Hadīth al-Thaqalayn
Between The Ahl al-Sunnah and The Shīʿah

By:
Abū al-Khalīfah ʿAlī Muḥammad al-Qaḍībī

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Foreword

All praise is due to Allah Lord of the worlds. Salutations and peace be upon the best of creation. May the salutations and peace of my Lord be upon him, his family, and Companions.

I recall the brother ʿAlī al-Qaḍībī stating after writing his book, *Dhā‘i’ al-Ṣayt*:

I praised the Companions and I did not neglect the Ahl al-Bayt ﷺ.

Which he made a theme for his series of books.

This theme has major connotations and in it is a clear distinction between the Ahl al-Sunnah and Shī’ah. The topic of this book is of utmost importance as he discusses the ḥadīth of the Messenger ﷺ, who was gifted with *Jawāmi‘ al-Kalim*¹, the ḥadīth discussing the greater of the two weighty things (i.e. Qur’ān) and the lesser of the two weighty things according to the Shī’ah (The family of the Prophet ﷺ). He has excelled in his endeavour despite the concise nature of the book.

Dear reader! You are well aware that the Ahl al-Sunnah rely on the Noble Qur’ān which is the speech of Allah ﷻ, and it is Allah ﷻ who has revealed it as a miracle upon his Prophet ﷺ. It is on account of Allah’s mercy on this nation that he has preserved the Qur’ān wherein there is neither addition nor omission. Allah ﷻ says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَه لَحَافِظُونَ

*Indeed, it is We who sent down the Qur’ān and indeed, We will be its guardian.*²

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¹ The gift of expressing the profoundest of meanings in the most concise and eloquent of expressions.
It is an admonishment and a cure for what is in the hearts, and it is a guidance and mercy for the believers. Allah says:

ءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ

O mankind, there has to come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers.\(^1\)

In this manner, they depend on the Sunnah of the Imām of the Ahl al-Bayt and the entire universe in establishing their ‘Aqīdah (creed) and Sharīʿah (law). Can the Ahl al-Sunnah be blamed for restricting themselves to emulating and following the Master of creation, Muḥammad, who is the ultimate leader and example. This is the basis of this dīn according to the Ahl al-Sunnah wa al-Jamāʿah.

It is not possible for a Muslim to slander the Qur’ān or the Messenger of Allah, nor to belittle the rank of the Qur’ān or Allah’s Messenger. It is incumbent to call towards the veneration of the Messenger, and to call towards adherence to his teachings and guidance. These two components are the basis for reformation and propagation. As for the Ḥadīth al-Thaqalayn; the author transmitted the explanations of the scholars regarding both its chain of transmission and content—and what is mentioned is sufficient in proving this point.

According to Ahl al-Sunnah wa al-Jamāʾah the meaning of the testimony that “Muḥammad is the Messenger of Allah” is to have unwavering faith in the fact that Allah chose Muḥammad and sent him as His Messenger to both Man and Jinn. It is obligatory to firmly accept what he has commanded and to refrain from whatever he has prohibited. It is incumbent to have faith in and to firmly accept every report that is authentically transmitted from him, and that it will happen just as he had informed. With regards to obeying him in that which he has commanded, this is a necessity. With regards to avoiding whatever he has

\(^1\) Sūrah Yūnus: 57.
prohibited and reprimanded from, it is incumbent to abstain from it, and that we worship Allah as he ought to be worshipped both internally and externally. Allah says:

وَمَا أٰتَاكُمُ الرَّسُولُ فَخُذُوْهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوْا

And whatever the Messenger has given you, take; and what he has forbidden you, refrain from.¹

Similarly it is obligatory to have undying love for the Prophet, such love that surpasses love for one’s parents, self, and all of mankind. The Prophet has said:

لا يؤمن أحدكم حتى أكون أحب إليه من ولده ووالده والناس أجمعين

None of you truly believe until I am more beloved to him than his parent, his son, and the entire mankind.²

Salutations and peace upon him whenever he is mentioned, and similarly for his beloved family and close relatives on account of their close relation to him, as well as his beloved Companions on account of their companionship.

I wish to add a few words to this: Verily the Imām’s have passed on into the Mercy of Allah except for Al-Muntaẓar (the Awaited One), so the conflict is not about authority or who is the khalifah, but rather it is a political conflict. The awaited al-Mahdī—as acknowledged by those who believe in him—will possess such miracles and cosmic powers with which he will rule the earth and establish his political and ideological authority. He will be aided by Allah and will not be in need of any man. It therefore befits conflict between the Sunnah and Shī‘ah be toned down, and for both parties to look into what benefits them both.

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¹ Sūrah al-Ḥashr: 7.
² Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim; the wording is from Ṣaḥīḥ al-Bukhārī.
May Allah’s salutations and peace upon our Prophet Muḥammad, his family, and Companions.

Ṣāliḥ ibn ʿAbd al-Allāh al-Darwīsh

Judge of the public bench in Qaṭīf.
Introduction

All praise is due to Allah Lord of the worlds, salutations and peace upon the Seal of the Messengers and the leader of those who strive in Allah’s way, Muḥammad ibn ʿAbd Allāh, and upon his family and Companions, and whoever follows him until the Day of Resurrection.

Indeed Allah has warned of concealing the truth. Allah says:

Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture, those are cursed by Allah and cursed by those who curse.¹

The implication of this verse makes it incumbent upon me to explain whatever I know to be the truth, as Allah has stated:

Those who convey the messages of Allah and fear Him and do not fear anyone but Allah. And sufficient is Allah as Accountant.²

This conveying if it is accepted then this is what I wished for, Allah says:

Who listens to speech and follow the best of it. Those are the ones Allah has guided, and those are people of understanding.³

If it is not accepted then Allah says:

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¹ Sūrah al-Baqarah: 159.
³ Sūrah al-Zumar: 18.
You are not over them a controller.¹

O reader! In a day and age wherein falsehood is widespread I deem it necessary to clarify the truth for one whose objective is Allah and the abode of the hereafter.

O reader! The scholars of the Shīʿah—may Allah guide us and them to the truth—deduce from the Ḥadīth al-Thaqalayn that the Ahl al-Sunnah do not follow the Ahl al-Bayt, and they do not hold onto what they came with, and instead they follow their enemies.

In order for the reality to be uncovered and for this confusion to be eradicated, and so that it becomes clear who truly loves and adheres to the Ahl al-Bayt as opposed to those who hate and bear enmity towards them; I have written these few words.

I forward gratitude and recognition to those from whose precious writings I benefitted on this topic; in particular Shaykh Ṣāliḥ ibn ʿAbd al-Allāh al-Darwīsh, Judge of the public bench in Qaṭīf. He has indeed favoured me by writing a foreword to this book of mine. I ask that Allah makes him share in the reward with me.

Dear reader and one in search of the truth, cast your blind following and fanaticism to the side and read with an open mind and foresight so that the truth may become manifest to you, by the permission of Allah.

May the salutations and peace be upon our Prophet Muḥammad, his family, and Companions.

Abū al-Khalīfah ʿAlī Muḥammad al-Qaḍībī
Al-Qaḍībiyyah
Bahrain
2008

¹ Sūrah al-Ghāshiyah: 22.
Who are the Ahl al-Bayt?

Ibn Manẓūr writes in *Lisān al-ʿArab*—which is a recognised reference in language:

> The word *ahl* in relation to a house refers to its occupants, in relation to a man it refers to those close to him. When used in relation to the Prophet it refers to his wives, daughters, and his son-in-law, 'Alī.¹

Ibn Qutaybah said:

> يذهب الناس إلى أنها ذرية الرجل خاصة، وأن من قال: (عترة رسول الله) فإنما يذهب إلى ولد فاطمة، ومثله: من مضى منهم و من غبر، ويذكّر بقول أبي بكر: (نحن عترة رسول الله التي خرج منها وبيضته التي تفقأت عنه، وإنما جيبت العرب عن كما جيبت الرحا عن قطبه) ولم يكن أبو بكر رضوان الله عليه ليدعي بحضرة القوم جميعاً ما لا يعرفونه.

Some people are of the opinion that the word *al-ʿItrah* specifically refers to a man’s progeny and that when ‘itrah of the Messenger of Allah is said it refers to the children of Fāṭimah. [In actual fact] The ‘itrah of a man is his progeny and close relatives, those who have passed and preceded him as well. The statement of Abū Bakr is indicative of this, “We are the ‘itrah of the Messenger of Allah which he hails from and which his origin stems from; and the Arab is cut off from us similarly how the mill is cut off from its axis.” Abū Bakr in the presence of all the people would not claim that which they did not know.²

This is with regards to its lexical meaning as for its usage within the noble Qur’ān; it includes the wives of the Prophet’s as part of the Ahl al-Bayt. Allah says:

> إِذْ قَالُ مُوسَى لِأَهْلِهِ إِنِّي أَنْتُوْنَى سَائِلَةَ مَنْ يَأْتِيكُمْ مِنْهَا يُحَبَّ الْوَلَدِ أَوْ أَيْتَمَّ الْبَنِيَّةَ فَإِنَّ اللَّهَ يُضْمِلُ الْمُحَلَّلَاتَ

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² *Adab al-Kātib*, p. 280.
Mention when Mūsā said to his family, “Indeed, I have perceived a fire. I will bring you from there information or will bring you a burning torch that you may warn yourselves.”

