله عنهما would have also inherited. They would therefore have deprived their daughters as well as ‘Abbās رضي الله عنه, the uncle of the Prophet ﷺ, from their inheritance.

Thirdly, the antagonist from amongst the Shī‘ah are unaware that according to their jurisprudence, females do not inherit property or land. Their scholars have dedicated a specific chapter in that regard. Al-Kulaynī has a chapter titled, *Women do not inherit property*, in which he transmits a number of reports from Abū Ja‘far—the fifth Shī‘ī Imām—he states:

Females do not inherit anything from land and property.²

1 *Al-Furū‘ min Al-Kāfi*, Kitāb al-Waṣāyā, vol. 7 pg. 47, 48.

2 *Al-Furū‘ min Al-Kāfi*, Kitāb al-Mawārīth vol. 7 pg. 137.

Al-Ṣadūq ibn Bābawayh al-Qummī transmits in his book, *Man Lā Yaḥḍuruhū al-Faqīh*, from Maysarah:

I asked Ja'far, "What do females inherit?"

He replied, "They do not inherit land and property."¹

There are many reports like these in which their scholars² concur that females do not inherit land or property. The question thus arises: If females cannot inherit land or property, then how could Fāṭimah عليها السلام have requested Fadak?

As for Abū Bakr عليه السلام angering Fāṭimah عليها السلام and saying that she returned after that and did not speak until she had passed away. The truth is that she retracted her view on Fadak and did not bring up the topic again thereafter until she passed away, May Allah have mercy on her and be pleased with her.

As for usurping her rights, al-Majlisī—despite his harshness—is forced to acknowledge the following:

When Abū Bakr realised that he had angered Fāṭimah عليها السلام he told her, "I do not deny your virtue, and close relation to the Prophet صلى الله عليه وسلم. I am only preventing you from taking Fadak because I want to execute the command of the Messenger صلى الله عليه وسلم. By Allah I have heard the Messenger صلى الله عليه وسلم saying, 'We the Ambiyā are not inherited from. What we leave behind is the book, knowledge, and wisdom.' I am not the only one who is of this opinion, rather it was with the consensus of the believers. As for the wealth, if you so wish then take from my wealth, because you are the noble daughter of your father and a pure tree for your children. No one is able to deny your virtue!"³

1 *Al-Furū' min Al-Kāfi*, Kitāb al-Farā'iq wa l-Mawāriṭh vol. 4 pg. 347.

2 Check their books on jurisprudence.

3 *Ḥaqq al-Yaqīn* pg. 201, 202, translated from the Persian text.

After reading this report is it possible for anyone to say that Abū Bakr رضي الله عنه had angered her, taken her wealth forcefully, intended to harm her, cause her distress, or even render them bankrupt for ulterior motives? None except he who has lost his senses will be able to reach such a conclusion!

The building they intended to erect upon this weak and feeble foundation, establishing memorial ceremonies and gatherings to curse those who had supposedly ‘usurped’ the rights of the Ahl al-Bayt, trying to portray that hatred and animosity existed between the Companions of the Prophet صلى الله عليه وسلم and his household; that very building collapsed the day they intended to erect it, the stories being baseless. ‘Alī رضي الله عنه has proved its baselessness the day he assumed leadership, as mentioned by al-Sayyid al-Murtaḍā, commonly called ‘*Ālam al-Hudā*:

When the matter of requesting Fadak was mentioned to ‘Alī he said, “I feel ashamed before Allah to return something that Abū Bakr had withheld, and which ‘Umar continued to maintain (as before).”¹

Therefore, when Abū Ja‘far ibn Muḥammad al-Bāqir was asked concerning Fadak:

“Did Abū Bakr and ‘Umar oppress you in anyway or have they deprived you from anything that rightfully belonged to you?”

He replied in the negative, and said, “By the One Who had revealed the Qur’ān to his slave so that he may be a warner to the worlds, they did not oppress us to the extent of the weight of a mustard seed.”

I then said, “May I be ransomed for you, should I associate myself with them?”

He replied in the affirmative, and said, “Associate yourself with them in this life and in the Hereafter, and whatever affliction you are faced with (on account of it) I will take the responsibility.”²

1 *Al-Shāfi* pg. 231 by al-Murtaḍā; *Sharḥ Nahj al-Balāghah* vol. 4 by Ibn Abī al-Ḥadīd.

2 *Sharḥ Nahj al-Balāghah* vol. 4 pg. 82 by Ibn Abī al-Ḥadīd.

The brother of al-Bāqir, Zayd ibn ‘Alī ibn al-Ḥusayn, states something similar to that of his grandfather, ‘Alī ibn Abī Ṭālib, and his brother, al-Bāqir, regarding Fadak, when asked by al-Baḥtarī ibn Ḥassān. He states:

I asked Zayd ibn ‘Alī with the intention of provoking the matter of Abū Bakr by saying that Abū Bakr usurped Fadak from Fāṭimah.

He replied, “Abū Bakr was kind-hearted and would dislike changing anything that the Messenger ﷺ had done. Therefore, when Fāṭimah came to him and said that the Messenger ﷺ had given Fadak to her, he asked, ‘Do you have any evidence?’ she then brought ‘Alī to bear testimony for her and thereafter Umm Ayman. Umm Ayman asked, ‘Do the two of you bear testimony that I am from the people of Jannah?’ they responded in the affirmative.”

Zayd then clarified who were intended by the two and said, “They were Abū Bakr and ‘Umar رضي الله عنه”.

He then continued, “She then said, ‘I bear testimony that the Messenger of Allah ﷺ had given Fadak to her.’ Abū Bakr said bring another male or female so that the matter could be resolved.”

Zayd added, “If the matter were raised to me, by Allah, I would have judged in the same manner that Abū Bakr had.”¹

Does this matter require any more detail?

Before concluding we would like to present these last two reports that are transmitted by al-Kulaynī in this regard:

1. He reports that Abū ‘Abd Allāh Ja‘far said:

Booty and land, as long as it is not preoccupied by horses, camels, people tending to it or having spent money on it; then it and every other piece of ruined or destitute land and valley belongs to the Messenger of Allah

1 Ibid.

ﷺ or the Imām who succeeds him and he is able to do with it whatever he pleases.”

This report explicitly states that the leader of the believers is at liberty to do with the land whatever he wishes.¹

2. The following unique report has also been reported in *al-Uṣūl min Al-Kāfi*:

Imām Abū al-Ḥasan Mūsā—the seventh Shī‘ī Imām—came to the Abbāssid Khalīfah al-Mahdī and saw that he was returning the peoples possessions that were taken unjustly.

He said, “O Amīr al-Mu‘minīn! What about our possessions that were wrongfully taken?”

Al-Mahdī asked, “What possessions are you referring to, O Abū al-Ḥasan?”

He responded, “Fadak!”

Al-Mahdī then said, “O Abū al-Ḥasan, demarcate it for me.”

He said, “One of its extremities is Mount Uḥud, the other is al-‘Arīsh of Egypt, the third is Sayf al-Baḥr, and the last is Dawmat al-Jundal.”²

In other words, half of the world! Look at these lies! How is it possible for the village of Khaybar to be equal to half of the world? How strange are all of these exaggerations? This is clear evidence of the extent of their exaggeration and lies.

We now conclude the discussion of Fadak as well as the virtues of Amīr al-Mu‘minīn Abū Bakr رضي الله عنه and his rightful position as the Khalīfah after the Prophet صلى الله عليه وسلم. The mutual love that existed between Abū Bakr رضي الله عنه and the Ahl al-Bayt is evident from their mutual interactions as attested to by the Shī‘ah sources themselves. We now move on to the discussion of the second Khalīfah, Sayyidunā ‘Umar al-Fārūq رضي الله عنه.

1 *Al-Uṣūl min Al-Kāfi*, Kitāb al-Ḥujjah, Bāb al-Fay’ wa l-Anfāl, vol. 1 pg. 539.

2 Ibid

The attitude of the Ahl al-Bayt towards ‘Umar

Amīr al-Mu’minīn ‘Umar ibn al-Khaṭṭāb, the genius, leader, warrior of Islam and establisher of its glory. It was he who conquered the Romans and Persians, and raised the banner of Islam and its teachings in its lands; which spread to the four corners of the world. He established Islamic rule and justice upon the rich and the poor not fearing the disparagement of anyone in the least! The fragments of polytheism, innovation, disbelief, and misguidance that remained in the Arabian Peninsula were swept away during his Khilāfah. He is the victor of truth, distinguisher between truth and falsehood—known as al-Fārūq—the guide, and reformer. He was loved by the Ahl al-Bayt just as he was loved by the beloved Prophet ﷺ, who had said regarding him:

I entered paradise... And I saw a palace with a girl in its courtyard and asked, “Who does it belong to?”

They said, “‘Umar ibn al-Khaṭṭāb.”¹

The Prophet ﷺ, ‘who does not speak from [his own] inclination. It is not but a revelation revealed,’² states:

“While I was sleeping, I saw myself standing at a well, upon it was a bucket. I drew from it as much as Allah had willed. Then ibn Quḥāfah (Abū Bakr) took the bucket from me and drew one or two buckets but there was some weakness in his drawing. May Allah forgive him for his weakness. It then turned into a large bucket and ‘Umar ibn al-Khaṭṭāb took hold of it. I have not seen a leader among people work as well as he did until the people watered their camels”.³

The Prophet ﷺ had also said:

1 Ṣaḥīḥ al-Bukhārī; Ṣaḥīḥ Muslim.

2 Sūrah al-Najm: 3, 4

3 Op. cit.

Indeed Allah has placed truth upon ‘Umar’s tongue and heart.¹

This was the Prophet’s ﷺ opinion of ‘Umar رضي الله عنه. The previous traditions we have transmitted were from reliable books of the Ahl al-Sunnah, which goes contrary to our undertaking, i.e. that we will only cite Shīṭ sources. However, we have only transmitted these reports because they are corroborated by ‘Alī رضي الله عنه in Shīṭ sources.

‘Alī رضي الله عنه states when mentioning ‘Umar رضي الله عنه and recalling his Khilāfah, attesting to the dream that the Prophet ﷺ had of ‘Umar.

و وليهم وال فأقام واستقام حتى ضرب الدين بجرانه

Then such a leader assumed leadership who established religion and remained resolute upon the same until it became firmly grounded.²

Ibn Maytham al-Baḥrānī, the Shīṭ commentator of *Nahj al-Balāghah* and al-Dumbulī, when explaining this statement write:

The leader referred to here is ‘Umar. As for the second part of the statement, *ḍaraba al-Dīn bijirrānihī* [translated as, “He had established religion firmly.”] is a metaphor used to compare the steady and firmness of Islam to that of a camel that is lying down.³

Ibn Abī al-Ḥadīd when commenting on this sermon writes:

The leader being referred to is ‘Umar... ‘Alī delivered this sermon in his Khilāfah, in which he mentions his close relations to the Prophet ﷺ, the special relationship they had and how he would disclose his secrets to him. He then further states, “The Muslims chose after the Prophet’s

1 *Jāmi’ al-Tirmidhī*.

2 *Nahj al-Balāghah* pg. 557 verification of Ṣubḥī al-Ṣāliḥ; *Nahj al-Balāghah* vol. 4 pg. 107 verification of Muḥammad ‘Abdah.

3 *Sharḥ Nahj al-Balāghah* vol. 5 pg. 463 by Ibn Maytham; al-Durrah al-Najafiyah pg. 394.

ﷺ demise a man from amongst them who approached and fulfilled the responsibility according to his capacity with some weakness therein, thereafter a leader came into power who established Islam.”¹

Look at the manner in which ‘Alī رضي الله عنه describes Abū Bakr and ‘Umar رضي الله عنهما, attesting to the dream of the Prophet صلى الله عليه وسلم; considering ‘Umar رضي الله عنه a manifestation of his glad tidings and attesting to the fact that Islam was further strengthened during his Khilāfah. Is there any Shī‘ī who will follow and adopt the opinion of his ‘infallible’ Imām?

In addition, the sermon in which ‘Alī رضي الله عنه praises ‘Umar رضي الله عنه and considers him a manifestation of the glad tidings of the Prophet صلى الله عليه وسلم was delivered during his own Khilāfah. Thus there was no need to practice Taqiyyah at this time, as some have stated.

How many documented sermons are there in *Nahj al-Balāghah* which carry the same meaning, stating that ‘Umar رضي الله عنه was one of the people responsible for the glory of Islam and its followers, raising its flag and expanding the Muslim lands? He had left people on a clear path, uprooting fitnah and straightening the crooked, putting an end to falsehood. Reviver of the Sunnah, obedient, and fearful of Allah. Look at how ‘Alī رضي الله عنه—the cousin, son-in-law, and father of Rasūlullāh’s صلى الله عليه وسلم grandsons—excessively praises ‘Umar رضي الله عنه. He says:

May Allah reward such and such a man who straightened the crooked, cured the disease, abandoned mischief, and established the Sunnah. He left this world with a clean slate and little shortcomings. He achieved good and remained safe from its evils. He fulfilled the obedience to Allah and met the demands of piety. He left this world and left people on diverse roads wherein the deviant cannot obtain guidance and the guided cannot attain certainty.²

1 *Sharḥ Nahj al-Balāghah* vol. 4 pg. 517 by Ibn Abī al-Ḥadīd.

2 *Nahj al-Balāghah* pg. 350 verification of Ṣubḥī al-Ṣāliḥ; *Nahj al-Balāghah* vol. 2 pg. 322 verification of Muḥammad ‘Abdah.

Ibn Abī al-Ḥadīd has written in *Sharḥ Nahj al-Balāghah* that this statement is in reference to the second Khalīfah ‘Umar رضي الله عنه and that these words were uttered in his praise, as indicated by the word “‘Umar” written under the word “such and such” in Sayyid al-Raḍī’s own hand in the manuscript of *Nahj al-Balāghah* written by him. He further states:

I have asked al-Naqīb Abū Ja‘far ibn Abī Zayd al-‘Alawī regarding it and he said, “Yes it is ‘Umar.”

I then asked him, “Did the leader of the believers praise ‘Umar?”

He responded in the affirmative.¹

Ibn al-Maytham², al-Dumbulī, and ‘Alī Naqī in *al-Durrah al-Najafīyah*³ and *Sharḥ al-Nahj*—the Persian text⁴—have mentioned similar reports.

Look at ‘Alī رضي الله عنه announcing at the top of his voice that ‘Umar رضي الله عنه would straighten the crooked, treat the sick, act in accordance with the prophetic teachings, and beat the trials and tribulations. He did not meet the fitnah and neither did the fitnah meet him. He passed on without anyone being able to reproach him for anything he had done. He had attained abundant good in his Khilāfah and met Allah in the condition that he was untainted by the infighting that occurred between the Muslims later on. He was obedient to Allah and never disobeyed Him, and feared Allah in fulfilling His rights, never falling short or oppressing another.

‘Alī رضي الله عنه, the leader of the Ahl al-Bayt, considered ‘Umar رضي الله عنه the sanctuary of Islam and the Muslims. Look at the manner in which he praises him. ‘Alī رضي الله عنه was also the one who ‘Umar had consulted before fighting the Romans, and ‘Alī said to him:

1 *Sharḥ Nahj al-Balāghah* vol. 3 pg. 92 by Ibn Abī al-Ḥadīd.

2 *Sharḥ Nahj al-Balāghah* vol. 4 pg. 96-97 by Ibn Maytham.

3 *Ibid* pg. 257.

4 *Ibid* vol. 4 pg. 712.

إنك متى تسير إلى هذا العدو بنفسك فتلقهم فتتكب لا تكن للمسلمين كائفة دون أقصى بلادهم ليس بعدك مرجع يرجعون إليه فابعث إليهم رجلا محربا واحفز معه أهل البلاء و النصيحة فإن أظهر الله فداك ما تحب و إن تكن الأخرى كنت ردا للناس و مثابة للمسلمين.

If you yourself proceed towards the enemy and clash with them and fall into some trouble, there will be no place of refuge for the Muslims other than their remote cities, nor any place they would return to. Therefore, you should send an experienced man and send with him people well-seasoned and well-intentioned. If Allah grants you victory, then this is what you want. If it is otherwise, you would serve as a support for the people and a place of return for the Muslims.¹

Ibn Abī al-Ḥadīd writes in his commentary under this sermon of ‘Alī:

‘Alī advised ‘Umar that he should not go himself, warning him that he might be afflicted, thus leaving the Muslims without leadership. Rather, he should send an experienced man on his behalf and remain in Madīnah, so that if they were to be defeated, he will be their sanctuary.²

When one reads these sermons of ‘Alī رَضِيَ اللَّهُ عَنْهُ one can actually see the extent of love between them. ‘Alī رَضِيَ اللَّهُ عَنْهُ being protective over him, hoping and wishing that he should stay in power as a reservoir of Islam despite what the Shī‘ah want us to believe. It is noteworthy that ‘Umar رَضِيَ اللَّهُ عَنْهُ was determined to go fight and ‘Alī رَضِيَ اللَّهُ عَنْهُ knew that, yet despite all of that he prevented him from doing this so that no harm should befall him which will in turn affect the Islamic state, as he considered ‘Umar رَضِيَ اللَّهُ عَنْهُ a means of glory to Islam. Furthermore, when ‘Umar رَضِيَ اللَّهُ عَنْهُ wanted to leave he desired to put ‘Alī رَضِيَ اللَّهُ عَنْهُ in charge of the Muslim capital³ which would have been a golden opportunity to take hold of the reigns of the Muslims and ‘retake’ his ‘usurped’ rights as claimed by the Shī‘ah—which they have filled their books with—whereas the matter is completely contrary to what they portray. This was ‘Alī’s رَضِيَ اللَّهُ عَنْهُ attitude towards ‘Umar رَضِيَ اللَّهُ عَنْهُ in his Khilāfah.

1 *Nahj al-Balāghah* pg. 193.

2 *Sharḥ Nahj al-Balāghah* vol. 2 pg. 369, 370.

3 Which we will mention in detail shortly.

He did not want him to endanger himself and looked out for his best interest with sincerity to Allah, and having good will for this nation. Therefore, when he consulted him with regards to fighting the Persians, it was ‘Alī رَضِيَ اللَّهُ عَنْهُ who prevented him, saying:

In this matter, victory or defeat is not dependent on the smallness or greatness of forces. It is Allah’s religion which He has raised above all faiths, and His army which He has mobilised and extended, till it has reached the point where it stands now, and has arrived in its present position.

We hold a promise from Allah, and He will fulfil His promise and support His army. The position of the head of government is that of the thread for beads, as it connects them and keeps them together. If the thread is broken, they will disperse and be lost, and will never come together again. The Arabs today, even though small in number are big because of Islam and strong because of unity. You should remain like the axis for them, and rotate the mill (of government) with (the help of) the Arabs, and be their root. Avoid battle, because if you leave this place the Arabs will attack you from all sides and directions till the unguarded places left behind by you will become more important than those before you.

If the Persians, see you tomorrow they will say, “He is the root (chief) of Arabia. If we do away with him, we will be in peace.” Thus it will heighten their eagerness against you and their keenness to aim at you. You say that they have set out to fight against the Muslims. Well, Allah detests their setting out more than you do, and He is more capable of preventing what He detests.

As regards to your idea about their (large) number, in the past we did not fight on the strength of large numbers but we fought on the basis of Allah’s support and assistance.¹

Is there any doubt that ‘Alī رَضِيَ اللَّهُ عَنْهُ considered ‘Umar رَضِيَ اللَّهُ عَنْهُ to be the manifestation of the dream of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, which he had informed them about, and gave

1 *Nahj al-Balāghah* pg. 203, 204.

them glad tidings that Islam will reach its peak in his era? It is for that reason that ‘Alī رَضِيَ اللَّهُ عَنْهُ had said, “We are on the promise of Allah! Allah will fulfil his promise and assist his armies!”

In ‘Alī’s رَضِيَ اللَّهُ عَنْهُ statement, he alludes to the statement of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, “Then it turned into a large bucket and ‘Umar ibn al-Khaṭṭāb took hold of it. I have not seen a giant amongst people draw as well as he did until the people watered their camels.”

He also directs people’s attention to the verse of the Qur’ān:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا

Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [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.¹

Therefore, what was intended by ‘Alī رَضِيَ اللَّهُ عَنْهُ by this statement, “We are on the promise of Allah,” is that Allah سُبْحَانَهُ وَتَعَالَىٰ had promised the practicing believers that he will establish them in the earth and make them vicegerents on this earth. We are believers and you, O ‘Umar رَضِيَ اللَّهُ عَنْهُ, are our leader! Allah will fulfil His promise in your Khilāfah. He will aid His armies who will fight under your flag, leadership, and guidance. Because the religion of Allah is surely and will definitely be triumphant, as you are in charge of its affairs and planning. If we were to lose you, the Muslim nation would become weak and divided in such a manner that uniting them will never ever be possible again.² Because if order and system is lost, division would come about; which will be irresolvable.

1 Sūrah al-Tawbah: 55

2 The doors of trials and tribulations were opened after his martyrdom and was not closed up to this very day. (In reference to a prophetic tradition).

The supplication of the Prophet ﷺ also alludes to the glory that ‘Umar رضي الله عنه will bring to Islam:

O Allah strengthen Islam with ‘Umar ibn al-Khaṭṭāb.

As transmitted by al-Majlisī in *Bihār al-Anwār* from Muḥammad al-Bāqir¹. The prayer of Rasūlullāh ﷺ will most certainly be answered!

‘Alī رضي الله عنه, the leader of the Ahl al-Bayt, informs each and every one of us—including the Shī‘ah—that ‘Umar رضي الله عنه was no ordinary individual. Rather he was the axis upon which the hand mill (spirit) of Islam rotates. Without an axis it is impossible for anything to rotate. It is for that very reason he said, “If you were to leave this place the Arabs will attack you from all sides and directions,” because they knew that ‘Umar رضي الله عنه was the root and if he is uprooted then no trace remains. As he is the axis and if he is taken out of the equation then on what axis will the spirit or mill of Islam spin? You (‘Umar رضي الله عنه) are also the protector of this nation, thus we will not leave you and let you walk into death, we will not dispense of you, as others readily do!

How beautifully ‘Alī ibn Abī Ṭālib رضي الله عنه has expressed that which was in his heart and mind. He openly expressed his beliefs and opinions regarding ‘Umar رضي الله عنه.

‘Alī رضي الله عنه also believed that Allah placed the truth on ‘Umar’s heart and tongue, and that he used to convey the teachings of the Prophet ﷺ. It was for that reason that he would not contradict or oppose his example in the most trivial of affairs. Al-Dīnawarī² al-Shī‘ī reports:

1 *Bihār al-Anwār* vol. 4, the book on the sky and the universe.

2 He is Abū Ḥanīfah al-Dīnawarī Aḥmad ibn Dāwūd from the people of al-Dīnawar. Reliable in that which he narrates, known for the truth as Ibn al-Nadīm described him. He died in 281, 282, or 290 A.H. He would mostly narrate from Ya‘qūb ibn Ishāq al-Layth al-Naḥwī on account of him being a Shī‘ī. He is from Persian origin, making apparent that he is an Imāmī Shī‘ah. (*al-Dharī‘ah ilā Taṣānīf al-Shī‘ah* vol. 1 pg. 338)

When ‘Alī came to Kūfah, it was said to him, “O Amīr al-Mu’minīn, will you reside in a castle?”

He replied, “No I have no need for a castle as ‘Umar used to detest it. Rather, I will settle in an open place.”

He then went towards the masjid, performed two units of prayer and went to his place.¹

Therefore, when the subject was brought up about taking back Fadak, he refused to act contrary to ‘Umar رضي الله عنه. Al-Sayyid al-Murtaḍā states:

When the matter of requesting Fadak was mentioned to ‘Alī he said, “I feel ashamed before Allah to return something that Abū Bakr had withheld, and which ‘Umar continued to maintain (as before).”²

We will now transmit three reports in support of the previously mentioned narrations:

1. It is transmitted from Ḥusayn ibn ‘Alī ibn Abī Ṭālib رضي الله عنه that he used to say:

I do not know of ‘Alī going contrary to ‘Umar or doing anything different since he came to Kūfah.³

2. The people of Najrān came to ‘Alī رضي الله عنه complaining about what ‘Umar رضي الله عنه did to them. ‘Alī رضي الله عنه replied:

‘Umar was a knowledgeable man therefore I will not change anything he had done.⁴

1 *Al-Akhbār al-Ṭiwāl* pg. 152 by Aḥmad ibn Dāwūd al-Dīnawarī.

2 *Kitāb al-Shāfi fī l-Imāmah* pg. 213; *Sharḥ Nahj al-Balāghah* by Ibn Abī al-Ḥadīd.

3 *Riyāḍ al-Naḍīrah* vol. 2 pg. 85.

4 *Al-Bayhaqī* vol. 10 pg. 130; *al-Kāmil* vol. 2 pg. 201; *al-Tārīkh al-Kabīr* vol. 4. pg. 145 by *al-Bukhārī*; *Kitāb al-Kharāj* pg. 23 by Ibn Ādam; *Kitāb al-Amwāl* pg. 98; *Futūḥ al-Buldān* pg. 74.

3. When ‘Alī رَضِيَ اللَّهُ عَنْهُ came to Kūfah he said:

I will not untie a knot which ‘Umar had tied.¹

All of these reports were on account of him considering ‘Umar رَضِيَ اللَّهُ عَنْهُ an inspired man, according to the ḥadīth of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. ‘Alī رَضِيَ اللَّهُ عَنْهُ also considered ‘Umar رَضِيَ اللَّهُ عَنْهُ a practical person whom truth would accompany.

As for ‘Umar رَضِيَ اللَّهُ عَنْهُ being from the people of Jannah, it has been transmitted in the traditions that we have previously mentioned that ‘Alī رَضِيَ اللَّهُ عَنْهُ and his cousin—one of his reliable leaders and governors—‘Abd Allāh ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا bore testimony to it.

Ibn Abī al-Ḥadīd reports that when ‘Umar رَضِيَ اللَّهُ عَنْهُ was stabbed by Abū Lu’lu’ah who was a Zoroastrian and of Persian origin, the two cousins of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—‘Abd Allāh ibn ‘Abbās and ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُمَا—entered upon ‘Umar رَضِيَ اللَّهُ عَنْهُ. Ibn ‘Abbās states:

We heard the voice of Umm Kulthūm—the daughter of ‘Alī—wailing, “O ‘Umar!” There were other females crying along with her, the house trembled with cries.

‘Umar said, “Woe to the mother of ‘Umar, he will not be forgiven.”

Then I said, “By Allah! I wish that you only see the extent of the verse,

وَأِنْ مِنْكُمْ إِلَّا وَارِدُهَا

And there is none of you except he will come to it. [Then We will save those who feared Allah]²

We only know that you, O leader of the believers and the Muslims, have judged according to the Book and have distributed with fairness.”

1 *Kitāb al-Kharāj* pg. 23; *Futūḥ al-Buldān* pg. 74 by al-Balādhurī.

2 *Sūrah Maryam*: 71

My statement amazed him. He then sat up and asked, “Will you bear testimony for me with that, O Ibn ‘Abbās?”

I hesitated, but then ‘Alī hit me between my shoulder blades and said, “Bear testimony!”

It is mentioned in another report:

Ibn ‘Abbās asked, “Why are you grieved, O Amīr al-Mu‘minīn? By Allah! O Amīr al-Mu‘minīn, your acceptance of Islam was a glory to Islam and your leadership a source of pride. You have filled the earth with justice.”

‘Umar asked, “Will you bear testimony for me, O Ibn ‘Abbās?”

The narrator mentioned, “It was as if he disliked to give testimony and thus hesitated.”

‘Alī رضي الله عنه then said to him, “Say, ‘Yes!’ and I am with you,” thereafter he said, “Yes.”¹

Furthermore, ‘Alī رضي الله عنه believed him to be a man from Jannah, after he heard it from the mouth of the Prophet صلى الله عليه وسلم. It was for that very reason, that ‘Alī رضي الله عنه desired to meet Allah with the good deeds of ‘Umar رضي الله عنه. Al-Sayyid al-Murtaḍā, Abū Ja‘far al-Ṭūsī, Ibn Bābawayh, and Ibn Abī al-Ḥadīd report:

When ‘Umar was being washed and enshrouded, ‘Alī رضي الله عنه entered upon him and said, “May Allah’s peace and blessings be upon him.”

He then stated, “There is not a person on earth whose books of deeds I’d rather meet Allah with than the book of deeds of this personality.”²

1 *Sharḥ Nahj al-Balāghah* by Ibn Abī al-Ḥadīd vol. 3 pg. 146 and similar reports in *Kitāb al-Āthār* pg. 207 and *Sīrat ‘Umar* pg. 193. By ibn Jawzī.

2 *Kitāb al-Shāfi* pg. 171 by ‘Alm al-Hudā. *Talkhīṣ al-Shāfi* vol. 2 pg. 428 by al-Ṭūsī and *Ma‘āni al-Akhbār* pg. 117 by Al-Ṣadūq.

This report is mentioned in the books of the Ahl al-Sunnah as well: *al-Mustadrak*¹, *Talkhīṣ* of al-Dhahabī, *Musnad Aḥmad* under the Musnad of ‘Alī, and *Ṭabaqāt ibn Sa‘d*² and other such reports in *Ṣaḥīḥ Bukhārī* and *Muslim*.

Ibn Abī al-Ḥadīd reports:

After ‘Umar was stabbed, and the people had dispersed and he was still laying in his blood and had still not performed Fajr, it was said to him, “O Amīr al-Mu‘minīn, ṣalāh!”

He lifted his head and said, “Yes there is no lot in Islam for he who does not fulfil it.”

He sat up quickly, and his wound started bleeding profusely. He asked for a cloth which he used to close the wound and then performed prayer.

He then looked towards his son, ‘Abd Allāh, and said to him, “Put my head on the ground.”

‘Abd Allāh said, “I did not hasten, thinking that he was not in his full senses.”

He then said for the second time, “Place my head on the ground.”

‘Abd Allāh said, “I still did not.”

He then said for the third time, “Place my head on the ground! May your mother not have given birth to you!”

‘Abd Allāh said, “I then realised that he was in his senses. The only reason why he did not do it himself was on account of his weakness. I then placed his head on the ground, until I saw the tips of his beard mixed with dust and looked towards the sand sticking to his eye. I stretched my ears to hear what he was saying. He said, ‘Woe unto you ‘Umar, woe unto to the mother of ‘Umar if Allah does not forgive him.’”

1 Vol. 3 pg. 93

2 *Aḥwāl ‘Umar* vol. 3 pg. 269-270.

It is mentioned in another narration that ‘Alī came, stood beside him and said, “There is not a person, other than him laying here, whose books of deeds I would rather meet Allah with.”¹

After all of this is it possible for anyone to deny ‘Umar’s رَضِيَ اللَّهُ عَنْهُ status when ‘Alī رَضِيَ اللَّهُ عَنْهُ—the leader of the Ahl al-Bayt—considered him from amongst the people of Jannah and expressed his desire to meet Allah with ‘Umar’s book of deeds?

‘Alī رَضِيَ اللَّهُ عَنْهُ is also reported to have said that the best of people after the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is Abū Bakr and ‘Umar.²

He further stated regarding the two of them in his letter:

They were the rightly guided Imāms, the leaders of Islam, those who were followed after the demise of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He who follows them is safe.³

It had also been transmitted that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had said:

The position of Abū Bakr in relation to me is like that of the ears and the position of ‘Umar in relation to me is like that of the eyes.⁴

Worthy of note is that these reports were transmitted by ‘Alī رَضِيَ اللَّهُ عَنْهُ himself from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and in turn ‘Alī’s son, Ḥasan, transmitted it from him. May Allah be pleased with all of them.

The Ahl al-Bayt praising ‘Umar

Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا—the cousin of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and one of the senior members of the Ahl al-Bayt—praises ‘Umar رَضِيَ اللَّهُ عَنْهُ saying:

1 *Sharḥ Nahj al-Balāghah* vol. 3 pg. 147 by ibn Abī al-Ḥadīd

2 *Kitāb al-Shāfi* vol. 2 pg. 428

3 *Talkhīṣ al-Shāfi* vol. 2 pg. 428

4 *‘Uyūn Akhbār al-Riḍā* vol. 1 pg. 313 by Ibn Bābawayh, *Ma‘ānī al-Akhbār* pg. 110 by al-Qummī and *Tafsīr al-Ḥasan al-‘Askarī*.

May Allah have mercy on Abū Ḥafṣ. By Allah! He was the ally of Islam, the sanctuary of the orphans, the manifestation of kindness and faith, resort for the poor, fortress of the righteous who fulfilled the rights of Allah, preserved it, and awaited the reward thereof. The one who patiently stood fast with the Right of Allah until the religion became clear, countries were conquered, and the believers became safe.¹

Similarly, the other members of the Ahl al-Bayt praised ‘Umar, as discussed previously under the praise of the Ahl al-Bayt for Abū Bakr al-Ṣiddīq as narrated from Zayn al-‘Ābidīn ibn ‘Alī ibn al-Ḥusayn ibn ‘Alī, Muḥammad al-Bāqir, Zayd al-Shahīd, and Ja‘far al-Ṣādiq regarding whom it is reported that when he would pass the graves of Abū Bakr and ‘Umar, he would greet both of them and associate himself with them.

Before we continue with our discussion, I wish to add to the topic what has been reported by al-Kulaynī in his book, *al-Rawḍah min Al-Kāfi*:

Ja‘far ibn Muḥammad [the sixth Shī‘ī Imām] in addition to associating himself to the two of them, would command his followers to do the same. Ja‘far’s well-known companion [according to the Shī‘ah], Abū Baṣīr, states, “I was in the company of Abū ‘Abd Allāh when Umm Khālid (the one whose hand was amputated by Yusuf ibn ‘Umar) sought permission to enter.

Abū ‘Abd Allāh then asked, “Would you like to hear what she has got to say?”

I replied in the affirmative, after which he permitted her to enter. He made me sit on the mat. She entered and she was very eloquent. She then asked him with regards to Abū Bakr and ‘Umar.

He replied, “Be amicable towards them.”

Thereafter she asked, “What shall I say to my Rabb when I meet Him, that you commanded me to be amicable towards them?”

He replied, “Yes!”²

1 *Murūj al-Dhahab* vol. 3 pg. 51; *Nāsikh al-Tawārīkh* vol. 2 pg. 144.

2 *Al-Rawḍah Min Al-Kāfi* vol. 8 pg. 101.

This is their sixth ‘infallible’ Imām—the one after whom they have named their madhhab and jurisprudence, referring to themselves as the Ja‘farīs—who not only associates himself with them and has a good opinion of them but instructs his followers to do the same. May Allah’s mercy envelope him and all those who follow him in loving Abū Bakr, ‘Umar, and the rest of Ṣahābah رضي الله عنهم.

‘Alī marrying his daughter, Umm Kulthūm, to ‘Umar ibn al-Khaṭṭāb

‘Alī رضي الله عنه wedded his beloved daughter, Umm Kulthūm—his daughter from Fāṭimah رضي الله عنها—to ‘Umar ibn al-Khaṭṭāb رضي الله عنه when he asked for her hand in marriage. A sure sign of his pleasure and goodwill towards him. ‘Alī رضي الله عنه recognised his virtue and good conduct, thus he allowed for their relationship to be further strengthened through the bonds of marriage. A fact which burns the hearts of the enemies of Islam. The historians, genealogists, and all Shī‘ah scholars attest to this marital contract. We have discussed this topic at length in our book *al-Shī‘ah wa al-Sunnah*.

For the benefit of the readers and to further strengthen our argument we now wish to transmit a few narrations which we have not transmitted in our book, *al-Shī‘ah wa al-Sunnah*.

The Shī‘ī historian Aḥmad ibn Abī Ya‘qūb writes in his *Tārīkh*, under the title, *The incidents of the year 17 A.H. in the Khilāfah of ‘Umar ibn al-Khaṭṭāb*:

In the year 17 A.H. ‘Umar proposed for the hand of Umm Kulthūm bint ‘Alī ibn Abī Ṭālib—whose mother was Fāṭimah bint Rasūl Allāh رضي الله عنها.

‘Alī replied, “She is still a minor.”

‘Umar then explained, “My intention is not as you presume, rather I have heard the Prophet صلى الله عليه وسلم saying, ‘All relations will be severed on the Day of Resurrection except my relations and associations [through marriage].’ I therefore desire to be connected to the Messenger of Allah صلى الله عليه وسلم.”

Upon that ‘Alī married her to ‘Umar for the dowry of ten thousand gold coins.¹

Al-Ṭabarī in *Tārīkh al-Umam wa l-Mulūk*², Ibn Kathīr in *al-Bidāyah wa l-Nihāyah*³, Ibn al-Athīr in *al-Kāmil*⁴, Ibn Sa’d in his *al-Ṭabaqāt*⁵, and Abū al-Fadā’ in his *Tārīkh*, as well as others mention similar reports.

The authors of the four canonical Shī’ī works attest to this fact as well. Abū Ja’far Muḥammad ibn Ya’qūb al-Kulaynī writes in *Al-Kāfi*:

‘Alī married his daughter, Umm Kulthūm, to Umar.⁶

He also transmits from Sulaymān ibn Khālid:

I inquired from Abū ‘Abd Allāh Ja’far al-Ṣādiq regarding a divorcee, as to where she should spend her ‘iddah (the waiting period divorce) and he said, “Should she spend her ‘iddah in her house or wherever she chooses to?”

I asked, “Wherever she chooses?”

He then said, “When ‘Umar passed away, ‘Alī took Umm Kulthūm by her hand and went with her to his house.”⁷

1 *Tārīkh al-Ya’qūbī* vol. 2 pg. 149-150.

2 *Tārīkh al-Umam wa l-Mulūk* vol. 5 pg. 16.

3 *Al-Bidāyah wa al-Nihāyah* vol. 7 pg. 139.

4 *Al-Kāmil* vol. 3 pg. 29.

5 *Al-Ṭabaqāt* pg. 340, Leiden.

6 *Al-Furū’ min Al-Kāfi*, Kitāb al-Nikāh, Bāb Tazwīj Umm Kulthūm, vol. 5 pg. 346. There are many other such narrations in the books of the Ahl al-Sunnah which discuss the marriage of ‘Umar رضي الله عنه to Umm Kulthūm رضي الله عنها such as *Mustadrak al-Hākim* vol. 3 pg. 130, Bāb al-Naẓr ‘ilā al-Mar’ah idhā Arāda an Yatazawwajahā; *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Jihād; *Sunan al-Nasāī*, Kitāb al-Janā’iz, Bāb Ijtīmā’ Janā’iz al-Rijāl wa l-Nisā’; and *Sunan Abī Dāwūd*, Kitāb al-Janā’iz, Bāb Idhā Ḥaḍara Janā’iz al-Rijāl wa l-Nisā’ man Yuqaddam.

7 *Al-Kāfi fī l-Furū’*, Kitāb al-Ṭalāq, Bāb al-Mutawaffā ‘anhā Zawjuhā, vol. 6 pg. 115-116. There is also a narration in the same chapter transmitted by Shaykh al-Ṭā’ifāh al-Ṭūsī in his book *al-Istibṣār*, Kitāb al-Iddah, Bāb al-Mutawaffā ‘anhā Zawjuhā, vol. 3 pg. 353. The second report is transmitted from Mu’āwiyah ibn ‘Ammār which comes in *Tahdhīb al-Aḥkām*, Kitāb Fī ‘Iddat al-Nisā. vol. 8 pg. 161.

Al-Ṭūsī transmits from Ja‘far al-Ṣādiq, who in turn transmits from his father, al-Bāqir:

Umm Kulthūm bint ‘Alī and her son, Zayd ibn ‘Umar ibn al-Khaṭṭāb, passed away on the same day. It was not known who of the two passed away first, thus they did not inherit from one another and their funeral prayers were performed simultaneously.¹

From among the Shī‘ī scholars who transmit this report are: Al-Sayyid al-Murtaḍā in his book *al-Shāfi‘*² and *Tanzīh al-Ambiyā‘*³; Ibn Shahaṛāshūb⁴ in *Manāqib Āl Abī Ṭālib*⁵; Arbilī in *Kashf al-Ghummaḥ fī Ma‘rifat al-A‘immah*⁶, Ibn Abī al-Ḥadīd in *Sharḥ Nahj al-Balāghah*⁷, Muqaddas al-Ardabīlī in *Ḥadīqat al-Shī‘ah*⁸, and Qāḍī Nūr Allāh al-Shūshtarī (who is referred to as “the third martyr”) in his book *Majālis al-Mu‘minīn*⁹.

Al-Shūshtarī transmits from al-Miqdād ibn al-Aswad رضي الله عنه:

The Prophet صلى الله عليه وسلم had married his daughter to ‘Uthmān, and ‘Alī married his daughter to ‘Umar.¹⁰

1 *Tahdhīb al-Aḥkām*, Kitāb al-Mīrāth, Bāb Mīrāth al-Gharqī wa l-Mahdūm vol. 9 pg. 262.

2 *al-Shāfi‘* pg. 116.

3 *Tanzīh al-Ambiyā‘* pg. 141.

4 He is Rashīd al-Dīn Abū Ja‘far Muḥammad ibn ‘Alī ibn Shahaṛāshūb al-Māzandarānī. “The pride, glory and promoter of the Shī‘ī Madhhab. The reviver of the traditions discussing virtues. An ocean that is replete. A leading scholar of the Imāmiyyah and the author of *al-Manāqib*, etc. The unrivalled Imām of his time... He is the equivalent of Khaṭīb al-Baghdādī to the Ahl al-Sunnah. He died in 588 A.H. in Ḥalab. *Al-Kunā wa l-Alqāb* vol. 1 pg. 321.

5 *Manāqib Āl Abī Ṭālib* vol. 3 pg. 162.

6 *Kashf al-Ghummaḥ* pg. 10.

7 *Sharḥ Nahj al-Balāghah* vol. 3 pg. 124.

8 *Ḥadīqat al-Shī‘ah* pg. 277.

9 *Majālis al-Mu‘minīn* pg. 76, pg. 82.

10 *Majālis al-Mu‘minīn* pg. 85.

He also mentions their marriage in his book *Maṣāʾib al-Nawāṣib*.¹

This marriage was also mentioned by Sayyid Niʿmat Allāh al-Jazāʾirī in *al-Anwār al-Nuʿmāniyyah*, Mullā al-Bāqir al-Majlisī in *Bihār al-Anwār*,² the Shīʿī historian, Mirzā ʿAbbās ʿAlī al-Qummī in his *Tārīkh*,³ Muḥammad al-Jawwād al-Sharī in his biography⁴, and ʿAbbās al-Qummī in *Muntahā al-Āmāl*.⁵ Only the insanely obstinate and ignorant would deny this reality.

Furthermore, the Shīʿī jurists cite this report as proof for the permissibility of marriage between a Hāshimī and non-Hāshimī.

Al-Ḥillī writes in *Sharāʾiʿ al-Islām*:

It is permissible for a slave to marry one who is free, an Arab to marry a non-Arab, and a Hāshimī to marry a non-Hāshimī.⁶

The commentator of *al-Sharāʾiʿ*, Zayn al-ʿĀmilī—known as *Shahīd al-Thānī* (the second martyr)—writes:

The Prophet ﷺ married his daughter to ʿUthmān, and his other daughter, Zaynab, to Abū al-ʿĀṣ ibn Rabī—both of whom were non-Hāshimī. Similarly, ʿAlī married his daughter, Umm Kulthūm, to ʿUmar. ʿAbd Allāh ibn ʿAmr ibn ʿUthmān married Fāṭimah bint Ḥusayn, and Muṣʿab ibn Zubayr married her sister Sukaynah. And all of them were non-Hāshimī.⁷

We conclude by transmitting a report from Ibn Abī al-Ḥadīd al-Muʿtazilī al-Shīʿī who states:

1 *Maṣāʾib al-Nawāṣib* Pg. 170.

2 *Bihār al-Anwār*, Bāb Aḥwāl Awlādihī wa Azwājihī pg. 62.1

3 *Tārīkh Tarāz Madhhab Muḥaffarī*, Persian, The marriage of Umm Kulthūm to ʿUmar ibn al-Khaṭṭāb.

4 *Amīr al-Muʿminīn*, pg. 217, ʿAlī during the Khilāfah of ʿUmar.

5 *Muntahā al-Āmāl*, vol. 1 pg. 186. Mention of the children of Amīr al-Muʿminīn.

6 *Sharāʾiʿ al-Islām* a book on jurisprudence according to the Jaʿfarī Shīʿah, Kitāb al-Nikāḥ.

7 *Masālik al-Afhām Sharḥ Sharāʾiʿ al-Islām*, vol. 1, Kitāb Lawāḥiq al-ʿAqd.

‘Umar sent a messenger to the Roman King. Meanwhile Umm Kulthūm purchased perfume with some gold coins, placed it in two containers, and sent it along with the messenger as a gift for the Roman King’s wife. On return the messenger came back with the two containers filled with gems.

‘Umar entered after she had placed the gems in her lap and asked, “Where did you get this from?”

She then informed him.

‘Umar took it from her and said, “This belongs to the believers.”

She then enquired, “How can it belong to the believers, whereas it was gifted to me?”

‘Umar replied, “Your father will judge between the two of us.”

‘Alī told her, “For you is the equivalent of wealth that you have spent in purchasing the perfume, and the remainder goes to the believers on account of it being their messenger who had transported it.”¹

A number of their genealogists and biographers have transmitted similar reports, the likes of al-Balādhurī in *Ansāb al-Ashrāf*², Ibn Ḥazm in *Jamharat Ansāb al-‘Arab*³, al-Baghdādī in *al-Muḥabbar*⁴, and al-Dīnawarī in *al-Ma‘ārif*.⁵

The reciprocal respect and veneration between ‘Umar and the Ahl al-Bayt

‘Umar رضي الله عنه often used to give preference to the Ahl al-Bayt over his own family by sending them gifts, and tending to their needs. Shī‘ī historians record that when ‘Umar رضي الله عنه allocated stipends from the *Bayt al-Māl* (public treasury), he gave preference to the Banū Hāshim over all the other tribes out of reverence for them and their close kinship to the Prophet صلى الله عليه وسلم. Al-Ya‘qūbī writes:

1 *Sharḥ Nahj al-Balāghah* vol. 4 pg. 575.

2 *Ansāb al-Ashrāf* vol. 1 pg. 428

3 *Jamharat Ansāb al-‘Arab* pg. 37-38

4 *Al-Muḥabbar* pg. 56, 437, Kitāb Aṣḥār ‘Alī.

5 *Al-Ma‘ārif* pg. 92, Kitāb Banāt ‘Alī was Awlād ‘Umar ibn al-Khaṭṭāb, pg. 79 and 80.

‘Umar had implemented the register and stipulated the distribution of gifts in the year 20 A.H.

Umar said, “There is an abundance of wealth and it was suggested to me that I implement the register.”

Thereafter he called ‘Aqīl ibn Abī Ṭālib, Makhramah ibn Nawfal, and Jubayr ibn Muṭ‘im ibn Nawfal ibn ‘Abd Manāf; and said to them, “Give the people in accordance with their rank. Start with ‘Abd Manāf. He then apportioned five thousand for ‘Alī, three thousand for Ḥasan, three thousand for Ḥusayn²... and four thousand for himself.³

This was the first wealth ‘Umar had distributed, which Abū Hurayrah رضي الله عنه had brought from Bahrain.⁴ It amounted to 700 000 silver coins.

‘Umar رضي الله عنه said:

“Give the people in accordance with their ranks.”

1 All of them were close relatives of ‘Alī, his brother and paternal cousins. This was the character of ‘Umar رضي الله عنه.

2 It is mentioned in the books of the Ahl al-Sunnah that ‘Umar gave two thousand silver coins to the children of the participants of the Battle of Badr, with the exception of Ḥasan and Ḥusayn whom he gave five thousand silver coins each, the same amount that he had given to their father, and al-‘Abbās, due to their close relations to Nabī صلى الله عليه وسلم. (*Ṭabaqāt ibn Sa’d* vol. 3 pg. 213-214, *Kitāb al-Khirāj* by Abū Yūsuf pg. 43-44 and *Futūḥ al-Buldān* pg. 454-455; *Kitāb al-Amwāl* by Abū ‘Ubayd ibn Salām.)

Al-Balādhurī, Yaḥyā ibn Ādam and Ṭarābulusī transmits from Ja‘far ibn Muḥammad al-Bāqir, from Muḥammad al-Bāqir, from ‘Abd Allah ibn al-Ḥasan from ‘Alī ibn Abī Ṭālib: “‘Umar gave the land of Yanbu and more to ‘Alī”. (*Futūḥ al-Buldān* pg. 20 *Kitāb al-Kharāj* pg. 78 by Yaḥyā ibn Ādam; *al-Is‘āf fī Aḥkām wa l-Awqāf* pg. 8 by al-Tarābulusī.)

3 Yet there are those who accuse ‘Umar of usurping the rights of the Ahl al-Bayt. Al-Ya‘qūbī brings to their attention that which Allah had inspired him to establish. He states: “Back then ‘Umar was the caliph and ‘Alī رضي الله عنه the subordinate.”

4 Yes, Abū Hurayrah! The one who the Shī‘ah dislike, solely for transmitting the traditions which he had heard from Nabī صلى الله عليه وسلم in praise of the Ṣaḥābah in general and Abū Bakr and ‘Umar in particular رضي الله عنه.

They firstly stipulated for Banū ‘Abd Manāf, then for the family of Abū Bakr, thereafter for ‘Umar and his family.

‘Umar observed and remarked, “How I wish that I was a close relative of the Messenger of Allah ﷺ! However, begin with (the family of) the Messenger of Allah, then those who are closest to him, until you have given ‘Umar in the place where Allah has respectively placed him.”¹

Ibn Abī al-Ḥadīd transmits:

He said, “Start with the Messenger of Allah ﷺ and his family. Thereafter those who follow in rank.” He started with Banū Hāshim, then Banū ‘Abd al-Muṭṭalib, ‘Abd al-Shams, and thereafter the rest of the tribes of Quraysh.

He records in another narration:

‘Umar distributed garments among the women of Madīnah. One garment remained, and some of those present suggested, “O leader of the believers, give it to the daughter of the Messenger of Allah ﷺ who is in your care (referring to Umm Kulthūm bint ‘Alī).”

‘Umar then instructed, “Give it to Umm Sulayṭ, as she was from amongst those who had pledged allegiance to the Messenger of Allah ﷺ, and she provided water for us to drink on the Day of Uḥud.”²

It has been proven that ‘Umar رَضِيَ اللهُ عَنْهُ respected and revered the Ahl al-Bayt, and that he would also give preference to them over everyone else, even his own family.

It is reported that the daughter of Yazdegerd (the Persian king) was sent to ‘Umar رَضِيَ اللهُ عَنْهُ after she had been taken captive along with the people of Persia. Everyone

1 *Tārīkh al-Ya‘qūbī* vol. 2 pg. 153

2 *Sharḥ Nahj al-Balāghah* vol. 3 pg. 113-114 by Ibn Abī al-Ḥadīd.

stared at her and thought that she would be gifted to the son of ‘Umar, as he was her equal, and a brave soldier who had fought under the banner of the Messenger of Allah ﷺ on numerous occasions. However, ‘Umar رَضِيَ اللَّهُ عَنْهُ did not take her for himself, nor for any of his relatives; rather he gave preference to the Ahl al-Bayt and gifted her to Ḥusayn ibn ‘Alī رَضِيَ اللَّهُ عَنْهُ. It was from this union that ‘Alī ibn al-Ḥusayn was born—the only son of Ḥusayn رَضِيَ اللَّهُ عَنْهُ to survive Karbala’ and continue his progeny.¹

A well-known Shī‘ī genealogist Ibn ‘Inabah writes:

Her name was Shaharbānū. It is said that she was taken captive when the cities were conquered. ‘Umar had later gifted her to Ḥusayn.²

The renowned Shī‘ī scholar Abū Ja‘far al-Kulaynī transmits the following narration from Muḥammad al-Bāqir in his *Al-Kāfi*:

When they brought the daughter of Yazdegerd to the Khalīfah ‘Umar, young girls climbed higher (to see her) and the mosque was illuminated by her radiant face.

Once she caught sight of ‘Umar inside the mosque, she covered her face and sighed, “Ah bīrūz bādā Hurmuz, i.e. May Hurmuz be vicious.”

‘Umar became angry and said, “Are you cursing me,” and intended to strike her.

At this ‘Alī intervened and said to ‘Umar, “She is not for you. Allow her to choose a man from among the Muslims and he will pay her price from the spoils he has earned.”

‘Umar then said to the girl, “Choose!”

1 Beware of those who claim to be from the progeny of Ḥusayn and curses ‘Umar, considers him a usurper of the Khilāfah, and oppressor along with the relatives of Nabī ﷺ. Had it not been for ‘Umar, they would not have existed. If he was a usurper, why did Ḥusayn accept from him the slave who was taken captive in a battle that was fought under the banner and guidance of ‘Umar?

2 *‘Umdat al-Ṭālib* fī Ansāb Abī Ṭālib pg. 192 Chapter two, titled ‘After Ḥusayn رَضِيَ اللَّهُ عَنْهُ’.

She stepped forward and placed her hand on Ḥusayn's head.

‘Alī asked her, “What is your name?”

She replied, “Jahān Shāh.”

‘Alī said, “Rather it is Shahar Bānūyah.”

Thereafter he said to Ḥusayn, “O Abū ‘Abd Allāh! She will bear for you the best of those on the face of the earth.”

She then gave birth to ‘Alī ibn al-Ḥusayn regarding whom it is said, “The best of both.” Being from the best of Arabs (Hāshimīs) and none Arabs (Persians). Abū al-Aswad al-Du‘alī says regarding him:

The lad who is crossed between Kisrā and a Hāshimī, is nobler than a suspended amulet.¹

‘Umar رضي الله عنه had also assisted his father ‘Alī, in his marriage to Fāṭimah رضي الله عنها.

‘Umar رضي الله عنه used to begin with the Ahl al-Bayt when distributing the khumus and booty, just as Rasūlullāh صلى الله عليه وسلم had done and Abū Bakr رضي الله عنه maintained. We have previously mentioned that Abū Bakr رضي الله عنه used to take the harvest of Fadak and give the Ahl al-Bayt that which sufficed them. Thereafter he would distribute the rest. Abū Bakr was then succeeded by ‘Umar, ‘Uthmān, and ‘Alī; who all did the same.²

As for the honour that ‘Umar رضي الله عنه had afforded to the Ahl al-Bayt.

Ibn Abī al-Ḥadīd transmits from Yaḥyā:

‘Umar told Ḥusayn to come and see him with regards to some of his needs. On his way there, he met ‘Abd Allāh ibn ‘Umar. He then asked ‘Abd Allāh where he came from?

1 *Al-Uṣūl min Al-Kāfi* vol. 1 pg. 467; *Nāsikh al-Tawārīkh* vol. 10 pg. 3-4.

2 *Sharḥ Nahj al-Balāghah* vol. 5 pg. 107 by al-Maythamī; al-Durrah al-Najafiyah pg. 332.

He replied, “I sought permission to enter upon my father, but I was not permitted.”

Ḥusayn then returned.

The following day ‘Umar met him, and asked, “What occupied you from coming to me?”

Ḥusayn replied, “I was on my way to you, however, on my way I met your son, ‘Abd Allāh, and he informed me that he was not granted permission to enter, thus I returned.”

‘Umar remarked, “Are you and him the same in my eyes? Does our hair stand on end for others besides you?”¹

‘Umar رضي الله عنه also used to say regarding the Banū Hāshim as reported by ‘Alī ibn al-Ḥusayn from his father Ḥusayn from ‘Alī that ‘Umar used to say:

Visiting the Banū Hāshim when they are ill is Sunnah and visiting them in general is *Nafl* (a supererogatory act)”.²

Al-Ṭūsī and al-Ṣadūq report that ‘Umar رضي الله عنه did not allow anyone to speak ill of ‘Alī رضي الله عنه in his presence:

A person once spoke ill of ‘Alī in his presence and ‘Umar said to him, “Do you know that the Companion of this grave (referring to the Prophet صلى الله عليه وسلم) only used to speak good about ‘Alī, and by harming ‘Alī you are harming the Companion of this grave.”³

The Ahl al-Bayt's love for ‘Umar and their pledging allegiance to him

The Ahl al-Bayt loved ‘Umar رضي الله عنه and treated him with the utmost respect and honour. They too did not allow anything to be said against ‘Umar رضي الله عنه in their

1 *Sharḥ Nahj al-Balāghah* vol. 3 pg. 110 by Ibn Abī al-Ḥadīd.

2 *Al-Amālī* vol. 2 pg. 345 by al-Ṭūsī.

3 *Al-Amālī* vol. 2 pg. 46; *Al-Amālī* pg. 324 of al-Ṣadūq. A similar report is transmitted in *al-Manāqib* vol. 2 pg. 154 by Ibn Shahrāshūb.

presence. In fact they would disassociate themselves from those who would do so and rebut whatever had been said.

Furthermore, out of reverence and respect for ‘Umar رَضِيَ اللَّهُ عَنْهُ, they married one of the granddaughters of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to him. The Ahl al-Bayt would obey ‘Umar رَضِيَ اللَّهُ عَنْهُ, have good will towards him, and give him counsel. In addition, ‘Umar رَضِيَ اللَّهُ عَنْهُ used to appoint them as ministers and representatives, which they accepted willingly. They fought under his banner and would not delay in giving him sound advice. They also exerted themselves in fulfilling that which ‘Umar رَضِيَ اللَّهُ عَنْهُ had asked from them.

