The Science of Ḥadīth

Between the Ahl al-Sunnah and the Shīʿah Rāfiḍah

Authored by:

Ashraf al-Jīzāwī

Transliteration key

ء - ʾ أ إ	ض - ḍ
آ - ā	ط - ṭ
ب - b	ظ - ẓ
ت - t	ع - ʿ
ث - th	غ - gh
ج - j	ف - f
ح - ḥ/ẖ	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/ṣ̱	

Contents

Foreword

By Professor ʿAbd Allāh Shākir al-Junaydī

All praise is due to Allah who revealed upon His servant the Qurʾān and did not place therein any deviance, and may salutations and peace be upon the one upon who Allah revealed the Qurʾān and the *Ḥikmah* (referring to the Sunnah) so that he may be a warner to the worlds, and upon his household, and his Companions.

Allah سُبْحَانَهُوَتَعَالَى has sent his Nabī ﷺ with guidance and the religion of truth, and has ordered us to follow him, obey him, and practice upon his Sunnah. Allah سُبْحَانَهُوَتَعَالَى says:

يَآ أَيُّهَا الَّذِينَ اْمَنُوْا أَطِيْعُوْا اللَّهَ وَأَطِيْعُوْا الرَّسُوْلَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِيْ شَيْءٍ فَرُدُّوْهُ إِلَى اللَّهِ وَالرَّسُوْلِ إِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللَّهِ وَالْيَوْمِ الْاْخِرِ ذَلِكَ خَيْرٌ وَّأَحْسَنُ تَأْوِيْلاً

O you who have believed, obey Allah and obey the Messenger, and obey those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best (way) and the best in result.[1]

And Allah سُبْحَانَهُوَتَعَالَى says:

وَمَا أْتَاكُمُ الرَّسُوْلُ فَخُذُوْهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوْا

And whatever the Messenger has given you take; and what he has forbidden you refrain from.[2]

And Nabī ﷺ has educated the Ummah through the medium of his practical and verbal Sunnah about the knowledge and the practice that it ought to be upon, and Allah سُبْحَانَهُوَتَعَالَى assigned to him the task of elucidating the rulings of the Qurʾān. Allah سُبْحَانَهُوَتَعَالَى says:

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1 Sūrah al-Nisāʾ: 59.

2 Sūrah al-Ḥashr: 7.

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

And we revealed to you the message (the Qur'ān) that you may make clear to the people what was sent down to them and that they might give thought.[1]

Nabī ﷺ, thus, elucidated the Qur'ān in the best possible way and consequently left his Ummah upon a clear path from which only the doomed will stray.

Al-Shāfi'ī states:

فجماع ما أبان الله لخلقه في كتابه مما تعبدهم به لما مضى من حكمه جل ثناؤه من وجوه: فمنها: ما أبانه لخلقه نصا. مثل جمل فرائضه في أن عليهم صلاة وزكاة وحجا وصوما، وأنه حرم الفواحش ما ظهر وما بطن، ونهى عن الزنا، والخمر، وأكل الميتة، والدم، ولحم الخنزير، وبين لهم كيف فرض الوضوء، مع غير ذلك مما بين نصا. ومنه: ما أحكم فرضه بكتابه وبين كيف هو على لسان نبيه؟ مثل عدد الصلاة والزكاة ووقتها، وغير ذلك من فرائضه الى أنزل من كتابه

ومنه: ما سن رسول الله صلى الله عليه وسلم مما ليس فيه نص حكم، وقد فرض الله في كتابه طاعة رسوله صلى الله عليه وسلم والانتهاء إلى حكمه، فمن قبل عن رسول الله فبفرض الله قبل

The sum total of what Allah has revealed to his creation in His Book, of what he ordained as worship upon them due to his decree, is of different types:

Some things he explicitly made clear to his creation, like the obligatory aspects of Ṣalāh, Zakāh, Ḥajj, and fasting. Likewise, he prohibited acts of obscenity, the apparent thereof and the hidden, and prohibited them from adultery, the consumption of wine, eating carrion, blood, and the meat of a pig. He also explicated to them the method of doing the obligatory ablution, and all such aspects which he emphatically made clear for them.

Some things he conclusively deemed obligatory in His Book and thereafter explicated them via the medium of his Nabī ﷺ, like the number of *Raka'āt* (units) in Ṣalāh, the amounts of Zakāh, their times, and all such obligations which He revealed in His Book.

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1 Sūrah al-Naḥl: 44.

And some things were instituted by Rasūl Allah ﷺ, things regarding which there is no emphatic text found in the Qur'ān. And Allah سُبْحَانَهُوَتَعَالَ has ordained obeying Rasūl Allah ﷺ in His Book. Hence, whoever accepts from Rasūl Allah ﷺ he has accepted due to Allah سُبْحَانَهُوَتَعَالَ obligating that upon him.[1]

This is true, for Nabī ﷺ, by way of his Sunnah, explained the rulings of the Qur'ān, and elaborated in depth its wordings and meanings. He also practically implemented it in his life. Hence, the Sunnah is indispensable in order to understand the Qur'ān. Allah سُبْحَانَهُوَتَعَالَ, thus, appointed the masters of the Sunnah, its soldiers, and those who bore its knowledge to preserve the Sunnah of Rasūl Allah ﷺ in the most meticulous of ways, and with the most intricate methods of retention, and with painstaking attention to transmission, the transmitters and everything else which is related to the science of Ḥadīth generally. As a result, the science of impugning and approbating narrators and all the remaining sciences of the Sunnah emerged as is known to the students of knowledge. All of this importance was paid due to the status the Sunnah holds in the Dīn. Hence, the Ahl al-Sunnah were the people who painstakingly paid attention to it, preserved its principles, and cherished its value. In doing so, they followed the leaders of guidance, the honourable Ṣaḥābah رَضِيَاللهُعَنْهُ, who transmitted for us the Sunnah of our Nabī ﷺ.

But the Rāfiḍah forced themselves into this science and conjured for it principles based on their warped methodology in which they opposed the Muslims. They went on to claim that a narration cannot be accepted or cannot be authentic unless it originates from their Imāms. Hence, they held no regard whatsoever for the *Ṣiḥāḥ*, the *Sunan*, and the *Masānīd* (books of ḥadīth) which were scrupulously compiled by the Ahl al-Sunnah and they discarded all their content. Because, when they excommunicated the Ṣaḥābah رَضِيَاللهُعَنْهُ, as is known about them, they did not adopt their statements in spite of them narrating to us the ḥadīth of Nabī ﷺ. In place thereof, they preferred the narrations of liars and losers who could not be trusted in worldly matters, never mind religious matters. How true is the statement of al-Shaʿbī about them wherein he says:

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1 *Al-Risālah*, 21, 22.

ما رأيت أحمق من الخشبية، لو كانوا من الطير لكانوا رخما، ولو كانوا من البهائم لكانوا حمرا، والله لو طلبت منهم أن يملئوا لي هذا البيت ذهبا على أن أكذب على علي لأعطوني، ووالله ما أكذب عليه أبدا

I have not seen anyone more foolish than the *Khashabiyyah*.[1] If they were birds they would have been vultures, and if they were animals they would have been donkeys. By Allah, if I asked them to fill this house with gold for me as recompense for forging narrations against ʿAlī ﷺ they would do so. But, by Allah, I will not lie against him ever.[2]

And Ibn Taymiyyah said about them:

وقد اتفق أهل العلم بالنقل والرواية والإسناد على أن الرافضة أكذب الطوائف والكذب فيهم قديم، ولهذا كان أئمة الإسلام يعلمون امتيازهم بكثرة الكذب. قال أبو حاتم الرازي: سمعت يونس بن عبد الأعلى يقول: قال أشهب بن عبد العزيز: سئل مالك عن الرافضة؟ فقال: لا تكلمهم، ولا ترو عنهم، فإنهم يكذبون. وقال أبو حاتم: حدثنا حرملة قال: سمعت الشافعي يقول: لم أر أحدا أشهد بالزور من الرافضة

The scholars of transmission, narration, and their chains concur that the Rāfiḍah are the greatest liars from all the sects and that lying is very old in them. Therefore, the scholars of Islam knew that their distinctive quality was lying excessively. Abū Ḥātim al-Rāzī said, "I heard Yūnus ibn ʿAbd al-Aʿlā saying, "Ashhab ibn ʿAbd al-ʿAzīz said, "Mālik was asked about the Rāfiḍah and he said, "Do not speak to them, and do not narrate from them for they lie." And Abū Ḥātim said, "I heard al-Shāfiʿī saying, "I have not seen anyone who gives more false testimonies than the Rāfiḍah."[3]

This book which is authored by Shaykh Ashraf Muḥammad al-Jīzāwī is very beneficial on this topic. He has discussed the stance of the Rāfiḍah regarding the Sunnah in light of its development and documentation, and in light of their reliable books, their various gradings of ḥadīth, the chain of transmission, their standpoint regarding the Ṣaḥābah, their methodology in impugning and

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1 *Khashab* in Arabic means stick. This is a group that is attributed to it because they refused to fight with the sword and would only fight with sticks.

2 *Minhāj al-Sunnah al-Nabawiyyah*, 2/22, 23.

3 Ibid. 1/59, 60.

approbating and validating and rendering weak, and other issues in which the author has contested their positions in an academically robust manner. He has been inspired, may Allah preserve him, in debating them, elaborating the invalidity of their methodology of interacting with the Sunnah, and exposing them for their appalling stance regarding the reliable books of the Sunnah according to the Ummah.

I ask Allah سُبْحَانَهُۥوَتَعَالَ to benefit others by way of his book and to reward him with goodness for defending the Sunnah of our beloved Muḥammad صَلَّاللَّهُعَلَيْهِوَسَلَّمَ, and the end of our call is that all praise is due for Allah, the Lord of the worlds.

Professor
ʿAbd Allāh Shākir al-Junaydī
Deputy President of the Anṣār al-Sunnah al-Muḥammadiyyah group.

Introduction

All praise is for Allah Who elevated the lamppost of truth and made it clear, Who debased falsehood and lies and exposed them, Who protected the Sharīʿah from forgery and allegations, Who made the Wise Reminder (the Qurʾān) protected from adulteration and distortion, and increase and decrease, due to Him preserving it in the vessels of knowledge, the bosoms of the people of retention and perfection, and due to him deeming lying against His Prophet ﷺ, who was sent with the clear aspects of the truth and with evidence, as a grave sin.

Allah سُبْحَانَهُوَتَعَالَى has made the Muslim Ummah the guider and the guided, an Ummah which carries the banner of knowledge and disperses the darkness of ignorance. The heirs of the Ambiyāʾ عَلَيْهِمُالسَّلَام, i.e. the scholars of Dīn, took up the task of illuminating the lamppost of knowledge by way of what they researched and dispensed in their academic circles, and by way of the great works that they wrote; they wrote such works which were eternalised by history and became a source of pride for the Muslims. They served as lanterns for those who followed thereafter who used it to attain direction in restoring what had warn out of their civilisation and reviving what was covered by ignorance of the knowledge of the Book of their Lord and the Sunnah of their Nabī ﷺ.

The Ahl al-Sunnah are the experts who elevated this Dīn, exerted themselves, and toiled in its service by subjugating their bodies, their minds, and their hearts for it. Hence, they finished their bodies and made their bosoms treasure troves for the jewels of the Sunnah and the fundamentals of Islam. They applied their minds to knowledge, to deliberating therein, deriving rulings, and gaining understanding. As a result, they preserved the Sharīʿah and Allah protected the religion and established it because of their efforts.

And because the Prophetic Ḥadīth is the second source in Islamic legislation, the scholars of the Ahl al-Sunnah paid utmost attention to it and did whatever was within their ability for the preservation of ḥadīth and its chains of transmission. Hence, they traversed to various places and transmitted knowledge by dispensing the ḥadīth of Nabī ﷺ and the verdicts and quotations of the Ṣaḥābah رَضِيَاللَّهُعَنْهُمْ.

And they were in their collecting of ḥadīth, critics and money exchangers who eradicated the counterfeit, straightened the distorted, and shunned lies back into the chest of its promoters without bothering. In essence, they continuously monitored the innovators, liars, charlatans, the thieves of transmission chains, and the lying story tellers.

A person will be amazed at what history has recorded regarding the scholars of the Ahl al-Sunnah and the scholars of ḥadīth in general, specifically the tales of their exhaustive journeys which they undertook because of knowledge, despite the immense distances and the overwhelming difficulties. They overcame all the obstacles, and considered all difficulties to be insignificant in the path of knowledge. Their objective thereby was not to gain prominence and positions which would occupy them, nor did they covet the world which they could procure.

Yes, they travelled to far flung places despite the immense distances and the great difficulty in order to seek ḥadīth, search for its various transmissions, and at times even to procure one particular ḥadīth. The stories of the scholars and their travels for this purpose are too many to be recollected, and a person's amazement regarding them will never seize to end. They did all of this to preserve the Sunnah of Rasūl Allah ﷺ from the distortions of the distorters and the fancies of those driven by ulterior motives.

The outcome of their blessed efforts was the emergence of ḥadīth terminology and other related sciences. Hence, the rules were formed and the principles were founded for the validation of ḥadīth and for its academic analyses. These principles later became known as the soundest principles for academic research pertaining to the authentication of reports and texts. This is a distinction which is not found in the legacy of any nation from the nations of the earth, not even in the study of their sacred books for that matter. This is indeed an accolade from the accolades of this Ummah; firstly, due to preceding all else, and secondly due to its comprehensiveness and objectivity, and the precise results and conclusion drawn therefrom. This is something to which even the unbiased non-Muslims have attested, to the extent that David Margoliouth said, "The Muslims can boast as much as they want regarding the science of their ḥadīth."

Thus, the science of ḥadīth is exclusive to the Ahl al-Sunnah, no one can match them in it or even come close to them in the painstaking attention they paid to it. They paved the way of glory for this Ummah amidst all the other nations. Hence, there is not a single nation whose chain of transmission extends from the earth to the heavens in a much cleaner, radiant, and glorious manner other than this blessed Ummah. This is all the result of these blessed souls treading in the footsteps of their Nabī صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

Had the scholars of ḥadīth not exhausted their efforts for this purpose, Islam would have become convoluted, the heretics would have dominated it, and the charlatans would have emerged.

Furthermore, when the Rawāfiḍ saw that the Ahl al-Sunnah have surpassed them in the fields of ḥadīth—in terms of its transmission and its comprehension—and when they heard of the travels of the ḥadīth scholars to every place as best as their capacities allowed in order to rectify a word, establish a chain of transmission, or double check a narration, melancholy arose in their hearts. Thus, they went on to found a methodology to document their narrations which are all lies and approbate narrators whose integrity is compromised. They did this with a thief's approach, a fabricated application, and minds in which there remained no trace of sound reasoning. They tried to grade the narrations which are replete in their books, like *al-Kāfī*, *al-Istibṣār*, *Man Lā Yaḥḍuruhū al-Faqīh*, etc. In doing so they have tried to convert dust into something else, lies into principle, and falsehood into knowledge.

All that they have did is that they paged through the books of the Ahl al-Sunnah which have been written regarding ḥadīth terminology, plagiarised their contents and copied their style.

So, the objective of this dissertation is to expound upon the originality of the Ahl al-Sunnah in the science of ḥadīth and the plagiarism of the Rawāfiḍ. It is also aimed at discussing the principles of the methodology, charitably speaking, of the Rawāfiḍ and their scholars regarding their narrations, the laws of ḥadīth according to them, and the underlying rules of their narrations which leap frantically in order to succeed. Do not ask how, for the infallible Imām, whose speech is the speech of his father, whose speech is the speech of his grandfather, whose speech is the speech of the lord of the universe, says:

عش مجبرا أو غير مجبر   فالخلق مربوب مقدر

الخير يهمس بينهم   وتقام للسوآت منبر

Live coerced or un-coerced, the creation is taken care of and its destinies are preordained.

Good but manages to whisper among them, whereas to vile traits a pulpit is erected.

We did not venture on this project but to eradicate darkness so that the light becomes clear, and to expose the flaws of falsehood so that the uprightness of the truth become known, and to lift the veil from lies so that the reality comes to the fore with clarity from which only a loser will go astray. And, thus, do we detail the verses, and, thus, the way of the criminals will become evident.

We seek the help of Allah, and upon Him we place our reliance, and there is no desisting from evil and strength to do good but with help of Allah. And may Allah send His salutations upon our master Muḥammad ﷺ, his pure family, and his blessed Companions.

The Structure of the Study

The study is encompassed in ten sections which are preceded by an introduction and a prefatory chapter. Hereunder is a brief layout of what the study entails:

1. **Introduction:** Therein I have explained some of the reasons which prompted me to write this dissertation.

2. **Prefatory chapter:** Therein I have introduced the Rawāfiḍ.

3. **Chapters of the study:** They are as follows:

Chapter One: The origins of the science of ḥadīth between the Ahl al-Sunnah and the Rawāfiḍ. Hereunder there are two sections:

    Section One: The origins of the science of ḥadīth by the Ahl al-Sunnah.

    Section Two: The origins of the science of ḥadīth by the Rawāfiḍ.

Chapter Two: The definition of Sunnah according to the Rawāfiḍ.

Chapter Three: The documentation of the Sunnah according to the Rawāfiḍ. Hereunder there are two sections:

Section One: Documentation according to the Ahl al-Sunnah.

Section Two: Documentation according to the Rawāfiḍ.

Chapter four: The canonical works of the Rawāfiḍ. Hereunder there are four sections:

Section One: The eight *Jawāmiʿ* collections, which entail the following:

1. The four early collections:

- *Al-Kāfī* by Abū Jaʿfar Muḥammad ibn Yaʿqūb al-Kulaynī.

- *Man Lā Yaḥḍuruhū al-Faqīh* by Ibn Bābuwayh al-Qummī.

- *Tahdhīb al-Aḥkām fī Sharḥ al-Muqniʿah* by Abū Jaʿfar al-Ṭūsī.

- *Al-Istibṣār fī mā Ukhtulifā fīhi min al-Akhbār* of the aforementioned.

2. The four later collections:

- *Biḥār al-Anwār al-Jamāʿah li Durar Akhbār al-Aʾimmah al-Āthār* by Muḥammad Bāqir al-Majlisī.

- *Wasāʾil al-Shīʿah ilā Taḥṣīl Masāʾil al-Sharīʿah* by Muḥammad ibn al-Ḥasan al-Ḥurr al-ʿĀmilī.

- *Al-Wāfī* by Muḥsin al-Kāshānī.

- *Mustadrak al-Wasāʾil wa Mustanbaṭ al-Masāʾil* by Ḥusayn al-Nūrī al-Ṭabarsī.

Section Two: Brief and general comments about the eight collections

Section Three: A brief study of *al-Kāfī*, the supreme most work of the Shīʿah. This will entail the following:

1. A study concerning the status of the narrations.

2. A study concerning the status of the narrators.

Chapter Five: The various gradings of ḥadīth according to the Rawāfiḍ. This comprises of two sections as well:

> **Section One:** The various gradings of ḥadīth according to the Akhbārī Rawāfiḍ.
>
> **Section Two:** The various gradings of ḥadīth according to the Uṣūlī Rawāfiḍ.

Chapter Six: *Isnād*, chain of transmission, and its Importance. Therein there are three sections:

> **Section One:** The definition of the *Sanad*, the chain of transmission, and the *Matn*, the text.
>
> **Section Two:** The importance of *Isnād* and the attention paid to it be the scholars of the Ahl al-Sunnah.
>
> **Section Three:** The Rawāfiḍ and their chains of transmission.

Chapter Seven: The integrity of the Ṣaḥābah ﷺ. Therein there are six sections:

> **Section One:** The integrity of the Ṣaḥābah ﷺ in the Noble Qur'ān.
>
> **Section Two:** The integrity of the Ṣaḥābah ﷺ in the Pure Sunnah.
>
> **Section Three:** The consensus of the Ummah upon the integrity of the Ṣaḥābah ﷺ.
>
> **Section Four:** The integrity of the Ṣaḥābah ﷺ in the books of the Rawāfiḍ.
>
> **Section Five:** The stance of the Rawāfiḍ regarding the Ṣaḥābah ﷺ.
>
> **Section Six:** The implications of reviling or excommunicating the Ṣaḥābah ﷺ.

Chapter Eight: Grading of ḥadīth as authentic or weak between the Ahl al-Sunnah and the Rawāfiḍ. Hereunder there are three sections:

> **Section One:** Grading according to the Ahl al-Sunnah, which comprises of the following:

1. The development of the science of impugning and approbating of the Ahl al-Sunnah.

2. The methodology of grading as authentic or weak according to the Ahl al-Sunnah.

Section Two: Grading according to the Rawāfiḍ, which comprises of the following:

1. The development of the science of impugning and approbating of the Rawāfiḍ.

2. The methodology of grading as authentic of weak according to the Rawāfiḍ.

3. Grading as authentic or weak according to Jaʿfar al-Subḥānī, a contemporary leading scholar of the Rawāfiḍ, and debunking his arguments.

Section Three: A brief comparison between the books of the Ahl al-Sunnah and the books of the Rawāfiḍ regarding impugning and approbating, and authenticating and deeming weak.

Chapter Nine: The complaint of the Ahl al-Bayt about the many liars who forged lies against them of those who claimed partisanship for them.

Chapter Ten: The status of the transmitters of the Rawāfiḍ. Hereunder there are three sections:

Section One: The impugned transmitters of the Rawāfiḍ based on their reliable sources. This will entail the following:

1. The narrators who have been cursed in the transmitter biography sources of the Shīʿah.

2. The liars in the transmitter biography sources of the Shīʿah.

3. The Wāqifī narrators in the transmitter biography sources of the Shīʿah.

4. The Faṭḥī narrators in the transmitter biography sources of the Shīʿah.

5. The Khaṭṭābī narrators in the transmitter biography sources of the Shīʿah.

6. The Nāwusī narrators in the transmitter biography sources of the Shīʿah.

7. The narrators who consumed intoxicants in the transmitter biography sources of the Shīʿah.

8. The unreliable narrators in the transmitter biography sources of the Shīʿah.

9. The most reliable narrators of the Shīʿah.

Section Two: A detailed analyses of some of the transmitters of the Rawāfiḍ from their reliable sources. This will comprise of the following:

1. The most reliable transmitters of the Shīʿah, they are: Zurārah ibn Aʿyan, Abū Baṣīr Layth ibn al-Bakhtarī al-Murādī, Muḥammad ibn Muslim ibn Rabāḥ al-Thaqafī, Burayd ibn Muʿāwiyah Abū al-Qāsim al-ʿIjlī.

2. He who narrated most from the Imāms, he is Jābir al-Juʿfī.

Section Three: The unknown narrators in the books of the Rawāfiḍ.

I have used the title 'Rawāfiḍ' as is clear, because this a title from their many titles, as will become clear in the introduction about them. And this is a title they deserve. I have also kept brevity in mind when discussing these sections due to the fear of the book becoming too long.

I ask Allah سُبْحَانَهُوَتَعَالَى for ability and guidance.

Prefatory Chapter

Introduction to the Shīʿah

The following will be discussed:

- Definition
- Most Important Shīʿī personalities
- Ideas and Beliefs
- The spread of Shīʿism and its places of influence

Introduction to the Rawāfiḍ

This is a brief Introduction to the Imāmiyyah Shīʿah. It is encompassed in the following:[1]

1. Definition

The Twelver Imāmī Shīʿah sect is that sect which believe that ʿAlī رَضِيَ ٱللَّهُ عَنْهُ was more deserving of inheriting the Khilāfah than Abū Bakr, ʿUmar, and ʿUthmān رَضِيَ ٱللَّهُ عَنْهُمْ. They have been dubbed with various titles, some of them being:

A. **The Imāmiyyah:** This is because they aver that the Imāmah of ʿAlī رَضِيَ ٱللَّهُ عَنْهُ after Nabī صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was based on emphatic appointment and true specification; his Imāmah was not based on an insinuation by way of description, but a specific indication toward his person.[2] Imāmah according to them is a fundamental from the fundamentals of Dīn.

B. **The Jaʿfariyyah:** This is because of their attribution to Jaʿfar al-Ṣādiq, the sixth Imām according to them. This falls under the category of naming the general with the name of the specific.

Jaʿfar al-Ṣādiq was from the jurists of his time, but the jurisprudence of this sect is falsely attributed to him. Hence, they attribute to him such views

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1 For more details, refer to our book: ʿAqāʾid al-Shīʿah al-Imāmiyyah al-Ithnā ʿAshariyyah al-Rāfiḍah, Dar al-Yaqīn publication, therein there is sufficient detail.

2 *Al-Milal wa al-Niḥal*, 1/161.

and beliefs as are not averred even by a person with basic understanding of the Dīn, let alone him.

This name is the most beloved of names to them, as opposed to being dubbed the 'Rawāfiḍ'. But the reality is that they do not know the true school of Jaʿfar al-Ṣādiq. They have just collated their conjured opinions and their fabrications and attributed them to him. In fact, they even narrated that Jaʿfar al-Ṣādiq was told of this name and he became infuriated.

Al-Kashshī narrates from Abū al-Ṣabāḥ al-Kinānī the following:

قلت لأبي عبد الله عليه السلام: إنا نعير بالكوفة، فيقال لنا: جعفرية. قال: فغضب أبو عبد الله عليه السلام، ثم قال: إن أصحاب جعفر منكم لقليل، أنما اصحاب جعفر من اشتد ورعه، وعمل لخالقه

I said to Abū ʿAbd Allāh عَلَيْهِٱلسَّلَام, "We are taunted in Kūfah and it is said to us, 'the Jaʿfariyyah'."

Abū ʿAbd Allāh عَلَيْهِٱلسَّلَام became angry and said, "The followers of Jaʿfar amongst you are very few. The true followers of Jaʿfar are those whose piety is scrupulous and who practice for their Creator."[1]

C. **The Rawāfiḍ, or the Rāfiḍah:** Abū al-Ḥasan al-Ashʿarī says:

وإنما سموا رافضة لرفضهم إمامة أبي بكر وعمر

They have been dubbed the *Rāfiḍah* (the abandoners), due to them abandoning the Imāmah of Abū Bakr and ʿUmar.[2]

The Rāfiḍah are the only sect from the sects of Islam whose distinguishing factor is reviling Abū Bakr and ʿUmar رَضِيَٱللَّهُعَنْهَا. This is a sign of their great deprivation, may Allah سُبْحَانَهُوَتَعَالَى disgrace them.

It is also said that they were dubbed the Rāfiḍah due to them abandoning the Dīn.[3]

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1 *Rijāl al-Kashshī*, 2/525.

2 *Maqālāt al-Islāmiyyīn*, 1/16.

3 *Al-Tārīkh al-Kabīr*, 1/279; *al-Tanbīh wa al-Radd*, 1/24.

D. The Ithnā ʿAshariyyah (The Twelvers): This is because they believe in Twelve Imāms, the last of which went into occultation in a basement in the house of his father in Surr man Rāā. Ever since, according to them, he has not emerged. The Twelve individuals whom the Rāfiḍah believe to be their Imāms are the following:[1]

No.	Name	Birth	Death	Agnomen	Title
1	ʿAlī ibn Abī Ṭālib	23 A.H	40 A.H	Abū al-Ḥasan	Al-Murtaḍā
2	Al-Ḥasan ibn ʿAlī	2 A.H	50 A.H	Abū Muḥammad	Al-Mujtabā, al-Zakī
3	Al-Ḥusayn ibn ʿAlī	3 A.H	61 A.H	Abū ʿAbd Allāh	Al-Shahīd
4	ʿAlī ibn al-Ḥusayn ibn ʿAlī	38 A.H	95 A.H	Abū Muḥammad	Al-Sajjād, Zayn al-ʿĀbidīn
5	Muḥammad ibn ʿAlī ibn al-Ḥusayn	57 A.H	114 A.H	Abū Jaʿfar	Al-Bāqir
6	Jaʿfar ibn Muḥammad ibn ʿAlī	83 A.H	148 A.H	Abū ʿAbd Allāh	Al-Ṣādiq
7	Mūsā ibn Jaʿfar al-Ṣādiq	128 A.H	183 A.H	Abū Ibrāhīm	Al-Kāẓim
8	ʿAlī ibn Mūsā ibn Jaʿfar	148 A.H	203 A.H	Abū al-Ḥasan	Al-Riḍā
9	Muḥammad ibn ʿAlī ibn Mūsā	195 A.H	220 A.H	Abū Jaʿfar	Al-Jawād
10	ʿAlī ibn Muḥammad ibn ʿAlī	212 A.H	254 A.H	Abū al-Ḥasan	Al-Hādī
11	Al-Ḥasan ibn ʿAlī ibn Muḥammad	232 A.H	260 A.H	Abū Muḥammad	Al-ʿAskarī
12	Muḥammad ibn al-Ḥasan al-ʿAskarī	..	..	Abū al-Qāsim	Al-Mahdī, al-Ḥujjah, al-Qāʾim al-Muntaẓar

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1 For the biographies of these Imāms see: *Uṣūl al-Kāfī*, 1/286 onwards; *al-Milal wa al-Niḥal*, 1/161.

Their leading scholar al-Majlisī says:

<div dir="rtl">

وإن أعداء الأئمة عليهم السلام كفار مخلدون في النار، وأن أظهروا الإسلام، فمن عرف الله ورسوله والأئمة عليهم السلام وتولاهم وتبرأ من أعدائهم فهو مؤمن، ومن أنكرهم أو شك فيهم أو أنكر أحدهم أو شك فيه أو تولى أعدائهم أو أحد أعدائهم، فهو ضال هالك بل كافر لا ينفعه عمل ولا اجتهاد، ولا تقبل له طاعة، ولا تصح له حسنات

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The enemies of the Imams ﷺ are disbelievers who will be doomed to Hell-fire for eternity even if they express Islam. Hence, whoever recognises Allah, His Rasūl, and the Imams, and thereafter associates with them and disassociates from their enemies is a believer. And whoever denies them, doubts them, denies one of them, or doubts one of them, or befriends their enemies or one of their enemies, he is a deviant who is doomed to destruction, in fact even a disbeliever whom no practice or striving will help; His acts of worship will not be accepted and his good deeds will not be valid.[1]

2. Some Important Shīʿī Personalities

ʿAbd Allāh ibn Sabaʾ

He is considered to be the founding father of their devious dogma. He was a Jew from the Jews of Yemen and was known as Ibn al-Sawdāʾ (the son of a black woman) due to being attributed to his Abyssinian mother. He overtly displayed Islam in order to destroy it from within. He is also the first person to claim that the Qurʾān is one portion of nine portions the knowledge of which was with ʿAlī ﵁. He is the one who instigated the people against *Dhū al-Nūrayn*, ʿUthmān ibn ʿAffān ﵁. And he is the person who first proposed the belief of Rajʿah, the return of ʿAlī ﵁, and *Badāʾ*, the possibility of otherwise occurring to Allah ﷻ, pure is Allah ﷻ from that.

ʿAlī ibn Ibrāhīm al-Qummī, Abū al-Ḥasan

He died in 307 A.H. He is well known because of his exegesis *Tafsīr al-Qummī*. Therein he has emphatically stated that the Qurʾān is interpolated. He has also written other books such as: *al-Tārīkh, al-Sharāʾiʿ, Al-Ḥayḍ, Faḍāʾil Amīr al-Muʾminīn, al-Maghāzī*, etc.

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1 *Biḥār al-Anwār*, 25/362.

Muḥammad ibn Yaʿqūb al-Kulaynī, Abū Jaʿfar

He died in 328 A.H. He is the author of *al-Kāfī* wherein he has, just like his teacher al-Qummī, claimed that interpolation has occurred in the Qurʾān. *Al-Kāfī* is a huge book which consists of three sections: the *Uṣūl*, the *Furūʿ*, and the *Rawḍah*.

Muḥammad ibn ʿAlī ibn al-Ḥusayn ibn Bābuwayh al-Qummī

He is famously known as al-Ṣadūq. He died in 381 A.H. He is the author of *Man lā Yaḥḍuruhū al-Faqīh*.

Muḥammad ibn al-Ḥasan al-Ṭūsī

He died in 460 A.H. He is the author of *Tahdhīb al-Aḥkām*, *al-Istibṣār*, *al-Tibyān*, *al-Ghaybah*, *Amālī al-Ṭūsī*, *al-Fihrist*, *Rijāl al-Ṭūsī*.

Abū ʿAbd Allāh al-Mufīd

He died in 413 A.H. He is the author of *al-Irshād* and *Amālī al-Mufīd*.

Abū Manṣūr al-Ṭabarsī

He died in 620 A.H. He is the author of *al-Iḥtijāj*.

Muḥammad Bāqir al-Majlisī

The supreme scholar of the Safawid Dynasty in his time. He died in 1111 A.H and is the author of *Biḥār al-Anwār*.

Muḥammad ibn al-Ḥasan al-ʿĀmilī

He died in 1104 A.H. He is the author of *Wasāʾil al-Shīʿah ilā Taḥṣīl Masāʾil al-Sharīʿah* and *al-Īqāẓ min al-Hajʿah fī Ithbāt al-Rajʿah*.

Niʿmat Allah al-Jazāʾirī

He died in 1112 A.H. He is the author of *al-Anwār al-Nuʿmāniyyah*.

Al-Ḥajj Mīrzā Ḥusayn Muḥammad al-Nūrī al-Ṭabarsī

He died in 1320 A.H in Najaf. He is the author of *Faṣl al-Khiṭāb fī Ithbāt Taḥrīf Kitāb Rabb al-Arbāb*. Therein this Rāfiḍī has claimed that in the Qurʾān interpolation, omission, and addition have occurred. This book was published in Iran in 1289 A.H.[1]

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1 I have a photocopied copy of it.

Ayatollah al-Māmaqānī

The author of *Tanqīḥ al-Maqāl fī Uṣūl al-Rijāl*, and *Miqbās al-Hidāyah fī ʿIlm al-Dirāyah*. He is their leading scholar in the science of impugning and approbating narrators. In this book he has referred to Abū Bakr and ʿUmar رَضِيَاللهُعَنْهُمَا as *Jibt* and *Ṭāghūt* (two idols). This book was published in 1352 A.H. from the Murtaḍawiyyah publishing house in Najaf.

Ayatollah Khomeini

His name is Rūḥ Allah Muṣṭafā Aḥmad al-Mūsawī Khomeini. His grandfather Aḥmad migrated from India to Iran in 1885 A.H. He was born in the Khumayn village near Qum in 1320 A.H. His father was killed one year after his birth. Before reaching puberty, his mother died and, thus, he was natured by his elder brother. He was from the scholars of Dīn according to the Shīʿah. Some of his books are: *Kashf al-Asrār*, *Taḥrīr al-Wasīlah*, *al-Ḥukūmah al-Islāmiyyah*. He died in 1989 A.H at the age of eighty-nine.

3. Ideas and beliefs

Imāmah

They believe that Imāmah is enacted through emphatic appointment, i.e. it is incumbent upon the previous Imām to emphatically appoint the person of the succeeding Imām and it would not be enough to appoint him by pointing out his traits. Imāmah according to them is from those crucial matters wherein the Nabī صَلَّاللهُعَلَيْهِوَسَلَّمَ is not permitted to leave the Ummah without direction as a result of which each a person can opine his own opinion. In fact, it is necessary that he appoint a person who will be trusted and resorted to. They substantiate this by averring that Nabī صَلَّاللهُعَلَيْهِوَسَلَّمَ emphatically appointed ʿAlī رَضِيَاللهُعَنْهُ as his successor on the Day of Ghadīr Khumm. An incident which is not established by the ḥadīth scholars of the Ahl al-Sunnah nor by their historians.

They also allege that ʿAlī رَضِيَاللهُعَنْهُ emphatically appointed his two sons Ḥasan and Ḥusayn رَضِيَاللهُعَنْهُمَا. In this manner every Imām appointed his successor through his bequest, and they are, thus, dubbed the *Awṣiyāʾ*, the entrusted.

ʿIṣmah

They believe that all the Imāms are infallible, they are pure from mistakes and forgetfulness, and from major and minor sins.

Al-ʿIlm al-Ladunnī (knowledge coffered directly from on high)

Every Imām has been granted special knowledge from Rasūl Allah ﷺ whereby he is able to complete the Sharīʿah. Hence, every Imām is a bearer of unique knowledge gifted to him directly from Allah سُبْحَانَهُوَتَعَالَى. Nabī ﷺ entrusted them with the secrets of the Sharīʿah so that they may explain them to the people according to the requirements of their times.

Supernatural abilities

Supernatural acts can occur at the hands of the Imām. They call them miracles.

Al-Ghaybah (Occultation)

They believe that no era can be empty from the logical and Sharʿī evidence of Allah, referring to an Imām. As a result they believe that their Twelfth Imām disappeared into his basement whereafter the two occultations transpired, the minor[1] and the major.[2] This is from their fairy tales.

Al-Rajʿah (the Return)

They believe that Muḥammad ibn al-Ḥasan al-ʿAskarī, the Twelfth Imām, will return at the end of time after Allah سُبْحَانَهُوَتَعَالَى grants him permission to do so. Hence, some of them would stand after the Maghrib Ṣalāh at the door of the basement with a conveyance. They would call out his name and invite him to emerge until the stars would become clear. Thereafter they would return and

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1 The minor occultation is the occultation in which the ambassadors were the link between the Imām and the rest of the Shīʿah. In this occultation none knew of his whereabouts besides his close associates from among the Shīʿah. This occultation lasted for seventy four years, and it occurred in the year 260 A.H.

2 This is the occultation wherein the Imām concealed himself from even the ambassadors and from his close associates from among the Shīʿah by entering the basement in the house of his father. This is why the Shīʿah converge in front of the door of the basement every night after the Maghrib Ṣalāh and chant his name and invite him to emerge. They do this till the stars become clear. This happened in 329 A.H.

suspend the matter till the next night. They believe that when he returns he will fill the earth with justice just as it was previously filled with transgression and tyranny, and that he will take revenge from the opponents of the Shīʿah across history. The Imāmiyyah all believe in the Rajʿah and some groups amongst them also believe that some of the dead will return as well.

Al-Taqiyyah (Dissimulation)

They consider it to be a fundamental from the fundamentals of Dīn. A person who abandons it is like one who abandons Ṣalāh. According to them it is obligatory to practice it till the Mahdī re-emerges. Hence, whoever leaves it before his emergence he has exited from the Dīn of Allah and from the dogma of the Imāmiyyah. They substantiate it from the verse:

$$\text{إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً}$$

Except when taking precaution against them in prudence.[1]

And they attribute the following saying to Abū Jaʿfar, the Fifth Imām:

التقية ديني ودين آبائي ولا إيمان لمن لا تقية له

Practicing Taqiyyah is my religion and the religion of my forefathers. And there is no īmān for a person who does not practice Taqiyyah.[2]

They offer a very broad and expansive explanation of Taqiyyah.

Al-Mutʿah

They believe that practicing Mutʿah with women is from the best acts of worship, in this regard they draw evidence from the verse:

$$\text{فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً}$$

So whatever you enjoy (of marriage) from them, give them their due compensation.[3]

Muḥammad Ḥusayn Āl Kāshif al-Ghiṭāʾ says:

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1 Sūrah ʾĀl ʿImrān: 28.

2 *Uṣūl al-Kāfī*, 2/219.

3 Sūrah al-Nisāʾ: 24.

ونكاح المتعة هو الذي انفردت به الإمامية من بين سائر فرق المسلمين بالقول بجوازه وبقاء مشروعيته إلى الأبد

The Mutʿah marriage is something that the Shīʿah exclusively consider permissible and deem it legal till eternity from all the groups of the Muslims.[1]

Islam has prohibited this type of a marriage wherein a specific time is stipulated. The Ahl al-Sunnah consider the cognisance of the intention of eternity to be binding. Mutʿah has many negative repercussions upon the society which justify its impermissibility.

A Special Muṣḥaf (Copy of the Qurʾān)

They believe that they possess the *Muṣḥaf of Fāṭimah* رَضِيَٱللَّهُعَنْهَا. Al-Kulaynī narrates the following from Abū Baṣīr from Abū ʿAbd Allāh that he said:

وإن عندنا لمصحف فاطمة عليها السلام وما يدريهم ما مصحف فاطمة عليها السلام؟ قال: قلت: وما مصحف فاطمة عليها السلام؟ قال: مصحف فيه مثل قرآنكم هذا ثلاث مرات، والله ما فيه من قرآنكم حرف واحد

"We have the Muṣḥaf of Fāṭimah عَلَيْهَاٱلسَّلَام, and what do they know what is the Muṣḥaf of Fāṭimah عَلَيْهَاٱلسَّلَام?"

I asked, "What is the Muṣḥaf of Fāṭimah عَلَيْهَاٱلسَّلَام?"

He replied, "A Muṣḥaf in which is three times the like of your Qurʾān. By Allah there is not in it a single letter of your Qurʾān."[2]

Al-Barāʾah (Disavowal)

They disavow the three Khulafāʾ Abū Bakr, ʿUmar, and ʿUthmān رَضِيَٱللَّهُعَنْهُم and they describe them with the worst of attributes. This is because they allege that they usurped the Khilāfah from ʿAlī رَضِيَٱللَّهُعَنْه who was more deserving than them. They also kick off any matter of importance with cursing Abū Bakr and ʿUmar رَضِيَٱللَّهُعَنْهَا instead of with taking the name of Allah سُبْحَانَهُوَتَعَالَى. They also denigrate many of the Ṣaḥābah رَضِيَٱللَّهُعَنْهُم and curse them and do not hesitate in defaming Umm al-Muʾminīn ʿĀʾishah رَضِيَٱللَّهُعَنْهَا.

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1 *Aṣl al-Shīʿah wa Uṣūluhā*, p. 253.

2 *Uṣūl al-Kāfī*, 1/239.

Al-Gulū (Exaggeration)

Their exaggeration regarding their Imāms is appalling. They have abundantly narrated various narrations regarding the merits of their Imāms. At times they elevate them to the status of Nubuwwah and prophethood, and at times even to the pedestal of divinity.

Their leading scholar Khomeini says:

<div dir="rtl">

من ضرورات مذهبنا أنه لا يصل أحد إلى مراتب الأئمة عليهم السلام المعنوية: حتى الملك المقرب والنبي المرسل

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> One of the categorically established tenets of our dogma is that no one can reach the spiritual ranks of the Imāms ﻋَﻠَﻴْﻬِﻢُﺍﻟﺴَّﻼَﻡ, not even a close angel or a sent Nabī.[1]

The ʿĪd (Festival) of Ghadīr Khum

A festival which happens to fall on the 18th of Dhū al-Ḥijjah. They give it preference over the two ʿĪds of Aḍḥā and Fiṭr and dub it the greatest ʿĪd. Fasting on this day according to them is an emphasised Sunnah. They claim that on this day Nabī ﺻَﻠَّﺎﻟﻠَّﻪُﻋَﻠَﻴْﻪِﻭَﺳَﻠَّﻢ emphatically appointed ʿAlī ﺭَﺿِﻲَﺍﻟﻠَّﻪُﻋَﻨْﻪ as his successor.

The ʿĪd of Nayrūz

This is a Persian festival. Some of them say that bathing on the day of Nayrūz is a Sunnah.

The ʿĪd of Bābā Shujāʿ al-Dīn

They celebrate this ʿĪd on the ninth day of Rabīʿ al-Awwal. It is the ʿĪd of their father Bābā Shujāʿ al-Dīn, the title of Abū Luʾluʾah the fire worshipper, who assassinated ʿUmar ibn al-Khaṭṭāb ﺭَﺿِﻲَﺍﻟﻠَّﻪُﻋَﻨْﻪ.

Commemoration Gatherings

They convene gatherings wherein they offer condolences, wail, display anxiety, depict images, self-flagellate and do many other forbidden acts during the first ten days of the month of Muḥarram. They believe that all of this is a source

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1 *Al-Ḥukūmah al-Islāmiyyah*, p. 84.

of attaining the closeness of Allah سُبْحَانَهُوَتَعَالَ and that thereby Allah سُبْحَانَهُوَتَعَالَ will expiate their wrongs and replace them with virtue. Whoever visits them in the holy shrines of Karbalāʾ, Najaf, and Qum will witness that which is appalling and mind-boggling.

In conclusion, the Imāmī Shīʿah hold beliefs which are diametrically opposed to the beliefs of the Muslims. And believing in the emphatic appointment and the bequest of successorship has become the distinguishing factor between the Shīʿah and the other denominations amongst the Muslims, together with the belief of infallibility and the other erroneous beliefs. Hence, the Shīʿah are the locus for any person who desires to destroy Islam due to his enmity or hatred, and for any person who wishes to include the teaching of his forefathers of Judaism, Christianity, Zoroastrianism, Hinduism and other religions into the Dīn. In this manner, their beliefs have progressed to the extent of denying many of the categorical aspects and the foundations of Islam. And that is why they are dubbed the Rawāfiḍ.

Furthermore, one of the most distinguishing factors regarding the Shīʿah, with all their denominations, is that they are the quickest to instigate the Fitnah in the history of this Ummah, in ancient times and in recent times.

4. The Spread of Shīʿism and its loci of Influence

The Twelver Shīʿah are mostly found in Iran, Iraq, Azerbaijan, and Bahrain. Small pockets of them also live in Kuwait, Lebanon and in a few areas of Saudi Arabia like: al-Qatif, and al-Ahsa. They are also in Muscat, Batinah in Oman, the remaining countries of the Persian Gulf, Pakistan, Afghanistan, India and some countries of central Asia.

The Ismāʿīlī Shīʿah are mostly found in Najrān in Saudi Arabia and in India. As for the Zaydī Shīʿah they are predominantly found in Yemen, and as for the ʿAlawī Shīʿah they reside in Turkey and Syria.[1]

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1 *Al-Mawsūʿah al-Muyassarah fī al-Adyān wa al-Madhāhib al-Muʿāṣirah*, p. 299, onwards.

Chapter One

The Origins of the Sciences of Ḥadīth between the Ahl al-Sunnah and the Rawāfiḍ

This chapter comprises of two sections:

Section One: The Origins of the Sciences of Ḥadīth Amongst the Ahl al-Sunnah.

Section Two: The Origins of the Sciences of Ḥadīth Amongst the Shīʿah.

Section One

The Origins of the Sciences of Ḥadīth Amongst the Ahl al-Sunnah

Every nation has something which it prides itself on in its past and in its present, whether it be in the field of academics on in any other field.

From the many fields wherein the Muslim Ummah surpassed all others during its golden era, and wherein it vanquished all the nations of the world, is the academic field with its various branches.

The most important of these branches, to which the scholars of Islam lent much importance, were the sciences related to the Qurʾān and the Sunnah.

The Muslim Ummah has, since the era of Nabī ﷺ lent the Qurʾān importance which is unmatched in the entire world. That is in terms of its transmission from Nabī ﷺ, its compilation, its documentation, and its memorization. Also in terms of writing it meticulously, interpreting it, expounding on its sciences and the various readings in which it can be read, to the extent that all of this has been recorded in thousands of books.

Furthermore, because the Pristine Sunnah qualifies the absolute of the Qurʾān, clarifies its equivocal, details its vague, specifies its general, etc., the Ahl al-Sunnah realized its value and its stature, and hence laid down very intricate academic principles to ensure its preservation. As a result, the science of Ḥadīth terminology and its principles came into existence, a science which history despite its longevity, since Allah سُبْحَانَهُوَتَعَالَ created the earth and its inhabitants till now, has not known the likes of; a science which founded principles for the authentication of narrations and the verification of attributing them to their advancers.

One of the Orientalists has very aptly said, and the truth is always that to which even the enemies attest, "Let the Muslims be proud of the sciences of their Ḥadīth."

So, the Ahl al-Sunnah are the people who enjoy this feat. They are the erectors of this eternal structure and the key holders of its various palaces. Why not, when they are the heirs of the Ambiyāʾ عَلَيْهِمُالسَّلَام and their vicegerents, the bearers of the

Sharīʿah, the custodians of the religion, and the protectors of the Dīn. May Allah سُبْحَانَهُوَتَعَالَ reward the scholars of the Ahl al-Sunnah with the best of rewards.

The initial traces of this science of the Ahl al-Sunnah—the experts of this phenomenon— appeared at a very early stage. In fact, it would be apt to aver that it started during the era of Nabī صَلَّىاللَّهُعَلَيْهِوَسَلَّمَ due to the injunction of the Qurʾān which demands that we should verify the reports that reach us, check the integrity of those who report them, and that we should not be hasty in passing rulings before confirming their veracity. Hence, Allah سُبْحَانَهُوَتَعَالَ says:

$$\text{يَآ أَيُّهَا الَّذِيْنَ اٰمَنُوا إِنْ جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوْٓا أَنْ تُصِيْبُوْا قَوْمًا ۢ بِجَهَالَةٍ}$$

$$\text{فَتُصْبِحُوْا عَلٰى مَا فَعَلْتُمْ نَادِمِيْنَ}$$

O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done regretful.[1]

The Ṣaḥābah رَضِيَاللَّهُعَنْهُمْ, thus, exercised caution and acted stringently in the matter of narrations in order to preserve the Dīn and protect the Sharīʿah.[2] In their transmission of the Ḥadīth of Rasūl Allah صَلَّىاللَّهُعَلَيْهِوَسَلَّمَ they abided by such principles of transmission which later formed the basis of this science in subsequent times. They implemented the principles of the Qurʾānic method which is based on the impermissibility of lying, on rejecting the narration of a liar, deeming integrity to be a prerequisite for the acceptance of the report of a narrator, verification in every matter, and the impermissibility of transmitting a false narration. They also mitigated the transmission of narrations, verified their authenticity and meticulously narrated them, as well as critiqued them by juxtaposing them against the texts of the Sharīʿah and its principles.

Similarly, this science developed mixed with other sciences like the science of *Fiqh* (jurisprudence), and there was no specific and comprehensive book written regarding it until the fourth century. Whatever had appeared before that, were snippets and scattered statements and segments regarding certain issues which

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1 Sūrah al-Ḥujurāt: 6.

2 See some examples of this in our treatise: *Nashʾah al-Jarḥ wa al-Taʿdīl ʿind Ahl al-Sunnah.*

came along within discussions of jurisprudence and the principles of Sharīʿah. This is discernible in *al-Risālah* of al-Shāfiʿī (d. 204 A.H.). Thus, in his books al-Risālah and *al-Umm*, al-Shāfiʿī elaborated on issues like drawing evidence from the Sunnah, the narration of a lone narrator being proof, the requisite of memorization in a narrator, the accepting of the narration of a *Mudallis*, one who intentionally omits the narrator above him, if he explicitly states that he heard it from the link above, etc.

We will also find scattered aspects of this science in the statements and the writings of Yaḥyā ibn Maʿīn (d. 233 A.H.), ʿAlī ibn al-Madīnī (d. 234 A.H.), Muḥammad ibn ʿAbd Allāh ibn Numayr (d. 234 A.H.), Aḥmad ibn Ḥambal (d. 241 A.H.), Abū Jaʿfar al-Makhramī (d. 242 A.H.), al-Bukhārī (d. 256 A.H.), Muslim (d. 261 A.H.), al-ʿIjlī (d. 261 A.H.), al-Tirmidhī (d. 279 A.H.), and al-Nasāʾī (d. 303 A.H.).

Thereafter, in the beginning of the fourth century some scholars decided to gather the various discussions on ḥadīth and its principles in a book. Hence:

1. Abū Muḥammad, al-Ḥasan ibn ʿAbd al-Raḥmān ibn Khallād al-Rāmahurmuzī (d. 360 A.H.) authored the book: *al-Muḥaddith al-Fāṣil bayn al-Rāwī wa al-Wāʿī*. He was the first scholar to author a book exclusively dedicated to the science of Ḥadīth. He managed to put together all the issues which were at his disposal, but he did not cover all its discussions and aspects, as is the case with any initial work. Subsequent to that, other books were authored and completed what he had missed.

2. *Maʿrifah ʿUlūm al-Ḥadīth* (published) of al-Ḥākim Abū ʿAbd Allāh al-Naysābūrī (d. 405 A.H.).

3. *Al-Madkhal Ilā Kitāb al-Iklīl* (published) of al-Ḥākim as well.

4. *Al-Kifāyah fī ʿIlm al-Riwāyah* (published) of al-Khaṭīb al-Baghdādī (d. 463 A.H.).

5. *Al-Jāmiʿ li Akhlāq al-Rāwī wa Ādāb al-Sāmiʿ* (published) of al-Khaṭīb as well.

6. *Al-Ilmāʿ ilā Maʿrifah Uṣūl al-Riwāyah wa Taqyīd al-Samāʿ* (published) of al-Qāḍī ʿIyāḍ (d. 544 A.H.).

7. *Mā la Yasaʿ al-Muḥaddith Jahlah* (published) of Abū Ḥafṣ al-Miyānjī ʿUmar ibn ʿAbd al-Majīd (d. 580 A.H.).

8. *ʿUlūm al-Ḥadīth* (published) Ibn al-Ṣalāḥ Abū ʿAmr, ʿUthmān ibn ʿAbd al-Raḥmān (d. 643 A.H.). This book is famously known as the *Muqaddimah Ibn al-Ṣalāḥ* and therein he has elucidated on sixty-five different categories of Ḥadīth.

Then, after Ibn al-Ṣalāḥ the era of rendering in poetry, abridging, commentating, annotating and adding on begun. Here under is a list of the books of this era:

1. *Irshād Ṭullāb al-Ḥaqāʾiq* (published) of al-Nawawī (d. 676 A.H.). In this book he condensed the *Muqaddimah* of Ibn al-Ṣalāḥ.

2. *Al-Taqrīb wa al-Taysīr li Maʿrifah Sunan al-Bashīr al-Nadhīr* (published) of al-Nawawī as well. This is an abridged version of the aforementioned.

3. *Aqṣā al-Amal wa al-Sūl fī Ulūm Aḥādīth al-Rasūl* (published) of Shihāb al-Dīn al-Khūbī, Abī ʿAbd Allāh Muḥammad ibn Aḥmad ibn Khalīl (d. 693 A.H.). This is a poem which consists of one thousand six hundred verses.

4. *Al-Iqtirāḥ fī Bayān al-Iṣṭilāḥ* (published) of Ibn Daqīq al-ʿĪd (d. 702 A.H.).

5. *Rusūm al-Taḥdīth fī ʿUlūm al-Ḥadīth* (published) of Ibrāhīm ibn ʿUmar al-Jaʿbarī (d. 732 A.H.).

6. *Tadhkirah al-Sāmiʿ wa al-Mutakallim fī Adab al-ʿĀlim wa al-Mutaʿallim* (published) of Ibn Jamāʿah, Muḥammad ibn Ibrāhīm (d. 733 A.H.).

7. *Al-Manhal al-Rawī fī Mukhtaṣar ʿUlūm al-Ḥadīth al-Nabawī* (published) of Ibn Jamāʿah as well; therein he abridged the *Muqaddimah* of Ibn al-Ṣalāḥ.

8. *Ikhtiṣār ʿUlūm al-Ḥadīth* (published) of Sharaf al-Dīn, Ḥasan ibn Muḥammad (d. 743 A.H.).

9. *Ikhtiṣār ʿUlūm al-Ḥadīth* (published) of Ibn Kathīr (d. 774 A.H.).

10. *Al-Nukat ʿalā Muqaddimah Ibn al-Ṣalāḥ* (published) of Badr al-Dīn al-Zarkashī, Muḥammad ibn Bahādur (d. 794 A.H.).

11. *Maḥāsin al-Iṣṭilāḥ wa Taḍmīn Ibn al-Ṣalāḥ* (published) of al-Bulqīnī, Sirāj al-Dīn, ʿUmar ibn Raslān (d. 805 A.H.). This is his annotations upon the *Muqaddimah* of Ibn al-Ṣalāḥ.

12. *Al-Taqyīd wa al-Īḍāḥ limā Uṭliqa wa Ughliqa min Kitāb Ibn al-Ṣalāḥ* (published) of Zayn al-Dīn al-ʿIrāqī (d. 805 A.H.). This is his finer points on the *Muqaddimah* of Ibn al-Ṣalāḥ.

13. *Al-Tabṣirah wa al-Tadhkirah* (published) of al-ʿIrāqī as well. This is a rendition of the *Muqaddimah* of Ibn al-Ṣalāḥ in poetry, and is popularly known as the *Alfiyyah* of al-ʿIrāqī.

14. *Sharḥ al-Tabṣirah wa al-Tadhkirah* (published) of al-ʿIrāqī as well. It is a commentary of the poem enlisted above.

15. *Tanqīḥ al-Anẓār fī ʿUlūm al-Āthār* (published with its commentary *Tawḍīḥ al-Afkār*) of Muḥammad ibn al-Wazīr al-Ṣanʿānī (d. 840 A.H.)

16. *Nukhbat al-Fikr fī Muṣṭalaḥ Ahl al-Athar* (published) of Ibn Ḥajar al-ʿAsqalānī (d. 852 A.H.).

17. *Nuzhat al-Naẓr fī Tawḍīḥ Nukhbat al-Fikr* (published) of Ibn Ḥajar as well. This is the commentary of his *Nukhbah*.

18. *Al-Nukat ʿalā Kitāb Ibn al-Ṣalāḥ* (published) of Ibn Ḥajar as well.

19. *Al-Nukat al-Wafiyyah bimā fī Sharḥ al-Alfiyyah* (published) of al-Biqāʿī (d. 885 A.H.).

20. *Fatḥ al-Mughīth fī Sharḥ Alfiyyah al-Ḥadīth* (published) of al-Sakhāwī (d. 902 A.H.). This is a commentary of the *Alfiyyah* of al-ʿIrāqī.

21. *Alfiyyah al-Suyūṭī* (published) of al-Suyūṭī (d. 911 A.H.).

22. *Tadrīb al-Rāwī fī Sharḥ Taqrīb al-Nawāwī* (published) of al-Suyūṭī as well.

23. *Fatḥ al-Bāqī ʿalā Alfiyyah al-ʿIrāqī* (published) of Zakariyyā ibn Muḥammad al-Anṣārī (d. 925 A.H.).

24. *Qafw al-Athar fī Ṣafwah ʿUlūm al-Athar* (published) of Muḥammad ibn Ibrāhīm al-Ḥalabī al-Ḥanafī (d. 971 A.H.).

25. *Muṣṭalaḥāt Ahl al-Athar ʿalā Sharḥ Nukhbat al-Fikar* (published) of Mullā ʿAlī al-Qārī (d. 1014 A.H.).

26. *Al-Yawāqīt wa al-Durar fī Sharḥ Sharḥ Nukhbat al-Fikar* (published) of al-Munāwī (d. 1031 A.H.).

27. *Ẓafar al-Amānī fī Sharḥ Mukhtaṣar al-Jurjānī* (published) of Abū al-Ḥasanāt, Muḥammad ʿAbd al-Ḥayy al-Laknawī (d. 1304 A.H.).

28. *Al-Manẓūmah al-Bayqūniyyah* (published) of ʿUmar ibn Muḥammad al-Bayqūnī (d. 1080 A.H.). This is poem which consists of thirty-four verses.

29. *Bahjat al-Naẓr bi Sharḥ Sharḥ Nukhbat al-Fikar* (published) of Abū al-Ḥasan, al-Ṣaghīr Muḥammad ibn Ṣādiq ibn ʿAbd al-Hādī al-Sindī al-Madanī (d. 1138 A.H.). This is commentary of *Nuzhat al-Naẓr Sharḥ Nukhbat al-Fikar.*

30. *Tawḍīḥ al-Afkār li Maʿānī Tanqīḥ al-Anẓār* (published) of Muḥammad ibn Ismāʿīl al-Ṣanʿānī (d. 1182 A.H.).

31. *Manhaj Dhawī al-Naẓr fī Sharḥ Manẓūmah ʿIlm al-Athar* (published) of Muḥammad Maḥfūẓ ibn ʿAbd Allāh al-Turmusī (d. 1329 A.H.). This is a commentary on the *Alfiyyah* of al-Suyūṭī.

32. *Qawāʿid al-Taḥdīth min Funūn Muṣṭalaḥ al-Ḥadīth* (published) of Jamāl al-Dīn al-Qāsimī (d. 1332 A.H.).

33. *Tawjīh al-Naẓr Ilā Uṣūl al-Athar* (published) of Ṭāhir al-Jazāʾirī al-Dimashqī (d. 1338 A.H.).

34. *Qawāʿid fī ʿUlūm al-Ḥadīth* (published) of Ẓafar Aḥmad al-ʿUthmānī al-Thānwī (d. 1394 A.H.).

35. *Al-Manhal al-Ḥadīth fī ʿUlūm al-Ḥadīth* (published) of Muḥammad ʿAbd al-ʿAẓim al-Zurqānī (d. 1948 A.H.).

There are many contemporary books as well regarding Ḥadīth terminology like: *al-Manhaj al-Ḥadīth fī ʿUlūm al-Ḥadīth* of Muḥammad al-Sammāḥī, *al-Wasīṭ fī ʿUlūm wa Muṣṭalah al-Ḥadīth* of Muḥammad Abū Shuhbah, *Taysīr Muṣṭalaḥ al-Ḥadīth* of Maḥmūd al-Ṭaḥḥān, and *Manhaj al-Naqd fī ʿUlūm al-Ḥadīth* of Nūr al-Dīn ʿItr, etc.

This is a brief glimpse of the development of the sciences of Ḥadīth by the Ahl al-Sunnah. From the above it is evident that the first scholar to author a book regarding it was al-Rāmahurmuzī (d. 360), i.e. his book: *al-Muḥaddith al-Fāṣil Bayn*

al-Rāwī wa al-Wāʿī. Although there were books authored before him, but they were books dedicated to scattered topics, as has passed, whereas this book was the most comprehensive books in its time. Thereafter this science expanded tremendously in the times that followed.

We also learnt that this science originated since the first era of Islam and continued to endure side by side with the pristine Sunnah of Nabī ﷺ till this day as its protector and guardian against any lies, forgeries, fraud, distortion; owing to which that would be attributed to Nabī ﷺ which he did not say or that would make its way into the Dīn which is not actually part of it. Hence, Allah ﷾, by way of this science and all its accompanying sciences protected his Dīn and his Sharīʿah in general, and the Ḥadīth of Rasūl Allāh ﷺ more specifically.[1]

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1 See: *Nuzhat al-Naẓr* of Ibn Ḥajar, its introduction; *Tadrīb al-Rāwī*, 1/15; *Qawāʿid al-Taḥdīth*, p. 6; *Qafw al-Athar*, 1/40; *ʿUlūm al-Ḥadīth Aṣīluhā wa Muʿāṣiruhā*, p. 14.

Section Two

The Origins of the Science of Ḥadīth Amongst the Rawāfiḍ

The Ahl al-Sunnah surely surpassed the Rawāfiḍ in the science of Ḥadīth, the Rawāfiḍ are not but followers of the Ahl al-Sunnah in this science, rather they are dependent upon the Ahl al-Sunnah in the authoring of books in it. They have not presented to us anything new which is specific to their school, to the extent that they even cited the very examples which appear in the books of the Ahl al-Sunnah and were unable to present new examples from their side, except very rarely.

The Rāfiḍah admit that they played no intellectual role in the science of Ḥadīth and that they derived it, as is their wont (in all other matters), from the Ahl al-Sunnah. The first scholar to author a book in this regard, following in the footsteps of the Ahl al-Sunnah, was Zayn al-Dīn al-ʿĀmilī, who is accorded the title *al-Shahīd al-Thānī* (the second martyr) due to being killed in 965 A.H.[1]

In this regard, their scholar al-Ḥāʾirī mentions:

ومن المعلومات التي لا يشك فيها أحد، أنه لم يصنف في دراية الحديث من علمائنا قبل الشيهيد الثاني، وإنما هو من علوم العامة

> From the facts which no one doubts is that none had authored a book regarding the comprehension of Ḥadīth before al-Shahīd al-Thānī. It is from the sciences of the commonality.[2]

This is an attestation from an individual from amongst them of the truth; the comprehension of Ḥadīth is from the specialties of the Ahl al-Sunnah. As for the Rāfiḍah, this science only emerged by them with the emergence of al-Shahīd al-Thānī.[3]

Al-Ḥurr al-ʿĀmilī (d. 1104) says whilst talking about *al-Shahīd al-Thānī*:

وهو أول من صنف من الإمامية في دراية الحديث، لكنه نقل الاصطلاحات من كتب العامة، كما ذكره ولده وغيره

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1 See: ʿAbbās al-Qummī: *al-Kunā wa al-Alqāb*, 2/384.

2 *Muqtabas al-Athar*, 3/73. By 'the commonality' he is referring to the Ahl al-Sunnah.

3 ʿAbbās al-Qummī has said about him, "The leader of the Ḥadīth scholars and the best of the bearers of deep knowledge." See: *al-Kunā wa al-Alqāb*, 2/176.

He is the first person from the Imāmiyyah to write on the comprehension of Ḥadīth. However, he copied its nomenclature from the books of the commonality, as is stated by his son and others.[1]

And ʿAbd al-Hādī al-Faḍlī says:

إن أقدم كتاب إمامي وصل إلينا في هذا العلم هو كتاب الدراية للشهيد الثاني المتوفى سنة ٩٦٦ ه

The oldest Imāmī book that has reached us in this science is the book *al-Dirāyah* of al-Shahīd al-Thānī who died in 966 A.H.[2]

Furthermore, a person who studies the books of the Shīʿah will find that the categorization of Ḥadīth according to them into *Ṣaḥīḥ*, *Ḥasan*, *Ḍaʿīf*, and *Muwatthaq* came about from the interaction of the Shīʿah with the Ahl al-Sunnah and due to being influenced by them. In addition, it represents an attempt by the Shīʿah to regain status for some of their narrations. The approach they took, however, was one of deception and trickery in which they fumbled about in a discipline whose foundations were laid by the Sunnī Ḥadīth experts.

In this regard, al-Ḥurr al-ʿĀmilī says:

الاصطلاح الجديد-تقسيم الحديث- موافق لاعتقاد العامة-أهل السنة- واصطلاحهم، بل هو مأخوذ من كتبهم كما هو ظاهر بالتتبع، وكما يفهم من كلام الشيخ حسن وغيره، وقد أمرنا الأئمة عليهم السلام باجتناب طريقة العامة، وقد تقدم بعض ما يدل على ذلك في القضاء في أحاديث ترجيح الحديثين المختلفين وغيرها

The new terminology (of the categorization of Ḥadīth) is in accordance with the belief of the commonality and their nomenclature. In fact, it is taken from their books as is clear after observation, and as is understood from the statements of Shaykh Ḥasan and others. The Imāms have ordered us to avoid following the way of the commonality. Some statements which allude to this have passed in the chapter of *Qaḍāʾ* (Judicial law) under the discussion of giving preference to two contradictory narrations.[3]

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1 *Amal al-Āmil*, 1/86; *Muʿjam Rijāl al-Ḥadīth*, 8/385.

2 *Uṣūl al-Ḥadīth*, p. 11. Its author is a contemporary Shīʿī scholar in the sciences of Ḥadīth.

3 *Wasāʾil al-Shīʿah*, 30/259.

And he also says:

إن هذا الاصطلاح مستحدث في زمان العلامة –يقصد ابن مطهر الحلي– أو شيخه أحمد
بن طاووس– المتوفي سنة ٦٧٣ –كما هو معلوم، وهم معترفون به، وهو اجتهاد وظن
منهما

This terminology was contrived in the era of al-ʿAllāmah (lit. the erudite scholar, referring to Ibn Muṭahhar al-Ḥillī) or his teacher Aḥmad ibn Ṭāwūs (d. 673 A.H.), as is known. They acknowledge this and this was based on their theorizing and assumption.[1]

The author of *al-Wāfī* says:

أول من اصطلح على ذلك وسلك هذا المسلك

He is the first person to coin this terminology and tread this path.[2]

Yūsuf al-Baḥrānī says:

قد صرح جملة من أصحابنا المتأخرين بأن الأصل في تنويع الحديث إلى الأنواع الأربعة
المشهورة هو العلامة أو شيخه جمال الدين ابن طاووس

A number of our later scholars have stated that the primary scholar to categorize Ḥadīth into its four popular categories was al-ʿAllāmah or his teacher Jamāl al-Dīn ibn Ṭāwūs.[3]

This Ibn Muṭahhar is the same scholar whom Ibn Taymiyyah refuted in his magnum opus *Minhāj al-Sunnah al-Nabawiyyah*. Ibn Muṭahhar died in 726 A.H.

Ibn Taymiyyah argued against him that the narrations of the Imāmiyyah are contradictory and that there isn't any Sharʾī standard on the basis of which preference is given. Thus, Ibn Muṭahhar realized the flaw of his legacy and started categorizing the narrations into Ṣaḥīḥ, Ḍaʿīf, etc. But when? When everything was already done and dusted and the tools of knowledge by way of which authentication and falsification of narrations could be achieved were missing.

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1 Ibid., 30/262.

2 *Al-Wāfī*, 1/11, the second introduction.

3 *Al-Ḥadāʾiq al-Nāḍirah*, 1/14.

Muḥsin al-Amīn says:

ومن علماء الشيعة جمال الدين أحمد بن موسى ابن جعفر الحسني–وهو ابن طاووس–
وهو واضع الاصطلاح الجديد في تقسيم الحديث عند الإمامية إلى أقسامه الأربعة:
الصحيح والحسن والموثق والضعيف، وقد توفي عام ٦٧٣ ه

And from the scholars of the Shīʿah was Jamāl al-Dīn Aḥmad ibn Mūsā ibn Jaʿfar al-Ḥasanī (Ibn Ṭāwūs). He is the founder of the new terminology of the categorisation of Ḥadīth according to the Shīʿah into: Ṣaḥīḥ, Ḥasan, Muwaththaq, and Ḍaʿīf. He died in 673 A.H.[1]

Al-Ḥurr al-ʿĀmilī says:

الاصطلاح الجديد يستلزم تخطئة جميع الطائفة المحققة في زمن الأئمة، وفي زمن الغيبة
كما ذكره المحقق في أصوله

The new terminology necessitates considering the truth-seeking sect in the era of the Imāms and in the era of the occultation wrong, as has been stated by al-Muḥaqqiq in his Uṣūl.[2]

From the aforementioned statements of al-Ḥurr al-ʿĀmilī and others it is clear that the study of the Shīʿah of this science only started in the belated seventh century. This is clear proof that the Shīʿah in this matter are dependent upon the Ahl al-Sunnah and are unable to detach themselves from following them in the science of Ḥadīth and its compilation. They also indicate that the motivating factor for their engagement was not to reach the authenticity of a Ḥadīth, as much as it was to save the dogma from being critiqued by their opponents and to defend it.

Bāqir al-Īwānī says:

السبب في تأليف النجاشي لكتابه هو تعيير جماعة من المخالفين للشيعة بأنه لا سلف لهم
ولا مصنف

The propellent for al-Najāshī to author his book was the criticism of a group of the opponents of the Shīʿah that they have no predecessors and no books.[3]

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1 *Aʿyān al-Shīʿah*, 1/149.

2 *Wasāʾil al-Shīʿah*, 30/259.

3 *Durūs Tamhīdiyyah fī al-Qawāʿid al-Rijāliyyah*, p. 86.

Hence, the Shīʿah are foreigners to this copious science, which they then plagiarized from the Ahl al-Sunnah. Even then, they did not utilize it well nor did they implement it well. But they are excused in this regard, due to most of their narrations not holding firm under the microscope of the sciences of Ḥadīth.

Some Shīʿah claim that they enjoy the feat of surpassing all else in the field of Ḥadīth comprehension and its categorization into its four popular categories. To substantiate this, they advance the book *Maʿrifah ʿUlūm al-Ḥadīth* of al-al-Ḥākim al-Nīsābūrī (d. 405 A.H.)

They claim that his book was the first book written in this field and that al-Ḥākim was a Shīʿī. But, even if we hypothetically accord credence to this claim, they very conveniently ignore the books and compilations which were previously enlisted under our discussion regarding the development of the sciences of Ḥadīth by the Ahl al-Sunnah, books which were written much prior to the book of al-Ḥākim.

But was al-Ḥākim really a Shīʿī as they claim? The answer to that will come at the end of this discussion, Allah سُبْحَانَهُوَتَعَالَى willing.

The following appears in the book *al-Shīʿah wa Funūn al-Islām* of Ḥasan al-Ṣadr (d. 1354 A.H.) under the title: 'the advancement of the Shīʿah in founding the science of the comprehension of Ḥadīth and its categorisation into its popular categories:

> أول من تصدى له أبو عبد الله الحاكم النيسابوري، وهو محمد بن عبد الله المشهور، المتوفى سنة خمس وأربع مائة، صنف فيه كتاب سماه معرفة علوم الحديث في خمسة أجزاء، ونوع فيه الحديث إلى خمسين نوعا، وقد نص على تقدمه في ذلك في كشف الظنون. قال: أول من تصدى له الحاكم، وتبعه ابن الصلاح

> والحاكم من الشيعة–باتفاق الفريقين. فقد نص السمعاني في الأنساب والشيخ أحمد بن تيمية، والحافظ الذهبي في تذكرة الحفاظ على تشيعه، بل حكى الذهبي في تذكرة الحفاظ عن ابن طاهر أنه قال: سألت أبا إسماعيل الأنصاري عن الحاكم، فقال: ثقة في الحديث، رافضي خبيث

> قال الذهبي: ثم قال ابن طاهر: كان الحاكم شديد التعصب للشيعة في الباطن، كان يظهر التسنن في التقديم والخلافة، وكان منحرفا عن معاوية وآله، متظاهرا بذلك ولا يعتذر منه.

قلت–الكلام لحسن الصدر–: وقد نص أصحابنا على تشيعه، كالشيخ محمد بن الحسن الحر في آخر الوسائل، وحكى عن ابن شهر آشوب في معالم العلماء في باب الكنى، أنه عده في مصنفي الشيعة، وأن له الأمالي وكتابا في مناقب الرضا، وذكروا له كتاب فضائل فاطمة الزهراء عليها السلام، وقد عقد له المولى عبد الله أفندي في كتابه رياض العلماء ترجمة مفصلة في القسم الأول من كتابه المختص بذكر الشيعة الإمامية

The first to undertake this was Abū ʿAbd Allāh al-Ḥākim al-Naysābūrī, he is the famous Muḥammad ibn ʿAbd Allāh (d. 405 A.H.). He authored a book in this regard which comprised of five volumes and named it *Maʿrifah ʿUlūm al-Ḥadīth*. Therein he categorized Ḥadīth into fifty categories.[1] In *Kashf al-Ẓunūn* his excelling is explicitly stated. Hence, the author says, "The first person to undertake this was al-Ḥākim who was subsequently followed by Ibn al-Ṣalāḥ."

Furthermore, al-Ḥākim was from the Shīʿah, as per the consensus of both the sects. For al-Samʿānī, Aḥmad ibn Taymiyyah, and al-Dhahabī have all explicitly noted his Shīʿism. In fact, al-Dhahabī has cited in *Tadhkirat al-Ḥuffāẓ* from Ibn Ṭāhir that he said, "I asked Abū Ismāʿīl al-Anṣārī about al-Ḥākim and he said, "He is reliable in Ḥadīth and is a wicked *Rāfiḍī*." Al-Dhahabī further says, "Thereafter Ibn Ṭāhir said, "Al-Ḥākim was a staunch fanatic of the Shīʿah covertly, but overtly he would show agreement with the Sunnī viewpoint with regards to Khilāfah. He was a depreciator of Muʿāwiyah ﷺ and his family; he would openly proclaim that and would not be apologetic about it."

I say (Ḥasan al-Ṣadr), "Our scholars have also emphatically stated his Shīʿism. For example, Muḥammad ibn al-Ḥasan al-Ḥurr has stated that at the end of *al-Wasāʾil*. He has also cited from Ibn Shahr Āshūb in *Maʿālim al-ʿUlamāʾ* under the 'chapter of agnomens' that he has considered him from the Shīʿī authors; and that to him belong the books al-Amālī and also a book regarding the merits of al-Riḍā. They have also enlisted *Faḍāʾil Fāṭimah al-Zahrāʾ ʿAlayhā al-Salām* as his book. Likewise, ʿAbd Allāh Afandī has dedicated a detailed biography to him in the first section of his book dedicated to the mention of the Imāmī Shīʿah.

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1 I say that in the book *Maʿrifah ʿUlūm al-Ḥadīth* there are fifty-two categories.

Thereafter Ḥasan al-Ṣadr says:

وصنف بعد أبي عبد الله الحاكم في علم دراية الحديث، جماعة من شيوخ علم الحديث من الشيعة: كالسيد جمال الدين أحمد ابن طاوس أبو الفضائل، وهو واضع الاصطلاح الجديد للإمامية في تقسيم أصل الحديث إلى الأقسام الأربعة: الصحيح والحسن والموثق والضعيف، كانت وفاته سنة ٦٧٣

ثم صنف السيد العلامة علي بن عبد الحميد الحسني شرح أصول دراية الحديث. يروي عن الشيخ العلامة الحلي ابن المطهر، وللشيخ زين الدين المعروف بالشهيد الثاني البداية في علم الدراية وشرحها المسمى بالدراية. وللشيخ الحسين ابن عبد الصمد الحارث الهمداني وصول الأخيار إلى أصول الأخبار، وللشيخ أبي منصور الحسن بن زين الدين العاملي –المتوفى ١٠١١– مقدمة المنتقى. ذكر أصول علم الحديث، وللشيخ بهاء الدين العاملي كتاب الوجيزة في علم دراية الحديث، وقد شرحتها أنا وسميت الشرح نهاية الدراية، وقد طبعت بالهند ودخلت المدارس

After Abū ʿAbd Allāh al-Ḥākim, a number of Shīʿī ḥadīth experts authored books regarding the science of the comprehension of ḥadīth. Among them is al-Sayyid Jamāl al-Dīn Aḥmad ibn Ṭāwūs Abū al-Faḍāʾil. He is the founder of the new terminology of the Imāmiyyah regarding the categorization of ḥadīth into four types: *al-Ṣaḥīḥ, al-Ḥasan, al-Muwaththaq,* and *al-Ḍaʿīf.* He died in 673 A.H.

Thereafter the erudite scholar al-Sayyid ʿAlī ibn ʿAbd al-Ḥamīd al-Ḥasanī wrote *Sharḥ Uṣūl Dirāyah al-Ḥadīth.* He narrates from Ibn Muṭahhar al-Ḥillī. Likewise, Zayn al-Dīn (commonly known the *al-Shahīd al-Thānī* [the second martyr]) authored *al-Bidāyah fī ʿIlm al-Dirāyah* and its commentary titled: *al-Dirāyah.* And al-Ḥusayn ibn ʿAbd al-Ṣamad al-Hamdānī authored *Wuṣūl al-Akhyār ilā Uṣūl al-Akhbār.* And Abū Manṣūr al-Ḥasan ibn Zayn al-Dīn al-ʿĀmilī (d. 1011 A.H.) authored *Muqaddimah al-Muntaqā* wherein he has made mention of the principles of the science of ḥadīth. And Bahāʾ al-Dīn al-ʿĀmilī authored the book *al-Wajīzah fī ʿIlm Dirāyah al-Ḥadīth.* Upon it I have written a commentary titled *Nihāyah al-Dirāyah,* which has been published in India and has made its way into many institutes.[1]

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1 *Al-Shīʿah wa Funūn al-Islām*, p. 55, 56. Also see: *Aʿyān al-Shīʿah*, 1/149.

Investigating the Shīʿism of al-Ḥākim the author of *al-Mustadrak*

Above, the claim of Ḥasan al-Ṣadr regarding al-Ḥākim being the first scholar to undertake writing a book regarding the science of ḥadīth and that he was a Shīʿī has passed. So, was al-Ḥākim really a Shīʿī?

ʿAbd al-Ḥusayn says the following regarding al-Ḥākim in his book *al-Murājaʿāt*:

<div dir="rtl">

هو من أبطال الشيعة وسدنة الشريعة

</div>

He is from the heroes of the Shīʿah and the custodians of the Sharīʿah.[1]

Meaning he considers him to be Rāfiḍī like himself.

And al-Khaṭīb al-Baghdādī says:

<div dir="rtl">

وكان ابن البيع-وهو الحاكم- يميل إلى التشيع، فحدثني أبو إسحاق إبراهيم بن محمد الأرموي بنيسابور وكان شيخا صالحا فاضلا عالما قال: جمع الحاكم أبو عبد الله أحاديث زعم أنها صحاح على شرط البخاري ومسلم يلزمهما أخراجها في صحيحيهما، منها حديث الطائر، ومن كنت مولاه فعلي مولاه، فأنكر عليه أصحاب الحديث ذلك، ولم يلتفتوا فيه إلى قوله ولا صوبوه في فعله

</div>

And Ibn al-Bayyiʿ, i.e., al-Ḥākim, was inclined toward Shīʿism. Hence, Abū Isḥāq Ibrāhīm ibn Muḥammad al-Armawī told me in Naysābūr (and he was a pious and noble scholar), "Al-Ḥākim Abū ʿAbd Allāh has compiled narrations which he claims are Ṣaḥīḥ as per the requirement of al-Bukhārī and Muslim, narrations which they ought to have cited in their books. Such as the narration of the bird, and 'Whoever's friend I am then ʿAlī should be his friend as well'". Hence, the scholars of ḥadīth condemned that from him. They did not accord credence to his statements nor did they deem him correct in his action."[2]

And al-Samʿānī says:

<div dir="rtl">

وكان فيه تشيع قليل

</div>

He had slight Shīʿī leanings.[3]

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1 *Al-Murājaʿāt*, Correspondence no. 16, biography no. 78, p. 172.

2 *Tārīkh Baghdād*, 5/473.

3 *Al-Ansāb*, 1/433.

And al-Dhahabī says:

وصنف وخرج، وجرح وعدل، وصحح وعلل، وكان من بحور العلم على تشيع قليل فيه

He authored and extracted narrations; he impugned and approbated; and he was an ocean of knowledge despite his slight Shīʿī leanings.[1]

And Jalāl al-Dīn al-Suyūṭī says:

ثقة يميل إلى التشيع

An authority who was inclined to Shīʿism.[2]

The Primary Causes due to which those who spoke about him accused him of Shīʿism

Firstly, due to him not narrating some narrations which have featured regarding the merits of some of the opponents of ʿAlī ﵁ in the chapter of 'the merits of the Ṣaḥābah' in his book *al-Mustadrak*, like Muʿāwiyah and ʿAmr ibn al-ʿĀṣ ﵄. In fact, he was harassed because of that.

Abū ʿAbd al-Raḥmān al-Sulamī says:

دخلت على الحاكم وهو مختف من الكرامية لا يستطيع أن يخرج منهم. فقلت له: لو خرجت حديثا في فضائل معاوية لاسترحت مما انت فيه، فقال: لا يجيء من قبلي، لا يجيء من قبلي. وفي بعض الروايات: لا يجيء من قبلي، لا يجيء من قبلي

I visited al-Ḥākim whilst he was hiding from the Karrāmiyyah and was unable to emerge due to them. I said to him, "If you extract one narration regarding the merits of Muʿāwiyah ﵁ you will be at ease from the situation you find yourself in." He said, "It will not come from my side; it will not come from my side." And in some narrations: "It will not come from my side; it will not come from my side."[3]

The reality is that this was not his stance regarding all the opponents of ʿAlī ﵁, rather it was specific to Muʿāwiyah ﵁. This is because he has dedicated

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1 *Siyar Aʿlām al-Nubalāʾ*, 17/165.