And only Nabī Mūsā’s wife was with him, thus the word Ahl which is mentioned in the verse is intended for her.

Allah, the Most High says:

ءًا إِلاَّ أَن يُّسْجَنَ أَوْ عَذَابٌ أَلِيمٌ

سُوْبِ أَهْلِكَ

مَنْ أَرَادَ قَالَتْ مَا جَزَا

She said, “What is the recompense of one who intended evil for your wife but that he be imprisoned or a painful punishment?”

The verse above relates the statement of the ‘Azīz’s wife.

Also Nabī Ibrāhīm when he was given glad tidings of a son when his wife was barren, Allah says:

إِنَّه حَمِيدٌ مَّجِيْدٌ

أَهْلَ الْبَيْتِ قَالُوْا أَتَعْجَبِيْنَ مِنْ أَمْرِ اللّٰهِ رَحْمَتُ اللّٰهِ وَبَرَكَاتُه عَلَيْكُمْ

They said, “Are you amazed at the decree of God? May the mercy of God and His blessings be upon you, people of the house. Indeed, He is Praiseworthy and Honourable.”

The one who looks carefully at this verse will find that the one being addressed here is the wife of Nabī Ibrāhīm and she had no children at the time. Due to her husband also being included in the address the word is therefore expressed in plurality (using Kum which means you all) instead of a singular feminine pronoun.

1 Sūrah al-Naml: 7.
2 Sūrah Yūsuf: 25.
3 Sūrah al-Hūd: 73.
Similarly, the discussion pertaining to verse of al-Taṭhīr in Sūrah al-Aḥzāb is the same. The verse reads:

\[
\text{إِنَّمَا يَرِيدُ اللَّهُ لِيُطَهِّرَكُمْ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا}
\]

Allah intends only to remove from you the impurity [of sin], O people of the [Prophet’s] household, and to purify you with [extensive] purification.¹

Due to the incapability of the scholars of the Shī'ah to respond to this, they claim that the verse of purification found in Sūrah al-Aḥzāb has been interpolated and inserted incorrectly into the Sūrah. They claim this was done intentionally for worldly gain.

Al-Majlisī said:

لعل آية التطهير وضعوها في موضع زعموا أنها تناسبه، أو أدخلوها في سياق مخاطبة الزوجات لبعض مصالحهم الدنيوية...

Perhaps they placed the verse of purification in a place that they claim is appropriate for it, or they inserted it within a context where the address is directed to the wives for some of their worldly benefits.²

The Shī'ah have explained the word *Ahl* in the Qur'ān to mean wife. In the statement of Allah ⁴:

\[
\text{فَلَمَّا قَضَى مُوْسٰى الَْجَلَ وَسَارَ لَّعَلِّي أٰتِيْكُمْ مِّنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِّنَ النَّارِ لَعَلَّكُمْ تَصْطَلُوْنَ}
\]

And when Moses had completed the term and was travelling with his family, he perceived from the direction of the mount a fire. He said to his family, “Stay here; indeed, I have perceived a fire. Perhaps I will bring you from there (some) information or burning wood from the fire that you may warn yourselves.”³

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¹ Sūrah al-Aḥzāb: 33.
³ Sūrah al-Qaṣaṣ: 29.
In al-Ḥadāʾiq al-Nāḍirah it is mentioned:

المراد من لفظ الهل في الأخبار إنما هو الزوجة

The word Ahl in the narrations refers only to wife...

This meaning is, similarly, found in other narrations. On the authority of ’Alī he said:

من أراد التزويج (إلى أن قال) فإذا زفت زوجته ودخلت عليه، فليصلي ركعتين ثم ليمسح يده على ناصيتها، ثم ليقل: اللهم بارك لي في أهلي وبارك لهم في...

Whoever intended to get married... When his wife arrives and enters into his presence, let him perform two raka’ah of ṣalāh, then place his hand over her forelock and say, “O Allah, grant me blessings in my family (wife), and grant them blessings in me...”

Similarly, if we revisit the Ḥadīth al-Kisā’, the meaning of the verse of purification will become clear to us, and why the word in the verse is expressed in plurality instead of a singular feminine pronoun. As well as the ḥadīth wherein the Prophet said to one of his wives, “You are upon good.”

The ḥadīth in terms of the wording is narrated in a number of ways; however, even though the wording might differ, the meaning and content is the same.

It is narrated on the authority of ʿUmar ibn Abī Salamah, stepson of the Prophet:

لما نزلت هذه الآية على النبي :( إنَّمَا يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيْرًا) في بيت أم سلمة فدعا فأطهَّرَهَا، ودخل في خلف ظهرها، فقلل عليهم بكساء، ثم قال:(اللهُمَّ هُؤلاء أهل بنيتي، فاذْهِبْ عِنْدَكُم الرَجْسَ وطَهِّرْهُمْ تَطْهِيْراً، قَالَتْ أم سلمةَ: وَأَنَا مَعَهُمْ؟) فقال: أنت على مكانك وأنت على خير، وفِي رواية أُخْرَى قَالَ:(إِنَّكَ إِلَى خِيرٍ أَنَتْ مَنْ أَزْوَاجُ الْبَنِيَّ)...

When this verse was revealed to the Prophet ﷺ, “Allah intends only to remove from you the impurity [of sin], O people of the [Prophet’s] household, and to purify you with [extensive] purification,” Fāṭimah, Ḥasan, and Ḥusayn were in the house and ‘Alī was behind the Prophet. The Prophet ﷺ then covered them with a garment.

Then he said, “O Allah! These are my household, Remove the impurity from them and purify them with [extensive] purification.”

Umm Salamah said, “Am I with them, O Prophet of Allah?”

He said, “You have your station and you are upon goodness”, and in another narration he said, “You are towards goodness, you are from the wives of the Prophet.”

Reconciling the meaning of Ḥadīth al-Kisā’

In order to fulfil the obligation of Ḥajj there are preparations required, and from these preparations is the vaccination. So when a person prepares for Ḥajj, he then ensures to take his vaccinations before departing. If a person had taken the vaccination previously then there is no need to take it a second time, the vaccination he took previously will suffice him.

I believe that both the question and answer is clear.

So in a similar manner is the story of the people of the garment. The Prophet ﷺ included ‘Alī, Fāṭimah, Ḥasan and Ḥusayn under his garment and not his wives. This is due to the fact that the verse of purification had previously been revealed about them. The proof for this is that the Prophet said after the revelation of this verse, “O Allah these are my household, remove the impurity from them and purify them with [extensive] purification.” So the Prophet ﷺ sought

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from Allah to remove the impurity from them and to purify them. If the verse had already informed the Prophet that Allah has removed the impurity from them and purified them, then there would not be any need to supplicate for it thereafter. Allah would have then said, “Indeed Allah removed from you, the household, the impurity and has purified you with (extensive) purification.”

It deserves to be highlighted at this point that the sources of the Shīʿah indicate that the Ahl al-Bayt consists of more than twelve individuals, and it also attests to the fact that there is another understanding with regards to who the Ahl al-Bayt actually are.

Amongst these narrations is that Umm Salamah—the narrator of the ḥadīth under discussion—was indeed amongst the five whom the Prophet had covered with the garment. She said to the Prophet:

ألست من أهلك؟ قال: بلى، قالت: فأدخلني في الكساء

“Am I not part of your family?”

He replied, “Yes,”

She said, “So then enter me in the garment!”

In another narration the Prophet said:

الله إلیك أنا وأهل بيتي لا إلى النار، فقلت: يا رسول الله، وأنا معكم؟ فقال: وأنت.

“O Allah, may my family and I head towards you and not towards the Fire.”

So I (Umm Salamah) said, “O Messenger of Allah am I with you?”

Then He said, “And you.”

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It is narrated that Ḥusayn after gathering his son, brothers, and household looked at them and then cried for a while saying:

اللهم إنا عترة نبيك

O Allah we are the ‘itrah of your Prophet.¹

So Ḥusayn did not restrict the ‘itrah to himself or only to his son, Zayn al-‘Ābidīn. Rather he applied it in general, incorporating all of his family who were with him.

