

**THE CONCEPT OF TAKFĪR  
ACCORDING TO THE SHĪ‘AH,  
A REALITY OR MYTH?**

*(Al-Fikr al-Takfīrī ‘ind al-Shī‘ah Ḥaqīqah am Iftirā’)*

by:

‘Abd al-Malik ibn ‘Abd al-Raḥmān al-Shāfi‘ī

© Maḥajjah Research Institute

All Rights Reserved.

No part of this book may be reproduced, photocopied, or printed without written permission from the Maḥajjah Research Institute.

Title: The Concept of Takfīr according to the Shī'ah, a Reality or Myth?

Author: 'Abd al-Malik ibn 'Abd al-Raḥmān al-Shāfi'ī

First published: August 2022

Website: [www.mahajjah.com](http://www.mahajjah.com)

Contact: [info@mahajjah.com](mailto:info@mahajjah.com)

## Contents

<b>Foreword</b>	<b>1</b>
<b>Introduction</b>	<b>5</b>
<b>Chapter One - Establishing the concept of Takfīr to be a well-grounded tenet according to the Shī'ah determined by their narrations and emphatically stated by their scholars</b>	<b>15</b>
Introduction	15
<b>Section One</b> - The Emphatic Narrations of the Imāms regarding the belief of Takfīr	17
Introduction	17
<b>Section Two</b> - Distinguished personalities of the Shī'ah subscribing to the concept of Takfīr and their distinct belief in it	29
Introduction	29
<b>Section Three</b> - The concept of Takfīr: A Definite Consequence of considering Imāmāh a Fundamental of Dīn	49
Introduction	49
<b>Chapter Two - The Influence of the Concept of Takfīr on the Shī'ī Conduct with the Rest of the Muslim World</b>	<b>59</b>
Introduction	59
<b>Section One</b> - The Influence of their Concept of Takfīr in dealing with the Ṣaḥābah of Rasūlullāh ﷺ, especially the Khulafā' Rāshidūn	61
1. The Narrations which excommunicated and cursed the Khulafā' Rāshidūn emphatically, with their names	61
2. Pronouncements of the Shī'ī Scholars and Authorities on Cursing and Excommunicating the Righteous Khulafā'	73

1. Shaykh al-Mufīd (d. 413 AH)	73
2. ‘Alī ibn Yūnus al-‘Āmilī al-Bayāḍī (d. 877 AH)	74
3. ‘Alī ibn ‘Abd al-‘Alī al-Karkī (d. 940 AH)	76
4. Muḥammad ibn Ṭāhir al-Qummī al-Shīrāzī (d. 1098 AH)	81
5. Muḥammad Bāqir al-Majlisī (d. 1111 AH):	83
6. Nūr Allāh al-Tustarī (d. 1019 AH)	86
7. Shī‘ī Muḥaddith Ni‘mat Allāh al-Jazā’irī (d. 1112 AH)	87
8. Popular Shī‘ī Muḥaddith Yūsuf al-Baḥrānī (d. 1186 AH)	89
9. ‘Abd al-Ḥusayn Sharaf al-Dīn (d. 1377 AH)	89
10. Muḥammad Mahdī al-Khāliṣī (d. 1383 AH, 1963)	94
11. Āyat Allāh al-‘Uzmā Muḥammad Bāqir al-Ṣadr (d. 1402 AH, 1982)	96
12. Khomeini (d. 1409 AH, 1989)	99
13. Āyat Allāh al-‘Uzmā al-Waḥīd al-Khurāsānī	100
14. Contemporary Shī‘ī Shaykh Abū ‘Alī al-Aṣfahānī	102



## 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	

## Foreword

By Ustādh Dr. Muḥammad ‘Abd al-Mun‘im al-Birrī

Dean of Islamic Studies and the former Head of the Council of Senior Scholars  
of al-Azhar University, Cairo

All praise belongs to Allah. Salutations and peace upon our Nabī Muḥammad, his family, and all his Companions. One who ponders over the Sīrah of our Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his aḥādīth regarding the Khawārij will observe his stern stance against them. He said regarding them:

كلاب أهل النار

The dogs of the inmates of Hell.<sup>1</sup>

يمرقون من الدين كما يمرق السهم من الرمية

They will pass through dīn like an arrow pierces through the target.<sup>2</sup>

يقتلون أهل الإسلام ويتركون أهل الأوثان

They will kill the Muslims and spare the idolaters.<sup>3</sup>

لو أدركتهم لأقتلنهم قتل عاد

If I meet them, I will definitely kill them like the ‘Ād were killed.<sup>4</sup>

All this derision and severe warnings against them because they had a concept of *Takfīr* (excommunication) in relation to all Muslims. This was a Shar‘ī command and directive of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for us to

---

1 *Sunan Ibn Mājah*, vol. 1 pg. 62; Ibn Abī ‘Āṣim: *al-Sunnah*, pg. 424.

2 *Ṣaḥīḥ al-Bukhārī*, vol. 4 pg. 108.

3 *Ṣaḥīḥ al-Bukhārī*, vol. 4 pg. 108.

4 *Ṣaḥīḥ al-Bukhārī*, vol. 4 pg. 108.

categorically expose their ideology, tighten the noose around it, and seize it verbally and practically so that its evil does not reach the Muslims, resulting in the spilling of their blood. This imposes upon us to deal with everyone—who holds this concept in every era and every place—in the very manner Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ dealt with it. Not to hold conferences and meetings to draw them closer and respect them, thereby honouring those whom our Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told us to rebuke, cast out, and hold in contempt.

Today we find in our midst those who have this Takfīr concept: the Shī'ah Imāmiyyah Ithnā 'Ashariyyah. This treatise has established through emphatic texts—which cannot be interpreted in any other way—the rooting of this concept among them to the extent that it is impossible for the adherents of this sect to debate it, forget oppose or reject it. Due to this, today we seek to expose these people just as Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ exposed the Khawārij, submitting to Allah's سُبْحَانَهُ وَتَعَالَى statement:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ  
وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

*There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.*<sup>1</sup>

The Khawārij and the Shī'ah Imāmiyyah Ithnā 'Ashariyyah subscribe to Takfīr and an antagonistic, hostile stance towards all Muslims. The only difference is that the Khawārij openly publicised their Takfīr

---

1 Sūrah al-Aḥzāb: 21.



concept saying, “This is our ideology in which we believe and adhere religiously to.” This alleviates the need for us to confirm it.

The Shī'ah Imāmiyyah on the other hand did not have the courage to publicise their staunch adherence to this Takfīr before the Muslims in general. They have, to the contrary, falsely and deceptively announced their non-adherence to it, whereas the narrations of their Imāms and verdicts of their scholars confirm its establishment. This demands us to exhaust all efforts in investigating their books to determine the concept of Takfīr, equal to the effort they spend to hide and conceal it from the Muslims—contrary to the Khawārij who acknowledged their adherence to it. This demand has urged the author to dive into hundreds of books on ḥadīth, 'aḳīdah, and fiqh of the sect to unveil this reality—hidden from majority of Muslims—and to present their subscription to the concept of Takfīr. He determined it as an established principle upon which the mass transmitted reports of their Imāms unanimously agreed, the authenticity and tawātur of which no one can dare doubt. The verdicts of their scholars, from early to contemporary, conformed to it.

The author investigated some of their sources, scholars, and books, which have blatantly lied to remove the blot of Takfīr from their creed. This appears in a separate section. I have listed some of these Takfīr concepts in my book: *al-Judhūr al-Yahūdiyyah li al-Shī'ah fī Kitāb 'Ilal al-Sharā'i' li al-Ṣadūq (Jewish Roots of the Shī'ah in the Book 'Ilal al-Sharā'i' of al-Ṣadūq)*. Whoever wishes may study it.<sup>1</sup>

---

1 Check page 51: the reason behind which 'Alī ibn Abī Ṭālib became a partner to Allah in Jannah and Hell; page 53: the reason behind which 'Alī became the first to enter Jannah; as well as other aspects which you will find shocking, which we have elucidated upon and exposed.

May Allah abundantly reward the author of this treatise. What has been prepared is an official trustworthy document, without any doubt, to convict the Shī'ah Imāmiyyah of their involvement and immersion in Takfīr and the outcome of it—their antagonistic, hostile stance towards all Muslims—written by eminent personalities, leaders, and authorities of Shī'ism, and affirmed in their books, works, and verdicts—especially when they are the official spokespersons and trustworthy interpreters.

Muḥammad 'Abd al-Mun'im al-Birrī

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

## Introduction

قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ  
الذَّبُّ وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ

*They cried, “Our father! We went racing and left Yūsuf with our belongings; and a wolf devoured him! But you will not believe us, no matter how truthful we are.”<sup>1</sup>*

All praise belongs to Allah. Salutations and peace be upon the Messenger of Allah, his family, and all his Companions. After praise and salutations, undoubtedly, reality is the lost item of everyone, and before that, the lost item of a believer—he aspires for it and strives to obtain it. Even if it is lost for some time, undoubtedly it will return and become apparent a second time by the act of decree or the effort of a noble researcher. Realities are generally eminent and noble; those connected to them strive to announce them and be classified with them. Others are disgraceful and shameful; those connected to them make every effort to destroy them and conceal their signs.<sup>2</sup> In fact, they

---

1 Sūrah Yūsuf: 17.

2 Like the belief of *Takfir* (excommunication) according to the Shī‘ah—which is the topic of this treatise. The authorities and scholars of Shī‘ism, when they were weak and not in authority, strove to conceal it and efface its signs, expressing their dissociation from it with all muscle, shrewdness, falsehood, and deception. O beloved reader, when you realise the rootedness of this disgusting belief among them and its emphatic establishment according to them, you will be very surprised at the manner they remained distant, in the eyes of others, from being disgraced by it; or the mere possibility of it being their opinion will stun you. You can well imagine the amount of effort spent by them to hide this evident landmark and principle in their ideology and its banishment from the minds of others.

sometimes attribute these disgraceful realities to others and accuse them of their evil so that the honour of the former may be maintained and protected from being the target of criticism and blame.

The first type is not in need of a strenuous effort to reveal and unveil it, for its signs remain apparent even after negligence; whereas the second type demands great effort searching for it, equal to the effort spent in burying and hiding it.

Majority of the beliefs of the Shī'ah Imāmiyyah remained in the frame of the second type for a prolonged period, especially those connected to the actuality of their Takfir towards the rest of the Muslims sects in general and towards the Ahl al-Sunnah wa al-Jamā'ah in particular. It remained buried in the pit of concealment and disguise for a lengthy period without the vast majority of Muslims being aware of it. In fact, the matter did not end here. They smeared fake blood on the garment of reality and clothed others with the garment of their crimes. In every era and age, they appeared sorrowful with crocodile tears over the lost Islamic unity<sup>1</sup> and portrayed the Shī'ī faith as oppressed under the obstinacy and haughtiness of the other Islamic groups and their

---

1 They are the furthest from all in focusing on achieving this unity, even by a single step. In fact, the bitter reality which those who are aware of it know is that the Imāmiyyah employed such claims—like the claim of unity between the sects—as an easy means to spread their beliefs among the ranks of the Ahl al-Sunnah and to establish a base of operations in their cities (followed by sowing seeds to destroy the fundamentals of these factions or to change their image in the eyes of their adherents). This is their desired philosophy which makes it clear that the fundamental outcome of such conferences of unity is nothing but this. This is supported by a statement in the book *al-Imāmah*, pg. 28 – 29, “What we aspire for from the Muslim Unity is the founding of a conducive environment of similar ideas so that we may present our fundamentals and *furū'* (branches) which include what we believe in *continued on pg. 7*

---

1 continued from pg. 6

viz. fiqh, ḥadīth, ‘aqīdah, philosophy, tafsīr, and literature in a manner that such an environment allows us to present what we offer with the title of it being the best commodity, so that the Shī‘ah do not remain in isolation most of the time and so that significant opportunities open for them in the Islamic world after which the doors will not remain closed in front of the valuable Shī‘ī Islamic cultural affairs.”

He then returns to emphasise that this is the exact target which their Āyat Allāh al-‘Uzmā al-Burūjirdī strove to establish behind raising the banners and calling to *taqrīb* (unity), expounding on the extent of his success which he gained in this field. He writes, pg. 30, “What the deceased Āyat Allāh al-‘Uzmā al-Burūjirdī specially planned is formulating a ground appropriate to spread the cultural affairs of the Ahl al-Bayt and to disseminate them between the brothers of the Ahl al-Sunnah. He believed that this action will not be possible except by founding a ground of similar ideas. The success which the deceased al-Burūjirdī achieved—may Allah reward him abundantly on behalf of Islam and the Muslims—is publishing some Shī‘ī books of fiqh in Egypt by the Egyptians themselves. This came after this understanding was created. This was the most significant success obtained by Shī‘ī scholars.”

Here is their scribe Ja‘far al-Shākhūrī al-Baḥrānī calling to rely on this twisted methodology in splitting the Sunnī unity while calling the authors of the Imāmiyyah to discard the methodology of sharp attack on the sects and symbolic figures of the Ahl al-Sunnah—especially the first three Khulafā’. He supports this call of his by asserting that adopting such a methodology will result in creating dislike in the Ahl al-Sunnah for the Shī‘ah creed and will lead to them criticising the latter. He invites them, instead, to the methodology of well-wishing and love, expressing tokens of harmony, brotherhood, and unity. He clearly acknowledges the success of this methodology in disseminating the Shī‘ī Imāmiyyah ideology in many Muslim lands and in an extensive form. He commends the efforts of their religious authority ‘Abd al-Ḥusayn Sharaf al-Dīn, author of the book *al-Murāja‘āt*, one of their greatest latter missionaries following this cunning methodology and his proficiency in it. He says in his book *Marja‘iyyat al-Marḥalah wa Ghubār al-Taghyīr*, pg. 228, “Salubrious to mention here that books of this like which seek tirelessly to expose the evils of the symbolic figures of the Sunnah, even physical features and habits which have no bearing with history create the aversion of people for Shī‘ism.

harshness in passing verdicts against it and its adherents.<sup>1</sup> With their false pronouncements and devilish schemes, they turned the wolf into the prey and the prey into the wolf. They excelled in portraying this to the extent that majority of people, comprising mainly of the Ahl al-Sunnah, believed them.

---

*continued from pg. 7*

This is in contrary to balanced books like the book *al-Murāja'āt* (of Sayyid Sharaf al-Dīn) and *Ma'ālim al-Madrasatayn* (of Sayyid Murtaḍā al-'Askarī) which resulted in the spreading of the Shī'ah ideology extensively because the Sunnī reader when he finds an academic discussion with calm dialogue, he will be open to reading and studying it.”

Very sadly, some of their missionaries succeeded, while raising the banner of unity, oneness, and brotherhood, in disseminating Shī'ism among some of the Ahl al-Sunnah, especially when majority of whom—even though not all—were ignorant and do not have the immunity of knowledge and faith, making it easy to deceive and hoodwink them.

1 Āyat Allāh al-'Uẓmā 'Abd al-Ḥusayn Sharaf al-Dīn—the master of dramatization amongst the Imāmiyyah—presents to us in his book *Ajwibat Masā'il Jār Allāh* a glimpse of his creations, which he expresses in the performance style of a tragedy. He describes the oppression against the Ahl al-Bayt and the incrimination of “brothers in dīn” as a sorrowful lament. He writes on pg. 49, “Until when will you target your brothers; we find in *al-Ṣawā'iq al-Muḥriqah* the Shī'ah being labelled as innovators and heretics, in *Minhāj al-Sunnah* they are insulted, in *al-Nibrās* they are labelled liars, in *Fajr al-Islām* the Islam [of the Sunnīs] called the true Islam and the Kurd of Shām the eloquent in Arabic, the authors and aides of the Ahl al-Sunnah—the likes of al-Nuṣūlī in his book about Mu'āwiyah ibn Abī Sufyān; al-Ḥaṣṣān the author of *al-'Arūbah fī al-Mīzān*, and this Mūsā who was an extremist in his rulings, and Ibn 'Ānah in his *Ma'āmīh* and *Majāhilih*—rule them to be ignorant and thus permit against the Shī'ah that which Allah, the Mighty and Majestic, has forbidden on account of their enmity and ignorance. The Muslims hear and see without rejecting or being painfully affected, as if the Shī'ah are not their brothers in dīn nor their helpers against those who intend evil with them.”

To carry out the Sharī decisive mandatory command of changing evil so that conjecture does not become a reality nor falsehood a fundamental in the minds, I determined to dive into the hazard of writing on this subject—despite its burden on me. The purpose is to highlight the reality of the current belief of the Shī'ah concerning other Muslims. I adhered to the precedent in the methodology of refutation, according to my thought, which no one besides me has ventured to do in this detail, in my limited knowledge. I will adhere to two fundamental characteristics, which will terminate the deceit of their fraudulent and deceitful scholars and missionaries:

1. My reliance in furnishing proof to establish this 'aqīdah according to them on the fiqhī verdicts of their scholars which the Shī'ah adhere to in all corners of the world; not just relying on quoting narrations, word-perfect or in meaning. Sufficing on the latter allows them scope to flee on the basis of *taḍ'īf* (declaring the narration weak) or rejection of these narration—as is their habit of distorting and falsifying reality when they are challenged with categorical texts and quotes which establish their defects or disclose deviation in their [Shī'ī] madhhab.<sup>1</sup>

---

1 When you turn towards the books of the Shī'ah, you will find that they do not have a comprehensive, complete *manhaj* (methodology) with clear characteristics or a scale to assess narrations and ahādīth for acceptance or rejection. When you use a disparaging narration against them as proof, they rush to label it weak and quickly respond by asserting that not everything contained in their books is authentic. Despite them citing as proof narrations with far weaker *sanads* (chains) or weaker *matans* (texts) in other places of their books. Their books of 'aqīdah are brimming with such mindboggling contradictions in relation to narrations. Likewise, when you wish to indict them with a belief by sufficing on quoting narrations as evidence, you will find yourself circling a whirlpool without gaining any footing. *continued on pg. 10*

2. I relied in this treatise on the exact writings of the scholars of the [Shī'ī] creed, their commentaries and juristic rulings. I sourced them directly. I did not rely on what other Ahl al-Sunnah have written in their refutations against the Shī'ah in this domain. I did not quote a single letter from them (the Ahl al-Sunnah) in all the narrations and statements I quoted and furnished as proof. Although it is burdensome to probe and study their books and pinpoint their statements related to 'aqīdah and fiqh, I find it the preferred methodology in comprehending the issues of dispute in general and the subject of Takfīr in particular. This is due to two matters:
  - a. This is closer to fairness with them.
  - b. There is greater compulsion in it and it is more burdensome against them since it severs all escapes, from which the callers of adulteration and deception can exit. Reliable references and those cited as proof are only from the books of the defendant's madhhab, not from the plaintiff's scholars and sources.<sup>1</sup>

---

*continued from pg. 9*

This has been the distinctive characteristic of the Shī'ī scholars; formulating a methodology to professionally conceal the truth. Resorting to such unprecedented rejection is unfathomable when the emphatic statements of their scholars in their books of 'aqā'id and fiqh—coupled with their narrations—were relied upon when presenting this discussion; leaving no room for the slightest chance of trickery and dishonesty. If they still reject it then they may as well worship Allah ﷻ without the rulings of their creed and without the fiqh expounded by their scholars.

1 As the Shī'ī Ustādh of fake crying, 'Abd al-Ḥusayn Sharaf al-Dīn, persists upon demanding from the Muslims fairness with the Shī'ah and desisting from oppressing them by quoting from their books, not the books of their adversaries. *continued on pg. 11*



This treatise has surfaced, with the grace and assistance of Allah *سُبْحَانَهُ وَتَعَالَى*, perfect and accurate in covering all holes and escape routes of the deceitful who falsely and deceitfully deny that the Shī'ah Imāmiyyah excommunicate other Muslims. Solid, sturdy, beautifully

---

*continued from pg. 10*

He says in his book *al-Fuṣūl al-Muhimmah fī Ta'līf al-Ummah*, pg. 166, "Fourth type: a group who have relied in quoting these disasters and calamities of the Shī'ah upon their early scholars who preceded them. They found them narrating something so they narrated it; and found a trace and followed it. Had they, in ascertaining the opinions of the Imāmiyyah, resorted to their scholars and taken the principles of their madhhab from their books, it would be closer to ascertaining and proceeding with caution. I am perplexed how they discarded the books of the Imāmiyyah at this juncture, despite their abundance and easy accessibility, and relied on quoting their untrue enemies and speculating adversaries who have forcibly pronounced their deviation and verbally abused them with tongues of fabrication. This is an era in which one who does not reference quotations, like liars, or leaves his speech ambiguous is not listened to until he directs us to the source and shows us the evidence from reliable sources. Thousands of our books on fiqh, ḥadīth, 'aqīdah, tafsīr, uṣūl, awrād, adhkār, sulūk, and akhlāq have been published in various countries including Iran and India. Whoever wishes to reflect may source them and should not resort to terrible books which spread the souls of hatred in the body of Muslims and transmit blatant lies in the name of the Shī'ah." Just as their contemporary Āyat Allāh al-'Uẓmā Muḥammad Sa'īd al-Ḥakīm moans, quoting the methodology of 'Abd al-Ḥusayn, when he says in his book *Fī Riḥāb al-'Aqīdah*, vol. 1 pg. 300 – 301, "As for today, the books of the Shī'ah and the sources of their culture are accessible to everyone. Others cannot claim ignorance of them. Just as it is not possible for the Shī'ah to conceal and deny them, it is not fair to believe their enemies against them, who slander them without resorting to and being aware of those sources."

I say to them and their like: Let your eyes be of comfort as I have not quoted except what the scholars of Shī'ism have written, direct from the exact source without any means in transmission; so that the continuous moans with crocodile tears and counterfeit complaints can end, never to ever return.

laid out as it is established and founded on the emphatic statements of the Shī'ī scholars, coupled with the narrations and verbatim texts of the Shī'ī creed, which are relied upon.

I implore Allah سُبْحَانَهُ وَتَعَالَى to disseminate it among all the Muslims and to determine its acceptance in their sight and its correctness in establishing the intended.

I hope from the men of excellence (the scholars, preachers, and thinkers), the men of authority (the leaders and responsible brothers), and then everyone to whom the voice of the word and action of establishment reaches from the general Muslims populace to study it earnestly and to grant it more importance, as the matter which it discusses and details—besides its great importance and untold benefit—was not readily or easily accessible. It demanded great research from tens of books and combing finely through hundreds of books and footnotes and sourcing them—a cumbersome task for the masters, forget others.