2 *Ṭabaqāt al-Ḥuffāẓ*, 1/82.

3 *Al-Bidāyah wa al-Nihāyah*, 11/355; *Siyar Aʿlām al-Nubalāʾ*, 17/175; *al-Wāfī bi al-Wafayāt*, 1/427.

separate chapters to document the merits of Ṭalḥah, al-Zubayr and ʿĀʾishah رَضِىَاللهُعَنْهُمْ and he has not denigrated them in the least.

This suggests that he followed ḥadīth. And probably he was not aware of any narrations which are authentically established regarding Muʿāwiyah رَضِىَاللهُعَنْهُ. Otherwise, Ṭalḥah and al-Zubayr رَضِىَاللهُعَنْهُمَا had also fought ʿAlī رَضِىَاللهُعَنْهُ just as Muʿāwiyah رَضِىَاللهُعَنْهُ did.

Hence, al-Nasāʾī also did not document narrations regarding the merits of Muʿāwiyah رَضِىَاللهُعَنْهُ. And when he was asked, he replied by saying that only the following narration was Ṣaḥīḥ:

<div dir="rtl">

لا أشبع الله بطنه

</div>

May Allah never fill his stomach.[1]

So probably al-Ḥākim had the same reason (for not documenting any narrations regarding his merits).

Secondly, due to him documenting some narrations which bolster the position of the Shīʿah and his relaxed approach in deeming them Ṣaḥīḥ, like the ḥadīth of the bird whereafter he says:

<div dir="rtl">

هذا حديث صحيح على شرط الشيخين ولم يخرجاه

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1 *Ṣaḥīḥ Muslim*: chapter of kindness, kinship, and etiquettes: sub-chapter: 'Whoever Nabī صَلَّىاللهُعَلَيْهِوَسَلَّم cursed or offended or prayed against and he was not deserving of that, it will be a source of purification, reward and mercy for him: ḥadīth no. 2604. The scholars have interpreted this prayer in many ways. Hence, al-Nawawī says,

<div dir="rtl">

إن ما وقع من سبه ودعائه ونحوه ليس بمقصود بل هو مما جرت به عادة العرب في وصل كلامها بلا نية. كقوله: تربت يمينك، وعقرى حلقى، وفي هذا الحديث: لا كبرت سنك، وفي حديث معاوية: لا أشبع الله بطنه، ونحو ذلك لا يقصدون بشيء من ذلك حقيقة الدعاء

</div>

The offending of Nabī صَلَّىاللهُعَلَيْهِوَسَلَّم and his prayers were not intended. In fact, they were, as per the convention of the Arabs, included into his speech without intention; like the statements: 'May your hands become dusty', 'May she be killed and may she be afflicted with a disease in her neck', and in this narration: 'May you never age', and in the narration of Muʿāwiyah رَضِىَاللهُعَنْهُ, 'May Allah never fill his stomach'. All such statements are said by they do not purport prayer in reality by way of it." See: *Sharḥ al-Nawawī ʿalā Ṣaḥīḥ Muslim*, 16/152.

This is a Ṣaḥīḥ narration which meets the requirements of al-Bukhārī and Muslim, but they have not recorded it.[1]

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1 The narration is recorded by al-Ḥākim with his transmission from Yaḥyā ibn Saʿīd, from Anas ibn Mālik ﷺﻋﻨﻪ:

كنت أخدم رسول الله صلى الله عليه وآله وسلم، فقدم لرسول الله صلى الله عليه وآله وسلم فرخ مشوي، فقال: اللهم ائتني بأحب خلقك إليك يأكل معي من هذا الطير. قال: فقلت: اللهم اجعله رجلا من الأنصار. فجاء علي رضي الله عنه. فقلت: إن رسول الله صلى الله عليه وآله وسلم على حاجة. ثم جاء. فقلت: إن رسول الله صلى الله عليه وآله وسلم على حاجة. ثم جاء، فقال رسول الله صلى الله عليه وآله وسلم: افتح. فدخل، فقال رسول الله صلى الله عليه وآله وسلم: ما حبسك يا علي؟ فقال: إن هذه آخر ثلاث كرات يردني أنس، يزعم أنك على حاجة. فقال: ما حملك على ما صنعت؟ فقلت: يا رسول الله سمعت دعائك، فأحببت أن يكون رجلا من قومي. فقال رسول الله صلى الله عليه وآله وسلم: إن الرجل يحب قومه. قال الحاكم: هذا حديث صحيح على شرط الشيخين ولم يُخرجاه.

I would serve Nabī ﷺ. So, a roasted chick was presented to Nabī ﷺ. He said, "O Allah bring to me the best of your creation to eat this bird with me." Anas ﷺ says, "I supplicated, "O Allah let him be a person from the Ansar." Thereafter ʿAlī ﷺ came. So, I told him, "Rasūl Allah ﷺ is seeing to a need." Then he came again and I again said to him, "Nabī ﷺ is seeing to a need." He came again and Rasūl Allah ﷺ said, "Open," and so he entered. Nabī ﷺ said, "What held you back, O ʿAlī?" He replied, "This is the last of three times wherein Anas is sending me back, claiming that you are seeing to a need." Nabī ﷺ asked, "What made you do what you did?" I replied, "O Rasūl Allah! I heard your prayer and thus I wanted it to be a person from my people." Nabī ﷺ replied, "A person loves his people." Al-Ḥākim comments, "This is a Ṣaḥīḥ narration which meets the requirements of al-Bukhārī and Muslim, but they have not recorded it." See: *al-Mustadrak*, 3/143.

A number of scholars have deemed this narration to be a forgery, amongst them is Ibn Taymiyyah who says:

إن حديث الطير من المكذوبات الموضوعات عند أهل العلم والمعرفة بحقائق النقل، قال أبو موسى المديني: قد جمع غير واحد من الحفاظ طرق أحاديث الطير للاعتبار والمعرفة كالحاكم النيسابوري وأبي نعيم وابن مردويه، وسئل الحاكم عن حديث الطير، فقال: لا يصح. هذا مع أن الحاكم منسوب إلى التشيع

The ḥadīth of the bird is a lie and a forgery according the people of knowledge and expertise regarding the facts of transmission. Abū Mūsā al-Madīnī says, "Several scholars have collated the various transmissions of the narration of the bird for corroboration and to study them, like al-Ḥākim al-Naysābūrī, Abū Nuʿaym, and Ibn Mardawayh. And al-Ḥākim was asked regarding the ḥadīth of the bird and he replied, "It is not established." This is despite the fact that he is attributed to Shīʿism." See: *Minhāj al-Sunnah*, 7/371.

Al-Dhahabī also found the comment of al-Ḥākim problematic due to him deeming the narration Ṣaḥīḥ in his *al-Mustadrak*. See: *Siyar Aʿlām al-Nubalāʾ*, 17/168.

Likewise, the narration:

أنا مدينة العلم وعلي بابها

I am the city of knowledge and ʿAlī is its door.[1]

Thereafter, he comments and says:

هذا حديث صحيح الإسناد ولم يخرجاه، وأبو الصلت مأمون

This chain of this ḥadīth is Ṣaḥīḥ, and they have not recorded it, and Abū al-Ṣalt is acceptable.

Also, the narration:

النظر إلى علي عبادة

Looking at ʿAlī is an act of worship.[2]

Thereafter he says:

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1 *Al-Mustadrak ʿalā al-Ṣaḥīḥayn*, 3/137. The scholars have spoken at length regarding this narration. And Khalīfah al-Kawārī has collated their comments in his book *Takhrīj Ḥadīth Ana Madīnah al-ʿIlm*. He has not left any room for anyone else to comment due to him encompassing all the discussions related to the narration.

Furthermore, Ibn Taymiyyah has deemed the narration a forgery. He says:

وأما حديث مدينة العلم وعلي بابها. فأضعف وأوهى. ولهذا إنما يعد في الموضوعات المكذوبات، وإن كان الترمذي قد رواه، ولهذا ذكره ابن الجوزي في الموضوعات وبين أنه موضوع من سائر طرقه، والكذب يعرف من نفس متنه لا يحتاج إلى النظر في إسناده… إلى أن قال رحمه الله: وهذا الحديث إنما افتراه زنديق أو جاهل ظنه مدحا. وهو من طرق الزنادقة إلى القدح في علم الدين إذ لم يبلغه إلا واحد من الصحابة

"As for the narration of the city of knowledge and ʿAlī ﷺ being its door, it is extremely weak. Therefore, it will be considered from the forgeries and lies even though al-Tirmidhī has narrated it. That is why Ibn al-Jawzī has mentioned it in *al-Mawḍūʿāt* and he has stated that it is a forgery in all of its transmissions. A lie is discerned from the very wording and no need remains thereafter to study the chain of transmission…" Till he says, "And this narration has been forged by a heretic or ignoramus who considered it to be a praise. This is one of the ways deployed by the heretics to tarnish the knowledge of Dīn, for no one besides one Ṣaḥābī has narrated it. See: *Minhāj al-Sunnah*, 7/515; *Majmūʿ al-Fatāwā*, 4/410.

2 *Al-Mustadrak*, 3/152. And al-Dhahabī has commented in his *al-Talkhīṣ* saying, "A forgery."

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This narration, its chain is Ṣaḥīḥ, and its corroborative reports from ʿAbd Allāh ibn Masʿūd رَضِيَاللَّهُعَنْهُ are Ṣaḥīḥ.

And many other such narrations.

I say: This reason is debunked by the fact that he has authenticated weak and fabricated narrations regarding the merits of Abū Bakr, ʿUmar, and ʿUthmān رَضِيَاللَّهُعَنْهُمْ. The leniency of al-Ḥākim in authentication is well known. Hence, his authentication of the aforementioned narrations cannot be accepted as a valid proof; for he has been lenient in authenticating some fabricated narrations across the entire book, as is known.

Also, we can deduct from the aforementioned views of the scholars that al-Ḥākim did have slight Shīʿī leanings. But that was not Shīʿism as per its current understanding (i.e., *Rafḍ*), for he is free from that. Shīʿism initially did not exceed loving ʿAlī رَضِيَاللَّهُعَنْهُ more than what is desired in Sharīʿah, or giving preference to ʿAlī رَضِيَاللَّهُعَنْهُ over ʿUthmān رَضِيَاللَّهُعَنْهُ. Hence, a Muslim should know that this was in the early eras when differences between Shīʿism and Rafḍ still existed. As for in the later times, both these words have become inseparable. They have become names used to refer to those who revile the *Shaykhayn* (Abū Bakr and ʿUmar رَضِيَاللَّهُعَنْهُمَا) and the vast majority of the Ṣaḥābah رَضِيَاللَّهُعَنْهُمْ. Added to that, are the beliefs of the Qurʾān being incomplete, *Badāʾ*, *Rajʿah*, *Waṣiyyah*, *Imāmah*, *Taqiyyah*, and all the other corrupt beliefs of the Rāfiḍah.

So, al-Ḥākim was from the Ahl al-Sunnah wa al-Jamāʿah and was better than many men of the Ahl al-Sunnah who have been attributed to Shīʿism. Because they would give preference to ʿAlī رَضِيَاللَّهُعَنْهُ over ʿUthmān رَضِيَاللَّهُعَنْهُ, whereas al-Ḥākim gave preference to ʿUthmān رَضِيَاللَّهُعَنْهُ over ʿAlī رَضِيَاللَّهُعَنْهُ. This is because he first brought the merits of Abū Bakr رَضِيَاللَّهُعَنْهُ then those of ʿUmar رَضِيَاللَّهُعَنْهُ, then ʿUthmān رَضِيَاللَّهُعَنْهُ, and then ʿAlī رَضِيَاللَّهُعَنْهُ.

Ibn Taymiyyah says the following regarding al-Ḥākim:

لكن تشيعه وتشيع أمثاله من أهل العلم بالحديث كالنسائي، وابن عبد البر، وأمثالهما لا يبلغ إلى تفضيله على أبي بكر وعمر، فلا يُعرف في علماء الحديث من يفضله عليهما، بل غاية المتشيع منهم أن يفضله على عثمان...

But his Shīʿism and the Shīʿism of his like from the scholars of ḥadīth like al-Nasāʾī and Ibn ʿAbd al-Barr and their like; it did not reach the extent of giving him preference over Abū Bakr and ʿUmar ﷺ. For in the scholars of ḥadīth there is no one who is known to have given preference to him over them. The furthest extent of their Shīʿism was giving preference to him over ʿUthmān ﷺ...[1]

And al-Dhahabī quoted from Ibn Ṭāhir that he asked Abū Ismāʿīl al-Harawī[2] about Abū ʿAbd Allāh al-Ḥākim and the latter said:

إنه إمام في الحديث رافضي خبيث

He is a leading scholar in ḥadīth who is wicked Rāfiḍī.

But al-Dhahabī rejected that saying:

الله يحب الإنصاف، ما الرجل برافضي، بل شيعي فقط

Allah سُبْحَانَهُوَتَعَالَى loves justice. The man is not a Rāfiḍī, rather he is just a Shīʿī.[3]

Al-Dhahabī also says:

كلا! ليس هو رافضيا، بل يتشيع

Never! He is not a Rāfiḍī, rather he had Shīʿī leanings.[4]

He also said:

أما انحرافه عن خصوم علي فظاهر، وأما أمر الشيخين فمعظم لهما بكل حال، فهو شيعي لا رافضي

As for his aversion to the opponents of ʿAlī ﷺ it is obvious. And as for the matter of the Shaykhayn, he revered them in every condition.

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1 *Minhāj al-Sunnah*, 7/373.

2 In reality, this accusation is exaggerated from al-Harawī. In fact, even he himself was not free from denying pre-destiny and negating the wisdom of Allah and the existence of motives for his actions, despite his sternness against the innovators. Also, he was not free from exaggerated Sufiism as well, which Ibn al-Qayyim tried to explain away and justify with difficulty in his book *Madārij al-Sālikīn*. So pure is the one to who belongs all attributes of perfection.

3 *Mīzān al-Iʿtidāl*, 3/608.

4 *Siyar Aʿlām al-Nubalāʾ*, 17/174.

Hence, he was a Shīʿī and not a Rāfiḍī.[1]

And he also said:

…ثم هو شيعي مشهور بذلك من غير تعرض للشيخين

Furthermore, he is a Shīʿī who is known for that, but without reviling the Shaykhayn.[2]

Ibn al-Jazarī says:

كان شيعيا مع حبه للشيخين

He was a Shīʿī together with his love for the Shaykhayn.[3]

Ibn al-Subkī says:

غاية ما قيل فيه الإفراط في ولاء علي رضي الله عنه، ومقام الحاكم عندنا أجل من ذلك

The most that has been said about him is his excessive devotion to ʿAlī ﷺ. And the status of al-Ḥākim according to us is greater than that.[4] (i.e., greater than him being accused of Rafḍ, Allah knows best)

And he also says:

أوقع الله في نفسي أن الرجل كان عنده ميل إلى علي –رضي الله عنه–، يزيد على الميل الذي يطلب شرعاً، ولا أقول أنه ينتهي به إلى أن يضع من أبي بكر وعمر وعثمان –رضي الله عنهم–، ولا أنه يفضل علياً على الشيخين، بل أستبعد أن يفضله على عثمان –رضي الله عنهما– فإني رأيته في كتابه الأربعين عقد بابا لتفضيل أبي بكر وعمر وعثمان رضي الله عنهم، واختصهم من بين الصحابة، وقدم في المستدرك ذكر عثمان على علي رضي الله عنهما

Allah has placed in my heart that the man was overly inclined to ʿAlī ﷺ beyond what is required in the Sharīʿah. However, I do not claim that this inclination in him reached an extent that led him to denigrate Abū Bakr, ʿUmar, and ʿUthmān ﷺ, or to give preference to ʿAlī ﷺ over Shaykhayn

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1 *Tadhkirah al-Ḥuffāẓ*, 3/1045.

2 *Mīzān al-Iʿtidāl*, 3/608.

3 *Ghāyah al-Nihāyah fī Ṭabaqāt al-Qurrāʾ*, 2/311.

4 *Ṭabaqāt al-Shāfiʿiyyah al-Kubrā*, 4/87.

رَضِيَ ٱللَّهُ عَنْهَا. In fact, I even consider it farfetched that he gave preference to ʿAlī رَضِيَ ٱللَّهُ عَنْهُ over ʿUthmān رَضِيَ ٱللَّهُ عَنْهُ. For I have noticed that in his book *al-Arbaʿīn* he has established a chapter to accord credence to Abū Bakr, ʿUmar, and ʿUthmān رَضِيَ ٱللَّهُ عَنْهُمْ; he specifically mentioned them from among the Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ. And in his *al-Mustadrak* he made mention of ʿUthmān رَضِيَ ٱللَّهُ عَنْهُ before ʿAlī رَضِيَ ٱللَّهُ عَنْهُ.[1]

Finally, it is important to note that in the statement of Ḥasan al-Ṣadr in his book *al-Shīʿah wa Funūn al-Islām*, which previously passed, wherein he says, "Our scholars have also emphatically stated his Shīʿism. For example, Muḥammad ibn al-Ḥasan Al-Ḥurr has stated that at the end of *al-Wasāʾil*. He has also cited from Ibn Shahr Āshāb in *Maʿālim al-ʿUlamāʾ* under the chapter of agnomens that he has considered from the Shīʿah authors; and that to him belong the books *al-Amālī* and also a book regarding the merits of al-Riḍā."

This Shīʿism with which Ḥasan al-Ṣadr describes him is not Shīʿism as per the definition which was discussed previously, rather it is Rafḍ. And his reliance in this regard is upon the opinion of al-ʿĀmilī, and the reliance of al-ʿĀmilī in his judgement is upon the statement of Ibn Shar Āshūb, as is clear.

So, when I visited Ibn Shar Āshūb in his book *Maʿālim al-ʿUlamāʾ* I found a subchapter titled: 'Those who were known with their agnomens'. Therein he says:

أبو عبد الله النيسابوري الشيخ المفيد، له الأمالي ومناقب الرضا عليه السلام

Abū ʿAbd Allāh al-Naysābūrī is al-Shaykh al-Mufīd. He has authored *al-Amālī* and *Manāqib al-Riḍā* عَلَيْهِٱلسَّلَامُ [2]

It is now obvious that he is not the same al-Ḥākim upon whom they have premised their argument.[3] Added to that is the fact that al-Māmaqānī (one of

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1 Ibid,. 4/90.

2 *Maʿālim al-ʿUlamāʾ*, p. 167: entry number: 902.

3 This is one of the ways of the Rāfiḍah, i.e. they study the biographies of scholars and transmitters who are reliable according to the Ahl al-Sunnah. Thereafter, whoever from amongst the Shoah they find having the same name and the same title they basically attribute the narration of that Shīʿī to him, so that the impression is created that he from their scholars! Al-Ālūsī says: *continued....*

their senior authorities in the sciences of ḥadīth and transmitter biographies) has in more than one place in his book (a book on the sciences of ḥadīth) stated that al-Ḥākim is from the scholars of the commonality, i.e., the Ahl al-Sunnah,[1] and the researcher of the book has agreed with him!

In conclusion, after the historical study of the development of the sciences of ḥadīth by the Ahl al-Sunnah and by the Rawāfiḍ it has become clear that the Ahl al-Sunnah are the masters of this field and that they enjoy the feat of excelling leaps and bounds ahead of the Shīʿah in this science. It has also become clear that the Rawāfiḍ are nothing but dependents of the Ahl al-Sunnah in ḥadīth and its works.

One of their ploys is that they study the biographies of scholars and transmitters who are reliable according to the Ahl al-Sunnah. Thereafter, whoever from amongst the Shīʿah they find having the same name and the same title they basically attribute the narration of that Shīʿī to him, so that the impression is created that he is from their scholars. Hence, those who have no knowledge amongst the Ahl al-Sunnah falsely assume that he is from their scholars and consequently they consider them reliable and accept his narrations. For example: al-Suddī, for there are two people with this name: *al-Suddī al-Kabīr* (big al-Suddī) and *al-Suddī al-Ṣaghīr* (small al-Suddī); the big one is from the reliable transmitters of the Ahl al-Sunnah, and the second is a forger, a liar, and an extremist Rāfiḍī. Likewise, ʿAbd Allāh ibn Qutaybah is an extremist Rāfiḍī whereas ʿAbd Allāh ibn Muslim ibn Qutaybah is from the reliable scholars of the Ahl al-Sunnah. The latter authored a book named: *Al-Maʿārif* so the former also wrote a book and named it *al-Maʿārif* in order to mislead. See: *Mukhtaṣar al-Tuḥfah al-Ithnay ʿAshariyyah,* p. 35.

1 *Miqbās al-Hidāyah*, 1/242, and the researcher has agreed with him.

Chapter Two

The Sunnah according to the Rawāfiḍ

It is beyond doubt that the Prophetic Sunnah is the second pillar from the pillars of this Dīn. Allah سُبْحَانَهُوَتَعَالَ has ordered us as a categorical injunction in his book to obey Rasūl Allāh صَلَّاللهُعَلَيْهِوَسَلَّمَ who was the custodian of his revelation, the best of his creation, and his ambassador to the creation. Allah سُبْحَانَهُوَتَعَالَ has linked obedience to his Rasūl صَلَّاللهُعَلَيْهِوَسَلَّمَ to his own obedience in various unequivocal verses, just as he has made obedience to him compulsory and has also made mention of it in several verses.

Hence, there remains no option for a believer after the order of Rasūl Allāh صَلَّاللهُعَلَيْهِوَسَلَّمَ, rather his order is binding and it is compulsory for all those legally responsible to obey him. He likewise forbade disobedience to him and thus no one's judgement or opinion holds any weight before his opinion.

Now, if we look at the Rawāfiḍ, we will find that the belief of Imāmah and immediate succession is the underlying reason for their stance regarding the Prophetic Sunnah. The understanding of the Sunnah according to the Rawāfiḍ is at complete variance with its understanding according to the Muslim majority. Hence, Sunnah according to the Ahl al-Sunnah is anything that has been transmitted from Nabī صَلَّاللهُعَلَيْهِوَسَلَّمَ, be it his words, his actions, or his acquiescence. Likewise, no one is infallible after Nabī صَلَّاللهُعَلَيْهِوَسَلَّمَ according to us. Whereas the Sunnah according to the Rāfiḍah refers to anything which emanated from the infallible, be it his words, his actions, or his acquiescence. However, this 'infallible' is not only Rasūl Allāh صَلَّاللهُعَلَيْهِوَسَلَّمَ due to him being a Prophet, but together with him are included the Twelve Imāms as well.

Muḥammad Taqī al-Ḥakīm says:

> وألحق الشيعة الإمامية كل ما يصدر عن أئمتهم الإثني عشر من قول أو فعل أو تقرير بالسنة الشريفة

> The Shīʿah have included whatever originates from their Twelve Imāms as their words, actions, or acquiescence in the Noble Sunnah.[1]

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1 *Sunnah Ahl al-Bayt*, p. 9; *al-Uṣūl al-ʿĀmmah li al-Fiqh al-Muqāran*, p. 122; al-Muẓaffar: *Uṣūl al-Fiqh*, 2/57.

These Imāms, as they allege, are infallible from their childhood; they do not err, neither intentionally, forgetfully, nor mistakenly. Consequently, all the narrations that are attributed to them are Ṣaḥīḥ even without the requirement of an unbroken chain of transmission. The statements of the Imāms according to them are, therefore, equivalent to the statement of Nabī ﷺ; they are evidence against the bondsmen and it is their obligation to follow.

ʿAbd Allāh al-Fayyāḍ (a contemporary scholar) says:

> إن الاعتقاد بعصمة الأئمة جعل الأحاديث التي تصدر عنهم صحيحة دون أن يشترطوا إيصال سندها إلى النبي صلى الله عليه وسلم كما هو الحال عند أهل السنة

> The belief of the infallibility of the Imāms has made the narrations which come from them Ṣaḥīḥ even without considering the requirement of making the chain of transmission reach Nabī ﷺ, which is the case according to the Ahl al-Sunnah.[1]

Likewise, a person who reads their books of ḥadīth will find most narrations to be from their Imāms, and he will not find but a very few narrations which are attributed to Nabī ﷺ. Hence, most of the narrations recorded in *al-Kāfī* (their superior most canonical work) end at Jaʿfar al-Ṣādiq, some of them at his father Muḥammad al-Bāqir, even fewer than them at Amīr al-Muʾminīn ʿAlī ﷺ, and very scarcely are a few attributed to Nabī ﷺ. Most of their books like *Tahdhīb al-Aḥkām*, *al-Istibṣār fimā Ukhtulifa min al-Akhbār*, and others are replete with an array of forged narrations which bolster the idea of Imāmah and immediate succession.

Furthermore, the heretical tendencies of the Rāfiḍah played a powerful role in rejecting the Sunnah of Rasūl Allāh ﷺ which was transmitted to us via the Ṣaḥābah ﷺ, and in accepting only those narrations which came from the Imāms. Hence, they only accept the narrations of Salmān al-Fārisī, Abū Dhar al-Ghifārī, and Miqdād ﷺ, whereas they reject the narrations of Abū Hurayrah, ʿAmr ibn al-ʿĀṣ, al-Mughīrah ibn Shuʿbah, Samurah ibn Jundub, ʿUrwah ibn al-Zubayr ﷺ, and the others.

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1 *Tārīkh al-Imāmiyyah*, p. 140.

This is because, according to the Rāfiḍah, the Ṣaḥābah رَضِيَاللَّهُعَنْهُ usurped the rightful Imāmah and immediate succession of ʿAlī رَضِيَاللَّهُعَنْهُ. They, thus, belied all the Sunnī canonical ḥadīth collections, foremost in which is *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim.*

Likewise, any narration in whose chain Abū Bakr, ʿUmar, ʿUthmān, ʿĀʾishah, Muʿāwiyah, and any of the other Ṣaḥābah رَضِيَاللَّهُعَنْهُ besides: Salmān, Miqdād, and Abū Dhar رَضِيَاللَّهُعَنْهُ, appear is rejected according them and is not worth consideration.

So, as is clear, the dogma of the Rawāfiḍ stands upon violating and denouncing, and upon accepting lies and belying the truth. Instead, according to them the poetry of their heretic poets is better the what is recorded from Nabī صَلَّىاللَّهُعَلَيْهِوَسَلَّمَ in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim.*

Ibn Taymiyyah says:

> ومع هذا يردون – أي الشيعة – أحاديث النبي صلى الله عليه وسلم الثابتة المتواترة عنه عند أهل العلم مثل أحاديث البخاري ومسلم، ويرون أن شعر شعراء الرافضة: مثل الحميري، وكوشيار الديلمي، وعمارة اليمني خيراً من أحاديث البخاري ومسلم، وقد رأينا في كتبهم من الكذب والافتراء على النبي صلى الله عليه وسلم وصحابته، وقرابته أكثر مما رأينا من الكذب في كتب أهل الكتاب من التوراة والإنجيل

> Together with that, they (the Rawāfiḍ) reject the categorically established narrations of Rasūl Allāh صَلَّىاللَّهُعَلَيْهِوَسَلَّمَ like the narrations of al-Bukhārī and Muslim; and they consider the poetry of the Rāfiḍī poets like al-Ḥimyarī, Koshyār al-Daylamī, and ʿUmārah al-Yamanī to be better than the narrations of al-Bukhārī and Muslim. We have seen more lies and forgeries against Nabī صَلَّىاللَّهُعَلَيْهِوَسَلَّمَ, his Ṣaḥābah رَضِيَاللَّهُعَنْهُ, and his household عَلَيْهِالسَّلَام, than even the lies found in the Torah and the Bible.[1]

He also says:

> ولهذا كانوا أكذب فرق الأمة، فليس في الطوائف المنتسبة إلى القبلة أكثر كذبا، ولا أكثر تصديقا للكذب، وتكذيبا للصدق منهم

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1 *Majmūʿ al-Fatāwā*, 28/481.

That is why they are the most lying sect from the sects of the Ummah. Hence there is not in the sects which are affiliated to the Qiblah, a sect which lies more, believes more in lies, and belies the truth more than them.[1]

The Rāfiḍah have opposed the Sunnah, knowing that the only reason the Ahl al-Sunnah chose for themselves this name is due to them following the Sunnah of Nabī ﷺ; and also owing to the fact that the Sunnah negates the idea of Imāmah and immediate succession as per the Rāfiḍī perspective which equates the statements of the Imāms to the speech of Allah سُبْحَانَهُوَتَعَالَى and the words of his Rasūl ﷺ.

Also, the Ahl al-Sunnah have put several requisites in place for the acceptance of a narration, whether its chain or its content, but the Rāfiḍah only have one requirement which is attribution to the Imām. Hence, the narrations of the Imāms are protected against forgery just as the Imāms are infallible according to the Rāfiḍah.

Furthermore, some people assume that the understanding of the Sunnah is one according to the Ahl al-Sunnah and the Rāfiḍah alike. This is just an assumption, for if the Ahl al-Sunnah were to learn of what the Rāfiḍah consider the Sunnah they will discover a very stark difference between two belief systems in the very essence of the Dīn, not in matters secondary to that, as some would popularize.

Likewise, if the narrations transmitted by the Ṣaḥābah رَضِيَٱللَّهُعَنْهُ who are impugned by the Rāfiḍah are omitted the entirety of Dīn will be lost; and the atmosphere will then become clear for the fallacies of the Shīʿah which reach the extent of according infallibility to their jurists in order to enslave the bondsmen under the guise of religion. And also, to exploit the sentiments of the Muslim simpletons and their love for the Ahl al-Bayt in order to indoctrinate them with such misconceptions and fables which blind the eyes of the hearts.

Hereunder some of their beliefs regarding the Imāms are mentioned so that their dogma and their stance and understanding of the Sunnah becomes clear:

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1 Ibid, 28/479.

1. Whoever denies the Imāmah of one of the Twelve Imāms is a Kāfir as per the consensus of the Rāfiḍah

Al-Kulaynī narrates the following in *al-Kāfī* from Abū ʿAbd Allāh عَلَيْهِٱلسَّلَامُ:

> نحن الذين فرض الله طاعتنا، لا يسع الناس إلا معرفتنا ولا يعذر الناس بجهالتنا، من عرفنا كان مؤمنا، ومن أنكرنا كان كافرا، ومن لم يعرفنا ولم ينكرنا كان ضالا حتى يرجع إلى الهدى الذي افترض الله عليه من طاعتنا الواجبة

> We are the ones whose obedience Allah سُبْحَانَهُوَتَعَالَىٰ has made compulsory. There is no room for the people but to know us; the people will not be excused because of their ignorance about us. Hence, whoever knows us is a believer, and whoever denies us he is a Kāfir. And whoever does not know us and did not deny us is astray till he returns to the guidance which Allah سُبْحَانَهُوَتَعَالَىٰ has made binding upon him, i.e. our obedience.[1]

Ibn Bābawayh narrates the following from ʿAlī ibn Abī Ṭālib:

> يا علي أنت والأئمة من ولدك بعدي حجج الله على خلقه، وأعلامه في بريته، فمن أنكر واحدا منهم فقد أنكرني، ومن عصا واحدا منهم فقد عصاني، ومن جفا واحدا منهم فقد جفاني، ومن وصلكم فقد وصلني ومن أطاعكم فقد أطاعني، ومن والاكم فقد والاني، ومن عاداكم فقد عاداني لأنكم مني، خلقتم من طينتي، وأنا منكم

> O ʿAlī you and the Imāms from your posterity after me are the evidences of Allah سُبْحَانَهُوَتَعَالَىٰ upon the creation, and his signs in it. Hence, whoever denies any one of them he has denied me; whoever disobeys one of them he has disobeyed me; whoever disassociates with any of them he has disassociated with me; whoever fosters relations with you he has fostered relations with me; whoever obeys you has obeyed me; whoever befriends you has befriended me; whoever opposes you has opposed me. Because you are from me, for you have been created from my soil, and I am from you.[2]

And Ibn Bābawayh says:

> واعتقادنا فيمن جحد إمامة أمير المؤمنين والأئمة من بعده أنه بمنزلة من جحد نبوة الأنبياء. واعتقادنا فيمن اقر بأمير المؤمنين وأنكر واحدا من بعده من الأئمة أنه بمنزلة من أمن بجميع الأنبياء ثم أنكر نبوة محمد صلى الله عليه وآله وسلم

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1 *Uṣūl al-Kāfī*, 1/278.

2 *Kamāl al-Dīn wa Tamām al-Niʿmah*, p. 413.

And our belief regarding a person who denies the Imāmah of Amīr al-Mu'minīn and the subsequent Imāms is that he is like the one who denies the prophethood of the Ambiyāʾ. And our belief regarding someone who acknowledges Amīr al-Mu'minīn and denies one of the subsequent Imāms is that he is like the one who believed in the prophethood of all the Ambiyāʾ عَلَيْهِمَٱلسَّلَام and then denied the prophethood of Muḥammad صَلَّىٱللَّهُعَلَيْهِوَسَلَّم.[1]

Al-Mufīd says:

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

The Imāmiyyah concur that whoever denies the Imāmah of one of the Imāms and denies the obedience Allah سُبْحَانَهُوَتَعَالَ made obligatory upon him is a Kāfir and a deviant who deserves eternity in Hell-fire.[2]

2. The Imām is infallible like the Nabī according to the consensus of the Rāfiḍah.

Al-Mufīd says:

إن الأئمة القائمين مقام الأنبياء في تنفيذ الأحكام وإقامة الحدود وحفظ الشرائع وتأديب الأنام معصومون كعصمة الأنبياء، وإنهم لا يجوز منهم صغيرة إلا ما قدمت من ذكر جوازه على الأنبياء، وإنه لا يجوز منهم سهو في شئ في الدين ولا ينسون شيئا من الأحكام، وعلى هذا مذهب سائر الإمامية إلا من شذ منهم وتعلق بظاهر روايات لها تأويلات على خلاف ظنه الفاسد من هذا الباب

The Imāms who are incumbents of the positions of the Ambiyāʾ عَلَيْهِمَٱلسَّلَام in implementing rulings, establishing the capital punishments, and discipling the people are infallible just like the Ambiyāʾ. Not even a minor sin can possibly come from them, besides that which was mentioned of what can possibly occur from them. Likewise erring is not possible for them in anything of the Dīn nor can they forget any of the rulings. The stance of all the Imāmiyyah is based on this with the exception of a few who have latched onto the apparent purport of the narrations which

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1 *Al-Iʿtiqādāt*, p. 104.

2 *Awāʾil al-Maqālāt*, p. 44; *Biḥār al-Anwār*, 8/366.

have valid alternate interpretations due to their false assumption in this regard.[1]

Al-Majlisī says:

> أن أصحابنا الإمامية أجمعوا على عصمة الأنبياء والأئمة صلوات الله عليهم من الذنوب الصغيرة والكبيرة عمدا وخطأً ونسيانا قبل النبوة والإمامة وبعدهما، بل من وقت ولادتهم إلى أن يلقوا الله تعالى

> Our Imāmī scholars concur upon the infallibility of the Ambiyāʾ عَلَيْهِمَٱلسَّلَام and the Imāms from all minor and major sins, be they intentionally, mistakenly, or forgetfully, before prophethood and Imāmah and after them; rather from the time they are born up to the time they meet Allah سُبْحَانَهُوَتَعَالَ.[2]

3. The Imāms receive revelation, they assimilate knowledge directly from Allah سُبْحَانَهُوَتَعَالَ, and they are supported by the Holy Spirit

Al-Kulaynī has established a chapter in *al-Kāfī* with the following title, 'Chapter regarding the spirit through whom he guides the Imāms'. Therein the following appears:

> عن أبي بصير قال: سألت أبا عبد الله (عليه السلام) عن قول الله تبارك وتعالى: (وكذلك أوحينا إليك روحا من أمرنا ما كنت تدري ما الكتاب ولا الإيمان) قال: خلق من خلق الله عزوجل أعظم من جبرئيل وميكائيل، كان مع رسول الله (صلى الله عليه وآله) يخبره ويسدده، وهو مع الأئمة من بعده

> Abū Baṣīr says, "I asked Abū ʿAbd Allāh عَلَيْهِٱلسَّلَام about the verse of Allah سُبْحَانَهُوَتَعَالَ, "And thus we have revealed to you an inspiration of Our command [i.e., the Qurʾān]. You did not know what is the book or what is faith."

> He said, "A creation from the creations of Allah سُبْحَانَهُوَتَعَالَ greater than Jibrīl and Mīkāʾīl, he was with Rasūl Allāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّم and he would inform him and guide him and he will be with the Imāms after him."[3]

In this chapter there are several narrations with the same subject matter.

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1 *Awāʾil al-Maqālāt*, p. 65.

2 *Biḥār al-Anwār*, 17/108.

3 *Uṣūl al-Kāfī*, 1/273.

4. The methods of assimilating knowledge for the Imāms were close to, or even equal to the methods through which Nabī ﷺ received revelation from his Lord

The following narration of *al-Kāfī* from Mūsā ibn Jaʿfar affirms this. It reads as follows:

قال: مبلغ علمنا على ثلاثة وجوه: ماض وغابر وحادث، فأما الماضي فمفسر، وأما الغابر فمزبور، وأما الحادث فقذف في القلوب ونقر في الأسماع وهو أفضل علمنا ولا نبي بعد نبينا

The extent of our knowledge is three things: *Māḍī* (the past), *Ghābir* (the bygone), and the *Ḥādith* (the present). As for the past it is explained; as for the bygone it is recorded, and as for the present it is inspiration which is thrown into the heart, and is whisperings in our ears; it is the best of our knowledge, and there is no Nabī after our Nabī ﷺ.[1]

By the 'explained past' they intend whatever was dispensed by Rasūl Allāh ﷺ. By the 'recorded bygone' they intend what ʿAlī ibn Abī Ṭālib wrote with his hands of the dictations of Nabī ﷺ or from the angels. And as for the 'present' it is the knowledge of the infallible Imāms which they absorb directly from Allah سُبْحَانَهُوَتَعَالَ without the intermediary of an angel. Thereafter, they allege, that this knowledge is assimilated in different ways: either by way of inspiration in the hearts owing to which knowledge enters the heart of the infallible Imām, or by way of whispering in the ears wherein the angel communicates to him what happened or is to happen, etc.[2]

5. Believing that there is knowledge and divine revelation which is entrusted to the Imāms and only appears at the time of need

Muḥammad ibn Ḥusayn Āl Kāshif al-Ghiṭā, a contemporary scholar, says:

إن حكمة التدريج اقتضت بيان جملة من الأحكام وكتمان جملة، ولكنه – سلام الله عليه – أودعها عند أوصيائه كل وصي يعهد إلى الآخر ينشرها في الوقت المناسب لها حسب الحكمة من عام يخصص، أو مطلق يقيد، أو مجمل يبين، إلى أمثال ذلك فقد يذكر النبي

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1 *Uṣūl al-Kāfī*, 1/264.

2 Al-Māzindarānī: *Sharḥ Jamiʿ ʿalā la-Kāfī*, 6/49.

صلى الله عليه وسلم عاماً ويذكر مخصصه بعد برهة من حياته، وقد لا يذكره أصلا بل يودعه عنده وصيه إلى وقته

The wisdom of gradual institutionalization demands expounding upon a number of rulings and concealing a number of them. However, He has entrusted them to his successors. And every successor bequeaths them to the next. He will reveal them at the appropriate time according to wisdom. It can be a general that is specified, an absolute that is qualified, or a vague expression which is explained, or anything of the sort. For, at times Nabī ﷺ would mention a general expression and after a period of time in his life he would mention its specifier; and sometime he would not mention the latter at all and would entrust it to his successor till its appropriate time.[1]

The examples of this belief are abundant in their canonical books. Hence, al-Kulaynī has established several chapters wherein he has included a number of their narrations to bolster this ideology and its commentary according to them. Hereunder are some of them:

- Chapter: Regarding the Imāms possessing all the books which came down from Allah سُبْحَانَهُوَتَعَالَ and that they knew them despite their disparate languages.[2]

- Chapter about the mention of the *Ṣaḥīfah*, the *Jafr*, the *Jāmiʿah*, and the *Muṣḥaf* of Fāṭimah رَضِيَٱللَّهُعَنْهَا.[3]

- Chapter: Allah سُبْحَانَهُوَتَعَالَ did not teach his Nabī any knowledge except that he ordered him to teach it to Amīr al-Muʾminīn عَلَيْهِٱلسَّلَام and he is his partner in knowledge.[4]

- Chapter: The Imāms عَلَيْهِمُٱلسَّلَام know all the knowledge which came about from the angels and the Ambiyāʾ عَلَيْهِمُٱلسَّلَام,[5] etc.

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1 *Aṣl al-Shīʿah wa Uṣuluhā*, p. 233.

2 *Uṣūl al-Kāfī*, 1/227.

3 Ibid., 1/238.

4 Ibid., 1/263.

5 Ibid., 1/255

And hereunder are some examples of their narrations which support this grave concept:

Sadīr asked Abū Jaʿfar عَلَيْهِ ٱلسَّلَامْ:

قلت له: جعلت فداك ما أنتم؟ قال: نحن خزان علم الله، ونحن تراجمة وحي الله، ونحن الحجة البالغة على من دون السماء ومن فوق الأرض

I asked him, "May I be sacrificed for thee. What are you?"

He replied, "We are the treasurers of the knowledge of Allah; the interpreters of the revelation of Allah; and the ultimate evidence upon those beneath the heavens and above the earth."[1]

ʿAbd al-Raḥmān ibn Kathīr narrates from Abū ʿAbd Allāh عَلَيْهِ ٱلسَّلَامْ:

نحن ولاة امر الله وخزنة علم الله وعيبة وحى الله

We are the guardians of the matter of Allah, and the treasurers of the knowledge of Allah and the custodians of the revelation of Allah.[2]

Khaythamah narrates that Abū ʿAbd Allāh said to him me:

يا خيثمة نحن شجرة النبوة، وبيت الرحمة، ومفاتيح الحكمة، ومعدن العلم، وموضع الرسالة، ومختلف الملائكة، وموضع سر الله، ونحن وديعة الله في عباده، ونحن حرم الله الأكبر، ونحن ذمة الله، ونحن عهد الله، فمن وفى بعهدنا فقد وفى بعهد الله، ومن خفرها فقد خفر ذمة الله وعهده

O Khaythamah, we are the tree of prophethood, the house of mercy, the keys of wisdom, the mine of knowledge, the locus of apostlehood, the frequenting place of the angels, the locus of the secret of Allah, the trust of Allah in his bondsmen. We are also the greatest sanctuary of Allah; we are the responsibility of Allah; we are the covenant of Allah; so, whoever will be faithful to our covenant he is indeed faithful to the covenant of Allah, and whoever violates it he has indeed violated the responsibility and the covenant of Allah.[3]

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1 Ibid., 1/192.

2 Ibid., 1/192.

3 Ibid., 1/221.

Al-Kulaynī reports a narration which explains some of the treasured knowledge which their Imāms possessed. Abū Baṣīr says:

دخلت على أبي عبد الله عليه السلام فقلت له: جعلت فداك إني أسألك عن مسألة، ههنا أحد يسمع كلامي ؟ قال: فرفع أبو عبد الله عليه السلام سترا بينه وبين بيت آخر فأطلع فيه ثم قال: يا أبا محمد سل عما بدا لك، قال: قلت: جعلت فداك إن شيعتك يتحدثون أن رسول الله صلى الله عليه وآله علم عليا عليه السلام بابا يفتح له منه ألف باب؟ قال: فقال: يا أبا محمد علم رسول الله صلى الله عليه وآله عليا عليه السلام ألف باب يفتح من كل باب ألف باب قال: قلت: هذا والله العلم قال: فنكت ساعة في الأرض ثم قال:إنه لعلم وما هو بذاك.قال: ثم قال: يا أبا محمد وإن عندنا الجامعة وما يدريهم ما الجامعة؟ قال:قلت: جعلت فداك وما الجامعة؟ قال: صحيفة طولها سبعون ذراعا بذراع رسول الله صلى الله عليه وآله وإملائه من فلق فيه وخط علي بيمينه، فيها كل حلال وحرام وكل شئ يحتاج الناس إليه حتى الأرش في الخدش وضرب بيده إلي فقال: تأذن لي يا أبا محمد؟ قال: قلت: جعلت فداك إنما أنا لك فاصنع ما شئت، قال: فغمزني بيده وقال: حتى أرش هذا – كأنه مغضب – قال: قلت: هذا والله العلم قال إنه لعلم وليس بذاك.ثم سكت ساعة، ثم قال: وإن عندنا الجفر وما يدريهم ما الجفر؟ قال قلت: وما الجفر؟ قال: وعاء من أدم فيه علم النبيين والوصيين، وعلم العلماء الذين مضوا من بني إسرائيل، قال قلت: إن هذا هو العلم، قال: إنه لعلم وليس بذاك.ثم سكت ساعة ثم قال: وإن عندنا لمصحف فاطمة عليها السلام وما يدريهم ما مصحف فاطمة عليها السلام؟ قال: قلت: وما مصحف فاطمة عليها السلام؟ قال: مصحف فيه مثل قرآنكم هذا ثلاث مرات، والله ما فيه من قرآنكم حرف واحد، قال: قلت: هذا والله العلم قال: إنه لعلم وما هو بذاك. ثم سكت ساعة، ثم قال: إن عندنا علم ما كان، وعلم ما هو كائن إلى أن تقوم الساعة. قال: قلت: جعلت فداك، هذا والله العلم. قال: أنه لعلم وليس بذاك. قلت: جعلت فداك، فأي شيء العلم؟ قال: ما يحدث بالليل والنهار، الأمر من بعد الأمر، والشيء بعد الشيء إلى يوم القيامة

I entered upon Abū ʿAbd Allāh ﷺ and said to him, "May I be sacrificed for thee, I want to ask you regarding an issue, is there anyone here who can hear my speech?"

He says that Abū ʿAbd Allāh raised a veil between him and another house, looked into it, and thereafter said, "O Abū Muḥammad, ask about whatever has occurred to you."

I, thus, said, "May I be sacrificed for thee, your Shīʿah discuss that Rasūl Allāh ﷺ taught ʿAlī ﷺ a door (of knowledge) from which a thousand doors can be opened?"

He replied, "O Abū Muḥammad, Rasūl Allāh ﷺ taught ʿAlī ؓ a thousand doors (of knowledge) from which a thousand doors can be opened."

I said, "This, by Allah, is knowledge."

He thus scratched the earth (with his stick) and then said, "It is indeed knowledge, but it is not all that," and then said, "O Abū Muḥammad, and in our possession is *al-Jāmiʿah*, and what do they know what is *al-Jāmiʿah*?"

I enquired, "May I be sacrificed for thee, what is *al-Jāmiʿah*?"

He answered, "A scripture the length of which is seventy cubit's length of the cubit length of Nabī ﷺ. In it is the dictation of the one who opened his mouth, and the writing of ʿAlī ؓ with his right hand. And in it is every matter of Ḥalāl and Ḥarām, and everything that people will require, even the blood-money of a scratch."

He then extended his hand to me and asked, "Do you give me permission, O Abū Muḥammad?"

I replied, "May I be sacrificed for thee, I am for you so do as you wish."

He, thus, pinched me with his hand and said, "Even the recompense for this," saying that as though he was angry.

I thus said, "This, by Allah, is knowledge."

He remained silent for a while and then said, "And we possess the *Jafr*, and what do they know what is the *Jafr*?"

"What is the *Jafr*," I asked.

He responded, "A skin vessel in which is the knowledge of the Ambiyāʾ and their successors, and the knowledge of the scholars of the Banū Isrāʾīl."

"This indeed is knowledge," I said.

He said, "Indeed it is knowledge, but it is not all that,' and remained silent for a moment whereafter he said, "And we have the Muṣḥaf of Fāṭimah عليها السلام, and what do they know what is the Muṣḥaf of Fāṭimah عليها السلام?"

I asked, "And what is the Muṣḥaf of Fāṭimah?"

He replied, "A Muṣḥaf wherein three times the knowledge of your Qurʾān is contained, but by Allah, there is not in your Qurʾān of it a letter."

I exclaimed, "This, by Allah, is knowledge."

"It is indeed knowledge, but it is not all that," he retorted.

Thereafter he remained silent and then said, "By us is the knowledge of what happened, and of whatever is to happen till the dawn of the Day of Judgement."

I said, "This, by Allah, is knowledge."

He replied, "It is knowledge, but it is not all that."

I asked, "May I be sacrificed for thee, so what is knowledge?"

He replied, "Whatever happens in the day and the night, a matter after another, and a thing after a thing, till the Day of Judgement."[1]

This is a narration from their secret narrations, which was circulated during the prime of the Islamic empire, as is clear from the beginning of the narration. For Abū Baṣīr did not ask Abū ʿAbd Allāh about this alleged knowledge only after he was in seclusion with Abū ʿAbd Allāh.[2] Likewise, Abū ʿAbd Allāh also wanted to be sure of the gathering being free from another, which is why he lifted the veil which was between him and the other house. This doing of Abū ʿAbd Allāh, however, contradicts what features at the end of the narration wherein he claims that he possesses the knowledge of what happened and what is to happen; because if he really possessed this knowledge there would be no need for him to raise the veil.

This secret narration unveils many of the claims of the Rawāfiḍ regarding the entrusted and treasured knowledge held by the Imāms; aspects which are extraordinarily strange, and they are, as per the aforementioned narration, the following:

- A thousand doors of knowledge, from each door other thousand doors can be unlocked.

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1 Ibid,. 1/239, 240.

2 And we exonerate Abū ʿAbd Allāh from this forgery.

- Al-Jāmiʿah.

- Al-Jafr.

- Muṣḥaf of Fāṭimah.

- The knowledge of what happened and what is to happen till the dawn of the final hour.

These alleged sorts of knowledge are nothing more than a fantasy, and they have no existence in the real world nor any trace. Similarly, they had no impact on the lives of the Imāms. Had the Imāms possessed only some of these, history as it stands would have been different. But they are mere fallacies and baseless jargon.

The danger entailed in this type of narrations is hidden in the psychological effect which it creates between the mind and these claims. This affect can at times engender a person who believes in them to fall into the ditches of doubt, confusion, and heresy. And what has passed is only some of their claims in this regard, for it is difficult to enumerate comprehensively all their claims in this regard.

Nonetheless, this grave ideology suggests that the Book of Allah سُبْحَانَهُ وَتَعَالَى and the Sunnah of his Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ are not sufficient enough to clarify and that the Sharīʿah did not reach culmination upon them at the demise of Rasūl Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. This is diametrically opposed to the verses of the Qurʾān like:

اَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِيْنًا

This day I have perfected for you your religion and completed my favour upon you and have approved for you Islam as religion.[1]

And all such verses and narrations which state the perfection of the Dīn and the completion of the favour.

This ideology also tarnishes Rasūl Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and alleges that he concealed a portion of the Sharīʿah and thus opposes the following verse of the Qurʾān:

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1 Sūrah al-Māʾidah: 3.

$$\text{يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِن رَّبِّكَ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ}$$

O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed his message.[1]

Added to that, it also implies that the Ṣaḥābah رَضِيَاللَّهُعَنْهُمْ did not receive a portion of the Sharīʿah, and, thus, whoever relies upon the narrations of the Ṣaḥābah رَضِيَاللَّهُعَنْهُمْ he has only implemented a portion of the Sharīʿah. This, of course, is a grave attack on the Sunnah and a dangerous way of misleading the people.

And finally, this dangerous ideology emphatically states that the Imām has the right to specify the general of the Qurʾān, explicate its vague, and qualify its absolute. In other words, they have accorded the Imām the prerogative of an institutionalizer due to him being an infallible who does not speak based on desire. Consequently, this entails acknowledging prophets after Rasūl Allāh صَلَّىاللَّهُعَلَيْهِوَسَلَّمَ the seal of all the Ambiyāʾ; it is an attempt to open the door of changing the Dīn which came down upon Rasūl Allāh صَلَّىاللَّهُعَلَيْهِوَسَلَّمَ under the pretext of it being the doings of an Imām, and due to it coming from a custodian of the knowledge which was entrusted to him by the Rasūl. Pure are you, O Allah, this indeed is a grave slander.

6. The verdict of the Imām is the like the verdict of Allah سُبْحَانَهُوَتَعَالَى and his Rasūl صَلَّىاللَّهُعَلَيْهِوَسَلَّمَ

This is an established principle according to them, and its examples are many in their books. Hereunder is one:

> In *al-Kāfī* the following narration features from Hishām ibn Sālim and Ḥammād ibn ʿUthmān, amongst others:

> سمعنا أبا عبد الله عليه السلام يقول: حديثي حديث أبي، وحديث أبي حديث جدي، وحديث جدي حديث الحسين، وحديث الحسين حديث الحسن، وحديث الحسن حديث أمير المؤمنين، وحديث أمير المؤمنين حديث رسول الله صلى الله عليه وآله وحديث رسول الله صلى الله عليه وآله قول الله عز وجل

> We heard Abū ʿAbd Allāh عَلَيْهِالسَّلَام saying, "My ḥadīth is the ḥadīth of my father; my father's ḥadīth is the ḥadīth of my grandfather; my grandfather's ḥadīth

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1 Sūrah al-Māʾidah: 67.

is the ḥadīth of Ḥusayn; Ḥusayn's ḥadīth is the ḥadīth of Ḥasan; Ḥasan's ḥadīth is the ḥadīth of Amīr al-Mu'minīn; the ḥadīth of Amīr al-Mu'minīn is the ḥadīth of Rasūl Allāh ﷺ; and the ḥadīth of Rasūl Allāh ﷺ is the word of Allāh سُبْحَانَهُوَتَعَالَى."[1]

Based on this narration and others, they have considered the verdict of the Imāms to be the word of Allāh سُبْحَانَهُوَتَعَالَى. Their scholar al-Māzindarānī says:

إن حديث كل واحد من الأئمة الطاهرين قول الله عزوجل، ولا اختلاف في أقوالهم كما
لا اختلاف في قوله تعالى

The ḥadīth of each one of the pure Imāms is the word of Allāh سُبْحَانَهُوَتَعَالَى. There is no dispute in their verdicts just as there is no dispute in the word of Allāh سُبْحَانَهُوَتَعَالَى.[2]

In fact, they have gone beyond that and have averred:

يجوز من سمع حديثا عن أبي عبد الله أن يرويه عن أبيه، أو عن أحد من أجداده، بل يجوز
أن يقول: قال الله تعالى

It is permissible for the one who hears a ḥadīth from Abū 'Abd Allāh to narrate it from his father, or from any of his grandfathers. Rather, it is even permissible for him to say, 'Allāh سُبْحَانَهُوَتَعَالَى says'.[3]

This belief destroys everything the scholars of ḥadīth and others have established as requisites for ascertaining the authenticity of a narration attributed to Nabī ﷺ. In other words, an unbroken chain of transmission, integrity of the narrators, it being harmonious with the broader principles in its wording, not being anomalous or reprehensible, not contradicting the Qur'ān and other Ṣaḥīḥ narrations, etc. All of this is sabotaged by one narration from the infallible Imām which has no reign or noseband (i.e. no chain of transmission).

Likewise, believing in this idea opens the door of lying upon Rasūl Allāh ﷺ and Allāh سُبْحَانَهُوَتَعَالَى. We ask Allāh سُبْحَانَهُوَتَعَالَى for his protection.

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1 *Uṣūl al-Kāfī*, 1/53.

2 *Sharḥ Jāmi' 'alā Uṣūl al-Kāfī*, 2/225 of al-Māzindarānī.

3 Ibid., 2/225.

7. Some titles related to the Infallible Imāms as they appear in *al-Kāfī*, the greatest of their books and sources.

- Chapter: The Imāms عَلَيْهِمُ السَّلَام know all the knowledge which came to the angels and the Ambiyāʾ and the Rusul عَلَيْهِمُ السَّلَام.[1]

- Chapter: If the Imāms intend to know they can know.[2]

- Chapter: The Imāms have knowledge of what happened and will happen; nothing is hidden from them.[3]

- Chapter: If the secret of the Imāms is maintained they can inform each person of everything in favour of him and against him,[4] etc.

Hence, the Imāms, according to them, know everything. It is sufficient for us to merely halt at one chapter of *al-Kāfī* which reads, 'Chapter: the Imāms عَلَيْهِمُ السَّلَام know all the knowledge which came to the angels and the Ambiyāʾ and the Rusul عَلَيْهِمُ السَّلَام'.[5]

From all of the above it becomes abundantly clear that their Imāms enjoy the prerogative of institutionalization. So, all the narrations which the Shīʿah have attributed to them enjoy the same status as the Qurʾān and the Sunnah due to their infallibility according to the Shīʿah.

The conclusion of this is that Shīʿism contradicts the verse of Allah سُبْحَانَهُ وَتَعَالَى:

$$\text{اَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِيْنًا}$$

This day I have perfected for you your religion and completed my favour upon you and have approved for you Islam as religion.[6]

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1 *Uṣūl al-Kāfī*, 1/255.

2 Ibid., 1/258.

3 Ibid., 1/258.

4 Ibid., 1/263.

5 Ibid., 1/255.

6 Sūrah al-Māʾidah: 3.

8. Rejecting the narrations of the Ṣaḥābah[1]

Muḥammad Ḥusayn Āl Kāshif al-Ghiṭā says:

> إن الشيعة لا يعتبرون من السنة–أعني الأحاديث النبوية– إلا ما صح لهم من طرق أهل البيت.. أما ما يرويه مثل أبي هريرة وسمرة بن جندب... وعمرو بن العاص ونظرائهم، فليس لهم عند الإمامية مقدار بعوضة

> The Shīʿah do not consider as Sunnah, referring the prophetic narrations, but that which is established for them through the Ahl al-Bayt... As for what the likes of Abū Hurayrah, Samurah ibn Jundub...ʿAmr ibn al-ʿĀṣ and their like narrate, there is not for them by the Imāmiyyah even the value of a mosquito.[2]

And al-Khumaynī says:

> والله يعلم كم نال الإسلام من مصائب من علماء السوء هؤلاء من صدر الإسلام إلى اليوم أبو هريرة أحد الفقهاء لكن الله يعلم كم وضع من أحاديث لصالح معاوية وأمثاله وكم سبب من مصائب للإسلام

> Allah knows how many calamities Islam has suffered due to the evil scholars from the dawn of Islam till today. Abū Hurayrah is one of the jurists, but Allah knows how many narrations he fabricated for the interests of Muʿāwiyah and his like and how many problems he caused for Islam.[3]

This stance regarding the Prophetic Sunnah is based on their belief regarding the Ṣaḥābah of Rasūl Allāh ﷺ, may Allah be pleased with them all. They allege that they apostatized due to them diverting the Khilāfah away from ʿAlī ibn Abī Ṭālib to Abū Bakr. They only exclude three Ṣaḥābah from this ruling in most of their narrations. But, owing to this principle, they have segregated themselves from the Muslims.

Furthermore, this stance about rejecting the narrations of the Ṣaḥābah ﵬ leads to the loss of the salient feature of mass transmission in the transmission of the Qurʾān and the Sunnah of the leader of humanity ﷺ as long as they

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1 Refer to our treatise: *Mawqif al-Rawāfiḍ min al-Ṣaḥābah*.

2 *Aṣl al-Shīʿah wa Uṣūluhā*, p. 236.

3 *Al-Ḥukūmah al-Islāmiyyah*, p. 211.

pass this ruling on the transmitters and restrict the authenticity of what is transmitted to a few individuals, nay to one individual; i.e., Alī ﷺ; whom they deem the only source for assimilating knowledge after the demise of Rasūl Allāh ﷺ. This is a foundation which has been contrived by a heretic to sabotage the Dīn and compromise the Sharīʿah of the leader of all the Prophets ﷺ.

It is owing to this erroneous belief regarding the Ṣaḥābah ﷺ of Nabī ﷺ and the bearers of knowledge from the successors and those who followed, that the Shīʿah do not lend any consideration whatsoever to the credible compilations of the Sunnah.

Muḥammad ʿAlī al-Maylānī says:

> هي عندنا الأحاديث المسندة الصحيحة السند إلى المعصومين لكن عند العامة تطلق على الكتب الستة المعتمدة عندهم وهي كما يلي: ١– صحيح البخاري ٢– صحيح مسلم ٣– صحيح الترمذي ٤– صحيح النسائي ٥– صحيح ابن ماجة ٦– مسند أحمد بن حنبل ؛ وأحاديثها كلها ليست بصحيحة بل فيها الأحاديث الموضوعة والأباطيل المكذوبة

> They according to us are the narrations which with a consistent and authentic chain reach the infallibles. However, according to the commonality, they refer to their six canonical books. They are as follows: *Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim, Ṣaḥīḥ al-Tirmidhī, Ṣaḥīḥ al-Nasāʾī, Ṣaḥīḥ Ibn Mājah*, and *Musnad Aḥmad ibn Ḥanbal.* All their narrations are not authentic, rather in them there are fabrications and false lies.[1]

As is clear, the Rāfiḍah intend to obliviate this great legacy which was put together by the giants of this Ummah, for which they emaciated their bodies, spent their lives, and sacrificed in the course of compiling it, sifting it, and organising it all the bounties of this world and its adornments. And once reliability in these

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1 *Muʿjam al-Kalām fī Taʿrīf al-Ṣiḥāḥ*, p. 205. His ignorance is quite clear from the fact that he has dubbed books of al-Tirmidhī, al-Nasāʾī, and Ibn Mājah as *Ṣaḥīḥ*; whereas the book of al-Tirmidhī is known as *al-Jāmiʿ* (due to it comprising of all the primary topic of ḥadīth) and the other two are known as *al-Sunan*. Furthermore, all three scholars did not strictly abide by authenticity, for in their collections there are *Ṣaḥīḥ, Ḥasan*, and *Ḍaʿīf* narrations. Likewise his ignorance is also clear from the fact that he considered the *Musnad Aḥmad* to be sixth of the six canonical works and omitted *Sunan Abī Dāwūd*, whereas the common term of 'the six books' does not entail in it the *Musnad Aḥmad.*

great collections is lost, then how will the Muslim Ummah ever get to learn the Sunnah of its Nabī ﷺ and the details of what has been rendered in vague terms in the Qurʾān?

9. Their receiving of the Sunnah from the 'Ḥikāyāt al-Riqāʿ' and what they dub the endorsements of the Imām.

These people reject what came via the Ṣaḥābah ﷺ whom Allah سُبْحَانَهُوَتَعَالَ and his Rasūl ﷺ have commended and accept, nay even consider as the most reliable way of transmission, what is known as the *Ḥikāyāt al-Riqāʿ* (communication of letters).

Its reality is as follows: When al-Ḥasan al-ʿAskarī passed away in 260 A.H., who according to the Shīʿah was the eleventh Imām, he did not have any posterity.[1] This proved to be devastating for the Shīʿah due to it suggesting their looming end. Because the foundation of their Dīn is the Imām whose verdicts they claim are the words of Allah سُبْحَانَهُوَتَعَالَ and his Rasūl ﷺ. Now that the Imām had died without leaving any posterity, the holy texts suddenly came to an end in 260 A.H. and the flow of wealth which was collected from people in the name of the Imām stopped. Hence, the Shīʿah differed; their matter became scattered; the matter proved to be overwhelming; and all the paths became narrow upon them. Some of them said, "Imāmah has come to an end,"[2] and some said, "Al-Ḥasan ibn ʿAlī has passed on without posterity and thus the Imām after him will be his brother Jaʿfar ibn ʿAlī,[3] amongst much more dispute and conundrum.

However, the band that swore to disunite the Ummah begun weaving its threads and fantasies, and placing the net of its conspiracies in order to search for a way to continuate the claim of Shīʿism. Thereby endeavouring to continue plotting against the Ummah and its Dīn, usurping the wealth of the laity and vulnerable in the easiest of ways, and procuring honour and status in their eyes. Hence, a person emerged from amidst this confusion and conundrum named ʿUthmān ibn

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1 *Firaq al-Shīʿah* of al-Nawbakhtī, p. 96; *Uṣūl al-Kāfī*, 1/505; *al-Ghaybah* of al-Ṭūsī, p. 360; *Biḥār al-Anwār*, 51/348; *al-Maqālāt wa al-Firaq*, p. 102.

2 *Al-Maqālāt wa al-Firaq*, p. 108.

3 Ibid. p. 110.

Saʿīd al-ʿAmrī and made a very eery claim. He claimed that al-Ḥasan al-ʿAskarī had a five-year-old son who is now in occultation and that he does not emerge to anyone else besides himself. He alleged that he was the Imām and that he appointed him as his representative to receive wealth and answer religious questions on his behalf.[1]

Subsequently, when he died in 280 A.H. his son Muḥammad ibn ʿUthmān made the same claim. And after his demise in 305 A.H. he was succeeded by al-Ḥusayn ibn Rawḥ al-Nawbakhtī. Thereafter, after his demise in 326 A.H. he was succeeded by Abū al-Ḥasan ʿAlī ibn Muḥammad al-Samarrī who passed away in 329 A.H. He was the last of the representatives according to the Imāmiyyah. After him the major occultation occurred (wherein all communication with the Imām came to an end). These representatives would receive questions from the people just as they would collect wealth from them. They would then provide answers for them 'from the Awaited Imām' and would dub them *Tawqīʿāt* (endorsements) which according to them were the letters of the Imām to questions of the Shīʿah and their issues.

Al-Ṭabarsī says:

> أما الأبواب المرضيون والسفراء الممدوحون في زمن الغيبة فأولهم الشيخ الموثوق به أبو عمرو عثمان بن سعيد العمري نصبه أولا أبو الحسن علي بن محمد العسكري ثم ابنه أبو محمد الحسن بن علي عليهم السلام فتولى القيام بأمورهما حال حياتهما، ثم بعد ذلك قام بأمر صاحب الزمان عليه السلام وكانت توقيعاته وجوابات المسائل تخرج على يديه. فلما مضى لسبيله قام ابنه أبو جعفر محمد بن عثمان مقامه وناب منابه في جميع ذلك فلما مضى قام بذلك أبو القاسم الحسين بن روح من بني نوبخت فلما مضى قام مقامه أبو الحسن علي بن محمد السمري ولم يقم أحد منهم بذلك إلا بنص عليه من قبل صاحب الزمان عليه السلام

> As for the chosen doors and the praised ambassadors in the era of the occultation, the first of them is the trustworthy scholar Abū ʿAmr ʿUthmān ibn Saʿīd al-ʿAmrī. He was appointed firstly by Abū al-Ḥasan ʿAlī ibn Muḥammad al-ʿAskarī and thereafter by his son Abū Muḥammad al-Ḥasan ibn ʿAlī عَلَيْهِالسَّلَام. He, thus, presided over their matters during their lifetime.

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1 *Ḥaṣāʾil al-Fikr*, p. 36, 37.

Subsequent to that, he took charge of the matter of the man of the time as a result of which the endorsements of the latter and his answers would appear at his hands. Then, when he passed on his son Abū Jaʿfar Muḥammad ibn ʿUthmān assumed his position and acted as his deputy in all of that. And when he passed on, Abū al-Qāsim al-Ḥusayn ibn Rawḥ, of the Banū Nawbakht attended to that, and after him Abū al-Ḥasan ʿAlī ibn Muḥammad al-Samarrī assumed him position. Thereafter no one assumed this position but with the emphatic appointment of the man of the time عَلَيْهِ ٱلسَّلَام.[1]

These answers and endorsements according to the Shīʿah are equal to the speech of Allah سُبْحَانَهُ وَتَعَالَى and his Rasūl صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّم. To the extent that, at the time of conflict, they give preference to them over what is narrated with a Ṣaḥīḥ chain of transmission according to their standards.

Ibn Bābawayh al-Qummī has the following to say in his book *Man lā Yaḥḍuruhū al-Faqīh* after making mention of the endorsements which came from the holy precincts under the chapter 'the two men to whom bequests were made:

هذا التوقيع عندي بخط أبي محمد الحسن بن علي

This endorsement according to me is in the writing of Abū Muḥammad al-Ḥasan ibn ʿAlī.

Then he mentions that in al-Kulaynī's *al-Kāfī* there is a narration against that endorsement from al-Ṣādiq. He says:

لست أفتي بهذا الحديث بل أفتي بما عندي بخط الحسن بن علي

I do not pass a verdict according to this ḥadīth, rather I pass a verdict according to the letter of al-Ḥasan ibn ʿAlī...[2]

Al-Ḥurr al-ʿĀmilī commenting upon this says:

...فإن خط المعصوم أقوى من النقل بوسائط

The letter of the infallible is stronger than transmission via several links.[3]

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1 Al-Ṭabarsī: *al-Iḥtijāj*, 2/296, 297.

2 *Man lā Yaḥḍuruhū al-Faqīh*, 4/203.

3 *Wasāʾil al-Shīʿah*, 30/274.

Similarly, cotemporary Shīʿah scholars have considered these letters to be from the Sunnah which no falsehood can approach.[1] Hence, they give preference to what is in these endorsements over what appears in their most reliable book.

Moving on, these letters and endorsements are many. Al-Ṭūsī and al-Majlisī have made mention of some of them in *al-Ghaybah*[2] and *Biḥār al-Anwār*[3] respectively, and they can also be found in al-Kulaynī's *al-Kāfī*.[4] Likewise, their scholar Abū al-ʿAbbās ʿAbd Allāh ibn Jaʿfar al-Ḥimyarī, an erudite of the third century, collated the narrations reported from their awaited Imām in a book titled: *Qurb al-Isnād ilā Ṣāḥib al-Amr;*[5] and al-Ṭahrānī the author of *al-Dharīʿah* has enlisted two books on this topic with the name: *al-Tawqīʿāt al-Khārijah min al-Nāḥiyah al-Muqaddasah.*[6]

We also find in their transmitter-biographies an indication to those who corresponded with the Imām via the four ambassadors. As in the biography of Muḥammad ibn ʿAbd Allāh ibn Jaʿfar ibn al-Ḥusayn ibn Jāmiʿ ibn Mālik al-Ḥimyarī who, they allege, wrote to the Imām.[7]

Likewise in the biography of ʿAlī ibn al-Ḥusayn ibn Mūsā ibn Bābawayh al-Qummī, Abū al-Ḥasan they say:

> إنه اجتمع مع أبي القاسم الحسين بن روح وسأله عن مسائل، ثم كاتبه بعد ذلك على يد علي بن جعفر بن الأسود يسأله أن يوصل له رقعة إلى الصاحب عليه السلام
>
> He came together with Abū al-Qāsim al-Ḥusayn ibn Rawḥ (the third representative) and asked him about some issues. Thereafter he wrote to him via ʿAlī ibn Jaʿfar ibn al-Aswad asking him to pass his note on to the Imām عَلَيْهِ ٱلسَّلَام.[8]

Besides them, there are many more who wrote to the Imām according to them.

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1 Al-Khunayzī: *al-Daʿwah al-Islāmiyyah*, 2/112

2 Al-Ṭūsī: *al-Ghaybah*, p. 285.

3 *Biḥār al-Anwār*, 53/150-246.

4 *Uṣūl al-Kāfī*, 1/517, and the pages that follow.

5 This book is published by Muʾassasah Āl al-Bayt li Iḥyāʾ al-Turāth.

6 *Al-Dharīʿah*, 4/500.

7 *Wasāʾil al-Shīʿah*, 30/476.

8 Ibid., 30/428.

These endorsements relate the opinion of the alleged Imām regarding many matters of religion and life; they depict him as having the ability to have the unknown knowledge of the unseen, actualizing the hopes of their Shīʿah, curing their sicknesses, alleviating their problems, answering their questions, and as receiving the wealth that they present to him. And at times the events that unfolded are presented in the format of a yielding story.

Furthermore, a person who ponders over the alleged verdicts about the matters of Dīn will discern much of ignorance regarding even the simplest issues of the Shīʿah. This suggests that these endorsements were forged by a group of ignoramus conspirators who were not good at doing so, or that Allah سُبْحَانَهُوَتَعَالَ intended to expose them and humiliate them before all of the creation. Hence, their attempts at lying turned out to be like the attempt of Musaylamah in mimicking the Qurʾān.

The following appears in *Biḥār al-Anwār*:

> وكتب إليه صلوات الله عليه أيضا في سنة ثمان وثلاثمائة كتابا سأله فيه عن مسائل...سأل عن الأبرص والمجذوم وصاحب الفالج هل يجوز شهادتهم؟ فأجاب عليه السلام: إن كان ما بهم حادث جازت شهادتهم، وإن كانت ولادة لم تجز

> And he wrote to him عَلَيْهِٱلسَّلَام in the year 308 A.H. a letter asking him about certain matters... He asked about a leper, a *Majdhūm* (also a leper), and a paralyzed person, i.e., will their testification be acceptable. He replied saying, "If what they suffer from is recent their testification will be permissible, and if it is from birth it will not be accepted.[1]

So, does leprosy and its like have a bearing in the acceptance of testimony and its rejection? And is there any valid reasoning for the difference between a recent sickness and one with which a person is born? And do verdicts of this sort require dialogue? And how can such things be attributed to the Ahl al-Bayt, or, more so, to Islam?

He was asked:

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1 *Biḥār al-Anwār*, 53/164.

وسأل هل يجوز أن يسبح الرجل بطين القبر وهل فيه فضل؟ فأجاب عليه السلام يسبح به، فما من شيء من التسبيح أفضل منه، ومن فضله أن الرجل ينسى التسبيح، ويدير السبحة فيكتب له التسبيح

And he was asked: is it permissible for a person to glorify Allah ﷾ using the sand of the grave and if there is any virtue in it?

He replied ﵇ saying, "He can glorify Allah ﷾ with it. For there is nothing better than *Tasbīḥ*, and one of its virtues is that if a person forgets the *Tasbīḥ* and continues to roll the *Subḥah* (the enumerating beads thread) the reward of the *Tasbīḥ* is still written for him.[1]

This idea is taken from the religion of the idol worshippers not from the Dīn of the Tawḥīd. Will the reward of Tasbīḥ really be written by playing with the thread? What Sharīʿah is this and which jurist will even pass such a verdict?

Another example of a question which was directed to the awaited child which answered and endorsed is the following:

قد اختلف أصحابنا في مهر المرأة، فقال بعضهم: إذا دخل بها سقط المهر، ولا شيء لها، وقال بعضهم: هو لازم في الدنيا والآخرة، فكيف ذلك؟ وما الذي يجب فيه؟ فأجاب عليه السلام: إن كان عليه بالمهر كتاب فيه دين، فهو لازم له في الدنيا والآخرة، وإن كان عليه كتاب فيه ذكر الصدقات سقط إذا دخل بها، وإن لم يكن عليه كتاب فإذا دخل بها سقط باقي الصداق

Our people have differed about the dowry of a woman, some say, "Once he consummates the marriage with her the dowry falls away and she will not deserve anything," and some say, "It will be binding upon him in this world and the afterlife," so how is it? And what is compulsory?

He ﵇ replied, "If the dowry is recorded against him in a book which comprises of debts, it will be binding upon him in this world and the next, and if it is recorded in a book which comprises of charities, it will fall away as soon as he consummates the marriage with her. And if there is no written record against him, the rest of the dowry will fall away if he consummates the marriage with her."[2]

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1 Ibid. 53/165

2 Ibid. 53/169.

Can a scholar really give this answer, or even an ignoramus who has an iota of intelligence? And is this ruling from the Dīn of Islam? How can he endorse such a ruling which legitimizes taking the wealth of another if it is not recorded? For as they allege, the dowry falls away if there is no written record regarding it? This is the law of thieves and anarchists.

Nonetheless, whoever wants further study such examples he should refer to *Biḥār al-Anwār* of al-Majlisī, *Kamāl al-Dīn wa Tamām al-Niʿmah* of Ibn Bābawayh, and *al-Ghaybah* of al-Ṭūsī, amongst other books.[1]

Moving on, the subject matter of these letters was many:

At times, they would be about a prophecy about the unseen. For example, it is narrated from Abū ʿAqīl ʿĪsā ibn Naṣr that he said:

<div dir="rtl">

كتب علي بن زياد الصيمري يسأل كفنا، فكتب إليه: أنك تحتاج إليه في سنة ثمانين، وبعث إليه بالكفن قبل موته بأيام

</div>

ʿAlī ibn Ziyād al-Ṣaymarī wrote asking for a winding sheet. So, he (the Imām) wrote to him, "You will require it in the year 80 A.H." and sent him a winding sheet a few days before he passed away.[2]

At times, they would be pertaining to answering questions. For example, the author of *al-Iḥtijāj* has narrated the following from al-Kulaynī from Isḥāq ibn Yaʿqūb:

<div dir="rtl">

سألت محمد بن عثمان العمري رحمه الله أن يوصل لي كتابا قد سئلت فيه عن مسائل أشكلت علي، فورد التوقيع بخط مولينا صاحب الدار عليه السلام. أما ما سألت عنه أرشد الله وثبتك ووقاك من أمر المنكرين لي من أهل بيتنا وبني عمنا، فاعلم أنه ليس بين الله عز وجل وبين أحد قرابة، ومن أنكرني فليس مني، وسبيله سبيل ابن نوح عليه السلام. وأما سبيل عمي جعفر وولده، فسبيل إخوة يوسف على نبينا وآله وعليه السلام. وأما أموالكم فما نقبلها إلا لتطهروا فمن شاء فليصل، ومن شاء فليقطع

</div>

I asked Muḥammad ibn ʿUthmān to convey my letter in which I had asked a few questions which were difficult for me to understand. So, the endorsement

1 *Uṣūl Madhhab al-Shīʿah al-Imāmiyyah al-Ithnay ʿAshariyyah*, 1/335, onwards.

2 *Uṣūl al-Kāfī*, 1/524.

returned with the writing of our master the man of the time عَلَيْهِٱلسَّلَام, "As for what you have asked, may Allah guide you and keep you steadfast, and may he save you from the danger of those who deny me from our household and our cousins. Know well that there isn't between Allah سُبْحَانَهُوَتَعَالَ and any of his creation any kinship, and whoever denies me is not from me and his end result will be that of the son of Nūḥ عَلَيْهِٱلسَّلَام. As for the consequence of my uncle Jaʿfar and his children, their end result will be like that of the brothers of Yūsuf عَلَيْهِٱلسَّلَام. As for your wealth, we only accept it so that you attain purity, so whoever wants should continue and who wants should stop.[1]

Likewise:

> وأما ما سألت عنه من أمر المصلي والنار والصورة والسراج بين يديه هل تجوز صلاته فإن الناس اختلفوا في ذلك قبلك، فإنه جائز لمن لم يكن من أولاد عبدة الأصنام أو عبدة النيران أن يصلي والنار والصورة والسراج بين يديه، ولا يجوز ذلك لمن كان من أولاد عبدة الأصنام والنيران

And as for what you have asked regarding the praying person whilst the fire, the picture, and lantern is burning before him and whether his ṣalāh will be permissible, so the people have differed in this regard before you. It is permissible for he who is not from the children of idolators or fire worshippers to perform ṣalāh whilst the fire, the picture, and the lantern is in front of him. And that will not be permissible for he who is from the children of idolators and fire worshippers.[2]

Also:

> وعن المرأة يموت زوجها يجوز أن تخرج في جنازته أم لا؟ التوقيع: تخرج في جنازته. وهل يجوز لها في عدتها أن تزور قبر زوجها أم لا؟ التوقيع: تزور قبر زوجها...

About a woman whose husband passes away, is it permissible for her to come out in his burial proceedings or not? The endorsement: she can come out in burial proceedings. And is it permissible for her to visit the grave of her husband in her waiting period or not? The endorsement: She can visit the grave of her husband.[3]

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1 *Al-Iḥtijāj*, 2/283; *Kamāl al-Dīn wa Tamām al-Niʿmah*, p. 484.

2 Ibid. 2/299.

3 Ibid. 2/302.

The subject matters of these letters are too many to be enumerated here.

In essence, these are some of the reports of the letters and endorsements which were issued by the Imām. Therefrom it is clear that the Rawāfiḍ have assimilated their Dīn from these forged letters regarding which no intelligent person will doubt that they are lies against Allah سُبْحَانَهُوَتَعَالَ, and only a person whose sight and insight Allah سُبْحَانَهُوَتَعَالَ has obliviated will truly believe them.

And these letters according to the Rāfiḍah are from their strongest of their proofs and the most reliable of their evidences. So, woe be to a people who have established their Dīn by way of such hoax letters and who derived the admissible and the impermissible from such baseless fables. Despite that they claim that they are the followers of the Ahl al-Bayt, never, they are rather the Ahl al-Bayt are free from them.

So, as is clear, the understanding of the Sunnah according to the Rawāfiḍ is related to esoteric and false belief regarding their Imāms.

Whereas the truth is that in no way is it possible for their infallible Imāms, with the exception of the first three, to narrate anything from Nabī صَلَّىٰاللَّهُعَلَيْهِوَسَلَّمَ. For as we observe, none of them saw Nabī صَلَّىٰاللَّهُعَلَيْهِوَسَلَّمَ besides the first three.[1]

So, if the Rawāfiḍ narrate from Jaʿfar ibn Muḥammad—to who most of their narrations are attributed—from Nabī صَلَّىٰاللَّهُعَلَيْهِوَسَلَّمَ, and who is referred to as Abū ʿAbd Allāh, then that entails that they have narrated from a person who was born more than eighty years after the demise of Nabī صَلَّىٰاللَّهُعَلَيْهِوَسَلَّمَ.

So, what then would be the status of a narration which comes from their awaited Imām?

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1 ʿAlī, Ḥasan, and Ḥusayn رَضِيَاللَّهُعَنْهُمْ.

Chapter Three

The Documentation of the Sunnah by the Rawāfiḍ

Herein there are two sections:

Section One: Documentation of the Ahl al-Sunnah.

Section Two: Documentation of the Rawāfiḍ.

Before we delve into the documentation of the Sunnah by the Rawāfiḍ, it is crucial to explicate its documentation according to the Ahl al-Sunnah so that the greatness of the Ahl al-Sunnah becomes clear, and so that it be evident that the Rawāfiḍ have not resorted to anything other than lies and fabrication.

Section One

The Documentation of the Sunnah by the Ahl al-Sunnah

Al-Bukhārī narrates the following in his *Ṣaḥīḥ* with a suspended transmission:

وكتب عمر بن عبد العزيز إلى أبي بكر بن حزم: انظر ما كان من حديث رسول الله صلى الله عليه وسلم فاكتبه فإني خفت دروس العلم وذهاب العلماء ولا تقبل إلا حديث النبي صلى الله عليه وسلم وليفشوا العلم وليجلسوا حتى يعلم من لا يعلم فإن العلم لا يهلك حتى يكون سرا

> And ʿUmar ibn ʿAbd al-ʿAzīz wrote to Abū Bakr in Ḥazm, "See whatever is available of the ḥadīth of Nabī ﷺ and document it. For I fear the vanishing of knowledge and the death of the scholars. Do not accept anything but the ḥadīth of Nabī ﷺ, so that you spread knowledge, and sit so that the one that does not know gets to learn. For knowledge does not vanish but when it is secret.[1]

A group of the Shīʿah and some of the Orientalists have latched on to this narration and have on the basis of it claimed that the Sunnah was not documented but in the beginning of the second century of the Hijri Calendar. Because, according to them, the first person to order its documentation was the Khalīfah ʿUmar ibn ʿAbd al-ʿAzīz, who assumed the Khilāfah in 99 A.H. and passed away in 101 A.H. This means that the documentation of the Sunnah was delayed a century or close to a century.