In support of what we have stated, we quote the letter of ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ which he sent to his supporters in Egypt, after the assassination of his governor Muḥammad ibn Abī Bakr. After mentioning the incidents that had succeeded the demise of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ he states:

Abū Bakr assumed leadership... when he was in the throes of death, he sent for ‘Umar and appointed him. We obeyed him and had good will towards him. [Thereafter he praised ‘Umar as was his habit; whenever ‘Alī spoke about ‘Umar, he would praise him excessively.] Thereafter ‘Umar assumed leadership, who had good conduct and was *maymūn al-naqībah*.¹

In other words, we did not delay in pledging allegiance to him nor is it that we were unwilling to obey him and harboured ill will towards him. His conduct was good, his soul was favourable and blessed, and he was successful in his endeavours.

It is worthy of mention at this point, that the Shī‘ī scholar who attempted to refute our writings and concealed his name with the initials S. Kh., even though

1 *Al-Ghārāt* vol. 1 pg. 307. The word ‘al-naqībah’ means soul, it is also said to mean natural disposition. *Rajul maymūn al-naqībah* means a blessed soul, successful in his endeavours, as mentioned by Ibn al-Manzūr al-Afrīqī. Ibn Sukayt says, “If a person is maymūn in a matter, it means that he is successful in his endeavours.” Tha’labī explains, “When the person is successful in council.” Ibn Majdī ibn ‘Amr, when explaining the phrase maymūn al-naqībah, says, “It refers to one who is successful in his actions and endeavours.” (*Lisān al-Arab* vol. 1 pg. 768 by Ibn al-Manzūr al-Afrīqī)

he attests to everything we have stated, still had the audacity to write after the discussion of the virtues of Abū Bakr and ‘Umar:

Had I been present at ‘Alī’s pulpit when he cried and praised the two of them at length, I would have said to him:

None other than you has emboldened us to oppose and seek vengeance for you; owing to you preventing the Ahl al-Bayt of the Messenger ﷺ and the select Companions of the Messenger of Allah ﷺ from pledging allegiance to the two of them. ‘Umar was then forced to gather firewood and come to your house with the intention to burn it down with all those in it, and the daughter of the Messenger of Allah ﷺ was inside. When it was said to him, “The daughter of Rasūlullāh ﷺ is inside [the house],” he replied, “Even if it is so... until we remove you from it forcefully.” You only pledged allegiance after six months, and only after your wife had passed away while she was angry with them for what they had done. She had even instructed you to bury her at night, which you did, on account of what they did to the two of you.

If you knew—O ‘Alī—that this was their status in the eyes of the Messenger of Allah ﷺ then why did you, your wives, and your companions react in this manner; emboldening us to criticise them for their actions?

Furthermore, why then—O ‘Alī—in your address to Mu‘āwiyah ibn Abī Sufyān, who ridiculed you with this incident saying, “Until they have dragged you out of your house like a camel with scabies,” boastfully respond to him saying, “The Messenger of Allah ﷺ made my leadership incumbent upon you at Ghadīr Khum.”?

How is it possible for you to claim that the Messenger of Allah ﷺ never had the same regard for other’s opinions as he had for theirs nor did he love others as he loved them when we read in the annals of history many instances where ‘Umar would oppose the opinion of the Messenger of Allah ﷺ? We saw that after the Battle of Badr, ‘Umar suggested that he should take the life of his uncle, ‘Abbās, and you (‘Alī) take the life of your brother. The Messenger of Allah ﷺ then disagreed with him and

allowed them to be ransomed. On another occasion—at the Conquest of Makkah—‘Umar suggested that the Messenger of Allah ﷺ should take the life of Abū Sufyān but the Prophet ﷺ again disagreed, releasing him and making his house a sanctuary for those who feared.

And lastly—but not the last [of his offences]—prior to the demise of Rasūlullāh ﷺ, he said, “Bring me a shoulder blade and paper, so that I may write for you a letter after which you will not go astray.” ‘Umar then opposed him and said, “With us is the Book of Allah which does not fall short of that which the Messenger of Allah ﷺ has got to offer.” Thus he angered him and he instructed them to leave, and they left.

Along with many such examples, so why not say that which is true and correct, O ‘Alī?

Let us assume that you—O ‘Alī—knew that they did not disobey the Prophet ﷺ during his lifetime but how can the same be said for after his demise? Did the Prophet ﷺ teach you this? Then when they—Abū Bakr and ‘Umar—differed regarding the case of Khālid ibn al-Walīd with which of them would the Prophet ﷺ have sided with?

There is no doubt that ‘Alī would have said, “May the curse of Allah be on the liar and fabricator.”¹

I am of the same persuasion, “May the curse of Allah be on the liar,” whether it is S. Kh. or al-Ṣāfi.

Let the worst man be sacrificed for the best.

In all probability ‘Alī would have actually answered him:

O you lying, fabricating enquirer, who has the courage to sit under my pulpit. I do not consider you except from the progeny of Ibn Muljīm [the one who murdered ‘Alī رضي الله عنه] when you curse and insult my in-laws

1 *Kitāb al-Shī‘ah wa li-Sunnah fī l - Mīzān* pg. 88, 89 and 90.

(‘Umar), the husband of the daughter of Fāṭimah the daughter of the Messenger of Allah, May peace and blessing descend upon him. You have falsely attributed to me that which I did not say or do. You belie ‘Umar and you belie me, yet claim to love me and support me? You claim that I am the one who emboldened you against the two of them; you are most certainly from the progeny of Ibn Saba’, whose existence you deny out of fear and apprehension of being exposed since your actions, views, and words are identical to his. You know very well that I am the one who had set him ablaze after he had intended to cause confusion, unrest, and strife in the ranks of the Muslims. Even your predecessors have discussed him. But now in the fourteenth century you come along and deny his existence, and all the evil he perpetrated! May the curse of Allah be upon the liar and the fabricator. *Allah does not like the public mention of evil except by one who had been wronged. So who is the liar and fabricator you or your companion, Ibn Saba’¹?*

As for the leader of the Ahl al-Bayt, ‘Alī ibn Abī Ṭālib عليه السلام—may Allah protect him from the evil of these statements—how many sermons of his do the Shī‘ah reject yet claim to have allegiance with him? We have transmitted this sermon of his from the book which the Shī‘ah compiled, commented on, examined, and printed. Thereafter they presented it to the world saying:

It is *al-Ghārāt* and other such books that became like grazing pastures and sources of legislation for the Shī‘ah. Very rarely does one find recognised Shī‘ī literature except that they make reference to it. We would now like to bring to your attention some of the scholars who transmit from it, directly and indirectly.²

This book, is one of their essential books which is often referenced. By the grace of Allah, despite the Shī‘ī attempts, we have established that ‘Alī عليه السلام pledged allegiance to Abū Bakr and ‘Umar عليه السلام, a pledge which he lived up to.

1 For a detailed discussion on Ibn Saba’ refer to the addendum at the end of this section.

2 *Muqaddimat al-Ghārāt* by al-Thaqafī.

Furthermore, ‘Alī رضي الله عنه himself attests to it after their demise. What excuse do these authors then have?

Were they not the ones who had said:

May the curse of Allah be upon the liars.

Al-Tūsī in his book *Al-Amālī* in which he transmits from ‘Alī ibn Abī Ṭālib رضي الله عنه, attests to this fact:

I then pledged allegiance to ‘Umar just as you did, and I complied. When ‘Umar was stabbed, he appointed me as the sixth candidate for the Khalīfah, and I had entered where he had entered me.¹

‘Alī ibn Abī Ṭālib رضي الله عنه pledged allegiance to ‘Umar رضي الله عنه, obeyed him, had good will towards him, and was pleased with what he had commanded.

‘Alī رضي الله عنه formed part of the council ‘Umar رضي الله عنه had appointed, which the Khalīfah was chosen from. ‘Alī رضي الله عنه was also his minister, councillor, and judge. We have previously mentioned many incidents in which ‘Umar رضي الله عنه would consult his advisors, amongst whom was ‘Alī ibn Abī Ṭālib رضي الله عنه. Most often ‘Umar رضي الله عنه would take the opinion of ‘Alī رضي الله عنه over the rest. Al-Ya‘qūbī—the Shī‘ī historian—writes:

‘Umar consulted the Companions of Rasūlullāh صلى الله عليه وسلم regarding the marsh lands of Kūfah.

Some of them said, “Distribute it among us.”

Thereafter ‘Umar consulted ‘Alī, who said, “If you were to distribute it today, then nothing will remain for those who will succeed us. Therefore, leave it in their position to see to and cultivate. Thus we and those who will succeed us will benefit from it.”

1 *Al-Kāfi fī l-Uṣūl*, al-Taḥḥīyah, vol. 2 pg. 222

‘Umar then remarked, “Allah had truly inspired you with this opinion!”¹

Similarly there are many reports of ‘Alī رضي الله عنه having had an opinion contrary to the other Companions, and ‘Umar رضي الله عنه would give preference to his opinion over the rest.

Shaykh al-Mufīd has dedicated an entire chapter titled, *Mention of ‘Alī’s legal rulings in the Khilāfah of ‘Umar*, under which he quotes many reports wherein ‘Umar رضي الله عنه gave preference to the opinions of ‘Alī رضي الله عنه.

A lady who had fallen pregnant as a result of fornication was brought to ‘Umar. He commanded that she be stoned.

‘Alī asked, “Is there not a way out for that which is in her stomach? Since Allah states in the Quran, “And no bearer of burdens will bear the burden of another.”

‘Umar said, “I would have had to live with this dilemma if it were not for Abū al-Ḥasan!”

He then asked “What should I do?”

‘Alī replied, “Practice precaution and grant her respite until she gives birth. After she gives birth and finds someone to look after the child, we can carry out the punishment.”

‘Umar was relieved and ruled in accordance with the verdict of ‘Alī.²

Al-Mufīd also writes:

‘Umar had summoned a lady, regarding whom people were talking about (that she had fornicated). When his messengers reached her, she was afraid. She went with them but on the way she miscarried. ‘Umar was informed and he gathered the Ṣaḥābah. He asked them with regards to its ruling.

1 *Tārīkh al-Ya’qūbī* vol. 2 pg. 151-152

2 *Al-Irshād* pg. 109

They replied “You are the discipliner and your intention was pure, thus you are innocent and do not need to pay blood money.”

‘Alī remained silent not giving any opinion.

‘Umar then asked ‘Alī, “What is your opinion with regards to this matter O Abū al-Ḥasan?”

He replied, “You have heard what they had said.”

‘Umar then asked again, “What is your opinion?”

He responded in the same manner.

Thereafter ‘Umar said, “I take an oath that you will give your opinion.”

‘Alī then said, “If they spoke only what you desired to hear to get closer to you then they have deceived you. However, if they have given it thought and reached this conclusion, then they have fallen short as miscarrying the baby was associated with you.”

At this ‘Umar remarked, “By Allah you have advised me! Do not leave until you delivered the blood money to Banū ‘Adī, which ‘Alī then carried out.”¹

Al-Mufīd records elsewhere:

A female who had given birth after six months of pregnancy was brought to ‘Umar. He then wanted to apply the capital punishment (stoning) on her.

‘Alī said, “If I were to engage you, using the Book of Allah I would be victorious, *‘And his gestation and weaning [period] is thirty months.’² And, ‘Mothers may nurse [i.e., breastfeed] their children two complete years for whoever wishes to complete the nursing [period].’³ If the female were to complete the two year nursing period, she would be left with six months of pregnancy.”*

1 *Al-Irshād* pg. 110

2 *Sūrah al-Aḥqāf*: 15

3 *Sūrah al-Baqarah*: 233

‘Umar then left her, and institutionalised the ruling which was then followed by the Ṣaḥābah, and those who succeeded them up to the present day.¹

He records elsewhere:

It is reported that witnesses gave evidence against a woman that they had found at one of the watering places of the Bedouins and a man who was not her husband was having intercourse with her. ‘Umar ordered her to be stoned as she had a husband.

She declared, “O Allāh, You know that I am innocent.”

‘Umar said, “Do you impugn the witnesses as well?”

‘Alī said, “Let them bring her back and let them question her. Perhaps she has an excuse.”

She was brought back and questioned about the circumstances (of what she had done).

She said, “My family had some camels. I went out with my family’s camels and took with me some water. There was no milk in the camels. A neighbour of ours had camels with him and there was milk in his camels. My water was used up and I asked him to give me a drink. He refused to give me a drink unless I submitted myself to him. I refused. When my life was about to depart I submitted myself to him unwillingly.”

‘Alī said, “Allāhu Akbar, *whoever is compelled (to do something) without desiring (to do it) is not a transgressor and no sin is (counted) against him.*”²

When ‘Umar heard that he freed her.³

In all of these matters ‘Umar رضي الله عنه had judged in accordance with the rulings of ‘Alī رضي الله عنه. ‘Umar often used to say, as transmitted by the Shī‘ah:

1 *Al-Irshād* pg. 110

2 *Sūrah al-Nahl*: 106

3 *Ibid* pg. 312

‘Alī is the best of judges among us.¹

After all of these rulings and consultations, is it possible for one to say that ‘Alī رضي الله عنه opposed ‘Umar رضي الله عنه or that there was animosity between them, or even to assume that he did not pledge allegiance to ‘Umar رضي الله عنه and the other Khulafā’?

Is it still possible for someone to believe that ‘Alī رضي الله عنه did not approve of their Khilāfah, whereas he personally participated in offering consultation, which will then later be implemented?

Furthermore, ‘Alī رضي الله عنه was not just the judge, advisor, and minister of Amīr al-Mu’minīn ‘Umar رضي الله عنه but also acted as the representative and deputy of ‘Umar رضي الله عنه. In the year 15 A.H, when the people of Syria sought assistance from ‘Umar رضي الله عنه against the people of Palestine, ‘Umar رضي الله عنه consulted his companions and ‘Alī رضي الله عنه tried persuading him not to go:

‘Alī said, “Do not go yourself as you are about to face a ferocious enemy.”

‘Umar replied, “I will engage the enemy before ‘Abbās ibn ‘Abd Muṭṭalib passes away, because if you were to lose him, evil would overcome you (Muslims) just as how a rope is unwoven.”²

Look at the love that ‘Umar رضي الله عنه had for the Ahl al-Bayt and for the Prophet’s صلى الله عليه وسلم uncle in particular. Thereafter ‘Umar رضي الله عنه set out for Syria and ‘Alī رضي الله عنه was left in charge of Madīnah.³

A Shī’ī historian mentions that ‘Umar رضي الله عنه had appointed ‘Alī رضي الله عنه over the affairs of the Muslims and the Islamic capital on three occasions. The first time was in the year 14 A.H. when ‘Umar رضي الله عنه personally went and fought against the

1 *Al-Amālī* vol. 1 pg. 256 by al-Ṭūsī.

2 *Sharḥ Nahj al-Balāghah* vol. 2 sec. 8 pg. 370 by ibn Abī al-Ḥadīd.

3 *Ibid.*

people of Iraq, then the year 15 A.H. when he fought against the Romans,¹ and finally in the year 17 A.H. when ‘Umar went to ‘Aylah.²

It was for that very reason, ‘Alī رضي الله عنه had stated when they wanted to pledge allegiance to him:

Me being a minister would be better for you than me being the Amīr.³

In which he alludes to the days when he was appointed as the minister in the Khilāfah of Abū Bakr and ‘Umar in particular.

‘Alī رضي الله عنه, his family, and others would fight under his banner, accept booty, gifts, slave girls, and servants from him. If ‘Umar’s رضي الله عنه Khilāfah was improper and unlawful, it would not have been correct for him to wage war. As a result all those slaves that were taken captive as a result thereof would have been taken wrongfully. Additionally, it would not have been permissible for the Ahl al-Bayt to derive any benefit from it.

However even the Shī‘ah attest to the fact that Ḥasan ibn ‘Alī, the grandson of Rasūlullāh صلى الله عليه وسلم used to fight under the banner of ‘Umar رضي الله عنه during his Khilāfah, follow his instructions and guidelines, and formed part of the army that ‘Umar رضي الله عنه had sent to Iran.

The Shī‘ah state:

In Isfahan there is a Masjid which is referred to as the tongue of the earth. It has been named such because when Imām Ḥasan came to Isfahan with the Muslim army in the Khilāfah of ‘Umar as a soldier and a conqueror, they settled at a place and the earth then spoke to him. Henceforth it was referred to as the tongue of the earth.⁴

1 *Al-Bidāyah wa l-Nihāyah* vol. 7 pg. 35 and 55; *al-Ṭabarī* vol. 4 pg. 83 and 159.

2 *Al-Ṭabarī*.

3 *Nahj al-Balāghah* pg. 136 Taḥqīq by Ṣubḥī al-Ṣāliḥ.

4 *Tatimmat al - Muntahā* pg. 390 by ‘Abbās al-Qummī.

This serves as clear evidence of what we have stated.

Lastly we would like to conclude this chapter by presenting a clear depiction of the mutual love that was prevalent among the Ahl al-Bayt and ‘Umar رضي الله عنه. The Ahl al-Bayt would name their children after him, out of love and reverence for him, and in honour of his services to Islam. These bonds were also further strengthened through marriage.

The first to have named his son ‘Umar, was none other than their first ‘infallible’ Imām himself.

‘Alī had named his son ‘Umar, who was conceived by Umm Ḥabīb bint Rabī‘ah al-Bakriyyah who was given to him by Abū Bakr. As transmitted by al-Mufīd, al-Ya‘qūbī, al-Majlisī, al-Iṣfahānī, and the author of *Fuṣūl*.

Al-Mufīd mentions under the chapter, *Mention of the children of Amīr al-Mu‘minīn ‘Alī, their names, and numbers*:

Amīr al-Mu‘minīn had twenty-seven children in total: 1) Ḥasan 2) Ḥusayn...
6) ‘Umar and 7) Ruqayyah were twins, whose mother was Umm Ḥabīb bint Rabī‘ah.¹

Al-Ya‘qūbī states that ‘Alī had fourteen sons:

Ḥasan, Ḥusayn, and Muḥsin who had passed away in infancy; their mother was Fāṭimah bint Rasūlullāh صلى الله عليه وآله وسلم.

‘Umar’s mother was Umm Ḥabīb bint Rabī‘ah al-Bakriyyah.²

Al-Majlisī states:

1 *Al-Irshād* pg. 176 by al-Mufīd.

2 *Tārīkh al-Ya‘qūbī* vol. 2 pg. 213; *Maqātil al-Ṭālibiyīn* pg. 84.

Umar ibn ‘Alī was from amongst those who were killed alongside Ḥusayn at Karbala’. His mother was Umm al-Banīn bint al-Ḥizām al-Kalbiyah.¹

The author of *al-Fuṣūl*, after mentioning the children of ‘Alī writes:

‘Umar was conceived by the slave, Sahbā’ bint Rabī’ah, who was taken captive by Khālīd ibn Walīd at ‘Ayn al-Tamr. ‘Umar lived up to the age of eighty-five, thus he took half of ‘Alī’s estate as most of his half and full brothers who were ‘Abd Allāh, Ja‘far, and ‘Uthmān were all killed with their brother Ḥusayn. He did not fight with them at al-Ṭaf (Karbala) thus he inherited from them.²

‘Alī’s son, Ḥasan, followed suit in naming his child ‘Umar.

Al-Mufīd writes under the chapter, *Mention of the children of Ḥasan ibn ‘Alī, their names, and number*:

The children of Ḥasan ibn ‘Alī were fifteen in total 1) Zayd... 5) ‘Umar, 6) Qāsim, and 7) ‘Abd Allāh whose mother was a slave.³

Al-Majlisī states:

‘Umar ibn al-Ḥasan was from among those who were killed alongside Ḥusayn at Karbala’.⁴

However, al-Iṣfahānī is of the opinion that he was not killed, rather he was taken captive. He states:

1 *Jalā’ al-‘Uyūn* pg. 570 Persian text mentioning those who were killed with Ḥusayn at Karbala’.

2 *Al-Fuṣūl al-Muhimmah* pg. 143; *‘Umdat al-Ṭālib fī Ansāb Āl Abī Ṭālib* pg. 321; *Tuḥfat al-Iḥāb* pg 251-252; *Kashf al-Ghummah* vol. 1 pg. 575.

3 *Al-Irshād* pg. 194; *Tārīkh al-Ya‘qūbī* vol. 2 pg. 228; *‘Umdat al-Ṭālib* pg. 81; *Muntahā al-Āmāl* vol. 1 pg. 240; *al-Fuṣūl al-Muhimmah* pg. 166.

4 *Jalā’ al-‘Uyūn* pg. 582

His family was taken captive (after the martyrdom of Ḥusayn), and amongst them were ‘Umar, Zayd, and Ḥasan ibn al-Ḥasan ibn Abī Ṭālib.¹

Ḥusayn ibn ‘Alī had also named one of his sons ‘Umar, as mentioned by al-Majlisī when he listed those from the Ahl al-Bayt who were martyred alongside Ḥusayn at Karbala’. He writes:

Those who were killed from the sons of Ḥusayn were ‘Alī al-Akbar and ‘Abd Allāh, who was martyred in his (Ḥusayn) lap. Some suggest that ‘Umar and Zayd were also from among those who were martyred.²

Ḥusayn’s son ‘Alī, whose title was Zayn al-‘Ābidīn, had also named his son ‘Umar, which was the name of his uncle, i.e. his aunt, Umm Kulthūm’s, husband and the friend of his grandfather, the Prophet ﷺ.

Al-Mufīd mentions under the title, *Mention of the children of ‘Alī*:

‘Alī ibn al-Ḥusayn had fifteen children in total: 1) Muḥammad nicknamed Abū Ja‘far al-Bāqir, whose mother was Umm ‘Abd Allāh bint al-Ḥasan... 6) ‘Umar whose mother was a slave.³

Al-Iṣfahānī states that ‘Umar was the full brother of Zayd ibn ‘Alī. He writes under the biography of Zayd ibn ‘Alī:

Zayd ibn ‘Alī ibn al-Ḥusayn ibn ‘Alī ibn Abī Ṭālib: His mother was a slave who Mukhtār ibn Abī ‘Ubayd had gifted to ‘Alī ibn Abī al-Ḥusayn. She conceived Zayd, ‘Umar, ‘Alī, and Khadijah.

Mukhtār had purchased a slave girl for thirty thousand.

1 *Maqātil al-Ṭālibiyyīn* pg. 119.

2 *Jalā’ al-‘Uyūn* pg. 582.

3 *Al-Irshād* pg. 261; *Kashf al-Ghummah* vol. 2 pg. 105; *‘Umdat al-Ṭālib* pg. 194; *Muntahā al-Āmāl* vol. 2 pg. 43; *al-Fuṣūl al-Muhimma* pg. 209.

He said to her, “Leave,” and she left, he then called her back and she returned.

Thereafter he remarked, “I do not know of anyone, who is more deserving of her than ‘Alī ibn al-Ḥusayn.”

Thereafter he gifted her to him. And she then later gave birth to Zayd ibn ‘Alī.¹

It is worthy of note that most of ‘Umar’s sons rebelled against the ‘Abbasids and joined the ranks of their cousins.²

Similarly, Mūsā ibn Ja‘far al-Kāẓim (their seventh Imām) also named one of his sons ‘Umar. Al-Arbilī mentions under the title, *Mūsā ibn Ja‘fars children*.³

In conclusion this is a clear depiction of the five “infallible” Imāms exhibiting their love and support for ‘Umar رضي الله عنه even long after he had passed on.

Is there any greater manifestation of love and respect for ‘Umar ibn al-Khaṭṭāb?

Despite all of these opinions, the name of ‘Umar carried on in their progeny. As mentioned in the books of history and genealogy, some of which al-Iṣfahānī mentions in his book, *Maqātil*, and al-Arbilī in *Kashf al-Ghummah*.

Al-Iṣfahānī states:

From amongst the progeny of Abū Ṭālib who had revolted, and sought leadership and governance in the reigns of Musta‘īn was Yaḥyā ibn ‘Umar ibn al-Ḥusayn ibn Zayd ibn ‘Alī ibn al-Ḥusayn ibn ‘Alī ibn Abī Ṭālib.⁴

1 *Maqātil al-Ṭālibiyīn* pg. 127.

2 The details can be found in *al-Maqātil* and other similar books.

3 *Kashf al-Ghummah* pg. 216.

4 *Maqātil* pg. 639.

‘Umar ibn Ishāq ibn al-Ḥasan ibn ‘Alī ibn al-Ḥusayn revolted with Ḥusayn ibn ‘Alī, well known by the title *Ṣāhib al-Fakh*,¹ in the days of Mūsā al-Kāẓim,² as well as ‘Umar ibn al-Ḥasan ibn ‘Alī ibn al-Ḥasan ibn al-Ḥusayn ibn al-Ḥasan.³

Aside from the Shī‘ah, the Ahl al-Bayt continued naming their children after ‘Umar, and continue to do so up to the present day. However we have sufficed with the aforementioned five, owing to their claims that these individuals were infallible Imāms. This is the attitude and position the Ahl al-Bayt adopted towards the Ṣaḥābah of the Prophet ﷺ. They would honour, respect, and support ‘Umar رضي الله عنه in the same manner that they used to respect Abū Bakr رضي الله عنه. They were faithful towards him. They even attempted to keep his legacy alive by naming their children after him and intermarrying into each other’s progenies.

1 A valley close to Makkah.

2 *Maqātil al-Ṭālibiyīn* pg. 456 by al-Iṣfahānī.

3 *Maqātil al-Ṭālibiyīn* pg. 446.

Addendum

‘Abd Allāh ibn Saba’

Denying the existence of ‘Abd Allāh ibn Saba’ is like denying the presence of the sun on a clear summer’s day. There are none from amongst the predecessors who have denied the existence of ‘Abd Allāh ibn Saba’. We call on the Shī’ah as well and ask them to name one of their predecessors—not ours—who had denied his existence and claimed him to be a fictional character.

How many are there who actually denied his existence?

From among them is our ‘friend’, who had plucked up the courage to respond to us, if only he were able to. How eager and curious wasn’t I, when I heard that someone had plucked up the courage to rebut me, wanting to know how he would rebut me. If I was wrong, I would have acknowledged my mistakes and shortcomings.

How eager wasn’t I to hear that I have transmitted from an unreliable source, or that I have incorrectly attributed a statement, or that my conclusion was incorrect!

I do not acquit myself from errors, and how can I when ‘Alī ibn Abī Ṭālib رضي الله عنه—who is considered to be infallible—acknowledges that he himself is not free from error? He states:

Do not suffice with a statement which is said to be true, or known to be said by a person with integrity, as I am not free from error. (See Appendix 1)

I desired so much to be rectified, however, all praises and favours are from Allah. All of these disputes, insults, blasphemy, objections, and repetitive lies have only increased me in faith. And the fact is that it was only Allah سُبْحَانَهُ وَتَعَالَى Who had guided and aided me in defending the Ṣaḥābah of Nabī صلى الله عليه وسلم, exposing the Shī’ah and their evil intentions by using their own literature to do so.

They are unable to deny or reject anything I have said, because in doing so they would be rejecting their own books, scholars, and leaders.

It is worthy of note that we did not establish the existence of ‘Abd Allāh ibn Saba in our book *Al-Shī‘ah wa l-Sunnah*, by relying upon transmissions from the Ahl al-Sunnah—the likes of Ibn Ḥajar, al-Dhahabī, Ibn Ḥibbān, Ibn Mākūlā, or al-Bukhārī. Rather, we have done so by using al-Kāshshī—their leading scholar in the science of *rijāl* (transmitters of ḥadīth), al-Nawbakhtī—their leading scholar in *firaq* (the study of deviant sects), and a Shī‘ī historian in *al-Rawḍah al-Ṣafā*. All of these books are their own, which were authored, examined, and scrutinised by their senior scholars.

Therefore, it cannot be said that it had been inserted by the examiner or the commentator. So what then gives him the right to question:

But who is ‘Abd Allāh ibn Saba’? Where did this ability and influence we see in Egypt, Iraq, Baṣrah, and Kūfah emerge from and he was present at every incident, aware of everything transpiring? Where did this ability and influence come from, which enabled him to have done what he had? Why did the earlier historians not make mention of him? Why did ‘Uthmān not complain about him in the manner in which he had complained about Abū Dhar, ‘Ammār, and ‘Abd al-Raḥmān; treating them and doing to them what he wished, despite them being the Ṣaḥābah of Nabī ﷺ and the appraised from among the Muslims?

Why did they not reproach him whereas he was just an ordinary Jew? Why is that we do not find any mention of him being made in their incidents or complaints when he was the orchestrator of all the chaos and differences?

He was non-existent except in the imaginations of those who sought to vindicate ‘Uthmān ibn ‘Affān. What is even more astonishing is the manner in which they insist on his existence despite their proofs being fictitious.¹

1 *Kitāb al-Shī‘ah wa l-Sunnah fī al-Mīzān* pg. 31-32.

Who is he questioning in reality, us or his own scholars the likes of al-Kashshī and al-Nawbakhtī? Woe to the abandoning of the truth for falsehood! Woe to their lies, deceit, and their persistence therein.

Do they really think that their distasteful and repulsive words frighten those who wish to unveil and expose their shameful deeds and abomination? Look at how persistent these lies are! What an insult to the intellect! They have the audacity to forge information merely to deceive those who are not familiar with the incident.

How many have been deceived in this matter and are now preoccupied with such issues which have no basis? Who will now save the Shī'ah from the truth and the clutches of those who know?

In another place he states:

We the Shī'ah have sifted history in search of 'Abd Allāh ibn Saba', and we have come to know that he was from the 4th century A.H.¹

We are thus forced to ask: How have you sifted history? By changing the facts and shutting your eyes which very seldom see the truth? If that was not the case, I would not have needed to write this treatise. You are well aware that there are none from amongst your scholars, prior to the fourteenth century (A.H) who holds that opinion. If what I am saying is incorrect then present your proof, if you are truthful.

You have but followed your desires. *They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear.* Despite you mentioning in your study of the interpolation of the Qur'ān;

1 Ibid.

It is unfortunate that the only reason why others are saying that the Qur'ān has not been distorted is out of adherence to he who had compiled the Qur'ān, which in essence is blind following which we unconditionally reject. It is also that very adherence (Taqlīd) that Allah censures in the Qur'ān when condemning the Jews and Christians for following their Popes and Rabbis, taking their word without examining it. Allah speaks about worshiping them despite them not having physically worshipped them. Rather, it was on account of them considering lawful, and unlawful that which they have rendered lawful and unlawful without any authority. Thus they worshiped them inadvertently.¹

Look at these contradictions. However, they are all constituents of lies! You prevent from something yet you are guilty of it. Shame on you for preventing from something and thereafter indulging therein.

You condemn the Ahl al-Sunnah on account of them denying that the Qur'ān was interpolated, due to bias towards those who had compiled the Qur'ān namely Abū Bakr, 'Umar, and 'Uthmān رضي الله عنهم. Yet you follow the likes of Sayyid Ḥaydar, Muḥammad Jawwād Mughniyah, al-Wardī, al-Shaybī, Ṭāhā Ḥusayn, and other orientalis. All of them being from this century, and in addition not having produced any evidence for their renunciation of Ibn Saba's existence.

Even if they did have supporting evidences, then too, you would not have been forced to say that this individual was from the fourth century, as highlighted earlier, since those from the fourth century contradict what you have said. If you only gave it some thought, you would not have denied his existence. As the source that I relied upon to establish 'Abd Allāh ibn Saba's interaction and activities from, is a reliable Shī'ī scholar who had written, and preceded him by a century, i.e. third century A.H. The book is none other than *Firaq al-Shī'ah* by Abū Muḥammad ibn al-Ḥasan ibn Mūsā al-Riḍā al-Nawbakhtī, who was a scholar from the third century.

¹ Ibid pg. 49, 50.

I fail to understand how Ustādh Asad Ḥaydar could deny the existence of ‘Abd Allāh ibn Saba, and in doing so base his renunciation of ‘Abd Allāh ibn Saba’s existence on statements, which are based on assumptions and the imaginations of the likes of al-Wardī, al-Shaybī, Mughniyah, Ṭāhā Ḥusayn, and others. He states:

Very rarely would one find a book on Islamic history except that it makes mention of ‘Abd Allāh ibn Saba’.

He further states:

The time has come for us to unmask this myth.

Why is it that none of the predecessors have uncovered it, or have they left it to you and your kind to tire yourselves?

We will also discuss the incentives that had made others keep their silence.¹

Let us analyse their main objective, and incentive for wanting to unmask this “myth”:

Ill-advised is he who considers “reprehensible” the study of ‘Abd Allāh ibn Saba’ at this point in time due to it being an issue from the past. Thus, it would not be correct to exhume these matters and to circulate pages which time has consumed.

We are of the opinion, however, that this matter had not been concluded and forgotten, contrary to the opinion that some might hold. Rather, new defects are constantly highlighted and disseminated, which serve as a basis for the objections and criticism levelled against the Shī‘ah in contemporary literature.²

1 *Al-Imām al-Ṣādiq wa l-Madhāhib al-‘Arba‘ah* vol. 6 pg. 456.

2 *Ibid* vol. 6 pg. 457.

The impression that some might give about the nature of this matter, that it had concluded, is incorrect. Rather, the more one studies ‘Abd Allāh ibn Saba’ and the history of the Shī‘ah, the more one comes to know about their origin, beliefs, and agendas. It is an established fact which cannot be denied irrespective of the passing of time, continuous lies, and the voices of the antagonist being raised without any supportive evidence. The study of ‘Abd Allāh ibn Saba’ is a means through which the origin of the Shī‘ah is discovered, those who tried to distort this glorious religion of Islam. After writing six pages he states:

The myth, ‘Abd Allāh ibn Saba’ has gained a liking in the hearts of many orientalist, and writers... They have given it special attention and given more explanation with such fascinating expressions. Furthermore, they are repeating it so often, as if factual, and convinced that he existed.¹

‘Abd Allāh ibn Saba’s existence is a fact. The author however, wishes to erect a structure on sand that fails to stand. After discussing at length he says:

Perhaps one might think, that there is a reliable source, taking into consideration how often it is mentioned in the books of history. However, all of that is incorrect as it has no basis which will soon be explained.²

We would like to say to him: Leave the mudslinging aside and start explaining. However, he continues to write another four pages, titled *al-Maṣḍar* (the source), in which he states:

We consider it necessary to explain the source of these stories. We pause for a moment and examine the source which was used by many. Furthermore, we have also come across books that were inclined to question the authenticity of these reports, but were not able to state so freely as they were under the impression that these reports were Mutawātir and transmitted from reliable historians, which led them not to question it. However, they do deny the hyperboles.³

1 Ibid, pg. 463.

2 Ibid, pg. 464.

3 Ibid, pg. 468.

After another preface, he writes another page (See Appendix 2) saying:

The unprecedented source of these stories is none other than Abū Ja'far Muḥammad ibn Jarīr al-Ṭabarī (d. 310 A.H), the author of *Tafsīr al-Kabīr* and *Tārīkh al-Umam wa al-Mulūk* better known as *Tārīkh al-Ṭabarī*. This is the solitary source for all of these incidents connected to 'Abd Allāh ibn Saba'. Ibn al-Athīr (d. 630 A.H), Ibn Kathīr (d. 774 A.H), Ibn Khaldūn (d. 808 A.H) and others intern all transmit from Ibn Jarīr.¹

After having written 14 pages in his forward, he goes on to write an approximate 24 pages in which he goes through great difficulty in researching and criticising the knowledge of al-Ṭabarī and those who had vindicated him.

We say to you, "O he who has adopted the methodology of impartiality, speculation in criticism, and rationality."²

We do not wish to burden you with all of this research, and the trouble of having to go through all of these books of rijāl (See Appendix 3). We will simplify matters for you.

We reiterate what we have said to *S-Kh*³ and his associates: We are not transmitting from al-Ṭabarī, Ibn al-Athīr, nor Ibn Kathīr, rather we are transmitting from al-Nawbakhtī. And al-Nawbakhtī definitely does not transmit from al-Ṭabarī. No Shī'ī has ever accused him of doing so. In fact, it is highly likely that al-Nawbakhtī could have preceded al-Ṭabarī, but he definitely did not succeed him, as he was the contemporary of Thābit ibn Qurrah (d. 288 A.H).⁴ Al-Nawbakhtī is also considered to be the cornerstone for the books of the Shī'ah discussing *firaq* (deviant sects).

Thereafter, we also transmit from a Shī'ī scholar who is known for insulting and cursing his opposition viz. al-Kashshī who was the contemporary of Ibn Qūlawiyyah (d. 369 A.H).

1 Ibid, pg. 469.

2 Refer to pg. 492 of the same book when he concludes his studies.

3 The initials with which the author of *Kitāb al-Shī'ah wa al-Sunnah fī al-Mizān* referred to himself.

4 The introduction to *Firaq al-Shī'ah* pg. 14.

Kashshī's book is considered to be one of the first and most important books discussing Shī'ī narrators:

This book is considered to be one of the four most important books in the science of rijāl.¹

Amongst those who have followed suit in establishing the existence of 'Abd Allāh ibn Saba' are:

1. Al-Ṭūsī, known as al-Shaykh al-Ṭā'ifah, in his book on rijāl,
2. Ibn Abī al-Ḥadīd in his commentary on *Nahj al-Balāghah*,
3. Al-Ḥillī in his *Khulāṣah*,
4. Al-Qummī in *Tuḥfat al-Aḥbāb*,
5. Al-Khūwansarī in *Rawḍāt al-Jannāt*,
6. Al-Māmaqānī in *Tanqīḥ al-Maqāl*,
7. Mirzā in *Nāsikh al-Tawārīkh*,
8. Al-Tusturī in *Qāmūs al-Rijāl*,
9. Al-'Abbās al-Qummī in *al-Kunā wa l-Alqāb*,
10. And many others who do not transmit from al-Ṭabarī.

Therefore, he should not burden himself with researching the creed of al-Ṭabarī, and his chains of transmission.

We wish to facilitate matters for Ustādh Ḥaydar and his supporters of this epoch, regarding which al-Murtaḍā 'Alī ibn Abī Ṭālib عليه السلام said:

After me a time will come upon you in which there will be nothing as concealed as the truth, and as evident as falsehood.²

1 The introduction to *Rijāl al-Kashshī* pg. 4.

2 *Nahj al-Balāghah*, pg. 82.

Let us facilitate matters for those who deny the existence of ‘Abd Allāh ibn Saba’, as al-Ṭabarī was preceded in discussing ‘Abd Allāh ibn Saba’.

Abū Ishāq Ibrāhīm ibn Muḥammad al-Thaqafī al-Kūfī is an orthodox Shīṭī who had authored over fifty books propagating his creed. In his book, *al-Ghārāt*, which is considered to be one of their most important sources and often referenced by the likes of Ibn Abī al-Ḥadīd, al-Ḥillī, al-Majlisī, al-Ḥurr al-‘Āmilī, al-Nūrī, al-Qummī, al-Shīrāzī, al-Khūṭī, al-Mirzā, Muḥammad Taqī, al-Māmaqānī, and others.¹ He writes:

From ‘Abd al-Raḥmān ibn Jundub — from his father, Jundub: “‘Amr ibn al-Ḥamd, Ḥujr ibn ‘Adī, Ḥabbat al-‘Awfī, al-Ḥārith al-A‘war, and ‘Abd Allāh ibn Saba’ entered upon Amīr al-Mu‘minīn (‘Alī عليه السلام), after Egypt was conquered and ‘Alī was grieved.

They asked him, “Tell us what is your opinion regarding Abū Bakr and ‘Umar)?”

He replied, “Have you come just for this, whereas Egypt has been conquered, and my supporters have been killed? I will give to you a letter in which I will inform you about what you have asked me. I request that you protect my right which you have overlooked. So read it to my supporters and become aids to the truth.²

It is known that al-Ṭabarī wrote and compiled his book after the year 300 A.H. On the other hand al-Thaqafī had authored his book somewhere around the year 250 A.H, and died in 283 A.H. approximately. He was a known extremist Shīṭī. The Shī‘ah narrate many an incident about his extreme Shī‘ism.³

The book is yours, examined by your scholars, and printed by your publishing houses. Furthermore, it was advertised by a Shīṭī committee that was established

1 The introduction to *al-Ghārāt*.

2 *Al-Ghārāt*, vol. 1 pg. 302-303.

3 *Al-Amālī*, vol. 2 pg. 121.

in order to spread Shīʿī literature.

After proving that Abū Jaʿfar al-Ṭabarī was not the first to discuss ‘Abd Allāh ibn Saba’, and that Shīʿī scholars had preceded him in doing so, does one really need to debate this issue? I wish to liken this to a Persian poem, and how wonderfully was it said:

If this is a crime, then know that its perpetrators are from your city.

Lastly we would like to say to those envious and arrogant Shīʿah who have noticed that this dishonour had met up with them and their brazen and insulting nature. Whenever their school will be mentioned it will be said that the founder of it was ‘Abd Allāh ibn Saba’.

We beseech you, by Allah, that you do not deny his existence (see Appendix 4) by doing *Taqiyyah* (dissimulation), out of fear of being disgraced and the truth being unveiled. Because you are part of a religion that believes, “If you conceal it Allah honours you, and if you publicise it Allah disgraces you.” (See Appendix 5)

As for what they attribute to Muḥammad al-Bāqir, their sixth Imām:

Taqiyyah is a need (See Appendix 6). He who is in a situation knows best when to resort to it.¹

Is there any doubt that these beliefs are still present among the Shīʿah today, being memorised, adhered to, believed in, and practiced upon?

However, it is Allah who guides to the straight path. Allah سُبْحَانَهُ وَتَعَالَى has facilitated that we discuss ‘Abd Allāh ibn Saba’ in brief. However, guidance is in His control.

1 *Al-Kāfi fī l-Uṣūl*, vol. 2 chapter Taqiyyah.

The position of the Ahl al-Bayt regarding ‘Uthmān

‘Uthmān رضي الله عنه was the third of the rightly guided Khulafā’. He was generous, modest, and kind-hearted. He had the honour of marrying two daughters of the Prophet صلى الله عليه وسلم, Ruqayyah and Umm Kulthūm. This is a unique virtue of ‘Uthmān رضي الله عنه and none in the history of man has had the honour of having wed two daughters of a prophet besides him. This also makes him the brother-in-law of Fāṭimah رضي الله عنها and her husband ‘Alī رضي الله عنه. ‘Uthmān رضي الله عنه was the first to migrate in the path of Allah after Prophet Ibrāhīm عليه السلام. During his khilāfah the expansion of the Islamic state continued with many cities coming under the banner of Islam. ‘Uthmān رضي الله عنه spared no penny in assisting the Muslims and amongst his favours upon the Ummah is the purchase and donation of the Well of Rūmah. ‘Uthmān رضي الله عنه also purchased the land required for expanding Masjid al-Nabawī during the lifetime of the Prophet صلى الله عليه وسلم.

In fact, it was ‘Uthmān رضي الله عنه who had assisted ‘Alī رضي الله عنه—who the Shī‘ah consider to be more virtuous than the Messengers and the close angels¹—in his marriage to Fāṭimah رضي الله عنها.

1 The Shī‘ī belief that the Imams are more virtuous than the Messengers

Muḥammad ibn al-Ḥasan al-Saffār in Baṣā’ir al-Darajāt transmits from ‘Abd Allah ibn al-Walīd al-Sammān:

Abū Ja’far asked me, “O ‘Abd Allah What do the Shī‘ah have to say regarding ‘Alī, Mūsā, and ʿĪsā?”

I replied, “May I be sacrificed in your stead, what in particular are you referring to?”

He replied, “I’m asking you with regards to their knowledge.”

I replied, “By Allah ‘Alī is more knowledgeable than the two of them.”

He then said, “O ‘Abd Allah do they not say that ‘Alī knows that which Rasūlullāh صلى الله عليه وسلم knew.”

I said, “Yes.”

Thereafter he said, “Engage them with the verse in which Allah says regarding Mūsā, ‘*And We wrote for him on the tablets [something] of all things,*’ yet we know that Allah did not teach him everything. However, Allah says to Nabī صلى الله عليه وسلم, ‘*We will bring you, [O Muḥammad], as a witness over these [i.e. your nation]. And We have sent down to you the Book as clarification for all things.*’

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1 From ‘Alī ibn Ismā‘īl — from Muḥammad ibn ‘Umar al-Zayyāt, he states:

Abū ‘Abd Allāh asked, “What do the Shī‘ah say regarding Musa, ‘Īsā, and ‘Alī?”

I replied, “They claim that Musa and ‘Īsā are more virtuous than ‘Alī.”

He asked, “Do they claim that ‘Alī knew that which Nabī ﷺ knew?”

I replied, “Yes, however, they do not give preference to anyone over the Ulūl al-‘Azm from among the Messengers.”

Abū ‘Abd Allah said, “Engage them using the Book of Allah.”

I then asked, “What in particular?”

He replied, “Allah said to Mūsā, ‘We wrote for him on the tablets [something] of all things,’ and He ﷺ said to ‘Īsā, ‘To make clear to you some of that over which you differ,’ whereas He ﷺ said to Muḥammad, ‘We will bring you, [O Muḥammad], as a witness over these [i.e. your nation]. And We have sent down to you the Book as clarification for all things.’

From ‘Alī ibn Muḥammad:

Abū ‘Abd Allah said, “Allah has created the Ulul ‘Azm and has favoured them with knowledge, thereafter we inherited their knowledge, thus we became more virtuous than them. He ﷺ then taught Rasūlullāh ﷺ that which they did not know, which we were also taught thereafter together with the knowledge of the Ulu al-‘Azm.” *Al-Fuṣūl al-Muhimmah* pg. 151 and 152 by al-Ḥurr al-‘Āmilī.

Ibn Bābawayh al-Qummī in his book ‘*Uyūn Akhbār al-Riḍā*’ (vol. 1 pg. 225) transmits from Abū al-Ḥasan ‘Alī ibn Mūsā al-Riḍā — from his father — from his forefathers — from ‘Alī that Jibrīl came to Nabī ﷺ and said:

O Muḥammad ﷺ Allah says, “If I had not created ‘Alī your daughter Fāṭimah would not have had an equal from the time of Ādam till the last person to come.”

Al-Sayyid Lājiwardī comments, “Some scholars use this statement as evidence that ‘Alī and Fāṭimah are more virtuous than even the Messengers.”

Al-Ḥurr al-‘Āmilī inserts this report of Ṭūsī in al-Tahdhīb under the heading, *Nabī ﷺ and the Twelve Imams are more virtuous than the entire creation along with the Messengers, Awṣiyā’, and Angels*’. *Al-Fuṣūl al-Muhimmah* pg. 151.

He further transmits some other reports from al-Riḍā:

Rasūlullāh ﷺ said “Allah has not created anything more virtuous and honoured than I.”

‘Alī said, “I asked, O Rasūlullah, are you more virtuous or Jibrīl?”

He ﷺ replied, “Allah has favoured the Messengers and the Prophets over his close angels, and He ﷺ has favoured me over all the Messengers and Prophets.

‘Alī رضي الله عنه himself attested to this:

The day I went to the Prophet صلى الله عليه وسلم to propose for Fāṭimah, he said to me, “Sell your armour, and bring back to me the money so that I can arrange for you and my daughter, Fāṭimah, what you require.”

I took my armour and went to the market where I sold it to ‘Uthmān ibn ‘Affān for four hundred silver coins.

After we had exchanged the money and armour he said to me, “O Abū al-Ḥasan, am I not more entitled to this armour and you to the money?”

I replied, “Yes.”

He then said, “This armour is a gift from me to you.”

I then took the armour and the silver coins and presented both to the Prophet صلى الله عليه وسلم. Thereafter I informed him of what had transpired. The Prophet صلى الله عليه وسلم then supplicated for ‘Uthmān.¹

The cousin of the Prophet صلى الله عليه وسلم, ‘Abd Allāh ibn ‘Abbās, had the same opinion regarding ‘Uthmān رضي الله عنه. He said:

May Allah have mercy on Abū Amr (‘Uthmān ibn ‘Affān)! By Allah he was the noblest and most righteous of men. He prayed a great deal at the time

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Thereafter virtue goes to you and the Imāms to succeed you. The angels are our, and our Shī‘ah’s servants. (He then said :) Why can we not be more virtuous than them when we have surpassed them with the gnosis of our Rabb, His praise, glorification, and sanctification. Allah created Ādam, and placed us in his back thereafter He ordered the angels to prostrate to him out of honour and glorification for us. Their prostration to Allah is that of worship, however, for Ādam it was a gesture of honour due to our presence in his back. Hence we are more virtuous than the angels as all of them had prostrated to Ādam.” *Al-Fuṣūl* pg. 153. ‘Uyūn Akhbār al-Ridā vol. 1 pg. 262 under the heading, *The virtue of Nabī صلى الله عليه وسلم and the Imams over the angels and Messengers.*

1 *Al-Manāqib* by al-Khawārizmī, pg. 252-253; *Kashf al-Ghummah*, vol. 1 pg. 359; *Biḥār al-Anwār*, pg. 39-40.

before dawn and wept at the remembrance of the Fire. He was the first to do righteous deeds and to offer help at the time of calamity. Beloved, confident, and loyal. The one who equipped the army of Tabūk, and also the son-in-law of the Messenger ﷺ.¹

Rasūlullāh ﷺ also made him a witness to the marital contract of ‘Alī and Fāṭimah رَضِيَ اللَّهُ عَنْهَا. Anas رَضِيَ اللَّهُ عَنْهُ reports that the Prophet ﷺ instructed him to call Abū Bakr, ‘Umar, ‘Uthmān, and a number of the Anṣār. He relates:

I went and called them. After all of them were seated, the Prophet ﷺ said, “I make you witness that I have married off my daughter, Fāṭimah, to ‘Alī for the dowry of four hundred mithqāl of silver.”²

It suffices for ‘Alī رَضِيَ اللَّهُ عَنْهُ that Rasūlullāh ﷺ had married off one of his daughters to him, thus becoming his son-in-law, thus leading the Shī‘ah to believe that ‘Alī رَضِيَ اللَّهُ عَنْهُ was entitled to the Khilāfah after the Prophet ﷺ. What then should be the status of that person who the Prophet ﷺ had married not one but two of his daughters?

Moreover, it was ‘Uthmān رَضِيَ اللَّهُ عَنْهُ who had covered the expenses of the wedding of ‘Alī رَضِيَ اللَّهُ عَنْهُ, made the necessary arrangements, and thereafter also served as one of the witnesses.

It suffices for ‘Uthmān رَضِيَ اللَّهُ عَنْهُ that there is none on the face of the earth who had had the privilege to marry two of the Prophet’s ﷺ daughters. ‘Uthmān رَضِيَ اللَّهُ عَنْهُ married Ruqayyah رَضِيَ اللَّهُ عَنْهَا in Makkah which was the command of Allah as the Prophet ﷺ “does not speak from [his own] inclination. It is not but a revelation revealed.”³

After her demise, the Prophet ﷺ married his other daughter, Umm Kulthūm, to ‘Uthmān رَضِيَ اللَّهُ عَنْهُ as is attested to by the Shī‘ī scholars as well. Al-

1 *Tārīkh al-Mas‘ūdi*, vol. 3 pg. 51; *Nāsikh al-Tawārīkh* by Mirzā Muḥammad Taqī, vol. 5 pg. 144.

2 *Kashf al-Ghummah*, vol. 1 pg. 358; *al-Manāqib* by al-Khawārizmī, pg. 252; *Biḥār al-Anwār*, vol. 10 pg. 38.

3 *Sūrah al-Najm*: 3

Majlisī—an extremist Shīʿī well known for cursing the Companions—writes in his book *Ḥayāt al-Qulūb* transmitting from Ibn Bābawayh with an ‘authentic’ chain of transmission:

Rasūlullāh’s ﷺ children from Khadījah were Qāsim, ‘Abd Allāh nicknamed al-Ṭāhir, Umm Kulthūm, Ruqayyah, Zaynab, and Fāṭimah. ‘Alī married Fatimah, Abū al-‘Āṣ ibn Rabī‘ah—who was from the Banū Umayyah— married Zaynab¹ just as ‘Uthmān ibn ‘Affān married Umm Kulthūm, who had passed away before the marriage was consummated. Thereafter when the Prophet ﷺ intended on sending ‘Uthmān to Badr, he married his daughter, Ruqayyah, to him.²

Al-Ḥimyarī transmits the following report from Ja‘far ibn Muḥammad who transmits from his father:

From the union between the Prophet ﷺ and Khadījah, Qāsim, Ṭāhir, Umm Kulthūm, Ruqayyah, Fāṭimah, and Zaynab ﷺ were conceived.

‘Alī was married to Fāṭimah, Abū al-‘Āṣ ibn Rabī‘ah—who was from Banū Umayyah—was married to Zaynab, and ‘Uthmān ibn ‘Affān was married to Umm Kulthūm who had passed away before their marriage was consummated. Thereafter Rasūlullāh ﷺ married him to Ruqayyah.³

Al-‘Abbās al-Qummī transmits a similar report in his book, *Muntahā al-Āmāl*, from Ja‘far al-Ṣādiq and al-Māmaqānī in *Tanqīḥ al-Maqāl*.⁴

Al-Shirrī when attesting to what has been stated, writes:

‘Uthmān did not fall short from Abū Bakr and ‘Umar in terms of companionship and precedence in Islam. Rather ‘Uthmān was from the

1 Refer to the Addendum at the end of this discussion for further examples of intermarriage between the Banū Umayyah and the Banū Hāshim.

2 *Ḥayāt al-Qulūb*, vol. 2 pg. 588 Ch. 51.

3 *Qurb al-Isnād*, pg. 6-7.

4 *Al-Muntahā*, vol. 1 pg. 108; *al-Tanqīḥ* vol. 3 pg. 73.

revered Muslims and also had the privilege of marrying more than one of the Prophet's ﷺ daughters. He married Ruqayyah, the daughter of the Messenger ﷺ, and from that union 'Abd Allāh was conceived who had passed away at the age of six, and his mother had passed on before him. Thereafter, the Prophet ﷺ wedded Umm Kulthūm to him, who was not in his care for long until she also passed on, which occurred in the lifetime of her father ﷺ.¹

Al-Mas'ūdī under the title, *Mention of his ﷺ children*, writes:

All the Prophet's ﷺ children were conceived by Khadījah رَضِيَ اللهُ عَنْهَا with the exception of Ibrāhīm. Qāsim was his eldest son. Ruqayyah and Umm Kulthūm were married to 'Utbah and 'Utaybah, the sons of Abū Lahab, who had both later divorced them. Thereafter 'Uthmān married the two of them in succession.²

These reports serve as evidence against those who question the fact that Ruqayyah and Umm Kulthūm were the biological daughters of the Prophet ﷺ.

We will now transmit some reports from al-Kulaynī, al-'Arūsī, and al-Ḥuwayzī, from the chapter, *Mention of the children of the Prophet ﷺ*:

The Prophet ﷺ was in his twenties when he had married Khadījah and from that union Qāsim, Ruqayyah, Zaynab, and Umm Kulthūm were born before he had received Nubuwwah. As for Ṭāhir and Fāṭimah, they were born after he received Nubuwwah.³

'Alī رَضِيَ اللهُ عَنْهُ attests to 'Uthmān's رَضِيَ اللهُ عَنْهُ marriage to the daughters of Rasūlullāh ﷺ in the same manner that he attests to the faith of 'Uthmān, his accompanying the

1 *Kitāb Amīr al-Mu'minīn* by Muḥammad Jawwād al-Shīrī under the heading 'Alī during the Khilāfah of 'Uthmān pg. 256.

2 *Murūj al-Dhahab* vol. 2 pg. 298.

3 *Al-Uṣūl min Al-Kāfi* vol. 1 pg. 439-440; *Nūr al-Thaqalayn* vol. 3 pg. 303.

Prophet ﷺ, his knowledge, and early entry into Islam. This can be seen in the incident where ‘Alī رضي الله عنه was asked by the people to speak to ‘Uthmān رضي الله عنه:

‘Alī entered upon ‘Uthmān and said, “The people are behind me, and they have made me an ambassador between you and themselves, but by Allah, I do not know what to say to you. I know nothing which you do not know, nor can I lead you to any matter of which you are not aware of. You certainly know what we know. We have not come to know anything before you which we could tell you; nor did we learn anything in secret which we should convey to you. You have seen as we have seen, and you have heard as we have heard. You sat in the company of the Prophet ﷺ as we did. (Abu Bakr) Ibn Abī Quḥāfah and (‘Umar) Ibn al-Khaṭṭāb were no more responsible for acting righteously than you, since you are nearer than both of them to the Prophet ﷺ through kinship, and you also hold relationship to him by marriage which they do not. So (fear) Allah, in your own self; for, by Allah, you are not being shown anything as if you are blind or being apprised of anything as if you are ignorant.”¹

Contemplate on what ‘Alī رضي الله عنه had said. Could one still possibly assume after the vindication and acknowledgment of ‘Alī ibn Abī Ṭālib رضي الله عنه that he was more virtuous and knowledgeable than ‘Uthmān رضي الله عنه, or that he was closer to Rasūlullāh صلى الله عليه وسلم than him through kinship?

The Prophet صلى الله عليه وسلم equated ‘Uthmān رضي الله عنه to a heart in relation to a body. It has been transmitted that the Prophet صلى الله عليه وسلم said:

Abū Bakr is to me like that of the hearing, ‘Umar like that of the sight, and ‘Uthmān like that of the heart.²

Glad tidings to ‘Uthmān رضي الله عنه! Indeed, Rasūlullāh صلى الله عليه وسلم had equated him to that of a heart in relation to a body.

1 *Nahj al-Balāghah* pg. 234.

2 *‘Uyūn Akhbār al-Riḍā* vol. 1 pg. 303.

The grandson of the Prophet ﷺ, Ḥusayn ibn ‘Alī ﷺ, would transmit ḥadīth from him,¹ and so would Ḥasan ibn ‘Alī ﷺ.² There are many other members of the Ahl al-Bayt who had also excessively praised ‘Uthmān, in addition to Ḥasan, Ḥusayn, and their father ‘Alī ibn Abī Ṭālib ﷺ.