Hopefully, it will be a means to reveal the reality of their conferences so that the veil is lifted from the eyes and the enemy is determined from the friend so that good thoughts are not held about the foe, the breacher is not trusted, and the wicked is not taken as a confidant. May the advice of our Rabb, the Majestic and Mighty, apply to us when He addressed His believing servants advising them in every era and every place:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا ۖ  
وَدُّوا مَا عَنِتُّمْ ۗ قَدْ بَدَتِ الْبَغْضَاءُ مِن أَفْوَاهِهِمْ ۚ وَمَا تُخْفِي

صُدُّورُهُمْ أَكْبَرُ ط قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ إِن كُنْتُمْ تَعْقِلُونَ هَا أَنْتُمْ  
 أَوْلَاءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ ؕ وَإِذَا  
 لَقَوْكُمْ قَالُوا آمَنَّا ؕ وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ  
 مُؤْتُوا بَعْضِكُمْ إِنَّا اللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ إِن تَمَسَسْكُمُ حَسَنَةٌ  
 تَسْؤُهُمْ ؕ وَإِن تَصَبَّكُمُ سَيِّئَةٌ يَفْرَحُوا بِهَا ط وَإِن تَصْبِرُوا وَتَتَّقُوا لَا  
 يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا ط إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ

*O believers! Do not associate closely with others who would not miss a chance to harm you. Their only desire is to see you suffer. Their prejudice has become evident from what they say—and what their hearts hide is far worse. We have made Our revelations clear to you, if only you understood. Here you are! You love them but they do not love you, and you believe in all Scriptures. When they meet you they say, “We believe.” But when alone, they bite their fingertips in rage. Say, [O Prophet,] “May you die of your rage!” Surely, Allah knows best what is hidden in the heart. When you [believers] are touched with good, they grieve; but when you are afflicted with evil, they rejoice. [Yet,] if you are patient and mindful [of Allah], their schemes will not harm you in the least. Surely, Allah is Fully Aware of what they do.<sup>1</sup>*

May Allah send salutations, peace, and blessings upon our Nabī Muḥammad, his family, and his Companions—all of them.

<sup>1</sup> Sūrah Āl ‘Imrān: 118 – 120.



## Chapter One

### **Establishing the concept of Takfīr to be a well-grounded tenet according to the Shī'ah determined by their narrations and emphatically stated by their scholars**

#### **Introduction**

Whoever studies the 'aqīdah books of the Shī'ah or is cognisant of the declarations and verdicts of their scholars—after investigation—will determine unequivocally that the reality is that the Takfīr made by the Shī'ah is directed at all Muslims besides them. The belief that they [all Muslims besides them] are worthy of remaining eternally in Hell and the Blaze of the Hereafter is without the slightest doubt a well-rooted tenet according to the Shī'ah, which every educated religious Shī'ī believes in, adheres to religiously, and seeks nearness to Allah by actively disseminating and publicising among the ranks of the adherents and supporters of Shī'ism. It is a fundamental according to him, which will not surrender to dispute, forget be concealed by the doubt of its rejection or statements contrary to it. Even if he does not openly declare it or reject it, out of fear of being seized or out of hope of obtaining a benefit, it remains established and grounded in his mind without the slightest of doubt covering it and without deviating from it by a hair-breadth. This is not just out of raw passion, or desire, or being carried away by sympathy. Rather, it is accepting what the madhhab states and submitting to what the infallible Imāms of the Shī'ī decreed, according to their belief, and the statements of their scholars documented in the books of 'aqīdah and fiqh and a great abundance of evidences. To the extent that one who opposes it is considered ousted

from the religion and in disagreement with consensus. We present to you, O benevolent reader, a quick overview of these evidences and proofs, emphatic and categorical.

## Section One

# The Emphatic Narrations of the Imāms regarding the belief of Takfir

### Introduction

Among the fundamentals and axioms of the Imāmiyyah creed, which every acquainted person is aware of, is their belief in the infallibility of the Twelve Imāms from all major and minor sins and that they do not speak out of desire and ijtihād. Rather, Allah ﷻ sends revelation upon them in the form of *ilhām* (inspiration), dreams, and an angel. Their status is the exact same as the Prophets and Messengers. When this is their status, their statements in the sight of the adherents of Shī'ism is *tashrī'ī naṣṣ* (emphatic texts which determine principles of the Sharī'ah) which are mandatory to be followed exactly like the statements of the Glorious Qur'ān and Prophetic Sunnah. There is no difference at all between the two. Following this, if the statements of their Imāms emphatically excommunicate the rest of the Muslims, the adherents of the Shī'ism will regard this as a definite well-rooted tenet of faith. There is no escape but to surrender to it and believe completely in its demand.

To fully fathom the reality of the doctrine of Takfir coming from these Imāms, it is necessary to study the statements attributed to them and documented in Shī'ī compilations, aḥādīth books, and 'aqā'id books. After searching for these narrations, the outcome was nothing out of the expected. Their books are replete with innumerable and inestimable declarations of their infallible Imāms —upon whom revelation is sent in

their belief.<sup>1</sup> All unequivocally pronounce the disbelief of all Muslims—besides the Shī'ah obviously—and obligate their adherents to hold this doctrine and practice according to its demand. I will endeavour to quote some of these which clearly mention this in emphatic terms compiled by their famous muḥaddith Yūsuf al-Baḥrānī in his book al-Ḥadā'iq al-Nāḍirah.<sup>2</sup>

He says:

With regards the narrations indicating the disbelief of the opposition<sup>3</sup> (referring to the Ahl al-Sunnah), besides those

---

1 I will shortly quote the acknowledgements of the Shī'ī scholars of their abundance and profusion after reviewing some.

2 I wish to draw the attention of the beloved readers to a subtle point of great significance. I have not quoted the narrations, which establish the concept of Takfīr, from just any book on ḥadīth or history, or an obscure book. Instead, I quoted from such a fiqhī book, which the Shī'ī scholars consider one of the most reliable books of fiqh in their creed. The purport of this is that the theorem of the definiteness of the narration's authenticity has been agreed upon by them. This is due to the fact that weak aḥādīth are not fit to be used as the basis for extracting fiqhī rulings at all, which adherents of Shī'ism religiously adhere to. Moreover, the mere reliance on these narrations of Takfīr in such books, considered as proof to convict, definitely and emphatically establishes the firmness of this doctrine in their eyes. In fact, it is appropriate to turn attention to an extremely dangerous reality: Inclusion of such narrations in books of fiqh and worship indicates unequivocally that such a doctrine holds a scope greater than being simply an article of faith in the heart, to the necessity of it developing into implemented behaviour and practical acts of worship through which proximity is sought to Allah سُبْحَانَكَ وَبِحَمْدِكَ. And this is the hidden danger and the source of the sickness which we will witness vividly in front of our eyes in its ugliest form in section two of this treatise, Allah willing.

3 The purport of the term: *al-mukhālifīn* (opposition) are all Muslims besides the Shī'ah Imāmiyyah, more specifically the Ahl al-Sunnah who believe in the legitimacy of the khilāfah of Sayyidunā Abū Bakr and Sayyidunā 'Umar رَضِيَ اللَّهُ عَنْهُمَا. continued on pg. 19



considered weak, one is reported in *al-Kāfī* with his sanad from our master al-Bāqir عَلَيْهِ السَّلَام who says:

إن الله عز وجل نصب عليا عليه السلام علما بينه وبين خلقه فمن عرفه كان مؤمنا ومن أنكره كان كافرا ومن جهله كان ضالا

Certainly, Allah—the Mighty and Majestic—appointed ‘Alī عَلَيْهِ السَّلَام as an authority between Him and His creation. Thus, whoever recognised him is a believer, whoever rejects him is a disbeliever, and whoever is ignorant of him is deviated.<sup>1</sup>

It is reported from Abū Ibrāhīm عَلَيْهِ السَّلَام who says:

إن عليا عليه السلام باب من أبواب الجنة فمن دخل بابه كان مؤمنا ومن خرج من بابه كان كافرا ومن لم يدخل فيه ولم يخرج منه كان في الطبقة الذين لله عز وجل فيهم المشيئة

‘Alī عَلَيْهِ السَّلَام is one of the doors of Jannah. Whoever enters his door is a believer, whoever exits his door is a disbeliever, and the one who neither enters nor exits from it is in the category regarding whom Allah—the Mighty and Majestic—will decide.”<sup>2</sup>

---

*continued from pg. 18*

Shī‘ī Āyat Allāh al-‘Uẓmā Muḥammad Sa‘īd al-Ḥakīm who resided in Najaf writes in his book *al-Muḥkam fī Uṣūl al-Fiqh*, vol. 6 pg. 194, “Apparently, the purport of *al-‘āmmah* (general masses) is the opposition (referring to the Ahl al-Sunnah) who befriend Shaykhayn (Sayyidunā Abū Bakr and Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُمَا) and view the legitimacy of their khilāfah notwithstanding their different sects, since this is the purport of the titles mentioned in the reported texts.” I will shortly be elaborate in quoting these texts, which establish the meaning of al-mukhālif in their sight, in section two of this treatise, Allah willing.

1 *Uṣūl al-Kāfī*, vol. 1 pg. 437, new print.

2 *Uṣūl al-Kāfī*, vol. 2 pg. 389.

It is reported from al-Ṣādiq عَلَيْهِ السَّلَامُ:

من عرفنا كان مؤمنا ومن أنكرنا كان كافرا ومن لم يعرفنا ولم ينكرنا كان  
ضاللا حتى يرجع إلى الهدى الذي افترضه الله عليه من طاعتنا الواجبة  
فإن مات على ضلالتة يفعل الله به ما يشاء

Whoever recognises us is a believer. Whoever rejects us is a disbeliever. Whoever neither recognises us nor rejects us is deviant until he returns to the guidance Allah obligated upon him i.e. our mandatory obedience. If he dies upon his deviance, Allah will deal with him as He pleases.<sup>1</sup>

Al-Ṣadūq reported in *‘Iqāb al-A‘māl* the statement of Abū Ja‘far عَلَيْهِ السَّلَامُ:

إن الله تعالى جعل عليا عليه السلام علما بينه وبين خلقه ليس بينهم  
وبينه علم غيره فمن تبعه كان مؤمنا ومن جحدته كان كافرا ومن شك فيه  
كان مشركا

Certainly, Allah سُبْحَانَهُ وَتَعَالَى appointed ‘Alī عَلَيْهِ السَّلَامُ as an authority between Him and His creation; He has no other authority between them and Him. Thus, whoever follows him is a believer, whoever rejects him is a disbeliever, and whoever has misgivings regarding him is a *mushrik* (polytheist).

Al-Barqī reports the same in *al-Maḥāsīn*. He also reports from al-Ṣādiq عَلَيْهِ السَّلَامُ:

إن عليا عليه السلام باب هدى من عرفه كان مؤمنا ومن خالفه كان كافرا  
ومن أنكره دخل النار

Indeed, ‘Alī عَلَيْهِ السَّلَامُ is the door of guidance. Whoever recognises

---

1 *Uṣūl al-Kāfi*, vol. 1 pg. 187.

him is a believer. Whoever opposes him is a disbeliever. And whoever rejects him will enter Hell.<sup>1</sup>

He reports through his sanad to al-Bāqir عَلَيْهِ السَّلَامُ in *al-'Ilal*:

إن العلم الذي وضعه رسول الله صلى الله عليه وآله عند علي عليه السلام من عرفه كان مؤمنا ومن جحدته كان كافرا

The authority that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ appointed is by 'Alī عَلَيْهِ السَّلَامُ. Whoever recognises him is a believer while whoever rejects him is a disbeliever.

He reports from al-Šādiq عَلَيْهِ السَّلَامُ in *al-Tawhīd* and *Ikmāl al-Dīn wa Itmām al-Ni'mah*:

الإمام علم بين الله عز وجل وبين خلقه من عرفه كان مؤمنا ومن أنكره كان كافرا

The Imām is an authority between Allah—the Mighty and Majestic—and His creation. Whoever recognises him is a believer and whoever rejects him is a disbeliever.<sup>2</sup>

He reports in *al-Amālī* via his sanad from the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who said to Sayyidunā Ḥudhayfah al-Yamānī رَضِيَ اللَّهُ عَنْهُ:

يا حذيفة إن حجة الله عليكم بعدي علي بن أبي طالب عليه السلام الكفر به كفر بالله سبحانه والشرك به شرك بالله سبحانه والشك فيه

---

1 *Al-Maḥāsīn*, pg. 89. The wording is:

علي باب الهدى من خالفه كان كافرا ومن أنكره دخل النار

'Alī is the door of guidance. Whoever opposes him is a disbeliever and whoever rejects him will enter Hell.

2 *Al-Biḥār*, vol. 7 pg. 27.

شك في الله سبحانه والإلحاد فيه إلحاد في الله سبحانه والإنكار له إنكار لله تعالى والإيمان به إيمان بالله تعالى لأنه أخو رسول الله صلى الله عليه وآله ووصيه وإمام أمته ومولاهم وهو جبل الله المتين وعروته الوثقى التي لا انفصام لها

O Ḥudhayfah! The proof of Allah upon you after me is ‘Alī ibn Abī Ṭālib عَلَيْهِ السَّلَام. Disbelief in him is disbelief in Allah سُبْحَانَهُ وَتَعَالَى. Associating partners with him is associating partners with Allah سُبْحَانَهُ وَتَعَالَى. Having misgivings about him is having misgivings about Allah سُبْحَانَهُ وَتَعَالَى. Heresy with him is heresy with Allah سُبْحَانَهُ وَتَعَالَى. Rejecting him is rejecting Allah سُبْحَانَهُ وَتَعَالَى. Belief in him is belief in Allah سُبْحَانَهُ وَتَعَالَى. This is because he is the brother of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, his Waṣī, the Imām of his Ummah, and their master. He is the secure rope of Allah and His firmest, unfailing handhold.<sup>1</sup>

He reports in *al-Kāfī* via his sanad to al-Ṣaḥḥāf:

سألت أبا عبد الله عليه السلام عن قوله تعالى فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ فقال عرف الله تعالى إيمانهم بموالاتنا وكفرهم بها يوم أخذ عليهم الميثاق وهم ذر في صلب آدم

I enquired from Abū ‘Abd Allah عَلَيْهِ السَّلَام about Allah’s سُبْحَانَهُ وَتَعَالَى statement, “Some of you are disbelievers while some are believers.”<sup>2</sup>

He explained, “Recognition of Allah سُبْحَانَهُ وَتَعَالَى is their belief in our friendship and their disbelief in it the day the covenant was taken from them while they were tiny particles in the backbone of Ādam.”<sup>3</sup>

1 *Al-Biḥār*, vol. 9 pg. 283.

2 Sūrah al-Taghābun: 2.

3 *Uṣūl al-Kāfī*, vol. 1 pg. 426, new print.

He reports through his chain from al-Ṣādiq عَلَيْهِ السَّلَامُ:

أهل الشام شر من أهل الروم وأهل المدينة شر من أهل مكة وأهل مكة  
يكفرون بالله تعالى جهرة

The residents of Shām are worse than the residents of Rome. The residents of Madīnah and worse than the residents of Makkah. The residents of Makkah openly disbelieve in Allah <sup>1</sup> مُنْجَانَةٌ وَتَعَالَى

He reports through his sanad from one of them:

إن أهل المدينة ليكفرون بالله جهرة وأهل المدينة أخبث من أهل مكة  
أخبث منهم سبعين ضعفا

The residents of Madīnah openly disbelieved in Allah. The residents of Madīnah are more wicked than the residents of Makkah, seventy degrees more wicked than them.<sup>2</sup>

He reports from Abū Masrūq:

سألني أبو عبد الله عليه السلام عن أهل البصرة ما هم فقلت مرجئة  
وقدرية وحرورية قال لعن الله تعالى تلك الملل الكافرة المشركة التي  
لا تعبد الله على شيء

Abū ‘Abd Allah عَلَيْهِ السَّلَامُ asked me about the residents of Baṣrah, what they are.

I replied, “Murji’ah, Qadariyyah, and Ḥarūriyyah.”

He said, “May Allah <sup>3,4</sup> سُبْحَانَهُ وَتَعَالَى curse these disbelieving polytheistic religions who do not worship Allah at all.”<sup>3,4</sup>

---

1 Uṣūl al-Kāfī, vol. 2 pg. 409.

2 Uṣūl al-Kāfī, vol. 2 pg. 410.

3 Uṣūl al-Kāfī, vol. 2 pg. 409.

4 Al-Ḥadā’iq al-Nāḍirah, vol. 5 pg. 181 – 183.

There are many more such narrations that the books of the Shī'ah Imāmiyyah have jam-packed, Allah forbid, to the extent that their scholars have stated that these narrations have reached the level of tawātur and great abundance and are thus independent of further discussion and investigation to establish their authenticity or their emphatic indication to the disbelief of the opposition (referring to the Ahl al-Sunnah) among the Muslims.

Have a look at some of the statements of the Shī' scholars in this regard:

Their muḥaddith Yūsuf al-Baḥrānī states after citing the narrations quoted above:

إلى غير ذلك من الأخبار التي يضيق عن نشرها المقام ومن أحب  
الوقوف عليها فليرجع إلى الكافي ولا سيما في تفسير الكفر في جملة  
من الآيات القرآنية

Coupled with other narrations, which cannot be quoted here due to brevity. Whoever wishes to be acquainted with them should refer to *al-Kāfi* especially the commentary of disbelief in the cluster of Qur'ānic verses.<sup>1</sup>

He quotes the declaration of their researcher Abū al-Ḥusayn al-Sharīf of it going beyond the limit of tawātur:

وقال والأخبار في ذلك أكثر من أن تحصى وليس هنا موضع ذكرها وقد  
تعدت عن حد التواتر وعندني أن كفر هؤلاء من أوضح الواضحات في  
مذهب أهل البيت عليهم السلام

---

1 *Al-Ḥadā'iq al-Nādirah*, vol. 5 pg. 183.

He says: The narrations in this regard are greater than can be enumerated. There is no space to mention them here. They have passed the limit of *tawātur*. According to me, the disbelief of these people is from the clearest of obvious realities in the *madhhab* of the Ahl al-Bayt عَلَيْهِمُ السَّلَامُ.<sup>1</sup>

The seal of their muḥaddithīn al-Majlisī states:

والأخبار الواردة في ذلك أكثر من أن يمكن جمعه في باب أو كتاب

The reports in this regard are greater than can possibly be compiled in a chapter or book.

والأحاديث الدالة على خلودهم في النار متواترة أو قريبة منها

The aḥādīth indicating their eternity in Hell are *mutawātir* or nearly *mutawātir*.<sup>2</sup>

Their learned scholar Muḥammad Ḥasan al-Najafī says:

وعلى كل حال فمنشأ هذا القول من القائل به استفاضة النصوص  
وتواترها بكفر المخالفين

Whatever the case, the purport of one making this statement is the abundance of categorical texts and their *tawātur* on the disbelief of the opposition (referring to the Ahl al-Sunnah).<sup>3</sup>

Their great Shaykh al-Anṣārī says:

ويدل عليه أخبار متواترة نذكر بعضها تيمنا وتشريفا للكتاب

---

1 *Al-Ḥadā'iq al-Nādirah*, vol. 5 pg. 177.

2 *Al-Majlisī: Biḥār al-Anwār*, vol. 8 pg. 365 – 368.

3 *Al-Najafī al-Jawāhirī: Jawāhir al-Kalām*, vol. 36 pg. 93 – 94.

Mutawātir reports indicate to it, some of which we will mention seeking good omen and honour for the book.

He then indicates to their great abundance after citing few with his words:

إلى غير ذلك مما لا يطيق مثلي الإحاطة بعشر معشاره بل ولا قطرة من بحاره

Coupled with others which my like cannot encompass even a tenth of, in fact not even a drop of its oceans.<sup>1</sup>

Their Āyat Allāh al-‘Uẓmā Muḥsin al-Ḥakīm states:

وكيف كان فالاستدلال على النجاسة وأخرى بالنصوص المتجاوزة حد الاستفاضة بل قيل أنها متواترة المتضمنة كفرهم

Besides, citing as proof for impurity and other aspects through categorical texts that have surpassed the limit of abundance. In fact, it is supposed that they are mutawātir containing their disbelief.<sup>2</sup>

Their erudite scholar and exegesis ‘Abd Allāh Shibr declares:

وقد دلت أخبار كثيرة على كفر المخالفين يحتاج جمعها إلى كتاب مفرد

An abundance of reports establish the disbelief of the opposition (referring to the Ahl al-Sunnah). A separate book is needed to compile these reports.<sup>3</sup>

Their Āyat Allāh al-‘Uẓmā [al-Khū’ī] suggests:

---

1 Al-Anṣārī: *Kitāb al-Ṭahārah*, vol. 2 pg. 352.

2 Muḥsin al-Ḥakīm: *Mustamsik al-‘Urwah*, vol. 1 pg. 392.

3 ‘Abd Allāh Shibr: *al-Anwār al-Lāmi‘ah fī Sharḥ Ziyārat al-Jāmi‘ah*, pg. 150.



يمكن أن يستدل به على نجاسة المخالفين وجوه ثلاثة الأول ما ورد في الروايات الكثيرة بالبالغة حد الاستفاضة من أن المخالف لهم كافر

It is possible to present three arguments as proof for the impurity of the opposition (referring to the Ahl al-Sunnah). Firstly, the topic of abundant narrations which reach the limit of *istifāḍah* (abundance) that their opposition is a disbeliever.<sup>1</sup>

He also states:

وتدل عليه الأخبار المتواترة الظاهرة في كفر منكر الولاية

Mutawātir distinct reports indicate the disbelief of the rejecter of Wilāyah.<sup>2</sup>

Khomeini states:

وقد تمسك لنجاستهم بأمر منها روايات مستفيضة دلت على كفرهم  
كموثقة الفضيل بن يسار عن أبي جعفر ونحوهما أخبار كثيرة

A number of factors determine their impurity including the abundance of narrations asserting their disbelief like the document of Fuḍayl ibn Yasār from Abū Ja'far and plenty narrations of their kind.<sup>3</sup>

Thus, it is clear to us after this quick glance at the reported texts from the infallible Imāms of the Shī'ah and relied upon by the scholars and researchers of Shī'ism that the doctrine of Takfīr is an established principle according to the Shī'ah, which is independent of evidence. This silences the deceitful among them who reject its existence.

