

SHĪ'AH ALLEGATIONS ON  
ŞAĤĪĤ AL-BUKHĀRĪ  
AND ŞAĤĪĤ MUSLIM

by:

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## Transliteration key

أ - 'ā	ض - ḍ
آ - ā	ط - ṭ
ب - b	ظ - ṣ
ت - t	ع - 'a
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

Describing the flimsiness and weaknesses of some homes, Allah ﷻ says:

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ  
بَيْتًا ۗ وَإِنْ أَوْهَنَّ الْبُيُوتَ لَبِيتُ الْعَنْكَبُوتِ ۗ لَوْ كَانُوا يَعْلَمُونَ

*The parable of those who take protectors other than Allah is that of a spider spinning a shelter. And the flimsiest of all shelters is certainly that of a spider, if only they knew.<sup>1</sup>*

A spider web, which a spider excretes, is proverbial for being weak, frail, crumbling and falling apart by the touch of finger or a gust of wind.

In a book titled *Bayt al-‘Ankabūt* (spider web), I noticed that the author who excreted this web, has compiled 90% of his book by quoting from books which are well-known amongst the masses; books such as *Nahj al Balāghah*, which is attributed to ‘Alī ibn Abī Ṭālib (23–40 AH/600–661 CE), dictionaries, books of history, books of *al-jarḥ wa al-ta’dīl* (disapproval and approval) which are popular in the science of ḥadīth, etc.

Although the book *Bayt al-‘Ankabūt* is voluminous; however, it has nothing to do with its author’s intellect or creativity.

Despite this, the one who penned *Bayt al-‘Ankabūt* is the official spokesperson for the Imāmiyyah Ithnā ‘Ashariyyā Shī‘ah in Egypt. A

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1 Sūrah al-‘Ankabūt: 41.

place which is the quiver of Allah on earth, protector of the Qur’ān and its sciences, patron of the pure Sunnah of the Prophet ﷺ and the place of the illustrious al-Azhar; a Sunnī stronghold which resisted against Shī’ism even when the Ismā’īlī Fatimid Shī’ah (believers in the esoteric interpretation of the Qur’ān) ruled over it for a long period, expanding close to three centuries (297–567 AH/909–1171 CE).

In those days, its Sunnī population would enrage the Shī’ī rulers by chanting the name of Mu’āwiyah ibn Abī Sufyān رَضِيَ اللهُ عَنْهُ (20–60 AH/603–680 CE) in demonstrations, whom they hate and accuse of disbelief. The Egyptians would chant openly before the Shī’ī rulers that Mu’āwiyah رَضِيَ اللهُ عَنْهُ is the maternal uncle of the believers because his sister, Umm Ḥabībah رَضِيَ اللهُ عَنْهَا (25–44 AH/596–664 CE) is one of the *Mothers of the Believers*.

A group of Egyptians, since then until the present, expressed their opposition to the Shī’ah by designating the words *al-Rafḍ* and *al-Rāfiḍah* as a slur against those they greatly abhorred. Hence, they would say, “O the son of a Rāfiḍī or Rāfiḍī,” out of disgust and contempt towards those who rejected the khilāfah of Sayyidunā Abū Bakr, ‘Umar, ‘Uthmān, and the majority of the Companions رَضِيَ اللهُ عَنْهُمْ of the Prophet ﷺ.

During that time and throughout its Islamic history, this group became one of those who displayed the greatest love for the household of the Prophet ﷺ, to such an extent that from amongst the Muslim Ummah they single-handedly started to publicise the names of the household of the Prophet ﷺ amongst their progeny in such a manner that their love (for the household of the Prophet ﷺ) outshines their hatred for Shī’ism and the Rāfiḍah.

Although the quotations and the excerpts are in essence the thoughts of the original authors, the fact that the one who authored *Bayt al-‘Ankabūt* quoted them, highlights his stance. Our dialogue in the forthcoming study will revolve around the stance that he has taken, Allah willing.

Muḥammad ‘Imārah



## Introduction

Since, the author of *Bayt al-‘Ankabūt* has directed his attacks and allegations on the books of hadīth which are regarded authentic by the Ahl al-Sunnah wa al-Jamā‘ah, that is the *al-Jāmi‘ al-Ṣaḥīḥ* of al-Bukhārī رَحْمَةُ اللَّهِ and the *Saḥīḥ Muslim* of Muslim رَحْمَةُ اللَّهِ, we, therefore, prefer to begin this critical study of *Bayt al-‘Ankabūt* with an introduction to the illustrious scholars al-Bukhārī and Muslim, as well as their books.



## **Al-Bukhārī (194–256 AH/810–870 CE)**

He is Abū ‘Abd Allāh, Muḥammad ibn Ismā‘īl ibn Ibrāhīm ibn al-Mughīrah al-Bukhārī. The great scholar of Islam, custodian of the ḥadīth of the Prophet ﷺ and the author of *al-Jāmi‘ al-Ṣaḥīḥ*, more famously known as *Ṣaḥīḥ al-Bukhārī*, as well as *al-Tārīkh*, *al-Ḍu‘afā’*, *Khalq Af‘āl al-‘Ibād*, and *Adab al-Mufrad*.

He was born in Bukhārā. He grew up as an orphan. In 210 AH, he undertook a long journey in search of ḥadīth. He travelled to Khurāsān, Iraq, Egypt, and Shām. He studied ḥadīth from approximately 1000 teachers. He compiled around 600 000 aḥādīth. From these he selected, in his book, *al-Ṣaḥīḥ*, those aḥādīth in which he had total confidence. He was the first person in Islam who had compiled a book in this manner. His book in ḥadīth is the most authentic of the six famous compilations of ḥadīth. They are:

1. *Ṣaḥīḥ al-Bukhārī*
2. *Ṣaḥīḥ Muslim* (201–261 AH)
3. *Sunan Abī Dāwūd* (201–275 AH)
4. *Sunan al-Tirmidhī* (209–279 AH)
5. *Sunan ibn Mājah* (209–273 AH)
6. *Sunan al-Nasā‘ī* (215–303 AH)<sup>1</sup>

The German orientalist, Brockelmann (1868 – 1956), mentions in the biography of al-Bukhārī in the *Islamic Encyclopaedia*:

He is Abū ‘Abd Allāh, Muḥammad ibn Ismā‘īl ibn Ibrāhīm ibn al-Mughīrah ibn Bardizbah al-Ju‘fī. He was born on 13 Shawwāl 194

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1 Khayr al-Dīn al-Zirkilī: *Al-A‘lām*, Beirut, 3rd impression.

AH (21 July 810) in the city of Bukhārā. His forefather, Bardizbah was Persian. He started learning ḥadīth at an early age, before the age of 12. When he was 16, he undertook a journey to Makkah to perform Ḥajj and presented himself to the most famous scholars of ḥadīth in Makkah and Madīnah. Thereafter, he travelled to Egypt to seek knowledge. He spent the next 16 years of his life travelling to the different regions of Asia. Five of these years were spent in Baṣrah. Then he returned to his hometown. He passed away on 30 Ramaḍān 256 AH (28 August 870). He is buried in Khartank, a place 2 *farsakh* (3.48km) away from Samarqand.

Al-Bukhārī's fame in ḥadīth rests on his book *al-Jāmi'*. He compiled it according to the chapters of jurisprudence. He did this in a completely outstanding manner with thorough scrutiny.

He presented the texts with great honesty, and made an unmatched effort to reach the height of accuracy. He did not hesitate to interpret the material with brief comments that were distinct from the text. The texts of *al-Ṣaḥīḥ* were the subject of great attention from the beginning.

Al-Bukhārī had authored a book during his first Ḥajj journey to Madīnah on the biographies of the narrators of ḥadīth. Its title is *al-Tārīkh al-Kabīr*. He also compiled a collection in ḥadīth called *al-Thulāthiyyāt*. He also wrote a book on the commentary of the Qur'ān. The book *Tanwīr al-'Aynayn bi Raf' al-Yadayn fi al-Ṣalāh* is also attributed to him.<sup>1</sup>

The servant of Qur'ān and Sunnah, 'Allāmah Muḥammad Fu'ād 'Abd al-Bāqī (1299–1386 AH/1882–1967 CE), has added comments to what

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1 *Islamic Encyclopedia*, 1/1612–1616, Arabic translation, Markaz al-Shāriqah li al-Ibdā' al-Fikrī, Cairo, 1418 AH, 1998 CE).

Brockelmann has written about al-Bukhārī in the *Islamic Encyclopaedia*. He adds to that:

Al-Bukhārī was slender, not too tall nor too short. He had lost his eyesight when he was young. His mother saw Ibrāhīm عَلَيْهِ السَّلَامُ in her dream saying, “Allah سُبْحَانَهُ وَتَعَالَى has restored your son’s eyesight because of your excessive supplication for him.” In the morning, his sight was restored.

Al-Bukhārī, talking about himself says, “I was inspired to memorise ḥadīth in elementary school when I was 10 years old or younger. I left the elementary school when I was ten. Thereafter, I started going to al-Dākhilī and others. One day, whilst narrating to the people, he said, “Sufyān (narrates) from Abū al-Zubayr from Ibrāhīm.”

I said to him, ‘Abū al-Zubayr does not narrate from Ibrāhīm.’

He rebuked me.

I said to him, ‘Go back to your original script if you have it by you.’

He went inside, looked at the script and returned. He then said to me, ‘How is it, young boy?’

I replied, ‘It is al-Zubayr ibn ‘Adī from Ibrāhīm.’

He took a pen from me, corrected it and said, ‘You are correct.’

Some of the companions of al-Bukhārī asked him, ‘How old were you at that time?’

He replied, ‘11 years old.’”

Al-Bukhārī states, “When I reached the age of 16, I memorised the book of Ibn al-Mubārak and Wakī and I understood these people’s discussions, i.e., people of opinion. I then travelled to Makkah with my father and my brother, Aḥmad. After performing Ḥajj, my brother returned to Bukhārā and later passed away there.”

Al-Bukhārī remained in Makkah to study ḥadīth.

Al-Bukhārī further states, “When I was 18 years old, I wrote the book *Qaḍāyā al-Ṣaḥābah wa al-Tābi‘īn wa Aqwāluhum*. At that time, I wrote *al-Tārīkh al-Kabīr* by the grave of the Prophet ﷺ during moonlit nights.”

Al-Bukhārī’s first lesson (in ḥadīth) was in 205 AH. After acquiring a great amount (of ḥadīth) from the leaders of the time in his town, he began his travels in 210 AH. He went to Balkh, Marw, Naysābūr, Ray’, Baghdād, Baṣrah, Kūfah, Makkah, Madīnah, Wāsiṭ, Egypt, Damascus, Qaysāriyyah, ‘Asqalān, and Ḥimṣ. He learned from such a large number of people that it would be too lengthy to enumerate all of them. He himself states, “I have written (ḥadīth) from 1080 people; every one of them was an expert of ḥadīth.”

He narrated ḥadīth in Ḥijāz, ‘Irāq, Khurāsān, and *Mā warā’ al-Nahr* (Transoxiana). *Muḥaddithīn* (scholars of ḥadīth) began writing ḥadīth from him when he did not even have facial hair (beard).

He used to memorise thousands of aḥādīth by heart. Those who knew him gave testimony that no one could surpass him. They would resort to him to arbitrate in their differences of opinion regarding the accuracy of aḥādīth.

When he arrived in Nīshāpūr, 4000 people on horseback came to welcome him. This is excluding those who came on donkeys, mules, or on foot.

Qutaybah ibn Saʿīd says regarding al-Bukhārī, “I sat with many jurists, ascetics, and worshipers. Since I came of age, I have not seen anyone like Muḥammad ibn Ismāʿīl. In his era, he was like ʿUmar رضي الله عنه amongst the Companions رضي الله عنهم. Had he been amongst the Companions رضي الله عنهم, he would have been a marvel.”

Rajā ibn Rajā al-Ḥāfiẓ says, “He is a miracle of Allah walking on earth.”

ʿAbd Allāh ibn ʿAbd al-Raḥmān al-Dārimī says, “I have seen the scholars of the two sacred places (Makkah and Madīnah), Ḥijāz, Shām, and ʿIrāq. I have not seen anyone more comprehensive than Muḥammad ibn Ismāʿīl. He was the most knowledgeable, most intelligent, and most desirous amongst us. He had more foresight than I did. He was the most intelligent creation of Allah. He understood what Allah commanded and what Allah prohibited in his Book and through His Prophet صلى الله عليه وسلم. When he recited the Qurʾān, he would be engrossed with heart, eyes, and ears. He reflected on its parables and understood what was lawful and what was forbidden.”