Al-Kulaynī transmits from Ja‘far ibn al-Bāqir (their sixth Imām) who had given glad tidings of Jannah to ‘Uthmān and his followers. He states:

A caller calls out at the beginning of the day; “Behold! ‘Alī and his supporters are the successful ones”, and towards the latter part of the day, another caller calls out, “‘Uthmān and his supporters are the successful ones.”³

Ja‘far ﷺ speaks about the position ‘Uthmān ibn ‘Affān ﷺ held by the Prophet ﷺ, his confidence in him, how the Prophet ﷺ had appointed him as a representative, as well as the unrivalled sincerity and obedience that ‘Uthmān ﷺ showed towards the Prophet ﷺ. He also recalls the day the Prophet ﷺ had placed his one hand in the other, when pledging allegiance on behalf of ‘Uthmān, which took place before the peace treaty of Ḥudaybiyyah. This is a merit which belongs solely to ‘Uthmān ﷺ.

The Prophet ﷺ sent for ‘Uthmān and instructed him, “Go to the believers from among your people and give to them the glad tidings of what my Rabb has promised me regarding the conquest of Makkah.” When ‘Uthmān left he met Abān ibn Sa‘īd and he was delayed from returning. Suhayl ibn ‘Amr sat next to the Prophet ﷺ, whilst ‘Uthmān sat in the barracks of the idolaters. The Prophet ﷺ took a pledge from the Muslims, thereafter he clasped his hands together for ‘Uthmān ﷺ.

Later the Muslims exclaimed, “Congratulations to ‘Uthmān, he has made Ṭawāf of the Ka‘bah, walked between Ṣafā and Marwah, and came out of his iḥrām.” The

1 ‘Uyūn Akhbār al-Riḍā vol. 1 pg. 303.

2 Tafsīr al-Ḥasan al-‘Askarī; Ma‘ānī al-Akhbār pg. 110.

3 Al-Kāfi fī l-Furū‘ vol. 8 pg. 209.

Prophet ﷺ said, “He would not have done so.” When ‘Uthmān returned, the Prophet ﷺ enquired from him, “Did you make Ṭawāf?” ‘Uthmān replied, “I could not have made Ṭawāf whereas the Prophet ﷺ had not done so yet.”¹

Look at the obedience of ‘Uthmān رضي الله عنه, he enters the Ḥaram and does not make Ṭawāf because his master, the Prophet ﷺ, has not made Ṭawāf yet.

Al-Majlisī has mentioned something similar in his book *Ḥayāt al-Qulūb*:

When it reached the Prophet ﷺ that the polytheist had killed ‘Uthmān, he said, “I will not move from here until we have fought those who have killed ‘Uthmān.” He then reclined against the tree and took the pledge of allegiance² for ‘Uthmān. Thereafter he mentions the entire incident.³

‘Alī pledging allegiance to ‘Uthmān

‘Alī رضي الله عنه considered ‘Uthmān’s رضي الله عنه leadership, and Khilāfah to be valid on account of the Muhājirīn and the Anṣār having concurred that he should be the Khalīfah. ‘Alī رضي الله عنه also used to consider ‘Uthmān’s Khilāfah one which Allah was pleased with, and that nobody can deny his leadership, whether the person was present or not. He mentions in a letter to Mu‘āwiyah رضي الله عنه:

Shūrā is the right of the Muhājirīn and Anṣār. Therefore, when they concur upon a man and call him the Imām that is consent from them. If someone defects from their choice on account of some criticism or bid‘ah they will return him from where he left. If he refuses they will fight him on account of his following other than the way of the believers. And Allah will give him what he deserves.⁴

1 *Kitāb al-Rawḍah Min Al-Kāfī* vol. 8 pg. 325-326.

2 Thereafter the verses were revealed, “Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muḥammad], under the tree, and He knew what was in their hearts, so He sent down tranquillity upon them and rewarded them with an imminent conquest.” (Sūrah al-Faṭḥ: 18) And also, “Indeed, those who pledge allegiance to you, [O Muḥammad] – they are actually pledging allegiance to Allah. The hand of Allah is over their hands.” (Sūrah al-Faṭḥ: 10)

3 *Ḥayāt al-Qulūb* vol. 2 pg. 424.

4 *Nahj al-Balāghah*, pg. 368

‘Alī رضي الله عنه was also one of the six candidates appointed by ‘Umar رضي الله عنه for the Khilāfah. After ‘Abd al-Raḥmān ibn ‘Awf had consulted the *Ahl al-Ḥall wa l-‘Aqd* (decision makers) from the Muhājirīn and Anṣār, and reached the conclusion that they wanted none other than ‘Uthmān رضي الله عنه to be the Khalīfah, he pledged allegiance to ‘Uthmān رضي الله عنه and ‘Alī followed suit:

The first person to have pledged allegiance to ‘Uthmān was ‘Abd al-Raḥmān ibn ‘Awf, who was then followed by ‘Alī.¹

‘Alī al-Murtaḍā رضي الله عنه states:

When ‘Umar رضي الله عنه was wounded, he appointed me as the sixth candidate. I entered where he had entered me, as I did not want to cause any disunity amongst the Muslims. Thus when you (Muslims) pledged allegiance to ‘Uthmān, I too pledged allegiance.²

He further states:

You have certainly known that I am the most rightful of all others for the Khilāfah. By Allah, as long as the affairs of the Muslims remain intact, and there is no oppression in it save on myself, I shall keep quiet seeking the reward thereof.³

Ibn Abī al-Ḥadīd comments under this:

‘Abd al-Raḥmān ibn ‘Awf said to ‘Alī, “Pledge allegiance, or else you will be from among those who follow other than the way of the believers.”

‘Alī replied, “You know that I’m most deserving of it... thereafter he stretched out his hand, and pledged allegiance.”⁴

1 *Ṭabaqāt ibn Sa’d*, vol. 3 pg. 42; *al-Bukhārī*, chapter: the bay‘ah and concurrence on ‘Uthmān ibn ‘Affān.

2 *Al-Amālī*, vol. 2 sec. 18 pg. 121.

3 *Nahj al-Balāghah*, pg. 102.

4 Ibn Abī al-Ḥadīd; *Nāsikh al-Tawārīkh*, vol. 2 b. 2 pg. 449.

‘Alī رضي الله عنه was faithful, and had good will towards ‘Uthmān رضي الله عنه. He also served as a councillor, and a judge in ‘Uthmān’s رضي الله عنه Khilāfah as was the case in the Khilāfah of Abū Bakr and ‘Umar رضي الله عنهما.

The Shīī scholars and historians dedicate an independent chapter to the legal rulings of ‘Alī رضي الله عنه in the Khilāfah of ‘Uthmān رضي الله عنه. Al-Mufid writes in *al-Irshād* under the title, *The legal rulings of ‘Alī in the Khilāfah of ‘Uthmān*, that a number of rulings given by ‘Alī were executed by ‘Uthmān.

He writes:

A female who had married an elderly man fell pregnant. The man then refused having had conjugal relations with her, let alone impregnating her. The matter became difficult for ‘Uthmān.

He asked the female, “Did the elderly man deflower you?” as she was a virgin.

She replied, “No.”

Thereafter ‘Uthmān said, “Carry out the capital punishment on her.”

‘Alī said to him, “Females have two tracts, one for menstruation and the other for urine. Perhaps the semen of her husband entered her tract during foreplay, thus she was impregnated.”

‘Alī said, “Ask the man regarding it.”

The man was asked and he replied, “I would ejaculate without penetration.”

‘Alī concluded, “The child is his, and if he were to reject it, he should be punished.”

‘Uthmān executed the verdict of ‘Alī and was astonished by him.¹

1 *Al-Irshād* pg. 112-113.

Al-Mufid also mentions:

A man had a slave girl whom he had impregnated. Thereafter he refrained from her, and married her to another slave of his. When the master passed away, she was freed on account of her son (from the master) having inherited her. Furthermore, her son had also inherited his mother's (second) husband as part of the estate. When the son passed away, she inherited her husband. The matter was raised to ʿUthmān.

She claimed, "This is my slave."

He said, "No, this is my wife, and we are not separated."

ʿUthmān said, "This is a problem!"

ʿAlī was also present.

ʿAlī suggested, "Ask her if they had sexual intercourse after she had inherited him?"

She replied, "No."

ʿAlī then said, "If I knew that he had, I would have punished him! Take him, as he is your slave, he has no right over you. If you wish you may keep him as a slave, set him free, or even sell him."¹

Al-Kulaynī in his *Ṣaḥīḥ*, transmitting from Abū Jaʿfar Muḥammad al-Bāqir writes:

Walīd ibn ʿUqbah was accused of consuming wine. ʿUthmān said to ʿAlī, "Judge between him and his accusers."

ʿAlī concluded that he was guilty. Thereafter he was given forty lashes with a whip that had two ends.²

Al-Yaʿqūbī writes:

1 Ibid.

2 *Al-Kāfi fī l-Furūʿ*, vol. 7 pg. 213.

When Walīd was brought to ‘Uthmān, ‘Uthmān asked, “Who will mete out the punishment?”

The people desisted on account of his kinship to ‘Uthmān. He was the half-brother of ‘Uthmān. ‘Alī then stood up and lashed him.¹

These actions would only emanate from one who accepts and attests to the validity of one’s Khilāfah, fulfils the command of the Khalīfah and participates in his legal rulings. ‘Alī ibn Abī Ṭālib, his children, and the Banū Hāshim رضي الله عنهم were loyal to ‘Uthmān ibn ‘Affān رضي الله عنه.

‘Alī’s رضي الله عنه statement which is transmitted in one of their most sacred books clearly indicates to it. When the people wanted to pledge allegiance to ‘Alī رضي الله عنه after the unjust killing of ‘Uthmān رضي الله عنه, he told them:

Leave me, and look for someone other than me. If you were to leave me, I would be one of you, and perhaps I would even be more obedient and adherent to the person you have elected.²

‘Uthmān’s relationship with the Ahl al-Bayt

Further proof of the harmonious relationship between ‘Uthmān رضي الله عنه and the Banū Hāshim is that they would serve in governmental positions during the Khilāfah of ‘Uthmān رضي الله عنه. Amongst them was:

- » Mughīrah ibn Nawfal ibn Ḥārith ibn ‘Abd al-Muṭṭalib, who had accepted a judging post,³
- » Ḥārith ibn Nawfal as well,⁴
- » ‘Abd Allāh ibn ‘Abbās, who accepted leadership of Ḥajj in 35 A.H.⁵

1 *Tārīkh al-Ya’qūbī*, vol. 2 pg. 165.

2 *Nahj al-Balāghah*, Taḥqīq of Ṣāliḥ al-Ṣubḥī pg. 136.

3 *Al-Istī‘āb; Usd al-Ghābah; al-Iṣābah*.

4 *Ṭabaqāt; al-Iṣābah*.

5 *Tārīkh al-Ya’qūbī*, vol. 2 pg. 176.

Furthermore, the Ahl al-Bayt would join the armies sent out by ‘Uthmān رضي الله عنه against the enemies of Islam. Amongst those who participated in those battles, and were sent to Africa in 26 A.H. was none other than ‘Abd Allāh ibn ‘Abbās, the cousin of Rasūlullāh صلى الله عليه وسلم.¹

Amongst the Ahl al-Bayt who had formed part of the armies that were sent to the coastal area of Western Libya, Tunisia, and Eastern Algeria were:

- » Ḥasan ibn ‘Alī ibn Abī Ṭālib رضي الله عنه,
- » Ḥusayn ibn ‘Alī ibn Abī Ṭālib رضي الله عنه,
- » ‘Abd Allāh ibn Ja‘far ibn Abī Ṭālib رضي الله عنه,
- » ‘Abd Allāh ibn ‘Abbās رضي الله عنه.

All of them united under the leadership and banner of ‘Abd Allāh ibn Sa‘d ibn Abī Sarḥ.²

Ḥasan, Ḥusayn, and ‘Abd Allāh ibn ‘Abbās رضي الله عنه also fought under the banner of Sa‘īd ibn al-‘Āṣ al-Umawī in the Battles of Khorasān, Ṭabaristān, and Jurjān.³

‘Uthmān رضي الله عنه would award them gifts from the spoils of war, giving them slaves, servants, and wealth. Al-Māmaqānī transmits from al-Riḍā (their eighth Imām):

When ‘Abd Allāh ibn ‘Āmir ibn Kurayz conquered Khorasan, the two daughters of Yazdegerd were taken captive, who he sent to ‘Uthmān ibn ‘Affān. ‘Uthmān then gifted one to Ḥasan and the other to Ḥusayn, both of whom later passed away in their post-partum period.⁴

‘Uthmān رضي الله عنه loved and honoured Ḥasan and Ḥusayn رضي الله عنه. It should thus come as no surprise that ‘Alī رضي الله عنه sent his sons, Ḥasan and Ḥusayn, to guard ‘Uthmān when he was surrounded by the wrongdoers. He said to them:

1 *Al-Kāmil*, vol. 3 pg. 45.

2 *Tārīkh ibn Khaldūn*, vol. 2 pg. 103.

3 *Tārīkh al-Ṭabarī; al-Kāmil; al-Bidāyah wa l-Nihāyah; Tārīkh ibn Khaldūn*.

4 *Tanqīḥ al-Maqāl fī ‘Ilm al-Rijāl*, vol. 3 pg. 80.

Take your swords, protect the entrance to ‘Uthmān, and do not allow anyone to reach him!¹

In fact, a number of Ṣaḥābah had sent their children to stop the wrongdoers from reaching ‘Uthmān. Amongst those who guarded and defended ‘Uthmān رضي الله عنه was Ibn ‘Abbās رضي الله عنه, the cousin of ‘Alī رضي الله عنه. When ‘Uthmān رضي الله عنه appointed him as the leader for Ḥajj in those challenging times, he replied:

By Allah, O Amīr al-Mu‘minīn, fighting these people is dearer to me than going for Ḥajj.

‘Uthmān then made him take an oath that he should go.²

Similarly, ‘Alī رضي الله عنه personally assisted in guarding ‘Uthmān رضي الله عنه.

He had been present many times driving away the oppressors. He then sent his two sons and nephew, ‘Abd Allāh ibn Ja‘far, to guard ‘Uthmān.³

‘Alī رضي الله عنه left after having physically and verbally protected him for periods at a time. ‘Alī رضي الله عنه left after he was no longer able to defend him.⁴

‘Alī used to resist them physically, verbally, and with his own children but it was to no avail.⁵

‘Alī رضي الله عنه himself states:

By Allah I guarded ‘Uthmān to such an extent that I thought I’d become a sinner.⁶

1 *Ansāb al-Ashrāf*, vol. 5 pg. 68-69.

2 *Tārīkh al-Umam wa l-Mulūk*, the year 35.

3 *Sharḥ Nahj al-Balāghah* by Ibn Abī al-Ḥadīd, vol. 10 pg. 581.

4 *Sharḥ Nahj al-Balāghah* by Ibn Abī Maytham al-Baḥrānī, vol. 4 pg. 354.

5 *Sharḥ Nahj al-Balāghah* by Ibn Abī al-Ḥadīd, under the heading: Bāya‘anī al-Qawm allathīna Bāya‘ahū Abā Bakr.

6 *Sharḥ Nahj al-Balāghah* by Ibn Abī al-Ḥadīd, vol. 3 pg. 286.

Due to ‘Uthmān رضي الله عنه having prevented them from guarding him. He said:

I beseech you to return. Laydown your weapons and remain in your homes.¹

From among those who had guarded ‘Uthmān were Ḥasan ibn ‘Alī, ‘Abd Allāh ibn Zubayr, Muḥammad ibn Ṭalḥah, and a number of the children from the Anṣār, but ‘Uthmān رضي الله عنه stopped them saying, “You are not to defend me.”²

From among those who were wounded from the Ahl al-Bayt and the Anṣār were Ḥasan ibn ‘Alī and ‘Alī’s freed slave, Qanbar.³

When the oppressors prevented water from reaching ‘Uthmān رضي الله عنه, ‘Alī said to them:

O People what you are doing does not resemble the actions of the believers in the least! Verily the Persians used to be taken captive and they would still be given to eat and drink. By Allah! Do not prevent water from the man. ‘Alī then sent to him a girl from the Banū Hāshim with three filled water skins.⁴

Before concluding we would like to transmit from al-Mas‘ūdī⁵ some of the trials and tribulations that had occurred.

1 *Tārīkh Khalīfah ibn Khayyāt*, vol. 1 pg. 151-152.

2 *Sharḥ Nahj al-Balāghah*, under the heading “The besiege of ‘Uthmān and preventing water from reaching him”.

3 *Al-Ansāb*, vol. 5 pg. 95; *al-Bidāyah*, under the title killers of ‘Uthmān.

4 *Nāsikh al-Tawārīkh*, vol. 2 pg. 531. A similar report in *Ansāb al-Ashraf* vol. 5 pg. 69.

5 He is Abū al-Ḥasan ibn al-Ḥusayn ibn ‘Alī al-Mas‘ūdī born in Baghdād towards the latter part of the third century A.H. He travelled the East and Africa extensively. He died in 342 or 346 A.H. Muḥsin al-Amīn lists him in his book on the Shī‘ī historians. He writes, “Al-Mas‘ūdī is an Imam in history, the author of *Murūj al-Dhahab* and *Akhbār al-Zamān*. (*A’yān al-Shī‘ah*, vol. 1 Pg. 130) Al-Qummī states that he is the leader of the historians and their support. He had also authored a book on Imāmah. From among the books he authored are *Ithbāt al-Wasiyyah li ‘Alī ibn Abī Ṭālib* and *Murūj al-Dhahab*. Al-Najāshī counts him from among the Shī‘ī transmitters. (*al-Kunā wa l-Alqāb* vol. 3 pg. 153) Al-Khūwansarī mentions a number of statements that Shī‘ī scholars had said in praise of him: “Honourable Shaykh, expert, reliable, protector of Ḥadīth, and from the foremost scholars of the Imāmiyyah. Contemporary of al-Ṣadūq. Furthermore, he is from among the senior and virtuous scholars of the Ithnā ‘Ashariyyah.” (*Rawḍāt al-Jannāt* vol. 4 pg. 281)

When it reached ‘Alī that they were intending to kill ‘Uthmān, he sent his two sons, Ḥasan and Ḥusayn, and his freed slave with weapons in order to guard the door of ‘Uthmān. He instructed that they should prevent anyone from reaching him. Zubayr sent his son ‘Abd Allāh, and Ṭalḥah sent his son Muḥammad. In fact, most of the Ṣaḥābah sent their children to protect his house as we have mentioned. Someone in their midst got shot by an arrow which was followed by a brawl. As a result, Ḥasan, Qanbar, and Muḥammad ibn Ṭalḥah got injured. The perpetrators feared that the Banū Hāshim and Banū Umayyah would take revenge, thus they stopped the fighting. A group of them went to the homes of the Anṣār and climbed over the walls. From among those who had made it to ‘Uthmān were Muḥammad ibn Abī Bakr and two others. ‘Uthmān’s wife, freed slave, and other relatives were fighting them off. Muḥammad ibn Abū Bakr took ‘Uthmān by his beard.

‘Uthmān remarked, “O Muḥammad, by Allah, if your father were to see you, he would have disapproved of what you are doing.”

He then withdrew his hand, and left the house. The two men entered, found ‘Uthmān, and killed him whilst he was reciting the Qur’ān. His wife cried out, “The leader of the believers has been killed”. Ḥasan, Ḥusayn, and others from the Banū Umayyah entered and found that he had been killed and began to weep. The news reached ‘Alī, Ṭalḥah, Zubayr, Sa’d, and others from among the Muhājirīn and the Anṣār. They recited, “To Allah do we belong and unto Him shall we return.”

‘Alī entered the house grieved, and said to his sons, “How could the leader of the believers have been killed whereas the two of you were guarding the door?”

He slapped Ḥasan and struck Ḥusayn in his chest. He rebuked Muḥammad ibn Ṭalḥah and cursed ‘Abd Allāh ibn Zubayr.¹

Furthermore, ‘Alī رضي الله عنه and his family were among those who buried ‘Uthmān رضي الله عنه at night and performed his funeral prayer. Ibn Abī al-Ḥadīd writes:

1 *Murūj al-Dhahab* vol. 2 pg. 344.

A small number of people from his family participated. Among those who were also present were Ḥasan ibn ‘Alī, Ibn Zubayr, and Abū Jahm ibn Ḥudhayfah. This took place between Maḡhrib and ‘Ishā. They performed his funeral prayer when they reached Ḥash Kawkab, an orchard in Madīnah, which is situated outside Baqī.¹

The Ahl al-Bayt loved ‘Uthmān رَضِيَ اللَّهُ عَنْهُ to such an extent that they married their daughters to his sons. In fact, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ married two of his own daughters to ‘Uthmān رَضِيَ اللَّهُ عَنْهُ. The Ahl al-Bayt would name their children after him as well.

Al-Mufīd writes:

‘Alī had a total of twenty-seven children... 1. Hasan 2. Ḥusayn... 10. ‘Uthmān, whose mother was Umm al-Banīn bint Hizām ibn Khālid ibn Warām.²

Al-Iṣfahānī states that ‘Uthmān ibn ‘Alī was killed alongside his brother Ḥusayn at Karbala’. ‘Uthmān ibn ‘Alī was killed at the age of 21. Al-Ḍaḥḥāk states:

Khawlā ibn Yazīd shot an arrow at ‘Uthmān ibn ‘Alī which wounded him. Thereafter a man from Banū Abān ibn Dārim gave him the final blow and severed his head from his body.³

This is ‘Uthmān رَضِيَ اللَّهُ عَنْهُ, the son in-law and beloved of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in this world and the next, the beloved cousin of the Ahl al-Bayt. They loved him just as they loved Abū Bakr and ‘Umar رَضِيَ اللَّهُ عَنْهُمَا. As was stated by ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ:

He was closer in kinship to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ than the two of them, as he was married to the daughters of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.⁴

1 *Sharḥ Nahj al-Balāghah* by Ibn Abī al-Ḥadīd, vol. 1 pg. 97.

2 *Al-Irshād*, pg. 186 under the title: Dhikr Awlād Amīr al-Mu'minīn.

3 *Maqātil al-Ṭālibiyyīn*, pg. 83; *Umdat al-Ṭālib*, pg. 356; *Tārīkh al-Ya'qūbī*, vol. 2 pg. 213.

4 *Nahj al-Balāghah*, pg. 234.

This is the attitude of the Ahl al-Bayt towards ‘Uthmān, Abū Bakr, and ‘Umar رضي الله عنهم; the three Rightly Guided Khulafā’.

All of these reports are to be found in their own Shī‘ī literature.

Addendum

Intermarrying between the Banū Hāshim and Banū Umayyah

It becomes evident through these marital contracts that no hatred and animosity existed between the Banū Hāshim and the Banū Umayyah, as contrived by the fabricators and enemies of Islam. Rather what we do see being exhibited is reciprocating love and strong family ties, sharing each other's grievances and assisting one another.

Shī'ī scholars and historians mention that Abū Sufyān who was the leader of the Banū Umayyah was one of the major supporters of 'Alī and Banū Hāshim on the Day of Saqīfah. Al-Ya'qūbī writes:

From among those who had postponed pledging allegiance to Abū Bakr was Abū Sufyān ibn Ḥarb who had asked, "O Banū 'Abd Manāf! Are you satisfied that other than you are entrusted with this affair (khilāfah)?"

He then said to 'Alī, "Extend your hand, so that I may pledge allegiance to you."

With 'Alī was Quṣay who had said the following:

Banū Hāshim do not give people ambition against you

In particular, Taym ibn Murrah (Abū Bakr) and 'Adī ('Umar)

As the matter of Khilāfah is for none other than 'Alī

O Abū al-Ḥasan hold firmly on to it!

As you are cable for that which is hoped for

And whomsoever Quṣay pursues

He is well protected and people keep their distance from an ascendant person.¹

1 *Tārīkh al-Ya'qūbī*, vol. 2 pg. 126; *Sharḥ Nahj al-Balāghah* by Ibn Abī al-Ḥadīd.

Ibn Bābawayh mentions:

From among those who were loyal to ‘Alī were twelve males from the Muhājirīn and the Anṣār. Among them was Khālid ibn Sa‘īd ibn al-‘Āṣ al-Umawī, who had said the following in a large gathering, “By Allah, the Quraysh know that I am the most superior in lineage and most eloquent. I have a good reputation and I am the most adherent to Allah and His Nabī ﷺ.”¹

There was a very good relationship between Abū Sufyān and ‘Abbās, the uncle of Nabī ﷺ, and the leader of the Banū Hāshim. The Banū Hāshim and Banū Umayyah intermarried prior to the advent of Islam and after it as well.

The Prophet ﷺ had married three of his four daughters to men from the Banū Umayyah, viz. Abū al-‘Āṣ ibn Rabī and ‘Uthmān ibn ‘Affān.

Furthermore, ‘Uthmān رضي الله عنه was the grandson of the Prophet’s صلى الله عليه وسلم paternal aunt. ‘Uthmān’s رضي الله عنه maternal grandmother, Umm al-Ḥakīm al-Bayḍā’ bint ‘Abd al-Muṭṭalib, and Nabī’s صلى الله عليه وسلم father, ‘Abd Allah ibn ‘Abd al-Muṭṭalib, were twins. Umm al-Ḥakīm had a daughter, Arwā bint Kurayz ibn Ḥabīb ibn ‘Abd al-Shams, who was the mother of ‘Uthmān رضي الله عنه.²

‘Uthmān’s رضي الله عنه son, Abān ibn ‘Uthmān, was married to Umm Kulthūm bint ‘Abd Allah ibn Ja‘far (al-Ṭayyār) ibn Abī Ṭālib رضي الله عنه from the Banū Hāshim. Ja‘far (al-Ṭayyār) ibn Abī Ṭālib was the brother of ‘Alī رضي الله عنه and his son, ‘Abd Allāh, in addition to being the nephew of ‘Alī رضي الله عنه also had the honour of being his son-in-law, having wed Zaynab—the daughter of ‘Alī and Fāṭimah رضي الله عنها. It was to the daughter of this very same ‘Abd Allah ibn Ja‘far that Abān ibn ‘Uthmān ibn ‘Affān رضي الله عنه was married.³

1 *Kitāb al-Khiṣāl*, pg. 361.

2 See Appendix 7.

3 *Al-Ma‘ārif*, pg. 86.

Sukaynah, the daughter of Ḥusayn رضي الله عنه and granddaughter of ‘Alī رضي الله عنه, was married to Zayd ibn ‘Amr ibn ‘Uthmān ibn ‘Affān, the grandson of ‘Uthmān رضي الله عنه.¹

Fāṭimah, also the daughter of Ḥusayn رضي الله عنه and granddaughter of ‘Alī رضي الله عنه, was married to the grandson of ‘Uthmān, ‘Abd Allah ibn ‘Amr ibn ‘Uthmān ibn ‘Affān. ‘Abd Allah ibn ‘Amr married Fāṭimah after Ḥasan ibn al-Ḥasan ibn ‘Alī ibn Abī Ṭālib passed away. (See Appendix 8)

The daughter of Ḥasan رضي الله عنه and granddaughter of ‘Alī رضي الله عنه was married to the grandson of ‘Uthmān, Marwān ibn Abān.

Umm al-Qāsim bint al-Ḥasan (al-Muthannā) ibn al-Ḥasan was married to Marwān ibn Abān ibn ‘Uthmān ibn ‘Affān, and from that union Muḥammad ibn Marwān was born.²

Umm Ḥabībah, the daughter of Abū Sufyān—who was the chief of Banū Umayyah, was married to the Prophet صلى الله عليه وسلم, the leader of the Banū Hāshim and all the children of Ādam.

Furthermore, Hind bint Abī Sufyān was married to Ḥārith ibn Nawfal ibn Ḥārith ibn ‘Abd al-Muṭṭalib ibn Hāshim, and from this union came Muḥammad.³

Lubābah bint ‘Ubayd Allāh ibn ‘Abbās ibn ‘Abd al-Muṭṭalib was first married to ‘Abbās ibn ‘Alī ibn Abī Ṭālib, and thereafter was wed by Walīd ibn ‘Utbah (the nephew of Mu‘āwiyah ibn Abī Sufyān).⁴

1 *Nasab Quraysh*, vol. 4 pg. 120; *al-Ma‘ārif* of Ibn Qutaybah pg. 94; *Jamharat Ansāb al-Arab*, vol. 1 pg. 86 of Ibn Ḥazm; *Ṭabaqāt ibn Sa‘d* vol. 6 pg. 349.

2 *Nasab Quraysh*, vol. 2 pg. 53; *Jamharat Ansāb al-Arab*, vol. 1 pg. 58; *Al-Muḥabbar*, pg. 438 of al-Baghdādī. See appendix 9.

3 *Al-Iṣābah*, vol. 3 pg. 58 -59; *Ṭabaqāt ibn Sa‘d*, vol. 5 pg. 15.

4 *Al-Muḥabbar*, pg. 441; *Nasab Quraysh*, pg. 133; also in the marginal note of *Umdat al-Ṭālib* pg. 43.

Ramlah bint Muḥammad ibn Ja'far ibn Abī Ṭālib was first married to Sulaymān ibn Hāshim ibn 'Abd al-Muṭṭalib and thereafter she got married to Abū al-Qāsim ibn Walīd ibn 'Utbah ibn Abī Sufyān.¹

The daughter of 'Alī ibn Abī Ṭālib, Ramlah, was married to the son of Marwān ibn al-Ḥakam ibn Abī al-'Āṣ ibn Umayyah, Mu'āwiyah ibn Marwān. (See Appendix 10) Ramlah bint 'Alī's mother was Umm Sa'd bint 'Urwah ibn Mas'ūd al-Thaqafī.² Ramlah bint 'Alī was first married to Abū al-Hayyāj thereafter Mu'āwiyah ibn Marwān ibn al-Ḥakam ibn Abī al-'Āṣ got married to her.³

Zaynab bint al-Ḥasan al-Muthannā, the daughter of Fāṭimah bint Ḥusayn—having noble lineage from both sides, was married to 'Abd al-Malik ibn Marwān (al-Umawī). (See Appendix 11)

Similarly did the great granddaughter of 'Alī عليه السلام get married to Marwān al-Ḥakam:

Nafisah bint Zayd ibn al-Ḥasan ibn 'Alī ibn Abī Ṭālib was married to 'Abd al-Malik ibn Marwān, in whose care she had passed away. Her mother was Lubābah bint 'Abd Allah ibn 'Abbās.⁴

Intermarriage between the Banū Hāshim and the Banū Umayyah was a common occurrence. However, we will suffice with the above mentioned as it is sufficient for the seeker of the truth. As for the one who Allah has let go astray, then for him there is no guidance.

'Alī عليه السلام writes to Mu'āwiyah in relation to the above mentioned:

The perpetual supremacy and superiority do not prevent us from making contact with human beings or with your clan. We have married amongst

1 *Al-Muḥabbar*, pg. 449.

2 *Al-Irshād*, pg. 186.

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

4 *Ṭabaqāt ibn Sa'd*, vol. 5 pg. 234; *Umdat al-Ṭālib fī Ansāb Āl Abī Ṭālib* pg. 70.

you and have established family connections with your clan, we married and we gave in marriage as equals would.¹

Aside from the differences that resulted in fighting between ‘Alī, his sons—Ḥasan and Ḥusayn—and Mu‘āwiyah and his son Yazīd, how is possible for anyone to generalise that there was conflict, animosity, jealousy, and hatred between the Banū Hāshim and the Banū Umayyah?

It is known that the Banū Hāshim and the Banū Umayyah are children from the same father and branches from the same tree, prior to Islam and after; all of them having drunk from the same pure source, reaping the fruits from that religion which the Prophet ﷺ, had brought, the one who had said, “There is no difference between the Arab and non-Arab, nor the white and the black; rather one is only considered to be more virtuous than the other based on piety.” Thus a person’s lineage being superior to the other was not from the teachings of the Prophet ﷺ.

The Prophet ﷺ states in his Farewell Ḥajj sermon as transmitted by the Shī‘ah:

People in Islam are equal, all being from the progeny of Ādam and Ḥawwā’. There is no virtue for an Arab over a non-Arab, nor for a non-Arab over an Arab; except through piety. Have I conveyed?

They replied, “Yes!”

He then said, “O Allah bear witness.”

Thereafter he said, “Do not come to me with your lineages rather, come and present to me your deeds...”

He said, “Muslims are brothers of one another, they do not deceive and backbite one another. Nor is spilling his blood and taking his wealth without his consent permissible. Have I conveyed?”

1 *Nahj al-Balāghah* pg. 386-378.

They replied, “Yes!”

He ﷺ then remarked, “O Allah I make you witness.”¹

1 *Tārīkh al-Ya'qūbī*, vol. 2 pg. 110-111, under the heading, The Farewell Ḥajj.

The attitude of the Shī'ah towards the three rightly guided Khulafā'

While the Shī'ah might claim partisanship to the Ahl al-Bayt the reality is that they oppose the beliefs and practices of the Ahl al-Bayt at every juncture, resorting to cursing Abū Bakr, 'Umar, and 'Uthmān رضي الله عنه, and considering them disbelievers—a meritorious act according to them—in complete defiance of the teachings of the Ahl al-Bayt. Their books are filled with such blasphemy against the sincere and devout Ṣaḥābah of the Prophet صلى الله عليه وسلم. Mullā Muḥammad Kāẓim writes:

From Abū Ḥamzah al-Thumālī (who falsely attributes to 'Alī Zayn al-Ābidīn): “He who curses *al-Jabt* (Abū Bakr) and *al-Ṭāghūt* ('Umar) once, Allah writes for him seven million rewards, discards one million sins of his, and raises his status seven million times. He who curses them at night, Allah grants him the exact same reward.”

Abū Ḥamzah al-Thumālī stated, “I entered upon Abū Ja'far Muḥammad al-Bāqir and said to him, ‘O my master there is a tradition that I have heard from your father?’ He then asked me to repeat it.

Thereafter he asked, ‘O al-Thumālī should I increase it for you.’

I replied, ‘Most certainly my master.’

He said, ‘He who has cursed them during the day, for him on that day no sin will be written until night falls, and he who curses them at night, then on that night no sin will be written for him until daybreak.’

Abū Ja'far then (later) passed away.

I then went to al-Ṣādiq and said, ‘I have heard a tradition from your father and grandfather.’

He replied, ‘Say it, O Abū Ḥamzah!’

I repeated the tradition, after which he remarked, ‘It is true, O Abū Ḥamzah!’

Then he added, ‘And he will be elevated one million times in status.’

He concluded, ‘And Allah is All Encompassing and Generous.’”¹

They also make it a point to teach this practice to others:

We, the Banū Hāshim, command our seniors and juniors to curse, insult, and disassociate ourselves from Abū Bakr and ‘Umar.²

There is not a form of blasphemy except that they have used it against them. Al-‘Ayyāshī transmits in his *Tafsīr*, in Sūrah al-Barā’, from Abū Ḥamzah, that he asked the Imām who are the enemies of Allah?

He replied, “The four idols.”

I then asked, “Who are they?”

He replied, “Abū Faṣīl, Ramu’, Na’tal, Mu’āwiyah, and those who follow them; and he who opposes them has indeed opposed the enemies of Allah.”³

He then transmits from al-Jazarī, explaining who are intended by these names:

They nicknamed Abū Bakr with Abū Faṣīl due to the words Bakr and Faṣīl having a similar meaning. Bakr refers to a young camel while Faṣīl refers to a baby camel at the time when it separates from its mother. Others suggest that it was on account of him having a herd of female camels that he was nicknamed Abū Faṣīl. Some linguists state that Abū Bakr ibn Quḥāfah was born three years before the Year of the Elephant and his name was ‘Abd al-‘Uzzā—a name of an idol—prior to Islam and his agnomen was Abū Faṣīl. Later when he accepted Islam his name was changed to ‘Abd Allāh and his agnomen became Abū Bakr.

1 *Ajma’ al-Faḍā’ih*, by Mulla al-Kāzīm Ḍiyā’ al-Ṣāliḥīn pg. 513.

2 *Rijāl al-Kashshī*, pg. 180.

3 *Tafsīr al-‘Ayyāshī*, vol. 2 pg. 116; *Bihār al-Anwār*, vol. 7 pg. 37.

As for the word *Ramu'* it is 'Umar spelt backwards. It is mentioned in a tradition that the first person to reject the testimony of the slaves will be *Ramu'*, and the first person to exceed the obligations will be *Ramu'*.

Na'thal was the name of a person who had a long beard. Al-Jawharī writes, "When they would insult 'Uthmān they would liken him to that person."¹

Do they not have any shame, using the "idols" to refer to these special and select individuals?

One would not have been blamed for thinking that narrations such as these would be rejected, especially when the Imām praised them both so highly:

Muḥammad al-Bāqir—the fifth Imām—was asked, "Did they [Abū Bakr and 'Umar] usurp your rights in any way?"

He replied, "By Allah, the One Who sent down the Qur'ān upon His Servant that he may be a warner to the world, they did not oppress us even to the extent of the weight of a mustard seed."²

Also consider that 'Alī رضي الله عنه wed his daughter, Umm Kulthūm رضي الله عنها, to 'Umar رضي الله عنه, and the Prophet صلى الله عليه وسلم himself wed two of his daughters to 'Uthmān رضي الله عنه. Would they wed their daughters to disbelievers? Why did 'Alī رضي الله عنه and the rest of the Ahl al-Bayt praise them? Why did 'Alī and his sons رضي الله عنهم defend and safeguard 'Uthmān رضي الله عنه, and as a matter of fact one of them got injured doing so? Is there any answer?

If 'Uthmān رضي الله عنه was a disbeliever why did 'Alī رضي الله عنه not prevent his nephew and son-in-law from wedding his daughter to Abān, the son of 'Uthmān رضي الله عنه? Why was Sukaynah, the daughter of Ḥusayn رضي الله عنه, not prevented from being wed to 'Uthmān's رضي الله عنه grandson? Furthermore why did 'Alī رضي الله عنه name his son 'Uthmān?

1 *Tafsīr al-'Ayyāshī*, vol. 2 pg. 116.

2 *Sharḥ Nahj al-Balāghah* by ibn Abī al-Ḥadīd.

Al-‘Ayyāshī in his hatred towards the rightly guided Khulafā’, writes:

After the Prophet ﷺ had passed away and what had been decreed occurred. ‘Umar pledged allegiance to Abū Bakr which was before the Prophet ﷺ was even buried. When ‘Alī saw the people pledging allegiance to Abū Bakr, fearing that the people might be overcome by trials and tribulations, he secluded himself for the compilation of the Qur’ān.

Abū Bakr sent for ‘Alī to come and pledge allegiance, but he replied, “I will not leave this place until I have completed the compilation of the Qur’ān.”

Abū Bakr sent for him the second time, and he replied in the same manner. On the third occasion Abū Bakr ﷺ sent his cousin Qunfudh. Fāṭimah stood up and came between him and ‘Alī. Qunfudh then hit her and returned without ‘Alī. Abū Bakr feared that ‘Alī might gather the people, thus he commanded that wood should be gathered and placed around his house. ‘Umar went with the fire intending to set his house alight with ‘Alī, Fāṭimah, Ḥasan, and Ḥusayn (still in it). When ‘Alī saw that, he came out from the house and pledged allegiance unwillingly.¹

1 *Tafsīr al-‘Ayyāshī*, vol. 2 pg. 307- 308; *al-Biḥār*, vol. 8 pg. 47.

The valour of ‘Alī

The previous narration portrays ‘Alī رضي الله عنه as a meek cowardly individual who unwillingly pledged allegiance to Abū Bakr رضي الله عنه due to coercion. This despite the numerous Shī‘ī tales of the unparalleled courage and super natural abilities possessed by ‘Alī رضي الله عنه. Take into consideration the following statement of ‘Alī رضي الله عنه:

By Allah! If I were to confront them single handed and their numbers filled the whole earth, it would not worry me nor would I become intimidated.¹

He is the one about whom it has been transmitted from Abū Wāthilah:

I was walking with someone (i.e. ‘Umar رضي الله عنه as al-Majlisī has explicitly mentioned in *Ḥayāt al-Qulūb*) when I heard an inarticulate utterance coming from him.

I enquired, “What is the matter, O so and so.”

He replied, “Woe to you! Do you not see this lion? He is a champion and the son of a champion! The one armed with the two swords and the flag. He strikes with justice and is severe against those who transgress and tyrannize.”

I then turned around and saw none other than ‘Alī ibn Abī Ṭālib.

He instructed me to draw close to him and said, “I wish to inform you about his valour and bravery. On the day of Uḥūd we pledged allegiance to the Prophet of Allah صلى الله عليه وسلم not to flee from the battlefield, and if any one of us fled, he would be considered deviant. If anyone were to be killed, he would be considered a martyr, and for that the Prophet صلى الله عليه وسلم would stand as his guarantor. Thereafter one hundred leaders confronted us, each leader headed a hundred men or more. Their sheer numbers completely incapacitated us. I saw ‘Alī like a lion gathering little particles, and he was carrying a handful of pebbles.

1 *Nahj al-Balāghah*, pg. 452, Taḥqīq by Ṣubḥī.

He then threw it in our faces and said, ‘May these faces become disfigured and disgraced! To where are you fleeing, to the Fire?’

After hearing him we decided not to retreat. He once again returned to us with a shield which was dripping with death and said, ‘First you pledged allegiance and now you wish to violate your pledge? By Allah you deserve death more than those who have been killed!’

I looked into his eyes and it seemed as if they were burning with flames, or they seemed as if they were two goblets filled with blood. Before we knew it he had gone to every single one of us.

I then hastened to him from amongst my companions saying, ‘O Abū al-Ḥasan, fear Allah! Fear Allah! Indeed the Arabs frequently flee temporarily during battles and thereafter return once again to attack, their retaliations serves as an expiation for their fleeing.’

At that moment he seemed to have understood what I was saying, and due to his shyness he turned his face away from me. The feeling of awe continues to fill my heart. By Allah that awe has not left my heart right up to this moment.”¹

Many incidents have been narrated by the Shī‘ah about the bravery of ‘Alī عليه السلام. Amongst them is a particular incident which al-Quṭb al-Rāwindī narrates:

It reached ‘Alī عليه السلام that ‘Umar had spoken about his Shī‘ah. He therefore set out to meet him, and found him in a garden pathway—whilst he held his bow in his hand.

‘Alī said, “O ‘Umar! It has reached me that you are talking about my Shī‘ah.”

‘Umar sneered and said, “Be on your way!”

‘Alī then said, “You have underestimated us.”

1 *Tafsīr al-Qummī*, vol. 1 pg. 114, 115.

He then threw his bow onto the ground, which turned into a large serpent the size of a camel. It opened its mouth and went towards ‘Umar intending to swallow him.

‘Umar then yelled, “Fear Allah! Fear Allah! O Abū al-Ḥasan! I will never ever make mention of anything after this!”

He began pleading with him. ‘Alī placed his hand upon the serpent and it once again turned into a bow as it originally was. ‘Umar then returned to his home in a state of fear.¹

The Shī‘ī narrator Sulaym ibn Qays al-Hilālī narrated that ‘Alī رضي الله عنه vilified and threatened ‘Umar:

‘Alī said, “O son of Ṣahhāk, by Allah, if you fire that arrow I will return your right hand to you, for verily if I draw my sword, I will not sheath it until you are destroyed, so fire it if you dare.”

‘Umar felt defeated and remained quiet, for he knew that when ‘Alī took an oath, he remained true to it.

‘Alī then said, “O ‘Umar, are you not the one who caused distress to the Messenger of Allah صلى الله عليه وسلم, so he sent for me and I came carrying my sword. I turned towards you intending to kill you then Allah revealed the verse:

فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا

So be not impatient over them. We only count out [i.e. allow] to them a [limited] number.²

Ibn ‘Abbās said, “They plotted and planned until they said, ‘Our matter will not be resolved for as long as this man remains alive.’

Abū Bakr then asked, ‘Who will kill him for us?’

1 *Kitāb al-Kharā’ij wa al-Jarā’ih*, pg. 20, 21.

2 *Sūrah Maryam*: 84

So ‘Umar replied, ‘Khālid bin Walīd!’

They then sent for him and asked, ‘Khālid, what is your opinion about this matter that we have placed upon your shoulders?’

He replied, ‘Make me responsible with whatever you wish, for by Allah, even if you make me responsible with the murder of Ibn Abī Ṭālib I will surely do so.’

They then said, ‘By Allah that is exactly what we desire.’

He then said, ‘Then I am willing.’

Abū Bakr then said, ‘When we stand for the Fajr prayer, then stand by his side with your sword, and at the first opportunity strike his neck!’

He said, ‘Yes!’

And they agreed to that. Abū Bakr then put great thought into what they had decided concerning ‘Alī, and he knew that if what they decided were to take place a great war and calamity would ensue. He regretted his decision and spent a restless night not being able to get any sleep until the following morning when he came out to the Masjid. When the ṣalāh was about to begin he went forward to lead the congregation. Meanwhile he was in a state of deep thought, to such an extent that he did not know what he was reciting. Khālid ibn Walīd then entered with his sword and stood by ‘Alī’s side, but by then ‘Alī had already perceived his intentions.

When Abū Bakr completed his final sitting in ṣalāh, before he had even concluded his ṣalāh with the salām he yelled out, ‘O Khālid! Do not do as I have ordered! For if you do I will kill you!’

He then completed the right and left salām. ‘Alī leaped forward grabbing hold of the lapels of Khālid’s garment, and grabbed the sword from his hand. He threw him onto the ground, sat on his chest and raised his sword to kill him. All the people present in the Masjid gathered around him and tried to save Khālid, but they were unable to release him.

‘Abbās told them, ‘Implore him by the right and the honour of this grave.’

Subsequently they implored him by the right of the grave and he left him, stood, and returned to his home.”¹

The Shī‘ah have persisted in exaggerating his valour to such an extent that they said:

He possessed such sheer strength that one day he stamped his foot upon the ground and it resulted in an earthquake.²

They also report that once an earthquake occurred and he placed his foot upon the earth which caused it to subside, as stated in *al-Ṣāfi*:

It is reported from Fāṭimah عليها السلام that a great tremor had afflicted the people during the reign of Abū Bakr. The people hastened to Abū Bakr and ‘Umar but they found that the two of them had already left their homes in haste to search for ‘Alī عليه السلام. So the people followed them in their quest until they reached the door of ‘Alī عليه السلام. He came out of his house to meet them, and was completely unperturbed by what was afflicting them. He started walking and the people followed him until they reached a hill. He mounted it and everyone else gathered and seated themselves around it. They watched as the orchards of Madīnah trembled due to the earthquake.

‘Alī then said to them, “It seems that what you are witnessing is a cause of distress to you.”

They replied, “How could it not distress us when we have never seen the likes of it?”

His lips then began moving and he struck his hand upon the ground saying, “What is with you! Remain still!”

1 *Kitāb Sulaym ibn Qays al-Hilālī*, pg. 256,257.

2 *Tafsīr al-Burhān*, forward, pg 74.

It stopped shaking by the permission of Allah. They became even more astonished than they were when he came out to meet them the first time.

He then enquired, “Are you people astonished by my doing?”

They replied, “Yes!”

He said, “I am the one that Allah refers to in the verse:

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا وَقَالَ الْإِنْسَانُ مَا لَهَا

When the earth is shaken with its [final] earthquake. And the earth discharges its burdens. And man says, “What is wrong with it?”

I am the one who will say to the earth, ‘What is wrong with it?’ That day it will report its news.”¹

Shīrī reports of this nature are many. Since we began this discussion, we would like to complete it by making mention of a false strange incident which proves the lies of this nation, and the tales that they have concocted and subsequently based their entire religion upon and use as a foundation for their entire belief system. This incident is transmitted from the book, *al-Anwār al-Nu‘māniyyah*, authored by Ni‘mat Allāh al-Jazā’irī.² He reports:

Al-Bursī, whilst describing the events of Khaybar, narrates:

The victory of the conquest was achieved by the hand of ‘Alī. Jibrīl عَلَيْهِ السَّلَام came to the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ bringing glad tidings after the

1 Al-Ṣāfi, pg. 571.

2 He is Ni‘mat Allah ibn ‘Abd Allah al-Ḥusaynī al-Jazā’irī. He was of the great latter day scholars, and the pride of our learned men. He possessed a pure heart, handsome face and a balanced nature. He authored a book by the name of *al-Anwār al-Nu‘māniyyah*, which comprises of fruitful life experiences. Al-Ḥurr al-‘Amilī said : “He was a great, well known scholar and researcher, and had great academic value.” He died in the year 1112 Hijrī and was a student of al-Majlisī. (*Rawḍāt al-Jannāt* by al-Khuwānasārī vol. 8 pg. 150 onwards)

death of Mirhab. The Messenger of Allah ﷺ then enquired about the glad tidings that he had brought.

He replied, “O Messenger of Allah! When ‘Alī raised his sword in order to strike Mirhab, Allah ordered Isrāfīl and Mīkā’īl to take hold of his arm in mid-air, so as to prevent him from striking with his full strength. By doing so his strength was reduced to half. Without considering the amount of metal armour Mirhab was clad with, and the fact that he was mounted on a horse, ‘Alī’s sword penetrated into the earth’s stratosphere.

Allah then said to me, ‘O Jibrīl, hasten to the bottom of the earth and prevent the sword of ‘Alī from reaching the other end which would result in the earth overturning.’

So I rushed and gained hold of it. It felt weightier upon my wing than all the lands of the nation of Lūṭ. Their lands were seven in total and I raised it from the seventh earth with a single feather of one of my wings until it reached close to the heavens. I remained in that position until the morning, awaiting the divine command. Then Allah ordered me to overturn it. I have not found it to be as weighty as the sword of ‘Alī.”

The Messenger of Allah ﷺ then asked him, “Why did you not overturn it (the nation of Lūṭ) at the very moment you had lifted it?”

Jibrīl replied, “There was an old disbelieving man asleep, he had reached a very old age, so Allah felt shy to punish them. When we reached morning the old man woke and set off, then Allah ordered me to destroy them.”

On the very same day, when the fort was conquered, and they took the women as captives, Şafiyah the daughter of the king of the fort was amongst them. She came to the Prophet ﷺ whilst her head was wounded, so the Prophet ﷺ enquired about it.

She explained, “When ‘Alī approached the fort to conquer it and it became difficult for him, he went and took hold of one of its towers and shook it. Subsequently the entire fort began shaking. Everyone that was on a raised platform fell flat onto the ground, and I was seated on my bed, so I fell down and the bed struck me.”

The Prophet of Allah ﷺ then said to her,” O Ṣafīyyah! When ‘Alī became angry and the fort began shaking, Allah became angry due to the anger of ‘Alī. The heavens began shaking until even the angels began fearing and they fell prostrate on their faces.”

This should suffice in illustrating the godlike strength and courage of ‘Alī, as depicted by the Shī‘ah. As for the door of Khaybar:

Forty men had assisted each other to replace it that night. When he entered the fort his shield flew from his hand because of the numerous amount of blows he had admitted with it. He then ripped the door off and used it as a shield, and continued fighting with it in his hand until Allah granted us victory at his hands.¹

Another example of this unparalleled strength can be found in the narration of the Shī‘ī al-Ya‘qūbī:

When it reached Abū Bakr and ‘Umar that a group of the Muhājirīn and the Anṣār had gathered with ‘Alī in the home of Fāṭimah, the daughter of the Messenger of Allah ﷺ, they came to the congregation and started destroying the house. ‘Alī then came out with his sword, so ‘Umar confronted him. ‘Umar tried overpowering him but ‘Alī gained victory over ‘Umar and broke his sword.

Everyone entered the house and Fāṭimah exited and said, “By Allah, you will exit my house or I will expose my hair and leave my complaint to Allah!”

Thereafter everyone left the house. The people settled for a few days and one after the other began pledging allegiance.²

1 *Al-Anwār al-Nu‘māniyyah*.

2 *Tārīkh al-Ya‘qūbī*, vol. 2 pg. 126.

We are baffled as to which of these Shīʿī scholars was the truthful one. Was it Niʿmat Allāh al-Jazāʿirī, Sulaym ibn Qays al-Hilālī, al-Quṭb al-Rāwindī, al-Qummī, al-Majlisī, al-ʿAyyāshī, or al-Yaʿqūbī?

We do not know if all of them are liars who fabricate and invent these tales or whether they merely reported the fabrications without knowing that the Ahl al-Bayt did not say these words. The reality is it never transpired as they have reported, for if what they have reported were true then the Ahl al-Bayt would never have said that Abū Bakr رضي الله عنه was *al-Ṣiddīq* (the Truthful) or that ʿUmar رضي الله عنه was a righteous soul and even-natured individual. Furthermore they would not have named their children after them and they would not have intermarried with them, lived amongst them, and praised them after they had passed on. After all of these narrations, we have no choice but to say—if one believes that they were truthful in their actions and words, and sincerely articulated what they believed in—that the Shīʿah are fabricating in their name and that they go contrary to them in their beliefs. The Shīʿah consider the loved ones, family, those related through marriage, close friends, leaders and governors of the Ahl al-Bayt as their enemies. The very same people who whole heartedly gave them obedience, good will, authority and good council, as we have clarified in detail previously.

How can it even be imagined that a brave warrior such as this could be forced by Abū Bakr رضي الله عنه to pledge allegiance to him, that ʿUmar رضي الله عنه could have coerced him to marry his daughter to him, that ʿUthmān رضي الله عنه could have forced him into allowing him to precede him, and that they could have forced him to name his

1 He is Sulaym ibn Qays al-ʿĀmirī al-Hilālī al-Kūfī. He died in approximately 90 A.H. The Shīʿah say about him, “He was among the companions of ʿAlī ibn Abī Ṭālib.” Al-Khuwānasārī states, “He was the companion Amir al-Muʿminīn and also the author of a famous book that is transmitted from him in *al-Biḥār* and other than it. He was amongst the former scholars of the Ahl al-Bayt. He met five of the infallible Imāms: Amir al-Muʿminīn ʿAlī, Ḥasan, Ḥusayn, Zayn al-ʿĀbidīn, and al-Bāqir.” (*Rawḍāt al-Jannāt*, vol. 4 pg. 66). Al-Qummī says, “He has a famous work which forms the foundation of the fundamental works that the people of knowledge and narrators of the ḥadīth of the Ahl al-Bayt transmit. It is the first book that became known amongst the scholars of ḥadīth. Shaykh al-Kulaynī, the truthful, relied upon it, as well as others.” (*al-Kuna wa l-Alqāb*, vol. 3 pg. 248)

children after them? Especially when one considers all the support he received from the Ahl al-Bayt and those who were prepared to assist him.

It is apparent that even though these people apparently claim that they are under the leadership of the Ahl al-Bayt, in reality they go contrary to their teachings by harbouring hatred against the Rightly Guided Khulafā' and the successful, divinely chosen Companions of the Prophet ﷺ. Those concerning whom the Messenger of Allah ﷺ—may my parents and soul be sacrificed for him—had said, “Glad tidings to those who have seen me and brought īmān upon me.”¹

Be it as it may, we will now mention incidents that display these people going contrary to the Ahl al-Bayt by them harbouring animosity against the family and those related to the Messenger of Allah ﷺ.

Concerning Dhū al-Nūrayn, concerning the verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى

*O you who have believed, do not invalidate your charities with reminders [of it] or injury.*²

Al-‘Ayyāshī claims that it was revealed concerning ‘Uthmān رضي الله عنه.³

Al-Qummī is no better than al-‘Ayyāshī in cursing, slandering, and accusing them of being sinners and disbelievers. Under the verse:

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَبَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا

*And thus we have made for every prophet an enemy — devils from mankind and jinn, inspiring to one another speech in delusion.*⁴

1 *Kitāb al-Khiṣāl*, vol. 2, pg. 342.

2 *Sūrah al-Baqarah*: 264

3 *Tafsīr al-‘Ayyāshī*, vol. 1, pg. 147; *al-Bihār*, vol. 8, pg. 217.

4 *Sūrah al-An‘ām*: 112

He mentions:

Allah did not send a prophet except that in his nation were two devils who harmed him. As for the two companions of Muḥammad, they were Ḥibtar and Zurayq.¹

We have transmitted many narrations from him in our book *al-Shī'ah wa al-Sunnah*.

As for al-Baḥrānī, he is very similar to the two of them, he commented upon the verse:

ثَانِيَانِ إِذْ هُمَا فِي الْغَارِ

*As one of the two, when they were in the cave.*²

He clearly denies that Abū Bakr was with the Messenger of Allah ﷺ during the journey from Makkah to Madīnah, by the order of Allah:

The Messenger of Allah ordered 'Alī to sleep in his bed, because he feared that if Abū Bakr stayed behind he would expose his whereabouts and guide them towards him. Therefore he decided to take him along with him to the cave.³

He also fabricated from Abū Ja'far saying:

The Messenger of Allah turned to Abū Bakr in the cave and said, "Stay calm, for verily Allah is with us," until he said, "I wish to show you my Companions amongst the Anṣār gathering and having a discussion, and I wish to show you Ja'far and his companions in the ocean, whilst they are swimming."

1 *Tafsīr al-Qummī*, vol. 2 pg. 242.

2 *Sūrah al-Tawbah*: 40

3 *Al-Burhān*, vol. 2 pg. 127.

He agreed, so the Messenger of Allah ﷺ wiped his hand across his face, and he saw the Anṣār sitting in their gathering, and he saw Ja'far and his companions diving deep into the ocean. At that moment he thought the Prophet ﷺ was a sorcerer.¹

As for al-Fārūq, the one who extinguished the fires of the Zoroastrians, by whose armies the idols of the Khosrow were destroyed, the one who demolished the pomp and glory of the Jews, the one who was beloved to the beloved of Allah, and who hated those who sought enmity with the Prophet ﷺ and his nation. Al-Baḥrānī says about him whilst discussing the verses:

وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَدُولًا

And ever is Satan, to man, a deserter.²

He says this Satan refers to 'Umar.

The verse:

يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا

Oh woe to me! I wish I had not taken that one as a friend.³

He says it refers to 'Umar.

