

## Abū Baṣīr Layth al-Bakhtarī al-Murādī

A critical study of the chief narrators of the Shī'ah reveals that most of them were either disbelievers—rejecting fundamental aspects of faith—or people who were openly declared as liars by Imām Ja'far al-Ṣādiq عليه السلام, as is recorded in the books of the Shī'ah themselves. Imām Ja'far al-Ṣādiq عليه السلام said:

They narrate from us lies and they fabricate using our names, the Ahl al-Bayt.<sup>1</sup>

Amongst this group is Abū Baṣīr Layth al-Bakhtarī al-Murādī, who is among the most prolific narrators of Shī'ah Ḥadīth. The name Abū Baṣīr appears in approximately 2275 narrations of *al-Kāfi*.<sup>2</sup>

While he too has been severely condemned by the illustrious Imāms, we still find that he is regarded as one of the pillars of the Shī'ah faith, awarded the highest of accolades, and elevated beyond all forms of criticism, second perhaps only to the Imāms in his ability to do no wrong.

Al-Ardabīlī writes about him:

Al-Ghaḍā'irī has said, “Imām Ja'far **would express disgust with him and would be annoyed by him**. His companions differed regarding him.”

However, according to me, **the disparagement was regarding his dīn**, not his narrations, and according to me he is reliable and one upon whose narrations one can rely upon. He is amongst our companions of the Imāmiyyah, who report ṣaḥīḥ aḥādīth which we mentioned first. The statement of al-Ghaḍā'irī does not necessitate disparagement.<sup>3</sup>

It appears that even the Imāms can be set aside, if the situation demands it, even though they are believed by the Shī'ah to be the sole repositories of knowledge who are beyond question and compulsory to obey, or so they say when it suits them.

Let us have a little glimpse into these narrations and gauge the character of this individual for ourselves. *Al-Kashshī* narrates:

Abū Baṣīr sat at the door of Imām al-Ṣādiq seeking permission to enter but was denied permission upon which he remarked, “If we had with us a dish, we would have definitely been granted permission.”<sup>4</sup>

Abū Baṣīr's accusing the Imām of being desirous and a seeker of riches was not restricted to this one occasion only, but there are many narrations similar to this that can be found in the books of the Shī'ah. It is reported in another narration from Ḥammād ibn 'Uthmān:

I, Ibn Abī Ya'fūr, and another individual went to al-Ḥayrah or to another place. We began discussing the world, so Abū Baṣīr al-Murādī said, “Listen well, if your companion (referring to the Imām) could be successful in acquiring it, he would have kept it to himself!” Thereafter, he went to take a nap. As he done so, a dog came by and was about

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<sup>1</sup> *Uṣūl Madhhab al-Shī'ah*, 1/372.

<sup>2</sup> *Kulluyāt fī 'ilm al-Rijāl* by Ja'far al-Sabḥānī.

<sup>3</sup> *Rijāl al-Kashshī* page 159, sub-note: 265.

<sup>4</sup> *Rijāl al-Kashshī* pg. 172 *Tanqīḥ al-Maqāl* 2/45 (1998), *Mu'jam al-Rijāl* 14/148, *Majma' al-Rijāl li l-Qahbā'ī* 5/85.

to defecate on him. I stepped forward to dispel it, but Abū Ya‘fūr said, “Leave it!” The dog then proceeded to defecate in his ear.<sup>5</sup>

One might assume that Abū Baṣīr repented from this unethical conduct, but the reality is that he only increased in his criticism, blasphemy, and mockery of al-Ṣādiq.

*Al-Kashshī* reports another narration from Abū Ya‘fūr:

I went out to the suburb seeking some dīnārs by means of which I could perform ḥajj. Amongst our group was Abū Baṣīr.

I said to him, “O Abū Baṣīr, fear Allah, for indeed you are a wealthy man!”

He replied, “Remain silent! If the entire world were to fall in the destiny of your companion (i.e. Imām Ja‘far), he would have wrapped it under his garment!”<sup>6</sup>

His disparaging remarks for the Imāms were not limited to al-Ṣādiq عليه السلام only, but we find him accusing Imām al-Kāẓim عليه السلام of having insufficient knowledge and being ignorant of the laws of Sharī‘ah. Shu‘ayb al-‘Aqraqūfī narrates:

I asked Abū ‘Abd Allāh (Imām Ja‘far) regarding a woman who marries even though she has a husband who done *ẓihār*<sup>7</sup> upon her?