ʿAbd Allāh ibn Muḥammad ibn Saʿīd ibn Jaʿfar states, “I heard the scholars of Egypt saying, ‘There is no one in the world like Muḥammad ibn Ismāʿīl in knowledge and righteousness.’ I am merely repeating what they had said.”

Mūsā ibn Hārūn al-Ḥammāl al-Ḥāfiẓ al-Baghdādī says, “If the whole world tries to bring another Muḥammad ibn Ismāʿīl, they would be powerless to do so.”

The leader of Imāms, Abū Bakr Muḥammad ibn Ishāq ibn Khuzaymah declares that there is none under the sky more knowledgeable about ḥadīth than Muḥammad ibn Ismā'īl.

Abū 'Īsā al-Tirmidhī states, “I did not see anyone more knowledgeable about the irregularities (of ḥadīth) and chains (of narrators) than Muḥammad ibn Ismā'īl.”

Imām Muslim said to al-Bukhārī, “I give testimony that there is none in the world like you.” He then kissed him between the eyes and said, “Allow me to kiss your feet, O teacher of teachers, leader of the Muḥaddithīn, and the best with regards the irregularities of ḥadīth.”

Al-Bukhārī was a paragon of modesty, bravery, generosity, piety, asceticism from this temporary world, and desire for the everlasting hereafter.

He used to say, “I have hope in Allah that he would not take me to task for backbiting anyone.”

The proof for this is his mannerism when criticising or weakening any narrator. The most he would say is, “*fīhi naẓar* (there is scepticism about him)” or “*sakatū 'anhu* (they remained silent about him)” concerning those narrators that had to be abandoned or left out. He would never say that so and so is a liar.

He would eat very little. He showed much kindness towards people and he was overly generous.

Al-Bukhārī lived for prophetic knowledge. He distanced himself from the state and its rulers and ministers. When he returned to Bukhārā, people erected tents up to one *farsakh* (1.74km) from the town to welcome him. All the residents, without any

exception, came to welcome him. They splashed gold and silver coins at him. He remained here for some time narrating ḥadīth.

The governor of the town, Khālīd ibn Muḥammad al-Dhuhlī, the representative of the Abbasid Khalīfah, called for him. He flattered him and asked him to come with his book, *al-Ṣaḥīḥ*, and narrate ḥadīth to them. Al-Bukhārī refused and said to the messenger of the governor, “Tell him that I will not disgrace knowledge, nor will I take to the doors of the kings. If he has any need for it then he should present himself by my Masjid or my house. If you do not like this then you are the leader. Stop me from having these gatherings so that on the Day of judgement I have an excuse by Allah that I did not hide knowledge.”

This created some ill feelings between them. Therefore, the governor ordered al-Bukhārī to leave the town. Al-Bukhārī supplicated against him. He was of those whose supplications were accepted. Within a month, an order came from the Khalīfah for the governor’s dismissal, disgrace, and life imprisonment. Every one of those who supported him were afflicted with some severe calamity.

As for his book, *al-Jāmi’ al-Ṣaḥīḥ*, it is the most momentous in Islam and the most virtuous after the Book of Allah سُبْحَانَكَ يَا رَبَّ الْعَالَمِينَ.

He compiled it in accordance to the chapters of jurisprudence. It has 97 chapters comprising of worship, dealings, biography of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ including his battles and miracles, transmitted material about the commentary of the verses of the Qur’ān, and other chapters which any Muslim cannot ignore.

Al-Ḥāfiẓ Abū al-Faḍl ibn Ṭāhir says about al-Bukhārī’s condition with regards to the authenticity of ḥadīth, “A narrator should

be such that his reliability is unanimous and he transmits it from a famous Companion ﷺ without differing with other established reliable narrators. Its chain should be continuous without any breakages. If two or more narrators narrate from the Companion ﷺ then this is good. If there is only one narrator but the chain to the Companion ﷺ is authentic, then this would be sufficient.”

Al-Bukhārī was committed to narrating only authentic aḥādīth in this book.

Then he realised that it should not be devoid of jurisprudential benefits and legal points. Hence, through his understanding, he deduced many meanings from the texts and placed it in the book where he deemed suitable. In this, he adhered to the Qur’ānic verses regarding regulations.<sup>1</sup>

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<sup>1</sup> *Islamic Encyclopedia*, 1/1616–1623.

## Muslim (204–261 AH/820–825 CE)

He is Abū al-Ḥusayn Muslim ibn al-Ḥajjāj al-Qushayrī al-Naysābūrī. One of the leaders of the Muḥaddithīn. He was born in Naysābūr. He travelled to Ḥijāz, Egypt, Shām, and ‘Irāq. He passed away just outside Naysābūr.

His most famous book is *Ṣaḥīḥ Muslim*. He compiled 12000 aḥādīth in it and wrote it in 15 years. It is one of the two most authentic books in ḥadīth according to the Ahl al-Sunnah wa al-Jamā‘ah. Many people have written commentaries on it.

Some of his other books are: *Al-Musnad al-Kabīr* (he compiled it according to narrators), *al-Jāmi‘* (compiled according to chapters), *al-Asmā wa al-Kunā*, *al-Afrād wa al-Wuḥdān*, *al-Aqrān*, *Mashāyikh al-Thawrī*, *Tasmiyyat Shuyūkh Mālīk wa Sufyān wa Shu‘bah*, *Kitāb al-Mukhadramīn*, *Kitāb Awlād al-Saḥābah*, *Awhām al-Muḥaddithīn*, *al-Ṭabaqāt*, *Afrād al-Shāmiyyīn*, *al-Tamyīz* and *al-‘Ilal*.<sup>1</sup>

In the forward of his commentary on *Ṣaḥīḥ Muslim*, Imām al-Nawawī (631–676 AH/1233–1277 CE), while discussing Muslim and his book, states:

هو الإمام أبو الحسين مسلم بن الحجاج بن مسلم القشيري من بني  
قشير قبيلة من العرب معروفة النيسابوري إمام أهل الحديث

He is Abū al-Ḥusayn Muslim ibn al-Ḥajjāj ibn Muslim al-Qushayrī (from the Banū Qushayr, a famous Arab tribe) al-Naysābūrī, the leader of the Muḥaddithīn.

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1 Khayr al-Dīn al-Zirkilī: *Al-A‘lām*.

He studied ḥadīth from the following people:

- Saʿīd,
- Al-Qaʿnabī,
- Aḥmad ibn Ḥambal,
- Ismāʿīl ibn Abī Uways,
- Yaḥyā ibn Yaḥyā,
- Abū Bakr and ʿUthmān the sons of Abū Shaybah,
- ʿAbd Allāh ibn Asmāʿ,
- Shaybān ibn Farrūkh,
- Ḥarmalah ibn Yaḥyā, student of al-Shāfiʿī,
- Muḥammad ibn al-Muthannā,
- Muḥammad ibn Yasār,
- Muḥammad ibn Mihrān,
- Muḥammad ibn Yaḥyā ibn Abī ʿUmar,
- Muḥammad ibn Salamah al-Murādī,
- Rabīḥā,
- Muḥammad ibn Rumḥ,

and many other experts.

Those who narrated ḥadīth from him are:

- Abū ʿĪsā al-Tirmidhī,
- Yaḥyā ibn Ṣāʿid,
- Muḥammad ibn al-Mukhallad,
- Ibrāhīm ibn Muḥammad ibn Sufyān, (the ascetic jurist) the narrator of *Ṣaḥīḥ Muslim*,

- Muḥammad ibn Ishāq ibn Khuzaymah,
- Muhammad ibn ‘Abd al-Wahhāb al-Farrā’,
- ‘Alī ibn al-Ḥusayn,
- Makkī ibn ‘Abdān,
- Abū Ḥāmid Aḥmad ibn Muḥammad al-Sharqī and his brother ‘Abd Allāh,
- Ḥātim ibn Aḥmad al-Kindī,
- Ḥusayn ibn Muḥammad ibn Ziyād al-Qabbānī,
- Ibrāhīm ibn Abī Ṭālib,
- Abū Bakr Muḥammad ibn al-Naḍr al-Jārūdī,
- Aḥmad ibn Salamah,
- Abū ‘Awānah Ya‘qūb ibn Ishāq al-Isfarāyīnī,
- Abū ‘Amr Aḥmad ibn al-Mubārak al-Mustamlī,
- Abū Ḥāmid Aḥmad ibn Ḥamdūn al-A‘mash,
- Abū al-‘Abbās Muḥammad ibn Ishāq ibn al-Sirāj,
- Zakariyyā ibn al-Dāwūd al-Khaffāf,
- Naṣr ibn Aḥmad al-Hāfiẓ (known as Naṣruk),

and many others.

The scholars are unanimous upon his loftiness, leadership, high status, skill in presentation, and precedence and proficiency in it.

One of the greatest proofs of his loftiness, leadership, piety, intelligence, status in the field of ḥadīth, its presentation and mastery, is his book *al-Ṣaḥīḥ*. A book which has not been matched before or after, with regards to the, beautiful sequence, summarisation of the different chains of ḥadīth without any increase or decrease, abstaining from *al-Taḥwīl*

(providing different chains that join to a particular narrator) in the chains when they are agreed upon, without any additions, notification on the words of the narrators if there is any difference in the text or the chain—be it a single word, his prudence in notifying of those narrations which clarify the hearing of the *Mudallis* (a narrator who leaves out his teacher), and other things which are famous about his book.

In brief, there is no parable for his book with regard to its intricacies and skill in narrating the chains. This is certain, without any doubt, because of the apparent testimonies to it.

Despite all this, *al-ṣaḥīḥ al-Bukhārī* is more authentic and more beneficial. This is the view of the majority of the scholars and it is the correct and preferred view. But Muslim's book is better with regards to the intricacies of the chains of narrators. Therefore, anyone who is desirous of the knowledge of ḥadīth should pay attention to this book and familiarise himself with its intricacies. He will then find wonders of beauty in it.

Know well that Muslim رحمته الله is one of the distinguished leaders of this field and a prominent senior in it. He is amongst the people of preservation and perfection in this field. His precedence in this field is acclaimed, without doubt by the people of wisdom and knowledge. His book is referred to and relied upon in every era.

The following people studied ḥadīth from Muslim:

In Khurāsān: Yaḥyā ibn Yaḥyā, Iṣḥāq ibn Rāhawayh, and others.

In Ray: Muḥammad ibn Mihrān, Abū Ghassān, and others.

In ʿIrāq: Ibn Ḥambal, ʿAbd Allāh ibn Maslamah, and others.

In Hijāz: Saʿīd ibn Manṣūr, Abū Muṣʿab, and others.

In Egypt: ʿAmr ibn Sawād, Ḥarmalah ibn Yaḥyā, and others.

Besides these, a great number of people studied ḥadīth from him.

A group of senior leaders of his era narrated from him. Amongst them is a group from his era such as Abū Ḥātim al-Rāzī, Mūsā ibn Hārūn, Aḥmad ibn Salamah, al-Tirmidhī, etc.

A person who has an in-depth look into *Ṣaḥīḥ Muslim* and gets acquainted with the presentation of the chains, his layout, his beautiful sequence, his unique manner of priceless investigations, gems of precision, type of caution and care in the narrations, summarisation and conciseness of the chains, the capture of the different and wide spread chains, his excessive knowledge, vastness of the narrations, and other beauties and wonders, as well as hidden and apparent intricacies, will realize that he is such an Imām (leader in the field) that those who come after him cannot reach his status. Very few in his era can come close to him, let alone being equal to him.<sup>1</sup>

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

*This is the favour of Allah. He grants it to whoever He wills. And Allah is the Lord of infinite bounty.*<sup>2</sup>

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1 Al-Nawawī: *Al-Taʿrīf bi al-Imām Muslim*, quoting from Imām al-Nawawī: *Tahdhīb al-Asmāʾ wa al-Lughāt*, in the introduction of *Sharḥ al-Nawawī li Ṣaḥīḥ Muslim*, Maḥmūd Tawfīq Publishers, Cairo.

2 Sūrah al-Jumuʿah: 4.



## Al-Bukhārī, Muslim, and the Banū Umayyah

The person who authored *Bayt al-‘Ankabūt* spun his web on one main pillar, which is the backbone of this book, and the objective behind its compilation. It is clear from his claim that the books of Ḥadīth by the Ahl al-Sunnah wa al-Jamā‘ah (who represent 90% of the Muslim Ummah)—especially *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*—represents the religion of the Umayyads and not the religion of Islam. The narrations of the Umayyads (who are accused of leading a coup upon Islam) were then interpreted as that of Islam, whereas it does not represent the true Islam.