The only reason these people have latched onto this narration is that they intend thereby to achieve their sinister motive of creating suspicion around the Noble Sunnah. These people and their cohorts, the enemies of Islam, pose a question and say: "If the documentation of the Sunnah was delayed till the beginning of the second century, so where was it during the entire duration of the first century Hijri?"

And if you tell them: "It was preserved in the hearts," they will say to you: "Memorizing is disloyal and we do not trust it. For it can be overtaken by forgetfulness, doubt, and error, all of which engender the possibilities of increase

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1 *Ṣaḥīḥ al-Bukhārī*: chapter of knowledge: sub-chapter: How knowledge will be taken away.

and decrease." But the reality is that the Sunnah was preserved both in the hearts and in the scripts.

At the very outset, we acknowledge the authenticity of the narration with which we initiated this chapter which states that ʿUmar ibn ʿAbd al-ʿAzīz was the first person to order the documentation of the Sunnah. We acknowledge its authenticity because it features in the most reliable and most authentic of our sources after the Book of Allah سُبْحَانَهُوَتَعَالَ, i.e., *Ṣaḥīḥ al-Bukhārī*. However, we intend beyond that to establish a very pivotal reality, which is that when ʿUmar ibn ʿAbd al-ʿAzīz ordered the documenting of the Sunnah he did not start from a vacuum, but he relied upon already written collections which were scattered all over the Muslim world; collections which were the fruit of the academic spirit which Islam had kindled in the hearts of its followers. Thus, we find that people would seek proximity to Allah سُبْحَانَهُوَتَعَالَ by increasing daily in knowledge, the best of which without doubt is that which is related to the Qurʾān and the Sunnah.

And, in establishing that the documentation of the Sunnah started at a very early time, during the lifetime of Nabī صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ and with his personal permission, we will not be subjective to reach the desired conclusion. Whatever we will claim in this regard we will bolster it with robust evidence drawn from the most reliable and most authentic sources.

Notwithstanding, the claim that the documentation of the Sunnah started during the era of Nabī صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ has become a categorical academic reality which is established through incontrovertible evidence and by way of the views and statements of a large group of credible researchers and scholars.

Now we head to the books and accumulate for you therefrom the essence of the views of the scholars so that the greatness of the Ahl al-Sunnah comes to the fore.

The Sunnah in the Prophetic Era

1. Writing the Sunnah in the lifetime of Rasūl Allah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ

The Arabs before Islam did not rely upon writing to record their poems, sermons, stories of their bygone days, feats, and pedigrees. Instead they relied entirely

upon memory in which they had become very advanced and, consequently, earned acclaim for the strength of their memories and the swiftness of their retention.

But this does not entail the absence of those who knew how to write amongst them. This is because the business-oriented society of Makkah required people who were adept at writing and math. However, the number of writers was very small, which is why Allah سُبْحَانَهُوَتَعَالَ in the Qurʾān describes them as *Ummiyyūn* (unlettered) in the following verse:

$$هُوَ الَّذِيْ بَعَثَ فِي الْأُمِّيِّيْنَ رَسُوْلًا مِّنْهُمْ$$

It is he who has sent amongst the unlettered a prophet from amongst them.[1]

Likewise, it comes in a ḥadīth from ʿAbd Allah ibn ʿUmar رَضِيَاللَّهُعَنْهُ that Rasūl Allah صَلَّىاللَّهُعَلَيْهِوَسَلَّمَ said:

$$إنا أمة أمية، لا نكتب ولا نحسب$$

We are an unlettered people. We do not write nor do we calculate.[2]

Islam, however, encouraged the seeking of knowledge and Nabī صَلَّىاللَّهُعَلَيْهِوَسَلَّمَ lent special importance to teaching the Muslims the skill of writing. Hence, he allowed the captives of Badr to ransom themselves by teaching ten children of the Anṣār the skills of reading and writing. On the other hand, some Muslims would learn how to read and write in the Masjid of Rasūl Allah صَلَّىاللَّهُعَلَيْهِوَسَلَّمَ where some individuals like: ʿAbd Allah ibn Saʿīd ibn ʿĀṣ, Saʿd ibn al-Rabīʿ al-Khazrajī, Bashīr ibn Thaʿlabah, and Abān ibn Saʿīd ibn al-ʿĀṣ رَضِيَاللَّهُعَنْهُ had volunteered to teach them. As a result, the number of the scribes of revelation reached forty, that is besides the writers of the charities, letters, and covenants.

2. Writing of Ḥadīth in the lifetime of Rasūl Allah صَلَّىاللَّهُعَلَيْهِوَسَلَّمَ

Despite the presence of scribes during the lifetime of Rasūl Allah صَلَّىاللَّهُعَلَيْهِوَسَلَّمَ and their involvement in the recording of the Qurʾān, they did not embark on

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1 Sūrah al-Jumuʿah: 2.

2 *Ṣaḥīḥ Muslim*: chapter of fasting: sub-chapter: the obligation of fasting upon sighting the moon: ḥadīth no. 15.

collating the ḥadīth of Rasūl Allah ﷺ and documenting it exhaustively and with comprehension. Rather they relied mostly on memorization due to Nabī ﷺ not ordering them to do so.

This is, probably, because Nabī ﷺ wanted them to secure their skill of memorization, especially considering the fact that rendering the purport of a narration is permissible (even if the words are slightly changed); unlike the Qurʾān whose words and purport both are considered an incapacitating miracle due to which it could not be rendered like that. Hence, wisdom dictated that the efforts of the scribes be confined to the documentation of the Qurʾān.

Another reason for this was the possibility of confusion occurring to the common Muslims who would consequently conflate the Qurʾān with the ḥadīth if the scripts and records got mixed. Especially in the early stages when the revelation of the Qurʾān was descending and had not reached culmination and the general Muslim populace was not as yet well acquainted with the style of the Qurʾān.

Also, in certain narrations Nabī ﷺ forbade the writing of ḥadīth and in certain others he allowed it.

The narrations of prohibition are the following:

1. Abū Saʿīd al-Khuḍrī ﷺ narrates that Nabī ﷺ said:

<div dir="rtl">

لا تكتبوا عني، ومن كتب عني غير القرآن فليمحه

</div>

Do not write from me. And whoever has written anything besides the Qurʾān he should erase it.[1]

2. He also narrates:

<div dir="rtl">

استأذنا النبي صلى الله عليه وسلم، فلم يأذن لنا

</div>

We sought permission from Nabī ﷺ but he did not give us permission.[2]

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1 *Ṣaḥīḥ Muslim*: chapter of asceticism and heart softening narrations: sub-chapter: verifying ḥadīth and the ruling of writing ḥadīth: ḥadīth no. 72.

2 *Sunan al-Tirmidhī*: chapter of knowledge: sub-chapter about the dislike of writing knowledge: ḥadīth no. 2665. The narration has been deemed Ṣaḥīḥ by al-Albānī in *Ṣaḥīḥ al-Tirmidhī*.

3. And Abū Hurayrah رَضِيَٱللَّهُعَنْهُ narrates:

> كنا قعودا نكتب ما نسمع من النبى صلى الله عليه وسلم فخرج علينا فقال ما هذا تكتبون
> فقلنا ما نسمع منك. فقال أكتاب مع كتاب الله فقلنا ما نسمع. فقال اكتبوا كتاب الله أمحضوا
> كتاب الله وأخلصوه أكتاب غير كتاب الله أمحضوا كتاب الله أو خلصوه قال فجمعنا ما
> كتبنا فى صعيد واحد ثم أحرقناه بالنار

We were sitting and writing what we heard from Nabī صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. He came out to us and said, "What are you writing?"

We said, "What we heard from you."

He said, "Another written record with the Book of Allah?"

We again replied, "It is what we hear from you."

He said again, "Another written record with the Book of Allah."

We said (again), "It is what we hear from you."

He replied, "Another written record with the Book of Allah? Keep the Book of Allah pure and keep it unmingled."

He says, "We, thus, gathered what we wrote on one platform and thereafter burnt it with fire."[1]

This prophetic prohibition was for several reasons:

1. Nabī صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ lived amidst the Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ after receiving prophethood for twenty-three years. Hence, documenting all his words, statements, and actions would be very strenuous, due to it requiring complete dedication from many Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ. And we know that not all the Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ were adept at writing, instead those who wrote among them were very few. So the expertise of these scribes was channeled into documenting the Qurʾān and not the Sunnah so that they could dispense it to the next generation with complete precision, without the omission of even a letter.

2. Guarding against anything being conflated with the Qurʾān. For the Qurʾān was still new to them and they were not as yet familiar with its style. So,

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1 *Musnad Aḥmad*, 3/12, ḥadīth no. 11107. Its annotator Shuʿayb al-Arnāʾūt has deemed it Ṣaḥīḥ.

if permission was granted to them to document anything besides it there was a possibility of that which was not part of it becoming mixed with it.

3. Nabī ﷺ wanted the spirit of the Muslims to be devoted to the Qurʾān which came as revelation from Allah سُبْحَانَهُوَتَعَالَى and was the first source of legislation. Therefore, it was crucial that the efforts of the Muslims be dedicated to its memorization and documentation.

4. The scarcity of writing tools and materials and the small number of writers in that era. This prompted Rasūl Allah ﷺ to deploy them for the documentation of the Qurʾān firstly. He did not want to scatter their efforts, which were little in the first place, between the Qurʾān and something else.

5. The prohibition was specific to those whose memory could be trusted, owing to the fear that he might rely complacently upon writing. And the permission to write was for he whose memory could not be trusted.

6. Some have suggested that the prohibition is specific to writing the ḥadīth with the Qurʾān in one scripture. This is because they would hear the interpretation of the verses and probably would want to write it with them. So they were prevented from doing that due to the fear of confusion.

7. So that the Muslims do not become completely reliant upon writing and give up memorizing. This is why Nabī ﷺ asked them not to write the ḥadīth and to rather rely upon their memories to preserve the noble ḥadīth in that early stage.

Thereafter, during the lifetime of Nabī ﷺ there came a period wherein new catalysts came about which engendered the end of the aforementioned causes. The Muslims had become familiar with the format of the Qurʾān and accustomed to it. Due to the Qurʾān having its own distinct style and specialities, they became such that they could differentiate between it and between other styles of speech. Likewise, the number of writers had increased and the obsession of the Muslims with it had increased. Primarily because Islam advocated the seeking of knowledge since the beginning of the first verse of the Qurʾān, and the ransom stipulated by Nabī ﷺ for a captive was that he teach ten children of the Muslims the skills of reading and writing. And when the number of writers increased automatically the tools and instruments required for writing also

increased; for the community was now active in the acquisition of knowledge and the learning of reading and writing, so necessarily they would be passionate to acquire their tools as well, especially with the unceasing revelation of legal rulings. As a result, the prophetic narrations increased (due to them explicating the Qurʾān) and their documentation became a necessity. Thus, the Ṣaḥābah رَضِيَاللّٰهُعَنْهُمْ lent much importance to documentation, especially after the increase of narrations.

All of the above (which the scholars have explored at length) and other reasons were the secrets due to which the Sunnah was not documented in the Prophetic era. From this we can also understand the underlying reasons for the prohibition of its documentation.

The narrations of permission are the following:

When all these reasons came to an end, i.e., the reasons for the prohibition of writing ḥadīth, Nabī صَلَّىاللّٰهُعَلَيْهِوَسَلَّمَ gave permission to whoever wanted to write ḥadīth. This permission is found in a number of proofs some of which we will briefly present henceforth:

1. ʿAbd Allah ibn ʿAmr ibn ʿĀṣ رَضِيَاللّٰهُعَنْهُ narrates:

> كنت أكتب كل شيء أسمعه من رسول الله صلى الله عليه وسلم أريد حفظة فنهتني قريش
> وقالوا أتكتب كل شيء تسمعه ورسول الله صلى الله عليه وسلم بشر يتكلم في الغضب
> والرضا فأمسكت عن الكتاب فذكرت ذلك لرسول الله صلى الله عليه وسلم فأومأ بأصبعه
> إلى فيه فقال أكتب فوالذي نفسي بيده ما يخرج منه إلا حق

I would write everything I heard from Nabī صَلَّىاللّٰهُعَلَيْهِوَسَلَّمَ wanting to memorize it, but the Quraysh prevented me and said, "Do you write everything you hear, whereas Rasūl Allah صَلَّىاللّٰهُعَلَيْهِوَسَلَّمَ is a human who speaks in anger and in happiness?" I, thus, desisted from writing and made mention of that to Rasūl Allah صَلَّىاللّٰهُعَلَيْهِوَسَلَّمَ. He indicated with his finger to his mouth and said, "Write, for by the one in whose control is my life, nothing beside the truth emanates from it.[1]

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1 *Sunan Abī Dāwūd*, chapter of knowledge, sub-chapter regarding the writing of knowledge, ḥadīth no. 1532. Al-Albānī has deemed this narration Ṣaḥīḥ, as in *al-Silsilah*.

2. Abū Hurayrah رَضِيَٱللَّهُعَنْهُ narrates:

> ما من أصحاب النبي أحد أكثر حديثا مني إلا ما كان من عبد الله بن عمرو، فقد كان يكتب ولا أكتب

There is no one among the Ṣaḥābah رَضِيَٱللَّهُعَنْهُ of Nabī ﷺ who assimilated more narrations than me, besides ʿAbd Allah ibn ʿAmr, for he used to write and I would not write.[1]

3. The narration of Abū Shāh:

> قام رجل من أهل اليمن يقال له أبو شاه. فقال: اكتب لي يا رسول الله. فقال رسول الله صلى الله عليه وسلم: اكتبوا لأبي شاه

A person from Yemen by the name Abū Shāh stood up and said, "Write for me, O Rasūl Allah ﷺ." So Rasūl Allah ﷺ said, "Write for Abū Shāh."[2]

4. Anas رَضِيَٱللَّهُعَنْهُ narrates from Nabī ﷺ:

> قيدوا العلم بالكتاب

Record knowledge by writing.[3]

5. Ibn ʿAbbās رَضِيَٱللَّهُعَنْهُمَا narrates:

> لما اشتد بالنبي صلى الله عليه وسلم وجعه قال: ائتوني بكتاب أكتب لكم كتابا لا تضلوا من بعده

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1 *Ṣaḥīḥ al-Bukhārī*, chapter of knowledge, sub-chapter writing of knowledge, ḥadīth no. 113.

2 Ibid., chapter of *Diyāt* (blood-money), sub-chapter a person who family member is killed has the best of two options, ḥadīth no. 6486.

3 *Ṣaḥīḥ al-Dārimī*, introduction, chapter those who permitted writing knowledge, ḥadīth no. 497 (as the statement of ʿUmar ibn al-Khaṭṭāb); al-Ṭabarānī: *al-Muʿjam al-Kabīr*, 1/246 (as the statement of Anas رَضِيَٱللَّهُعَنْهُ; *Mustadrak Ḥākim*, 1/188 (as the statement of Anas رَضِيَٱللَّهُعَنْهُ; *Musnad al-Quḍāʿī* (as the statement of Rasūl Allah ﷺ narrated by Anas), and al-Albānī has deemed it Ṣaḥīḥ as appears in *al-Silsilah al-Ṣaḥīḥah*, ḥadīth no. 2026, and he says, "Ṣaḥīḥ cumulatively. And it is corroborated by the statement of Nabī ﷺ to ʿAbd Allah ibn ʿAmr, "Write, for by the one in whose hand is my soul, nothing but the truth emanates from it."

When the sickness of Nabī ﷺ became severe he said, "Bring me writing material so that I may write for you a that after which you will never deviate.[1]

6. Nabī ﷺ wrote the document of the charities, shares of inheritance, and various laws for ʿAmr ibn Ḥazm رضى الله عنه.

7. Nabī ﷺ wrote an agreement between the Muhājirīn and the Anṣār, and between the Muslims and the Jews.

The opinions of the scholars have differed regarding the correlation between the narrations of permission and the narrations of prohibition which were mentioned previously.

The strongest of opinions in this regard and the most preferred is that the narrations of consent abrogated the narrations of prohibition. This opinion does not contradict the specific permission granted to ʿAbd Allah ibn ʿAmr رضى الله عنه at the time of general prohibition. Because the cancelling of the abrogated by way of the abrogator has no link or impact in the specifying of certain individuals of the general before the abrogation.

In essence, we can say that Nabī ﷺ passed away and the Sunnah was not completely documented as the Qurʾān had been documented.

The Sunnah in the era of the Ṣaḥābah

After Nabī ﷺ passed away the dedication of the Ṣaḥābah رضى الله عنهم to the studying of the Sunnah did not decrease. Instead, they remained dedicated to it, even if, hypothetically, they did not increase their efforts. Most certainly they fulfilled their responsibility, because clarifying the Dīn for the people, especially those nations that embraced Islam after the demise of Rasūl Allah ﷺ, who were now entrusted to them. For revelation had ended and, added to that, Nabī ﷺ was no more amidst them.

Likewise, there were other catalysts which propelled them to intensify their efforts in the promulgation of the Sunnah and its preservation. From among them is the ḥadīth of Nabī ﷺ:

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1 *Ṣaḥīḥ al-Bukhārī*, chapter of knowledge, sub-chapter writing of knowledge, ḥadīth no. 114.

<div dir="rtl">

فليبلغ الشاهد منكم الغائب

</div>

The present should convey to the absent.[1]

And also, the following ḥadīth:

<div dir="rtl">

نضر الله امرأ سمع منا حديثا فحفظه حتى يبلغه غيره، فرب حامل فقه إلى من هو أفقه منه، ورب حامل فقه ليس بفقيه

</div>

May Allah سُبْحَانَهُوَتَعَالَى cause a person to prosper who hears from us a ḥadīth and preserves it till he coveys it to another. For many a bearers of understanding convey it to he who is more understanding than him. And many a bearer of understanding is not in himself understanding.[2]

Therefore, we assert that the Ṣaḥābah رَضِيَٱللَّهُعَنْهُ perpetuated their strenuous efforts after the demise of Rasūl Allah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ in order to preserve the Sunnah and propagate it. This dedication manifested itself in various ways:

1. Stringency in the issue of narrations

An example of this is what transpired between ʿUmar ibn al-Khaṭṭāb رَضِيَٱللَّهُعَنْهُ and Abū Mūsā al-Ashʿarī رَضِيَٱللَّهُعَنْهُ in the matter of seeking permission. Abū Saʿīd al-Khuḍrī رَضِيَٱللَّهُعَنْهُ narrates:

<div dir="rtl">

كنت في مجلس من مجالس الأنصار إذ جاء أبو موسى كأنه مذعور فقال استأذنت على عمر ثلاثا فلم يؤذن لي فرجعت فقال ما منعك قلت استأذنت ثلاثا فلم يؤذن لي فرجعت وقال رسول الله صلى الله عليه وسلم: إذا استأذن أحدكم ثلاثا فلم يؤذن له فليرجع. فقال والله لتقيمن عليه بينة أمنكم أحد سمعه من النبي صلى الله عليه وسلم فقال أبي بن كعب والله لا يقوم معك إلا أصغر القوم فكنت أصغر القوم فقمت معه فأخبرت عمر أن النبي صلى الله عليه وسلم قال ذلك

</div>

I was in a gathering from the gatherings of the Anṣār when Abū Mūsā رَضِيَٱللَّهُعَنْهُ suddenly appeared and seemed troubled.

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1 *Ṣaḥīḥ al-Bukhārī*, chapter of Ḥajj, the sermon in the days of Minā, ḥadīth no. 1652.

2 *Sunan Abī Dāwūd*, chapter of knowledge, chapter on the virtue of spreading knowledge, ḥadīth no. 3660; *Sunan al-Tirmidhī*, chapter of knowledge, sub-chapter encouragement to convey that which was heard, ḥadīth no. 2656; the ḥadīth has been deemed Ṣaḥīḥ by al-Albānī in *al-Jāmiʿ al-Ṣaghīr*, ḥadīth no. 11709.

He said, "I sought permission from ʿUmar ﷺ three times and he did not give me permission so I returned.

He later asked, 'What prevented you?'

I said, 'I sought permission three times, permission was not granted, and so I returned. For Rasūl Allah ﷺ said, "If one of you seeks permission three times and permission is not granted to him, then he should return."'

ʿUmar ﷺ said, 'By Allah, you will furnish evidence for this.'

So, is there anyone who heard this from Nabī ﷺ as well?"

Ubay ibn Kaʿb ﷺ said, "By Allah, only the youngest of us will accompany you."

I was the youngest and so I accompanied him and informed ʿUmar ﷺ that Nabī ﷺ had indeed said that.[1]

This was not because of them being sceptical about the statements of the Ṣaḥābah ﷺ, for that never occurred to them. But they intended to establish a clear methodology of verification in the ḥadīth of Rasūl Allah ﷺ. Because his words are Dīn, by way of implementing which we worship Allah ﷺ.

2. Preserving the Sunnah in the hearts

The Ṣaḥābah ﷺ would absorb from Nabī ﷺ everything that emanated from him. They would memorise it and practice upon the rulings contained within it. Their immense zeal to pursue the ḥadīth of Nabī ﷺ was such that they would strive to make sure that nothing misses them. To the extent that even when chores and duties would withhold them from Nabī's ﷺ gatherings, they would alternate in attending; i.e., some would attend today, and others would attend tomorrow, so that they could share with another what they heard from Nabī ﷺ.

ʿUmar ibn al-Khaṭṭāb ﷺ says:

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1 *Ṣaḥīḥ al-Bukhārī*, chapter of seeking permission, sub-chapter regarding greeting and seeking permission thrice, ḥadīth no. 5891; *Ṣaḥīḥ Muslim*, chapter of etiquettes, sub-chapter seeking permission, ḥadīth no. 33.

كنت أنا وجار لي من الأنصار في بني أمية بن زيد وهي من عوالي المدينة وكنا نتناوب النزول على رسول الله صلى الله عليه وسلم ينزل يوما وأنزل يوما فإذا نزلت يوما جئته بخبر ذلك اليوم من الوحي وغيره وإذا نزل فعل مثل ذلك

I and my Anṣārī neighbour from the family of Umayyah ibn Zayd, a clan that resided in the northern upper-side of Madīnah, would take turns in going down to Rasūl Allah ﷺ. He would descend one day and I would descend one day. When I would go, I would come to him with the information of that day, revelation and otherwise, and when he would go, he would do the same...[1]

One of the greatest motivators for them to preserve the Sunnah was what we mentioned previously of Nabī ﷺ encouraging them to memorize his ḥadīth and transmit them to the coming generations. For in certain instances, Allah سُبْحَانَهُوَتَعَالَىٰ inspired them (the later generations) to understand them and grasp its treasures more than he inspired the previous generations.

Together with this, they knew that Rasūl Allah ﷺ was the one who explicated the Qur'ān and expounded on its rulings, coupled with him legislating laws for them as well.

3. Documenting the Sunnah in collections

This was also one of the manifestations of the dedication of the Ṣaḥābah رَضِيَاللَّهُعَنْهُمْ to the Sunnah. For many of them had hasted to document it in books in order to guard against forgetting it.

Hence, we find that ʿAlī رَضِيَاللَّهُعَنْهُ would hang on the side of his sword a page which contained a few narrations. Abū Juḥayfah one day asked him:

هل عندكم كتاب قال لا إلا كتاب الله أو فهم أعطيه رجل مسلم أو ما في هذه الصحيفة قال قلت فما في هذه الصحيفة قال العقل وفكاك الأسير ولا يقتل مسلم بكافر

"Do you have a book?"

He replied, "No, except the Book of Allah, understanding which Allah grants a Muslim, and what is in this script."

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1 *Ṣaḥīḥ al-Bukhārī*, chapter of knowledge, sub-chapter taking turns in seeking knowledge, ḥadīth no. 89.

I asked, "So what is in this script?"

He replied, "Bloodwite, ransom of a captive, and that a Muslim will not be killed in lieu of a disbeliever."[1]

Likewise, ʿAbd Allah ibn ʿAmr ibn al-ʿĀṣ also had a collection. Abū Rāshid al-Ḥayrānī says:

<div dir="rtl">

أتيت عبد الله بن عمرو بن العاص فقلتُ له: حدّثنا ما سمعت عن رسول الله، فألقى بين يدي صحيفة، فقال: هذا ما كتب لي رسول الله صلى الله عليه وسلم، فنظرت فيها، فإذا فيها: إن أبا بكر الصديق قال: يا رسول الله علمني ما أ قول إذا اصبحت وإذا أمسيت

</div>

I came to ʿAbd Allah ibn ʿAmr ibn al-ʿĀṣ and said to him, "Narrate to us what you heard from Rasūl Allah ﷺ."

He, thus, presented the collection before me and said, "This is what Rasūl Allah ﷺ wrote for me."

He says, "I looked into it and in it was the narration that Abū Bakr ﷺ asked, "O Rasūl Allah ﷺ, teach me something I can say in the morning and in the evening…"[2]

And Ibn Saʿd mentions in his *Ṭabaqāt* that Ibn ʿAbbās ﷺ left behind a camel-load of books, most of which comprised of what he heard from Rasūl Allah ﷺ.[3]

And there is also the scripture which Nabī ﷺ sent to ʿAmr ibn Ḥazm ﷺ in Yemen.[4]

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1 *Ṣaḥīḥ al-Bukhārī*, chapter of knowledge, sub-chapter writing of knowledge, ḥadīth no. 111.

2 *Sunan al-Tirmidhī*, Chapter of supplications, sub-chapter regarding enumerating the Tasbīḥ with the hand, ḥadīth no. 3529; and al-Albānī has deemed it Ṣaḥīḥ in *Ṣaḥīḥ al-Tirmidhī*, ḥadīth no. 2798.

3 *Al-Ṭabaqāt al-Kubrā*, 5/293.

4 *Sunan al-Nasāʾī*, chapter of Qasāmah (oaths that are taken from the people of a community when the killer of dead person is unknown), sub-chapter mention of the ḥadīth of ʿAmr ibn Ḥazm regarding bloodwite, ḥadīth no. 4853); *Sunan al-Dārimī*, chapter of Zakāh, sub-chapter Zakāh of sheep and goats, ḥadīth no. 1621; and al-Albānī has deemed it Ṣaḥīḥ in *Irwāʾ al-Ghalī*, ḥadīth no. 2238.

4. The efforts of the Ṣaḥābah to propagate the Sunnah to the generations that succeeded them

Many Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ dedicated themselves to dispensing the ḥadīth of Nabī صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, like Abū Hurayrah, Anas, Jābir, ʿAbd Allah ibn ʿAmr, and many others رَضِيَٱللَّهُعَنْهُمْ. Consequently, a very large group of the *Tābiʿīn* (successors) graduated at their hands and went on to become thereafter the faithful soldiers of the Sunnah; which they narrated, defended, dispensed to those who came after them, and from which they averted the ploys of the critics.

The Sunnah in the era of the Tābiʿīn

The most salient features of the documentation of the Sunnah in the era of the Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ were: stringency in the acceptance of narrations, preserving the Sunnah in the hearts and in books, coupled with striving to propagate it and teaching it to those that followed, and also formulating academic schools and undertaking academic journeys.

Now, if we move on to the era of the Tābiʿīn we will find a continuation of these specialities, in fact, even an increase in them in terms of becoming more enforced and grounded, notwithstanding the expansion of the movement of writing amongst them.

Hence, some Tābiʿīn who documented ḥadīth are: ʿUrwah ibn al-Zubayr, al-Zuhrī, Hammām ibn Munabbih,[1] Mujāhid ibn Jabr, Abū al-Zubayr al-Makkī, Khālid ibn Maʿdān al-Kalāʿī, Saʿīd ibn Jubayr, al-Ḥasan al-Baṣrī, ʿAbd al-Raḥmān ibn Hurmuz al-Aʿraj, and others.

So, the generation of the Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ wrote the Sunnah and likewise the Tābiʿīn after them. And the documentation of the Sunnah at a very early stage is, thus, a reality which no denier can deny. This reality does not contradict what al-Bukhārī and others have narrated that ʿUmar ibn ʿAbd al-ʿAzīz was the one who ordered the formal documentation of the Sunnah in the beginning of the second century due to him fearing the vanishing of knowledge and the departure of the scholars. This is because when he passed the order, the scholars did not start

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1 He has a famous collection which is known as the collection of Hammām ibn Munabbih.

from a vacuum; rather they relied upon those collections which were already previously written, which were in the possession of many of the scholars of the Ummah. However, all merit is due to ʿUmar ibn ʿAbd al-ʿAzīz who collated all those works and collections which were scattered in the Islamic world. As a result, the documentation of the Sunnah took the form of an organised collective effort, which primarily rested upon earlier efforts which were dedicated to documenting the firsts collections.

The Sunnah in the era of the followers of the Tābiʿīn and those after them

Thereafter, if we move on to the second century, wherein lived many Tābiʿīn and their followers, we will find that documentation had spread expansively, and that the number of documenters had reached and innumerable level. In fact, they all coincidentally started documenting at round about the same time, due to which it is difficult to ascertain who of them was first. Hence, in the second century the following scholars documented: ʿAbd al-ʿAzīz ibn Jurayj, Mālik ibn Anas, Mūsā ibn ʿUqbah, Muḥammad ibn Isḥāq, Rabīʿ ibn Ṣabīḥ, Sufyān al-Thawrī, Sufyān ibn ʿUyaynah, ʿAbd Allah ibn al-Mubārak, al-Awzāʿī, ʿAbd al-Razzāq al-Ṣanʿānī, Maʿmar ibn Rāshid, Hushaym, Abū Dāwūd al-Ṭayālisī, and al-Shāfiʿī (the last two passed away in the beginning of the third century, but most of their academic work was achieved in the second century). Also, the second century also enjoyed the same specialities which we discussed in the eras of the Ṣaḥābah رَضِيَ ٱللَّٰهُ عَنْهُمْ and the successors with an increase in the documentation movement. And an added distinction of this century was the emergence of books about various sciences of Islam, some of those in the field of Sunnah were: *Mawaṭṭà Mālik*, *Musnad al-Ṭayālisī*, and the books of al-Shāfiʿī, amongst others.

Based on what has passed, it would be possible for us to confirm the following facts:

• The Sunnah was documented during the eras of Nabī صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ, the Ṣaḥābah رَضِيَ ٱللَّٰهُ عَنْهُمْ, and the early Tābiʿīn. Yes, although it was scattered in scriptures and different volumes, but, nonetheless, it was still documented.

- This was followed by the second phase, which was the natural result and immediate outcome of the first. This phase was the phase of collation and formulation, i.e., the accumulation of all those scattered efforts in archives.

- Thereafter, we entered the phase of dedicated works which emerged in the middle and tail-end of the second century Hijri.

The Sunnah in the Third Century Hijri

This blessed century dawned upon us, and it be would fine to consider it, as the scholars have considered it, the golden era of the Sunnah. Because it was the era in which the Ṣaḥīḥ of the Sunnah was distinguished from its Ḍaʿīf, just as it was the era in which the Sunnah was meticulously recorded in the books we now have today, primary amongst them are the six canonical works, the *Musnad* of Aḥmad, etc. In this manner, the phases of the Sunnah followed each other with continuity and undertook this noble journey wherein it was surrounded by scrupulous care, protection, and preservation owing to the extraordinary efforts of the scholars, from its first teacher, Rasūl Allah ﷺ, till its documentation in the books which have at our disposal.

The Sunnah lived in the hearts of these noble men and their books till they rendered this invaluable trust to us free from every suspicion and far from every doubt. Protected, firstly, by the grace of Allah سُبْحَانَهُوَتَعَالَى and then by the efforts of these noble and pious men. May Allah سُبْحَانَهُوَتَعَالَى reward the scholars of the Ahl al-Sunnah on behalf of Islam and the Muslims with the best of rewards.

Section Two

Documentation according to the Rawāfiḍ

The disparity between the heavens and the earth is the disparity between the documentation of the ḥadīth according to Ahl al-Sunnah and its documentation according to the Rawāfiḍ.

Ibn al-Nadīm said:

<div dir="rtl">

أول كتاب ظهر للشيعة كتاب سليم بن قيس الهلالي، رواه أبان بن عياش لم يروه غيره

</div>

The first book which emerged of the Shīʿah was the book of Sulaym ibn Qays al-Hilālī. It was narrated by Abān ibn ʿAyyāsh[1], and not by anyone else.[2]

And their scholar ʿAbd al-Ḥusayn Sharaf al-Dīn al-Mūsawī says:

<div dir="rtl">

وليس بين جميع الشيعة ممن حمل العلم أو رواه عن الأئمة خلاف في أن كتاب سليم بن قيس الهلالي أصل كتب الأصول التي رواها أهل العلم، وحملة حديث أهل البيت وأقدمها، وهو من الأصول التي ترجع الشيعة إليها وتعول عليها

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There is no disagreement between the Shīʿah, i.e., those who bore this knowledge from the Imāms, that the book of Sulaym ibn Qays al-Hilālī is the principal book of all the canonical books that the people of knowledge and the bearers of the ḥadīth of the Ahl al-Bayt narrated and the oldest of them. It is from the principal sources to which the Shīʿah refer and upon which they rely.[3]

However, it completely missed him that Sulaym ibn Qays and his book are both impugned according to them before anyone else beside them. Hence, Hashim al-Maʿrūf al-Ḥusaynī says the following regarding Sulaym ibn Qays:

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1 Abān ibn ʿAyyāsh is Fayrūz, Abū Ismāʿīl the freed slave of ʿAbd al-Qays al-Baṣrī. He also known as Hilāl. He passed away in 138 A.H.

See: *Tahdhīb al-Kamāl*, 2/19; *Tahdhīb al-Tahdhīb*, 1/85; *al-Tārīkh al-Kabīr*, 1/454; *al-Ḍuʿafāʾ al-Ṣaghīr*, p. 20; *al-Majrūḥīn*, 1/96; *al-Ḍuʿafāʾ wa al-Matrūkīn*, p. 14; *al-Kāmil fī al-Ḍuʿafāʾ*, 1/381.

2 *Al-Fihrist*, p. 307.

3 *Al-Murājaʿāt*, p. 307.

وثقه جماعة وضعفه آخرون وادعى جماعة من المحدثين أن الكتاب المعروف بكتاب سليم بن قيس من الموضوعات، وأطالوا الحديث حوله، وحول كتابه، وجاء فيه أن الأئمة ثلاثة عشر إماما وأن محمد بن أبي بكر وعظ أباه عند الموت مع أنه كان في حدود السنتين

A group has approbated him and others have deemed him weak. And a group of ḥadīth experts have claimed that the book which is famously known as the book of Sulaym ibn Qays is a fabrication. They have discussed him and his book at length. Therein it appears that the Imāms are thirteen and that Muḥammad ibn Abī Bakr advised his father at the time of his demise whereas he was only two at the time.[1]

Abū Dawūd al-Ḥillī says:

سليم بن قيس الهلالي ينسب إليه الكتاب المشهور، وهو موضوع بدليل أنه قال: إن محمد بن أبي بكر وعظ أباه عند موته، وقال فيه: إن الأئمة ثلاثة عشر مع زيد، وأسانيده مختلفة. لم يرو عنه إلا أبان بن أبي عياش، وفي الكتاب مناكير مشهورة وما أظنه إلا موضوعا

Sulaym ibn Qays al-Hilālī, the popular book is attributed to him. It is a forgery. The proof is that he states therein that Muḥammad ibn Abī Bakr advised his father at his demise and he also says that the Imāms are thirteen with Zayd. Also, its transmissions are disparate. Only Abān ibn ʿAyyāsh has narrated from him. In the book are many popular reprehensible narrations, and I do not consider it but a fabrication.[2]

Al-Ḥillī says:

والوجه عندي الحكم بتعديل المشار إليه، والتوقف في الفاسد من كتابه. وجاء في موضع آخر من كتابه: والكتاب موضوع لا مرية فيه

The preferred approach according to me is the approbation of the person is question, but the suspension of judgement regarding the reprehensibility of his book.

And in another place in his book he says, "The book is a forgery without a doubt."[3]

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1 *Dirāsāt fī al-Ḥadīth wa al-Muḥaddithīn*, p. 197.

2 *Rijāl Ibn Dāwūd al-Ḥillī*, p. 249: entry no. 226.

3 *Khulāṣah al-Aqwāl*, p. 162, 163.

Abū Qāsim al-Khūʾī says:

> والكتاب موضوع لا مرية فيه، وعلى ذلك علامات فيه تدل على ما ذكرناه، منها ما ذكر أن
> محمد بن أبي بكر وعظ أباه عند الموت، ومنها أن الأئمة ثلاثة عشر، وغير ذلك... وقال
> الشيخ المفيد: هذا الكتاب غير موثوق به، وقد حصل فيه تخليط وتدليس، فينبغي للمتدين
> أن يجتنب العمل بكل ما فيه ولا يعول على جملته والتقليد لروايته

> The book is a fabrication without a doubt. In the book are suggestions
> which indicate to this. Some of them being Muḥammad ibn Abī Bakr
> advising his father at his demise and the Imāms being thirteen, etc. And
> al-Shaykh al-Mufīd says, "This book is not reliable and much of confusion
> and obfuscation has occurred therein. Hence, it is only suited for a religious
> person to avoid practicing upon everything in it and to not rely upon its
> entirety and not blindly follow its narration.[1]

Abū al-Ḥasan al-Shaʿrānī says:

> والحق أن هذا الكتاب موضوع لغرض صحيح نظير كتاب الحسنية، وطرائف ابن طاووس،
> والرحلة المدرسية للبلاغي وأمثاله

> The truth is that this book has been forged for a valid reason just like the
> book *al-Ḥasaniyyah*, the *Ṭarāʾif Ibn Ṭāwūs*, the *al-Riḥlah al-Madrasiyyah* of al-
> Balāghī and its like.[2]

All of this is enough to compromise the reliability of this book which the Shīʿah
claim is the mother-source of the four hundred principal books to which they
have recourse.

Another reason which compromises its reliability is that no one besides Abān
ibn ʿAyyāsh narrated this book from Sulaym ibn Qays. Muḥammad ibn ʿAlī al-
Ardabīlī says in *Jāmiʿ al-Ruwāt*:

> فلم يرو عن سليم بن قيس أحد من الناس سوى أبان

> No one from the people narrate from Sulaym ibn Qays besides Abān.[3]

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1 *Khulāṣah al-Aqwāl*, p. 162, 163.

2 Abū al-Ḥasan al-Shaʿrānī in his annotations on *al-Kāfī* with its commentary of al-Māzindarānī,
2/307.

3 Al-Ardabīlī: *Jāmiʿ al-Ruwāt*, p. 9.

And Abān ibn ʿAyyāsh is an agreed upon weak and unreliable narrator. Al-Ardabīlī himself says:

تابعي ضعيف لا يلتفت إليه، وينسب أصحابنا وضع كتاب سليم بن قيس إليه

A weak successor to whom no attention should be paid. And our scholars attribute the fabrication of the book of Sulaym ibn Qays to him.[1]

So, this is a principal book from your many principal books, regarding which your authorities have confessed that it is a fabrication. So, are these fallacies and lies the creed of the Ahl al-Bayt?

Furthermore, Sulaym ibn Qays al-Hilālī, there is no mention of him in the sources of the Ahl al-Sunnah in spite of the Shīʿah revering him. It could be asserted that this is just a name without a person behind it, for if he existed, as they claim, there would be some mention of him.

See what Ibn Muṭahhar al-Ḥillī—one of the Shīʿī authorities—says:

وكان أصحابنا يقولون: إن سليما لا يعرف، ولا ذكر في خبر

Our scholars would say that Sulaym is unknown, nor is there any mention of him in any narration.[2]

Here we have the Rāfiḍī scholars negating the attribution of this book to them. In fact, they have pointed out the contradictions and mistakes which are found in it from which it is clear that this book is falsely attributed to the Shīʿah and is spurious.

Furthermore, you would find it astonishing that the some Shīʿī scholars negate the attribution of this book to them, whereas their subsequent books accept

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1 Some of the statements of the Ahl al-Sunnah regarding Abān: Aḥmad says, "A narrator whose narrations are discarded, the people have discarded his narrations from a long time." He also says, "His narrations should not be written," and also, "A narrator with reprehensible narrations." And Ibn Maʿīn says, "A narrator whose narrations are discarded," and he says, "He is nothing." And ʿAlī ibn al-Madīnī says, "He was weak." And Shuʿbah says, "My shawl and my head-scarf are charity for the poor if Abān does not lie in ḥadīth." And al-Jūzajānī says, "He is unreliable." Refer to: *al-Jarḥ wa al-Taʿdīl*, 2/295; al-ʿUqaylī: *al-Ḍuʿafāʾ*, 1/40; *Tahdhīb al-Tahdhīb*, 1/86.

2 *Khulāṣah al-Aqwāl*, p. 162.

some of what has been established in it. For your astonishment to end, know that the reason for their negation of the book is that its author emphatically stated that the Imāms are thirteen, whereas their books and narrations state that they are twelve, which of course is a blatant contradiction. Hence, the only option they had was to criticize the book and expose its folly to the people so that the contradiction between it and their books is eliminated.

But we say to the negaters of the attribution of this book to them, "You have fled from one thing, but have fallen prey to something greater." And that is, some beliefs, statements, and narrations which feature in the book of Sulaym ibn Qays al-Hilālī (the oldest principal source of the Shīʿah) is narrated and confirmed in your books. So just as you have debunked the attribution of this book to you, is it not then suited that the narrations and statements of the book of Sulaym ibn Qays which are found in your books till now be revisited and revised?

Nonetheless, thereafter, ostensibly the vastest collection of their narrations in the early era was the compilation of Abū Jaʿfar al-Qummī Muḥammad ibn al-Ḥasan ibn Farrūkh al-Ṣaffār (d. 290 A.H.) in his book: *Baṣāʾir al-Darajāt* which was published in 1285 A.H.[1]

This al-Ṣaffār is considered by Brockelmann the actual founder of the jurisprudence of the Imāmiyyah in the non-Arab lands.[2]

And their scholar al-Majlisī almost quotes the entire book in his book *Biḥār al-Anwār* in various chapters. This is despite the fact that it is filled with extremities, for the author has therein criticized the Book of Allah, advanced extremist beliefs regarding the Imāms, and excommunicated the Ṣaḥābah ﷺ, all of which confirm that most of its narrations were forged against the Imāms.

Lastly, in the beginning of the fourth century al-Kulaynī (d. 328/329 A.H.) revived the movement of compilation by writing his book *al-Kāfī*. Thereafter, compilations consistently followed. Hence Ibn Bābawayh al-Qummī (title al-Ṣadūq, d. 381 A.H.) wrote his book *Man lā Yaḥḍuruhū al-Faqīh*. He was followed by Shaykh al-Ṭāʾifah (the supreme scholar of the sect, d. 460 A.H.) who wrote two

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1 *Al-Dharīʿah*, 3/124.

2 *Tārīkh al-Adab al-ʿArabī*, 3/337.

books: *al-Tahdhīb* and *al-Istibṣār*. Subsequent to that many Shīʿī scholars wrote many books. However, the aforementioned four books hold great prestige by the Rawāfiḍ[1] A detailed discussion regarding these books will come ahead, Allah willing.

Consider for yourself the gap between the era of documentation of the Ahl al-Sunnah and the documentation era of the Rawāfiḍ Shīʿah.

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1 *Uṣūl Madhhab al-Shīʿah*, 1/352, onwards.

Chapter Four

The Canonical Books of the Rawāfiḍ

Hereunder there will be four sections:

Section One: The eight collections

Section Two: General comments on the eight collections

Section Three: A brief study of *al-Kāfī*, the greatest book of the Rawāfiḍ

Section Four: The four-hundred principal sources

Section One

The Eight Collections

The reliable and supreme books which are deemed the sources of the Rāfiḍī narrations are eight; they are dubbed 'the eight collections'[1],[2] The Rawāfiḍ claim that these are the primary sources for the narrations which are narrated from the Imāms.[3]

Their contemporary scholar Muḥammad Ṣāliḥ al-Jazāʾirī says:

وأما صحاح الإمامية فهي ثمانية، أربعة منها للمحمدين الثلاثة الأوائل، وثلاثة بعدها للمحمدين الثلاثة الأواخر، وثامنها لمحمد حسين المرحوم المعاصر النوري

As for the authentic books of the Imāmiyyah, they are eight. Four of them are the books of the first three Muḥammads, the next three are the books of the later three Muḥammads, and the eighth is of Muḥammad Ḥusayn al-Marḥūm al-Nūrī the contemporary.[4]

The aforementioned collections are: the four early collections, popularly known as the four books. They are: *al-Kāfī*, *Man lā Yaḥḍuruhū al-Faqīh*, *Tahdhīb al-Aḥkām*, and *al-Istibṣār*.

ʿAbd al-Ḥusayn Sharaf al-Dīn says:

ومن جملة المصنفات المشهورة لدى علماء الإمامية: الأصول الأربعمائة، وهو أربعمائة مصنف لأربعمائة مصنف، كتبت من فتاوى الصادق عليه السلام على عهده، فكان عليها مدار العلم والعمل من بعده، حتى لخصها جماعة من أعلام الأمة، وسفراء الأئمة في كتب خاصة، تسهيلا للطالب، وتقريبا على المتناول، وأحسن ما جمع منها: الكتب الأربعة التي هي مرجع الإمامية في أصولهم وفروعهم، من الصدر الأول إلى هذه الزمان، وهي: الكتب الأربعة التي هي مرجع الإمامية في أصولهم وفروعهم من الصدر الأول إلى هذا الزمان

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1 I have taken brevity into account when introducing these books, for fear of the book becoming long.

2 *Miftāḥ al-Kutub al-Arbaʿah*, 1/5.

3 *Aʿyān al-Shīʿah*, 1/288; *Miftāḥ al-Kutub al-Arbaʿah*, 1/5.

4 *Minhāj ʿAmalī li al-Taqrīb* (a treatise of al-Ḥāʾirī which is included in *al-Waḥdah al-Islmāmiyyah*), p. 233.

وهي الكافي والتهذيب والاستبصار ومن لا يحضره الفقيه، وهي متواترة ومضامينها مقطوع بصحتها والكافي أقدمها وأعظمها وأحسنها وأتقنها، وفيه ستة عشر ألف ومائة وتسعة وتسعون حديثا، وهي أكثر مما اشتملت عليه الصحاح الستة بأجمعها، كما صرح به الشهيد في الذكرى وغير واحد من الأعلام

And from the acclaimed collections according to the Imāmī scholars are: the four hundred primary books authored by four-hundred individuals. They were collected from the legal verdicts of al-Ṣādiq ﷺ in his time, and, thereafter, became the basis of knowledge and practice. Then, they were condensed by a group of the notables of the Ummah and the ambassadors of the Imāms in dedicated works in order to simplify them for the readers and facilitate accessibility for the one willing to benefit. The best of these collected works are the four books to which the Imāmiyyah resort in their principle and secondary matters from the first century to this time. They are: *al-Kāfī, al-Tahdhīb, al-Istibṣār, Man lā Yaḥḍuruhū al-Faqīh.* They are transmitted by way of mass-transmission and their content is categorically authentic. *Al-Kāfī* is the oldest, greatest, best and most meticulously compiled book of them all. In it there are 16199 narrations, more than what is contained in all the six canonical works (of the Sunnis), as is stated by al-Shahīd in *al-Dhikrā* and by other giants.[1]

And Ḥasan al-Ṣadr says:

اعلم أن المحمدين الثلاث الأوائل، هم أرباب الجوامع الأربعة، وهم: أبو جعفر محمد بن يعقوب الكليني صاحب الكافي المتوفى سنة ثمان وعشرين وثلثمائة هجرية أخرج فيه ستة عشر ألف وتسع وتسعين حديثا بإسناده. ومحمد بن علي بن الحسين بن موسى بن بابويه القمي، المتوفى سنة ٣٨١ ه، وهو المعروف بأبي جعفر الصادق، ألف أربعمائة كتاب في علم الحديث، أجلها كتاب من لا يحضره الفقيه، وأحاديثه تسعة آلاف وأربعة وأربعون حديثا في الأحكام والسنن. ومحمد بن الحسن الطوسي شيخ الطائفة صاحب كتاب تهذيب الأحكام بوبه على ثلاثمائة وثلاثة وتسعين بابا، وأخرج فيه ثلاثة عشر ألف وخمسمائة وتسعين حديثا، وكتابه الآخر هو الاستبصار وأبوابه تسعمائة وعشرون بابا، أخرج فيه خمسة آلاف وخمسمائة وأحد عشر حديثا، وهذه هي الكتب الأربع التي عليها المعول، وإليها المرجع للشيعة

Know that the first three Muḥammads are the authors of the four collections.

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1 *Al-Murājaʿāt*, p. 531: correspondence no. 110.

They are: Abū Jaʿfar Muḥammad ibn Yaʿqūb al-Kulaynī, the author of *al-Kāfī*, who died in 328 A.H. Therein he has recorded 16099 narrations with their chains of transmission. And Muḥammad ibn ʿAlī ibn al-Ḥusayn ibn Mūsā ibn Bābawayh al-Qummī who died in 381 A.H. He is known as Abū Jaʿfar al-Ṣādiq. He authored four-hundred books in the science of ḥadīth, the greatest of which is his book *Man lā Yaḥḍuruhū al-Faqīh*. It comprises of 9044 narrations regarding laws and commendable practices. And Muḥammad ibn al-Ḥasan al-Ṭūsī, Shaykh al-Ṭāʾifah, the author of *Tahdhīb al-Aḥkām*. Therein he has established 393 chapters and has quoted 13590 narrations. His other book is: *al-Istibṣār* which comprises of 920 chapters containing 5511 narrations. These four books are relied upon, and to them do the Shīʿah have recourse.[1]

And Muḥsin al-Amīn says:

الكتب الأربعة المؤلفة في الحديث من المائة الرابعة إلى المائة الخامسة: الأول: الكافي لأبي جعفر محمد بن يعقوب الكليني جمعه في ثلاثين سنة عدد أحاديثه ١٦٠٩٩ حديثا بأسانيد في الأصول والفروع، ت ٣٢٨. الثاني كتاب من لا يحضره الفقيه لأبي جعفر محمد بن علي بن بابويه القمي المعروف بالصدوق ألفه نظيرا لكتاب من لا يحضره الطبيب، عدد أحاديثه ٩٠٤٤ حديثا وله أربعمائة كتاب في الحديث، ت ٣٨١. الثالث تهذيب الأحكام للشيخ أبي جعفر محمد بن الحسن الطوسي، بوبه على ٣٩٣ بابا عدد أحاديثه ١٣٥٩٠ حديثا، ت ٤٦٠. الرابع: الاستبصار في الجمع بين ما تعارض من الأخبار له أيضا، أبوابه ٩٢٠ بابا بأحاديثه ٥٥١١ حديثا وهذه الثلاثة في الفروع خاصة فيكون مجموع أحاديث الكتب الأربعة ٤٤٢٤٤ حديثا

The four books compiled in ḥadīth from the fourth century to the fifth century are the following: The first is: *al-Kāfī* of Abū Jaʿfar Muḥammad ibn Yaʿqūb al-Kulaynī (d. 328 A.H.). He compiled it in thirty years. Its total narrations are 16099 pertaining to principle and secondary matters with their chains of transmission.[2] The second is: *Man lā Yaḥḍuruhū al-Faqīh* of Abū Jaʿfar Muḥammad ibn ʿAlī ibn Bābawayh al-Qummī, famously known as al-Ṣadūq, (d. 381 A.H.). He replicated therein the format of *Man lā Yaḥḍuruhū al-Ṭabīb*. Its total narrations are 9044. He authored four hundred

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1 *Al-Shīʿah wa Funūn al-Islām*, p. 52.

2 Notice the difference in the number of narrations of *al-Kāfī* according to ʿAbd al-Ḥusayn and Ḥasan al-Ṣadr. The researcher of *al-Kāfī* ʿAlī Akbar al-Ghifārī says in his introduction in 1/28 that the number of narrations in *al-Kāfī* is 16199 with the repetitions and 15176 without repetitions.

books in ḥadīth. The third is: *Tahdhīb al-Aḥkām* of Abū Jaʿfar Muḥammad ibn al-Ḥasan al-Ṭūsī (d. 460 A.H.). He established therein 393 chapters and cited therein 13590 narrations. The fourth is: *al-Istibṣār fī al-Jamʿ bayn Mā Taʿāraḍa min al-Akhbār* authored by him as well. Its total chapters are 920 and total narrations are 5511. The latter three books are specifically regarding secondary matters. And the sum-total of all the narrations of all the books is 44244 narrations.[1]

As a note, I would like to cite here the statement of Jaʿfar al-Najafī (d. 1227 A.H.), the supreme scholar of the Imāmiyyah and the leader of the sect in his time, regarding the authors of the four books:

والمحمدون الثلاثة كيف يعول في تحصيل العلم عليهم، وبعضهم يكذب رواية بعض.. ورواياتهم بعضها يضاد بعضا. ثم إن كتبهم قد اشتملت على أخبار يقطع بكذبها كأخبار التجسيم والتشبيه وقدم العالم، وثبوت المكان والزمان

The three Muḥammads, how can they be trusted in the acquisition of knowledge when some of them belied the narrations of the others, and the narrations of some contradict the narrations of others. Furthermore, their books comprise of narrations which can definitely be deemed lies, like the narrations of anthropomorphism and similitude (between creation and creator) and the establishing of place and time (for the creator).[2]

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1 Aʿyān al-Shīʿah, 1/144.

2 Kashf al-Ghiṭā ʿan Muhamad al-Sharīʿah al-Gharat, p. 40.

A Brief Summary of these Books

The Earlier Collections

1. *Al-Kāfī* of Abū Jaʿfar Muḥammad ibn Yaʿqūb al-Kulaynī

Introduction to the Author

He is Abū Jaʿfar Muḥammad ibn Yaʿqūb ibn Isḥāq al-Kulaynī (d. 329 A.H.) and his title is *Thiqat al-Islām* (the authority of Islam). He is one of the outstanding jurists and ḥadīth experts according to the Shīʿah and a giant from their giants. He is, thus, the nucleus centre of the narrations of the Shīʿah, and the excelling scholar in its field. Someone who can never be surpassed and for who no flaw or slip is known. He is according to them the leaders of the ḥadīth scholars and the jurists, a person who enjoys prominence over his comrades and equals, whose leadership is undisputedly accepted and whose greatness is agreed upon.

Al-Najāshī says:

> محمد بن يعقوب بن إسحاق أبو جعفر الكليني. وكان خاله علان الكليني الرازي. شيخ أصحابنا في وقته بالري ووجههم، وكان أوثق الناس في الحديث، وأثبتهم. صنف الكتاب الكبير المعروف بالكليني يسمى الكافي في عشرين سنة...ومات أبو جعفر الكليني ببغداد، سنة تسع وعشرين وثلاثمائة

> Muḥammad ibn Yaʿqūb ibn Isḥāq Abū Jaʿfar al-Kulaynī. His uncle ʿAllān al-Kulaynī al-Rāzī was the teacher of our scholars in his time in Rayy and their supreme scholar and was the most reliable of people in ḥadīth. He (Abū Jaʿfar) wrote the book which is popularly known as al-Kulaynī and is dubbed *al-Kāfī* in twenty years... Abū Jaʿfar al-Kulaynī died in Baghdād in 329 A.H.[1]

Introduction to the Book

This book is considered to be one of the four early canonical collections of the Shīʿah, and is most relied upon after the Qurʾān. Hence it is, according to them,

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[1] *Rijāl al-Najāshī*, 1/377, entry no. 1026. Also see: *Rijāl Ibn Dāwūd*, 1/187; *Rijāl al-Ṭūsī*, 1/439, entry no. 62.

reliable without doubt; It shines bright in their horizon like a star, just as *Ṣaḥīḥ al-Bukhārī* shines bright in the horizon of the Ahl al-Sunnah. What is appalling though is that this celebrated book contains such narrations that one wonders how did their intelligent people accept them, and how did their jurists practice upon them; for they make a person laugh and cry and the same time, and they are filled with falsities and reprehensible content. These narrations have falsely been attributed to the notables of the pious Ahl al-Bayt and to the progeny of the pure Prophet ﷺ.[1]

ʿAbbās al-Qummī says:

الكافي هو أجل الكتب الإسلامية وأعظم المصنفات الإمامية، والذي لم يعمل للإمامة مثله

Al-Kāfī is the greatest of Islamic books, and the supreme most collection of the Imāmiyyah, a book the like of which has not been written for Imāmiyyah.[2]

And Āghā Buzurg al-Ṭahrānī says:

هو أجل الكتب الأربعة الأصول المعتمدة عليها، لم يكتب مثله في المنقول من آل الرسول

This is the greatest of the four primary books which are relied upon. A book of its kind has not been written regarding the narrations of the Ahl al-Bayt.[3]

And al-Māzindarānī says:

كتاب الكافي أجمع الكتب المصنفة في فنون علوم الإسلام وأحسنها ضبطا، وأضبطها لفظا، وأتقنها معنى، وأكثرها فائدة، وأعظمها عائدة، حائز ميراث أهل البيت وقمطر علومهم، فهو بعد القرآن الكريم أشرف الكتب

The book *al-Kāfī* is the most comprehensively written book regarding the sciences of Islam. It is the best of them in precision, the most precise in its wording, the most meticulous in its meaning, and the book with most

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1 Ahead some of these deviances and baseless narrations will be mentioned.

2 *Al-Kunā wa al-Alqāb*, 3/120.

3 *Al-Dharīʿah*, 17/245.

benefits and returns. It has secured the legacy of the Ahl al-Bayt and the bulk of their knowledge. So, it is after the Qurʾān the best of books.[1]

And Jaʿfar al-Subḥānī says:

<div dir="rtl">

لو لا الكافي وأضرابه لما بقي الدين، ولضاعت السنة

</div>

Had it not been for *al-Kāfī* and its kind, Dīn would not have remained and the Sunnah would have vanished.[2]

Number of Narrations of the Book

The author of *Fāʾiq al-Maqāl* says:

<div dir="rtl">

جميع أحاديث الكافي ستة عشر ألفا ومائة وتسعة وتسعون حديثا، فالصحيح منها بالاصطلاح الجديد خمسة آلاف واثنان وسبعون، والحسن مائة وأربعة وأربعون، والموثق ألف ومائة وثمانية عشر، والقوي ثلاثمائة واثنان، والضعيف تسعة آلاف وأربعمائة وخمسة ثمانون

</div>

The total narrations of *al-Kāfī* are 16199 narrations. Of them, according to the new terminology, 5070 are *Ṣaḥīḥ*, 144 are *Ḥasan*, 1118 are *Muwaththaq*, 302 are *Qawī*, and 9485 are *Ḍaʿīf*.[3]

The Methodology of al-Kulaynī in the Chain of Transmission

The author of *Fāʾiq al-Maqāl* says:

<div dir="rtl">

دأب أبي جعفر محمد بن يعقوب الكليني في كتاب الكافي أن يأتي في كل حديث بجميع سلسلة السند إلى المعصوم غالبا، أو البعض ويحيل في الباقي على ما سبق. مثاله: عدة من أصحابنا عن أحمد بن محمد البرقي، عن أبيه، عن أبي عبد الله ويذكر الحديث، ثم يقول: وبهذا الإسناد عن أبيه. والضمير عائد إلى أحمد بن محمد البرقي فيكون في الحقيقة كالمذكور

</div>

The methodology of Abū Jaʿfar Muḥammad ibn Yaʿqūb al-Kulaynī in his book *al-Kāfī* is that he mostly cites in every ḥadīth the chain of transmission to the infallible. At times he will cite it in some narrations and in others he

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1 *Sharḥ Jāmiʿ al-Kāfī*, introduction: p. 5.

2 *Kulliyyāt fī ʿIlm al-Rijāl*, p. 265.

3 *Fāʾiq al-Maqāl*, p. 97.

will refer to what has passed. For example, 'a few of our narrators narrate from Aḥmad ibn Muḥammad al-Barqī, from his father, from Abū ʿAbd Allah' and then he will cite the ḥadīth. Thereafter he will say, "And with this chain of transmission from his father," wherein the pronoun is referring back to Aḥmad ibn Muḥammad al-Barqī. So, in reality it is as though he is mentioned.[1]

And Jaʿfar al-Subḥānī says:

<div dir="rtl">

ويذكر جميع السند عاليا إلا قليلا، اعتمادا على ما ذكره في الأخبار السابقة

</div>

In most instances he mentions the entire chain of transmission, except in a few instances due to relying upon what he mentioned in the previous narrations.[2]

The methodology of al-Kulaynī in the Book

1. Al-Kulaynī has divided the book into three sections: *Uṣūl* (principles), *Furūʿ* (secondary issues), and *Rawḍah* (lit. orchard). In the section of Uṣūl he has gathered all the narrations of belief, in the section of Furūʿ he has gathered all the narrations related to jurisprudential matters, and in the section of al-Rawḍah he has cited all the narrations of conduct and its like.

2. Al-Kulaynī has in *al-Kāfī* deployed the Sunnah, as per its understanding according to him, to establish his belief in Imāmah and his ideologies regarding the Imāms and their characteristics. He also establishes thereby the deviance of others besides the Jaʿfariyyah who do not hold his specific belief of Imāmah. He establishes that in spite of their excessive worship they will be doomed to Hell-Fire due to their worship being unaccepted according to him. On the other hand, the Jaʿfariyyah will all enter Jannah without any exception and the fire will not touch them in spite of the destructive sins they commit, and despite their errors in the rights of Allah or his bondsmen.

Because of this we find that al-Kulaynī fabricates thousands of narrations and attributes them to the Rasūl Allah ﷺ and to the pure Ahl al-Bayt.

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1 Ibid. p. 45.

2 *Kulliyyāt fī ʿIlm al-Rijāl*, p. 73, 380.

3. He also deploys the Sunnah as a means to interpolate the Qurʾān, its wording and its purport. In this, he has followed the methodology of his teacher Ibrāhīm al-Qummī, the author of the *Tafsīr*, who was a deviant as well as a deviator. He also adopted his methodology to impugn the Ṣaḥābah رَضِيَاللَّهُعَنْهُم, the transmitters of the Sharīʿah and the bearers of the message of Islam after Rasūl Allah صَلَّىاللَّهُعَلَيْهِوَسَلَّم. He has specifically denigrated those who assumed the Khilāfah before the fourth Khalīfah ʿAlī رَضِيَاللَّهُعَنْهُ, may Allah be pleased with all them and may he please them as well.

4. He also embarks on doing that which is no less heinous than belief in the interpolation of the Qurʾān. I.e., he forges lies against Allah سُبْحَانَهُوَتَعَالَى. He avers that Allah سُبْحَانَهُوَتَعَالَى revealed books from the heavens in divine writing which support the Jaʿfariyyah.

5. Al-Kulaynī also includes some historical events in his book and relates them based on his leanings. He interprets them as he fancies with interpretations which satiate his deviance.

6. The belief of Imāmah ostensibly has a very great impact on the jurisprudential laws which are mentioned in *Furūʿ al-Kāfī*.[1]

The Table of Contents of the Book

This book has been organized by its author in 34 chapters and 326 sub-chapters. Hereunder is a list of its chapters:

1. Intelligence and Ignorance.
2. Virtue of Knowledge.
3. Oneness of Allah.
4. Evidence.
5. Īmān and Kufr.
6. *Duʿāʾ* (Supplication).

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1 Refer to the book: *Maʿ al-Ithnay ʿAshariyyah fī al-Uṣūl wa al-Furūʿ* of professor ʿAlī al-Sālūs, 3/196. He has enlisted many narrations from the Uṣūl, Furūʿ, and Rawḍah sections of *al-Kāfī* which back the aforementioned analyses.

7. Virtues of the Qurʾān.

8. Social etiquette.

9. *Ṭahārah* (purity).

10. Menstruation.

11. *Janāʾiz* (burial rites).

12. Ṣalāh.

13. Zakāh.

14. Fasting.

15. Ḥajj.

16. Jihād.

17. Livelihood.

18. Nikāḥ.

19. ʿAqīqah.

20. Ṭalāq.

21. Emancipation (of slaves), Tadbīr and Mukātabah.

22. Hunting.

23. Slaughtered Animals.

24. Laws of Edibles.

25. Laws of Drinks.

26. Attire, Beautification and Dignity.

27. Tame Animals.

28. Bequests.

29. Shares of inheritance.

30. Capital Punishments.

31. Laws of Blood-wite.

32. Testimonies.

33. Judicial law.

34. Oaths, Vows, and Expiations.

A Brief Comment

Al-Ṭūsī (d. 460 A.H.) says:

كتاب الكافي يشتمل على ثلاثين كتابا

The book *al-Kāfī* comprises of thirty chapters.[1]

This is the first century Hijri, so how many chapters are there in the book in the eleventh century?

Their scholar Ḥusayn ibn Ḥaydar al-Karakī al-ʿĀmilī (d. 1076 A.H.) says:

إن كتاب الكافي خمسون كتابا بالأسانيد التي فيه لكل حديث متصل بالأئمة عليهم السلام

The book *al-Kāfī* has fifty chapters with its chains of transmission for every ḥadīth which consistently reach the Imāms عَلَيْهِمَٱلسَّلَامُ.[2]

From the aforementioned it is clear that between the fifth century and the eleventh century twenty chapters were added to the book. And every chapter necessarily has many sub-chapters. So, who added these twenty chapters to *al-Kāfī*? Can he be a person of integrity? And is it one person or many people who successively added over the centuries? Also, does *al-Kāfī* still remain authorised by the infallible who does not err and make mistakes?

The Commentaries of the Book

1. *Jāmiʿ al-Aḥādīth wa al-Aqwāl* of Qāsim ibn Muḥammad ibn Jawād ibn al-Wandī (d. 1100 A.H.

2. *Al-Durr al-Manẓūm min Kalām al-Maʿṣūm* of ʿAlī ibn Muḥammad ibn al-Ḥasan ibn Zayn al-Dīn, popularly known as *al-Shahīd al-Thānī*, (d. 1104).

3. *Sharḥ al-Mullā Ṣadrā al-Shīrāzī* (d. 1050 A.H.)

4. *Mirʾāt al-ʿUqūl fī Sharḥ Akhbār Āl al-Rasūl* of Muḥammad Bāqir al-Majlisī (d. 1110).

   Al-Majlisī has made sure to grade the narrations of *al-Kāfī* in terms of authenticity or weakness. He has deemed Ṣaḥīḥ many of its forged

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1 *Al-Fihrist*, p. 210.

2 *Rawḍah al-Jannāt*, 6/114.

narrations and lies, narrations whose content is Kufr according to the consensus of the Muslims, like the narrations of the interpolation of the Qurʾān and the deification of the Imāms.

5. *Sharḥ* of Mawlā Muḥammad Ṣāliḥ al-Māzindarānī (d. 1081 A.H)

6. *Al-Wāfī* of al-Fayḍ al-Kāshānī (d. 1091 A.H)

The Annotations on the Book

Several Shīʿī scholars and Jurists have written annotations on this book. Here are some:

1. Muḥammad Bāqir al-Majlisī.

2. Abū al-Ḥasan Sharīf al-Fatawī al-ʿĀmilī (d. 1138 A.H.)

3. Al-Sayyid Mīr Abū Ṭālib ibn al-Mīrzā Bek Fandarskī. A prominent scholar of the twelfth century.

4. Zayn al-Dīn Abū al-Ḥasan ʿAlī ibn Ḥasan, the author of *al-Maʿālim*.

5. Muḥammad ibn al-Ḥasan ibn Zayn al-Dīn al-Shahīd al-Thānī, known as Muḥammad al-Sibṭ al-ʿĀmilī (d. 1030 A.H.)

Studies about the Book

1. *Rumūz al-Tafāsīr al-Wāqiʿah fī al-Kāfī wa al-Rawḍah* of Khalīl ibn Ghāzī al-Qazwīnī.

2. *Jāmiʿ al-Ruwāt* of Muḥammad al-Ardabīlī, a student of al-Majlisī.

3. *Al-Fawāʾid al-Kāshifah* of Muḥammad Ḥusayn al-Ṭabāṭabāʾī al-Tabrīzī.

4. *Al-Bayān al-Badīʿ* of Ḥasan al-Ṣadr.

5. *Rijāl al-Kāfī* of Ḥusayn al-Ṭabāṭabāʾī al-Barūjardī.

The Publications of the Book

The most popular print of *al-Kāfī* is the print of al-Manshūrāt al-Islāmiyyah with the research of ʿAlī Akbar al-Ghifārī and the introduction of Ḥusayn ʿAlī Maḥfūẓ. It was printed and published several times.

The *Uṣūl* of *al-Kāfī* was published in its first lithographic print in Iran in 1281 A.H. with the writing of Muḥammad Shafīʿ al-Tabrīzī. Its Furūʿ was printed in 1315 A.H. Thereafter, it has repeatedly been published in both lithographic and letterpress printings.

And one of its famous Persian translations is the translation of Muḥammad Bāqir Kamarʾī and the translation of Jawād al-Muṣṭafawī.

2. *Man lā Yaḥḍuruhū al-Faqīh* of Ibn Bābawayh al-Qummī, famously known as al-Shaykh al-Ṣadūq

Introduction to the Author

Ibn Dāwūd al-Ḥillī says:

> محمد بن علي بن الحسين بن بابويه، أبو جعفر جليل القدر، حفظة، بصير بالفقه والاخبار، شيخ الطائفة وفقيهها ووجهها بخراسان، كان ورد بغداد سنة خمس وخمسين وثلاثمائة، سمع منه شيوخ الطائفة وهو حديث السن، له مصنفات كثيرة لم ير في القميين مثله في الحفظ وفي كثرة علمه، له نحو من ثلاثمائة مصنف، مات بالري سنة إحدى وثمانين وثلاثمائة

> Muḥammad ibn ʿAlī ibn al-Ḥusayn ibn Bābawayh Abū Jaʿfar. A scholar of high stature, an outstanding retainer, and one who had a good grasp of jurisprudence and narrations; the leader of the sect, its jurist and its prominent scholar in Khūrāsān. He came to Baghdād in 355 A.H. The scholars of the sect heard from him when he was young. He has authored many books. In the Qummīs no one like him has been seen in his retention and abundant knowledge. He has written about three hundred books. He died in Rayy in 381 A.H.[1]

Introduction to the Book

This book is deemed one of the most crucial of the four books in matters of jurisprudence and legal rulings.

Jaʿfar al-Subḥānī says:

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1 *Rijāl Ibn Dāwūd*, 1/179; also see: *Rijāl al-Najāshī*, 1/389, entry no. 1049; *Rijāl al-Ṭūsī*, 1/439, entry no. 6275.

من أصح الكتب الحديثية وأتقنها بعد الكافي، وهي في الاشتهار والاعتبار كالشمس في رابعة النهار

From the most authentic books of ḥadīth and the most meticulously compiled after *al-Kāfī*. In its popularity and prominence, it is like the sun during mid-day.[1]

The Number of Narrations in the Book

The author of *Fāʾiq al-Maqāl* says:

يشتمل الكتاب على أربع مجلّدات ، تحتوى على ستمائة وستّة وستّين بابا : الأوّل منها ينطوي على سبعة وثمانين بابا ، والثاني على مأتين وثمانية وعشرين بابا ، والثالث على ثمانية وسبعين بابا ، والرابع على مائة وثلاثة وسبعين بابا. وجميع ما في المجلّد الأوّل : ألف وستمائة وثمانية عشر حديثا . وما في الثاني : ألف وستمائة وسبعة وثلاثون حديثا . وما في الثالث : ألف وثمانمائة وخمسة أحاديث . وما في الرابع : تسعمائة وثلاثة أحاديث

وجميع مسانيد الأوّل : سبعمائة وسبعة وسبعون . ومراسيله : واحدٌ وأربعون وثمانمائة . ومسانيد الثاني : ألف وأربعة وستّون . ومراسيله : ثلاثة وسبعون وخمسمائة. ومسانيد الثالث : ألف ومائتان وخمسة وتسعون . ومراسيله : خمسمائة وعشرة . ومسانيد الرابع : سبعة وسبعون وسبعمائة . ومراسيله : مائة وستّة وعشرون .فالمسندة : ثلاثة آلاف وتسعمائة وثلاثة. والمرسلة : ألفان وخمسُون

The book comprises of 4 volumes which comprise of 666 chapters. The first volume consists of 87 chapters, the second of 228 chapters, the third of 78 chapters, and the fourth of 173 chapters.

The sum total of narrations in the first volume is 1618; narrations of the second volume are 1637; narrations of the third volume are 1805 narrations; and narrations of the fourth volume are 903 narrations.

Furthermore, the total amount of *Masānīd* (consistent narrations up to the infallibles) in the first volume is 777, and the *Marāsīl* (narrations with a missing link between the infallibles and those who narrate from them) are 841. The Masānīd of the second volume are 1064 and its Marāsīl are 573; the Masānīd of the third volume are 1295, and its Marāsīl are 510; and Masānīd

1 *Kulliyyāt fī ʿIlm al-Rijāl*, p. 379.

of the fourth volume are 777, and its Marāsīl are 126. So, the total number of Masānīd is 3903 and the total number of Marāsīl is 2050.[1]

The Methodology of the Author in the Chain of Transmission

The author of *Fāʾiq al-Maqāl* says:

ودأب أبي جعفر محمد بن بابويه القمي في كتاب من لا يحضره الفقيه أن يترك السند غالبا من أوله ويكتفي بذكر الراوي الذي أخذ عن المعصوم فقط، ثم يذكر الطرق المتروكة في آخر الكتاب مفصلة متصلة، ولم يخل بذلك إلا نادرا. مثاله: سأل عمار الساباطي أبا عبد الله (عليه السلام) عن كذا، ويذكر الحديث، ثم يقول في آخر الكتاب: كلما كان في هذا الكتاب عن عمار بن موسى الساباطي فقد رويته عن أبي ومحمد بن [الحسن بن] أحمد بن الوليد – رضي الله عنهما – عن سعد بن عبد الله، عن أحمد بن الحسن بن علي بن فضال، عن عمرو بن سعيد المدائني، عن حصد بن صدقة، عن عمار بن موسى الساباطي. وهذا في الحقيقة أيضا كالمذكور.

The style of Abū Jaʿfar Muḥammad ibn Bābawayh al-Qummī in his book *Man lā Yaḥḍuruhū al-Faqīh* is that in most instances he leaves most of the chain from its beginning and suffices on mentioning the narrator who narrated from the infallible only. Thereafter, he mentions the omitted chains at the end of the book with detail in their unbroken and consistent forms. Very rarely does he fall short of doing so. For example: ʿAmmār al-Sābāṭī asked Abū ʿAbd Allah عَلَيْهِٱلسَّلَام regarding such and such—thereafter he will cite the narration—and at the end of the book he will say, "Every narration in this book from ʿAmmār ibn Mūsā al-Sābāṭī, I have narrated it from my father and Muḥammad ibn Aḥmad ibn al-Walīd, from Saʿīd ibn ʿAbd Allah, from Aḥmad ibn al-Ḥasan ibn ʿAlī ibn Faḍāl, from ʿAmr ibn Saʿīd al-Madāʾinī, from Muṣaddiq ibn Ṣadaqah, from ʿAmmār al-Sābāṭī." So, in reality it is as though it is mentioned.[2]

And Jaʿfar al-Subḥānī says:

سلك ابن بابويه القمي في كتابه هذا مسلكا غير ما سلكه الكليني، فإن ثقة الإسلام كما عرفت جرى في الكافي على طريقة السلف من ذكر جميع السند غالبا، وترك أوائل السند ندرة اعتمادا على ما ذكره في الأخبار المتقدمة عليها، وأما الشيخ الصدوق فإنه بنى في

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1 *Fāʾiq al-Maqāl*, p. 97.

2 *Fāʾiq al-Maqāl*, p. 45.

الفقيه من أول الأمر على اختصار الأسانيد، وحذف أوائل السند، ووضع مشيخة في آخر الكتاب يعرف بها طريقه إلى من روى عنه، فهي المرجع في اتصال إسناده في أخبار هذا الكتاب، وربما أخل بذكر الطريق إلى بعض فيكون السند باعتباره معلقا

Ibn Bābawayh al-Qummī has in his book treaded a path other than the one treaded by al-Kulaynī. Because the authority of Islam, as you know, treaded in *al-Kāfī* the path of the predecessors in mentioning the entire chain mostly and omitting its beginning rarely due to relying upon what he mentioned in the preceding narrations. As for al-Shaykh al-Ṣadūq he has based his book *al-Faqīh* upon condensing the chains, omitting their beginnings, and placing at the end of the book a *Mashīkhah*[1] wherein he introduces his chains to those from who he narrates. Hence, it (the Mashīkhah) is the reference for the consistency of the chains of the narrations of the book. At times, he falls short of enlisting the chain to some narrators. That is probably because according to him it is *Muʿallāq* (a suspended transmission).[2]

The Methodology of the Author in the Book and the Reason for its Compilation

The author has mentioned the following in the introduction of his book:

لما ساقه القضاء إلى بلاد الغربة ونزل أرض بلخ، وردها الشريف الدين أبو عبد الله محمد بن الحسن المعروف بنعمة، فدام سروره بمجالسته، وانشرح صدره بمذاكرته، وقد طلب منه أن يصنف كتابا في الفقه والحلال والحرام ويسميه بمن لا يحضره الفقيه كما صنف الطبيب الرازي محمد بن زكريا كتابا في الطب وأسماه من لا يحضره الطبيب فأجاب مسؤوله وصنف هذا الكتاب له. ويصف هذا الكتاب بقوله: ولم أقصد فيه قصد المصنفين في إيراد جميع ما رووه، بل قصدت إلى إيراد ما أفتي به، وأحكم بصحته، وأعتقد فيه أنه حجة فيما بيني وبين ربي تقدس ذكره، وتعالت قدرته وجميع ما فيه مستخرج من كتب مشهورة عليها المعول،، وإليها المرجع، مثل كتاب حريز بن عبد الله السجستاني، وكتاب عبيد الله بن علي الحلبي، وكتب علي بن مهزيار الأهوازي، وكتب الحسين بن سعيد، ونوادر أحمد بن محمد بن عيسى، وكتاب نوادر الحكمة تصنيف محمد بن أحمد بن يحيى بن عمران الأشعري، وكتاب الرحمة لسعد بن عبد الله الأشعري، وجامع شيخنا محمد بن

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1 A book wherein an author enlists all his teachers and chains of transmission to narrations and compilations.

2 *Kulliyyāt fī ʿIlm al-Rijāl*, p. 380.

الحسن بن الوليد رضي الله عنه ونوادر محمد بن أبي عمير، وكتب المحاسن لأحمد بن أبي عبد الله البرقي، ورسالة أبي رضي الله عنه إلي وغيرها من الأصول والمصنفات التي طرقي إليها معروفة في فهرس الكتب التي رويتها عن مشايخي وأسلافي رضي الله عنهم وبالغت في ذلك جهدي مستعينا بالله ومتوكلا عليه، ومستغفرا من التقصير، وما توفيقي إلا بالله عليه توكلت وإليه أنيب، وهو حسبي ونعم الوكيل

When destiny drove him to strange lands and he settled in Balkh, Sharīf al-Dīn Abū ʿAbd Allāh Muḥammad ibn al-Ḥasan, who was known as Niʿmat, visited there. Hence, his happiness was continuous due to sitting with him and his heart opened up to revise knowledge with him. The latter requested him to write a book regarding the matters of jurisprudence, Ḥalāl, Ḥarām, laws, and rulings, and name it *Man lā Yaḥḍuruhū al-Faqīh*; just as al-Ṭabīb al-Rāzī Muḥammad ibn Zakariyyā wrote a book on medicine and named it *Man lā Yaḥḍuruhū al-Ṭabīb*. Hence, he responded to his request and wrote this book.

He describes the book saying, "I have not intended therein the intention of authors who normally would compile everything they narrate. Rather my objective was to only cite that according to which I pass legal verdicts, which I deem authentic, and which I believe is evidence between me and my Lord (pure is his mention and high is his power). Everything cited in it appears in the popular relied upon books and authentic references, like the book of Ḥarīz ibn ʿAbd Allah al-Sijistānī, the book of ʿUbayd Allāh ibn ʿAlī al-Ḥalabī ʿAlī, the books of ʿAlī Mihziyār al-Ahwāzī, the books of Ḥusayn ibn Saʿīd, the *Nawādir* of Aḥmad ibn Muḥammad ibn ʿĪsā, the book *Nawādir al-Ḥikmah* of Muḥammad ibn Aḥmad ibn Yaḥyā ibn ʿImrān al-Ashʿarī, *Kitāb al-Raḥmah* of Saʿd ibn ʿAbd Allah, the *Jāmiʿ* of our teacher Muḥammad ibn al-Ḥasan ibn al-Walīd, the *Nawādir* of Muḥammad ibn Abī ʿUmayr, the *al-Maḥāshin* of Aḥmad ibn Abī ʿAbd Allah al-Barqī, the letter of my father to me, and many other principle books to which my chains of transmission are known in the list of books which I have narrated from my teachers and predecessors. I have exerted myself as much as possible seeking the help of Allah, relying upon him, seeking his forgiveness for any shortcoming. And My inspiration is only from Allah, upon him I rely, to him I return, he is enough for me, and the best of helpers.[1]

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1 *Man lā Yaḥḍuruhū al-Faqīh*, p. 1-4.

The Table of Contents of the Book

The book comprises of the following subjects:

25.Miscellaneous Rulings of Business and its Etiquettes.

26.Usury.

27.Exchange of Currency for Currency.

28.Lost and Found Items.

29.Borrowed Items.

30.Trusts.

31.Mortgage.

32.Hunting and Slaughtered Animals.

33.Vessels of Gold and Silver.

34.Oaths and Vows.

35.Expiations.

36.Nikāḥ.

37.Rulings of Children.

38.Divorce.

39.Capital Punishments.

40.Bequest.

41.Endowments.

42.Inheritance.

Publications of the Book

This book has been printed lithographically in Iran in 1325 A.H. Thereafter it was published several times is both lithographic and letterpress printings.

A Brief Note

Al-Ṣadūq is accused by some Rāfiḍah of not being reliable, despite his book being considered a primary work.

Abū al-Hudā al-Kilbāsī says:

ذكر بعض علماء الرجال في حق الصدوق المجمع على عدالته: من أن توقف بعض في اعتبار روايته لعله لعدم ثبوت ضبطه

Some scholars of Transmitter-biographies have stated regarding al-Ṣadūq whose integrity is unanimously established that the hesitation of some in considering his narrations is owing to his retaining ability not being established.[1]

و العجب من بعض القاصرين أنه كان يتوقف في توثيق الشيخ الصدوق ويقول: إنه غير ثقة لأنه لم يصرح بتوثيقه أحد من علماء الرجال، وهو من أظهر الأغلاط الفاسدة، و أشنع المقالات الكاسدة، وأفزع الخرافات الباردة فإنه أجل من أن يحتاج إلى التوثيق وليت شعري من صرح بتوثيق أول هؤلاء الموثقين الذين اتخذوا توثيقهم لغيرهم حجة في الدين؟

Astonishing indeed is the case of a deficient who would hesitate in approbating al-Ṣadūq and would say, "He is not reliable, because not a single scholar of transmitter-biographies has deemed him reliable." This is the most blatant of all corrupt mistakes, the most heinous of all valueless statements, and the most despicable of all excessive fallacies. For he is greater than requiring authentication, as is not hidden to the scholars of research and nuances. Tell me, who emphatically approbated these approbators whose approbation of others has been deemed as evidence in Dīn?[2]

3. *Tahdhīb al-Aḥkām fī Sharḥ al-Muqniʿah* of Abū Jaʿfar al-Ṭūsī, popularly known as *Shaykh al-Ṭāʾifah* (the leader of the sect)

Introduction to the Book

Al-Najāshī says:

محمد بن الحسن بن علي الطوسي أبو جعفر جليل في أصحابنا ،ثقة، عين ، من تلامذة شيخنا أبي عبد الله له كتب ، منها : كتاب تهذيب الاحكام وهو كتاب كبير

Muḥammad ibn al-Ḥasan ibn ʿAlī al-Ṭūsī Abū Jaʿfar. A great person of our scholars, reliable and prominent. He is from amongst the students of Abū

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1 *Samāʾ al-Maqāl fī ʿIlm al-Rijāl*, 3/210.