---

1 Al-Khū'ī: *Kitāb al-Ṭahārah*, vol. 2 pg. 84.

2 Al-Khū'ī: *Miṣbāḥ al-Faqāhah*, vol. 1 pg. 323.

3 Khomeini: *Kitāb al-Ṭahārah*, vol. 3 pg. 326.



## Section Two

### Distinguished personalities of the Shī'ah subscribing to the concept of Takfīr and their distinct belief in it

#### Introduction

We have quoted the abundant mutawātir narrations of the infallible Imāms of the Shī'ah to establish Takfīr as a mainstream doctrine in their creed. We have determined the belief of the general Shī'ī masses at the head of whom are the scholars and authorities<sup>1</sup> of the Shī'ah who are aware of these reliable narrations establishing this distorted concept as a determined matter. Now, there is no need for us to provide further detail in establishing and confirming it, especially when we realise the rank of these Imāms in their sight and that their Sharī authority is exactly like the authority of the Nabī ﷺ, without the slightest difference. This means that rejecting or negating what they have determined is considered renunciation, hurling the one guilty completely into the scope of disbelief and apostasy<sup>2</sup> just like the one who rejects the statements and teachings authentically transmitted

---

1 In this treatise, I have refrained from mentioning the biographies of the Shī'ī scholars from whom I quoted statements indicating the deep rootedness of the belief of Takfīr according to them—despite these biographies having no significance—for I thought that this will increase the volume of this treatise. Besides, majority of these scholars need no introduction due to their popularity. Nonetheless, one who wishes to read their biographies should consult my book *Mawqif al-Shī'ah al-Imāmiyyah min Bāqī Firaq al-Muslimīn* from which I sourced this treatise. He will find what he is looking for there by the permission of Allah.

2 Thiqaṭ al-Islām al-Kulaynī has reported in his book *al-Kāfi*—the most authentic ḥadīth book according to the Shī'ah—in the chapter determining that the Imāms are the pillars of the earth, vol. 1 pg. 196, Ḥadīth: 1: continued on pg. 30

from the Nabī ﷺ. Owing to this, we are not obliged to present the statements of the scholars of the Shī'ah to establish their belief in this wicked doctrine, as we will not be increasing support for a matter, which has been established with determination, and we will not be establishing a reality, which has already settled in sound minds. However, enthusiastic for further confirmation and corroboration, and going to the extreme in reproofing and silencing the mouths of the rejecters, impostors, and deceivers, we will furnish some statements of the scholars and authorities of the Shī'ah, which highlight the deep-rootedness and firmness of the Takfīr concept among them. Upcoming is a presentation of the most significant of these declarations.

Firstly, their muḥaddith Yūsuf al-Baḥrānī lists the names of the Shī'ī authorities who hold this view. He says:

Famous in the statements of our early scholars is declaring their disbelief, naṣb, and impurity. This is supported by Imāmī narrations. Shaykh Ibn al-Nawbakht—may his status be sanctified—one of our early scholars comments in his book *Faṣṣ al-Yāqūt*:

---

*continued from pg. 29*

عن الفضل بن عمر عن أبي عبد الله قال ما جاء به علي عليه السلام آخذ به وما نهى عنه أنتهي عنه جرى له من الفضل مثل ما جرى لمحمد صلى الله عليه وآله ولمحمد صلى الله عليه وآله الفضل على جميع من خلق الله عز وجل المتعقب عليه في شيء من أحكامه كالتعقب على الله وعلى رسوله والراد عليه في صغيرة أو كبيرة على حد الشرك بالله ﷺ Al-Mufaḍḍal ibn 'Umar reports from Abū 'Abd Allah: Whatever 'Alī brought, I adhere to and whatever he prohibited, I abstain from. He enjoys superiority similar to the superiority enjoyed by Muḥammad ﷺ and Muḥammad ﷺ has superiority over the entire creation of Allah, the Mighty and Majestic. One who follows him in any of his rulings is just as one who follows Allah and His Messenger. Whereas one who rejects him in any minor or major issue has reached the abyss of ascribing partners to Allah.

دافعوا النص كفره عند جمهور أصحابنا ومن أصحابنا من  
يفسقهم إلخ

Those who oppose *naṣṣ* (categorical texts) are disbelievers according to majority of our scholars. Some of our scholars declare them *fāsiqs* (transgressors).

‘Allāmah Ibn al-Muṭahhar al-Ḥillī in his commentary states:

أما دافعوا النص على أمير المؤمنين عليه السلام بالإمامة فقد ذهب أكثر  
أصحابنا إلى تكفيرهم لأن النص معلوم بالتواتر من دين محمد صلى  
الله عليه وآله فيكون ضروريا أي معلوما من دينه ضرورة فجاهده يكون  
كافرا كمن يجحد وجوب الصلاة وصوم شهر رمضان

With regards to one who opposes the categorical texts of the Imāmah of Amīr al-Mu’minīn عَلَيْهِ السَّلَام, majority of our scholars have excommunicated them since it is known with *tawātur* in the dīn of Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, hence it will be *ḍarūrī* (essential), that is a fundamental aspect of this dīn. Thus, the rejecter will be a disbeliever like one who rejects the obligation of ṣalāh or the fasting of the month of Ramaḍān.

He opined for this in *al-Muntahā* and accordingly wrote in *Kitāb al-Zakāh* while explaining the prerequisites of one deserving of being called a *mu’min* (believer), the text of which is:

لإن الإمامة من أركان الدين وأصوله وقد علم ثبوتها من النبي صلى الله  
عليه وآله ضرورة والجاهد لها لا يكون مصدقا للرسول في جميع ما  
جاء به فيكون كافرا

This is because Imāmah is one of the fundamentals and essentials of dīn and its establishment is known essentially from the Nabī

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. One who rejects it has not believed in whatever the Messenger has brought, hence he will be termed a disbeliever.

Al-Mufīd writes in *al-Muqni'ah*:

ولا يجوز لأحد من أهل الإيمان أن يغسل مخالفا للحق في الولاية ولا  
يصلّي عليه

It is not permissible for any believer to wash the rejecter of the truth of Wilāyah and he should not pray Ṣalāt al-Janāzah upon him.

Ibn al-Barrāj made the same statement.

Shaykh al-Ṭūsī writes in *al-Tahdhīb* after quoting the text of al-Muqni'ah:

الوجه فيه إن المخالف لأهل الحق كافر فيجب أن يكون حكمه حكم  
الكفار إلا ما خرج بالدليل

The reason for this is that one who opposes the men of truth is a disbeliever. Hence, it is mandatory for his ruling to be the ruling of disbelievers, except that which is excluded by proof.

Ibn Idrīs says in *al-Sarā'ir* after preferring the opinion of al-Mufīd of the impermissibility of performing Ṣalāt al-Janāzah on the opposition (referring to the Ahl al-Sunnah):

وهو أظهر ويعضده القرآن وهو قوله تعالى وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ  
مَاتَ أَبَدًا يعني الكفار والمخالف لأهل الحق كافر بلا خلاف بيننا

This is clear-cut and supported by the Qur'an, His statement:  
*And do not pray [the funeral prayer, O Muḥammad] over any of them*

who has died ever.<sup>1</sup> i.e. the disbelievers. One who opposes the people of truth is a disbeliever without any dispute between us.

The view of al-Murtaḍā in this regard is well-known in the books of the scholars.

Distinguished master Muḥammad Ṣāliḥ al-Māzindārī comments in *Sharḥ Uṣūl al-Kāfī*:

ومن أنكرها يعني الولاية فهو كافر حيث أنكر أعظم ما جاء به الرسول  
وأصلا من أصوله

Whoever rejects it, i.e. Wilāyah, is a disbeliever as he rejected the greatest matter brought by the Messenger and one of his fundamentals.

Al-Sharīf al-Qāḍī Nūr Allāh in his book *Iḥqāq al-Ḥaqq* states:

من المعلوم أن الشهادتين بمجردهما غير كافيتين إلا مع الالتزام بجميع ما جاء به النبي صلى الله عليه وآله من أحوال المعاد والإمامة كما يدل عليه ما اشتهر من قوله صلى الله عليه وآله من مات ولم يعرف إمام زمانه مات ميتة جاهلية ولا شك أن المنكر لشيء من ذلك ليس بمؤمن ولا مسلم لأن الغلاة والخوارج وإن كانوا من فرق المسلمين نظرا إلى الإقرار بالشهادتين إلا أنهما من الكافرين نظرا إلى جحودهما عما علم من الدين وليكن منه بل من أعظم أصوله إمامة أمير المؤمنين عليه السلام

It is well-known that the shahādatayn [testimony to the Oneness of Allah and testimony to the Nubuwwah of the Nabī صلى الله عليه وآله] only are not sufficient except with adhering strictly to everything that the Nabī صلى الله عليه وآله brought including aspects of

---

1 Sūrah al-Tawbah: 84.

the Hereafter and Imāmah as indicated by his صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ famous words<sup>1</sup>: Whoever dies in the state of being unaware of the Imām of his era, dies a death of ignorance. There is no doubt that one who rejects any of this is neither a mu'min nor Muslim. The extremists and Khawārij although are one of the Muslim sects considering attestation to the shahādatayn, yet they are from the disbelievers considering their rejection of essentials of dīn. The Imāmah of Amīr al-Mu'minīn عَلَيْهِ السَّلَام is one of them, in fact it is the greatest fundamental.

Distinguished master al-Muḥaqqiq Abū al-Ḥasan al-Sharīf ibn al-Shaykh Muḥammad Ṭāhir residing in Najaf in his commentary on *al-Kifāyah*, says in one sentence while answering the objections against the author of the book:

حيث أنه من المبالغين في القول بإسلام المخالفين وليت شعري أن  
 فرق بين من كفر بالله تعالى ورسوله ومن كفر بالأئمة عليهم السلام مع  
 أن كل ذلك من أصول الدين

He is from the extremists in affirming the Islam of the opposition (referring to the Ahl al-Sunnah). I wish I knew what

---

1 He writes in the footnotes: al-Kulaynī narrates it in *Uṣūl al-Kāfi*, vol. 1 pg. 376, new print, through many chains from al-Ṣādiq عَلَيْهِ السَّلَام from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Various wordings of the reports are:

من مات وليس عليه إمام

Whoever dies without an Imām above him.

من مات وليس له إمام

Whoever dies without an Imām.

من مات لا يعرف أمامه

Whoever dies without knowing his Imām.



the difference between one who rejects Allah and His Messenger and one who rejects the Imāms عَلَيْهِمُ السَّلَامُ is; whereas each of these are part of the fundamentals of dīn.

He later states:

ولعل الشبهة عندهم زعمهم كون المخالف مسلما حقيقة وهو توهم  
فاسد مخالف للأخبار المتواترة والحق ما قاله علم الهدى من كونهم  
كفاراً مخلصين في النار

Probably the misunderstanding on their part is thinking that the opposition (referring to the Ahl al-Sunnah) is a Muslim in reality. This is a flawed conjecture of theirs contrary to mutawātir reports. ‘Alam al-Hudā affirmed the truth of them being disbelievers doomed to eternity in Hell.

He then goes on to quoting some reports supporting this before affirming:

والأخبار في ذلك أكثر من أن تحصى وليس هنا موضع ذكرها وقد  
تعدت عن حد التواتر وعندي أن كفر هؤلاء من أوضح الواضحات في  
مذهب أهل البيت عليهم السلام

He says: The narrations in this regard are more than can be enumerated. There is no space to mention them here. They have passed the limit of tawātur. According to me, the disbelief of these people is from the clearest of obvious realities in the madhhab of the Ahl al-Bayt عَلَيْهِمُ السَّلَامُ.<sup>1</sup>

Secondly, Shīrī Muḥaddith al-Majlisī listing the names of the authorities of Shīrīsm who believe in Takfīr said:

---

1 Yūsuf al-Baḥrānī: *al-Ḥadā'iq al-Nādirah*, vol. 5 pg. 175 – 177.

قال الصدوق رحمه الله اعتقادنا في الظالمين أنهم ملعونون والبراءة منهم واجبة واستدل على ذلك بالآيات والأخبار

Al-Ṣadūq رَضِيَ اللهُ عَنْهُ asserts:; “Our belief regarding the oppressors is that they are accursed. Dissociation from them is mandatory.” He presented verses and reports as evidence.

He then stated:

والظلم هو وضع الشيء في غير موضعه فمن ادعى الإمامة وليس بإمام فهو الظالم الملعون ومن وضع الإمامة في غير أهلها فهو ظالم ملعون وقال النبي صلى الله عليه وآله من جحد عليا إمامته من بعدي فإنما جحد نبوتي ومن جحد نبوتي فقد جحد اله ربوبيته

Oppression means placing something in a place not suited for it. Thus, whoever claims Imāmah and is not an Imām is an accursed oppressor. And whoever attributes Imāmah to someone undeserving is an accursed oppressor. The Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ affirmed, “Whoever denies ‘Alī his right of Imāmah after me has denied my right to Nubuwwah. And whoever denies my right to Nubuwwah has indeed denied Allah as Sustainer.”

He then stated:

واعتقادنا فيمن جحد إمامة أمير المؤمنين والأئمة من بعده عليهم السلام أنه بمنزلة من جحد نبوة الأنبياء عليهم السلام واعتقادنا فيمن أقر بأمر المؤمنين وأنكر واحدا ممن بعده من الأئمة عليهم السلام أنه بمنزلة من آمن بجميع الأنبياء وأنكر نبوة محمد صلى الله عليه وآله وقال الصادق عليه السلام المنكر لآخرنا كالمنكر لأولنا وقال النبي صلى الله عليه وآله من جحد عليا إمامته من بعدي فإنما جحد نبوتي ومن جحد نبوتي فقد جحد اله ربوبيته وأله الأئمة من بعدي اثنا عشر أولهم أمير المؤمنين علي بن أبي طالب عليه السلام وآخرهم القائم طاعتهم طاعتي ومعصيتهم معصيتي من

أنكر واحدا منهم فقد أنكرني وقال الصادق عليه السلام من شك في كفر أعدائنا والظالمين لنا فهو كافر واعتقادنا فيمن قاتل عليا صلوات الله عليه كقول النبي صلى الله عليه وآله من قاتل عليا فقد قاتلني وقوله من حارب عليا فقد حاربنى ومن حاربنى فقد حارب الله عز وجل وقوله صلى الله عليه وآله لعلي وفاطمة والحسن والحسين عليهم السلام أنا حرب لمن حاربهم وسلم لمن سالمهم واعتقادنا في البراءة أنها من الأوثان الأربعة والإناث الأربع ومن جميع أشياعهم وأتباعهم وأنهم شر خلق الله عز وجل ولا يتم الإقرار بالله وبرسوله وبالآئمة عليهم السلام إلا بالبراءة من أعدائهم

Our belief regarding one who negates the Imāmah of Amīr al-Mu'minīn and the Imāms عليهم السلام after him is like one who negates the Nubuwwah of the Ambiyā' عليهم السلام. Our belief regarding one who believes in Amīr al-Mu'minīn but rejects any one of the Imāms عليهم السلام after him is like one who believes in all the Ambiyā' and rejects the Nubuwwah of Muḥammad صلى الله عليه وآله وسلم.

Al-Ṣādiq عليه السلام states, “One who rejects the last of us is like one who rejects the first of us.”

The Nabī صلى الله عليه وآله وسلم said, “The Imāms after me are twelve. The first of them is Amīr al-Mu'minīn 'Alī ibn Abī Ṭālib عليه السلام and the last is al-Qā'im. Obedience to them is obedience to me and disobeying them is disobeying me. Whoever rejects any one of them has rejected me.”

Al-Ṣādiq عليه السلام said, “Whoever doubts the disbelief of our enemies and oppressors is a disbeliever.”

Our belief regarding one who fights 'Alī—May Allah's salutations be upon him—is as the Nabī صلى الله عليه وآله وسلم declared, “Whoever fights

‘Alī has indeed fought me.’ He also stated, “Whoever wages war against ‘Alī wages war against me and whoever wages war against me has waged war against Allah, the Mighty and Majestic.”

He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also told ‘Alī, Fatimah, Ḥasan, and Ḥusayn عَلَيْهِمُ السَّلَام, “I am at war with one who wages war against them and at peace with one who declares peace with them.”

Our belief regarding dissociation is that it is for the four idols and four women and from all their factions and followers and that they are the worst of Allah’s—the Mighty and Majestic—creation and that belief in Allah, His Messenger, and the Imāms عَلَيْهِمُ السَّلَام is not complete except with dissociation from their enemies.

Shaykh al-Mufīd—may his soul be sanctified—writes in *Kitāb al-Masā’il*:

اتفقت الإمامية على أن من أنكر إمامة أحد من الأئمة وجحد ما أوجبه الله تعالى له من فرض الطاعة فهو كافر ضال مستحق للخلود في النار

The Imāmiyyah are unanimous that one who rejects the Imāmah of one of the Imāms and negates the mandatory obedience that Allah سُبْحَانَهُ وَتَعَالَى placed upon him is a disbeliever, deviant, and deserving of eternity in Hell.

He says at another place:

اتفقت الإمامية على أن أصحاب البدع كلهم كفار وأن على الإمام أن يستتيبهم عند التمكن بعد الدعوة لهم وإقامة البيئات عليهم فإن تابوا من بدعهم وصاروا إلى الصواب وإلا قتلهم لردتهم عن الإيمان وأن من مات منهم على ذلك فهو من أهل النار وأجمعت المعتزلة على خلاف ذلك وزعموا أن كثيرا من أهل البدع فساق ليسوا بكفار وأن فيهم من لا يفسق ببدعته ولا يخرج بها عن الإسلام كالمرجئة من أصحاب ابن

شيب والبترية من الزيدية الموفقة لهم في الأصول وإن خالفوهم في  
صفات الإمام

The Imāmiyyah are unanimous that all innovators are disbelievers and that the Imām ought to command them to repent after gaining authority over them and inviting them with establishing proofs. If they repent from their innovations and adopt the correct (beliefs), otherwise he should kill them due to their apostasy from īmān and that whoever of them dies in this state is from the inmates of Hell.

The Mu'tazilah have unanimously agreed contrary to this and have the belief that majority of the innovators are *fussāq* (transgressors), not *kuffār* (disbelievers). Some of them are not even considered transgressors due to their apostasy and do not fall out of the fold of Islam, like the Murji'ah from the followers of Ibn Shabīb and the Batriyyah from the Zaydiyyah who agree with them in uṣūl, although differ with them in the qualities of the Imām.

Al-Muḥaqqiq al-Ṭūsī—may Allah provide rest to his pure soul—writes in Qawā'id al-'Aqā'id:

أصول الإيمان عند الشيعة ثلاثة التصديق بوحدانية الله تعالى في ذاته  
والعدل في أفعاله والتصديق بنبوة الأنبياء عليهم السلام والتصديق  
بإمامة الأئمة المعصومين من بعد الأنبياء وقال أهل السنة الإيمان هو  
التصديق بالله تعالى وبكون النبي صلى الله عليه وآله صادقاً والتصديق  
بالأحكام التي نعلم يقيناً أنه عليه السلام حكم بها دون ما فيه اختلاف أو  
اشتباه والكفر يقابل الإيمان والذنب يقابل العمل الصالح وينقسم إلى  
كبائر وصغائر ويستحق المؤمن بالإجماع الخلود في الجنة ويستحق  
الكافر الخلود في العقاب

The fundamentals of *īmān* according to the *Shī'ah* are three: testifying to the oneness of Allah سُبْحَانَهُ وَتَعَالَى in His being and justice in His actions, testifying to the Nubuwwah of the *Ambiyā'* عَلَيْهِمُ السَّلَام, and testifying to the *Imāmah* of the infallible *Imāms* after the *Ambiyā'*. The *Ahl al-Sunnah* opine that *īmān* is testifying to Allah سُبْحَانَهُ وَتَعَالَى, *Nabī* صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ being truthful, and testifying to the *aḥkām* (verdicts) which we know with certainty that he عَلَيْهِمُ السَّلَام judged accordingly without any dispute or doubt. Disbelief is the opposite of *īmān* and sin is the opposite of good deeds, divided into major and minor. A believer deserves eternity in *Jannah*—unanimously—whereas a disbeliever deserves eternity in punishment.

*Al-Shahīd al-Thānī* (The Second Martyr)—may Allah raise his stage—says in his treatise *Ḥaqqā'iq al-Īmān*, when discussing the definition of *īmān* and Islam:

وأيضا قد عرفت مما تقدم أن التصديق بإمامة الأئمة عليهم السلام من أصول الإيمان عند الطائفة من الإمامية كما هو معلوم مذهبهم ضرورة وصرح بنقله المحقق الطوسي رحمه الله عنهم فيما تقدم ولا ريب أن الشيء يعدم بعدم أصله الذي هو جزؤه كما نحن فيه فيلزم الحكم بكفر من لم يتحقق له التصديق المذكور وإن أقر بالشهادتين ... ولذا نقلوا الإجماع على دخولهم النار

Furthermore, you have come to realise from the above that belief in the *Imāmah* of the *Imāms* عَلَيْهِمُ السَّلَام is one of the fundamentals of *īmān* according to a group of *Imāmiyyah* as is essentially known of their *madhhab*. *Al-Muḥaqqiq al-Ṭūsī*—may Allah have mercy on him—has clearly transmitted this from them as mentioned earlier. Undoubtedly, the non-existence of the core of something

that is part of it results in the item being non-existent, as in the present scenario. It is thus imperative to declare the disbelief of one who does not subscribe to the aforementioned belief, although he proclaims the shahādatayn. Therefore, they have reported consensus on them entering Hell.

Shaykh al-Ṭūsī—may Allah enlighten his tomb—writes in *Talkhīṣ al-Shāfiʿī*:

عندنا أن من حارب أمير المؤمنين كافر والدليل على ذلك إجماع الفرقة  
المحقة الإمامية على ذلك وإجماعهم حجة وأيضا فنحن نعلم أن من  
حاربه كان منكرا لإمامته ودافعا لها ودفع الإمامة كفر كما أن دفع النبوة  
كفر لأن الجهل بهما على حد واحد

According to us, one who battled against Amīr al-Muʿminīn is a disbeliever. The proof for this is the consensus of the accepted Imāmiyyah sect upon this. Their consensus is proof. Moreover, we know that one who battled him denied and rejected his Imāmah; and rejection of Imāmah is disbelief just as rejection of Nubuwwah is disbelief, since ignorance of each of them is treated the same.

The author—may Allah have mercy on him—thereafter furnished plenty reports in support of this.