Zayd ibn ‘Alī ibn al-Ḥusayn said:

أنا من العترة

I am from the ‘Itrah.²

The children of Muslim ibn ‘Aqīl made a similar statement.³

It comes in the narrations of the Shīʿah that the Prophet himself said in the very same Ḥadīth al-Thaqalayn—after having said, “I leave for you two weighty things...”—that the Prophet was then asked, “Who are your household?” and he replied:

قال: آل علي، آل جعفر، آل عقيل، آل عباس.⁴

The family of ʿAlī, the family of Jaʿfar, the family of ʿAqīl, and the family of ʿAbbās.

Also ʿAlī said regarding Zubayr:

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Zubayr will always remain a man from amongst us, the Ahl al-Bayt.¹

Similarly, al-Ṣādiq ² said to more than one of his companions:

إنه منا أهل البيت

He is from us the Ahl al-Bayt.²

Al-Bāqir also said to Sa’d ibn ʿAbd al-Malik, who was from the Banū Umayyah:

أنت أموي منا أهل البيت

You are of the Banū Umayyah and from us the Ahl al-Bayt.³

The Messenger ⁴ said:

عليكم بالسمع والطاعة للسابقين من عترتي، فإنهم يصدونكم عن البغي، ويهدونكم إلى الرشد، ويدعونكم إلى الحق، فيحبون كتابي وسنتي ويميرون البدع.

Hear and obey the forerunners of my ʿItrah. They shall stop you from rebellion, guide you towards righteousness, and call you towards the truth. They will revive my Book, and my Sunnah, and they will exterminate innovations.⁴

If we were to discuss the understanding of the word ʿitrah our discussion would be prolonged; however, this concise discussion sufficiently clarifies that the Ahl al-Bayt did not use the term ʿitrah specifically as reference to the Twelve Imāms. And as the popular adage goes: The people of the house know best its contents.

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The Shīʿī substantiation from Ḥadīth al-Thaqalayn

The Ithnā ʿAshariyyah Shīʿah—may Allah guide us and them—substantiate from a ḥadīth that has been deemed Ḍaʿīf (weak) by many scholars of the Ahl al-Sunnah:

تركت فيكم ما إن أخذتم به لن تضلوا: كتاب الله وعترتي أهل بيتي.  

I have left among you that which if you were to hold on to it, you will never go astray: The Book of Allah and my ʿItrah, my Ahl al-Bayt.¹

They assume that the Prophet Ṣaw commanded thereby to hold fast onto the Ahl al-Bayt of the Prophet Ṣaw [in the same manner as the Qurʾān], who are none other than the Twelve Imāms. They assume that this ḥadīth proves that they are the sole authority after the Prophet Ṣaw, and only they are his Khulafāʾ after him—obedience to whom is obligatory and no one else. In fact, the narrations of the Imāms clearly mention that anyone who denies their leadership is a Kāfir and out of the fold of Islam, as attested to by the earlier Shīʿī scholars. Their latter scholars, however, claim that the one who denies their authority will only be deemed a disbeliever if he denies its compulsion after the “definitive proofs” have been presented to him. And if he denies it without proof having been presented to him then he will not be deemed a disbeliever, since he has not believed in it due to his own reasoning [and not rejected the “proofs” per se].²

¹ Al-Tirmidhī, Kitāb al-Manāqib, Bāb Manāqib Ahl al-Ḥadīth, Ḥadīth: 3786. In it is Zayd al-Anmāṭī, and he is Munkar al-Ḥadīth (a weak narrator who transmits uncorroborated narrations). A few scholars, like Muḥammad Nāṣir al-Dīn al-Albānī have authenticated the ḥadīth containing the wording, “my ʿItrah, Ahl al-Bayt”, we will clarify their understanding of the ḥadīth later in the book, Allah willing.

² This is a contradiction from their latter scholars. The earlier as well as the latter scholars agree that the Companions were Kāfir, despite them having the foremost right of ʿIjtihād [analytical reasoning]. So do the Shīʿah have any proof that the Companions rejected a definitive proof of Sharīʿah, by which they can deem them Kāfir?
This (second) view is contrary to what the Shīʿah scholars, al-Mufīd and al-Majlisī, have written:

إتفقت الإمامية علي من أنكر إمامة أحد من الءمة وجحد ما أوجبه الله تعالى من فرض الطاعة فهو كافر، ضال مستحق لالخلود في النار.

There is consensus amongst the Imāmiyyah that whoever denies the Imāmah of anyone of the Imāms, and denies the duty of obedience to them that Allah has decreed, that such a person is a kāfir, misguided, and that he deserves everlasting torment in Hell.¹

Take note of the statement of al-Mufīd and al-Majlisī, the mere denial of even one of the Imāms renders one a kāfir, misguided, and deserving of everlasting torment in Hell. They did not add any clause that the denial must be due to rejection, but instead they indicated that denial of their obedience is tantamount to rejecting a compulsory act of worship.

Nevertheless, the one who studies the words of Amīr al-Mu’minīn ʿAlī ibn Abī Ṭālib will find it to be in contradiction to the entire Ithnā ‘Ashariyyah creed, let alone just al-Mufīd and al-Majlisī. Nahj al-Balāghah of al-Sharīf al-Raḍī, contains a statement of ʿAlī ibn Abī Ṭālib wherein he acknowledges that the permissibility of another being the khalīfah besides him. It is proven that when called upon to accept the Khilāfah, immediately after the murder of ʿUthmān, he said:

دعوني والتمسوا غيري

Leave me and look for someone else!²

What is intended here is that the authenticity of the ḥadīth the wording, my ‘ītrah, my Ahl al-Bayt, is not established. The authentic narration in Ṣaḥīḥ Muslim

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1 Awā’il al-Maqālāt, p. 44; Bihār al-Anwār, vol. 8 p. 366.
2 Nahj al-Balāghah, sermon: 92.
is the ḥadīth of Zayd ibn Arqam. In it is the command to hold on to the Book of Allah and an exhortation regarding the Ahl al-Bayt. In other words the Prophet instructed us to hold on to the Book of Allah and thereafter the Prophet instructed us to be mindful of his Ahl al-Bayt saying, “My household, by Allah, I remind you regarding my household.” That which was commanded to be held onto is the Book of Allah. As for the Ahl al-Bayt of the Prophet, he commanded us to take care and give them their due rights which Allah had awarded them.

This is the Ḥadīth narrated on the authority of Zayd ibn Arqam:

The Prophet said, “Pay attention O people, indeed I am only a human and it is possible that soon the messenger of my Rabb will come to me and I will respond to him. Indeed I will leave amongst you the Thaqalayn. The first of the two is the Book of Allah, in it is guidance and light, so hold onto the Book of Allah and never let it go!”

He continued to encourage and urge regarding the Book of Allah.

He then said, “and my Ahl al-Bayt! I remind you to fear Allah regarding my Ahl al-Bayt! I remind you to fear Allah regarding my Ahl al-Bayt! I remind you to fear Allah regarding my Ahl al-Bayt.”

So Ḥusayn enquired, “And who are his Ahl al-Bayt, O Zayd? Are not his wives part of his Ahl al-Bayt?”

Zayd replied, “His wives are part of his Ahl al-Bayt but his Ahl al-Bayt also includes those upon whom zakāh is forbidden.”
Ḥusayn asked, “Who are they?”

Zayd replied, “They are the family of ʿAlī, the family of ʿAqīl, the family of Jaʿfar, and the family of ʿAbbās.”

Ḥusayn asked, “Is zakāh forbidden for all of them?”

Zayd replied, “Yes.”

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The Meaning of Holding on to the Thaqalayn According to Ahl al-Sunnah wa al-Jamā‘ah.

Indeed the meaning of taking hold of the Book of Allah is clinging to and acting according to it. As for the Ahl al-Bayt the Prophet is encouraging the Ummah to fulfil the rights awarded to them by Allah and to be considerate in our treatment of them, according to what is authentically transmitted from the Prophet .

Among those who authenticate the hadith of Thaqalayn is Mu‘ammad Nāṣir al-Dīn al-Albānī with all its variant chains of narration. However, his understanding of this hadith is contrary to that which the Shī‘ah understand.