2 *Rawḍah al-Jannāt*, 6/137.

ʿAbd Allah. He has written several books, one of which is *Tahdhīb al-Aḥkām*, a huge book.[1]

And Ibn Dāwūd al-Ḥillī says:

> محمد بن الحسن بن علي الطوسي أبو جعفر شيخنا شيخ الطائفة وعمدتها ، قدس الله روحه (لم) أوضح من أن يوضح حاله ، ولد في شهر رمضان سنة خمس وثمانين وثلاثمائة ، وقدم العراق سنة ثمان وأربعمائة، وتوفي ليلة الإثنين ثاني عشري المحرم من سنة ستين وأربعمائة بالمشهد الشريف الغروي ودفن بداره

> Muḥammad ibn al-Ḥasan al-Ṭūsī Abū Jaʿfar: Our teacher and the leader of the sect and its authority, may Allah sanctify his soul. His status is more obvious than requires explanation. He was born in Ramaḍān 358 A.H. He came to Iraq 408 A.H. and passed away on the twelfth of Muḥarram 460 A.H. in the Garawī Shrine and was thereafter buried in his house.[2]

Introduction to the Book

This book is basically a commentary of the book *al-Muqniʿah* of al-Shaykh al-Mufīd which comprises of an array of jurisprudential topics from Ṭahārah to laws of Bloodwite. Furthermore, the book *al-Muqniʿah* does not include all the laws of jurisprudence, which is why at the end of every chapter al-Ṭūsī adds miscellaneous rulings under the title: 'addenda'. It is from the primary books of the Rawāfiḍ.

Al-Majlisī says, deeming the books of al-Ṭūsī reliable:

> وكتب المحقق الطوسي روح الله روحه القدوسي، ومؤلفها أشهر من الشمس في رابعة النهار

> And the books of the researcher al-Ṭūsī, may Allah keep his pure soul at ease, and their author are more well-known than the sun during mid-day.[3]

And al-Ṭahrānī says:

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1 *Rijāl al-Najāshī*, 1/403, entry no. 1068.

2 *Rijāl ibn Dāwūd*, 1/169, 170; also see: *al-Dharīʿah*, 4/504.

3 *Biḥār al-Anwār*, 1/40.

أحد الكتب الأربعة المجاميع القديمة المعول عليها عند الأصحاب من لدن تأليفها حتى اليوم

One of the four old collections which are relied upon according to the scholars from the time of their compilation till today.[1]

And Jaʿfar al-Subḥānī says:

من أعظم كتب الحديث منزلة وأكثرها منفعة، وقد شرع الشيخ في تأليف هذا الكتاب لما بلغ سنه ستا وعشرين، وهذا من خوارق العادة

From the greatest of ḥadīth books in stature and the one with most benefits. The Shaykh started writing this book when he was twenty-six years of age. This is something extraordinary.[2]

The Number of Narrations in the Book

The number of narrations in the book is 13590 narrations regarding jurisprudence and legal rulings, and the of number chapters in it is 393.

The author of *Fāʾiq al-Maqāl* says:

والتهذيب لا يحضرني حصر أحاديثه ولا تفرغت له، إذ ليس ذلك من المهم، ولكني أظن عدم قصرها عن أحاديث الكافي، والله أعلم بالخوافي

And *al-Tahdhīb*, at present the count of his narrations does not occur to me, nor did I free myself for that. However, I assume that they will not be less than the narrations of *al-Kāfī*, and Allah سُبْحَانَهُوَتَعَالَ knows best the hidden matters.[3]

The Methodology of the Author in the Chain of Transmission

The author of *Fāʾiq al-Maqāl* says:

دأب شيخ الطائفة أبي جعفر محمد بن الحسن الطوسي في كتابي التهذيب والاستبصار أن يذكر جميع السند حقيقة أو حكما، وقد يقتصر على البعض فيذكر أواخر السند دون أوائله

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1 *Al-Dharīʿah*, 4/504.

2 *Kulliyyāt Fī ʿIlm al-Rijāl*, p. 391.

3 *Fāʾiq al-Maqāl*, p. 98.

رعاية الاختصار، ثم يذكر في آخرهما بعض الطرق الموصلة إلى تلك الأبعاض لتخرج الروايات عن حد المراسيل وتدخل في المسندات، وأحال الباقي على فهرسته. مثاله: أحمد بن محمد بن عيسى، عن فلان–إلى آخر السند، ثم يقول: وما ذكرته عن أحمد بن محمد بن عيسى فقد رويته عن الحسين بن عبيد الله، عن أحمد بن محمد بن يحيى العطار، عن أبيه محمد بن يحيى، عن محمد بن علي ابن محبوب، عن أحمد بن محمد بن عيسى، وهكذا في بواقي الطرق

The methodology of Shaykh al-Ṭāʾifah Abū Jaʿfar Muḥammad ibn al-Ḥasan al-Ṭūsī in his two books *al-Tahdhīb* and *al-Istibṣār* is that he mentions the entire chain, in reality or in an equivalent manner. And at times he suffices on mentioning some of the chain and thus only mentions the end of the chain, not its beginning for reasons of brevity. Thereafter at the end of both the books he will mention some of the ways which lead to those half-cited chains so that the narrations come out from being Marāsīl to being Masānīd. The rest of the chains he has referred to his *al-Fihrist*.[1] For example: Aḥmad ibn Muḥammad ibn ʿĪsā, from so and so (till the end of the chain), whereafter he says, "Whatever I have cited from Aḥmad ibn Muḥammad ibn ʿĪsā I have narrated it from Ḥusayn ibn ʿUbayd Allāh, from Aḥmad ibn Muḥammad ibn Yaḥyā al-ʿAṭṭār, from his father Muḥammad ibn Yaḥyā, from Muḥammad ibn ʿAlī ibn Maḥbūb, from Aḥmad ibn Muḥammad ibn ʿĪsā. And like this in the remaining transmissions.[2]

And Jaʿfar al-Subḥānī says:

إن طريقة الشيخ في نقل الأحاديث في هذا مختلفة، قد ذكر السيد الأجل بحر العلوم مسلكه فيهما وقال : إنّه قد يذكر في التهذيب و الاستبصار جميع السند كما في الكافي، وقد يقتصر على البعض بحذف الصدر كما في الفقيه ولكنّه استدرك المتروك في آخر الكتابين ، فوضع له مشيخته المعروفة ، وهي فيهما واحدة غير مختلفة ، قد ذكر فيهما جملة من الطرق إلى أصحاب الأصول والكتب ممن صدّر الحديث بذكرهم وابتدأ بأسمائهم ولم يستوف الطرق كلّها ولا ذكر الطريق إلى كلّ من روى عنه بصورة التعليق بل ترك الأكثر لقلّة روايته عنهم ، وأحال التفصيل إلى فهارس الشيوخ المصنّفة في هذا الباب ، وزاد في التهذيب الحوالة على كتاب الفهرست الذي صنّفه في هذا المعنى

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1 A book wherein he has enlisted all his teachers and transmissions of books and narrations, similar to a Mashīkhah.

2 *Fāʾiq al-Maqāl*, p. 44.

The style of the scholar in citing the narrations is different. The great leader Baḥr al-ʿUlūm mentions his style saying, "At times in *al-Tahdhīb* and *al-Istibṣār* he mentions the entire chain, as in *al-Kāfī*, and at times he suffices on mentioning some of it by omitting its beginning, as in *al-Faqīh*. However, he has made up for the discarded at the end of both the books by placing for them his popular Mashīkhah'; it is one in both of them and not different. Therein he has made mention of a number of chains to the authors of the principle works and books, i.e., those with whom he started the citing the narrations. He has not encompassed all the transmissions, nor has he mentioned the chain to each person from who he narrates in the form of a suspended transmission. For he has discarded most of them due to him narrating very little from them. He has referred all the details to the list of narrators of the scholars who have authored in this regard. And in *al-Tahdhīb* he has added a reference to his book *al-Fihrist* which he has authored in this regard.[1]

The Reason for Writing the Book

Abū Jaʿfar al-Ṭūsī wrote this book to deal with the contradiction and disparity which is found in their narrations. He says in the introduction of his book:

وقع فيها من الاختلاف والتباين والمنافاة والتضاد حتى لا يكاد يتفق خبر إلا وبإزائه ما يضاده ولا يسلم حديث إلا وفي مقابلة ما ينافيه حتى جعل مخالفونا ذلك من اعظم الطعون على مذهبنا، وتطرقوا بذلك إلى إبطال معتقدنا، وذكروا أنه لم يزل شيوخكم السلف والخلف يطعنون على مخالفيهم بالاختلاف الذي يدينون الله تعالى به، ويشنعون عليهم بافتراق كلمتهم في الفروع، ويذكرون أن هذا مما لا يجوز أن يتعبد به الحكيم، ولا يبيح العمل به العليم، وقد وجدناكم أشد اختلافا من مخالفيكم، وأكثر تباينا من مباينيكم، ووجود هذا الاختلاف منكم مع اعتقادكم بطلان ذلك دليل على فساد الأصل

... such disparity, difference, contradiction, and conflict has occurred in them that there is hardly a narration except that it is contradicted by another. Not a single ḥadīth is sound except that there is another opposing it. To the extent that our opponents have deemed this to be the greatest of flaws in our dogma and thereby have tried to nullify our beliefs. They state that your early and later scholars continuously criticize

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[1] *Kulliyyāt fī ʿIlm al-Rijāl*, p. 392.

their opponents of differences which they worship Allah سُبْحَانَهُوَتَعَالَ with, and condemn them because of their disunity in secondary issues. They state that this is something which a wise person cannot be devoted to, nor can a knowledgeable person consider practicing upon such permissible; (they say) we have found you to differ more than your opponents, and more disparate than your detractors, and this type of differing, coupled with your belief of it being invalid, is evidence of the actual creed being false.[1]

He has also acknowledged that some Shīʿah abandoned the dogma when the issue of contradiction and conflict became clear to him. He says:

سمعت شيخنا أبا عبد الله أيده الله يذكر أن أبا الحسين الهاروني العلوي كان يعتقد الحق ويدين بالإمامة فرجع عنها، لما التبس عليه الأمر في اختلاف الأحاديث، وترك المذهب ودان بغيره، لما لم يتبين له وجوه المعاني فيها

I heard our teacher Abū ʿAbd Allah (may Allah aid him) mention that Abū al-Ḥusayn al-Hārūnī al-ʿAlawī would believe in the truth and was devoted to Imāmah, but he gave it up when the contradiction in the narrations became confusing to him; he discarded it and became devoted to something else when the ways of the interpretations did not become clear to him.[2]

Nonetheless, whoever studies the methodology of al-Ṭūsī in resolving this contradiction will find that he linked much of their contradicting narrations to Taqiyyah without any evidence other than the ḥadīth or the other agreeing with the standpoint of the Ahl al-Sunnah.

And the reality is that by way of this approach he has further embedded the conflict and has shut many doors of guidance upon the people of his sect.

The Table of Contents of the Book

1. Ṭahārah.

2. Ṣalāh.

3. Zakāh.

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1 *Tahdhīb al-Aḥkām*, 1/2.

2 *Tahdhīb al-Aḥkām*, 1/2, 3; *al-Dharīʿah,* 4/504.

4. Fasting.

5. Ḥajj.

6. Visiting the Shrines.

7. Jihād.

8. Judicial and Legal Rulings.

9. Different types of Earnings.

10.Businesses.

11.Nikāḥ.

12.Divorce.

13.ʿItq, Tadbīr, and Mukātabah.

14.Oaths, Vows, and Expiations.

15.Hunting and Slaughtering.

16.Endowments and Charities.

17.Bequests.

18.Shares of Inheritance.

19.Blood-wite.

A Brief Note

Āghā Buzurg al-Ṭahrānī has stated in his book *al-Dharīʿah* that the narrations of *al-Tahdhīb* are 13590 narrations. He states:

<div dir="rtl">

وأحصيت أحاديثه في ثلاثة عشر ألف وخمسمائة وتسعين حديثا

</div>

I enumerated its narrations which were 13590 narrations.[1]

Whereas we find that al-Ṭūsī himself, the author of the book, informs, as in *ʿUddah al-Uṣūl*, that the narrations of *al-Tahdhīb* are a mere five thousand. He says:

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1 *Al-Dharīʿah*, 4/504.

<div dir="rtl">

في تهذيب الأحكام ما يزيد على خمسة آلاف حديث

</div>

In *Tahdhīb al-Aḥkām* there are more than five thousand narrations.[1]

Hence, his statement 'more than five thousand narrations' suggests that in no way can they be more than six thousand narrations. So, who increased this appalling number of narrations in the book which is double the actual number of narrations initially found therein?

Furthermore, Yūsuf al-Baḥrānī says:

<div dir="rtl">

إنه لا يخفى على من راجع التهذيب وتدبر أخباره ما وقع للشيخ من التحريف والتصحيف في الأخبار سندا ومتنا، وقلما يخلو حديث من أحاديثه من علة في سند أو متن

</div>

It is not unclear to someone who studies *al-Tahdhīb* and contemplates over its narrations the distortions and misspellings that have occurred from the Shaykh in its chains and wordings. There is barely a narration of its narrations which is not free from a defect in its chain or wording.[2]

And he says in another place:

<div dir="rtl">

وما وقع له فيه من التحريف والتصحيف مما لا يعد ولا يحصى

</div>

The amount of adulteration and misspelling that has occurred therein is innumerable.[3]

And al-Ḥurr al-ʿĀmilī says regarding Shaykh al-Ṭāʾifah:

<div dir="rtl">

إنه يقول هذا ضعيف لأن راويه فلان ضعيف، ثم نراه يعمل برواية ذلك الراوي بعينه، بل برواية من هو أضعف منه في مواضع لا تحصى، وكثيرا ما يضعف الحديث بأنه مرسل، ثم يستدل بالحديث المرسل، بل كثيرا ما يعمل بالمراسيل، وبرواية الضعفاء، ويرد المسند ورواية الثقات

</div>

He says that this narration is weak because its narrator is weak and, thereafter, we see him practicing on the narration of that exact narrator, in fact, even the narration of he who is weaker than him in innumerable

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1 *ʿUddah al-Uṣūl*, 1/360.

2 *Al-Ḥadāʾiq al-Nāḍirah*, 3/156; *Samāʾ al-Maqāl fī ʿIlm al-Rijāl*, 1/164.

3 *Al-Ḥadāʾiq al-Nāḍirah*, 7/76.

places. Many a times he will deem a narration weak due to it being Mursal and, thereafter, he advances a Mursal narration as proof. Rather, many a time he practices upon Mursal narrations, the narrations of weak narrators, and rejects Musnad narrations and the narrations of reliable narrators.[1]

And Abū al-Qāsim al-Khūʾī says:

<div dir="rtl">

ان الشيخ الطوسي كان يَكثر عليه الخطأ فقد كان يذكر شخصاً واحداً في باب واحد مرتين ، أو يترجم شخصاً واحداً في فهرسته مرتين ، وأما خطأه في كتابيه التهذيب والاستبصار فكثير

</div>

Shaykh al-Ṭūsī, many mistakes would occur from him. For, sometimes, he mentions one person in one chapter two times, or enlists the biography of one person two times in his *al-Fihrist*. As for his mistakes in his books *al-Tahdhīb* and *al-Istibṣār*, they are many.[2]

Therefore, I will not be surprised at the statement of Hāshim Maʿrūf al-Ḥusaynī in his book *al-Mawḍūʿāt fī al-Āthār wa al-Akhbār*:

<div dir="rtl">

وبعد التتبع في الأحاديث المنتشرة في مجامع الحديث كالكافي والوافي وغيرهما نجد أن الغلاة والحاقدين على الأئمة الهداة لم يتركوا بابا من الأبواب إلا ودخلوا منه لإفساد أحاديث الأئمة والإساءة إلى سمعتهم

</div>

After doing a thorough study of the narrations which are scattered in the ḥadīth collections like *al-Kāfī*, *al-Wāfī* and others we find that the extremist and the haters of the guiding Imāms did not leave a single door but that they entered from it to corrupt the narrations of the Imāms and tarnish their reputation.[3]

Hence, this is an acknowledgment from al-Ḥusaynī of the existence of false narrations in the greatest ḥadīth collection of the Shīʿah.

The Publications of the Book

This book has been printed several times in both letterpress and lithographic printings.

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1 *Wasāʾil al-Shīʿah*, 30/279.

2 *Muʿjam Rijāl al-Ḥadīth*, 1/99.

3 *Al-Mawḍūʿāt fī al-Āthār wa al-Akhbār*, p. 165.

4. *Al-Istibṣār fimā Ukhtulifa fī min al-Akhbār* of Abū Jaʿfar al-Ṭūsī

Introduction to the Author

This book has been authored by Abū Jaʿfar Muḥammad ibn al-Ḥasan al-Ṭūsī. His Introduction has already passed under the discussion of the previous book *Tahdhīb al-Aḥkām.*

Introduction to the Book

In this book, the author has compiled selected narrations of the controversial narrations of the previous book *Tahdhīb al-Aḥkām* and has detailed the manners of reconciliation between them in another collection titled, *al-Istibṣār fimā Ukhtulifa fīh min al-Akhbār.*

So, this book is basically an abridgement of *Tahdhīb al-Aḥkām*, but despite that the Shīʿah have deemed it to be one of their primary sources. Hence, the sectarian propaganda is clear in this action of theirs.

The author says in the introduction of the book:

أما بعد فاني رأيت جماعة من أصحابنا لما نظروا في كتابنا الكبير الموسوم بتهذيب الأحكام ورأوا ما جمعنا فيه من الاخبار المتعلقة بالحلال والحرام، ووجدوها مشتملة على أكثر ما يتعلق بالفقه من أبواب الأحكام، وانه لم يشذ عنه في جميع أبوابه وكتبه مما ورد في أحاديث أصحابنا وكتبهم وأصولهم ومصنفاتهم إلا نادر قليل وشاذ يسير ، وانه يصلح أن يكون كتابا مذخورا يلجأ إليه المبتدى في تفقهه ، والمنتهي في تذكره، والمتوسط في تبحره، فإن كلا منهم ينال مطلبه، ويبلغ بغيته–تشوقت نفوسهم إلى أن يكون ما يتعلق بالأحاديث المختلفة مفردا على طريق الاختصار يفزع إليه المتوسط في الفقه لمعرفته والمنتهي لتذكره

I saw a group of our comrades, when they studied our huge book titled *Tahdhīb al-Aḥkām* and they saw therein the narrations which we compiled regarding Ḥalāl and Ḥarām, and they found them to be inclusive of most of that which is related to jurisprudence of the legal chapters, and that nothing except a rare little or a meagre anomalous has missed it in all its chapters of what has featured in the narrations of our scholars, their books, their principal sources, and their compilations; they considered it to be a book worthy of being treasured, to which a beginner can have recourse

to develop understanding, and a master to remember, and an amateur to reach depths, for each one of them will attain his objective and reach his goal. Their hearts, thus, yearned that whatever is related to the various narrations be exclusively written with brevity so that an amateur in jurisprudence can resort to it for knowledge and an expert for revision.[1]

And al-Ṭahrānī says:

هو أحد الكتب الأربعة والمجاميع الحديثية التي عليها استنباط الأحكام الشرعية حتى اليوم، يقع في ثلاثة أجزاء، جزآن منه في العبادات، والثالث في بقية أبواب الفقه من العقود والإيقاعات والأحكام إلى الحدود والديات. أوله: الحمد لله ولي الحمد ومستحقه. مشتمل على عدة كتب تهذيب الأحكام غير أن هذا مقصور على ذكر ما اختلف فيه من الأخبار، وطريق الجمع بينها، والتهذيب جامع للخلاف والوفاق

It is one of the four books and ḥadīth collections wherefrom legal rulings are derived till today. It is in three volumes, two are regarding worship and the third is regarding various chapters of jurisprudence like transactions, judgements, and laws, to capital punishments and blood-wite. It begins with: "All praise is for Allah the one deserving of all praise." It comprises of several chapters of *Tahdhīb al-Aḥkām* but is confined to enlisting only the narrations wherein differences have occurred and how to reconcile between them, whereas *al-Tahdhīb* combines both narrations of differences and narrations of agreement.[2]

The Methodology of the Author in the Chain of Transmission

The same as was mentioned under the discussion of *Tahdhīb al-Aḥkām.*

The Number of Narrations in the Book

The author of *Fāʾiq al-Maqāl* says:

هذا الكتاب عبارة عن ثلاثة أجزاء : فالجزء الأوّل : يشتمل على ثلاثمائة باب ، يحتوي جميعُها على ألف وثمانمائة وتسعة وتسعين حديثا . والثاني : على مأتين وسبعة عشر بابا ، ينطوي جَميعُها على ألف ومائة وسبعة وسبعين حديثا . وهما يتعلّقان بما يتعلّق

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1 Introduction of *al-Istibṣār*, p. 2.

2 *Al-Dharīʿah*, 2/14.

بالعبادات . والثالث : يشتمل على ثلاثمائة وثمانية وتسعين بابا ، يحتوي جَميعُها على ألفين وأربعمائة وخمسة وخمسين حديثا . وهو يتعلّق بالمعاملات وغيرها من أبواب الفقه فالأبواب : تسعمائة وخمسة وعشرون بابا ، ينطوي جَميعُها على خمسة آلاف وخمسمائة وأحد عشر حديثاً . كذا حصرها الشيخ في أواخر الاستبصار .

This book comprises of three volumes. The first chapter comprises of 300 chapters, all of which comprise of 1899 narrations. The second volume consists of 217 chapters, all of which comprise of 1177 narrations; both these volumes pertain to laws of worship. The third volume consists of 398 chapters, all of which consists of 2455 narrations. This volume is related to laws pertaining commercial transactions and other chapters of jurisprudence. So, the sum total of chapters is 925 chapters, all of which comprise of 5511 narrations. This is as per the enumeration of the Shaykh at the end of *al-Istibṣār*.[1]

And al-Ṭahrānī says:

وقد أحصى بعض العلماء عدة أبوابه في تسعمائة وخمسة وعشرين أو خمسة عشر بابا، وأحصرت أحاديثه في ستة آلاف وخمسمائة وأحد وثلاثين حديثا، ولعله اشتبه في العدد لأن الشيخ نفسه حصرها في آخر الكتاب في خمسة آلاف وخمسمائة وأحد عشر حديثا، وقال: حصرتها لئلا تقع فيها زيادة ونقصان

Some scholars have enumerated its chapters to be 925 or 915 chapters. And its narrations are confined to 6531 narrations. Probably the total number was unclear to him, for al-Shaykh has enumerated them at the end of the book to be 5511 narrations and has said, "I have enumerated them so that no increase or decrease occurs therein."[2]

The Publications of the Book

This book has been printed in both lithographic and letterpress printings.

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1 *Fāʾiq al-Maqāl*, p. 97.

2 *Al-Dharīʿah*, 2/14.

The Later Collections

These are the major collections which collated whatever was scattered in the early collections, or covered what they missed, or collated the narrations of the previous collections and covered what they missed simultaneously, or they are books some of which cover what the others missed.[1]

5. *Biḥār al-Anwār al-Jāmiʿah li Durar Akhbār al-Aʾimmah al-Aṭhār*[2] of Muḥammad Bāqir al-Majlisī

Introduction to the Author

Al-Ṭahrānī says:

المجلسي المولى محمد باقر بن محمد تقي الأصفهاني المولود سنة ١٠٣٧ ه... والمتوفى كما قيل سنة ١١١١ ه

Al-Majlisī is the benefactor Muḥammad Bāqir ibn Muḥammad Taqī al-Aṣfahānī. He was born in 1037 A.H. and died, as is alleged, in 1111 A.H.[3]

Introduction to the Book

This book is basically a collection of the early books of their scholars.

Al-Ṭahrānī says:

هو الجامع الذي لم يكتب قبله ولا بعده جامع مثله لاشتماله مع جمع الأخبار على تحقيقات دقيقة وبيانات وشروح لها غالبا لا توجد في غيره

It is a collection the like of which was not written before nor after due to it comprising of nuanced research, explanations, and commentaries which cannot be found in other works, together with it being a compilation of narrations.[4]

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1 *Al-Shīʿah wa Funūn al-Islām*, p. 97.

2 They allege that it is the most comprehensive book of ḥadīth. See for the introduction to it: *al-Dharīʿah*, 3/16; *Aʿyān al-Shīʿah*, 1/293.

3 *Al-Dharīʿah*, 3/16.

4 Ibid., 3/16.

And he also says:

وقد صار (بحار الأنوار) مصدراً لكل من طلب باباً من أبواب علوم آل محمد صلى الله عليه وآله وسلم، وقد استعان بهذا الكتاب القيم جلِّ مَنْ تأخَّر عن مؤلِّفه، وذلك لأن أكثر مآخذ البحار من الكتب المعتمدة والأصول المعتبرة القليلة الوجود التي لا يسهل التناول عنها لكل أحد

> And *Biḥār al-Anwār* has become a reference for every person seeking a chapter from the chapters of the knowledge of the household of Muḥammad ﷺ. Hence, most scholars who came after its author benefitted from it. This is because most of the primary sources of *al-Biḥār* are the reliable books and rare credible principal sources, procuring which is not easy for every person.[1]

However, al-Majlisī has in this book compiled all sorts of narrations and reports which are (allegedly) attributed to Nabī ﷺ and the Imāms, doing so without any expurgation or research. His book contains content which criticizes Islam, the Qurʾān, the Ṣaḥābah ﷺ, the Ummah, and even many members of the Ahl al-Bayt. Added to that, its texts are without a chain of transmission. And they, mostly, revolve around their beliefs and views regarding Imāmah, the Imāms, the history of Fāṭimah and the twelve Imāms, their biographies, their merits, the advises and etiquettes which have been transmitted from them, and the visiting of their shrines... And noteworthy is also the fact that it cites very little from the four early primary collections.[2]

Likewise, al-Majlisī's intention was to collate everything attributed to the Imāmiyyah, irrespective of whether it was authentic or not. To the extent that he included in his references a book by the name *al-Fiqh al-Riḍwī* which the Shīʿah do not know and whose credibility they deny.

Lastly, this book is made up of 25 huge volumes, each volume consisting of several volumes. The sum total of them all is 111 volumes, owing to which the Shīʿah consider this book to be a Shīʿī encyclopedia.

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1 Ibid. 3/26.

2 The four books that have previously been discussed.

The Contents of the Book

This is the following table contents which appears in the introduction of his book:

1. Intelligence, knowledge, and ignorance.

2. Oneness of Allah.

3. Justice and Afterlife.

4. Arguments, Debates, and Comprehensive Aspects of knowledge.

5. Stories of the Ambiyāʾ.

6. The history of our Nabī and his Conditions ﷺ.

7. Chapter of Imāmah. In it is stated their comprehensive biographies.

8. *Fitan* (trials). In it is discussed the usurpation of the Khilāfah which occurred after Nabī ﷺ and the battles of Amīr al-Muʾminīn.

9. The History of Amīr al-Muʾminīn his Merits and his Conditions.

10. The History of Fāṭimah, al-Ḥasan, and al-Ḥusayn, their Merits and their Miracles.

11. The History of ʿAlī ibn al-Ḥusayn, Muḥammad ibn ʿAlī al-Bāqir, Jaʿfar ibn Muḥammad al-Ṣādiq, Mūsā ibn Jaʿfar al-Kāẓim, their Merits and Miracles.

12. The History of ʿAlī ibn Mūsā al-Riḍā, Muḥammad ibn ʿAlī al-Jawwād, ʿAlī ibn Muḥammad al-Hādī, al-Ḥasan ibn ʿAlī al-ʿAskarī, their Conditions and Miracles.

13. Occultation and the Biography of the *Ḥujjah* (evidence) عَلَيْهِ ٱلسَّلَام.

14. The Heavens and the Universe. This chapter comprises of: the description of the ʿArsh, the Kursī, the heavenly bodies, the basic elements, the Mawālīd, the angels, the jinn, the humans, the wild animals, the birds, and all the animal; also included are the laws of hunting and animal slaughter and medicine.

15. Īmān, Kufr, and good conduct.

16. Etiquettes, Sunnats, Injunctions, Prohibitions, Major Sins and Minor Sins; and the laws of capital punishments.

17. Rawḍāh. Therein is included admonishments, wisdoms, and sermons.

18. Ṭahārah and Ṣalāh.

19. Qurʾān and Duʿāʾ.

20. Zakāt and Ṣawm. In it is included the prescribed actions of the Sunnah.

21. Ḥajj.

22. The Shrines.

23. Transactions and Judgements.

24. Rulings.

25. Chapter of Authorizations. This is the last chapter of the book which consists of our chains of transmission to all the books and the Authorizations of the great scholars.

The Publications of the Book

This book has been printed lithographically in Iran in 1303 A.H. - 1315 A.H. in twenty-five volumes as per the distribution of the author. Thereafter it was printed in letterpress printing in 110 volumes, the last three of which contain the detailed list of narrators of the author titled: *Hidāyah al-Akhyār ilā Fihris Biḥār al-Anwār* written by al-Sayyid Hidāyat Allāh al-Mustarḥimī al-Aṣfahānī.

It has many contemporary prints as well.

And recently two computer programs have been released regarding *Biḥār al-Anwār*. One of them from Markaz al-Buḥūth al-Kambyūtariyyah li al-ʿUlūm al-Islāmiyyah and the other from the Nashr al-Ḥadīth Institute. Both these programs consist of various possibilities.

Some of the Deviances of *Biḥār al-Anwār*

Al-Majlisī has in his book accumulated oceans of ignorance and falsities which he attributes to Nabī ﷺ and the prominent members of the Ahl al-Bayt, and has thereby laid the foundations of the Shīʿī Rāfiḍī beliefs. Hence, in his book, the interpolation of the Qurʾān, the deification of the Imāms, and the excommunication of the Ṣaḥābah ﵂ are completely apparent. Hereunder, we will suffice on citing some of the falsities and lies which this book contains:

1. Al-Majlisī says:

> اعلم أن إطلاق لفظ الشرك والكفر على من لم يعتقد إمامة أمير المؤمنين والأئمة من ولده عليهم السلام، وفضل عليهم غيرهم يدل على أنهم كفار مخلدون في النار

Know that the usage of the terms 'Kufr' and 'Shirk' for he who does not believe in the Imāmah of Amīr al-Muʾminīn and the Imāms from his posterity and gives preference to others over them indicates that they are disbelievers who will be doomed to Hell-fire forever.[1]

2. Abū Ḥamzah narrates from Abū Jaʿfar عَلَيْهِٱلسَّلَام that he said:

> والله يا أبا حمزة إن الناس كلهم أولاد بغايا ما خلا شيعتنا

By Allah, O Abū Ḥamzah, all the people are the children of prostitutes besides our Shīʿah.[2]

3. As for content pertaining to the deification of the Imāms and conferring upon them divine attributes, there is much of that in the book. We will just indicate to a few sub-chapters.

- Sub-chapter: Allah سُبْحَانَهُوَتَعَالَ raises for the Imām a pillar through which he can see the actions of the bondsmen.[3]

- Sub-chapter: They possess all the knowledge of the angels and the prophets.[4]

- Sub-chapter: They know when they will die and their death occurs with their choice.[5]

- Sub-chapter: They have the ability to revive the dead, cure the born-blind and the leper, and have all the miracles of the Ambiyāʾ عَلَيْهِمُٱلسَّلَام.

4. Commenting on the story of wife of Lūṭ عَلَيْهِٱلسَّلَام and the wife of Nūḥ عَلَيْهِٱلسَّلَام which is referred to in the Qurʾān, in his *Biḥār*, al-Majlisī says:

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1 *Biḥār al-Anwār*, 23/390.

2 Ibid., 24/311.

3 Ibid., 26/132.

4 Ibid., 26/159.

5 Ibid., 27/285.

لا يخفى على الناقد البصير والفطن الخبير ما في تلك الآيات من التعريض بل التصريح بنفاق عائشة وحفصة وكفرهما

They hint to, rather the explicit mention of the hypocrisy of ʿĀʾishah and Ḥafṣah and their disbelief is not unclear to a master analyzer and an intelligent expert.[1]

5. Al-Majlisī has narrated the following in his book from Ibn ʿAbd al-Ḥamīd:

دخلت على أبي عبد الله عليه السلام فأخرج إلى مصحفا، قال: فتصفحته فوقع بصري على موضع منه، فإذا فيه مكتوب: هذه جهنم التي كنتما تكذبان، فاصليا فيها لا تموتان فيها ولا تحييان. قال المجلسي: يعني الأولين–أبا بكر وعمر–

I entered upon Abū ʿAbd Allah ﵠ and he took out before me a Muṣḥaf. He says, "I paged through it and my eye fell on one place wherein it was written, 'This is Jahannam which you (two) belied. So, burn in it, for you will not die therein nor will you live.'" Al-Majlisī says, "Referring to the first two, i.e., Abū Bakr and ʿUmar.[2]

It is clear that al-Majlisī here has brought a statement which he alleges is from the Qurʾān and has been concealed or omitted, as is the belief of the Shīʿah. And thereby he claims that Abū Bakr and ʿUmar ﵙ will be doomed to the fire forever.

6. *Biḥār al-Anwār* comprises of micro-organisms, germs, and content which is dubious and ambiguous.

Muḥammad Āṣif Muḥsinī says in his book *Mashraʿah Biḥār al-Anwār*:

ليعلم أهل العلم المتوسطون أن في بحار العلامة المجلسي رضوان الله عليه مع كونها بحار الأنوار جراثيم مضرة لشاربها ومواد غير صحية لا من الاجتناب عنهما، وأشياء مشكوكة ومشتبهة وجب التوقف فيها

The mediocre people of knowledge should know that in *Biḥār al-Anwār* of al-Majlisī, may Allah be pleased with him, despite it being oceans of light, there are harmful germs for the consumer and unhealthy elements which

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1 Ibid., 22/233.

2 Ibid., 30/175.

are necessary to avoid. There are also doubtful and unclear things in which hesitance from accepting is paramount.[1]

And he also says:

كتاب البحار كتاب مهم لكن لا يجوز الأخذ بكل ما فيه ولأجله بينا له مشرعة حتى يؤخذ منها من مكان مخصوص لا يغرق الآخذ ولا يشرب ماء فيه الجراثيم والمكروبات المضرة

The book *al-Biḥār* is an important book. But it is not permissible to accept everything in it. Hence, we have mentioned a water-hole for it so that benefit is derived from it from a specific place which does not drown the receiver and so that he does not drink water which has germs and harmful micro-organisms.[2]

Is it not the duty of the Shīʿī scholars to burn these books in order to do away with these micro-organisms and germs?

And the worst of calamities are those which make one laugh, for the researcher and the commentator of the book *Biḥār al-Anwār* says:

ومن خصائص كتاب بحار الأنوار أنه تزداد شهرته واعتباره، ويظهر قدره وعظمته، إذا قام القائم من آل محمد صلى الله عليه وآله بعدما ينظر فيه، ويحكم بصحته من الأول إلى الآخر

From the specialties of the book *Biḥār al-Anwār* is that its popularity and worth will increase, and its stature and greatness will become apparent when the *Qāʾim* (the Mahdī) of the household of Muḥammad ﷺ emerges and judges after studying it that it is authentic from beginning to end.[3]

Here from we see that the book *Biḥār al-Anwār* is an extension of the movement of misguiding and creating doubt in the Book of Allah سُبْحَانَهُوَتَعَالَ, and represents some of the extremism and fanaticism of the Rawāfiḍ.

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1 *Mashraʿah Biḥār al-Anwār*, 1/11.

2 Ibid., 2/373.

3 *Biḥār al-Anwār*, 107/179.

6. *Wasāʾil al-Shīʿah ilā Taḥṣīl Masāʾil al-Sharīʿah* of Muḥammad ibn al-Ḥasan al-Ḥurr al-ʿĀmilī

Introduction to the Author

Al-Ṭahrānī says:

هو العلامة المحدث الحر العاملي نزيل خراسان الشيخ محمد بن الحسن الحر العاملي المشغري المولود ١٠٣٣ ه والمتوفى ١١٠٤

He is the erudite ḥadīth expert al-Ḥurr al-ʿĀmilī, the inhabitant of Khurāsān, Muḥammad ibn al-Ḥasan al-Ḥurr al-ʿĀmilī. He was born in 1033 A.H. and died in 1104 A.H.[1]

Introduction to the Book

و هو حاو لجميع أحاديث الكتب الأربعة التي عليها المدار، و جامع لأكثر ما في كتب الإمامية من أحاديث الأحكام و عدة تلك الكتب نيف و سبعون كتابا، كافتها معتمدة عند الأصحاب، و قد فصل فهرسها و بين اعتبارها في خاتمة الكتاب، و أدرج في الخاتمة من الفوائد الرجالية ما لم يوجد في غيرها و بالجملة هو أجمع كتاب لأحاديث الأحكام و أحسن ترتيبا لها حتى من الوافي و البحار لاقتصار الوافي على جمع نصوص ما في الكتب الأربعة على خلاف الترتيب المأنوس فيها، و اقتصار البحار على ما عدا الكتب الأربعة مع كون جل أحاديثه في غير الأحكام، فنسبة هذا الجامع إلى سائر الجوامع المتأخرة كنسبة الكافي إلى سائر الكتب الأربعة المتقدمة، و يشبه الكافي أيضا في طول مدة جمعه إلى عشرين سنة

It includes all the narrations of rulings of the four books which are relied upon, and comprises of most of what is found in the books of the Imāmiyyah, of the narrations of rulings; the number of these books are seventy plus and all of them are credible according to the scholars. At the end of the book, he has provided a detailed bibliography of them and has mentioned their reliability. He has also included therein transmitter related points which cannot be found elsewhere...

In essence, it is the most comprehensive book of the narrations of rulings and the best in terms of sequence, even better than *al-Wāfī* and *Biḥār al-Anwār*. This is because *al-Wāfī* suffices on collating the narrations of the four books, but against their format which people are familiar with. As for

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1 *Al-Dharīʿah*, 4/352.

al-Biḥār, it suffices on collating the content of other books besides the four books, and over and above that, most of its narrations are not pertaining to rulings. Hence, the position of this collection in relation to the later collections is the like the position of *al-Kāfī* in relation to the remaining of the four early collections. It is also similar to *al-Kāfī* in that in was compiled over a period of twenty years.[1]

The Number of Narrations in the Book

The number of narrations in the book are 35850 narrations.

The Methodology of the Author in the Book

This book gathers many narrations regarding various chapters, from the shares of inheritance.

Al-Ṭahrānī says:

بدأ بأحاديث مقدمه العبادات، و رتب أحاديث الأحكام على ترتيب كتب الفقه من الطهارة إلى الديات، و كل كتاب على أبواب، و في أكثر الأبواب يشير إلى ما يناسب الباب مما تقدم عليه أو تأخر، و لخفاء الموضع المشار إليه بالتقدم و التأخر على غير الممارس للكتاب. أتعب عن الأصحاب أنفسهم في استخراج المواضع و التصريح بما أشير إليه، و منهم حفيد العلامة صاحب الجواهر الشيخ عبد الصاحب المعاصر (المتوفى ١٣٥٣) فإنه ألف كتاب الإشارات و الدلائل إلى ما تقدم أو تأخر في الوسائل، و منهم السيد أبو القاسم الخوئي المعاصر مؤلف أجود التقريرات، فإنه ألف كتابا في بيان ما تقدم و ما تأخر و تعيين محله و بابه، و زاد على ذلك أمرين مهمين أحدهما بيان ما يستفاد من أحاديث الباب زائدا على ما استفاده الشيخ الحر و ذكره في عنوان ذلك الباب، و الثاني ذكر حديث آخر لم يذكره الشيخ الحر في هذا الباب مع أنه يستفاد منه ما في عنوان الباب، و قد خرج منه كثير من أبوابه في ثلاث مجلدات

He begins with the narrations regarding acts of worship, and has organized the narrations of rulings according to the sequence of the books of jurisprudence, starting from Ṭahārah to laws of blood-wite. Every chapter comprises of sub-chapters. In most sub-chapters, he alludes to any narration suited for the title from what has passed or what is to come. And due to the places alluded to (as having passed already or coming ahead)

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1 Ibid., 4/352, 353.

being unclear to someone who does not have experience with the book, a group of scholars have exhausted themselves by extracting those places and explicitly stating what was previously alluded to. Amongst them is the grandson of the erudite author of *al-Jawāhir*, ʿAbd al-Ṣāḥib, a contemporary, who died in 1353 A.H. He wrote a book titled *al-Ishārāt wa al-Dalāʾil ilā mā Taqaddama Aw Tàkhkhara fī al-Wasāʾil*. And among them is al-Sayyid Abū al-Qāsim al-Khūʾī, a contemporary, the author of *Ajwad al-Taqrīrāt*. He has written a book explaining what has passed and what will come and specified their places and chapters, and has added to that two important matters: 1) exploring the benefits derived from the narrations of the chapter over and above what al-Ḥurr already derived and enlisted under the title of that chapter. 2) Enlisting more narrations which al-Ḥurr did not mention under the chapter whereas from them the title of the chapter can be supported. Many narrations of this sort emerged from its chapters in three volumes.[1]

Furthermore, the author has organized the book and arranged its narrations as per the topics of the book *Sharāʾiʿ al-Islām* of al-Ḥillī. At the end of the book he has brought a detailed closing chapter consisting of twelve paragraphs which discuss the aspects pertaining to the sources of the book, its chains of transmissions, and the narrators of ḥadīth, etc.

The Publications of the Book

Al-Ṭahrānī says, "It has been printed three times in lithographic print. The first print, praise be to Allah who has created the minds to recognise him, was based on a manuscript of six volumes: 1) Ṭahārah, 2) Ṣalāh, 3) Zakāh, 4) Jihād, 5) Nikāḥ, 6) Shares of inheritance. But it was printed in three large volumes."[2]

This book was also printed in more than three volumes several times thereafter. So, in addition to its old print, *Wasāʾil al-Shīʿah* was published in two well-researched prints with the research of two scholars:

1. The research of ʿAbd al-Raḥīm al-Rabbānī al-Ṣhīrāzī in 20 volumes.

2. The research of Muʾassasah Āl al-Bayt with the footnotes of the author and with the extraction of all the sources and references in 30 volumes.

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1 Ibid., 4/352.

2 Ibid., 4/352.

7. *Al-Wāfī* of Muḥsin al-Kāshānī, whose title was al-Fayḍ

Introduction to the Author

Al-Ṭahrānī says:

> هو المولى محمد المحسن الكاشاني بن شاه مرتضى بن محمود، مؤلف الصافي والوافي
> وأكثر من مائة كتاب آخر، وقد ألف فهرسا لتصانيفه أولا في ١٠٦٩ ه ثم ثانيا ثالثا جمع
> فهرسها في ١٠٩٠ ه، وكان لوالده مكتبة عظيمة، وأولاده في كاشان وطهران بيت علم إلى
> اليوم، وكان صهر المولى صدرا، وأخذ تخلصه منه، ونظم الشعر

> He is the master Muḥammad al-Muḥsin al-Kāshānī ibn Shāh Murtaḍā ibn
> Maḥmūd, the author of *al-Ṣāfī*, *al-Wāfī*, and more than a hundred books. He
> compiled a table of contents for his book first in 1069 A.H. and then for a
> second and third time in 1090 A.H. His father had a enormous library, and
> his children are till today in Kāshān and Tehran a household of knowledge.
> He was the son-in-law of Mawlā Ṣadrā. That is from where he got his
> signature name in his poetry and composed poetry.[1]

Introduction to the Book

In this book, the author has gathered the narrations of the four early collections
together with important narrations which he has cited from other sources, with
brief comments and explanations. He says in his introduction:

> بذلت جهدي في أن لا يشذ عنه حديث و لا إسناد يشتمل عليه الكتب الأربعة ما استطعت
> إليه سبيلا، و شرحت منه ما لعله يحتاج إلي بيان شرحا مختصرا، و أوردت بتقريب الشرح
> أحاديث مهمة من غيرها من الكتب و الأصول

> I have exerted myself as much as I could to ensure that no narration or
> chain which the four books consist of should be missed. I have also briefly
> explained matters which would probably require explanation. And for
> the facilitation of easy access to the commentary, I have included crucial
> narrations from other books and principle works.[2]

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1 Ibid. 9/853.

2 Introduction of *al-Wāfī*.

The Number of Narrations in the Book

The book comprises of 50 000 narrations.

It is worth noting, that although this book is a mere collection and arrangement of their four early canonical collections, the Shīʿah still deem it to be a primary work in ḥadīth. This again falls part of their sectarian propaganda, like the aspect of making their narrations seem copious, whereas most of them end at their Twelve Imams and very few of them actually consistently reach Nabī ﷺ.

The Table of Contents of the Book

This book comprises of fourteen chapters which are as follows:

1. Intelligence, knowledge, and the Oneness of Allah.

2. Evidence.

3. Īmān and Kufr.

4. Ṭahārah.

5. Ṣalāh.

6. Zakāh.

7. Fasting.

8. Ḥajj.

9. Jihād.

10. Ways of earning livelihood.

11. Edibles and Drinks.

12. Nikāḥ.

13. Bequest.

14. Rawḍah.

The Publications of the Book

It has been published in lithographic print in Iran.

8. *Mustadrak al-Wasāʾil wa Mustanbaṭ al-Masāʾil* of Mīrzā Ḥusayn al-Nūrī al-Ṭabarsī

Introduction to the Author

Al-Ṭahrānī says:

شيخنا العلامة ميرزا حسين النوري المتوفى سنة ١٣٢٠ ه

Our teacher the erudite Mīrzā Ḥusayn al-Nūrī who died in 1320 A.H.[1]

In another place he says:

الحاج ميرزا حسين النوري، عالم جليل، متبحر في العلوم الدينية، جمع مكتبة تحتوي على مخطوطات ومطبوعات كثيرة، كتب على جملة منها تعاليق مفيدة عند قراءتها

Al-Ḥājj Mīrzā Ḥusayn al-Nūrī. A great scholar with depth in the sciences of Dīn. He put together a library which comprised of many manuscripts and published works. Upon many of them he wrote beneficial annotations.[2]

And ʿAlī al-Khāqānī says:

الحاج ميرزا حسين بن محمد تقي النوري من الأساطين، صاحب كتاب مستدرك الوسائل

Al-Ḥājj Mīrzā Ḥusayn ibn Muḥammad Taqī al-Nūrī, from the authorities, the author of the book *Mustadrak al-Wasāʾil*.[3]

The author of this book is also the author of *Faṣl al-Khiṭāb fī Taḥrīf Kitāb Rabb al-Arbāb* which is considered to be the greatest indictment and disgrace against the Shīʿah till the end of time. Despite that, they have deemed his book *Mustadrak al-Wasāʾil* to be a primary and credible work according to them.

Introduction to the Book

Two hundred years after the scholar al-Ḥurr al-ʿĀmilī, Mīrzā Ḥusayn al-Nūrī al-Ṭabarsī decided to collate rare narrations from some books which were not at the disposal of al-Ḥurr al-ʿĀmilī, or which he did not deem reliable in

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1 *Al-Dharīʿah*, 13/3.

2 Ibid., 2/550.

3 *Rijāl al-Khāqānī*, p. 10.

the transmission of ḥadīth, in a collection named *Mustadrak al-Wasāʾil*. He has arranged these narrations according to the sequence of *al-Wasāʾil*.[1]

Al-Ṭahrānī says:

> فاصبح كتاب المستدرك من بركة هذا الكتاب ومصادره المعتبرة كسائر المجاميع الحديثية المتأخرة في أنه يجب على عامة المجتهدين الفحول أن يطلعوا عليها ويرجعوا إليها في استنباط الاحكام عن الادلة كي تتم لهم الفحص عن المعارض ويحصل اليأس عن الظفر بالمخصص وقد أذعن بذلك جل علمائنا المعاصرين

> So, the book *al-Mustadrak* became, due to the blessings of this books and its reliable references, like the rest of the later ḥadīth collections in that it is compulsory upon all the great Mujtahids to study it and refer to it for the extraction of rulings from their proof-texts. This is so that they are enabled to find a contradictory text and so that despair be reached from finding a specifying text. Most of our contemporary scholars have acknowledged this.[2]

Thereafter al-Ṭahrānī substantiates this with the testimonies of the contemporary Shīʿah scholars regarding *al-Mustadrak* being a credible book and a primary source from their sources.[3]

The Number of Narrations in the Book

In this book there are approximately 23000 narrations.[4]

The Publications of the Book

This book was published in lithographic printing in Iran and letterpress printing in Lebanon.

In conclusion, these are their collections which are seven. They become eight with *al-Wāfī* which is merely a collection of the narrations of the four early books. We have presented brief discussions regarding these books, for the context does

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1 *Uṣūl ʿIlm al-Rijāl bayn al-Naẓariyyah wa al-Taṭbīq*, 2/3.

2 Ibid., 2/110,111.

3 Ibid., 2/111.

4 Ibid., 21/7.

not allow for a critical and descriptive analyses of these books which reveal their actual contents, due to that being a study on its own.

Nonetheless, the Rawāfiḍ have other books which are no less important than the previously stated books. Some of them are:

1. *Nahj al-Balāghah.* This book is attributed to Imām ʿAlī ﷺ and was put together by al-Sharīf al-Raḍī (d. 436 A.H.)

2. *ʿUyūn al-Akhbār, Maʿānī al-Akhbār, Kamāl al-Dīn, al-Khiṣāl, al-Amālī, al-Tawḥīd, Thawāb al-Aʿmāl wa ʿIqāb al-ʿAʾmāl, ʿIlal al-Sharāʾiʿ.* All the works of al-Ṣadūq, the author of *Man lā Yaḥḍuruhū al-Faqīh.*

3. *Baṣāʾir al-Darajāt* of Muḥammad ibn al-Ḥasan al-Ṣaffār.

4. *Al-Irshād, al-Ikhtiṣāṣ,* and *Awāʾil al-Maqālāt.* All the books of Muḥammad ibn Muḥammad ibn al-Nuʿmān, whose title is al-Mufīd.

5. *Al-Majālis wa al-Akhbār* of Shaykh al-Ṭāʾifah al-Ṭūsī, amongst other books.

Section Two

General Comments regarding the Eight Collections

1. Any Person who reads the narrations of these collections and their other sources of transmission will find a very big difference between the narrations which are narrated through the Ahl al-Sunnah and are called 'Ḥadīth', and the narrations which are transmitted through the Shīʿah and are dubbed 'Ḥadīth' as well. For in the six books of the Ahl al-Sunnah when a ḥadīth is narrated it is attributed to Nabī ﷺ and, thus, all the narrations found therein are his statements. As for the ḥadīth books of the Shīʿah, they cite narrations from one of their Twelve Imāms and believe, as has passed, that there is no difference between what they narrate from Nabī ﷺ and that which they narrate from one of their Imāms.

2. He will also find that very few narrations are attributed to Nabī ﷺ. He will find that most of the narrations of *al-Kāfī* end at Jaʿfar al-Ṣādiq, some extend to his father Muḥammad al-Bāqir, fewer than them extend to Amīr al-Muʾminīn and a very rare batch of them reach Nabī ﷺ.

3. Some of these collections are concerning jurisprudence and rulings. But we should probe whether there are credible jurists amongst the Rawāfiḍ or not. The answer is that all the jurisprudential rulings which are found in the books of the Shīʿah are plagiarized from the books of the Ahl al-Sunnah related to jurisprudence. Had it not been for this plagiarism they would not have succeeded in writing a booklet on jurisprudence consisting of more than sixty pages. Ibn Taymiyyah mentions:

> وإذا صنف واحد منهم كتابًا في الخلاف وأصول الفقه كالموسوي وغيره؛ فإن كانت المسألة فيها نزاع بين العلماء أخذوا حجة من يوافقهم واحتجوا بما احتج به أولئك، وأجابوا عما يعارضهم بما أجاب به أولئك، فيظن الجاهل أن هذا قد صنف كتابًا عظيمًا في الخلاف والفقه والأصول، ولا يدري الجاهل أن عامته استعارة من كلام علماء أهل السنة الذين يكفرهم ويعاديهم. وما انفردوا به فلا يساوي مداده، فإن المداد ينفع ولا يضر، وهذا يضر ولا ينفع

> And when one of them authors a book regarding the differences of scholars and the principles of jurisprudence, like al-Mūsawī and others, then if

there is a dispute amongst the scholars, they will adopt the view of those who agree with them and they will draw evidence from their evidence; they will likewise answer the opposing narrations with their answers. So, an ignoramus falsely assumes that this person has authored a great book regarding the differences of scholars, jurisprudence and its principles. But he fails to realize that most of it is plagiarized from the statements of the Ahl al-Sunnah whom he excommunicates and opposes. As for what they have exclusively written, it does not even equate their ink, for ink benefits and does not harm, whereas this harms and does not benefit.[1]

In fact, not even one tenth of the tenth of the Shīʿī Imāmī jurisprudence legacy is backed by a Ṣaḥīḥ narration, for even that which is deemed Ṣaḥīḥ suffers from many discrepancies in its chains, wordings, and purports. Al-Bahbahānī says:

إذ لا شبهة في أن عشر معشار الفقه لم يرد فيه حديث صحيح ، والقدر الذي ورد فيه الصحيح لا يخلو ذلك الصحيح من اختلافات كثيرة بحسب السند، وبحسب المتن ، وبحسب الدلالة

For there is no doubt that not even one tenth of the tenth of the Shīʿī Imāmī jurisprudence legacy is backed by a Ṣaḥīḥ narration, and the amount wherein a Ṣaḥīḥ narration has occurred is not free from discrepancies in terms of its chain of transmission, wording, and purport.[2]

4. Furthermore, a person who studies their four later collections will find that they were written in the eleventh century or thereafter. The last of them is the book of al-Nūrī al-Ṭabarsī who died in 1320 A.H. He was one of the contemporaries of Muḥammad ʿAbduh. In his book, he gathered 23000 narrations which were unknown before from the Imāms. Which is to say that these narrations came to the fore hundreds of years after the Imāms. So, if these people gathered all the other narrations with chains and by way of transmission, then how can an intelligent person rely upon narrations which were not recorded for a period of eleven centuries or thirteen centuries. Likewise, if they were documented in books then why were these books only discovered in the later centuries, and why did not their early scholars collate

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1 *Minhāj al-Sunnah*, 6/381.

2 *Al-Fawāʾid al-Ḥāʾiriyyah*, p. 488.

them, and why were not those books mentioned or enlisted in their ancient collections? How didn't al-Kulaynī record them whereas he was in the presence of the four ambassadors of the Mahdī? Especially notwithstanding that the Mahdī dubbed his book *al-Kāfī* due to it sufficing for the Shīʿah after it was presented to him by way of the ambassadors. He said:

كاف لشيعتنا

This is sufficient for our Shīʿah.[1]

In fact, even al-Ṭūsī claimed that he collated in his book *Tahdhīb al-Aḥkām* all the narrations related to jurisprudence from the narrations of their scholars, their books, and their principal sources, and that only a very rare few had missed his work.[2]

So, were these books forged in the later times during the Safavid dynasty and thereafter attributed to their early scholars? This is not a far-fetched possibility.

5. They treat the narrations of these Imāms like that of the narrations of the Infallible Nabī ﷺ, i.e. as though they are revelations revealed to them and as if they do not speak out of desire but through flawless revelation which is revealed to them. This together with-it being disbelief and tantamount to claiming prophethood for someone other than Nabī ﷺ, is especially strange for other reasons as well. One being, most of the later Imāms were not of a stature in knowledge which would qualify them to issue verdicts, let alone them enjoying infallibility, especially those who followed after Jaʿfar al-Ṣādiq. Ibn Ḥazm says:

وأما من بعد جعفر بن محمد فما عرفنا لهم علماً أصلاً، لا من رواية ولا من فتيا على قرب عهدهم منا، ولو كان عندهم من ذلك شيء لعرف كما عرف عن محمد بن علي وابنه جعفر وعن غيره منهم ممن حدث الناس عنه

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1 Introduction of *al-Kāfī* of Ḥusayn ʿAlī Maḥfūẓ, p. 25. He has attributed it to *Rawḍāt al-Jannāt* of al-Khūwānasārī, 553. Al-Sayyid al-Murtaḍā al-ʿAskarī says, "As for the claim that the Mahdī عَلَيْهِ السَّلَام said, "*Al-Kāfī* is sufficient for our Shīʿah," its narrator is unknown and no one has given his name." Maʿālim al-Madrasatayn, 3/283.

2 *Al-Istibṣār*, 1/2.

As for those after Jaʿfar ibn Muḥammad, we do not know them to have knowledge at all, not in terms of narrations nor in terms of legal verdicts despite their times being close to us. Had they had any of that it would have been known just as it is known about Muḥammad ibn ʿAlī, his son Jaʿfar, and others from whom people narrated.[1]

He also says:

بعض أئمتهم المذكورين مات أبوه وهو ابن ثلاث سنوات، فنسألهم: من أين علم هذا الصغير جميع علوم الشريعة وقد عدم توقيف أبيه له عليها لصغره؟ فلم يبق إلا أن يدعوا له الوحي، فهذه نبوة وكفر صريح... أو يدعوا له الإلهام فما يعجز أحد عن هذه الدعوى

One of their mentioned Imāms, his father passed away when he was three years of age. So, we ask them: How did this small child come to know all the sciences of the Sharīʿah when the dispensation of them by his father to him was missing due to his small age? The only thing that remains is that they claim for him revelation, which is prophethood and ultimately blatant disbelief... Or they claim for him divine inspiration, and that is a claim that no one is unable to make.[2]

And Ibn Taymiyyah says:

وأما من بعد موسى فلم يؤخذ عنهم من العلم... وليس لهم رواية في الكتب الأمهات من كتب الحديث، ولا فتاوى في الكتب المعروفة التي نقل فيها فتاوى السلف، ولا لهم في التفسير وغيره أقوال معروفة، ولكن لهم من الفضائل والمحاسن ما هم له أهل رضي الله عنهم

As for after Mūsā (ibn Jaʿfar al-Ṣādiq) no knowledge was assimilated from them... And no narrations are narrated from them in the mother books of Ḥadīth, likewise no legal verdicts have been related from them in the legal verdicts of the pious predecessors. They also do not have popular views in exegesis. However, they do enjoy merits and virtues of which they are deserving.[3]

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1 *Al-Fiṣal fī al-Milal wa al-Niḥal*, 4/87.

2 Ibid., 4/85.

3 *Minhāj al-Sunnah*, 4/57.

Sadly, I say that these people do not take heed, for al-Majlisī mentions in his book *Biḥār al-Anwār* that Imām al-Jawwād was an Imām at the age of five.[1] Is not al-Majlisī ashamed of making such a claim? A five-year-old child is not responsible of performing Ṣalāh, let alone being an Imām or even an infallible for that matter. If only they sufficed upon that, but these people do not have minds. Do you not see that they draw evidence from the narrations of the hidden awaited Imām which he uttered whilst he was in his cradle? The author of *Uṣūl Madhhab al-Shīʿah* has cited narrations which suggest that the Shīʿah draw evidence from the narrations of the awaited Imām which he uttered when he was still only a night old.[2]

6. The narrations of the four early collections are not categorical in nature. This is acknowledged by their scholars. Abū al-Qāsim al-Khūʾī mentions that in his *Muʿjam* under the title: 'The narrations of the books are not categorical':

ذهب جماعة من المحدثين إلى أن روايات الكتب الأربعة قطعية الصدور. وهذا القول باطل من أصله؟ إذ كيف يمكن دعوى القطع بصدور رواية رواها واحد عن واحد. ولا سيما أن في رواة الكتب الأربعة من هو معروف بالكذب والوضع، على ما ستقف عليه قريبا وفي موارده إن شاء الله تعالى.ودعوى القطع بصدقهم في خصوص روايات الكتب الأربعة – لقرائن دلت على ذلك – لا أساس لها، فإنها بلا بينة وبرهان، فإن ما ذكروه في المقام – وادعوا أنها قرائن تدلنا على صدور هذا الروايات من المعصوم – عليه السلام – لا يرجع شئ منها إلى محصل.وأحسن ما قيل في ذلك هو: أن اهتمام أصحاب الأئمة عليهم السلام وأرباب الأصول والكتب بأمر الحديث إلى زمان المحمدين الثلاثة – قدس الله أسرارهم – يدلنا على أن الروايات التي أثبتوها في كتبهم قد صدرت عن المعصومين عليهم السلام، فإن الاهتمام المزبور يوجب – في العادة – العلم بصحة ما أودعوه في كتبهم، وصدوره من المعصومين عليهم السلام.ولكن هذه الدعوى فارغة من وجوه: أولا: إن أصحاب الأئمة عليهم السلام وإن بذلوا غاية جهدهم واهتمامهم في أمر الحديث وحفظه من الضياع والاندراس حسبما أمرهم به الأئمة عليهم السلام، إلا أنهم عاشوا في دور التقية، ولم يتمكنوا من نشر الأحاديث علنا، فكيف بلغت هذه الأحاديث حد التواتر أو قريبا منه! وهذا ابن أبي عمير حبس أيام الرشيد، وطلب منه أن

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1 *Biḥār al-Anwār*, 25/103.

2 *Uṣūl Madhhab al-Shīʿah*, 1/481.

يدل على مواضع الشيعة وأصحاب موسى بن جعفر عليه السلام، وأن أخته دفنت كتبه عندما كان في الحبس فهلكت، أو تركها في غرفته، فسال عليها المطر فهلكت. وهكذا حال سائر أصحاب الأئمة عليهم السلام، فإن شدتهم في ما كانوا عليه، وعدم تمكنهم من نشر الأحاديث علنا مما لا شك فيه ذو مسكة. ومع ذلك كيف يمكن دعوى: أنها قطعية الصدور؟ ثانيا: إن الاهتمام المزبور لو سلمنا أنه يورث العلم، فغاية الامر أنه يورث العلم بصدور هذه الأصول والكتب عن أربابها، فنسلم أنها متواترة، ولكنه مع ذلك لا يحصل لنا العلم بصدور رواياتها عن المعصومين عليهم السلام، وذلك فإن أرباب الأصول والكتب لم يكونوا كلهم ثقات وعدولا، فيحتمل فيهم الكذب. وإذا كان صاحب الأصل ممن لا يحتمل الكذب في حقه، فيحتمل فيه السهو والاشتباه

A group of ḥadīth experts have opined that the narrations of the four books are categorical in nature. This view is invalid from its very basis. For how is the claim of categoricity possible when they have been narrated from one person to one person, especially when in the narrators of the four books there are those who are known for lying and forging, as you will come to learn in various places, Allah سُبْحَانَهُۥوَتَعَالَىٰ willing. The claim of categoricity regarding the narrations of the four books (owing to indicators suggesting that) has no basis, for it is without evidence and proof. Whatever they have mentioned in this regard, and the claim that they have made of indicators which suggest the origination of these narrations from the infallible عَلَيْهِٱلسَّلَامُ do not result in anything worthwhile. The best that has been proposed is that the importance lent by the companions of the Imāms and the authors of the principal sources to ḥadīth till the era of the three Muḥammads suggest to us that the narrations which they have documented in their books emerged from the infallibles عَلَيْهِمُٱلسَّلَامُ. For this type of recorded importance usually necessitates the validity of what they have placed in their books and the validity of that emerging from the Imāms. However, this claim is empty for the various reasons:

Firstly: The companions of the Imāms even though they exerted themselves and lent much importance to the matter of ḥadīth and its preservation from loss and obliteration as they were ordered by the Imāms; however, they lived during the era of Taqiyyah and were, thus, unable to propagate the narrations openly. So how did they reach the extent of categoricity by way of mass transmission? Here we have Abū ʿUmayr who was imprisoned in the era of Rashīd and was asked to reveal the places of the Shīʿah and the

companions of Mūsā ibn Jaʿfar ﷺ. His sister, thus, buried his books whilst he was in prison and they got destroyed, or she left them in his room and the rain flowed over them and they got destroyed. Likewise, was the case of the rest of the companions of the Imāms ﷺ; the severe conditions that they were in and their inability to openly propagate the narrations cannot be doubted by a person of basic understanding. So, despite that is it still possible to claim their categoricity?

Secondly: Even if we agree that the recorded importance necessitates categoricity, most that can be said is that it necessitates it only regarding these principal sources emerging from their authors. We, thus, accept that they are categorical in nature. But in spite of that we cannot obtain definitive knowledge of the narrations contained in them emerging from the infallibles ﷺ. This is because not all the authors of these principal sources and books were reliable and people of integrity, and even if an author was a person regarding whom the possibility of lying cannot be entertained, there still exists the possibility of error and confusion.[1]

He also says:

وأما طرقه إلى أرباب الكتب فهي مجهولة عندنا، ولا ندري أن أيا منها كان صحيحا، وأيا منها غير صحيح، ومع ذلك كيف يمكن دعوى العلم بصدور جميع هذه الروايات من المعصومين عليهم السلام. وعلى الجملة: إن دعوى القطع بصدور جميع روايات الكتب الأربعة من المعصومين عليهم السلام واضحة البطلان، ويؤكد ذلك أن أرباب هذه الكتب بأنفسهم لم يكونوا يعتقدون ذلك

As for its transmissions to the authors of the books, they are unknown to us. We do not know which of them is correct and which is incorrect. In the presence of that, how is it possible to claim categoricity of these narrations emerging from the infallibles ﷺ. So, in brief: the claim of these narrations definitively emerging from the infallibles ﷺ is obviously invalid. What emphasizes this is that the authors of these compilations themselves did not believe this (about their own works).[2]

And then he also says:

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1 *Muʿjam Rijāl al-Ḥadīth*, 1/22, 23.

2 Ibid., 1/25.

ومما يؤكد أيضا بطلان دعوى القطع بصدور أخبار الكتب الأربعة عن المعصومين عليهم السلام، اختلاف هذه الكتب في السند والمتن

Another point that emphasizes the invalidity of the claim that the narrations of the four books emerged from the infallibles ﷺ with certainty is the disparities of these books in their chains of transmission and wordings.[1]

But now see what al-Khūʾī says regarding the books of the Ahl al-Sunnah. He says:

والعجب أن هؤلاء المتقدمين بل من تأخر عنهم كالمحقق والعلامة، والشهيدين، وغيرهم: إذا نقل واحد منهم قولا عن أبي حنيفة، أو غيره من علماء العامة، أو الخاصة، أو نقل كلاما من كتاب معين، ورجعنا إلى وجداننا نرى أنه قد حصل لنا العلم بصدق دعواه وصحة نقله، لا الظن، وذلك علم عادي – كما نعلم أن الجبل لم ينقلب ذهبا، والبحر لم ينقلب دما – فكيف يحصل العلم من نقله عن غير المعصوم، ولا يحصل من نقله عن المعصوم غير الظن؟ مع أنه لا يتسامح ولا يتساهل من له أدنى ورع وصلاح في القسم الثاني، وربما يتساهل في الأول؟ أقول : ليت شعري كيف خفي على مثل الشيخ الحر : الفارق بين الامرين ، والمائز بين الموردين ؟ فإن المحقق والعلامة والشهيدين وأمثالهم إذا نقلوا شيئا من أبي حنيفة ، فإنما ينقلونه عن حس ، لمشاهدة ذلك في كتاب جامع لآرائه ، وأما إذا نقلوا أمرا من معصوم ، فإنما ينقلونه عنه حسبما أدت إليه آراؤهم وأنظارهم ، وكيف يقاس الثاني بالاول

It is astonishing indeed that when these early scholars, in fact even the later ones like al-Muḥaqqiq, the *Shahīdān* (the two martyrs), and others, transmit a statement of Abū Ḥanīfah or anyone else from the scholars of the commonality or the elite, or he narrates a verdict from a particular book, thereafter when we return to our conscience, we find that we have obtained certainty regarding the truth of his claim and the accuracy of his transmission, not just probability. This certainty comes naturally, just as we know with certainty that the mountain did not turn into gold and the ocean did not turn into blood. So how is it possible that certainty is obtained from his transmission from others besides the infallible but nothing except probability is obtained from his transmission from the infallible? Whereas any person with basic piety and virtue will not slacken or be relaxed in the latter, even though he probably might exercise relaxation in the

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1 Ibid., 1/34.

former. I say: How was the difference between the two matters and the differentiating factor between the two sources unclear to the like of al-Shaykh al-Ḥurr? (The difference is that) Al-Muḥaqqiq and the Shahīdān and their likes, when they cite something from Abū Ḥanīfah, they cite it based on perception, due to them witnessing that in a book which comprises of his views. But when they cite a matter from the infallible, they only cite from him based on the conclusion of their opinions and views. And how can the second be considered as equal to the first?[1]

Jaʿfar al-Subḥānī says:

ذهبت الاخبارية إلى القول بقطعيّة روايات الكتب الأربعة وأنَّ أحاديثها مقطوعة الصّدور عن المعصومين (عليهم السلام) وعلى ذلك فالبحث عن حال الرّاوي من حيث الوثاقة وعدمها ، لأجل طلب الاطمئنان بالصدور ، والمفروض أنَّها مقطوعة الصُّدور. ولكن هذه دعوى بلا دليل ، إذ كيف يمكن ادّعاء القطعيّة لأخبارها ، مع أنَّ مؤلّفيها لم يدَّعوا ذلك ، وأقصى ما يمكن أن ينسب اليهم أنَّهم ادَّعوا صحة الأخبار المودعة فيها ، وهي غير كونها متواترة أو قطعيّة ، والمراد من الصحّة اقترانها بقرائن تفيد الاطمئنان بصدورها عن الأئمة (عليهم السلام). وهل يكفي الحكم بالصحّة في جواز العمل بأخبارها بلا تفحّص أو لا ، سنعقد فصلا خاصّاً للبحث في ذلك المجال ، فتربّص حتّى حين أضف إلى ذلك أنَّ أدلّة الأحكام الشرعيّة لا تختصّ بالكتب الأربعة ، ولأجل ذلك لا مناص عن الاستفسار عن أحوال الرواة. وقد نقل في الوسائل عن سبعين كتاباً ، أحاديث غير موجودة في الكتب الأربعة وقد وقف المتأخّرون على أصول وكتب لم تصل إليها يد صاحب الوسائل أيضاً ، فلأجل ذلك قام المحدّث النوري بتأليف كتاب أسماه مستدرك الوسائل وفيه من الأحاديث ما لا غنى عنها للمستنبط

The Akhbārīs hold the opinion of the categoricity of the narrations of the four books and that the emergence of their narrations from the Infallibles عَلَيْهِمُالسَّلَام is incontrovertible. Hence, investigating the condition of the narrator to determine reliability or the lack thereof is merely for the satisfaction of the hearts due to their emergence being categorical in nature (from the infallibles). However, this is a claim without evidence. For how is it possible to claim categoricity of their narrations when the authors themselves have not claimed that. The most that can be attributed to them is that they claimed the authenticity of the narrations included therein, which is

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[1] *Muʿjam Rijāl al-Ḥadīth*, 1/34.

other than them being categorical due to mass transmission. And what is intended by authenticity is the narrations being coupled with indicators which yield confidence that they emerged from the Imāms عَلَيْهِمُ ٱلسَّلَامُ. But is authenticity enough to warrant the permissibility of practicing upon their narrations without prior investigation or not? We will establish a specific chapter for this discussion so wait till then. Added to this is the fact that the evidences of the legal rulings are not confined to these four books, and thus there is no escape from investigating the conditions of the narrators. In *al-Wasāʾil* itself its author has quoted narrations from seventy books which are not found in the four books. Likewise, the later scholars have discovered principal sources and books which not even the author of *al-Wasāʾil* had access to. Therefore, the ḥadīth scholar al-Nūrī authored the book *Mustadrak al-Wasāʾil* which contains narrations a Mujtahid cannot dispense with.[1]

7. The appalling contradiction of these eight books. The contradiction is not in understanding or the extraction of laws, but in the narrations themselves, and the reports themselves, and the texts themselves. This is the greatest evidence of their forging and lying against their Imāms, to the extent that even the pure Ahl al-Bayt complained of the lies and forgeries which were attributed to them. Thus, Imām Jaʿfar al-Ṣādiq said the following when one of them complained to him of the excessive differences of those who enter upon him:

> إن الناس قد أولعوا بالكذب علينا... إنهم لا يطلبون بحديثنا وبحبنا ما عند الله، وإنما يطلبون الدنيا، وكل يحب أن يدعى رأسا

People have become obsessed with lying upon us...They do not seek through our narrations and our love what is by Allah, they only seek the world and each one of them loves to be called a leader.[2]

And Yaḥyā ibn ʿAbd al-Ḥamīd relates that he said to Sharīk:

> ان أقواما يزعمون أن جعفر بن محمد ضعيف في الحديث، فقال أخبرك القصة: كان جعفر بن محمد رجلا صالحا (٤) ورعا فاكتنفه قوم جهال يدخلون عليه ويخرجون من عنده

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1 *Kulliyyāt fī ʿIlm al-Rijāl*, p. 35, 36.

2 *Rijāl al-Kashshī*, 1/347.

ويقولون: حدثنا جعفر ابن محمد ويحدثون بأحاديث كلها منكرات كذب موضوعة على جعفر، يستأكلون الناس بذلك، ويأيخذو منهم الدراهم، فكانوا يأتون من ذلك بكل منكر

People claim that Jaʿfar ibn Muḥammad is weak in ḥadīth.

He said, "Let me tell you the story. Jaʿfar ibn Muḥammad was a pious person and was surrounded by ignorant people who would enter upon him and thereafter go out and say, "Muḥammad ibn Jaʿfar narrated to us." They would narrate narrations which were all lies and forgeries forged against Jaʿfar. Thereby they would eat from the wealth of the people and take from them wealth. Hence, they would forge every type of reprehensible report.[1]

Likewise, their scholar Muḥammad ibn al-Ḥasan al-Ṭūsī expressed his pain about the texts of these books in the following words:

وقع فيها من الاختلاف والتباين والمنافاة والتضاد حتى لا يكاد يتفق خبر إلا ويإزائه ما يضاده ولا يسلم حديث إلا وفي مقابلة ما ينافيه حتى جعل مخالفونا ذلك من اعظم الطعون على مذهبنا، وتطرقوا بذلك إلى إبطال معتقدنا، وذكروا أنه لم يزل شيوخكم السلف والخلف يطعنون على مخالفيهم بالاختلاف الذي يدينون الله تعالى به، ويشنعون عليهم بافتراق كلمتهم في الفروع، ويذكرون أن هذا مما لا يجوز أن يتعبد به الحكيم، ولا يبيح العمل به العليم، وقد وجدناكم أشد اختلافا من مخالفيكم، وأكثر تباينا من مباينيكم، ووجود هذا الاختلاف منكم مع اعتقادكم بطلان ذلك دليل على فساد الأصل

Such disparity, difference, contradiction, and conflict has occurred in them that there is hardly a narration except that it is contradicted by another. Not a single ḥadīth is sound except that there is another opposing it. To the extent that our opponents have deemed this to be the greatest of flaws in our dogma and thereby have tried to nullify our beliefs. They state that your early and later scholars continuously criticize their opponents of differences which they worship Allah ﷾ with, and condemn them because of their disunity in secondary issues. They state that this is something which a wise person cannot be devoted to, nor can a knowledgeable person consider practicing upon such permissible; (they say) we have found you to differ more than your opponents, and more disparate than your detractors, and this type of differing, coupled with your belief of it being invalid, is evidence of the actual creed being false.

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1 Ibid., 2/616.

He has also admitted that this has led to some of the Shīʿah abandoning the dogma when the issue of contradiction and disparity became clear to him.[1]

Al-Ṭūsī thereafter made a meaningless attempt to remedy this disparity and navigate this contradiction. For he did not succeed and all he did was exacerbate the problem. For in many instances of contradiction in the narrations he proposed Taqiyyah as the reason, but without any evidence other than the narration agreeing with the Ahl al-Sunnah.

The reality is that by way of his doings he has closed upon his sect many of the paths of guidance. And his attempt was only in the narrations of legal rulings, as for the remaining issues and subjects, he did not attempt to reconcile them at all.

Furthermore, the physical evidence that he did not succeed is the lingering of their abundant differences. Hence, one of their scholars al-Fayḍ al-Kāshānī, the author of *al-Wāfī* which is one of their eight canonical works, has complained of this phenomenon saying:

تراهم يختلفون في المسألة الواحدة على عشرين قولا، أو ثلاثين قولا، أو أزيد، بل لو شئت أقول لم تبق مسألة فرعية لم يختلفوا فيها، أو في بعض معلقاتها

You see them differing in one issue resulting in twenty views, or thirty views, or even more. In fact, if I want, I can say that there is no secondary issue wherein they have not differed, or in the related things of which they have not differed.[2]

What is also noteworthy is that their differences are in the narrations and the texts themselves, and not in the extraction of laws therefrom. And there is no doubt that contradiction smacks off the invalidity of a creed and the falsity of its narrations and of them not being from Allah سُبْحَانَهُ وَتَعَالَى.

وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللّٰهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيْرًا

If it had been from other than Allah, they would have found within it much contradiction.[3]

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1 *Tahdhīb al-Aḥkām*, 1/2.

2 The introduction of *al-Wāfī*.

3 Sūrah al-Nisāʾ: 82.

And what is even more appalling is that the narrations which are meant to deal with this contradiction are in themselves contradictory. Maḥmūd al-Hāshimī al-Shāharūdī says the following in his book *Taʿāruḍ al-Adillah al-Sharʿiyyah* under the title 'The narrations of remedy':

وهي الأحاديث الواردة عن المعصومين عليهم السلام لعلاج حالات التعارض والاختلاف الواقع بين الروايات، والطريف أن هذه الأخبار قد ابتلت نفسها بالتعارض فيما بينها...

They are the narrations which have come from the infallibles to deal with the instances of contradiction and disparity between the narrations. Interestingly, these narrations themselves are victims of contradiction between themselves...

As for the content of these narrations and their purport, a person will surely consider some of them fabrications by merely studying their wording. This is due to them conflicting the principles of Islam and its categorical tenets and that which is known through mass transmission and that upon which the Muslims concur, together with opposing clear reason.[1]

This is acknowledged by one of the scholars of the Rawāfiḍ who comments with the following upon one of the narrations:

ولو تغاضينا عن سنده ففي متنه أكثر من شاهد على أنه من موضوعات الغلاة أو الزنادقة الذي دسوا آلاف الأحاديث في أخبار جعفر بن محمد الصادق لتشويه وجه التشيع

Even if we ignore its chain of transmission, there is in its wording enough evidence to prove that it is from the forgeries of the extremists or the heretics who have shoved thousands of narrations into the actual narrations of Jaʿfar ibn Muḥammad al-Ṣādiq in order to distort the true face of Shīʿism.[2]

Ibn al-Jawzī says:

وكل حديث رأيته يخالف المعقول، أو يناقض الأصول، فاعلم أنه موضوع، فلا تتكلف اعتباره

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1 See, by way of example, what will come ahead under our discussion regarding the condition of the narrations of *al-Kāfī*.

2 *Al-Mawḍūʿāt fī al-Āthār wa al-Akhbār*, p. 193 of Hāshim Maʿrūf al-Ḥusaynī.

And every ḥadīth which you find to go against reason, or contradict the principles, then know that it is a fabrication and do not try hard to accept it.[1]

Astonishingly there appears in their reports that which discards this principle, i.e. the principle of scrutinizing the wording, owing to indicators which indicate to that. The following appears in *Biḥār al-Anwār* from Sufyān ibn al-Simṭ:

قلت لأبي عبد الله عليه السلام: جعلت فداك إن الرجل ليأتينا من قبلك فيخبرنا عنك بالعظيم من الأمر فيضيق بذلك صدورنا حتى نكذبه، قال: فقال أبو عبد الله عليه السلام:أليس عني يحدثكم؟ قال: قلت: بلى. قال: فيقول لليل: إنه نهار، وللنهار: إنه ليل؟ قال: فقلت له: لا. قال: فقال: رده إلينا فإنك إن كذبت فإنما تكذبنا

I asked Abū ʿAbd Allah ﷿, "May I be sacrificed for thee. A man comes to us from you with a very grave matter owing to which our hearts are constrained and we eventually belie."

Abū ʿAbd Allah said, "Is it not that he is narrating to you from me?"

I replied, "Definitely."

He said, "Does he say about the night that it is day, or about the day that it is night?"

I said, "No."

He replied, "Refer the matter to us, for if you belie (him) you have belied us."[2]

And in another narration, it appears:

إن حديثنا تشمئز منه القلوب، فمن عرف فزيدوهم، ومن أنكر فذروهم

Our narrations are abhorred by the hearts. Hence, whoever knows (or is comfortable hearing them) narrate more to him, and whoever denies leave them.[3]

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1 *Al-Mawḍūʿāt*, 1/106.

2 *Biḥār al-Anwār*, 2/186.