Now that you learnt of what the early and latter scholars from the authorities and researchers of the Imāmiyyah declare, you realise the weakness of the view of them exiting Hell. The reports in this regard are greater than can possibly be compiled in a chapter or book.<sup>1</sup>

---

1 Al-Majlisī: *Biḥār al-Anwār*, vol. 8 pg. 365 – 368.

Thirdly, citing the declarations of some of the pillars and authorities of Shī'ism on Takfīr. A glimpse at their declarations on the concept is forthcoming:

1. Shaykh al-Mufīd quotes to us the consensus of the Shī'ah Imāmiyyah. He writes under the heading:

القول في تسمية جاحدي الإمامة ومنكري ما أوجب الله تعالى للأئمة  
من فرض الطاعة

Discussion on labelling the rejecter of Imāmah and the rejecter of the mandatory obedience Allah سُبْحَانَهُ وَتَعَالَى obligated for the Imāms:

واتفقت الإمامية على أن من أنكر إمامة أحد الأئمة وجحد ما أوجبه الله  
تعالى من فرض الطاعة فهو كافر ضال مستحق للخلود في النار

The Imāmiyyah are unanimous that one who rejects the Imāmah of one of the Imāms<sup>1</sup> and negates the mandatory obedience that Allah سُبْحَانَهُ وَتَعَالَى placed upon him is a disbeliever, deviant, and deserving of eternity in Hell.<sup>2</sup>

2. 'Allāmah Zayn al-Dīn al-'Āmilī titled *al-Shahīd al-Thānī* (the Second Martyr) reports their consensus on the matter. He affirms:

ولذا نقلوا الإجماع على دخولهم النار

Therefore, they have reported consensus on them entering Hell.<sup>3</sup>

---

1 This contains severer and more damaging specification than mere rejection of Imāmah. The rejecter of the Imāmah of just one of the A'imma (even though he believes in Imāmah as a fundamental) is considered by the Shī'ī scholars a disbeliever deviant deserving of eternity in Hell.

2 Al-Mufīd: *Awā'il al-Maqālāt*, pg. 44.

3 Al-Majlisī: *Biḥār al-Anwār*, vol. 8 pg. 368.



3. Muḥaddith Ni‘mat Allāh al-Jazā’irī quotes their mayor and philosopher Naṣīr al-Dīn al-Ṭūsī:

إن الإمامية قد تفردوا بأن دخول الجنة والنجاة لا يكون إلا بعد ولاية آل محمد عليهم السلام واعتقاد إمامتهم وأما باقي الفرق الإسلامية فقد أطبقوا على أن أصل النجاة هو الإقرار بالشهادتين

The Imāmiyyah stand alone in their view that entry into Jannah and salvation are only attained after befriending the family of Muḥammad ﷺ and belief in their Imāmah. The rest of the Islamic sects are unanimous that the core of salvation is attestation to the shahādātayn.<sup>1</sup>

4. Al-Murtaḍā titled ‘Alam al-Hudā states concerning the Takfīr of one who does not believe in the Imāmah of the Twelve Imāms in his treatise *al-Risālah al-Bāhirah fī al-‘Itrah al-Ṭāhirah*:

مما يدل أيضا على تقديمهم عليهم السلام وتعظيمهم على البشر أن الله تعالى دلنا على أن المعرفة بهم كالمعرفة به تعالى في أنها إيمان وإسلام وأن الجهل والشك فيهم كالجهل به والشك فيه في أنه كفر وخروج من الإيمان وهذه منزلة ليس لأحد من البشر إلا لنبينا صلى الله عليه وآله وبعده لأمر المؤمنين عليه السلام والأئمة من ولده على جماعتهم السلام ... والذي يدل على أن المعرفة بإمامة من ذكرناه عليهم السلام من جملة الإيمان وأن الإخلال بها كفر ورجوع عن الإيمان إجماع الشيعة الإمامية على ذلك فإنهم لا يختلفون فيه

What also indicates to their precedence and greatness over humans is that Allah ﷻ has informed us that recognising them is like recognising Allah ﷻ in that it is īmān and

1 Ni‘mat Allāh al-Jazā’irī: *Nūr al-Barāhīn*, vol. 1 pg. 64.

Islam and that ignorance of and misgivings about them is like ignorance about Him and misgivings about Him in that it is disbelief and casts one out of the fold of īmān. This position is not befitting for any human except our Nabī ﷺ, after him Amīr al-Mu'minīn, and the Imāms from his progeny—may peace be upon them all. The evidence supporting that recognising the Imāmah of those we mentioned—may peace be upon them—is from īmān and its violation is disbelief and apostasy from īmān is the consensus of the Shī'ah Imāmiyyah upon this. They do not have any dispute in the matter.<sup>1</sup>

5. Shaykh al-Mufīd states:

وأما الخبر فهو المتواتر عن النبي صلى الله عليه وآله أنه قال من مات وهو لا يعرف إمام زمانه مات ميتة جاهلية وهذا صريح بأن الجهل بالإمام يخرج صاحبه عن الإسلام

The ḥadīth is a mutawātir one from the Nabī ﷺ who states, “Whoever dies in the state of being ignorant of the Imām of his era, dies a death of ignorance.” This is distinct that ignorance of the Imām expels the guilty one out of the fold of Islam.<sup>2</sup>

6. Shaykh al-Ṭā'ifah al-Ṭūsī writes:

بسم الله الرحمن الرحيم وبه ثقتي إذا سألك سائل وقال لك ما الإيمان فقل هو التصديق بالله وبالرسول وبما جاء به الرسول والأئمة عليهم السلام كل ذلك بالدليل لا بالتقليد وهو مركب على خمسة أركان من عرفها فهو مؤمن ومن جهلها كان كافر وهي التوحيد والعدل والنبوة الإمامة والمعاد

1 Al-Murtaḍā: *Rasā'il al-Murtaḍā*, vol. 2 pg. 251 – 252.

2 Al-Mufīd: *al-Ifṣāḥ*, pg. 28 – 29.

In the name of Allah, the Most Compassion, the Most Merciful.  
In Him is my reliance.

When someone enquires from you, “What is *īmān*?” Explain: It is belief in Allah and his Messenger and everything that the Messenger and the Imāms عَلَيْهِمُ السَّلَامُ brought. All of this with proof, not *taqlīd* (blind following). It comprises of five pillars; whoever recognises them is a believer and whoever is ignorant of them is a disbeliever. They are: *Tawḥīd* (belief in the oneness of Allah), Justice, Nubuwwah, Imāmah, and the Afterlife.<sup>1</sup>

He writes in the same book:

مسألة عن قول النبي صلى الله عليه وآله من مات ولم يعرف إمام زمانه مات ميتة جاهلية وقوله صلى الله عليه وآله من مات بلا وصية مات ميتة جاهلية وهذا تفاوت لا يجوز عليه لأن الجاهل بالإمام يخرج عن الإيمان ومن صحت عقيدته وحسنت أعماله وأخطأ في ترك الوصية لا يخرج بذلك عن الإيمان فما الكلام في ذلك إذا انفقت العبارتان واختلفتا في المعنى الجواب الجاهل بالإمام كفر وقد استفسروا عنه فقالوا هو ميتة كفر وضلال

Question about Nabī’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ statement: “Whoever dies without recognising the Imām of his era, dies a death of ignorance,” and his صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ statement: “Whoever dies without a bequest dies a death of ignorance.”

There is disparity here which is irreconcilable since ignorance of the Imām expels one from *īmān* whereas one whose belief is correct and actions are good but errs in abandoning a bequest is not expelled from *īmān* due to this. What is the explanation

---

1 Al-Ṭūsī: *al-Rasā'il al-'Ashr*, pg. 103.

then when both texts are the same but differ in meaning? The answer: Ignorance of the Imām is disbelief. They have explained it as a death of disbelief and deviation.<sup>1</sup>

7. Shīrī Muḥaqqiq al-Karkī states:

بسم الله الرحمن الرحيم وبه نستعين في التتميم الحمد لله والصلاة  
على رسوله محمد وآله الأطهار يجب على كل مكلف حر وعبد ذكر  
وأنتى أن يعرف الأصول الخمسة التي هي أركان الإيمان وهي التوحيد  
والعدل والنبوة والإمامة والمعاد بالدليل لا بالتقليد ومن جهل شيئاً من  
ذلك لم يتنظم في سلك المؤمنين واستحق العقاب الدائم مع الكافرين

In the name of Allah, the Most Compassion, the Most Merciful.  
His help I seek in reaching completion. All praise belongs to  
Allah and salutations upon His Messenger Muḥammad and his  
pure family.

It is mandatory upon every obligated person, free and slave,  
male and female, to know the five fundamentals which are the  
pillars of īmān. They are: *Tawḥīd* (belief in the oneness of Allah),  
Justice, Nubuwwah, Imāmah, and the Afterlife, with proof, not  
following. Whoever is unaware of any of these, he does not  
enter the ranks of the believers and is deserving of eternal  
chastisement with the disbelievers.<sup>2</sup>

‘Allāmah and Āyat Allāh al-‘Uẓmā ‘Abd al-Ḥusayn al-Mūsawī—author  
of *al-Murāja‘āt*—affirms that the reports of the Shī‘ah do not guarantee  
salvation on the Day of Qiyāmah for all monotheists. Rather, it is specific  
to those who believe in Wilāyah and Imāmah. This thus necessitates

---

1 Al-Ṭūsī: *al-Rasā’il al-‘Ashr*, pg. 317.

2 Al-Karkī: *Rasā’il al-Karkī*, vol. 1 pg. 59.

eternity in Hell for other monotheists besides the Imāmiyyah. He writes:

وإن عندنا صحاحا آخر فزنا بها من طريق أئمتنا الإثني عشر فهي السنة  
التالية للكتاب وهي الجنة الواقية من العذاب وإليها في أصول الكافي  
وغيره تعلن بالبشائر لأهل الإيمان بالله ورسوله واليوم الآخر لكنها  
تخصص ما سمعته من تلك العمومات المتكاثرة بولاية آل رسول الله  
وعترته الطاهرة... ولا غرو فإن ولايتهم من أصول الدين

We have other authentic books, which we obtained from the chain of our Twelve Imāms. It is the Sunnah, which follows the Qur’ān, and it is the shield, which protects against punishment. Now you have it in *Uṣūl al-Kāfi* and other books, which announce glad tidings for the believers in Allah, His Messenger, and the Last Day. Coupled with that, they specify what you heard from these abundant general reports of the Wilāyah of the household and pure family of Rasūlullāh ﷺ. No wonder, as their Wilāyah is from the fundamentals of dīn.<sup>1</sup>

Contemporary Shīṭī Āyat Allāh al-‘Uẓmā Muḥammad Ṣādiq al-Rūḥānī states:

منكر إمامة الإمام أمير المؤمنين وأولاده المعصومين عليهم السلام  
يموت كافرا

The rejecter of the Imāmah of Imām Amīr al-Mu’minīn and his infallible children ﷺ dies a disbeliever.<sup>2</sup>

---

1 ‘Abd al-Ḥusayn Sharaf al-Dīn: *al-Fuṣūl al-Muhimmah*, pg. 32.

2 Study the stance of Shīṭī Āyat Allāh al-‘Uẓmā Muḥammad Ṣādiq al-Rūḥānī al-Shīrāzī in *Fatāwā al-‘Aqā’idiyyah* on the internet: <http://www.imamrohani.com/fatwa-ar/viewtopic.php?t=30>.

After this brief presentation of both sections: 1. The distinct statements of the Imāms and 2. The declarations of the scholars, the firm-rootedness of Takfīr according to the Shī'ah becomes crystal clear in categorical terms to us, without a shadow of doubt. Now, no deceit among them or forger who practices dishonesty can put forth lies of his rejection to others or hoodwink them from seeing the reality by turning their sight from its correct path, which I placed in this particular treatise by the grace of Allah سُبْحَانَهُ وَتَعَالَى.

## Section Three

### The concept of Takfīr: A Definite Consequence of considering Imāmah a Fundamental of Dīn

#### Introduction

In order to increase the benefit and complete the picture image in the minds of the readers, I have endeavoured here to explain a logical consequence. The concept of Takfīr according to the Shī'ah is a necessary consequence of the ideology on which Shī'ism is founded and which distinguishes it from the sects of the Muslims. The ideology I speak of is the concept of Imāmah and their considering it a fundamental of dīn with which a person's īmān is complete and his Islam is sound and without which īmān is negated and he is considered a disbeliever. If we consider properly the fundamental upon which Shī'ism rests, we will be able to determine with absolute certainty their excommunication of all other Muslim sects. Even if we are unable to acquire any evidence, whether reported text, emphatic statements, or acknowledgements, that establishes this against them. O reader, here is the brief explanation so that you may know that the concept of Takfīr is emersed in its fundamentals before even resorting to the 'fabricated' reports of the Imāms and scholar's declarations that indicate to it. The Shī'ah consider Imāmah a fundamental of dīn, like Tawḥīd, Nubuwwah, and the Afterlife. In fact, they consider it more significant and important than some of the major fundamentals like Nubuwwah.<sup>1</sup> From their scholars who affirmed this are:

---

1 Some of their declarations which clearly award preference to Imāmah over Nubuwwah are:

*continued on pg. 50*

1. Shī'ī Āyat Allāh al-'Uzmā 'Allāmah and Muḥaqqiq Ja'far Subḥānī. He quotes to us the consensus of the Shī'ah in his book *al-Milal wa al-Niḥal* under the heading: Is Imāmah from the fundamentals or branches. He declares:

الشيعية على بكرة أبيهم اتفقوا على كونها أصلا من أصول الدين وقد  
برهنوا على ذلك في كتبهم ولأجل ذلك يعد الاعتقاد بإمامة الأئمة من  
لوازم الإيمان الصحيح عندهم وأما أهل السنة قد صرحوا في كتبهم  
الكلامية أنها ليست من الأصول

The Shī'ah—all without exception—are unanimous of it being a fundamental of dīn. They have supported this with evidence in their books. Owing to this, belief in the Imāmah of the Imāms is considered a necessary component of sound īmān according to them. The Ahl al-Sunnah have clearly stated in their 'aqā'id books that it is not a fundamental.<sup>1</sup>

---

continued from pg. 49

Āyat Allāh al-'Uzmā Nāṣir Mukārim al-Shīrāzī comments on verse 124 of Sūrah al-Baqarah in his commentary *al-Amthal*, vol. 1 pg. 324:

فمنزلة الإمامة أسمى مما ذكر بل أسمى من النبوة والرسالة

The station of Imāmah is loftier than what was mentioned. It is in fact loftier than Nubuwwah and Prophethood.

Āyat Allāh al-'Uzmā Kāzīm al-Ḥā'irī states in *al-Imāmah wa Qiyādat al-Mujtama'*, pg. 29:

فمقام الإمامة إذن فوق مقام النبوة

Thus, the station of Imāmah is above the station of Nubuwwah.

Āyat Allāh Shaykh Muḥammad Bāqir al-Ḥakīm—who is considered one of their most outstanding political figures—writes in his book *al-Imāmah wa Ahl al-Bayt al-Nazariyyah wa al-Istidlāl*, pg. 22:

إن الإمامة هي مرتبة عالية أعلى من درجة النبوة

Imāmah is a lofty station, greater than the station of Nubuwwah.

1 *Al-Milal wa al-Niḥal*, vol. 1 pg. 257.



اتفقت كلمة أهل السنة أو أكثرهم على إن الإمامة من فروع الدين ...  
هذا ما لدى أهل السنة وأما الشيعة فالاعتقاد بالإمامة عندهم أصل من  
أصول الدين

The unanimous stance of the Ahl al-Sunnah or majority of them is that Imāmah is a secondary issue of dīn. This is according to the Ahl al-Sunnah. The Shī'ah consider belief in Imāmah a fundamental of dīn.<sup>1</sup>

2. Muḥammad Riḍā al-Muḏaffar states:

نعتقد أن الإمامة أصل من أصول الدين لا يتم الإيمان إلا بالاعتقاد بها

We believe that Imāmah is a fundamental of dīn. Īmān is incomplete without belief in it.<sup>2</sup>

3. Khomeini says:

الإمامة إحدى أصول الدين الإسلامي

Imāmah is one of the Islamic fundamentals of dīn.<sup>3</sup>

4. 'Abd al-Ḥusayn al-Muḏaffar states:

ولأجل هذا وجب علينا أن نبحث عن الإمامة لأنها أصل من أصول  
الدين ولا يستقيم بدونها

Due to this, it is necessary for us to discuss Imāmah for it is a fundamental of dīn without which dīn will not be proper.<sup>4</sup>

---

1 *Al-Ilāhiyyāt*, vol. 4 pg. 9 – 10.

2 *'Aqā'id al-Imāmiyyah*, pg. 102.

3 *Kashf al-Asrār*, pg. 149.

4 *Al-Shāfi' fī Sharḥ Uṣūl al-Kāfi*, pg. 49.

5. Āyat Allāh al-‘Uẓmā Nāṣir Mukārim al-Shīrāzī says:

فالإمامة في نظر طائفة الشيعة وأتباع مذهب أهل البيت عليه السلام من أصول الدين والأسس العقائدية بينما تعتبر نظر طائفة أهل السنة من فروع الدين والأحكام العملية

Imāmah in the sight of the Shī‘ah sect and the followers of the madhhab of the Ahl al-Bayt عَلَيْهِ السَّلَام is a fundamental of dīn and an essential article of faith whereas it is considered part of the branches of dīn and practical laws by the Ahl al-Sunnah sect.<sup>1</sup>

He says:

لهذا يعتبر الإيمان بالإمامة جزءاً من أصول الدين لا من فروع الدين

Therefore, belief in Imāmah is considered one of the fundamentals of dīn, not from the branches of dīn.<sup>2</sup>

6. ‘Alī al-Ḥusaynī al-Mīlānī says:

وأما أن الإمامة من أصول الديانات والعقائد أم هي من الفروع فالحق أنها من الأصول كالنبوة

Is Imāmah from the fundamentals of dīn and articles of faith or from the branches? The truth is that it is from the fundamentals like Nubuwwah.<sup>3</sup>

7. Āyat Allāh al-‘Uẓmā ‘Abd al-Ḥusayn Sharaf al-Dīn writes:

فعلم أنها ترمي إلى أن ولاية علي من أصول الدين كما عليه الإمامية

---

1 *Nafahāt al-Qur’ān*, pg. 9 – 10.

2 *Nafahāt al-Qur’ān*, pg. 12.

3 *Al-Imāmah fī Aḥamm al-Kutub al-Kalāmiyyah*, pg. 43.

It is thus known that this means that the Wilāyah of ‘Alī is from the fundamentals of dīn as judged by the Imāmiyyah.<sup>1</sup>

He also states:

مع أن إمامتهم من أصول الدين على رأي الشيعة

Coupled with their Imāmah being a fundamental of dīn in the view of the Shī‘ah.<sup>2</sup>

Their distinct texts establishing Imāmah as one of the fundamentals of dīn brings forth a logical definite outcome. The breakdown is that one who opposes them in this doctrine and rejects it, the verdict against him will be the same as the verdict against one who rejects the other three fundamentals of dīn viz. Tawḥīd, Nubuwwah, and the Afterlife. The verdict against one who rejects any of these is disbelief and expulsion from the fold of Islam with unanimous acceptance from all Muslims. Hence, it is the natural consequence and the expected outcome that the Shī‘ī scholars pass the verdict of disbelief and expulsion from the fold of Islam against one who opposes them in Imāmah in a similar way.

O brother reader, have a look at the manifestation of this logical premise into a reality, clearly stated by their scholars and sources.

1. Shī‘ī Muḥaqqiq Yūsuf al-Baḥrānī states:

إنك قد عرفت أن المخالف كافر لا حظ له في الإسلام بوجه من الوجوه  
كما حققناه في كتابنا الشهاب الثاقب وليت شعري أي فرق بين من كفر

---

1 ‘Abd al-Ḥusayn Sharaf al-Dīn: *al-Murāja‘āt*, pg. 260.

2 ‘Abd al-Ḥusayn Sharaf al-Dīn: *al-Fuṣūl al-Muhimmah fī Ta’līf al-Ummah*, pg. 154.

بالله سبحانه وتعالى ورسوله وبين من كفر بالأئمة عليهم السلام مع  
ثبوت كون الإمامة من أصول الدين

You have come to realise that the opposition (referring to the Ahl al-Sunnah) is a disbeliever, who has no portion in Islam whatsoever, as we have determined in our book *al-Shihāb al-Thāqib*. I wish I knew the difference between one who denies Allah سُبْحَانَهُ وَتَعَالَى and His Messenger and one who denies the Imāms عَلَيْهِمُ السَّلَامُ with the establishment of Imāmah as a fundamental of dīn.<sup>1</sup>

2. Al-‘Āmilī titled *al-Shahīd al-Thānī* (The Second Martyr) states:

وأيضا قد عرفت مما تقدم أن التصديق بإمامة الأئمة عليهم السلام من  
أصول الإيمان عند الطائفة من الإمامية كما هو معلوم مذهبهم ضرورة  
وصرح بنقله المحقق الطوسي رحمه الله عنهم فيما تقدم ولا ريب أن  
الشيء يعدم بعدم أصله الذي هو جزؤه كما نحن فيه فيلزم الحكم بكفر  
من لم يتحقق له التصديق المذكور وإن أقر بالشهادتين ... و ذلك لأننا  
نحكم بأن من لم يتحقق له التصديق المذكور كافر في نفس الأمر ...  
وحاصله أن الموجب لحكمنا بكفره هو علمنا بأنه لم يعتقد ما يتوقف  
حصول الإيمان على اعتقاده وهذا العلم باق ما دام لم يعتقد فالحكم  
بكفره باق باطنا و ظاهرا

Furthermore, you have come to realise from the above that belief in the Imāmah of the Imāms عَلَيْهِمُ السَّلَامُ is one of the fundamentals of īmān according to a group of Imāmiyyah as is essentially known of their madhhab. Al-Muḥaqqiq al-Ṭūsī—may Allah have mercy on him—has clearly transmitted this from them as mentioned earlier. Undoubtedly, the non-existence of the core of something,

1 Al-Baḥrānī: *al-Ḥadā'iq al-Nāḍirah*, vol. 18 pg. 153.

which is part of it, results in the item being non-existent, as in the present scenario. It is thus imperative to declare the disbelief of one who does not subscribe to the aforementioned belief, although he proclaims the *shahādātayn*. This is because we judge that one who does not hold the aforementioned belief is a disbeliever in reality. The gist of what necessitates our judgement of his disbelief is our knowledge that he does not believe in what attainment of *īmān* is dependent upon. This knowledge remains as long as he does not believe. Thus, the verdict of his disbelief remains internally and externally.<sup>1</sup>

3. Shīī ‘Allāmah Muḥammad Jamīl Ḥamūd has not simply declared *Imāmah* a fundamental of *dīn*; he took the pains to emphatically declare the dangerous consequence of it, i.e. excommunication of all Muslim sects. This he done while refuting an objection against them. His wording is:

إنه لو كانت الإمامة من أصول الدين للزم خروج الفرق الإسلامية غير  
الاثني عشرية عن الدين ولزم تكفير المنكرين لها فيكون هذا الإسلام  
فرقة واحدة والباقي كفارا

Had *Imāmah* been a fundamental of *dīn*, this would necessitate the exiting of all Islamic sects besides the *Ithnā ‘Ashariyyah* from *dīn* and would further necessitate the excommunication of all those who reject it [*Imāmah*]. This would result in Islam being one sect while the remainder would be disbelievers.