Concerning this claim, the author of *Bayt al-‘Ankabūt* writes:

Whatever is presented in these books i.e. *al-Bukhārī*, *Muslim*, and other books of Ḥadīth by the Ahl al-Sunnah wa al-Jamā‘ah represents the Umayyad narrations for religion. Al-Bukhārī supported the Banū Umayyah. Therefore, he did not narrate anything about the Battle of Karbalā’ (61 AH, 180 CE) nor did he narrate a single word from Ḥasan and Ḥusayn عليه السلام. We have established through decisive proofs that most of the material in these books have been brought to represent the views of the Umayyad; and *Ṣaḥīḥ al-Bukhārī* and *Muslim* have been compiled to promote the Umayyad state. Their object is to destroy the leaders of the Ahl al-Bayt.<sup>1</sup>

Is this claim, which the author of *Bayt al-‘Ankabūt* claims to be substantiated through decisive proofs, correct or is it the shadow of the truth? Let us unravel his web.

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1 Ahmad Rāsīm al-Nafīs: *Bayt al-‘Ankabūt*, pg. 186, 187, 212, 213, 214, Cairo print, 2010.

- Imām al-Bukhārī رَحِمَهُ اللهُ was born in 194 AH (810 CE). That is more than 60 years after the end of the Umayyad Empire.
- Imām Muslim رَحِمَهُ اللهُ was born in 206 AH (820 CE). This is three quarters of a century after the end of the Umayyad Empire.
- Therefore, how can the books they authentically compiled be part of the Umayyad State, *whose aim is to destroy the leaders of the Ahl al-Bayt?*
- How can this be the message of these books whereas there is not a single ḥadīth which criticises the leaders of the Ahl al-Bayt?
- The era of al-Bukhārī and Muslim was the era of the Abbasids, who were hostile to the Umayyads. This was the era when most of the leaders of the Ithnā al-‘Ashariyyah passed away. The disappearance of the 12th Imām, assuming he existed, was in the same year that al-Bukhārī passed away. This makes it impossible to imagine that there existed any problem between al-Bukhārī and Muslim, and the Imāms of the Ahl al-Bayt.

Continuing in his delusion, the author of *Bayt al-‘Ankabūt* further writes:

Similarly, when we come to the stage of compilation of the Sunnah, the compilers did not have sufficient knowledge required for the task. Foremost was keeping up with the intellectual climate that was prevalent at that time and selection of such narrations which conform to the religious practices in accordance to the Umayyad formulation of Islam.

Is this correct?

- The compilation of the Sunnah by al-Bukhārī and Muslim, towards which the author of *Bayt al-‘Ankabūt* alluded, terminated during the Abbasid era. By then, the Umayyad Empire had ended and it had become a despised and rejected history.
- The Umayyad Empire’s time span was from 41 AH to 132 AH (661 to 750 CE).
- Al-Bukhārī, as we mentioned before, was born in 194 AH. That is more than 60 years after the fall of the Umayyad Empire.
- Muslim, as we mentioned before, was born in 206 AH. That is three quarters of a century after the fall of the Umayyad Empire.
- Aḥmad ibn Ḥambal (164–241 AH/780–855 CE), the author of *al-Musnad*, was born in 164 AH. That is a third of a century after the fall of the Umayyad Empire. Therefore, how can these compilations of ḥadīth be merely selections from the narrations that conform to the formation of the Umayyad Islam?
- This includes Mālik ibn Anas, (93–179 AH/712–795 CE), the author of *al-Muwatta’*. The compilation of his book is considered to be during the era of the Abbasids and not the Umayyads. It is a known and famous fact that the Abbasid Khalīfah Abū Ja’far al-Manṣūr (95–158 AH/714–775 CE) and after him Hārūn al-Rashīd (149–193 AH/766–809 CE) desired to make the *Muwatta’* the official jurisprudential book in the judiciary of the Abbasid Empire. Mālik رحمته الله refused this because he believed in the diversity of *Fiqh* (jurisprudence) according to the diversity of *Ijthād* (independent opinion) in the various Islamic cities and countries.

What is certain is that Fiqh and Ḥadīth have never been interpreted according to the views of any state, be it the Umayyad Empire or the Abbasid.

The person who authored *Bayt al-‘Ankabūt* quotes Ibn Shihāb al-Zuhrī (58-124 AH/678–742 CE):

امرنا عمر بن عبدالعزيز بجمع السنن فكتبناه دفترا دفترا فبعث الي كل  
ارض له عليها سلطان دفترا

‘Umar ibn ‘Abd al-‘Azīz instructed us to compile the Sunnah. We wrote it in registers. He then sent one register to all the areas that had governors.<sup>1</sup>

Assuming that the above quotation is correct, even then, this compilation of the Sunnah, in the era of ‘Umar ibn ‘Abd al-‘Azīz cannot have any possible link to what the author of *Bayt al-‘Ankabūt* calls “the formation of the Umayyad Islam”. This is so because ‘Umar ibn ‘Abd al-‘Azīz is one of those people who the Shī‘ah are happy with. They said such poems in his praise that poets actually competed with each other. The Umayyad leaders despise him because he confiscated their wealth and properties, and returned it to the public treasury (like stolen goods). It is said that their hatred for him reached such a stage that they conspired against him and poisoned him, which eventually caused his death.

So where are those compilations of ḥadīth which are interpreted as the ‘formation of the Umayyad Islam?

It has been established that whatever was compiled during the Umayyad era, besides the era of ‘Umar ibn ‘Abd al-‘Azīz, was actually

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1 Ibid., pg. 148.

compiled by those opposed to the Umayyads. Whatever was compiled during the Abbasid era was completed a long time after the fall of the Umayyad Empire. In the intellectual climate where the Umayyad Empire was already a discarded history.

The author of *Bayt al-‘Ankabūt*, continuing to weave his web, writes:

ان كتب الحديث السنية وخاصة البخاري و مسلم لم ترو كثيرا للامام  
علي بن ابي طالب

Indeed, the books of ḥadīth by the Ahl al-Sunnah wa al-Jamā‘ah, especially *al-Bukhārī* and *Muslim*, do not narrate much from Imām ‘Alī ibn Abī Ṭālib.<sup>1</sup>

This author forgot or is pretending to forget that all these books of ḥadīth narrate many, many times more from ‘Alī ibn Abī Ṭālib رَضِيَ اللهُ عَنْهُ than Abū Bakr al-Ṣiddīq (51 BH-13 AH/573–634 CE), ‘Umar ibn al-Khaṭṭāb (40 BH-35 AH/584–644 CE), and ‘Uthmān ibn ‘Affān (47 BH-35AH/577–656 CE).

The author of *Bayt al-‘Ankabūt* continues to beg for that which will testify to his claim. He says:

ان كتب الحديث السنية لم ترو خبر وقعة كربلاء

The books of ḥadīth by the Ahl al-Sunnah wa al-Jamā‘ah, do not narrate anything of the incident of Karbalā’.<sup>2</sup>

This author forgot or is pretending to forget that the incident of Karbalā’ is a historical event and not from the Sunnah of the Prophet

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1 Ibid., pg. 187.

2 Ibid.

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Its place is in the books of history. The historians of the Ahl al-Sunnah wa al-Jamā‘ah have narrated it with detail and sympathised with Ḥusayn رَضِيَ اللَّهُ عَنْهُ (4–61 AH/625–680 CE).

Similarly, the author of *Bayt al-‘Ankabūt* continues to beg:

Why is it that the books of ḥadīth by the Ahl al-Sunnah wa al-Jamā‘ah, which al-Bukhārī and Muslim narrate, do not narrate from Ḥasan (3–50 AH/624–670 CE) and Ḥusayn رَضِيَ اللَّهُ عَنْهُ?

Yet again he forgets or is pretending to forget that Ḥasan رَضِيَ اللَّهُ عَنْهُ was 7 years old at the time of the demise of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Ḥusayn رَضِيَ اللَّهُ عَنْهُ was 6 years old at that time. Hence, for them to memorise and narrate ḥadīth was difficult. There is no stance of opposing them here. Otherwise, their father, ‘Alī رَضِيَ اللَّهُ عَنْهُ was more worthy of being opposed [according to the Shī‘ī allegation].

He then alleges that al-Bukhārī and Muslim narrated from those who were the same age as Ḥasan and Ḥusayn like ‘Abd Allāh ibn al-Zubayr (1–73 AH/622–692 CE), ‘Abd Allāh ibn ‘Umar (10 BH–73 AH/613–692 CE), and ‘Abd Allāh ibn ‘Abbās (3 BH–68 AH/619–686 CE). This is incorrect because these people were much older than them.

Why is it that this person, who authored *Bayt al-‘Ankabūt*, did not expound on al-Bukhārī and Muslim’s narrations from ‘Abd Allāh ibn al-Zubayr رَضِيَ اللَّهُ عَنْهُ? He is one of the greatest opponents to the Umayyads. He revolted against them and set up his own state and Khilāfah against them. Despite this, al-Bukhārī and Muslim narrated from him. This is a fact that shatters his illusions completely.

The books of ḥadīth by the Ahl al-Sunnah wa al-Jamā‘ah are filled with the virtues of ‘Alī ibn Abī Ṭālib and the two leaders of the

youth of Jannah, Ḥasan and Ḥusayn رضي الله عنهما. A fact that will make any intelligent person ask, “Where is the support for the Umayyads in these aḥādīth? Where is the enmity for the Ahl al-Bayt, which this person made the main object against al-Bukhārī, Muslim, and other books of ḥadīth?”

When al-Bukhārī was born, bred, and passed away during the Abbasid era, to level accusations against him of being loyal to the Umayyad and operating according to their desires, is such ignorance and stupidity that it would make a bereaved person laugh.

We have mentioned before, in the praise of this great Imām, how he ran away from the state, leadership, and its leaders during the Abbasid era. He refused to accept the request of the leader of Bukhārā to go to the palace and narrate ḥadīth in his court. He said to the messenger of the leader:

Tell him that I will not disgrace knowledge, nor will I take to the doors of the kings. If he has any need for it then he should present himself by my masjid or my house. If you do not like this then you are the leader. Stop me from having these gatherings, so that on the Day of judgement I have an excuse by Allah that I did not hide knowledge.

This created ill feelings between the leader of Bukhārā and al-Bukhārī, because of which, the leader—Khālīd ibn al-Dhuhālī—expelled him from Bukhārā.<sup>1</sup>

This man was not loyal to the Abbasids although he was living in their era, then how can he be loyal to the Umayyads, whose empire and

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1 *Dā'irah al-Ma'ārif al-Islāmiyyah*, 6/1622.

kingdom ended decades before he was born, as the ignorance of the author of *Bayt al-‘Ankabūt* suggests?

However, what becomes obvious is that ignorance is a mercy unto its people, just as knowledge is a mercy unto its people, and just as all disbelief is one religion.

Proceeding into deeper ignorance, the author of *Bayt al-‘Ankabūt* claims that Imām al-Shāfi‘ī (150-204 AH/767-820 CE) is the only Imām who chose to support the Umayyads willingly during his era, contrary to Imām Mālik (93-179 AH/712-795 CE) who was persecuted by the Umayyads because of his *fatwā* (ruling) regarding the oath of a forced person, and Abū Ḥanīfah (80-150 AH/699-767 CE) who refused to support them.

Meanwhile, the historic facts state that al-Shāfi‘ī was born and lived during the Abbasid era.

The persecution of Mālik and Abū Ḥanīfah also ended during the Abbasid era.<sup>1</sup>

This is how ignorance led to negligence with regards to reading of historical dates, let alone understanding the realities of history.

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1 Naṣr Ḥāmid Abū Zayd: *al-Imām al-Shāfi‘ī wa Ta’sīs al-Aydiyūlūjjiyyat al-Waṣṭiyyah*, pg. 16, 17, Cairo print, 1992; *al-Tafsīr al-Mārikisī li al-Islām*, pg. 79-84, Cairo print, 1996.

## Books of Ḥadīth and the Fiqhī Madhhabs (Jurisprudential Schools of Thought)

The author of *Bayt al-‘Ankabūt* claims that the Sunnī books of ḥadīth have no place in the foundation of the Sunnī *Madhhabs of Fiqh* (jurisprudential schools of thought). These Madhhabs of Fiqh were founded before the appearance of the books of ḥadīth and there was no need for al-Bukhārī or Muslim. Hence, there was no jurisprudential benefit in these books. Therefore their object was to present the Umayyad narrations of Islam and those views hostile to the Ahl al-Bayt.