و أعلم أيها القارئ الكريم، أن من المعروف أن الحديث مما يحتج به الشيعة، و يلهجون بذالك كثيرا، حتى يتهم بعض أهل السنة أنهم مصيبون في ذلك، و هم جميعا واهمون في ذلك، و يبيان من وجهين: الأول: أن المراد من الحديث في قوله صلى الله عليه و سلم :( عترتي ) أكثر مما يريد الشيعة، و لا يرده أهل السنة، بل هم مستمسكون به، ألا و هو أن العترة فيه هم أهل بني رضي الله عنهم، و قد جاء ذلك موضحا في بعض طرق كحديث الترجمة: و عترتي أهل بني ، وأهل بني في الأصل هم نساء رضي الله عنهن، و فيهن الصديقة عائشة رضي الله عنهن جميعا، كما هو صريح قوله تعالى في (الأحزاب): ( إنما يُرِيدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيْرًا) بدليل الآية التي قبلها و التي بعدها: يَا نِسَاءِ إِنِ اتَّقُيْنَ فَلَ تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِيْ فِيْ قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلاً مَّعْرُوفً.) (النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ وَقَرْنَ فِيْ بُيُوْتِكُنَّ وَلاَ تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الُْولٰى وَأَقِمْنَ الصَّلَةَ وَأٰتِينَ الزَّكَّٰوةَ وَأَطِعْنَ اللّٰهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيْرًا وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوْتِكُنَّ مِنْ أيَاتِ اللّٰهِ) و تخصيص الشيعة (أهل البيت) في الآية بمعنى و فاطمة و الحسن و الحسين بيت رضي الله عنهم دون نسائه، رضي الله عنهم عن طريقهم لأيات الله تعالى انتصارا لأهؤلاهم كما هو مشرووع في موضعه، وحديث الكساء وما في معاه غاية ما فيه توسعت دلالة الآية، و دخل على و أهله فيها، كما بينه ابن كثير و غيره، و كذلك حديث (العترة) قد بين النبي صلى الله عليه و سلم أن المقصود أهل بني رضي الله عنهم بالمعنى الشامل لزوجاته و علي و أهله. و لذا قال الثوربشي كما في (المقاتلة)5/500: (عترة الرجل : أهل بني و رهطه الأدنون، و لا استعمالهم (العترة) علَى أنواع كثيرة بينها رسول الله صلى الله عليه و سلم يقوله: (أهل بني) ليعلم أنه أراد بذلك نسله و عصاهم الأمينين و أزواجهم). و الوجه الآخر: أن المقصود من (أهل البيت) إنما هم العلماء الصالحون منهم، و المستمسكون بالكتاب و السنة، قال الأئمة أبو جعفر الطحاوي رضي الله عنهم: العترة هي أهل بني رضي الله عنهم، الذين هم على دينه، و على التمسك بأمره. و ذكر نحو الشيخ علي القاري في الموضوع
Know well, O respected reader, it is known that the ḥadīth which the Shīʿah use as proof and are very much attached too, even some of the Ahl al-Sunnah incorrectly assume that they are correct in doing so, they are all wrong in this regard. Clarity is given to this from two angles:

**Firstly:** The implication of the Prophet’s statement, *my ʿitrah* is much broader than what the Shīʿah assume, and the Ahl al-Sunnah do not reject this, but adhere to it. With certainty the ʿitrah refers to the Ahl al-Bayt, which is explicitly mentioned in some chains of narration like the ḥadīth which is being discussed, *my ʿitrah is my Ahl al-Bayt*. His Ahl al-Bayt in reality are all his wives, amongst whom is Sayyidah al-Ṣiddīqah ʿĀʾishah bint Abī Bakr, as is clearly stated in the verses (in al-Aḥzāb):

> إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الْرِّجْسَ أهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيْرًا

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

[33]

With the proof of the verses which are before it:
O wives of the Prophet, you are not like anyone among women. If you fear Allah, then do not be soft in speech [to men], lest he in whose heart is disease should covet, but speak with appropriate speech. And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakāh and obey Allah and His Messenger. Allah intends only to remove from you the impurity [of sin], O people of the [Prophet’s] household, and to purify you with [extensive] purification. And remember what is recited in your houses of the verses of Allah and wisdom. Indeed, Allah is ever Subtle and Acquainted [with all things].

The Shīʿah restricting the Ahl al-Bayt in this verse to only ʿAlī, Fāṭimah, Ḥasan, and Ḥusayn—excluding the Prophet’s wives—is an interpolation of the verses of Allah to support their whims, as is discussed in its relevant chapters.

The ḥadīth of Kisā’ and the like there of, its objective is only to expand the inference of the verse and thus include ʿAlī and his family in it, as has been explained by Ibn Kathīr and others. Similarly, the ḥadīth of the ‘itrah which the Prophet clarified was his Ahl al-Bayt includes his wives as well as ʿAlī and his family.

This is why al-Tūribishti has said, as stated in al-Mirqāt (5/600), “The ‘itrah of a man is his house hold and his close relatives. Due to their usage of ‘itrah for many aspects. The Messenger clarified it with his statement, ‘My household,’ in order that it be known that he intends thereby his progeny, close relatives, and his wives.”

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1 Sūrah al-Aḥzāb: 32-34.
Secondly: What is intended by Ahl al-Bayt are the pious scholars from amongst them, who cling to the Book of Allah and the Sunnah. Abū Jaʿfar al-Ṭaḥāwī has said, “The ‘itrah are His Ahl al-Bayt M, those who are upon his Dīn and cling to its dictates.”

‘Alī al-Qāri’ has mentioned something similar as was alluded to previously, after which he clarifies the purport behind the added elucidation of the Ahl al-Bayt, “Indeed the household of a man are usually more acquainted with him and his conditions. So the Ahl al-Bayt who are implied are the scholars amongst them, who are knowledgeable of his way of life, and practices; those who are acquainted with his instructions and its wisdom. With this meaning in mind, it will then be possible to stand alongside the Book of Allah, just as Allah has said:

وَ يُعلِّمُهُمُ الْكِتَابَ وَ الْحِكْمَةَ (And to teach them the Book and the Wisdom.1)

I (Al-Albānī) say: An example of it is Allah’s address to the Prophet’s wives in the previous verse of purification:

وَ اذْكُرْنَ مَا فِيْ بُيُوْتِكُنَّ مِن أٰيَاتِ اللّٰهِ وَ الْحِكْمَةِ (And remember what is recited in your houses of the verses of God and wisdom.2)

which makes it clear that those intended by Ahl al-Bayt are those who adhere to His Sunnah, which is the intended purpose of this ḥadīth. This is why the Prophet made one of the Thaqalayn, in the previous ḥadīth of Zayd ibn ’Arqam, uniquely first, i.e. the Qur’ān. Ibn al-Athīr’s statement in al-Nihāyah indicates to this as well, “He has named them Thaqalayn (Two Weighty things) because holding on to them—the Qur’ān

1 Sūrah al-Baqarah: 129.
2 Sūrah al-Aḥzāb: 34.
and Sunnah—and acting in accordance with them are two enormous tasks. Anything which is of importance is referred to as Thiqal, thus the Prophet named them Thaqalayn (i.e. the two weighty/important things) to elaborate upon its significance and status.

I (al-Albānī) say: The summary is that mentioning the Ahl al-Bayt alongside the Qur'ān in this ḥadīth is like how the al-Khulafā’ al-Rāshidīn were mentioned alongside the Prophet’ Sunnah; as is found in His statement, “Following my Sunnah is incumbent upon you as well as the Sunnah of my al-Khulafā’ al-Rāshidīn.”

ʿAlī al-Qāri’ has said (1/199), “As they only practiced upon my Sunnah. Thus the attribution to them is either on account of their practising upon the Sunnah, or their substantiation and extrapolation from it.”

So where in this explanation is al-Albānī justifying its restriction to only Twelve Imāms such that the Shīʿah can cite it as a proof against the Ahl al-Sunnah?

We gauge from this that the Shīʿah accept the authentication of al-Albānī of the ḥadīth, but not his understanding of it. If you wish to accept his authentication then accept his understanding of it as well.

The Ahl al-Sunnah wa al-Jamā’ah do not impose on anyone to take the view or understanding of any person if it is void of proof. They only impose adopting a view or understanding when it is supported by evidence, and here the words of al-Albānī are quite clear.

The Manner in which the Ahl al-Sunnah and Shī'ah act upon this Ḥadīth

The Ahl al-Sunnah and the Thaqalayn

Let us submit, for argument sake, that the ḥadīth is authentic and that there is no ambiguity in it. So who truly practices upon the ḥadīth: the Ahl al-Sunnah wa al-Jamā’ah or the 'Ithnā ‘Ashariyyah Shī’ah?

1. The Ahl al-Sunnah wa al-Jamā’ah transmitted the noble Qur’ān:

We begin with that which the Prophet began with, which is the Book of Allah. It is well established that the Book of Allah has reached us via mass transmission from the chains of the Ahl al-Sunnah wa al-Jamā’ah, and there is no Shī‘ah Imāmī Ithnā ‘Asharī narrator in it. This is the current copy in circulation amongst the Muslims. So where are the Shī‘ah narrators from the Imāms of the Ahl al-Bayt of this copy?

It is known that Zurārah, Jābir al-Ju‘fī, and Hishām ibn al-Ḥakam are of those who narrated many reports from Imām Ja‘far al-Ṣādiq and others; so why did they not narrate the Qur’ān from the Imāms?

The one who narrated the Qur’ān from Ja‘far al-Ṣādiq is Ḥamzah al-Zayyāt, with an unbroken chain from the Ahl al-Bayt to the Prophet, and Ḥamzah al-Zayyāt was from the Ahl al-Sunnah wa al-Jamā’ah. Where are the narrators of the Ithnā ‘Ashariyyah Shī‘ah?