He answered, “The woman will be stoned and the man will be lashed one hundred times, since he did not enquire.”

Shu‘ayb says, “Thereafter, I went to al-Kāẓim and asked him, “What is the law regarding a woman who marries despite having a husband?”

He replied, “The woman will be stoned and there will be no action against the man.”

Later, I met Abū Baṣīr and told him, “I asked al-Kāẓim regarding a woman who marries despite having a husband and he replied, “The woman will be stoned and there will be no action against the man.””

Abū Baṣīr responded by wiping his hand on his chest and saying, “I don’t think that the intelligence of our companion (the illustrious Imām) has reached its climax!”<sup>8</sup>

In another narration it is reported that Abū Baṣīr said about Imām al-Kāẓim, in the same incident:

The only thing that scares me is that he has been given the knowledge of his predecessor.<sup>9</sup>

The implications of these narrations were so heinous that the author of the footnotes of *Majma‘ al-Rijāl* was forced to add after it, “We seek the protection of Allah from these two narrations.”

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<sup>5</sup> Ibid.

<sup>6</sup> *Al-Kashshī*, pg. 169 ḥadīth: 285.

<sup>7</sup> *Ẓihār*: when the husband compares his wife to his mother implying that he has taken her to be forbidden for him.

<sup>8</sup> *Al-Kashshī*, pg. 171-172, ḥadīth: 292.

<sup>9</sup> *Al-Tahdhīb* 10/25, ḥadīth 76, ‘Chapter on the Punishment of Adultery’

Disparaging remarks were the least of Abū Baṣīr's crimes, we find his insolence reaching an abysmal level whereby he would oppose the rulings issued by the Imām and attempt to alter it with his own, even after the empathic declaration of the Imām. Shu'ayb narrates:

I was in the presence of Abū 'Abd Allāh with a few others. Amongst us was Abū Baṣīr. The people of the mountain were asking him regarding the slaughtered animals of the Jews and Christians.

Abū 'Abd Allāh replied, "You have definitely heard that which Allah says in his Book." Referring to the verse: "*And do not eat from that on which Allah's name was not taken...*"<sup>10</sup>

They responded, "We would like you to inform us."

So, he said to them, "Do not eat it."

When we left from there, Abū Baṣīr said, "I take responsibility for all of it. There is no sin in consuming it. Indeed, I have heard both, him and his father commanding that it should be consumed and, thus, we consumed it."

Thereafter Abū Baṣīr said to me, "Ask him, again."

Hence, I said to the Imām, "May I be sacrificed for you, what is your opinion regarding the slaughtered animals of the people of the Book?"

He replied, "Were you not present this morning? Did you not hear?"

I said, "Indeed I was present!" thereupon he said, "Do not partake of it."

Abū Baṣīr then said, "Partake of it." And urged me to ask him once more.

The Imām replied in the same manner that he replied the first time.

Abū Baṣīr came back to me and repeated his previous statement, i.e. "I take responsibility, eat it." Then he said to me, "Ask him (again)." But I replied, "I cannot ask him more than twice."<sup>11</sup>

The refusal of Abū Baṣīr to accept the ruling of the illustrious "infallible" Imām speaks volumes about his character, and once can only imagine **how many statements of the Imām were distorted by him to support his deviant practices**; this is aside from his own exaggerated forgeries which he attributed to the illustrious Imāms. For example: Abū Baṣīr claims that Abū 'Abd Allāh al-Ṣādiq said:

Allah ﷻ gave Fāṭimah a quarter of the world as dowry, hence, it belongs to her. He likewise gave her Jannah and Jahannam as part of her dowry. Thus, her enemies will enter Jahannam and her partisans will enter Jannah.<sup>12</sup>

Abū Baṣīr had managed to dupe the Shī'ah into believing in the likes of these forgeries, filled with exaggeration and extremism regarding the status of the Ahl al-Bayt, which often borders on Kufr

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<sup>10</sup> Sūrah al-An'ām: 121

<sup>11</sup> Wasā'il al-Shī'ah, 16/287.

<sup>12</sup> Biḥār al-Anwār, 43/105

and shirk. Nothing could dissuade him from this, and the narrations of Taqiyyah—which he churned out on a regular basis—ensured his protection from any censure from the Shī‘ah masses.