Concerning this claim, he writes:

Verily founders of the four Madhhabs of fiqh compiled their fiqh before the advent of al-Bukhārī or Muslim. The last of these jurists, i.e. al-Shāfi‘ī (150–204 AH/767–820 CE) and Ibn Ḥambal (164–241 AH/780–855) passed away before the advent of these books.<sup>1</sup> Al-Bukhārī passed away after the last jurists (al-Shāfi‘ī and Aḥmad ibn Ḥambal).<sup>2</sup> These books (*al-Bukhārī* and *Muslim*) only form a parallel source for the four schools of thought and they were never the original source for these Madhhabs.<sup>3</sup>

Is this claim correct?

Indeed, the truth emanating from historical dates indicates that these Imāms towards whom, the one who authored *Bayt al-‘Ankabūt* alluded to, were in fact contemporaries.

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1 *Bayt al-‘Ankabūt*, pg. 268.

2 *Ibid.*, pg. 11.

3 *Ibid.*, pg. 12.

Al-Bukhārī passed away in 256 AH.

Muslim passed away in 261 AH.

Al-Shāfi'ī passed away in 204 AH.

Aḥmad ibn Ḥanbal passed away in 241 AH.

If the author of *Bayt al-ʿAnkabūt* only pondered on these dates then he would not have made such claims.

As for his claim that ‘these books only form a parallel source for the four schools of thought and they were never the original source for these madhhabs’, this is a claim of a person who does not understand the concept of Madhhabs. A Madhhab does not end in the time of its founder. It continues to grow through the centuries. In those centuries, the books of ḥadīth became the source for the progress of those Madhhabs and a source of developing jurisprudential investigations in its laws.

The founders of these schools of thought who were before al-Bukhārī and Muslim relied on compilations of ḥadīth for the establishment of their Madhhabs. These compilations were later included in *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim* and other books of ḥadīth.

However, is the issue here, the link between the Sunnī Madhhabs of fiqh and the books of ḥadīth or is it the enmity of the Shīʿah towards the Sunnī books of ḥadīth, particularly the most authentic ones i.e. *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*?

The Mālīkī Madhhab is based upon *al-Muwatṭaʿ*. This is a book of ḥadīth. The Shīʿah’s enmity towards it and its founder Mālīk (93–179 AH/712–795 CE) is clear, famous, and intense.

The Ḥambalī Madhhab is based on the *Musnad* of Aḥmad. It contains more aḥādīth than *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*. Many do not fulfill the conditions of al-Bukhārī and Muslim. The Shī'ah's enmity towards Ahmad (164–241 AH/780–855 CE) and his *Musnad* is clear and intense.

Is it not that the fiqh of the Zaydiyyah is based on the *Majmū'ah* of Zayd ibn 'Alī (79–122 AH/698–740 CE) ? This is also a book of ḥadīth.

Is the fiqh of the Ja'farīs not based on the books of ḥadīth of the Imāmiyyah which were fabricated by early Akhbārīs? They dissociate from reason, claiming that it has no say in Dīn, as well as *Ijmā'* (consensus) because this was the method of the Khilāfah of Abū Bakr رضي الله عنه. They even dissociate from the Qur'ān because the addressees (according to them) are the Imāms only and not the masses; and because it has been distorted and changed through addition and deletion [as they claim].<sup>1</sup>

Why is this all accepted? Why is the denial and disapproval only for the consensus of the Ahl al-Sunnah wa al-Jamā'ah, that *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* are the most authentic books of ḥadīth, i.e., the most authentic source after the Book of Allah, the Qur'ān?

The Shī'ah made al-Kulaynī the most trustworthy person in Islam. They based their beliefs and *fiqh* (the fundamental and secondary laws) on his book *al-Kāfi*. A book; that questions the divine preservation of the Qur'ān. A book wherein the narrations distorting the Qur'ān have reached the level of *Tawātur* (mass transmission) in meaning. A book,

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1 Āyat Allāh Murtaḍā Muṭahharī: *Naqd al-Fikr al-Dīnī 'Ind al-Shahīd Murtaḍā Muṭahharī*, pg. 139–144, al-Ma'had al-'Ālamī li al-Fikr al-Islāmī, Washington, 2010.

that contains aḥādīth attributed to the infallible Imāms which clearly distort the Qur'ān.<sup>1</sup>

Where is *Bayt al 'Ankabūt*?

Which is worse: The Sunnī aḥādīth books which exalt the Qur'ān and protect it from abuse or those books which clearly distort the Qur'ān, dissociate from it, and prefer those narrations which the Akhbārīs fabricated?

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<sup>1</sup> Al-Kulaynī: *Al-Uṣūl min al-Kāfī*, 1/228.

## Absolute Reverence for the Authentic Books

The third claim that the author of *Bayt al-‘Ankabūt* makes is that the Ahl as-Sunnah confer infallibility to al-Bukhārī. They confer complete reverence to his book *al-Ṣaḥīḥ* and make it parallel and equal to the Qur’ān, which cannot be proven false from any angle.

Concerning their claim, the author of *Bayt al-‘Ankabūt* writes:

The worst thing the Ahl as-Sunnah fell into is their complete reverence for these books without any criticism in its transmission or methodology.<sup>1</sup>

The sacredness granted to these books (if we accept it) can never be pure as that of the Qur’ān, the Book of Allah, which cannot be proven false from any angle.<sup>2</sup>

Indeed this nation (the Ahl as-Sunnah) revere al-Bukhārī<sup>3</sup> and they provoke the whole world, up till today, to protest against the establishment of infallibility to the Imāms of Ahl al-Bayt, from whom Allah has removed all dirt and purified thoroughly. Instead they try to establish it for their invented Imāms.<sup>4</sup>

Is this claim correct?

Not a single person from the Ahl as-Sunnah has ever claimed infallibility for al-Bukhārī. There is no infallibility for any human being after the Prophet ﷺ, as is the law of Allah ﷻ. There

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1 *Bayt al-‘Ankabūt*, pg. 212.

2 *Ibid.*, pg. 11.

3 *Ibid.*, pg. 13. He titled one of the subsections of his book, *al-Bukhārī ma‘ṣūm wa kitābuhu muqaddas*.

4 *Ibid.*, pg. 188.

is no sacredness for any book besides the Book of Allah and His revelation, the Qur'ān.

No one from the Ahl al-Sunnah claimed that the authenticity of *al-Bukhārī* and *Muslim* is like the authenticity of the Qur'ān or even close to it.

As for the Shī'ah, they are the ones who confer infallibility on their Imāms that is superior than even the Prophets.<sup>1</sup>

They are the ones who gave preference to Imāmah over Prophethood and made the Imām the caretakers of the Qur'ān. They joined Imāmah with Allah *سُبْحَانَهُ وَتَعَالَى* and claimed that Allah *سُبْحَانَهُ وَتَعَالَى* handed over the affairs of the creation and sustenance to these Imāms. They claim that the reckoning and the return of the people (in the Hereafter) will be to these Imāms, and they have the power of creation on every atom in the universe. In this belief they even surpassed the Christians concerning their belief in Nabī 'Īsā عَلَيْهِ السَّلَام, whereby they claim that he is the creator of everything and without him there would be nothing in this world.<sup>2</sup>

So, where is the sacredness and reverence which reached the point of absurdity? Is it from the Ahl al-Sunnah or from those who deify their Imāms and equate them to Allah *سُبْحَانَهُ وَتَعَالَى*?

All the leaders of the Ahl al-Sunnah and their scholars, starting from the al-Khulafā' al-Rāshidūn and the Companions of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ,

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1 *Ḥaqā'iq wa Shubuhāt Ḥawl al-Sunnah wa al-Shī'āh*, pg. 93–120, Dār al-Salām, Cairo, 1431 AH (2010).

2 Al-Khurāsānī: *Muqtaṭifāt Wilā'iyyah*, pg. 39, Qum print; Khomeini: *Al-Ḥukūmah al-Islāmiyyah*, pg. 25–56, Cairo.

were all human mujtahids<sup>1</sup>. Sometimes, they are correct while other times they can err. However, in every condition, they are rewarded. The writings of these scholars are all independent judgments which have no sacredness. Sacredness and infallibility are reserved for the eloquent Qur'ān and the Prophetic explanations of the Qur'ān.

If only the author of *Bayt al-'Ankabūt* read what Āyat Allāh al-Shahīd Murtaḍā Muṭahharī (1338–1400 AH/1920–1980 CE) wrote about the Akhbārī Shī'ah, who fabricated aḥādīth for the Shī'ah, and dissociated from the Qur'ān claiming that the addressees and those who are able to understand it are the Imāms only. Similarly, they dissociated from reasoning because it has no say in Islam. Then, they dissociated from *Ijmā'* (consensus) because it was the method of the Khilāfah of Abū Bakr رضي الله عنه. Hence, it became the place of reference for the narrations regarding their beliefs, fundamental and secondary laws. The school of the Akhbārīs elevated ḥadīth above Qur'ān, reasoning, and consensus.

If the author of *Bayt al-'Ankabūt* read what al-Shahīd al-Muṭahharī wrote, he would recognize the ones that made ḥadīth equal to the Qur'ān. They elevated the aḥādīth at the expense of the Qur'ān.

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1 *Mujtahid*: A scholar who has the authority to form opinions and rulings by exerting all his knowledge and mental faculties.



## Al-Bukhārī and the Custom of the Masses

The author of *Bayt al-‘Ankabūt* criticizes and ridicules *Ṣaḥīḥ al-Bukhārī* for the actions of the masses during difficulties and calamities, when they would gather to recite the aḥādīth from it. He quotes excerpts from Ibn Taghrībardī’s book *al-Nujūm al-Zāhirah* (812–873 AH/1409–1470 CE), wherein he discusses the gathering of the masses to recite *Ṣaḥīḥ al-Bukhārī* when an epidemic befell Rome. Likewise, he quotes a similar occurrence from al-Jabartī’s book, *‘Ajā’ib al-Āthār* (1167–1237 AH/1754–1822 CE) when Bonaparte’s army invaded the suburbs of Cairo.<sup>1</sup>

We say to the author of *Bayt al-‘Ankabūt*:

The ‘Ulamā of the Ahl al-Sunnah are not answerable for the customs of the masses. People of different cultures, civilisations, and communities have their own views, beliefs, and customs. These as well as its causes are known to the sociologist.

*Ṣaḥīḥ al-Bukhārī* and other reliable books of ḥadīth by the Ahl al-Sunnah are filled with aḥādīth that encourage the usage of intrinsic means when faced with difficulties and calamities. There is nothing in these books that justifies the public’s treading such a path.

Moreover, the books of ḥadīth contain many forms of Prophetic supplications that a believer should repeat and recite on various occasions. In fact, many verses of the Qur’ān contain similar supplications which the believers, specifically and generally, should recite so that Allah lightens their pain and distress. Therefore,

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<sup>1</sup> *Bayt al-‘Ankabūt*, pg. 13, 14.

to ridicule this is actually an attack on the Islamic belief and not information that ridicules the fallacies.

Despite this, the scholars of the Ahl al-Sunnah do not regard the recitation of ḥadīth as an act of worship. They emphasize that this is specific to the recitation of the Qur'ān.

Finally, we would like to ask the author of *Bayt al-‘Ankabūt* about the Shī'ah ḥadīth books which the Akhbārīs fabricated. These books encouraged and continue to encourage the majority of the Shī'ah, many of the elite ones, to gather and strike their bodies and faces with iron clamps that cause them to bleed. This is done as a sacrifice for Ḥusayn رَضِيَ اللَّهُ عَنْهُ and not for Allah سُبْحَانَهُ وَتَعَالَى. These books gather narrations that borrow and establish the Christian belief about salvation, when it emphasizes that Ḥusayn رَضِيَ اللَّهُ عَنْهُ was martyred to bear the sins of the people. These are the books that gather aḥādīth on fallacies that say that if a person has an abundance of sin and crimes in this worldly life, he can pay the custodians of the holy shrines in the deserts of Najaf and Karbalā' and secure forgiveness for all his crimes and sins. The angels will never dare to enter these holy shrines to question the thieves, oppressors and sinful ones. As if, these books conferred infallibility to the land, the land of the holy shrines, and not only the Imāms whom they joined with Allah by deifying them.

Yet they consider it is a great crime to seek help through Prophetic supplications, which are found in aḥādīth, during difficulties and calamities. Does the author of *Bayt al-‘Ankabūt* not see the mind-blowing fallacies in the ḥadīth books that the Akhbārī Shī'ah fabricated?

The general and the majority of the Ahl al-Sunnah do not fall into what the Shī'ah fell. They (the Shī'ah) gave preference to narrations

that the Akhbārīs fabricated, over the Qur’ān. They regarded whatever was attributed to their Imāms as decisive as and more valuable than the Qur’ān.

Then, who are the ones who believe in fallacies and advocate them, even in the 21st century?