Here is an example for further clarity:

Allah says:

1 Ibn al-Jazari: *Al-Nashr fī al-Qirā‘āt al-‘Ashr*, vol. 1 p. 133.
2 Al-Dhahabi: *Siyar ‘Alām al-Nubalā*, vol. 7 p. 90.
Wherever you may be, death will overtake you, even if you should be within towers of lofty construction.¹

Do the Shī‘ah read the word *Yudrikkum* in this verse with one kāf or two?

If the Shī‘ah read it with one kāf then we ask who is the narrator whom they take this reading from? If they read it with two kāf’s then who is the narrator whom they take this reading from? Furthermore, the Shī‘ah do not have any chain of narration, they read the Qur‘ān as heard from the Ahl al-Sunnah wa al-Jamā‘ah.

Therefore just as the Ahl al-Sunnah are more knowledgeable than the Shī‘ah regarding the greater of Thaqalayn, which is the Qur‘ān, they are more entitled to be more knowledgeable than them regarding the smaller of the Thaqalayn, which is the ʿitrah.

These are the chains of narrations which have reached us via mass transmission from the Qurrā’ al-ʿAsharah, who are the Imāms of Qirā‘ah according to the Ahl al-Sunnah wa al-Jamā‘ah. Twenty narrators have narrated from them, and they are the narrators of the noble Qur‘ān.

**Imāms of Qirā‘ah**

Each Imām has two narrators:

1. The Qāri’ of Madīnah was Imām Nāfi‘, Warsh and Qālūn narrated from him. This reading is transmitted from six of the Companions. They are ʿUmar ibn al-Khaṭṭāb, Zayd ibn Thābit, Ubayy ibn Ka‘b, ʿAbd Allāh ibn ʿAbbās, ʿAbd Allāh ibn ʿAyyāsh, and Abū Hurayrah.

¹ Sūrah al-Nisā’: 78.
2. The Qāri’ of Makkah al-Mukarramah was Imām ibn Kathīr, al-Bazzī and Qunbul narrated from him. This reading is transmitted from five of the Companions. They are ‘Umar ibn al-Khaṭṭāb, Zayd ibn Thābit, Ubayy ibn Ka’b, ‘Abd Allāh ibn ‘Abbās, and ‘Abd Allāh ibn al-Sā’ib.


4. The Qāri’ of Shām was Imām Ibn ʿĀmir, Hishām and ibn Dhakwān narrated from him. This reading is transmitted from ‘Uthmān ibn ‘Affān and Abī al-Dardā.

5. The Qāri’ of Kūfah was Imām ‘Āṣim ibn Abī al-Najūd, Shū`bah and Ḥafṣ (Most Muslims today read the Qur’ān via the narration of Ḥafṣ from his teacher ‘Āṣim). This reading is transmitted from six Companions. They are ‘Uthmān ibn ‘Affān, ‘Alī ibn Abī Ṭālib, ‘Abd Allāh ibn Mas‘ūd, Zayd ibn Thābit and Ubayy ibn Ka’b.


8. Imām Yaʿqūb al-Ḥaḍramī, Ruways and Rawḥ narrated from him. This reading is transmitted from ten Companions. They are ʿUmar ibn al-Khaṭṭāb, ʿUthmān ibn ʿAffān, ʿAlī ibn Abī Ṭālib, Ubayy ibn Kaʿb, Zayd ibn Thābit, ʿAbd Allāh ibn Masʿūd, Abū Mūsā al-Ashʿarī, ʿAbd Allāh ibn ʿAbbās, ʿAbd Allāh ibn al-Sāʿib, and Abū Hurayrah.

9. Imām Khalaf al-Bazzār, Idrīs and ʿIshāq narrated from him. This reading is transmitted from six Companions. They are ʿUthmān ibn ʿAffān, ʿAlī ibn Abī Ṭālib, ʿAbd Allāh ibn Masʿūd, Zayd ibn Thābit, Ubayy ibn Kaʿb, Ḥusayn ibn ʿAlī ibn Abī Ṭālib.

10. Imām Abū Jaʿfar al-Madanī, Ibn Wardān and Ibn Jammāz narrated from him. This reading is transmitted from five Companions. They are Zayd ibn Thābit, Ubayy ibn Kaʿb, Ibn ʿAbbās, ʿAbd Allāh ibn ʿAyyāsh, and Abū Hurayrah.

These are the narrators of the noble Qur’ān from the Messenger of Allah. We didn’t find a single Ithnā ʿAsharī Shīʿah amongst them. This is one of the miraculous features of the noble Qur’ān, whereby Allah has not placed in the transmission of the Qur’ān a man who slanders the Companions of His Prophet—the first recipients who learnt, gathered, preserved, and transmitted the noble Qur’ān. Can the Shīʿah establish other than that?

Were ʿĀṣim and Ḥafṣ Shīʿī? The Shīʿah claim that both ʿĀṣim and Ḥafṣ were Shīʿī unlike what the Ahl al-Sunnah say that all of the transmitters and bearers of the Qur’ān are from the Ahl al-Sunnah only.

The answer to this claim:
**Firstly:** This claim came was made once the Shīʿah were unable to establish a chain of narration for the Qurʾān from even one Shīʿī from the Ahl al-Bayt to the Prophet ﷺ.

**Secondly:** The statement that the men of the chain of transmission of the Qurʾān are all from Kūfah and are Shīʿah, this needs to be substantiated. The claimant has to produce the proof!

**Thirdly:** If the men of the chain of transmission of the reading of ʿĀṣim are indeed Shīʿah then explicit mention of the same should be found in: 1) The books of Jarḥ wa Taʿdīl (narrator criticism and approbation), as well as the books of biographies, with clear mention of the Ahl al-Sunnah stating that ʿĀṣim and Ḥafṣ were of the Shīʿah. 2) If they are not able to establish that from our books then they require to establish that and clarify its authenticity from the Shīʿī books of Rijāl, such as the Rijāl of al-Kashshī or al-Ṭūsī, or any of their other books of Rijāl; so we can ascertain if they are truly considered as Shīʿah or not.

**Fourthly:** Neither al-Kashshī, al-Najāshī, Ibn Dāwūd al- Ḥillī, al-Khāqānī, nor al-Barqī have documented the biography of Ḥafṣ ibn Sulaymān in their respective works. These are the most authentic and reliable books of rījāl according to the Ithnā ʿAshariyyah Shīʿah.

The most of what is to be found in this matter is that al-Ţūsī made mention of Ḥafṣ ibn Sulaymān in his rījāl under the companions of al-Ṣādiq. Followed by Al-Qahbāʿī in Majmaʿ al-Rijāl, and al-Ḥā’irī in Muntahā al-Maqāl; and both of them transmit from al-Ţūsī. However none of them mention any criticism or disparagement, nor do they mention he was of the Ithnā ʿAshariyyah Shīʿah.

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1 Rijāl al-Ţūsī, p. 189.
2 Majmaʿ al-Rijāl, vol. 2 p. 211.
Al-Tustarī has indeed documented the biography of Ḥafṣ in his book Qāmūs al-Rijāl but he too did not allude to whether he was a Shīʿah or not. He said:

و قد قلنا: إن عنوان رجال الشيخ أعم
And we said: Indeed the Rijāl of al-Shaykh is more inclusive.

Referring to the Rijāl al-Ṭūsī. So al-Tustarī has negated the fact that Ḥafṣ is of the Ithnā ‘Ashariyyah Shīʿah and not everyone who al-Ṭūsī has mentioned in his Rijāl is Ithnā ‘Asharī. Rather it is more inclusive, such that he even mentioned the Nawāṣib in his Rijāl.

Fifthly: Is the statement of the Shīʿah, “So and so is from the companions of al-Ṣādiq,” a verification of the said individual and is it proof that he was from the Imāmiyyah? The Shīʿī scholar al-Tustarī, states:

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1. Qāmūs al-Rijāl, vol. 3 p. 582.

2. From those important issues which are concealed from most of the lay Shīʿah—the learned of them as well—is the issue of textual evidence regarding the Imāms. They assume that the Twelve Imāms were appointed by textual evidence from the time of the Messenger (ﷺ) and even before it! However, the one who looks carefully will find that it was not clear from the outset. An example of this is that the companions of al-Ṣādiq did not know who was the Imām after him. It was commonly believed in the lifetime of al-Ṣādiq that the Imām after him would be his son, Ismāʿīl, but Ismāʿīl passed away during the lifetime of al-Ṣādiq. Al-Ṭūsī stated in his book, al-Ghaybah (p. 83):

 إن الناس—أي الشيعة—كانوا يظنون في إسماعيل بن جعفر أنه الإمام بعد أبيه، فلما صارت لغيره علموا بطلان ذلك

Indeed the people—referring to the Shīʿah—assumed regarding Ismāʿīl ibn Jaʿfar that he is the Imām after his father. When the Imāmah went to someone else they knew that it was invalid.