The verse:

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي

He led me away from the remembrance after it had come to me.⁴

1 Ibid pg. 125; *al-Rawḍah min al-Kāfi*, vol. 8 pg. 262.

2 Sūrah al-Furqān: 29

3 Sūrah al-Furqān: 28

4 Sūrah al-Furqān: 29

Here too he says it refers to ‘Umar.¹

He increases in his exaggeration and openly curses and degrades him by saying:

Iblīs and that which has a similar meaning, it will be explained later that Shayṭān refers to the second (‘Umar). From this we are able to deduce that the word Iblīs can also be said to refer to him because both names share a common meaning.

It is reported in some narrations from al-Asbagh ibn Nabātah that ‘Alī came out with a group people, Ḥudhayfah ibn al-Yamān was also amongst them, and said, “O Angels of my Lord, bring forth to me the worst among the devils and the Fir‘awns immediately.”

I swear by Allah that the Durrhion of a blink of an eye had barely passed when they presented him before him.

When they dragged him in front of him he stood up and said, “Destruction be upon him for the oppression that he has caused to the family of Muḥammad! Destruction upon him who had the audacity to challenge me before them!”

He pleaded, “O my Master have mercy upon me, because I cannot bare this type of punishment.”

‘Alī then said, “May Allah not show any mercy to you and may He not forgive you, O wretched filthy devil!”

‘Alī then turned towards us and said, “Question him until he informs you about who he is.”

So we asked him who he was.

He replied, “I am the most wretched devil and the Fir‘awn of this nation. I am the one who rejected my master and leader, the leader of the believers and the Khalīfah of the Lord of the worlds. I denied his signs and his clear miracles.”

1 *Al-Burhān*, vol. 3 pg. 166.

It is apparent that this person was ‘Umar, since he was the head of the trouble makers. He is the one that is referred to as Shayṭān in the Qur’ān.¹

As for his comments about the benefiter of the Muslims and Islam, ‘Uthmān ibn ‘Affān, he writes:

The Messenger of Allah ﷺ said to him, “It seems that your Islam has killed you, so go. Allah then revealed the verse:

يَمْتُونُ عَلَيْكَ أَنْ أَسْلَمُوا

*They consider it a favour to you that they have accepted Islam.*²

He further professes his hatred and malice for them by commenting on the verse:

أَلَمْ تَرَ إِلَى الَّذِينَ يُرْكَبُونَ أَنْفُسَهُمْ

Have you not seen those who claim themselves to be pure?

He says it means those who gave themselves the names³ al-Ṣiddīq, al-Fārūq, and Dhū al-Nūrayn.⁴

1 *Al-Burhān*, the introduction, pg. 98.

2 *Al-Burhān*, vol. 4 pg. 215.

3 His hatred and malice blinded him to such an extent that he did not realise that none of the three Khulafā’ named themselves by these names. Nothing is narrated to prove that. Rather the Messenger of Allah ﷺ and the Ahl al-Bayt were the ones who gave them these names and titles, as we have previously mentioned. While the wretched curser remained ignorant about the narrations that were established in their own books that ‘Alī ؑ was the one who gave himself these names. He allegedly called himself by these names saying, “I am al-Ṣiddīq, I am al-Fārūq.” (*Al-Ihtijāj* by al-Ṭabarsī, vol. 1 pg. 95).

4 *Al-Burhān*, the introduction, pg. 172.

He also insists that those referred to in the verse:

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ

Then as for one whose scales are heavy [with good deeds].

refers to ‘Alī and his Shi‘ah, while the verse:

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ

As for those whose scales will be light.

refers to the three Khulafā’ and their followers.¹

He continues to mock and disparage the Companions of the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his wives, saying that the verse:

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ

Indeed, those who came with falsehood.

was revealed concerning ‘Ā’ishah, Ḥafṣah, Abū Bakr, and ‘Umar; when they allegedly slandered Māriyah al-Qibṭiyah and Jurayḥ.²

Their fourth exegete, namely al-Kāshānī, is no less worthy of being blamed than the rest of his people for his wretchedness and slander. In his *Tafsīr* he comments under the verse:

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أزدَادُوا كُفْرًا

Indeed, those who have believed then disbelieved, then believed then disbelieved, and then increased in disbelief.

1 Ibid, introduction, pg. 333.

2 *Al-Burhān*, vol. 3 pg. 127.

He says that this verse was revealed concerning Abū Bakr, ‘Umar, ‘Uthmān, Mu‘āwiyah, ‘Abd al-Raḥmān, and Ṭalḥah.¹

He mentions under the verse:

وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ

While they had said the word of disbelief and disbelieved after their [pretence of] Islam.

He says:

On the day of Ghadīr al-Khum, when the Messenger of Allah ﷺ appointed ‘Alī, he had by his side a group of seven hypocrites. They were Abū Bakr, ‘Umar, ‘Abd al-Raḥmān ibn ‘Awf, Sa’d ibn Abī Waqqāṣ, Abū ‘Ubaydah, Sālim—the freed slave of Abū Ḥudhayfah, and Mughīrah ibn Shu‘bah.

‘Umar said, “Do they not see his eyes, they are like the eyes of a mad man,” i.e. the Prophet ﷺ, he stands up and says, “My Lord told me...”²

I seek refuge in Allah from the transmission of these fabrications.

Their fifth exegete who named himself *al-Mufassir* (the exegete) continued to slander them, namely al-‘Arūsī al-Ḥuwayzī, commenting on the verse:

لَهَا سَبْعَةُ أَبْوَابٍ

It (Hell) has seven gates.

From Abu Baṣīr who says: “Jahannam will be brought, while it has seven doors, the first door will be for the oppressor who is Zurayq, the second

1 *Tafsīr al-ṣāfi* by al-Kāshānī, pg. 136.

2 *Al-ṣāfi*, pg. 236.

will be for al-Hibtar, the third will be for the third (Khalīfah), the fourth will be for Mu‘āwiyah, the fifth for ‘Abd al-Malik, the sixth for ‘Askar ibn Hawsar, and the seventh for Abū Salāmah, their followers will follow them accordingly.¹

Al-Majlisī then further comments upon all of this saying:

Zurayq refers to Abū Bakr because the Arabs regard the blueness of the eyes to be a bad omen. Al-Hibtar means fox. Perhaps he was referred to by it because of his cunning and plotting. In other reports it seems to have been used the other way around and that is the more correct opinion because if al-Hibtar is used for the first it would be more suitable. It could also be used for the second one, perhaps it is used for the second one because he preceded in wretchedness, harshness, and severity. ‘Askar ibn Hawsar refers to some Khulafā’ of the Banū Umayyah or the Banū al-‘Abbās. Abū Salāmah refers to Abū Ja‘far al-Dawāniqī. It is also possible that ‘Askar could refer to ‘Ā’ishah and all of those who participated in the Battle of Jamal, since the name of the camel of ‘Ā’ishah was ‘Askar. It is also reported that he was a Shayṭān.²

He further writes under the verse:

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ

And those they invoke other than Allah create nothing, and they [themselves] are created. They are [in fact] dead, not alive, and they do not perceive when they will be resurrected.

He says:

1 Nūr al-Thaqalayn, vol. 3 pg. 18

2 Ibid.

Those who call unto others besides Allah are Abū Bakr, ‘Umar, and ‘Uthmān. They belied the Messenger of Allah ﷺ who said, “Take ‘Alī as your leader and follow him,” and instead they took ‘Alī as their enemy and did not consider him as their leader. The people then left him and chose their own leader. This is what is referred to by the verse, “And those they invoke other than Allah... They are [in fact] dead, not alive.” They are disbelievers and not from amongst the believers, and the verse, “While they are arrogant in rejection,” refers to them rejecting the leadership of ‘Alī.¹

1 Ibid, vol. 3, pg. 47.

The Muḥaddithīn and Fuqahā' of the Shī'ah

You have read the words of the leading exegetes among the Shī'ah, those who so often vilify, curse, and slander, and have passed judgments of apostasy upon the Ṣaḥābah of Muḥammad ﷺ—including the noblest among them, i.e. the Khulafā' al-Rāshidīn. You have also read what is contained within their books of *Tafsīr*, which are in essence merely books of vilification and abuses, filled with slander and disparagement. Upon whom, one may ask. Upon those whom Allah ﷻ Himself had borne testimony to regarding their immaculate and untainted purity. They are those very individuals whom Allah ﷻ had granted the glad tidings of eternal success, Jannah and His pleasure. They were none other than the Ṣaḥābah, the noble Companions and close associates of the Prophet ﷺ. They were his direct students and subjects, those who lived with him, pledged allegiance to him, helped and assisted him, those who migrated for his cause and even parted with their relatives, dear ones, children, wealth, homes and beloved cities for his sake. They followed the light which was revealed to him, fought valiantly under his banner, and were prepared to sacrifice everything valuable upon a mere gesture from him. They carried his banner after him, striving to reach even the mountain tops, and did not halt until they had taken it far beyond the seas. They were al-Ṣiddīq, al-Fārūq, Dhū al-Nūrayn رَضِيَ اللَّهُ عَنْهُم; those whom the Ahl al-Bayt had greatly appreciated as they were worthy of being appreciated and revered. The Ahl al-Bayt praised them and went to great lengths to honour them. They were those whom the Ahl al-Bayt had honoured during their lifetime, and even after they had passed away. They loved them dearly and sincerely, made their examples their own objectives, and followed their methodology in treading the paths which they had once treaded.

As for the Shī'ah, who claim to love and follow them, but do the exact opposite by clearly contradicting them by word and action, to such an extent that not a single book can be found within their literary corpus except that it is filled with the most obscene speech, as we have reproduced from those who have claimed to be the Mufasssīrīn amongst the Shī'ah, while in reality the science of *Tafsīr* is

completely free from their claims. Far be it that the Mufasssīrīn resemble these people.

Their Muḥaddithīn and Fuqahā' are no different to their Mufasssīrīn. Their books, without any exception, are filled with these lies and fairy tales. They go against the Ahl al-Bayt of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the Ahl al-Bayt of 'Alī رَضِيَ اللهُ عَنْهُ in harbouring hatred towards those who loved and were dearly beloved to the Rasūl of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, cursing his family members, those related to him via marriage, and his wives who are the mothers of the believers.

We will now have a close look at the position of the Muḥaddithīn and Fuqahā' among the Shī'ah. As an example, we have al-Kulaynī, who is considered to be a leader among their Muḥaddithīn and Fuqahā'. He clarifies his true beliefs and brings forth that which resides within the depths of his heart while commenting upon the following verse:

حَبَبَ إِلَيْكُمْ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ

But Allah has endeared to you the faith and has made it pleasing in your hearts.¹

According to his interpretation this section of the above verse refers to Amīr al-Mu'minīn 'Alī رَضِيَ اللهُ عَنْهُ, whereas:

وَكْرَهَ إِلَيْكُمْ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ

And has made hateful to you disbelief, defiance, and disobedience.²

refers to the first, second, and the third Khalīfah; Abū Bakr, 'Umar, and 'Uthmān رَضِيَ اللهُ عَنْهُمْ.³

1 Sūrah al-Ḥujurāt: 7

2 Sūrah al-Ḥujurāt: 7

3 Al-Uṣūl min Al-Kāfi, vol. 1 pg. 426.

He continues and says:

When the Rasūl of Allah saw Taym, ‘Adī, and the Banū Umayyah¹ standing on his mimbar, he became perturbed, so Allah ﷻ revealed verses from the Qur’ān as a means of solace for him.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى

And [mention] when We said to the angels, “Prostrate before Adam,” so they prostrated, except for Iblīs. He refused.²

Then Allah inspired him saying, “O Muḥammad! I commanded and was not obeyed, so do not become disheartened when you have commanded and you are not obeyed concerning your Waṣī.³

Under the following verse he comments:

إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ

Indeed, those who reverted back [to disbelief] after guidance had become clear to them.⁴

Fulān (so-and-so), Fulān, and Fulān forsook their īmān and apostatised when they neglected the Wilāyah of Amīr al-Mu’minīn ‘Alī عَلَيْهِ السَّلَامُ.

ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ

That is because they said to those who disliked what Allah sent down [i.e. The Jews of Madīnah], “We will obey you in part of the matter.”⁵

1 He intends thereby Abū Bakr who was from Taym, al-Fārūq who was from ‘Adī, and Dhū al-Nūrayn who was from the Banū Umayyah.

2 Sūrah al-Baqarah: 34

3 *Al-Uṣūl Al-Kāfi*, Kitāb al Ḥujjah, vol. 1 pg. 426.

4 Sūrah Muḥammad: 25

5 Sūrah Muḥammad: 26

[He says,] By Allah! This verse was revealed concerning the two of them, i.e. Abū Bakr, ‘Umar, and those who followed them. This is the speech of Allah that was revealed to Muḥammad ﷺ via Jibrīl عليه السلام.¹

It is also narrated that ‘Abd al-Malik ibn A’yan said:

I asked Abū ‘Abd Allāh, “Inform me about the two men.”

He replied, “They have oppressed us by usurping our rights which are mentioned in the Qur’ān. They have prevented Fāṭimah from receiving her inheritance from her father, and their oppression continues up to the present day.”

And while pointing to his back he said, “And they flung the Book of Allah behind their backs.”²

It has also been transmitted that al-Kumayt al-Asadī said:

I asked, “Inform me about the two men.”

He said, “So he grabbed hold of the pillow and tore it across his chest saying, “O Kumayt, by Allah! No vessel of blood was ever spilled, no wealth was ever taken without its right, nor was any stone lifted from another, except that they are to be blamed for it.”³

He continues to lie when he states that Ḥannān ibn Suwayd narrated from his father that he said:

I asked Abū Ja’far about the two of them.

He replied, “O Abu al-Faḍl, concerning that which you are asking about, by Allah, no individual has ever passed away amongst us except that he

1 *Al-Uṣūl Al-Kāfi*, Kitāb al Ḥujjah, vol. 1 pg. 420.

2 *Kitāb al-Rawḍah min Al-Kāfi*, vol. 8 pg. 106.

3 *Ibid*, vol. 8 pg. 102.

died while bearing anger towards them, the elderly among us pass it along to our young through bequest. They have usurped our rights and have withheld our booty. They were the first to come after our necks and were the first to compel us in matters of dīn. This will only be brought to a stop when our *Qā'im* (the Twelfth Imām) comes and our *Mutakallim* (spokesperson) speaks.”¹

He also reports:

One day the Rasūl of Allah ﷺ woke up in a state of distress and sorrow, so ‘Alī enquired, “Why is it that I see you in this distressed, sorrowful state O Rasūl of Allah?”

He replied, “How could I not be distressed? When last night in a dream I saw Banū Taym, Banū ‘Adī, and Banū Umayyah ascending my mimbar and driving people away from Islam.”²

It has also been narrated that Abū Ja‘far said:

The sons of Ya‘qūb were not Ambiyā’, but they were the grandchildren of the sons of Ambiyā’, and they did not leave this world except that they were successful, because they had repented and realised what they had done. As for the Shaykhayn, they have left this world without repenting and without realising what they had done to Amīr al-Mu‘minīn ﷺ, so may the curse of Allah, the angels, and all the people be upon them.

Ibn Bābawayh al-Qummī, one of the authors of the four early canonical Shī‘ī works, who is also known as al-Ṣadūq, criticizes al-Ṣiddīq al-Akbar and al-Fārūq al-A‘zam ﷺ saying:

The Anṣār went to Abū Bakr during the time that allegiance was being pledged to him, and they spoke to him about the matter.

1 *Kitāb al-Rawḍah min Al-Kāfī*, vol. 8 pg. 102.

2 *Ibid*, pg. 345.

‘Alī عليه السلام then told them, “The Ummah that has abandoned the words of their Prophet, and that has lied to their Rabb has unanimously accepted him. I consulted my Ahl al-Bayt about the matter, but they refused even to reply and remained silent, because they knew of the deception that is found within their bosoms and the resentment that they hold against Allah, the Most High and the family of His Nabī صلى الله عليه وسلم, and that they wish to bring about the enmity of al-Jāhiliyyah. By Allah! If you do so, they will draw their swords, ready for war and fighting, just as they had done to me until they managed to overpower me. Go to that man and inform him about everything that you have heard from your Prophet صلى الله عليه وسلم, and do not allow him to remain in any doubt about this matter, so that it will be a greater proof against him and greater in punishment. He disobeyed his Rabb, disobeyed his Prophet صلى الله عليه وسلم, and has gone against his clear orders.”

Thereafter they set off and went to the mimbar of the Rasūl of Allah صلى الله عليه وسلم. It was the day of Jumu‘ah. Khālid ibn Sa‘īd ibn al-‘Āṣ was the first to begin showing arrogance towards the Banū Umayyah, and continued doing so.

Then ‘Umar ibn al-Khaṭṭāb told him, “Be quiet O Khālid! You are not amongst those whose council are sought in matters, nor are you amongst those whose words are accepted.”

Khālid then replied, “You should remain silent, O Ibn al-Khaṭṭāb! By Allah! You know that you are speaking with a tongue that does not belong to you, and that you are abusing a position that does not belong to you. By Allah! The Quraysh know very well that I am the highest among them in esteem, the most dignified, the most beautiful in mention, and the most dependant on Allah and His Rasūl صلى الله عليه وسلم; while you are a coward during battle, a miser during times of drought, and of a lowly origin. In fact you have nothing to boast about in front of the Quraysh.”¹

Concerning Dhū al-Nūrayn رضي الله عنه he says:

1 *Kitāb al-Khiṣāl*, pg. 463.

Six from among the people of the past and six from among the latter times will be kept in coffins that are in the lowest levels of Jahannam. The six from the latter times are Na'thal ('Uthmān ibn 'Affān), Mu'āwiyah, 'Amr ibn al-'Āṣ, Abū Mūsā al-Ash'arī, and the Muḥaddith forgot the names of the remaining two.¹

In another part of *al-Khiṣāl* the following is mentioned:

The worst people from the past and the latter times are twelve individuals. Six are from the past and six from latter times.

He then named the individuals saying:

The son of Ādam—who murdered his brother—Fir'awn, Hāmān, Qārūn, al-Sāmīrī, and al-Dajjāl. His name is among those from the past, but he will emerge among those from latter times.

The six from latter times are al-'Ajal, i.e. Na'thal, Fir'awn, i.e. Mu'āwiyah, the Hāmān of this Ummah, i.e. Ziyād, Qārūn, i.e. Sa'īd, al-Sāmīrī, i.e. Abū Mūsā 'Abd Allāh ibn Qays because he said as Sāmīrī told the nation of Mūsā, "There is no fighting," and lastly al-Abtar, i.e. 'Amr ibn al-'Āṣ."²

He also says:

The love and allegiance of the friends of Allāh is obligatory, and disavowal of their enemies is also obligatory. They are those who have oppressed the family of Muḥammad ﷺ, those who have torn the veil, usurped Fadak³ from Fāṭimah, prevented her from receiving her inheritance, and usurped her rights and the rights of her husband. They are those individuals who

1 Ibid, pg. 458.

2 *Kitāb al-Khiṣāl*, pg. 458, 459.

3 See how they have accused al-Ṣiddīq regarding that which Fāṭimah ﷺ, the daughter of the Rasūl of Allāh ﷺ was pleased with. Then again, who is able to please the nation of 'Abd Allāh ibn Saba', the Jew that strove to cause dissention within the Ummah and destroy its unity?

tried to burn her house down¹, laid the very foundations of oppression, and changed the blessed Sunnah of the Rasūl of Allāh ﷺ. Disavowal of these faithless violators is obligatory, disavowal of these leaders of misguidance is obligatory, from the first of them to the last of them.²

He lies against the Nabī ﷺ, al-Ṣiddīq and al-Ṣiddīqah رَضِيَ اللَّهُ عَنْهَا, pouring out all the jealousy, malice, and anger which he harboured by fabricating these false narrations. He says:

The Rasūl of Allāh ﷺ told ‘Alī, “O ‘Alī! Mercy precedes whosoever loves you and accepts your leadership, and curses precede whosoever is angered by you and considers you as an enemy.”

‘Ā’ishah then said, “O Rasūl of Allāh! Beseech Allah on behalf of myself and my father, that we do not become among those who are angered by him or take him as an enemy.”

The Rasūl ﷺ then said, “Be silent! If your father and you are from among those who love him and accept his leadership, then mercy will precede you, and if the two of you are among those who will be angered by him and consider him as an enemy, then curses will precede you. I have warned the two of you, if your father is the first one to oppress him, and you the first one to fight against him, then it is not my fault.”³

He also says:

Ja‘far was asked, “What was wrong with Amīr al-Mu‘minīn? Why did he not fight against Fulān, Fulān, and Fulān?”

He replied, “Because of the verse mentioned in the Book of Allah, the Most High:

لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا

1 A falsified story that was fabricated in order to blame al-Fārūq.

2 *Kitāb al-Khiṣāl*, vol. 2 pg. 207.

3 *Kitāb al-Khiṣāl*, vol. 2 pg. 556.

*If they had been apart [from them] we would have punished those who disbelieved among them with painful punishment.*¹

It was then asked, “What is meant by their ‘being apart’?”

He replied, “The deposits of the believers in the backs of a disbelieving nation.”²

It was enquired, “Why did he choose not to fight against his enemies for twenty five years after the demise of the Rasūl of Allāh ﷺ, and only fought against them during the days of his Wilāyah?”

He replied, “Because he imitated the example of the Rasūl of Allah ﷺ in not fighting against the polytheists for thirteen years in Makkah and nineteen months in Madīnah. The reason for that was the lack of support that he had against them. Similarly, ‘Alī عليه السلام³ did not fight against his enemies because of the lack of support that he had against them.”⁴

Look at the way these tales were fabricated and these stories falsified. He did not merely suffice by giving them titles like ‘the leaders of deviance and inequity’ and ‘callers to the fire’, rather, he increased in his hatred towards al-Khulafā al-Rāshidīn and compared them to the polytheists of Makkah, who were the open enemies of the Rasūl of Allāh ﷺ and those who fought against his religion.

He compares these pious individuals, who carried the banner of Allah, conveyed his message, and spread his religion, to polytheists. The very individuals who received glad tidings from the Rasūl of Allāh ﷺ during their lifetimes and

1 Sūrah al-Fatḥ: 25

2 *‘Ilal al-Sharā’i* of Ibn Bābawayh, pg. 147

3 What seems to be strange is the fact that this nation never ever mention the names of any of their Imāms without following it up with a complete title, e.g. ‘alayh al-salām, or ‘alayhim al-salām, while we find that at times they do not even mention the title of the Nabī ﷺ, and will merely suffice by mentioning an abbreviated particle which symbolizes a title. This clearly shows the beliefs that they hold regarding their Imāms and the Nabī ﷺ.

4 *‘Ilal al-Sharā’i*, pg. 147.

experienced the very signs that Allah made apparent at his hands, which were signs of the truthfulness of his Prophethood. May my soul be ransomed for him as well as his beloved ones!

Here are some examples of the glad tidings that this author has made mention of in his book, on the authority of al-Barā' ibn 'Āzib:

When the Rasūl of Allāh ﷺ gave the command that a trench should be dug, a large rock that could not be broken by the axes of the Ṣaḥābah blocked the way. The Rasūl of Allāh ﷺ then arrived, and when he saw the rock he raised his garment, took hold of an axe, and said, “Bismillāh,” and struck the rock. Subsequently a third of the rock broke off.

He then said, “Allāhu Akbar! I was given the keys of al-Shām (the Levant)! By Allah, I am looking at their red palaces at this very moment.”

He then gave a second strike saying, “Bismillāh,” and another third broke off.

He then said, “Allāhu Akbar! I have been given the keys of Persia! By Allah, I am looking at the white palaces of Madā'in.”

He struck the rock for a third time, and the rest of the rock broke apart.

He then said, “Allāhu Akbar! I was given the keys of Yemen! By Allah! I am looking at the doors of San'ā' from this very spot.”¹

At this point we will ask, when did these prophecies materialise? And who is the one that the spokesperson of revelation is referring to by saying, “I have been given the keys of al-Shām, I have been given the keys of Persia, I have been given the keys of Yemen?” Who did he refer to in a way that seemed as if he was referring to himself? And that he refers to these persons receiving the keys in such a manner that makes it equivalent to him ﷺ receiving it himself. Is there anyone to answer this?

1 *Kitāb al-Khiṣāl*, vol. 1 pg. 162.

This was written by their celebrated scholar al-Ṣadūq. The one whose books are considered to be their most authentic sources, and that not even being after the Book of Allāh, because according to their beliefs the Book of Allāh has been tampered with. We have attempted to focus on only one of his books, because the rest are of the same style, and in order to illustrate to the reader the malice and hatred that he bore towards the best of creation after the Prophets and Messengers عَلَيْهِ السَّلَام.

We will now take a look at what their celebrated Muḥaddith, al-Aqdam -as they have named him- has to say. The one whom al-Kulaynī, al-Ṣadūq, and others have benefited from and have narrated from in their books. He is Sulaym ibn Qays. He did not come across any curse, defilement, or vulgarity; except that he used it against them. His hatred against them reached a point of driving him to even fabricate lies against ‘Alī رَضِيَ اللهُ عَنْهُ. He reports on the authority of Salmān رَضِيَ اللهُ عَنْهُ, as he assumes:

‘Alī said, “Do you know who the first individual to give the bay‘ah to Abū Bakr was?”

I replied, “No, but I saw an elderly man leaning on a staff. He had a very apparent mark of prostration on his forehead. He was the first one to ascend the pulpit, and when he did so he began crying profusely and said, ‘All praise is due to Allah, the one who did not take my life until I saw you in this position.’ He then said, ‘Give me your hand.’ He then stretched his hand out and pledged allegiance. Thereafter he said, ‘A day like that of Ādam.’ He then descended the pulpit and left the Masjīd.”

‘Alī enquired, “O Salmān! Do you know who he was?”

I replied, “No, but I did not like the statement that he made, it was as if he celebrated the demise of the Rasūl of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.”

‘Alī replied, “That was Iblīs.”

He then recited:

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ

And Iblīs had already confirmed through them his assumption, so they followed him, except for a party of believers.^{1,2}

He falsified such a tale against the al-Khulafā' al-Rāshidīn, the Ṣaḥābah of the Rasūl of Allāh ﷺ and leaders of the Ummah, that even the ignorant and children would laugh at, but as it was said a long time ago, if you do not possess any morality, then do as you wish! See how he fabricates a story, the bulk of which is cursing and defilement:

When 'Alī saw the people's betrayal, their lack of support towards him, the bulk of them gathering with Abū Bakr, and the honour that they gave him, he entered his home.

'Umar told Abū Bakr, "What prevents you from sending for him, so that he comes and pledges allegiance at your hands, because no one remains to pledge allegiance besides him, and these four individuals."

Abū Bakr was the softer, kinder, more intelligent one, and the one furthest away from treachery among the two. The other one, i.e. 'Umar, was the harsher one.

Abū Bakr then asked him, "Who should we send to him?"

'Umar replied, "We should send Qunfudh, because he is a harsh man among the Tulaqā of Banū 'Adī ibn Ka'b."

So he sent him along with some helpers. They set off and asked permission to enter upon 'Alī عليه السلام, but he refused and did not grant them permission to enter. The companions of Qunfudh then returned to Abū Bakr and 'Umar, who were sitting in the Masjid at the time, while the people were gathered around them.

1 Sūrah Saba: 20

2 *Kitāb Sulaym ibn Qays*, pg. 80, 81.

They said, “He did not grant us permission to enter.”

‘Umar replied saying, “Go back. If he grants you permission then so be it, and if he does not, then enter without his permission!”

They left and once again sought his permission to enter. Fāṭimah replied saying, “I forbid you from entering my house without being granted permission.”

They once again returned, but Qunfudh—the accursed—remained behind.

They said, “Fāṭimah said so and so, so we found it difficult to enter without permission.”

‘Umar became enraged and exclaimed, “What is the problem between us and these women!”

He then ordered those around him to collect firewood, and ‘Umar himself began carrying firewood. After they had collected it they proceeded and began putting it around the house of ‘Alī, while he was inside with Fāṭimah and their children.

‘Umar then screamed in such a way that ‘Alī and Fāṭimah heard him.

He said, “By Allāh! You will definitely come out of this house O ‘Alī! And you will pledge allegiance to the Khalīfah of the Rasūl of Allāh ﷺ, otherwise I will entertain you with fire!”

Fāṭimah enquired, “O ‘Umar, what is the problem between us?”

He replied, “Either you open the door, or we will burn your house to the ground!”

Thereafter she said, “O ‘Umar, do you not fear Allah by entering my house in this manner?”

But he refused to return. ‘Umar then called for the fire and placed it at the door. He then broke it and entered.

Fāṭimah came and began screaming, saying, “O my father! O the Rasūl of Allāh!”

‘Umar then raised his sword while it was in its sheath, and he began thrusting it in her side.

Once again she called out, “O my father!”

He then raised his whip and struck her on her forearm, and she again exclaimed, “O the Rasūl of Allāh! What evil individuals have succeeded you, Abū Bakr and ‘Umar! ‘Alī leaped forward and grabbed hold of him by the lapel of his garment. He took hold of him, overpowered him, and wrapped his arm around his neck and nose, intending to kill him. It was at that time that he remembered the words of the Rasūl of Allāh ﷺ, and what he advised him with.

He then said, “O Ibn Ṣahhāk! By the one who blessed Muḥammad ﷺ with prophethood, you know very well that if it were not for the Book of Allah that preceded this meeting, and a promise that the Rasūl of Allah made me make, you would never have entered my house!”

‘Umar then sent for help, and the people began entering the house. ‘Alī then rushed to grab hold of his sword. Qunfudh returned to Abū Bakr while fearing that ‘Alī عليه السلام would come out with his sword, because he knew of the bravery and severity that he possessed.

Abū Bakr then told Qunfudh, “Go back! And if he comes out then so be it, otherwise break into his house, and if he tries to prevent you from doing so, then burn his house down with fire.”

The wretched Qunfudh set out, and he and his companions stormed into the house without any permission being granted. ‘Alī dashed for his sword, but they managed to get hold of it before he did, and they managed to surround him because they outnumbered him. Some of them drew their swords and drew closer, and they threw a rope around his neck. Fāṭimah came between them at the door of the house, but the wretched Qunfudh beat her with his whip, and because of that she later passed away. Her

arm looked like she was wearing a bracelet because of the blows that he gave her. He took 'Alī, carrying him, until they reached Abū Bakr, while 'Umar was standing at his head with his sword. Khālīd ibn al-Walīd, Abū 'Ubaydah ibn al-Jarrāh, Sālim—the freed slave of Abū Ḥudhayfah, Mu'adh ibn Jabal, Mughīrah ibn Shu'bah, Usayd ibn Ḥuḍayr, Bashīr ibn Sa'd, and all the people were around Abū Bakr with their weapons.

The narrator says, "I asked Salmān, 'Did they enter upon Fāṭimah without her permission?'"

Salmān replied, "Yes! By Allah, and she was not wearing her scarf, so she yelled, 'O my father, O the Rasūl of Allāh, what evil individuals have succeeded you, Abū Bakr and 'Umar, when your eyes have not even rested in your grave.' She yelled this at the top of her voice."

I then saw Abū Bakr and all of those who were gathered around him crying. There remained none among them except that he wept profusely, except 'Umar, Khālīd ibn al-Walīd, and Mughīrah ibn Shu'bah.

'Umar then said, "We do not follow women, nor do we consider their opinions in matters."

They brought 'Alī to Abū Bakr, so 'Alī said, "By Allāh! You know very well that if I had managed to take hold of my sword, you would never have been able to get this far. By Allah! I do not blame myself for these conflicts with you. If I were to face a group of forty men among you, I would disperse of all of them. May Allah's curse be upon those people who pledged allegiance to me, and thereafter betrayed me."

When Abū Bakr saw him he yelled, "Make way for him!"

'Alī then said, "O Abū Bakr, how soon it is that you have betrayed the Rasūl of Allāh ﷺ! By which right, and from what position are you calling the people to pledge allegiance at your hands? Did you not pledge allegiance at my hands yesterday, by the order of Allah and the order of his Rasūl ﷺ?"

Verily Qunfudh had beaten Fāṭimah with his whip, when she came between them and her husband.

‘Umar had sent him and told him, “If Fāṭimah comes between you and him, then beat her!”

Because of that, Qunfudh had struck her, pushed her, and broke her ribs. It was also the cause of her losing her unborn child, and because of that she continued to be bedridden until the day she passed away the death of a martyr.

When they brought ‘Alī to Abū Bakr, ‘Umar began rebuking him saying, “Pledge allegiance and rid yourself of these absurdities.”

‘Alī replied, “And if I do not, then what will you do?”

He replied, “We will kill you in a disgraceful manner.”

‘Alī said, “If you do so you will be killing a servant of Allah and a brother of the Rasūl of Allah ﷺ.”

Abū Bakr interrupted him saying, “As for a servant of Allah, then yes I agree, but we do not agree with you claiming to be a brother of the Rasūl of Allah.”

‘Alī then asked him, “Are you denying the fact that the Rasūl of Allāh ﷺ established a brotherhood between myself and himself?”

He replied, “Yes,” and he repeated that thrice.

‘Alī turned to them and said, “O Muslims! O Muhājirīn! O Anṣār! I remind you about the right of Allah upon you! Did you not hear the Rasūl of Allah ﷺ saying such and such at Ghadīr Khum?”

‘Alī did not leave anything that the Rasūl of Allāh ﷺ had mentioned about him in front of everyone on that day.

They said, “Yes.”

When Abū Bakr feared that the people would assist ‘Alī and prevent him from doing what he was doing, he hastened to reply and said, “You have spoken the truth, we have heard it with our own ears, and our hearts have concealed it, but after that I have also heard the Rasūl of Allāh ﷺ saying, “We are the Ahl al-Bayt, Allah has honoured us, and has chosen the Hereafter for us over this worldly life, and Allah does not want the Ahl al-Bayt to receive Prophethood neither does he want them to receive the Khilāfah.”

‘Alī enquired, “Did anyone else witness this with you?”

‘Umar said, “The Khalīfah of the Rasūl of Allāh has spoken the truth! I heard it along with him.”

Abū ‘Ubaydah, Sālim—the freed slave Abū Ḥudhayfah, and Mu‘ādh ibn Jabal all said, “We have also heard it from the Rasūl of Allāh ﷺ.”

‘Alī said, “You have fulfilled the promise that you have agreed upon and hung up in the Ka’bah, that if Allah kills Muḥammad, or if he dies, you will remove this matter from the authority of the Ahl al-Bayt.”

Abū Bakr asked, “Who informed you about this? We did not mention anything about it to you!”

‘Alī replied, “O Zubayr, Salmān, Abū Dhar, and Miqdād, I ask you by the sanctity of Allah and by Islam, did you not hear the Rasūl of Allāh ﷺ saying that? You people have heard that Fulān and Fulān had written a document and agreed upon it, and that he mentioned the names of these five individuals.”

They replied, “By Allah! O ‘Alī, we have heard the Rasūl of Allāh ﷺ telling you that they planned and agreed to what they have done, and that they have written a document which states that if he was killed, or died, then they would remove this matter from your authority.”

‘Alī said, “I said, ‘May my parents be ransomed for you, O Rasūl of Allāh, what should I do if that happens?’ He replied, ‘If you find supporters to assist you against them then fight them and disperse of them, however,

if you do not find any supporters to assist you against them, then pledge allegiance and save your own blood from being spilled.”

‘Alī said, “By Allāh! If these forty men that pledged allegiance to me then deserted me had stayed at my side, I would have fought you for the sake of Allah! By Allah! No one will remove this burden from you until the Day of Qiyāmah, for belying the words of the Rasūl of Allah ﷺ when he said,

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ
وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا

Or do they envy people for what Allah has given them of His bounty? But We had already given the family of Ibrāhīm the scripture and wisdom and conferred upon them a great kingdom.

The scripture is prophethood, wisdom is the Sunnah, kingdom is the Khalīfah, and we are the family of Ibrāhīm.

Miqdād ibn al-Aswad stood up and said, “O ‘Alī! What do you command me to do? By Allah! If you order so, I will fight with my sword, or if you order me not to do so, I will withhold.”

‘Alī said, “Withhold O Miqdād! And remember the promise that the Rasūl of Allāh ﷺ took from you, and what he advised you with.”

Salmān then said, “I stood up and said, ‘By Him in whose hands lays my life! If I knew that it would prevent injustice and be more glorious to the religion of Allāh, I would have worn my sword around my neck, set off, and began striking with it, using it at every footstep! Are you opposing the relative of the Rasūl, his Waṣī, and the rightful Khalīfah of his Ummah and the father of his beloved grandchildren? I give you the glad tidings of a great calamity! Be sure to despair of your well-being.”

Abū Dhar stood up and said, “O the Ummah that became confused after its Prophet, and that has been deceived by its disobedience, Allah says:

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ

Indeed, Allah chose Ādam and Nūḥ and the family of Ibrāhīm and the family of ʿImrān over the worlds.¹

The family of Muḥammad are the descendants of Nūḥ, the family of Ibrāhīm is from Ibrāhīm, and the Safwah and Sulālah are from Ismāʿīl, the family of the Prophet Muḥammad ﷺ, the Ahl al-Bayt, the chosen place of the message, and the various of the Malāʾikah. They are like the raised sky, the firm mountains, the clothed Kaʿbah, a pure spring, guiding stars, a blessed tree that shines its light and possesses blessed oil. Muḥammad is the Seal of Prophethood and the leader of the children of Ādam, and ʿAlī is the Waṣī of the Awaṣiyāʾ, leader of the pious, and the head of the Ghur al-Muḥajjalīn². He is al-Ṣiddīq al-Akbar, and al-Fārūq al-Aḥḍam, the Waṣī of Muḥammad, and the inheritor of his knowledge. He has more right over the believers than they have over themselves as Allah said:

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ
بِبَعْضٍ فِي كِتَابِ اللَّهِ

The Prophet is more worthy of the believers than themselves, and his wives are [in the position of] their mothers. And those of [blood] relationship are more entitled [to inheritance] in the decree of Allah.³

So give precedence to the one that Allah has given precedence to, withhold precedence from the one whom Allah has withheld it from, and grant the Wilāyah and the inheritance to the one whom Allah has granted it to.”

While Abū Bakr was seated on the mimbar, ʿUmar stood up and asked, “Why are you seated on the mimbar while he is still sitting here in a state of opposition, and did not yet pledge the oath of allegiance to you? Or do you order me to remove his head?”

1 Sūrah Āl ʿImrān: 33

2 The Ghur al-Muḥajjalīn are those pious individuals that will be identified by their illuminated foreheads and limbs on the Day of Qiyāmah.

3 Sūrah al-Aḥzāb: 6

This took place while Ḥasan and Ḥusayn were standing close to him. They heard what had transpired and began crying. ‘Alī drew both of them close to his chest and said, “Do not cry. By Allah! They do not have the authority to kill your father.”

The foster mother of the Rasūl of Allāh ﷺ, Umm Ayman said, “O Abū Bakr! How quick you have revealed your jealousy and hypocrisy.”

When that happened, ‘Umar ordered that she be removed from the Masjid and said, “What is the matter with these women?”

Buraydah al-Aslamī stood up and said, “O ‘Umar! You have assaulted the relative of the Rasūl ﷺ and the father of his grandchildren, while we know you for what you are known for among the Quraysh. Did the Rasūl of Allah ﷺ not command the two of you saying, ‘Go to ‘Alī! And give him the glad tidings of the leadership of the believers.’ So you asked, ‘Is this from the order of Allah and the order of His Rasūl?’ And he replied saying, ‘Yes!’”

Abū Bakr then said, “Yes, the matter is as you have said, but after that the Rasūl of Allāh ﷺ said, “Prophethood and khilāfah will not continue in my family.”

He replied, “By Allah, these are not the words of the Rasūl ﷺ! A land that is led by you will never prosper!”

‘Umar then ordered that he be beaten and exiled.

He then said, “Stand, O Ibn Abī Ṭālib! And pledge allegiance!”

He enquired saying, “And if I do not do so?”

He then replied, “Then I will decapitate you!” He repeated this thrice.

He then put his hand out without opening his palm, Abū Bakr struck his hand upon the hand of ‘Alī, and was pleased with that.

Just before he had pledged allegiance ‘Alī exclaimed, “O my brother! These people have oppressed me, and have nearly killed me!”

He said this while the rope was still tied around his neck.¹

He did not suffice by mentioning these insults, but added to his lies saying:

When he pledged allegiance to the Rasūl of Allah ﷺ, Zubayr told ‘Umar, “O Ibn al-Ṣahhāk, if it were not for these transgressors who are assisting you, and if I had taken hold of my sword, you would never have taken hold of me, because I know of your cowardice² and miserliness. You have found a group of transgressors that you use and receive your strength from.”

‘Umar became angry and said, “Do you know who Ṣahhāk is?”

He replied, “What prevents me from mentioning who Ṣahhāk really is? She was an adulteress, or do you deny that? Did my grandfather not own an Abyssinian slave? And did your grandfather Nufayl not sleep with her? Your father Khaṭṭāb was born from that unlawful union. Thereafter ‘Abd al-Muṭṭalib gifted her to your grandfather, after he had fornicated with her. She then gave birth to him. He is my grandfather’s slave, and was born out of wedlock.”³

He did not suffice with this, but went further and further in presenting his filthy accusations, and his Jewish inclinations saying:

Sulaym ibn Qays said, I asked Salmān, “O Salmān! Did you pledge allegiance to Abū Bakr without saying anything?”

He replied, “After I pledged allegiance I said, ‘May you perish for eternity! Do you know what you have done to yourselves? You have succeeded, and you have failed. You have succeeded in following the way of those before

1 *Kitāb Sulaym ibn Qays*, pg. 83-89.

2 Look at the way he lies and degrades. Does a courageous individual like ‘Umar need this type of barking to confirm his bravery? The worst of his enemies did not accuse him of what this liar accuses him of. Indeed it is not the eyes that are blinded, rather it is the hearts that are blinded in the bosoms.

3 *Kitāb Sulaym ibn Qays*, pg. 89, 90.

you in causing dissent and controversy, and you have failed in following the way of your Prophet ﷺ, in such a way that you have taken it away from its mines and people.”

‘Umar said, “O Salmān! Did you not pledge allegiance? Did your companion not pledge allegiance? So say whatever you want to say, do as you wish, and let your companion say whatever he wishes to say.”

Salmān replied saying, “I heard the Rasūl of Allāh ﷺ saying, ‘The amount of sins of the entire Ummah until the Day of Qiyāmah is upon your shoulders and the shoulders of your companion, as well as the collective punishment of the entire Ummah.’”

He replied, “Say whatever you want! Did you not pledge allegiance? Allah did not cool your eyes by allowing your companion to succeed in rule.”

Salmān then said, “I bear witness that in some of the divine scriptures I have read that you, with your name, lineage, and qualities are one of the doors of Jahannam.”

They told him, “Say whatever you wish! Did Allah not remove it from the members of this family? Those whom you have taken as deities besides Allah.”

He said, “I bear witness that when I asked the Rasūl of Allah ﷺ about the verse:

فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ وَلَا يُوثِقُ وِثْقَهُ أَحَدٌ

So on that day, none will punish [as severely] as His punishment, and none will bind [as severely] as His binding [of the evil doers].¹

He then informed me that it refers to you.”

‘Umar said, “Be silent! May Allah silence you, O slave, O son of a Khunthā (a hermaphrodite).”

1 Sūrah al-Fajr: 25 and 26

‘Alī said, “O Salmān, I take an oath that you will remain silent!”

Salmān replied, “By Allāh, if ‘Alī had not ordered me to be silent, I would have informed him of everything that was revealed concerning him, and everything that I heard the Rasūl of Allāh ﷺ saying concerning him and his companion.”

When ‘Umar saw him in a state of silence he said, “You are submitting obediently to him.”

When Abū Dhar and al-Miqdād pledged allegiance ‘Umar said, “O Salmān, will you not back down as your companions have backed down? By Allah! You do not love the Ahl al-Bayt more than they do, nor do you show more reverence to their rights than they do, but they have backed down and given the pledge of allegiance.”

Abū Dhar replied, “O ‘Umar, are you belittling our love and reverence for the family of Muḥammad? May Allah ﷻ curse those who bear any hatred towards them, lie in their names, usurp their rights, drive people against them, and send this retrogressing Ummah on its heels.”

‘Umar said, “Āmīn! May Allah curse whoever usurps their rights, No! By Allāh! They have no special rights, and their honour and the honour of the common people are exactly the same.”

Abū Dhar said, “Why then did you argue with the Anṣār about their rights and proofs?”

‘Alī told ‘Umar, “If we do not have any right in it, then does the right belong to you and the son of the one who eats flies, i.e. Abū Bakr?”

‘Umar replied, “O Abū al-Hasan, stop! You have already pledged allegiance, the people are pleased with my companion, and they were not pleased with you, so what sin have I committed?”

‘Alī replied, “But Allah and His Rasūl are not pleased with anyone other than me, so I give you, your companion, and all those who follow and accept you the glad tidings of Allah’s displeasure, punishment, and humiliation.

O Ibn al-Khaṭṭāb, if only you knew what you have removed yourself from, entered yourself into, and what you have incurred upon yourself and your companion.”¹

The following narrations also appears therein:

There is a coffin made from fire in Jahannam, which has twelve men in it; six from among those who have preceded and six from among the latter generations. It lies in a well in the depths of Jahannam. The coffin is locked and the well in which it is placed has a rock placed on top of it. When Allah intends increasing the heat of Jahannam he removes the rock from on top of it and the heat of Jahannam increases because of the torment and heat that is found within the coffin. As for who those who have preceded and those who were from the latter generations, they are Dajjāl, the five companions of the document, and the false deities that they agreed upon.

‘Alī told ‘Uthmān, “I heard the Rasūl of Allāh ﷺ cursing you, and he did not seek forgiveness for you after having cursed you.”

He also said, “After the demise of the Rasūl of Allāh ﷺ, everyone became apostates except four individuals. After the demise of the Rasūl ﷺ the people became like Hārūn, al-‘Ijl and his nation. ‘Alī عليه السلام could be compared to Hārūn and ‘Atīq to al-‘Ijl, while ‘Umar could be compared to al-Sāmīrī.”²

O Rabb! Your pardon is sought for the transmission of these disturbing reports and disbeliefs.

He falsely attributes a statement to the Rasūl of Allah ﷺ saying that he gave the following orders:

Greet my brother, minister, inheritor, vicegerent of my Ummah, and the

1 *Kitāb Sulaym ibn Qays*, pg. 90-91.

2 *Ibid*, pg. 91-92.

guardian of every believer after me, by their leadership.¹ He is the key to the earth that you find solace in, and if you were to lose him, the earth that you are upon will reject you and your families.

I have seen the ‘Ijl and the Sāmīrī of this Ummah seeking verification from the Rasūl of Allāh asking, “Is this the truth from Allah and his Rasūl?”

The Rasūl of Allāh became angry and said, “This is the truth from Allah and his Rasūl!”

Thereafter they said, “What is the matter with this man? He continues to raise the position of his cousin.”²

This cursed individual (if he is the one that said this) or the one who attributed this to him in his name continues fabricating material in the name of the Ahl al-Bayt of the Prophet ﷺ, his wife, the mother of the believers, and his family; because they are part of those termed as the Mu‘minīn, and his wives who are the mothers of the believers. He fabricates material against al-Ṣiddīqah, who is the pure one by the admission of the Qur’ān, saying:

‘Alī entered upon the Rasūl of Allah ﷺ while ‘Ā’ishah was seated behind him. He then sat between the Rasūl of Allāh ﷺ and ‘Ā’ishah.

She became upset and said, “Could you not find any place for your buttocks other than my lap?”

The Rasūl of Allāh ﷺ became angry and said, “O Ḥumayrā! Do not cause harm to me by harming my brother, he is the Amīr al-Mu‘minīn, the Khalīfah of the Muslims, and the companion of the Ghur al-Muḥajjalīn.

1 Could it be comprehended that the Rasūl of Allah ﷺ would appoint someone as the Amīr al-Mu‘minīn while he was alive, and thereafter absolutely no one would know about it and no one informed anyone of it at the incident of the Saqīfah (when Abū Bakr رضي الله عنه was appointed as the Khalīfah), especially after what had transpired between the Muhājirīn and the Anṣār? Rather, their hearts do not comprehend nor do their eyes see. They are like animals. Nay! They are worse than animals.

2 *Kitāb Sulaym ibn Qays*, pg. 167.

Allah placed him on a path to decide who will enter the fire, so he enters his friends into Jannah and enters his enemies into Jahannam.”¹

Lastly, we will transmit that which he narrates about the three al-Khulafā’ al-Rāshidīn. He says:

‘Alī ibn Abī Ṭālib wrote to Mu‘āwiyah ibn Abī Sufyān² saying, “The Rasūl of Allah ﷺ saw twelve of the Imāms of misguidance on his pulpit while they were driving the people away, two men from the Quraysh, and ten men from among the Banū Umayyah. The first of the ten men is the one whose blood you are seeking, i.e. ‘Uthmān.”³

This is what we are able to mention in this brief treatise, excluding a significant amount of similar material which is found in the book that he has authored. The book regarding which it is alleged that Imām al-Ṣādiq said:

Whoever among our Shī’ah and those who love us does not possess the book of Sulaym ibn Qays al-‘Āmirī, has nothing to do with us. It is a secret of the secrets of Muḥammad ﷺ.

The book regarding which al-Majlisī has said:

The truth is that it is among the recognised fundamentals.⁴

The Shī’ī scholar Ibn al-Nadīm commented about it in his *al-Fahrist* saying:

Ibn al-Qays was our teacher. He had a radiance that would emit from him. The first book to be compiled among the Shī’ah is the book of Sulaym ibn Qays.⁵

1 Ibid, pg. 179.

2 The one who embraced Islam in the year in which the Conquest of Makkah took place. The one about whom the Rasūl of Allāh ﷺ said, “Whoever enters the home of Abū Sufyān is safe.” *Al-Khiṣāl* of Ibn Bābawayh al-Qummī, vol. 1 pg. 276.

3 *Kitāb Sulaym ibn Qays*, pg. 196

4 The foreword of the book, pg. 13.

5 Ibid.

In his book, *al-Ghaybah*, which was printed in Iran, one of the most recognised Shīʿī scholars, Muḥammad ibn Ibrāhīm al-Kātib al-Nuʿmānī says:

There exist no difference of opinion among any Shīʿī scholars, who carried knowledge and narrated it from the pious predecessors, that the book of Sulaym ibn Qays al-Hilālī is one of the greatest works among the fundamental works that the people of knowledge and the narrators of the ḥadīth of the Ahl al-Bayt have transmitted. It is also one of the oldest, because everything that is contained within this fundamental work is about the Rasūl ﷺ, Amīr al-Muʿminīn ʿAlī, Miqdād, Salmān al-Fārisī, Abū Dhar, and those who followed their path and bore testimony to the Rasūl of Allah ﷺ and Amīr al-Muʿminīn ʿAlī. It is among the fundamental works that the Shīʿah constantly consult and are indebted to.¹

After all of this, does any opportunity remain for any deceiver to make the following claim:

The idea of accusing the Shīʿah of cursing the Ṣaḥābah and branding them as apostates is based on malicious politics. The people who have emphasised this point have sold their intellect at a very low price, and have weltered into the reproach of the oppressors. They have gained closeness to them by rebuking the Shīʿah. The enemies of Dīn have utilised this opportunity to further widen the divide and attain their own motives. These individuals have removed any trace of sympathy for Islam and its people from their hearts, and have set out to incite strife and turmoil, and stoke the fire of enmity between Muslims, without any thought and contemplation. In reality they have succeeded, because the hearts have filled up with hatred.

Due to the authority and position of politics, the Shīʿah have been accused of all sorts of fallacies and attacks. This has also led the people of greed to offering their assistance to these very nations, in supporting them and in recognition to their system. Unfortunately, this has become a part of what is perceived to be the Ummah, but they have only deceived themselves.

1 Ibid, pg. 12.

To date they have not allowed the doors of academic discussion to open. They have also prohibited freedom of speech from their people, compelled them into admitting that the Shī'ah are out of the fold of Islam, and that the call to the acceptance of the Madhhab of the Ahl al-Bayt is a far cry. In spite of this, if a questioner were to ask them about the reality of these stances and request clarification for it, they would not be able to provide any answers other than that which was provided from this false system. We then ask them, "Where is the Ummah that you claim has branded all of the Ṣaḥābah as apostates, and exempted themselves from any connection to? Where is the Ummah that has claimed the divinity of the Imāms of the Ahl al-Bayt? Where is the Ummah that took its teachings from the Zoroastrians and subsequently made it a part of their fundamental beliefs? Where is the Ummah that has interpolated the Qur'ān and claimed it to be incomplete? Where is the Ummah that has innovated Madh-habs which are considered to be out of the fold of Islam?"

They are unable to answer these questions because the state has determined these fallacies and it is not possible for them to differ with it in any regard. Satisfying them using the language of academia is not possible. How close the path of knowing the truth is, if there were any desire to ponder, and any traces of love for investigation, fear of Allāh, and desire to preserve dīn.¹

From here we will ask, "O claimant! Is the idea of accusing the Shī'ah of cursing the Ṣaḥābah and branding them as apostates based on malicious politics or is it a clear, proven reality?" Your very own literature has established this fact, no matter how hard you try to hide it, and for how long have you tried hiding it. Do you intend deceiving the Muslims after spreading all of these filthy, wounding literature, claiming that you are only a group among the Muslims and simply a faction of the many factions found within Islam, even if it is not the mainstream. No, by Allah, you will never be left to deceive anyone with these falsities, except the one who deceives himself to attain a personal gain, the one who is desirous

1 *Al-Imām al-Ṣādiq* of Asad Ḥaydar al-Shī'i.

about presenting his support to this one or that one, or the ignorant one who does not know the truth because of his own neglect.

How many a supporter of autocracy have withheld their pens for the sake of these oppressors and cursers of the Ṣaḥābah of the Rasūl ﷺ, those who have defiled the carriers of Islam and those who have spread the divine message. They defend those very governments by lending interpretations to their words and writings, such interpretations that are apologetic and justify their statements on matters that the intellect denies and rejects, and by doing so, they have sold their intellects for a very cheap price. At the very same time they proclaim the call for the unity and togetherness of the Ummah. How can unity be expected if it only comes at the expense of the dignity of the al-Khulafā' al-Rāshidīn being trampled upon, and the sanctity and purity of the blessed wives of the Rasūl of Allah ﷺ being corrupted?

Can the Muslims ever be united while the likes of these books are being published and distributed? And the likes of these fundamental beliefs are being propagated and announced? Was the wounded person ever expected not to display agony or was the person who received a beating ever expected not to complain? The answer to all of this is NO! If that were the case, then what an unfair expectation it would have been.

In reality, what is the position of those who call to oneness in relation to those who neglect the Sunnah and sell their dīn for this lowly world? Where are they? Do they not see the great number of books and literature that these people have authored and how ignorant their beliefs are? There exists not a single fundamental work except that it is filled with cursing, defilement, and disparagement. The likes of the book authored by Sulaym ibn Qays.¹ We have quoted some of their texts previously, now we will have a close look at some others.

1 We know that some of them only read the literature that was written by Taqīyyah to deceive the masses among the mainstream Muslims, e.g. *Aṣl al-Shī'ah wa Uṣūlīhā* authored by Muḥammad Ḥusayn Āl Kāshif al-Ghiṭā' and *al-Imām al-Ṣādiq wa al-Madh-hab al-Arba'ah* authored by Asad Ḥaydar.

Among the oldest and most important books among the Shī'ah is a book called *Ma'rifat al-Nāqilīn 'an al-A'immah al-Ṣādiqīn* authored by Abū 'Amr Muḥammad ibn 'Umar ibn 'Abd al-'Azīz al-Kashshī¹, commonly known as *Rijāl al-Kashshī*. This book is unique since they mention that Shaykh al-Ṭā'ifah Abū Ja'far al-Ṭūsī, whose books *al-Istibṣār* and *al-Tahdhīb* hold pole position amongst the Shī'ī literary works, is the one who abridged and arranged it. On account of that this book is attributed to two people, to “the great Muḥaddith, master of the science of Rijāl, and great scholar and authority” al-Kashshī and their “Imām and Shaykh” Shaykh al-Ṭā'ifah al-Ṭūsī.

From this book we will transmit some of the tales and fabrications of this nation on which their creed is based upon. It provides a clear illustration of their jealousy and hatred towards these chosen personalities, the Ṣaḥābah of the selected Prophet ﷺ, his rightly guided Khulafā' and deputies (may Allah be pleased with all of them). They write as follows:

Muḥammad ibn Abī Bakr pledged allegiance to 'Alī that he will completely dissociate himself from his father.² Also, that he said, “I bear witness that you are the rightful Imām, that obeying you is obligatory, and that my father is in the fire.”³

Ṣuhayb was an evil slave, who used to weep over 'Umar.⁴

1 He is the one about whom al-Qummī said: “He is the great Shaykh Abū 'Amr.” Al-Shaykh al-Ṭūsī says, “He is very reliable, well versed in reports and its men, and his beliefs are good. He accompanied al-'Ayyāshī, studied and qualified under him. His home was a centre for the Shī'ah and people of knowledge. It became known by the statements of the scholars that the name of his book is *Ma'rifat al-Nāqilīn 'an al-A'immah al-Ṣādiqīn*. The book was summarised by Shaykh al-Ṭā'ifah, and was named *Ikhtiyār al-Rijāl*. A group of scholars of the science have held the view that the book that is in circulation currently from the time of the Shaykh is actually the summarised version. Al-Kashshī is an attribution to a place called *Kash* in Transoxania.” *Al-Kunā wa al-Alqāb*, vol. 3 pg. 94, 95. He was born in the fourth century Hijrī, and passed away in the same century.

2 *Rijāl al-Kashshī*, under the biography of Muḥammad ibn Abū Bakr, pg. 61.

3 *Ibid*.