He then acknowledges this outcome—the excommunication of all Muslims—and adheres to it declaring:

---

1 Al-Shahīd al-Thānī: *Ḥaqqā’iq al-Īmān*, pg. 131 – 132.

## إن التكفير من لوازم عدم الاعتقاد بإمامة العترة الطاهرة

Excommunication is the necessary result of failing to believe in the Imāmah of the pure family.<sup>1</sup>

Their consensus is thus formed on dooming their opposition in Imāmah to the fire of Hell forever and ever, like the rest of the disbelievers, the Jews and Christians.<sup>2</sup> To the extent that even if their opposition agrees with them in attesting to all the other fundamentals of dīn, even if he pronounces the shahādatayn, establishes Ṣalāh, pays Zakāh, fasts in the

---

1 *Al-Fawā'id al-Bahiyyah fī Sharḥ 'Aqā'id al-Imāmiyyah*, vol. 2 pg. 26.

2 As a matter of fact, there are reports, which clarify that the abode of a Muslim who opposes the Shī'ah is not just like the abode of the Jews and Christians in the Hereafter in severity of punishment. Rather, he will be punished more severely as spelled out by Shī'ī 'Allāmah Muḥammad Ḥasan al-Najafī while presenting the reports which contain this. He writes in his book *Jawāhir al-Kalām*, vol. 36 pg. 93 – 94, which is considered the glorious feat of Shī'ī fiqh:

وعلى كل حال فمشتأ هذا القول من القائل به استفاضة النصوص وتواترها بكفر المخالفين وأنهم مجوس هذه الأمة وشر من اليهود والنصارى التي قد عرفت كون المراد منها بيان حالهم في الآخرة

In any case, the purport of this statement is the abundance and tawātur of the texts of the disbelief of the opposition (referring to the Ahl al-Sunnah) and they being the fire-worshippers of this Ummah and more evil and wicked than the Jews and Christians—the purport of which you realise is highlighting their condition in the Hereafter.

He says in the same book, vol. 30 pg. 97:

فوجب حينئذ حمل النصوص على ذلك نحو ما دل على أنهم كفار وأنهم شر من اليهود النصارى أي في الآخرة

In this case, it is necessary to apply the texts to this, which indicates that they are disbelievers and more evil than the Jews and Christians i.e. in the Hereafter.

Whoever desires further details should refer to my treatise on the subject with the title: *Mawqif al-Shī'ah al-Imāmiyyah min Bāqī Firaq al-Muslimīn* (*The Stance of the Shī'ah Imāmiyyah on the other Muslim sects*).

month of Ramaḍān, and performs Ḥajj of the Ka'bah. Neither attesting to all the fundamentals agreed upon nor practicing upon the pillars and all the other great acts of worship will avail one in the least in the view of the Shī'ah, when he rejects Imāmah in the meaning determined by them. His inevitable abode in their view is eternity in the fire of the Blaze. His condition is exactly the same as one who did not practice upon a single act of Islam nor attest to a single fundamental. They view him as one who did not believe in Allah for the batting of an eyelid, like the fire-worshippers and idol worshippers. This belief is agreed upon by the declarations of the authorities of Shī'ism and consensus has been formed upon it.<sup>1</sup> It is thus an established reality. Attributing it to them is not a fabrication, forgery, or exaggeration against them in the least.

At the close of this section, I have concluded the discussion with establishment the concept of Takfīr according to the Shī'ah with conviction, and its firm-rootedness in their minds, and explained thoroughly how this concept is founded essentially and necessarily since Shī'ism was instituted and its fundamentals were founded. Before this, I had established the stance from the texts of the Imāms and the declarations of their scholars. With this, I bring chapter one

---

1 Whether they clearly state this or not. The mere fact that some did not clearly mention the formation of this consensus does not mean them not believing in it or rejecting it. Whoever believes contrary to this should present to us snippets from the book of the authorities and experts of Shī'ism. We, before everyone else, will be happier and experience greater joy. Alas, this is far from reality:

قَدْ بَدَتِ الْبُغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ

*Hatred has already appeared from their mouths, and what their breasts conceal is greater.* Sūrah Āl 'Imrān: 118.

of this treatise to a close. I hope that with it our slumber and lengthy negligence of the concept of the Shī'ah ends, so we may determine the truth from falsehood, which will allow us to build properly by selecting quality bricks and carefully choosing supports.



## Chapter Two

# The Influence of the Concept of Takfīr on the Shī'ī Conduct with the Rest of the Muslim World

### Introduction

It has become evident to us in the first chapter of this treatise, while presenting narrations and explicit texts representing the establishment of the belief of Takfīr according to the Shī'ah, the existence of these narrations and texts in a multitude of the books of Ja'farī Fiqh. This has stirred my resentment and spurred me to discuss the reason for this, especially when we know very well that these types of books set the standard for aspects connected to practical worship, jurisprudential transactions, and other similar aspects.<sup>1</sup>

I had hinted aforetime that including these texts in Fiqh books is manifest evidence to the intended corresponding behaviour to the concept of Takfīr, from just simply believing and attesting to it by heart to the domain of active worship, including making declarations and passing verdicts and delving into behavioural and jurisprudential peculiarities. Probably, some might think that this indication of mine is taking the matter out of proportion and is an obstinate observance of a reality, one which is not apparent and without any clear support. However, the truth of this deduction will soon be established to all, in this section of the treatise when discussing the actual influence of the belief of Takfīr according to the Shī'ah. It assumes the form of issuing

---

<sup>1</sup> Not following the style of the books on 'aqā'id, which focus generally on the domain of establishing a specific ideology or negating another to create a certain belief, followed by an effort to establish it in the hearts through cited proofs and evidences.

oppressive and malicious verdicts against their opposition, starting from the Companions of Rasūlullāh ﷺ, especially the three Rightly Guided Khulafā' رضوان الله عليهم—sanctioning the ritualised swearing and cursing of them, then excommunicating them and dissociating from them—and ending at all the Muslims sects and factions of the Ahl al-Sunnah wa al-Jamā'ah in their different forms and schools of thought—without any differentiation—and all the verdicts that follow upon this and its required outcomes in the form of negotiations, conventions, and recommendations. The mere recognition of this severs the rope of love and breaks the loops of compassion one after the other, to the extent that discussing brotherhood, unity, and unification while this is the reality is a form of mockery and absurdity, in fact foolishness which necessitates stoning and lashing.<sup>1</sup>

---

1 Like their sanctioning, encouraging, and urging the killing of a Sunnī Muslim and stealing his wealth.

## Section One

# The Influence of their Concept of Takfīr in dealing with the Ṣaḥābah of Rasūlullāh ﷺ, especially the Khulafā' Rāshidūn

### 1. The Narrations which excommunicated and cursed the Khulafā' Rāshidūn emphatically, with their names

We are not able to include all the Shī'ī narrations which contain this theme against the Khulafā' Rāshidūn owing to their abundance and the difficulty of encompassing them. In fact, gathering those accessible from Shī'ī books demands a few volumes.<sup>1</sup>

---

1 There is no exaggeration in this. This is exactly what their scholars have acknowledged and attested to. Those who clearly stated this are:

- Shī'ī Muḥaqqiq al-Karkī who says in his treatise *Nafaḥāt al-Lāhūt fī La'n al-Jibt wa al-Ṭāghūt*, pg. 198, after citing some narrations on cursing and excommunicating the Khulafā', "Such type of reports in the books of our scholars, one who embarks on encompassing them will fill many volumes, yet still not reach the end. The trustworthy reliable officer Muḥammad ibn Ya'qūb al-Kulaynī has in his book *al-Kāfī* gathered a number of these which contain aḥādīth on emphatic cursing and the encouragement to practice this from the Imāms."
- Shī'ī 'Allāmah al-Majlisī states in *Biḥār al-Anwār*, vol. 30 pg. 399, "I say: The narrations indicating the disbelief of Abū Bakr, 'Umar, and their like, the reward of cursing them and dissociating from them, and those containing their innovations are more than can be cited in this volume or scattered volumes. What we have cited is sufficient for one whom Allah wishes to guide to the straight path."
- Contemporary Shī'ī Shaykh Abū 'Alī al-Aṣḥfahānī writes in his book *Farḥat al-Zahrā'*, pg. 33, under the heading the disbelief of Abū Bakr and 'Umar, "The issue of establishing their disbelief is among the widely accepted issues, supported by plenty narrations of which we will cite a few for blessings and goodwill."

Therefore, I will suffice on citing only a few.<sup>1</sup>

1. They report from Ḥārith al-A‘war who says:

دخلت على علي عليه السلام في بعض الليل فقال لي ما جاء بك في هذه الساعة قلت حبك يا أمير المؤمنين قال الله قلت الله قال ألا أحدثك بأشد الناس عداوة لنا وأشدهم عداوة لمن أحبنا قلت بلى يا أمير المؤمنين أما والله لقد ظننت ظنا قال هات ظنك قلت أبو بكر وعمر قال أدن مني يا أعور فدنوت منه فقال ابرأ منهما ... برئ الله منهما

I entered the presence of ‘Alī عَلَيْهِ السَّلَام during the night. He asked me, “What brings you at this time?”

“Love for you, O Amīr al-Mu‘minīn,” I replied.

“By Allah,” he enquired.

“By Allah,” I affirmed.

He said, “Should I not inform you of the people who harbour the severest hatred for us and the severest hatred for those who love us?”

I said, “Definitely, O Amīr al-Mu‘minīn. By Allah, I have an idea [of who it is].”

“Present your idea,” he beckoned me.

I said, “Abū Bakr and ‘Umar.”

He told me, “Come close to me, O A‘war!”

---

1 I have cited narrations 1 – 11 from *Biḥār al-Anwār* of the seal of the Shī‘ī Muḥaddithīn, al-Majlisī, vol. 30 pg. 379 – 383 and Abū al-Ṣalāḥ al-Ḥalabī’s *Taqrīb al-Ma‘ārif*, pg. 242 – 249.

I drew close to him upon which he said, “Dissociate from them. Allah is exempt from them.”<sup>1</sup>

2. Another report has the following:

إني لأتوهم توهما فأكره أن أرمي به بريئا أبو بكر وعمر فقال أي والذي فلق الحبة وبرأ النسمة أنهما لهما ظلماني حقي ونغصاني رقيقي وحسداني وأذياني وإنه ليؤذي أهل النار ضجيجهما ورفع أصواتهما وتعير رسول الله صلى الله عليه وآله إياهما

“Indeed, I have an idea and dislike stating it guiltless. Abū Bakr and ‘Umar.”

He said, “Yes! By the Being who split the seed and created the soul, they snatched my right oppressively, spoilt my saliva, were jealous of me, and harmed me. Indeed, their crying, screaming, and Rasūlullāh’s ﷺ condemnation of them will harm the inmates of Hell.”

3. They narrate from Abū al-Jārūd Ziyād ibn al-Mundhir:

سئل علي بن الحسين عليهما السلام عن أبي بكر وعمر فقال أضغنا بأبائنا واضطجعا بسبيلنا وحملا الناس على رقابنا

‘Alī ibn al-Ḥusayn عَلَيْهِمَا السَّلَام was asked about Abū Bakr and ‘Umar, he replied, “They harboured rancour for us due to our forefathers, lied on our path, and loaded people on our necks.”

4. Abū Ishāq says:

صحبت علي بن الحسين عليهما السلام بين مكة والمدينة فسألته عن أبي بكر وعمر ما تقول فيهما قال ما عسى أن أقول فيهما لا رحمهما الله ولا غفر لهما

---

1 *Bihār al-Anwār*, vol. 30 pg. 379 – 383; *Taqrīb al-Ma‘ārif*, pg. 242 – 249.

I accompanied ‘Alī ibn al-Ḥusayn عَلَيْهِمَا السَّلَام between Makkah and Madīnah. I enquired from him his view on Abū Bakr and ‘Umar. He explained, “What should I say about them? May Allah neither have mercy on them nor forgive them.”

5. Abū ‘Alī al-Khurāsānī reports from the freed slave of ‘Alī ibn al-Ḥusayn عَلَيْهِمَا السَّلَام:

كنت معه عليه السلام في بعض خلواته فقلت إن لي عليك حقا ألا تخبرني عن هذين الرجلين عن أبي بكر وعمر فقال كافران كافر من أحبهما

I was once with him [‘Alī ibn al-Ḥusayn عَلَيْهِمَا السَّلَام] in seclusion. I submitted, “I have a right over you. Will you not inform me of these two men, Abū Bakr and ‘Umar?”

He said, “They are disbelievers. One who loves them is a disbeliever.”

6. Bashīr reports:

سألت أبا جعفر عليه السلام عن أبي بكر وعمر فلم يجبني ثم سألته فلم يجبني فلما كان في الثالثة قلت جعلت فداك أخبرني عنهما فقال ما قطرت قطرة من دمائنا ولا من دماء أحد من المسلمين إلا وهي في أعناقهما إلى يوم القيامة

I questioned Abū Ja‘far عَلَيْهِمَا السَّلَام about Abū Bakr and ‘Umar but he did not answer me. I asked him a second time but he did not respond to me. On the third attempt, I said, “May I be sacrificed for you; tell me about them.”

He said, “No drop of our blood or any Muslim’s blood falls except that it is on their necks till the Day of Qiyāmah.”

7. Salām ibn Sa‘īd al-Makhzūmī reports that Abū Ja‘far عَلَيْهِ السَّلَامُ declared:

ثلاثة لا يصعد عملهم إلى السماء ولا يقبل منهم عمل من مات ولنا أهل  
البيت في قلبه بغض ومن تولى عدونا ومن تولى أبابكر وعمر

Three individuals—their actions do not rise to the sky nor is any deed accepted from them, viz. one who dies harbouring hatred in his heart for us the Ahl al-Bayt, one who befriends our enemy, and one who befriends Abū Bakr and ‘Umar.

8. Ward ibn Zayd—brother of al-Kumayt—reports:

سألنا محمد بن علي عليهما السلام عن أبي بكر وعمر فقال من كان  
يعلم أن الله حكم عدل برئ منهما وما من محجمة دم يهراق إلا وهي  
في رقابهما

We asked Muḥammad ibn ‘Alī عَلَيْهِ السَّلَامُ about Abū Bakr and ‘Umar. He explained, “Whoever knows that Allah is the Judge, Utterly Just, will dissociate from them. No blood, to the amount of a cupping glass, is spilt except that it is on their necks.”

9. Muḥammad ibn ‘Alī عَلَيْهِ السَّلَامُ was asked about Abū Bakr and ‘Umar to which he replied:

هما أول من ظلمنا وقبض حقنا وتوثب على رقابنا وفتح علينا بابا لا  
يسده شيء إلى يوم القيامة فلا غفر الله لهما ظلمهما إيانا

They are the first to oppress us, snatch away our right, pounce upon our necks, and open a door that nothing will close until the Day of Qiyāmah. Thus, may Allah not forgive their oppression upon us.

10. Fuḍayl al-Raṣān reports from Abū Ja‘far عَلَيْهِ السَّلَامُ:

مثل أبي بكر وشيعته مثل فرعون وشيعته ومثل علي وشيعته مثل موسى  
وشيعته

The example of Abū Bakr and his supporters is like Fir‘awn and his supporters. The example of ‘Alī and his supporters is like Mūsā and his supporters.

11. They report Abū Ja‘far’s عَلَيْهِ السَّلَامُ commentary on Allah’s—the Mighty and Majestic—statement:

وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا

[Remember] when the Prophet had [once] confided something to one of his wives.<sup>1</sup>

أسر إليهما أمر القبطية وأسر إليهما أن أبا بكر وعمر يليان أمر الأمة من  
بعده ظالمين فاجرين غادرين

He confided to them the affair of the Qibṭiyyah and he confided to them that Abū Bakr and ‘Umar will assume authority over the Ummah after him, as oppressors, liars, and imposters.<sup>2</sup>

12. Al-Ṣaffār — from Mūsā ibn ‘Umar — from ‘Uthmān ibn Ṭsā — from Khālīd ibn Najīḥ who reports:

قلت لأبي عبد الله عليه السلام جعلت فداك سمي رسول الله صلى الله  
عليه وآله أبا بكر الصديق قال نعم قلت فكيف حين كان معه في الغار  
قال رسول الله صلى الله عليه وآله إنني لأرى سفينة جعفر بن أبي طالب

1 Sūrah al-Taḥrīm: 3.

2 Biḥār al-Anwār, vol. 30 pg. 379 – 383; Taqrīb al-Ma‘ārif, pg. 242 – 249.



عليه السلام تضطرب في البحر ضالة قال يا رسول الله وإنك لتراها قال  
نعم قال فتقدر أن ترينها قال ادن مني قال فدنا منه فمسح على عينيه ثم  
قال انظر فنظر أبو بكر فرأى السفينة وهي تضطرب في البحر ثم نظر إلى  
قصور أهل المدينة فقال في نفسه الآن صدقت أنك ساحر فقال رسول  
الله صلى الله عليه وآله الصديق أنت

I asked Abū ‘Abd Allāh ﷺ, “May I be sacrificed for you. Did Rasūlullāh ﷺ name Abū Bakr al-Ṣiddīq?”

He said, “Yes.”

“How,” I asked.

He explained, “When he was with him in the cave, Rasūlullāh ﷺ remarked, ‘Indeed, I can see the ship of Ja‘far ibn Abī Ṭālib ﷺ swaying lost at sea.’

Abū Bakr said, ‘O Messenger of Allah, do you see it?’

‘Yes,’ he replied.

Abū Bakr asked, ‘Are you able to show me it?’

He told him to draw close and he drew close to him. Rasūlullāh ﷺ passed his hand over his eyes and then told him to look. Abū Bakr looked and saw the ship swaying at sea. He then saw the palaces of the people of Madīnah and said in his heart, ‘I now believe that you are a sorcerer.’

Rasūlullāh ﷺ said, ‘You are al-Ṣiddīq.’”<sup>1</sup>

Al-Majlisī comments mocking at Abū Bakr’s title al-Ṣiddīq:

---

1 Baṣā’ir al-Darajāt, pg. 442; Tafsīr al-Qummī, vol. 1 pg. 290.

بيان قوله صلى الله عليه وآله الصديق أنت على التهكم أو على الاستفهام  
الأنكاري

Explaining his صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ statement, “You are al-ṣiddīq,” as scorn, sarcasm, or a rhetorical question.<sup>1</sup>

13. Al-Majlisī reports the same from Mūsā ibn ‘Umar and adds at the end:

فقلت لم سمي عمر الفاروق قال نعم ألا ترى أنه قد فرق بين الحق  
والباطل وأخذ الناس بالباطل

I asked, “Why was ‘Umar titled al-Fārūq?”

He said, “Yes, do you not see that he differentiated truth and falsehood, and people adopted the falsehood.”<sup>2</sup>

14. Al-Barsī reports in *Mashāriq al-Anwār* from Muḥammad ibn Sinān who said:

قال أمير المؤمنين عليه السلام لعمر يا مغرور إنني أراك في الدنيا قتيلًا  
بجراحة من عبد أم معمر تحكم عليه جورا فيقتلك توفيقا يدخل بذلك  
الجنة على رغم منك وإن لك ولصاحبك الذي قمت مقامه صلبا وهتكا  
تخرجان عن جوار رسول الله صلى الله عليه وآله فتصلبان على أغصان  
جذعة يابسة فتورق فيفتتن بذلك من والاك فقال عمر ومن يفعل ذلك يا  
أبا الحسن فقال قوم قد فرقوا بين السيوف وأعمادها فيؤتى بالنار التي  
أضرمت لإبراهيم عليه السلام ويأتي جرجيس ودانيال وكل نبي وصديق  
ثم يأتي ريح فينسفكما في اليم نسفا وقال عليه السلام يوما للحسن يا أبا  
محمد أما ترى عندي تابوت من نار يقول يا علي استغفر لي لا غفر الله له

1 Al-Majlisī: *Biḥār al-Anwār*, vol. 30 pg. 194.

2 Al-Majlisī: *Biḥār al-Anwār*, vol. 30 pg. 194.

Amīr al-Mu'minīn عَلَيْهِ السَّلَام said to 'Umar, "O imposter! Indeed, I see you killed in the world from a wound at the hands of the slave of Umm Ma'mar. You will judge against him oppressively and he will kill you to reconcile. He will enter Jannah due to this, against your will. You and your friend whose place you took will have crucifixion and degradation. You have exited the protection of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and will thus be crucified on the branches of a dry tree stump which will sprout, casting those who befriend you into fitnah."

'Umar said, "Who will do this, O Abū al-Ḥasan?"

He replied, "People who remove swords from sheathes. Fire will be brought which was kindled for Ibrāhīm عَلَيْهِ السَّلَام. Jarjīs, Dāniyāl, and every Nabī and Ṣiddīq will come. Then a wind will blow it in the sea with a blast."

He عَلَيْهِ السَّلَام said one day to Ḥasan, "O Abū Muḥammad! Have you not seen by me a trunk with fire which says: O 'Alī, ask forgiveness for me, may Allah not forgive him."<sup>1</sup>

15. Concerning their Takfīr of 'Uthmān ibn 'Affān رَضِيَ اللَّهُ عَنْهُ, the Shī'ī scholar and one of their authorities Abū al-Ṣalāḥ al-Ḥalabī documents a complete section under the heading, 'The excommunication of 'Uthmān.'<sup>2</sup> He begins by asserting:

تكفير عثمان ثم اشتهر التدين بتكفير عثمان بعد قتله وكفر من تولاه من  
علي عليه السلام وذريته وشيعته ووجوه الصحابة والتابعين إلى يومنا  
هذا وحفظ عنهم التصريح بذلك المستغني عنه بمعلوم القصود منهم

1 Al-Majlisī: *Biḥār al-Anwār*, vol. 30 pg. 276.

2 *Taqrīb al-Ma'ārif*, pg. 292 – 296. He mentioned these reports verbatim from Shī'ī Muḥaddith Muḥammad Bāqir al-Majlisī in *Biḥār al-Anwār*, vol. 31 pg. 149 onwards.