Most of the scholars of the Shīʿah after the death of al-Ṣādiq were Faṭḥiyyah, meaning they professed to the Imāmah of ʿAbd Allāh ibn Jaʿfar, as al-Nawbakhtī has stated in Firaq al-Shīʿah (p. 77). The Shīʿah were divided after the death of al-Ṣādiq into five groups. Four of the groups claimed Imāmah to other than Mūsā al-Kāẓim, Firaq al-Shīʿah (p. 66-79). Similarly they were divided after the death of al-ʿAskarī into fifteen groups. All except one of them claimed Imāmah to other than Muḥammad ibn al-Ḥasan al-ʿAskarī, Al-Nawbakhtī: Firaq al-Shīʿah, p. 96. So this indicates that if there was known textual evidence for the Imāmah of the Twelve Imams then there would not have been disagreement and discord regarding the most important of the pillars of the Dīn! Abū al-Qāsim al-Khūʿī has stated:
Indeed this is not considered a verification for the person, nor that he is of
the Shīʿah Imāmiyyah.¹

Aḥmad ibn al-Khaṣīb is considered to be of the companions of al-Hādī
despite being a Nāṣibī.²

2. Do the Ahl al-Sunnah take their legacy from the Ahl al-Bayt?

The Imām of the Ahl al-Bayt, through whom the Ahl al-Bayt attained
their virtue, is the master of the children of Ādam، the Messenger
of Guidance Muḥammad صلى الله عليه وسلم. He is the ultimate proof, it is his
statements, actions, and tacit approvals which are followed by the Ahl al-
Sunnah wa al-Jamāʿah. He is the second source after the Qur’ān. When
the word Sunnah is mentioned unrestrictedly then it refers only to the
Sunnah of the Messenger of Allah ﷺ.

The claim that it is not permissible to take from other than ʿAlī, Ḥasan,
Ḥusayn and the rest of the Imāms is open contradiction to what was
revealed to our Imām Muḥammad ﷺ. Whereby Allah ﷲ has said:

Please see page 34 for the rest of the text.

1 Al-Tustarī: Qāmūs al-Rijāl، vol. 1 p. 29-34, 180.
2 Qāmūs al-Rijāl، vol. 1 p. 180.
And the 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

It is a matter of consensus between the Ahl al-Sunnah and the Shī'ah that none of the Anṣār are from the Ahl al-Bayt, yet Allah ﷲ has accepted from those who followed the Anṣār who came after them as stated in the verse. So if it is not permissible to follow other than ʿAlī, Ḥasan, Ḥusayn, and the rest of the Twelve Imāms then it would not have been permissible for those who came after them to follow the Anṣār. In addition to that is that there is no proof to restrict following to ʿAlī, Ḥasan, Ḥusayn and the rest of the Imāms of the Ithnā ʿAshariyyah.

The Muḥaddithīn of the Ahl al-Sunnah have written books about the virtues and outstanding traits of the Ahl al-Bayt, such as the book Faḍāʿīl ʿAlī and Imām al-Nasāʾī’s Khāṣāʾīṣ al-Kubrā. Even in Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim there are many chapters regarding the virtues of the Ahl al-Bayt, as well as in other books of the Ahl al-Sunnah.

Thus, the one who looks carefully at the aḥādīth of the Prophet ﷺ in the relied upon books of the Ahl al-Sunnah will see that the narrations of ʿAlī اِلي are more than the narrations of the other three khulafā’.²

Will a sound minded person now say: The Ahl al-Sunnah are the enemies of Abū bakr, ʿUmar, and ʿUthmān ﷺ, or that they don’t take their fiqh from them because their narrations are less than that of ʿAlī اِلي. The Ahl al-

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1 Sūrah al-Tawbah : 100.
2 The narrations of ʿAlī اِلي amount to 1599 in the nine books, Muḥammad Nūr Suwayd: Musnad Āl al-Bayt, vol. 1 p. 57.
Sunnah narrated more from ‘Alī in their reliable books—specifically Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim—than what the Shī‘ah narrate in their greatest and most authentic book, which is al-Kāfī.

In Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim there are 163 narrations reported from ‘Alī, while in al-Kāfī there are only 66 narrations from ‘Alī. Bearing in mind that whatever is narrated in Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim from ‘Alī is established and authentic, contrary to the narrations found in al-Kāfī, regarding which their own scholars have stated that not everything in it is authentic.

Similarly, the Ahl al-Sunnah have narrated on the authority of Imām Ja‘far al-Ṣādiq on the authority of his father al-Bāqir in Ṣaḥīḥ Muslim the description of the Ḥajj of the Prophet. It is the fifth pillar of the pillars of Islam and it is the only ḥadīth that in detail explains the rites of ḥajj, which the jurists of the Ahl al-Sunnah rely upon despite the difference of their schools of thought up until this day of ours. Their worship of Allah in Ḥajj every year is based on this ḥadīth, which Imām al-Ṣādiq narrated from his father, al-Bāqir, from Jābir ibn ‘Abd Allāh al-Anṣārī from the Messenger of Allah.

Here is a question for every Shī‘ī: What is your position when the narrations from the Imāms are contradictory—as is very common—to the statements of the Messenger and His actions?

As for myself after Allah has guided me to the School of Ahl al-Sunnah, I take the ḥadīth of the Messenger of Allah. Previously when I was a Shī‘ī, I would take what the Imām—allegedly—said without disputing it.

Muḥammad Riḍā al-Muẓaffar has said:

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Our belief regarding the mujtahid\(^1\) who possess all the requirements is that he is a representative for the Imām \(\text{مَلاكُ العَالَمِ} \) in the state of his absence. He is the judge and unrestricted leader. He has what the Imām has in settling disputes and judging between people. Rejecting him is rejecting the Imām and rejecting the Imām is rejecting Allah \(\text{اللَّهُ} \) and it is tantamount to ascribing a partner to Allah!!

The Ahl al-Sunnah when the ḥadīth is authentically transmitted from the Messenger \(\text{رسُولُ اللَّهِ} \) they leave the statements of anyone else whoever he may be. The Messenger \(\text{رسُولُ اللَّهِ} \) is the Imām of the Ahl al-Bayt \(\text{أهلِ الْبَيْتِ} \). So is anyone able to say after this that the Ahl al-Sunnah left the fiqh of the Ahl al-Bayt?

The Shīʿah and the Thaqalayn

Do the Shīʿah—may Allah guide us and them—practice on the ḥadīth of Thaqalayn: Do they adhere to the Book of Allah and the ʿitrah of the Prophet \(\text{رسُولُ اللَّهِ} \) or not?

1. The Shīʿah and the Qurʾān

Many Shi‘ī scholars have stated that the Qurʾān is interpolated and incomplete. They claim that this statement is in fact the statement of the infallible Ahl al-Bayt, whilst in actual fact they are free from such blasphemous statements— as is the belief of the Ahl al-Sunnah wa al-Jamāʿah.

Any person of sound intellectual capacity knows full well that to slander the Qurʾān, which is the greater of the Thaqalayn, is a greater crime and

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1 Independent researcher who is able to deduce rulings by going straight to the sources of law.
2 ‘Aqā’id al-‘Imāmiyyah, p. 34-35.
much more heinous sin than to slander the ‘itrarah, which is the lesser of the Thaqalayn.

It is impossible for a Muslim who is pure in nature to ever believe that the Qur’ān is interpolated, because he has conviction that there is none more truthful in speech than Allah:

وَعْدَ اللّٰهِ حَقًّا وَ مَنْ أصْدَقُ مِنَ اللّٰهِ قِيْلًا

[It is] The promise of Allah, [which is] truth, and who is more truthful than Allah in speech.¹

Allah also says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَ إِنَّا لَه لَحَفِظُوْنَ

Indeed, it is We who sent down the message [i.e. the Qur’ān], and indeed, We will be its guardian.²

Despite finding clear authentic texts establishing that the Qur’ān has been divinely protected from any addition, subtraction, decrease or change at the hands of the detractors—as being divinely protected negates the possibility of any of this occurring—we still find many of Shīʿī scholars stating that the Qur’ān has been interpolated.³ Some of them have even said, “There are absurd verses in the Qur’ān,”⁴ Allah protect us.