3 Ibid., 2/193.

Al-Majlisī has in this regard cited 116 narrations in this chapter with the title: 'Their narrations عَلَيْهِمُ ٱلسَّلَامُ are difficult and considered difficult, and their speech entertains many interpretations, and the merit of contemplating their narrations عَلَيْهِمُ ٱلسَّلَامُ and the prohibition of refuting their narrations'.[1]

Mīrzā Abū al-Qāsim al-Qummī (d. 1231 A.H.) says the following:

وبالجملة انحصر أمرنا في هذا الزمان في الرجوع إلى كتب الأحاديث الموجودة بيننا ولا ريب أن المتعارضات فيها في غاية الكثرة بل لا يوجد فيها خبر بلا معارض إلا في غاية الندرة فكيف يقاس هذا بخبر ينقله الثقة عن إمامه عليه السلام بلا واسطة إلى أهله أو إلى بلد آخر مع عدم علم المستمع بمعارض له و لا أظن بذلك مع اتحاد أن الاصطلاح وقلة أسباب الاختلال وإنما عرض الاختلالات بسبب طول الزمان وكثرة تداولها بالأيدي سيما أيدي الكذابة وأهل الرية والمعاندين للأئمة عليهم السلام فأدرجوا فيها ما ليس منهم فنحن في الاخبار التي وصلت إلينا في وجوه من الاختلال من جهة العلم بالصدور عنهم وعدمه ومن جهة جواز العمل بخبر الواحد الظني وعدمه وكذلك في اشتراط العدالة وتحقيق معنى العدالة ومعرفة حصولها في الراوي وكيفية الحصول من تزكية عدل أو عدلين ومن جهة لاختلاف في المتن من جهة النقل بالمعنى مرة أو مرارا مختلفة واحتمال السقط والتحريف والتبديل و حصول التقطيع فيها الموجبة لتفاوت الحال من جهة السند والدلالة ومن جهة الاختلاف في الدلالة بسبب تفاوت العرف والاصطلاح وخفاء القرائن وحصول المعارضات اليقينية والاشكال في جهة العلاج من جهة اختلاف النصوص الواردة في التعارض

In conclusion, out matter in this era has become limited to referring to the books of ḥadīth which we have at our disposal. And there is no doubt that the conflicting reports in them are many, in fact there is not a single narration which is without another contradicting it except very rarely. So how can this be paralleled with a narration which a reliable person transmits directly from the Imām to his people, or to the people of another town, coupled with the receiver not knowing of a contradicting report. I do not think that would be possible (i.e. the receiver knowing of a conflicting report) with the uniformity of the terminology and the scarcity of the causes of discrepancies; all the discrepancies have come about because of the protraction of time, and excessive exchange into various hands, especially the hands of liars, suspicious individuals, and the opposers of

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1 Ibid., 2/182.

the Imāms عَلَيْهِمْالسَّلَام who inserted into them what was not from them. Hence, we are faced with various issues in the narrations that have reached us, in terms of achieving categoricity of them emerging from the Imāms or not, and in terms of permissibility of practicing upon a probable narration of a lone narrator or otherwise; likewise in terms of deeming integrity to be a requisite, clarifying the meaning thereof, ascertaining whether it is found in a narrator, and the manner in which it can be achieved, like the approbation of one or two reliable individuals; also in terms of discrepancies in the wording due to transmission of the overall purport (not the exact wording) once, or at several different occasions, the possibility of omission, distortion, change, and the occurrence of breaks which necessitate variance of condition in the chain and in the purport; likewise, discrepancies in meaning as well due to the differences of conventions and nomenclature, the obscurity of contextual indicators, the occurrence of contradiction of a definitive nature, and the difficulty in dealing with differing texts with contradiction.[1]

Now if you juxtapose this against what the Ahl al-Sunnah emphasise it will come forth to you as their greatest triumph, and by way of opposites do things become clear.

The Sunnī scholars of ḥadīth have paid due attention to the wording just as they have to the transmission. Hence, they have founded indicators to identify a fabricated narration, even without studying the chain of transmission. Therefore, most works of the science of ḥadīth have dealt with this issue.

Ibn Daqīq al-ʿĪd says:

وأهل الحديث كثيرا ما يحكمون بالوضع باعتبار أمور ترجع إلى المروي وألفاظ الحديث

And many a times the scholars of ḥadīth pass the ruling of fabrication due to considering factors related to the narrated and the wording of the ḥadīth.[2]

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1 *Qawānīn al-Uṣūl*, p. 274, 275.

2 *Al-Iqtirāḥ*, p. 231.

And al-Rabīʿ ibn Khuthaym (d. 61/63 A.H.):

إن من الحديث حديث له ضوء كضوء النهار نعرفه، وإن من الحديث حديثا له ظلمة كظلمة الليل ننكره

From the ḥadīth are ḥadīth that we know due to them having light like the light of day. And from the ḥadīth are ḥadīth which we apprehend due to them containing darkness like the darkness of the night.[1]

And Abū al-Ḥasan ʿAlī ibn ʿUrwah al-Ḥanbalī (d. 837 A.H.) says:

القلب إذا كان نقيا نظيفا زاكيا كان له تمييز بين الحق والباطل، والصدق والكذب، والهدى والضلال، ولا سيما إذا كان قد حصل له إضاءة وذوق من النور النبوي، فإنه حينئذ تظهر له خبايا الأمور ودسائس الأشياء والصحيح من السقيم، ولو ركب على متن ألفاظ موضوعة على الرسول إسناد صحيح أو على متن صحيح إسناد ضعيف، لميز ذلك وعرفه وذاق طعمه، وميز بين غثه وسمينه، وصحيحه وسقيمه، فإن ألفاظ الرسول لا تخفى على عاقل ذاقها

When the heart is clean and pure it possesses the ability to distinguish between truth and falsehood, and truth and lies, and guidance and deviance, especially when it has acquired illumination and a particular taste from the light of Nubuwwah. For then the hidden aspects, the foreign things, and the authentic from the weak become clear to a person. Hence, if an authentic chain of transmission is mounted onto wording which is forged against Rasūl Allah ﷺ, or a weak chain is mounted onto an authentic narration he will be able to differentiate between them. He will know that, taste its taste, and separate between the lean and the strong, and the authentic and the unauthentic. For the words of Rasūl Allah ﷺ are not unclear to a person who has tasted them.[2]

And Ibn al-Ṣalāḥ has stated that sometimes they would identify a forgery from an indication within the narrated text. For lengthy narrations, as he suggests, were forged and the poor quality of their language and their purport testify to them being forgeries.[3]

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1 *Al-Kifāyah fī ʿIlm al-Riwāyah*, p. 431.

2 *Qawāʿid al-Taḥdīth min Funūn Muṣṭalaḥ al-Ḥadīth*, p. 137.

3 *Muqaddimah Ibn al-Ṣalāḥ*, p. 58.

Likewise, Ibn al-Qayyim has authored a book exclusive to this topic after the following question was posed to him: "Is it possible to identify a forged narration by way of a rule other than looking into its chain of transmission?" Hence, he enlisted 44 rules pertaining to this matter and presented 273 narrations as examples; he mentioned the reasons for them being forgeries only through his analyses of their wording. This is in his book *al-Manār al-Munīf fī al-Ṣaḥīḥ wa al-Ḍaʿīf*.

For further details, refer to our treatise *al-Taṣḥīḥ wa al-Taḍʿīf ʿind al-Rawāfiḍ*, a book wherein refutation is made of Jaʿfar al-Subḥānī, the supreme contemporary scholar of the Rawāfiḍ.

Nonetheless, the predominant principle of scrutinizing the wording according to the Rawāfiḍ is that it will not be practiced if the ḥadīth agrees with the Ahl al-Sunnah, whom they dub the commonality. Because opposing the commonality, as their narrations suggest, ensures guidance.[1] But this has only increased them in their deviance.

Also, some of the Imāms are reported to have said, as appears in the books of the Shīʿah themselves:

لا تقبلوا علينا خلاف كتاب ربنا

Do not accept from us that which opposes the Book of our Lord.[2]

However, the Shīʿah scholars did not implement this principle, rather the principle to which the Imāms ordered them to refer to, i.e. the Qurʾān, has been implicated by their many narrations which attack it.[3]

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1 *Uṣūl al-Kāfī*, 1/68; *Wasāʾil al-Shīʿah*, 27/107.

2 Ibid. 1/69,71. Therein there a few narrations to this extent.

3 *Uṣūl Madhhab al-Shīʿah*, 1/355, onwards.

Section Three

A Brief Study of the Book *al-Kāfī*

Herein we will present some brief examples regarding the condition of the narrations and the narrators of *al-Kāfī* wherefrom it will become clear that this book plays a pivotal role in shaping the beliefs of the Shīʿah. It will also become clear that this book is based upon the reports of narrators who were nothing but liars, charlatans, and bearers of invalid and false beliefs.

The discussion will revolve around two points:

1. Condition of the narrations.

2. Status of the narrators.

Condition of the Narrations

Ayatollah al-Burqaʿī says:

> إن كتاب الكافي يجمع المتنافضات والأضداد، ويضم بين دفتيه من الخرافات ما لا يحصى
>
> The book *al-Kāfī* gathers contradictions and opposites, and it includes within its covers innumerable fables.[1]

After having learnt the status of this book and rank according to the Rawāfiḍ, as has passed previously, let us now proceed to enlisting some of the comedic and untoward content which appears therein. These comedic and deplorable narrations could not have originated from an intelligent person, let alone the possibility of them being attributed to the Ahl al-Bayt of Nabī ﷺ or to Nabī ﷺ himself.

Because my intention is brevity, I will suffice on presenting some of what appears in the book, and from Allah سُبْحَانَهُوَتَعَالَ do I seek assistance.

1. The Kufr and Shirk which occur therein

This will become clear from the following points:

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1 *Kasr al-Ṣanam*, p. 29. An introduction to al-Burqaʿī will come under our discussion regarding the conditions of the narrators of *al-Kāfī*.

▷ **Attributing *Badā* to Allah** سُبْحَانَهُۥوَتَعَالَىٰ

Abū Jaʿfar and Abū ʿAbd Allāh عَلَيْهِٱلسَّلَامُ are reported to have said:

> إن الناس لما كذبوا برسول الله صلى الله عليه وآله الله تبارك وتعالى هم بهلاك أهل الأرض إلا عليا فما سواه بقوله: فَتَوَلَّ عَنْهُمْ فَمَا أَنتَ بِمَلُومٍ ثم بدا له فرحم المؤمنين، ثم قال لنبيه صلى الله عليه وآله وَذَكِّرْ فَإِنَّ الذِّكْرَىٰ تَنفَعُ الْمُؤْمِنِينَ

When the people belied Rasūl Allāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, Allah سُبْحَانَهُۥوَتَعَالَىٰ intended to destroy the people of the earth except ʿAlī and those besides him due to the verse, "So leave them (O Muḥammad), for you are not to be blamed." Thereafter otherwise occurred to Allah سُبْحَانَهُۥوَتَعَالَىٰ so he had mercy on the believers. Thereafter Allah سُبْحَانَهُۥوَتَعَالَىٰ said to his Nabī, "And remind, for indeed, the reminder benefits the believers."[1]

▷ **Reprobating the Book of Allah**

Abū Jaʿfar عَلَيْهِٱلسَّلَامُ said:

> ما ادعى أحد من الناس أنه جمع القرآن كله كما أنزل إلا كذاب، وما جمعه وحفظه كما نزله الله تعالى إلا علي بن أبي طالب عليه السلام والائمة من بعده عليه السلام

None from the people has claimed that he compiled the entire Qurʾān as it was revealed but a liar. No one compiled it and memorized it as it was revealed by Allah سُبْحَانَهُۥوَتَعَالَىٰ beside ʿAlī عَلَيْهِٱلسَّلَامُ and the Imāms عَلَيْهِمُٱلسَّلَامُ after him.[2]

And Abū al-Ḥasan عَلَيْهِٱلسَّلَامُ was asked:

> جعلت فداك إنا نسمع الآيات في القرآن ليس هي عندنا كما نسمعها ولا نحسن أن نقرأها كما بلغنا عنكم، فهل نأثم؟ فقال: لا، اقرؤوا كما تعلمتم فسيجيئكم من يعلمكم

"May I be sacrificed for thee. We hear verses of the Qurʾān which are not recorded by us as we hear them and we are unable to read them correctly as they have been conveyed to us from you. So will we be sinful?"

He said, "No. Read as you have learnt, for there will come to you he who will teach you."[3]

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1 *Rawḍah al-Kāfī*, 8/103.

2 *Uṣūl al-Kāfī*, 1/228.

3 Ibid., 2/619.

➢ Claiming that the Book of Allah is Interpolated

Sālim ibn Salamah narrates:

> قرأ رجل على أبي عبد الله عليه السلام وأنا أستمع حروفا من القرآن ليس على ما يقرؤها الناس، فقال أبو عبد الله عليه السلام: كف عن هذه القراءة اقرأ كما يقرأ الناس حتى يقوم القائم فإذا قام القائم عليه السلام قرأ كتاب الله عز وجل على حده وأخرج المصحف الذي كتبه علي عليه السلام

> A person read to Abū ʿAbd Allāh عَلَيْهِٱلسَّلَام whilst I was listening to some dialects of the Qurʾān which people did not normally read. Abū ʿAbd Allāh عَلَيْهِٱلسَّلَام said, "Stop reading this, read like how the people read till the Mahdī emerges. Once the Mahdī emerges he will read the book of Allah سُبْحَانَهُوَتَعَالَى differently," and he then took out the Muṣḥaf of ʿAlī عَلَيْهِٱلسَّلَام.[1]

And it is narrated from Abū ʿAbd Allāh that:

> وإن عندنا لمصحف فاطمة عليها السلام وما يدريهم ما مصحف فاطمة عليها السلام؟ قال: قلت: وما مصحف فاطمة عليها السلام؟ قال: مصحف فيه مثل قرآنكم هذا ثلاث مرات، والله ما فيه من قرآنكم حرف واحد

> "And by us is the Muṣḥaf of Fāṭimah, and what do they know what is the Muṣḥaf of Fāṭimah عَلَيْهَاٱلسَّلَام?"

> The narrator said, "I asked: what is the Muṣḥaf of Fāṭimah عَلَيْهَاٱلسَّلَام?"

> He replied, "A Muṣḥaf which has three-fold the like of your Qurʾān, and by Allah, there is not in your Qurʾān from it a letter."[2]

Some of their Distortions

Abū Baṣīr said to Abū ʿAbd Allāh عَلَيْهِٱلسَّلَام:

> جعلت فداك قول الله سبحانه وتعالى: سأل سائل بعذاب واقع للكافرين بولاية علي ليس له دافع. من أنا لا نقرأها هكذا، فقال: هكذا والله نزل بها جبرئيل على محمد صلى الله عليه وآله، وهكذا هو والله مثبت في مصحف فاطمة عليها السلام

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1 Ibid., 2/633.

2 Ibid., 1/239.

"May I be sacrificed for thee. The verse of Allāh سُبْحَانَهُوَتَعَالَ, 'A supplicant asked for a punishment bound to happen, to the disbelievers <u>in the successorship of ʿAlī</u>, of it there is no preventer,' in my region we do not read it like this."

He replied, "In this manner, by Allah, did Jibrīl descend with it to Muḥammad صَلَّىاللهعَلَيْهِوَسَلَّمَ and in this manner, by Allah, it is documented in the Muṣḥaf of Fāṭimah عَلَيْهَاالسَّلَامُ."[1]

Abū ʿAbd Allāh is reported to have said:

> إن القرآن الذي جاء به جبرئيل عليه السلام إلى محمد صلى الله عليه وآله سبعة عشر ألف آية

The Qurʾān which Jibrīl brought to Muḥammad صَلَّىاللهعَلَيْهِوَسَلَّمَ contained 17 000 verses.[2]

This, without a doubt, is equivalent to approximately three times the Qurʾān. It is, thus, the Muṣḥaf of Fāṭimah that they claim.

Also, Al-Kulaynī has established a chapter in *al-Kāfī* with the title: the entire Qurʾān was not compiled by anyone besides the Imāms عَلَيْهِمُالسَّلَامُ and they had full knowledge of it.[3]

Zayd ibn Jahm says:

> عن أبي عبد الله عليه السلام قال سمعته يقول أن تكون أئمة هي أزكى من أئمتكم قال قلت جعلت فداك أئمة؟ قال إي والله أئمة. قلت: فأنا نقرأ أربى. فقال ما أربى؟ وأومأ بيده فطرحها

I heard Abū ʿAbd Allāh عَلَيْهِالسَّلَامُ saying, "Lest there be *Aʾimmah* (Imāms) who are *Azkā* (purer) than your *Aʾimmah* (Imāms)."

I said, "May I be sacrificed for thee, Aʾimmah?"

He said, "Yes, By Allah, Aʾimmah."

I replied, "We read it as *Arbā* (more in number and strength)."

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1 *Rawḍah al-Kāfī*, 8/57, 58.

2 *Uṣūl al-Kāfī*, 2/634.

3 *Uṣūl al-Kāfī*, 1/228.

He asked, "What is Arbā?" He indicated with his hand as if shunning it.[1]

Abū ʿAbd Allāh عَلَيْهِالسَّلَام said regarding the following verse:

ومن يطع الله ورسوله في ولاية علي وولاية الأئمة من بعده فقد فاز فوزا عظيما، هكذا نزلت

And whoever obeys Allah and His Rasūl <u>regarding the successorship of ʿAlī رَضِيَاللَّهُعَنْهُ and the Imāms thereafter</u>,[2] he is indeed successful with a great success.[3]

Abū ʿAbd Allāh is reported to have said:

ولقد عهدنا إلى آدم من قبل كلمات في محمد وعلي وفاطمة والحسن والحسين والأئمة عليهم السلام من ذريتهم فنسي هكذا والله نزلت على محمد صلى الله عليه وآله

And we had taken a promise from Ādam before <u>of certain words regarding Muḥammad, ʿAlī, Fāṭimah, al-Ḥasan, al-Ḥusayn and the Imāms عَلَيْهِمُالسَّلَام from their posterity</u>, but he forgot. Indeed this is how it was revealed to Muḥammad صَلَّىاللَّهُعَلَيْهِوَسَلَّم.[4]

And Abū Jaʿfar has said:

نزل جبريل عليه السلام بهذه الآية على محمد صلى الله عليه وآله هكذا: بئسما اشتروا به أنفسهم أن يكفروا بما أنزل الله في علي بغيا

Jibrīl عَلَيْهِالسَّلَام descended with this verse upon Muḥammad صَلَّىاللَّهُعَلَيْهِوَسَلَّم like this, "How wretched is that for which they sold themselves, that they would disbelieve in what Allah has revealed <u>regarding ʿAlī</u> through their outrage."[5]

Abū ʿAbd Allāh is reported to have said:

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1 The correct verse is:

أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ

So that one community be more plentiful than another community. [Sūrah al-Naḥl: 92]

2 The portions which have been underlined, in the subsequent examples, are not part of the original verse and claimed to have been deliberately omitted.

3 *Uṣūl al-Kāfī*, 1/292.

4 Ibid., 1/416.

5 Ibid., 1/417.

نزل جبريل عليه السلام بهذه الآية على محمد هكذا: وإن كنتم في ريب مما نزلنا على عبدنا في علي فأتوا بسورة من مثله

Jibrīl عَلَيْهِالسَّلَام descended with this verse upon Muḥammad صَلَّىاللهُعَلَيْهِوَسَلَّم like this, "And if you are in doubt about what we have sent down upon our servant regarding ʿAlī, then produce a Sūrah a like thereof."[1]

Al-Riḍā is reported to have said the following:

كبر على المشركين بولاية علي ما تدعوهم إليه يا محمد من ولاية علي، هكذا في المخطوطة

It is indeed burdensome for the polytheist what you call them to, O Muḥammad regarding the successorship of ʿAlī.' This is how it appears in the manuscript.[2]

Abū Jaʿfar says:

نزل جبرئيل بهذه الآية فبدل الذين ظلموا آل محمد حقهم غير الذي قيل لهم فأنزلنا على الذين ظلموا آل محمد حقهم رجزا من السماء بما كانوا يفسقون

Jibrīl عَلَيْهِالسَّلَام came down with this verse, but those who wronged the family of Muḥammad in their right changed those words to a statement other than that which had been revealed, "So we sent down upon those who wronged the family of Muḥammad in their right a punishment from the sky because they were defiantly disobeying."[3]

Someone read the following verse in the presence of Abū ʿAbd Allāh عَلَيْهِالسَّلَام:

وَقُلِ اعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُوْنَ

And say, "Do, for Allah will see your deeds and His Messenger and the believers."[4]

Abū ʿAbd Allāh said to him:

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1 Ibid., 1/417.

2 Ibid., 1/418.

3 Ibid., 1/423,424.

4 Sūrah Tawbah: 105.

ليس هكذا هي، إنما هي: والمأمونون، فنحن المأمونون

This is not how it is, it is actually, ‘And those who are safe.’ And we are the safe people.[1]

These are just a few examples of the many distortions and claims of certain things being from the Book of Allah سُبْحَانَهُوَتَعَالَ whereas they are not from the Book of Allah سُبْحَانَهُوَتَعَالَ. It is without a doubt that all of this has been forged against Abū ʿAbd Allāh (Jaʿfar al-Ṣādiq), Abū Jaʿfar (Muḥammad al-Bāqir), al-Riḍā (ʿAlī ibn Mūsā), and the other Imāms of the Ahl al-Bayt of Nabī صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ.

➢ Their Determination to Oppose the Ahl al-Sunnah

Abū ʿAbd Allāh is reported to have said:

> أيما رجل كان بينه وبين أخ له مماراة في حق فدعاه إلى رجل من إخوانه ليحكم بينه وبينه فأبى إلا أن يرافعه إلى هؤلاء إلا كان بمنزلة الذين قال الله عز وجل أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَن يَكْفُرُوا بِهِ

> Any person who between him and his brother is an argument and the latter calls him to a person from his brothers so that he may decide between the two of them, and the former disagrees but to raise the matter to these people (the Ahl al-Sunnah), he will be like those whom Allah سُبْحَانَهُوَتَعَالَ has referred to in this verse, "*Have you not seen those who have claimed to believe in what was revealed to you, and what was revealed before you, they which to refer legislation to Ṭāghūt whilst they were commanded to reject it.*"[2]

2. The Fables and Fantasies which Occur therein

This is evident from the following points:

➢ The Silent and Loud Flatulence of the Imāms are like Musk

Abū Jaʿfar says:

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1 Ibid., 1/424.

2 *Furūʿ al-Kāfī*, 7/411.

للإمام عشر علامات: يولد مطهرا، مختونا، وإذا وقع على الأرض وقع على راحته رافعا صوته بالشهادتين، ولا يجنب، وتنام عيناه ولا ينام قلبه، ولا يتثاءب ولا يتمطى، ويرى من خلفه كما يرى من أمامه، ونجوه كرائحة المسك، والأرض موكلة بستره وابتلاعه

The Imām has ten signs: He is pure and circumcised, and when he falls on the earth [after borth], he falls on his hands raising his voice with the two testimonies (of faith), he is never in the state of major impurity, his eyes sleep but not his heart, he does not yawn, he does not stretch, he can see behind himself just as he can see ahead, his excreta, soft and loud flatulence are like the smell of musk, and the earth has been appointed to conceal it and swallow it.[1]

➤ Al-Ḥasan can Speak Seventy Million Languages

Abū ʿAbd Allāh عَلَيْهِٱلسَّلَام says that Ḥasan said:

إن لله مدينتين إحداهما بالمشرق والاخرى بالمغرب؛ عليهما سور من حديد وعلى كل واحد منهما ألف ألف مصراع وفيها سبعون ألف ألف لغة، يتكلم كل لغة صاحبها وأنا أعرف جميع اللغات وما فيهما وما بينهما، وما عليهما حجة غيري وغير الحسين أخي

For Allah are two cities, one in the east and one in the west. Upon them is a steel wall, and upon each one of them are a hundred-thousand door frames (doors). There are seventy million languages each of which is spoken by its people. And I know all the languages and what is in the two cities and what is between them. And there is no evidence upon them other than me and my brother Ḥusayn.[2]

➤ The Imām can Speak all the Languages of all the Creations

Abū Ḥamzah Naṣīr al-Khādim says:

سمعت أبا محمد غير مرة يكلم غلمانه بلغاتهم: ترك وروم وصقالبة، فتعجبت من ذلك وقلت: هذا ولد بالمدينة ولم يظهر لاحد حتى مضى أبو الحسن عليه السلام ولا رآه أحد فكيف هذا؟ أحدث نفسي بذلك، فأقبل علي فقال: إن الله تبارك وتعالى بين حجته من سائر خلقه بكل شئ ويعطيه اللغات ومعرفة الأنساب والآجال و الحوادث

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1 *Uṣūl al-Kāfī*, 1/388, 389.

2 Ibid., 1/462.

I heard Abū Muḥammad more than once talking to his slaves in their languages, slaves who were Turks, Romans, and Europeans. I was surprised at that and said to myself, "This person was born in Madīnah and he did not emerge to anyone till Abū al-Ḥasan passed away, so how is this possible?" So, he came to me and said, "Allah ﷾ has made clear his evidence to His entire creation in everything and He grants him (i.e. the Imām) the knowledge of languages, lineages, lifespans, and events.[1]

➤ Bathing with a Vessel made from the Clay-pots of Egypt Makes you Shameless

ʿAlī ibn Asbāṭ narrates the following from Abū al-Ḥasan al-Riḍā:

لا تأكلوا في فخارها ولا تغسلوا رؤوسكم بطينها، فإنها يذهب بالغيرة ويورث الدياثة

Do not eat in its earthenware and do not wash you heads with its soil, for they take away a person's possessiveness, and instil in him shamelessness.[2]

➤ Al-Ḥusayn would Suckle from the Finger of Nabī ﷺ and his Tongue

Abū ʿAbd Allāh says:

لم يرضع الحسين من فاطمة (عليها السلام) ولا من أنثى، كان يؤتى به النبي فيضع إبهامه
في فيه فيمص منها ما يكفيه اليومين والثلاث

Al-Ḥusayn did not drink the milk of Fāṭimah ﷷ nor any woman. He would be brought to Nabī ﷺ who would place his thumb in his mouth. He would, thus, suck from it enough to suffice him for two to three days.[3]

And in another narration from Abū al-Ḥasan al-Riḍā it stated:

إن النبي (صلى الله عليه وآله) كان يؤتى به الحسين فيلقمه لسانه فيمصه فيجتزئء به ولم
يرتضع من أنثى

Al-Ḥusayn would be brought to Nabī ﷺ who would give him his tongue. He would suck it and would suffice on that. He did not drink the milk of a woman.[4]

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1 Ibid., 1/509.

2 *Furūʿ al-Kāfī*, 6/386.

3 Ibid., 1/465.

4 Ibid., 1/465.

➢ The Nabī ﷺ would Suckle from the Breast of his Uncle Abū Ṭālib

Abū ʿAbd Allāh says:

> لما ولد النبي صلى الله عليه وآله مكث أياما ليس له لبن، فألقاه أبو طالب على ثدي نفسه، فأنزل الله فيه لبنا فرضع منه أياما حتى وقع أبو طالب على حليمة السعدية فدفعه إليها

> When Nabī ﷺ was born he stayed for days without milk. Abū Ṭālib, thus, gave him his own breast and Allah ﷾ sent down milk into it. Nabī ﷺ drank from it for days till Abū Ṭālib found Ḥalīmah al-Saʿdiyyah and gave him to her.[1]

➢ Eating Sand is the Cure to Every Sickness

Abū al-Ḥasan says:

> كل الطين حرام مثل الميتة والدم ولحم الخنزير إلا طين قبر الحسين عليه السلام فان فيه شفاء من كل داء ولكن لا يكثر منه وفيه أمنا من كل خوف

> All sand is Ḥarām just like a dead animal, blood, and the meat of a pig, with the exception of the sand of the grave of Ḥusayn ﷿. For therein is a cure for every sickness, but one should not have too much of it, and security from every fear.[2]

➢ Drinking Water at night Causes Yellow Water

Abū ʿAbd Allāh says:

> وشرب الماء من قيام الليل يورث الماء الأصفر

> And drinking water when waking up at night causes yellow water.[3]

➢ Ramaḍān is a Name from the Names of Allah ﷾

Saʿd narrates from Abū Jaʿfar that he said:

> كنا عنده ثمانية رجال فذكرنا رمضان فقال لا تقولوا هذا رمضان ولا ذهب رمضان ولا جاء رمضان فإن رمضان اسم من أسماء الله عزوجل

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1 Ibid., 1/448.

2 *Furūʿ al-Kāfī*, 6/378.

3 Ibid., 6/383.

We were eight men by him and we talked about Ramaḍān. He said, "Do not say this is Ramaḍān, or Ramaḍān came, or Ramaḍān went. For Ramaḍān is a name from the names of Allah سُبْحَانَهُوَتَعَالَى.[1]

➤ Satiation Causes Leprosy

Abū ʿAbd Allāh says:

<div dir="rtl">

الأكل على الشبع يورث البرص

</div>

Eating to one's fill causes leprosy.[2]

➤ Eating Melon Causes Paralyses

Al-Riḍā is reported to have said:

<div dir="rtl">

البطيخ على الريق يورث الفالج نعوذ بالله منه

</div>

Eating melon on an empty stomach in the morning causes paralyses, we seek the refuge of Allah from that.[3]

➤ Fāṭimah رَضِيَاللَّهُعَنْهَا was Free from Menstruation

Abū al-Ḥasan says:

<div dir="rtl">

إن بنات الأنبياء لا يطمثن

</div>

The daughters of the Ambiyāʾ do not menstruate.[4]

And Abū Jaʿfar is reported to have said:

<div dir="rtl">

لما ولدت فاطمة عليها السلام أوحى الله عز وجل إلى ملك فأنطق به لسان محمد صلى الله عليه وآله فسماها فاطمة ثم قال: إني فطمتك بالعلم وفطمتك عن الطمث ثم قال أبو جعفر عليه السلام: والله لقد فطمها الله تبارك وتعالى بالعلم وعن الطمث بالميثاق

</div>

When Fāṭimah عَلَيْهَاالسَّلَام was born Allah سُبْحَانَهُوَتَعَالَى sent revelation to an angel, so he made the tongue of Nabī صَلَّىاللَّهُعَلَيْهِوَسَلَّم utter it and, thus, he named her

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1 Ibid., 4/69, 70.

2 Ibid., 6/269.

3 Ibid., 6/361.

4 *Furūʿ al-Kāfī*, 6/361.

Fāṭimah. Thereafter he said, "I have weaned you with knowledge and I have weaned you from menstruation."

Thereafter, Abū Jaʿfar said, "By Allah, Allah سُبْحَانَهُوَتَعَالَى weaned her with knowledge and from menstruation at the time of the covenant."[1]

⊳ The Narrations of the Donkey ʿUfayr

Al-Kulaynī has narrated from ʿAlī ibn Abī Ṭālib رَضِيَٱللَّهُعَنْهُ the following:

أن أول شئ من الدواب توفي عفير ساعة قبض رسول الله صلى الله عليه وآله قطع خطامه
ثم مر يركض حتى أتى بئر بني خطمة بقباء فرمى بنفسه فيها فكانت قبره

The first animal to die was ʿUfayr. When Nabī صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ passed away it cut its reign and went about running till it came to the well of the Banū Khaṭamah in Qubāʾ and threw itself in it and, thus, it became its grave.

Amīr al-Muʾminīn is reported to have said:

إن ذلك الحمار كلم رسول الله صلى الله عليه وآله فقال: بأبي أنت وأمي إن أبي حدثني،
عن أبيه، عن جده، عن أبيه أنه كان مع نوح في السفينة فقام إليه نوح فمسح على كفله ثم
قال: يخرج من صلب هذا الحمار حمار يركبه سيد النبيين وخاتمهم، فالحمد لله الذي
جعلني ذلك الحمار

That donkey spoke to Rasūl Allāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ and said, "May my parents be sacrificed for thee my father told me from its father, from its grandfather, from its father that he was with Nūḥ عَلَيْهِٱلسَّلَام in the ship. Nūḥ عَلَيْهِٱلسَّلَام stood up to him and passed his hand over its buttock and said, 'There will appear from the posterity of this donkey, a donkey which will be mounted by the leader of the Prophets and their seal.' So, all praise is for Allah سُبْحَانَهُوَتَعَالَى who has made me that donkey."[2]

So, this narration is narrated by al-Kulaynī with its chain of transmission, and its chain as you notice is filled with donkeys. What is appalling is that this chain appears in the most authentic of their books.

Then, in terms of the ḥadīth dimension this narration contains many flaws:

1 *Uṣūl al-Kāfī*, 1/460.

2 Ibid., 1/237.

1. The chain of transmission contains unknown narrators, this is because we do not know whether they are reliable retainers or not? And I have not found any scholar who has documented their biographies. Probably the reader would want to join me in searching for their biographies in the books *Ḥayāt al-Ḥayawān* and *al-Ḥayawān* of al-Dimyarī and al-Jāḥiẓ respectively.

2. How can a donkey say, 'may my father and mother be sacrificed for thee'? Who is its father and who is its mother so that they be sacrificed for Rasūl Allāh ﷺ? This is without a doubt tarnishing the reputation of Rasūl Allāh ﷺ as is clear. In fact, it is trivialising his stature and gives an impression of lack of respect on the path of those who attribute this speech to the leader of the entire creation ﷺ; i.e. that a donkey say to him may my father and my mother be sacrificed for thee.

3. In this narration there is a narrator who is accused of lying, and that is the grandfather of the father of the donkey ʿUfayr. This is because it could never have met Nūḥ عَلَيْهِ السَّلَام but still claims that Nūḥ عَلَيْهِ السَّلَام passed his hand over its buttock.

All praise is due to Allah for the bounty of intellect. Can there be anyone with a thicker face, firmer cheek who is more impudent and emboldened to speak such lies than this?

3. The Narrations of *al-Kāfī* Contradicting the Noble Qurʾān

Hereunder, we present a simple illustration of the narrations of Abū ʿAbd Allāh Jaʿfar al-Ṣādiq which are found in *al-Kāfī* (narrations which are falsely attributed to him), and which entirely contradict the Noble Qurʾān.

It is without doubt that Imām Jaʿfar al-Ṣādiq رَضِيَ اللهُ عَنْهُ is a great Imām and enjoys a very high ranking according to the both the Sunnīs and the Shīʿah. He was accorded the title *al-Ṣādiq* (the truthful), obviously he was not accorded this title but after it was completely harmonious with his statements and actions. Hāshim Māʿrūf al-Ḥusaynī says:

لقد أجمع واصفوه بأنه لقب بالصادق، لأنه عرف بصدق الحديث، والقول والعمل، حتى أصبح حديث الناس في عصره

His describers concur that he was accorded the title al-Ṣādiq because he was known for his truthfulness in speech and his genuineness in speech and action, to the extent that he became the center of people's discussion in his time.[1]

Indeed, the Rāfiḍah do not know the creed of Jaʿfar al-Ṣādiq, for they have only collated conjectured opinions and forgeries which they found appeasing and attributed them to him.

And as I have said, whatever we will present hereunder are fabrications which they have attributed to Abū ʿAbd Allāh Jaʿfar al-Ṣādiq, for he is pure from making such statements.

Hereunder are some narrations:

1. Muʿāwiyah ibn ʿAmmār narrates the following from Abū ʿAbd Allāh:

<div dir="rtl">

عن أبي عبد الله عليه السلام في قول الله عز وجل وَلِلهِ الْأَسْمَاءُ الْحُسْنىٰ فَادْعُوهُ بِهَا قال: نحن والله الأسماء الحسنى التي لا يقبل الله من العباد عملا إلا بمعرفتنا

</div>

Concerning the verse of Allah, "*And for Allah* سُبْحَانَهُوَتَعَالَ *are beautiful names, so call out to him with them,*" he said, "We are, by Allah, the beautiful names of Allah without recognising who Allah سُبْحَانَهُوَتَعَالَ will not accept a single action from the bondsmen."[2]

This contradicts the following verses:

<div dir="rtl">

وَلِلّٰهِ الْأَسْمَاءُ الْحُسْنٰى فَادْعُوهُ بِهَا

</div>

And for Allah سُبْحَانَهُوَتَعَالَ *are beautiful names, so call out to him with them.*[3]

<div dir="rtl">

قُلِ ادْعُوا اللّٰهَ أَوِ ادْعُوا الرَّحْمٰنَ أَيًّا مَّا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنٰى

</div>

Say, "Call upon Allah سُبْحَانَهُوَتَعَالَ *or call upon the most merciful, whichever name you call to him belong the best names."*[4]

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1 *Sīrah al-Aʾimmah al-Ithnay ʿAshar*, 1/273.

2 *Uṣūl al-Kāfī*, 1/143, 144.

3 Sūrah al-Aʿrāf: 180.

4 Sūrah al-Isrāʾ: 110.

$$\text{هُوَ اللّٰهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنٰى}$$

He is Allah, the creator, the inventor, the fashioner; to him belong the best names.[1]

Pure is Allah! Allah ﷾ attributes the best names to himself, and the infallible Imāms claims that the best names are the Imāms themselves.

It seems as though the infallible Imām Jaʿfar al-Ṣādiq did not study the Qurʾān, or he studied it but did not understand it, or he understood it but was a victim of fanaticism. In fact, we even find him emphasising his statement and supporting it with an oath. Pure is Allah! Are you not accorded the title 'al-Ṣādiq'? Of what benefit then is your oath? Your title is enough. Hence, there is no doubt that this is falsely attributed to him.

2. Sayf al-Tammār narrates:

> كنا مع أبي عبد الله عليه السلام جماعة من الشيعة في الحجر، فقال: علينا عين؟ فالتفتنا يمنة ويسرة، فلم نر أحداً، فقلنا: ليس علينا عين، فقال: ورب الكعبة! ورب البنية! ثلاث مرات – لو كنت بين موسى والخضر لأخبرتهما أني أعلم منهما، ولأنبأتهما بما ليس في أيديهما، لأن موسى وخضر أعطيا علم ما كان، ولم يعطيا علم ما يكون، وما هو كائن حتى تقوم الساعة، وقد ورثناه من رسول الله صلى الله عليه وآله وراثة

We were by Abū ʿAbd Allāh ﷺ, a group of the Shīʿah, in the *Ḥijr* (the Ḥaṭīm area).

He said, "There is a spy upon us."

We thus looked to the right and to the left and did not see anyone.

So, we said, "There is no spy upon us."

He, thus, said, "By the lord of the Kaʿbah, by the lord of the building," saying that three times, "If I were between Mūsā and Khiḍar I would inform them that I am more knowledgeable than them and I would inform them of what is not in their possession. Because Mūsā and Khiḍar were granted the knowledge of what happened, not of what will happen and what is to happen till the day of Judgement. And that we inherited from Rasūl Allāh ﷺ."[2]

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1 Sūrah al-Ḥashr: 24.

2 *Uṣūl al-Kāfī*, 1/260, 261.

This contradicts the following verses of the Qurʾān:

$$\text{قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ وَمَا أَدْرِيْ مَا يُفْعَلُ بِيْ وَلَا بِكُمْ}$$

Say, "I am not something new amongst the messengers, nor do I know what will be done with me or with you."[1]

$$\text{كَذٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوْحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِيْ مَا الْكِتَابُ وَلَا الْإِيْمَانُ}$$

And, thus, we have revealed to you an inspiration of our command (the Qurʾān), you did not know what is the book or what is faith.[2]

$$\text{قُل لَّا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللّٰه.}$$

Say none in the heavens and earth knows the unseen except Allah.[3]

$$\text{تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوْحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هٰذَا}$$

That is from the news of the unseen which we reveal to you, you knew it not, neither you not your people.[4]

$$\text{فَقُلْ إِنَّمَا الْغَيْبُ لِلّٰهِ}$$

So, say, "The unseen is only for Allah."[5]

$$\text{وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ}$$

And with him are the keys of the unseen; none knows them except him.[6]

This also contradicts the statement of Imām Jaʿfar himself in another narration wherein he has refuted the claim of those who say that he is infallible Imām who knows the unseen. Hence, Sadīr narrates the following:

1 Sūrah al-Aḥqāf: 9.

2 Sūran al-Shūrā: 52.

3 Sūrah al-Naml: 65.

4 Sūran Hūd: 49.

5 Sūrah Yūnus: 20.

6 Sūrah al-Anʿām: 59.

كنت أنا وأبو بصير ويحيى البزاز وداود بن كثير في مجلس أبي عبد الله عليه السلام إذ خرج إلينا وهو مغضب، فلما أخذ مجلسه قال: يا عجبا لأقوام يزعمون أنا نعلم الغيب، ما يعلم الغيب إلا الله عز وجل، لقد هممت بضرب جاريتي فلانة، فهربت مني فما علمت في أي بيوت الدار هي

I, Abū Baṣīr, Yaḥyā al-Bazzāz, and Dāwūd ibn Kathīr were in the gathering of Abū ʿAbd Allāh ﷦. He came out to us angry and when he took his seat he said, "Appalling indeed are a people who claim that we know the unseen; none besides Allah ﷾ knows the unseen. I wanted to beat my slave girl, but she ran away from me and I did not know in which of the rooms of the house she was."[1]

3. Abū ʿAbd Allāh is reported to have said:

من استفتح نهاره بإذاعة سرنا سلط الله عليه حر الحديد وضيق المحابس

Whoever starts his day by divulging our secret, Allah ﷾ will put upon him the heat of steel and the constrains of prison.[2]

And in another narration Sulaymān ibn Khālid narrates the following from Abū ʿAbd Allāh:

يا سليمان إنكم على دين من كتمه أعزه الله، ومن أذاعه أذله الله

O Sulaymān, you are upon a creed, whoever conceals it Allah will elevate him, and whoever divulges it Allah will disgrace him.[3]

This contradicts the following verse:

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ

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1 *Uṣūl al-Kāfī*, 1/257.

2 Ibid., 2/372.

3 Ibid., 2/222.

Indeed, they who conceal what Allah has sent down of the book and exchange it for a small price-those consume not into their bellies except the fire. And Allah will not speak to them on the Day of Resurrection, nor will He purify them. And they will have a painful punishment. Those are the ones who have exchanged guidance for error and forgiveness for punishment. How patient they are for the fire.[1]

It also contradicts another narration from Jaʿfar al-Ṣādiq wherein he states that he has been ordered by Allah سُبْحَانَهُوَتَعَالَى to convey, wherefrom we understand the absence of concealing. He says:

وإن عندنا سرا من سر الله، وعلما من علم الله، أمرنا بتبليغه، فبلغنا عن الله عز وجل ما أمرنا بتبليغه

And by us is a secret from the secrets of Allah, and knowledge from the knowledge of Allah. He ordered us to convey it, and, thus, we conveyed from Allah what he ordered us to convey.[2]

4. Abū al-Rabīʿ al-Shāmī narrates the following from Abū ʿAbd Allāh عَلَيْهِٱلسَّلَام:

إن الإمام إذا شاء أن يعلم عُلِّم

The Imām, when he wants to know, he is taught.[3]

This contradicts the following verses:

وَمَا تَشَاءُوْنَ إِلَّا أَن يَّشَاءَ اللّٰهُ

And you do not will except if Allah wills.[4]

وَمَا تَشَاءُوْنَ إِلَّا أَن يَّشَاءَ اللّٰهُ رَبُّ الْعَالَمِيْنَ

And you do not will except if Allah wills, the lord of the universe[5]

Likewise, Jaʿfar al-Ṣādiq contradicts himself in the following narration which is narrated by Ṣafwān, from whoever he narrates, from Abū ʿAbd Allāh:

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1 Sūrah al-Baqarah: 174-175.

2 *Uṣūl al-Kāfī*, 1/402.

3 Ibid., 1/258.

4 Sūrah al-Insān: 30.

5 Sūrah al-Takwīr: 29.

قلت له: علمني شيئا أقوله إذا أصبحت وإذا أمسيت، فقال: قل: الحمد لله الذي يفعل ما
يشاء ولا يفعل ما يشاء غيره

I asked him, "Teach me something I can say morning and evening."

He replied, "Say: all praise is due to Allah who does what he wills and does
not do what others besides him will.[1]

5. Jaʿfar al-Ṣādiq says:

يا ابن أبي يعفور فنحن حجج الله في عباده

O Ibn Abī Yaʿfūr, we are the evidences of Allah in his servants.[2]

He also says:

نحن شهداء الله تبارك وتعالى على خلقه وحججه في أرضه

We are the witnesses of Allah سُبْحَانَهُوَتَعَالَى on his creation and his evidences in
the earth.[3]

This contradicts the verse of Allah سُبْحَانَهُوَتَعَالَى which states that the evidences
are the Ambiyāʾ عَلَيْهِمُالسَّلَام and messengers. Allah سُبْحَانَهُوَتَعَالَى says:

$$لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللّٰهِ حُجَّةٌ بَعْدَ الرُّسُلِ$$

So that mankind will have no argument against Allah after the messengers.[4]

And ʿAlī رَضِيَٱللَّهُعَنْهُ said:

تمت بنبينا محمد صلى الله عليه وآله حجته

With our Nabī Muḥammad صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ his evidence is completed.[5]

Whilst concluding this illustration of contradiction, I would like to say the
following: if the response of the Twelver Shīʿah Rawāfiḍ is that the narrations we

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1 *Uṣūl al-Kāfī*, 2/529.

2 *Uṣūl al-Kāfī*, 1/191.

3 *Uṣūl al-Kāfī*, 1/191.

4 Sūrah al-Nisāʾ: 165.

5 *Nahj al-Balāghah*, 1/177.

have cited from *al-Kāfī* from Jaʿfar al-Ṣādiq are weak or forged and, thus, unworthy of substantiation, then why don't we find in them resoluteness to clarify the weakness of these narrations for their opponents before even an Imāmī Shīʿī, so that he does not advance them as evidence against them?

Furthermore, if the Shīʿah are really so concerned with the studying of the chain in every narration, then why was the book *Zubdat al-Kāfī*[1] of al-Bahbūdī confiscated from markets and why were the Shīʿah scholars unhappy with his criticism of *al-Kāfī*?

Professor Mūsā al-Mūsawī says:

> ولا أعتقد أن زعيما دينيا واحدا من زعماء المذهب الشيعي قديما وحديثا قد قام بغربلة الكتب الشيعية من الروايات التي تنسب زورا إلى الأئمة في تجريح الخلفاء ، وغيرها من الروايات التي يحكم العقل السليم ببطلانها ، وعدم صدورها من الإمام مع أن علماء المذهب كلهم مجمعون أيضا بأن الكتب التي يعتمدون عليها في الشئون المتعلقة بالمذهب فيها روايات باطلة غير صحيحة ، وهم يذعنون بأن هذه الكتب تجمع بين طياتها الصدف والخزف والصحيح والسقيم ، ومع ذلك لم يسلك هؤلاء الزعماء طريق إصلاح مثل هذه الروايات . فإذا كانت زعاماتنا الشيعية تتصفح بالشجاعة وتؤمن بالمسئولية الملقاة على عاتقها في رفع الخلاف لتحملت مسئولية الخلاف بكاملها ، ولعملت على إزالة مثل هذه الروايات من بطون الكتب ، وعقول الشيعة ، ولفتحت صفحة جديدة ، ولعم الخير على جميع المسلمين

> I do not believe that a single religious leader from the leaders of the Shīʿī dogma, in the past and the present, has undertaken the task of sifting the narrations of the Shīʿī books to remove those narrations which have falsely been attributed to the Imāms regarding the impugning of the Khulafāʾ and other narrations which, according to sound reason, are baseless and could never have originated from the Imām. Whereas the scholars of the dogma concur that the books they rely upon regarding religious issues contain fallacious and invalid narrations. They also believe that these books gather between their covers, oysters and earthenware, and authentic and lackluster narrations. But despite that these leaders have not treaded the path of rectifying this type of narrations. So, if our Shīʿī leaderships are characterized by valour, and they believe in the responsibility of

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1 He will be discussed under the discussion of authentication and deeming weak.

eradicating the disputes which has been placed upon their shoulders, they would assume the responsibility of all the disputes; would strive to eliminate such narrations from the bellies of the books and the minds of the Shīʿah; and they would open a new page in the history of Islam wherein goodness would engulf all the Muslims.[1]

This is some of what appears in *al-Kāfī* the greatest of their books. Had my intention been a detailed covering of all their laughable content, I would refer to other books like: *al-Anwār al-Nuʿmāniyyah*, *Biḥār al-Anwār*, *Salūnī Qabl an Tafqidunī*, *Madīnah al-Maʿājiz*, *Zahr al-Rabīʿ* and many more of their credible books. For by Allah in these books is contained the most astounding of content.

Now at the end, listen to Ayatollah al-Burqaʿī and what he has to say about the inception of the Shīʿī narrations in his book *Kasr al-Ṣanam*:

> ولكن بعد مضي قرن أو قرنين من الزمان، ظهرت أخبار باسم الدين ووجد أشخاص باسم المحدثين أو المفسرين، الذين جاؤوا بأحاديث مسندة عن النبي صلى الله عليه وآله وسلم

> But after the passage of one or two centuries, reports emerged in the name of religion, and personnel came about in the name of ḥadīth scholars and exegetes, who presented narrations reaching consistently to Nabī ﷺ.

Till he says:

> وضعت كتابي هذا موضحا فيه أن هذه الخلافات إنما نشأت بسبب الإخبار المفتراة الواردة في كتبنا المعتبرة نحن الشيعة

> I have written this book to explain that these differences only came about because of forged narrations which appear in our reliable books, the Shīʿah.

And he says:

> وكان الوضاعون من أشباه المتعلمين وأصحاب الخرافات قد أحدثوا أكثر هذه الأخبار في القرن الثاني أو الثالث، حيث لم تكن هناك حوزة علمية

> The forgers who resembled students and were people of fallacies forged most of these narrations in the second and third century, when there were no seminaries of knowledge.

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1 *Al-Shīʿah wa al-Taṣḥīḥ*, p. 66.

Thereafter Ayatollah al-Burqaʿī mentions that al-Shaykh al-Ṣadūq was a working individual who sold rice in Qum; he had written a book wherein he gathered everything he heard from whom he met and considered good and transmitted it. Likewise, Muḥammad ibn Yaʿqūb al-Kulaynī was also a grocer in Baghdād who also gathered and documented over a period of twenty years what he heard from the people of his creed and was then deemed an authority. This is because in that era there were no scholars of Dīn as per the understanding thereof today. Till he says:

ليت شعري كيف يكون كتاب الكافي كافيا لهم، حيث الستقى مئات الورايات، والموضوعات الخرافية من أعداء الدين، كما سنفصل ذلك

I would want to know how the book *al-Kāfī* was sufficient for them when he has drawn hundreds of narrations, and fallacious content from the enemies of the religion and documented them, as we will explain that.

And he says:

ففي كتاب الكافي عيوب كثيرة سواء من حيث السند ورواته كانت، أم من حيث المتن وموضوعاته، وأما من حيث السند فمعظم رواته من الضعفاء والمجهولين، ومن الناس المهملين، وأصحاب العقائد الزائفة، وهذا ما يقول به علماء الرجل من الشيعة

In the book *al-Kāfī* there are many flaws, in the chains of transmission and transmitters and in the wordings of the narrations and their subject-matters. As for the chains, most of its narrators are weak, unknown, people whose identities have not fully been disclosed, and people who had false beliefs. And this is what the Shiʿāh scholars of the transmitter biographies have said.

Thereafter he goes onto delineate the objective of writing the book *Kasr al-Ṣanam*. He thus says:

1. Many fables have entered Islam in the name of the Imām, and we know that these fables are not acceptable according to the intelligent and the scholars, in fact they are the cause of their reprehension. These fables have mostly entered through the forging of narrations and through undue reliance upon the early scholars. Therefore, it is important to purify Islam from such blemishes.

2. Majority of the Shīʿī sects, which are close to a hundred groups, have based their dogma upon these narrations. And these fallacious narrations assist them in advancing their ideologies. For this reason, and in order to eliminate the causes of differences and dissension between the Muslims, and to reach unity, it is suited or necessary to write a book of this kind.

3. They have played with the verses of the Book of Allah and have averted them from their actual interpretations mostly on the basis of these narrations and reports. They also omitted the meanings of these divine verses on the basis of forged exegetic comments attributed to the Imām. Therefore, it should be clear that the narrators of the reports did not have a pure motive.

4. These narrations have also been the cause for the negative assumptions of the majority of Muslim scholars and their criticism of the Shīʿah. This is what is driving us to strive to separate the good from the bad, and the correct from the false.

5. Majority of our population here in Iran has drawn its beliefs from the book *al-Kāfī* and its like. So, when you try to show them the truth, and guide them to the correct beliefs they refuse to accept. Hence, it is important to clarify to them that it is not possible to derive belief from a single report. Especially when all the scholars of the Shīʿah and their research masters have said and written that the report of a lone narrator is not evidence and cannot be used for matters pertaining to belief.

And all the narrations included in *al-Kāfī* pertaining to belief, or at least most of them, are single reports. Added to that is the fact that it has appeared in the sources of the Shīʿah, their references, their letters, and their legal verdicts that in beliefs following without evidence is not permissible. Hence, it is not permissible to follow (without evidence) in belief a specific narrator and his opinion. And even if all of this is overlooked, it is necessary to ascertain what can be accepted as authoritative and evidence in Islam.[1]

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1 *Kasr al-Ṣanam*, p. 39, 40.

By Allah, he has spoken the truth, these narrations are the reason for the belief of the Muslim scholars that those who have forged these narrations are heretics. And that many of the followers do not intend evil for the Dīn and its adherents, but they devote themselves by way of ignorance to what appears in them.

Al-Burqaʿī has in this regard presented an example of one of these individuals. He thus says:

> وفي حوار مع أحد المجتهدين قال: إن أحاديث الكافي كلها صحيحة، ولا يحتمل الشك فيها أبدا، وإذا قال أحد غير هذا فهو مغرض. فقلت لهذا المجتهد: إذا كنت تقول بصحة جميع أحاديثه، فلم لا تعتقد بثلاثة عشر إماما، ذلك لأنه روي في المجلد الأول من الكافي في باب عدد الأئمة أربع روايات على أن الأئمة ثلاثة عشر إماما؟ قال: أرني ذلك، فأريته، فتعجب وقال: ما رأيت ذلك قبل

> And in a discussion with one of the Mujtahids he said, "All the narrations of *al-Kāfī* are Ṣaḥīḥ, no doubt can ever be entertained in them. And if anyone says anything other than this he is prejudiced." So, I said to him, "If you believe in the authenticity of its narrations, then why don't you believe in thirteen Imams; this is because in the first volume of *al-Kāfī* under the chapter of the number of Imams there four narrations which state that the Imāms are thirteen. He said, "Show me." So, I showed him. He was surprised and said, "I did not see that before."[1]

So, do you see, may Allah guide me and you, how the reality of the falsity of these narrations which have fragmented the Ummah became clear to this genuine scholar?

We ask Allah سُبْحَانَهُوَتَعَالَ for safety in this world and the next. Āmīn.

Status of the Narrators

This is a very brief introduction to the status of some narrators from who Muḥammad ibn Yaʿqūb al-Kulaynī has narrated in his acclaimed book *al-Kāfī*[2] taken from the book *Kasr al-Ṣanam* of the great Ayatollah al-Sayyid Abū al-Faḍl ibn

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1 *Kasr al-Ṣanam*, p. 38.

2 Specifically the narrators who appear in *Uṣūl al-Kāfī* which discusses the beliefs of the Rawāfiḍ.

al-Riḍā al-Burqaʿī.[1] These narrators have played a very pivotal role in introducing false beliefs and reprehensible ideologies to Shīʿism. And if this is the status of the narrators of their greatest book, then what would be the situation of the remaining books.

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1 He is the erudite and great Ayatollah Abū al-Faḍl ibn al-Riḍā al-Burqaʿī رَضِيَ اللَّهُ عَنْهُ. He studied in the seminary of Qum in Iran and achieved the level of Ijtihad in the Jaʿfarī Twelver school. He has written hundreds of books, treatises and booklets. In his youth he was a fanatic of the Jaʿfarī school, but then Allah سُبْحَانَهُ وَتَعَالَى guided him to return to the Qurʾān and the Sunnah. He, thus, wrote several books wherein he has refuted the Imāmī Shīʿah, one of them being *Kasr al-Ṣanam*. The police of the Iranian revolution tried to assassinate him with live ammunition in his house. Hence, bullets were shot at him whilst he was reading Ṣalāh and one penetrated his left cheek and came out from his right. This had caused some amount of hearing impairing. Notwithstanding, that the age of the scholar at that time was more than eighty. And in the hospital where he was taken for treatment, orders were issued to the doctors that they do not treat him. He, thus, left the hospital and returned home to be treated there. But he did not retract even the amount of a fingertip. Thereafter he was imprisoned in the Evin Prison which is considered to be the harshest political prison in Iran in its methods of penalizing. He spent in its darkness almost a year whereafter he was banished to Yazd, a city far from the capital Tehran where he stayed. Thereafter he was imprisoned again till he passed away in 1992. It is not far-fetched that he was murdered whilst in prison. He had bequeathed that he not be buried in the graveyard of the Shīʿah. Some of his books are: *Taḥrīm al-Mutʿah fī al-Islām, al-Khurāfāt al-Kathīrah fī Ziyārat al-Qubūr, Mukhālafah Mafātīḥ al-Jinān li Āyāt al-Qurʾān*, and many more. Refer to *Kasr al-Ṣanam*, 23, 24. Al-Burqaʿī started studying *al-Kafī* very extensively and thoroughly in light of the Qurʾān and sound reason. He found that most of its content contradicts what appears in the Qurʾān and clashes with sound reason which Allah سُبْحَانَهُ وَتَعَالَى has granted us. Thereafter, he took a greater step and delved into its chains of transmission (alongside its wording). He came out with the appalling conclusion that most of the book is taken from liars, charlatans, and haters of the pure Imāms. He, thus, did an in-depth study of every chapter and every narration in *al-Kāfī* and thereafter presented his findings in an academic dissertation which is indicative of his extensive knowledge and grasp of the transmitter-biographies. Hence, he did not leave a single narration but that he mentioned the defects it contained, nor a single chapter but that he invalidated whatever appeared in it. And because this book was the primary reference work of his people who gave it credence even over the Book of Allah, to the extent that one of them said whilst holding the Qurʾān "This Book is not worth anything without ʿAlī," he considered it to be an idol being worshiped other than Allah. Consequently, he wrote his books *Kasr al-Ṣanam* and *Taḥṭīm al-Ṣanam*. (Taken from the introduction of *Kasr al-Ṣanam* written by ʿAlī al-Sālūs).

It is as though the situation of the Shīʿah is proclaiming:

قل الثقات فما أدري بمن أثق لم يبق في الناس إلا الزور والملق

The reliable people are very few, so I do not know who to trust… Nothing remains in people besides lying and flattery.

Ayatollah al-Burqaʿī mentions:

اعلم أن في الكافي يحتوي على ١٦١٩٩ حديثا، وشاع بين أئمة الشيعة أن هذا الكتاب من أوثق الكتب، وأنه معتمد لدي جميع علمائهم، وكل من لم يقرأه أو يطلع عليه يظن أن كل رواة حديثه عدول ثقات متدينون، وأنه خال من كل المواضيع التي تخالف القرآن والعقل، وهما حجتان إلهيتان، ولكن بعد التدقيق والدراسة يصدق القول رب شهرة لا أصل لها، ففي أحاديث كتاب الكافي عيوب كثيرة سواء من حيث السند ورواته كانت، أم من حيث المتن وموضوعاته، وأما من حيث السند فمعظم رواته من الضعفاء والمجهولين، ومن الناس المهملين، وأصحاب العقائد الزائفة، وهذ ما يقول به علماء الرجل من الشيعة

Know that there are 16199 narrations in *al-Kāfī*. It has become commonplace amongst the scholars of the Shīʿah that this book is the most reliable book and that it is an authority according to their scholars. Whoever has not read it and studied it will assume that all its narrators are reliable and religious, and that it is free from all subject matter which opposes the Qurʾān and sound reason, which are the two evidences of Allah. But after much research and study the following maxim proves to be true, "Many a popularity has no basis." Hence, in the book *al-Kāfī* there are many flaws, in the chains of transmission and transmitters, and in the wordings of the narrations and their subject-matters. As for the chains, most of their narrators are weak, unknown, people whose identities have not fully been disclosed, and people who had false beliefs. And this is what the Shīʿah scholars of transmitter biographies have said.[1]

Some Narrators:

1. Ibrāhīm ibn Isḥāq al-Aḥmar al-Nahāwandī: The scholars of transmitter biographies have deemed him weak and have considered him to be from the extremists.

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1 *Kasr al-Ṣanam,* p. 37.

He was a sinner and an innovator.[1]

2. Umayyah ibn ʿAlī al-Qaysī: From the extremists. He has been impugned by the scholars of transmitter-biographies; they have described him as a fanatic and a liar.[2]

3. Ibn Qayyāmā: A Wāqifī[3] in dogma.[4]

4. Abū al-Bakhtarī, Wahb ibn Wahb: The Shīʿī scholars of transmitter biographies have deemed him weak, a liar, and a wicked person. Faḍl ibn Shādhān has said regarding him, "He is the biggest of liars in the people, and he is the person who was the cause of the murder of the ascetic Yaḥyā ibn ʿAbd Allah ibn Ḥasan."[5]

5. Abū al-Jārūd Ziyād ibn al-Mundhir: He was astray in his creed and was the founder of the Jārūdiyyah sect.[6] Jaʿfar al-Ṣādiq cursed him and said, "He

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1 Ibid., p. 197; also see his biography in the following sources: *Rijāl al-Najāshī*, p. 19: entry no. 21; al-Ṭūsī: *al-Fihrist*, p. 8; *Jāmiʿ al-Ruwāt*, 1/18; *Naqd al-Rijāl*, 1/54; *Tahdhīb al-Maqāl*, 1/295; *Maʿālim al-ʿUlamāʾ*, p. 43: entry no. 23: *Īḍāḥ al-Ishtibāh*, p. 86.

2 *Kasr al-Ṣanam*, p. 299; also see: *Rijāl al-Najāshī*, p. 105; *Rijāl Ibn Dāwūd*, p. 232; *Jāmiʿ al-Ruwāt*, p. 108; *Khulāṣah al-Aqwāl*, p. 324; *Naqd al-Rijāl*, 1/246; *Ṭarāʾif al-Maqāl*, 1/285; *Tahdhīb al-Maqāl*, 4/72; *Muʿjam Rijāl al-Ḥadīth*, 4/144.

3 This will come ahead.

4 *Kasr al-Ṣanam*, p. 245; also see his biography in: *Rijāl al-Kashshī*, 2/773; *Rijāl al-Kashshī*, 2/773; *Rijāl al-Ṭūsī*, p. 336; *Rijāl Ibn Dāwūd*, p. 241: entry no. 147; *Jāmiʿ al-Ruwāt*, 1/251: *Khulāṣah al-Aqwāl*, 338; *Samāʾ al-Maqāl*, 1/353; *Ṭarāʾif al-Maqāl*, 1/353; *Naqd al-Rijāl*, 2/111; *Tahdhīb al-Maqāl*, 2/388; *al-Taḥrīr al-Ṭāwusī*, p. 146; *Muʿjam Rijāl al-Ḥadīth*, 7/70.

5 *Kasr al-Ṣanam*, p. 56; also see his biography in: *Rijāl al-Kashshī*, 2/597; *Rijāl Ibn Dāwūd*, p. 282; *Rijāl al-Najāshī*, p. 430: entry no. 1155; *al-Taḥrīr Ṭāwūsī*, p. 587; *al-Fāʾiq fī Ruwāt wa Aṣḥāb al-Imām al-Ṣādiq*, 3/410; *Īḍāḥ al-Ishtibāh*, p. 309; *Ṭarāʾif al-Maqāl*, 1/620; *Naqd al-Rijāl*, 5/31; *al-Kunā wa al-Alqāb*, 1/15; *Muʿjam Rijāl al-Ḥadīth*, 22/44.

6 The Jārūdiyyah are the followers of Jārūd Ziyād ibn al-Mundhir al-Aʿmā, Sarḥūb al-Khurāsānī al-ʿAbdī. Ibn Nadīm has cited in his *al-Fihrist* from Jaʿfar al-Ṣādiq that he cursed him and said, "His heart and eyes are blind." He has also cited from Muḥammad ibn Sinān that he said the following when asked about him, "He did not die till he consumed the intoxicant and befriended the disbelievers."

continued.....

is blind in his heart and in his eyes." He would befriend the disbelievers, would drink wine, and was blind. He was known as Sarḥūb, a devil which resides in the ocean.[1]

6. Jamāʿah ibn Saʿd: He was a wretched person and was weak. He revolted with Abū al-Khaṭṭāb who claimed divinity and was killed because of that.[2]

7. Ḥasan ibn ʿAbbās ibn al-Ḥarīsh: The scholars of transmitter-biographies have very severely impugned him. And al-Najāshī has said, "He is very weak." He has a book regarding Sūrah al-Qadr the wording of which is very jumbled up. And al-Gāḍāʾirī says, "He is very weak, and his book has muddled up words and is a fabrication which is not worth consideration. His narrations will not be written." Likewise, is suggested by the rest of the scholars as well.[3]

This group believed in the superiority of ʿAlī ﷺ over all else and did not deem his position suitable for anyone else. They claim that whoever pushed ʿAlī ﷺ from this position is a disbeliever and that the Ummah disbelieved and deviated in not pledging allegiance to him. After him they consider Imāmah to be for al-Ḥasan ibn ʿAlī, thereafter al-Ḥusayn ibn ʿAlī, thereafter they aver the matter will be decided by a council from their children. Hence, whoever turns out to be deserving of Imāmah he is the Imām. Both these groups have claimed alliance to Zayd in ʿAlī ibn al-Ḥusayn, and Zayd ibn al-Ḥasan ibn ʿAlī ibn Abī Ṭālib, and from them do all the variants of the Zaydīs emerge. Refer to: al-Nawbakhtī: *Firaq al-Shīʿah*, p. 21; Ibn Nadīm: *al-Fihrist*, p. 253; *Maqālāt al-Islāmiyyīn*, p. 66; *al-Farq bayn al-Firaq*, p. 22; *al-Milal wa al-Niḥal*, 1/153; *Taqrīb al-Tahdhīb*, p. 221.

1 *Kasr al-Ṣanam*, p. 174; also see his biography in: *Rijāl al-Kashshī*, 2/495; *Rijāl al-Ṭūsī*, p. 135; *Rijāl al-Najāshī*, p. 170; *Rijāl Ibn Dāwūd*, p. 246; *Rijāl al-Barqī*, p. 13; *Rijāl al-Khāqānī*, p. 130; *Khulāṣah al-Aqwāl*, p. 348; *Ṭarāʾif al-Maqāl*, 2/21; *al-Taḥrīr al-Ṭāwusī*, p. 221; *al-Fāʾiq fī Ruwāt wa Aṣḥāb al-Imām al-Ṣādiq*, 1/623; *al-Fihrist*, p. 72; *Naqd al-Rijāl*, 2/278; *al-Kunā wa al-Alqāb*, 1/34; *Muʿjam Rijāl al-Ḥadīth*, 8/332.

2 *Kasr al-Ṣanam*, p. 200; also see his biography in: *Rijāl Ibn Dāwūd*, p. 236; *Khulāṣah al-Aqwāl*, p. 232; *Jāmiʿ al-Ruwāt*, 1/164; *Naqd al-Rijāl*, 1/368; *al-Fāʾiq fī Ruwāt wa Aṣḥāb al-Imām al-Ṣādiq*, 1/307; *Muʿjam Rijāl al-Ḥadīth*, 5/114.

3 *Kasr al-Ṣanam*, p. 185; also see his biography in: *Rijāl al-Najāshī*, p. 60; *Rijāl Ibn Dāwūd*, p. 238; *Naqd al-Rijāl*, 2/31; *Khulāṣah al-Aqwāl*, p. 336; *Īḍāḥ al-Ishtibāh*, p. 157; *Tahdhīb al-Maqāl*, 2/179; *Muʿjam Rijāl al-Ḥadīth*, 5/361.

8. Dāwūd ibn Kathīr al-Raqqī: The scholars have deemed him weak and have considered him to be the authority of the extremists and a person who was deviant in his creed.[1]

9. Durust Ibn Manṣūr: A Wāqifī in creed, and from the *Mamṭūrah* dogs, i.e. dogs whose impurity and extends to others.[2]

10. Saʿd ibn Ṭarīf al-Iskāf: He was astray in his creed and from the *Nāwusiyyah*.[3] He was a story-teller and has been deemed weak by the scholars. They have said about him, "He has reprehensible narrations."[4]

11. Salamah ibn al-Khaṭṭāb: A deviant in his creed and a Wāqifī. The scholars of transmitter biographies have deemed him weak.[5]

12. Samāʿah ibn Mihrān: A Wāqifī in creed.[6]

13. Sayf al-Tammār: His narrations oppose the Qurʾān.[7]

14. Ṣāliḥ ibn Sahl: From the fanatics. He considered Jaʿfar al-Ṣādiq to be his deity and lord. And al-Ṣādiq said, "The fanatics are worse than the polytheists."

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1 *Kasr al-Ṣanam*, p. 300; also see his biography in: *Rijāl al-Ṭūsī*, p. 336; *Rijāl al-Najāshī*, p. 156; *Rijāl Ibn Dāwūd*, p. 91; *Rijāl al-Barqī*, p. 47; *Maʿālim al-ʿUlamāʾ*, p. 84; *Naqd al-Rijāl*, 2/219; *Muʿjam Rijāl al-Ḥadīth*, 8/126.

2 *Kasr al-Ṣanam*, p. 128; also see: *Rijāl al-Ṭūsī*, p. 48; *Rijāl al-Najāshī*, p. 162; *Khulāṣah al-Aqwāl*, p. 446; *Naqd al-Rijāl*, 2/224; *Samāʾ al-Maqāl*, 2/239; *Ṭarāʾif al-Maqāl*, 1/458; *al-Fāʾiq fī Ruwāt wa Aṣḥāb al-Imām al-Ṣādiq*, 1/552; *Īḍāḥ al-Ishtibāh*, p. 19; *Muʿjam Rijāl al-Ḥadīth*, 8/144.

3 The definition of this group will also come ahead.

4 *Kasr al-Ṣanam*, p. 185, 275; also see: *Rijāl al-Kashshī*, 2/476; *Rijāl al-Ṭūsī*, p. 115; *Rijāl Ibn Dāwūd*, p. 101, *Khulāṣah al-Aqwāl*, p. 352; *Naqd al-Rijāl*, 2/309; *al-Fāʾiq fī Ruwāt wa Aṣḥāb al-Imām al-Ṣādiq*, 2/20; *Muʿjam Rijāl al-Ḥadīth*, 9/48.

5 *Kasr al-Ṣanam*, p. 292; also see: *Rijāl al-Ṭūsī*, p. 427; *al-Fihrist*, p. 79; *Rijāl al-Najāshī*, p. 187; *Rijāl Ibn Dāwūd*, p. 101; *Jāmiʿ al-Ruwāt*, 1/372; *Khulāṣah al-Aqwāl*, p. 354; *Ṭarāʾif al-Maqāl*, 1/237; *Naqd al-Rijāl*, 2/349; *Īḍāḥ al-Ishtibāh*, p. 198; *Maʿālim al-ʿUlamāʾ*, p. 92; *Muʿjam Rijāl al-Ḥadīth*, 9/212.

6 *Kasr al-Ṣanam*, p. 73; *Rijāl al-Ṭūsī*, p. 221; *Rijāl al-Najāshī*, p. 193; *Rijāl Ibn Dāwūd*, p. 249; *Rijāl al-Khāqānī*, p. 138; *Rijāl al-Barqī*, p. 44; *Khulāṣah al-Aqwāl*, p. 356; *Samāʾ al-Maqāl*, 1/160; *Īḍāḥ al-Ishtibāh*, p. 200; *Nihāyah al-Dirāyah*, p. 266; *Muʿjam Rijāl al-Ḥadīth*, 9/312.

7 *Kasr al-Ṣanam*, p. 197; also see: *Rijāl al-Ṭūsī*, p.222; *al-Fihrist*, p. 78; *Rijāl al-Najāshī*, p. 189; *Rijāl Ibn Dāwūd*, p. 108; *Rijāl al-Barqī*, p. 1/41; *Jāmiʿ al-Ruwāt*, p. 1/395; *Khulāṣah al-Aqwāl*, p. 161; *Naqd al-Rijāl*, 2/388; *Muʿjam Rijāl al-Ḥadīth*, 9/380.

He would forge narrations, so it is surprising that al-Kulaynī narrates from such narrators.[1]

15. Ṣāliḥ ibn Ḥammād: Weak and from the fanatics. And al-Najāshī said, "His matter is confusing, sometimes he narrates acceptable narrations and sometimes reprehensible narrations, i.e. he was a hypocrite." Ibn al-Ghaḍāʾirī has also deemed him weak, and al-Ḥillī did not accept his narration and considered him to be foolish in *Manhaj al-Maqāl*.[2]

16. ʿAlī ibn Abī Ḥamzah al-Baṭāʾinī: A Wāqifī who has been accused by the Imām. He is the head of the Wāqifī sect and the scholars of the Shīʿah have considered him to be from the Mamṭūrah dogs and the Wāqifīs. He was the guardian of Mūsā ibn Jaʿfar and his representative. He usurped the wealth of the Imām which he was entrusted with.[3]

17. ʿAlī ibn Asbāṭ: He was a Faṭḥī[4] in creed.[5]

18. ʿAmr in Shimar ibn Yazīd: He has been deemed weak by all the scholars.[6]

19. Muḥammad ibn Awramah: An extremist. He has mixed truth and falsehood in his book, and was not reliable.[7]

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1 *Rijāl al-Kashshī*, 2/632; *Rijāl al-Ṭūsī*, p. 138; *Rijāl Ibn Dāwūd*, p. 110; *Rijāl al-Barqī*, p. 27; *Jāmiʿ al-Ruwāt*, p. 1/407; *Khulāṣah al-Aqwāl*, p. 359; *Ṭarāʾif al-Maqāl*, 1/488; al-Ṭūsī: *al-Taḥrīr*, p. 305; *Naqd al-Rijāl*, 2/409; *Muʿjam Rijāl al-Ḥadīth*, 10/77.

2 *Kasr al-Ṣanam*, p. 332; also see: *Rijāl al-Najāshī*, p. 198; al-Ṭūsī: *al-Fihrist*, p. 84; *Naqd al-Rijāl*, 2/403; *Khulāṣah al-Aqwāl*, p. 359; al-Ṭūsī: *al-Taḥrīr*, p. 307; *Ṭarāʾif al-Maqāl*, 1/238; *Muʿjam Rijāl al-Ḥadīth*, 10/58.

3 *Kasr al-Ṣanam*, p. 90, 171; also see: *Rijāl al-Kashshī*, 2/705; *Rijāl al-Ṭūsī*, p. 245; al-Ṭūsī: *al-Fihrist*, p. 96; *Rijāl al-Barqī*, p. 25; *Rijāl al-Khāqānī*, p. 79; *Naqd al-Rijāl*, 3/220; *Khulāṣah al-Aqwāl*, p. 181; *Samāʾ al-Maqāl*, 1/13; *Ṭarāʾif al-Maqāl*, 2/334; *Muʿjam Rijāl al-Ḥadīth*, 11/71.

4 The introduction to this sect will also come ahead.

5 *Kasr al-Ṣanam*, p. 151; also see: *Rijāl al-Kashshī*, 2/835; *Rijāl al-Ṭūsī*, p. 360; al-Ṭūsī: *al-Fihrist*, p. 90; *Rijāl al-Najāshī*, p. 252; *Rijāl Ibn Dāwūd*, p. 260; *Rijāl al-Barqī*, p. 55; *Naqd al-Rijāl*, 3/230; *Khulāṣah al-Aqwāl*, p. 185; *Samāʾ al-Maqāl*, 2/311; *Ṭarāʾif al-Maqāl*, 1/325.

6 *Kasr al-Ṣanam*, p. 62; also see: *Rijāl al-Ṭūsī*, p. 250; *Rijāl al-Najāshī*, p. 287; *Rijāl Ibn Dāwūd*, p. 264; *Rijāl al-Barqī*, p. 35; *Jāmiʿ al-Ruwāt*, 1/623; *Khulāṣah al-Aqwāl*, p. 378; *Naqd al-Rijāl*, 3/336; *al-Fāʾiq fī Ruwāt wa Aṣḥāb al-Imām al-Ṣādiq*, 2/493; *Muʿjam Rijāl al-Ḥadīth*, 14/116.

7 *Kasr al-Ṣanam*, p. 163. See also: *Rijāl al-Ṭūsī*, p. 367; *Rijāl al-Najāshī*, p. 329; *Rijāl Ibn Dāwūd*, p. 299; *Rijāl al-Khāqānī*, p. 196; *Khulāṣah al-Aqwāl*, p. 397; *Naqd al-Rijāl*, 4/146; *Muʿjam Rijāl al-Ḥadīth*, 16/124.

20. Muḥammad ibn Jumhūr: The Shīʿī scholars have deemed him a liar who was corrupt in ḥadīth and in belief. He popularized sinning and debauchery by way of his poetry.[1]

21. Muḥammad ibn Sinān: From the infamous liars and from the extremists. He was a forger and was corrupt in his creed. He is the one that would say, "Allah created the world, thereafter he handed over its affairs to Muḥammad and ʿAlī and he sat to rest." And he also claimed that Allah سُبْحَانَهُوَتَعَالَى has a hand, a face, a body, and is confined to space like humans.[2]

22. Yūnus ibn Ẓubyān: From the infamous extremist and liars. The scholars state that he is weak and his narrations should not be given attention. He was wicked; he would say to al-Riḍā, "I was doing Ṭawāf and Allah سُبْحَانَهُوَتَعَالَى came above my head and addressed me saying, "O Yūnus, I am Allah, there is no one worthy of worship besides me, and establish Ṣalāh for my remembrance." Al-Riḍā became angry and said, "Leave," and he told another person sitting by him, "Take him out." He thereafter said to him, "May the curse of Allah be upon you and whoever addressed you. Leave." And he said, "A thousand curses upon Yūnus ibn Ẓubyān, followed by a thousand and another thousand curses, and every curse that will lead him to the fire." And the Imām said, "I testify that the person who addressed you was the devil. Behold, Yūnus and Abū al-Khaṭṭāb both will be in shackles of iron and in the severest punishment."[3]

In essence, Shaykh al-Ṭāʾifah al-Ṭūsī (d. 460 A.H.) has summarized the statuses of their transmitters with a very important confession:

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1 *Kasr al-Ṣanam*, p. 108, 166, 245; also see: *Rijāl al-Kashshī*, 2/463, *Rijāl al-Ṭūsī*, p. 364, 448; al-Ṭūsī: *al-Fihrist*, p. 145; *Rijāl al-Najāshī*, p. 337; *Rijāl Ibn Dāwūd*, p. 271; *Rijāl al-Barqī*, p. 51; *Tahdhīb al-Maqāl*, 4/75; *Khulāṣah al-Aqwāl*, p. 395; *Maʿālim al-ʿUlamāʾ*, p. 138; *Muʿjam Rijāl al-Ḥadīth*, 16/189.

2 *Kasr al-Ṣanam*, p. 108, 166, 245; also see: *Rijāl al-Kashshī*, 2/687; *Rijāl al-Najāshī*, p. 328; *Rijāl Ibn Dāwūd*, p. 174; *Rijāl al-Khāqānī*, p. 157; al-Ṭūsī: *al-Fihrist*, p. 143; *Khulāṣah al-Aqwāl*, p. 394; *Naqd al-Rijāl*, 4/223; *al-Darajāt al-Rafīʿah*, p. 102; *Muʿjam Rijāl al-Ḥadīth*, 17/160.

3 *Kasr al-Ṣanam*, p. 239; also see: *Rijāl al-Kashshī*, 2/653; *Rijāl al-Ṭūsī*, p. 323; al-Ṭūsī: *al-Fihrist*, p. 182; *Rijāl al-Najāshī*, p. 448; *Rijāl Ibn Dāwūd*, p. 285; *Rijāl al-Barqī*, p. 30; *Khulāṣah al-Aqwāl*, p. 419; *Samāʾ al-Maqāl*, 1/11; *Ṭarāʾif al-Maqāl*, 1/632; *Naqd al-Rijāl*, 5/108; *al-Fāʾiq fī Ruwāt wa Aṣḥāb al-Imām al-Ṣādiq*, 3/468.

إن كثيرا من مصنفي أصحابنا، وأصحاب الأصول، ينتحلون المذاهب الفاسدة، وإن كانت كتبهم معتمدة

Many authors from our scholars, and the authors of the primary sources are affiliated to corrupt creeds, even though their books are reliable.[1]

Al-Ḥurr al-ʿĀmilī says:

ودعوى بعض المتأخرين أن الثقة بمعنى العدل الضابط ممنوعة، وهو مطالب بدليلها، وكيف وهم مصرحون بخلافها حيث يوثقون من يعتقدون فسقه، وكفره، وفساد مذهبه؟

And the claim of some later scholars that a reliable transmitter is in terms of him being a person of integrity and accurate retention is untrue, and he is required to provide evidence for that. For how can that be the case when they explicitly state contrary to that; for they deem reliable even those who they believe are guilty of sinning, disbelief, and deviation in creed?[2]

He also says:

وأصحاب الاصطلاح الجديد قد اشترطوا في الراوي العدالة، فيلزم من ذلك ضعف جميع أحاديثنا لعدم العلم بعدالة أحد منهم إلا نادرا

And the scholars of the new terminology have placed integrity as a requirement in a narrator. This would entail the weakness of all our narrations, due to not having definitive knowledge regarding any of them, except rarely.[3]

And he says:

ومن المعلوم قطعا أن الكتب التي أمروا عليهم السلام بها كان كثير من رواتها ضعفاء، ومجاهيل، وكثير منها مراسيل

And it is known with certainty that the books the Imāms ordered adherence to, many of their narrators are weak and unknown. And many of their narrations are inconsistent.[4]

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1 al-Ṭūsī: *al-Fihrist*, p. 32.

2 *Wasāʾil al-Shīʿah*, 30/260.

3 Ibid.

4 Ibid. 30/244.

Section Four

The Four Hundred Principal Sources

These refer to four hundred books which have been labelled with the title *Aṣl* (principal) due to them being principal sources to which their scholars refer and upon which they rely.

Al-Ṭahrānī mentions from his teacher al-Mufīd:

صنفت الإمامية من عهد أمير المؤمنين عليه السلام إلى عصر أبي محمد الحسن العسكري عليه السلام أربعمائة كتاب تسمى الأصول، وهذا معنى قولهم له أصل

The Imāmiyyah authored from the era of Amīr al-Muʾminīn ﷺ up to the era of Abū Muḥammad al-Ḥasan al-ʿAskarī four hundred books which are dubbed the Uṣūl, principal sources. And this is what their dubbing of them as Aṣl means.[1]

Why were These Books Dubbed the Uṣūl?

Any ḥadīth book whose author has heard the narrations compiled in his book from the Infallible Imām directly, or from someone who heard from the Imām directly, is an Aṣl. This is due to it being the first record of those narrations and the reference point to which later people have recourse.

Al-Ṭahrānī says after a lengthy discussion regarding the meaning of Aṣl:

فالأصل من كتب الحديث هو ما كان المكتوب فيه مسموعا لمؤلفه عن المعصوم، أو عمن سمع منه لا منقولا عن مكتوب فإنه فرع منه

So an Aṣl in the books of ḥadīth is a book the recorded narrations of which are directly heard by its author from the infallible, or from the person who heard from him. They are not cited from another record, for in that case it would a secondary source.[2]

And the author of the book *Dirāsah Ḥawl al-Uṣūl al-Arbaʿ Miʾah* mentions:

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1 *Al-Dharīʿah*, 2/130.

2 Ibid., 2/126.

بلغ الرواة عنه أربعة آلاف رجل، وانصرفت طائفة كبيرة من هؤلاء لضبط ما رووه عن الإمام سماعا في كتاب خاص في مواضيع الفقه، والتفسير والعقائد وغيرها، وقد اصطلح التاريخ الشيعي على تسمية هذه الكتب بالأصول، كما حصرها في أربعمائة أصل، وهذا ما نعنيه بالأصول الأربعمائة

The narrators from him, Jaʿfar al-Ṣādiq, are four thousand. And a large group of these narrators have documented what they narrated directly from the Imām regarding various topics of jurisprudence, exegesis, beliefs, etc., in special books. The Shīʿī history has concurred on naming these books 'the Uṣūl' and has confined them to four hundred principal works. This is what we mean by the four hundred Uṣūl.[1]

The author immediately after this has discussed the difference of opinion regarding the definition of Aṣl. Thereafter, he has enlisted the names of the authors of these Uṣūl, but their amount does not even reach eighty. Thereafter, he presents a general study of these Uṣūl which he then follows up with a more specific study of the Uṣūl which exist in their entirety, or parts of which exist; and these are only twenty-eight. In this study he has reached the following conclusion. He says:

In this study we have reached the following conclusions:

Firstly: The *Aṣl* is something the Shīʿah scholars coined as terminology in the fifth century A.H.