Excommunication of ‘Uthmān: Thereafter, devoutness became famous by excommunicating ‘Uthmān, after his killing, and the disbelief of those who befriend him from the side of ‘Alī عَلَيْهِ السَّلَامُ, his progeny, supporters, and the imminent Ṣaḥābah and Tābi‘īn to this day. Clarity on this has been recorded from them, which is unrequired by knowing their intent.

He then begins citing narrations of his disbelief and abuse, some of them are:

a. They report from ‘Alī ibn Ḥazūr — from al-Aṣḥab ibn Nabātah:

سأل رجل عليا عليه السلام عن عثمان فقال وما سؤالك عن عثمان إن  
لعثمان ثلاث كفرات وثلاث غدرات ومحل ثلاث لعنات وصاحب  
بليات لم يكن بقديم الإيمان ولا ثابت الهجرة وما زال النفاق في قلبه  
وهو الذي صد الناس يوم أحد

A man asked ‘Alī عَلَيْهِ السَّلَامُ about ‘Uthmān. He replied, “What is your question regarding ‘Uthmān? Certainly, ‘Uthmān has three disbeliefs, three deceptions, three stations of curse, and is a person of calamities. He was not early in īmān, nor is his hijrah established. Hypocrisy remained in his heart and he prevented the people on the Day of Uḥud.”

b. Al-Thaqafī mentioned in his *Tārīkh* from Ḥakīm ibn Jubayr — from his father — from Abū Ishāq, who had met ‘Alī عَلَيْهِ السَّلَامُ that ‘Alī said:

ما يزن عثمان عند الله ذبابا فقال ذبابا فقال ولا جناح ذباب ثم قال فلا  
نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا

‘Alī remarked, “‘Uthmān does not have even the value of a fly in the sight of Allah.”

Abū Ishāq said, “Not even a fly?”

“Not even the wing of a fly,” said ‘Alī. He added: “*We will not assign to them on the Day of Resurrection any weight [i.e., importance].*”<sup>1</sup>

He mentions from Abū Sa‘īd al-Tamīmī that he heard ‘Alī عَلَيْهِ السَّلَامُ said:

أنا يعسوب المؤمنين وعثمان يعسوب الكافرين

I am the leader of the believers whereas ‘Uthmān is the leader of the disbelievers.

Abū al-Ṭufayl reports:

وعثمان يعسوب المنافقين

‘Uthmān is the leader of the hypocrites.

Hubayrah ibn Maryam reports:

كنا جلوسا عند علي عليه السلام فدعا ابنه عثمان فقال له يا عثمان ثم قال إني لم أسمه باسم عثمان الشيخ الكافر إنما سميته باسم عثمان بن مظعون

We were seated by ‘Alī عَلَيْهِ السَّلَامُ. He called his son ‘Uthmān saying, “O ‘Uthmān.”

He then clarified, “I did not name him after ‘Uthmān, the disbelieving old man. Rather, I named him after ‘Uthmān ibn Maḏ‘ūn.”

- c. It is reported therein from Mālik ibn Khālīd al-Asadī from Ḥasan ibn Ibrāhīm from his forefathers who said:

---

1 Sūrah al-Kahf: 105.

كان الحسن بن علي عليهما السلام يقول معشر الشيعة علموا أولادكم بغض عثمان فإنه من كان في قلبه حبا لعثمان فأدرك الدجال آمن به فإن لم يدركه آمن به في قبره

Ḥasan ibn ‘Alī عَلَيْهِمَا السَّلَامُ would announce, “Group of Shī‘ah! Teach your children hatred for ‘Uthmān for whoever has love for him in his heart and meets Dajjāl, will believe in him and whoever does not meet him will believe in him in his grave.”

d. It is reported therein from Ḥusayn عَلَيْهِ السَّلَامُ:

أن عثمان جيفة على الصراط من أقام عليها أقام على أهل النار ومن جاوزه جاوز إلى الجنة

‘Uthmān is a corpse on the Bridge. Whoever remains by it, remains among the inmates of Hell. One who traverses pass it, crosses to Jannah.

It is reported therein from Ḥakīm ibn Jubayr which he reports from the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

أن عثمان جيفة على الصراط يعطف عليه من أحبه ويجاوزه عدوه

Indeed, ‘Uthmān is a corpse on the Bridge. Those who love him will have compassion for him while his enemy will cross it.

e. They report in it from Walīd ibn Zarūd al-Raqqī — from Abū Jārūd al-‘Abdī who said:

أما عجل هذه الأمة فعثمان وفرعونها معاوية وسامريها أبو موسى الأشعري وذو الثدية وأصحاب النهر ملعونون وإمام المتقين علي بن أبي طالب عليه السلام

The calf of this Ummah is ‘Uthmān; the Fir‘awn is Mu‘āwiyah; the Sāmirī is Abū Mūsā al-Ash‘arī and Dhū al-Thadyah. The people of al-Nahr[awān] are accursed. And the Imām of the righteous is ‘Alī ibn Abī Ṭālib عَلَيْهِ السَّلَامُ.

## 2. Pronouncements of the Shī‘ī Scholars and Authorities<sup>1</sup> on Cursing and Excommunicating the Righteous Khulafā’

### 1. Shaykh al-Mufid (d. 413 AH)

He states:

القول في المتقدمين على أمير المؤمنين علي بن أبي طالب عليه السلام واتفقت الإمامية وكثير من الزيدية على أن المتقدمين على أمير المؤمنين عليه السلام ضلال فاسقون وأنهم بتأخيرهم أمير المؤمنين عليه السلام عن مقام رسول الله صلوات الله عليه وآله عصاة ظالمون وفي النار بظلمهم مخلدون

The view on those who preceded Amīr al-Mu‘minīn ‘Alī ibn Abī Ṭālib عَلَيْهِ السَّلَامُ: The Imāmiyyah unanimously agree and majority of the Zaydiyyah agree that those who preceded Amīr al-Mu‘minīn<sup>2</sup> عَلَيْهِ السَّلَامُ are deviant transgressors and due to their suspending Amīr al-Mu‘minīn عَلَيْهِ السَّلَامُ from the station of Rasūlullāh—may the salutations of Allah be upon him and his family—are sinful, oppressors, and doomed to Hell for eternity due to their tyranny.<sup>3</sup>

1 I refrained from mentioning the biographies of the Shī‘ī authorities and experts from whom I quoted cursing and excommunicating the Righteous Khulafā’ in this treatise fearing prolongation. One who wishes may consult our source treatise, with the title: *Mawqif al-Shī‘ah al-Imāmiyyah min Bāqī Firaq al-Muslimīn*.

2 He intends those who preceded ‘Alī (in the position of Khilāfah viz. Abū Bakr, ‘Umar, and ‘Uthmān.)

3 Al-Mufid: *Awā’il al-Maqālāt*, pg. 41, 42.

He says:

القول في تسمية جاحدي الإمامة ومنكري ما أوجب الله تعالى للأئمة من فرض الطاعة واتفقت الإمامية على أن من أنكر إمامة أحد الأئمة وجحد ما أوجبه الله تعالى من فرض الطاعة فهو كافر ضال مستحق للخلود في النار

The view on naming the rejecters of Imāmah and negaters of the mandatory obedience Allah ﷻ obliged for the Imāms: The Imāmiyyah are unanimous that one who rejects the Imāmah of one of the Imāms and negates the mandatory obedience that Allah ﷻ placed upon him is a disbeliever, deviant, and deserving of eternity in Hell.<sup>1</sup>

## 2. ‘Alī ibn Yūnus al-‘Āmilī al-Bayāḍī (d. 877 AH)

- a. He comments on the Fārūq of the Ummah, the Righteous Khalīfah ‘Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ:

كلام في خساسته وخبث سيرته ذكر الحنبلي في كتاب نهاية الطلب أن عمر بن الخطاب كان قبل الإسلام نخاس الحمير ... وفي الفصل الرابع من الجزء الأول من الإحياء للغزالي أن عمر سأل حذيفة هل هو من المنافقين أم لا ولولا أنه علم من نفسه صفات تناسب صفات المنافقين لم يشك فيها وتقدم على فضيحتها

Discussion on his meanness and wicked heart. Al-Ḥanbalī mentioned in *Nihāyat al-Ṭalab* that ‘Umar ibn al-Khaṭṭāb was a donkey dealer. The fourth section of the first part of al-Ghazālī’s *al-Iḥyā’* contains that ‘Umar asked Ḥudhayfah whether he was among the hypocrites or not. Had he known of his qualities not

1 Al-Mufid: *Awā’il al-Maqālāt*, pg. 44.



matching the qualities of the hypocrites, he would not doubt it and progressed to expose it.<sup>1</sup>

The author describes the Fārūq of the Ummah رَضِيَ اللهُ عَنْهُ with meanness and a wicked heart and then goes on to accuse him of hypocrisy.

- b. Al-Bayāḍī al-‘Āmilī comments on the three Khulafā’ viz. Abū Bakr, ‘Umar, and ‘Uthmān رَضِيَ اللهُ عَنْهُمْ:

وروا أنه لم يحفظ القرآن أحد من الخلفاء فهذه نبذة من مخازي الثلاثة  
... تدل بأدنى فكر على عدم استحقاقهم الخلافة

They report that none of the Khulafā’ memorised the Qur’ān. This is fraction of the Three’s shameful acts... which indicate with the least reflection on their unworthiness to the Khilāfah.<sup>2</sup>

He attributes shameful acts to them—may Allah humiliate him in the world and the Hereafter—and their unworthiness of the Khilāfah as if he is more knowledgeable than the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ in this field.

- c. He levels many accusations against ‘Uthmān ibn ‘Affān رَضِيَ اللهُ عَنْهُ, which are shocking and which the pen refrains from writing. Had it not been for the necessity of warning the Muslims of what the hearts of the Shī‘ah harbour against the Khulafā’, I would not have cited it. He accuses him of the following:

- i. He had intercourse with an adulteress before stoning her.

The author slurs:

---

1 *Al-Ṣirāṭ al-Mustaqīm*, vol. 3 pg. 28 onwards.

2 *Al-Ṣirāṭ al-Mustaqīm*, vol. 3 pg. 28.

إنه أتى بالمرأة لتحد فقاربها ثم أمر بوجمها

A woman was brought to him for ḥadd. He had intercourse with her and then ordered her stoning.<sup>1</sup>

- b. He was effeminate. The author—may Allah curse him—smears:

قال الكلبي في كتاب المثالب كان عثمان ممن يلعب به ويتخث  
وكان يضرب بالدف

Al-Kalbī says in *Kitāb al-Mathālib*: ‘Uthmān would be played with and displayed effeminate manners. He would play the tambourine.<sup>2</sup>

### 3. ‘Alī ibn ‘Abd al-‘Alī al-Karkī (d. 940 AH

- a. The author<sup>3</sup> writes:

وقد روى الشيخ في التهذيب أن الصادق كان ينصرف من الصلاة بلعن  
أربعة من الرجال منهم أبو بكر وعمر

Al-Shaykh reports in *al-Tahdhīb* that al-Ṣādiq عَلَيْهِ السَّلَام would complete his ṣalāh by cursing four men among whom were Abū Bakr and ‘Umar.<sup>4</sup>

---

1 *Al-Ṣirāṭ al-Mustaqīm*, vol. 3 pg. 30.

2 *Al-Ṣirāṭ al-Mustaqīm*, vol. 3 pg. 30.

3 This book *Nafaḥāt al-Lāhūt fī La‘n al-Jibt wa al-Ṭāghūt* from which I quoted the first five statements is a manuscript in *Dā‘irat al-Āthār wa al-Turāth in Baghdād*. I have relied on it in referencing the page numbers found in it, and not on the printed copy as the latter was not available to me.

4 *Nafaḥāt al-Lāhūt fī La‘n al-Jibt wa al-Ṭāghūt*, pg. 12.

b. He says:

وليتأمل العاقل المنصف أنه هل يجوز أن يتولى منصب الخلافة الذي هو معظم منصب النبوة مثل شيخ تيم الجاهل بأمور الدين ومثل عتل عدي الزنيم ذي الفظاظة الغلظة والمكر والخديعة ومثل ثور بني أمية الذي حملهم على أعناق الناس

Let an intelligent, just person consider whether it is permissible for a person to assume the seat of *Khilāfah* like the old man of *Taym* who is ignorant of religious affairs, like the cruel man of *‘Adī*, the illegitimate pretender, hard-hearted, harsh, cunning, and deceitful, and like the ox of *Banū Umayyah* who burdened the necks of people with them.<sup>1</sup>

c. He writes:

وقد وقع كل من الأمرين من أبي بكر وعمر عليهما اللعنة

*Abū Bakr* and *‘Umar* are guilty of both these matters, may curses be upon them.<sup>2</sup>

وقد وقع من عثمان لعنه الله

*‘Uthmān*, may Allah curse him, is guilty of it.<sup>3</sup>

عثمان بن عفان لعنه الله

*‘Uthmān ibn ‘Affān*, may Allah curse him.<sup>4</sup>

---

1 *Nafaḥāt al-Lāhūt fī La‘n al-Jibt wa al-Ṭāghūt*, pg. 5.

2 *Nafaḥāt al-Lāhūt fī La‘n al-Jibt wa al-Ṭāghūt*, pg. 82.

3 *Nafaḥāt al-Lāhūt fī La‘n al-Jibt wa al-Ṭāghūt*, pg. 85.

4 *Nafaḥāt al-Lāhūt fī La‘n al-Jibt wa al-Ṭāghūt*, pg. 86.

d. He writes in section five:

بعث أول في نبذة من الأحكام التي صدرت من أبي بكر لعنه الله

Discussion 1: section on verdicts passed by Abū Bakr, may Allah curse him.<sup>1</sup>

بحث ثاني في نبذة من مخالفة عمر لعنه الله

Discussion 2: section on the contradiction of ‘Umar, may Allah curse him.<sup>2</sup>

بحث ثالث نبذة من مخالفات عثمان لعنه الله

Discussion 3: section on the contradictions of ‘Uthmān, may Allah curse him.<sup>3</sup>

ومن أدل دليل على كفر عثمان واستحقاقه اللعن

The most evident proof of the disbelief of ‘Uthmān and he being deserving of curse ...<sup>4</sup>

فلعنة الله عليه وعلى صاحبيه وأشياعهم وأتباعهم إلى يوم الدين

The curse of Allah be upon him and his two companions<sup>5</sup> as well as their supporters and followers<sup>6</sup> till the Day of Qiyāmah.<sup>7</sup>

---

1 *Nafaḥāt al-Lāhūt fī La'n al-Jibt wa al-Ṭāghūt*, pg. 105.

2 *Nafaḥāt al-Lāhūt fī La'n al-Jibt wa al-Ṭāghūt*, pg. 113.

3 *Nafaḥāt al-Lāhūt fī La'n al-Jibt wa al-Ṭāghūt*, pg. 135.

4 *Nafaḥāt al-Lāhūt fī La'n al-Jibt wa al-Ṭāghūt*, pg. 162.

5 i.e. Abū Bakr and ‘Umar رضي الله عنهما.

6 i.e. The Ahl al-Sunnah with all their various sects and schools of thought.

7 *Nafaḥāt al-Lāhūt fī La'n al-Jibt wa al-Ṭāghūt*, pg. 191.

e. He claims:

وقد اشتهر أن أمير المؤمنين كان يقنت في الوتر بلعن صنمي قريش يريد بهما أبا بكر وعمر

It is famous that Amīr al-Mu'minīn عَلَيْهِ السَّلَام would recite qunūt in Witr by cursing the two idols of Quraysh, intending thereby Abū Bakr and 'Umar.<sup>1</sup>

f. He claims:

فنقول لا ريب في عداوة أبي بكر بن أبي قحافة التيمي لأمر المؤمنين عليه السلام وبقدمه وعداوته لكافة أهل البيت عليهم السلام وكتب الحديث والتاريخ مشحونة بذلك من طرق المؤمنين والمخالفين وكذا ابن عمه طلحة بن عبيد الله التيمي وهو ممن ظاهر عثمان على أمير المؤمنين عليه السلام يوم الشورى وقد قال بعض المحققين إن أمير المؤمنين عليه السلام عناه بقوله في الخطبة الشقشقية فصعرا رجل منهم لضغنه فجعله صاحب ضغن وحقد وعداوة لأمر المؤمنين عليه السلام وقد كمل ذلك بمحاربتة إياه يوم الجمل مع عائشة لا يلوي ولا يرعوي ومن رعوس أعدائه عمر بن الخطاب العدوي القرشي وهو الفظ الغليظ الجأش الجاني وأمر عداوته وإيذائه لعلي وفاطمة وأهل البيت عليهم السلام أشهر من الشمس من تابعيه على ذلك ابنه عبيد الله وكذا ابنه عبد الله وإن ستر عداوته ببعض الستر ومن رعوس أعدائه عثمان بن عفان الأموي

We thus state: There is no doubt of the enmity of Abū Bakr ibn Abī Quḥāfah al-Taymī for Amīr al-Mu'minīn عَلَيْهِ السَّلَام and his precedence and enmity for all the Ahl al-Bayt عَلَيْهِمُ السَّلَام. The books of ḥadīth and history are replete with this from the chains of the

1 *Nafaḥāt al-Lāhūt fī La'n al-Jibt wa al-Ṭāghūt*, pg. 192.

believers and opposition. Similarly, his cousin Ṭalḥah ibn ‘Ubayd Allāh al-Taymī. He is one of those who supported ‘Uthmān against Amīr al-Mu‘minīn عَلَيْهِ السَّلَام on the Day of Shūrā (Council). Some researchers have said: Amīr al-Mu‘minīn عَلَيْهِ السَّلَام hinted to him with his statement in the Shaqshaqiyyah address, “A man among them ascended due to his malice.” He determined him as a man of malice, rancour, and enmity for Amīr al-Mu‘minīn عَلَيْهِ السَّلَام. This culminated in him waging war against him [Amīr al-Mu‘minīn] on the Day of Jamal with ‘Ā’ishah; he never turned around nor desisted.

Among the leaders of his enemies is ‘Umar ibn al-Khaṭṭāb al-‘Adawī al-Qurashī, the hard-hearted, harsh, criminal at heart. His enmity and harming of ‘Alī, Fāṭimah, and the Ahl al-Bayt عَلَيْهِ السَّلَام is more evident than the sun. Among those who followed him in this is his son ‘Ubayd Allāh, as well as his son ‘Abd Allāh—although he hid his enmity somewhat.

Among the leaders of his enemies is ‘Uthmān ibn ‘Affān al-Umawī.<sup>1</sup>

g. He asserts:

وأي عاقل يعتقد تقديم ابن أبي قحافة وابن الخطاب وابن عفان الأدياء  
 في النسب والصعاب الذين لا يعرف لهم تقدم ولا سبق في علم ولا  
 جهاد وقد عبدوا الأصنام مدة طويلة وفروا من الزحف في أحد وحنين  
 وأحجموا يوم الأحزاب ونكست رءوسهم الراية وبراءة وظلموا الزهراء  
 بمنع إرثها ونحلتها وألبسوا أشياء أقلها يوجب الكفر فعليهم وعلى  
 محبيهم لعنة الله والملائكة والناس أجمعين

1 *Rasā’il al-Karkī*, vol. 2 pg. 226 – 227.

Which intelligent person will believe in the precedence of Ibn Abī Quḥāfah, Ibn al-Khaṭṭāb, and Ibn ‘Affān—inferior in lineage, obstinate, who are not known to have any precedence, nor superiority in knowledge or jihād. They worshipped idols for a lengthy period, fled from the battlefields in Uḥud and Ḥunayn, retreated on the Day of Aḥzāb, who were humiliated with the flag [at Khaybar] and Barā’ah, oppressed al-Zahrā’ by depriving her of her inheritance and gift, and are guilty of many other crimes—the least of which necessitates disbelief. Thus, may the curse of Allah, his angels, and all humankind be upon them and their lovers.<sup>1</sup>

#### 4. Muḥammad ibn Ṭāhir al-Qummī al-Shīrāzī (d. 1098 AH)

a. He says:

وسنذكر إن شاء الله الأخبار الدالة على بغض خلفائهم الثلاثة لعلي أمير  
المؤمنين عليه السلام ليظهر لك أنهم رءوس المنافقين وأعداء دين سيد  
المرسلين وسيجيء إن شاء الله في الدليل الثامن والعشرين عدة قرائن  
دالة على نفاقهم

We will list—Allah willing—the narrations indicating to the hatred of the three Khulafā’ for ‘Alī Amīr al-Mu’minīn عَلَيْهِ السَّلَامُ so it becomes clear to you that they are the leaders of the hypocrites and enemies of the dīn of the chief of the Messengers. Allah willing, proof twenty-eight will contain plenty evidences to their hypocrisy.<sup>2</sup>

b. He writes:

1 *Rasā’il al-Karkī*, vol. 1 pg. 62.

2 *Kitāb al-Arba’īn fī Imāmat al-‘Immah al-Ṭāhirīn*, pg. 140.

إن عثمان الملقب بنعثل الذي هو ثالث خلفاء المخالفين كان ظلما فاسقا

Indeed, ‘Uthmān—who is titled Na‘thal and who is the third of the Khulafā’ of the opposition (referring to the Ahl al-Sunnah)—was an oppressor, transgressor.<sup>1</sup>

c. He says:

إن أول خلفائهم كان ظلما فاسقا والظالم والفاسق لا يستحق الخلافة لقوله تعالى لَا يَنَالُ عَهْدِي الظَّالِمِينَ ولقوله تعالى وَلَا تَرَكَوْا إِلَى الَّذِينَ ظَلَمُوا ولقوله تعالى إِنَّ جَاءَكُمْ فَاسِقٌ بَنِيًّا فَتَبَيَّنُوا فإذا بطل إمامة أبي بكر بطل إمامة الآخرين أيضا فإذا بطل إمامة أئمة النواصب ثبت إمامة إئمتنا الاثني عشر

Their first Khalīfah was an oppressor, transgressor. An oppressor and transgressor is not worthy of khilāfah owing to Allah’s *سُبْحَانَكَ وَتَعَالَى* statements: *My covenant does not include the wrongdoers,*<sup>2</sup> and His statement: *And do not incline toward those who do wrong,*<sup>3</sup> and His statement: *If there comes to you a disobedient one with information, investigate.*<sup>4</sup>

When Abū Bakr’s Imāmah is invalid, the Imāmah of the others are also invalid. Once the khilāfah of the leaders of the Nawāṣib<sup>5</sup> is invalid, the Imāmah of our twelve Imāms is established.<sup>6</sup>

1 *Kitāb al-Arba‘īn fī Imāmat al-A‘immah al-Ṭāhirīn*, pg. 579.