The Shīʿah claim that they follow and support the Ahl al-Bayt whereas the Ahl al-Sunnah follow and support their enemies. We ask: So does that

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1  Sūrah al-Nisāʾ: 122.
3  Uṣūl al-Кāfī, p. 286; Muqaddimah Tafsīr al-Qummī, vol. 1 p. 36-37; Al-Anwār al-Nu’māniyyah, vol. 2 p. 357-358; Mir’āt al-Uqūl, vol. 12 p. 525; Faṣl al-Khiṭāb fī Ithbāt Tahrif Kitāb Rabb al-Arbāb, p. 29; Awā’il al-Maqālāt, p. 80, no. 59; Ārā’ Ḥawla al-Qur’ān, p. 88-89, and others aside from the latter day scholars of the Shīʿah.
mean that one who follows and supports the Ahl al-Bayt has to believe that the Ahl al-Bayt claim that the Qur’ān has been interpolated? Indeed this is defamation of them and not supporting them! As for the Ahl al-Sunnah they deny whatever is attributed to the Ahl al-Bayt concerning the adulteration of the Qur’an; in defence of the soundness of the Qur’ān and in defence of the Ahl al-Bayt.

If you were to ask: Are there not some who do not ascribe such things to the Ahl al-Bayt?

My answer would be: What is your view regarding those who openly believed that the Qur’ān has been interpolated; do you absolve yourself from them? Prove your love to the Ahl al-Bayt by absolving yourself from those who unjustly and incorrectly believe that the Qur’ān is interpolated. The one who utters such blasphemies is indeed free from Allah and the Ahl al-Bayt. This is the belief of the Ahl al-Sunnah regarding such people, they sacrifice their lives in defence of the Ahl al-Bayt.

So it is clear who truly loves the Ahl al-Bayt and follows them.

An important question might be asked at this juncture: Did the Shī‘ī belief of interpolation of the Qur’ān stem from nothing?

Most definitely it did not stem from nothing, rather the motives of the Shī‘ī scholars behind this blasphemous belief are many:

1. There was no clear statement regarding the Imāmah of ‘Alī in the Qur’ān. Due to which they claim that ‘Alī’s name was removed.¹

2. There was a need to avert the contradiction the average Shī‘ah would find in the Qur’ān whereby it praises the Companions and the wives of the Prophet while their own belief consists

¹ Al-Fayḍ al-Kāshānī: Ṭafsīr al-Ṣāfī, vol. 1 p. 49.
of disparaging the Companions and the wives of the Prophet.

3. The view of interpolation is a gateway for the view that the names of the Imāms and their virtues were mentioned in the Qurʾān.¹

4. Believing the Qurʾān is free from interpolation necessitates that the Companions of the Messenger were indeed truthful, since how would it have been possible for the them to transmit the Qurʾān to us free from any deficiency and interpolation if they were not steadfast on dīn?

5. When a Shīʿah is asked for Qurʾānic proof of the infallibility of the Imāms, they quickly recite the verse of purification. When it is pointed out that the context of the verse indicates that it is regarding the wives of the Messenger, the only response left is that it has been placed out of context for worldly objectives and gain.²

6. There was a need to distance the average Shīʿah from the Qurʾān and relying on it as proof, which is plainly visible today.

7. Believing Qurʾān is interpolated gives the Shīʿī scholars a sanctified and hallowed position as it means that only they are capable of knowing the truth. Their words now become the proof and not the Qurʾān which has been tampered with!

So why have we not seen this correct Qurʾān which the Shīʿah speak of? The scholars of the Shīʿah respond with a number of answers:

Firstly: The Hidden Qurʾān will bring disgrace to whoever came before it, therefore its concealment is necessary.³

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Secondly: When the detractors (referring to the Ahl al-Sunnah) continue to disobey Amīr al-Mu’mīnīn then they deserve disgrace.¹

So what is the benefit of reading this Qur’ān found today? Is it possible for a Muslim to believe in the interpolation of the Qur’ān and have no source with which to ascertain the injunctions of Sharī’ah? The contradiction is present and continues. It is a predicament that many who believe in the interpolation of the Qur’ān fall into. However, there is an outlet which Ni’mat al-Allāh al-Jazā’irī—one of the most senior scholars of the Shī’ah—provided:

It is mentioned in the narrations that they—may peace be upon them—commanded their followers to read this existing Qur’ān in ṣalāh and other than it, and to act on its laws until our Master the Awaited Mahdī appears. He will lift this Qur’ān from the hands of the people to the Heavens, and then bring forth the Qur’ān which Amīr al-Mu’mīnīn had written. It will then be read and its laws will be acted upon.²

We find the latter day Shī’ī scholars trying to excuse those who said that the Qur’ān is interpolated. They claim that they cannot be deemed disbelievers as they exercised ījtihād (analytical reasoning) and erred when doing so, as their statements were but a result of the proofs present before them.

In response we say: How can we even consider this to be ījtihād such that we seek an excuse for him and say he exercised ījtihād and erred, because of which we do not believe them to be disbelievers or even that

this statement is disbelief? Would one say in a similar fashion that the Nawāṣib\(^1\)—who slandered the Pure Ahl al-Bayt—are also excused because the impermissibility of slandering the Ahl al-Bayt did not reach them? How do we excuse the one who slanders the greater of the Thaqalayn but refuse to excuse the one who slanders the lesser of the Thaqalayn?

Should we then excuse those atheists who deny the existence of Allah due to some ‘proof’ they have by saying they exercised ijtihād and erred, because of which he has not fallen into disbelief since this is what his ijtihād led him too?

Without a doubt, this is mockery, destruction, and an eradication of the Sharīʿah under various slogans! Just as Ijtihād is not permissible regarding the oneness of Allah it is not permissible regarding the Qur’ān being free from interpolation. It is of those matters of the Dīn which are known by necessity and with conviction.

We ask the Shīʿah: Those Shīʿī scholars who exercised ijtihād and erred ultimately claiming that the Qur’ān is interpolated—as the latter Shīʿī scholars believe—what did they do when they found two aḥādīth contradicting each other?

Did they interpret it in line with the Qur’ān they believe to be interpolated or did they interpret it in line with the other Hidden Qur’ān which they believe is not interpolated? Were they not aware of the statement of Jaʿfar al-Ṣādiq\(^2\):

إن على كل حق حقيقة، فما وافق كتاب الله فخذوه، وما خالف كتاب الله فدعوه

Indeed for every truth is a reality, so whatever is in accordance to the Book of Allah take it! And whatever is contrary to the Book of Allah leave it!\(^2\)

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1 Those who maligned and criticised Sayyidunā ʿAlī and the Ahl al-Bayt.
2 *Uṣūl al-Kāfī*, vol. 1 p. 69.
All we ask is that the Shi‘ī scholars disparage those who hold the view of interpolation in the same manner as they have disparaged Ayatollah Muḥammad Ḥusayn Faḍl Allāh for his ijtihād. He was rejected, rendered as misguided, and called to relinquish his status as an authority simply because he declared that ‘Alī was too courageous and pious to have left his wife to be humiliated and not defend her [in the false Shi‘ī story of the attack on her house]. As a result, he was accused of deviating in ‘aqīdah, despite him reaching this verdict through evidence and extensive deliberation.

Similar is the case with the Iraqi scholar Aḥmad al-Kātib, who negated the concept of Imāmiyyah in his book, Taṭawwur al-Fikr al-Siyāsī al-Shī‘ī min al-Shūrā ilā Wilāyat al-Faqīh (the development of Shi‘ī political thought from shurā to Wilāyat al-faqīh). He was then accused of Naṣab and disbelief despite them knowing that the opinion of interpolation is a far greater crime than the many which Muḥammad Ḥusayn Faḍl al-Allāh and Aḥmad al-Kātib have perpetrated. As the preservation of the Qur‘ān is established with clear textual evidence, whereas that which Muḥammad Ḥusayn Faḍl Allāh and Aḥmad al-Kātib differ in, is not.

2. Do the Shi‘ah possess a reliable chain of narration for Ḥadīth al-Thaqalayn?

Are the Shi‘ah able to narrate the Ḥadīth of Thaqalayn with an unbroken chain containing only Shi‘ah narrators whose integrity and precision are unquestionable, and the chain free from inconsistencies and defects?