Is it the Ahl al-Sunnah, who reject and oppose the priesthood of the bishops, monks, and those authorities who claim to be representing the infallible Imāms, and claim to possess the powers of these Imāms, which is actually the Power of Allah?

Or is it the author of *Bayt al-‘Ankabūt*, who considers the statement:

الإسلام لا يعرف الكهنوت

Islam does not recognize priesthood.<sup>1</sup>

As that which lacks accuracy of content? The one who believes that the Imāms have the power of formation on every atom of the universe, and that their status by Allah is such that no close angel, prophet, or messenger can attain it. That Allah included the Imāms in deification and granted the power of creation and sustenance and the people’s reckoning and return will be to them.

Where is the fallacy? By the absolute Rafiḍī priest or the Islamic church which excels the priesthood of Catholics?

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1 *Bayt al-‘Ankabūt*, pg. 8.



## Blatant Lie on the Authentic Books

The author of *Bayt al-‘Ankabūt* blatantly lies about the books of ḥadīth, whence he claims that these books comprise of aḥādīth that state:

من مات وليس في عنقه بيعة لطاغية زمانه مات ميتة جاهلية

Whoever dies without pledging allegiance to the tyrant of his time dies a death of ignorance.<sup>1</sup>

This is the pure lie with regards the authentic book of ḥadīth.

The actual meaning of what is found in these books, as the author has cited, is that whoever leaves out obedience and abandons the community, and it is desirous to persevere with the *Amīr*, (an *Amīr*, according to the Prophetic terminology, is the commander of the fighting army) when a person sees something in the *Amīr* that he dislikes, not when he sees something that Allah dislikes, because there is no obedience in the disobedience of Allah.

The author of *Bayt al-‘Ankabūt*, is deceiving and lying openly, in broad daylight, about the authentic books. These books declare that the best form of *Jihād* (holy war) is to speak the truth before a tyrant ruler. These books also affirm the status of martyrdom for that person who stands up to a tyrant ruler to command him (towards good) and forbid him (from evil), and subsequently he gets killed by this tyrant.

If Musaylamah *al-Kadhḥāb* (the great liar that claimed prophethood) had to read these authentic books, he also would not reach such a height of lying that would make him claim that these books declare,

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<sup>1</sup> *Bayt al-‘Ankabūt*, pg. 27.

“Whoever dies without pledging allegiance to the tyrant of his time dies a death of ignorance.” This is so because these books contain hundreds of aḥādīth like the following:

من قتل دون ماله مظلوما فهو شهيد

Whoever is killed oppressed, protecting his wealth, is a martyr.<sup>1</sup>

من رأي منكم منكرا فليغيره بيده فان لم يستطع فبلسانه فان لم يستطع فبقلبه وذلك اضعف الايمان

Whosoever of you sees an evil action; he should change it with his hands, and if he is unable to do so, then with his tongue; and if he is unable to do so then with his heart. This is the weakest form of īmān.<sup>2</sup>

لتأمرن بالمعروف ولتنهون عن المنكر ولتأخذن على يد الظالم ولتأطرنه على الحق أطرا أو ليضربن الله بعضكم ببعض ثم تدعون فلا يستجاب لكم

Most definitely you should command the good and forbid the evil and hold the hands of an oppressor and turn him towards the good, or else Allah سُبْحَانَهُ وَتَعَالَى will disunite you. Then you will supplicate to Him but He will not answer your supplications.<sup>3</sup>

إذا رأيتم الظالم فلم تأخذوا علي يديه يوشك الله أن يعمكم بعذاب من عنده

If you see an oppressor and you do not withhold his hand, then soon Allah سُبْحَانَهُ وَتَعَالَى will inflict you with a punishment from Him.<sup>4</sup>

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1 Reported by al-Bukhārī, Muslim, al-Dārimī, and Aḥmad.

2 Reported by Muslim, al-Tirmidhī, al-Nasāʾī, and Aḥmad.

3 Reported by al-Tirmidhī, Abū Dāwūd, Ibn Mājah, and Aḥmad.

4 Reported by al-Dārimī.

من قتل دون دينه فهو شهيد ومن قتل دون اهله فهو شهيد و من قتل دون  
دمه فهو شهيد و من قتل دون ماله فهو شهيد

Whoever is killed protecting his Dīn is a martyr, whoever is killed protecting his family is a martyr, whoever is killed protecting his blood is a martyr, whoever is killed protecting his wealth is a martyr.<sup>1</sup>

أفضل الجهاد كلمة حق أمام سلطان جائر

The best Jihād is true speech before a tyrant leader.<sup>2</sup>

على المرء المسلم السمع والطاعة فيما أحب وكره إلا أن يؤمر بمعصية  
فإن أمر بمعصية فلا سمع ولا طاعة

It is necessary on a Muslim to listen and obey, in that which he likes and dislikes, except when he is ordered towards disobedience. If he is commanded to perpetrate disobedience then there is neither hearing nor obedience.<sup>3</sup>

لا طاعة في معصية الله إنما الطاعة في المعروف

There is no obedience in the disobedience of Allah. Obedience is only in good.<sup>4</sup>

قال حذيفة بن اليمان يا رسول الله أيكون بعد الخير الذي أعطينا شر كما  
كان قبله قال نعم قلت فيمن نعتصم قال بالسيف

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1 Reported by al-Bukhārī, Muslim, Abū Dāwūd, al-Tirmidhī, al-Nasā'ī, Ibn Mājah, and Aḥmad.

2 Reported by Abū Dāwūd, al-Tirmidhī, al-Nasā'ī, Ibn Mājah, and Aḥmad.

3 Reported by Muslim.

4 Reported by Muslim.

Ḥudhayfah ibn al-Yamān رضي الله عنه said, “O Prophet of Allah, will there be evil after the good that we have been bestowed?”

The Prophet صلى الله عليه وسلم replied, “Yes.”

I asked, “What do we hold on to?”

The Prophet صلى الله عليه وسلم replied, “The sword.”<sup>1</sup>

بايعنا رسول الله صلى الله عليه وسلم على السمع والطاعة في العسر واليسر والمنشط والمكره وعلى أثرة علينا وعلى ألا ننازع الأمر أهله وعلى أن نقول بالحق أينما كنا ولا نخاف في الله لومة لائم

We pledged allegiance to the Prophet صلى الله عليه وسلم upon; listening and obeying, in ease and difficulty, in pleasant and adverse conditions; upon preferring others above ourselves; that we will not dispute in the matter of governorship with those who are worthy of it; we will speak the truth wherever we are, and we will not be afraid to criticize in the matter of Allah.<sup>2</sup>

When the books of ḥadīth gather narrations of this nature, in large numbers, will it be correct to say that these books advocate the obligation of pledging allegiance to the tyrant of the era, lest he dies the death of ignorance.

Furthermore, does the author of *Bayt al-‘Ankabūt* not feel ashamed for levelling such oppressive and peculiar accusations on the Sunnī ḥadīth books, whereas at the same time he believes that whoever does not pledge allegiance to a Shī‘ī Imām, dies a death of ignorance. Hence, he writes, “Anyone who dies without acknowledging a true Imām from

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1 Reported by Abū Dāwūd and Aḥmad.

2 Reported by Muslim.

the household of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, (as Kulaynī narrates in *al-Kāfi*) dies a death of ignorance.”<sup>1</sup>

We would like to ask the author about his forefathers who were not Shīʿah like him. Did they die a death of ignorance?

The author used to be compassionate towards his grandfather,<sup>2</sup> who used to trade al-Bukhārī in his bookstore, and he together with family used to seek blessings through it. He passed away in this condition without acknowledging a Shīʿī Imām. Did he die a death of ignorance? How can the author show mercy to someone who dies a death of ignorance?

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1 *Bayt al-ʿAnkabūt*, pg. 30

2 *Ibid.*, pg. 15.



## The Shī'ah Stance on the Companions

When the Prophet ﷺ departed from this world (11 AH/632 CE), the Muslim population was 124 000. The population of the Arabian Peninsula was not more than a million.

When the Islamic scholars took count of the elite and eminent Companions, and compiled their biographies in books like *Usd al-Ghābah* of Ibn al-Athīr (555–630 AH/1160–1223 CE), *al-Iṣābah fī Tamayīz al-Ṣaḥābah* of Ibn Ḥajar al-‘Asqalānī (733–852 AH/1371–1448 CE), *al-Istī‘āb fī al-Ma‘rifat al-Aṣḥāb* of Ibn ‘Abd al-Barr (368–463 AH/978–1071 CE) etc., they enumerated approximately 8000 leaders who were nurtured in the prophetic university. They established Islam, laid the foundation of the state, narrated ḥadīth, led conquests, and laid the foundations for standards and procedures whereupon cities, cultures, and civilisations were established. They were the elite that changed the course of history. The Ahl al-Sunnah have accepted these Companions lives with exaltation and reverence, without any infallibility or sacredness.

As for the Shī'ah, they accept only five or six of the Companions of the Prophet ﷺ and are satisfied with them alone. They pass the verdict of disbelief, apostasy, deviation, immorality and disobedience on the remaining Companions. Similar is the case against the wives of the Prophet ﷺ except Khadījah رَضِيَ اللهُ عَنْهَا (68–3 BH/56–620 CE). As a result, they contest the Qur’ān, which discusses the majority of the Companions by saying:

أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ  
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ

وَرَضُوا عَنْهُ ۗ أُولَٰئِكَ حِزْبُ اللَّهِ ۗ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

*For those believers, Allah has instilled faith in their hearts and strengthened them with spirit from Him. He will admit them into Gardens under which rivers flow, to stay there forever. Allah is pleased with them and they are pleased with him. They are the party of Allah. Indeed, Allah's party is bound to succeed.*<sup>1</sup>

The Qur'ān describes the Companions by stating:

أُولَٰئِكَ هُم خَيْرُ الْبَرِيَّةِ

*They are the best of all beings.*<sup>2</sup>

The Qur'ān gave them the glad tidings of *Jannah* (Paradise) as a recompense for what they sent forth in the path of Allah; for assisting the Prophet ﷺ and establishing the Dīn of Islam.

By contesting the Qur'ān, in following their stand point on the Companions, the Shī'ah actually doomed the Prophet ﷺ to failure. What a failure it is for the person who renounces the Prophet's ﷺ religion, deviates from his path, moves away from his nurturing, turns away from his vast and extensive knowledge, which took him 23 years to nurture in front of his eyes by moulding them and dyeing them with the dye of Islam?

What a failure it is for that person who renounces the Prophet ﷺ, his Dīn, and his bequests concerning his household, who are regarded as the Mothers of the Believers according to the Qur'ān and from whom Allah removed all impurities and purified thoroughly.

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1 Sūrah al-Mujādalah: 22.

2 Sūrah al-Bayyinah: 7.

This is the Shī'ah stance concerning majority of the Companions and members of his *Ahl al-Bayt* (Household). This is the stance, the author of *Bayt al-'Ankabūt* adopted in his blind adherence. Therefore, he describes the Companions by saying:

صناع التخبیط و الهاوية و المأزق الذي بدأ اثناء وجود رسول الله بين  
 اظهرهم ... انهم الذين افتتحوا تجارة الدجل و الكذب علي رسول الله

They are the founders of failure; abyss and impasse which started while the Prophet ﷺ was still in their midst. They are ones who opened the trade of fraud and lies on the Prophet

<sup>1</sup> ﷺ.

This is a dangerous text which contains:

- Announcement of the failure of Prophethood and the Prophet ﷺ in nurturing the Companions and the disciples.
- Refutation of the Qur'ān which describes these Companions رَضِيَ اللَّهُ عَنْهُمْ as:

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

Allah ﷻ is pleased with them and they are pleased with Allah.

أَوْلَيْكَ هُمْ خَيْرُ الْبَرِيَّةِ

They are the best of all beings.

Therefore, the Companions are definitely the best in the universe [after the Ambiyā'].

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1 *Bayt al-'Ankabūt*, pg. 19.

- Refutation of historical facts which bear testimony that these Companions eliminated pagan polytheism, liberated the eastern lands and its people's minds from Roman and Persian oppressors and established a state and civilisation that enlightened the world and resembled the first world on the planet, whose effulgence expands to the east and west.

These Companions who changed the world, the meaning of civilization, the course of history and ontology, are being described by the author of *Bayt al-'Ankabūt* as founders of failure and abyss and traders of fraud and lies upon the Prophet ﷺ.

We challenge the author of *Bayt al-'Ankabūt* to produce such insults, abuse, and accusations towards the companions from the books of Jews, Christians, insolent heretics or atheists.