4 *Ibid*, pg. 41 under the biography of Bilāl and Ṣuhayb.

Concerning Abū Bakr and ‘Umar رضي الله عنهما he says:

No blood was ever spilt and no judgement that went contrary to the judgment of Allah, His Rasūl, and ‘Alī was ever given except that its burden is placed upon their necks.¹

Also:

No blood was ever spilt in Islam, no was any unlawful wealth earned, nor a women raped, except that the burden lies upon the necks of the two of them until they Day in which the Qā’im will arise. We, the Banū Hāshim, command the old and the young among us with cursing them and complete dissociation from them.²

Concerning Dhū al-Nūrayn³ he says that the following verse was revealed about him:

1 *Rijāl al-Kashshī*, pg. 179, 180.

2 *Ibid*, pg. 180.

3 Who is greater in virtue, the Nabī صلى الله عليه وسلم or ‘Alī?

According to the standard belief of the Shī‘ah, we do not know who is greater in virtue: the Nabī صلى الله عليه وسلم or ‘Alī رضي الله عنه. Was the virtue and honour that ‘Alī رضي الله عنه possessed merely due to the fact that he was the son in-law of the Rasūl صلى الله عليه وسلم, and that he married his daughter, was a close relative, and an obedient subordinate? Why then were others who were closely connected to the Rasūl صلى الله عليه وسلم deprived of this status? It is known that whoever was connected to the Rasūl صلى الله عليه وسلم believed in him, obeyed him unconditionally, gave him preference over even their very own parents and children and affirmed his status. However, his son in-law is given a special reverence and a unique preference. He married Fāṭimah رضي الله عنها, the daughter of the Rasūl صلى الله عليه وسلم, so yes he should rightfully be honoured. However, Dhū al-Nūrayn رضي الله عنه married two of the daughters of the Rasūl صلى الله عليه وسلم one after the other while he was pleased with it. The Rasūl صلى الله عليه وسلم also metaphorically gave him the position of the heart regarding himself, as ‘Alī himself has narrated. Why then is he not given the same amount of virtue? Considering that in reality he is the son of his maternal cousin and the first person to make Hijrah in the path of Allah with his īmān and Islam? Equality O servants of Allah!

They consider it a favour to you that they have accepted Islam.¹

Al-‘Āmilī al-Nabātī² has also specified a chapter specifically for cursing and defiling in his book. He also named a chapter heading with the title, *Chapter of cursing*

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What we see is that they do not make the Rasūl of Allāh ﷺ the point of reference, while it seems that they respect and honour ‘Alī ﷺ because of his connection to him, in reality they show respect and honour to the Rasūl of Allah ﷺ because ‘Alī ﷺ married his daughter. For that very reason, whoever had closeness to ‘Alī ﷺ, assisted him, supported him, and helped him is considered as one of his Shī‘ah and is the greatest in virtue, without considering any other factors. Based on this they have fabricated those strange, farfetched narrations.

Al-Ṣadūq narrates that the Rasūl of Allāh ﷺ said, “I was given three things that ‘Alī ﷺ shares with me, while ‘Alī ﷺ was given three things that I do not have any share in.”

Someone enquired, “O Rasūl of Allāh! What are the three things that ‘Alī shares with you?”

He replied, “The flag of praise belongs to me, while ‘Alī is its carrier. Kawthar belongs to me while ‘Alī is the one who will give to drink from it. Jannah and Jahannam is mine while ‘Alī is its distributor. As for the three that he was given and that I do not have any share in, the first is that he was given such valour, the likes of which I was not given. He was given Fāṭimah al-Zahrā’, a wife the likes of which I was not given, and he was given two sons, Ḥasan and Ḥusayn, while I was not given the likes of the two of them.” (*Al-Anwār al-Nu‘māniyyah* by Ni‘mat Allāh al-Jazā‘irī)

Al-Majlisī did not suffice with what has been mentioned above, so he added to that which the Rasūl of Allāh ﷺ said, saying, “And Khadījah is the mother of your wife, while I was not given a similar mother in-law. You were also given a father in-law like me, while I do not have a father in-law like myself. Ja‘far is your brother, while I do not have a brother the likes of him. Fāṭimah al-Hāshimiyyah is your mother, would that I were given the likes of her.” (*Biḥār al-Anwār* by al-Majlisī, pg. 511)

These narrations, and many others like it, clearly indicates towards their true beliefs: i.e. they consider ‘Alī ﷺ as the root and origin, while they consider the Nabī ﷺ as being the branch. Since they clearly proclaim that ‘Alī ﷺ is greater in virtue than the Rasūl of Allāh ﷺ. This matter is clear and obvious, and there exists no doubt in it.

1 Sūrah al-Ḥujurat: 17

2 He is Abū Muḥammad Zayn al-Dīn ‘Alī ibn Yūnus al-‘Āmilī. He was born in the early years of the ninth century and died in 877 A.H. “He was a jurist, Ḥadīth narrator, and exegete” (*Mu‘jam al-Mu‘allifīn*, vol. 7 pg. 266) “He is from among the jurists of Jabal al-‘Āmil, and considered to be among the great scholars, pillars of the Sharī‘ah, and virtuous men.” (Foreword to *al-Ṣirāṭ*, vol. 2 pg. 19) His book *al-Ṣirāṭ al-Mustaqīm* is considered one of his most outstanding works and most valuable literary contributions.

the one who harmed ‘Alī by his oppression and enmity, and the incidents of oppression that they carried out in their respective times. Under it he writes the following, “This chapter is divided into three sections, according to the three Shaykhs.”¹ In the first section he writes:

قالوا ابا بكر خليفة احمد كذبوا عليه و منزل القران

ما كان تيمى له بخليفة بل كان ذلك خليفة الشيطان

They say that Abū Bakr is the Khalīfah of Aḥmad, by the one who has revealed the Quran, they have lied!

A Taymī has never been his Khalīfah, rather, he was the Khalīfah of Shayṭān!²

He dumped all of the hatred and anger that he has in his quiver upon the Ṣaḥābah of the Rasūl ﷺ, and the second of the two in the cave, when he fabricated the following in the name of Muḥammad ibn Abī Bakr, claiming that he said:

I was with my father while ‘Umar, ‘Ā’ishah, and my brother were also present. He gave three curses and then said, “The Rasūl of Allāh ﷺ gave me glad tidings of the fire,” while he had the document that we had agreed upon in his hand.

They all left besides me saying, “He is speaking senselessly.”

I then enquired, “Have you spoken senselessly?”

He replied, “No, by Allah, may Allah curse Ibn Ṣaḥhāk! He is the one who prevented me from mentioning it after I remembered.”

He continued calling for his destruction until I managed to calm him down. Thereafter they advised me not to talk about it, out of fear of being criticised.³

1 *Al-Ṣirāṭ al-Mustaḥiqm ilā Mustaḥiqqī al-Taḥdīm* by al-Nabātī vol. 2 pg. 279.

2 *Ibid*, pg. 299.

3 *Ibid*, vol. 2 pg. 300.

As for what he has written against the saviour of Islam, the conqueror of Qayṣar, the one who defeated the forces of Kisrā, the one who banished the Jews from the Arabian Peninsula, and the son-in-law of ‘Alī ibn Abī Ṭālib and the husband of Umm Kulthūm, he says:

I wish I were a ram for my family, so that they could eat my flesh and crush my bones, and that I had not committed the crime that I had committed.¹

Under the heading, Mention about his vileness and evil inner self, he writes such things that even the worst of sinners would shy away from. Under the verses:

لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ

*Not equal are the evil and the good.*²

الْخَبِيثَاتُ لِلْخَبِيثِينَ

*Evil words are for evil men.*³

He comments , “These two verses were revealed regarding him.”

He continued, until he reached the lowest levels of the fire when he wrote the following poem:

إذا نسبت عديا في بني مضر فقدم الدال قبل العين في النسب
وقدم السوء والفحشاء في رجل و غد زنيم عتل خائن النسب

When you attribute ‘Adī to Banū Muḍhar, then make the letter *Dāl* precede the letter *Ayn*.

1 Ibid, vol. 3 pg. 28, under the second section.

2 Sūrah al-Mā'idah: 100

3 Sūrah al-Nūr: 26

And let evil and indecency precede in a man, and the morrow of the ignoble is cruelty for the one of a violated lineage.¹

Concerning Abū Bakr and ‘Umar رَضِيَ اللَّهُ عَنْهُمَا he says:

The burden of every form of oppression and trial that has passed, will be placed upon their necks while they will be forced to endure.²

About the possessor of generosity and bashfulness, the husband of the two daughters of the Rasūl of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Dhū al-Nūrayn ‘Uthmān ibn ‘Affān رَضِيَ اللَّهُ عَنْهُ, he writes the following under the third section:

He is called Na‘thal, being compared to a male hyena. He is also called Na‘thal because of the abundance of his hair. It is also said that al-Na‘thal means a male goat with a large beard, in *Kitāb al-Mathālib* al-Kalbī says, “‘Uthmān was from among those who would be fondled with and act effeminately. He would also play the tambourine.”³

He also writes:

On the tongues of people, ‘Uthmān was referred to by no name other than al-Kāfir.⁴

It has been reported that he also claimed that the following verse refers to the three al-Khulafā al-Rāshidīn رَضِيَ اللَّهُ عَنْهُمْ⁵

أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَدَّى أَبْصَارَهُمْ

1 Op. cit. vol. 3 pg. 29.

2 *Al-Širāṭ al-Mustaqīm*, vol. 3 pg. 13.

3 Ibid, pg. 30.

4 Ibid, pg. 36.

5 Ibid, pg. 40.

Those [who do so] are the ones that Allāh has cured, so He deafened them and blinded their vision.¹

Furthermore, it is as if poison comes forth from his mouth, while his heart pours it out when he says:

فكن من عتيق و من غندر أيبا بريتا و من نعتل
كلاب الجحيم خنازيرها أعادي بني أحمد المرسل

So be avert and free from ‘Atīq, Ghundar, and Na‘thal, they are the hounds and pigs of the blazing fire and the enemies of the family of Aḥmad, the one who was sent.²

As you have seen, this is the fundamental belief of the Shī‘ah concerning the Ṣaḥābah, and specifically the al-Khulafā al-Rāshidīn. None of them should say, “These were the beliefs of the past. As for the latter generations, they do not make any such statements.” Not even the ignoramus and deceived individual will be fooled by the words of some:

The chief support that is used against the Shī‘ah is the claim that they defile the predecessors or anyone whom the term “Ṣaḥābī” applies to. However, the Shī‘ah say, “Showing reverence to the Ṣaḥābah of our Prophet ﷺ is part of showing reverence to our Prophet ﷺ, therefore, for the sake of revering him we show reverence to all of them.”³

As for the first claim, not only do their predecessors burble such nonsense, but there latter scholars have followed their trend, as we have and will continue transmitting, from their former as well as latter Mufassirīn, Muḥaddithīn, and Fuqahā’.

1 Sūrah Muḥammad: 23

2 Ibid

3 *A’yān al-Shī‘ah*, vol. 1 pg. 69.

The books that have been authored by their former scholars were only printed by the latter ones amongst them. They have examined and scrutinised it, and have exaggerated in praising it. In reality, if these books and the curses and ridicule which are found within them were not pleasing to them, they would not have made the effort to spread and praise them.

Is it possible for the Ahl al-Sunnah to print a book that contains the judgements of apostasy, infidelity, and the curses of ‘Alī رَضِيَ اللَّهُ عَنْهُ and the two grandsons of the Rasūl of Allāh, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Ḥasan and Ḥusayn? We seek Allah’s protection from such acts! Also, they do not merely suffice by printing and spreading such material, they also give it grand praises and exaggerated salutations.

For example, look at the very same book. They do not suffice by printing and circulating it among the Muslims, rather they chose to grade it as “the most valuable literary work written on the topic of the Imāmah, the most satisfying read for research purposes, and the most decisive concerning rational and textual proofs, definitive proofs, authenticated reports, clearly indicative verses that are not subject to interpretation, and exegetic opinions other than that which it clearly indicates to.”¹

Another one of them says:

By my life! It is the most wonderful work in its genre. Their great scholar and author of *al-Rawḍāt* said, “After the book of our leader al-Murtaḍā, *A’lām al-Hudā*, I have not seen anything like it. It is relied upon for a numerous reasons.”²

1 This is the text written by “the great scholar and proof, Ayatollah al-Imām al-Shaykh Āghā Buzurg al-Ṭīhrānī”. One of the renowned scholars and Mujtahids of Najf al-Ashraf, and author of *al-Dhari’ah* and other works. (Foreword, vol. 2 pg. 24)

2 The foreword of *al-Şirāṭ al-Mustaqīm*, vol. 1 pg. 9.

They have narrated a similar statement from al-Kaḥālah,¹ as well as al-Qummī², al-Khuwānasārī³, Al-İşfahānī⁴, al-Ḥurr al-ʿĀmilī,⁵ and others. All of them are scholars from latter times.

As for the second claim, i.e. that some Shīʿah do not vilify the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and that they regard showing reverence towards them as showing reverence to the Rasūl of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, this is nothing but deception! By making such claims they wish to deceive the ignorant among the Ahl al-Sunnah, by practicing Taqiyyah, i.e. making apparent other than that which they truly believe.

The clearest proof that we have for this is the poem that was composed by Sayyid Muḥsin Amīn, in praise of it, and as an introduction to this book. He has transmitted it in his magnum opus under the biography of its author, when he makes mention of the book. It should not be forgotten that all of this was done while simultaneously claiming that showing reverence to the Ṣaḥābah is part of showing reverence to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Take a look at what he says:

This book is a giver of the glad tidings of guidance, for the one who treads its paths without any dispute.

It is as if it is Aḥmad the Messenger when he came, to the final religion with complete fairness.

Among the books of the latter scholars among the Shīʿah, as if it is the chapter of al-Aʿrāf.

It informs you of the positions of men and that which they have narrated, in satisfactory expressions and decisive words.

1 *Muʿjam al-Muʿallifīn*, vol. 7 pg. 266.

2 *Al-Kunā wa al-Alqāb*, vol. 7 pg. 101.

3 *Rawḍāt al-Jinān*, vol. 1 pg. 400.

4 *Riyāḍ al-ʿUlamā* pg. 586.

5 *Amal al-Āmil*, pg. 23.

It is the straight path and methodology to the correct religion, and suffices those who choose to follow it.

It is the literary work of the one, whom opinions have born testimony for, for the perfection of his every quality.

Of Shaykh Zayn al-Dīn, the leader of his time, the possessor of great honour, and the servant of the descendants of Manāf.

He has illuminated the guiding light for the Shī'ah of Ḥaydar, and has annihilated those who have rejected clear texts.

His recompense will be received from Aḥmad and his Waṣī, the people of munificence and the mines of honour.¹

Perhaps this will serve as a reminder for the negligent, a lesson for the deceived, and as an advice to the misled. This is a reminder, and whoever wishes to be reminded will be reminded.

What we have mentioned is sufficient in exposing the hatred that this nation holds for the pious predecessors of this Ummah. However, for the completion of this topic, and the finalisation of this content we will now make mention of a few narrations from other books that have been passed on by their scholars and Fuqahā'. Al-Ardabīlī² is one of them. He has also dedicated a chapter in his book specifically for cursing, defiling, and making judgments of apostasy and debauchery upon the Ṣaḥābah of the Rasūl of Allah ﷺ in general, and specifically upon the al-Khulafā' al-Rāshidīn. Under the chapter, *Criticisms against the three Khulafā'*, he writes:

1 *A'yān al-Shī'ah*, vol. 42 pg. 32.

2 He is Aḥmad ibn Muḥammad al-Ardabīlī. Ardabīl is a city in Azerbaijan. He was born in the tenth century Hijrī, and died in the year 993 A.H. He was a Mutakallim and a Faqīh of great calibre. He is from among those who have seen Ṣāḥib al-Zamān, i.e. al-Mahdī. He has authored outstanding works, among them are *Āyāt al-Aḥkām* and *Ḥadiqah al-Shī'ah (al-Kunā wa l-Alqāb)* by al-Qummī, vol. 3 pg. 167) He would revise those matters that would confuse him at the tomb of the Imām, and he would hear a reply from him. At time our Mawlā Ṣāḥib al-Dār would cause him to change his views on certain matters when he was in the Masjid of Kūfah. (*Rawḍāt al-Jannāt*, vol. 1 pg. 84)

The three Khulafā' failed in joining the army of Usāmah, and went against the command of the Prophet ﷺ, as he had ordered them to join the army. In doing so they disbelieved and because of their disbelief they are deserving of criticism.¹

About al-Ṣiddīq and al-Fārūq he writes:

Allāh knows that the right is their right, and not the right of Taym and those from 'Adī.

O the two brothers of Taym, do not oppress Abū al-Ḥasan, since Allah has favoured him among the two Waṣīs.

The Prophet had chosen 'Alī on the day of your disbelief, by knowledge, tolerance, the Qur'ān and dīn.²

Under the title, *Specific criticisms against 'Umar*, he writes:

The amount of criticisms against 'Umar cannot be enumerated through reports, neither through writings.³

Regarding 'Uthmān رضي الله عنه, under the title, *Specific criticisms against 'Uthmān*, he writes:

When the Muslims were defeated during the Battle of Uḥud, 'Uthmān intended fleeing to Syria where he intended staying with a Jewish friend. Ṭalḥah also intended going there, where he intended staying with a Christian friend. The first intended becoming a Jew, while the second intended becoming a Christian.⁴

1 *Ḥadīqat al-Shī'ah*, pg. 233.

2 *Ibid*

3 *Ibid*, pg. 266.

4 *Ibid*, pg. 302.

He also wrote, “‘Uthmān, the accursed, was upon deviance.”¹

Ibn al-Ṭā’ūs al-Ḥasanī², who is the one who accepted confederation from Halākū, while he rejected confederation from the Abbasids, and the one who fought against the Muslims and murdered them; has made his hatred for al-Ṣiddīq al-Akbar apparent by his statement:

How could they approve of the succession of Abū Bakr while they left ‘Abbās, ‘Alī and the other members of Banū Hāshim? Banū Hāshim was closer to the Prophet ﷺ than Banū Taym and Banū ‘Adī. How did the closer and nobler one become less in rank than the one who was further and more despised?³

He also said:

The Rasūl ﷺ ordered him to sleep in his bed and because he feared that Ibn Abī Quḥāfah, i.e. Abū Bakr, would guide the people to him he took him along to the cave.⁴

He wrote that before embracing Islam ‘Umar ibn al-Khaṭṭāb رضي الله عنه was a donkey trader, he goes further and says:

1 Ibid, pg. 275.

2 He is ‘Alī ibn Mūsā ibn al-Ṭā’ūs, he was born in Ḥillah in the year 589 A.H. where he grew up. Thereafter he stayed in Baghdad for fifteen years during the ‘Abbasid Dynasty. He then returned to Ḥillah and eventually returned to Baghdad once again because of great considerations during the Mogul dynasty. He accepted the confederation of al-Ṭālibīn in Iraq from Halākū for the Durrāhion of three years and eleven months in the year 661. He also took a strong stance against the guardianship of the confederation during the rule of Mustansir. He died in the year 664. (the forward of the book, transmitted from *al-Biḥār*, vol. 44 pg. 107) Al-Tafrishī says, “He is from among the great and reliable scholars of this group, he is of immense value.” (*Naqd al-Rijāl*, pg. 144) in this book the author named himself ‘Abd al-Maḥmūd. He done so as a Taqiyyah for the caliphs in their countries. (pg. 14)

3 *Al-Ṭarā’if fi Ma’rifat Madhāhib al-Ṭawā’if* by Ibn Ṭā’ūs, pg. 401.

4 Ibid, pg. 410.

His grandmother, Ṣahhāk al-Ḥabashiyyah, gave birth to him from a conception that occurred out of wedlock. They also held the belief that any child that was born from fornication could not beget. Over and above this contradiction they claimed that he begot, in doing so they have belied themselves. If they had any ability to perceive, they would surely have found it very disturbing to appoint him as a Khalīfah. Thereafter they bear testimony that he was born out of wedlock.¹

More inflammatory statements:

They chose ‘Umar despite this being his condition, and that is what they have testified to. Then look at what the condition of ‘Umar was of carrying wood, nudity, and donkey trading after the demise of their Prophet Muḥammad ﷺ in comparison to his blessed way. Then ponder on how he opposed him by engaging in bad dealings and evil companionship with him, and how he cheated the Ahl al-Bayt after the demise of their Prophet.²

About ‘Uthmān رضي الله عنه, the third Khalīfah of Islam, he writes:

The third Khalīfah stood like a crow, his courage was driven by his stomach. Woe to him! If his wings were clipped and his head removed, it would have been better for him.³

As for Mullā Bāqir al-Majlisī, the “Ḥujjah”, their “Mujaddid”, “Faqīh”, and “Muḥaddith”. The one whom they have named “the seal of the Muḥaddithīn” and “the Imām of the report masters”. He is also their Imām in deceiving, lying, cursing, and defiling. He has surpassed the latter scholars in fabrication, falsifying, slander, and vilification; and has crossed all moral limitations. In his book *Ḥaqq al-Yaqīn* he has specified a chapter that goes under the title, *Bayān Kufri*

1 Ibid, pg. 468 and 469.

2 *Al-Ṭarā’if fi Ma’rifat Madhāhib al-Ṭawā’if*, pg. 417.

3 Ibid, pg. 417.

Abī Bakr wa ‘Umar, i.e. the exposition of the disbelief of Abū Bakr and ‘Umar. Under this title he writes the following:

It is well known that Fāṭimah and al-Amīr عَلَيْهِ السَّلَامُ considered Abū Bakr and ‘Umar to be among the hypocrites, oppressors, and usurpers; just as they considered them to be among the liars, false claimants of the right of Khilāfah, and undutiful to the Imām.

It is also known that whoever dissociates themselves from the *Jamā‘ah* (main body of the Muslims) and forgoes the obedience of the Imām, will die the death of Jāhiliyyah, i.e. the period of ignorance. It is also reported that whoever dies while not having pledged allegiance to obey the Imām, or whoever dissociated himself from the Muslim faction even to the extent of a hand span, will die such a death. It is known that al-Ṣiddīqah al-Ṭāhirah, i.e. Fāṭimah, died while being unhappy with Abū Bakr,¹ and that she believed him to be upon deviance and invalidity.

This is not all, whoever holds the opinion that Abū Bakr was the rightful Imām has also died a death of Jāhiliyyah, disbelief, and deviance... and ‘Umar is the same.

He persists in making his extreme hatred and enmity for the Rasūl صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his Ṣaḥābah apparent when he writes:

Abū Bakr was asked about Kalālah, i.e. inheritance, and thereafter he answered the question and said, “If it is correct then it is from Allāh, and if it is incorrect then it is from myself and from Shayṭān.” How wonderful the statement of Abū Bakr is! Since he has associated himself with Shayṭān. He will also be the associate of Shayṭān in Jahannam. It is very possible that the meaning of Shayṭān is ‘Umar.”²

1 This enemy of Allah has belied himself, since he did not remember that he himself narrated that Fāṭimah رَضِيَ اللهُ عَنْهَا was pleased with Abū Bakr before she passed away, just as she was pleased with ‘Umar, as it has been mentioned previously, and will again be repeated.

2 *Ḥaqq al-Yaqīn*, pg. 206. Is there anyone from among the callers to unity that has been deceived by some of the statements of this nation, or an ignorant fellow that has been deceived, or the one who pretends to be ignorant, and has sold his intellect? Who is able to deny these vile, blasphemous statements and curses? Or does no trace of Islamic honour or enthusiasm remain?

This wretch has also specified a chapter with the title, *The exposition of a few of the innovations and wicked deeds that were perpetrated by 'Umar, the second Khalīfah of the Sunnah.*¹ He then says:

The severe criticisms is a source of trials. It is so abundant that large and detailed works cannot contain all of it, so how then is it possible for this book to contain all of it? He was Abū Bakr's accomplice in all of the criticisms made against him, in fact his Khilāfah was one of the major crimes which he perpetrated.²

He says further:

'Umar was known to be a disbeliever, a hypocrite, and an enemy of the Ahl al-Bayt, and he is made to carry the sins of every martyr.³

He then says:

Your evil is a compensation for your good, i.e. Abū Bakr and 'Umar.

He concludes by cursing, insulting, and accusing al-Fārūq by saying:

As for what is mentioned in the large works, concerning the low lineage of 'Umar, and him being born out of wedlock, this concise work will not be able to cover all the content related to it.⁴

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The one that does not have any sense of over-protectiveness for the Mother of the believers, by the words of the Qur'ān, will not possess any overprotectiveness for his own mother, and the person who has no sense of overprotectiveness for the most beloved person to the Rasūl of Allāh ﷺ, will not have any overprotectiveness for the person who is most beloved to himself.

1 Was he aware that the one whom he gave the title of being the Khalīfah of the Sunnah was also the Khalīfah of 'Alī, his children, uncles, brothers, cousins and as well as his entire family? He was one of his ministers, whose advices were sought and judges. Just as he had given him his daughter in marriage, and not forgetting that he was also desirous of having the same deeds in his account as he possessed, as that has already been explained in detail with its references and sources.

2 Ibid, pg. 219.

3 Ibid.

4 Ibid, pg. 259.

He then begins his rant against Dhū al-Nūrayn رضي الله عنه, similar to that which he mentioned about al-Ṣiddīq and al-Fārūq رضي الله عنهما:

The senior Ṣaḥābah have agreed upon his open sinning and disbelief [a blatant lie! Rather they have all borne testimony to the fact that he was a believer]. Ḥudhayfah used to say, “All praise is due to Allah, I do not have any doubt about the disbelief of ‘Uthmān. The only issue that I have doubt about is if his murderer was from among the disbelievers or not. Was his murderer a disbeliever or a believer whose belief had surpassed that of the rest of the believers? Also, the sin of those who believe that ‘Uthmān was murdered in oppression is greater than the sin of those who have worshipped ‘Ijl.¹

An explicit proof of the disbelief of ‘Uthmān is the fact that Amīr al-Mu’minīn ‘Alī عليه السلام passed the ruling of the lawfulness of the killing of ‘Uthmān. He did not see any problem with it.²

One of the proofs that ‘Amīr al-Mu’minīn considered ‘Uthmān to be a disbeliever is the fact that he left him and allowed the dogs to eat from him, until they had eaten one of his legs. [Look at the enmity and Jewish hatred that pours forth from his words, which makes the malice which resides within the heart clear, as opposed to the claim that they are carriers of Islam, all in the cause of the love for ‘Alī and the Ahl al-Bayt. While in fact ‘Alī and his Ahl al-Bayt are completely free from them]. His body remained in that state for three days, stretched out like that of dogs³ upon a dung

1 Ibid, pg. 270.

2 Ibid, pg. 271.

3 I seek your forgiveness, O Rabb, and I seek your pardon for transmitting the likes of these vile statements about one of Your true servants and one of those who have been given the glad tidings of Jannah during their lifetime. The one whom the Rasūl صلى الله عليه وسلم that spoke via Your revelation and acted upon Your will had granted the honour of marrying his daughter, the light of his eyes, and a blessed piece of his very own flesh and blood. I seek your pardon, O Rabb! Surely you know that I intend nothing other than exposing this wretched nation, and their hatred towards the Muslims and their leaders in dīn and in Jannah. Whoever loves them has loved You and Your Nabī, and whoever hates them has hated You and Your Nabī, Your pure dīn and everlasting kingdom. Do not make us among them, and do not take us to task for transmitting it for the sake of exposing Your true servants to this filth.

hill, while the dogs were feeding from his body, and ‘Alī did not perform ṣalāh upon him.¹

The likes of these incidents are too numerous to be counted or enumerated. It is not possible for me to transmit all of it. Al-Majlisī does not mention al-Ṣiddīq, al-Fārūq, Dhū al-Nūrayn, or the Ummahāt al-Mu’minīn, including ‘Ā’ishah or Ḥafṣah, who are the mothers of ‘Alī and all of the believers of Banū Hāshim by the text of the Qur’ān, except that he mentions them with curses. It is very rare that one will come across him making mention of any of them without following it up with vilification.

Before we begin transmitting material which proves this, we ask all those among the Shī’ah who possess intellect by which they are able to ponder; is it possible for anyone to curse and defile his mother?

How then will he find it possible to vilify the mother of all of the believers and the Ahl al-Bayt?

So is the one who vilifies the mother of the Ahl al-Bayt a believer? Have equality, O servants of Allah! Or is the one who denies the right of ‘Alī ibn Abī Ṭālib ﷺ a disbeliever, because he denies interpretations which the Shī’ah have accepted? What about the one who denies, curses, vilifies and brands his mother as a disbeliever, what do you say?

We will now provide the text of a farfetched story which only the likes of al-Majlisī, the excessive curser and liar, is capable of fabricating. He says:

Al-‘Ayyāshī has narrated with a sound chain of transmission from al-Ṣādiq that ‘Ā’ishah and Ḥafṣah, may Allah’s curse be upon them and their fathers, they killed the Rasūl of Allāh ﷺ with poison, after having planned to do so.²

1 Ḥaqq al-Yaqīn, pg. 273, 274.

2 Ḥayāt al-Qulūb, vol. 2 pg. 700.

This is only one of the fabricated tales among the many tales which this nation's literature and books are filled with. Not a single book of theirs books are void of these filthy curses, accusations, and statements of disbelief against the al-Khulafā' al-Rāshidīn and the Mothers of the Believers.¹ (May Allah be pleased with all of them)

The only written works which could be found that are void of the likes of these materials are the works which were written out of hypocrisy and Taqiyyah, i.e. lying to conceal their true beliefs and in order to deceive the Muslims, and make apparent the false claims of unity and oneness.

I have not seen their kindness to be anything but deception, and I have not seen their religion as being anything but hypocrisy.

So this is the very religion which they have chosen to follow, these are the beliefs that they hold, and these are the stances which they have adopted against al-Ṣiddīq, al-Fārūq, and Dhū al-Nūrayn, the rightly guided Khulafā' of the Prophet ﷺ. These views clearly contradict the Book of Allah, which is supposed to be considered their greatest source. It also clearly contradicts the teachings of their second greatest source, which is the Ahl al-Bayt. In fact, they are those regarding whom the following has been narrated in their books.

As for your greatest source, you have deserted it and turned away from it, the proof of which is the following statement, "It has been tampered with and distorted. A large portion of it has been lost and an equally large portion has been omitted." There is no extant copy of the original script except with the Imām in occultation. He is the one who did not emerge for over a thousand years, and the

1 Their celebrated Mufassir, al Qummī, has said that the verse:

إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا

If a sinner comes to you with information, then seek to clarify it.

was revealed concerning 'Ā'ishah. (*Tafsīr al-Qummī*, vol. 2 pg. 319) How many lies similar to this one are found within their works?

one who will never emerge, as we have established with clear proofs in our book *al-Shī'ah wa al-Sunnah*.

As for the minor source, you have belied it and have contradicted it to such a degree that the Ahl al-Bayt loved and praised the al-Khulafā' al-Rāshidīn dearly, while you hate and vilify them. The Ahl al-Bayt accepted their leadership and supported them, while you show animosity towards them and dissociate yourselves from them. They praised the state of their Islam, while you pass the judgement of apostasy upon them and deny their Islam. They pledged allegiance to them willingly, became their advisors and considered them to be leaders of the true cause and justice, while you have considered them to be oppressors and deceivers. They gladly gave their daughters in marriage to them and named their children after them, while you accuse them of such accusations that not even the common-folk are accused of. You dislike their names and being attributed to them, so you are on one side, and the Ahl al-Bayt are on another side.

It does not end there, the Ahl al-Bayt also strongly condemned those who condemn them and the virtues that they are entitled to, and are severe against those who hold any enmity towards them, speak out against them in any way or make any accusations against them.

Sayyidah Fāṭimah becoming angry at Sayyidunā ‘Alī

The pleasure or displeasure of Sayyidah Fāṭimah رضي الله عنها is not the fundamental deciding factor of belief and disbelief, and if our Shī‘ah brethren insist that it is then it is a known fact that she became angry at ‘Alī ibn Abī Ṭālib on a few occasions, yet no person—whether Sunnī or Shī‘ah—ever said that he is cast out of the fold of Islam due to it. The Shī‘ah have recorded this in their very own books. We find Ibn Bābawayh al-Qummī—who is also known as al-Ṣadūq—reporting from the sixth infallible Imām Abū ‘Abd Allāh Ja‘far al-Ṣādiq:

He was asked, “Should the funeral bier be followed with fire, candles, or anything that gives light?”

Abū ‘Abd Allāh’s face changed colour, he then sat up and said, “A wretched person came to Fāṭimah, the daughter of the Prophet صلى الله عليه وسلم, and said, ‘Do you know that ‘Alī proposed to the daughter of Abū Jahl.’

She enquired, ‘Is what you are saying the truth?’

He replied, ‘I have spoken the truth,’ repeating it thrice.

Some wealth from al-Mughīrah came to her, such an amount that she could support herself with. The reason for this is because Allah has ordained jealousy for women, and has ordained Jihād upon men. He has also written the same reward of the one who guards the borders in Jihād for the patient female who hopes for her reward.”

He said, “Due to what had happened, Fāṭimah’s grief increased and she remained in a state of thought until nightfall. She then carried Ḥasan upon her right shoulder, Ḥusayn upon her left shoulder, took hold of the hand of Umm Kulthūm, and set off making her way to her father’s room. When ‘Alī came home and saw that she was not at home, a deep worry befell him, because he did not know the reason for her departure. ‘Alī felt too shy to call her from her father’s home, so he set off for the Masjid where he began performing ṣalāh. He then gathered some sand which he found lying around in the masjid and he reclined upon it. When the Prophet صلى الله عليه وسلم saw

the state in which Fāṭimah was, he poured some water over her, donned his garment, and entered the masjid. He continued performing ṣalāh, and remained in the state of rukū' and sujūd for lengthy periods of time. After every two raka'āts of ṣalāh he would plead to Allah to remove the grief and sorrow that was bothering Fāṭimah. That was because when he had left her, she was in such a state that she could not stop herself from turning about because of her restlessness, and she was breathing heavily. Later on, when the Prophet ﷺ saw that she was not getting any sleep, and that she was not getting any rest, he told her, 'O my beloved daughter, stand up.' So she stood up. The Prophet ﷺ carried Ḥasan, while Fāṭimah carried Ḥusayn, and took hold of the hand of Umm Kulthūm. They then set off to meet 'Alī. They reached him whilst he was sleeping, so the Prophet ﷺ placed his foot upon the foot of 'Alī and shook it.

He then said," O Abū Turāb, stand up! How many a tranquil person have you disturbed? Go and call Abū Bakr from his home, call 'Umar from his sitting, as well as Ṭalḥah.'

'Alī then set off and brought them from their houses, and they all gathered by the Rasūl of Allah ﷺ. The Rasūl of Allah ﷺ said, 'O 'Alī! Do you not know that Fāṭimah is a portion of me, and me of her? Whoever harms her has harmed me!¹ And whoever harms me has harmed Allāh! Whoever harms her after my death, is as if she was harmed during my lifetime, and whoever harms her during my lifetime, it is as if she was harmed after my demise.'"²

She also became angry with him on another occasion, when she saw the head of 'Alī ﷺ in the lap of a slave-girl that was gifted to him from his brother, Ja'far

1 What is strange is the fact that this ḥadīth is specifically only narrated about 'Alī ﷺ, according to their reports, however they utilise the ḥadīth against al-Ṣiddīq ﷺ. Ibn Taymiyyah comments on that saying, "If this serves as a warning to the one who perpetrates it, then it is necessary that it applies to 'Alī ibn Abī Ṭālib ﷺ. However, if it does not serve as a warning to the one who perpetrated this action, then Abū Bakr ﷺ would still be further away from this warning being applied to him than 'Alī ﷺ. (*Muntahā of al-Dhahabī*)

2 'Ilal al-Sharā'i' of al-Qummī, pg. 185, 186. Al-Majlisī also transmits this narration in his *Jalā' al-Uyūn* in Persian.

رضي الله عنه. Al-Qummī and al-Majlisī narrate from Abū Dhar:

Ja'far ibn Abī Ṭālib and I were migrating to Abyssinia, when I gifted a slave-girl to Ja'far, whose value was four thousand dirhams. When we returned to Madīnah, he gifted her to 'Alī, so that she could serve him. 'Alī then designated her to the home of Fāṭimah. One day when Fāṭimah came home, she found 'Alī resting his head in the lap of the slave-girl.

She said, "O Abū al-Ḥasan! Did you?"¹

He replied, "O daughter of Muḥammad! By Allāh! I did not do anything."

He then asked her, "What is it that you desire?"

She replied, "Grant me permission to go to the home of my father, the Rasūl of Allah ﷺ."

He then said to her, "I grant you permission."

She then dressed herself appropriately and set off to the Prophet ﷺ.²

According to the Shī'ah, she became angry with him on a third occasion as well:

When Fāṭimah requested Fadak from Abū Bakr, Abū Bakr refused to give it to her, so Fāṭimah returned. The amount of hatred that he showed towards her cannot be described, and because of this very reason she became ill. She became angry at 'Alī for not coming to her assistance and not helping her.

She told him, "O Ibn Abī Ṭālib! You are hiding like a foetus in the womb and sat back like the hopeless, and all that after you have defeated the bravest and gravest warriors of your time. But now I have been overcome by these

1 Look at the explicitness of this expression, and the absurdity of this nation! See how they have fabricated lies in the name of the Ahl al-Bayt of the Nabī ﷺ. This coming from a nation that claims to love and honour the Ahl al-Bayt. Concerning this we say that the Ahl al-Bayt are free from these types of profanities!

2 'Ilal al-Sharā'i', pg. 163. Also see *Biḥār al-Anwār*, pg. 43, 44, Chapter: Her relationship with 'Alī.

effeminate individuals! Ibn Abī Quḥāfah has forcefully taken Fadak from me which was gifted to me by my father, (he has take it) in an oppressive tyrannical manner. He disputes with me and brings proofs against me! While I have none to assist me, help me, intercede for me or to be my guardian. I went in a state of anger but returned in a state of sorrow. I have brought nothing but disgrace upon myself! The wolves have come and have left, but you did not even move! How I wish that I had died before this day, and that I was not even remembered. I only complain to my father, and seek assistance from my Rabb!”¹

There are other incidents which al-Majlisī, al-Ṭūsī, Al-Arbilī and others have mentioned. Incidents which took place between ‘Alī and Fāṭimah رضي الله عنها, such incidents that caused her to be hurt and subsequently become angry at ‘Alī رضي الله عنه.

We do not know what answers the Shī‘ah will provide for these incidents and what those among them who are fair will say concerning these incidents.

We would be greatly pleased if they could provide satisfactory answers, in the same manner that we have provided answers concerning al-Ṣiddīq and al-Fārūq. If they were to say that she became pleased with him after she had become angry with him, we will say, “She also became pleased with Abū Bakr and ‘Umar رضي الله عنهما after she became angry with them. Abū Bakr went to her after that and interceded on behalf of ‘Umar, so she accepted his request and became pleased with him once again.”²

1 *Ḥaqq al-Yaqīn* of al-Majlisī, study on Fadak, pg. 203, 204. Also see *al-Ihtijāj* of al-Ṭabarsī, and *al-Amālī*, pg. 295.

2 *Sharḥ Nahj al-Balāghah* by Ibn Abī al Ḥadīd, vol. 1 pg. 57; *Ḥaqq al-Yaqīn*, pg. 180; *Sharḥ al-Nahj* by Ibn al-Maytham, vol. 5 pg. 507; *Sharḥ al-Nahj* by Dunbulī, pg. 331.

The attitude of the Ahl al-Bayt towards those who harbour enmity for the al-Khulafā' al-Rāshidīn.

ʿAlam al-Hudā, has narrated in his book *al-Shāfi* that ʿAlī عليه السلام mentioned the following in his sermon:

The best people of this Ummah after its Prophet are Abū Bakr and ʿUmar.

In other reports it is also mentioned that he made those statements during a sermon after it had come to his knowledge that a man had vilified Abū Bakr and ʿUmar رضي الله عنهما. He ordered that he be punished after people had testified to what he had done.¹

As you can see, this was the love that ʿAlī رضي الله عنه possessed for the Amīr al-Muʾminīn and the Khalīfah of the believers, Abū Bakr, and for the saviour of Islam and the well-wisher of the true way, ʿUmar al-Fārūq رضي الله عنه. This was the position which he held towards them and against the ones who bore enmity for them.

According to Shīʿī reports, when Abū Sufyān came to ʿAlī رضي الله عنه after the bayʿah of Abū Bakr al-Ṣiddīq رضي الله عنه, and after the people had gathered around him, in order to encourage him to oppose him, he replied with the following words refuting him:

Woe to you O Abū Sufyān! This is one of your shrewd plans, because the people had gathered around Abū Bakr! You persist in going against the Islamic spirit and following the crooked trends of ignorance.²

Concerning ʿUthmān رضي الله عنه, he had sent his two beloved sons in defence of him, and that being after he himself had stood up in his defence against the trouble makers, as mentioned in detail previously. ʿUthmān رضي الله عنه was his cousin as well

1 *Kitāb al-Shāfi* by ʿAlam al-Hudā, pg. 428.

2 *Ibid.*

as his student, the one whose knowledge is from his knowledge, as can be seen from the statement:

‘Alī is the one who taught me, his knowledge is from the Rasūl of Allāh, and my knowledge is from the knowledge of ‘Alī.¹

Concerning those who bore hatred towards Abū Bakr, after emphasising his praises he said:

May Allah become angry with the person who belittles him or vilifies him.²

Concerning those who bore hatred against al-Fārūq, after praising him extensively he said:

May Allah punish the one who belittles him with His eternal curse.³

Concerning the ones who bore hatred against Dhū al-Nūrayn, after making mention of his outstanding traits and character he said:

May Allah curse the one who curses him.⁴

The grandson of ‘Alī al-Murtaḍā, who is called Zayn al-‘Ābidīn, ‘Alī ibn al-Ḥusayn—the fourth infallible Imām according to them—was upon the methodology of his father; i.e. he fought against those who fought against them, took as enemies those who bore animosity towards them, and hated and sought acquittal from whoever exonerated themselves from them or spoke out against them.

Al-Arbilī the Shī‘ī has narrated that a group of people from Iraq came to him and spoke negatively about Abū Bakr and ‘Umar رضي الله عنهما. When they had finished talking he asked them, “Are from those described in the verse:

1 *Al-Amālī* by al-Ṭūsī, vol. 1 pg. 11.

2 *Nāsikh al-Tawārīkh*, vol. 5 pg. 143; *Murūj al-Dhahab*, vol. 3 pg. 60.

3 *Ibid.*

4 *Ibid.*

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ
اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ

*For the poor emigrants who were expelled from their homes and their properties, seeking the bounty from Allah and [His] approval and supporting Allah and His Messenger, [there is also a share]. Those are the truthful.*¹

They replied, “No.” He then enquired, “Then are you among those who are referred to in the verse:

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً
مِّمَّا أُوتُوا وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

*And [also for] those who were settled in the Home [i.e. Madīnah] and [adopted] the faith before them. They love those who emigrated to them and find not any want in their breasts of what they [i.e. the emigrants] were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul – it is those who will be successful.*²

They replied, “No.” He then said, “You people have exonerated yourselves from being part of any of these two groups, and I bear witness that you are not from among those whom Allah has spoken about in the verse:

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي
قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا

*And those who come after them, saying, “Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful.”*³

1 Sūrah al-Ḥaṣhr: 8

2 Sūrah al-Ḥaṣhr: 9

3 Sūrah al-Ḥaṣhr: 10

He then said:

Get out of my company, May Allah treat you as you deserve to be treated!¹

His son, Zayd ibn ‘Alī, followed the example of his father. Yes, Zayd ibn ‘Alī ibn al-Ḥusayn ibn ‘Alī ibn Abī Ṭālib (may Allah’s pleasure and mercy be upon them), the one whom this nation has given extensive praises, and the one about whom they have written many chapters about in their books, specifically in praise of him. He had treaded the same path which his father ‘Alī ibn al-Ḥusayn رَضِيَ اللَّهُ عَنْهُ, and his grandfather, ‘Alī ibn ‘Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ, had treaded. In fact, the path that they had chosen to tread was the one which was chosen by the one before them, i.e. Muḥammad the Rasūl of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, when he said, “Leave my companions alone!”²

The Shī‘ah have also narrated that when the companions of Zayd ibn ‘Alī رَضِيَ اللَّهُ عَنْهُ came out they asked him about Abū Bakr and ‘Umar رَضِيَ اللَّهُ عَنْهُمَا:

He replied, “I do not say anything regarding him except that it is good, and I have not heard my family mentioning anything about them except that it was good.”

They said, “You are not our companion!”. Thereafter they left and abandoned him.

He then said, “Today they have rejected us,” and since that very day they were known as the Rāfiḍah, i.e. the rejecters.³

Mirzā Taqī adds to that and says:

Zayd had prevented them from vilifying the Ṣaḥābah of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

1 *Kashf al-Ghummah* by al-Arbilī, vol. 2 pg. 78.

2 *‘Uyūn Akhbār al-Riḍā* by al-Qummī, vol. 2 pg. 87.

3 *Nāsikh al-Tawārīkh*, vol. 3 pg. 590, under the sayings of Zayn al-‘Ābidīn; *‘Umdat al-Ṭālib*, under narrations about Zayd ibn ‘Alī.

When they came to know that he would not exonerate himself from the Shaykhayn, i.e. Abū Bakr and ‘Umar, they rejected and abandoned him. After this had happened, the word Rāfiḍah was used for every extremist in the Madhhab, and whoever permits the vilifying of the Ṣaḥābah.¹

Let us also have a look at Muḥammad al-Bāqir ‘Alī ibn al-Ḥusayn —the fifth Imām according to them—he also said what they had said, and held the same opinions they held. He was severe against those who denied Abū Bakr the title of al-Ṣiddīq for that very reason, and he strongly condemned them saying:

What a wonderful Ṣiddīq he is! May Allah never attest to the truthfulness of those who do not call him al-Ṣiddīq, in this life and the next.²

How could it be imagined that ‘Alī and his offspring (may Allah’s pleasure and mercy be upon them) would pass judgments of apostasy upon al-Ṣiddīq, al-Fārūq, and Dhū al-Nūrayn, when he had pledged allegiance to them, performed ṣalāh behind them, dealt with them in the best of manners, interacted with them, inter-married with them, fought not against them but side by side with them, and abstained from arguing with them; all of this considering the fact that he did not even pass the judgment of apostasy upon those who openly fought against him, argued with him, and even killed some of his close companions and friends.

When we look at *Nahj al-Balāghah* we find that it is filled with reports of him preventing his companions from cursing, vilifying, and making judgments of apostasy and inequity upon them, even to those who fought against him during the Battle of Ṣiffīn. The discussion is titled as follows, *Excerpts of him when he heard a group of his companions cursing the people of Shām during the days of the Battle of Ṣiffīn*. He says:

I dislike that you be among those who curse. If you were to analyse your actions and remember your state, it would have been more appropriate in

1 *Nāsikh al-Tawārīkh*, vol. 3 pg. 590, under the sayings of Zayn al-‘Ābidīn.

2 *Kashf al-Ghummah*, vol. 2 pg. 147.

statement and better in pardon if you had said, “O Allah! Spare our blood as well as their blood, correct our relationships as well as theirs, and guide them out of their deviation until the truth is known from falsehood, and save those who have fallen into deception and animosity.”¹

The Shīrī al-Dīnawārī has made mention of this, and has explicitly stated that those who vilified were specifically among those who had fought against Dhū al-Nūrayn رضي الله عنه, just as he explicitly mentioned that they cursed Mu‘āwiyah and his companions, and that a dialogue had taken place between them and ‘Alī رضي الله عنه. He mentions the complete story as follows:

It reached ‘Alī عليه السلام that Ḥujr ibn ‘Adī and ‘Amr ibn al-Ḥumq began cursing and vilifying the people of Shām openly. He then sent a message that they should stop what they were doing.

They came to him and said, “O Amīr al-Mu‘minīn! Are we not upon the truth, and are they not upon falsehood?”

He replied, “Yes, by the Rabb of the Ka‘bah!”

They enquired, “Then why do you prevent us from cursing and vilifying them?”

He replied, “I dislike that you become of those who curse and vilify. Rather say, O Allah spare our blood as well as their blood, and correct our ties as well as their ties.”²

This is who ‘Alī ibn Abī Ṭālib رضي الله عنه was. He disliked that even the people of Shām, including Mu‘āwiyah ibn Abī Sufyān be cursed. He prevented them from doing so. Considering this, then how could it be imagined that he could have been pleased with the cursing of the people of Madīnah, the beloved city of the Prophet صلى الله عليه وسلم, and with the vilification of the Ṣaḥābah of the Prophet صلى الله عليه وسلم, and his close relatives and in-laws.

1 *Nahj al-Balāghah*, researched by Ṣubḥī pg. 323.

2 *Al-Akhbār al-Ṭiwāl*, pg. 165, under the chapter of Ṣiffīn.

Furthermore, he attested to their faith and religion even though they were fighting against each other, and he clearly stated that those who fought against him were neither disbelievers, nor apostates who had left the fold of Islam.

Just as Abū Ja'far had narrated from his father, that 'Alī عليه السلام told his fellow companions that they were not fighting them on the grounds of disbelief, nor were the opposition fighting against them on those grounds. Rather they believed that they were the party on the truth, and the opposition believed that they were on the truth.¹ He also narrates that while he was addressing those who stood with him as well as against him he said:

We have accompanied the Rasūl of Allāh صلى الله عليه وسلم at a time when killing ensued between parents and their children, as well as between close family and their relatives. Despite all of those calamities we only increased in faith, perseverance upon the truth, desire to follow it, and in patience in persevering whatever befell us. As for us, we are fighting our brothers in Islam due to deceptions, distortions, doubts, and interpretations that have entered upon us.²

What is even clearer than that is the following:

O servants of Allah! I advise you with consciousness of Allah, because it is the best thing that could be advised with. Know that the goodness of the end result of all matters is in the control of Allah, and that the door of fighting has been opened up between yourselves and people who face the same Qiblah as yourselves.³

What is even clearer than that is the fact that he equates them with himself and his party, regarding belief in Allah and attesting to the Rasūl صلى الله عليه وسلم. He also freed himself from having anything to do with the unjust spilling of the blood

1 *Qurb al-Asnād*, pg. 45.

2 *Nahj al-Balāghah*, research by Şubḥī al-Şāliḥ, pg. 179.

3 *Ibid*, pg. 248.

of ‘Uthmān رَضِيَ اللَّهُ عَنْهُ by writing to the people of Egypt explaining what exactly had transpired between himself and the people of Şifḥīn:

Our matter begun when we clashed with the people of Shām. It is apparent that our Rabb is one, our Prophet is one, and that our calling towards Islam is one. We have no reason to seek an increase in their belief in Allah and His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, nor do they have any reason to seek it from us. Our matter is one and the same, except that we have disagreed in the issue of the blood of ‘Uthmān. We are free from it.¹

We then said, “Let us proceed.”²

Look at the extent of the justice and fairness of ‘Alī رَضِيَ اللَّهُ عَنْهُ, and see how far this nation has deviated from his example, and how far they have drifted away from the truth in speech as well as in action. This is the example of ‘Alī رَضِيَ اللَّهُ عَنْهُ and the position that he took against those who were considered to be his worst opposition. What would then be his position, and the position of the Ahl al-Bayt, regarding those who were among the most beloved people to him, i.e. the Khulafā’ of the Rasūl of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, his close associates, and those who loved the Ahl al-Bayt. In turn the Ahl al-Bayt had reciprocated that love in a double measure, as well as towards the Mothers of the Believers, who are considered to be their mothers before being the mothers of anyone else.

1 Considering this, I do not know how al-Majlisī could be so audacious to say the following while claiming to follow the Ahl al-Bayt and their Madh-hab, “Amīr al-Mu’minīn ‘Alī permitted his killing, and he did not see any fault in doing so.” Considering the statement of ‘Alī, how can this be true? Over and above this, *Nahj al-Balāghah* is filled with the statements of his infallible Imām, which according to his claim cannot err. Statements which say that he is free from the killing of ‘Uthmān and anybody involved with it. Whoever studies *Nahj al-Balāghah*, or even reads it, will bear testimony to this fact. But then again, who are we talking about? A nation whose hearts have been eaten by jealousy, and whose sights have been blinded by it. And whosoever Allah has not granted light to see will never find any light.

2 *Nahj al-Balāghah*, pg. 448.

We will conclude this chapter with a discussion that goes around a question, were ‘Alī and the Ahl al-Bayt believers or not? If the answer is yes, about which there exists no doubt, then the following verse would rightfully apply to them:

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

The Prophet is more worthy of the believers than themselves, and his wives are [in the position of] their mothers.¹

That would make ‘Ā’ishah al-Ṣiddīqah al-Ṭāhirah their mother, and the mother of the entire Ahl al-Bayt by the clear text of the Qur’ān and the order and decree of the Creator of everything in existence. From here we ask, can it be imagined that a man could claim to have love for the Ahl al-Bayt and thereafter vilify their mother? If so, then could it be said that he is their true lover and supporter, and that he is truly obedient to them, or not? We know very well that a noble and benevolent person is able to pardon the one who curses or vilifies him, but he will never be able to tolerate that harm of any type be hurled at his mother.

So do those who have cursed and vilified the mother of ‘Alī and his Ahl al-Bayt think that they have done something good?

That is exactly the position of the Shī’ah concerning the Ṣaḥābah, and specifically the al-Khulafā’ al-Rāshidīn. It is also the position that the Ahl al-Bayt took against them and against those who have taken them as their enemies. They clearly contradict this very nation that falsely attribute themselves to them. In reality it is nothing but hypocrisy and deception.

In conclusion, the Shī’ah are not the ardent lovers and followers of the Ahl al-Bayt, rather they are their clear enemies and opposition. This is exactly what we intended clarifying in this chapter, by presenting it from their own books and texts, so that whoever did not know the reality of this matter previously could come to know of it, and be guided to the straight path.

1 Sūrah al-Aḥzāb: 6

The Shi'ah and their lies in the name of the Ahl al-Bayt

إِنَّ الَّذِينَ فَرَقُوا دِينَهُمْ وَكَانُوا شِيعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ

Indeed, those who divided have divided their religion and became sects – you, [O Muḥammad], are not [associated] with them in anything.¹

Even though they claim to love and follow the Ahl al-Bayt, they are in reality nothing but their enemies and haters. They go contrary to their orders and violate their prohibitions. They forbid goodness and command evil. They hate those whom the Ahl al-Bayt had loved dearly, whilst they show affection to their enemies. They follow their evil desires and pleasures, without ever going against it. Over and above all of this, they fabricate tales, stories and lies in the name of the Ahl al-Bayt, attributing these falsities to them. By doing so, they try to acquire their own goals and gratify the desires of their lowly selves, trying to spread their school of thought and attract the scum among the people to follow the religion which they have invented. In doing so, they suffer a loss in this world and the next, and indeed that is a great loss. The pious members of the Ahl al-Bayt never said anything which went contrary to the Qur'ān or the Sunnah of the Rasūl صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, because the Ahl al-Bayt like every other Muslim, were not commanded to follow anything other than the Qur'ān of their Rabb and the Sunnah of their Prophet. As mentioned in the following verses:

وَاطِيعُوا اللَّهَ وَالرَّسُولَ

Obey Allah and obey the Messenger.²

وَاطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

And obey Allah and the Messenger that you may obtain mercy.³

1 Sūrah al-An'ām: 159

2 Sūrah al-Nisā': 39

3 Sūrah Āl 'Imrān: 133

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا

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.¹

Also, from the established Sunnah of the Rasūl ﷺ is the following:

I am leaving with you two things, you will never go astray as long as you hold fast to it. The Book of Allah and my Sunnah.

It is a fact that is admitted by even ‘Alī رضي الله عنه and his children, as has been narrated by al-Thaqafī in *al-Ghārāt*:

‘Alī رضي الله عنه wrote a letter to the Muslims of Egypt and sent it with Qays ibn Sa’d ibn ‘Ubādah al-Anṣārī, the one whom he had assigned as the governor over Egypt. In it he called the people to pledge allegiance to him saying, “Alas! Your right concerning our duty is practicing upon the Book of Allah and the Sunnah of His Rasūl ﷺ.”²

He then mentioned:

When he had finished reading the letter, Qays ibn Sa’d ibn ‘Ubādah al-Anṣārī stood up to deliver a lecture. After praising Allah he said, “Stand up and pledge allegiance on the grounds of following the Book of Allah and the Sunnah of His Rasūl ﷺ. For if we do not practice by the Book of Allāh and the Sunnah of His Rasūl ﷺ, then there is no allegiance from you to us.” Thereafter everyone stood up and gave the pledge of allegiance, and Egypt came under his leadership.³

1 Sūrah al-Aḥzāb: 36

2 *Kitāb al-Ghārāt* by al-Thaqafī, vol. 1 pg. 211, under the heading: The Wilāyah of Qays ibn Sa’d.

3 *Ibid*, pg. 211, 212.

Just as ‘Alī رضي الله عنه had sent a letter with the same content to the people of Baṣrah:

From the servant of Allah, the Amīr al-Mu’minīn to whoever this letter is read to of the Muslims of Baṣrah. Peace be upon you. If you pledge allegiance to me, accept my advices, and are obedient to me, I will only judge among you with the Qur’ān and the Sunnah.¹

He also said that the Rasūl of Allah صلى الله عليه وسلم said:

There is no speech without action, and there is no speech or action without intention, and there is no speech, action, or intention without correctly practicing upon the Sunnah.²

One of his children, and the sixth infallible Imām of the Shī‘ah—according to their claims—has said:

The answer to everything lies in either the Qur’ān or the Sunnah.³

He also said:

Whoever goes contrary to the Book of Allah and the Sunnah of Muḥammad صلى الله عليه وسلم has disbelieved.⁴

It is also reported from his father al-Bāqir—the fifth infallible Imām according to them—that he said:

Whoever leaves behind the Sunnah will be returned to the same.⁵

1 Ibid, vol. 2 pg. 403.

2 *Uṣūl min Al-Kāfi*, vol. 1 pg. 70, the chapter on the virtue of knowledge.