Some Shi‘ī scholars have attempted to examine the narrations in general in terms of its authenticity and weakness; however, he had to contend with a ferocious attack from his peers, similar to what transpired with ‘Allāmah al-Ḥillī—who is considered to be the first to critically examine

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1 Al-Ḥawzah al-ʿIlmiyyah Tadīnu al-Inḥirāf , p. 27-28.
3 Of being a Nāṣibī, those who maligned and criticised Sayyidunā ‘Alī and the Ahl al-Bayt.
the Shi‘ī chains of narration. The result of this revisionism was that more than two thirds of the narrations from the primary books were deemed inauthentic. *Al-Kāfī*, for example, which contains approximately 16199 narrations, but based on the revisionism of this Shi‘ī scholar only 5072 were found to be sound.¹

Al-Ḥillī had to contend with vicious antagonism from his own fraternity on account of his analysis; so much so that they say:

هدم الدين مرتين: إحداهما: يوم السقيفة وثانيهما: يوم ولد العلمة

The dīn was destroyed twice: The first was on the day of al-Saqīfah² and the second when ‘Allāmah was born.³

Similarly when Muḥammad Bāqir al-Bahbūdī, a contemporary Shi‘ī, undertook the study of the four books and at the head of it *al-Kāfī*; he too had to contend with severe criticism from all quarters. Ḥaydar Ḥubb Allāh said:

أصدر اليهودي كتابه صحيح الكافي في مجلدات ثلاثة قال فيه: إنه استوعب ضمنه تمام روايات الكافي أصولاً وفروعًا وروضات، الجزءة على وصف الصحة و من أصل ما يقرب من (16199) حديثاً وضع اليهودي (4428) حديثاً فقط أي أزيد من الرابع بقليل مما أثار ضجة في أوساط المؤسسة الدينية آنذاك... ويدل اليهودي أن رجال الدين ضغطوا على صاحب المطبعة لتغيير اسم الكتاب ... ويرى اليهودي أن حملات النقد ضده كانت بسبب تسميته لكتابه ب (صحيح الكافي) إذ إن هذه التسمية أدت إلى تساؤل الناس عما يرويه العلماء والخطباء ومدى صحته وسلامته... و لما نشر صحيح الكافي أصيب بإخراج فأخذ يمارس ضغطًا

Al-Bahbūdī published his book as Ṣaḥīḥ al-Kāfī in three volumes. He said that it encompasses the complete narrations of *al-Kāfī* in terms of the *Uṣūl, Furū‘* and *Rawḍah*, and bears the quality of authenticity. From the original compilation (consisting of 16199 narrations) al-Bahbūdī only included 4428 aḥādīth, just over a quarter; which has caused an uproar amongst the present day religious body... Al-Bahbūdī mentions that the key religious

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¹ *Lu’lu’at al-Bahrāyn*, p. 394; *Kulliyāt fī ’Ilm al-Rijāl*, p. 357.

² The day when Abū Bakr uesta was appointed as Khalīfah.

figures pressurised the publishers to change the name of the book. Al-Bahbūdī is of the opinion that the criticism against him was on account of him naming his book Ṣaḥīḥ al-Kāfī because this name led people to question what the scholars and orators were narrating and the extent of its authenticity. When Ṣaḥīḥ al-Kāfī was published he was harassed extensively and then pressured.\(^1\)

In fact, the entire science of Muṣṭalaḥ al-Ḥadīth (Ḥadīth categorisation and analysis) to the Shīʿah is a new and innovated practice. They plagiarised it from the Ahl al-Sunnah, not having this science before that, as the statement of al-Ḥurr al-ʿĀmilī—one of the senior scholars of the Shīʿah—indicates:

و الإصتلح الجديد موافق لإعتقاد العامة و إصتلحهم، بل هو مأخوذ من كتبهم كما هو ظاهر بالتتبع

The new technical terminology is in accordance to the belief of the commonality (Sunnīs) and in fact their technical terminology, rather it is taken from their books verbatim, as is apparent upon closer study.\(^2\)

Al-Ḥurr al-ʿĀmilī mentions the rationale behind incorporating this science:

دفع تعيير العامة، بأن أحاديثهم غير معنعنة، بل منقولة من أصول قدمائهم

To counter the derision of the commonality (Sunnīs, who say) because their aḥādīth are not hearsay but transmitted from the primary sources of their predecessors.\(^3\)

It becomes clear from the above that the Shīʿī science of Muṣṭalaḥ al-Ḥadīth is a new approach. Its objective is not to determine the soundness of a ḥadīth but rather avoid criticism from the Ahl al-Sunnah.

As a result, the Shīʿah today have been divided into two camps: Akhbāriyyah and Uṣūliyyah, as a result of this revisionism.

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\(^1\) Naẓriyyah al-Sunnah fī al-Fkr al-ʿIslāmī al-Shīʿī, p. 564-565.

\(^2\) Wasāʾil al-Shīʿah, vol. 20 p. 100.

\(^3\) Ibid.
**Akhbāriyyah:** They are those who deem the Qur’ān and Sunnah as the only valid proofs. They deem everything that has been transmitted from the Imāms a valid proof as it has been transmitted from the infallibles. They pay no attention to the status of these narrations, as long as it is found in their canonical works.¹

**Uṣūliyyah:** They are those who derive Islamic law from four sources: Qur’ān, Sunnah, Ijmāʿ, and reason.²

Each group has slandered and attacked the other, producing endless publications refuting each other. Each accuses the other of deviating from the correct Shīʿism, to the extent that they pass verdicts of Kufr upon each other as well.³

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³ Ḥaydar Ḥub Allāh has stated in his book, Naẓriyyah al-Sunnah fī Fikr al-Imāmī al-Shīʿī (p. 223):

 ظهرت المدرسة الأخبارية الحديثية أولاً في إيران ثم في البحرين ثم في كربلاء، ووقع الصراع بينها وبين مدرسة أصول الفقه الأصولية- ولم يكن هذا الصراع عادياً بل كان أسعد ما يكون الصراع عليه من الإحتدام، كما تشهد به النصوص العنيفة و العاصفة في طرفيه جميعاً، واتركته الفتوى التي قيل إن السيد محمد المجاهد (١٢٤٢) المعروف أيضاً صاحب المناهل وهو ابن السيد علي الطباطبي (١٢٣١) صاحب كتاب رياض المسائل هو أصدرها ومعه جمعة من الفقهاء ضد الميرزا محمد الأكبري الذي يعد واحداً من أكثر الأخبريين شدداً، وقد دخلت إثر هذه الفتوى جماعة منزل الميرزا المذكور في بغداد لتقتله عام (١٢٣٢) مع ولده، وحده، وأحد تلامذته بعد تحريض الشيخ جعفر كاشف الغطاء (١٢٢٨) الفقهاء العربي ضده...

The current school of the Akhbāriyyah first emerged in Iran then Bahrain, and then in Karbala’. Thereafter a tussle occurred between it and the school of the Uṣūliyyah, but this not an ordinary tussle but developed into a severe conflict as the harsh and demeaning texts of both parties bear testimony. This is best emphasised by the fatwā said to be issued by Sayyid Muhammad al-Mujāhid (d. 1242 A.H)—commonly known as Şāhib al-Manāhil, and is the son of Sayyid ‘Alī al-Ţabāţābā’î (d. 1231 A.H) author of Riyāḍ al-Masā’il. He along with a group of Jurists published it against Mīrzā Muhammad al-Akhbārī—considered the most extreme of the Akhbāriyyah. After this fatwā was issued, a group of people stormed the house of Mīrzā in Baghdad to kill him, in the year 1232 A.H, along with his son and one of his students. This was after Shaykh Jaʿfar Kāshif al-Ghiṭā’î (d. 1228 A.H) instigated the Arab tribes against him.

For further details on Muḥammad al-Akhbārī please refer to Aʿyān al-Shīʿah, vol. 9 p. 427.
Narrators of the Ahl al-Sunnah transmitted the Qur’ān and the Sunnah

The Shī‘ah do not acknowledge aḥādīth of the Ahl al-Sunnah from the outset nor do they believe in it. They claim that these narrators are from the adversaries who do not follow the Imāms of the Ahl al-Bayt, and instead follow their enemies.

I say: How then can the Shī‘ah accept the transmission of the Qur’ān from the Ahl al-Sunnah whilst they are their adversaries and at the same time reject the narrations of the Ahl al-Sunnah?

Thus, it is necessary upon everyone who holds this belief to choose: Either he believe in all the established aḥādīth—as the Ahl al-Sunnah do—or reject the established aḥādīth of the Ahl al-Sunnah along with all the transmissions of the Qur’ān from the Ahl al-Sunnah as well.

If he does so then he will have to believe that the Qur’ān has been interpolated, as is reported in the canonical works of the Shī‘ah—whether it be the attestations of their scholars or reports from their Imāms. They will have to then believe that the complete Qur’ān is in the possession of the Mahdī—the Twelfth Imām according to the Ithnā ‘Ashariyyah. These are the only two options, there is no third. Either one accepts both the transmission of the Qur’ān and aḥādīth or he rejects both.
Conclusion

My humble advice to the one who truly desires the truth—for the sake of Allah and the love of the Ahl al-Bayt: Know that Allah knows what is in your heart and nothing is hidden from Him. You will be accountable on the Day of judgement and you will be questioned by Allah. So seek the guidance from your Lord with sincerity, that he may show you the truth as true and grant you the ability to follow it; and to show you the falsehood as false and guide you to abstain from it.

My Shīah friends, this humble presentation which I have written for you is so that you know the facts which are kept hidden from you. It is the least I can put forward in defence of the Ahl al-Bayt and all the Companions.

I hope Allah gathers me with them such that I have served the Companions and not neglected the Ahl al-Bayt.

May the salutations and greetings of Allah be upon our Prophet Muḥammad, his family, and Companions.