Western secular people (non-Muslims) have written about the Prophet ﷺ. They put him at the summit of the luminaries of history, amongst the prophets, leaders, and reformers. The solitary reason for this is that his invitation and message shaped and formed such a nation, in this world, that produced a unique state and city; which revived the legacies of ancient civilization and changed the course of history.<sup>1</sup>

However, the miserable Shī'ī opinion claims that the leader of the *Ulū al-'Azm Ambiyā'* (Prophets of firm resolve) failed socially, religiously, and even in his own family.

*There is no power or strength except with Allah, the High, the Great.*

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1 Michael Hart: *al-Khālīdūn Mī'ah A'zamuhum Muḥammad Rasūlullāh* ﷺ, pg. 13 – 20, Anīs Manṣūr translation, al-Maktab al-Miṣrī al-Ḥadīth, Cairo, 1997.

The author of *Bayt al-‘Ankabūt* quotes a number of pages from Ibn Abī al-Ḥadīd (586–655 AH/1190–1257 CE), wherein he is insolent towards the Companions, claiming that they hate ‘Alī رَضِيَ اللَّهُ عَنْهُ. Similar is his insolence towards senior jurists of Islam, like Saīd ibn al-Muṣayyab (13–94 AH/634–713 CE) and Ibn Shihāb al-Zuhrī. Through this, the author of *Bayt al-‘Ankabūt* distorts the image of Islamic history and sows distress and despair in the minds and hearts of the present generation, by making them loose confidence in its history, which is one of the weapons of awareness and upliftment.

Similarly, this book *Bayt al-‘Ankabūt*, comprises of many pages concerning the battle between ‘Alī رَضِيَ اللَّهُ عَنْهُ and Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ. He treads a path which distorts the image of the Companions رَضِيَ اللَّهُ عَنْهُمْ who did not join the army of ‘Alī رَضِيَ اللَّهُ عَنْهُ. He taints their integrity. Consequently, he criticises the Sunnī ḥadīth books for narrating from them.

As for the battle, which is known as *al-Fitnah al-Kubrā* (the great trial), it should be dealt with, within its subject matter and nature, which is politics and not religion. Therefore, contradictions and differences in it, are not discriminatory in religion, i.e., from both sides. Hence, political differences cannot be discriminatory against its parties in religious integrity (as politics is from the secondary laws).

If those who slandered the integrity of the Companions who differed with ‘Alī رَضِيَ اللَّهُ عَنْهُ were really loyal to the Islamic truth, which ‘Alī رَضِيَ اللَّهُ عَنْهُ himself announced, they would not have fallen into this contaminated swamp.

‘Alī رَضِيَ اللَّهُ عَنْهُ had declared that the differences between him and his brothers in Islam, those that opposed and fought with him, were political and jurisprudential, specifically with regards to the killing of

‘Uthmān ibn ‘Affān (48 BH–35 AH/577–656 CE), and the timing of the punishment for his killers. These differences are not regarding Islam and religious integrity.

‘Alī رَضِيَ اللَّهُ عَنْهُ was asked about those who took up arms and rebelled against him. This was at the peak of the battle between him and Mu‘āwiyah ibn Abī Sufyān رَضِيَ اللَّهُ عَنْهُ, who was with the people of Syria, during the Battle of Şiffīn. The Khawārij had already passed a verdict of *kufir* (disbelief) against Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ and the people of Syria. ‘Alī رَضِيَ اللَّهُ عَنْهُ replied, “By Allah, we have clashed, but our Lord is one, our Prophet is one, and our call in Islam is one. We do not claim more than them with regards to belief in Allah and ratification of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and vice versa. The matter is one. Except that we differ in the matter of ‘Uthmān’s killing. We are innocent of it.<sup>1</sup> By Allah, we did not fight the people of Syria because of what these people (the Khawārij) think, which is disbelief and difference in Dīn. We only fought them to return them to the community. They are our brothers in Islam. Our Qiblah is one. We regard ourselves to be on the truth and not them.<sup>2</sup> We fight our brothers in Islam on account of deviation, blunder, doubt, and misinterpretation that has crept upon us. When we desire any trait which Allah has bestowed, we satiate ourselves with it, and use it to get closer in that which we differ. We covet it and despise anything besides it.”<sup>3</sup>

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1 Ibn Abī al-Ḥadīd: *Sharḥ Nahj al-Balāghah*, 17/141, researched by Muḥammad Abū al-Faḍl Ibrāhīm, Cairo, 1959.

2 Al-Bāqillānī: *al-Tamhīd fī al-Radd ‘alā al-Mulḥidah wa al-Mu‘aṭṭilah wa al-Rāfiḍah wa al-Khawārij wa al-Mu‘tazilah*, pg. 237, 238, researched by Muḥammad al-Khuḍayrī, Muḥammad ‘Abd al-Hādī Abū Raydah, Cairo, 1947.

3 Al-Imām ‘Alī: *Nahj al-Balāghah*, pg. 237,238, Dār al-Shu‘ab, Cairo.

‘Alī رَضِيَ اللَّهُ عَنْهُ was asked concerning the salvation of those that were killed from both sides in the Battle of Şıffīn. He said, “I have the expectation that whoever is killed, from amongst us or them and his heart is pure, Allah will enter him into Jannah.”<sup>1</sup>

‘Alī رَضِيَ اللَّهُ عَنْهُ supplicated for entry into Jannah, for those who were killed while fighting against him, if their fighting was through Ijtihād (independent judgment), even though it was incorrect.

‘Alī رَضِيَ اللَّهُ عَنْهُ was asked about the companions that fought against him in the Battle of the Camel 36 AH (656 CE), “Are they polytheist?”

He replied, “They ran away from polytheism.”

He was asked, “Are they hypocrites?”

He replied, “Hypocrites are those who remember Allah very little.”

He was asked, “Then who are they?”

He replied, “Our brothers who rebelled against us.”

During the Battle of Şıffīn, when ‘Alī رَضِيَ اللَّهُ عَنْهُ heard some of his followers abusing the people of Syria (Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ and his followers), he said, “I detest you to be abusers.”<sup>2</sup>

This was the method of ‘Alī رَضِيَ اللَّهُ عَنْهُ in determining the manner of dispute which arose between him and his opposition in *the great trial*. It was a political dispute, in secondary matters, which arose between people of one Qiblah and one religion. The criterion here is whether it is right or wrong and not belief and disbelief. Therefore, it does not take a person out of his religion nor does it taint his religious integrity.

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1 Al-Bāqillānī: *al-Tamhīd*, pg. 237.

2 *Nahj al-Balāghah*, pg. 206.

The Ahl al-Sunnah have adopted this method of ‘Alī رَضِيَ اللهُ عَنْهُ. Hence, they say, as narrated by al-Nawawī:

إن عليا كان هو المصيب المحقق والطائفة الأخرى أصحاب معاوية رضي الله عنه كانوا بغاة متأولين... والجميع مؤمنون لا يخرجون باقتال عن الإيمان ولا يفسقون

Indeed, ‘Alī رَضِيَ اللهُ عَنْهُ was correct and on the truth whilst the other party, the followers of Mu‘āwiyah رَضِيَ اللهُ عَنْهُ were rebellious through interpretation... All were believers. They do not come out of the fold of Islam because of the fighting nor do they become sinners.<sup>1</sup>

The Ahl al-Sunnah are unanimous on this stance in determining the manner of disputes and battles, from al-Ash‘arī (260–324 AH/874–936 CE) to Ibn Kathīr (700–774 AH/1301–1377 CE); Ibn Ḥazm al-Andalusī (384–456 AH/994–1064 CE); Ibn Taymiyyah (661–768 AH/1263–1338 CE), and al-Qāḍī ‘Iyāḍ (476–544 AH/1083–1149 CE).

As for the Shī‘ah, Oh! What a strange situation! They turned away from the method of ‘Alī رَضِيَ اللهُ عَنْهُ. They adopted the stance of the Khawārij. As a result, they fell together with the Khawārij into the swamp of declaring disbelief, misguidance, and deviation against majority of the Companions who differed with ‘Alī رَضِيَ اللهُ عَنْهُ, and tainted their religious integrity because of this corrupt method upon which they and the Khawārij united.

This is in contrast to the stance of ‘Alī رَضِيَ اللهُ عَنْهُ in regard to Mu‘āwiyah رَضِيَ اللهُ عَنْهُ, the people of Syria, and those who participated in the Battle

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1 Al-Nawawī: *Sharḥ Ṣaḥīḥ Muslim*, 7/168, Maḥmūd Tawfīq, Cairo.

of the Camel. We have mentioned the precious excerpt which reflects his method regarding the manner of dispute which arose between the Companions. Accordingly, he refused to declare disbelief, expulsion, and tainting religious integrity. Likewise, is his stance regarding the Khawārij, who refuted and fought against him. Despite this, he did not taint their integrity. He advised his followers to perform ṣalāh behind them. He did not cut off stipends to them, as long as they did not fight against him. Because, when rebels fight against any Sharī leader, their rebellion and fighting does not take them out of the fold of Islam or from the integrity that Islam demands. This is because rebellion is an error of judgement. The criteria for judging this is whether it is right or wrong and not whether it is belief or disbelief.

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ فَاصِلِحُوا بَيْنَهُمَا ۖ فَإِنْ بَغَتْ  
 إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ  
 اللَّهِ ۚ فَإِنْ فَاءَتْ فَاصِلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۗ إِنَّ اللَّهَ يُحِبُّ  
 الْمُقْسِطِينَ ۗ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَاصِلِحُوا بَيْنَ أَخَوَيْكُمْ ۗ وَاتَّقُوا  
 اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

*And if two groups of believers fight each other, then make peace between them. But if one of them transgresses against the other, then fight against the transgressing group until they [are willing to] submit to the rule of Allah. If they do so, then make peace between both [groups] in all fairness and act justly. Surely Allah loves those who uphold justice. The believers are but one brotherhood, so make peace between your brothers. And be mindful of Allah so you may be shown mercy.<sup>1</sup>*

<sup>1</sup> Ḥaqā'iq wa Shubuhāt Ḥawl al-Sunnah wa al-Shī'ah, pg. 154–159.

Therefore, rebellion and fighting, in politics and jurisprudence, does not take a person out of the fold of Islam nor from the integrity that was established through Islamic brotherhood.

If the Shī'ah understood the method of 'Alī رَضِيَ اللَّهُ عَنْهُ in this matter, which is the method of Islam, they would not have fallen in the swamp of the Khawārij, the swamp of refuting the Companions of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and they would not have denied their integrity in narrating ḥadīth.

The scholars of ḥadīth, from the Ahl al-Sunnah, have distinguished between which Shī'ah narration of ḥadīth is accepted and which one is not. Hence, they accepted the narrations of the truthful ones. However, those who regard lies, by calling it *Taqiyyah*, as Dīn which they practice upon, the scholars reject narrations of these liars. These people declare *Taqiyyah*, i.e., lies and to display contrary to what they hide, as Dīn and fabricate aḥādīth about it which they attribute to their Imāms, who say:

التقية ديني و دين آبائي

Taqiyyah is my religion and the religion of my forefathers.

من لا تقية له لا دين له

He who does not practice Taqiyyah has no religion.

The scholars of ḥadīth did not disregard the integrity of Shī'ī narrators completely.

## The Prophet for the Universe or the Ahl Al-Bayt Only?

Allah ﷻ mentions in the Qur'ān, (the founder revelation and infallible text) that His Prophet Muḥammad ibn 'Abd Allāh ﷺ is the Seal of all Prophets. He is the Prophet sent to the whole universe; men and Jinn; to all the worlds, across all time and place till Allah ﷻ inherits the world and its people, i.e. Day of Judgement. Thus, his Prophethood is a declaration for the ending, completion, and perfection of Prophethood. It is the title for moving Prophethood from a specific place (village or province); specific community (tribe or clan), and from periods of time whose pages are closed, to the universe, across all times and places.

Islam is being accepted throughout the world and doors are opening before its guidance, to such an extent that it is stretching in the west after prevailing in the east and the ignorant in the west are shouting slogans of 'stop Islamization of Europe and America'. This globalism which we are living in is a factual confirmation of the proclaimed heavenly news that, the Prophet of Islam is sent as a mercy, giver of glad tidings, and a warner for the whole universe. Whoever takes an in-depth look into the Qur'ān will realize that the greatest human in the universe came, in the early days of his prophetic mission, in al-Makkah al-Mukarramah, before the establishment of any state, army, or conquests.