Abū Baṣīr would say that he heard Imām Ja‘far saying that the Messenger of Allah said:

O Salmān if your knowledge is presented to Miqdād he will kill you. And O Miqdād if your knowledge is presented to Salmān he will consider you an apostate.<sup>13</sup>

We seek Allah’s protection from the blasphemy that this narration contains. This implies that the Prophet ﷺ himself practiced Taqiyyah with his own Companions, relating some laws to a few and relating the complete opposite to the other, such that if they were to reveal what they had learnt they would consider each other apostates. This is a direct assault on the noble Prophet ﷺ himself, attempting to cast doubt upon all that he imparted to the Ummah.

These narrations and all the others attributing Taqiyyah to the illustrious Imāms of the Ahl al-Bayt enabled these charlatans to claim that they were the sole custodians of knowledge, as the true religion could only be learnt from them; as all those who were *divinely* appointed by Allah ﷻ were **permanently bound by the shackles of Taqiyyah**, which they could not free themselves from their entire lives. Thus, Abū Baṣīr and his cohorts, seeking authority in dīn, were able to steer the Shī‘ah away from any tenet practiced by the Ahl al-Sunnah, even if it were taught by the Prophet ﷺ and reported from him through profuse narration or confirmed to be correct by the “infallible” Imāms themselves. Abū Baṣīr attributes to Imām Ja‘far that he said:

By the oath of Allah, you and they [the Ahl al-Sunnah] have absolutely nothing in common. Oppose them, as they have no portion of the true religion.<sup>14</sup>

This resulted in the Shī‘ah creed teeming with blasphemy and innovation, all of which is accredited to Abū Baṣīr and the other architects of the Shī‘ah faith who attributed these falsehoods to the Imāms of the Ahl al-Bayt; all in the name of opposing the Ahl al-Sunnah. As for the actual practice decreed by Allah, the Shī‘ah are incapable of determining this as the likelihood of that being said out of Taqiyyah always remains. Abū Baṣīr reports that Imām Ja‘far allegedly said, “I speak by one speech, to it are seventy perspectives. I take such as I like.”<sup>15</sup>

It is reported that Imām Ja‘far was asked regarding a certain matter to which he answered. Thereafter, another man came to him and asked him regarding it. But he gave him an answer contrary to the one he had first given. Then, a third man came and he gave him an answer that was neither like the first nor the second. When the two men walked out, the following discussion ensued with the Imām, “O son of Rasūlullāh, two men from Iraq—from your Shī‘ah—came to you and asked you (regarding the same matter I had first asked), but you gave each one a different reply?”

He responded, “This is better for me and you. If you all hold one opinion, the people will believe that it is your opinion, which will shorten my and your existence.”<sup>16</sup>

This is why Imām Muḥammad al-Bāqir ﷺ would say, when he first noticed the manner in which their statements were being manipulated and distorted:

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<sup>13</sup> *Rijāl al-Kashshī*, p. 11.

<sup>14</sup> *Wasā’il al-Shī‘ah*, 18/85.

<sup>15</sup> *Basā’ir al-Darajāt*, Eng part 7 pg. 24.

<sup>16</sup> *Uṣūl al-Kāfi*, 1/65.

When our ḥadīth reach Syria, they return as we had said it. But after it reaches the people of Iraq, it returns with additions and omissions.<sup>17</sup>

The ploy of attributing Taqiyyah to the Imāms was a crafty tactic used by these liars to justify their distortions lend credence to their forgeries. And in so doing they managed to portray themselves to be the true and only confidants of the Imāms. Unfortunate for them, however, was that the noble members of the Ahl al-Bayt were wise to their schemes and left no stone unturned in trying to expose them and save the masses from their treachery. Thus, Imām Ja‘far al-Ṣādiq said, when one of the Shī‘ah complained to him of the excessive differences of those who enter upon him:

People have become obsessed with lying upon us, they do not seek through our narrations and our love what is by Allah. They only seek the world, and each one of them loves to be called a leader.<sup>18</sup>

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<sup>17</sup> Qādī Nu‘mān al-Maghribī: *Sharḥ al-Akhbār*, 3/278.

<sup>18</sup> *Rijāl al-Kashshī*, 1/347.