2 *Sūrah al-Baqarah*: 124.

3 *Sūrah Hūd*: 113.

4 *Sūrah al-Ḥujurāt*: 6.

5 He accuses all the Ahl al-Sunnah of being Nawāṣib and that our leader in this is Abū Bakr رَضِيَ اللَّهُ عَنْهُ. May Allah deal with him befittingly.

6 *Kitāb al-Arba‘īn fī Imāmat al-A‘immah al-Ṭāhirīn*, pg. 509 – 510.



d. He asserts:

إن عمر ثاني خلفائهم كان ظالما فاسقا لا يستحق الخلافة وأيضا قد دل  
على إثمه وفسقه وغدره ما قدمناه من حكاية ارتفاع علي والعباس إلى  
عمر وتخلفه عن جيش أسامة

‘Umar—their second Khalīfah—was an oppressor, transgressor and not worthy of khilāfah. Moreover, what we previously mentioned, the story of ‘Alī and ‘Abbās raising the case to ‘Umar and his lagging behind the army of Usāmah, point out his sin, transgression, and deception.<sup>1</sup>

## 5. Muḥammad Bāqir al-Majlisī (d. 1111 AH):

a. He writes in *Mir’āt al-‘Uqūl*<sup>2</sup>, his commentary of *Rawḍat al-Kāfī*, commenting on ḥadīth 16:

قوله مع فلان يعني أبا بكر عليه اللعنة

His statement: with so and so refers to Abū Bakr, may he be cursed.<sup>3</sup>

b. He writes in the commentary of ḥadīth 18:

قوله فغضب الأعرابيان أي أبو بكر وعمر إذ هما لم يهاجرا إلى الإسلام  
وكانا على كفرهما وكان إسلامهما نفاقا وهجرتهما شقاقا فهما داخلان  
في قوله تعالى الأعراب أشد كُفْرًا وَنِفَاقًا

1 *Kitāb al-Arba’īn fī Imāmat al-‘A’immah al-Ṭāhirīn*, pg. 533 – 534.

2 The copy from which I quoted the texts is a manuscript in Dā’irat al-Āthār wa al-Turāth in Baghdād, number 27099. The reason I quoted it from there is that when I checked the printed copy, I found that they deleted the texts containing clear cursing.

3 *Mir’āt al-‘Uqūl*, Ḥadīth: 27099.

His statement, “The two Bedouins became angry,” refers to Abū Bakr and ‘Umar as they did not emigrate to Islam and were upon their disbelief. Their Islam was hypocrisy and their hijrah was disunity. They are included in Allah’s *سُبْحَانَ وَتَعَالَى* statement: *The bedouins are stronger in disbelief and hypocrisy.*<sup>1</sup>

c. In his commentary on ḥadīth 21, he writes:

قوله وأمرت بإحلال المتعتين أي متعة النساء ومتعة الحج اللتين  
حرمهما عمر عليه اللعنة

His statement, “I have been commanded to permit the two mut‘ahs,” refers to Mut‘ah of women and Mut‘ah of Ḥajj, both which ‘Umar prohibited, may he be cursed.

d. He comments on ḥadīth 23:

قوله وأما هامان أي عمر وأهلك فرعون يعني أبا بكر ويحتمل العكس  
ويدل على أن المراد هذان الأشقيان قوله وقد قتل عثمان

His statement, “He killed Hāmān,” that is ‘Umar, “and destroyed Fir‘awn,” referring to Abū Bakr. The opposite is also likely. What indicates that these two wicked men are meant is his statement, “and ‘Uthmān was killed.”

e. He comments on ḥadīth 95:

قوله أي موسى الكاظم وسألت عن رجلين يعني أبا بكر وعمر عليهما  
اللعنة اغتصبا رجلا يعني أمير المؤمنين مالا يعني الخلافة

His statement, referring to Mūsā al-Kāẓim, “I was asked about two men,” referring to Abū Bakr and ‘Umar, may they be cursed.

---

1 *Mir‘āt al-‘Uqūl*, vol. 25 pg. 125.

“They snatched wealth,” that is the khilāfah, “from a man,” referring to Amīr al-Mu’minīn.

f. He writes in *Biḥār al-Anwār*:

أقول الأخبار الدالة على كفر أبي بكر وعمر وأضرابهما وثواب لعنهم  
والبراءة منهم وما يتضمن بدعهم أكثر من أن يذكر في هذا المجلد أو  
في مجلدات شتى وفيما أوردناه كفاية لمن أراد الله هدايته إلى الصراط  
المستقيم

I say: The narrations indicating the disbelief of Abū Bakr, ‘Umar, and their like, the reward of cursing them and dissociating from them, and those containing their innovations are more than can be cited in this volume or scattered volumes. What we have cited is sufficient for one whom Allah wishes to guide to the straight path.<sup>1</sup>

g. He asserts in the article *al-‘Aqā’id*:

ومن ضروريات دين الإمامية البراءة من أبي بكر وعمر وعثمان ومعاوية  
Dissociation from Abū Bakr, ‘Umar, ‘Uthmān, and Mu‘āwiyah is  
from the essentials of the Imāmiyyah religion.<sup>2</sup>

h. He quotes a fabrication, the gist of which is that an argument broke out between Sayyidunā ‘Alī and Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُمَا, which led to cursing and insulting. One of the things ‘Uthmān رَضِيَ اللَّهُ عَنْهُ said to ‘Alī رَضِيَ اللَّهُ عَنْهُ was, “Sand is in your mouth.” He begins insulting and cursing ‘Uthmān رَضِيَ اللَّهُ عَنْهُ and accusing his mother of adultery. He goes on to cursing those who love and associate with ‘Uthmān رَضِيَ اللَّهُ عَنْهُ. The author says in *Biḥār al-Anwār*:

1 *Biḥār al-Anwār*, vol. 30 pg. 399.

2 *Al-‘Aqā’id*, 17.

قوله لعنه الله الترياء في فيك يا علي الترياء بالفتح أو بضم التاء وفتح  
الراء لغتان في التراب انظر هذا الذي خانت أمه أباه كيف شتم وعق  
مولاه لعنة الله عليه وعلى من والاه

His [‘Uthmān’s]—may he be cursed—statement, “Sand in your mouth, O ‘Alī.” *Al-Tarbā*’ with a fathāh or a ḍammah on the tā’ and fathāh on the rā’—two pronunciations of *al-turāb* (sand).

Look at this individual whose mother deceived his father. Look at how he swears and is recalcitrant towards his master. May the curse of Allah be upon him and those who associate with him.<sup>1</sup>

## 6. Nūr Allāh al-Tustarī (d. 1019 AH)

Some of his statements are quoted hereunder:

a. He says:

فلما لم يظهر منهم المسابقة والمسارة في تلك المشاهد لنصرة الدين  
علم أن مسابقتهم يوم السقيفة إنما كانت لنيل الرياسة طلبا للجاه وحباً  
للدنيا وحسداً لآل محمد عليهم السلام وذلك موجب لخروجهم  
بالكلية عن دين الإسلام

When precedence and antecedence is not manifest from them in these instances to assist the dīn, it is realised that their rushing on the Day of al-Saqīfah was only to attain leadership for fame, love for the world, and jealousy for the family of Muḥammad عَلَيْهِ السَّلَام. This necessitates their expulsion wholly from the dīn of Islam.<sup>2</sup>

---

1 *Bihār al-Anwār*, vol. 31 pg. 313.

2 *Al-Ṣawārim al-Muhriqah*, pg. 35 – 36.

b. He states:

فبايعوا أبا بكر بحضوره وعقدوا البيعة الفلته الفاسدة لأبي بكر بعد  
إعمال وجوه أخرى من التلبيس وتطميع الناس واستمالتهم بتفويض  
إمارة البلاد ونحوها

They pledged allegiance to Abū Bakr in his presence and concluded an unexpected imperfect Bay'ah for Abū Bakr, after adopting other means of deception, enticing people, and attracting them by commissioning them with governorship of the cities and its like.<sup>1</sup>

## 7. Shī'ī Muḥaddith Ni'mat Allāh al-Jazā'irī (d. 1112 AH)

a. He says:

كما نقل في الأخبار أن الخليفة الأول قد كان مع النبي صلى الله عليه وآله وصنمه الذي كان يعبده زمن الجاهلية معلق بخيط في عنقه ساتره بشيابه وكان يسجد ويقصد أن سجوده لذلك الصنم إلى أن مات النبي صلى الله عليه وآله فأظهروا ما كان في قلوبهم وقد تقدم مجمل أحوالهم

As quoted in the reports that the first Khalīfah was in the company of the Nabī ﷺ with his idol—which he used to worship during the Jāhiliyyah period—attached to a string on his neck, concealed with his clothes. When prostrating, he would intend that his prostration was for that idol until the Nabī ﷺ passed away after which they exposed what was in their hearts. The synopsis of their condition has passed.<sup>2</sup>

---

1 *Al-Ṣawārim al-Muhriqah*, pg. 40.

2 *Al-Anwār al-Nu'māniyyah*, vol. 2 pg. 111.

b. He emphasises the same point:

فإنه قد روي في الأخبار الخاصة أن أبا بكر كان يصلي خلف رسول الله صلى الله عليه وآله والصنم معلق في عنقه وسجوده له

It has been reported in special reports that Abū Bakr would pray behind Rasūlullāh ﷺ while an idol was hanging from his neck and his prostration was for it.<sup>1</sup>

c. He writes:

وطول مدة خلافتها هو أن مدة خلافة أبي بكر سنتان وستة أشهر وأيام ومدة خلافة الثاني عشر سنين فصبر عليها فلما أراد الله أن يقبضه إلى ما هياً من أليم العذاب جعل عمر الخلافة في ستة رجال وجعل علياً عليه السلام منهم

The prolongation of the period of khilāfah is that the period of the Khilāfah of Abū Bakr was two years, six months, and few days and the period of the second Khalīfah was ten years in which he [‘Alī] observed patience. When Allah intended to seize him for the painful punishment He prepared for him, ‘Umar placed the Khilāfah among six men and listed ‘Alī عليه السلام one of them.<sup>2</sup>

d. He writes:

وحاصله أنا لم نجتمع معهم على إله ولا على نبي ولا على إمام وذلك لأنهم يقولون أن ربهم هو الذي كان محمد صلى الله عليه وسلم نبيه وخليفته بعده أبو بكر ونحن لا نقول بهذا الرب ولا بذلك النبي بل نقول أن الرب الذي خليفة نبيه أبو بكر ليس ربنا ولا ذلك النبي نبينا

1 Al-Anwār al-Nu‘māniyyah, vol. 1 pg. 53.

2 Al-Anwār al-Nu‘māniyyah, vol. 1 pg. 116.

The gist of it is that we do not concur with them on a deity, nor a nabī, nor an imām. This is because they claim that their Rabb is the one whose Nabī is Muḥammad and the khalīfah after him is Abū Bakr. We do not agree with such a rabb, nor such a nabī. We state that the Rabb whose Nabī's khalīfah is Abū Bakr is not our Rabb, nor is that Nabī our nabī.<sup>1</sup>

## 8. Popular Shī'ī Muḥaddith Yūsuf al-Baḥrānī (d. 1186 AH)

a. He writes in his book *al-Shihāb al-Thāqib*:

إن بعض الشافعية استدل بهذه الواقعة على جواز الكلام قبل التسليم في الصلاة للضرورة اعتمادا على فعل أبي بكر لعنه الله

Some Shāfi'iyyah cite this incident as proof for the permissibility of speaking before making salām in ṣalāh out of necessity, relying on the action of Abū Bakr—may he be cursed.<sup>2</sup>

b. He also writes:

ثم أورده الرواية المذكورة وأورد بعدها رواية تزويج عمر لعنه الله بأمة كلثوم

He then cited the above-mentioned narration after which he cited the report of 'Umar's—may he be cursed—marriage to Umm Kulthūm.<sup>3</sup>

## 9. 'Abd al-Ḥusayn Sharaf al-Dīn (d. 1377 AH)

He says in a letter trying to explain away the non-manifestation of explicit texts on Imāmah and their lucidity:

1 *Al-Anwār al-Nu'māniyyah*, vol. 2 pg. 278.

2 *Al-Shihāb al-Thāqib*, pg. 232.

3 *Al-Shihāb al-Thāqib*, pg. 251.

إما عدم إخراج تلك النصوص فإنما هو لشنينة نعرفها لكل من أضمر لآل محمد حسيكة وأبطن لهم الغل من حزب الفراعنة في الصدر الأول وعبدة أولي السلطة والتغلب الذين بذلوا في إخفاء فضل أهل البيت وإطفاء نورهم كل حول وكل طول وكل ما لديهم من قوة وجبروت وحملوا الناس كافة على مصادرة مناقبهم وخصائصهم بكل ترغيب وترهيب وأجلبوا على ذلك تارة بدراهمهم ودنانيرهم وأخرى بوظائفهم ومناصبهم ومرة بسياطهم وسيوفهم يدنون من كذب بها ويقصون من صدق بها أو ينفونه أو يقتلونه وأنت تعلم أن نصوص الإمامة وعهود الخلافة لمما يخشى الظالمون منها أن تدمر عروشهم وتنقض أساس ملكهم

The reason why those texts were not included is due to the prejudice, with which we are familiar, of those who concealed their grudge, and hid their animosity, from the party of Pharaoh during the early epoch of Islam, worshippers of authority and domination who spent everything they possessed of might and means to hide the contributions of Ahl al-Bayt and put out their light in every land.

They forced people to deny their feats and attributes through means and methods of both tempting and terrorizing, through their wealth once, and through their positions and political stature another. They bestowed their favours upon those who denied these merits, dismissing, banishing or even murdering those who believed in them.

You know that the texts related to the Imāmah, and the promises of Khilāfah, are held with apprehension by those who fear that such texts may jeopardize their thrones or undermine the very foundations of their governments.<sup>1</sup>

---

1 *Al-Murāja'āt*, Letter: 64. Translation taken from *Al Muraja'at: A Shi'i-Sunni dialogue*, translated by Yasin T. al Jibouri.



This is a criticism of the Ṣaḥābah, subtle and devious. Let us scrutinise:

- i. He accuses the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ of stealing and usurping the Khilāfah.
- ii. He accuses the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ of malice and rancour for ‘Alī رَضِيَ اللَّهُ عَنْهُ and his household.
- iii. He describes the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ as transgressors and disbelievers by labelling them the party of Pharaohs of the first era, likening them to Fir‘awn and his supporters who were ruled despotically and with disbelief.
- iv. He described the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ as worshippers of men of authority and dominance. These are insults upon insults for those who fought and presented themselves for death, in anticipation of the pleasure of Allah and the abode of the Hereafter. As Allah سُبْحَانَهُ وَتَعَالَى states:

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الدُّنْيَا بِالْآخِرَةِ ط  
 وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ  
 أَجْرًا عَظِيمًا

*So let those fight in the cause of Allah who sell the life of this world for the Hereafter. And he who fights in the cause of Allah and is killed or achieves victory - We will bestow upon him a great reward.*<sup>1</sup>

- v. The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ utilised power and threatened everyone who spoke of ‘Alī’s رَضِيَ اللَّهُ عَنْهُ Imāmah.

---

1 Sūrah al-Nisā’: 74.

b. He describes the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ in letter 84:

أما الخلفاء الثلاثة وأولياؤهم فقد تأولوا النص عليه بالخلافة للأسباب التي قدمناها ولا عجب منهم في ذلك بعد الذي نبهناك إليه من تأويلهم واجتهادهم في كل ما كان من نصوصه صلى الله عليه وآله متعلقا بالسياسات والتأميرات وتدبير قواعد الدولة وتقرير شئون المملكة ولعلمهم لم يعتبروها كأمر دينية فهان عليهم مخالفته فيها وحين تم لهم الأمر أخذوا بالحزم في تناسي تلك النصوص وأعلنوا الشدة على من يذكرها أو يشير إليها

As regarding the three caliphs and their supporters, these have interpreted the text regarding his succession in the manner which we have indicated above. This should not surprise us at all once we come to know how they interpret and personally comprehend other texts of the Prophet, peace be upon him and his progeny, regarding issues such as succession, government, administration, legislation, etc. They probably did not consider them to be religious issues; so, it was easy for them to practically oppose them. When they finally took charge, they stuck to a policy of overlooking such texts, promising to punish those who would mention or even allude to them.<sup>1</sup>

This declaration of his contains a number of attacks against the three Khulafā', viz. Abū Bakr, 'Umar, and 'Uthmān رَضِيَ اللَّهُ عَنْهُمْ:

- i. He accuses the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ of not conforming to the directives of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when it conflicted their interests, especially those concerning governance and running the state. In this, they did not fulfil his commands.

---

1 Al-Murāja'āt, Letter: 84.

Rather, they discarded them and acted upon those things in which their interests were vested. This is a distressing criticism of them.

- ii. He accuses the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ of using force and duress in order to conceal the explicit declaration of ‘Alī’s رَضِيَ اللَّهُ عَنْهُ Khilāfah that they usurped. They strongly threatened to punish those who mention or indicate toward the declaration. In his description, they are a bunch of cunning thieves<sup>1</sup>, despite them being the leaders of Islam and the builders of its majesty.

c. He mentions in letter 84:

وأيضا فإن قريشا وسائر العرب كانوا قد تشوقوا إلى تداول الخلافة في قبائلهم واشربأت إلى ذلك أطماعهم فأمضوا نياتهم على نكث العهد ووجهوا عزائمهم إلى نقض العهد فتصافقوا على تناسي النص وتبايعوا على أن لا يذكر بالمرّة وأجمعوا على صرف الخلافة من أول أيامها

---

1 Yes, what ‘Abd al-Ḥusayn hints to (describing the Ṣaḥābah as cunning thieves), al-Māzindarānī emphatically declares in his commentary on Uṣūl al-Kāfī, vol. 5 pg.

112. He says:

فقلدها صلى الله عليه وسلم عليا أي الخلافة بأمر الله تعالى فصارت في ذريته الأصفياء الأتقياء البررة الكرماء الذي هم أولو الأمر كما قال تعالى يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ثم طائفة من اللصوص المتغلبة الذين نشأت عقولهم وعظامهم ولحومهم في عبادة الأوثان غضبوا من أهل الصنفة فضلوا وأضلوا كثيرا

He garlanded ‘Alī with Khilāfah by the command of Allah سُبْحَانَكَ وَتَعَالَى. It thus remained in his progeny—the pure, godly, pious, devout who are the men of authority as Allah سُبْحَانَكَ وَتَعَالَى declared, *O you who have believed, obey Allāh and obey the Messenger and those in authority among you.* [Sūrah al-Nisā’: 59] Then, a bunch of overpowering thieves whose brains, bones, and flesh were nurtured in worshipping idols usurped it from the men of excellence. They went astray and led many astray.

عن وليها المنصوص عليه من نبيها فجعلوها بالانتخاب والاختيار  
ولو تعبدوا بالنص فقدموا عليا بعد رسول الله صلى الله عليه وآله لما  
خرجت الخلافة من عترته الطاهرة

Also, Quraysh and all other Arabs had by then coveted political dominance for their own respective tribes, and their ambition extended thereto. For this reason, they decided to discard the covenant and were determined to ignore the will. So, they all collaborated to forget the text, pledging not to mention it at all. They all agreed to divert the caliphate, since its inception, from its rightful candidate, who was assigned to it by their Prophet, and make it through election and choice, so that each one of their quarters might have a justification for hoping to attain it, though after a while. Had they followed the text and advanced ‘Alī to succeed the Messenger of Allah, peace be upon him and his progeny, such caliphate would never have left his purified progeny.<sup>1</sup>

## 10. Muḥammad Maḥdī al-Khālīṣī (d. 1383 AH, 1963)

Al-Khālīṣī attempts to disprove the evidence of the Ahl al-Sunnah upon Allah’s *سُبْحَانَهُ وَتَعَالَى* pleasure with Abū Bakr and ‘Umar *رَضِيَ اللهُ عَنْهُمَا* as they are from those who pledged allegiance under the tree, which Allah *سُبْحَانَهُ وَتَعَالَى* refers to in His statement:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

*Indeed, Allah was pleased with the believers when they pledged allegiance to you [O Prophet] under the tree.*<sup>2</sup>

---

1 Al-Murāja‘āt, Letter: 84.

2 Sūrah al-Faṭḥ: 18.

He attempts to create an escape so that he does not have to attest to Allah’s pleasure with them as it is too cumbersome for them to acknowledge the excellence of the Khulafā’. He thus claims that the pleasure did not include all those who pledged allegiance, and only includes the believers among them. He alleges that there is no proof (in his thought) that the three Khulafā’ were from the believers. He thus asserts:

وإن قالوا أن أبا بكر وعمر من أهل بيعة الرضوان الذين نص الله على الرضا عنهم في القرآن لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ قلنا لو قال لقد رضي الله عن الذين يبائعونك تحت الشجرة أو عن الذين بايعوك لكان في الآية دلالة على الرضا عن كل من بايعه ولكن لما قال لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ فلا دلالة فيه على الرضا إلا عمن محض الإيمان

If they say that Abū Bakr and ‘Umar were from the participants of Bay‘at al-Riḍwān, for whom Allah categorically declared happiness in the glorious Qur’ān: *Indeed, Allah was pleased with the believers when they pledged allegiance to you [O Prophet] under the tree.* We say that had Allah said: *Allah was certainly pleased with those who pledged allegiance to you under the tree or those who pledged allegiance to you,* there would be indication in the verse towards happiness with all those who pledged allegiance. However, since Allah said *Indeed, Allah was pleased with the believers when they pledged allegiance to you [O Prophet] under the tree.* There is no indication to happiness except with the sincere in faith.<sup>1</sup>

He casts doubts on the Khulafā’ رَضِيَ اللَّهُ عَنْهُمْ being among the believers, and thus does not regard them as being encompassed in the pleasure of

1 Iḥyā’ al-Sharīah, vol. 1 pg. 86.

Allah, which is reserved for the believers. What does he intend by excluding them from the believers? He only intends to accuse them of hypocrisy and place them in the hypocrite camp, since all those who pledged allegiance beneath the tree are from the followers of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. If he is a believer, then he is a Companion who believes in him. If he is not a believer yet follows him externally, he is a hypocrite. No third group of followers is found. Once he excluded them from the believers, he definitely includes them among the hypocrites. Unquestionably, evil is that which they fabricate.