The following verses were revealed among the Makkī Sūrahs (those Sūrahs that were revealed before migration):

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

*We have sent you ]O Prophet[ only as a mercy for the whole world.<sup>1</sup>*

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

*Blessed is the One Who sent down the Standard to His servant, so that he may be a warner to the whole world.<sup>2</sup>*

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۖ إِن هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

*Say, "I ask no reward of you for this [Quran], it is a reminder to the whole world."<sup>3</sup>*

All those who have contemplated in the nature of Islam and the characteristics of the Prophet's ﷺ message, including non-Muslims, are unanimous on this globalization.

Montgomery Watt, the English orientalist and an Evangelical pastor, who was engaged in the study of the Qur'ān, Islam, and history of the Muḥammadiyyah message for more than 3 decades, writes:

There are indications in the Qur'ān that it is directed to the entire human race. This was confirmed practically by the spread of Islam in the whole world. People from every race accepted it. The Qur'ān is widely accepted regardless of its language because it deals with humanitarian issues.<sup>4</sup>

However, if one looks into the literature of the Shī'ah, the author of *Bayt al-'Ankabūt* being one of them, it seems as though they are saying

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1 Sūrah al-Ambiyā': 107.

2 Sūrah al-Furqān: 1.

3 Sūrah al-An'ām: 90.

4 Montgomery Watt: *al-Islam wa al-Masīhiyyah fi al-'Ālam al-Mu'āṣir*, pg. 22–226, Cairo, 2001.

that the Prophet of Islam صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was sent to the Ahl al-Bayt only and no one else.

This is a Shī'ah fallacy which provides great service to the adversaries of Islam, makes Islam similar to the Jews, a religion that is locked up in the ghettos, which they call the Ahl al-Bayt.

It also provides means to those who want to stop the spread of Islam in the west.

Regarding this Shī'ah fallacy, the author of *Bayt al-'Ankabūt* writes:

Verily the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, in the final moments of his life, desired to transfer knowledge to 'Alī رَضِيَ اللهُ عَنْهُ. (Not to the Ummah and the whole world). So, he secretly whispered a thousand chapters of knowledge to him. Every chapter opens another thousand chapters.<sup>1</sup>

In the Qur'ān, Allah سُبحانه وتعالى discusses the book of good deeds and evil deeds wherein every human being will find whatever he did, on the Day of Judgement. He names this book as '*al-Imām al-Mubīn*'.

إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ ۚ وَكُلَّ شَيْءٍ  
أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ

*It is certainly We, Who resurrect the dead, and write what they send forth and what they leave behind. Everything is listed by Us in a perfect Record.*<sup>2</sup>

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1 *Bayt al-'Ankabūt*, pg. 22–23.

2 *Sūrah Yāsīn*: 12.

The Shī'ah attribute this to 'Alī رَضِيَ اللَّهُ عَنْهُ where he says, “By Allah! I am al-Imām al-Mubīn. I point out the truth from the false. I inherited this from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.”<sup>1</sup>

The Qur'ān speaks about those who are well grounded in knowledge. Allah سُبْحَانَهُ وَتَعَالَى has bestowed these people with this talent and blessed them with this bounty. However, the Shī'ah claim that this virtue is exclusively for those who **they** regard as Ahl al-Bayt. They say:

إن الراسخين في العلم هم أهل البيت اولوا الأمر الذين أذهب الله عنهم  
الرجس وطهرهم تطهيرا

The well-grounded in knowledge is the Ahl al-Bayt, the leaders from whom Allah سُبْحَانَهُ وَتَعَالَى has removed all impurities and purified thoroughly.<sup>2</sup>

The Shī'ah, who name their religion as the religion of the Ahl al-Bayt, have in reality forged the meaning of the term Ahl al-Bayt. They diverted from the meaning that appears in the Qur'ān. This term comes in two places in the Qur'ān when referring to the wives of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, i.e. his household. For instance, people say, *Fulān wa Ahl Baytihi*, i.e., so and so and his family, meaning people of his house.

This term appears once, referring to Sārah, the wife of Ibrāhīm عَلَيْهِ السَّلَام:

وَأَمْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاَهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ  
يَعْقُوبَ قَالَتْ يَا وَيْلَتَى أَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ

1 Bayt al-'Ankabūt, pg. 20.

2 Bayt al-'Ankabūt, pg. 19.

هَذَا لَشَيْءٍ عَجِيبٌ قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ ۗ رَحِمَتُ اللَّهِ  
وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ ۗ إِنَّهُ حَمِيدٌ مَجِيدٌ

And his wife was standing by, so she laughed, then We gave her good news of [the birth of] Ishāq, and, after him, Ya'qūb. She wondered, "Oh, my! How can I have a child in this old age, and my husband here is an old man? This is truly an astonishing thing!" They responded, "Are you astonished by Allah's decree? May Allah's mercy and blessings be upon you, O people of this house. Indeed, He is Praiseworthy, All-Glorious."<sup>1</sup>

This term appears for the second time with the same meaning, referring specifically to the wives of the Prophet ﷺ, whom the Shī'ah regard as infidels, smear their integrity, and wage poetic wars against.

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ ۗ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ  
بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا وَقَرْنَ  
فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ ۗ وَأَقِمْنَ الصَّلَاةَ  
وَأَتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۗ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ  
الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ  
مِنَ آيَاتِ اللَّهِ وَالْحِكْمَةِ ۗ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا

O wives of the Prophet! You are not like any other women: if you are mindful [of Allah], then do not be overly effeminate in speech [with men] or those with sickness in their hearts may be tempted, but speak in a moderate tone. Settle in your homes, and do not display yourselves

1 Sūrah Hūd: 71 – 73.

*as women did in the days of [pre-Islamic] ignorance. Establish prayer, pay alms-tax, and obey Allah and His Messenger. Allah only intends to keep [the causes of] evil away from you and purify you completely, O members of the [Prophet's] family. [Always] remember what is recited in your homes of Allah's revelations and [prophetic] wisdom. Surely Allah is Most Subtle, All Aware.<sup>1</sup>*

However, the Shī'ah religion is based on foundations laid down by the Akhbārīs, as claimed by Āyat Allāh Murtaḍā Muṭahharī (1338–1400 AH/1920–1980 CE). They exclude three of the four sources upon which the laws and Madhabs are based.

1. They exclude the Qur'ān, claiming that the addressees are the Imāms only (not the Muslim Ummah and the whole world). It is only the Imāms that can understand the Qur'ān.
2. They exclude reasoning, as this has nothing to do with Dīn.
3. They exclude consensus, as this was the method during the rule of Abū Bakr رَضِيَ اللَّهُ عَنْهُ.

After excluding these three sources, the Akhbārīs laid the principles of the Shī'i religion on *Akhbār* (narrations), which they fabricated. These Akhbār are far from the standards set out by the Qur'ān, reasoning, and consensus; which represents the Islamic authority for *Ijtihād* (analytical reasoning).

One of the things the Akhbārīs fabricated is the meaning of the term Āl al-Bayt or Ahl al-Bayt. They specify this term for a particular group only, i.e. 'Alī رَضِيَ اللَّهُ عَنْهُ and the Imāms from the progeny of his wife Fāṭimah رَضِيَ اللَّهُ عَنْهَا. As a result they diverted from the Qur'ānic meaning of the term

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1 Sūrah al-Aḥzāb: 32–34.

Ahl al-Bayt. They invented the race of blue blood and the class of the infallible lineage in Islam, whereas Islam came as a revolution against racism and classism, to such an extent that its Prophet ﷺ told his daughter Fāṭimah رضي الله عنها, “O Fāṭimah! I will not avail you from Allah in anything.”

In fact, they made the general message exclusive to this clique and resembled the Jews who made Allah exclusive to themselves and regarded Judaism to be the religion of the Banī Isrā’īl only.

We say to the people of this strange viewpoint about the universal nature of Islam:

- If you regard al-Imām al-Mubīn to be ‘Alī رضي الله عنه, contrary to the Qur’ānic meaning for this term,
- If you regard Prophetic knowledge a secret which the Prophet ﷺ passed onto ‘Alī رضي الله عنه exclusively and whispered it to him in the last moments of his life,

then these claims actually cast accusations on the Prophet ﷺ of concealing the message from the people and restricting it to ‘Alī رضي الله عنه, whereas the Qur’ān commands the Noble Prophet ﷺ to propagate the message completely to all the people.

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ <sup>ط</sup> وَإِنْ لَمْ تَفْعَلْ فَمَا  
 بَلَغْتَ رِسَالَتَهُ <sup>ظ</sup> وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ <sup>ح</sup> إِنَّ اللَّهَ لَا يَهْدِي  
 الْقَوْمَ الْكَافِرِينَ

*O Messenger! Convey everything revealed to you from your Lord. If you do not, then you have not delivered His message. Allah will [certainly]*

protect you from the people. Indeed, Allah does not guide the people who disbelieve.<sup>1</sup>

The Prophetic history and the life of the Noble Prophet ﷺ bear testimony to the fact that he was extremely desirous in propagating openly to all the people. That he used to emphasize it in his public sermons. From amongst these sermons is his sermon during the farewell Ḥajj, wherein he was eager to announce before the Ummah:

ألا هل بلغت اللهم فاشهد

Oh! Have I conveyed? O Allah! Be witness.

We ask these people who have formed their Madhhab at the expense of the Qur’ān, reasoning, consensus, and Ijtihād:

If you claim that the Prophet ﷺ chose ‘Alī رَضِيَ اللَّهُ عَنْهُ exclusively, to impart a thousand chapters of knowledge, of which, every chapter opens up another thousand chapters etc., then where are these millions of chapters of the Prophetic knowledge which the Prophet ﷺ gave exclusively to ‘Alī رَضِيَ اللَّهُ عَنْهُ?

Did ‘Alī رَضِيَ اللَّهُ عَنْهُ conceal it?

Or destroy it?

Or did the Imāms of the Ithnā ‘Ashariyyah hide it from their progeny?

In *Nahj al-Balāghah*, a book which a Shī‘ī compiled, their Imām Sharīf al-Raḍī (359–406 AH/970–1015 AH), we do not find a tenth of these millions of chapters of knowledge.

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1 Sūrah al-Mā’idah: 67.

Did the infallible Imāms destroy Prophetic knowledge?

When the Shī'ī environment is decorated nowadays, with many Jurists, philosophers, and scholars who revert to many of what was established by the Akhbārī school, then why are these Jurists, philosophers, and scholars silent about the fictitious views that this school fabricated? Is it because the authorities and the Shī'ī religious establishments, who have been liberated from government authority and dominance of the rulers, through Khums<sup>1</sup> and financial independence, have fallen captive to the views of the masses?

Āyat Allāh Muṭahharī said, “The masses discharge Khums so that the jurists, scholars, and philosophers become prisoners of the general financiers for the prosperity of their authorities. Hence, their brains shut down from reviewing these fallacies and submitted to the rulers of Khums, who showered fortunes on them which made them from amongst the senior capitalists.”<sup>2</sup>

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1 Khums is a 20% tax that is obligatory on the Shī'ah.

2 Murtaḍā Muṭahharī: *Naqd al-Fikr al-Dīnī 'ind al-Shahīd Murtaḍā Muṭahharī*, pg. 110, 111.



## Image of the Ahl al-Sunnah, Civilization, and History

The Shīr Akhbārī School laid the foundation of the Madhhab and its beliefs by making the narrations which they fabricated the first source of their beliefs.

The Rāfiḍah had rejected majority of the Companions رَضِيَ اللَّهُ عَنْهُمْ and passed a verdict of disbelief, apostasy, deviation, and disobedience against the Khulafā' Rāshidūn, those Companions who gathered and compiled the Qur'ān and those Imāms who gathered, compiled, and authenticated the Sunnah. They include in this immoral and unjust verdict, all those who support and love these Companions رَضِيَ اللَّهُ عَنْهُمْ, Imāms, and scholars. They do not exclude anyone from this immoral and unjust verdict which they passed against thousands of Companions, except 'Alī رَضِيَ اللَّهُ عَنْهُ, and 5 or 6 other companions, and those who they regard as Imāms of Ahl al-Bayt and their followers. They attribute a racist statement to their Imām Abū 'Abd Allāh Ja'far al-Ṣādiq (80-148 AH/699-765 CE), which regards the Shī'ah and their Imāms as special people, distinguished from the rest of mankind. They categorized this racist speech as ḥadīth of the infallible Imām, wherein he says:

إن الله خلقنا من نور عظمته ثم صور خلقنا من طينة مخزونة مكنونة من تحت العرش فأسكن ذلك النور فيه فكنا نحن خلقا وبشرا نورانيين لم يجعل لأحد في مثل الذي خلقنا منه نصيبا وخلق أرواح شيعتنا من طينتنا وأبدانهم من طينة مخزونة مكنونة أسفل من ذلك الطينة ولم يجعل الله لأحد في مثل الذي خلقهم منه نصيبا إلا للأنبياء ولذلك صرنا نحن وهم الناس وصار سائر الناس همج للنار وإلى النار

Allah has created us from the light of His greatness. Then he moulded our creation from clay that was stored and concealed

underneath the Throne. That light remained in it. Thus, we are luminous humans in creation. Allah did not allot a share to anyone in the manner we were created. Allah created the souls of our Shī'ah from our clay. Their bodies are made from clay that was stored and concealed beneath that clay. Allah did not allot a share to anyone in the manner they were created, except the Prophets. Thus, we together with them became “humans” and the rest of humanity are savages, for the fire and towards the fire.<sup>1</sup>

This narration, which is a sample of the narrations that the Akhbārīs have based their religion on, is an embodiment of the Shī'ī view of human history:

- The whole of mankind are savages, destined for the fire.
- The Imāms are created, contrary to Ādam عَلَيْهِ السَّلَام and his progeny, from the light of Allah's greatness. They were moulded from clay different to that of Ādam عَلَيْهِ السَّلَام, clay that was stored and concealed beneath the Throne. Even the Prophets were not created, like the Imāms, from this light, and they were not moulded, like the Imāms, from the clay that was stored and concealed beneath the Throne!