3 Ibid, vol. 1 pg. 59.

4 Ibid, vol. 1 pg. 70.

5 Ibid, vol. 1 pg. 71.

It is narrated that his father ‘Alī ibn al-Ḥasan—the fourth Imām—said:

Indeed the most beloved actions to Allah is that which is practiced according to the Sunnah, even if it be a little.¹

They did not suffice with this, but they have mentioned statements which are even clearer, just as al-Kashshī narrates from Ja‘far ibn al-Bāqir that he said:

Fear Allāh and do not accept from us anything that goes against the speech of our Rabb and the Sunnah of our Prophet Muḥammad ﷺ, because whenever we speak we say, “Allah says and the Rasūl ﷺ says.”²

Therefore, he ordered those who followed him and those who claimed to follow him as follows:

Do not accept any speech from us which contradicts the Qur’ān and the Sunnah.³

Before him his father had already made a note of that when he said:

Look at what we order with and whatever comes to you from us, for if you find it to be in conformity with the Qur’ān then accept it, and if you do not find it to be in conformity with it then reject it.⁴

Even before him, ‘Alī ibn Abī Ṭālib عليه السلام had already clarified this fundamental principal when he said:

Accept whatever is in conformity to the Qur’ān and leave whatever goes contrary to it.⁵

1 Ibid, vol. 1 pg. 70.

2 *Rijāl al-Kashshī*, pg. 195.

3 Ibid.

4 *Al-Amālī* by al-Ṭūsī, vol. 1 pg. 237.

5 Ibid, pg. 221.

Al-Bāqir has narrated something similar to this from the Rasūl of Allah ﷺ, that he said:

If any speech comes to you, then compare it to the Book of Allah and my Sunnah; accept whatever is in conformity to it and reject whatever contradicts it.¹

That is what Allah and His Rasūl ﷺ had ordered with, and what we learn from the Ahl al-Bayt and the so called Imāms of the Shī'ah who are infallible according to their claims.

In light of this, let us examine what the Shī'ah really believe, what they attribute to the Ahl al-Bayt, and if those attributions are authentic or false. Let us determine if they are truthful in their speech or if they are liars. Are they fabricating such things which they had not said, or are unable of even comprehending?

We will start with the leader of both worlds, the Imām of the two Qiblahs and the companion of the two Ḥarams, may my soul and parents be sacrificed for him ﷺ. They had lied in his name tremendously, and they have fabricated such filthy material in his name, and in doing so they have only built their own abodes in the fire.

1 *Al-Ihtijāj*, pg. 229.

Mut'ah

Among the lies which they fabricate in the name of the Rasūl of Allah ﷺ is that he said:

Whoever leaves this world without having made Mut'ah will come on the Day of Qiyāmah being mutilated.¹

What is even worse than that, is that they have attributed the following to the Prophet ﷺ:

Whoever makes Mut'ah once has freed one third of himself from the fire, and whoever makes Mut'ah twice has freed two thirds of himself from the fire, and whoever has made Mut'ah thrice has freed himself from the fire completely.²

Look at how these people have lied, how accursed they are, and how far they have gone from the true Sharī'ah of Islam. See how far they have deviated from their pure teachings, and how they have become lost in their base desires which they have endeavoured to make part and parcel of dīn and the Sharī'ah. See how brazen they are in fabricating lies in the name of the Rasūl of Allah ﷺ, the truthful and trustworthy one. The same blessed individual who prevented from all types of inequities and who himself completely distanced himself from all evils.

These individuals desire nothing by their actions other than making the eternal dīn of Allah a toy which every sinner will be able to play with, and that every jokester will be able to joke with. This is in fact the trend of the Jews, who are the very individuals who have laid the foundations of these beliefs and this school.³

1 *Tafsīr Manhaj al-Ṣādiqīn* by Mullā Faṭḥ Allāh al-Kāshānī, vol. 2 pg. 489.

2 *Ibid*, pg. 492.

3 For researched information of this topic see our book, *al-Shī'ah wa al-Sunnah*.

If it were not so, then is it even fathomable that the followers of any particular religion would change and distort its limits, obligatory acts, mandatory acts, and sacrifices? They have made their salvation from the punishment of Allah and attaining Jannah the following of their base whims and desires.¹

The Shī'ah are the enemies of the Ahl al-Bayt and the head of the Ahl al-Bayt, Muḥammad the Rasūl of Allah ﷺ. They did not suffice with these fabrications, rather, they continued until they reached the point of disgrace, which could be seen in the following (we seek Allah's forgiveness for transmitting the following):

The Prophet of Allāh ﷺ said, "Whoever makes Mut'ah once has saved himself from the anger of Allah, and whoever makes Mut'ah twice will be raised with the pious, and whoever makes Mut'ah thrice has competed with me in the ranks of Jannah."²

They did not merely fabricate these ideas, but they continued in their brazenness until they added the names of the great personalities of the Ahl al-Bayt to these falsities. How filthy these fabrications upon the Rasūl of Allah ﷺ are! They have fabricated the following statement and attributed it to him:

Whoever makes Mut'ah once will gain a rank like the rank of Ḥusayn—the third infallible Imām according to their claim—and whoever makes Mut'ah twice will gain a rank like the rank of Ḥasan—who is the second infallible Imām according to their claim—and whoever makes Mut'ah thrice will gain a rank like the rank of 'Alī—the first infallible Imām according to them, who on reality was the close associate and cousin of the Rasūl of Allah ﷺ—and whoever makes Mut'ah four times will gain a rank like my rank.³

1 This is not an exaggerated claim, it is an established fact which carries no doubt.

2 *Tafsīr Manḥaj al-Ṣādiqīn*, vol. 2 pg. 493.

3 *Ibid.*

Look at the lies which they have attributed to the Rasūl of Allah ﷺ, and the falsities which they have fabricated in his name. Look at how they have destroyed the very foundations of Islam and the Sharī'ah, and how they have degraded the Ahl al-Bayt and made them equivalent to people who follow their base desires and to open sinners.

Is there any opportunity after this for this nation to claim that they are the ardent lovers of the Ahl al-Bayt? We will produce some of the lies and falsities on this topic which this nation is responsible for. Among the lies is that which they have attributed to Muḥammad al-Bāqir—the fifth Imām according to them—that he said:

When the Prophet of Allāh ﷺ was taken on Mī'rāj to the heavens he said, "Jibrīl came to me and said, 'O Muḥammad! Allah the Most High, says, I have forgiven the women who practice Mut'ah from your Ummah.'"¹

Al-Ṭūsī has also mentioned the following while fabricating it in the name of 'Alī al-Hādī ibn Muḥammad—the tenth Imām according to the Shī'ah—that he said:

'Alī al-Sā'ī said to him, "May I be ransomed for you! I performed Mut'ah, and thereafter disliked my action so I made a promise to Allah between the Rukn and the Imām that I will not return to that action. Over and above all of that I made an oath of fasting that I will not return to it. Thereafter it became difficult upon me and I regretted my oath, but I also possess the necessary means by which I can get married openly."

He then told me, "You have taken an oath not to do it. By Allah! If you do not do it you would have sinned!"

They have also lied in the name of Abū 'Abd Allāh Ja'far al-Ṣādiq in narrating that he said:

1 *Man lā Yaḥḍuruhū al-Faqīh*, vol. 3 pg. 463.

The Qur'ān has been revealed with Mut'ah, and the Sunnah of the Rasūl of Allah ﷺ has passed in favour of it.

Just as they have lied by attributing the following to 'Alī ibn Abī Ṭālib that he said:

If it were not that Ibn al-Khaṭṭāb had preceded me with that which he did, none except an unfortunate person would have committed adultery.¹

Concerning this, they have narrated a fabricated incident which stemmed from that which their bosoms concealed. The narrator of this incident is none other than their renowned Muḥaddith Muḥammad ibn Ya'qūb al-Kulaynī, who narrates from a man from the Quraysh, that he said:

I went to one of my paternal cousins, who was a very wealthy woman.

She said, "You know very well that I have received many proposals from men. However, I did not get married to any one of them. I did not come to you because I desired any man, but it has reached me that Allah, the Most High, has made it ḥalāl, i.e. Mut'ah, and His Rasūl ﷺ has clarified it in his Sunnah, and that Zufar, i.e. 'Umar had unjustly made it ḥarām thereafter. So my desire is to be obedient to Allah, Who is above His Throne, and to his Rasūl ﷺ, and disobey 'Umar. So marry me in Mut'ah."

I then said, "Not until I enter upon Abū Ja'far and consult him on the matter."

So I entered upon him and informed him about that which had transpired, and he said, "Do it, and Allah's salutations will be upon the two of you as spouses."²

1 *Al-Burhān* by al-Baḥrānī, vol. 1 pg. 360.

2 *Al-Furū' min Al-Kāfi*, vol. 5 pg. 465.

They crossed all limits and bounds in fabricating these falsities until they went to the extent of attributing the following to Ja‘far ibn Muḥammad al-Bāqir:

Whoever does not believe in our return and does not consider our Mut‘ah as ḥalāl is not from amongst us.¹

What is Mut‘ah?

The Shī‘ah have replied to this question with a fabrication in the name of Imām Ja‘far al-Ṣādiq:

He was asked, “What should I say to her when I am alone with her?”

He replied, “I marry you in Mut‘ah, according to the Book of Allah and the Sunnah of His Prophet, not as an inheritor nor as a devisor, on such and such a day, and if you like so and so year, for this amount of dirhams. Then you should mention the amount that was agreed upon whether it be much or a little.”²

How is Mut‘ah done?

The Shī‘ah claim that Imām Ja‘far al-Ṣādiq—the sixth Imām—was asked about a man who makes Mut‘ah with a woman without any witnesses, and he replied:

Is it not our general practice that our young girls are married in this manner we are sitting for meals and say, “O so and so, do you marry this girl off to such and such a person?” And he replies, “Yes.”³

With who should Mut‘ah take place?

The Shī‘ah claim that Imām Ja‘far al-Ṣādiq said:

There is no harm for a man to perform Mut‘ah with a fire-worshipper.⁴

1 *Tafsīr al-Ṣāfi*, vol. 1 pg. 347.

2 *Al-Furū‘ min Al-Kāfi*, vol. 5 pg. 455.

3 *Ibid*, pg. 249.

4 *Ibid*, pg. 239.

Nor is it impermissible with a Christian or Jew, as they have narrated from Abū al-Ḥasan al-Riḍā.¹ There is no harm also if he does it with a sinning women, because in doing so he prevents her from committing sin—according to their logic.² There is no problem by even doing it with a fornicating woman, as Khomeini has explicitly mentioned.³ Abū al-Ḥasan was asked about the same and he permitted it.⁴

There are also two shocking narrations which inform us about the reality of Mut‘ah. These narrations have been narrated by al-Ṭūsī and others:

Faḍl, the freed slave of Muḥammad ibn Rāshid, said to Ja‘far al-Ṣādiq, “I married a woman in Mut‘ah, and thereafter it occurred to me that she had a husband, so I made inquiries about it and confirmed that she had a husband.”

Ja‘far replied, “Why did you inquire?”⁵ He then said, “You did not have to do that, it was sufficient for you to take her word for it.”⁶

The second narration is that which is narrated by al-Kulaynī from Abān ibn Taghlib that he said:

I told Abū Ja‘far, “Sometimes I find myself in certain places and I see beautiful women, however I am not sure about the fact that they do not have any husbands.”

He said, “It is sufficient that you take their word for it.”⁷

1 *Tahdhīb al-Aḥkām*, vol. 7 pg. 256.

2 *Kitāb Sharā‘i‘ al-Islām* by Ja‘far ibn al-Ḥasan, pg. 184.

3 *Tahdhīb al-Aḥkām*, vol. 7 pg. 253.

4 *Tahrīr al-Wasīlah* by Khomeini, pg. 292.

5 *Al-Istibṣār*, vol. 3 pg. 144.

6 *Tahdhīb al-Aḥkām*, vol. 7 pg. 253.

7 *Al-Furū‘ min Al-Kāfi*, vol. 5 pg. 462.

Is Mut‘ah permissible with a Hāshimī woman? Abū Ja‘far ibn al-Bāqir was asked about it on one occasion, to which he replied, “Make Mut‘ah with Hāshimī women.”¹

The Shī‘ah report that on another occasion he was asked the same question and disapproved it:

‘Abd Allāh ibn ‘Umayr al-Laythī came to Abū Ja‘far and said, “What do you say about making Mut‘ah with women?”

He replied, “Allah has permitted it in His Book and upon the tongue of His Prophet, so it is ḥalāl until the Day of Qiyāmah.”

‘Abd Allāh ibn ‘Umayr said, “O Abū Ja‘far, how is it that someone like yourself is saying this, and ‘Umar has made it ḥarām and forbidden people from practicing it?”

He replied, “So what if he did?”

‘Abd Allāh ibn ‘Umayr said, “I seek protection from Allah that you should make ḥalāl something which ‘Umar has made ḥarām.”

He then said, “In that case, you are of the opinion of your companion while I am on the opinion of the Rasūl of Allah صلى الله عليه وسلم, and I swear that the correct opinion is that of the Rasūl of Allah and the false opinion is that of your companion.”

‘Abd Allāh ibn ‘Umayr then turned and said, “Does it please you that your women, daughters, sisters and nieces do the same?”

He then said, “Abū Ja‘far then turned away from him when he mentioned, ‘your women and nieces’.”²

1 *Tahdhīb al-Aḥkām*, vol. 7 pg. 272.

2 *Al-Furū‘ min Al-Kāfi*, vol. 5 pg. 449.

It is also permissible to perform Mut‘ah with a young girl, i.e. a minor. The Imām was allegedly asked about a man making Mut‘ah with a young girl:

He replied, “Yes, except if she is a young girl that is deceived.”

I then said, “May Allah do good to you, what is the age when she will not be able to be deceived?”

He replied, “When she reaches the age of ten.”¹

It is permissible without a guardian. Imām Ja‘far is alleged to have said:

There is no problem if a virgin gets married, as long as she is happy, even if her parents do not give consent.²

Al-Ḥillī has said in his famous book on fiqh:

A matured upright woman is allowed to marry herself off in Mut‘ah, and her guardian is not allowed to object, whether she be a virgin or not.³

How many women is Mut‘ah permissible with?

Abū Ja‘far is presumed to have said:

Mut‘ah is not confined to four women, because she is not divorced, nor does she inherit nor is she inherited from.⁴ She is only hired.⁵

Mut‘ah was also mentioned to his son, Abū ‘Abd Allāh al-Ṣādiq, as follows:

1 *Al-Istibṣār* by al-Ṭūsī, vol. 3 pg. 145.

2 *Tahdhīb al-Aḥkām*, vol. 7 pg. 254.

3 *Sharā‘i‘ al-Islām* by Najm al-Dīn al-Ḥillī, vol. 2 pg. 186.

4 *Al-Tahdhīb*, vol. 7 pg. 263.

5 *Al-Istibṣār*, vol. 3 pg. 147.

He was asked, “Does Mut‘ah take place with up to four women?”

He replied, “Make Mut‘ah with even a thousand of them, because they are only being hired.”¹

How much should the dowry be?

It is reported that Abū Ja‘far was asked about making Mut‘ah with women, so he said:

It is Ḥalāl, a dirham and anything above it suffices for it.²

His son Ja‘far said:

A handful of flour suffices for it.³

Also:

A handful of food, whether it be flour, porridge, or dates.⁴

How long should it take place for?

They narrate from Abū al-Ḥasan al-Hādī—their tenth Imām:

He was asked, “What is the shortest period of Mut‘ah? Is it permissible for a man to make Mut‘ah with the condition that it only takes place once?”

He replied, “Yes.”

It is also reported that his grandfather Abū ‘Abd Allāh was asked about indulging in intercourse once, and he replied:

1 *Al-Istibṣār*, vol. 3 pg. 147.

2 *ibid.*

3 *Tahdhīb al-Aḥkām*, vol. 7 pg. 260.

4 *Al-Furū‘ min Al-Kāfi*, vol. 5 pg. 457.

There is no problem with it, however, when he is done he should turn his face away and not look at her.¹

He also has the option of making Mut'ah with her many times, as they have narrated that Ja'far al-Şādiq was asked about a man making Mut'ah with a woman many times. He replied,

“There is no problem with that, he can make Mut'ah with her as he wishes.”

They have also narrated that his father, Muḥammad al-Bāqir has also explicitly said,

“Yes, for as many times as he wishes, because she is hired.”²

When making Mut'ah the male is at liberty to withhold payment if ‘services’ are not rendered in accordance with the agreement:

It has been narrated from Abū al-Ḥasan that he was asked, “If a man makes Mut'ah with the condition that she comes to him every day until she fulfils her condition, or he stipulates a specific amount of days that she comes to him, and subsequently she does not fulfil this condition and does not come to him every day; is it permissible for him to hold her account for the days in which she did not come to him? And can he withhold the amount which was due for those days?”

He replied, “Yes, he should look at the extent of what she did not fulfil of the condition and withhold from her the relevant amount,³ except the days of her menses; she should still receive that amount.”⁴

1 Ibid, pg. 460.

2 Ibid.

3 Do they not have any shame in front of Allah for calling this lewdness a temporary marriage?

4 *Al-Furū' min Al-Kāfi*, vol. 5 pg. 461.

So now you have seen, this is the Mut'ah which the Shī'ah have made obligatory and have fabricated narrations for, such as, "A Mu'min will not be complete until he makes Mut'ah," and, "I dislike that a believing man should leave this world not having practiced upon a single aspect of the practices of the Rasūl of Allah ﷺ." ¹ This statement was allegedly made by Abū 'Abd Allāh in reply to a question posed to him regarding Mut'ah.

It has also been narrated from Abū Ja'far:

Someone asked him, "Does one attain reward for practicing Mut'ah?"

He replied, "If by practicing upon the act of Mut'ah a person intends gaining the pleasure of Allah and acting contrary to those who deny this act, he will receive a reward for every word which is spoken between himself and the woman with which he fulfilled the act of Mut'ah with. He will not extend his hand to her except that he will receive a reward and when he approaches her his sins will be forgiven. When he takes a bath after he has completed, Allah will forgive him according to the measure of water which passes over his hair."

He was then asked, "According to the number of hairs?"

He replied, "Yes indeed, according to the number of hairs."²

There are many similar examples. We will complete this discussion by mentioning a narration which is found among the many narrations from their books of Tafsīr, Ḥadīth and Fiqh. It is a fabrication which they have attributed to Ja'far al-Ṣādiq. They claim that he said:

Indeed Mut'ah is a part of my religion, and the religion of my forefathers.
Whoever practices upon it has practiced upon a part of our religion.

1 *Man lā Yaḥḍuruhū al-Faqīh*, vol. 3 pg. 423.

2 *Ibid*, vol. 3 pg. 366.

Whoever belies this act has belied our religion, and has brought faith upon a religion other than ours. The act of Mut'ah brings one closer to our predecessors and is a protection against shirk. A child born from Mut'ah is more virtuous than a child born from marriage. Whoever belies this act is a disbeliever and an apostate, and whoever affirms it is a true believer. Mut'ah carries a double reward, one is for his charity which he earns by giving to the one who he fulfils the act with and the other is for practicing on the act itself.¹

Our proof that the act of Mut'ah is a fabrication which is attributed to the Ahl al-Bayt is the fact that no mention is made in any book of even a single woman with whom the Twelve Imāms performed Mut'ah with, including the last of them, who has not even been born yet. Whereas, the wives of all the Imāms have been mentioned. Their names have clearly been mentioned in the books which they have authored, from 'Alī ibn Abī Ṭālib عليه السلام right up to Ḥasan al-'Askarī, and the awaited Imām. Moreover there has been no mention of the fact that any of their children were born from a relationship of Mut'ah. This point is to be considered despite the fact that they have fabricated so many lies and tales in their books.

None of them can present a satisfactory answer to this, this includes the highest and lowest ranking among them. At this point we conclude by saying, *bring your proof if you claim to be truthful!*

The permissibility of lending the female private part

The Shī'ah consider the lending and offering of the female private part to a friend to be lawful. Al-Ṭūsī transmits from Abū al-Ḥasan al-Ṭāri'i:

I have asked Abū 'Abd Allāh عليه السلام regarding the lending of the female private part, and he replied, "It is allowed."²

1 *Tafsīr Manhaj al-Ṣādiqīn* by Mullā al-Kāshānī, vol. 2 pg. 495.

2 *Al-Istibṣār*, vol. 3 pg. 141.

They transmit a similar report from his father. Al-Ṭūsī transmits from Zurārah:

I asked Abū Ja‘far عنه السلام, “Is it permissible for one’s brother to have conjugal relations with his slave girl?”

He replied, “Yes it is allowed.”¹

The permissibility of renting out sexual services

The following report is from among the lies and fabrications which the Shī‘ah attribute to Ja‘far ibn al-Bāqir:

A female came to ‘Umar and confessed, “I have committed adultery, so cleanse me!”

‘Umar commanded that she be stoned, and ‘Alī was informed about it.

He then asked her, “How exactly did you commit adultery?”

She replied, “I passed by a village and I was overcome by thirst, I then asked a Bedouin man for some water, and he would only give on condition that I allowed him over myself. I felt that I was about to die, and I succumbed”

‘Alī replied, “By Allah that is marriage.”²

Look at the manner in which the Shī‘ah open the doors to immorality and fornication through their lies and fabrications.

The permissibility of sodomy (with females)

The Shī‘ah ascribe the permissibility of engaging in sodomy with females to the Ahl al-Bayt. Al-Kulaynī reports:

1 Ibid, vol. 3 pg. 139.

2 *Al-Furū‘ min Al-Kāfi*, vol. 5 pg. 40.

Şafwān ibn Yaḥyā asked al-Riḍā “One of your governors have requested me to ask you regarding the permissibility of sodomy with one’s wife?”

He replied, “It is allowed.”

Thereafter I asked, “Do you practice it?” to which he replied in the negative.¹

They also transmit from Imām Ja‘far عليه السلام:

He was asked with regards to a man who has intercourse with a female in the rear.

There were people present, so he raised his voice and said, “The Rasūl of Allah صلى الله عليه وسلم said, ‘He who burdens his slaves with that which he cannot bear, should sell him!’ ” (he said that to deceive those around).

He looked at the Ahl al-Bayt who were present. Thereafter he leaned towards me and said, “It is allowed.”²

The Shī‘ah transmit from his grandson, Abū al-Ḥasan al-Riḍā (their eighth Imām) an even more explicit and immoral report, al-Ṭūsī writes:

A man asked Abū al-Ḥasan regarding sexual intercourse in the rear.

He replied, “The verse of the Qur’ān in which Lūṭ عليه السلام said to his people, ‘O my people, these are my daughters, they are purer for you,’ permits it, as it is known that they did not intend vaginal intercourse.”³

The Shī‘ah transmit from Ja‘far, from ‘Abd Allāh ibn Ya‘fūr:

1 Ibid, vol. 5 pg. 40; *al-Istibṣār*, pg. 343-344.

2 *Al-Istibṣār*, Kitāb al-Nikāḥ, vol. 3 pg. 343.

3 *Al-Istibṣār*, vol. 3 pg. 343; *Tahdhīb al-Aḥkām*, vol. 7 pg. 415.

I enquired from Abū ‘Abd Allāh regarding the permissibility of engaging in sodomy with one’s wife?

He replied, “If she consents, then it is allowed.”

I then asked, “What about the verse, ‘And when they have purified themselves, then come to them from where Allah has ordained for you’?”

He replied, “That is in relation to he who wants offspring.”¹

They also transmit from Yūnus ibn ‘Ammār who said that when he asked:

“At times I would engage in sodomy with my slave, and she would become terrified. I thought to myself if I were to do it to my wife I would have to give a dirham (silver coin) in charity, and that would become difficult for me.”

He then said, “There is no penalty upon you, as it is allowed.”²

That is despite the Prophet ﷺ having said:

The rear path of the women of my Ummah is unlawful for the males of my Ummah.³

1 *Tahdhīb al-Aḥkām*, vol. 7 pg. 414; *al-Istibṣār*, vol. 3 pg. 243.

2 *Al-Istibṣār*, vol. 3 pg. 244.

3 *Man lā Yaḥduruhū al-Faqīh*, vol. 3 pg. 468.

Distorting the Sharī'ah

The Shī'ah forge reports in the name of the Prophet ﷺ and the Ahl al-Bayt with the intention of rendering the Sharī'ah redundant and distancing the Muslims from fulfilling the commands of Allah and abstaining from His prohibitions. They consider ṣalāh, fasting, ḥajj, and zakāh to be a burden, a waste of time and money. Similarly, do they consider the other dictates of Sharī'ah as constraints in one's daily activities and to be unnecessary? While relishing following and being drowned in their desires.

In order to fulfil their desires they have refined the restrictions and ethics of the Sharī'ah, thus, now it is permissible to fornicate in the name of Mut'ah, even if one male practices it with a thousand different females and vice versa, which we have substantiated using their own literature. This, in essence, is no different to adultery and fornication. They have taught it and have even elevated it to the status of other acts of worship.

In addition to having forged reports in the name of the Prophet ﷺ and the Ahl al-Bayt, the Shī'ah have also fabricated reports from Allah, the most High:

'Alī ibn Abī Ṭālib is My proof over My creation, My light in the lands, and the custodian of My knowledge. I will not enter into hell he who has recognised 'Alī, even if he had disobeyed Me. Nor will I enter into paradise he who had denied him, even if he had obeyed Me.¹

What is intended hereby is that the obedience and disobedience of Allah is irrelevant and that everything is dependent on one's love for 'Alī رضي الله عنه. Thereafter he may do as he pleases not having to fear any retribution.

If it has been decided that he should go to Hell, then whilst being turned away from the Ḥawḍ (pond) and being driven to Hell due to perpetrating major sins,

1 *Muqaddimat al-Burhān fī Tafsīr al-Qur'ān*, pg. 23, by al-Baḥrānī and a similar report in *al-Khiṣāl*, vol. 2 pg. 583, by al-Qummī.

then too, he will still be made to enter Jannah and be given from the Ḥawḍ to drink on account of him having been from the Shī'ah.

They also attribute to Allah (*and who is more unjust than one who invents about Allah untruths*) in various reports, from Abū Ja'far:

On the Day of Resurrection, Allah will gather everybody on one plain. Everybody will be naked and barefooted. They will be standing on the plain, sweating profusely and will remain there for a period of fifty years.

وَحَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا

And [all] voices will be stilled before the Most Merciful, so you will not hear except a whisper [of footsteps].¹

Thereafter a caller will call out, “Where is the unlettered Prophet ﷺ, where is the Prophet ﷺ of mercy, where is Muḥammad, the son of ‘Abd Allāh?”

He ﷺ will then go forward in front of everyone, until he reaches the Ḥawḍ (pond), the length of which will be from Aylah to Ṣan‘ā’. And he will stand by it. Thereafter ‘Alī will be called and he will move forward in front of the people, and stand with him. Permission will then be granted to the people to proceed. And on that day it will become apparent as to who will drink from the Ḥawḍ, and who will be turned away.

Suddenly the Prophet ﷺ will see from amongst those who are being turned away are our lovers (Shī'ah).

He will then cry out, “O my Rabb, why are the supporters of ‘Alī prevented from the Ḥawḍ, and proceeding towards the Fire?”

1 Sūrah Tāhā: 108

Allah will then send to him an angel who will ask, “O Muḥammad, what is it that makes you weep?”

The Prophet ﷺ will reply, “The Shī‘ah of ‘Alī.”

Thereafter the angel will say, “Allah says, ‘O Muḥammad! The supporters of ‘Alī have been granted to you, and their sins have been forgiven on account of their love for you and your family. I have joined them with you and those who believed in him (‘Alī). We have made them part of your group, so give them to drink from your Ḥawḍ.’”

Abū Ja‘far adds, “How many a distressed person won’t call out, ‘O Muḥammad’, after they have witnessed that. Thus not a person will remain behind from amongst those who supported and loved us, and hated and disassociated themselves from our enemies, except that he will be with us on that Day drinking from our Ḥawḍ.”¹

Al-Baḥrānī transmits from *al-Ikhtīṣāṣ* of al-Mufīd that Abū Sa‘īd al-Madā’inī said:

I asked Abū ‘Abd Allāh what is meant by the verse:

وَمَا كُنْتُمْ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا

*And you were not at the side of the mount when We called.*²

He replied, “O Abū Sa‘īd, it is a book that Allah had written for us on paper, a thousand years prior to creation which is with Him on his ‘Arsh (throne), or beneath it. On it is written, ‘O the supporters of Muḥammad! I have forgiven you before having disobeyed Me.’³ He who will come without

1 *Tafsīr al-Burhān*, vol. 3 pg. 25; *al-Ṣāfi*, vol. 2 pg. 78.

2 *Sūrah al-Qaṣaṣ*: 46

3 Not only have the Shī‘ah considered their Imāms infallible. Rather they share with them in it as Allah has forgiven their sins before even perpetrating it. He whose condition is such is sinless. In conclusion, not only are the Imams infallible but they too have a share therein.

having rejected the leadership of Muḥammad ﷺ and his family, I will make him enter My Paradise through My mercy.”¹

In the same manner they have attributed to the Prophet ﷺ:

He who has been endowed with the love of the Imāms of my household then indeed he has attained the best of both worlds, thus he should not doubt the fact that he will be made to enter Jannah.²

They have also attributed to ‘Alī رضي الله عنه:

He who loves me will be successful and will be resurrected with the Ambiyā’ on the Day of Resurrection.³

In other words there is no need for such a person to tire himself with recitation of the Qur’ān, offering ṣalāh, giving zakāh, or fasting in Ramaḍān, etc. Rather all that is required from him is to love the Ahl al-Bayt, and Allah will save him from Hell and enter him into Paradise as is clearly stated in their books. Al-Ṣadūq transmits from Rasūlullāh ﷺ:

O ‘Alī! He who sincerely loves you from his heart, it is as if he has recited a third of the Qur’ān. He who loves you from his heart and verbally supports you, it is as if he has recited two thirds of the Qur’ān. And he who loves you from his heart, verbally and physically supports you, it is as if he has recited the entire Qur’ān.⁴

As for ṣalāh, zakāh, and ḥajj; they transmit from Ja’far al-Ṣādiq:

Allah withholds his punishment from our supporters who do not offer ṣalāh on account of those supporters who perform their ṣalāh... Allah withholds

1 *Al-Burhān*, vol. 3 pg. 228.

2 *Tafsīr Nūr al-Thaqalayn*, vol. 2 pg. 504.

3 *Kitāb al-Khiṣāl*, vol. 2 pg. 578.

4 *Kitāb al-Khiṣāl*, vol. 2 pg. 180.

his punishment from our supporters who do not give zakāh, on account of those who are giving zakāh... and Allah withholds his punishment from our supporters who do not perform ḥajj on account of those supporters who perform ḥajj.¹

Thus, it is not necessary for all of them to offer ṣalāh, give zakāh, and perform ḥajj; as long as others are doing it. All of these obligations are substituted by the love for the Ahl al-Bayt, visiting them, crying for their dead, and visiting their graves after they have passed away. The religion of the Shī'ah is a fabricated religion, which is not related to Islam in the least.

Islam is that religion which was taught by the Prophet ﷺ. It is a religion of action; fulfilling commands and abstaining from prohibitions. The Prophet ﷺ himself makes it very clear that the Ahl al-Bayt will not be able to protect themselves from the punishment of Allah except by holding on to the Rope of Allah, carrying out that which Allah and His Messenger have commanded them with, and abstaining from those matters which He had prohibited. The Prophet ﷺ addressed his household, i.e. aunts, uncles, and daughters, each and every one of them individually:

O Banū 'Abd al-Muṭṭalib, O Banū 'Abd Manāf, O Fāṭimah bint Rasūlillāh, O 'Abbās ibn 'Abd al-Muṭṭalib, and O Ṣafīyyah aunt of Rasūlillāh! Save yourselves from the Hell fire because I will not be able to spare you from Allah.²

In another narration the Prophet ﷺ says:

Do good deeds! Ask me from my wealth as much as you wish. However, I will not be able to spare you from Allah.³

1 *Tafsīr al-Qummī*, vol. 1 pg. 83, 84; *Tafsīr al-'Ayyāshī* by Muḥammad ibn Mas'ūd al-Sulamī, vol. 1 pg. 135, better known as al-'Ayyāshī.

2 *Tafsīr Manhaj al-Ṣādiqīn*, vol. 6 pg. 488.

3 *Ibid.*

This is the household of the Prophet ﷺ and not even they were absolved from the punishment of Allah, nor will they be made to enter Paradise on account of their love, support, and kinship to the Prophet ﷺ. It is only through good deeds and obeying Allah and His Messenger that they will be saved. Besides that, the Prophet ﷺ will not be able to spare them in anyway. This is in conformity with the verses of the Qur’ān:

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

*And no bearer of burdens will bear the burden of another.*¹

لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَىٰ

*And that there is not for man except that [good] for which he strives. And that his effort is going to be seen. Then he will be recompensed for it with the fullest recompense.*²

فَأَمَّا مَنْ طَغَىٰ وَآثَرَ الْحَيَاةَ الدُّنْيَا فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ

*So as for he who transgressed. And preferred the life of the world. Then indeed, Hellfire will be [his] refuge. But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination. Then indeed, Paradise will be [his] refuge.*³

قَدْ أَفْلَحَ مَنْ تَزَكَّىٰ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ

*He has certainly succeeded who purifies himself. And mentions the name of his Lord and prays.*⁴

1 Sūrah al-An’ām: 164

2 Sūrah al-Najm: 39-41.

3 Sūrah al-Nāzi’āt: 37-41

4 Sūrah al-A’lā: 14, 15

Allah further states:

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.*¹

قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ أُولَٰئِكَ هُمُ الْوَارِثُونَ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ

*Certainly will the believers have succeeded. They who are during their prayer humbly submissive. 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 hands 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.*²

Allah says in the Qur'ān, that Book which He has sent down as a constitution, guidance, and mercy for humanity:

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ إِلَّا أَصْحَابَ الْيَمِينِ فِي جَنَّاتٍ يَتَسَاءَلُونَ عَنِ الْمُجْرِمِينَ مَا سَلَكَكُمْ فِي سَقَرٍ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ وَلَمْ نَكُ نَطْعُمِ الْمَسْكِينِ وَكُنَّا نَحُوضُ مَعَ الْخَاطِئِينَ وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ حَتَّىٰ آتَانَا الْيَقِينَ فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ

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

1 Sūrah al-Zilzāl: 7, 8

2 Sūrah al-Mu'minūn: 1-11

prayed. Nor would we 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.¹

Allah says on the tongue of Nūḥ عَلَيْهِ السَّلَامُ, when he saw his son drowning, he called out to his Rabb:

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ

My Lord, indeed my son is of my family; and indeed, Your promise is true; and You are the most just of judges! He said, “O Nūḥ, indeed he is not of your family; indeed, he is [one whose] work was other than righteous, so ask Me not for that about which you have no knowledge. Indeed, I advise you, lest you be among the ignorant.” [Nūḥ] said, “My Lord, I seek refuge in You from asking that of which I have no knowledge. And unless You forgive me and have mercy upon me, I will be among the losers.”²

Allah informs us about the discussion that had taken place between Prophet Ibrāhīm عَلَيْهِ السَّلَامُ, and his father. Ibrāhīm said to his father:

يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا قَالَ أَرَأَيْتَ أَنْتَ عَنْ آلِهَتِي يَا إِبْرَاهِيمُ لئن لَمْ تَنْتَه لَأَرْجُمَنَّكَ وَاهْجُرْنِي مَلِيًّا قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا

O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to an even path. O my father, do not worship [i.e.

1 Sūrah al-Muddathir: 38-48

2 Sūrah Hūd: 45-48

obey] Satan. Indeed, Satan has ever been, to the Most Merciful, disobedient. O my father, indeed I fear that there will touch you a punishment from the Most Merciful so you would be to Satan a companion [in Hellfire]. [His father] said, “Have you no desire for my gods, O Ibrāhīm? If you do not desist, I will surely stone you, so avoid me a prolonged time.” [Ibrāhīm] said, “Peace [i.e. safety] will be upon you. I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me.”¹

Allah further states:

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَّهَا إِتِيَاءَهُ فَلَئِمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ
إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ

And the request of forgiveness of Ibrāhīm for his father was only because of a promise he had made to him. But when it became apparent to him [i.e. Ibrāhīm] that he [i.e. the father] was an enemy to Allah, he disassociated himself from him.

Indeed was Ibrāhīm compassionate and patient.²

Allah alludes to the fact that there is no salvation and success except through holding onto His Rope, acting upon His book, obeying Him and His Messenger ﷺ, executing the commands, seeking closeness through good deeds such as performing ṣalāh, giving alms, fasting, and performing ḥajj. In other words, entering into religion completely while abstaining from the prohibitions. It is irrelevant as to whether the person has kinship with a friend of Allah, the pious, or even a Messenger of Allah; because it is righteous deeds that are required.

Abū Lahab, the uncle of the Prophet ﷺ and the former father-in-law of his two daughters, was the immediate family of the Prophet ﷺ, yet Allah states in the Qur’ān:

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ وَامْرَأَتُهُ حَمَّالَةَ
الْحَطَبِ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

1 Sūrah Maryam: 43-47

2 Sūrah al-Tawbah: 114

May the hands of Abu 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 following verse was revealed regarding the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ uncle Abū Tālib, when the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ intend to seek forgiveness for him:

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِنْ بَعْدِ مَا بَيَّنَّ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ

It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire.²

It is not concealed from he who contemplates on the Qur'ān and its meanings that the only salvation is through believing in the Oneness of Allah, the message of His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and practicing upon what is in the Qur'ān and Sunnah:

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخْرُوْا عَلَيْهَا صُمًّا وَعُمْيَانًا وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا أُولَٰئِكَ يُجْزَوْنَ الْعُرْفَةَ بِمَا صَبَرُوا وَيُلْقَوْنَ فِيهَا حَبِيبَةً وَسَلَامًا خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا

Except for those who repent, believe, and do righteous work. For them Allah will replace their evil deeds with good. And ever is Allah Forgiving and Merciful. And he who repents and does righteousness does indeed turn to Allah with [accepted] repentance. And [they are] those who do not testify to falsehood, and when they pass near ill speech, they pass by with dignity. And those who, when reminded of the verses of their Lord, do not fall upon them deaf and blind. And those who

1 Sūrah Lahab.

2 Sūrah al-Tawbah 113.

say, “Our Lord, grant us from among our wives and offspring comfort to our eyes and make us a leader [i.e., example] for the righteous.” Those will be awarded the Chamber for what they patiently endured, and they will be received therein with greetings and [words of] peace. Abiding eternally therein. Good is the settlement and residence.¹

These verses of the Qur’ān sit in stark contradiction to what the Shī’ah believe:

The love for ‘Alī is such which no sin effects.²

Our love for the Ahl al-Bayt disposes of the sins of a slave just as a strong wind blows leaves from a tree.³

The Shī’ah have also attributed to the Prophet ﷺ the following:

Allah has granted my brother (‘Alī ibn Ṭālib) virtues that cannot be enumerated. Whomsoever mentions any of his virtues and believes therein, Allah forgives him all his present and future sins. Whosoever writes down any of those virtues, an angel will continue to seek forgiveness on his behalf for as long as that writing remains. He who listens to the virtues of ‘Alī, Allah pardons his sins perpetrated with his ears. And he who reads about the virtues of ‘Alī, Allah forgives him the sins perpetrated by his eyes.⁴

The Shī’ah also believe that it is not necessary for them to do good deeds:

From Ja’far al-Ṣādiq, he said to the Shī’ah, “By Allah let alone two, not even one of you will be entered into Hell.”⁵

1 Sūrah al-Furqān 70-76

2 *Tafsīr Manhaj al-Ṣādiqīn*, vol. 8 pg. 110.

3 Ibid.

4 *Ḥadiqat al-Shī’ah* pg. 2 by Aḥmad ibn Muḥammad also known as Muqaddas al-Ardabīlī and *Kashf al-Ghumma* vol. 1 pg. 112 by ‘Alī ibn ‘Isā al-Arbilī.

5 *Al-Rawdah min Al-Kāfi* vol. 8 pg. 78 by al-Kulaynī.

Ja'far also allegedly stated:

A man from amongst you, his book of deeds will be filled without having done any good deeds.¹

In fact, he will be on the level of the Messengers on the Day of Resurrection.²

The Shī'ah transmit from Abū al-Ḥasan al-Riḍā (their eighth Imām):

The pen has been lifted from our supporters... there is not a supporter of ours who errs or commits a sin, except that those sins will be pardoned. Even if it were as much as that of rain drops, pebbles, and dust, or even that of trees and thorns.³

The one whose condition is such, for him it is not necessary to exert himself. Rather all that is required from him is to love 'Alī. And he may do as he pleases, as the pen has been lifted. His sins and mistakes are forgiven. They were even granted Allah's *سُبْحَانَهُ وَتَعَالَى* pleasure and paradise. No sin or wrong will affect him, nor is his faith and actions affected. As for the manifestation of this love. It is to visit the graves of Ḥusayn, al-Riḍā, or one of the Imāms, and thereby they will receive Allah's *سُبْحَانَهُ وَتَعَالَى* pleasure and Paradise:

Visiting (the grave) of Ḥasan is equivalent to a hundred accepted Ḥajj, and 'Umrah.⁴

The Shī'ah also falsely attribute the following report to Rasūlullāh *صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ*:

He who visits Ḥusayn after his demise for him is Paradise.⁵

1 Op. cit. vol. 8 pg. 315

2 *Muqaddmiat al-Burhān* pg. 21

3 'Uyūn *Akhbār al-Riḍā* vol. 2 pg. 236 by ibn Bābawayh al-Qummī

4 *Al-Irshād* pg. 252 by al-Mufīd

5 Op. cit.

As for he who is not able to visit Ḥusayn, then the least he should do is cry over his martyrdom; and for him too is Paradise. From Bāqir ibn Zayn al-‘Ābidīn:

A tear is not shed over the martyrdom of Ḥusayn except that Allah forgives his sins, even if it be as much as the foam on the ocean.¹

Also, “Paradise becomes compulsory for him.”²

In the same manner he who cries over al-Riḍā for him is Paradise, as they have attributed to al-Riḍā:

There is not a believer who visits us and sheds a tear except that Allah makes the Fire unlawful for his body.³

As for he who visits his grave, the Shī‘ah transmit from his son Muḥammad, known as al-Jawwād (their ninth Imām):

He who visits the grave of my father in Ṭūs, Allah forgives all his present and future sins. On the Day of Resurrection, Allah will place him on a pulpit next to the Prophet ﷺ until Allah has finished questioning His slaves.⁴

The Shī‘ah transmit from his father, Mūsā ibn Ja‘far (their seventh Imām):

“He who visits the grave of my son, ‘Alī, by Allah for him there is the reward of seventy accepted pilgrimages.”

(The narrator asked) “Seventy?”

He replied, “Yes! Seventy thousand pilgrimages.”

1 *Jalā’ al-‘Uyūn* vol. 2 pg. 468 by al-Majlisī al-Fārisī

2 *Ibid*, pg. 464, under the heading: the chapter on crying over Ḥusayn.

3 *Ibid*.

4 *‘Uyūn Akhbār al-Riḍā*, vol. 2 pg. 227.

Thereafter he said, “Perhaps the Ḥajj might not be accepted, however he who visits him, or spends the night there. It is as though he had visited Allah on His ‘Arsh.”

The narrator said, “Like someone who had visited Allah on His ‘Arsh?”

He replied, “Yes.”¹

They also transmit from ‘Alī al-Riḍā:

A day will come when you will be visiting my grave in Ṭūs. Behold! He who visits me on that day and he is in a pure state, he will return free from sin, as the day his mother had given birth to him.²

A believer does not visit his grave except that Allah makes Jannah incumbent upon him. And makes his body unlawful for the fire of Jahannam.³

He who visits his sister Fatimah bint Mūsā, for him too is Jannah. They transmit from Sa‘d ibn Sa‘d:

1 *‘Uyūn Akhbār al-Riḍā*, vol. 2 pg. 259.

2 *Ibid*, pg. 260. The present day Shī‘ah have exceeded their previous scholars in fabricating. Their jurists and scholars vie with one another, so much so that they have lost track of what their previous scholars had said. It is an established fact that the Shī‘ah do not equate anyone to Ḥusayn ibn ‘Alī ibn Abī Ṭālib, however, when Ibn Bābawayh speaks about al-Riḍā, he exaggerates to such an extent that he forgets what the actual stance of his madhhab is, and gives preference to visiting the grave of ‘Alī ibn Mūsā al-Riḍā over that of Ḥusayn. He writes in his book, “Visiting the grave of Ḥusayn is equivalent to one hundred (Ḥajj) pilgrimages.” And when mentioning the reward of visiting the grave of al-Riḍā he writes that it is equivalent to a thousand pilgrimages. (*‘Uyūn Akhbār al-Riḍā*, pg. 257) Furthermore, he states that visiting the grave of al-Riḍā is more rewarding than visiting the grave of Ḥusayn. He then transmits from ‘Alī ibn Mahziyā, “I said to Abū Ja‘far (Muḥammad al-Jawwād), ‘May I be sacrificed in your stead, is visiting the grave of al-Riḍā more virtuous or visiting Ḥusayn’s.’ He replied, ‘My father’s is more virtuous.’” (*‘Uyūn Akhbār al-Riḍā*, vol. 2 pg. 261) He then adds, “Visiting his grave is more virtuous than visiting the blessed Bayt Allāh.” (*‘Uyūn Akhbār al-Riḍā*, vol. 2 pg. 258)

3 *‘Uyūn Akhbār al-Riḍā*, vol. 2 pg. 255.

I asked Abū al-Ḥasan al-Riḍā with regards to visiting (the grave of) Fāṭimah bint Mūsā ibn Ja‘far and he replied, “He who visits her, for him is Jannah.”¹

This is the religion of the Shī‘ah, based entirely on visiting of graves and lamenting. Love and allegiance are all that matters, not fulfilling the obligations and dictates of Sharī‘ah.

1 *‘Uyūn Akhbār al-Riḍā*, vol. 2 pg. 267.

The Imāms

Fabrications are inseparable from Shī'ism. In their efforts of fabrication they have attributed divine qualities to the Imāms. The Shī'ah believe that the Imāms share in the affairs and decisions of Allah. Al-Kulaynī writes regarding 'Alī رضي الله عنه:

I have been endowed with such traits which none has ever been endowed with—not even the Messengers—I have been taught the deaths, calamities, and lineages. Indeed, the knowledge of that which occurred did not miss me nor is that which is still to occur concealed from me.¹

Despite the Qur'ān clearly stating:

وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

*No soul perceives in what land it will die. Indeed, Allah is All Knowing and All Acquainted.*²

And from among the exclusive qualities of Allah are:

لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ

*Not absent from Him is an atom's weight within the heavens or within the earth or [what is] smaller than that or greater, except that it is in a clear register.*³

Allah سُبْحَانَهُ وَتَعَالَى has also commanded the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to say:

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ

Say, "None in the heavens and earth knows the unseen except Allah."⁴

1 Al-Uṣūl min Al-Kāfi, vol. 19 pg. 197.

2 Sūrah Luqmān: 34

3 Sūrah Saba': 3

4 Sūrah al-Naml: 65

The Shī'ah did not stop at attributing divine qualities to 'Alī عليه السلام only, rather, they have also attributed it to the rest of the A'immah, thus opposing the Qur'ān and Sunnah. Al-Kulaynī dedicates an independent chapter titled, *The Imāms know the past and present, in fact nothing is concealed from them*. He then falsely transmits from Ja'far al-Ṣādiq:

I have knowledge of that which is on the earth and in the skies, in Heaven and Hell, and I know the past and the future.¹

Just as they have falsely transmitted from his father, Muḥammad al-Bāqir:

By Allah! A person cannot be knowledgeable and ignorant at the same time.

Thereafter he said, "Allah is far too Exalted, Honoured, and Benevolent to make it incumbent to follow someone and then conceal from him the knowledge of the Heavens and earth."

He then concluded, "He does not conceal it from him".²

Furthermore, they state that Abū al-Ḥasan was sitting one day with a person by the name of Iṣḥāq ibn 'Ammār when one of the Shī'ah entered upon him:

Abū al-Ḥasan said to him, "O so-an-so, repent and do good deeds as you have only one month left to live."

Iṣḥāq stated, "I then thought to myself: How astonishing is it, it is as if he is telling us that he knows when the Shī'ah will die."

He then looked at me angrily and said, "O Iṣḥāq, do you deny this?... O Iṣḥāq there will be great discord and insolvency in your family."³

1 *Al-Uṣūl min Al-Kāfi*, vol. 1 pg. 261.

2 *Ibid*.

3 *Rijāl al-Kashshī*, pg. 248, under the biography of Iṣḥāq ibn 'Ammār.

Whereas Allah states in the Qur'ān:

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ

*And with Him are the keys of the unseen; none knows them except Him.*¹

Ja'far al-Ṣādiq attested to the above verse and rejected the misconception that he or any member of the Ahl al-Bayt had knowledge of the unseen. The Shī'ah themselves transmit the report from Sudayr:

Abū Baṣīr, Yaḥyā al-Bazzār, Dāwūd ibn Kathīr, and I were in the company of Abū 'Abd Allāh. He entered upon us enraged and then sat down.

He then said, "How strange is it? People claim that we (the Ahl al-Bayt) know the unseen. None other than Allah knows the unseen, I intended to strike my slave girl when she escaped from me, and I do not know in which room she is hiding."²

A similar report is mentioned in *Rijāl al-Kashshī*, when Abū 'Abd Allāh was asked with regards to knowing the unseen.

Abū al-Khaṭṭāb, his student, said to him, "You know the unseen and yet you said that to him?"

Ja'far replied, "As for him saying I know the unseen, by Allah Who has no partner, I do not know the unseen! May Allah not recompense me for the (patience that I have endured) for my dead, and may He not bless my relatives and offspring if I had said so."

The transmitter further explains:

There was a small black slave girl crawling and stumbling in front of him.

1 Sūrah al-An'ām: 59

2 *Kitāb al-Hujjah min Al-Kāfi*, vol. 1 pg. 257.

Ja'far then said, "It has been decreed that she will be born. If I had known the unseen, I would not have had her. Furthermore, I distributed some land between 'Abd Allāh and I. 'Abd Allāh was allotted the arable lands and water sources, on the other hand I was allotted the highlands. Had I known the unseen I would have taken the former."¹

Abū Baṣīr transmits from Muḥammad al-Bāqir:

I asked Abū Ja'far, "Are you (the Ahl Bayt) able to give life to the dead and cure the blind and leper?"

He replied, "Yes with the permission of Allah."

Thereafter he said, "O Abū Muḥammad [Abū Baṣīr]! Come closer and I went closer."

He wiped his hand over my face and eyes, and now I could see the sun, the sky, the earth, and the houses, in fact everything in the city.

Thereafter he asked, "Would you like to remain like this or do you wish to return to your normal state and for you will be Jannah?"

I replied, "My normal state."

He again wiped his hand over my face and I returned to my normal state.²

The Shī'ah also believe that their Imāms have all the previous scriptures and that they know all the different languages in which they were revealed.³

The Imāms know when they will die. In fact, they die by their choice.⁴

1 *Rijāl al-Kashshī*, pg. 248.

2 *Kitāb al-Ḥujjah min Al-Kāfi*, vol. 1 pg. 470.

3 *Al-Uṣūl min Al-Kāfi*, vol. 1 pg. 227.

4 *Ibid*, pg. 258.

If the Imāms were allowed, they would have informed each and every individual about what good or bad awaits him.¹

The angels enter the homes of the Imāms, tread their carpets, and bring to them information.²

The Imāms possess such knowledge which no close angel nor any sent Messenger possess.³

No utterance is concealed from the Imām, be it that of humans, animals, or anything that has life in it.⁴

The appearance of the Long Awaited al-Mahdī

The Shī'ah attribute many reports to the Ahl al-Bayt, regarding a person from the progeny of Ḥasan al-'Askarī who has not yet been born. They say regarding him that he will give life to all the enemies of the Ahl al-Bayt and then kill them. Al-Kulaynī transmits from Sallām ibn al-Mustanīr:

I have heard Abū Ja'far saying, "When the Imām will make his appearance, he will present īmān to every Nāṣibī (those who used oppose the Ahl al-Bayt). He who rejects, will be killed; or made to pay *Jizyah* (tax) like the *Ahl al-Dhimmah* (non-Muslims under Muslim rule). Furthermore he will be harsh on them, remove them from the cities, and send them to the outskirts.⁵

Al-Kāshānī, the Shī'ī exegete, transmits from Ja'far:

When the Qā'im will make his appearance he will kill the progeny of the killers of Ḥusayn on account of what their forefathers did.⁶

1 Ibid, pg. 264.

2 Ibid, vol. 1 pg. 393.

3 Ibid, pg. 402.

4 *Qurb al-Isnād*, pg. 146.

5 *Al-Rawḍah min Al-Kāfi*, vol. 8 pg. 227.

6 *Tafsīr al-ṣāfi*, Sūrah al-Baqarah, vol. 1 pg. 172.

Killing their children will not suffice. So he will give life to their forefathers and kill them too. Al-Mufīd transmits from Ja‘far ibn Bāqir:

When the Qā'im from the family of Muḥammad ﷺ will make his appearance, he will give life to five hundred members of Quraysh and kill them. He will then give life to another five hundred and kill them too. Thereafter he will give life to another five hundred members from Quraysh and kill them. He will do this six times.¹

Al-‘Ayyāshī states that Yazīd and his comrades will also be killed:

Abū ‘Abd Allāh states, “The first people to be brought back to life will be Ḥusayn and his companions, and Yazīd and his companions. Thereafter Ḥusayn will kill each one of them.”²

All these fabrications did not quench the thirst of the Shī‘ah. They further transmit from Muḥammad al-Bāqir:

When our Qā'im will make his appearance, he will bring back Ḥumayrā' [Ā'ishah] so that he can carry out the capital punishment on her. He will also take revenge from her on behalf of Fāṭimah, the daughter of the Prophet ﷺ.

It was asked, “Why will he lash her?”

He replied, “Due to her slandering Umm Ibrāhīm.”

Thereafter he was asked, “Why is Allah delaying the coming of the Qā'im...?”

He replied, “Allah sent the Prophet ﷺ as a mercy, and He will send the Qā'im as punishment.”³

1 *Al-Irshād*, pg. 364.

2 *Tafsīr al-‘Ayyāshī*, vol. 2 pg. 280; *al-Burhān*, vol. 2 pg. 280; *al-ṣāfi*, vol. 1 pg. 959.

3 *Tafsīr al-ṣāfi*, vol. 2pg. 108.

We will mention one last fabrication. Abū Ja‘far al-Bāqir states:

It is as if I am with the Qā’im on the hills of Kūfah which he had travelled to from Makkah with five thousand angels. Jibrīl on his right, Mīkā’īl on his left, and the believers in front of him, dispatching the armies into different lands. The first to have pledged allegiance to him was Jibrīl.¹

Anomalous Masā’il

The following report is falsely attributed to Abu ‘Abd Allāh Ja‘far ibn al-Bāqir, from ‘Umar ibn Zayd:

I took a Ghusl in Madīnah on the day of Jumu‘ah, got dressed, and applied perfume. Ṣafīyyah (his wife or concubine) passed by and we engaged in intercrural relations and she ejaculated and I pre-ejaculated. I was troubled by it and thus asked Abū ‘Abd Allāh about it; he replied, “You do not need to take ablution nor does she need to take a ghusl.”²

Furthermore, they state that Ja‘far al-Ṣādiq saw Ḥanān ibn Sudayr wearing black sandals:

Ja‘far said to him, “What is it with you and these black sandals? Do you not know that it has three disadvantages?”

Ḥanān said, “May I be sacrificed in your stead, what are they?”

Ja‘far replied, “It weakens the eyesight and penis, and it causes distress. Moreover, it is the clothing of the tyrants. You should rather wear yellow sandals, because in it there are three advantages.”

Ḥanān then asked “What are they”

1 *Rawḍat al-Wā‘izīn*, vol. 2 pg. 364, 365; *Al-Irshād*, pg. 364.

2 *Wasā’il al-Shī‘ah*, Kitāb al-Ṭahārah, vol. 1 pg. 198.

Ja'far replied, "It strengthens the eyesight and penis, and repels distress."¹

One might ask what is the connection between sandals and the potency of a male.

The Shī'ah transmit from Abū al-Ḥasan al-Awwal (their seventh Imām):

Looking at a beautiful or handsome face strengthens the eye sight.²

They also transmit from his father, Ja'far:

There are four things that cannot have enough of each another, the earth from rain, the eyes from sight, and a female from the penis.³

They also transmit from him saying:

There are enjoyment in ten things... eating, drinking, looking at a beautiful women, and sexual intercourse.⁴

What religion commands its followers to look at beautiful women and speak about erections, and encourages them to eat, drink, and have sexual intercourse? Is this the picture they wish to portray of the venerable members of the Ahl al-Bayt? And there are many other such fabrications which a layman will refuse to entertain, let alone the infallible Imāms.

It has also been transmitted from Imām Ja'far:

Looking at the private part of a disbeliever is like looking at the private part of a donkey.⁵

1 *Kitāb al-Khiṣāl*, vol. 1 pg. 99.

2 *Kitāb al-Khiṣāl*, vol. 1 Ch. 3 pg. 92.

3 *Ibid*, vol. 1 pg. 221.

4 *Ibid*, vol. 2 pg. 443.

5 *Al-Furū' min Al-Kāfi*, vol. 6 pg. 501.