Secondly: The scholars of ḥadīth have proposed various views in delineating the definition of *al-Aṣl*, most of which are based on sheer conjecture and assumption, as is stated by al-Sayyid Muḥsin al-Amīn.

The word 'al-Aṣl' has two meanings: The first is the technical meaning which refers to a collection of ḥadīth which is narrated directly from Imām al-Ṣādiq in most instances and is compiled by his transmitters. We have supported this with the statements of the early scholars and we have stated that most of those enlisted by al-Ṭūsī and al-Najāshī as the authors of the *Uṣūl* are the companions of Imām al-Ṣādiq عَلَيْهِٱلسَّلَامْ; and this is also according to the present study of the *Uṣūl*.

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1 *Dirāsah*, p. 7, citing from the book *Maʿ al-Ithnay ʿAshariyyah fī al-Uṣūl wa al-Furūʿ* of Professor ʿAlī al-Sālūs, 3/105.

The second is the linguistic meaning which means source or reference, as per its usage in our time. This is because it is used to refer to books of sciences other than ḥadīth, or it was used before the fifth century A.H.

Thirdly: Specifying the era of compilation to the era of Imām Jāʿfar al-Ṣādiq, i.e. those who narrated from him. But this contradicts the fact that some of them also narrate from his father, al-Bāqir, or his son, al-Kāẓim عَلَيْهِ ٱلسَّلَام.

Fourthly: If by way of the word *Aṣl* the literal meaning is intended, then the *Uṣūl* of the Shīʿah are 6600 approximately. And if the technical meaning is intended then they will not be more than a hundred, and those enlisted in the two *Fihrists* of al-Ṭūsī and al-Najāshī are only seventy and some odd *Uṣūl*.

Fifthly: The *Uṣūl* themselves have been discarded due to the four early books and the collections of ḥadīth comprising of these *Uṣūl* and other Shīʿī sources. This is why the ḥadīth scholars did not require the copies of the *Uṣūl* themselves, i.e. due to their content and narrations being present in these books which were compiled in an era subsequent to the era of the compilation of the *Uṣūl*. Thus, after my extensive search for the *Uṣūl* enlisted by al-Ṭūsī, I did not come across more than three *Uṣūl* which exist today. Likewise, from the books which are described as *Uṣūl* I have come across more than twenty-seven books, probably I will be fortunate to come across more of them in the future.

And al-Shahīd al-Thānī says in this regard:

كان قد استقر أمر الإمامية على أربعمائة مصنف سموها أصولاً فكان عليها اعتمادهم، وتداعت الحال إلى أن ذهب معظم تلك الأصول ولخصها جماعة في كتب خاصة تقريبا على المتناول، وأحسن ما جمع منها (الكافي) و(التهذيب) و(الاستبصار) و(من لا يحضره الفقيه)

The matter of the Imāmiyyah has settled upon four hundred books which they dub the *Uṣūl*. Hence upon them was their reliance. The conditions prompted that most of these *Uṣūl* vanish. Hence, a group of scholars condensed them in special books in order to facilitate easy access to them. The best books which have been compiled by them are *al-Kāfī*, *al-Tahdhīb*, *al-Istibṣār,* and *Man la Yaḥḍuruhū al-Faqīh*. [End quote][1]

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1 Ibid.

Professor ʿAlī al-Sālūs commenting upon this says:

> If his statement is correct, it entails that the documentation of opinions and jurisprudential extractions took place alongside the documentation of the narrations narrated from Imām al-Ṣādiq. And the Shīʿah aver that whatever emerged from him is considered to be from the Sunnah, but Imām al-Ṣādiq could not possibly have considered himself to be infallible or as having the right of legislation. Likewise in his time, with the exception of the extremist, there were very few people who considered him to be infallible.

> Hence, whatever is narrated from Imām al-Ṣādiq is not in any way different from that which is narrated from the four Imāms, viz. Abū Ḥanīfah, Mālik, al-Shāfiʿī, and Aḥmad, and other luminary scholars besides them. The only difference we notice between them is the differing views which exists between these scholars of Ijtihad. As for the narrations documented in the era of Imām al-Ṣādiq falsely against him, these forgeries cannot exceed his time and the times that passed before him, i.e. it is not possible that they have any connection with those who come after him due to that being considered from the knowledge of the unseen.

> Hence, we are not in need of studying these *Uṣūl* or investigating who their writers were. But what we are concerned with is that which the Twelver Shīʿah exclusively claim has not surfaced so that it be recorded. Therefore, I was very surprised by the title of one of these principles which the author has mentioned on p. 48 and reads as follows: 'The extract of narrations regarding the twelve Imāms'. It is impossible that this type of title be coined in the era of Imām al-Ṣādiq, for there was no one in his time who had knowledge of the names of those who were going to succeed him, because only Allah سُبْحَانَهُوَتَعَالَ has knowledge of the unseen. Yes, this title could have been coined after the eleventh Imām and thereafter the forged narrations could have been falsely attributed to al-Ṣādiq. This is the reality of what possibly happened. So if this title is attributed to those who lived during the era of al-Ṣādiq, then this entails that the forgerer of this title has forged narrations against those who lived in the era of the Imām.

> Nonetheless, after reading the title the following appeared: 'The compilation of Aḥmad ibn Muḥammad ibn ʿAyyāsh al-Jawharī who died in 401 A.H.' This clearly shows that the author lived after the eleventh Imām,

in fact, between their demises is a gap of a century and a half. So this is what is more in sync with what has previously been stated.[1]

Al-Ṭahrānī has enlisted close to 130 Uṣūl in his book *al-Dharīʿah*. Hereunder are some of them:

- *Aṣl Ādam ibn al-Ḥusayn al-Kūfī al-Thiqah*

- *Aṣl Ādam ibn al-Mutawakkil Abū al-Ḥasan Bayyāʿ al-Luʾluʾ al-Kūfī*

- *Aṣl Abān ibn Taghlib ibn Rabāḥ al-Bakrī*

- *Aṣl Abān ibn ʿUthmān al-Aḥmar al-Bajalī*

- *Aṣl Abān ibn Muḥammad al-Bajalī*

- *Aṣl Ibrāhīm ibn Abī al-Bilād*

- *Aṣl Ibrāhīm ibn ʿUthmān Abī Ayyūb al-Khazzāz al-Kūfī*

- *Aṣl Ibrāhīm ibn Muslim ibn Hilāl al-Ḍarīr al-Kūfī*

- *Aṣl Ibrāhīm ibn Mahzam al-Asadī al-Kūfī*

- *Aṣl Ibrāhīm ibn Nuʿaym Abī Ṣāliḥ al-ʿAbdī*

- *Aṣl Abī ʿAbd Allah ibn Ḥammād al-Anṣārī*

- *Aṣl Aḥmad ibn al-Ḥusayn ibn Saʿīd ibn ʿUthmān al-Qurashī.*[2]

These *Uṣūl* are not existent now; however, they are scattered in their reliable books.

Conclusion

Abū Jaʿfar al-Ṭūsī, known as 'Shaykh al-Ṭāʾifah' states:

إن كثيرا من مصنفي أصحابنا وأصحاب الأصول ينتحلون المذاهب الفاسدة، وإن كانت كتبهم معتمدة

Many authors from our comrades and the authors of the Uṣūl are affiliated to false creeds, even though their books are reliable.[3]

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1 *Maʿ al-Ithnay ʿAshariyyah fī al-Uṣūl wa al-Furūʿ*, 3/106.

2 *Al-Dharīʿah*, 2/135-138.

3 Al-Ṭūsī: *al-Fihrist*, p. 32.

And the author of *Miqbās al-Hidāyah* has made clear the ignorance which exists regarding many of the authors of the Uṣūl saying:

ذكر الطوسي في مقدمة فهرسه بأنه سيبين في كتابه أحوال أصحاب الأصول بانتحالهم مذاهب فاسدة، ولم يف بوعده

Al-Ṭūsī has stated in the introduction to his *al-Fihrist* that he will state in his book the biographies of the authors of the Uṣūl due to them being affiliated to false creeds, but he did not fulfil his promise.[1]

And an example of the ignorance about the authors of the Uṣūl is the following statement of al-Ṭahrānī under the biography of Abū ʿAbd Allāh ibn Ḥammād al-Anṣārī:

ولم يذكر في كتب الرجال ترجمة أبي عبد الله بن حماد

And in the books of transmitter-biographies the biography of Abū ʿAbd Allāh ibn Ḥammād has not been mentioned.[2]

Also, an example of the low stature of the Aṣl is the following statement of al-Ṭahrānī in *al-Dharīʿah* under the biography of Aḥmad ibn ʿUmar al-Ḥallāl:

أحمد بن عمر الحلال بياع الحل وهو الشيرج–دهن السمسم– عده الشيخ الطوسي في رجاله من أصحاب الرضا عليه السلام، وقال كوفي أنماطي ثقة، ردي الأصل

Aḥmad ibn ʿUmar al-Ḥallāl, the merchant of sesame seed oil. Al-Ṭūsī has enumerated him in the students of al-Riḍā عَلَيْهِالسَّلَام and has said, "A reliable narrator from Kūfah, from Anmāṭ, who has an Aṣl of low stature."[3]

Commenting on this al-Ṭahrānī says:

يعني لا يعتمد على أصله لاشتماله على ما يشينه من تصحيف أو غلط أو تغييرات وغير ذلك

I.e. his Aṣl cannot be relied upon, due to it comprising of that which spoils it, like distortions, mistakes, and changes, etc.[4]

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1 *Miqbās al-Hidāyah*, 3/27.

2 *Al-Dharīʿah*, 2/138.

3 *Rijāl al-Ṭūsī*, p. 352; entry no. 5213.

4 *Al-Dharīʿah*, 2/139.

Chapter Five

Gradings of Ḥadīth According to the Shīʿah

Hereunder there are two sections:

Section one: Gradings of ḥadīth according to the Akhbārī Shīʿah

Section two: Gradings of ḥadīth according to the Uṣūlī Shīʿah

Chapter Five

Gradings of Ḥadīth according to the Shīʿah

As has passed already, the categorization of ḥadīth according to the Shīʿah into Ṣaḥīḥ, Ḥasan, Muwaththaq, and Ḍaʿīf was a result of their interaction with the Ahl al-Sunnah and being influenced by them, coupled with their motive to restore confidence in some of their narrations. Even though in doing so they have trodden the part of deceit and obfuscation, and even though they fumbled in this science, the basis of which was laid by, and the pillars whereof were enforced by, the great scholars of the Ahl al-Sunnah. This is not withstanding that the Shīʿī ideology demands avoiding the Ahl al-Sunnah and practicing upon that which opposes them.

The Shīʿah are nothing but imitators of the Ahl al-Sunnah in this science. They have not presented anything new other than what is specific to their dogma; to the extent that even the examples which they have cited, they have taken from the books of the Ahl al-Sunnah.

They were unable to present new examples from their side besides at a few rare occasions. Previously, we have already cited some evidences which support our viewpoint from their credible sources. This was in the discussion about the inception of the science of ḥadīth by the Shīʿah, so refer to it, for it is a very crucial discussion.

Here I just want to remind you of the statement of their scholar al-Ḥurr al-ʿĀmilī (d. 1104 A.H.) who says:

> والاصطلاح الجديد موافق لاعتقاد العامة واصطلاحهم، بل هو مأخوذ من كتبهم كما هو ظاهر بالتتبع وكما يفهم من كلام الشيخ حسن وغيره، وقد أمرنا الأئمة عليهم السلام باجتناب طريقة العامة وقد تقدم بعض ما يدل على ذلك في القضاء في أحاديث ترجيح الحديثين المختلفين وغيرها

> The new terminology is in accordance with the belief of the commonality [the Ahl al-Sunnah] and their nomenclature, as is clear after empirical study, and as is understood from the speech of al-Shaykh Ḥasan and others. And the Imāms have ordered us to avoid the way of the commonality, and

some aspects which allude to this have passed under the discussion about how to judge in narrations and give preference between two conflicting reports and elsewhere.[1]

1 *Wasāʾil al-Shīʿah*, 30/259.

Section One

The Gradings of Ḥadīth according to the Akhbārī Shīʿah

Muḥy al-Dīn al-Gharīfī says:

وقد شجب الأخباريون تنويع الحديث، وعدّوه من البدع التي يحرم العمل بها. وبسطوا البحث في إبطاله، وإثبات صحة جميع أخبار كتبنا الأربعة ، بل جميع الأخبار التي نقلوها عن الكتب المعتبرة، لأنها محفوفة بقرائن تفيد الوثوق بصدورها عن المعصوم. وقد استدل الشيخ يوسف البحراني على ذلك بستة وجوه، وقال: إلى غير ذلك من الوجوه التي أنهيناها في كتاب المسائل إلى اثني عشر وجهاً، وطالب الحق المنصف تكفيه الإشارة، والمكابر المتعسف لا ينتفع ولوبألف عبارة، كما استدل عليه الشيخ محمد بن الحسن الحر باثنين وعشرين وجهاً في الفائدة التاسعة التي عقدها لإثبات صحة أحاديث جميع الكتب التي جمع منها كتابه وسائل الشيعة، وحكم بوجوب العمل بها أجمع. وعلى هذه الوتيرة جرى الفيض الكاشاني في كتابه الوافي. وجميع ما ذكروه يتلخص في دعويين: الأولى : احتفاف جميع الأخبار التي يستدل بها في الشريعة بقرائن تفيد الوثوق والقطع بصدورها عن المعصوم (ع) ، فهي حجة بأجمعها ، فيطل تنويعها ، لأن مقتضاه عدم حجية بعضها ، كضعيف السند. الثانية : انحصار الحجة من الأخبار لدى قدماء فقهائنا بما احتف بتلك القرائن ، فيكون التنويع بلحاظ رجال السند من الحادثات والبدع التي يحرم العمل بها

The Akhbārīs[1] have bemoaned the categorization of ḥadīth and have considered it to be an innovation which is impermissible to implement.

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1 The Twelver Imāmī Rawāfiḍ are made up of two groups:

1. The Akhbārīs: They accept all the narrations and reports which feature in their books, especially in their four early books: *al-Kāfī*, *al-Istibṣār*, *Man lā Yaḥḍuruhū al-Faqīh*, and *al-Tahdhīb*. The Imāmī Shīʿah were upon this methodology up until the mid-seventh century wherein one of their scholars Ibn Ṭāwūs wrote a book regarding ḥadīth terminology which he plagiarized from the Ahl al-Sunnah. He was thereafter followed by his student who is titled al-ʿAllāmah al-Ḥillī (d. 726 A.H.), whom Ibn Taymiyyah had refuted in his monumental work *Minhāj al-Sunnah.* Thereafter the Shīʿah followed and embraced what was introduced by Ibn Ṭāwūs and his student al-Ḥillī. They, thus, became known as the Uṣūlīs.

2. The Uṣūlīs: They aver that not everything in their books is credible and, thus, subject their narrations to investigation and scrutiny. They did not do so out of their love to follow the truth or to live according to the authentic Sunnah, rather they did so to counter the criticism of the Ahl al-Sunnah of their belief in the interpolation of the Qurʾān and many such problematic beliefs and ideas which are abundantly found in their books. *contiued...*

They have at length discussed the invalidity of it, and have established the authenticity of all the narrations which come in our four books,[1] in fact all the narrations which they have transmitted from their reliable books. This is because they are surrounded by indicators which smack off confidence that they originated from the infallible. Hence, al-Shaykh Yūsuf al-Baḥrānī has substantiated this in six different ways and has said, "And many more ways which we have culminated at twelve. And for a seeker of the truth even an indication is enough, and for an arrogant and obstinate person not even a thousand statements will suffice."[2] Likewise al-Shaykh Muḥammad ibn al-Ḥasan al-Ḥurr has substantiated this with twenty-two evidences under the 'Ninth Note' which he has established to prove the authenticity of all the narrations of the books which he has collected in his book *Wasāʾil al-Shīʿah*; he has ruled that it is obligatory to practice upon all of them. Similar is the approach of al-Fayḍ al-Kāshānī in his book *al-Wāfī*.[3] And whatever they have mentioned can be condensed in two claims:

The first claim: All the narrations which are used as evidence in Sharīʿah enjoy contextual indicators which suggest their authenticity and categoricity about them originating from the infallible. Hence, they are all are evidence and therefore it is invalid to categorize them. For that would demand that some of them are not evidence material, like a narration with a weak chain of transmission.

Most of the Rāfiḍah in our time are from the Uṣūlī group and from the Akhbārīs there remains a fringe minority in Bahrain. And the dispute between the two groups still continues unabated.

Some of the scholars of the Akhbārīs are: al-Kulaynī the author of *al-Kāfī*, Ibn Bābawayh al-Qummī the author of *Man lā Yaḥḍuruhū al-Faqīh*, al-Mufīd the author of *Awāʾil al-Maqālāt*, al-Ḥurr al-ʿĀmilī the author of *Wasāʾil al-Shīʿah*, al-Kāshānī the author of *al-Wāfī*, al-Nūrī al-Ṭabarsī the author of *Mustadrak al-Wasāʾil*, Muḥammad Ḥusayn Āl Kāshif al-Ghiṭāʾ the author of *Aṣl al-Shīʿah wa Uṣūluhā*.

And some of the Uṣūlī scholars are: Al-Ṭūsī the author of *al-Istibṣār* and *Tahdhīb al-Aḥkām*, and al-Murtaḍā to who or to whose brother the book *Nahj al-Balāghah* is attributed. And from the contemporaries some of their scholars are: Khomeini, al-Khūʾī, Muḥsin al-Ḥakīm, Sharīʿat Madārī, amongst others.

1 *Al-Kāfī*, *Man lā Yaḥḍuruhū al-Faqīh*, *Tahdhīb al-Aḥkām*, and *al-Istibṣār*.

2 *Al-Ḥadāʾiq al-Nāḍirah*, 1/15, 24.

3 *Al-Wāfī*, 1/11.

The second claim: Evidence being confined according to our early jurists to only those narrations which are surrounded by such indicators. Hence, categorizing the narrations as per the transmitters of the chain is an innovation and an invention practicing upon which is impermissible.[1]

And al-Ḥurr al-ʿĀmilī says in *Wasāʾil al-Shīʿah*:

للصحيح عند القدماء وسائر الأخباريين ثلاثة معان، أحدها: ما علم وروده عن المعصوم. وثانيها: ذلك، مع قيد زائد، وهو عدم معارض أقوى منه بمخالفة التقية ونحوها. وثالثها: ما قطع بصحة مضمونة في الواقع أي: بأنه حكم الله ولو لم يقطع بوروده عن المعصوم. وللضعيف عندهم ثلاثة معان مقابلة لمعنى الصحيح: أحدها: ما لم يعلم وروده عن المعصوم بشئ من القرائن. وثانيها: ما علم وروده وظهر له معارض أقوى منه وثالثها: ما علم عدم صحة مضمونة في الواقع لمخافته للضروريات ونحوها

Ṣaḥīḥ according to the early scholars, and all the Akhbārīs has three meanings:

1. That which is known to have originated from the infallible.

2. The same, but with an additional clause, i.e. the absence of a stronger contradicting report due to Taqiyyah and similar reasons.

3. A narration the content whereof can be categorically confirmed in reality, i.e. that it is the ruling of Allah, even though its origination from the Imām is unknown.

And Ḍaʿīf has three meanings, which are the opposites of the meanings of al-Ṣaḥīḥ.

1. That which is not known to have originated from the Imām through any indicators.

2. That which is known to have originated from him, but is opposed by a stronger narration.

3. A narration the content whereof is known categorically to be invalid, due to it opposing the categorical aspects or for similar reasons.[2]

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1 *Qawāʿid al-Ḥadīth*, 16, 17 of Muḥy al-Dīn al-Mūsawī al-Gharīfī.

2 *Wasāʾil al-Shīʿah*, 30/273, 274.

In conclusion, the Akhbārī Shīʿah have no knowledge of the science of ḥadīth terminology. For they embrace with acceptance everything that has come from their Imāms in their reliable books of ḥadīth. In fact, they consider every ḥadīth, including its wording, its diacritical marks, the sequence of the words and the letters to all be established by way of mass transmission.

These four books of ḥadīth emerged in the fourth and fifth centuries. And their authors believed in the authenticity of whatever they included in them. The Shīʿah thereafter for close to three centuries were not different from the Akhbārīs and their leanings. And the first person to introduce ḥadīth terminology and clarify its various gradings in their dogma was al-Ḥasan ibn al-Muṭahhar al-Ḥillī, known as al-ʿAllāmah, who died in 726 A.H.[1]

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1 *Ḍiyāʾ al-Riwāyah*, p. 23.

Section Two

The Gradings of Ḥadīth According to the Uṣūlī Rawāfiḍ

Ḥadīth according to them is categorized into *Mutawātir* and *Āḥād*.

Mutawātir

The definition of Mutawātir according to them:[1]

Linguistic meaning:

عبارة عن مجيئ الواحد بعد الواحد بفترة بينهما وفصل، ومنه قوله عز من قائل: ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَىٰ أي رسولا بعد رسول بزمان بينهما

To come one after the other with a time between the two and a separation, like in the verse of Allah ﷾ the almighty, "Thereafter, we sent our prophets in succession," i.e. prophet after prophet with a time-gap between them.

Technical meaning:

خبر جماعة بلغوا في الكثرة إلى حد أحالت العادة اتفاقهم وتواطؤهم على الكذب، ويحصل بإخبارهم العلم، وإن كان للخبر مدخلية في إفادة تلك الكثرة العلم

هذا وقد اتفق أكثر العقلاء على إمكان تحقق الخبر المتواتر وحصول العلم به، والقائلون بإمكان تحقق الخبر المتواتر، وحصول العلم به، اختلفوا فقال أكثرهم: إنه العلم الضروري، وقال جمع: إن ذلك العلم النظري

The report of a group so abundant that convention deems it impossible for so many people to agree and concur upon lying. Hence, categoricity is obtained by their reporting, even though the report itself also plays a role in that exceeding number giving the benefit of categoricity.

Having said that, most intelligent people agree on the possibility of a report being Mutawātir and categoricity being obtained through it. However, there is difference of opinion amongst those who aver that such a Mutawātir narration can occur about the nature of the categoricity which is obtained

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[1] *Dirāsāt fī ʿIlm al-Dirāyah* (the abridgement of *Miqbās al-Hidāyah*) of ʿAlī Akbar Ghifārī, p. 18, 19; *Nihāyah al-Dirāyah*, p. 97.

through it. Hence, most of them say: It is self-evident categoricity, whereas a group says that it is discursive categoricity.

Conditions of a Mutawātir Narration

They have mentioned several requisites for a Mutawātir narration to be of epistemological certainty, some related to the listener and some to the transmitters.

1. Requisites concerning the listener

   They are two:

   - The listener should not have necessary knowledge of the purport of the narration intuitively, like someone informing another of something he personally witnessed.

   - The Mutawātir narration should not be preceded by a doubt; nor should it be preceded by the blind following of the receiver, such that he would either reject the veracity of the report itself. The first person to place this requisite was ʿAlam al-Hudā who was then followed by the research scholars. And it is a strong requisite by way of which the arguments of the polytheists, the Jews and the Christians, etc., about the miracles of Rasūl Allah ﷺ, like the splitting of the moon, the yearning of the date palm, the glorifying of the pebbles, not occurring are debunked. Also the argument of our opponents regarding the absence of the emphatic appointment of Amīr al-Muʾminīn عَلَيْهِ ٱلسَّلَام is also rendered baseless.

2. Requisites concerning the transmitters:

   - They should be so many that their concurring upon lying be impossible.

   - They should have conviction regarding what they are transmitting, not just a sense of probability.

   - Their conviction should be based upon sensory perception.

   - Both ends of the transmission and its center should be the same, i.e. every link from its many links should convey with certainty not

just probability. Yes, the certainty of the first links from first-hand witnessing, and that of the second and the third link because of mass-transmission. And both ends refer to: the first link who witnessed the content of the report, and the last link who transmitted from the middle link to the last informant, and the middle link refers to the group between them.

Types of Mutawātir

1. *Lafẓī*: This refers to a report wherein the wording of all the transmitters is one and the same.

2. *Maʿnawī*: This is when their wordings are different, but each of them contains a common theme found in all of them evidently or subtly. Thus, certainty is acquired regarding the common subject-matter which pervades all of them due to excessive reports about it.

From the aforementioned, the influence of the false belief of the Rawāfiḍ on the Mutawātir narration is evident. For one of the requirements according to them is that the Mutawātir narration not be preceded by a doubt, or by the blind following of the receiver which compels him to negate the purport of the narration or the narration itself. We can gauge this influence when they say that it is a strong requisite by way of which the argument of our opponents to prove the absence of the emphatic appointment of Amīr al-Muʾminīn عَلَيْهِالسَّلَام is debunked. Hence, in the case of the mass-transmitted fact that Nabī صَلَّىاللهُعَلَيْهِوَسَلَّم did not emphatically appoint anyone as the Imām after him, the blame is directed to the receivers, whereby they achieve their objective of deeming this fact untannable. Whereas on the other hand, we find them averring that the ḥadīth of *Thaqalayn* and *Ghadīr* are Mutawātir.[1]

In essence, the belief of Imāmah engenders them to discard that which is actually Mutawātir and accept that which in itself is not Mutawātir as Mutawātir, as long as it is related to this belief.

Ibn Taymiyyah mentions:

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1 *Al-Uṣūl al-ʿĀmmāh li al-Fiqh al-Muqāran*, p. 195, onwards.

والقوم من أكذب الناس في النقليات ومن أجهل الناس في العقليات يصدقون من المنقول
بما يعلم العلماء بالاضطرار أنه من الأباطيل ويكذبون بالمعلوم من الأضطرار المتواتر
أعظم تواتر في الأمة جيلا بعد جيل ولا يميزون في نقلة العلم ورواة الأحاديث والأخبار
بين المعروف بالكذب أو الغلط أو الجهل بما ينقل وبين العدل الحافظ الضابط المعروف
بالعلم بالآثار

These people are the biggest liars in text-based matters and the most ignorant in logic-based matters. They believe in such transmitted reports which the scholars intuitively know to be false, and they belie such known facts which the scholars intuitively know to be established, due to it being transmitted by way of mass-transmission in the Ummah from one generation to another. Likewise, in the transmitters of knowledge and the narrators of narrations and reports they cannot distinguish between a narrator who is infamous for lying, excessively erring, or is ignorant of what he narrates, and a person who is an upright retainer who is precise in his transmission and is known to have a good knowledge-base about narrations.[1]

Āḥād

They have defined this category as:

هو ما لا ينتهي إلى حد التواتر سواء كان الراوي له واحد أو أكثر

A narration which does not reach the extent of *Tawātur* (mass-transmission), irrespective of whether its narrator is one or many.[2]

The narrations of this category according to the Rawāfiḍ are graded with four gradings. These four gradings are the primary types to which every other categorization returns. These gradings are: *Ṣaḥīḥ*, *Ḥasan*, *al-Muwaththaq*, *Ḍaʿīf*.

1. Ṣaḥīḥ

They have defined it as follows:

هو ما اتصل سنده إلى المعصوم بنقل العدل الإمامي عن مثله في جميع الطبقات حيث
تكون متعددة

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1 *Minhāj al-Sunnah*, 1/8

2 *Dirāsāt fī ʿIlm al-Dirāyah*, p. 23; *Nihāyah al-Dirāyah*, p. 102.

A narration whose transmission consistently reaches the infallible through the transmission of an upright Imāmī from his like in all the links when they happen to be many.[1]

And some have added other requirements, which are as follows:

- The upright narrator should be a precise retainer, due to the consideration that a person who excessively errs deserves to be discarded.

  However, you are well aware that the requirement of the uprightness of the narrator suffices on this behalf, for a negligent person who deserves to be discarded is never approbated by the scholars of transmitter biographies. Also, uprightness demands the truthfulness of the narrator, and him not being negligent and careless in assimilation and transmission. Yes, if the requirement of being a precise retainer is added for clarification, the definition would be stronger.

- There should be no anomaly in the narration, majority of the commonality have taken this into consideration but our scholars [Shīʿī] have rejected it. This is because authenticity is gauged by analyzing the status of the narrators, as for anomaly it is another matter which would render the narration inapt to be used as evidence. Hence, some of our contemporaries have said:

إن عدم الشذوذ شرط في اعتبار الخبر، لا في تسميته صحيحا

  The absence of anomaly is a requirement for considering the narration itself, not for dubbing it Ṣaḥīḥ.

Hence, with the clause of 'consistency of transmission' an inconsistent chain is precluded wherever that inconsistency may occur, and thus such a narration will not be dubbed Ṣaḥīḥ even though its narrators are of the level of Ṣaḥīḥ.

The clause 'infallible' includes the Nabī ﷺ and the Imām.

And with the clause 'the transmission of an upright person' Ḥasan narrations are excluded.

And with the clause 'Imāmī' Muwaththaq is excluded.

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1 *Buḥūth fī Fiqh al-Rijāl*, p. 33; *Nihāyah al-Dirāyah*, p. 235; *Dirāsāt fī ʿIlm al-Dirāyah*, p. 26; *Samāʾ al-Maqāl*, p. 2/422.

And with the clause 'in all the links' a narration in one of whose links a narrator of a lower ranking is found is precluded, for because of that it will be graded with a grading best suited for it, but it will not be considered Ṣaḥīḥ.   (Till the end)

So, in conclusion: they concur upon the following requirements:

- The chain should be consistent till the infallible.[1]

- The narrators should be Imāmīs in all the links.[2]

- They should all likewise be of upstanding character[3] and precise retention.

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1 The Rawāfiḍ have not abided by this requirement, for their chains of transmission are concocted, inconsistent, and forgeries. For more details refer to the following discussions: 'the Rawāfiḍ and the Asānīd', and 'the unknown narrators in the books of the Rawāfiḍ' in this book.

2 They have also not abided by this, for they have accepted the narrations of the Wāqifah, the Nāwūsiyyah, the Faṭḥiyyah, al-Khaṭṭābiyyah, etc., all of whom they consider to be disbelievers. Refer to the discussion: 'the narrators of the Rawāfiḍ who have been impugned in their reliable books'.

3 This is also something they have not abided by, for they have accepted the narrations of accursed people, liars, imposters, etc. Refer to the discussion: 'the methodology of authenticating and deeming weak according to the Rawāfiḍ', and also: 'the status of the Rāfiḍī narrators'.

Furthermore, uprightness is not considered at all by their later scholars due to it not being mentioned in the texts of the early Shīʿah scholars. Al-Majlisī says:

ثم اعلم أن المتأخرين من علمائنا اعتبروا في العدالة الملكة، وهي صفة راسخة في النفس تبعث على ملازمة التقوى والمروءة، ولم أجدها في النصوص، ولا في كلام من تقدم على العلامة من علمائنا، ولا وجه لاعتبارها.

Then know that the later scholars have taken *Malakah* (inherent ability) into consideration in 'uprightness'; it is a deeply rooted attribute which propels one to always abide by piety and dignity. I have not found this in the early texts, nor in the statements of the scholars who preceded al-ʿAllāmah, and there is no reason to consider it. *Biḥār al-Anwār*, 85/32.

Also, the basis of approbation according to the scholars of the Shīʿah is assumption. Muḥammad al-Bāqir says:

والمدار في التعديل على ظنون المجتهد

The basis of approbation is upon the assumptions of the Mujtahid. *Al-Fawāʾid al-Ḥāʾiriyyah*, p. 489.

However, Abū al-Qāsim al-Khūʾī has opposed him saying:

قد ثبت بالأدلة الأربعة حرمة العمل بالظن

The impermissibility of practicing upon conjecture has been established in the four evidences. *Muʿjam Rijāl al-Ḥadīth*, 1/19, also see: *Rijāl al-Khāqānī*, p. 11; *Kulliyyāt fī ʿIlm al-Rijāl*, p. 21.

The influence of the doctrine of Imāmah here is clear, i.e. in the requisite of the narrator being Imāmī alongside the specification of the infallible (included in which are the Imāms). So, no narration can progress to the level of Ṣaḥīḥ until all the narrators are Rawāfiḍ in all the links.

To further explain, the first scholar to coin the categories of ḥadīth according to them was Ibn al-Muṭahhar al-Ḥillī (d. 726 A.H). He clarifies the reason for this requirement saying:

لا تقبل رواية الكافر، وإن علم من دينه التحرز عن الكذب، لوجوب التثبت عند الفاسق، والمخالف من المسلمين، إن كفرناه فكذلك، وإن علم منه تحريم الكذب – خلافاً لأبي الحسن لاندراجه تحت الآية، وعدم علمه لا يخرجه عن الاسم، ولأن قبول الرواية تنفيذ الحكم على المسلمين، فلا يقبل كالكافر الذي ليس من أهل القبلة. احتج أبو الحسن بأن أصحاب الحديث قبلوا أخبار السلف كالحسن البصري وقتادة وعمر بن عبيد، مع علمهم بمذهبهم، وإنكارهم على من يقول بقولهم، والجواب المنع من المقدمتين، ومع التسليم فنمنع الإجماع عليه وغيره ليس بحجة. والمخالف غير الكافر لا تقبل روايته أيضاً لاندراجه تحت اسم الفاسق

The narration of a Kāfir will not be accepted, even though he is known in his religion to avoid lying, due to investigation being compulsory of a Fāsiq, an imposter. And the opponent from the Muslims, if we excommunicate him, then likewise (his narration will not be accepted), even though abstaining from lying is known about him (contrary to the view of Abū al-Ḥasan) due to him also being included in the purview of the verse; since not knowing a person (to be a liar) does not preclude him from the disparaging label (of Fisq). And because the acceptance of a narration entails executing a ruling upon the Muslims, hence his narration will not be accepted just as the narration of Kāfir who is not from the people of the Qiblah is not accepted.

Abū al-Ḥasan drew evidence from the fact that the scholars of ḥadīth accepted the narrations of predecessors like al-Ḥasan al-Baṣrī, Qatādah, and ʿUmar ibn ʿUbayd, despite knowing their creeds and despite condemning those who held views as theirs. The answer to this is that both these premises are unacceptable. And even if we do accept them, we still do not accept that there was consensus upon this, in other than which there can be no evidence.

And an opponent who is not a Kāfir, his narration will also not be accepted, due to him being included under the title of a Fāsiq, imposter.[1]

Here from we learn the following:

1. Īmān is a requisite in a narrator;

2. The narration of an imposter has to be verified;

3. and a narrator who is not a Jaʿfarī is either a Kāfir or a Fāsiq. Thus, his narration can in no way be Ṣaḥīḥ.

Not only is the effect of Imāmah clear in this, but extremism and exaggeration are also quite obvious.

2. Ḥasan

They have defined it as:

هو ما اتصل سنده إلى المعصوم بإمامي ممدوح مدحا مقبولا معتدا به، غير معارض بذم، من غير نص على عدالته، مع تحقق ذلك في جميع مراتب رواة طريقه، أو في بعضها بأن كان فيهم واحد إمامي ممدوح غير موثوق، مع كون الباقي في الطريق من رجال الصحيح، فيوصف الطريق بالحسن لأجل ذلك الواحد

واحترزوا بكون الباقي من رجال الصحيح عما لو كان دونه، فأنه يلتحق بالمرتبة الدنيا، كما لو كان فيه واحد ضعيف فإنه يكون ضعيفا، أو واحد غير إمامي عدل، فإنه يكون من الموثق، وبالجملة فيتبع أخس ما فيه من الصفات حيث تتعدد

A narration whose transmission consistently reaches the infallible through an Imāmī who is praised with acceptable and considerable praise which is uncontested by condemnation, together with that being the case in all the links of the narrators, or at least in some of them. So, for example, when there is one Imāmī among them who is praised but not trustworthy, with the remaining narrators in the chain being of the level of Ṣaḥīḥ, the chain will be graded as Ḥasan due to that one individual.

They have with the clause 'the remaining narrators in the chain being of the level of Ṣaḥīḥ' precluded an instance wherein an inferior narrator to him is present, for in that case the narration would be considered lower. As

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1 *Tahdhīb al-Wuṣūl ilā ʿIlm al-Uṣūl*, p. 77, 78.

in the instance where there is a weak narrator due to whom the chain will be Ḍaʿīf, or where there is a narrator who is not an upright Imāmī due to whom it will be Muwaththaq. In essence, the ruling is always subject to the lowest narrator when there are narrators of varying degrees.[1]

So, basically, they agree that the following are the requisites of Ḥasan:

- The chain should be consistent to the infallible.

- All the narrators should be Imāmīs.

- They all should be praised with praise which is acceptable and considerable, without that being contested by criticism. Obviously tenuous criticism will not be worth consideration.

- There should be no explicit confirmation of the upstanding nature of the narrator, for if the instance where the narrators are all upright the narration would be Ṣaḥīḥ.

- This should be true in all the links of the chain, or in some.

From this it is understood that all the narrators are not of confirmed uprightness, or some are not whilst others are. Hence, the known principle is that the narration will be subject to the lowest narrator. And if he were to lack in another requisite other than uprightness the narration would not be Ḥasan.

And the author of *Ḍiyāʾ al-Dirāyah* mentions the following:

ألفاظ المدح على ثلاثة أقسام: ما له دخل في قوة السند، مثل صالح وخير. ما له دخل في قوة المتن لا في السند، مثل فهيم وحافظ. ما ليس له دخل فيهما، مثل شاعر وقارئ. فالأول يفيد في كون السند حسنا أو قويا، والثاني ينفع في مقام الترجيح، والثالث لا عبرة له في المقامين، بل هو من المكملات

The phrases of praise are of three types:

a. Phrases which have a bearing on the strength of the chain, like: *Ṣāliḥ* (pious) and *Khayr* (good),

b. Phrases which have a bearing on the strength of the wording not the chain, like: *Fahīm* (understanding) and *Ḥāfiẓ* (retainer),

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1 *Dirāsāt fī ʿIlm al-Dirāyah*, p. 28; also see: *Buḥūth fī Fiqh al-Rijāl*, p. 33; *Nihāyah al-Dirāyah*, p. 259.

c. Phrases which have no influence on both, like: *Shāʿir* (poet) and *Qāriʾ* (reader). The first type implies that the chain is either Ḥasan or Qawī, the second is of benefit in the context of giving preference, and the third is not worth consideration in both, and is just from the enhancing factors.

He also says the following about combining praise and criticism:

<div dir="rtl">

القدح بغير فساد المذهب قد يجامع المدح لعدم المنافاة بين كونه ممدوحا من جهة، ومقدوحا من جهة أخرى

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A criticism of a flaw other than the corruption of creed at times can come together with praise. This is because there is contradiction between him being praiseworthy in one way, and impugned in another.[1]

The influence of the belief of Imāmah on this category is clear from the following:

- The requisite of the narrator being an Imāmī

- Accepting the narration of an Imāmī whose uprightness is not confirmed, and rejecting the narration of a non-Imāmī in spite of whoever he may be, and despite whatever degree of uprightness, piety and scruples he holds.

- Accepting the narration of an Imāmī who is praised, but also at times impugned, on condition that the criticism not be of corruption of creed. And corruption of creed here means deviating from the Jaʿfarī dogma which is unforgivable.

3. Muwaththaq

They have defined it as:

<div dir="rtl">

هو ما اتصل سنده إلى المعصوم بمن نص الأصحاب على توثيقه، مع فساد عقيدته، بأن كان من أحد الفرق المخالفة للإمامية، وإن كان من الشيعة، مع تحقق ذلك في جميع رواة طريقه، أو بعضهم، مع كون الباقين من رجال الصحيح. وإلا فلو كان في الطريق ضعيف تبع السند الأخس وكان ضعيفا

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A narration whose chain consistently reaches the infallible with a narrator whom the scholars have deemed reliable, in spite of his corrupt belief, due

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1 *Ḍiyāʾ al-Dirāyah*, p. 24.

to, for example, belonging to a sect which opposes the Imāmiyyah, even though he be from the Shīʿah. Together with that, this requirement should be found in all the narrators, or in some of them, whilst the remainder be from the narrators of Ṣaḥīḥ. Or else, if a weak narrator features in the chain the ruling will be subject to the lower grade and the narration will be Ḍaʿīf.[1]

So in essence, they concur upon the following requisites of the a Muwaththaq narration:

- The chain should be consistent to the infallible.

- The narrators should be non-Imāmīs, but they should be approbated by the Jaʿfariyyah specifically.

- Or some of them should be like that, and the remaining should be from the narrators of Ṣaḥīḥ, so that no additional weakness comes into the narration. Hence, it is sufficient that a non-Imāmī be part of the chain (to make it Muwaththaq).

The influence of the belief of Imāmah here is clear from the following:

- Muwaththaq being considered lower than Ṣaḥīḥ and Ḥasan due to the presence of a non-Jaʿfarī in the chain.

- Approbation is only valid if it comes from the Jaʿfarīs themselves, which is why the author of *Ḍiyāʾ al-Dirāyah* mentions:

توثيق المخالف لا يكفينا، بل الموثق عندهم ضعيف عندنا، والمدار في الموثق إنما هو توثيق أصحابنا

The authentication of the opponent is not sufficient for us, instead the one approbated by them will be weak according to us. The basis in the Muwaththaq narration is upon the approbation of our scholars.[2]

So approbation does not go beyond the Shīʿī circles.

- With this type of approbation the chain should only include the narrators of Ṣaḥīḥ, and despite that this narration still remains at the third level (after Ṣaḥīḥ and Ḥasan).

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1 *Dirāsāt fī ʿIlm al-Dirāyah*, p. 30; *Buḥūth fī Fiqh al-Rijāl*, p. 33; *Samāʾ al-Maqāl*, p. 443.

2 *Ḍiyāʾ al-Riwāyah*, p. 25.

4. Ḍaʿīf

They have defined it as:

هو ما لم يجتمع فيه شرط أحد الأقسام السابقة، بأن اشتمل طريقه على مجروح بالفسق
ونحوه، أو على مجهول الحال، أو ما دون ذلك كالوضاع

A narration which does not meet the requirements of the previous types, due to including a narrator impugned of sinning, etc., or an unknown narrator, or even someone lower than that, like a forgerer.[1]

And ʿAlī Akbar Ghifārī mentions:

وقد أوضح ذلك بعض من عاصرناه بأن الضعيف ما لم يدخل في أحد الأقسام السابقة
بجرح جميع سلسلة سنده بالجوارح أو بالعقيدة مع عدم مدحه بالجوارح أو بهما معا، أو
جرح البعض بأحدها أو بهما، أو جرح البعض بأحد الأمرين مع جرح الآخر بالأمر الآخر أو
سواء كان الجرح من جهة التنصيص عليه أو الاجتهاد أو من جهة أصالة عدم أسباب المدح
والاعتبار، سواء جعلنا الأصل هو الفسق و الجرح، أو قلنا بأنه لا أصل هناك، ولا فرق في
صورة اختصاص الجرح بالبعض بين كون الباقي أو بعض الباقي من أحد أقسام القوي أو
الحسن أو الموثق أو الصحيح بل أعلاه لما مر من تبعية الوصف لأخس الأوصاف

This has been clarified by one of our contemporaries; a Ḍaʿīf narration is one that does not fall under any of the previous types due to all the links of its chain being impugned with various criticisms, or due to a false creed alone, or due to both (false belief and being impugned with criticisms), or due to some of them being impugned with one criticism, or with both, or due to one being impugned with one criticism and the other with another or with both, and so on. Furthermore, it is equal whether the impugning is based on explicit mention thereof (from a prior scholar), or it is based on Ijtihād, or upon the absence of the factors of approbation and consideration. Also, it is equal whether we deem sinning and being impugned to be the primary status, or we say there is no primary status. And there is no difference, in the case where one narrator specifically is impugned, between all the remaining narrators, or some of them, being from the level of Qawī, Ḥasan, Muwaththaq, Ṣaḥīḥ, or its highest level because of what has passed, i.e. the grading will always be subject to the lowest level.[2]

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1 *Dirāsāt fī ʿIlm al-Dirāyah*, p. 32; *Buḥūth fī Fiqh al-Rijāl*, p. 32, 33.

2 Ibid. 32, 33.

From the aforementioned it is clear that the Rawāfiḍ, in their definition of a Ṣaḥīḥ narration, considered a non-Jaʿfarī to be a Kāfir or a Fāsiq, owing to which his narration is unacceptable. Likewise, the narration of a non-Jaʿfarī narrator will only be accepted if he has been approbated by the Jaʿfariyyah.

Thus, on the basis of these principles, they reject the established narrations of the three Rightly Guided Khulafāʾ, other senior Ṣaḥābah, their successors, the leading scholars of ḥadīth and the Jurists, i.e. due to them not believing in the creed of the Twelver Imāmiyyah. Hence, narrations in whose chains anyone of these truthful and pious people who were leaders and trustworthy appear are unreliable according to these people who barely understand anything.

Chapter Six

Isnād (Chain of Transmission) and its Importance

Hereunder there are three sections:

Section One: Definition of Sanad and *Matn* (wording)

Section Two: The importance of Isnād and the attention paid to it by the scholars of the Ahl al-Sunnah.

Section Three: The Rawāfiḍ and the *Asānīd* (plural of Isnād).

Section One

The Definition of Sanad and Matn

Sanad

The *Sanad* is:

> The chain of transmission of the *Matn* (the wording).

The term is derived from:

- *Sanad*, which means anything that is high and elevated above the low ground of the mountain.

- Or from their statement, 'so and so is a *Sanad*,' i.e. reliable.

Hence, the chain of transmission is dubbed the Sanad due to the scholars relying upon it in determining the authenticity of the narration or its weakness.

As for *Isnād*, it is:

> To report a narration back to the one who said it.

The scholars of ḥadīth use Sanad and Isnād both interchangeably to refer to the same thing.

Matn

As for *Matn*, according to the scholars of ḥadīth it refers to the content or wording which appears after the Sanad ends.

It is derived either from:

- *Mumātanah*, which refers to competing to reach the end, due to the Matn being the end-point of the Sanad.

- Or from: *Matantu al-Kabsh* which means to remove the testicle of a sheep after splitting its covering, as though the narrator extracts the Matn with his chain of transmission.

- Or from: *Matn* which refers to hard and elevated land, because the narrator strengthens it with a chain and attributes it to the one who said it.

- Or from *Tamtīn al-Qaws* which means to make the bow strong by tying a rope to it and mending it.[1]

1 *Al-Manhal al-Rawī*, p. 29.

Section Two

The Importance of the Isnād and the Attention Paid to it by the Scholars of the Ahl al-Sunnah

Allah سُبْحَانَهُوَتَعَالَى has honoured the Ummah of Muḥammad صَلَّىاللَّهُعَلَيْهِوَسَلَّمَ with the knowledge of the Isnād; no civilization has shared this feat with it across the centuries. Thus, all praise is due to Allah, with his enablement it established this knowledge and nurtured it in the best of ways due to that falling under the ambit of well-wishing for Allah سُبْحَانَهُوَتَعَالَى and his Rasūl صَلَّىاللَّهُعَلَيْهِوَسَلَّمَ. And *also* because it is the science through which Ṣaḥīḥ narrations can be identified from Ḍaʿīf and fabricated narrations.

Isnād holds a very prestigious position in Islam. The Qurʾān has been transmitted to us with mass-transmission from Rasūl Allāh صَلَّىاللَّهُعَلَيْهِوَسَلَّمَ and remains that way up to the present time. Likewise, the pristine Sunnah has been transmitted to us via consistent transmissions to Rasūl Allāh صَلَّىاللَّهُعَلَيْهِوَسَلَّمَ.

Isnād is the speciality of this Ummah; it is not found in any other nation. Abū ʿAlī al-Jubāʾī says:

خص الله تعالى هذه الأمة بثلاثة أشياء لم يعطها من قبلها: الإسناد، والأنساب، والإعراب

Allah سُبْحَانَهُوَتَعَالَى has privileged this Ummah with three things which he did not grant any nation before it: Isnād, genealogy, and *Iʿrab* (grammar and syntax).[1]

And Ibn Ḥazm says:

نقل الثقة عن الثقة يبلغ به النبي صلى الله عليه وسلم مع الاتصال، نقل خصَّ الله، عزَّ وجلَّ، به المسلمين، دون سائر أهل الملل كلها.. وأما مع الإرسال والإعضال فمن هذا النوع كثير من نقل اليهود بل هو أعلى ما عندهم، إلا أنهم لا يقربون فيه من موسى كقربنا من محمد صلى الله عليه وسلم، بل يقفون بحيث يكون بينهم وبين موسى أكثر من ثلاثين عصرا، وإنما يبلغون إلى شمعون ونحوه

The transmission of a reliable person from a reliable person reaching Nabī صَلَّىاللَّهُعَلَيْهِوَسَلَّمَ with consistency is a feat which Allah سُبْحَانَهُوَتَعَالَى has specifically given

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1 *Tadrīb al-Rāwī*, 2/160.

to the Muslims with the exception of all other religions. As for transmission with *Irsāl* (inconsistency in the tail end of the transmission) and *I'ḍāl* (inconsistency in the centre where two or more links are consecutively missing), it is found in many narrations of the Jews. However, they are not as close to Mūsā عَلَيْهِ ٱلسَّلَام in them as we are to Nabī صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّم, rather they stop where there would be between them and Mūsā عَلَيْهِ ٱلسَّلَام more than thirty generations; the furthest that they can reach is till Sham'ūn and his like.

He also says:

وأما النصارى فليس عندهم من صفة هذا النقل إلا تحريم الطلاق فقط، وأما النقل بالطريق المشتملة على كذاب، أو مجهول العين، فكثير في نقل اليهود والنصارى

As for the Christians, they do not have this type of transmission except in the issue of the impermissibility of divorce. As for transmissions which have in them a liar, or an unknown narrator, such transmissions are many in the traditions of the Jews and the Christians.

Likewise, he says:

وأما أقوال الصحابة والتابعين فلا يمكن لليهود أن يبلغوا إلى أصحاب نبي أصلا، ولا إلى تابع له، ولا يمكن للنصارى أن يصلوا إلى أعلى من شمعون وبولص

As for the statements of the Companions and their successors, it is not possible for the Jews to ever reach the companions of a Prophet, or even his successor for that matter. Likewise, the Christians cannot reach anyone beyond Sham'ūn and Paul.[1]

And Muḥammad ibn Ḥātim ibn al-Muẓaffar says:

إن الله أكرم هذه الأمة وشرفها وفضلها بالإسناد وليس لأحد من الأمم كلها قديمها وحديثها إسناد وإنما هي صحف في أيديهم وقد خلطوا بكتبهم أخبارهم وليس عندهم تمييز بين ما نزل من التوراة والإنجيل و بين ما ألحقوه بكتبهم من الأخبار التي أخذوا عن غير الثقات

Allah سُبْحَانَهُ وَتَعَالَى has honoured this Ummah, privileged it, and given it credence with Isnād. Not a single nation from all the nations, ancient and recent, has Isnād. All they have are scriptures wherein they have mixed their reports.

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1 *Al-Fiṣal fī al-Milal wa al-Niḥal*, 2/69, 70; *Tadrīb al-Rāwī*, 2/159.

And they have no way of differentiating between what was revealed in the Torah and the Injīl and between what they added to them from what they took from unreliable sources.[1]

And Ibn Taymiyyah says:

علم الإسناد والرواية مما خص الله به أمة محمد صلى الله عليه وسلم، وجعله سُلَّماً إلى الدراية، فأهل الكتاب لا إسناد لهم يأثرون به المنقولات، وهكذا المبتدعون من هذه الأمَّة أهل الضلالات، وإنما الإسناد لمَنْ أعظم الله عليه المِنَّة، أهل الإسلام والسُّنَّة، يُفرِقون به بين الصحيح والسقيم، والمُعْوَجِّ والقويم، وغيرهم من أهل البدع والكفار إنما عندهم منقولات يأثرونها بغير إسناد، وعليها من دينهم الاعتماد، وهم لا يعرفون فيها الحق من الباطل، ولا الحالي من العاطل

وأما هذه الأمة المرحومة، وأصحاب هذه الإمة المعصومة، فإن أهل العلم منهم والدين، هم من أمرهم على يقين، فظهر لهم الصدق من المين، كما يظهر لصبح لذي عينين، عصمهم الله أن يجمعوا على خطأ في دين الله معقول أو منقول، وأمرهم إذا تنازعوا في شيء أن يردوه إلى الله والرسول كما قال تعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ ۖ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

The science of Isnād and transmission is a feat which Allah ﷾ has granted the Ummah of Muḥammad ﷺ specifically and which he has made an avenue to comprehension. Hence, the People of the Book have no Isnād in what they transmit of their reports. Likewise, is the case of the deviant innovators of this ummah. Thus, Isnād is only the privilege of those upon whom the favour of Allah ﷾ is great, i.e. the people of Islam and the people of the Sunnah. Through it they differentiate between the authentic and the lacklustre, and between the crooked and the straight. As for the innovators, and the disbelievers, they have reports which they transmit without any Isnād, whilst upon them is their reliance in their creed. Thus, they cannot know the truth from the falsehood, nor the adorned (with jewellery) from the one empty of it.

As for this graced Ummah, and the followers of this infallible nation, its scholars and its pious are upon complete conviction in their matter. For

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1 *Fatḥ al-Mughīth*, 3/3.

the truth is clear to them from the falsehood, as the morning is clear to anyone with two eyes. Allah سُبْحَانَهُوَتَعَالَى has protected them from concurring upon error in the Dīn of Allah سُبْحَانَهُوَتَعَالَى, in its reason-based and revelation-based matters. And Allah سُبْحَانَهُوَتَعَالَى has ordered them at the time of conflict to refer the matter to him and to his Rasūl صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, as in the verse, "*O you who believe, obey Allah, and obey the messenger and the people of authority among you. And if you disagree over anything, refer it to Allah سُبْحَانَهُوَتَعَالَى and to the messenger, if you should believe in Allah and the last day. This is the best way and best in result.*"[1]

Furthermore, hereunder are some evidences of the importance lent by this Ummah to Isnād, and the transmitters of the Isnād:

ʿAbd Allāh ibn al-Mubārak said:

<div dir="rtl">الإسناد من الدين، لو لا الإسناد لقال من شاء ما شاء</div>

Isnād is from the Dīn, if there was no Isnād, whoever wanted could say whatever he wanted.[2]

And he also said:

<div dir="rtl">بيننا وبين القوم قوائم</div>

Between us and the innovators are pillars, referring to the Isnād.[3]

And Muḥammad ibn Sīrīn said:

<div dir="rtl">إن هذا العلم دين فانظروا عمن تأخذون دينكم</div>

This knowledge is Dīn, so see from whom you take your Dīn.[4]

And he also said:

<div dir="rtl">لم يكونوا يسألون عن الإسناد، فلما وقعت الفتنة قالوا: سموا لنا رجالكم، فينظر إلى أهل السنة فيؤخذ من حديثهم، وينظر إلى أهل البدع فلا يؤخذ حديثهم</div>

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1 *Majmūʿ al-Fatāwā*, 1/9. The verse cited appear in: Sūrah al-Nisāʾ: 59.

2 *Muqaddimah Ṣaḥīḥ Muslim*, 1/12; *al-Muḥaddith al-Fāṣil*, p 209.

3 Ibid., 1/12.

4 Ibid., 1/12.

They would not ask regarding the Isnād, but when the *Fitnah* (trial, the assassination of ʿUthmān ﷺ) occurred they said, "Name for us your men." Thus, the Ahl al-Sunnah would be seen and their narrations would be accepted, and the innovators would be identified and their narrations would be avoided.[1]

And Abū al-Zinād narrates from his father:

أدركت بالمدينة مائة كلهم مأمون، ما يؤخذ عنهم الحديث، يقال: ليس من أهله

In Madīnah I met a hundred people, each one of them was reliable, but ḥadīth was not taken from them. For it was said, "He is not from its people."[2]

And al-Awzāʿī narrates from Sulaymān ibn Mūsā, "I met Ṭāwūs and said to him, "So and so narrated such and such to me." He replied with the following:

إن كان صاحبك مليا فخذ عنه

If your narrator is full (of knowledge and piety), then narrate from him.[3]

And Abū ʿAbd Allāh al-Ḥākim says:

لو لا الإسناد وطلب هذه الطائفة له، وكثرة مواظبتهم على حفظه، لدرس منار الإسلام، ولتمكن أهل الإلحاد والبدع منه بوضع الأحاديث، وقلب الأسانيد، فإن الأخبار إذا تعرت عن وجود الأسانيد فيها كانت بترا

Had it not been for Isnād, and this group seeking it, and it consistently memorising it, the lamp post of Islam would have vanished, and the heretics and innovators would have succeeded in forging narrations and altering Asānīd. For narrations, when they are void of Asānīd are incomplete.[4]

These are but a few excerpts from the copious statements of the Ahl al-Sunnah, which if all enumerated, the discussion would become extremely lengthy.

Nonetheless, the ḥadīth scholars of the Ahl al-Sunnah played a pivotal role in introducing criteria and laws through which the *Asānīd* could be studied in the

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1 Ibid., 1/12.

2 Ibid., 1/12.

3 Ibid., 1/12.

4 *Maʿrifah ʿUlūm al-Ḥadīth*, p. 40.

transmission of the ḥadīth of Nabī ﷺ, in terms of their consistency and inconsistency. They have, thus, discussed these criteria at length in the sciences of ḥadīth under specific topics like: *Muttaṣil*, *Musnad*, *Muʿanʿan*, *Muʾannan*, *Musalsal*, *ʿĀlī*, *Nāzil*, and *Mazīd fī Muttaṣil al-Asānīd*. And in terms of the inconsistency in the chain, they discussed the following: *Munqaṭiʿ*, *Mursal*, *Muʿallaq*, *Muʿḍal*, *Mudallas*, and *Mursal Khafī*.[1]

This science progressed so much, and the importance lent to increase, to such an extent, that books of narrations were written as per the *Masānīd*. These are books of ḥadīth wherein the *Isnād* of each Ṣaḥābī is separately enlisted from that of the others, irrespective of whether it is *Ṣaḥīḥ*, or *Ḥasan*, or *Ḍaʿīf*.

Likewise, they paid so much of attention to the Isnād that they authored books to specifically record the transmissions of single narrations, like the transmissions of the ḥadīth: 'For Allah there are ninety-nine names...' recorded by Abū Nuʿaym al-Aṣfahānī, amongst many other books.

They also painstakingly noted the most authentic Asānīd, and they deemed knowing them to be from the sciences of ḥadīth. Hence, they searched for the most authentic Asānīd of the Ahl al-Bayt, of Abū Bakr, Ibn ʿUmar, ʿĀʾishah ﷺ, and many others. Also, the most authentic Asānīd of the people of Makkah and that of the people of Madīnah. They also investigated the weakest Asānīd and recorded them. Likewise, they authored huge books detailing the narrator-biographies wherefrom an entire science was born which is known as the science of *Rijāl* (transmitters).[2] This is such a vast science that an entire lifetime can be spent in acquiring it. To explain, included in the books of this science are the following: books about the Ṣaḥābah ﷺ, books detailing the various generations, books of *Jarḥ* and *Taʿdīl* (impugning and approbating narrators), books about names of these narrators, their agnomens and titles, books of *Muʾtalif* and *Mukhtalif* (i.e. names which hold an identical word structure but are pronounced differently), books of *Muttafiq* and *Muftariq* (identical names held by disparate narrators), books detailing the dates of death of the narrators, etc. All of these books very clearly confirm the efforts invested by the scholars in

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1 Refer for the definitions of these categories to the books of sciences of ḥadīth.

2 Discussion regarding them will come ahead.

studying the ḥadīth, and they establish the importance of Isnād and its sciences according to them.

May Allah سُبْحَانَهُوَتَعَالَ reward the scholars of the Ahl al-Sunnah with the best of rewards.

So, in conclusion, the Ahl al-Sunnah had since the first century realised the importance of the Isnād; they cherished this bounty fully and worked tirelessly to preserve the Asānīd and pass them on, and they condemned those who were negligent or who fell short in preserving them. Hence, the benefit of their efforts proved to be tremendous as they bore ripe results.

Section Three

The Rawāfiḍ and Isnād

Those who study history will know very well that the Rawāfiḍ are the greatest liars on the surface of the earth. Their unseizing lying propels them to do various things, most prominent of which is their considering lying and forging to be an act of religiosity, to defend their false dogmas and their deviant Dīn, especially in their narrations and in their polemics with Muslims.

How many Shīʿī narrators, ḥadīth scholars, and story-tellers aren't there who have been avoided by the scholars of the Muslims from the Ahl al-Sunnah and others besides them. And how many a time have you not read about the reprehensible traits of their narrators. Likewise, in many of their narrations the content is such that cannot be confirmed by revelation, nor supported by reason.

Hence, we ask: The Rawāfiḍ claim that they narrate the ḥadīth of the Ahl al-Bayt, but with what type of Sanad? The simple answer is: With a Sanad that is inconsistent, forged, and a lie.

The books of the Rawāfiḍ state that there are various reasons for forging Asānīd for narrations. Hereunder some of them are discussed:

1. To extricate themselves from the criticism of the Ahl al-Sunnah

Al-Ḥurr al-ʿĀmilī (d. 1104), acknowledging this fact, mentions:

والفائدة في ذكره أي السند دفع تعيير العامة الشيعة بأن أحاديثهم غير معنعنة بل منقولة من أصول قدمائهم

The benefit in mentioning it (i.e. the Sanad) is to deflect the criticism of the commonality that their narrations are not transmitted, rather cited (without a chain of transmission) from the principle sources of their ancient scholars.[1]

This text denotes that Isnād was non-existent in their legacy until they were confronted with criticism from the Ahl al-Sunnah.

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1 *Wasāʾil al-Shīʿah*, 30/258. And commonality refers to the Ahl al-Sunnah.

Nāṣir al-Qafārī mentions:

> وكأن هذا النص الخطير يفيد – أيضاً – أن الإسناد عندهم غير موجود، وأن رواياتهم كانت
> بلا زمام ولا خطام حتى شنع الناس عليهم بذلك فاتجهوا حينئذ لذكر الإسناد. فالأسانيد
> التي نراها في رواياتهم هي صنعت فيما بعد وركبت على نصوص أخذت من أصول
> قدمائهم، ووضعت هذه الأسانيد لتوقي نقد أهل السنة، وقولهم بأن أسانيد الشيعة غير
> معنعنة. ولا يستبعد أن يقوم من يتولى صناعة تلك الأسانيد بوضع أسماء رجال لا مسمى
> لهم، وقد لحظت في دراستي لكتاب سليم بن قيس –أول كتاب ظهر لهم– أنهم يضعون
> روايات أو كتبا لأشخاص لا وجود لهم

It is as though this grave text denotes that Isnād did not exist by them and that their narrations were without any reigns or ropes owing to which people criticized them. As a result, they then paid attention to mentioning the Isnād. Hence, the Asānīd that we see in their narrations were forged later and were mounted upon narrations which were taken from the principal sources of their early scholars. These Asānīd were forged to avoid the criticism of the Ahl al-Sunnah and their claim that the Asānīd of the Shīʿah are inconsistent. It is not far-fetched, thus, to surmise that some people assumed the task of forging these transmissions by concocting names of men that did not exist in reality. I have noticed in my study of the book of Sulaym ibn Qays (their first book to come to the fore) that they forge narrations or books and attribute them to men that do not exist in reality.[1]

2. To mimic the Ahl al-Sunnah

Al-Ḥurr al-ʿĀmilī has emphasized that the terminology of categorizing the ḥadīths into Ṣaḥīḥ and other types is by way of following the Ahl al-Sunnah. He says:

> والاصطلاح الجديد موافق لاعتقاد العامة واصطلاحهم، بل هو مأخوذ من كتبهم كما هو
> ظاهر بالتتبع

The new terminology is harmonious with the belief of the commonality and their nomenclature. In fact, it is taken from their books, as is evident through in-depth study.[2]

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1 *Uṣūl Madhhab al-Shīʿah*, 1/385.

2 *Wasāʾil al-Shīʿah*, 30/259.

This proves that the Rawāfiḍ are dependent upon the Ahl al-Sunnah and that they cannot separate from them in ḥadīth and in authoring books concerning it.

3. To attain blessings

Al-Ḥurr al-ʿĀmilī mentions:

<div dir="rtl">

والفائدة في ذكره مجرد التبرك باتصال سلسلة المخاطبة اللسانية

</div>

The benefit of mentioning it (i.e. the Sanad) is to attain blessings by keeping the chain of verbal address consistent.[1]

And Muḥammad Bāqir al-Majlisī (d. 1111 A.H.) says:

<div dir="rtl">

فإننا لا نحتاج إلى سند لهذه الأصول الأربعة، وأذا أوردنا سندا فليس إلا للتيمن والبركة، والاقتداء بسنة السلف

</div>

We do not require a Sanad for these four principal works. So, when we do cite a Sanad, we do so to attain blessings, and in order to imitate the Sunnah of the Salaf.[2]

The Shīʿah, and their Disregard for Asānīd and Mutūn

From the disregard of the Shīʿah for transmission and transmitters is the following narration of *al-Kāfī*: Muḥammad in Muslim says, I asked Abū ʿAbd Allāh عَلَيْهِٱلسَّلَامُ:

<div dir="rtl">

أسمع الحديث منك فأزيد وأنقص؟ قال: إن كنت تريد معانيه فلا بأس

</div>

"I hear a narration from you and at times I increase in it and decrease."

He said, "If your objective is its purport, there is no problem."[3]

And Abū Baṣīr narrates:

<div dir="rtl">

قلت لأبي عبد الله عليه السلام: الحديث أسمعه منك، أرويه عن أبيك أو أسمعه من أبيك أرويه عنك؟ قال: سواء إلا أنك ترويه عن أبي أحب إلي

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1 *Wasāʾil al-Shīʿah*, 30/258.

2 *Rasāʾil Abī al-Maʿālī ʿan al-Majlisī*, p. 459.

3 *Uṣūl al-Kāfī*, 1/51.

I said to Abū ʿAbd Allāh ﷺ, "When I hear a ḥadīth from you, should I narrate from your father, or when I hear from your father, should I narrate it from you?"

He said, "Both are the same; however, if you narrate it from my father, it will be more preferred by me."[1]

And al-Sukūnī narrates the following from Abū ʿAbd Allāh:

قال أمير المؤمنين عليه السلام: إذا حدثتكم بحديث فأسندوه إلى الذي حدثكم، فإن كان حقا فلكم وإن كان كذبا فعليه

Amīr al-Muʾminīn ﷺ said, "When I narrate a narration to you, then attribute it to the one who transmitted it to you. If it is true, it will be in your favour, and if it is a lie, it will be against him."[2]

And Aḥmad ibn ʿUmar al-Ḥallāl says:

قلت لأبي الحسن الرضا عليه السلام: الرجل من أصحابنا يعطيني الكتاب ولا يقول: اوره عني، يجوز لي أن أرويه عنه؟ قال: فقال: إذا علمت أن الكتاب له فاروه عنه

I said to Abū al-Ḥasan al-Riḍā ﷺ, "A person from our companions gives me a book and he does not say, "Narrate it from me," is it permissible for me to narrate it from him?"

He said, "If you know that the book is his, you can narrate it from him."[3]

And Muḥammad ibn al-Ḥasan ibn Abī Khālid Shaynūlah says:

قلت لأبي جعفر الثاني عليه السلام: جعلت فداك، إن مشايخنا رووا عن أبي جعفر وأبي عبد الله عليهما السلام، وكانت التقية شديدة، فكتموا كتبهم ولم ترو عنهم، فلما ماتوا صارت الكتب إلينا فقال: حدثوا بها فإنها حق

I said to Abū Jaʿfar the second, "May I be sacrificed for thee, our scholars have narrated from Abū Jaʿfar and Abū ʿAbd Allāh ﷺ when the Taqiyyah was intense. Hence, they concealed their books and consequently they were not narrated from them. And after they died, the books reached us."

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1 Ibid., 1/51.

2 Ibid., 1/52.

3 Ibid., 1/52.

He said, "Narrate them, for they are true."[1]

Mūsā Jār Allāh says in his comment upon this last text:

نرى أن التقية جعلت وسيلة إلى وضع الكتب

We aver that Taqiyyah was a pretext under which books were fabricated.[2]

It is for this reason, that some scholars of the Shīʿah have acknowledged that the creed of the Ahl al-Bayt was lost because of Taqiyyah. Hence, Yūsuf al-Baḥrānī says in *al-Ḥadāʾiq al-Nāḍirah*:

الكثير من أخبار الشيعة وردت على جهة التقية التي هي على خلاف الحكم الشرعي واقعا

Many of the narrations of the Shīʿah have featured by way of Taqiyyah, and are contrary to the actual Sharʾī ruling.[3]

And he says in another place:

فلم يعلم من أحكام الدين على اليقين إلا القليل، لامتزاج أخباره بأخبار التقية، كما قد اعترف بذلك ثقة الاسلام وعلم الأعلام (محمد بن يعقوب الكليني نور الله تعالى مرقده) في جامعه الكافي، حتى أنه (قدس سره) تخطى العمل بالترجيحات المروية عند تعارض الأخبار، والتجأ إلى مجرد الرد والتسليم للأئمة الأبرار

Hence, none but a very few rulings of the Dīn are known with certainty, due to their reports being mixed with the reports of Taqiyyah, as has been confessed by the authority of Islam and the prominent of all prominents, Muḥammad ibn Yaʿqūb al-Kulaynī, in his compendium *al-Kāfī*. To the extent that he skipped practicing upon the preferences at the time of conflict in the narrations and resorted to referring them and submitting them to the noble Imāms.[4]

Who can assure them, especially in the circumstances of fear and Taqiyyah that these books that reached them were not forged by a heretic who intended to mislead the Shīʿah, and distance them from Islam?

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1 Ibid., 1/52.

2 *Al-Washīʿah*, p. 47.

3 *Al-Ḥadāʾiq al-Nāḍirah*, 1/89.

4 Ibid., 1/5.

Al-Qummī says:

الأخبار الموجودة في كتبنا ما يدل على أن الكذابة والقالة فد لعبت أيديهم بكتب أصحابنا وأنهم كانوا يدسون فيها

Some of the narrations present in our books suggest that liars and forgers have tempered with our books and that they would shove into them what was not from them.[1]

Likewise, one of their scholars has admitted that many of their books are forgeries. Hence, he says whilst talking about the book of Sulaym ibn Qays:

والحق أن هذا الكتاب موضوع لغرض صحيح نظير كتاب الحسنية، وطرائف ابن طاوس، والرحلة المدرسية للبلاغي، وأمثاله

The truth is that this book was forged for a good reason, just like the books *al-Ḥasaniyyah*, *Ṭarāʾif Ibn Ṭāwūs*, *al-Riḥlah al-Madrasiyyah* of al-Balāghī, and many others.[2]

And Hāshim Maʿrūf al-Ḥusaynī says:

وتؤكد المرويات الصحيحة عن الإمام الصادق عليه السلام وغيره من الأئمة أن المغيرة بن سعيد وبيانا، وصائدا الهندي، وعمر النبطي، والمفضل، وغيرهم من المنحرفين عن التشيع، والمندسين في صفوف الشيعة، وضعوا بين المرويات عن الأئمة عددا كبيرا في مختلف المواضيع. ثم قال: وجاء عن المغيرة أنه قال: وضعت في أخبار جعفر بن محمد أي جعفر الصادق اثني عشر ألف حديث. ثم يقول: وظل هو وأتباعه زمنا طويلا بين صفوف الشيعة يترددون معهم إلى مجلس الأئمة عليهم السلام، ولم ينكشف حالهم إلا بعد أن امتلأت كتب أصول الحديث الأولى بمروياتهم كما تشير إلى ذلك رواية يحيى بن حميد

The authentic narrations from Imām al-Ṣādiq and the others confirm that al-Mughīrah ibn Saʿīd, Bayān, Ṣāʾid al-Hindī, ʿUmar al-Nabṭī, al-Mufaḍḍal, and many other detractors of the Shīʿah and those who infiltrated their ranks masquerading as Shīʿah, forged many a narration regarding various topics and included them in the narrations of the Imāms. He then says,

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1 *Al-Qawānīn*, 2/222.

2 Abū al-Ḥasan al-Shaʿrānī in his annotations of *al-Kāfī* with the commentary of al-Māzindarānī: 2/307.

"It is reported from al-Mughīrah that he said, "I forged twelve thousand narrations in the narrations of Jaʿfar ibn Muḥammad, i.e. Jaʿfar al-Ṣādiq." He also says, "He and his followers, for a very long time, remained in the ranks of the Shīʿah and frequently went with them to the gatherings of the Imāms ﷿. Their condition was only exposed after the early principal sources were replete with their narrations, as is suggested in the narration of Yaḥyā ibn Ḥumayd.[1]

And from the Disregard of the Shīʿah for Asānīd is the following as well:

They have considered the book *Nahj al-Balāghah* to be authentic, whereas this book is not free from criticism. For it was compiled three and a half centuries after Amīr al-Muʾminīn, and that also without an Isnād.

Also, Abū al-Ḥasan al-Shaʿrānī says:

إن أكثر أحاديث الأصول في الكافي غير صحيحة الإسناد، ومع ذلك أورده الكليني معتمدا عليها لاعتبار متونها، وموافقتها للعقائد الحقة، ولا ينظر في مثلها إلى الإسناد

Most of the narrations pertaining to the fundamentals in *al-Kāfī* are inauthentic. Despite that al-Kulaynī has cited them, relying upon them, due to considering their wordings and their being harmonious with the true beliefs; for in such matters the Isnād is not considered.[2]

Furthermore, there have occurred in the ḥadīth collections of the Shīʿah many mistakes and confusions in the narrations. ʿAbd Allāh al-Māmaqānī (d. 1351 A.H) says:

في كثير من الأسانيد قد وقع غلط واشتباه في أسامي الرجال وآبائهم أو كناهم أو ألقابهم

In many of the Asānīd, mistakes and confusions have occurred in the names of the transmitters, their fathers, their agnomens, or their titles.[3]

And the following appears in their book *al-Sarāʾir*, one of their reliable books, from Abū ʿAbd Allāh:

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1 *Al-Mawḍūʿāt fī al-Āthār wa al-Akhbār*, p. 150.

2 In his annotations of *al-Kāfī* with the commentary of al-Māzindarānī, 1/8.

3 *Tanqīḥ al-Maqāl fī ʿIlm al-Rijāl*, 1/177.

قال– أي راوي الحديث– يسأل أبا عبد الله: هؤلاء–يعني بهم أئمة أهل السنة–يأتون
بالحديث مستويا كما يسمعونه، وإنا ربما قدمنا وأخرنا، وزدنا ونقصنا

He said (the narrator of the ḥadīth) whilst asking Abū ʿAbd Allāh, "These people (referring to the scholars of the Ahl al-Sunnah) produce a narration as they hear it, and we at times bring forth or push back, and we increase and omit."[1]

From the aforementioned, we can draw the following:

- The absence of retention and trustworthiness, and the lying of the Rāfiḍī narrators, as attested to by their scholars.

- The trustworthiness and meticulous retention of the Ahl al-Sunnah wa al-Jamāʿah in this science.

Having said this, the science of Asānīd for the narrations was forged by concocting names of men that had no existence. Al-Sayyid Abū Ṭālib, one of the Zaydī Imāms (knowns as *al-Nāṭiq bi al-Ḥaqq*, i.e. the speaker of the truth) says:

إن كثيرا من أسانيد الإثني عشرية مبنية على أسماء لا مسمى لها من الرجال

Many of the Asānīd of the Twelvers are based upon names behind whom there are no real men.

He also says:

. وقد عرفت من رواتهم المكثيرين من كان يستحل وضع الأسانيد للأخبار المنقطعة
إذا وقعت إليه، وحكي عن بعضهم أنه كان يجمع روايات برزجمهر وينسبها إلى الأئمة
بأسانيد يضعها، فقيل له في ذلك، فقال: ألحق الحكمة بأهلها

And I have known from their narrators who excessively narrate individuals who considered it perfectly fine to forge Asānīd for inconsistent narrations if they came to them. It is also reported regarding one of them that he would compile the narrations of Bozorgmehr and attribute them to the Imāms by way of Asānīd that he would forge. When he was confronted about this he said, "I make the wisdom reach its rightful people."[2]

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1 *Al-Sarāʾir*, p. 163.

2 *Al-Ḥūr al-ʿĪn* of Nashwān al-Ḥimyarī, p. 77.

Indeed, Ibn Taymiyyah correctly said:

الإسناد من خصائص هذه الأمة، وهو من خصائص الإسلام، ثم هو في الإسلام من خصائص أهل السنة، والرافضة من أقل الناس عناية به إذ كانوا لا يصدقون إلا بما يوافق أهواءهم، وعلامة كذبه أي عندهم أنه يخالف هواهم، ولهذا قال عبد الرحمن بن مهدي: أهل العلم يكتبون ما لهم وما عليهم، وأهل الأهواء لا يكتبون إلا ما لهم

Isnād is the speciality of this Ummah, it is from the specialities of Islam, and in Islam it is from the specialities of the Ahl al-Sunnah. The Rāfiḍah are the least concerned people with it, due to them only accepting what is harmonious with their desires. For the sign of a narration being false according to them is that it opposes their whims. And that is why ʿAbd al-Raḥmān ibn Mahdī said, "The people of knowledge record what is for them and what is against them, and the people of deviance only record what is for them."[1]

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1 *Minhāj al-Sunnah al-Nabawiyyah*, 7/37.

Chapter Seven

The ʿAdālah (rectitude) of the Ṣaḥābah

Hereunder there will be six sections:

Section One: The ʿAdālah of the Ṣaḥābah رَضِيَٱللَّهُعَنْهُ in the Noble Qurʾān

Section Two: The ʿAdālah of the Ṣaḥābah رَضِيَٱللَّهُعَنْهُ in the pristine Sunnah.

Section Three: The consensus of the Ummah upon the ʿAdālah of the Ṣaḥābah رَضِيَٱللَّهُعَنْهُ.

Section Four: The ʿAdālah of the Ṣaḥābah رَضِيَٱللَّهُعَنْهُ in the books of the Rawāfiḍ.

Section Five: The Stance of the Rawāfiḍ About the Ṣaḥābah رَضِيَٱللَّهُعَنْهُ.

Section Six: The implications of reviling or excommunicating the Ṣaḥābah رَضِيَٱللَّهُعَنْهُ.

Chapter Seven

The ʿAdālah (rectitude) of the Ṣaḥābah[1]

Criticizing the ʿAdālah (rectitude) of the transmitters of the Sunnah, be they Ṣaḥābah رَضِيَاللَّهُعَنْهُمْ, the Tābiʿīn, or those who followed thereafter till the authors of the ḥadīth collections, is from the ploys of the extremist Rāfiḍī innovators, the Khawārij, the Muʿtazilah, and the heretics. Their objective thereby is to devastate the medium through which the Prophetic Sunnah has reached us, for if this medium is lost the tradition would be based upon nothing and, thus, would in itself be nothing.

This is something professed by one of the heretics in the past, as has been narrated by al-Khaṭīb al-Baghdādī in his *Tārīkh* from Abū Dāwūd al-Sijistānī:

لما جاء الرشيد بشاكر رأس الزنادقة ليضرب عنقه قال: أخبرني لم تعلمون المتعلم منكم أول ما تعلمونه الرفض والقدر؟ قال: إما قولنا بالرفض فانا نريد الطعن على الناقلة فإذا بطلت الناقلة أوشك ان نبطل المنقول

When Rashīd came with Shākir, a leading heretic to slay him, he said, "Tell me. Why is the first thing you teach a student from you the disavowal (i.e. of the Ṣaḥābah رَضِيَاللَّهُعَنْهُمْ?"

He said, "We intend to criticize the transmitting group, for if it is rendered useless, we will succeed in invalidating the transmitted."[2]

Yes, the Ṣaḥābah رَضِيَاللَّهُعَنْهُمْ are the cornerstone in the edifice of the Muslim Ummah. From them, before anyone else, did the Ummah receive the Book of Allah سُبْحَانَهُوَتَعَالَى and the Sunnah of Rasūl Allāh صَلَّىاللَّهُعَلَيْهِوَسَلَّمَ. Through them did they come to learn the teachings of Islam. Hence, compromising their stature and vilifying them, in fact, even looking at them without the eye of consideration, is not harmonious with the high position they are incumbents of, nor is it in accordance with the great mission that they volunteered for and rose up to.

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1 Ibn Ḥajar says regarding the definition of a Ṣaḥābī: 'Every Muslim who met Nabī صَلَّىاللَّهُعَلَيْهِوَسَلَّمَ believing in him, and passed away upon that'. See: *al-Iṣābah*, 1/353. For the belief of the Rawāfiḍ regarding the Ṣaḥābah رَضِيَاللَّهُعَنْهُمْ refer to our book: *ʿAqāʾid al-Shīʿah al-Imāmiyyah al-Ithnay ʿAshariyyah al-Rāfiḍah*. Published by Dār al-Yaqīn in Manṣūrah.

2 *Tārīkh Baghdād*, 4/308.

Likewise, impugning them and reviling them shakes the edifice of Islam, demolish the pillars of Sharīʿah, engenders doubt in the authenticity of the Qurʾān, and loss of confidence in the Sunnah of the leader of people.

It is for this reason that the scholars of Islam in the past and in recent times paid utmost attention to defending the Ṣaḥābah رَضِیَٱللَّهُ عَنْهُ. Because defending them is defending Islam. This defence is not based merely on a whim or chauvinism, but rather it is the result of in-depth studies, historical dissertations, and splendid and vast research; All of them encompassed the Ṣaḥābah رَضِیَٱللَّهُ عَنْهُ in terms of their number, analysed each individual amongst them, and scrutinized them in light of the most complex criterion of men, such that the Muslim Ummah boasts about it before the rest of the nations and civilizations.

And after this painstaking research, the Ṣaḥābah رَضِیَٱللَّهُ عَنْهُ emerged beyond the scope of scrutiny and proved to be the best of nations taken out for mankind, the highest group ever known by history, the most noble of the companions of a Nabī صَلَّیٱللَّهُ عَلَیهِ وَسَلَّم who came upon the earth, and most retentive and meticulous preservers of the trust they were entrusted with of preserving the Book of Allah and the way of Nabī صَلَّیٱللَّهُ عَلَیهِ وَسَلَّم. The Ahl al-Sunnah were, thus, compelled to profess this as their faith, and they affirmed that the Ṣaḥābah رَضِیَٱللَّهُ عَنْهُ are all people of ʿAdālah (rectitude). Only the innovators and the heretics deviated from this view, may Allah سُبْحَانَهُ وَتَعَالَی humiliate them.[1] Thus, their criticisms and objections against the Ṣaḥābah رَضِیَٱللَّهُ عَنْهُ in the past and present are many.

Nonetheless, what is intended by the ʿAdālah of the Ṣaḥābah رَضِیَٱللَّهُ عَنْهُ is that they do not intentionally lie against Rasūl Allāh صَلَّیٱللَّهُ عَلَیهِ وَسَلَّم, due to having firmness of Īmān, strict adherence to the scruples of piety and propriety, sublime character, and being beyond lowly matters.