As for the Shī'ah, amongst who is the author of *Bayt al-ʿAnkabūt*, their souls are created from the clay of the Imāms and their bodies are created from the stored and concealed clay which is lesser than the clay of the Imāms.

This is the mythical, miserable image of human history, according to the narrations upon which the Akhbārīs founded the Shī'ī school. It is

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1 Al-Kulaynī: *Al-Uṣūl min al-Kāfī*, 1/389.

the same image that the narrations in al-Kulaynī's *al-Kāfī* instil in the minds of the general and elite Shī'ah. It is an image which none of the authorities, who are prisoners of Khums and public financing, dared to review till now.

When everyone besides the Imāms and their followers are savages of the fire, then the Shī'ah have generalized this immoral and unjust verdict on the history and culture of Islam. Thus, it is the Shī'ah alone who are regarded as Muslims that will gain salvation. Concerning this, al-Kulaynī has attributed a ḥadīth to Imām al-Riḍā (153-203 AH/770-818 CE) wherein he says:

إن شيعتنا لمكتوبون بأسمائهم وأسماء آبائهم أخذ الله علينا وعليهم  
الميثاق يردون موردنا ويدخلون مدخلنا ليس على ملة الاسلام غيرنا  
وغيرهم

Verily, the names of our Shī'ah and their fathers are already written. Allah has taken a pledge with us and them. They will reach our destination and enter where we enter. Nobody is part of the religion of Islam besides us and them.<sup>1</sup>

Thus, it is the Shī'ah only, who are on the religion of Islam till the Day of Judgement.

Al-Kulaynī has attributed aḥādīth to the infallible Imāms which gives the verdict of disbelief, apostasy, deviation, and disobedience against the Khulafā' Rashidūn (besides 'Alī (رَضِيَ اللهُ عَنْهُ)) and those who support and love them, i.e. the Ahl al-Sunnah, who represent 90% of the Muslim Ummah.

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1 Al-Kulaynī: *Al-Uṣūl min al-Kāfī*, 1/223.

Al-Kulaynī has attributed to Ja‘far al-Ṣādiq that the following verse was revealed concerning Abū Bakr, ‘Umar, and ‘Uthmān رَضِيَ اللَّهُ عَنْهُمْ:

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا

*Indeed, those who disbelieve after having believed then increase in disbelief.*<sup>1</sup>

Similarly, the verse:

إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِم مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ

*Indeed, those who reverted back [to disbelief] after guidance had become clear to them, Shayṭān enticed them and prolonged hope for them.*<sup>2</sup>

That they believed in the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ initially. They turned apostate when the rule of ‘Alī رَضِيَ اللَّهُ عَنْهُ was presented to them. They turned away from Islam by rejecting the rule of ‘Alī رَضِيَ اللَّهُ عَنْهُ.<sup>3</sup> Similarly, al-Kulaynī attributes to Ja‘far al-Ṣādiq that those implied in the following verse are Abū Bakr and ‘Umar<sup>4</sup>:

رَبَّنَا أَرِنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنِّ وَالْإِنْسِ نَجْعَلُهُمَا تَحْتَ  
أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ

*And those who disbelieved will [then] say, “Our Lord, show us those who misled us of the jinn and men [so] we may put them under our feet, that they will be among the lowest.”*<sup>5</sup>

1 Sūrah Āl ‘Imrān: 90.

2 Sūrah Muḥammad: 25.

3 Al-Kulaynī: *Al-Uṣūl min al-Kāfi*, 1/420.

4 Al-Kulaynī: *Al-Rawḍah min al-Kāfi*, 8/334.

5 Sūrah al-Fuṣṣilat: 29.

These immoral and unjust verdicts have become mainstream Shī'ī beliefs, even in these moments that we are living in. Hence, Khomeini (1320–1405 AH/1902–1989 CE) writes about the *Mother of the Believers*, 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا (she is the Mother of the Believers from whom Allah سُبْحَانَهُ وَتَعَالَى removed all impurities and purified her thoroughly), Zubayr ibn al-'Awām (28 BH–39 AH/596–656 CE), Ṭalḥah ibn 'Ubayd Allāh (28 BH–39 AH/596–656), and Mu'āwiyah ibn Abī Sufyān (20 BH–60 AH/603–680 CE); he describes them by saying that they are “worse than dogs and swines.”<sup>1</sup>

The Shī'ah have included all the Ahl al-Sunnah who support and love the Companions of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, in this immoral and unjust verdict. These are the people who:

- Abolished the pagan polytheism from the Arabian Peninsula.
- Humiliated the Roman and Persian tyranny that subjugated the east for 10 centuries.
- Conquered more land in 80 years than the Romans did in 8 centuries. They liberated the homelands and minds of the people and let the people practice their religion.
- Took Islam from the Arabian Peninsula and spread its blessings and light to the east and the west.
- Removed the effects of the Crusade invasion which lasted 2 centuries (489–690 AH/1096–1291 CE). This invasion took place because of the weakness of Faṭimid Shī'ī state and the treason of their ministers.

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1 Khomeini: *Kitāb al-Ṭahārah*, 3/457, Tehran, Mu'assasah Tanzīm wa Nashr Āthār al-Imām al-Khumaynī.

- Resisted the Tartar hordes, who were attracted because of the Shī'ī treason of Ibn al-'Alqamī (593–656 AH/1197–1258 CE). In fact, they brought the Tartars into Islam.
- Established the beacon of Islamic civilization in Spain for 8 centuries. Thus, they took Europe out of the dark ages.
- Led, and are still leading national liberation movements against the modern western invasions, Crusades, and the Zionists. Those who, up till today continue to shatter the power of the Crusade Zionist invasion in Iraq (which came about because of the Ṣafawid Shī'ah and their allies in 2003) and in Afghanistan (which the Shī'ah aided in 2001).
- Who are leading the spread of Islam in Europe and America, so that it dissolves modernism, Zionist Christianity, and Neo Fascists, who warn others about Islamization of Europe and America.

The Shī'ah have generalized these immoral and unjust verdicts of disbelief, apostasy, deviation, and disobedience against the Ahl al-Sunnah who constitute 90% of the Muslim Ummah throughout the history of Islam.

The author of *Bayt al-'Ankabūt* continues this dark and miserable legacy by writing about the Ahl al-Sunnah:

They are the deviated ones, who practiced lying and persisted upon it. In fact, they regard it as part of Dīn claiming that it is the solitary way to reach the pleasure of Allah. They do as the Banū Isrā'īl did, who changed the speech to other than what was said to them. Subsequently they were stricken with disgrace and misery because of their disobedience and violations.<sup>1</sup>

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<sup>1</sup> *Bayt al-'Ankabūt*, pg. 207 – 209.

Similarly, the author of *Bayt al-'Ankabūt* passed a verdict against Islamic history, wherein the Muslim Ummah resembled the first world and it was a shining beacon of civilization for more than 10 centuries. He passed a verdict which no arch enemy did before him. This is when he said about Islamic history:

The sword and tyranny became the religion of the Ummah since the Umayyad Empire up till now.<sup>1</sup>

The issue does not end with their spiteful enmity towards *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, and other authentic books. It extends to the Companions of the Prophet ﷺ, the Ahl al-Sunnah, as well as the legacy, culture, and history of Islam. In fact, it extends to human history, against whom the narrations of the Akhbārī ruled that they are all savages destined for the fire except the Shī'ah.

The Shī'ah, through this spiteful extremism and arrogant ego, tried to exclude mankind from history; however, they excluded themselves from history through this extremism and arrogance.

‘Alī رَضِيَ اللهُ عَنْهُ spoke the truth when he said regarding these extremists:

سيهلك فيّ صنغان محب مفرط يذهب به الحب إلى غير الحق و  
مبغض مفرط يذهب به البغض إلى غير الحق وخير الناس فيّ حالا  
النمط الأوسط فالزموه والزموا السواد الأعظم فان يد الله على الجماعة  
واياكم والفرقة فإن الشاذ من الناس للشيطان كما ان الشاذ من الغنم  
للذئب ألا من دعى الى هذا الشعار فاقتلوه ولو كان تحت عمامتي هذا

Two types of people will perish regarding me: The excessive lover; his love will lead him to falsehood. The excessive hater;

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1 Ibid., pg. 48.

his hatred will lead him to falsehood. The best of people with regard to me is the one on the middle path. Hold firmly on to him and the great majority, as the help of Allah is with the main group. Beware of division because the odd one out from the people is for Shayṭān just as the odd one from a flock is for the wolf. Beware! Anyone who calls towards this slogan kill him, though he may be under this turban of mine.<sup>1</sup>

We call out to the intelligent ones from the Shī'ah to ponder over these words of 'Alī رضي الله عنه, which is a proof against them, as it is they who compiled it in *Nahj al-Balāghah*. They should ask themselves:

- Who are those on the moderate path, who support 'Alī رضي الله عنه together with the rest of the Companions of the Prophet صلى الله عليه وسلم?
- Who are the ones who make their love for 'Alī رضي الله عنه a means of hatred, declaration of disbelief, deviation, and disobedience towards the Companions رضي الله عنهم and those who support them?
- Who are the ones who represent the great majority and the main group, about whom 'Alī رضي الله عنه ordered to hold firmly onto and said, "Allah's help is with the group?"
- Who are the odd ones concerning whom 'Alī رضي الله عنه said that they are for Shayṭān?

The dark miserable legacy of the Shī'ah describes 'Umar ibn al-Khaṭṭāb رضي الله عنه as the one who disbelieved after believing, then increased in disbelief, the one who relapsed into disbelief after true guidance has become clear to him and he is from those whom Allah will not speak to, on the Day of Judgement, nor purify him, and for him is a great

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<sup>1</sup> *Nahj al-Balāghah*, pg. 152.

punishment. If this is the Shī'ah opinion about 'Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ then we invite the intelligent ones amongst them to read 'Alī's رَضِيَ اللهُ عَنْهُ opinion about him, when he said regarding him and his Khilāfah:

لله بلاد فلان فلقد قوم الاود وداوى العمد واقام السنة وخلف الفتنة  
ذهب نقى الثوب وقليل العيب اصاب خيرها وسبق شرها. ادى الى الله  
طاعته واتقاه بحقه.

For Allah is the effort of *fulān* (referring to 'Umar). He straightened the curve, remedied the sickness, subdued mischief, and established the Sunnah. He left with a clean slate and few faults. He attained the good of this world and escaped its evil. He fulfilled his obedience to Allah and feared Him as He deserved.<sup>1</sup>

We call unto the Shī'ah to read, ponder, and understand the words of 'Alī رَضِيَ اللهُ عَنْهُ which they compiled in *Nahj al-Balāghah* and then ask their conscience:

- Who are the supporters of 'Alī ibn Abī Ṭalib's رَضِيَ اللهُ عَنْهُ method?
- Who are the extremists whose extremism threw them in a dark tunnel, far from the guidance of this great Imām?

We sincerely hope that the Shī'ah come back to the Ummah, civilization, and history instead of this bizarre extremism which removed them from history.

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1 Ibid., pg. 277. [Ibn Abī al-Ḥadīd said in his annotations to this narration in his commentary on *Nahj al-Balāghah* (3/12), "So-and-so refers to 'Umar ibn al-Khaṭṭāb. Verily I found a manuscript in the handwriting of al-Raḍī Abū al-Ḥasan, the compiler of *Nahj al-Balāghah*, and below the word *Fulān* was the name 'Umar." – translator].



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