As for the private part of a Muslim, the following has been transmitted from Abū al-Ḥasan al-Awwal Mūsā al-Kāẓim:

The private parts are two: the vagina and the anus. As for the anus it is covered by the buttocks, and as for the vagina, cover it with your hand.¹

Like this there are many other even worse reports, such as what they attribute to Abū Ja‘far (Muḥammad al-Bāqir):

Al-Bāqir said, “He who believes in Allah and the Last Day should not enter the bathroom without a covering.”

One day he entered the bathroom, his body shining—after applying lime oil upon his body—and he cast aside the covering when he applied the oil.

His slave then said to him, “May my parents be sacrificed in your stead, you advise us to wear a covering yet you are casting it aside?”

He replied, “Do you not know that the lime oil covers the private parts?”²

They have also transmitted from ‘Ubayd Allāh al-Dābiqī:

I entered a bathroom in Madīnah and there was an elderly person who took care of the bathroom.

I then asked, “O old man who does this toilet belong to?”

He replied, “Abū Ja‘far.”

I then asked, “Would he use it?”

He replied in the affirmative.

1 Ibid.

2 Ibid, vol. 6 pg. 502-503.

Thereafter I asked, “How did he use it?”

The old man replied, “He would enter and then coat (with lime oil) his pubic region and that which is adjacent to it. After that he would cover a side of his privates and call me. I would then apply (lime oil) to the rest to his body. One day I said to him, ‘I have just seen that which you would dislike for me to see,’ and he replied, ‘No, the lime oil covers it!’”¹

Anomalous and Bizarre

The Shī'ah state that Muḥammad al-Bāqir had the following to say regarding a person who had sexual intercourse with his mother-in-law, step daughter, or his sister-in-law:

The act does not render his wife unlawful for him.²

They also transmit from him:

If a person had intercourse with his step mother or his father's slave girl, his stepmother and the slave girl will not be rendered unlawful for his father.³

And like this there are many more examples such as the following strange report they attribute to Ja'far:

It is permissible to perform Ṣalāt al-Janāzah without wuḍū' (ablution).

He was asked, “Is it permissible for a person to perform Ṣalāt al-Janāzah without wuḍū'?”

He replied, “Yes, it is allowed.”⁴

1 Ibid, vol. 6 pg. 503.

2 Ibid, vol. 5 pg. 416.

3 Ibid, pg. 419

4 Ibid, vol. 3 pg. 178; *Man lā Yaḥḍuruhū al-Faqīh*, vol. 1 pg. 170.

The commentator then adds:

According to us there is consensus that one is not required to have ablution when performing Ṣalāt al-Janāzah.

He then transmits from *al-Tadhkirah*:

Cleanliness is not a pre-requisite rather it is permissible for one who is in a state of minor impurity, menstruation, or even he who is in a state of major impurity to perform Ṣalāt al-Janāzah, even if water and sand is accessible. This is the opinion of our scholars upon which they have concurred.¹

The Shī'ah transmit from Abū Ja'far Muḥammad al-Bāqir:

It is allowed for a female who has menses to perform the Ṣalāt al-Janāzah.²

They also transmit from Abū Ja'far Muḥammad al-Bāqir and his son, Ja'far:

They were asked, "We buy clothing that is stained with wine and pig saliva, can we perform ṣalāh therein after having scrapped it off prior to washing it?"

They replied, "It is allowed. Allah has only prohibited its consumption not wearing, touching, or performing ṣalāh on it."³

Furthermore, they used to manufacture rope with swine hairs and thereafter they would use the rope to draw water from a well. They would consider it permissible to perform wuḍū with that water. Zurārah states:

I asked Abū 'Abd Allāh if it was permissible to perform wuḍū with water that was drawn up by a rope made from swine hair and he replied, "It is allowed."⁴

1 *Al-Furū' min Al-Kāfi*, vol. 3 pg. 178.

2 *Man lā Yaḥḍuruhū al-Faqīh*, vol. 1 pg. 170

3 *Ibid*, vol. 1 pg. 248.

4 *Tahdhīb al-Aḥkām*, vol. 1 pg. 248.

The Shī'ah transmit from Ja'far:

'Alī was asked with regards to a pot in which a rat was found while cooking and he [allegedly] replied, "Its gravy should be poured out, and the meat can be rinsed and eaten."¹

They further transmit from Abū Ja'far that he was asked with regards to a mouse and dog that had fallen into butter and was removed alive and he replied, "There is no problem in eating it,"² while on the other hand they fanatically state:

The Prophet ﷺ has made unlawful the consumption of an animal that was slaughtered while it was in a state of lust.³

This is a burden which none can bear since who knows whether the bull that was slaughtered was in a state of lust or not?

The Shī'ah then further transmit that Ja'far ibn al-Bāqir said regarding two flowing sprouts, one of it being urine and the other water, "When they combine and comes into contact with you it is overlooked."⁴

Tragicomedies

The Shī'ah transmit from Imām Ja'far:

When the Prophet ﷺ was conceived he remained without milk for a number of days. Abū Ṭālib then held him against one of his breasts and Allah ﷻ caused milk to flow. The Prophet ﷺ suckled from him for a few days until Abū Ṭālib came across Ḥalīmah al-Sa'diyyah and entrusted him to her.⁵

1 *Al-Furū' min Al-Kāfi*, vol. 3 pg. 7.

2 *Ibid*, vol. 2 pg. 161.

3 *Ibid*, vol. 6 pg. 260.

4 *Al-Furū' min Al-Kāfi*, vol. 3 pg. 12-13; *Tahdhīb*, vol. 1 pg. 42.

5 *Al-Uṣūl min Al-Kāfi*, Kitāb al-Ḥujjah, vol. 1 pg. 458.

They also transmit a similar report regarding Ḥusayn رضي الله عنه:

Ḥusayn was not breastfed by Fāṭimah nor by any other female, rather he used to be brought to the Prophet صلى الله عليه وسلم. The Prophet صلى الله عليه وسلم would then place his thumb in Ḥusayn's mouth from which he suckled. That would suffice him for two to three days.¹

Look at these fabrications which are discernible for even a child, let alone a sane and intelligent person. When will they realise? They transmit from Bāqir ibn Zayn al-ʿĀbidīn:

The Prophet صلى الله عليه وسلم was asked why he kisses Fāṭimah, often visits her, keeps her close, and treats her in a manner in which he does not treat his other daughters.

He replied, "Jibrīl presented me with an apple from Jannah which I ate. It transformed into semen in my back, after which I had conjugal relations with Khadījah, and thus Fāṭimah was conceived. I continue to smell on her the fragrance of Jannah."²

And since that is the status of Fāṭimah رضي الله عنها, it was necessary that ʿAlī رضي الله عنه be of a similar stature. Thus they have fabricated similar reports in praise of ʿAlī رضي الله عنه. Al-Fattāl³ writes:

Abū Ṭālib was presented with a tray of fruits from Jannah on which were ripe dates and a pomegranate. Abū Ṭālib took the pomegranate. He then got up happily, and went home. He ate it and it turned into semen, thereafter he had conjugal relations with Fāṭimah bint Asad, and thus ʿAlī was conceived.⁴

1 *Al-Uṣūl min Al-Kāfi*, vol. 1 pg. 465 .

2 *ʿIlal al-Sharāʿi*, vol. 1 pg. 183.

3 He is Muḥammad ibn al-Ḥasan ibn ʿAlī.

4 *Rawḍat al-Wāʿiẓīn*, vol. 1 pg. 87.

Al-Ṣadūq has written:

Ja‘far was asked, “Why didn’t any progeny of the Prophet ﷺ remain behind?”

He replied, “Because Allah had created Muḥammad ﷺ as the Messenger, and ‘Alī as the Heir. If the Prophet ﷺ would have had any progeny they would have been more entitled to be the heir than ‘Alī, thus it would not have been given to ‘Alī.”¹

From amongst the lies and fabrications the Shī‘ah attribute to the Prophet ﷺ is:

The door of Jannah will have a bell made of red corundum, which will be suspended over golden plates. When the bell will be knocked against the gold, it will say, “O ‘Alī.”²

A contemporary Shī‘ī states:

If it was not for the sword of Ibn Muljim, ‘Alī ibn Abī Ṭālib would have lived forever.³

After ‘Alī رضي الله عنه had reached such heights, it becomes necessary that his partisans and Shī‘ah have a share in that pride and glory. Thus they have fabricated the following reports in the name of the Prophet ﷺ:

The Prophet ﷺ said to ‘Alī, “Allah has burdened me with the sins of your followers, thereafter he has pardoned me.”⁴

1 *‘Ilal al-Sharā‘i*, vol. 1 pg. 131.

2 *Rawḍat al-Wā‘iẓīn*, vol. 1 pg. 111.

3 *Aṣl al-Shī‘ah wa Uṣūluhā*, pg. 112.

4 *Al-Burhān*, vol. 2 pg. 442.

They falsely attribute to Abū ‘Abd Allāh that he was asked with regards to the location of the earth:

I asked, “Where is the earth located?”

He replied, “It is located on a whale.”

I then asked, “Where is the whale located?”

He replied, “On water.”

I asked, “Where is the water situated?”

He replied, “On a boulder.”

I then asked, “Where is the boulder situated?”

He replied, “On the horn of a sleek ox.”

I asked, “Where is the ox located?”

He replied, “On soil.”

I asked, “Where is this soil situated?”

He replied, “This is where the knowledge of scholars seizes.”¹

We will suffice with what we have mentioned. However, we could have written an entire volume on these fabrications, as their existence is based on it.

Ibn Bābawayh al-Qummī writes that Abū al-Ḥasan was asked with regards to metempsychosis and he replied:

1 *Tafsīr al-Qummī*, vol. 2 pg. 59.

The elephant was originally a fornicating homosexual king, thus he was deformed. The bear was originally an immoral man. The rabbit was originally a female who had deceived her husband, i.e. she would not take a bath after menstruation. The bat was originally a man who would steal the dates of people. Canopus [a star] was a man in Yemen who would collect the tithe. Planet Venus was originally the woman who Hārūt and Mārūt were tested with. The apes and swine were originally Jewish tribes who had transgressed on a Saturday. The puppy and the lizard were also originally Jews. The scorpion was originally a tale-bearer, and lastly the wasp was originally a butcher who used to cheat people when weighing.¹

We complete this study with the complaints of the Imāms about these liars; and how many weren't there? There was not an Imām from the Ahl al-Bayt except that there was a person who would fabricate such reports in his name which none but them could think of. The books of the Shī'ah are filled with these complaints of the A'imma against these liars. Al-Kashshī transmits from Ibn Sinān:

Abū 'Abd Allāh said, "We the Ahl al-Bayt are truthful, however, we have not been spared from liars who fabricate in our names and tarnish our integrity amongst the people (thereafter he mentioned many such stories)..."

He stated, "The Prophet ﷺ was the most truthful and Musaylamah ascribed lies to him. 'Alī was the most truthful after the Prophet ﷺ and 'Abd Allāh ibn Saba'—may Allah curse him—asccribed lies to him. Abū 'Abd Allāh al-Ḥusayn ibn 'Alī was tested with Mukhtār."

He then mentioned Abū 'Abd Allāh al-Ḥārith al-Shāmī and Banān, and said, "The two of them would ascribe lies to 'Alī ibn al-Ḥusayn."

Thereafter he mentioned Mughīrah ibn Sa'īd, Buzaygh, Sirrī, Abū al-Khaṭṭāb, Ma'mar, Bashār al-Ash'arī, Ḥamzah al-Yazīdī, and Ṣā'ib al-Nahdī (his companions), and said, "May Allah curse all of them!"

1 *'Ilal al-Sharā'i'*.

We are not absolved from fabricators and the lies that they attribute to us—Allah is sufficient for us against the fabricators—and may He make them experience the heat of the sword.¹

Abū al-Ḥasan al-Riḍā, his grandson, also complains about them:

Banān would ascribe lies to ‘Alī ibn al-Ḥusayn and Allah made him experience the heat of the sword. Mughīrah ibn Sa‘īd ascribed lies to Ibn Ja‘far and Allah made him experience the heat of the sword. Muḥammad ibn Bishr ascribed lies to Abū al-Ḥasan ‘Alī ibn Mūsā al-Riḍā and Allah made him experience the heat of the sword. Abū al-Khaṭṭāb would ascribe lies to Abū ‘Abd Allāh and Allah made him experience the heat of the sword, similarly is the one who ascribes lies to Muḥammad ibn al-Furāt.²

For that reason, Ja‘far ibn al-Bāqir used to say:

When the Imām will make his appearance he will first start with liars among the Shī‘ah and kill them.³

How well did Ja‘far express it when he stated:

We do not have a greater enemy than those who proclaim our love.⁴

This is what the Shī‘ah and their Imāms have to say. May Allah protect us from their lies and fabrications.

1 *Rijāl al-Kashshī*, pg. 257-258.

2 *Ibid*, pg. 256.

3 *Ibid*.

4 *Ibid*.

The impudence of the Shī'ah towards the Ahl al-Bayt

The Shī'ah at no time loved, or followed the Ahl al-Bayt. In fact, their books confirm that their intention from the very outset was to corrupt the beliefs of the Muslims, cause harm to them by cursing and insulting their scholars, together with the Prophet ﷺ, the Ahl al-Bayt, and his Ṣaḥābah.

The impetus for us writing this book was their claim that they are the product of the Ahl al-Bayt, that the Ahl al-Bayt had established the principles and beliefs of their faith, and that the Ahl al-Bayt were in actual fact those who had nurtured them. In the previous chapters we have highlighted the falsity of their claim and also clarified the extent of their 'obedience' and 'love' for the Ahl al-Bayt.

In the last chapter, however, we wish to present the reader with something slightly different, that is to illustrate that not only did the Shī'ah oppose the Ahl Bayt and attribute lies to them, but also openly insulted the Ahl al-Bayt in the very same manner that they have insulted the Ṣaḥābah of the Prophet ﷺ.

Exaggerated love for the Ahl al-Bayt was not enough to satiate the Shī'ah thus they had to curse the Ṣaḥābah and the Khulafā' of the Prophet ﷺ. After doing so, they strove to achieve their actual objective, which was to plant doubt in the Muslim ranks and stir hatred and jealousy amongst them, thus destroying the very essence of Islam.

If that was not the objective then the Shī'ah would not have debased the prophetic household and the household of 'Alī رضي الله عنه, not to mention the Prophet ﷺ and 'Alī رضي الله عنه as well.

The impudence of the Shī'ah towards the Prophet ﷺ

Do not be surprised. The Shī'ah have dishonoured the truthful Messenger ﷺ as well, the one whose blessings and virtues the entire creation benefited from, as well as the Messengers and the friends of Allah. The one whose message extends

into the Hereafter and whose leadership has been made obligatory on man and jinn. Furthermore, his leadership will perpetuate till the Day of Judgement and thereafter. Yes, they have even sought to debase the Prophet ﷺ, who had been endowed with unprecedented characteristics.

The Shī'ah transmit the following report in which 'Alī (رضي الله عنه) makes a parallel between him and the Prophet ﷺ:

I ('Alī) am Allah's designator over Heaven and Hell, the distinguisher of truth from falsehood, and the possessor of the branding iron. The angels and the Messengers have acknowledged for me that which they have acknowledged for the Prophet ﷺ. I have been entrusted with the same load (conveying the message) of the Prophet ﷺ which in essence is the load of Allah. The Prophet ﷺ will be called and garbed, similarly will I be called and garbed. The Prophet ﷺ will be made to speak and likewise will I be made to speak [up until here both of them are equal]

I have been endowed with decisive speech and traits that none prior to me has been endowed with. I have been taught the deaths, calamities, and lineages. Indeed, the knowledge of that which occurred did not miss me nor is that which is still to occur concealed from me.¹

The Prophet ﷺ was equal to 'Alī (رضي الله عنه) in most of the above mentioned characteristics, as for the remaining characteristics, it is not possible for the Prophet ﷺ to attain it, no matter what heights he had reached since he stated as the Qur'ān states:

إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ

*I am only a man like you. It has been revealed to me.*²

1 Al-Uṣūl min Al-Kāfi, Kitāb al-Ḥujjah pg. 196-197.

2 Sūrah al-Kahf: 110.

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Indeed, Allah [alone] has knowledge of the Hour and sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allah is Knowing and Acquainted.¹

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ

Say, “None in the heavens and earth knows the unseen except Allah.”²

On the contrary, ‘Alī رَضِيَ اللَّهُ عَنْهُ is superior to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ because ‘Alī رَضِيَ اللَّهُ عَنْهُ was not a normal human, Allah forbid. In fact, the Shī‘ah transmit from ‘Alī:

I am the face of Allah, I am the side of Allah, I am the First, I am the Last,
I am Apparent, I am Hidden, I am the heir of the lands, I am the path of
Allah, through which one is able to recognise Him.³

These reports are not farfetched for this nation as they have been bold enough to lessen the stature of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in relation to that of ‘Alī رَضِيَ اللَّهُ عَنْهُ. We have already mentioned⁴ a number of such reports which affirm it. We will now mention some reports which we did not previously mention.

Al-‘Ayyāshī and al-Huwayzī mention a report in their respective books of Tafsīr which alludes to ‘Alī’s superiority over the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. They comment on the verse:

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ

1 Sūrah Luqmān 21.

2 Sūrah al-Naml 65.

3 Rijāl al-Kashshī, pg. 184.

4 In the second chapter titled, Who is more virtuous ‘Alī or Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Maintain with care the [obligatory] prayers and [in particular] the middle [i.e. 'Aṣr] prayer and stand before Allah, devoutly obedient.¹

What is intended by prayers are the Prophet ﷺ, 'Alī, Fāṭimah, Ḥasan, and Ḥusayn. The middle prayer refers to 'Alī Amīr al-Mu'minīn.²

Is there a more abominable report than this? The answer is yes! Al-Ḥuwayzī transmits from al-Ṣadūq that the Prophet ﷺ was only sent to convey the leadership of 'Alī رضي الله عنه. If the Prophet ﷺ had failed in calling to the leadership of 'Alī, his actions would have been futile. Al-Ṣadūq in al-Amālī writes that the Prophet ﷺ said to 'Alī رضي الله عنه:

If I had not fulfilled what I have been commanded with i.e. calling to your leadership, all of my actions would have been in vain.³

Which is not unlikely, as—according to the Shī'ah—the Prophet's ﷺ repute was solely raised and his burdens removed through 'Alī رضي الله عنه. Al-Baḥrānī transmits from Ibn Shahar Āshūb under the verse:

وَوَضَعْنَا عَنْكَ وِزْرَكَ

*And We removed from you your burden.*⁴

The statements of the disbelievers and those who interpret have weighed heavy against 'Alī.⁵

From al-Barsī:

وَرَفَعْنَا لَكَ ذِكْرَكَ بَعْلِي صِهْرَكَ

1 Sūrah al-Baqarah: 238

2 *Tafsīr Al-'Ayyāshī*, vol. 1 pg. 128; *Tafsīr Nūr al-Thaqalayn*, vol. 1 pg. 238.

3 *Tafsīr Nūr al-Thaqalayn*, vol. 1 pg. 254.

4 Sūrah al-Inshirāḥ: 2

5 *Al-Burhān fī Tafsīr al-Qur'ān*, vol. 4 pg. 475.

We have raised your repute [O Muḥammad ﷺ] through your son-in-law ‘Alī.

which the Prophet ﷺ had recited, and Ibn Mas‘ūd confirmed and which ‘Uthmān had later omitted.¹

It was for that very reason that the Prophet ﷺ would supplicate and beseech Allah through the sacredness of ‘Alī رضي الله عنه.

Al-Baḥrānī transmits from Sayyid Riḍā in his book *al-Manāqib al-Fākhirah fī al-‘Itrah al-Ṭāhirah*, from Ibn Mas‘ūd رضي الله عنه:

One day I went to Rasūlullāh ﷺ and I heard him saying whilst bowing and in prostration, “O Allah forgive the sinners of my Ummah through the sacredness of your slave, ‘Alī.

That was not sufficient so they further state:

The heavens and the earth were created from the Prophet’s صلوات الله عليه وسلامه Nūr, thus he is more virtuous than the heavens and the earth. However, the ‘Arsh and the Kursī were created from the Nūr of ‘Alī, thus ‘Alī is more virtuous than the ‘Arsh and the Kursī.²

This is the opinion that the Shī‘ah have of the Prophet صلوات الله عليه وسلامه, i.e. ‘Alī being more virtuous than him. They have intentionally exaggerated ‘Alī’s رضي الله عنه status in order to debase the Prophet صلوات الله عليه وسلامه. The Shī‘ah have exceeded all bounds when they stated:

When the Prophet صلوات الله عليه وسلامه ascended into the heavens he found ‘Alī and his children had reached there before he did. Thereafter he صلوات الله عليه وسلامه greeted them, despite him having left them on earth.³

1 Ibid.

2 Ibid, vol. 4 pg. 226.

3 *Tafsīr al-Burhān*, vol. 2 pg. 404 transmitting from al-Barsī.

He then transmits from al-Ṣadūq in his book *al-Amālī*:

When I ascended into the heavens, I advanced towards my Rabb until there was a distance of two bow lengths or nearer between us.

Allah ﷻ then said, “O Muḥammad! Who from amongst the creation do you love?”

I replied, “‘Alī.”

He then said, “Look O Muḥammad!”

I then looked to his left and ‘Alī was present there.¹

In addition, when the Prophet ﷺ was asked:

“What language did your Rabb address you in when you went on Mi’rāj?”

He replied, “Allah ﷻ addressed me in the language of ‘Alī. I even asked, ‘Are You addressing me or ‘Alī?’”²

At every juncture ‘Alī رَضِيَ اللهُ عَنْهُ preceded the Prophet ﷺ. He was before him in the heavens and before him by his Rabb. Furthermore, it was in his language and voice in which Allah had addressed him ﷺ. ‘Alī رَضِيَ اللهُ عَنْهُ had better character than the Prophet ﷺ. It was solely through his repute that the Prophet’s ﷺ status had been raised and his burdens removed. It was also through ‘Alī’s sanctity that his supplications were answered. Finally, it was through his strength that he was protected, his life saved, his limbs strengthened, and Islam established. A contemporary SHĪT states:

He (‘Alī) established and erected religion, and were it not for his efforts, there would not have been any religion.³

1 Ibid.

2 *Kashf al-Ghummah*, vol. 1 pg. 106.

3 *Aṣl al-Shī‘ah wa Uṣūluhā* by Muḥammad Ḥusayn Āl Kāshif al-Ghiṭā, pg. 68.

Another Shī'ī states:

Through the Shī'ah was Islam elevated and through the sword of their Imām were its pillars established.¹

Prior to these two Shī'ah, al-Qummī had insulted the Prophet ﷺ in the following fabrication:

When the Prophet ﷺ was in Makkah none would have the courage to do him any wrong on account of the status of Abū Ṭālib. Hence the polytheists used to incite the children against him. When he would walk, the youngsters would throw stones and sand at him. He then complained to 'Alī.

'Alī said, "O Rasūlullāh, may my parents be sacrificed in your stead, when you leave then take me with you."

He left with 'Alī, and when the youth presented themselves as was their habit, 'Alī attacked them and bit their cheeks, noses, and ears.²

They further state that he was the one who had protected the Prophet ﷺ in the cave.³

At each and every juncture it was 'Alī!

In fact, the sole function of the Prophet ﷺ was to call people to 'Alī. As for himself, he was nothing compared to 'Alī رَضِيَ اللهُ عَنْهُ, Ibn Bābawayh al-Qummī and others transmit from Imām Ja'far:

The Prophet ﷺ was taken up into the heavens one hundred and twenty times. There was not a time Allah had sent down revelation to the

1 *A'yān al-Shī'ah*, vol. 1 first faṣl pg. 123.

2 *Tafsīr al-Qummī*, vol. 1 pg. 114.

3 *Tafsīr Nūr al-Thaqalayn*, vol. 2 pg. 219.

Prophet ﷺ except that He addressed the leadership (wilāyah) of ‘Alī, even more than that of the *Farā’id* (compulsory obligations).¹

Jibrīl came to the Prophet ﷺ and said, “O Muḥammad! Your Rabb sends salutations upon you and says, ‘I have made ṣalāh obligatory and I have granted concession to the sick. I have made obligatory fasting in the month of Ramaḍān and I have granted concession to the sick and wayfarer. I have made Ḥajj obligatory and I have granted concession to he who does not have the means. I have made Zakāh obligatory and I have granted concessions to he who does not possess the *Niṣāb*.² Lastly I have made love for ‘Alī ibn Abī Ṭālib obligatory and in that there is no concession!’”³

The Shī’ah also ascribe the following report to Allah:

‘Alī is My proof in this world, My light in the lands, and the custodian over My knowledge. I will not enter into Hell he who had recognised ‘Alī even if he had disobeyed Me, nor will I enter into Jannah he who rejected ‘Alī even if he obeyed Me.⁴

The impudence of the Shī’ah towards the other Ambiyā’

The Shī’ah were not content with fabricating reports against just the Final Messenger ﷺ, but their deviated ideology has tainted the memory of the other Ambiyā’ as well. The Shī’ah believe that Imām Ja’far was more knowledgeable than both Nabī Mūsā عليه السلام and Khaḍīr عليه السلام.

Al-Kulaynī transmits from Sayf al-Tammār:

There were a number of us (Shī’ah) present in a room with Abū ‘Abd Allāh.

1 *Muqaddimat Tafṣīr al-Thaḳalayn*, pg. 22.

2 The legal minimum before Zakāh (alms) becomes obligatory.

3 *Muqaddimat al-Burhān*, transmitted from al-Barqī in his book *Maḥāṣin* pg. 22.

4 *Muqaddimat al-Burhān*, pg. 23.

He then asked, “Are there any spies present?”

We looked around and did not see any, so we replied, “There is no spy amongst us.”

He said, “I take an oath by the Lord of the Ka‘bah—he said this thrice—if I were in the midst of Mūsā and Khaḍir, I would have informed them that I am more knowledgeable than both of them. Thereafter I would have informed them of what they knew not.”¹

Furthermore, the Shī‘ah state regarding the most senior of the Ambiyā’, known as the Ulū al-‘Azm:

When ‘Alī was born, the Prophet ﷺ went to him and found him standing with his right hand in his right ear calling out the Adhān, advocating the true religion, attesting to the Oneness of Allah and His message, on the very day he was born.

He then asked the Prophet ﷺ, “Should I read?”

The Prophet ﷺ replied, “Read!”

‘Alī started reading the scriptures that were revealed to Nabī Ādam ﷺ, and implemented by Nabī Shīth ﷺ. He read it from the beginning until the end. He read it so well that if Nabī Shīth was present he would have acknowledged that ‘Alī knew it better than he did. ‘Alī then read the Tawrah of Nabī Mūsā ﷺ and he read it so well that if Nabī Mūsā was present, he too would have confirmed that ‘Alī knew it better than he did. Thereafter he read the Zabūr of Nabī Dāwūd ﷺ and if he was present he would have also confirmed that ‘Alī knew it better than he did. Thereafter he read the Injīl of Nabī ‘Isā ﷺ and if Nabī ‘Isā was present he too would have confirmed that ‘Alī knew the Injīl better than he did. Finally he read the Qur’ān and I found that he had memorised as much Qur’ān as had been

1 *Al-Uṣūl min Al-Kāfi*, Kitāb al-Ḥujjah, vol. 1 pg. 261.

revealed to me at that moment despite him not having heard a single verse from me.¹

Allah says in the Qur’ān:

كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا كَذِبًا

*Grave is the word that comes out of their mouths; they speak not except a lie.*²

Furthermore, they believe that on the Day of Judgement:

An angel will announce, “Where is Allah’s vicegerent on earth?”

Nabī Dāwūd عليه السلام will stand up and Allah will say to him, “Even though you were the vicegerent of Allah, it is not you that I intend.”

An angel will announce again, “Where is Allah’s vice gerent on earth?”

Then ‘Alī will stand up and Allah will say, “O creation! This is ‘Alī ibn Abī Ṭālib, the vicegerent of Allah on earth and the proof of Allah over His slaves.”³

The Shī’ah further insult the Ambiyā’:

Ayyūb, the Messenger of Allah, was not deprived of the favours of Allah except on account of him denying the Imāmah of ‘Alī. Nabī Yūnus too was only trapped in the stomach of the whale on account of him rejecting ‘Alī. Similar was the case of Nabī Yūsuf and Nabī Ādam prior to them.

Al-Ḥuwayzī transmits in his *Tafsīr*:

‘Abd Allāh ibn ‘Umar entered upon Zayn al-Ābidīn and said, “O son of Ḥusayn! Have you said that Yūnus ibn Mattā’s entire ordeal with the whale

1 *Rawḍat al-Wā‘izīn*, pg. 84.

2 *Sūrah al-Kahaf*: 5

3 *Kashf al-Ghummaḥ*, vol. 1 pg. 141.

only occurred because he hesitated when the *Wilāyah* of your grandfather (‘Alī) was presented to him?”

He replied, “Yes! May your mother be bereaved of you!”

Ibn ‘Umar then said, “Present proof if you are truthful!”

Zayn al-‘Ābidīn then commanded that his eyes be closed with a bandage. After sometime he commanded us to open our eyes, and suddenly we found ourselves on the seashore with crashing waves.

Ibn ‘Umar exclaimed, “O my master! You are responsible for my life, so fear Allah! Fear Allah, with regards to me.”

Zayn al-‘Ābidīn then said, “Calm down, if you are truthful,” Thereafter he called out to the whale.

The whale then raised its head from under the water, which resembled that of a large mountain saying, “I am present, O friend of Allah!”

Zayn al-‘Ābidīn then asked, “Who are you?”

The whale replied, “I am the whale of Yūnus, my master.”

Zayn al-‘Ābidīn then said, “Inform us of what had happened!”

Thereafter the whale said, “O my master, Allah had not sent a Messenger from the time of Ādam until the coming of your grandfather, Muḥammad ﷺ, except that the leadership of the Ahl al-Bayt had been presented to him. He who submitted and accepted it was saved. As for he who hesitated, he was met with what Ādam was met with of difficulty, what Nūḥ met with of floods, what Ibrāhīm met with of fire, what Yūsuf experienced in the well, what Ayyūb experienced of difficulty, and what Dāwūd met with of error; until Allah had sent Yūnus. Allah then revealed to him, “O Yūnus, accept the leadership of Amīr al-Mu’minīn.”¹

1 *Tafsīr Nūr al-Thaqalayn*, vol. 3 pg. 435.

Al-Baḥrānī writes in the introduction of *Tafsīr al-Burhān* transmitting from Sulaymān who said to ‘Alī رضي الله عنه:

O he who will be assassinated by the Kūfans! May my parents be sacrificed in your stead. You are the proof of Allah through which He had pardoned Ādam, through whom Yūsuf was rescued from the well, and also the cause of Ayyūb being deprived of the favour of his Rabb.¹

He transmits from *Ma‘ānī al-Akḥbār* that Abū ‘Abd Allāh was asked regarding the statement of ‘Alī رضي الله عنه:

Our reality is difficult to comprehend. Only a close angel, Messenger, or a servant whose faith in Allah has been affirmed attests to it.

He further explains:

Amongst the angels are the close ones and those who are not close, amongst the Prophets are those who are Rasūl as well and those who are not Rasūl, and amongst the believers there are those whose faith has been affirmed and there are those whose faith has not been affirmed. Your matter (Imāmah) was then presented to the angels and none but the close angels accepted. It was presented to the Prophets but none beside the Rasūl accepted, and it was presented to the believers and only those whose faith had been affirmed had accepted.²

The Shī‘ah also say the following regarding Nabī Ādam عليه السلام:

The words Ādam was inspired with from his Rabb which led to him being forgiven were for him to seek forgiveness by the right of Muḥammad, ‘Alī, Fāṭimah, Ḥasan, and Ḥusayn.³

1 *Muqaddimat al-Burhān*, pg. 27.

2 *Ibid*, pg. 26.

3 *Kitāb al-Khiṣāl*, vol. 1 pg. 270.

These are the beliefs which the Shī'ah conceal in their books. This is the treachery and insults directed at the noble and chosen Messengers of Allah, all in the name of love for the Ahl al-Bayt.

Insulting the Ahl al-Bayt

The reality is that it does not really matter whether you are from the household of the Prophet ﷺ or the household of ‘Alī رضي الله عنه, as you will still not be safe from their blasphemy and wretched hearts. The Shī‘ah went on to even insult the Ahl al-Bayt, just as they have insulted the Messengers of Allah, along with the Prophet ﷺ. The Shī‘ah state that the following verse was revealed regarding ‘Abbās رضي الله عنه, the paternal uncle of Rasūlullāh ﷺ:

لَيْسَ الْمَوْلَىٰ وَلَيْسَ الْعَشِيرُ

How wretched the protector and how wretched the associate.¹

Furthermore, the verse:

وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ

And whoever is blind in this [life] will be blind in the Hereafter and more astray in way. And my advice will not benefit you – although I wished to advise you.²

is also said to be revealed regarding him.³

As for the cousins of the Prophet ﷺ, the two leaders of the Banū Hāshim and the governor of ‘Alī رضي الله عنه, namely ‘Abd Allāh ibn ‘Abbās and his brother, ‘Ubayd Allāh ibn ‘Abbās, they say regarding them:

Amīr al-Mu‘minīn said, “O Allah curse the two sons of so and so (referring to ‘Abd Allāh and ‘Ubayd Allāh as highlighted in the footnote). Just as their hearts are blind, make their eyes blind as well, their deaths are upon my neck. Let their blindness be a sign of the blindness of their hearts.”⁴

1 *Rijāl al-Kashshī*, pg. 54.

2 *Sūrah Hūd*: 34

3 *Rijāl al-Kashshī*, pg. 52, 53.

4 *Rijāl al-Kashshī*, pg. 52, under the title, “Du‘ā ‘Alī ‘alā ‘Abd Allāh wa ‘Ubayd Allāh ibn ‘Abbās”.

As for ‘Aqīl ibn Abī Ṭālib, the true brother of ‘Alī رَضِيَ اللَّهُ عَنْهُ, the Shī‘ah transmit from ‘Alī ibn Abī Ṭālib (when mentioning the deficiency of his supporters):

None from my household remains who is courageous and strong. As for Ḥamzah he was killed at Uḥud and Ja‘far at Mut‘ah. Only two terrified wretched lowly individuals remain: ‘Abbās and ‘Aqīl.¹

Al-Kulaynī transmits from Muḥammad al-Bāqir:

None but two weak wretched men remained with him, ‘Abbās and ‘Aqīl, who were both new in Islam.²

All of this when it is an established fact that ‘Abbās, ‘Aqīl, and the rest of their families were from the Ahl al-Bayt. Al-Arbilī writes:

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was asked, “Who are your Ahl al-Bayt?”

He replied, “The families of ‘Alī, Ja‘far, ‘Aqīl, and ‘Abbās.”³

The son of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The Shī‘ah persist with their unsupported reports in lessening the status of the son of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when comparing him to the Prophet’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ grandson, the son of Fāṭimah رَضِيَ اللَّهُ عَنْهَا. They report:

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was sitting and on his left thigh was Ibrāhīm while on his right was Ḥusayn. He kissed the one then the other.

Jibrīl looked at him and said, “Your Rabb had sent me. He conveys His greetings to you and says, “These two cannot co-exist, therefore choose one of them.”

1 *Al-Anwār al-Nu‘māniyyah* by al-Jazā‘irī; *Majālis al-Mu‘minīn*, pg. 78.

2 *Al-Furū‘ min Al-Kāfi*; *Kitāb al-Rawḍah*.

3 *Kashf al-Ghummah*, vol. 1 pg. 43.

The Prophet ﷺ brought Ḥusayn nearer to him and looked at Ibrāhīm and cried. Thereafter he looked at Ḥusayn, Sayyid al-Shuhadā, and cried.

The Prophet ﷺ then said, “Ibrāhīm’s mother is Māriyah, and if he dies none beside me would grieve his death. However, if Ḥusayn were to die, he is the son of Fāṭimah and ‘Alī, my cousin, the one who is in relation to me like that of a soul to a body. He is my flesh and blood, if his son dies he will be grieved along with Fāṭimah.”

He then responded to Jibrīl and said, “O Jibrīl, I ransomed Ibrāhīm for Ḥusayn, and I am pleased with his death so that Ḥusayn should remain alive.”¹

The daughters of the Prophet ﷺ

They have also insulted the three daughters of the Prophet ﷺ when they refuse to accept them as his biological children, openly stating that they were not the biological daughters of the Prophet ﷺ but rather they were his stepchildren. Ḥasan al-Amīn al-Shīrī states:

Historians mention that the Prophet ﷺ had four daughters. However, after examining historical reports we have not found any evidence to establish that all of them were his biological daughters with the exception of Fāṭimah. It is possible that the remaining three daughters were from Khadījah’s previous marriages.²

The cousin and son-in-law of the Prophet ﷺ

The Shī‘ah have even insulted their infallible Imām, ‘Alī رضي الله عنه, by accusing him of cowardice:

When Abū Bakr was given the pledge of allegiance, ‘Alī rejected his Khilāfah and desisted from pledging allegiance to Abū Bakr.

1 Ḥayāt al-Qulūb, pg. 593; *al-Manāqib* by Ibn Shahar Āshūb.

2 *Dā‘ir al-Ma‘ārif al-Islāmiyyah al-Shī‘ah*, vol. 1 pg. 27.

Abū Bakr instructed Qunfudh, “Go back to ‘Alī. If he comes along then so be it, if not then invade his house. If he resists, then burn down his house.”

Qunfudh the accursed then went.

He and his companions rushed into his house without prior permission. ‘Alī on seeing this advanced for his sword, however, they beat him to it, and they outnumbered him. Some reached for their swords and held it to his throat. Thereafter a rope was placed around his neck.

Fāṭimah came between them and ‘Alī by the door. Qunfudh struck Fāṭimah with his whip. When she passed away there was a swelling on her upper arm as a result of the whip, may Allah curse him.

They then harshly dragged ‘Alī until they reached Abū Bakr. [They go on to say,] ‘Alī then called out before he pledged allegiance whilst the rope was around his neck:

قَالَ ابْنُ أُمِّ إِبْرَاهِيمَ إِنَّ الْقَوْمَ اسْتَضَعُّونِي وَكَادُوا يَقْتُلُونِي

O my brother, indeed the people oppressed me and were about to kill me.¹

This is their opinion of ‘Alī—the lion of Allah—may Allah be pleased with him. The Shī‘ah depict him as a fainthearted, fearful, and abused person, while at the same time fabricating reports about his exaggerated bravery, strength, valour, and fearlessness, as mentioned previously. The Shī‘ah are never satisfied with their own fabrications and are always eager to add to it; thus they accuse him of even more cowardice.

The Shī‘ah falsely ascribe to Fāṭimah رَضِيَ اللَّهُ عَنْهَا that she was angry with ‘Alī رَضِيَ اللَّهُ عَنْهُ, condemning and slandering him for not aiding her when she requested Fadak and quarrelled with Abū Bakr and ‘Umar.

1 *Kitāb Sulaym ibn Qays*, pg. 84, 89.

Fāṭimah then said, “O Ibn Abī Ṭālib! You are hiding like a foetus in the womb and sitting back like the hopeless.”¹

Fāṭimah also rebuked him for sitting silent.²

They also believe that ‘Umar coerced ‘Alī رَضِيَ اللَّهُ عَنْهُ into marrying his daughter to him, and he could not do anything about it. Al-Kulaynī reports these dreadful words falsely and vilely attributing them to Abū ‘Abd Allāh, when he was allegedly asked about the marriage of Umm Kulthūm, the daughter of ‘Alī رَضِيَ اللَّهُ عَنْهُ, to Amīr al-Mu’minīn ‘Umar رَضِيَ اللَّهُ عَنْهُ:

That was a women who was taken from us by force.³

Also:

‘Alī did not want to marry his daughter, Umm Kulthūm, to ‘Umar but he was afraid of ‘Umar. Thus he appointed ‘Abbās as his agent to marry her to ‘Umar.⁴

‘Alī رَضِيَ اللَّهُ عَنْهُ is also the one who had rejected the Khilāfah when it was presented to him and said, “Leave me, and look for other than me.” The Shī‘ah belittle ‘Alī رَضِيَ اللَّهُ عَنْهُ and depict him like some greedy layman who runs after worldly positions, striving to attain it with such means which a pure soul refuses to employ.

Yes! They depict him as a person who follows his desires and goals going to great lengths to attain it, even sacrificing his children and wife. Look at these accusations levelled against the leader of the Ahl al-Bayt. These reports are mentioned in their most relied upon sources.

1 *Al-Amālī al-Ṭūsī*, pg. 259; *Ḥaqq al-Yaqīn*, pg. 203, 204; *al-Ihtijāj* by al-Ṭabarsī.

2 *A’yān al-Shī‘ah*, pg. 26.

3 *Al-Kāfi fī al-Furū’*, vol. 2 pg. 141.

4 *Ḥadīqat al-Shī‘ah* by al-Muqaddas al-Ardabīlī, pg. 277.

When Abū Bakr was given the pledge of allegiance, the news reached ‘Alī, who then said, “This title is for none other than me.”

He then remained quite that entire day. At nightfall ‘Alī took Fatimah and his two sons by their hands around to every Ṣaḥābī, and reminded them and beseeched them with regards to his right. Furthermore he asked them to assist him but none responded.¹

Is there a greater insult? Furthermore, they state:

‘Alī took his wife and his two sons on a donkey to the homes of the Ṣaḥābah seeking assistance.

The Shī‘ah then further state:

When ‘Alī saw the people betraying him, their lack of assistance, and all of them concurring on Abū Bakr, he stayed in his house.²

When one analyses these words and expressions; the manner in which they debase him, depicting him to be one who was rejected by all, we come to know what they really think about ‘Alī رضي الله عنه. Ibn Bābawayh, the Shī‘ī Muḥaddith, transmits a similar report in his book. He mentions a lengthy incident when explaining how few the supporters of ‘Alī رضي الله عنه were and how they spoke out against the khilāfah of Abū Bakr رضي الله عنه and desisted from pledging allegiance. However, when the comrades of Abū Bakr رضي الله عنه heard about it they approached them:

With unsheathed swords, one of them said, “By Allah! If you are to continue to speak you will be met by our swords!”

Thereafter ‘Alī’s supporters remained in their homes and did not speak again.³

1 *Kitāb Sulaym ibn Qays*, pg. 82, 83.

2 *Ibid*, pg. 83.

3 *Kitāb al-Khiṣāl*, vol. 2 pg. 465.

On the other hand, the Shī'ah debase 'Alī by describing him with every bad characteristic they could lay their hands on. The Shī'ah claim that Fāṭimah رضي الله عنها had disapproved of getting married to 'Alī رضي الله عنه on account of his poverty and unattractiveness, Allah forbid:

The Prophet صلى الله عليه وسلم intended to marry Fāṭimah to 'Alī. He approached her in secrecy, she then replied, "You are most entitled to your opinion. However, I have heard some women from Quraysh speak about him saying that he is squint and has long forearms, a large head and eyes, with deep hair recesses above the temples. His shoulder joints are like that of a camel, he is always laughing, and he has no money."¹

There are many other reports in *Al-Kāfī* in which al-Kulaynī states that Fāṭimah رضي الله عنها was not pleased with 'Alī رضي الله عنه even after marriage, and that she did not accept him out of her own will:

After the Prophet صلى الله عليه وسلم had married Fāṭimah to 'Alī, he went to visit them and found Fāṭimah crying.

He asked, "What makes you weep?"

Thereafter he said, "By Allah! If there were a better person in our family than him, I would not have married you to him ('Alī). Also it is not I who married you to him, rather Allah did."²

Al-Arbilī transmitting from Buraydah states:

The Prophet صلى الله عليه وسلم said, "O Buraydah let us go and visit Fāṭimah."

When they entered, the moment she saw her father her tears started rolling down her cheeks.

1 *Tafsīr al-Qummī*, vol. 2 pg. 336.

2 *Kashf al-Ghummah*, vol. 1 pg. 149, 150.

He asked her, “What makes you weep my daughter?”

She replied, “Lack of provisions, a lot of grief, and depression.”

In another report, “I take an oath by Allah, my sadness, poverty, and sickness have only increased.”¹

This is what is expected from those who are so impudent towards the Ṣaḥābah and the Ahl al-Bayt. Moreover, they have the audacity to insult the Messengers of Allah, and in particular the Last Prophet ﷺ. One might ask do they even revere ‘Alī رضي الله عنه and his household. The answer is: No! They do not!

They further insult ‘Alī رضي الله عنه, the Prophet ﷺ, and his wife, ‘Ā’ishah رضي الله عنها, in the following report:

The Prophet ﷺ only possessed one blanket for him and ‘Ā’ishah. Thus he would sleep between ‘Alī and ‘Ā’ishah, all of them covered with that one blanket. When he would wake up at night, he would indent the blanket between the two them.²

Is there any greater insult? Yes there is something greater and more disgusting. The Shī’ah state that ‘Alī رضي الله عنه came to the Prophet ﷺ whilst he was in the company of Abū Bakr and ‘Umar رضي الله عنهما:

I sat between the Prophet ﷺ and ‘Ā’ishah.

She then said to him, “Could you not have found any other place other than my thighs and the Prophet’s رضي الله عنه thighs?”

The Prophet ﷺ then said, “Enough ‘Ā’ishah!”³

1 *Kashf al-Ghummah*, vol. 1 pg. 149, 150.

2 *Kitāb Sulaym ibn Qays*, pg. 221.

3 *Al-Burhān fī Tafsīr al-Qur’ān*, vol. 4 pg. 224.

It is mentioned in another report:

‘Alī could not find a place to sit. The Prophet ﷺ indicated to a place behind him. ‘Ā’ishah was also standing behind him covered with a shawl, ‘Alī then sat between ‘Ā’ishah and the Prophet ﷺ.

‘Ā’ishah became angry and said, “Could you not have found a place for your rear other than my lap?”

The Prophet ﷺ became angry and said, “O Ḥumayrā! Do not harm me through my brother.”¹

This is the manner in which the Shī‘ah vilify ‘Alī رضي الله عنه after having abandoned him when he became the Khalīfah. There was hardly a battle they encountered except that they would look for an excuse. At times they would even stay away without presenting an excuse. The books of history are filled with incidents of how the Shī‘ah betrayed him, leaving him alone to fight those fierce and vehement battles. Thus he would say:

You have filled my heart with pus and loaded my bosom with rage. You made me drink mouthfuls of grief one after the other. You shattered my counsel by disobeying and leaving me so much so that Quraysh started saying that the son of Abū Ṭālib is brave but does not know (tactics of) war. Allah bless them! Is any one of them fiercer in war and older in it than I am? I rose for it although in my twenties, and here I am, having passed over sixty. But one who is not obeyed can have no opinion.²

Beware! I called you to fight these people night and day, secretly and openly and exhorted you to attack them before they attacked you, because by Allah, no people have been attacked in the hearts of their houses but they suffered disgrace. But you put it off to others and forsook it till destruction befell you and your cities were occupied.

1 *Kitāb Sulaym ibn Qays*, pg. 179.

2 *Nahj al-Balāghah*, pg. 70, 71.

The horsemen of Banū Ghāmid have reached al-Anbar and killed Ḥasan ibn al-Ḥasan al-Bakrī. They have removed your horsemen from the garrison.

I have come to know that every one of them entered upon Muslim women and other women under the protection of Islam and took away their ornaments from thier legs, arms, necks, and ears and no woman could resist it except by pronouncing the verse, *We are for Allah and to Him we shall return.*¹ Then they got back laden with wealth without any wound or loss of life.

If any Muslim dies of grief after all this, he is not to be blamed but rather there is justification for him before me.

How strange! How strange! By Allah my heart sinks to see the unity of these people on their wrong and your dispersion from your right. Woe and grief befall you! You have become the target at which arrows are shot. You are being killed and you do not kill. You are being attacked but you do not attack. Allah is being disobeyed and you remain agreeable to it. When I ask you to move against them in summer you say it is hot weather. Spare us till the heat subsides from us. When I order you to march in winter you say it is severely cold; give us time till the cold clears from us. These are just excuses for evading heat and cold because if you run away from heat and cold, you would be, by Allah, running away (in a greater degree) from the sword (war).²

Fāṭimah - The daughter of the Prophet ﷺ

They have also insulted the daughter of the Prophet ﷺ, the mother of Ḥasan and Ḥusayn and the wife of ‘Alī رضي الله عنه, attributing to her that which one is unable to perceive stemming from a believing female, let alone Fāṭimah رضي الله عنها, the Queen of the Women of Paradise.

The Shī‘ah state that Fāṭimah رضي الله عنها was perpetually displeased and angry with ‘Alī رضي الله عنه. Furthermore, she used to complain to her father about everything,

1 Sūrah al-Baqarah: 156

2 *Nahj al-Balāghah*, pg. 70, 71.

whether major or minor, as mentioned previously. In fact, Fāṭimah رَضِيَ اللهُ عَنْهَا would even find fault with commendable deeds. Ibn Fattāl al-Naysābūrī, the Muḥaddith,¹ mentions:

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had planted a garden for ‘Alī, which ‘Alī then sold and distributed the wealth amongst the poor of Madīnah until nothing remained.

When ‘Alī returned home, Fāṭimah asked him, “O my cousin, have you sold the orchard which my father had sowed for you?”

‘Alī replied, “Yes, in exchange for that which is better than it in this life and the Hereafter.”

She then asked, “So where is the money?”

He replied, “I distributed it amongst the poor. I was ashamed of turning them away.”

Fāṭimah then said, “I am hungry, my two sons are hungry, and there is no doubt that you too are just as hungry as we are; yet you keep nothing for us. Nothing!”

She then grabbed ‘Alī by his clothing.

‘Alī said, “Release me, Fāṭimah!”

She replied, “By Allah I will not release you until my father has judged between the two of us.”

Jibrīl presented himself to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said, “O Muḥammad! Allah conveys His greetings and has said, ‘Convey our greeting to ‘Alī, and tell Fāṭimah that it is not appropriate for you to hold back the hand of ‘Alī.’”²

1 He is Muḥammad ibn al-Ḥasan al-Fattāl al-Fārisī al-Naysābūrī, the theologian, jurist, and scholar, ascetic and pious. He was killed by Abū al-Maḥāsīn, the governor of Naysābūr. (*Rijāl al-Ḥillī* pg. 259) He was a Shīṭī scholar from the fifth century, he has authored *Rawḍat al-Wā’izīn*. (*Tā’sīs al-Shī’ah* pg. 395) He was a senior Shīṭī scholar. He was a teacher, theologian, jurist, scholar, exegete, religious, and an ascetic. A truthful and relied upon scholar. (From the introduction of the book by Muḥammad Mahdī al-Khurasānī, pg. 11)

2 *Rawḍat al-Wā’izīn*, vol. 1 pg. 125.

Furthermore, they state:

Fāṭimah discussed Fadak with Abū Bakr and ‘Umar. Fāṭimah disputed with them. Thereafter she spoke in the midst of the people and shouted, and more people started gathering around.¹

On another occasion:

She took ‘Umar by his collar and pulled him towards her.²

She also threatened Abū Bakr:

If you are not going to keep away from ‘Alī, then I will reveal my hair and tear up my clothes!³

Fāṭimah رضي الله عنها also allegedly opposed the Khulafā’ until they burnt down her house, and struck her, then led to the breaking of her ribs and her miscarriage. Fāṭimah رضي الله عنها passed away as a result of this injury.⁴

Ḥasan ibn ‘Alī

The Shī‘ah malign Ḥasan رضي الله عنه just as the rest of the Ahl al-Bayt. After the demise of his father, ‘Alī رضي الله عنه, he was appointed as Khalīfah, but it was not long until they abandoned him as they had abandoned his father. In fact, they betrayed him to a greater degree! Al-Ya‘qūbī, a Shī‘ī historian writes:

After a period of two months (others suggest four), Ḥasan despatched ‘Ubayd Allāh ibn ‘Abbās, and twelve thousand fighters to go and fight Mu‘āwiyah.

Mu‘āwiyah sent a million silver coins to ‘Ubayd Allah ibn ‘Abbās and eight thousand fighters went over to Mu‘āwiyah’s side.

1 *Kitāb Sulaym ibn Qays*, pg. 253.

2 *Al-Kāfi fi l-Uṣūl*.

3 *Tafsīr al-‘Ayyāshī*, vol. 2 pg. 67, and similar reports in *al-Rawḍah min Al-Kāfi*, vol. 8 pg. 238.

4 *Kitāb Sulaym ibn Qays*, pg. 84, 85.

Mu'āwiyah had also despatched Mughīrah ibn Shu'bah, 'Abd Allāh ibn 'Āmir, and 'Abd al-Raḥmān ibn Umm al-Ḥakam to Ḥasan. They met him whilst he was reclining in his tent at Madā'in. When they exited they said to the people, "Indeed, Allah has spared bloodshed through the son of the Rasūl, and has put an end to the fitnah." He had accepted the peace treaty.

The army was then shaken and none questioned what they had said. Thus they rushed towards Ḥasan and looted his tent. Ḥusayn mounted a horse and went to Maẓlam Sābāt. Jarrāḥ ibn Sinān hid and stabbed Ḥasan in his thigh with a pick. Ḥasan then took him by his beard, lowered it and struck his neck.

Ḥasan was taken to Madā'in, whilst bleeding profusely, which became worse. Thereafter the people dispersed from him.

Mu'āwiyah came to Iraq and took control. Ḥasan was very ill, and when he saw that all his comrades had dispersed and none remained to defend him, he then reconciled¹ with Mu'āwiyah.²

1 Reconciliation between Ḥasan and Mu'āwiyah

The Shī'ah were embarrassed when they had heard Ḥasan عليه السلام reconciled with Mu'āwiyah عليه السلام and pledged allegiance to him. Thus they fabricated such reports which the intellect rejects. They state that Ḥasan عليه السلام reconciled with Mu'āwiyah عليه السلام but did not pledge allegiance to him, and thus did not handover the leadership. To avoid verboseness, we will only transmit one report from their books and we believe that it will be sufficient for the seeker of the truth. Al-Kashshī transmits from Abū 'Abd Allah Ja'far:

Mu'āwiyah wrote to Ḥasan, "Come, and bring along Ḥusayn and the companions of 'Alī."

Qays ibn Sa'd ibn 'Ubādah al-Anṣārī went along with them to Syria. Mu'āwiyah allowed them to enter and arranged orators for them.

Mu'āwiyah then said, "O Ḥasan! Stand up and pledge allegiance," Ḥasan stood up and pledged allegiance.

Then he said to Ḥusayn, "Stand and pledge allegiance."

Thereafter he said, "O Qays! Stand and pledge allegiance."

Qays then looked at Ḥusayn (instead of Ḥasan knowing how opposed Ḥusayn was to the peace treaty) waiting for his command.

He then said, "O Qays! He is my Imām."

In another report, "Ḥasan stood up and said, ' Qays! Pledge allegiance!' After which he pledged allegiance." (*Rijāl al-Kashshī*, pg. 102)

2 *Tārīkh al-Ya'qūb*, vol. 2 pg. 215.

Al-Mas'ūdī records the sermon Ḥasan رضي الله عنه delivered after having reconciled with Mu'āwiyah رضي الله عنه:

“O people of Kūfah! It is because of three of your actions that I have overlooked you viz. your killing of my father, plundering my wealth, and stabbing me in my stomach. I have pledged allegiance to Mu'āwiyah so listen and obey!”

The people of Kūfah had looted Ḥasan's tent, taken his conveyance, and stabbed him in the stomach with a dagger. When Ḥasan witnessed what had happened, he gave in to reconciliation.¹

They were so repugnant that they even took his prayer mat from beneath him. 'Abd al-Raḥmān ibn 'Abd Allāh Ja'al al-Azdī set on him and stripped his silk cloak from his shoulder. He remained sitting, still girt with his sword but without his cloak.²

A man by the name of Jarrāḥ ibn Sinān from Banū Asad pierced the thigh of Ḥasan رضي الله عنه, until the object reached the bone... Ḥasan was then escorted to Madā'in... whilst his wound was being treated. A number of chieftains secretly wrote to Mu'āwiyah رضي الله عنه pledging allegiance to him, and encouraging him to hasten towards them.

They also guaranteed Mu'āwiyah رضي الله عنه that they will handover Ḥasan رضي الله عنه to him, or kill him. When what they had done reached Ḥusayn... Ḥasan's insight then increased regarding their bad intentions and pretence, their cursing him, and considering him a disbeliever, rendering his blood permissible, and plundering his wealth.³

They used to insult him, both verbally and physically. Al-Kashshī transmits from Abū Ja'far:

1 *Murūj al-Dhahab*, vol. 2 pg. 431.

2 *Al-Irshād*, pg. 190.

3 *Kashf al-Ghummah*, pg. 450-451; *Al-Irshād*, pg. 190; *al-Fuṣūl al-Muhimmah fī Ma'rifat Aḥwāl al-'Immah*, pg. 162.

A comrade of Ḥasan, who is said to be Sufyān ibn Abī Laylā, was mounted and entered upon Ḥasan whilst he was hiding in the courtyard of his house.

He then said to Ḥasan, “Peace be upon you, O you who has disgraced the believers!”

Ḥasan then asked, “And what knowledge do you have about that?”

He replied, “You assumed leadership and then absolved yourself from it, and entrusted it to a tyrant who does not judge in accordance with the Qur’ān.”¹

Ḥasan رضي الله عنه also speaks about the offences, and clarifies what their supporters had done to him. He says:

By Allah! Mu’āwiyah is better for me than those who claim to be my supporters and strive to kill me and usurp my wealth.

By Allah! For me to take a covenant from Mu’āwiyah to protect me and my family, is better to me than them (his Shī’ah) killing me and my household. By Allah! If I were to go to war with Mu’āwiyah they would take me by my neck and hand me over to him.