### 11. Āyat Allāh al-‘Uẓmā Muḥammad Bāqir al-Şadr (d. 1402 AH, 1982)

He discloses his malice and hatred for them in his book *Fadak fī al-Tārīkh*:

- a. He describes al-Şiddīq رَضِيَ اللهُ عَنْهُ as a timid coward for he—in his belief—did not choose to stay with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in al-‘Arīsh except for guarantee of protection from being killed, as it is the furthest location from the enemies and fighting them. He writes:

وأن الصديق رضي الله عنه هو الذي التجأ إلى مركز القيادة العليا الذي  
كان محاطا بعدة من أبطال الأنصار لحمايته حتى يطمئن بذلك من  
غوائل الحرب

Al-Şiddīq رَضِيَ اللهُ عَنْهُ is the one who sought refuge in the centre of high leadership, which was surrounded with a number of heroes of the Anşār, to protect him so he might feel safe with this from the disasters of war.<sup>1</sup>

1 *Fadak fī al-Tārīkh*, pg. 127.

He writes:

وليس لدي من تفسير معقول للموقف إلا أن يكون قد وقف إلى جوار رسول الله صلى الله عليه وآله وسلم وكسب بذلك موقفا هو في طبيعته أبعد نقاط المعركة عن الخطر لاحتفاف العدد المخلص في الجهاد يومئذ برسول الله صلى الله عليه وآله وسلم وليس هذا ببعيد لأننا عرفنا من ذوق الصديق أنه كان يحب أن يكون إلى جانب رسول الله صلى الله عليه وآله وسلم في الحرب لأن مركز النبي صلى الله عليه وآله وسلم هو المركز المصون الذي تتوفر جميع القوى الإسلامية على حراسته والذب عنه

I do not have any sensible explanation for the stance except that he stationed himself in the company of Rasūlullāh ﷺ and acquired through this a position, which according to his nature is the furthest battle location from danger owing to the surrounding of a sincere number in Jihād at that time with Rasūlullāh ﷺ. This is not at all far-fetched, as we know the taste of al-Ṣiddīq that he would love to be at the side of Rasūlullāh ﷺ in battle, as the position of Rasūlullāh ﷺ is the protected hub at which all Islamic powers abound to protect and defend him<sup>1,2</sup>

He comments on al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ:

وشخصية اكتفت من الجهاد المقدس بالوقوف في الخط الحربي  
الأخير العريش

---

1 We do not know! Was al-Ṣiddīq's happiness in the company of Rasūlullāh ﷺ in the Cave journey due to the abounding of the assumed reason (i.e. it being the furthest station from danger!!!) They are the worst creatures in the sight of Allah...

2 *Fadak fī al-Tārīkh*, pg. 128.

A personality who sufficed from the holy Jihād by standing at the last line of war—al-‘Arīsh<sup>1,2</sup>

- b. He accuses al-Ṣiddīq رَضِيَ اللهُ عَنْهُ of buying the protection of the Ṣaḥābah in lieu of wealth to establish his Khilāfah. He claims:

فلا غرابة في أن ينتزع من أهل البيت أموالهم المهمة ليركز بذلك حكومته أو أن يخشى من علي عليه السلام أن يصرف حاصلات فدك وغير فدك على الدعوة إلى نفسه وكيف نستغرب ذلك من رجل كالصديق وهو الذي قد اتخذ المال وسيلة من وسائل الإغراء واكتساب الأصوات

There is no oddness in him snatching away from the Ahl al-Bayt their significant wealth so that his governorship be rooted or that he feared that ‘Alī عَلَيْهِ السَّلَام might spend the produce of Fadak and other lands to call towards himself. How can we find this unusual from a man like al-Ṣiddīq whereas he employed wealth as a means to entice and to earn voices<sup>3,4</sup>

- c. He describes al-Ṣiddīq’s khilāfah as one devoid of blessings from the sky and with which the Muslims were displeased. He writes:

ومعنى هذه أن الحاكمين زفوا إلى المسلمين خلافة لم تباركها السماء ولا رضي بها المسلمون

---

1 With the esteemed Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

2 *Fadak fī al-Tārīkh*, pg. 125.

3 He does not stop here in slandering al-Ṣiddīq رَضِيَ اللهُ عَنْهُ. He transgresses further to defame the image of the senior Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ of them being sell-outs who sold their dīn and supported falsehood for a few pennies. To Allah do we belong and to Him is our return.

4 *Fadak fī al-Tārīkh*, pg. 89.



The meaning of this is that the leaders hurried to the Muslims a khilāfah, which the sky did not bless and with which the Muslims were unhappy.

Here, he refers to al-Ṣiddīq's khilāfah as he wrote a few lines before that:

تلك هي خلافة الصديق رضي الله تعالى عنه عندما خرج من السقيفة

This is al-Ṣiddīq's رَضِيَ اللهُ عَنْهُ Khilāfah after he exited Saqīfah.<sup>1</sup>

- d. After claiming that al-Ṣiddīq's Khilāfah was not divinely blessed, he emphatically states that the Khilāfah had no Sharī influence. He writes:

والنقطة الأولى التي نؤاخذ الصديق عليها هو وقوفه موقف الحاكم في المسألة مع أن خلافته لم تكتسب لونا شرعيا

The first point we take al-Ṣiddīq to task for is his stance as a ruler in matters, despite his khilāfah not taking on a religious connotation.<sup>2</sup>

## 12. Khomeini<sup>3</sup> (d. 1409 AH, 1989)

He insults al-Fārūq 'Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ with a nasty, atrocious, malicious insult when he says in *Kashf al-Asrār*:

---

1 *Fadak fī al-Tārīkh*, pg. 138.

2 *Fadak fī al-Tārīkh*, pg. 186.

3 One of the most prominent *Marāji'* (religious authorities) of the Shī'ah and the leader of their new state (Republic of the Shī'ah Imāmiyyah Iran). I have written extensively on his stance on the Ahl al-Sunnah in my book *Mawqif al-Shī'ah al-Imāmiyyah* and I have an intention to write on his stance exclusively in a short booklet with the title: *Hādhā huwa al-Tashayyu' bi Lisān al-Khumaynī*.

وهذا يؤكد أن هذه الفرية صدرت من ابن الخطاب المفتري ويعتبر خير دليل لدى المسلم الغيور والواقع أنهم (أي الصحابة) ما أعطوا الرسول حق قدره الرسول الذي جد وكد وتحمل المصائب من أجل إرشادهم وهدايتهم وأغمض عينيه وفي أذنيه ترن كلمات ابن الخطاب القائمة على الفرية والنابعة من أعمال الكفر والزندقة

This emphasises that this lie emanated from Ibn al-Khaṭṭāb, the fabricator. It is considered the best proof by a Muslim with self-honour. The reality is that they (the Ṣaḥābah) did not award the Messenger his due right. The Messenger who strove and struggled and bore hardships to direct and guide them. He closed his eyes and, in his ears, ran the words of Ibn al-Khaṭṭāb based on lies and stemming from actions of disbelief and heresy.<sup>1</sup>

### 13. Āyat Allāh al-‘Uzmā al-Wahīd al-Khurāsānī<sup>2</sup>

He delivered live lectures before a gathering of their jurists and students of knowledge. They were compiled in a book titled: *Muqtatafāt Walā’iyyah*, in which he mentioned that the foundational task of a Shīrī towards his family and adherents of his creed are two:

Firstly, to plant in their hearts an extreme level of love for ‘Alī رَضِيَ اللَّهُ عَنْهُ. Secondly, to plant in their hearts an extreme level of hatred for the usurpers of his right to Khilāfah (his target being the three Khulafā’ and the remainder of the senior Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ). He did not suffice on merely planting hatred for the Khulafā’. He stipulated that it ought to be on an extreme level just as love for ‘Alī رَضِيَ اللَّهُ عَنْهُ ought to be on an

1 *Kashf al-Asrār*, pg. 113.

2 He is one of the adherents to the Khomeini Thought, adhering religiously to his texts.

extreme level. He warned them that if hatred is less than love, even by an atom's weight, the Ummah will be afflicted with curse.

*Glory be to Allah!* He warns them that hatred for the Khulafā', if it decreases by an atom's weight, then a curse will befall them. After this, how can we hope for them to love the Khulafā', be pleased with them, and testify in their favour of virtue and Jannah? Here he is spewing the malice and hatred he harbours in his heart for the Khulafā' رَضِيَ اللهُ عَنْهُمْ. The reader should not be surprised at all at the emphasis, as he is among adherents of his creed, in Qum of Iran, where there is no Taqiyyah, nor any social interaction with the Ahl al-Sunnah. Have a look at his exact words in the sixth lecture under the title: oppression against 'Alī, delivered on the 12th of Rajab, 1411 AH corresponding to 28.01.1991 in the grand Masjid of Qum:

ومن هنا ليتعرف الحضور في هذا المجلس وهم من طبقة الفقهاء أو المتفقهين الذين هم في سبيل الفقاهاة على وظيفتهم بعد هذا إن وظيفتكم الأساسية تتلخص في أمرين غرس بذرة محبة علي في القلوب وأن نعمل وبنفس المستوى والمقدار ودون قيد أنملة من فارق أو تفاوت مع الأمر الأول (غرس الولاية والمحبة) على زرع بذرة بغض غاصبي حقه في قلوب الأمة واعلموا أن الأمة جمعاء ستبلى بلعنة ونقمة شاملة لا يعلم ما وراءها إذا ظهر بين التولي والتبرئ تفاوت ما أو برز شيء من الفارق بينهما ولو بقدر مثقال ذرة

From here, those present in this gathering—they are from the ranks of the jurists or those seeking to be jurists—should be fully aware of their task after this. Indeed, your foundational task after this is summed up in two matters:

- i. Planting the seed of 'Alī's love in the hearts.

- ii. We strive, with the same effort and amount, without a fingertip difference or inconsistency with the first matter (i.e. planting friendship and love) to plant the seed of hatred for the usurpers of his right in the hearts of the nation.

Know well that the entire nation will be afflicted with all-inclusive curse and misfortune, what is beyond it is unknown, if the slightest difference between association and dissociation becomes apparent or a difference between the two becomes clear, even to the extent of an atom.<sup>1</sup>

#### **14. Contemporary<sup>2</sup> Shī'ah Shaykh Abū 'Alī al-Aṣḫānī<sup>3</sup>**

He is from the contemporary scholars of the Shī'ah who criticised, cursed, and excommunicated the Righteous Khulafā' in many clear, atrocious, texts highlighting their reality, hidden from the minds of many of the Muslims. The reality is the Concept of Takfīr is well-grounded in Shī'ism, deeply imbedded in their veins, without the

---

1 *Muqtaṭafāt Walā'iyyah*, pg. 79 – 80.

2 After al-Aṣḫānī completed writing the foreword to his book, he documented the date it was written on, the year 1418 AH i.e. approximately 1998. This is an important point, clarifying to the reader that the author is from the contemporaries.

3 I turned the attention of the reader to him being among the contemporary scholars so that it becomes certain that the concept of Takfīr is not restricted to the early scholars like al-Mufīd, al-Majlisī, al-Karkī, al-Jazā'irī, and al-Baḥrānī. Rather, it is a firmly imbedded belief of all their scholars, with differences in expressing it either clearly or dubiously—according to the demand of Taqīyah so that the Ahl al-Sunnah do not pounce upon them. This is one of their contemporary scholars—who is alive till now, and Allah knows best—who unequivocally states his concept of Takfīr in the most expressive ways by swearing and cursing the best of humans after the Ambiyā', the two khalīfahs of Rasūlullāh ﷺ, Abū Bakr and 'Umar رَضِيَ اللهُ عَنْهُمَا.

slightest difference between their early and latter scholars. Read through a small amount of his declarations which he penned in his book *Farḥat al-Zahrā'*:

a. He says:

إذن عدو أمير المؤمنين من؟... ومثل هذا الشخص لا يكون غير الخبيثين  
الملعونين أبو بكر وعمر اللهم عذبهما عذابا يستغيث منه أهل النار

Who then is the enemy of Amīr al-Mu'minīn? The like of this individual cannot be except the two wicked, accursed: Abū Bakr and 'Umar. O Allah, punish them with such a punishment, from which the inmates of Hell will seek refuge.<sup>1</sup>

b. He writes under the heading: the disbelief of Abū Bakr and 'Umar:

وأما مسألة إثبات كفرهما فهو من الأمور المسلمة المتضافرة في  
الروايات الكثيرة التي نذكر بعضها منها تبركا وتيمنا

The issue of establishing their disbelief is from the affairs that are well accepted, replete in abundant narrations, some of which we will mention for blessings and good fortune.<sup>2</sup>

c. He writes:

كما أن فرعون لم يؤمن بالله وعاش بالكفر والشرك وأذى حجة الله  
موسى عليه السلام وأتعبه لذا عذب الله فرعون وأنصاره وكذلك أبو  
بكر الملعون فهو لم يؤمن بالله وكان كافرا مشركا وأذى حجة الله أمير  
المؤمنين عليه السلام وأرهقه لذا فإن الله سوف يأخذه بأشد العذاب  
ومن يتبعه سوف يحشر معه وينال أشد العذاب

---

1 *Farḥat al-Zahrā'*, pg. 9 – 10.

2 *Farḥat al-Zahrā'*, pg. 33.

Just as Fir‘awn did not believe in Allah, lived with disbelief and polytheism, and harmed and persecuted the Proof of Allah, Mūsā عَلَيْهِ السَّلَام—that is why Allah punished Fir‘awn and his helpers, similarly, Abū Bakr the accursed did not believe in Allah and was a disbeliever, polytheist, and he harmed and burdened the Proof of Allah, Amīr al-Mu‘minīn عَلَيْهِ السَّلَام. Thus, Allah will soon seize him with the severest of punishments and those who follow him will be resurrected with him and attain the severest punishment.<sup>1</sup>

d. He asserts:

أهل البيت عليهم السلام إضافة إلى لعنهم الأعداء خصوصا أبا بكر  
وعمر أمروا محبيهم وشيعتهم بالتبري منهم ونحن في عهدنا هذا نقطع  
بضرس قاطع أن إمام زماننا بقية الله الأعظم عجل الله فرجه الشريف  
يريدنا أن نعاديهما قلبا ولسانا

The Ahl al-Bayt عَلَيْهِمُ السَّلَام, coupled with their cursing of the enemies especially Abū Bakr and ‘Umar, commanded their lovers and partisans to dissociate from them. In this era of ours, we state unequivocally that the Imām of our time, the greatest remnant of Allah—may Allah hasten his noble emergence—wants us to hate them with heart and tongue.<sup>2</sup>

e. He affirms:

البراءة من أعداء أهل البيت عليهم السلام خصوصا أبا بكر وعمر  
ليس منحصرا بأهل هذا العالم بل كل العوالم الأخرى في الأرضين  
والسماوات يلعنون أعداء أهل البيت عليهم السلام فمن خلال الكثير

1 *Farḥat al-Zahrā’*, pg. 34.

2 *Farḥat al-Zahrā’*, pg. 64.

من الروايات يعلم أن هناك موجودات آخر في سائر العوالم الأخرى لا  
عمل لها إلا لعن أولئك والتبري منهم

Dissociation from the enemies of the Ahl al-Bayt عَلَيْهِمُ السَّلَامُ, especially Abū Bakr and ‘Umar, is not confined to the inhabitants of this universe. Rather, all other inhabitants of the earths and heavens curse the enemies of the Ahl al-Bayt عَلَيْهِمُ السَّلَامُ. It is deduced from many narrations that there are other existences in all the other universes who have no other task except cursing and dissociating from these people.<sup>1</sup>

f. He writes:

ولا يخفى أن اللعن والتبري من أبي بكر وعمر منتشر في هذا العالم  
بحيث غير ذوي العقول وبعض الحيوانات أيضا يلعنونهما بلغتهم  
الخاصة ينفرون منهما بدرجة أن النفرة تبدو ظاهرة جليلة

It is not hidden that cursing and dissociation from Abū Bakr and ‘Umar is widespread in this universe, in the sense that those without intelligence and some animals also curse them in their respective language, and hate them to the extent that hatred becomes apparent, manifest.<sup>2</sup>

g. He writes:

عائشة وحفصة مثل أبويهما كانتا موجودات خبيثة وسببتا كثيرا من  
الفتن والتي من جعلتها إعطاء السم لرسول الله صلى الله عليه وآله  
... وعندما نقف أمام هذه النتيجة لا بد لنا من بغض هاتين الخبيثتين  
النجستين ولعنهما

1 *Farḥat al-Zahrā’*, pg. 70.

2 *Farḥat al-Zahrā’*, pg. 71.

‘Ā’ishah and Ḥafṣah are like their fathers. Both of them were wicked existences and they initiated plenty trials. Poisoning Rasūlullāh ﷺ is one of these... When we reach this outcome, it is necessary for us to hate and curse these two wicked impure individuals.<sup>1</sup>

h. He says:

أن أبا بكر وعمر أصل الشرور وانتساب الشرور إليهما

Abū Bakr and ‘Umar are the basis of all evils. Attribution of evil is to them.<sup>2</sup>

i. He claims:

وأما بدع عمر وتشريعاته الضالة ... وبالطبع إن فتن عمر لم تقتصر على ذلك فحسب بل بلغ من مساوئه ما ملأ الخافقين

With regards to ‘Umar’s innovations and deviate ordinances ... Naturally, the trials of ‘Umar were not confined only to this. Rather, his evils reached a level that would fill the East and West.<sup>3</sup>

j. He writes under the heading: ‘Umar’s intense hatred for the Ahl al-Bayt عَلَيْهِمُ السَّلَامُ:

أنه لا يوجد أحد أظلم من عمر فقد كان هذا اللعين يصب حقه وضغائنه على أهل البيت عليهم السلام أولاً وبالذات على شيعتهم ومواليهم ثانياً بالتبع وقد طغت جسارة هذه اللعين على ذات الله عز وجل بحيث أن بدعه وفتنه الكثيرة سرت بين الناس مما أدى إلى انحرافهم عن المسيرة الصحيحة ووقوعهم في الضلال

1 *Farḥat al-Zahrā’*, pg. 98 – 99.

2 *Farḥat al-Zahrā’*, pg. 101.

3 *Farḥat al-Zahrā’*, pg. 105 – 106.



No one more oppressive than ‘Umar can be found. This accursed individual would pour his malice and rancour on the Ahl al-Bayt عَلَيْهِمُ السَّلَامُ firstly and mainly and on their partisans and supporters secondly. The audacity of this accursed man transgressed against the Being of Allah—the Mighty and Majestic—in the sense that his innovations and plenty tribulations spread among people which led them off the correct path into deviation.<sup>1</sup>

k. He writes:

حب أبي بكر وعمر وكل من تبعهما عقوبته كبيرة جدا ... فأبي شخص  
عنده حبهما ولو كان في أي منصب ولو كان المرید لهما ملك إلهي  
مقرب أو لا فسوف يكون موردا للغضب الإلهي سوف يعذب في يوم  
الحساب بأشد العذاب

The punishment for loving Abū Bakr and ‘Umar and all those who follow them is extremely grave. Whichever individual has love for them, no matter what position he is at and even if the one who desires them is a divine close angel or not, he will soon become the target of divine wrath; soon will he be punished on the Day of Reckoning with the severest punishment.<sup>2</sup>

l. He supposes:

وعمر في نظر أهل كاشان مثل أبي بكر في نظر أهل سبزوار حقير لا  
اعتبار له

‘Umar in the eyes of the people of Kāshān is like Abū Bakr in the sight of the people of Sabzwār— ignoble, no consideration is given to him.<sup>3</sup>

1 *Farḥat al-Zahrā’*, pg. 115.

2 *Farḥat al-Zahrā’*, pg. 119.

3 *Farḥat al-Zahrā’*, pg. 125.

m. He believes:

أبو بكر وعمر في النار

Abū Bakr and ‘Umar are in Hell.<sup>1</sup>

n. He devotes an entire discussion exclusively to the killing of ‘Umar in which he praises his killer, Abū Lu’lu’ah al-Majūsī:

فيا ترى من هو أبو لؤلؤة أبو لؤلؤة رجل من إيران واسمه فارسي (فيروز) كان من عظماء المسلمين والمجاهدين بل من الشيعة المخلصين لأمير المؤمنين عليه السلام لقد حاز هذا الرجل العظيم على السعادة الكبرى إذ أن دعاء الصديقة الزهراء عليها السلام وأراح البشرية من شره وبلائه ... ونحن بعد هذه السنين الطوال نقول قولاً صادقاً رحمك الله تعالى يا أبا لؤلؤة فقد أدخلت البهجة على قلوب أولاد الزهراء المحزونة ... والمأمول من شيعة أمير المؤمنين عليه السلام أن يزوروا صاحب ذلك المرقد المملوء بالصفاء في كاشان رحمة الله عليه

Oh! Do you know who is Abū Lu’lu’ah? Abū Lu’lu’ah is a man from Iran. His name is Persian (Fayrūz). He was among the grand Muslims and warriors. In fact, from the sincere partisans of Amīr al-Mu’minīn عَلَيْهِ السَّلَام. This great man stumbled upon the greatest fortune, for the du‘ā’ of al-Ṣiddīqah al-Zahrā’ عَلَيْهَا السَّلَام was accepted at his blessed hands. He killed the killer of al-Zahrā’ عَلَيْهَا السَّلَام and brought comfort to the humans from his evil and calamity. We, after all these long years, assert truthfully: May Allah ﷻ have mercy upon you, O Abū Lu’lu’ah, for you have placed happiness in the hearts of the grieved al-Zahrā’s children. It is hoped from the partisans of Amīr al-Mu’minīn عَلَيْهِ السَّلَام to visit the

1 Farḥat al-Zahrā’, pg. 137.

inmate of that resting place filled with purity in Kāshān, may Allah's mercy be upon him.<sup>1</sup>

---

<sup>1</sup> *Farḥat al-Zahrā'*, pg. 123 – 125.



























