Their ʿAdālah, thus, does not imply that they are infallible and are free from sinning, forgetting or erring, for this is something not proposed by any one from the fraternity of scholars.

What also should be noted is that the execution of the capital punishments upon those who committed crimes was a source of expiation for them, and they

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1 *Manāhil al-ʿIrfān* (with slight change), 1/222

repented and their repentance was genuine. Such individuals were few amongst them, and thus their status should not override the status of the thousands of Ṣaḥābah ﷺ who remained steadfast upon the path and avoided all types of sins, minor and major, open and discreet. And history is the biggest testament of this.

The aforementioned is confirmed by Ibn al-Anbārī in his following statement:

وليس المراد بعدالتهم ثبوت العصمة لهم ، واستحالة المعصية عليهم ، وإنما المراد : قبول روايتهم من غير تكلف بحث عن أسباب العدالة وطلب التزكية ، إلا أن يثبت ارتكاب قادح ، ولم يثبت ذلك ولله الحمد ! فنحن على استصحاب ما كانوا عليه فى زمن رسول الله صلى الله عليه وسلم ، حتى يثبت خلافه ، ولا التفات إلى ما يذكره أهل السير، فإنه لا يصح ، وما صح فله تأويل صحيح

> The intent of their ʿAdālah (rectitude) is not that infallibility is established for them and that sinning is impossible for them. The intent is that their narrations should be accepted without undertaking a study to identify the traits of ʿAdālah and to seek approbation unless a valid criticism is found. And such a criticism is not found by the grace of Allah ﷾. Hence, we consider the condition that they were upon in the time of Rasūl Allāh ﷺ to be primary until contrary to that is established. And no attention should be paid to what scholars of Siyar (history) have recorded, for it is inauthentic, and whatever of it is authentic has a valid interpretation.[1]

The issue of the ʿAdālah of the Ṣaḥābah ﷺ is an agreed upon fact between the Ahl al-Sunnah, included among them are the eponymous Imāms of the four schools of thought, and other followed schools like that of the Ẓāhirīs (those who hold a literalist approach of interpretation in jurisprudence), the followers of al-Awzāʿī, and many others who have vanished into oblivion in our time. Anyone who differs in this regard is trumped with the many verses of the Noble Qurʾān and the authentic Sunnah of Nabī ﷺ, which establish the probity of each Ṣaḥābī of Nabī ﷺ. This will become clear from the discussions to come.

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1 Al-Sakhāwī: *Fatḥ al-Mughīth*, 3/115; *Irshād al-Fuḥūl*, 1/101.

Section One

The ʿAdālah of the Ṣaḥābah in the Noble Qurʾān

1. Allah سُبْحَانَهُوَتَعَالَى says:

$$وَكَذٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَّسَطًا لِتَكُوْنُوْا شُهَدَاءَ عَلَى النَّاسِ وَيَكُوْنَ الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًا$$

And, thus, we have made you a median community that you will be witnesses over the people and the Messenger be a witness over you.[1]

The point of evidence in this verse is that the word Wasaṭ in Arabic refers to people of virtue and ʿAdālah (rectitude).[2] This is supported by the narration cited by al-Tirmidhī in his Sunan from Bahz ibn Ḥakīm, from his father, from his grandfather, that he heard Nabī صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ saying regarding the verse: '*You are the best nation produced for mankind*':

$$إنكم تتمون سبعين أمة أنتم خيرها وأكرمها على الله$$

You culminate seventy nations and you are the best and the most honoured of them to Allah.[3]

Although the wording of this ḥadīth is general, but its purport is specific. And those intended are the Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ, not anyone besides them.[4]

2. Likewise, Allah سُبْحَانَهُوَتَعَالَى says:

$$كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُوْنَ بِاللهِ$$

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1 Sūrah al-Baqarah: 143.

2 See: *Jāmiʿ al-Bayān*, 2/8; *al-Jāmiʿ li Aḥkām al-Qurʾān*, 2/148; *Tafsīr al-Qurʾān al-ʿAẓīm*, 1/519.

3 Grade: Ḥasan. The narration has been cited by al-Tirmidhī in his *Sunan*: chapter of the exegesis of the Qurʾān: sub-chapter regarding the exegesis of Sūrah Āl ʿImrān: ḥadīth no. 3001, and he has deemed it Ḥasan; *Sunan Ibn Mājah*: chapter of asceticism: sub-chapter regarding the Ummah of Muḥammad صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ: ḥadīth no. 4288, and al-Albānī has deemed the narration Ḥasan as comes in *Mishkāt al-Maṣābīḥ*: ḥadīth no. 6285.

4 *Al-Kifāyah*, p. 46.

You are the best of nations produced for mankind, you enjoin good, prohibit evil, and you believe in Allah.[1]

The point of evidence in this verse that establishes the ʿAdālah of the Ṣaḥābah ﵁ is that it affirms absolute goodness for this Ummah upon all other preceding nations. And the first addressees of this verse when it was revealed were the Ṣaḥābah ﵁. This requires that they remained steadfast in every condition, and that their conditions were harmonious with this reality not diametric. It is far-fetched to assume that Allah ﷾ describe them as the best of nations but they not be people of probity and uprightness. For is it not that goodness is about that?

Likewise, it is not possible that Allah ﷾ inform regarding them being the Wasaṭ Ummah, i.e. upright, and they in reality be contrary to that. So, it would be correct to refer to the Ṣaḥābah ﵁ as 'the best of Ummahs' absolutely, and are 'Wasaṭ', people of ʿAdālah (rectitude), absolutely.[2]

And similar are all the verses which condone them. Allah ﷾ says:

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ هُمُ الصَّادِقُونَ (٨) وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

For the poor Muhājirīn who were expelled from their homes and their properties, seeking bounty from Allah and his approval and supporting Allah and His Messenger, (there is also a share). Those are the truthful. And (also for) those who were settled in the home (i.e. in Madīnah) and (adopted) the faith before them. They love those who emigrated to them and find not any want in their breasts of what they (i.e. the Muhājirīn) were given but give preference over themselves, even though they are in

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1 Sūrah Āl ʿImrān: 110.

2 *Al-Muwāfaqāt*, 4/76, with slight change.

privation. And whoever is protected from the stinginess of his soul, it is whose who will be the successful.[1]

As in the verse, the truthful are the Muhājirīn and the successful are the Anṣār. This is the explanation Abū Bakr رَضِيَاللهُعَنْهُ gave of these two words in the two verses. Hence, he said in his sermon on the day of the Saqīfah addressing the Anṣār:

إن الله سمانا الصادقين، وسماكم المفلحين، وقد أمركم أن تكونوا حيثما كنا، فقال: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

Allah سُبْحَانَهُوَتَعَالَى has dubbed us 'truthful' and he has dubbed you 'successful. And he has ordered you to be where we are, hence, he says: O you who believe fear Allah سُبْحَانَهُوَتَعَالَى and be with the truthful.[2]

Hence, these praiseworthy traits mentioned in these two verses were actualized by the Muhājirīn and the Anṣār from the Ṣaḥābah رَضِيَاللهُعَنْهُمْ of Rasūl Allāh صَلَّىاللهُعَلَيْهِوَسَلَّمَ. Which is why Allah سُبْحَانَهُوَتَعَالَى concluded discussing the traits of the Muhājirīn with stating that they are truthful and he concluded discussing the traits of those who aided them, supported them, and gave preference to them upon themselves by stating that they are successful. And such traits cannot be actualized but by people of ʿAdālah (rectitude).

Furthermore, even the verses wherein some reproach has featured for all of them of some them, attest to their ʿAdālah; due to Allah سُبْحَانَهُوَتَعَالَى announcing his forgiveness for them and his acceptance of their repentance. Allah سُبْحَانَهُوَتَعَالَى says:

مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُ أَسْرَى حَتَّى يُثْخِنَ فِي الْأَرْضِ ۚ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللّهُ يُرِيدُ الْأَخِرَةَ ۗ وَاللّهُ عَزِيزٌ حَكِيمٌ لَوْلَا كِتَابٌ مِّنَ اللّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ (٦٨) فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا ۚ وَاتَّقُوا اللّهَ ۚ إِنَّ اللّهَ غَفُورٌ رَّحِيمٌ

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1 Sūrah al-Ḥashr: 8-9.

2 *Al-ʿAwāṣim min al-Qawāṣīm*, 62.

It is not for the Prophet to have captives until he has subdued the enemy by shedding blood in the land. You (the Muslims) desire the commodities of this world, but Allah desires (for you) the Hereafter. And Allah is exalted in might and wise. If not for a decree from Allah that preceded, you would have touched for what you took by a great punishment. So, consume what you have taken of war booty (as being) lawful and good. And fear Allah. Indeed, Allah is forgiving and merciful.[1]

Contemplate over the end of the reproach: 'Indeed Allah is forgiving and merciful'. So, can there by anything after the forgiveness of Allah سُبْحَانَهُ وَتَعَالَى?

And Allah سُبْحَانَهُ وَتَعَالَى says:

وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِّفُوا حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا ۚ إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ

And (he also forgave) the three that were left behind, to the point that the earth closed in on them in spite of its vastness and their souls confined them and they were certain that there is no refuge from Allah except in Him. Then He turned to them so that they could repent. Indeed, Allah is the accepting of repentance, the Merciful.[2]

Contemplate the end of the verse: 'Indeed, Allah is the accepting of repentance, the Merciful'.

3. Allah سُبْحَانَهُ وَتَعَالَى says:

مُّحَمَّدٌ رَّسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ۖ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا ۖ سِيمَاهُمْ فِي وُجُوهِهِم مِّنْ أَثَرِ السُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَاةِ ۚ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ ۗ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُم مَّغْفِرَةً وَّأَجْرًا عَظِيمًا

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1 Sūrah al-Anfāl: 67-69.

2 Sūrah al-Tawbah: 118.

Muḥammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating (in prayer), seeking bounty from Allah and (his) pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalk, delighting their Sowers. So that he (Allah) may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.[1]

The substantiation in the verse is from the fact that Allah سُبْحَانَهُوَتَعَالَ informed that all the Ṣaḥābah رَضِوَاللَّهُعَنْهُ who accompanied Rasūl Allāh صَلَّاللَّهُعَلَيْهِوَسَلَّمَ are characterized with characteristics loved by Allah, i.e. hating his enemies and striving against them, loving his friends and associating with them, worshipping Allah سُبْحَانَهُوَتَعَالَ to attain his pleasure, and not for fame and recognition.

In conclusion, there are many more verses which extol the praises of the Ṣaḥābah رَضِوَاللَّهُعَنْهُ and establish their *ʿAdālah* (rectitude). But what we have mentioned should suffice, and Allah's سُبْحَانَهُوَتَعَالَ help is always sought.

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1 Sūrah al-Fatḥ: 29.

Section Two

The ʿAdālah of the Ṣaḥābah in the Sunnah

1. Abū Saʿīd al-Khudrī ﷺ narrates that Rasūl Allāh ﷺ:

<div dir="rtl">

يأتي على الناس زمان فيغزو فئام من الناس فيقولون فيكم من صاحب رسول الله صلى الله عليه وسلم فيقولون نعم فيفتح لهم ثم يأتي على الناس زمان فيغزو فئام من الناس فيقال هل فيكم من صاحب أصحاب رسول الله صلى الله عليه وسلم فيقولون نعم فيفتح لهم ثم يأتي على الناس زمان فيغزو فئام من الناس فيقال هل فيكم من صاحب من صاحب أصحاب رسول الله صلى الله عليه وسلم فيقولون نعم فيفتح لهم

</div>

There will come upon the people a time when a large group of people will fight. They will ask, "Is there amongst you a Ṣaḥābī of Rasūl Allāh ﷺ?"

They will say, "Yes."

Thus, they will be granted victory. Thereafter a time will come upon the people and large group of people will fight and it will be asked, "Is there amongst you a companion of the Ṣaḥābah of Rasūl Allāh ﷺ?"

They will say, "Yes," and thus they will be granted victory.

Then there will come upon the people a time and a large group of people will fight and it will be asked, "Is there amongst you the companion of the of the companion of the Ṣaḥābah of Rasūl Allāh ﷺ?"

They will say, "Yes," and they will be granted victory.[1]

2. Abū Hurayrah ﷺ narrates that Rasūl Allāh ﷺ said:

<div dir="rtl">

لا تسبوا أصحابي فوالذي نفسي بيده لو أن أحدكم أنفق مثل أحد ذهباً ما أدرك مد أحدهم ولا نصيفه

</div>

Do not revile my Ṣaḥābah; do not revile my Ṣaḥābah. For by the one in whose soul is my life, if one of you has to spend gold equivalent to Uḥud he

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1 *Ṣaḥīḥ al-Bukhārī*: chapter of Jihād and: sub-chapter regarding those who seek the help of the weak and the pious in battle: ḥadīth no. 2740; *Ṣaḥīḥ Muslim*: chapter on the merits of the Ṣaḥābah ﷺ: sub-chapter regarding the virtue of the Ṣaḥābah: ḥadīth no. 2532.

would not reach the Mudd[1] of one of them, nor even half a Mudd.[2]

3. Abū Bakrah ﷺ narrates from Nabī ﷺ:

<div dir="rtl">

فليبلغ الشاهد منكم الغائب

</div>

The present should convey to those absent.[3]

These narrations hold the greatest evidence that the Ṣaḥābah ﷺ were all people of ʿAdālah and that none was impugned among them, nor weak. For in that case Nabī ﷺ would have qualified his statement saying, "The upright present person should convey to the absent." But the fact that he made his statement without any qualifications, denotes that they are all upright. And it is enough an honour for a person to be approbated by Rasūl Allāh ﷺ.

4. ʿAbd Allāh ibn Masʿūd ﷺ narrates from Nabī ﷺ:

<div dir="rtl">

خير الناس قرني ثم الذين يلونهم ثم الذين يلونهم ثم يجيء قوم تسبق شهادة أحدهم يمينه ويمينه شهادته

</div>

The best people are the people of my era, then those who will follow them, and then those who will follow them. Thereafter will come such a people that the testimony of one of them will surpass his oath, and his oath will surpass his testimony.[4]

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1 A measurement which is about 750 ml.

2 *Ṣaḥīḥ al-Bukhārī*: Chapter on the Merits of the Ṣaḥābah: sub-chapter about the statement of Nabī ﷺ, "Had I taken a bosom friend": ḥadīth no. 3470; *Ṣaḥīḥ Muslim*: merits of the Ṣaḥābah: sub-chapter about the impermissibility of the reviling the Ṣaḥābah ﷺ: ḥadīth no. 2540.

3 *Ṣaḥīḥ al-Bukhārī*: chapter of knowledge: sub-chapter: 'The present should convey to the absent,': ḥadīth no. 105; *Ṣaḥīḥ Muslim*: chapter of Qasāmah: sub-chapter regarding the severe prohibition of bloodshed and violation of dignity and property: ḥadīth no. 1679.

4 *Ṣaḥīḥ al-Bukhārī*: chapter of the merits of the Ṣaḥābah: sub-chapter about the virtues of the Ṣaḥābah: ḥadīth no. 3451; *Ṣaḥīḥ Muslim*: chapter of the merits of the Ṣaḥābah ﷺ: sub-chapter about the Ṣaḥābah ﷺ, those who followed them, and those who followed them: ḥadīth no. 2533.

This attestation of their goodness confirms the attestation of Allāh ﷻ: "You are best nation produced for mankind." (Sūrah Āl ʿImrān: 110).

5.	Abū Mūsā al-Ashʿarī رَضِيَ اللّٰهُ عَنْهُ narrates from Nabī صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ:

> النجوم أمنة للسماء فإذا ذهبت النجوم أتى السماء ما توعد وأنا أمنة لأصحابي فإذا ذهبت
> أتى أصحابي ما يوعدون وأصحابي أمنة لأمتي فإذا ذهبت أصحابي أتى أمتي ما يوعدون

> The stars are the safeguarders of the heaven, when the stars will perish, what the sky has been warned of will befall it. I am the safeguarder of my Ṣaḥābah, when I go, what they have been warned of will befall them. My Ṣaḥābah are the safeguarders of my Ummah, when my Ṣaḥābah go, what my Ummah has been warned of will befall them.[1]

These are but a few of the many narrations which if detailed, the discussion will become very lengthy.

ʿAbd Allāh ibn Masʿūd رَضِيَ اللّٰهُ عَنْهُ very aptly said:

> إن الله نظر في قلوب العباد، فوجد قلب محمدٍ صلى الله عليه وسلم خير قلوب العباد،
> فاصطفاه لنفسه، فابتعثه برسالته، ثم نظر في قلوب العباد بعد قلب محمد صلى الله عليه
> وسلم؛ فوجد قلوب أصحابه خير قلوب العباد، فجعلهم وزراء نبيِّه، يقاتلون على دينه

> Allāh سُبْحَانَهُ وَتَعَالَى looked into the hearts of the bondsmen and found the heart of Muḥammad صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ to be the best of hearts. He, thus, selected him for himself and sent him with his message. He then again looked into the hearts of the bondsmen after the heart of Muḥammad صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ and found that the hearts of his Ṣaḥābah were the best of hearts. He, thus, made them the governors of his Nabī صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ who would fight for the preservation of his Dīn.[2]

And Muḥammad al-Zurqānī mentions:

> فأنت ترى من هذه الشهادات العالية في الكتاب والسنة ما يرفع مقام الصحابة إلى
> الذروة وما لا يترك لطاعن فيهم دليلا ولا شبه دليل. والواقع أن العقل المجرد من الهوى
> والتعصب يحيل على الله في حكمته ورحمته أن يختار لحمل شريعته الختامية أمة مغموزة
> أو طائفة ملموزة ملموزة الله تعالى عن ذلك علوا كبيرا. ومن هنا كان توثيق هذه الطبقة الكريمة

1	*Ṣaḥīḥ Muslim*: chapter on the merits of the Ṣaḥābah رَضِيَ اللّٰهُ عَنْهُ: sub-chapter regarding the presence of Nabī صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ being a protection for his Ṣaḥābah...: ḥadīth no. 2531.

2	*Musnad Aḥmad*, 1/379; and al-Haythamī has said in *Majmaʿ al-Zawāʾid* 1/428: "Narrated by Aḥmad, al-Bazzār, and al-Ṭabarānī in *al-Muʿjam al-Kabīr*. Its narrators have been approbated."

طبقة الصحابة يعتبر دفاعا عن الكتاب والسنة وأصول الإسلام من ناحية ويعتبر إنصافا أدبيا لمن يستحقونه من ناحية ثانية ويعتبر تقديرا لحكمة الله البالغة في اختيارهم لهذه المهمة العظمى من ناحية ثالثة. كما أن توهينهم والنيل منهم يعد غمزا في هذا الاختيار الحكيم ولمزا في ذلك الاصطفاء والتكريم فوق ما فيه من هدم الكتاب والسنة والدين

So, as you can see that these high testimonies of the Qurʾān and the Sunnah elevate the status of the Ṣaḥābah ﷺ to the pinnacle and leave no evidence, in fact, not even the inkling of evidence for any criticizer. The truth is that a non-egotistic and chauvinistic mind will deem it impossible that Allah ﷾ with His Wisdom and Mercy will choose a nation that is impugned and a people that are compromised as custodians of his final Sharīʿah. Free is Allah ﷾ from that.

It is for this reason that defending this noble generation of the Ṣaḥābah ﷺ, is on the one hand, defending the Book of Allah ﷾, the Sunnah, and the principles of Islam. And on the other hand, it is also their right that they be defended with fairness and respect. And it is also an appreciation of the great wisdom of Allah ﷾ in choosing them for this great mission. Just as degrading them and disparaging them is equivalent to criticizing this wise choice, and tarnishing that divine selection and veneration, over and above that entailing the destruction of the Qurʾān the Sunnah and the Dīn.[1]

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1 *Manāhil al-ʿIrfān*, 1/233.

Section Three

The Consensus of the Ummah Regarding the ʿAdālah of the Ṣaḥābah

The Ummah unanimously concurs, with the exception of the deviants whose difference is not worth consideration, upon the approbation of Allah سُبْحَانَهُوَتَعَالَ and his Rasūl صَلَّىاللَّهعَلَيْهِوَسَلَّمَ for all the Ṣaḥābah رَضِيَاللَّهعَنْهُمْ. The statements regarding this consensus from the scholars of the Ummah, the scholars of ḥadīth, the jurists, and the scholars of the principles of the Sharīʿah are too many.

Al-Khaṭīb al-Baghdādī mentions:

> أنه لو لم يرد من الله عز وجل ورسوله صلى الله عليه وسلم فيهم شيء مما ذكرناه لأوجبت الحال التي كانوا عليها من الهجرة والجهاد، والنصرة وبذل المهج والأموال وقتل الآباء والأولاد والمناصحة في الدين وقوة الإيمان واليقين القطع على عدالتهم والاعتقاد لنزاهتهم وأنهم أفضل من جميع المعدلين والمزكين الذين يجيئون من بعدهم أبد الآبدين هذا مذهب كافة العلماء ومن يعتد بقوله من الفقهاء

Even if nothing of what we mentioned featured from Allah سُبْحَانَهُوَتَعَالَ and His Rasūl صَلَّىاللَّهعَلَيْهِوَسَلَّمَ, the reality which they lived of emigration, striving, supporting the Dīn of Allah سُبْحَانَهُوَتَعَالَ, sacrificing of lives and wealth, killing of fathers and children, well-wishing for the Dīn, the strength of their Īmān and conviction, all of this would necessitate the categoricity of their *ʿAdālah* (rectitude), and the belief of their pureness, and that they are better than all the approbators and investigators to come after them till eternity. This is the stance of all the scholars and those who are worth consideration from the jurists.[1]

And Ibn al-Ṣalāḥ says:

> للصحابة بأسرهم خصيصة وهي أنه لا يُسأل عن عدالة أحد منهم بل ذلك أمر مفروغ منه لكونهم على الإطلاق معدّلين بنصوص الكتاب والسنة وإجماع من يُعتدُّ به في الإجماع من الأمة

For all the Ṣaḥābah رَضِيَاللَّهعَنْهُمْ there is a distinction, and that is that no investigation will be undertaken regarding the *ʿAdālah* (rectitude) of any

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1 *Al-Kifāyah*, p. 49.

of them. In fact, this is a matter which is already settled, due to them being absolutely approbated in the texts of the Qurʾān, the Sunnah, and the consensus of those worth consideration in the Ummah.[1]

And al-Ghazālī says the following:

والذي عليه سلف الأمة وجماهير الخلف أن عدالتهم معلومة بتعديل الله عز وجل إياهم وثنائه عليهم في كتابه فهو معتقدنا فيهم إلا أن يثبت بطريق قاطع ارتكاب واحد لفسق مع علمه به وذلك مما لا يثبت فلا حاجة لهم إلى التعديل فأي تعديل أصح من تعديل علام الغيوب سبحانه وتعديل رسول الله، كيف ولو لم يرد الثناء لكان فيما اشتهر وتواتر من حالهم في الهجرة والجهاد وبذل المهج والأموال وقتل الآباء والاهل في موالاة رسول الله ونصرته كفاية في القطع بعدالتهم

The view of the predecessors of the Ummah and the majority of the later scholars is that their ʿAdālah is categorically known due to Allah سُبْحَانَهُوَتَعَالَ approbating them and praising them in His Book. So, this is our belief regarding them, unless it is established with certainty that one of them committed a sin despite knowing about it, something which is unfounded. Hence, they do not require any (other) approbation. For can any approbation be more authentic than the approbation of Allah سُبْحَانَهُوَتَعَالَ and Rasūl Allāh صَلَّىاللهعَلَيْهِوَسَلَّم. Why would there be a need for that when what is popularly known about them and transmitted with mass-transmission regarding their migration, striving, sacrificing of lives and wealth, slaying of fathers and family in support of Nabī صَلَّىاللهعَلَيْهِوَسَلَّم owing to their allegiance to him are more than enough to establish their ʿAdālah with categoricity.[2]

So, these blessed statements about the consensus of the Ummah are many. Each one of them is a clear exposition and a categorical proof that the uprightness of the Ṣaḥābah رَضِيَاللَّهُعَنْهُمْ in general without any exception is a done and dusted matter which is an accepted fact. For no person should entertain any doubt or suspicion after the approbation of Allah سُبْحَانَهُوَتَعَالَ, his Rasūl Allāh صَلَّىاللهعَلَيْهِوَسَلَّم and the consensus of the Ummah.

Al-Shawkānī says:

1 *ʿUlūm al-Ḥadīth*, p. 171.

2 *Al-Mustaṣfā*, 1/130.

وإذا تقرر لك عدالة جميع من ثبت له الصحبة علمت أنه إذا قال الراوي عن رجل من الصحابة ولم يسمه كان ذلك حجة ولا يضر الجهالة لثبوت عدالتهم على العموم

Once the ʿAdālah of all those for whom companionship is established is confirmed, you should know that when a narrator says 'from a person from the Ṣaḥābah' without naming him, that that will still be proof. For anonymity is not harmful due to ʿAdālah for them being established in general.[1]

And al-Juwaynī mentions:

ولعل السبب في قبولهم من غير بحث عن أحوالهم والسبب الذي أتاح الله الإجماع لأجله أن الصحابة هم نقلة الشريعة ولو ثبت توقف في رواياتهم لانحصرت الشريعة على عصر رسول الله صلى الله عليه وسلم ولما استرسلت على سائر الأعصار

And probably the reason for accepting them without investigation and the reason for which Allah ﷻ has enabled consensus is that the Ṣaḥābah ﵂ are the transmitters of the Sharīʿah. So, if hesitance in their transmissions is confirmed, the Sharīʿah would become confined to the era of Rasūl Allāh ﷺ and it would not have perpetuated across the centuries.[2]

These are some examples regarding the best of creation after the Ambiyāʾ ﵇ and Messengers ﵇, may Allah ﷻ be pleased with all the Ṣaḥābah.

Ibn Taymiyyah correctly said:

وخيار هذه الأمة هم الصحابة فلم يكن في الأمة أعظم اجتماعا على الهدى ودين الحق ولا أبعد عن التفرق والاختلاف منهم وكل ما يذكر عنهم مما فيه نقص فهذا إذا قيس إلى ما يوجد في غيرهم من الأمة كان قليلا من كثير وإذا قيس ما يوجد في الأمة إلى ما يوجد في سائر الأمم كان قليلا من كثير وإنما يغلط من يغلط أنه ينظر إلى السواد القليل في الثوب الأبيض ولا ينظر إلى الثوب الأسود الذي فيه بياض

The best of this Ummah is the Ṣaḥābah ﵂. There was not in the Ummah a group who was more united upon guidance and the Dīn of truth and who were more distant from division and bickering than them. And all the

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1 *Irshād al-Fuḥūl*, 1/101; *Fatḥ al-Mughīth*, 3/116.

2 *Al-Burhān fī Uṣūl al-Fiqh*, 1/407; *Irshād al-Fuḥūl*, 1/101.

deficiencies that are attributed to them, are very little when juxtaposed with what is found in others of the Ummah besides them. And if the deficiencies found in the Ummah are juxtaposed with what is found in the rest of the nations they will be very little as well. Those who err only err because they look at the little black on the white garment and do not see the black garment in which there is white.[1]

ʿAbd Allāh ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ spoke the truth when he said:

من كان مُسْتَنًّا فلْيسْتن بمن قد مات ، فإن الحي لا تُؤمنُ عليه الفِتْنةُ أولئك أصحابُ محمد صلى الله عليه وسلم كانوا أفضل هذه الأمة أبرها قلوبًا وأعمقها علمًا وأقلها تكلُّفًا اختارهم الله لصحبة نبيِّه ولإقامة دِينه فاعرِفوا لهم فضلهم واتبعُوهم على أثرهم وتمسكوا بما استطعْتُم من أخلاقِهم وسِيرِهم فإنهم كانوا على الهُدى المستقيم

Whoever wishes to emulate anyone, he should emulate those who have passed on. For there is no assurance of a living person being safe from Fitnah. They are the Ṣaḥābah of Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ; they were the best of this Ummah, with the most noble hearts, in-depth knowledge, and least formalities. There were a people whom Allah سُبْحَانَهُ وَتَعَالَى had chosen for the companionship of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the transmission of his Dīn. So, emulate them in their character and mannerisms, for they are the Ṣaḥābah of Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and were upon the straight path.[2]

أولئك آبائي فجئني بمثلهم   إذا جمعتنا يا جرير المجامع

They are my fathers; so bring me their like, when the gathering gather us, O Jarīr.

May Allah سُبْحَانَهُ وَتَعَالَى enshroud us and them with his mercy and forgiveness... Āmīn.

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1 *Minhāj al-Sunnah*, 6/366.

2 Abū Nuʿaym: *al-Ḥilyah*, 1/350; *Qaṭf al-Thamar*, 1/149; *Majmūʿ al-Fatāwā*, 3/126.

Section Four

The ʿAdālah (rectitude) of the Ṣaḥābah in the Books of the Rawāfiḍ

1. Al-Kulaynī narrates in his book *al-Kāfī* from Manṣūr ibn Ḥāzim

> قلت لأبي عبد الله عليه السلام ما بالي ما أسألك عن المسألة فتجيبني فيها بالجواب ثم يجيئك غيري فتجيبه فيها بجواب آخر؟ فقال إنا نجيب الناس على الزيادة والنقصان قال قلت فأخبرني عن أصحاب رسول الله صلى الله عليه وآله صدقوا على محمد أم كذبوا؟ قال بل صدقوا قال قلت فما بالهم اختلفوا فقال أما تعلم أن الرجل كان يأتي رسول الله صلى الله عليه وآله فيسأله عن المسألة فيجيبه فيها بالجواب ثم يجيبه بعد ذلك ما ينسخ ذلك الجواب فنسخت الأحاديث بعضها بعضا

> I said to Abū ʿAbd Allāh, "Why is it that when I ask you about something you give me one answer, and then when another comes to you, you give him another answer?"

> He replied, "We answer people with increase and decrease."

> I then asked, "So, tell me about the Ṣaḥābah of Muḥammad ﷺ and his household, did they (the Ṣaḥābah) speak the truth regarding Muḥammad ﷺ or did they lie?"

> He said, "Instead they spoke the truth."

> I asked, "So why did they differ?"

> He replied, "Don't you know that a person would come to Rasūl Allāh ﷺ and ask him a question and Nabī ﷺ would give him one answer. Subsequent to that, he would give another answer which would abrogate the previous. And that is how the ḥadīth abrogated one another."[1]

2. And he narrates from Muḥammad ibn ʿAlī al-Ḥalabī who narrates:

> سمعت أبا عبد الله عليه السلام يقول اختلاف بني العباس من المحتوم والنداء من المحتوم وخروج القائم من المحتوم قلت وكيف النداء قال ينادي مناد من السماء أول النهار ألا إن عليا وشيعته هم الفائزون قال وينادي مناد في آخر النهار ألا إن عثمان وشيعته هم الفائزون

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1 *Uṣūl al-Kāfī*, 1/65.

I heard Abū ʿAbd Allāh saying, "The bickering of the Banū ʿAbbās is bound to happen, the call is bound to happen, and the emergence of the Mahdī is bound to happen."

I asked, "And how will the call happen?"

He replied, "An announcer will announce from the heavens in the beginning of the day, 'Behold! ʿAlī and his partisans are successful' and an announcer will announce at the end of the day, 'Behold! ʿUthmān and his partisans are successful.'"[1]

3. And he also narrates from Abū ʿAbd Allāh that he would enjoin association with Abū Bakr and ʿUmar ﷺ:

قال كنت جالسا عند أبي عبد الله (عليه السلام) إذ دخلت علينا أم خالد التي كان قطعها يوسف بن عمر تستأذن عليه فقال أبو عبد الله (عليه السلام) أيسرك أن تسمع كلامها قال قلت نعم قال فأذن لها قال وأجلسني معه على الطنفسة قال ثم دخلت فتكلمت فإذا امرأة بليغة فسألته عنهما فقال لها توليهما قالت فأقول لربي إذا لقيته إنك أمرتني بولايتهما قال نعم

Abū Baṣīr said, "I was sitting by Abū ʿAbd Allāh ﷺ when the mother of Khālid entered upon us (whom Yūsuf ibn ʿUmar had divorced) seeking permission. So Abū ʿAbd Allāh said, "Would it please you to hear her speech?"

I said, "Yes."

He said, "Grant her permission," and thereafter he made me sit with him upon the sheet. She entered and spoke and she was an eloquent woman.

She asked him about Abū Bakr and ʿUmar ﷺ to which he replied, "Associate with them."

"So, I will say to my lord when I meet him that you ordered me to associate with them?" she asked.

He replied, "Yes."[2]

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1 *Rawḍah al-Kāfī*, 8/310.

2 *Rawḍah al-Kāfī*, 8/101.

4. Al-Majlisī whilst citing from the *al-Majālis* of al-Mufīd narrates the following from ʿAwf ibn Mālik:

قال رسول الله صلى الله عليه وسلم ذات يوم يا ليتني قد لقيت إخواني فقال له أبو بكر وعمر أولسنا إخوانك آمنا بك وهاجرنا معك قال قد آمنتم وهاجرتم ويا ليتني قد لقيت إخواني فأعاد القول فقال رسول الله صلى الله عليه وآله وسلم أنتم أصحابي ولكن إخواني الذين يأتون من بعدكم يؤمنون بي ويحبوني وينصروني ويصدقوني وما رأوني، فيا ليتني قد لقيت إخواني

Rasūl Allāh ﷺ said one day, "I wish I met my brothers."

So Abū Bakr and ʿUmar said to him, "Are we not your brothers? We believed in you and migrated with you?"

He replied, "You brough faith and migrated, but I wish I met my brothers."

They again repeated the same whereafter Rasūl Allāh ﷺ said, "You are my Ṣaḥābah, but my brothers are people who will come after you. They will believe in me, love me, support me, and confirm my message without seeing me. I wish I saw my brothers."[1]

5. And Muḥammad Ḥusayn Āl Kāshif al-Ghiṭāʾ says:

حين رأى أي عليّ بن أبي طالب أن الخليفتين أعني الخليفة الأول والثاني أي أبو بكر وعمر بذلا أقصى الجهد في نشر كلمة التوحيد وتجهيز الجنود وتوسيع الفتوح ولم يستأثرا ولم يستبدا بايع وسالم

And when he saw (i.e. ʿAlī ibn Abī Ṭālib) that the two Khalīfahs (Abū Bakr and ʿUmar) exhausted tremendous efforts in spreading the word of the oneness of Allah, preparing armies, and expanding the conquests, without appropriation and dictatorship, he pledged and submitted.[2]

6. And Imām Zayn al-ʿĀbidīn would make mention of the Ṣaḥābah ﷺ favourably. He would pray for them for mercy and forgiveness due to them supporting the master of the creation in spreading the call of Tawḥīd, and conveying the message of Allah ﷻ to the creation. He says:

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1 *Biḥār al-Anwār*, 52/132.

2 *Aṣl al-Shīʿah wa Uṣūluhā*, p. 124.

فاذكرهم منك بمغفرة ورضوان اللهم وأصحاب محمد خاصة الذين أحسنوا الصحبة والذين أبلوا البلاء الحسن في نصره وكانفوه وأسرعوا إلى وفادته وسابقوا إلى دعوته واستجابوا له حيث أسمعهم حجة رسالته وفارقوا الأزواج والأولاد في إظهار كلمته وقاتلوا الآباء والأبناء في تثبيت نبوته وانتصروا به ومن كانوا منطوين على محبته يرجون تجارةً لن تبور في مودته والذين هجرتهم العشائر إذ تعلقوا بعروته وانتفت منهم القرابات إذ سكنوا في ظل قرابته فلا تنس لهم اللهم ما تركوا لك وفيك وأرضهم من رضوانك وبما حاشوا الخلق عليك وكانوا مع رسولك دعاةً لك وإليك واشكرهم على هجرهم فيك ديار قومهم وخروجهم من سعة المعاش إلى ضيقه ومن كثّرت في اعتزاز دينك من مظلومهم اللهم.وأوصل إلى التابعين لهم بإحسان الذين يقولون ربنا اغفر لنا ولإخواننا الذين سبقونا بالإيمان خير جزائك الذين قصدوا سمتهم وتحرّروا جهتهم ومضوا على شاكلتهم لم يثنهم ريبٌ في بصيرتهم ولم يختلجهم شك في قفو آثارهم والإئتمام بهداية منارهم مُكانفين ومُؤازرين لهم يدينون بدينهم، ويهتدون بهديهم، يتّفقون عليهم، ولا يتهمونهم فيما أدوا إليهم وصلِّ اللهم على التابعين من يومنا هذا إلى يوم الدين وعلى أزواجهـم وعلى ذرّياتهم وعلى من أطاعك منهم صـلاة تعصمهم بهـا من معصيتك وتفسح لهـم فـي رياض جنّتك وتمنعهم بهـا من كيد الشيطان

So, praise them from your side with forgiveness and pleasure. O Allah and the Ṣaḥābah of Muḥammad ﷺ; specifically who outstandingly accompanied Nabī ﷺ and contributed excellently to helping him, standing by his side; who hastened to serve him, surpassed others in accepting his call, responded to him when he presented to them his message, parted with their wives and children to uplift his word, fought against fathers and sons to entrench his Prophethood and attained victory through him; who were engulfed by his love, and were hopeful of a bargain which will never bear loss; who were abandoned by their families due to holding onto his stronghold, and lost all their relationships due to being affiliated to him. So, do not forget o Allah what they have left for you and out of your love and please them with your pleasure due to them gathering the creation upon your worship, for they were callers to you with your Rasūl. So, appreciate them for abandoning the abodes of their people for you, and for leaving a life of vastness to one of constrains, and among who the oppressed were many for the upliftment of your Dīn. O Allah, and grant to those who succeeded them with goodness and who said, "O our lord, forgive us and our brothers that preceded us with Īmān," the best of rewards. They intended to emulate their ways,

searched for their direction, and lived life according to their pattern. No doubt deterred them in their insight, and no suspicion occurred to them in following their footsteps and the guidance of their light. They stood by their side to support them. They believed in their religion, followed their ways and mannerisms, agreed with them, and did not doubt them in what they conveyed to them. O Allah, and send your salutations upon the followers from our time till the Day of Judgement, and upon their wives, and posterities. And send salutations upon whoever obeys you from them such a salutation through which you safeguard them from your disobedience, open for them the orchards of your Jannah, and protect them against the ploy of Shayṭān...[1]

7. And the following is what features in *Nahj al-Balāghah*, the most authentic book of the Rawāfiḍ and the content whereof is categorically established according to them:

قد رأيت أصحاب محمد صلى الله عليه وسلم، فما أرى أحداً يشبههم منكم لقد كانوا يصبحون شعثاً غبراً، وقد باتوا سجّداً وقياماً يراوحون بين جباهِهم وخدودهم ويقفون على مثل الجمر من ذكر معادهم، كأن بين أعينهم رُكب المعزى من طول سجودهم، إذا ذكر الله هملت أعينهم حتى تبُلّ جيوبهم، ومادوا كما يميد الشجر يوم الريح العاصف، خوفاً من العقاب ورجاءً للثواب

ʿAlī ibn Abī Ṭālib رَضِيَاللهُعَنهُ says: Indeed, I have seen the Ṣaḥābah of Muḥammad صَلَّىاللهُعَلَيهِوَسَلَّم and I do not see anyone amongst you who resembles them. They would rise in the morning, unkempt and covered with dust, because they had spent the night in prostration and standing. They would alternate between their foreheads and their cheeks, while it felt as if they were standing on coals, when thinking of their return to the hereafter. It is as if between their eyes there were marks like knees of goats due to the length of their prostration. When they would remember Allah, their eyes would drip until their bosoms would become wet. They would shake as a tree shakes on a terribly windy day, fearing punishment and hoping for reward.[2]

And he says in another sermon:

1 Al-Ṣaḥīfah al-Kāmilah al-Sajjādiyyah, p. 39-42.

2 Nahj al-Balāghah, 1/189, 190.

أين القوم الذين دعوا إلى الاسلام فقبلوه، وقرأوا القرآن فأحكموه وهيجوا إلى الجهاد فولهوا وله اللقاح إلى أولادها وسلبوا السيوف أغمادها وأخذوا بأطراف الأرض زحفا زحفا صفا وصفا بعض هلك وبعض نجا لا يبشرون بالاحياء ولا يعزون عن الموتى مره العيون من البكاء خمص البطون من الصيام ذبل الشفاه من الدعاء صفر الألوان من السهر على وجوههم غبرة الخاشعين أولئك إخواني الذاهبون فحق لنا أن نظمأ إليهم ونعض الأيدي على فراقهم

Where have those people gone who when invited to Islam accepted it sincerely; who read the Qur'ān and whole-heartedly, followed the commands it contained; who loved Islam as a she-camel loves her young one and when ordered to fight in defence of Islam, they willingly left their homes and families. Some of them died like martyrs and some survived the ordeal. Success never overjoyed them and death never made them despaired. They had sore eyes due to excessive weeping, empty bellies due to fasting, dry lips due to supplications, and pale complexions due to staying awake, and upon their faces was the paleness of the devout. They are my brothers that have parted. I am justified in desiring to meet them once again and to be sad at separation from them.[1]

He also praised the Muhājirīn of the Ṣaḥābah ﵃ when responding to Muʿāwiyah ibn Abī Sufyān ﵁:

فاز أهل السبق بسبقهم وذهب المهاجرون الأولون بفضلهم

The people of precedence have succeeded due to their surpassing, and the first Muhājirīn have gone with even their merit.[2]

And whilst describing his fighting alongside the Ṣaḥābah ﵃ in the era of Nabī ﷺ he says:

ولقد كنا مع رسول الله صلى الله عليه وآله نقتل آباءنا وأبناءنا وإخواننا وأعمامنا ما يزيدنا ذلك إلا إيمانا وتسليما ومضيا على اللقم وصبرا على مضض الألم وجدا في جهاد العدو ولقد كان الرجل منا والآخر من عدونا يتصاولان تصاول الفحلين يتخالسان أنفسهما أيهما يسقي صاحبه كأس المنون فمرة لنا من عدونا ومرة لعدونا منا فلما رأى الله صدقنا أنزل بعدونا الكبت وأنزل علينا النصر حتى استقر الاسلام ملقيا جرانه ومتبوئا أوطانه ولعمري

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1 Ibid., 1/234, 235.

2 Ibid., 1/17.

لو كنا نأتي ماأتيتم ما قام للدين عمود ولا اخضر للايمان عود وأيم الله لتحتلبنها دما ولتتبعنها ندما

We (the Ṣaḥābah) were with the Prophet ﷺ fighting our fathers, sons, brothers, and uncles; that did not increase us save in faith and submission. We passed (many days during this time) upon morsels, and in patience upon the anguish of pain, and in determination in fighting the enemy. A man amongst us and one from our enemy would compete with one another the way two studs competed glancing at one another stealthily which one would quench the other with the cup of death. At times it went our way and other times it went the way of our enemy. Then, when Allah saw our truthfulness he sent upon our enemy subjugation and upon us victory to the extent that Islam was settled, firmly established, and its lands settled. By my life, if we had done what you did[1] there would be no pillars for the religion and there be no revival of faith. By my life, if we had also behaved like you, no pillar of (our) religion could have been raised, nor could the tree of faith have borne leaves. By Allah, certainly you will now milk our blood (instead of milk) and eventually you will face shame.[2]

And ʿAlī ibn Abī Ṭālib ﵁ wrote the following in a letter to Muʿāwiyah ﵁ wherein he proves to him he is more deserving of the Khilāfah and the allegiance of the people:

إنه بايعني القوم الذين بايعوا أبا بكر وعمر وعثمان على ما بايعوهم عليه، فلم يكن للشاهد أن يختار، ولا للغائب أن يرد، وإنما الشورى للمهاجرين والأنصار، فان اجتمعوا على رجل وسموه إماما كان ذلك لله رضا، فان خرج عن أمرهم خارج بطعن أو بدعة ردوه إلى ما خرج منه، فان أبى قاتلوه على اتباعه غير سبيل المؤمنين، وولاه الله ما تولى

The people that had pledged to Abū Bakr, ʿUmar, and ʿUthmān ﵁ have pledged to me upon the requisites upon which they had pledged to them. Hence no present person has any choice, nor does an absent person have the option of refusing. For the right of council is for the Muhājirīn and the Anṣār; hence, if they unite upon a person and dub him the leader, that would be pleasing to Allah. Thereafter, if someone departs from their

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1 Here he is referring to his disciples.

2 Ibid., 1/104, 105.

decision due to a criticism or an innovation, they will return him to that which he departed from. If he refuses, they will fight him for him following a path other than that of the believers, and Allah ﷾ will turn him to whatever he chose for himself.[1]

So, these are the statements of ʿAlī ﵁ regarding his brothers and his comrades in striving for Allah ﷾ a true striving. And this is what we know about this exemplary generation at whose hands Islam was born, and on whose shoulders its glories were cemented. And the people saw this generation only once.

However, those with weak hearts forged lies, fabricate false reports, concocted allegations, severed the ties of kinship which existed between the illustrious Ṣaḥābah ﵃, and they ignited the fire of chauvinism. But where will it ever be possible for them to disparage those high rising mountains in the world of Īmān and high ideals.

A true Muslim knows the right of these people. For they are the people who transmitted the Dīn as fresh as can be; they bore the greatest of difficulties, and presented the costliest sacrifices so that it may reach us free from blemishes and fables. Likewise, a true Muslim will interpret whatever transpired between them as their varying Ijtihāds in various issues, or upon differences of opinion which do not in any way compromise mutual love and affinity. For these pure souls went out of their way in loving one another.

In conclusion, the praises of the Ṣaḥābah ﵃ which feature in the books of the Rawāfiḍ are too many, and the truth is always that to which the enemy attests.

Whoever wants more details, he should refer to the book *Kashf al-Ghummah* of al-Arbilī, *al-Ghārāt* of al-Thaqafī, and *al-Kunā wa al-Alqāb* of ʿAbbās al-Qummī amongst many more books. What we have cited here should suffice, and we always seek the assistance of Allah ﷾.

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1 Ibid., 3/7.

Section Five

The Stance of the Rawāfiḍ About the Ṣaḥābah

When we look at the Rawāfiḍ we will find that they have exaggerated in opposing the Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ and excommunicating them, and have considered their noble to be renegades, free are they from that. In fact, they have deemed cursing them morning and evening to be an act of worship through which they seek proximity to Allah سُبْحَانَهُ وَتَعَالَى. They have established innumerable rewards, by forging lies against Allah سُبْحَانَهُ وَتَعَالَى, for the one who reviles them morning and evening. They have fabricated lies and forgeries against them which no person with basic intellect can ever believe. Their hatred for the elite Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ is of such an extreme that they dislike using the word 'ten' which is usually said to refer to the 'ten Ṣaḥābah' رَضِيَ ٱللَّهُ عَنْهُمْ who were promised Jannah.

In doing so, they have deviated from the way of Allah سُبْحَانَهُ وَتَعَالَى and His Rasūl صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ regarding the believers in general and regarding the Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ specifically whom Allah سُبْحَانَهُ وَتَعَالَى has praised and about whose goodness he has testified. As a result, they have rejected the testimony of Allah سُبْحَانَهُ وَتَعَالَى regarding them and deemed reviling his friends by way of excommunication to be an act of worship to him. So much so that they did not even thank them for their favour of conveying the Dīn to them and for extracting them from paganism and fire-worship to the light of Islam. They obliviated their striving with their lives and wealth owing to which the people entered the Dīn of Allah سُبْحَانَهُ وَتَعَالَى in droves and through which they took the people out from the worship of men to the worship of the creator of men.

Hence, there is not a single book from the books of the Shīʿah, despite being abundant, that does not contain disparaging remarks and vituperative comments regarding the Rightly Guided Khulafāʾ and the rest of the Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ, with the exception of select individuals whom they have excluded. Hence, they have referred to Abū Bakr and ʿUmar and their daughters, ʿĀʾishah and Ḥafṣah رَضِيَ ٱللَّهُ عَنْهُمْ, as the two idols of the Quraysh,[1] their two *Jibts* (superstitious objects) or their

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1 The Shīʿah have specific words they use to refer to those they disparage. For example, for Abū Bakr and ʿUmar رَضِيَ ٱللَّهُ عَنْهُمَا they use the words Jibt and Ṭāghūt, the two idols of the Quraysh, Firʿawn and Hāmān, the calf and Sāmirī, Zurayq and Ḥabtar, 'so and so' and ' so and so'.   *continued...*

*Ṭāghūt*s (transgressors) and their two daughters. Also, at times they refer to Abū Bakr and ʿUmar رَضِيَ اللَّهُ عَنْهُ as *Jibt* and *Ṭāghūt*, at times they refer to them as 'the first and 'the second', and at times they add 'the third' to refer to ʿUthmān رَضِيَ اللَّهُ عَنْهُ.

So, what has made the Rawāfiḍ deviate from the straight path and slip into the ditch of disparaging the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُ, that ditch which eventually leads to the depth of the Fire of Jahannam. Despite Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ warning against the repercussions of reviling the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُ the Shīʿī ideology stands upon the belief of opposing the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُ. This is because the belief of the Rawāfiḍ is centred around the necessity of successorship and Imāmah after Nubuwwah; they believe in them as divine stations for which Allah سُبْحَانَهُ وَتَعَالَى selected ʿAlī رَضِيَ اللَّهُ عَنْهُ and for which Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had taken covenants from all the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُ on the day of Ghadīr Khum to appoint ʿAlī رَضِيَ اللَّهُ عَنْهُ as their Imām. But, as they allege, the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُ conspired to usurp the Khilāfah of ʿAlī رَضِيَ اللَّهُ عَنْهُ. This was a clandestine agreement between Abū Bakr and ʿUmar which stated that ʿUmar will pledge to Abū Bakr رَضِيَ اللَّهُ عَنْهُ to appoint him as the Khalīfah of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in lieu of which the latter will appoint the former as his successor thereafter. After having done this, they distorted the Noble Qurʾān, disbelieved and apostatized. And with this being the 'case' obviously they would revile the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُ and despise them. This is only because of the hypocrisy which was thriving in their hearts.

It is without a doubt that criticizing the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُ of Rasūl Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ entails criticizing the Dīn of Allah سُبْحَانَهُ وَتَعَالَى and his Sharīʿah. This criticism is linked to their fallacious belief of Imāmah. Hence, their books were primarily authored to defend this belief, and in doing so these books disparaged the noblest generation ever known to humanity and they impugned the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُ of Rasūl Allah, may Allah سُبْحَانَهُ وَتَعَالَى be pleased with them. Consequently, no one was spared from their criticism, besides those who in history were known to have

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continued from page 273

Also, they at times refer to ʿUmar رَضِيَ اللَّهُ عَنْهُ as *Rumaʿ* and *Dilām*. And for ʿUthmān رَضِيَ اللَّهُ عَنْهُ they use the words Naʿthal and 'the third. And they also use 'the first', 'the second', and 'the third' to refer to Abū Bakr, ʿUmar and ʿUthmān رَضِيَ اللَّهُ عَنْهُ. For Muʿāwiyah رَضِيَ اللَّهُ عَنْهُ they use 'the fourth' and for ʿĀʾishah رَضِيَ اللَّهُ عَنْهَا they use *Umm al-Shurūr* (the mother of all evil) and 'the owner of the camel. How severe indeed is the lie of the Rawāfiḍ and how evil is what their souls contain.

associated with ʿAlī رَضِيَاللَّهُعَنْهُ. Likewise, their belief regarding the infallibility of the Imāms propelled them not to just see them as reliable narrators, but to consider them to be a source of legislation. This means that their statements are Sunnah and it is obligatory to follow them just like the Sunnah of Rasūl Allah صَلَّىاللَّهُعَلَيْهِوَسَلَّمَ without any difference whatsoever, as has been discussed already.

Nonetheless, hereunder we will cite some examples from the books of the Rawāfiḍ regarding the Ṣaḥābah رَضِيَاللَّهُعَنْهُمْ in order to confirm the evidence against them, and so that the stance of the Rawāfiḍ regarding Rasūl Allah صَلَّىاللَّهُعَلَيْهِوَسَلَّمَ becomes clear.

1. Ḥumrān ibn Aʿyan narrates:

> قلت لأبي جعفر جعلت فداك ما أقلنا لو اجتمعنا على شاة ما أفنيناها فقال ألا أحدثك بأعجب من ذلك المهاجرون والأنصار ذهبوا إلا وأشار بيده ثلاثة

I said to Abū Jaʿfar عَلَيْهِالسَّلَام, "May I be sacrificed for thee, how little are we? If we gather upon a lamb, we will not finish it."

He replied, "Should I not tell you something even stranger? The Muhājirīn and the Anṣār went besides," and he indicated with his hand "three."[1]

Thereby intending that they all apostatized besides three.

Another narration identifies these three individuals. Hence, Abū Jaʿfar عَلَيْهِالسَّلَام is reported to have said:

> كان الناس أهل ردة بعد النبي صلى الله عليه وآله إلا ثلاثة فقلت ومن الثلاثة فقال المقداد بن الأسود وأبو ذر الغفاري و سلمان الفارسي رحمة الله وبركاته عليهم ثم عرف أناس بعد يسير

"The people became apostate after Nabī صَلَّىاللَّهُعَلَيْهِوَسَلَّمَ with the exception of three."

I said, "Who are the three?"

He replied, "Miqdād ibn al-Aswad, Abū Dhar al-Ghifārī, and Salmān al-Fārisī, may the mercy of Allah and His blessings be upon them. Then other people came to realise after a while."[2]

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1 *Uṣūl al-Kāfī*, 2/244.

2 *Rawḍah al-Kāfī*, 8/245; *Rijāl al-Kashshī*, 1/26, 27.

These individuals who came to a realisation later on number only four. This means that the total number of people who were saved from apostasy, in the books of the Shīʿah, are seven. Hence, in *Rijāl al-Kashshī* the following features from Abū Jaʿfar:

ارتد الناس إلا ثلاثة نفر سلمان وأبو ذر و المقداد قال: فقلت: فعمار فقال قد كان حاص حيصة ثم رجع ثم قال إن أردت الذي لم يشك ولم يدخله شئ فالمقداد فأما سلمان فإنه عرض في قلبه عارض أن عند ذا يعني أمير المؤمنين الله الأعظم لو تكلم به لأخذتهم الأرض وهو هكذا فلبب ووجئت في عنقه حتى تركت كالسلعة و مر به أمير المؤمنين فقال يا أبا عبد الله هذا من ذاك بايع فبايع وأما أبو ذر فأمره أمير المؤمنين بالسكوت ولم يكن تأخذه في الله لومة لائم فأبى إلا أن يتكلم فمر به عثمان فأمر به ثم أناب الناس بعد فكان أول من أناب أبو سنان الأنصاري، وأبو عمرة وشتيره حتى عقد سبعة ولم يكن يعرف حق أمير المؤمنين ع إلا هؤلاء السبعة

"The people apostatized besides three: Salmān, Abū Dhar, and Miqdād."

I asked, "What about ʿAmmār?"

He replied, "He deviated and then returned," and then he said, "If you want to know the one that did not doubt and to who nothing occurred, then that was Miqdād. As for Salmān, a thought occurred to him that in the possession of Amīr al-Muʾminīn is the *Ism Aʿẓam* (the great name) of Allah which if he utters the earth will grip them. And whilst he was in this assumption he was grabbed by the neck and his neck was pierced till it was left like a commodity. Amīr al-Muʾminīn passed by him and said, 'O Abū ʿAbd Allāh, this is because of that (the *Ism Aʿẓam*) so pledge.' He thus pledged. As for Abū Dhar, Amīr al-Muʾminīn had ordered him to remain silent, for the criticism of any criticizer would not bother him for Allah, but he refused but to talk. ʿUthmān passed by him and issued an order regarding him (that he be banished). Thereafter some people repented, and the first to repent was Abū Sinān al-Anṣārī, Abū ʿAmrah, and Shatīrah. And they were seven people, hence only these seven people acknowledged the right of Amīr al-Muʾminīn."[1]

Abū Baṣīr narrates:

1 *Rijāl al-Kashshī*, 1/51, 52.

قلت لأبي عبد الله ارتد الناس الا ثلاثة أبو ذر وسلمان والمقداد قال فقال أبو عبد الله ع فأين أبو ساسان وأبو عمرة الأنصاري

I said to Abū ʿAbd Allāh عَلَيْهِٱلسَّلَام, "Did all the people apostatize besides Abū Dhar, Salmān, and Miqdād?"

He replied, "And what about Abū Sāsān and Abū ʿAmrah al-Anṣārī?"[1]

Furthermore, these three individuals who were saved from apostasy were not spared from being reviled and disparaged in the books of the Shīʿah. Hence, the following appears in *Rijāl al-Kashshī*:

يا أبا ذر إن سلمان لو حدثك بما يعلم لقلت رحم الله قاتل سلمان

Amīr al-Muʾminīn said, "O Abū Dhar, if Salmān had to tell you what he knows you would say, 'May Allah سُبْحَانَهُوَتَعَالَى have mercy on the killer of Salmān."[2]

And Jaʿfar narrates from his father the following:

ذكرت التقية يوما عند علي عليه السلام فقال: لو علم أبو ذر ما في قلب سلمان لقتله

I made mention of Taqiyyah one day in the presence of ʿAlī عَلَيْهِٱلسَّلَام and he said, "If Abū Dhar knew what was in the heart of Salmān he would kill him."[3]

Abū Baṣīr says:

سمعت أبا عبد الله عليه السلام يقول: قال رسول الله صلى الله عليه وآله: يا سلمان لو عرض علمك على مقداد لكفر، يا مقداد: لو عرض علمك على سلمان لكفر

I heard Abū ʿAbd Allāh عَلَيْهِٱلسَّلَام saying, "Rasūl Allāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّم said, "O Salmān, if your knowledge was presented to Miqdād he would disbelieve, and O Miqdād, if your knowledge was presented to Salmān he would disbelieve."[4]

In addition, all these narrations that deem that ideal and unique society to be renegade and do not exclude except three, or four, or seven individuals at most, have no mention of the Ahl al-Bayt. Hence, the ruling of apostasy

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1 Ibid., 1/38.

2 Ibid., 1/60.

3 Ibid., 1/70; *Uṣūl al-Kāfī*, 1/401.

4 Ibid., 1/47.

in these texts include all the Ṣaḥābah ﷺ, i.e. the family of Rasūl Allah ﷺ, his wives—*the Mother of the Believers*, and others besides them. Thus, the Companions and the household are both included, whereas the forger of these narrations claims to be a partisan of the Ahl al-Bayt. So, is this not evidence of the fact that Shīʿism is a disguise being deployed to execute sinister agendas against Islam and its people?

Ibn Taymiyyah mentions:

زعم أنهم ارتدوا بعد رسول الله صلى الله عليه وسلم إلا نفراً قليلاً لا يبلغون بضعة عشر نفساً أو أنهم فسقوا عامتهم فهذا لا ريب أيضاً في كفره لأنه مكذب لما نصه القرآن في غير موضع من الرضا عنهم والثناء عليهم بل من يشك في كفر مثل هذا فإن كفره متعين فإن مضمون هذه المقالة أن نقلة الكتاب والسنة كفار أو فساق وأن هذه الآية التي هي كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ وخيرها هو القرن الأول كان عامتهم كفاراً أو فساقًا ومضمونها أن هذه الأُمَّة شَر الأُمَم وأَن سابق هذه الأُمَّة هم شرارها والكفر هذا مما يعلم بالاضطرار من دين الإسلام ولهذا تجد أن عامة من ظهر عليه شيء من هذه الأقوال فإنه يتبين أنه زنديق

Whoever claims that they apostatized after Rasūl Allah ﷺ with the exception of a few who barely reach ten and some odd individuals, or that majority of them were sinful, then there is no doubt in his disbelief. This is because he is belying the emphatic assertions of the Qurʾān in multiple places, places wherein pleasure for them has been announced, and their praises have been extolled. In fact, the disbelief of a person who doubts the disbelief of such an individual is also necessary. For this idea entails that the transmitters of the Qurʾān and the Sunnah are either disbelievers or imposters, and that this verse, '*You are the best of people produced for mankind*', the best whereof were the first generation, were mostly disbelievers or imposters. This entails that this Ummah is the worst of nations, and that the forerunners of this Ummah are the worst of its individuals. And this being disbelief is categorically known in the Dīn of Islam. Thus, you will find that majority of those from who such statements emerge are heretics.[1]

2. Abū ʿAbd Allāh is reported to have said the following in the explanation of the verse, *Do you not see those that changed the bounty of Allah with disbelief*[2]:

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1 *Al-Ṣārim al-Maslūl*, 1/590.

2 Sūrah Ibrāhīm: 28.

عني بها قاطبة قريشا الذين عادوا رسول الله صلى الله عليه و آله و نصبوا له الحرب و جحدوا وصيه

He intends thereby the entirety of the Quraysh who opposed Nabī ﷺ, fuelled wars against him, and who rejected his appointed successor.[1]

3. And Jaʿfar ibn Muḥammad narrates the following from his father, from his grandfather regarding the verse, '*They know the bounty of Allah and then they deny it*'[2]:

لما نزلت إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ اجتمع نفر من أصحاب رسول الله صلى الله عليه وآله في مسجد المدينة فقال بعضهم لبعض ما تقولون في هذه الآية فقال بعضهم إن كفرنا بهذه الآية نكفر بسائرها وإن آمنا فإن هذا ذل حين يسلط علينا ابن أبي طالب، فقالوا قد علمنا أن محمدا صادق فيما يقول ولكنا نتولاه ولا نطيع عليا فيما أمرنا قال فنزلت هذه الآية يعرفون نعمة الله ثم ينكرونها يعرفون يعني ولاية علي بن أبي طالب وأكثرهم الكافرون بالولاية

When the verse, '*Your ally is none but Allah and his Rasūl and those who believe, those who establish prayer and give Zakāh and bow (in worship)*'[3] a group of the Companions of Rasūl Allah ﷺ gathered in the Masjid of Madīnah and some said to the others, "What do you say regarding this verse?" Some replied, "If we disbelieve in this verse, we will disbelieve in all the verses, and if we believe in it, then that would amount to disgrace when ʿAlī ibn Abī Ṭālib is appointed over us." Hence, they said, "We know that Muḥammad is truthful in what he says, but we will associate with him and not obey his order regarding ʿAlī in our matter."

He says, "That is when the verse, '*They know the bounty of Allah and then they deny it*' was revealed, i.e. they know the successorship of ʿAlī ﷺ, but '*Most of them are disbelievers*'[4] in his successorship.[5]

4. Abū ʿAbd Allāh ﷺ says:

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1 *Uṣūl al-Kāfī*, 1/217.

2 Sūrah al-Naḥl: 83.

3 Sūrah al-Māʾidah: 55.

4 Sūrah al-Naḥl: 83.

5 *Uṣūl al-Kāfī*, 1/427.

ثلاثة لا ينظر الله إليهم يوم القيامة ولا يزكيهم ولهم عذاب أليم:ن ادعى إمامة من الله ليست له ومن جحد إماما من الله ومن قال إن لفلان وفلان في الاسلام نصيبا

Allah will not converse with three people on the Day of Judgement, he will not purify them, and for them is a painful punishment: A person who claims for himself leadership from Allah which he does not deserve, a person who denies an Imām from Allah, and a person who claims that they [Abū Bakr and ʿUmar] had a share in Islam.[1]

5. Abū Jaʿfar is reported to have said:

إن الشيخين فارقا الدنيا ولم يتوبا ولم يذكرا ما صنعا بأمير المؤمنين عليه السلام فعليهما لعنة الله والملائكة والناس أجمعين

The Shaykhayn parted from the world without repentance. They did not remember what they did to Amīr al-Muʾminīn عَلَيْهِ ٱلسَّلَام. So may the curse of Allah, the angels, and all the people be upon them.[2]

6. ʿAlī ibn al-Ḥusayn is reported to have said the following when asked about Abū Bakr and ʿUmar رَضِىَ ٱللَّهُ عَنْهُمَا:

كافران كافر من أحبهما

They are disbelievers and so is the one who loves them.[3]

And in the wording of Abū Ḥamzah al-Thumālī the wording is:

كافران كافر من تولاهما

They are disbelievers and so is the one who associates with them.[4]

7. Abū ʿAbd Allāh has allegedly said regarding the verse, '*And do not follow the footsteps of the Devil*'[5]:

وخطوات الشيطان والله فلان وفلان أي أبو بكر وعمر

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1 Ibid., 1/373.

2 *Rawḍah al-Kāfī*, 8/246.

3 *Biḥār al-Anwār*, 31/630.

4 Ibid., 31/630.

5 Sūrah al-Baqarah: 168.

The footsteps of the devil, by Allah, is the rulership of so and so, and so and so, referring to Abū Bakr and ʿUmar ﷺ.[1]

8. From the names they use to refer to Shaykhayn in the interpretation of Sūrah al-Layl wherein appears the verse, '*And by the day when it displays it*'[2] (their interpretation) this is the emergence of the Mahdī. And regarding the verse, '*And by the night when it covers it*'[3] they say, "this is *Ḥabtar* and *Dilām* when they covered the truth upon him."[4] Al-Majlisī says:

حبتر ودلام أبوبكر وعمر

Ḥabtar and Dilām are Abū Bakr and ʿUmar.[5]

9. Al-Kulaynī says whilst hintingly referring to Abū Bakr, ʿUmar, and ʿUthmān ﷺ under the commentary of the verse, '*You will surely embark upon (i.e., experience) state after state*'[6]:

عن زرارة عن أبي جعفر عليه السلام في قوله تعالى: لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ قال يا زرارة أولم تركب هذه الأمة بعد نبيها طبقا عن طبق في أمر فلان وفلان وفلان

Zurārah narrates from Abū Jaʿfar ﵇ regarding the verse, '*You will surely embark upon (i.e., experience) state after state*', "O Zurārah, has not the Ummah embarked upon state after state regarding the matter of so and so, so and so, and so and so."[7]

10.Al-Kulaynī also says in his condemnation of the three Khulafāʾ:

والجبت والطاغوت فلان وفلان وفلان العبادة طاعة الناس لهم

The *Jibt* and the *Ṭāghūt* are so and so, so and so, and so and so. And worship is the obedience of people to them.[8]

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1 *Tafsīr al-ʿAyyāshī*, 1/102.

2 Sūrah al-Shams: 3.

3 Ibid., 3.

4 *Biḥār al-Anwār*, 24/72.

5 *Biḥār al-Anwār*, 24/72.

6 Sūrah al-Inshiqāq: 19.

7 *Uṣūl al-Kāfī*, 1/415.

8 *Uṣūl al-Kāfī*, 1/429.

11. Abū ʿAbd Allāh is reported to have said regarding the verse, '*Indeed, those who have believed then disbelieved, then believed then disbelieved, and then increased in disbelief*'[1]:

نزلت في فلان وفلان وفلان وفلان آمنوا بالنبي صلى الله عليه وسلم في أول الأمر وكفروا حيث عرضت عليهم الولاية حين قال النبي صلى الله عليه وسلم من كنت مولاه فعلي مولاه ثم آمنوا بالبيعة لأمير المؤمنين رضي الله عنه ثم كفروا حيث مضى رسول الله صلى الله عليه وسلم فلم يقروا بالبيعة ثم ازدادوا كفراً بأخذهم من بايعه بالبيعة لهم فهؤلاء لم يبق فيهم من الإيمان شي

It was revealed regarding so and so, so and so, and so and so. They professed faith in Nabī ﷺ initially and then disbelieved when the successorship (of ʿAlī) was presented to them when Nabī ﷺ said, "Whoever's *Mawlā* (friend) I am, ʿAlī is his Mawlā." Thereafter they believed in pledging to Amīr al-Muʾminīn عليه السلام and subsequently they disbelieved after the demise of Rasūl Allah ﷺ, for they did not acknowledge the pledge. Subsequent to that they increased in disbelief by forcing those who had pledged to him to pledge to them. Hence, nothing of Īmān remains in the hearts of these people.[2]

12. The following narration appears in *Tafsīr al-ʿAyyāshī* regarding the verse, '*And forbids immorality and bad conduct and oppression*'[3]:

عن أبي جعفر أنه قال وَيَنْهَىٰ عَنِ الْفَحْشَاءِ الأول وَالْمُنكَر الثاني وَالْبَغْيِ الثالث

Abū Jaʿfar has said, "'Immorality' is the first, 'bad conduct' is the second, and 'oppression' is the third."[4]

And in the exegesis of the verse, '*Then fight the leaders of disbelief*'[5] the following appears as well:

دخل علي إناس من أهل البصرة فسألوني عن طلحة والزبير فقلت لهم كانا إمامين من أئمة الكفر

1 Sūrah al-Nisāʾ: 137.

2 *Uṣūl al-Kāfī*, 1/420; *Biḥār al-Anwār*, 23/375.

3 Sūrah al-Naḥl: 90.

4 *Tafsīr al-ʿAyyāshī*, 2/268; *Tafsīr al-Ṣāfī*, 3/151.

5 Sūrah al-Tawbah: 12.

Ḥannān ibn Sadīr narrates from Abū ʿAbd Allāh, "People from Baṣrah came to me and asked me regarding Ṭalḥah and al-Zubayr, so I said to them, "They were two leaders from the leaders of disbelief."[1]

Also, the following appear in the interpretation of the verse, 'When they spend the night in such as he does not accept of speech'[2]:

عن أبي جعفر أنه قال فيها: فلان وفلان وفلان. أي أبا بكر، وعمر، وأبا عبيدة بن الجراح

Abū Jaʿfar said regarding it, "So and so, so and so, and so and so," referring to Abū Bakr, ʿUmar, and Abū ʿUbaydah ibn al-Jarrāḥ.

And in another narration:

عن أبي الحسن قال هما وأبو عبيدة بن الجراح هما أبوبكر وعمر

Abū al-Ḥasan said, "The two of them and Abū ʿUbaydah ibn al-Jarrāḥ. The two of them referring to Abū Bakr and ʿUmar."

And in a third narration from ʿUmar ibn Ṣāliḥ he said:

الأول والثاني وأبو عبيدة

The first, the second, and Abū ʿUbaydah ibn al-Jarrāḥ.[3]

'The first and the second', meaning: Abū Bakr and ʿUmar ﷺ.

13. Abū ʿAbd Allāh says the following regarding the verse, '*And they had been guided to good speech, and they were guided to the path of the praiseworthy*':[4]

ذاك حمزة وجعفر وعبيدة وسلمان وأبو ذر والمقداد بن الأسود وعمار هدوا إلى أمير المؤمنين وقوله حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ يعني أمير المؤمنين عليه السلام وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ الأول والثاني والثالث

This refers to Ḥamzah, Jaʿfar, Salmān, Abū Dhar, Miqdād ibn al-Aswad, and ʿAmmār. They were guided to Amīr al-Muʾminīn. And his verse, '*But Allah*

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1 *Tafsīr al-ʿAyyāshī*, 2/78; *Tafsīr al-Ṣāfī*, 2/324.

2 Sūrah al-Nisāʾ: 108.

3 *Tafsīr al-ʿAyyāshī*, 1/275.

4 Sūrah al-Ḥajj: 24.

has endeared faith to you and made it beautiful for you in your hearts'[1] refers to Amīr al-Muʾminīn. And, 'And has made hateful to you disbelief, defiance, and disobedience' refers to the first, the second, and the third[2].[3]

14. And the following appears in *Biḥār al-Anwār*:

قلت ومن أعداء الله أصلحك الله قال الأوثان الأربعة قال قلت من هم قال أبو الفصيل ورمع ونعثل ومعاوية ومن دان دينهم، فمن عادى هؤلاء فقد عادى أعداء الله

I said (the narrator to the Imām), "Who are the enemies of Allah, may Allah reform you?"

He said, "The four idols."

I asked, "Who are they?"

He replied, "Abū al-Faṣīl, Rumaʿ, Naʿthal, and Muʿāwiyah, and who ever adheres to their Dīn. So, whoever opposes them has opposed the enemies of Allah."[4]

Their scholar al-Majlisī says whilst explaining these terms:

وأبو الفصيل أبو بكر لان الفصيل والبكر متقاربان في المعنى، ورمع مقلوب عمر، ونعثل هو عثمان

Abū al-Faṣīl is Abū Bakr, because Faṣīl and Bakr[5] are similar in meaning, Rumaʿ is the reversed form of ʿUmar, and Naʿthal is ʿUthmān.[6]

15. And their scholar Zayn al-Dīn al-Nabāṭī mentions in his book *al-Ṣirāṭ al-Mustaqīm* under the title:

كلام في خساسته وخبث سريرته

A discussion regarding his lowliness (referring to ʿUmar) and his evil interior.[7]

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1 Sūrah al-Ḥujurāt: 7

2 Ibid., 7.

3 *Uṣūl al-Kāfī*, 1/426; *Biḥār al-Anwār*, 31/608.

4 *Biḥār al-Anwār*, 27/58.

5 Both mean first born camel.

6 *Biḥār al-Anwār*, 27/58.

7 Al-Ṣirāṭ al-Mustaqīm Ilā Mustaḥiqqī al-Taqdīm, 3/28.

The following also appears therein:

إن عمر بن الخطاب جدته زانية...خبيث الأصل

ʿUmar ibn al-Khaṭṭāb's grandmother was a prostitute...He is of dirty origins.[1]

And also, the following:

إن عثمان أتى بامرأة لتحد فقاربها ثم أمر برجمها

A woman was brought to ʿUthmān so that the capital punishment be executed upon her. But he became intimate with her (he cohabited with her) and thereafter ordered that she be lapidated.[2]

And also:

إن عثمان كان ممن يلعب به وأنه كان مخنثا

ʿUthmān was someone who would be played with, and he was effeminate.[3]

16. In fact, this Zayn al-Dīn al-Nabāṭī has established two chapters in the aforementioned book which are: 'chapter regarding the mother of all evils',[4] referring to ʿĀʾishah ﵂, and another which he specifies to impugn Ḥafṣah ﵂ with the title: 'chapter regarding her sister Ḥafṣah'.[5]

17. The hatred for ʿĀʾishah ﵂ reaches an extent where al-Kulaynī accuses her in her Dīn, her honour, and her chastity. For he cites a despicable narration, may the curse of Allah ﷾ be upon the one forged it against her. This is a lengthy narration but we will suffice upon the following words:

واعلم أنه سيصيبني من الحميراء ما يعلم الناس من صنيعها وعداوتها لله ولرسوله صلى الله عليه وآله وعداوتها لنا أهل البيت... فقال لها الحسين بن علي صلوات الله عليهما قديما هتكت أنت وأبوك حجاب رسول الله وأدخلت بيته من لا يحب رسول الله قربه...

1 Ibid., 3/28.

2 Ibid., 3/30.

3 Ibid., 3/30.

4 Ibid., 3/161.

5 Ibid., 3/168.

وقد أدخلت أنت بيت رسول الله صلى الله عليه وآله الرجال بغير أذنه... ولعمري لقد ضربت أنت لأبيك وفاروقه عند اذن رسول الله صلى الله عليه وآله المعاول...ولعمري لقد أدخل أبوك وفاروقه على رسول الله صلى الله عليه وآله بقربهما منه الأذى وما رعيا من حقه ما أمرهما الله به على لسان رسول الله صلى الله عليه وآله

Al-Ḥasan said to his brother al-Ḥusayn, "Know that there will afflict me from al-Ḥumayrā'[1] what people will come to know from her actions, together with her hatred for Allah and His Rasūl and her hatred for us the Ahl al-Bayt..."

Al-Ḥusayn ibn ʿAlī, thus, said to her, "In the past you and your father had breached the trust of Rasūl Allah ﷺ and you allowed into his home people whose closeness Rasūl Allah ﷺ did not love...

And al-Ḥusayn said to her, "You brought into the house of Nabī ﷺ men without his permission..." till he said, "By my life, you hit hammers for your father and his Fārūq upon the permission of Rasūl Allah ﷺ... By my life, your father and his Fārūq brought upon Nabī ﷺ much harassment due to their closeness to him. They were not considerate of his right which Allah سبحانه وتعالى ordered them to adhere to upon the tongue of his Rasūl ﷺ."[2]

Till the end of what he has cited of the speech of the foolish and the riffraff. For pure are al-Ḥasan and al-Ḥusayn from uttering such statements. Instead, not even a person with lesser īmān than them will utter such things, so how can that be assumed of them? But this is the negligence and extremism which is the speciality of this cult who have been driven by their evil scholars to hate the Ṣaḥābah رضى الله عنهم and consider them renegade after the demise of Nabī ﷺ. They have considered lying to be permissible against their Imāms and have filled these lies and forgeries in their books, all of which are an extension of the thought of Ibn Sabà the deviant.

18. And al-ʿAyyāshī has mentioned in his *Tafsīr* and likewise other Imāmī exegetes as well that ʿĀʾishah and Ḥafṣah رضى الله عنهما had poisoned Nabī ﷺ under the commentary of the verse:

1 Sayyidah ʿĀʾishah رضى الله عنها.

2 *Uṣūl al-Kāfī*, 1/302, 303.

$$\text{وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفَإِن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ}$$

Muḥammad is not but a Messenger. Messengers have passed before him. So, if he was to die or to be killed, would you turn back on your heels[1].[2]

And al-Majlisī concludingly says:

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

The narrations which suggest the disbelief of Abū Bakr, ʿUmar, and their like, and those that state the reward for cursing them and disavowing them, and those that contain mention of their innovations are too many to be enumerated in this volume or in several volumes. But what we have cited is sufficient for the one whom Allah سُبْحَانَهُ وَتَعَالَى wants to guide to the straight path.[3]

19. It is also a known fact that on the Day of ʿĀshūrāʾ the Shīʿah come with a dog who they name ʿUmar and beat with sticks and stones till it dies. Thereafter they bring a kid of a goat and call it ʿĀʾishah. Then they start plucking its hair and beating it with shoes till it dies. And some of them make three idols and fill their internals with honey. They name one of them 'Abū Bakr', the second 'ʿUmar' and the third 'ʿUthmān. Thereafter they cut their bellies open and the honey pours out upon which they clap due to rejoicing over avenging ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ by killing these idols of dough.

They also celebrate the day of the martyrdom of ʿUmar رَضِيَ اللَّهُ عَنْهُ and they name his killer Abū Luʾluʾ al-Majūsī: 'Bābā Shujāʿ al-Dīn'.[4]

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1 Sūrah Āl ʿImrān: 144.

2 *Tafsīr al-ʿAyyāshī*, 1/200.

3 *Biḥār al-Anwār*, 30, 399.

4 *Tabrīr al-Ẓalām wa Tanbīh al-Niyām ilā Khaṭar al-Tashayyuʿ ʿalā al-Muslimīn wa al-Islām* of Ibrāhīm al-Jabhān, p. 27.

20. Jaʿfar al-Subḥānī, the leading scholar of the Rawāfiḍ in contemporary times, says:

والعجب أنهم مع ادعاء الإجماع على قداسة الصحابة وأنهم فوق مستوى الجرح والتعديل رووا عشرات الأحاديث التي اختاورها أصحاب الصحاح حول ارتداد الصحابة عن الدين والتمرد على أصوله ومبادئه على نحو لا يدع مجالا للريس في أنهم كانوا كسائر الناس فيهم الصالح والطالح والمنافق المؤمن إلى غير ذلك من الأصناف التي يقف عليها المتتبع لآيات الذكر الحكيم والسنة النبوية وهذا أمر عجيب جدا

It is appalling that, together with their claim of consensus on the sanctity of the Ṣaḥābah ﷺ and them being beyond impugning and approbation, they have narrated tens of narrations selected by the authors of the *Ṣiḥāḥ* about the apostasy of the Ṣaḥābah and their transgression against the principles and fundamentals of the Dīn in a way that leaves no doubt that they were just like all other people; in them were the pious and the impious, the hypocrite and the believer, and all the others types which a keen observer will come across in his study of the verses of the Qurʾān and the Sunnah. This is indeed something befuddling.[1]

21. And a famous supplication of the Rāfiḍah is the one known as *Ṣanamy Quraysh* (the two idols of the Quraysh). They have falsely attributed this supplication to Imām ʿAlī ibn Abī Ṭālib ﷺ, and by the two idols they refer to Abū Bakr and ʿUmar ibn al-Khaṭṭāb ﷺ, may Allah humiliate their enemies. But it doesn't just stop at them, for it goes on to mention their daughters, i.e., ʿĀʾishah and Ḥafṣah ﷺ. In fact, it even mentions their supporters and, thus, includes the entire Ummah of Islam which loves the Shaykhayn and follows in their footsteps, implementing, in doing so, the instruction of Nabī ﷺ. This supplication is famous in their circles and is memorized by the juniors and the seniors.

Hereunder is the text of this supplication which appears in *Biḥār al-Anwār*:

هذا الدعاء رفيع الشأن عظيم المنزلة و رواه عبد الله بن عباس عن علي عليه السلام أنه كان يقنت به وقال إن الداعي به كالرامي مع النبي صلى الله عليه وآله في بدر واحد وحنين بألف ألف سهم الدعاء اللهم العن صنمي قريش وجبتيها وطاغوتيها وإفكيها

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1 *Al-Ḥadīth al-Nabawī bayn al-Riwāyah wa al-Dirāyah*, p. 51.

وابنتيهما اللذين خالفا أمرك وأنكرا وحيك وجحدا إنعامك وعصيا رسولك وقلبا دينك وحرفا كتابك وعطلا أحكامك وأبطلا فرائضك وألحدا في آياتك وعاديا أولياءك وواليا أعداءك وخربا بلادك وأفسدا عبادك اللهم العنهما وأنصارهما فقد أخربا بيت النبوة ورد ما بابه ونقضا سقفه وألحقا سماءه بأرضه وعاليه بسافله وظاهره بباطنه واستأصلا أهله وأبادا أنصاره وقتلا أطفاله وأخليا منبره من وصيه ووارثه وجحدا نبوته وأشركا بربهما فعظم ذنبهما وخلدهما في سقر وما أدريك ما سقر لا تبقي ولا تذر اللهم العنهم بعدد كل منكر أتوه وحق أخفوه ومنبر علوه ومنافق ولوه ومؤمن أرجوه وولي آذوه وطريد آووه وصادق طردوه وكافر نصروه وإمام قهروه وفرض غيروه وأثر أنكروه وشر أضمروه ودم أراقوه وخبر بدلوه وحكم قلبوه وكفر أبدعوه وكذب دلسوه وإرث غصبوه وفيء اقتطعوه و سحت أكلوه وخمس استحلوه وباطل أسسوه وجور أسسوه وظلم نشروه ووعد أخلفوه وعهد نقضوه وحلال حرموه وحرام حللوه ونفاق أسروه وغدر أضمروه وبطن فتقوه وضلع كسروه وصك مزقوه وشمل بددوه وذليل أعزوه وعزيز أذلوه وحق منعوه وإمام خالفوه اللهم العنهما بكل آية حرفوها وفريضة تركوها وسنة غيروها وأحكام عطلوها وأرحام قطعوها وشهادات كتموها ووصية ضيعوها وأيمان نكثوها ودعوى أبطلوها وبينة أنكروها وحيلة أحدثوها وخيانة أوردوها وعقبة ارتقوها ودباب دحرجوها وأزياف لزموها [وأمانة خانوها] ظ. اللهم العنهما في مكنون السر وظاهر العلانية لعنا كثيرا دائبا أبدا دائما سرمدا لا انقطاع لامده ولا نفاد لعدده ويغدو أوله ولا يروح آخره لهم ولأعوانهم و أنصارهم ومحبيهم ومواليهم والمسلمين لهم والمائلين إليهم والناهضين بأجنحتهم والمقتدين بكلامهم والمصدقين بأحكامهم. ثم يقول اللهم عذبهم عذابا يستغيث منه أهل النار آمين رب العالمين أربع مرات، ودعا عليه السلام في قنوته: اللهم صل على محمد وآل محمد، وقنعني بحلالك عن حرامك وأغذني من الفقر إني أسأت وظلمت نفسي واعترفت بذنوبي فها أنا واقف بين يديك فخذ لنفسك رضاها من نفسي لك العتبى لا أعود فان عدت فعد على بالمغفرة والعفو ثم قال عليه السلام العفو مائة مرة ثم قال أستغفر الله العظيم من ظلمي وجرمي و إسرافي على نفسي وأتوب إليه مائة مرة فلما فرغ عليه السلام من الاستغفار ركع وسجد وتشهد وسلم

This supplication is high in status and great in stature. ʿAbd Allāh ibn ʿAbbās narrates from ʿAlī ibn Abī Ṭālib that he would read it in his Qunūt, and that he would say, "A person who supplicates with it is like one who shot with Nabī ﷺ in Badr, Uḥud, and Ḥunayn one million arrows:

The supplication:

O Allah curse the two idols of Quraysh, its two Jibts, Ṭāghūts, lies, and their daughters who opposed your order, rejected your revelation, denied

your bounty, disobeyed your Rasūl, altered your Dīn, distorted your book, rendered your laws useless, nullified your mandated tenets, were guilty of heresy in your verses, opposed your friends, befriended your enemies, ravaged your lands, and corrupted your bondsmen.