By Allah! For me to make peace with him and maintain my honour is better for me than being killed a slave or free. Thus it will become a practice for Mu’āwiyah and those to succeed him to remind us (Banū Hāshim) and our progeny of the favour they had bestowed upon us until the end of time.²

Furthermore, they have insulted him by depriving his progeny from leadership (Imāmah), and consider any person who attests to the leadership of any of Ḥasan’s progeny a disbeliever.

1 *Rijāl al-Kashshī*, pg. 103.

2 *Al-Ihtijāj*, pg. 148.

Ḥusayn ibn ‘Alī

As for Ḥusayn رَضِيَ اللَّهُ عَنْهُ, despite the Shī‘ah exaggerating in their love and support for him, he too suffered the same fate of his parents and brother. The Shī‘ah state:

Fāṭimah, the mother of Ḥusayn, detested bearing him. She also rejected the glad tidings of his birth more than once. Furthermore, it was as if the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also did not want to accept the glad tidings. Fāṭimah then bore Ḥusayn with great difficulty and on account of her dislike for Ḥusayn she did not breastfeed him. These reports are from one of their canonical ḥadīth books. Al-Kulaynī transmits from Imām Ja‘far:

Jibrīl came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, “Fāṭimah will give birth to a boy who will be killed by your followers after your demise.”

As a result, when Fāṭimah fell pregnant with Ḥusayn she disliked it.

Thereafter Abū ‘Abd Allāh said, “There is not a mother on the face of the earth who gave birth to a child and disliked it. However, when Fāṭimah came to know that he will be killed, she disliked the pregnancy.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا

And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship.¹

Was revealed in relation to him.²

What an insult! Ḥusayn رَضِيَ اللَّهُ عَنْهُ was not breastfed by his mother nor any other female, rather he used to be brought to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and he would put his thumb in Ḥusayn’s رَضِيَ اللَّهُ عَنْهُ mouth. Ḥusayn رَضِيَ اللَّهُ عَنْهُ would then suck it and that would suffice him for a day or two.³

1 Sūrah al-Aḥqāf: 15

2 *Al-Uṣūl min Al-Kāfī*, vol. 1 pg. 464, Kitāb al-Ḥujjah Bāb Mawlid al-Ḥusayn.

3 *Ibid*, pg. 465.

In the exact same manner have they treated his brother and father. The historians mention that Kūfah was the centre of the Shī'ah, regarding which Ja'far states:

Our leadership was presented to the heavens, the earths, the mountains, and the cities; and none of them accepted it as how the people of Kūfah did.¹

They further state:

Allah has chosen four cities:

وَالثِّينَ وَالزَّيْتُونَ وَطُورِ سَيْنِينَ وَهَذَا الْبَلَدِ الْأَمِينِ

Al-Tīn refers to Madīnah, al-Zaytūn refers to Bayt al-Maqdis, al-Ṭūr Sīnīn refers to Kūfah, and al-Balad al-Amīn refers to Makkah.²

Approximately 150 letters had been written to Ḥusayn رضي الله عنه from the very same Kūfah. They wrote:

In the name of Allah, the Most Compassionate Most Merciful!

To Ḥusayn ibn 'Alī, the leader of the believers, from his supporters, and the supporters of his father.

May Allah's peace be upon you!

The people are waiting on you and for them there is none other than you. So hasten, O son of Rasūlullāh!³

1 *Baṣā'ir al-Darajāt* by al-Ṣaffār, vol. 2 Ch. 10.

2 *Muqaddimat al-Burhān*, pg. 223.

3 *Kashf al-Ghummah*, vol. 2 pg. 32; *Al-Irshād*, pg. 203; *al-Fuṣūl al-Muhimmah fī Ma'rifat Ahwāl al-'Immah*, pg. 182.

In another letter they wrote:

The gardens are lush and the fruits are ripe! If you so wish then proceed to an army that is mobilised.¹

After receiving continuous letters, Ḥusayn رَضِيَ اللَّهُ عَنْهُ sent to them his cousin Muslim ibn ‘Aqīl:

The people of Kūfah gathered around him, pledged allegiance to him whilst crying. Their numbers exceeded eighteen thousand.²

After a number of days Muslim ibn ‘Aqīl wrote back to Ḥusayn, “There are a hundred thousand fighters waiting on you, so do not delay!”

Ḥusayn then replied, “I will be departing from Makkah on Tuesday after the 8 Dhū al-Ḥijjah which is on the Day of Tarwiyah. When my messenger reaches you, then exert yourselves as I will be on my way.”³

However, the situation changed and so did the Shī‘ah as is their norm. Muslim ibn ‘Aqīl was killed without anyone to defend or assist him. When the news of his death reached Ḥusayn رَضِيَ اللَّهُ عَنْهُ, he was already confronted by the army of Ibn Ziyād from Kūfah.

Ḥusayn then went up to them in his upper and lower garment and sandals. He firstly praised Allah, and then said, “O people! I have only come to you, due to the letters that you have sent to me which had stated, ‘Advance towards us as we have no leader, and perhaps through you Allah will guide us.’ If you were true then I have come to you, so obey me and hold true to your covenants. And if you are displeased with my coming, I will return to where I have come from.”⁴

1 *Al-Irshād*, pg. 203; *I‘lām al-Warā*, vol. 223.

2 *Al-Irshād*, pg. 205.

3 *Ibid*, pg. 220.

4 *Al-Irshād*, pg. 224.

They then deceived him, turned their backs on him, and handed him over to the enemy. As a result, a number of his relatives and friends were killed. Muḥsin al-Amīn states:

Twenty thousand from the people of Kūfah pledged allegiance to Ḥusayn, then betrayed and opposed him, after having pledged allegiance to him, and thereafter killed him.¹

Al-Ya‘qūbī writes the following about the period when the people of Kūfah killed Ḥusayn عليه السلام:

They looted his tent, forcibly took the females and escorted them to Kūfah. Upon reaching Kūfah the females from Kūfah exited their homes shouting, and crying.

‘Alī ibn al-Ḥusayn then remarked, “They are crying but none other than them killed us.”²

This is how the Shī‘ah deceived the Ahl al-Bayt despite their claims of partisanship!

1 *A‘yān al-Shī‘ah*, first Faṣl, pg. 24.

2 *Tārīkh al-Ya‘qūbī*, vol. 1 pg. 235.

The remainder of the Ahl al-Bayt

The rest of the household of ‘Alī رضي الله عنه and the Prophet صلى الله عليه وسلم too were not saved from the evils of the Shī‘ah. The Shī‘ah condemn, slander, and consider disbelievers all those who sought vengeance for Ḥusayn رضي الله عنه and those who sought leadership, with the exception of the eight sons of Ḥusayn رضي الله عنه. As for the rest of the Ahl al-Bayt who sought leadership aside from the eight sons of Ḥusayn رضي الله عنه, be it from Ḥusayn’s other sons or the sons of his brother Ḥasan, along with the sons of ‘Alī ibn Ṭālib; they are all considered to be disbelievers.

Amongst those who had claimed leadership were Muḥammad ibn al-Ḥanafiyah and his son Abū Hāshim. Zayd ibn Zayn al-‘Ābidīn and his son Yaḥyā, ‘Abd Allāh al-Maḥḍ ibn al-Ḥasan al-Muthannā and his son Muḥammad titled as Nafs al-Zakiyyah, as well as his brother Ibrāhīm al-Ghumar, the two sons of Ja‘far ibn al-Bāqir: ‘Abd Allah al-Afṭaḥ and Muḥammad, the two grandsons of Ḥasan al-Muthannā: Ḥusayn ibn ‘Alī and Yaḥyā ibn ‘Abd Allāh, the two sons of Mūsā al-Kāzim: Zayd and Ibrāhīm, and the son of ‘Alī al-Naqī, Ja‘far ibn ‘Alī and many others from the progeny of ‘Alī.

Not to mention the progeny of Abū Ṭālib who al-Iṣfahānī mentions in his book *Maqātil al-Ṭālibiyīn*; as well as the children of Ja‘far ibn Abī Ṭālib and ‘Aqīl ibn Abī Ṭālib, etc.

The Shī‘ah further consider as disbelievers all those from the Abbasids who claimed leadership, despite the Shī‘ah themselves acknowledging that the Abbasids were from the Ahl al-Bayt.

Let us not forget the cousins of the Prophet صلى الله عليه وسلم, and also the Fatimids of Egypt.¹

1 Fatimids:

I do not know how is it possible for the present day Shī‘ah to embrace the Fatimids and claim: “The Fatimid dynasty was a Shī‘ī state. The children of our forefather, and advocators to our way. The initiators of knowledge and civilization in Egypt, the ones who had erected Masājids and established publishing houses and universities. (*Al-Shī‘ah fī Mīzān lil-Mughniyah* pg. 149 and *A’yān al-Shī‘ah* pg. 264 sec.2)

The Shī'ah have fabricated reports in that particular regard. Abū Ja'far al-Bāqir was asked with regards to the verse:

وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ

And on the Day of Resurrection you will see those who lied about Allah [with] their faces blackened. Is there not in Hell a residence for the arrogant?¹

He replied:

The verse was revealed regarding he who says, "I am an Imām but in reality he is not."

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Despite the Shī'ah themselves having concurred that the Fatimids were out of the fold of Islam. A report was written in the Khilāfah of al-Qādir al-'Abbāsī in the month of Rabī al-Ākhir the year 402 A.H. which contained the signatures of their leading scholars the likes of Naqīb al-Ashrāf, the compiler of *Nahj al-Balāghah*, al-Sayyid Riḍā and his brother al-Sayyid Murtaḍā; a report which history has preserved:

"Al-Nājim in Egypt, who is Manṣūr ibn Nizār nicknamed al-Ḥākim ibn Ma'd ibn Ismā'īl ibn 'Abd al-Raḥmān ibn Sa'īd. When he left for Morocco he was named 'Ubayd Allah and nicknamed al-Mahdī. Him and his predecessors are all the (bastards of) adopted children of the Khawārij and not related to 'Alī ibn Abī Ṭālib in the least. All those claims are false. Furthermore, none of the progeny of Abū Ṭālib had hesitated in referring to them as the (bastards of) adopted children of the Khawārij. " This repudiation and disclaimer was wide spread in the two holy cities when they had just started their movement in Morocco. Which in turn left no room for duplicity.

"The Nājim in Egypt and his predecessors are all disbelievers, immoral and infidels with Magianism beliefs. They have transgressed the bounds, legalised prostitution and bloodshed, cursed the Ambiya and the predecessors, and claimed deism. "

The signatures of the following individuals were on the report.

Al-Sharīf al-Riḍā, his brother al-Murtaḍā, ibn al-Azraq al-Mūsawī, Muḥammad ibn Muḥammad ibn 'Umar ibn Abī Ya'lā al-'Alawiyyūn Qāḍī Abū Muḥammad 'Abd Allah ibn Al-Alfānī, Qāḍī Abū al-Qāsim al-Jazā'irī, Imām al-Ḥāmid al-Isfarāhīnī and many others. (*al-Nujūm al-Zāhirah fī Mulūk Miṣr wa al-Qāhirah* pg. 229-230 by Jamāl al-Dīn (died 874 A.H), *Shadharāt al-Dhahab; Tārīkh al-Islām; Mir'āt al-'Uqūl al-Muntazim*; and *'Aqd al-Jummān*).

1 Sūrah al-Zumar: 56

The narrator asked, “Even if he is an ‘Alawī?”

He replied, “Even if he be an ‘Alawī.”

Thereafter the narrator asked, “Even if he is from the progeny of ‘Alī ibn Abī Ṭālib?”

He replied in the affirmative.

In another narration which is transmitted from his son Ja‘far he states, “Even if he is a Fatimid ‘Alawī.”¹

In another report:

He who claims he is an Imām and he is not is a disbeliever.²

As for the eight from the progeny of Ḥusayn رضي الله عنه, who they consider to be the Imāms and the assumed twelfth Imām; they too were not spared from all of their insults.

The Shī‘ah have spoken ill, mocked, and reviled every one of them, ascribing to them that which they are free from. Just as they have done to their forefathers, Ḥasan, Ḥusayn, and ‘Alī; along with the Prophet صلى الله عليه وسلم and the rest of the Ambiyā’.

Zayn al-‘Ābidīn ‘Alī ibn al-Ḥusayn

‘Alī ibn al-Ḥusayn, who according to the Shī‘ah is the Imām after the demise of his father Ḥusayn رضي الله عنه, is accused by the Shī‘ah of having more cowardice than a layman. They further state that he had also pledged to serve Yazīd, the killer of Ḥusayn (according to them). The narration is mentioned in *Al-Kāfī* from the son of Zayn al-‘Ābidīn, Muḥammad al-Bāqir:

1 *Al-Uṣūl min Al-Kāfī*, vol. 1 pg. 372.

2 *Ibid.*

Yazīd ibn Mu‘āwiyah entered Madīnah en route for Ḥajj and sent for a man from the Quraysh.

When he came Yazīd asked him, “Do you attest that you are my slave, and if I so wish I may sell you or enslave you?”

He replied, “By Allah, O Yazīd! You are not nobler than I in lineage amongst Quraysh nor was your father more virtuous than mine prior to Islam, nor are you more virtuous than me in matters pertaining to religion; so how can I attest to that which you have asked me?”

Yazīd then said to him, “If you do not testify I will kill you!”

The man replied, “You killing me is no greater than your killing Ḥusayn ibn ‘Alī.”

Yazīd then commanded that he should be killed.

Thereafter, he sent for ‘Alī ibn al-Ḥusayn and told him the same that he said to the previous Qurashī.

‘Alī ibn al-Ḥusayn replied, “If I were not to testify, will you also kill me as you have killed the other yesterday?”

Yazīd (may Allah’s curse be on him) replied in the affirmative.

‘Alī ibn al-Ḥusayn then said, “I agree to what you have asked. I am your forced slave, if you so wish you may enslave me or sell me.”¹

In a similar fashion the Shī‘ah have insulted and disgraced his son and mother.

One of the Imāms was asked, “I have got two slaves, one is a Nāṣibī and the other a Zaydī, and it is necessary for me to be intimate with them; so who should I choose?”

1 *Al-Rawḍah min Al-Kāfi*, vol. 8 pg. 234. 235,

He replied, “Both of them are equal, whomsoever rejects a verse of the Book of Allah it is as if he has cast behind him Islam as a whole... and rejected the entire Qur’ān, and all the Messengers.”

Thereafter he said, “As for the Nāṣibī she is yours, the Zaydī is for us.”¹

They have also insulted his mother when they have stated:

Everyone became renegade after the killing of Ḥusayn with the exception of five, Abū Khālid, Yaḥyā ibn Umm al-Ṭawīl, Jubayr ibn Muṭṭī, Jābir ibn ‘Abd Allāh, and al-Shabkah—the wife of Ḥusayn ibn ‘Alī.²

We do not know what became of his mother Sharbānū, as they have omitted her name and mentioned Shabkah.

Muḥammad al-Bāqir and his son

As for Muḥammad al-Bāqir and his son, Ja’far, there is not an insult except that they used it for them, accusing them of cowardice, hypocrisy, treachery, and deceit; despite them having contrived a school of thought in their names. They state regarding al-Bāqir that he used to permit that which Allah declared unlawful:

Al-Bāqir used to consider the prey of a hawk or falcon to be lawful (despite it being unlawful).³

Thereafter the Shī’ah transmit numerous reports proving the impermissibility of that which a hawk or falcon preyed on.

Zurārah ibn A’yan who is considered to be one of their senior scholars and the axis of their madh-hab states regarding al-Bāqir:

1 *Al-Rawḍah min Al-Kāfi*, vol. 8 pg. 235,

2 *Majālis al-Mu’minīn* by al-Shūstarī, al-Majlis al-Khāmis, pg. 144.

3 *Al-Furū’ min Al-Kāfi*, vol. 6 pg. 208, Bāb Ṣayd al-Bazāt wa al-Ṣaqūr wa Ghayr Thālik.

He is an old man who has no knowledge of judicial and legal proceedings.¹

It has been transmitted from Zurārah:

I asked Muḥammad al-Bāqir regarding a matter and he answered me. Shortly thereafter another person came and enquired about the same matter and he gave a different answer to the one he had given me. Not long after that, a third person came to inquire regarding the same matter, and al-Bāqir answered him contrary to the answer he had given to the two of us.

After the two had left I said to him, “O son of the Rasūl! **Two of your Shī'ah** from Iraq came and asked regarding a matter, and you answered all of them differently?”

He replied, “O Zurārah! This is better and more preserving for us. If you were to concur on a matter the people might consider you to be more credible than us which could lead to our destruction.”

Zurārah states that he then said to Abū 'Abd Allāh, “If you were to command your supporters to cross over spears and fire they would, yet despite that they leave from you differing in opinion?”

He responded to me in the same manner that his father did.²

The Shī'ah also state that Abū Ja'far praised Abū Ḥanīfah in his presence but then went on to speak ill of him after he had left. Al-Kulaynī transmits from Muḥammad ibn Muslim:

I entered upon Abū 'Abd Allāh and Abū Ḥanīfah was also present.

I then said to Abū 'Abd Allāh, “May I be sacrificed in your stead! I had a strange dream.”

1 *Al-Uṣūl min Al-Kāfī*.

2 *Al-Uṣūl min Al-Kāfī*, pg. 65, Kitāb Faḍl al-'Ilm.

He replied, “O Ibn Muslim, relate the dream for in our midst we have a scholar who has knowledge of it (the interpretation of dreams),” and he pointed towards Abū Ḥanīfah.

I then related the dream, “It was as if I had entered my house and suddenly my family were against me, they broke walnuts and scattered it over me. I was perplexed by this dream.”

Abū Ḥanīfah then said, “You will dispute regarding the inheritance of your family and after great effort you will be successful if Allah so wishes.”

Abū ‘Abd Allāh exclaimed, “By Allah you are correct Abū Ḥanīfah.”

When Abū Ḥanīfah left, I said to him, “May I be sacrificed in your stead! I dislike the interpretation of that Nāṣibī.”

He then said, “O Ibn Muslim! Allah will not dishonour you! Our interpretations do not concur, and he has interpreted the dream incorrectly.”

I then said, “May I be sacrificed in your stead, but you have taken an oath and said that he was correct?”

He replied, “Yes! I took an oath that he was correctly wrong!”¹

They also attribute to him the statement:

I speak in seventy different ways and in each of them there is an escape for me.²

We have previously mentioned the fabrications they have attributed to him, which one feels shy to even mention; nevertheless, we will transmit one report. Al-Kashshī transmits from Zurārah:

1 *Kitāb al-Rawḍah min Al-Kāfī*, vol. 8 pg. 292.

2 *Baṣā’ir al-Darajāt*, al-Juz’ al-Sādis.

By Allah! If I were to speak about all of that which I had heard from Abū ‘Abd Allāh, the male’s private parts would become stiff like wood.¹

Mūsā al-Kāẓim ibn Ja‘far

The Shī‘ah have also insulted Mūsā ibn Ja‘far together with his mother:

Ibn ‘Ukāshah entered upon Abū Ja‘far and Abū ‘Abd Allāh was standing next to him. He presented him with some grapes.

Abū Ja‘far then said, “The elderly man and the child eat a grape at a time. As for he who thinks that he will not be satiated, he eats three to four at a time. So eat two grapes at a time as that is recommended.”

Ibn ‘Ukāshah then asked Abū Ja‘far, “Why do you not marry Abū ‘Abd Allah as he has already reached puberty?”

Ibn ‘Ukāshah explains, “In front of him was a sealed package.”

Thereafter Abū Ja‘far said, “A slave trader from Berber will come, who will then reside in the house of Maymūn. We will purchase from him a slave with this parcel.”

It so happened that the slave trader finally arrived, and we thus entered upon Abū Ja‘far.

He said to us, “Shall I not inform you that the slave trader who I had talked about has arrived. Thus go to him and purchase from him a slave.”

When we reached the slave trader, he said, “I have sold all of my slaves, all that remains now are two sick slaves; one being superior to the other.”

We said to him, “Bring them forth so that we can have a look at them.”

1 *Rijāl al-Kashshī*, pg. 123.

Thereafter, we asked, “How much are you selling the superior one for?”

He replied, “Seventy gold coins.”

We replied, “Excellent!”

The slave trader then reaffirmed, “I will not accept anything less than seventy gold coins.”

We said to him, “We will purchase her from you with what this bag contains, and we are not aware of how much money is in it.”

There was a white-haired and bearded man sitting by his side who instructed, “Open it and count.”

The slave trader than said, “Do not open it because if it is one coin less than seventy gold coins, I will not sell her to you.”

The elderly man then said, “Come closer.”

We advanced towards him and he opened it, counted it and there was exactly seventy gold coins in the bag. Thereupon we took the slave and presented her to Abū Ja‘far. Ja‘far was also present. We informed Abū Ja‘far of what had transpired and he praised Allah.

He then asked the slave, “What is your name?”

She replied, “Ḥamīdah (one who praises).”

He remarked, “Ḥamīdah in this world and Maḥmūdah (one who will be praised) in the hereafter. Inform me are you still virgin?”

She replied in the affirmative.

He then asked, “How is that possible whereas nothing falls to the lot of a slave trader except that he spoils it.”

She replied, “He attempted on more than one occasion and he would be positioned over me like how a man is positioned over a female. Allah would then put a white-haired and bearded man over him who would continue to slap him until he would leave.”

He then said, “O Ja‘far! Take her and she then conceived Mūsā ibn Ja‘far.”¹

They also questioned his knowledge and intellect:

He was asked with regards to a woman who had married despite having been married?

He replied, “She will be stoned and the male will be left.”

I then met Abū Baṣīr² and said to him, “I have asked Abū al-Hasan with regards to a woman who had married despite her being married and he replied that she will be stoned and the male will be left.”

Abū Baṣīr then rubbed his chest and said, “I do not think our companion’s wisdom has completely developed.”

In another narration:

I do not think his knowledge has fully developed.³

Abū Baṣīr al-Murādī would accuse Mūsā ibn Ja‘far of being materialistic. Al-Kashshī transmits from Ḥammād ibn ‘Uthmān:

Ibn Abī Ya‘fūr, another person, and I went to Ḥīrah or to some other place. We then spoke about worldly affairs.

1 *Al-Uṣūl min Al-Kāfi*, vol. 1 pg. 477, Kitāb al-Ḥujjah. Bāb Mawlid Mūsā ibn Ja‘far.

2 A senior Shī‘ī scholar and their mentor, amongst those regarding whom Ja‘far had allegedly stated, “Were it not for them, the prophetic traditions would have been lost and extinguished.” (*Rijāl al-Kashshī* pg. 152)

3 *Rijāl al-Kashshī*, pg. 153-154.

Abū Baṣīr al-Murādī then remarked, “If our companion (Mūsā ibn Ja‘far) were to conquer it he would run a monopoly.”¹

‘Alī ibn Mūsā al-Riḍā

The Shī‘ah attribute the permissibility of sodomy to ‘Alī ibn Mūsā ibn Ja‘far.² Moreover, they transmit regarding him something similar to that of his father. Hishām ibn Aḥmad narrates:

Abū al-Ḥasan al-Awwal asked, “Have you heard of anyone who had come from the west?”

I replied, “No.”

Thereafter he said, “Yes, a fair skinned person from the west has arrived, so let us go to him.”

We then mounted our conveyances and set out until we reached him, and with him was a slave.

Abū al-Ḥasan then said to the man, “Present to us.”

He presented nine slaves and Abū al-Ḥasan declined every one of them.

Thereafter he said to the man, “Present the others.”

The man replied, “None remain.”

Abū al-Ḥasan then insisted.

The man refused and said, “By Allah, I only have one sickly slave.”

1 *Ibid*, pg. 154.

2 *Al-Istibṣār*, Bāb Ityān al-Nisā’ Mā Dūna al-Farj, vol. 3 pg. 343.

Abū al-Ḥasan enquired, “Why is it that you do not want to present her?”

The man refused again and Abū al-Ḥasan then left.

The following day he sent me and instructed me to ask him how much he will sell her for, and if he says such and such then I should purchase her.

I then went to him and asked, to which he said that he wants no less than such and such.

I replied, “I will purchase her from you,” and I gave the money to him.

Thereafter he said, “She is yours.”

He then asked, “Who was that with you yesterday?”

I replied, “A man from Banū Hāshim.”

He then enquired, “From which family of Banū Hāshim?”

I replied, “Its leaders.”

He then said, “I want more from him.”

I replied, “I do not have more than this.”

He then said, “I will relate to you the incident of this slave. I bought her from the west and a female from the people of the book asked me, ‘To whom does this slave belong?’ I replied, ‘I bought her for myself.’ She then said, ‘She is not befitting for you! She is for the best person on this earth. Furthermore she will not stay by him for long, only until she has conceived for him a son who the east and the west will be indebted to.’ Thus I brought her to him and she is only to remain by him, until she has given birth to ‘Alī.’”¹

1 *‘Uyūn Akhbār al-Ridā*, vol. 1pg. 17-18; *Al-Uṣūl min Al-Kāfi*, vol. 1 pg. 486.

Does it even make logical sense that the likes of Mūsā ibn Ja‘far and Ja‘far ibn Bāqir could not find suitable partners from the Banū Hāshim and other nobles to get married to, and were thus forced to resort to slaves? How strange!

They also state that al-Riḍā and the paternal cousin of Ma‘mūn were in love with each other. Ibn Bābawayh al-Qummī when explaining the relationship between Dhū al-Riyāsatayn¹ and Abū al-Ḥasan al-Riḍā writes:

Dhū al-Riyāsatayn was jealous of ‘Alī al-Riḍā and showed great enmity towards him on account of Ma‘mūn favouring him over the rest. It first became apparent on account of the paternal cousin of Ma‘mūn being fond of al-Riḍā and vice versa. Her door would be open into the council of Ma‘mūn and she used to be inclined towards Abū al-Ḥasan, and would speak ill of Dhū al-Riyāsatayn.

When what she would say reached Dhū al-Riyāsatayn, he said to Ma‘mūn, “It is not appropriate that the doors of the females should be open to your council.”

Ma‘mūn then ordered for it to be closed. Furthermore, Ma‘mūn would go to Ḥasan one day, and Ḥasan would go to Ma‘mūn the next, as the homes were next to each other. When Ḥasan entered, he looked towards the door and found that it had been closed off.

He thus enquired, “O leader of the believers why have you closed off the door?”

Ma‘mūn replied, “It was the opinion of Faḍl, who has disapproved of it.”

Abū al-Ḥasan then said, “To Allah do we belong and unto Him, shall we return. What does Faḍl have to do with the Amīr al-Mu‘minīn and females entering upon him?”

¹ Abū al-‘Abbās al-Faḍl ibn Sahl ibn Zādānfarūkh al-Sarakhsī, titled *Dhū al-Riyāsatayn* (the man of the two commands) was a famous Persian vizier of the Abbasid era in Khurāsā, who served under al-Ma‘mūn.

Ma'mūn then asked Abū al-Ḥasan, "What is your opinion?"

He replied, "Open it, enter upon your cousin, and pay no heed to the opinion of Faḍl."

Ma'mūn then commanded that the door should be removed and he would then enter upon her.

The news of this reached Faḍl and it grieved him.¹

They also accuse him of being a coward and wretched. Al-Julūdī (one of the ministers of Hārūn al-Rashīd) was sent to al-Riḍā to seize his home and usurp his wealth. Instead of Abū al-Ḥasan defending his wealth, household, and honour, he handed over everything to him.

Abū al-Ḥasan al-Riḍā entered his house and did not leave a thing behind. He even took the earrings, anklets, and pants of the females; and whatever he could lay his hands on in the house and gave it to him.²

Muḥammad al-Jawwād ibn Al-Riḍā

As for the son of al-Riḍā, Muḥammad, who was nicknamed Qānī' and given the agnomen of Abū Ja'far al-Thānī, the Shī'ah have questioned his parentage due to his dark pigmentation. The Shī'ah further state that the first to have questioned his parentage were his own aunts and uncles. They transmit from 'Alī ibn Ja'far ibn al-Bāqir:

His brothers said to al-Riḍā, "We never had an Imām of dark pigmentation."

He replied, "He is my son."

1 'Uyūn Akhbār al-Riḍā, pg. 153-154.

2 'Uyūn Akhbār al-Riḍā, vol. 2 pg. 161.

Thereafter they said, “The Prophet ﷺ had employed a Qā’if (those who are able to determine a child’s paternity) so let us too employ one.”

He then replied, “You can send for one, as for me I will not. Furthermore, do not inform them as to why you have sent for them.”

When the Qā’ifs arrived, they made us sit in the garden, and lined up his paternal aunts, his brothers, and sisters. Al-Riḍā was made to wear a cloak and hood made out of cotton. A shovel was also placed on his neck.

Thereafter they told him, “Enter the garden as if you are a worker.”

Abū Ja’far (Muḥammad al-Jawwād) was then brought and they instructed the Qā’ifs to identify his father.

They replied, “His father is not present here, however, this is his father’s paternal uncle, this is his paternal uncle, and that is his paternal aunt. If his father were present here amongst you it would have been none other than the person to whom this orchard belongs, as their feet resemble one another.

When Abū al-Ḥasan returned they said, “This is his father.”¹

Look at this theatrical performance, how degrading is it towards the household of ‘Alī?

Furthermore, they state that he was a coward and fainthearted. When al-Mu‘taṣim al-‘Abbāsī summoned him for the second time:

He cried until his beard was soaking wet, thereafter turned and said, “It was this one who ‘Alī feared.”²

1 *Al-Uṣūl min Al-Kāfi*, vol. 1 pg. 322, 323.

2 *Ibid.*

‘Alī al-Hādī ibn Muḥammad al-Jawwād

Regarding his son, ‘Alī al-Hādī, they state that his father had passed away when he was only eight. This led to serious differences concerning his Imāmah, until they finally established it through the testimony of a man who was not from among them, having coerced him into doing so.¹ Furthermore, they state:

Despite him being an Imām, his estate, wealth, expenses, and slaves will not be made over to him until he becomes matured. And ‘Abd Allāh ibn al-Muṣāwir was put in charge of his affairs by the decree of his father.²

Despite the Shī‘ah transmitting the following regarding his father:

Some Shī‘ah from the outskirts sought permission to see him and he allowed them. After entering they asked him with regards to thirty thousand matters in one gathering. And he answered them whilst he was only ten years of age.³

I cannot fathom as to why they have considered him a minor, and were forced to put someone in charge of his affairs until he reaches puberty. Thereafter they state that he did not know who would be the Imām after him. The Shī‘ah report that ‘Alī ibn Muḥammad appointed his eldest son, Abū Ja‘far Muḥammad, as the Imām after him. However, he was not aware that Abū Ja‘far Muḥammad would pass away in his lifetime. Thus when he passed away he said, “I am not the one who had erred rather Allah was unaware of who was to become the Imām after me.” This is the exact wording:

*Badā lillah*⁴ (Allah was unaware) that Abū Muḥammad Ḥasan al-‘Askarī would become the Imām instead of his eldest brother, Abū Ja‘far, just as

1 For more details, check *Kitāb al-Ḥujjah* Ch. al-Ishārah wa al-Naṣṣ ‘alā Abī al-Ḥasan al-Thālith vol. 1 pg. 324.

2 *Al-Uṣūl min Al-Kāfi*, vol. 1 pg. 325.

3 *Al-Uṣūl min Al-Kāfi*, vol. 1 pg. 496, *Kitāb al-Ḥujjah*, Bāb Mawlid Muḥammad ibn ‘Alī.

4 What is intended hereby is that Allah was unmindful or that He سبحانه وتعالى forgot (May Allah forbid). For more details, refer our book *al-Shī‘ah wa al-Sunnah* the first chapter which discusses *Badā*.

in the case with Mūsā and his brother, Ismā'īl. It is just as you have said it, “Even if the liars detest it.”¹

As for the eleventh Imām, Ḥasan ibn ‘Alī—nicknamed al-Askarī, they state regarding him that he showed gratitude to Allah on the death of his brother when he heard that the Imāmah will pass to him. This was after having ripped his clothes and slapped his cheeks; as transmitted by al-Mufīd in *Al-Irshād*² and al-Arbilī in *Kashf al-Ghummah*.³

As for the assumed Twelfth Imām, the Shī‘ah explicitly write in their books that he was not born nor was he found despite them searching for him. They then later fabricated reports regarding his birth and features.

So either he was born or he was not, one cannot be existent and non-existent at the same time.

They transmit the following report from Aḥmad ibn ‘Ubayd Allāh ibn Khāqān, who explains in a very lengthy report regarding al-‘Askarī:

When (al-Ḥasan) was ill, he sent to my father that Ibn al-Riḍā was ill. He (my father) rode to the Sultan’s palace. Then he returned quietly with five close trusted servants of the Commander of the faithful. Among them was Naḥrīr. He ordered them to stay at Ḥasan’s house and to investigate reports about him and his condition. He sent to a number of medical specialists and ordered them to go to him and to supervise him morning and night. Two or three days later, he was informed that he was weak. He ordered the medical specialists to stay at his house. He sent to the chief Qāḍī (judge) and made him attend his assembly. He told him to choose ten men who were trustworthy in religion, piety, and loyalty. He sent them to the house of al-Ḥasan, peace be on him, and ordered them to stay with him day and

1 *Al-Irshād*, pg. 337.

2 *Ibid*, pg. 326.

3 *Ibid*, pg. 405.

night. They remained there until he died, peace be on him. When the news of his death spread around, Sāmarrā became one uproar...

The Sultan instructed that his house be cordoned off along with those in it. He then searched for any sign of a child. Mid-wives were then brought and instructed to examine all Ḥasan's slaves to see if any of them was pregnant. Some of them mentioned that there is a slave girl who might be pregnant. She was then placed in a room, and Naḥrīr was in charge of her along with some associates of his and other women.

Banū Hāshim, the military leaders, the secretaries, the judges, the attestators, and the rest of the people (all) rode to his funeral. On that day Sāmarrā seemed like the (Day of) Resurrection. When they had finished the preparations for him, the authorities sent to Abū 'Īsā ibn al-Mutawakkil and ordered him to say the (funeral) prayer over him. When the bier was put down for the prayer (to be said) over it, Abū 'Īsā came up to it. He uncovered (Ḥasan's) face and showed it to the Banū Hāshim, both the 'Alawites and the Abbasids, the military leaders, the secretaries, the judges and the attestators.

He said, "This is Ḥasan ibn 'Alī ibn Muḥammad ibn al-Riḍā, peace be on them. He has passed away a natural death while on his bed. So-and-so and so-and-so attended him from among the servants of the commander of the faithful, so-and-so and so-and-so from among the judges, and so-and-so and so-and-so from among the medical specialists."

Then he covered his face and said the prayer over him and ordered him to be taken (to be buried), and he was buried in the same house his father had been buried in.

After he was buried the Sultan and others started searching the house for a child. An extensive search was carried out and they suspended the distribution of his wealth. Furthermore, those who were put in charge of protecting the slave girl who they had suspected of being pregnant, they

remained with her until it became evident that she was not pregnant. When it became clear that she was not pregnant, they distributed his wealth between his mother and brother. His mother submitted his bequest which was confirmed by the judge.¹

One Sunnī scholar has expressed it most beautifully: The Mahdī of the Shī'ah is a fabrication and a figment of their imagination. Their Qur'ān too is non-existent and their school of thought was made up, and will also one day become non-existent, Allah willing!

This report which all the Shī'ī historians, authors, and Muḥaddithīn transmit, invalidates the entire premise for which they have fabricated these fascinating stories about the birth of the Twelfth Imām. If not, then all that is intended with the above mentioned report can only be understood to be disrespectful towards him, by declaring him non-existent whereas he was alive.

Al-Mufid and others writes:

He was not born in his father's lifetime and few knew about him after his father's demise. Ja'far ibn 'Alī, the brother of Abū Muḥammad, then assumed leadership, took his estate, and strove towards imprisoning the slaves of Abū Muḥammad and arrested his wives... Ja'far took the estate of Abū Muḥammad and strove in taking the position his brother once occupied amongst the Shī'ah.²

This is their twelfth Imām, if he exists. Some actually believed in the leadership of Ja'far ibn 'Alī, brother of Ḥasan al-'Askarī, and named themselves the Ja'fariyyah. However, the Shī'ah curse him and insult him as is their norm. They state regarding Ja'far ibn Muḥammad:

1 *Kitāb al-Ḥujjah min Al-Kāfi*, pg. 505; *Al-Irshād* vol. 339, 340; *Kashf al-Ghummah*, pg. 408, 409; *al-Fuṣūl al-Muhimmah*, pg. 289; *Jalāl al-'Uyūn*, vol. 2 pg. 762; *I'lām al-Warā*, pg. 377, 378.

2 *Al-Irshād*, pg. 345; *I'lām al-Warā*, pg. 380.

He was an open sinner, obscene, insolent, and used to drink wine. The least important person I have seen, exposes his own sins, imbecile, and he has no confidence in himself.¹

They also refer to him as Ja‘far *al-Kadhāb* (the great liar) and use other such attributes for him.

1 *Al-Uṣūl min Al-Kāfi*, vol. 1 pg. 504.

Ahl al-Bayt and the Shi'ah

Before concluding we would like to establish that the Ahl al-Bayt were well aware of their doings, thus they did not fail in explaining the reality of those who made it a point to curse and oppose them from the first to the last.

The first from amongst them to shed light on their obstinate and adamant nature, and not desist from doing so, was none other than 'Alī ibn Abī Ṭālib عليه السلام himself. He says:

I praise Allah for whatever matter He ordained and whatever action He destines and for my trial with you, O group of people who do not obey when I order and do not respond when I call you. If you are at ease you engage in (conceited) conversation, but if you are faced with battle you show weakness. If people agree on one Imām, you taunt each other.

If you are faced with an arduous matter you turn away from it. May others have no father (woe to your enemy!) what are you waiting for in the matter of your assistance and for fighting for your rights? For you there is either death or disgrace. By Allah, if my day (of death) comes and it is sure to come, it will cause separation between me and you although I am sick of your company and feel lonely with you.

May Allah deal with you! Is there no religion which may unite you nor sense of shamefulness that may sharpen you? Is it not strange that Mu'āwiyah calls out to some rude low people and they follow him without any support or grant, but when I call you, although you are the successors of Islam and the survivors of the people, with support and distributed grants you scatter away from me and oppose me? Truly, there is nothing between me and you which I like and you also like, or with which I am angry and you may also unite against it. What I love most is death.

I have taught you the Qur'ān, clarified your arguments, apprised you of what you were ignorant, and made you swallow what you were spitting out.

Even a blind man would have been able to see, and he who was sleeping would have been awakened.¹

On another occasion he addresses them:

Woe to you. I am tired of rebuking you. Do you accept this worldly life in place of the next life? Or disgrace in place of dignity? When I invite you to fight your enemy your eyes revolve as though you are in the clutches of death, and in the senselessness of the last moments. My pleadings are not understood by you and you remain stunned. It is as though your hearts are affected with madness so that you do not understand. You have lost my confidence for good. Neither are you a support for me to lean upon, nor a means to honour and victory. Your example is that of the camels whose protector has disappeared, so that if they are collected from one side they disperse away from the other side.

By Allah, how bad are you for igniting flames of war. You are intrigued against but do not intrigue. Your boundaries are decreasing but you do not get enraged over it. Those against you do not sleep but you are unmindful. By Allah, those who leave matters one for the other are subdued. By Allah, I believed about you that if battle rages and death hovers around you, you will cut away from the son of Abū Ṭālib like the severing of head from the trunk.²

‘Alī عليه السلام also alludes to their rotten and cowardice nature:

How long shall I accord you consideration that is accorded to camels with hollow hump, or to worn clothes which when stitched on one side give way on the other. Whenever a vanguard force of Syria hovers over you, every one of you shuts his door and hides himself like the lizard in its hole or a badger in its den. By Allah, he whom people like you support must

1 *Nahj al-Balāghah*, pg. 258-259.

2 *Ibid*, pg. 87.

suffer disgrace and he who throws arrows with your support is as if he throws arrows that are broken both at head and tail. By Allah, within the courtyard you are quite numerous but under the banner you are only a few. Certainly, I know what can improve you and how your crookedness can be straightened. But I shall not improve your condition by marring myself. Allah may disgrace your faces and destroy you. You do not understand the right as you understand the wrong and do not crush the wrong as you crush the right.¹

You now see pledges to Allah being broken but do not feel enraged although you fret and frown on the breaking of the traditions of your forefathers. Allah's matters have been coming to you, and going from and again coming back to you; but you have made over your place to wrong-doers and thrown towards them your responsibilities, and have placed Allah's affairs in their hands. They act in doubts and tread in (fulfilment of) desires. By Allah, even if they disperse you under every star Allah would surely collect you on the Day that would be worst for them.²

It is as if I see you uttering voices like the rustling sound of lizards! You do not seek your own claims nor do you defend against oppression. You have been let free on the path. He who rushes (into the battle) achieves salvation, while he who lags behind, hesitating, gets destruction.³

‘Alī عليه السلام tells them after having lost hope in them:

If you had been steadfast I would have guided you, if you had been bent I would have straightened you, and if you had refused I would have rectified you. This was the surest way. But with whom and to whom?

I wanted my treatment from you but you proved to be my disease, like the extractor of thorn with the thorn when he knows that the thorn bends

1 *Nahj al-Balāghah*, pg. 98-99.

2 *Ibid*, pg. 154.

3 *Ibid*, pg. 180.

towards itself. O Allah, the physicians have despaired of this fatal ailment and water-drawers have become tired with the rope of this well. Where are those who were invited to Islam and they accepted it? They read the Qur'ān and decided according to it. They were exhorted to fight and they leapt (towards it) as she-camels leap towards their young. They took their swords out of the sheaths and went out into the world in groups and rows. Some of them perished and some survived. The good news of survival does not please them nor do they get condoled about the dead. Their eyes have turned white with weeping. Their bellies are emaciated because of fasting. Their lips are dry because of (constant) praying. Their colour is pale because of wakefulness. Their faces bear the dust of God-fearing. These are my comrades who have departed. We should be justified if we feel eager for them and bite our hands in their separation.¹

‘Alī رضي الله عنه supplicates against them:

Nothing (is left to me) but Kūfah which I can hold and extend (which is in my hand to play with). (O Kūfah) if this is your condition that whirlwinds continue blowing through you then Allah may destroy you... O Allah they are disgusted of me and I am disgusted of them. They are weary of me and I am weary of them. Change them for me with better ones and change me for them with worse ones. O my Allah melt their hearts as salt melts in water.²

Ḥasan رضي الله عنه is also reported to have said:

By Allah, in my opinion, Mu‘āwiyah is better for me than those who claim to be my partisans, and desire to kill me and take my wealth.³

He also said:

I know the people of Kūfah and their evil. The corrupt ones from among them are impracticable for me as they are not adherent, nor are they

1 *Nahj al-Balāghah*, pg. 177-178.

2 *Ibid*, pg. 66-67.

3 *Al-Ihtijāj*, pg. 148.

honest in both word and action. They are inconsistent. They say we are with you and their swords are unsheathed against us.¹

Ḥusayn ibn ‘Alī عليه السلام also stated the following at Karbala’:

O Shīth ibn Rib‘ī, Ḥajjār ibn Abḥur, Qays ibn al-Ash‘ath, and Zayd ibn al-Ḥārith (names of his supporters) were you not the ones who had wrote to me, “The gardens are lush and the fruits are ripe. Advance towards an army that is mobilized”?²

Ḥurr ibn Yazīd al-Tamīmī states on behalf of Ḥusayn عليه السلام whilst standing in front of him at Karbala’ on the day he was martyred:

O Kūfans, may your mothers be bereaved of you! Have you invited this pious slave so that when he came, you could hand him over? You said that you will lay down your lives fighting for him, but instead you are hostile towards him and want to kill him. You restrain and gird him as to prevent him from setting out in the vast lands of Allah, reducing him to a slave who is not able to benefit nor harm himself. You have prevented him, his women folk, and his children from drinking from the Euphrates which the Jews, Christians, and Zoroastrians drink from, and the pigs and dogs roll in. On that they have lost consciousness out of dehydration. How wretched is that by which you have repaid Muḥammad with through his kinfolk. May Allah not quench your thirst on the Day of Resurrection.³

Farazdaq, the poet describes them:

O son of Rasūlullāh! How can you proceed to the people of Kūfah whereas they are the ones who had killed your cousin, Muslim ibn ‘Aqīl.⁴

1 Ibid, pg. 149.

2 *Al-Irshād*, pg. 234; *I’lām al-Warā bi A’lām al-Hudā* by al-Ṭabarsī, pg. 242.

3 *Al-Irshād*, pg. 234-235; *I’lām al-Warā*, pg. 243.

4 *Kashf al-Ghummah*, vol. 2 pg. 38.

Al-Mufid transmits from Farazdaq:

In the year 60 A.H., I set out for Ḥajj with my mother. On entering the Ḥaram, I met Ḥusayn ibn ‘Alī exiting Makkah with his swords and shields.

I then asked, “To whom does this caravan belong?”

It was said, “It belongs to Ḥusayn ibn ‘Alī.”

I approached him and greeted him.

Thereafter I said, “May Allah grant you that which you desire. May my father and mother be sacrificed in your stead! O son of Rasūlullāh, what has caused you to hasten so that you leave before Ḥajj?”

He replied, “If I were not to hasten I will be enslaved.”

Thereafter he asked me, “Who are you?”

I replied, “A man from Arab descent.”

By Allah, he didn’t ask any further.

He then enquired, “Inform me about the people where you have come from.”

I replied, “You have asked a well-informed person. Their hearts are with you and their swords are against you. Decree comes from the heavens and Allah does as He so wills.”¹

When Ḥusayn عليه السلام saw the suffering of his relatives and realised that his Shī‘ah had deserted him, he rode his horse until he faced them and said:

1 *Al-Irshād*, pg. 218.

O Kūfans, may you be ruined and disgraced! **You have called on us for aid and we have come troubled.** Thereafter you sharpened the swords that were in our hands, against us. You lit a fire for us which we have kindled for you and our enemy. Furthermore, you have joined forces against your friends (us) and became allies of your enemy without them having done any good to you, nor did we do any injustice to you. Woe to you! **If only you have disliked us, the swords would not have been drawn,** senses would not have been lost, and intentions would not have been filled with rage. **But you have hastened to pledge allegiance without thinking it through,** like that of moths (advancing towards a fire). Thereafter you have violated the pledge and renounced it out of foolishness and misguidance, following tyrants and other such groups who do not adhere to the Qur'ān. **Thereafter you abandoned us, and killed us. Behold the curse of Allah is upon the wrongdoers.**

He then despondently rode his horse in their direction with his unsheathed sword in hand.¹

Lastly he supplicates against those who invited him to Karbala', just as his father supplicated against his supporters, al-Mufid mentions:

Ḥusayn raised his hands and said, "O Allah if You were to grant them some respite, then split them into many parts, and cause not the rulers to be pleased with them; because **they have called on us so that they could assist us then they turned their backs on us and killed us.**"²

As for 'Alī ibn al-Ḥusayn Zayn al-'Ābidīn, he further exposes on their reality:

The Jews loved 'Uzayr excessively which led them to fabricating lies regarding him thus he is absolved from them. The Christians also loved 'Īsā excessively and started fabricating lies to him and he too is absolved

1 *Kashf al-Ghummah*, vol. 2 pg. 18-19.

2 *Al-Irshād*, pg. 241: *I'lām al-Warā*, pg. 949.

from them. In the same vain there will be from our supporters those who will love us so excessively that they will also start to attribute lies to us just as the Jews did to ‘Uzayr and the Christians did to ‘Īsā, and we too will be absolved from them.¹

His supporters abandoned him. None but five remained loyal as in the report that we have mentioned, and the report which Faḍl ibn Shādhān transmits.² Or three as Ja‘far ibn al-Bāqir mentions:

After the assassination of Ḥusayn everyone became renegade with the exception of three viz. Abū Khālīd al-Kābilī, Yaḥyā ibn Umm al-Ṭawīl, and Jubayr ibn Muṭī‘.

Yūnus transmits the same report from Ḥamzah and adds, “Jābir ibn ‘Abd Allāh al-Anṣārī.”³

Muḥammad al-Bāqir was so despondent of his Shī‘ah that he said:

If the entire humanity were our supporters, you would find that three thirds of them would have doubt in us and the remaining quarter would be ignoramus.⁴

Ja‘far alludes to the fact that his father had only four to five loyal supporters:

“When Allah intended bad for them He diverted it through them. They are the stars of the Shī‘ah dead and alive. They keep alive the mention of my father, and through them He ﷺ unmasks all types of innovations. They rid this religion from the false claims of the liars, and the interpretations of the extremist.”

1 *Rijāl al-Kashshī*, 111.

2 *Ibid*, pg. 107.

3 *Ibid*, pg. 113.

4 *Ibid*, pg. 179.

Thereafter he cried.

I asked him, “Who are they?”

He replied, “Those upon whom the mercy of Allah is in life and death, they are Burayd al-‘Ijlī, Zurārah, Abū Baṣīr, and Muḥammad ibn Muslim.”¹

As for al-Bāqir he would not even depend on them. Hishām transmits from Sālim — from Zurārah:

I asked Abū Ja‘far regarding giving gifts to workers?

He replied, “It is allowed.”

Thereafter he said, “Zurārah had wished to inform Hishām that I render unlawful the actions of the Sultan.”²

One might think how is that possible whereas Zurārah knew Abū Ja‘far best. Misma‘ says that he heard Abū ‘Abd Allāh saying:

May Allah’s curse be upon Buraydah and Zurārah.³

As for Abū Baṣīr, they state regarding him:

The dogs would urinate in the face of Abū Baṣīr.⁴

Abū Ja‘far complained about his Shī‘ah, he states:

If there were three true believers among you who would protect what I tell them, it would not have been permissible for me to withhold from them anything.⁵

1 *Rijāl al-Kashshī*, pg. 124.

2 *Ibid*, pg. 140.

3 *Ibid*, pg. 134.

4 *Ibid*, pg. 155.

5 *Al-Uṣūl min Al-Kāfi* vol. 1 pg. 496.

Therefore, one of his followers ‘Abd Allāh ibn Ya‘fūr addresses him:

I said to Abū ‘Abd Allah, “I associate with people and my astonishment only increases by those who do not support you, and support so and so. They possess integrity, honesty, and adherence. As for those who support you they have no integrity, honesty, nor adherence.”¹

Moreover, he doubted his supporters. It was for that very reason he would give them different rulings so that it does not reach the enemies as we have explained. He often said:

I have not found anyone among my supporters who takes my counsel seriously and obeys me save ‘Abd Allāh ibn Ya‘fūr.²

Once he addressed his Shī‘ah saying:

What is it between you and the people, why are you turning them against me? By Allah I do not find anyone who obeys me and listens to what I have got to say save ‘Abd Allāh ibn Ya‘fūr. I counsel him and he accepts.³

As for his son, Mūsā, he describes their nature so accurately. He states:

If my Shī‘ah were to be examined I would only find them to have these attributes, and if I were to test them I would only find apostates. If I were to examine them, not even one in a thousand would be sincere. And if I were to screen them, none would remain except those who are true, [yet] they continue to recline on couches and claim, “We are the supporters of ‘Alī.”⁴

This is the opinion the Ahl al-Bayt held regarding those who claimed to be their supporters, followers and well-wishers. Despite agonising them, cursing them,

1 *Al-Uṣūl min Al-Kāfi* vol. 1 pg. 375.

2 *Rijāl al-Kashshī*, pg. 213.

3 *Ibid*, pg. 215.

4 *Al-Rawdah min Al-Kāfi*, vol. 8 pg. 228.

and making apparent what their bosoms conceal. How often would the Shī'ah not curse the Ahl al-Bayt and disassociate themselves from them?

With this I conclude, as it is sufficient for one who seeks insight and guidance. In it we explored the true nature of the Shī'ah and what they conceal regarding the household of 'Alī رَضِيَ اللَّهُ عَنْهُ and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. By quoting their own literature I was able to put things into perspective. So who will take heed?

Indeed, in that is a reminder for whoever has a heart or who listens while he is present [in mind]. I ask Allah that He guides us to the Truth and grants us the ability to follow it. And that He سُبْحَانَكَ يَا وَدَّاعَال makes falsehood manifest and grant us the ability to abstain from it. Allah is the one who guides to the straight path. In Him do we place our trust and to Him is our return.

Appendix

1. *Al-Kāfi fī l-Uṣūl*, transmitting from *A'yān al-Shī'ah*, vol. 1 pg. 136. If making mistakes goes contrary to your perception of Khilāfah and Imāmah, then know that your own leaders had made mistakes which they themselves attested to. Those reports can be found in your most sacred of texts.
2. We have intentionally mentioned the amount of pages, so that the physiological state of the author be known. Physiologists state, "Liars are not able to address a matter directly as they know the weakness and the lies that they are trying to conceal. Thus they go back and forth in an attempt to conceal the lies. As for he who is truthful, he has no need for all of this (beating around the bush), rather he heads straight into the topic."
3. If only Ustādh were just and had sincerely studied the books of Rijāl, he would have found that three thirds of his Madhhab is baseless. Most of it based on fictitious stories and imported concepts, which were transmitted by none other than liars and imposters regarding who their own leaders and Imāms complained about. Al-Kashshī transmits from Imām Abū Al-Hasan al-Riḍā, "Banān used to attribute lies to 'Alī ibn al-Ḥusayn and Allah made him experience the heat of the sword. Muḡhīrah ibn Sa'īd used to attribute lies to 'Alī ibn Ja'far and Allah made him feel the heat of the sword. Muḡammad ibn Bishr used to ascribe lies to the son of al-Ḥasan, 'Alī ibn Mūsā al-Riḍā and Allah made him too taste the heat of the sword, and Abū al-Khaṭṭāb used to ascribe lies to 'Alī ibn 'Abd Allāh and Allah made him taste the heat of the sword." Abū Yaḥyā stated, "Muḡammad ibn Farrāt was from among the scribes and Ibrahim ibn Shaklah killed him." (*Rijāl al-Kashshī* pg. 256)
4. Check his biography in the books of Rijāl or the introduction of this book.
5. Whoever wishes to increase their knowledge on this matter should refer to our book *al-Shī'ah wa al-Sunnah* as it is sufficient for the researcher,

quenches the thirsty, and cures the ill. Furthermore, by the virtue and mercy of Allah they have not been able to pen a refutation against it.

6. How could the author who had appointed himself as the arbitrator in his book *Kitāb al-Shī'ah wa al-Sunnah fī al-Mīzān* state so audaciously, “The intellect and other textual evidences support *Taqiyyah* (dissimulation). Furthermore he states that it is from among those definitive matters which requires no clarity or explanation. Which intellect tells a person whose confronted by a ferocious wolf to go forward, and present himself despite being unarmed. If one were to proceed, do you not think that it would be said he committed suicide, and that he had died for no noble cause, which the intellect approves along with the *Sharī'ah* and ‘*Urf*. (Pg. 43) Furthermore, this Pakistani and his kind condemns the Shī'ah for endorsing the practice of *Taqiyyah* (dissimulation). If only they were objective they would have understood what had driven the Imāms to resort to *Taqiyyah*, taking into consideration the oppression they had encountered across the centuries. If only they were objective they would have been closer in practice to the legislation of Islam, which is replete with compassion and mercy. But how can they whereas they are still condemning them in addition to them having been oppressed? They continue to dance to the same tune, plucking that which remains of their choicest wine, immersed in their desires, despite the Imāms, and their grievances having been long gone. This Pakistani and his kind only grieve the fact that they were not able to participate in the oppression meted out, regarding which he praises his *Khulafā'*—the executioners, despite them living in the twentieth century, the century of freedom and equality. Their hearts and souls are still engrossed in the era of ignorance (and he who loves the actions of a people will be raised with them). May Allah have mercy on our friend Shaykh Muḥammad Riḍā al-Muzāffar who wrote in his invaluable book, ‘*Aqā'id al-Imāmiyyah*, which we desire that every Muslim should read. So that they become acquainted with Shī'ism, their creed and principles. Also their devotedness and love for Islam and the Muslims at large. He states that our belief regarding

Taqiyyah has been used by many to condemn the Imāmiyyah. It is as if their thirst would not be quenched except by presenting their (Shī'ah) heads to swords for it to be severed from the rest of their bodies. In an era in which it was sufficient to say that this person is a Shī'ī and his shoulder blades would be entrusted to the enemies of the Ahl al-Bayt from among the Umayyads, Abbasids and 'Uthmānīs (pg. 45 and 46).”

Whose word does one accept, the leader and infallible Imām or the fallible follower?

7. The books on genealogy, e.g. *Ansāb al-Ashrāf*, vol. 5 pg. 1 by al-Balādhurī; *al-Muḥabbar*, pg. 407; *Ṭabaqāt ibn Sa'd*, vol. 8 pg. 166; *Usd al-Ghābah*, vol. 5 pg. 191; *al-Mustadrak*, vol. 3 pg. 96; *Muntahā al-Āmāl*, vol. 1 Ch. 9.
8. *Maqātil al-Ṭālibiyyīn*, pg. 202 by al-Iṣfahānī; *Nāsikh al-Tawārīkh*, vol. 6 pg. 534; *Nasab Quraysh*, vol. 4 pg. 114; *al-Ma'ārif*, pg. 93; *Ṭabaqāt*, vol. 8 pg. 348.
9. Is there any clearer indication that the Ahl al-Bayt was pleased with 'Uthmān رضي الله عنه when he passed away? If not then how does one explain these intermarriages and close relations? Is there any objective person who would contemplate or are there locks on their hearts?
10. Yes, the very same Marwān ibn al-Ḥakam who the Shī'ah makes a point of cursing, when speaking about the oppressed and martyr and leader, 'Uthmān ibn 'Affān. It is Marwān's son who got married to the daughter of 'Alī رضي الله عنه.
11. *Nasab Quraysh*, pg. 52, under the heading Dhikr Awlād al-Ḥasan al-Muthannā; *Jamharat Ansāb al-Arab*, pg. 108, under the heading Dhikr Awlād Marwān ibn al-Ḥakam.