O Allah curse them and their supporters. For they have devastated the household of Nubuwwah, demolished its door, broken its roof, attached its sky to its land, its high to its low, it external to its internal. They extirpated its people, exterminated its partisans, killed its children, left empty its pulpit from its successor and heir, denied his Nubuwwah, and committed Shirk with their Lord. So, consider their sin to be grave and put them for eternity in the *Saqar* (Fire of Hell). And what do you know what is Saqar, it does not leave anything nor spare.

O Allah curse them as many times as each evil they committed, each truth they concealed, each pulpit they ascended, each hypocrite they befriended, each believer they distanced, each friend they harassed, each banished they sheltered, each truthful they banished, each disbeliever they aided, each Imām they subdued, each obligation they changed, each narration they denied, each evil they concealed, each blood they shed, each report they distorted, each ruling they interpolated, each disbelief they innovated, each lie they obfuscated, each inheritance they usurped, each booty they took by force, each unlawful they consumed, each Khums they violated, each falsehood they established, each oppression they spread, each promise they broke, each covenant they breached, each Ḥalāl they made unlawful, each Ḥarām they made lawful, each hypocrisy they concealed, each treachery they kept a secret, each stomach they ripped apart, each rib they broke, each document they tore apart, each unity they destroyed, each disgraced they uplifted, each honoured they disgraced, each right they withheld, and each Imām they opposed.

O Allah curse them for every verse they distorted, for every mandated ruling they discarded, for every Sunnah they changed, for all the rulings they rendered useless, for all kinships they severed, for all the testimonies they concealed, for all bequests they wasted, for all oaths they violated, for every claim they nullified, for every evidence they denied, for every ploy they concocted, for every treachery they brought forth, for every hill they

climbed, for wheel they set in motion, for all lies they lived by, and for all trusts they breached.

O Allah curse them in the hidden of the discreet, the apparent of the external, eternally and forever, such that there is no end to its time and no finish to its number. Its first commences and its end never comes. Let this curse be for them, for their helpers, their supporters, their lovers, their partisans, those who submit to them, are inclined to them, rise with their wings, follow their speech, and approve their rulings.

Thereafter he should say, "O Allah punish them with a punishment that even the people of Fire will seek help from it. Āmīn, O the Lord of the Universe." Repeating this four times.

And he عَلَيْهِٱلسَّلَام would supplicate in his Qunūt, "O Allah send salutations upon Muḥammad and the household of Muḥammad. Make me content with your Ḥalāl from your Ḥarām and grant me refuge from poverty. I have wronged, oppressed myself, and admitted my sins. Here I am standing before you, so take for yourself what pleases it from me. For you is the right to be pleased, and I will not return. If I do, then return to me with forgiveness and pardon."

Thereafter he عَلَيْهِٱلسَّلَام said, "Your pardon, your pardon, hundred times," and then said, "I seek the forgiveness of the Almighty from my oppression, my crime, my transgression upon myself and I repent to him, a hundred times."

After having sought forgiveness, he kneeled, fell into prostration, sat in Tashahhud, and said the Salām.[1]

This is the text of the supplication of the two idols of the Quraysh which was forged by the enemies of Allah سُبْحَانَهُوَتَعَالَ, the Rāfiḍī heretics, the followers of the Jew—ʿAbd Allāh ibn Sabà. May Allah سُبْحَانَهُوَتَعَالَ curse them with a great curse.

Furthermore, what al-Majlisī and others have stated in the commentary of this evil supplication is very lengthy and we are not in need of that. For what features in the text is sufficient to shed light on the reality of these Rawāfiḍ.

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1 Biḥār al-Anwār, 83/260, 261.

As for the honour of their Dīn, al-ʿĀmilī in his book *al-Murājaʿāt*, wherein he claims that he is impartial and always says the truth, much reprehensible content and grave matters have occurred therein due to his forgeries against the Ṣaḥābah رَضِيَ ٱللَّٰهُ عَنْهُمْ and his impugning of them in general, and the three Khulafāʾ in specific. All this in very unclear ways and contorted styles of speech. Likewise, the book *Tanqīḥ al-Maqāl fī ʿIlm al-Rijāl* of the devious ʿAbd Allāh al-Māmaqānī also contains the reviling and accusing of the Ṣaḥābah of Rasūl Allah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ. To go on to mention what appears in them or in other books besides them will protract the discussion.

So how hateful is this heterodox group and how wretched is it? And how acrimonious is what they say about the best of people after the Ambiyāʾ عَلَيْهِمُ ٱلسَّلَام, those whose praises were extolled by Allah سُبْحَانَهُ وَتَعَالَى and His Rasūl صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ, upon whose rectitude and virtue the entire Ummah unanimously concurs, and about whose goodness, forerunning, and struggle in Islam, history is a testament.

So, see to what extent has hatred and animosity reached in these people who have deceivingly worn the guise of partisanship for the Ahl al-Bayt against the forerunners of Islam. Against a people who established the empire of Islam, conquered the lands of fire-worshippers, spread the Dīn between them, and distinguished the fire of fire-worship and paganism from their lands. And if this is the extent of their hatred and amount of their reviling for those whom Allah سُبْحَانَهُ وَتَعَالَى was pleased with, and whose praise is transmitted by mass transmission in the Book of Allah سُبْحَانَهُ وَتَعَالَى and the Sunnah of his Nabī صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ, whereas the soil has covered them since many centuries; so what would the level of their acrimony and the extent of their conspiring be for the remaining Muslims?

In conclusion, respected reader, now that you have understood this, and you have observed the stance of the Rawāfiḍ regarding the Ṣaḥābah of Rasūl Allah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ, his wives, the people of his household, and the Ahl al-Sunnah in general, and you have seen the intense hatred and stances which cause the hearts of every Muslim to ache, then know that the fact this is part of the belief of the Shīʿah regarding the Dīn, whilst they claim to be from its adherents, is something

that should lower their heads in shame,. Whereas the impartial writers of the east and the west make such statements which raise the head of Muslim out of honour and pride in his Dīn and his predecessors.[1] These writers also state the facts of Islam, the Khulafāʾ and their luminescent role, and the role of the Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ in blessing humanity with goodness, and transmitting to them what they assimilated from Rasūl Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. They also make mention of how they spread Islam not for any ulterior motive but only to please Allah سُبْحَانَهُ وَتَعَالَىٰ and in order to fulfil their responsibility toward all of humanity by giving them Daʿwah. They did all of this undergoing hunger and with asceticism, keeping themselves aloof from what the people of the conquered lands possessed, and establishing such justice which amazed the people of every place trampled by their noble feet. As a result, the people entered into the Dīn of Allah in scores, zealous and desirous of this Dīn, whereafter they became the fortunate soldiers of Islam.

So, may Allah سُبْحَانَهُ وَتَعَالَىٰ have mercy of the Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ, and may He humiliate their enemies in this world and the afterlife. Āmīn.

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1 See some of these statements in the book: *Ṣuratān Mutaḍāddatān ʿind Ahl al-Sunnah wa al-Shīʿah al-Imāmiyyah*, p. 22, onwards. [This book is available in English under the title, *Islam and the Earliest Muslims Two Conflicting Portraits*, and can be downloaded from **www.mahajjah.com**.]

Section Six

The Implications of Reviling and Excommunicating the Ṣaḥābah

The pious predecessors were wary of the dangers of disparaging the Ṣaḥābah رَضِيَاللَّهُعَنْهُمْ and they warned against the disparagers and their motives. Because they knew that that would lead to incorrect implications which are diametrically opposed to the Dīn. Hence, some of them said a few but concise words regarding this matter. Hereunder we will quote some of these statements and thereafter we will explicate the necessary implications of disparaging the Ṣaḥābah.

Imām Mālik has said the following regarding the people who revile the Ṣaḥābah رَضِيَاللَّهُعَنْهُمْ:

إنما هؤلاء أقوام أرادوا القدح في النبي صلى الله عليه وسلم، فلم يمكنهم ذلك، فقدحوا في أصحابه، حتى يقال: رجل سوء، ولو كان رجلا صالحا لكان أصحابه صالحين

These people primarily intended to disparage Nabī ﷺ, but were unable to do so. Hence, they denigrated his Ṣaḥābah رَضِيَاللَّهُعَنْهُمْ so that it be said, "An evil person, had he been good his Companions would have been good."[1]

And Imām Aḥmad has said:

إذا رأيت رجلا يذكر أحدا من الصحابة بسوء فاتهمه على الإسلام

If you see a person mentioning anyone of the Ṣaḥābah with evil, then become suspicious of him with regards to Islam.[2]

And Abū Zurʿah al-Rāzī says:

إذا رأيت الرجل ينتقص أحداً من أصحاب رسول الله صلى الله عليه وسلم فاعلم أنه زنديق، وذلك أن الرسول صلى الله عليه وسلم حق عندنا حق، والقرآن حق، وإنما أدى إلينا هذا القرآن والسنة أصحاب رسول الله صلى الله عليه وسلم وإنما يريدون أن يجرحوا شهودنا ليبطلوا الكتاب والسنة، والجرح بهم أولى، وهم زنادقة

If you see a person denigrating anyone of the Ṣaḥābah of Rasūl Allah ﷺ, then know that he is a heretic. For Rasūl Allah ﷺ according to

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1 *Al-Ṣārim al-Maslūl*, 1/581.

2 *Al-Bidāyah wa al-Nihāyah*, 8/139.

us is true, and the Qur'ān is true; and it is the Ṣaḥābah ﷺ of Rasūl Allah ﷺ who have conveyed them to us. So, these people intend to impugn our witnesses so that thereby they can prove the Qur'ān and the Sunnah to be baseless. Hence, they are more deserving of being impugned and they are heretics.[1]

And Abū Nuʿaym mentions:

<div dir="rtl">

فلا يتتبع هفوات أصحاب رسول الله صلى الله عليه وسلم وزللهم ويحفظ عليهم ما يكون منهم في حال الغضب والموجدة إلا مفتون القلب في دينه

</div>

So, none would search for the mistakes of the Ṣaḥābah of Rasūl Allah ﷺ and their errors, and record against them what transpired from them whilst angry and disconcerted but a person with a heart that is trialled in the Dīn.[2]

He also says:

<div dir="rtl">

لا يبسط لسانه فيهم إلا من سوء طويته في النبي صلى الله عليه وسلم وصحابته والإسلام والمسلمين

</div>

Only a person whose internal is evil will let free his tongue to criticize Nabī ﷺ, his Ṣaḥābah ﷺ, Islam, and the Muslims.[3]

It should be noted that the warning of the scholars is general and includes all the Ṣaḥābah ﷺ. Ponder over the words of the Imām of the Ahl al-Sunnah, 'anyone of the Ṣaḥābah with evil' and the words of Abū Zurʿah, 'denigrating anyone'. So, they have warned against anyone who merely denigrates them or mentions them with evil, and that is of a lesser degree than reviling and excommunicating. Also, the warning is about denigrating one of them and not all of them. So, what can be said about those who revile all or most of them?

Some of the Implications of Reviling

1. Holding the view of the Kufr of the Ṣaḥābah ﷺ or their Fisq, with the exception of a few, results in doubting the Qur'ān and the Prophetic Ḥadīth.

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1 *Al-Kifāyah fī ʿIlm al-Riwāyah*, p. 49; *Fatḥ al-Mughīth*, 3/109.

2 *Tathbīt al-Imāmah wa Tartīb al-Khilāfah*, 1/175.

3 Ibid., 1/216.

Because impugning the transmitters entails discrediting the transmitted. For how can we rely upon a Book whose transmitters are imposters and apostates, we seek the refuge of Allah (from such a statement). The same can be said regarding the Prophetic Ḥadīth, i.e., if the Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُ are impugned and their integrity is compromised then all the transmissions will be inconsistent to Nabī صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and, thus, they will not be of evidence material.

This is something expressed by one of the heretics, as cited by al-Khaṭīb al-Baghdādī from Abū Dāwūd al-Sijistānī:

لما جاء الرشيد بشاكر رأس الزنادقة ليضرب عنقه قال أخبرني لم تعلمون المتعلم منكم أول ما تعلمونه الرفض والقدر قال إما قولنا بالرفض فانا نريد الطعن على الناقلة فإذا بطلت الناقلة أوشك ان نبطل المنقول

When Rashīd came with Shākir, a leading heretic to slay him, he said, "Tell me, why is the first thing you teach a student from you the disavowal (i.e. of the Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُ?"

He said, "We intend to criticize the transmitting group, for if it is rendered useless, we will succeed in invalidating the transmitted."[1]

Therefore, we say that belief in the Qurʾān necessitates that a person believes in whatever appears in it. And as you have learnt, it states that they were the best of people, that Allah سُبْحَانَهُ وَتَعَالَى will not humiliate them, and that he was pleased with them... Hence, whoever does not believe this about them has belied what comes in the Qurʾān and has contradicted himself in his claim.

2. This view implies that this Ummah, (we seek the refuge of Allah), is the worst nation produced for mankind, and the worst in it are its forerunners. This means that majority of the first generation—the best generation—were disbelievers or imposters and hence their generation was the worst.[2] Grave indeed is what comes out of their mouths.

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1 *Tārīkh Baghdād*, 4/308.

2 See: *al-Ṣārim al-Maslūl*, 1/590.

3. This stance also necessitates one of two things, either attributing ignorance to Allah سُبْحَانَهُوَتَعَالَى, Pure is He from what they say, or that the texts which contain praise for them are futile. To explain, if Allah سُبْحَانَهُوَتَعَالَى, free is He from what they say, did not know that they would disbelieve and, thus, praised them and promised them a good reward, then this is ignorance, which is impossible for Allah سُبْحَانَهُوَتَعَالَى. And if He knew that they were going to disbelieve, then promising them a good reward and his pleasure is futile, and futility likewise cannot possibly be attributed to Allah سُبْحَانَهُوَتَعَالَى.[1]

This likewise entails questioning the wisdom of Allah سُبْحَانَهُوَتَعَالَى. For he chose them for the companionship of his Nabī صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ and they strove with him, supported him, stood by his side and he even got his daughter married to them—two daughters of his daughters he married to ʿUthmān رَضِىَٱللَّهُعَنْهُ— and he married the daughters of Abū Bakr and ʿUmar رَضِىَٱللَّهُعَنْهُمَا. So how did Allah سُبْحَانَهُوَتَعَالَى choose for his Nabī صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ such helpers and family by law regarding whom he knew that they would disbelieve?

4. Nabī صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ made extraordinary efforts for a period of twenty-three years in naturing the Ṣaḥābah رَضِىَٱللَّهُعَنْهُمْ, till eventually with the grace of Allah سُبْحَانَهُوَتَعَالَى that society which was exemplary in its conduct, its sacrifices, its asceticism, and piety came into being. Hence, he was the greatest reformer known in history.

But the Rāfiḍah who claim to subscribe to Islam and adhere to the teachings of the Nabī of Islam present an opposite depiction of this society. A depiction which destroys all the efforts Nabī صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ made in the spheres of reformation and education and establishes for him such a failure that no reformer, or experienced tutor ever experienced. This is despite him not being delegated by Allah, aided from the heavens, and being a recipient of divine revelation, as was the case with Rasūl Allāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. It is a dark and disfigured depiction of denial of bounty, aversion, treachery, concealing of the truth, worshipping of the self, love for aggrandization, deploying every means, conspiracies, distortions, accusations, and considering the aforementioned permissible to fulfil lowly objectives. It is an ugly

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1 *Ithāf Dhawī al-Najābah* (published by Dār al-Anṣār), of Muḥammad ibn al-ʿArabī al-Tabbānī, p. 75

and distasteful depiction which not only stirs despondency regarding the outcome of the Islamic reformational efforts, but also brings about despondency regarding the ability of humanity at large, its eventual outcome and its future.[1]

The Rāfiḍah aver that the immense efforts invested by Muḥammad ﷺ did not produce but three, four, or seven people (as per their narrations) who remained steadfast upon Islam after his demise. As for everyone else besides them, they severed their relation with Islam, we seek the refuge of Allah, immediately after his demise and they thereby confirmed that the companionship of Nabī ﷺ was a failure and had no positive effect whatsoever.

This claim leads to despair regarding the reformation of humanity and results in the loss of confidence in the Islamic Methodology, its ability to nurture, and refine character. It also results in scepticism regarding the Nubuwwah of Muḥammad ﷺ. This is because if the Dīn failed in presenting to the world a substantial amount of successful and constructive exemplary individuals and an ideal society in the era of its caller and the first bearer of its message, then how would his followers be able to achieve anything after a lengthy period has passed after the era of Nubuwwah?

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1 Khomeini is one of those who has unequivocally levelled these allegations. Hence, in a speech he delivered on 15th Shaʿbān 1400 A.H, on the occasion of the celebration of the birth of the alleged Mahdī, he said the following:

الأنبياء جميعا جاءوا من أجل إرساء قواعد العدالة في العالم لكنهم لم ينجحوا... وحتى النبي عليه الصلاة والسلام خاتم الأنبياء الذي جاء لإصلاح البشرية وتنفيذ العدالة لم ينجح في ذلك في عهده... وإن الشخص الذي سينجح في ذلك ويرسي قواعد العدالة في أنحاء العالم، ويقوم الانحرافات هو الإمام المهدي المنتظر.

All the Ambiyāʾ عَلَيْهِمُ السَّلَام came in order to entrench the laws of justice in the world, but they were unsuccessful...Even Nabī ﷺ the seal of the Ambiyāʾ عَلَيْهِ السَّلَام came to reform humanity and execute justice but was unsuccessful in his era...And the person who will be successful in that, will embed the laws of justice in the various corners of the world, and reform all deviances will be the awaited Mahdī...

This is how all the Ambiyāʾ عَلَيْهِ السَّلَام failed, amongst them being Nabī ﷺ according to this Rāfiḍī, whereas his revolution is considered to be the most successful of them and the most just.

And if those who believed in this call were unable to remain steadfast upon the straight path and did not remain loyal to their Nabī ﷺ after his departure to his Lord, subsequent to which only three, or four, or seven individuals remained upon the straight path that he left; then how can we accept that this Dīn is capable of purifying the souls and reforming conduct? And how can it be entertained that it has the capacity to rescue humanity from its barbarism and misfortune and raise it to the epitome of its existence?

Instead, it would be averred: If the Nabī ﷺ was truthful in Nubuwwah, his teachings would have an effect and there would definitely be those who would believe in him from the depths of their hearts. He would, thus, at least procure a few hundred people who would remain steadfast after bringing faith in him. So, if majority of his Ṣaḥābah رضي الله عنهم, with the exception of just a few, were hypocrites and apostates, as they allege, then who has remained with Islam? And who has actually benefitted from the Rasūl ﷺ? And how can he then be a Mercy to the Worlds?[1]

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1 See: *Ṣuratān Mutaḍāddatān ʿind Ahl al-Sunna wa al-Shīʿah al-Imāmiyyah*, p. 55; *Iʿtiqād Ahl al-Sunnah fī al-Ṣaḥābah*, p. 66, of professor Muḥammad ʿAbd Allah al-Wuhaybī.

Chapter Eight

Taṣḥīḥ (authentication) and *Taḍʿīf* (deeming weak) between the Ahl al-Sunnah and the Rawāfiḍ

Hereunder, there will be three sections:

Section One: Taṣḥīḥ and Taḍʿīf according to the Ahl al-Sunnah

Section Two: Taṣḥīḥ and Taḍʿīf according to the Rawāfiḍ

Section Three: A brief comparison between the books of the Ahl al-Sunnah and those of the Rawāfiḍ regarding *Jarḥ* (impugning) and *Taʿdīl* (approbation), and Taṣḥīḥ and Taḍʿīf.

Section One

Taṣḥīḥ and Taḍʿīf According to the Ahl al-Sunnah

This will become clear from two points:

1. The Development of Jarḥ and Taʿdīl by the Ahl al-Sunnah

The science of Jarḥ and Taʿdīl was not something picked up by the way without any guidance. Instead it has roots that reach far into the meritorious eras. Hence, the Ahl al-Sunnah wa al-Jamāʿah—the giants of ḥadīth and the greats of Jarḥ and Taʿdīl—ventured on laying down its extremely intricate foundations and laws in light of which they collated narrations and authenticated them. Thereafter, they went on to base their beliefs and their dogma upon only the authentic narrations from them.

The very crux of Jarḥ and Taʿdīl is verification, which is an Islamic trait the Dīn has encouraged the believers to acquire. Hence, Allah سُبْحَانَهُوَتَعَالَ says in the Qurʾān:

$$يٰٓأَيُّهَا الَّذِينَ اٰمَنُوْا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوْا أَنْ تُصِيْبُوْا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوْا عَلٰى مَا فَعَلْتُمْ نَادِمِيْنَ$$

O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.[1]

It would be possible to learn of the development of this science by the Ahl al-Sunnah from its inception right up till it became an independent discipline with its distinct laws and dedicated works by dividing the history of its developments into various phases. They are as follows:

The First Phase: The Era of Nubuwwah

Ibn al-Ṣalāḥ mentions:

والكلام في ذلك متقدم ثابت عن رسول الله صلى الله عليه وسلم ثم عن كثير من الصحابة والتابعين فمن بعدهم

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1 Sūrah al-Ḥujurāt: 6.

Commenting upon it in terms of Jarḥ and Taʿdīl is established from a very early period, from Rasūl Allah ﷺ firstly, and then from many of the Ṣaḥābah رضي الله عنه, and the Tābiʿīn after them.[1]

For example: Fāṭimah bint Qays رضي الله عنها came to Nabī ﷺ and mentioned to him that Muʿāwiyah ibn Abī Sufyān and Abū Jahm have proposed to her. He, thus, said:

أما أبو جهم فلا يضع العصا عن عاتقه وأما معاوية فصعلوك لا مال له انكحي أسامة بن زيد

As for Abū Jahm, he does not place the staff down from his shoulder. And as for Muʿāwiyah, he is a pauper who has no wealth. So marry Usāmah ibn Zayd.[2]

The Second Phase: The Era of the Senior Ṣaḥābah رضي الله عنهم

In this phase the initial signs of investigation and exercising of caution in accepting a narration came to the fore.

Hence, ʿUmar ibn al-Khaṭṭāb رضي الله عنه sought a witness from Abū Mūsā رضي الله عنه regarding the issue of seeking permission subsequent to which Abū Saʿīd al-Khudrī رضي الله عنه testified with him. Al-Dhahabī mentions the following in the biography of ʿUmar ibn al-Khaṭṭāb رضي الله عنه:

وهو الذي سن للمحدثين التثبت في النقل وربما كان يتوقف في خبر الواحد إذا ارتاب

He institutionalized for the scholars of ḥadīth the verification of a report, and at times he would be hesitant in accepting the narration of a lone narrator if he doubted.[3]

The narration goes as follows:

كنت جالسا بالمدينة في مجلس الأنصار فأتانا أبو موسى فزعا أو مذعورا قلنا ما شأنك قال إن عمر أرسل إلي أن آتيه فأتيت بابه فسلمت ثلاثا فلم يرد علي فرجعت فقال ما منعك أن تأتينا فقلت إني أتيتك فسلمت على بابك ثلاثا فلم يردوا علي فرجعت وقد قال رسول الله

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1 *Muqaddimah Ibn al-Ṣalāḥ*, p. 236.

2 *Ṣaḥīḥ Muslim*: Chapter of Divorce: sub-chapter regarding a divorcee not deserving maintenance: ḥadīth no. 1480.

3 *Tadhkirah al-Ḥuffāẓ*, 1/6.

صلى الله عليه وسلم إذا استأذن أحدكم ثلاثا فلم يؤذن له فليرجع فقال عمر أقم عليه البينة وإلا أوجعتك فقال أبي بن كعب لا يقوم معه إلا أصغر القوم قال أبو سعيد قلت أنا أصغر القوم قال فاذهب به

I was sitting in Madīnah in the gathering of the Anṣār when Abū Mūsā ﷺ came to us in a panic.

We asked him, "What is your matter?"

He replied, "ʿUmar sent a message to me asking me to come to him. So I went to his door, greeted three times, and when he did not reply, I returned. He later asked me, 'What held you back from visiting us?' I replied, 'I came, and greeted three times at your door, and you did not respond so I returned. For Nabī ﷺ has said, "If any of you seek permission three times and is not granted permission he should return."' ʿUmar ﷺ said, 'Furnish evidence upon that or I will punish you.'"

Ubay ibn Kaʿb ﷺ, thus, said, "None should stand with him besides the youngest of the people."

Abū Saʿīd al-Khudrī ﷺ said, "I am the youngest."

Whereupon he replied, "Go with him."[1]

ʿUmar ﷺ then said to him:

أما إني لم أتهمك ولكن خشيت أن يتقول الناس علي رسول الله صلى الله عليه وسلم

Behold, I did not doubt you, but I feared that people will say against Rasūl Allah ﷺ what he did not say.[2]

And Ibn Ḥibbān says:

قد أخبر عمر بن الخطاب أنه لم يتهم أبا موسى في روايته وطلب البينة منه على ما أراد تكذيبا له، وإنما كان يشدد فيه لأن يعلم الناس أن الحديث عن رسول الله شديد. فلا يجيء

1 *Ṣaḥīḥ al-Bukhārī*: Chapter of seeking permission: sub-chapter regarding greeting and seeking permission three times: ḥadīth no. 5891; *Ṣaḥīḥ Muslim*, Chapter of etiquettes: sub chapter regarding seeking permission: ḥadīth no. 2153.

2 *Sunan Abī Dāwūd*: Chapter of etiquettes: sub-chapter regarding how many times a person should seek permission: ḥadīth no. 5184. And al-Albānī has said, "Its chain is Ṣaḥīḥ."

من بعدهم من يجترئ فيكذب عليه ويقول عليه ما لم يقل، حتى يدخل بذلك في سخط الله عز وجل

ʿUmar رَضِيَ ٱللَّهُ عَنْهُ informed that he did not doubt Abū Mūsā رَضِيَ ٱللَّهُ عَنْهُ in his narration, nor did he seek evidence from him in order to belie him. Yes, he was strict in the matter of ḥadīth so that people learn that narrating ḥadīth from Rasūl Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ is grave. As a result no person after them will come about and intentionally lie against him صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and say what he did not say, thereby enter into the wrath of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.[1]

The Third Phase: The Era of the Junior Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ and the Tābiʿīn thereafter

The trials and bickering had started in this phase. Hence, Ibn ʿAbbās رَضِيَ ٱللَّهُ عَنْهُمَا said to Bashīr al-ʿAdawī when the latter started narrating to him and saying, "Rasūl Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, Rasūl Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said," but Ibn ʿAbbās was not paying attention to him and was not looking at him. So he said, "O Ibn ʿAbbās, why do I see that you are not listening to my ḥadīth, I am narrating to you from Rasūl Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and you are not listening?" Ibn ʿAbbās رَضِيَ ٱللَّهُ عَنْهُمَا responded:

إنا كنا مرة إذا سمعنا رجلا يقول : قال رسول الله صلى الله عليه وسلم ابتدرته أبصارنا وأصغينا إليه بآذاننا فلما ركب الناس الصعب والذلول لم نأخذ من الناس إلا ما نعرف

Previously when we heard a person saying, "Rasūl Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, our eyes would rush to him and we would be attentive to him with our ears. But now when the people mounted upon every difficult and easy conveyance, we only take from the people what we know."[2]

Hence, in this phase enquiring about the Asānīd and investigating the narrators started.

Ibn Sīrīn says:

لم يكونوا يسألون عن الإسناد فلما وقعت الفتنة قالوا سموا لنا رجالكم فيُنظر إلى أهل السنة فيؤخذ حديثهم وينظر إلى أهل البدع فلا يؤخذ حديثهم

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1 *Al-Majrūḥīn*, 1/39.

2 *Muqaddimah Ṣaḥīḥ Muslim*, 1/12.

They would not ask about the Isnād, but when the *Fitnah* (trial) transpired, they said, "Name for us your men." Consequently the Ahl al-Sunnah would be observed and their narrations would be accepted, and the innovators would be seen and their narrations would be left.[1]

This enquiring, to be more precise, took place in the era of al-Mukhtār ibn ʿUbayd al-Thaqafī, the liar, who died in 67 A.H. For he would pay handsome amounts to forgers so that they could forge anything that bolstered his position. Khaythamah ibn ʿAbd al-Raḥmān mentions:

لم يكن الناس يسألون عن الإسناد حتى كان زمن المختار فاتهموا الناس

They would not ask about the Isnād till the era of Mukhtār came. Then they started doubting people.[2]

As a result, some of the Tābiʿīn who commented upon narrators in this phase were: Saʿīd ibn al-Musayyab, al-Ḥasan al-Baṣrī, Ṭāwūs ibn Kaysān, Ibrāhīm al-Nakhaʿī, al-Shaʿbī, and Ibn Sīrīn.[3]

And al-Dhahabī has said regarding the two of them, i.e., al-Shaʿbī and Ibn Sīrīn:

فأول من زكى وجرح عند انقراض عصر الصحابة الشعبي وابن سيرين ونحوهما حفظ عنهم توثيق أناس وتضعيف آخرين

The first to approbate and impugn at the end of the era of the Ṣaḥābah ﷺ were al-Shaʿbī, Ibn Sīrīn, and their like. The approbation of certain individuals and the impugning of others has been recorded from them.[4]

Likewise, Ibn Rajab al-Ḥanbalī has stated that Ibn Sīrīn was the first person to critique transmitters and distinguish reliable narrators from others.[5]

And al-Rāmahurmuzī has cited from Yaḥyā ibn Saʿīd al-Qaṭṭān that al-Shaʿbī was the first person to investigate the Isnād.[6]

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1 Ibid., 1/12.

2 *Al-Jāmiʿ li Akhlāq al-Rāwī*, 2/130.

3 See their statements in the introduction of *al-Kāmil*, 1/64; *ʿIlal al-Tirmidhī* (with his *Sunan*), p. 2056; *Muqaddimah Ṣaḥīḥ Muslim*, 1/12.

4 *Dhikr man Yuʿtamad Qawluhū fī al-Jarḥ wa al-Taʿdīl*, p. 172-173.

5 *Sharḥ ʿIlal al-Tirmidhī*, 1/355.

6 *Al-Muḥaddith al-Fāṣil*, 1/208.

The Fourth Phase: The Era of the last Tābiʿīn and the Senior Followers of the Tābiʿīn

In this era the attention paid to narrations extended and so did commenting upon men in terms of Jarḥ and Taʿdīl. This was as a result of the widespread forging of ḥadīth, the emergence of theological debates, political trials, and heretical movements, etc. which lead to the proliferation of lies in the narrations.[1]

Al-Dhahabī states:

<div dir="rtl">

فلما كان عند انقراض عامة التابعين في حدود الخمسين تكلم طائفة من الجهابذة في التوثيق والتضعيف فقال ابو حنيفة ما رايت اكذب من جابر الجعفي وضعف الاعمش جماعة ووثق اخرين وانتقد الرجال شعبة ومالك

</div>

When the end of the era of the Tābiʿīn approached at around 150 A.H, a group of giants spoke regarding matters of approbation and impugning. Hence, Abū Ḥanīfah said, "I have not seen a bigger liar than Jābir al-Juʿfī." Al-Aʿmash also impugned a group of narrators and approbated others, and Shuʿbah and Mālik also critiqued a few men.[2]

And Ṣāliḥ Jazarah says:

<div dir="rtl">

أول من تكلم في الرجال شعبة بن الحجاج ثم تبعه يحيى بن سعيد القطان ثم بعده أحمد بن حنبل ويحيى بن معين

</div>

The first person to comment on the transmitters was Shuʿbah ibn al-Ḥajjāj. He was followed by Yaḥyā ibn Saʿīd al-Qaṭṭān and thereafter Aḥmad ibn Ḥanbal and Yaḥyā ibn Maʿīn.[3]

What he means thereby is that he was the first to undertake that and pay attention to it, for commenting started very early and was established by Rasūl Allāh ﷺ and many Ṣaḥābah ﵁ and the Tābiʿīn thereafter.[4] In a like manner should the following statement of al-Dhahabī also be interpreted:

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1 *Al-Imām Shuʿbah wa Makānatuhū bayn ʿUlamāʾ al-Jarḥ wa al-Taʿdīl*, p. 192.

2 *Dhikr man Yuʿtamad Qawluhū fī al-Jarḥ wa al-Taʿdīl*, p. 175.

3 *Al-Jāmiʿ li Akhlāq al-Rāwī*, 2/201.

4 *Muqaddimah Ibn al-Ṣalāḥ*, p. 236.

وكان أبو بسطام إماما ثبتا حجة ناقدا جهبذا صالحا زاهدا قانعا بالقوت رأسا في العلم والعمل منقطع القرين وهو أول من جرح وعدل

Abū Bisṭām (Shuʿbah) was a leader, meticulous retainer, critiquer, authority, a pious person, an ascetic, one who was satisfied with the bare minimum, a head in knowledge and practice, one who had no match, and was the first to impugn and approbate.[1]

And Ibn Rajab says:

وهو أول من وسع الكلام في الجرح والتعديل واتصال الأسانيد وانقطاعها ونقب عن دقائق علم العلل وأئمة هذا الشأن بعده تبع له في هذا العلم

He is the first person to expansively comment in Jarḥ and Taʿdīl and the *Ittiṣāl* (consistency) and *Inqiṭāʿ* (inconsistency) of the chains. He delved deep into the intricacies of the science of *ʿIlal* (hidden defects of ḥadīth). And all the leading scholars of this science are his followers in it.[2]

Likewise, among those who had excelled in the critiquing of narrators in this phase was the Imām of the abode of migration Mālik ibn Anas. Al-Dhahabī says about him:

هو أمة في نقد الرجال

He is a nation on his own in critiquing men.[3]

Also, among those who commented about narrators were al-Thawrī, al-Awzāʿī, Ḥammād ibn Salamah, al-Layth ibn Saʿd, Ḥammād ibn Zayd, and Sufyān ibn ʿUyaynah.[4]

The Fifth Phase: The Phase of Compilation and Documentation

This phase starts from the latter part of the era of the followers of the successors and extends until the end of the third century. In this era, the first scholar whose statements regarding Jarḥ and Taʿdīl were compiled was Yaḥyā ibn Saʿīd

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1 *Siyar Aʿlām al-Nubalāʾ*, 7/206.

2 *Sharḥ ʿIlal al-Tirmidhī*, 1/448.

3 *Siyar Aʿlām al-Nubalāʾ*, 8/72.

4 *Al-Majrūḥīn* of Ibn Ḥibbān, 1/41.

al-Qaṭṭān.[1] He, together with Ibn Mahdī, were from the spearheading scholars in this regard and they both were from the outstanding students of Shuʿbah in the critiquing of narrators.

Al-Dhahabī says:

عبد الرحمن المهدي كان هو ويحيى القطان قد انتدبا لنقد الرجال وناهيك بهما جلالة ونبلا وعلما وفضلا فمن جرحاه لايكاد يندمل جرحه والله ومن وثقاه فهو الحجة المقبول ومن اختلفا فيه اجتهد في أمره ونزل عن درجة الصحيح إلى الحسن

ʿAbd al-Raḥmān ibn Mahdī and Yaḥyā al-Qaṭṭān had risen to the task of critiquing men. And what can you say about their greatness and nobility, and knowledge and merit. Hence, whoever they impugn, his wound, by Allah, almost never seems to heal, and whoever they approbate is an accepted authority, and whoever they differ about, his situation will be analyzed and he will drop from the level of Ṣaḥīḥ to the level of Ḥasan. They both have approbated many people and have impugned others as well.[2]

And Ibn Ḥibbān says:

ممن جعلوا هذا الشأن صناعة لهم لم يتعدوها إلى غيرها مع لزوم الدين والورع الشديد والتفقه في السنن رجلان يحيى بن سعيد القطان وعبد الرحمن بن مهدي

From those who took this science as a field for themselves which they did not exceed to something else, together with consistently practicing the Dīn, having immense piety, and a deep understanding of the laws were two men: Yaḥyā ibn Saʿīd al-Qaṭṭān, and ʿAbd al-Raḥmān ibn Mahdī.[3]

Subsequently, from these giants[4] the methodology of ḥadīth and its examining, and the selection of transmitters in ḥadīth were assimilated by a group that travelled to various cities for the compilation of *Sunan* (traditions), searched for places and regions, and impugned the discarded, till they eventually became leaders who were followed in ḥadīth, and spear headers whose path was treaded in narration. Amongst them were: Aḥmad ibn Ḥanbal, Yaḥyā ibn Maʿīn, ʿAlī ibn

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1 *Mīzān al-Iʿtidāl*, 1/1.

2 *Dhikr man Yuʿtamad Qawluhū fī al-Jarḥ wa al-Taʿdīl*, p. 180.

3 *Al-Majrūḥīn*, 1/49.

4 i.e., the generation of al-Qaṭṭān and Ibn Mahdī.

al-Madīnī, Abū Bakr ibn Abī Shaybah, Isḥāq ibn Ibrāhīm al-Ḥanẓalī, ʿAbd Allah ibn ʿUmar al-Qawārīrī, Zuhayr ibn Ḥarb Abū Khaythamah, and others. However, the most pious of them in Dīn and those who searched most for discarded narrators and latched on consistently to this field at all times were: Aḥmad ibn Ḥambal, Yaḥyā ibn Maʿīn, and ʿAlī ibn al-Madīnī, may Allah سُبْحَانَهُوَتَعَالَ have mercy on them.1

Abū Zurʿah was asked regarding ʿAlī ibn al-Madīnī and Yaḥyā ibn Maʿīn, about which of the two memorized more. He replied:

كان علي أسرد وأتقن يحيى أفهم بصحيح الحديث وسقيمه وأجمعهم أبو عبد الله أحمد بن حنبل كان صاحب حفظ وصاحب فقه وصاحب معرفة

ʿAlī would cite more and was more meticulous, and Yaḥyā understood better the authentic narrations from the lackluster ones. But the most encompassing of them was Abū ʿAbd Allah Aḥmad ibn Ḥambal who was a man of great retention, of jurisprudence, and a good understanding of ḥadīth.[2]

And Abū Ḥātim says:

وكان أحمد بارع الفهم بمعرفة الحديث بصحيحه وسقيمه

Aḥmad had a splendid understanding of ḥadīth, i.e., the understanding of distinguishing its authentic from its inauthentic.[3]

Added to this, other scholars who commented in this phase were: al-Bukhārī, Muslim, Abū Dāwūd, al-Tirmidhī, Abū Zurʿah, Abū Ḥātim, al-Nasāʾī, and al-Jūzajānī, amongst others.

Likewise many books came to the fore which were authored by a number of great scholars like: Aḥmad ibn Ḥambal, ʿAlī ibn al-Madīnī, Ibn Abī Khaythamah, Abū Zurʿah al-Rāzī, Abū Ḥātim al-Rāzī, al-Bukhārī, Muslim, Abū Dāwūd, al-Nasāʾī, and others. And the third century had barely ended when the science of Jarḥ and Taʿdīl became an independent science with its distinct features, exclusive personalities, and dedicated books. Since then, it has played a pivotal role in serving the Noble Sunnah of Nabī صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ specifically, and all the other sciences of Islam in general.

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1 *Al-Majrūḥīn*, 1/51.

2 *Taqdimah al-Maʿrifah*, 1/294.

3 Ibid., 1/302

2. The Methodology of Taṣḥīḥ and Taḍ'īf According to the Ahl al-Sunnah

The methodology of the Ahl al-Sunnah regarding Taṣḥīḥ and Taḍ'īf will become clear from the following points:

Point One - Categorizing ḥadīth into Ṣaḥīḥ, Ḥasan, and Ḍa'īf

From the resplendent factors which the Ahl al-Sunnah are proud of is the fact that they have laid out a methodology comprising of laws and rules which are very intricate in nature so that the Ṣaḥīḥ ḥadīth can be distinguished from all else.

Hence, the scholars of the Ahl al-Sunnah have categorized the *Aḥādīth* (narrations), in order to determine which of them are acceptable and which not, into three categories:[1]

I. **Ṣaḥīḥ (authentic) ḥadīth:** A *Musnad* and *Muttaṣil* ḥadīth that reaches Nabī ﷺ with the narrating of an upright retainer who narrates from his like till the end, and is free from anomaly and defecting flaw.

- *Musnad* means that it is attributed to Nabī ﷺ. As for the Rawāfiḍ, they attribute their narrations to the infallible who according to them can be Nabī ﷺ or one of their Imāms, as has passed under the discussion of the definition of Sunnah according to them.

- *Muttaṣil* means that every transmitter in the chain received the narration from his teacher.

- Upright means that the narrator be a mature and intelligent Muslim who is free from the traits of *Fisq* (sinning) and dignity-violating qualities.

- Retainer means that the narrator be meticulous in his narration. Hence, if he narrates relying upon his memory, then his memory should be strong. And if he is narrating from his book, then his book

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1 For the details of these three types refer to: *Tadrīb al-Rāwī, Tawḍīḥ al-Afkār, al-Tawḍīḥ al-Abhar, al-Manhal al-Rawī, Muqaddimah Ibn al-Ṣalāḥ.*

should be meticulously prepared. Likewise, his reading should be correct and he should be known to take good care of his books.

Once the integrity of a narrator and his meticulous retention are ascertained he will be dubbed *Thiqah* (reliable). And for the narration to be Ṣaḥīḥ both integrity and meticulous retention1 should be found in every transmitter of the Isnaḍ from beginning to end.

- Anomaly refers to when a reliable narrator narrates differently from some more reliable than him.

- Defecting flaw refers to a hidden defect which compromises the authenticity of the ḥadīth, whereas apparently it seems to be fine.

These defects are mostly picked up by collating the Asānīd through which a particular ḥadīth is narrated and comparing them to identify the mistakes some of the narrators might have made despite being reliable.

So, it should be noted that there are three characteristics of a Ṣaḥīḥ ḥadīth:

I. Consistency of the Sanad

II. Reliability of the narrators

III. The absence of disagreement.

Hence, if a narration is narrated with a consistent Isnād and all its narrators are reliable, together with it not disagreeing with stronger narrations, the scholars will grade it as Ṣaḥīḥ, and some dub it: *Ṣaḥīḥ li Dhātihī* (authentic in itself, not due to an external consideration).

Then, Ṣaḥīḥ narrations vary in strength due to the strength of their narrators. Thus, the narrations with the strongest Asānīd are known as *Salāsil al-Dhahab* (chains of gold).

In terms of its status, a Ṣaḥīḥ ḥadīth is used as evidence and is relied upon for the establishing of rulings, beliefs, and all the other matters of Sharīʿah.

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1 Ahead a dedicated discussion will come regarding these two requisites.

2. **Ḥasan (satisfactory) Ḥadīth**: A ḥadīth no different than a Ṣaḥīḥ ḥadīth in terms of its requisites other than retention. For the scholars of ḥadīth consider the retention of the narrators of a Ḥasan ḥadīth to be lower than the retention of the narrators of a Ṣaḥīḥ ḥadīth. Hence, the narrator of a Ṣaḥīḥ ḥadīth has complete retention, whereas a narrator of Ḥasan ḥadīth has slightly lesser retention. In that case, the ḥadīth is dubbed: *Ḥasan li Dhātihī* (Ḥasan in itself, not due to an external consideration).

3. **Ḍaʿīf (weak) Ḥadīth**: A ḥadīth in which at least one of the many requisites of a Ṣaḥīḥ ḥadīth or a Ḥasan ḥadīth is absent. Necessarily, it will be of many types owing to the absence of either of the aforementioned requisites.

   For, at times it will be Ḍaʿīf due to inconsistency of the Sanad, as in the case of a *Mursal, Muʿallaq, Munqaṭiʿ, Muʿḍal*, and *Mudallas* narration, etc. At times it will be Ḍaʿīf due to it disagreeing with the narration of other reliable narrators, as in the case of a *Shādh, Munkar, Muḍṭarib, Mudraj, Maqlūb, Muʿal* narration, etc. And at times it will be Ḍaʿīf due to the absence of integrity and retention in one or more narrators of a ḥadīth, as in the case of a *Matrūk* or *Muwḍūʿ* narration.

Each of the aforementioned types has a distinct definition and ruling which can be accessed from the books of the sciences of ḥadīth. We have not mentioned them for fear of elongating the discussion.

And just as the scholars have stated that *Ṣaḥīḥ Aḥādīth* are disparate in strength due to the strength of the retention of their narrators and how long they accompanied their teachers, likewise they state that *Ḍaʿīf Aḥādīth* are also disparate. So, some will be very weak and others will be slightly weak.

Hence, the ḥadīth scholars of the Ahl al-Sunnah have put laws in place to differentiate between slight weakness and severe weakness which cannot be discussed here. However, it is worth noting that if a narration has slight weakness and is also narrated with another Isnād, one or more, which is similar to it in weakness, then the weakness dissipates due to multiple transmissions (corroboration). It, thus, progresses to become a Ḥasan ḥadīth and is dubbed *Ḥasan li Ghayrihī* (Ḥasan due to an external consideration, i.e. corroboration) to maintain a difference between it and *Ḥasan li Dhātihī* which has passed already.

Likewise, if a Ḥasan li Dhātihī narration is narrated with another Isnād like itself, it gains strength and progresses to the level of Ṣaḥīḥ. However, it will be dubbed *Ṣaḥīḥ li Ghayrihī* (Ṣaḥīḥ due to an external consideration, i.e. corroboration) to maintain a difference between it and *Ṣaḥīḥ li Dhātihī* which has passed already.

We will suffice upon these indications. And whoever wants more details should refer to the books of the Ahl al-Sunnah, the giants of this field.

Point Two - *ʿAdālah* (Integrity) and *Ḍabṭ* (Retention)

Because the ḥadīth of Rasūl Allāh ﷺ reaches us through the transmission of the narrators, they are the first focal point to identify the authenticity of a ḥadīth or its inauthenticity. Therefore, the scholars of the Ahl al-Sunnah have lent special importance to the narrators and have put complex and firm requisites in place for the acceptance of their narrations. This is an indentation of their foresight, the soundness of their thinking, and the excellence of their path. This is attested to by friends and foe, to the extent that one of the orientalists has said, "Let the Muslims be proud of the science of their ḥadīth."

These requisites that they put in place for the narrator, and many others for the acceptance of the ḥadīth and narrations, have not been reached by any religion, not even by the Rawāfiḍ themselves who have no laws and no objective methodology, due to them being dependent on the Ahl al-Sunnah in ḥadīth and its compiling, as has passed already. And even in the current era whose academics are described as people of methodicalness and precision, they have not placed as requirements those conditions which the scholars of sciences of ḥadīth have placed for a narrator, in fact not even less than them. So, we find that many of the narrations which are shared by the official news agencies are unreliable and cannot be treated as truth due to their reporters being unknown. And the tragedy of reports are their narrators. As a result, after a while we find that those narrations happened to be false.

Nonetheless, the qualities and requisites which the ḥadīth experts of the Ahl al-Sunnah have placed for a narration to be Ṣaḥīḥ primarily return to two basic requirements, viz. *ʿAdālah* (integrity), and *Ḍabṭ* (precise retention). The ancient scholars have indicated to these two requirements in the statements

they made about the qualities of a person whose narration is accepted and have implemented them very precisely even though they did not delineate them in clear terms. For they would not accept the narrations of anyone besides a person who was reliable, and they would reject the ḥadīth of negligent people, even if they happened to be the most pious.

Shuʿbah ibn al-Ḥajjāj was asked, "Whose ḥadīth should be discarded," to which he replied:

> إذا روى عن المعروفين ما لا يعرفه المعروفون فأكثر ترك حديثه فإذا اتهم بالحديث ترك حديثه فإذا أكثر الغلط ترك حديثه وإذا روى حديثا اجتمع عليه أنه غلط ترك حديثه وما كان غير هذا فأرو عنه

> When a person narrates from known people what known people do not know, and does so excessively, his narration will be discarded. Likewise, when a person is suspected in ḥadīth (of lying or forging) his ḥadīth will be discarded, and when he errs excessively his ḥadīth will be discarded, and when he narrates a ḥadīth which is unanimously deemed an error his ḥadīth will be discarded. As for those besides them, then narrate from them.[1]

Ibn al-Mubārak was asked regarding an upright person. He replied:

> من كان فيه خمس خصال: يشهد الجماعة ولا يشرب هذا الشراب ولا تكون في دينه خربة ولا يكذب ولا يكون في عقله شيء

> A person who has five qualities: He attends the congregational prayer, does not drink wine, has no deficiency in his Dīn, does not lie, and whose memory is not affected.[2]

Mālik ibn Anas would say:

> لا يؤخذ العلم عن أربعة رجل معلن بالسفه وإن كان أروى الناس ورجل يكذب في أحاديث الناس إذا حدث بذلك وإن كنت لا تتهمه أن يكذب على رسول الله صلى الله عليه وسلم وصاحب هوى يدعوا الناس إلى هواه وشيخ له فضل وعبادة إذا كان لا يعرف ما يحدث به

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1 *Maʿrifah ʿUlūm al-Ḥadīth*, p. 106.

2 *Al-Kifāyah fī ʿIlm al-Riwāyah*, p. 79.

Knowledge will not be taken from four people: From a person who openly displays foolishness even if he be the one who narrates the most, a person who lies in the talks of people when he relates from them even though you do not suspect him of lying against Rasūl Allāh ﷺ, a person of heresy who calls people toward his heresy, and a pious person who enjoys stature and does excessive worship if he does not know what he is narrating.[1]

ʿAbd Allah ibn al-Mubārak would say:

يكتب الحديث الا عن أربعةغلاط لا يرجع وكذاب وصاحب هوى يدعوا إلى بدعته ورجل لا يحفظ فيحدث من حفظه

Ḥadīth will be written but from four people: A person who errs excessively and does not accept his error, an inveterate liar, an innovator who calls toward his innovation, and a person who does not memorize and then goes on to narrate from his memory.[2]

And Aḥmad ibn Ḥambal was asked regarding those from who knowledge should be written. He replied:

سئل أحمد بن حنبل عمن يكتب العلم فقال عن الناس كلهم الا عن ثلاثة صاحب هوى يدعو إليه أو كذاب فإنه لا يكتب عنه قليل ولا كثير أو عن رجل يغلط عليه فيرد فلا يقبل

From all the people besides three: A person of heresy who calls to his heresy, a liar, from him not a little nor a lot will be written, and a person who errs and when is corrected does not accept.[3]

However, the ḥadīth scholars did not give these requisites and attributes specific names and systematic numbers till the later scholars came. These later scholars had at their disposal the opinions of the early scholars which they were able to discuss. Subsequent to that they chose suitable terms for the attributes which combine within them all the features necessary for reliable narrator whose narrations are worthy of acceptance. Hence, they concluded that requisites which should be primarily found in an acceptable narrator are ʿAdālah (integrity) and Ḍabṭ (precise retention).

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1 *Al-Jarḥ wa al-Taʿdīl*, 2/32.

2 *Al-Kifāyah*, p. 143.

3 Ibid., p. 144.

To put it another way, the primary most ruling for the acceptance of the narration of a narrator and for it being evidence material is: He should be reliable in his Dīn, and he should be reliable in his transmission, be he a slave or a free person, a male or a female. Thus, all the scholars of ḥadīth and jurisprudence of the Ahl al-Sunnah unanimously concur that the narration of a narrator will be accepted provided two requisites are found:

1. He should be a person of integrity, to establish reliability in his Dīn.

2. He should be a precise retainer, so that he be trustable in his narration.

Abū ʿAmr ibn al-Ṣalāḥ says:

> أجمع جماهير أئمة الحديث والفقه على أنه يشترط فيمن يحتج بروايته أن يكون عدلا ضابطا لما يرويه وتفصيله أن يكون مسلما بالغا عاقلا سالما من أسباب الفسق وخوارم المروءة متيقظا غير مغفل حافظا إن حدث من حفظه ضابطا لكتابه إن حدث من كتابه وإن كان يحدث بالمعنى اشترط فيه مع ذلك أن يكون عالما بما يحيل المعاني ، والله أعلم

> All the authorities of ḥadīth and jurisprudence concur that it is a requirement in one whose narration will be used for substantiation that he be a person of upstanding character and a precise retainer of what he narrates. The details of this are that he should be Muslim, mature, sane, free from the causes of *Fisq* (sinning) and factors which violate dignity, shrewd and not negligent, a person of good memory if he narrates from memory, and a person of meticulous documentation if he narrates from his book. Likewise, if he narrates the approximate purport of a narration (without narrating its wording particularly), he should have knowledge of the implications of various meanings.[1]

A. ʿAdālah[2]

The requisite for accepting the narration of a narrator is that he be upright, and what is intended thereby is that he be: Muslim, mature, sane, and free from the causes of Fisq and the violating factors of dignity.

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1 *Muqaddimah Ibn al-Ṣalāḥ*, p. 61.

2 In this discussion we have sufficed on just a mere rudimentary indication in order to explain the greatness of the Ahl al-Sunnah and how they determine the authenticity of a ḥadīth.

Preclusions of this Definition:[1]

Once you have learnt who a person of integrity is, know that those about accepting whose narrations the scholars have differed, due to them differing as to whether integrity is found in them or not, are the following:

1. The narration of a disbeliever

2. The narration of a child

3. The narration of a sinner

4. The narration of an innovator

5. The narration of one who lies in the talks of people

6. The narration of one who repents from lying in the ḥadīth of Rasūl Allāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ

7. The narration of one who takes a payment upon narrating ḥadīth

8. The narration of an unknown person

These preclusions denote the complex methodology of the Ahl al-Sunnah and that they do not accept the narration of any individual due to the matter pertaining to the ḥadīth of Rasūl Allah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ.

Brief Discussions Regarding these Preclusions

1. The Narration of a Disbeliever

The narration of a disbeliever is not accepted, irrespective of whether he is known to refrain from lying or not due to the consensus of the Ummah. And because narrating is a noble position and he should be deprived from it due to his lowliness. And also, because he is a disputant of the Muslims and is their enemy in the Dīn; that would propel him to plot against them

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1 Consider carefully these preclusions so that you realize the greatness of the Ahl al-Sunnah, especially when you learn that the Rawāfiḍ narrate from disbelievers, liars, imposters, unknown people, and their like. And the narrations of these people are reliable according to them, as will come under their methodology of *Taṣḥīḥ* and *Taḍʿīf*, and when we discuss the statuses of the Rāfiḍī narrators.

and be zealous to confuse matters to them and insert into the Dīn what is not from it. Allah سُبْحَانَهُوَتَعَالَ says:

$$\text{لَا يَأْلُونَكُمْ خَبَالًا}$$

They will not spare you any ruin.[1] (i.e. they will not fall short of ruining you)

They concealed the description of Nabī صَلَّىَاللَّهُعَلَيْهِوَسَلَّمَ and the mention of his Nubuwwah which appear in their books; hence, there is no assurance regarding them not adding to the narration what is not actually from it by way of lying.

Al-Khaṭīb al-Baghdādī mentions:

ويجب أن يكون وقت الأداء مسلما لأن الله تعالى قال إن جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا وإن أعظم الفسق الكفر فإذا كان خبر المسلم الفاسق مردوداً مع صحة اعتقاده فخبر الكافر بذلك أولى

It is compulsory that at the time of dispensation he be a Muslim because Allah سُبْحَانَهُوَتَعَالَ says, "*If a disobedient comes to you with news, then verify,*"[2] and the greatest disobedience is disbelief. Hence, if the narration of a disobedient Muslim is rejected despite his correct faith, then more so should the narration of disbeliever be rejected.[3]

Nonetheless, this is a precluding clause to explicate the meaning of integrity and its definition in the terminology of the Sharīʿah, but has no existence in reality. For a person who studies the biographies of the narrators who played a role in the preservation of the Sunnah from the Ahl al-Sunnah and its transmission to the Muslims will not find in the depths of those transmitter-biography dictionaries a single disbeliever who narrated the Sunnah to the Muslims.

2. The Narration of a Child

Majority of the ḥadīth experts from the Ahl al-Sunnah have drawn evidence for accepting the narration of a child with discretion from considering it

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1 Sūrah Āl ʿImrān: 118.

2 Sūrah al-Ḥujurāt: 6.

3 *Al-Kifāyah fī ʿIlm al-Riwāyah*, p. 77.

to be like testimony by way of analytical reasoning. This means that if a child with discretion witnesses or assimilates something and testifies regarding it after reaching puberty his testimony will be accepted; so in a like manner his narration will also be accepted. Because the effective cause in both instances is one, i.e. each one of them entailing a binding report.

Likewise, the predecessors accepted the narrations of Ibn ʿAbbās, Ibn al-Zubayr, al-Nuʿmān ibn Bashīr, and Anas ibn Mālik without investigation and enquiring as to whether they assimilated them before puberty or thereafter, despite the fact that they absorbed quite a bit before that. Ibn ʿAbbās was born three years before the *Hijrah* (migration) and as per the narration of al-Bukhārī he was close to puberty in the farewell Ḥajj.1 Likewise, Ibn al-Zubayr was the first child to be born in Islam after the Hijrah, and Nuʿmān ibn Bashīr was the first Anṣārī child to be born after the Hijrah and Nabī ﷺ passed away when he was only eight years old. And Anas � was ten years of age when Nabī ﷺ came to Madīnah.

3. The narration of a *Fāsiq* (sinner)

The narration of a sinner is not accepted, i.e. any person who does not punctually do good deeds, does not refrain from major sins, or insists upon minor sins and permissible actions which violate dignity. This is because he has no integrity. Allah ﷻ says:

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\text{يٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوْٓا اَنْ تُصِيْبُوْا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوْا عَلٰى مَا فَعَلْتُمْ نَادِمِيْنَ}
$$

O you have believed, if a disobedient comes to you with information, then investigate, lest you harm a people without knowing, and you become over what you did regretful.

Hence, Allah has ordered that investigation be done of the news of a sinner, and the verse is general regarding every sinner.

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1 *Ṣaḥīḥ al-Bukhārī*: chapter of knowledge: sub-chapter regarding when is it valid for a minor to hear ḥadīth: ḥadīth no. 76.

Ibrāhīm al-Nakhaʿī says:

كانوا إذا أتوا الرجل ليأخذوا عنه نظروا إلى سمته وإلى صلاته وإلى حاله ثم يأخذون عنه

When they would come to a person to take from him, they would analyse his ways, his performance of Ṣalāh, and his overall condition, and then they would narrate from him.[1]

Ibn Sīrīn says:

إن هذا العلم دين فانظروا عمن تأخذون دينكم

This knowledge is Dīn, so see from who you take your Dīn.[2]

And al-Sarakhsī has substantiated the non-acceptance of the narration of a sinner saying the following:

إذا لم يكن عدلا في تعاطيه فاعتبار جانب تعاطيه يرجح معنى الكذب في خبره لأنه لما لم يبال من ارتكاب سائر المحظورات مع اعتقاده حرمته فالظاهر أنه لا يبالي من الكذب مع اعتقاده حرمته

If he is not upright in his doings, then considering his doings give weight to the possibility of lying in narration. Because when he is unbothered in committing all the prohibitions, despite knowing that they are impermissible, then ostensibly, he will not bother to lie (in his narration) despite knowing it to be impermissible as well.[3]

Muslim has cited in his Ṣaḥīḥ consensus regarding the rejection of the narration of a sinner saying:

أنه غير مقبول عند أهل العلم

He is not acceptable according to the people of knowledge.[4]

4. The Narration of an Innovator

The prohibition of sitting in the company of people of heresy and innovation, listening to them, and receiving knowledge from them which

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1 *Al-Kifāyah fī ʿIlm al-Riwāyah*, p. 157; *Tadrīb al-Rāwī*, 1/301.

2 *Muqaddimah Ṣaḥīḥ Muslim*, 1/12.

3 *Uṣūl al-Sarakhsī*, 1/346.

4 *Ṣaḥīḥ Muslim*, 1/7.

has reached us from the pious predecessors, its objective is to quell these innovations.

Having said that, the discussion regarding accepting the narration of an innovator is multifaceted:

Firstly: His narration will not be accepted if his innovation is of a nature that engenders excommunication because it. Al-Nawawī mentions in *al-Irshād*:

المبتدع الذي يكفر ببدعته لا تقبل روايته بالاتفاق

The narration of an innovator whose innovation leads to his excommunication will not be accepted according to consensus.[1]

Secondly: It will be accepted from him, if he is known for truthfulness and if the content of his narration does not support or bolster his innovation. Ibn Ḥajar says:

اختلف أهل السنة في قبول حديث من هذا سبيله إذا كان معروفا بالتحرز من الكذب مشهورا بالسلامه من خوارم المروأة موصوفا بالديانة والعبادة فقيل يقبل مطلقا وقيل يرد مطلقا والثالث التفصيل بين أن يكون داعية أو غير داعية فيقبل غير الداعية ويرد حديث الداعية وهذا المذهب هو الأعدل وصارت إليه طوائف من الأئمة وادعى بن حبان إجماع أهل النقل عليه لكن في دعوى ذلك نظر ثم اختلف القائلين بهذا التفصيل فبعضهم أطلق ذلك وبعضهم زاده تفصيلا فقال ان اشتملت رواية غير الداعية على ما يشيد بدعته ويزينه ويحسنه ظاهرا فلا تقبل وأن لم تشتمل فتقبل

The Ahl al-Sunnah have differed about accepting the narration of some of this sort if he is known to refrain from lying, is famous for being clean from dignity-violating traits, and is described with faith and worship. Hence, it is opined that his narration will be accepted unconditionally. An alternate opinion is that it should be rejected unconditionally. And the third view is that a distinction should be made between a proselytizer and a non-proselytizer. Hence, the narration of a non-proselytizer will be accepted

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1 *Al-Irshād*, p. 114. This is also the stance of al-Muʿallimī who says:

There is no doubt that an innovator who leaves Islam because of his innovation, his narration will not be accepted. Because one of the requisites of accepting a narration is Islam. (*Al-Tankīl*, 1/42).

and the narration of a proselytizer will be rejected. This is the balanced view which has been adopted by scores of leading scholars. In fact, Ibn Ḥibbān has cited consensus upon this. However, claiming that is objectionable. Thereafter, those who uphold this view have further differed; some have left it unqualified, whereas others have added a qualification saying, "If the narration of a non-proselytizer includes content which support his innovation, beautifies it, or makes it seem outwardly good, it will not be accepted, otherwise it will be accepted."[1]

Thirdly: It will be rejected if its content supports his innovation.

Fourthly: There is difference of opinion with regard to accepting the narrations of the Rawāfiḍ. The scholars have three views in this regard which are detailed in the following statement of al-Dhahabī in the biography of al-Ḥakam ibn Ẓuhayr:

اختلف الناس في الاحتجاج برواية الرافضة على ثلاثة أقوال: أحدها – المنع مطلقا. الثاني – الترخص مطلقا إلا فيمن يكذب ويضع. الثالث – التفصيل، فتقبل رواية الرافضي الصدوق العارف بما يحدث، وترد رواية الرافضي الداعية ولو كان صدوقا. قال أشهب: سئل مالك عن الرافضة. فقال: لا تكلمهم ولا تروعنهم، فإنهم يكذبون. وقال حرملة: سمعت الشافعي يقول: لم أر أشهد بالزور من الرافضة. وقال مؤمل بن إهاب: سمعت يزيد بن هارون يقول: يكتب عن كل صاحب بدعة إذا لم يكن داعية إلا الرافضة فإنهم يكذبون. وقال محمد بن سعيد بن الأصبهاني: سمعت شريكا يقول: احمل العلم عن كل من لقيت إلا الرافضة يضعون الحديث ويتخذونه دينا.

The people have differed regarding using the narration of the Rāfiḍah as evidence and hold three views:

1) Absolute prohibition,

2) Absolute permission with the exception of the one who lies and forges, and

3) A nuanced position, i.e. the narration of a truthful Rāfiḍī who grasps well what he is narrating will be accepted, and the narration of a proselytizing Rāfiḍī will be rejected even if he is truthful.

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1 Fatḥ al-Bārī, 1/385.

And Ashhab says, "Mālik was asked about the Rāfiḍah and he said, 'Do not speak to them and do not narrate from them, for they lie.'"

And Ḥarmalah says, "I heard al-Shāfiʿī saying, 'I have not seen anyone lie more than the Rāfiḍah.'"

And Muʾammal ibn Ihāb says, "I heard Yazīd in Hārūn saying, 'Ḥadīth will be written from every non-proselytizing innovator besides the Rāfiḍah, for they lie.'"

And Muḥammad ibn Saʿīd ibn al-Aṣbahānī says, "I heard Sharīk saying, 'Take knowledge from every person you meet, besides the Rāfiḍah, for they forge ḥadīth and consider it to be Dīn.'"[1]

5. The Narration of a Person who Lies in the Talks of People

Mālik says:

ولا تأخذ من كذاب يكذب في أحاديث الناس إذا جرب ذلك عليه وإن كان لا يتهم أن يكذب على رسول الله صلى الله عليه وسلم

Do not take knowledge from a liar who lies in the talks of people if that is experience from him, even though he is not suspected of lying against Rasūl Allah ﷺ.[2]

An alternate view is that his narration will be accepted if he completely gives up the sin and sincerely repents. For then his condition will change to the condition of piety and his narration will be accepted and his integrity will return to him.

Allah ﷾ says:

$$وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ$$

But indeed, I am the perpetual forgiver of the one who repents and believes and does righteous deeds and then continues in guidance.[3]

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1 *Mīzān al-Iʿtidāl*, 1/97.

2 *Al-Kifāyah fī ʿIlm al-Riwāyah*, p. 116.

3 Sūrah Ṭāhā: 82.

And He says:

$$\text{إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذٰلِكَ وَأَصْلَحُوا فَإِنَّ اللّٰهَ غَفُورٌ رَّحِيْمٌ}$$

Except for those who repent after that and correct themselves. For indeed, Allah is Forgiving and Merciful.[1]

Ibn al-Ṣalāḥ says:

التائب من الكذب في حديث الناس وغيره من أسباب الفسق تقبل روايته إلا التائب من الكذب متعمدا في حديث رسول الله صلى الله عليه وسلم، فأنه لا تقبل روايته أبدا وإن حسنت توبته على ما ذكر غير واحد من أهل العلم منهم أحمد بن حنبل وأبو بكر الحميدي شيخ البخاري

A person who repents from lying in the conversations of people and from other causes of sinning, his narration will be accepted. Yes, a person who repents from lying intentionally in the ḥadīth of Rasūl Allāh ﷺ, his narration will never be accepted, even if his repentance happens to be sincere. This is according to what several scholars have mentioned, some being, Aḥmad ibn Ḥambal and Abū Bakr al-Ḥumaydī, the teacher of al-Bukhārī."[2]

6. The Narration of One who Repents from Lying upon Rasūl Allāh ﷺ

Al-Khaṭīb says:

أما الكذب على رسول الله بوضع الحديث وادعاء السماع فقد ذكر غير واحد من أهل العلم أنه يوجب رد الحديث أبدا وإن تاب فاعله ثم ساق بإسناده إلى أبي عبد الرحمن عبيد الله بن أحمد الحلبي قال سألت أحمد بن حنبل عن محدث كذب في حديث واحد ثم تاب ورجع قال توبته فيما بينه وبين الله تعالى ولا يكتب حديثه أبدا

As for lying against Rasūl Allāh ﷺ by forging narrations and claiming to have heard it, then more than one scholar has stated that that would necessitate rejecting his ḥadīth completely, even if he repents. Thereafter

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1 Sūrah Āl ʿImrān: 89.

2 *Muqaddimah Ibn al-Ṣalāḥ*, p. 61.

he cites with his Sanad from Abū ʿAbd al-Raḥmān ʿUbayd Allāh ibn Aḥmad al-Ḥalabī the following, "I asked Aḥmad ibn Ḥambal about a narrator of ḥadīth who lies in one ḥadīth and thereafter repents. He said, "His repentance is between him and Allah, but his ḥadīth will never be written."[1]

And al-Samʿānī narrates:

من كذب في خبر واحد وجب إسقاطه ما تقدم من حديثه

Whoever lies in one narration it become obligatory to discard all his previous narrations.[2]

Al-Nawawī opines differently:

المختار القطع بصحة توبته وقبول رواياته

The preferred view is to be sure of his repentance being accepted and accepting his narrations.[3]

However, the preferred opinion is the opinion of Aḥmad and those who concur with him, to show the severity of and to prevent from lying against Rasūl Allāh ﷺ. This is because of the many ills which come about due to lying against him, as opposed to lying against anyone besides him.

7. The Narration of One who Takes Payment upon Narrating Ḥadīth

The wont of the Ṣaḥābah ﵂ and the successors was that they narrated ḥadīth for people purely with the intention of attaining reward from Allah. To the extent that the following proverb became popular, *Teach for free just as you have come to learn for free.* Thereafter, some narrators came about and defied this practice and started demanding a payment for narrating ḥadīth.

This enterprise drew the criticism of the scholars of ḥadīth and its critiques who condemned it. They warned against listening to ḥadīth from people who traded with their narrations due to that violating dignity, and because

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1 *Al-Kifāyah*, p. 117.

2 *Tadrīb al-Rāwī*, 1/330.

3 *Sharḥ al-Nawawī ʿalā Ṣaḥīḥ Muslim*, 1/70.

it was feared that greed for wealth will propel its seeker an inkling of lying, or to an explicit lie so that people are drawn toward him.

However, some retainers of ḥadīth were compelled by hunger to take payments, for they were frequently visited by students and had big families, owing to which the scholars excused them. These are the likes of Abū Nuʿaym al-Faḍl ibn Dukayn, and ʿAbd al-ʿAzīz al-Makkī, two of the teachers of al-Bukhārī. Abū Nuʿaym says:

يلومونني على الأجر وفي بيتي ثلاثة عشر وما في بيتي رغيف

They reproach me for taking payment, whereas in my house there are thirteen people, and in my house, there is no bread.[1]

Besides this minority which demanded payment upon the narrating of ḥadīth, most scholars of ḥadīth remained upon the ideal or refusing payment and set in that regard the highest standards. Jaʿfar ibn Yaḥyā al-Barmakī says:

ما رأينا في القراء مثل عيسى بن يونس عرضت عليه مائة ألف فقال لا والله لا يتحدث أهل العلم أني أكلت للسنة ثمنا

I have not seen in the scholars anyone like ʿĪsā ibn Yūnus. I offered him a hundred thousand but he said, "No, by Allah, the people of knowledge should not say that I took money in lieu of the Sunnah."[2]

8. The Narration of an Unknown Narrator

Al-Amīr al-Ṣanʿānī has condensed for us the ruling of the narration of an unknown person. He says:

قال المحدثون في قبول رواية المجهول خلاف وهو أي المجهول على ثلاثة أقسام مجهول العين ومجهول الحال ظاهرا وباطنا ومجهول الحال باطنا فمجهول العين وهو من يرو عنه إلا راو واحد ومجهول الحال ظاهرا وباطنا مع كونه معروف العين برواية عدلين عنه وفي قبول روايته ثلاثة أقوال أنه لا يقبل حكاه ابن الصلاح وزين الدين العراقي عن الجماهير وذلك لأن تحقق العدالة في الراوي شرط ومن جهلت عدالته لا تقبل روايته

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1 *Tahdhīb al-Tahdhīb*, 8/247.

2 Ibid., 8/214.

يقبل مجهول العدالة ظاهرا وباطنا لأن معرفة عينه برواية اثنين عنه أغنت عن معرفة عدالته والتفصيل وهو أنه إن كان الراويان عنه اللذان بهما عرفت عينه لا يرويان إلا عن عدل قبل وإلا فلا وأما مجهول العدالة الباطنة فالعدالة الباطنة هي ما يرجع إلى تزكية المزكين فهذا يحتج به من رد القسمين الأولين وبه قطع الإمام سليم بن أيوب الرازي لأن الأخبار مبنية على حسن الظن بالراوي قال ابن الصلاح يشبه أن يكون العمل على هذا الرأي في كثير من كتب الحديث المشهورة عن غير واحد من الرواة الذين تقادم العهد بهم، وتعذرت الخبرة الباطنة بهم

The ḥadīth scholars have stated that there is difference of opinion regarding accepting the narration of an unknown person. And he is of three types:

- One whose person is not known.
- One whose person is known, but his internal and external condition is not known.
- One whose internal condition is not known.

As for the one whose person is unknown, that is a narrator from who only one person narrates.

As for the one whose condition is unknown, internally and externally, coupled with his person being known due to two reliable people narrating from him, regarding the acceptance of his narration there are three views:

1. He will not be accepted. This is cited by Ibn al-Ṣalāḥ and Zayn al-Dīn al-ʿIrāqī from the majority. The reason for this is that the presence of integrity in a person is a requirement, and thus, a person whose integrity is unknown his narration will not be accepted.

2. Such a person's narration will be accepted, because knowing his person, due to two people narrating from him, makes us independent from ascertaining his integrity.

3. A more detailed position, and that is: If the two narrators who narrate from him, owing to who his person is known, do not usually narrate but from a person of integrity, he will be accepted otherwise not.

As for a person whose internal condition is not known, the it should be known that internal integrity depends on the approbation of the approbators. And this type of a narrator has been accepted by some who reject the first

two. This is the view of Sulaym ibn Ayyūb al-Rāzī. The rationale for this is that narrations are based upon entertaining good assumption regarding a narrator. Hence Ibn al-Ṣalāḥ says, "It seems as though practice is upon this view in many of the popular books of ḥadīth regarding many narrators after who a long time has passed making it difficult to ascertain their internal condition."[1]

The Establishing of Integrity

Integrity is established by way of popular opinion and a person earning acclaim for piety, goodness, and good mention in a way that he is identified as reliable. Also by way of the people of knowledge using him as evidence due to knowing him to be reliable and trustworthy. Hence, because of that he becomes independent of evidence to prove his integrity.

Ibn al-Ṣalāḥ mentions:

تارة تثبت بتنصيص معدِّلين على عدالته وتارة تثبت بالاستفاضة فمن اشتهرت عدالته بين أهل النقل أو نحوهم من أهل العلم وشاع الثناء عليه بالثقة والأمانة استغني فيه بذلك عن بينة شاهدة بعدالته تنصيصاً وهذا هو الصحيح في مذهب الشافعي رضي الله عنه وعليه الاعتماد في فن أصول الفقه

وممن ذكر ذلك من أهل الحديث أبو بكر الخطيب الحافظ ومثل ذلك بمالك وشعبة والسفيانين والأوزاعي والليث وابن المبارك ووكيع وأحمد بن حنبل ويحيى بن معين وعلي بن المديني ومن جري مجراهم في نباهة الذكر و استقامة الأمر فلا يسأل عن عدالة هؤلاء وأمثالهم وإنما يسأل عن عدالة من خفي أمره على الطالبين

The integrity of a narrator is at times established by the explicit approbation of at least two approbators and at times it is established by way of popular opinion. Hence, whoever's integrity is popular between the people of transmission from the scholars, and praise for his reliability and trustworthiness is widespread, he does not require evidence that will unequivocally attest to his integrity. This is the correct opinion of the school of al-Shāfiʿī, may Allah be pleased with him, and it is relied upon in the science of the principles of jurisprudence. And among those who have mentioned this from the ḥadīth scholars is Abū Bakr al-Khaṭīb who

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1 *Tawḍīḥ al-Afkār*, 2/191, with slight change.

has cited as examples: Mālik, Shuʿbah, the twos Sufyāns, al-Awzāʿī, al-Layth, Ibn al-Mubārak, Wakīʿ, Aḥmad ibn Ḥambal, Yaḥyā ibn Maʿīn, ʿAlī ibn al-Madīnī, and those who are similar to them in enjoying acclaim and popularity. Hence, no investigation will be made regarding the integrity of these people and their like. For investigation is only done regarding one whose matter is unclear to the seekers.[1]

Yes, in reality, a person who is famously known for his uprightness, reliability, piety, and trustworthiness, his integrity will be established without investigation. As for a person who is not so popularly known for integrity, in order to establish his integrity, the approbation of the scholars of ḥadīth will be required, two of them, or at least one of them, as per the correct opinion.

Al-Khaṭīb says:

والذي نستحبه أن يكون من يزكي المحدث اثنين للاحتياط فإن اقتصر على تزكية واحد
أجزأ

What we prefer is that there should be two people who approbate a ḥadīth scholar, this is by way of precaution. But if a person suffices on the approbation of one that will also be enough.[2]

Qāḍī Abū Bakr al-Bāqillānī mentions:

الشاهد والمخبر إنما يحتاجان إلى التزكية متى لم يكونا مشهورين بالعدالة والرضى وكان
أمرهما مشكلا ملتبسا ومجوزا فيه العدالة وغيره قال والدليل على ذلك أن العلم بظهور
سترهما أي المستور من أمرهما واشتهار عدالتهما أقوى في النفوس من تعديل واحد أو
اثنين يجوز عليهما الكذب والمحاباة

A witness and a reporter only require approbation when they are not popularly known for integrity and praise and their matter is unclear and confusing, i.e. in a way that it allows for the possibility of integrity and otherwise. The evidence for this is that knowledge of their internals, and the popularity of their integrity is stronger in the hearts than the approbation of one or two people whose lying and favouring is very possible.[3]

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1 *Muqaddimah Ibn al-Ṣalāḥ*, 1/61.

2 *Al-Kifāyah*, 1/96.

3 Ibid., 1/87.

To conclude this discussion, from the aforementioned it is clear that the methodology of scrutinizing the narrator of ḥadīth scholars is clearer and stronger. For the books of Jarḥ and Taʿdīl have covered in detail the mention of the integrity and retention of any narrator who narrates an incident. In fact, they also discuss many more nuanced details which are inconceivable, like his manner of narrating the incident, the level of retention in the sum-total of what he narrates, and many more matters which are beyond enumeration.

In the instance where there is no information about him, then the methodology considers him to be an unknown whose narration will not be accepted, even if his name and his person is known (but his integrity and retention are not), for they are very wary of accepting his narration.

If this proves anything, it proves the extent of the greatness of the Ahl al-Sunnah in investigation and circumspection.

The Integrity of the Ṣaḥābah

It has passed already, that according to the Ahl al-Sunnah, all the Ṣaḥābah رَضِيَاللَّهُعَنْهُ are people of integrity. They have been approbated by Allah سُبْحَانَهُوَتَعَالَ and Rasūl Allāh صَلَّىاللَّهُعَلَيْهِوَسَلَّمَ. Hence, based on this, the narrations which have come to us from these Noble Ṣaḥābah رَضِيَاللَّهُعَنْهُ are accepted by the Ahl al-Sunnah. This is of course, together with taking into consideration the requisites which were previously mentioned, through which a Ṣaḥīḥ ḥadīth can be distinguished from other types besides it, as per the assertions of the ḥadīth scholars.

B. Ḍabṭ

The second requirement for accepting a narration is that the narrator be a precise retainer, which means the following according to the ḥadīth scholars:

1. He should be vigilant.

2. He should retain the ḥadīth meticulously and thereby preserve it from loss and from distortion.

Being vigilant means that he should be perceptive; he should understand what he absorbs, and he should grasp what he is saying. As for retaining the ḥadīth, he should do that in a way that it does not become a victim of distortion or loss. This will become more evident from the categorization of the ḥadīth scholars of Ḍabṭ:

The Types of Ḍabṭ (Retention)

Retention is of two types:

1. **Retention of the heart:** This means that a person memorises what he hears so meticulously that it is far-fetched for it to leave his memory, and he is able to elicit it whenever he wants.

   Furthermore, he will either narrate the approximate purport, or he will relay the exact wording. If he is narrating the approximate purport then the following requisites should be found in him:

   • He should know the meanings of the words and should be well-versed in them.

   • He should know the implications of the various purports.

   These are necessary requisites which would guard against him making such a change in the wording which will make the permissible impermissible, and the impermissible permissible.

   • He should not be a retainer of the actual Prophetic wording, for in that case it will be obligatory for him to narrate it.

   • And the following requisites should be found in the narration:

   • It should not be from the specialities on Nabī ﷺ, i.e. his *Jawāmiʿ al-Kalim* (ḥadīth with comprehensive words containing many profound meanings).

   • It should not be from such Aḥādīth abiding by whose words is deemed an act of worship for us, like Tashahhud and Adhān.

   • It should not be from the Aḥādīth of beliefs.

   • Its wording should not accommodate more than one meaning.

And if a person does not have knowledge of the aforementioned, then the ḥadīth scholars concur that for such a person narrating the approximate meaning is impermissible.[1]

2. **Retention of the Book:** This is to preserve the book and safeguard it from change and distortion from the time of assimilation till the time of narration.

Based on the aforementioned, the narrations of the following individuals will not be accepted:

- A person who is known to accept *Talqīn*. The meaning of Talqīn is when a ḥadīth which is not from a narrator's narrations is presented to him and he is told, 'This is from your narrations,' he accepts that and is unable to differentiate it from his actual narrations. This is due to him being negligent and not vigilant. Hence, his narration will be rejected.

- A narrator whose *Mukhālafāt* (conflicting errors) and *Manākīr* (anomalous narrations) are excessive. Shuʿbah says:

لا يجيئك الحديث الشاذ إلا من الرجل الشاذ

> An anomalous narration will only come to you from a strange person.[2]

And the reason for this is that this smacks off his lack of retention.

- A person who is known to err a lot if he does not narrate from a credible document. This is because excessively erring is suggestive of a bad memory or of being negligent.

The Establishing of Ḍabṭ and how to Identify it

The retention of a narrator is gauged by his agreement with the reliable retainers in meaning and wording. So, if all his narrations are harmonious

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1 *Al-Kifāyah*, 1/198.

2 Ibid., 1/141.

with the narrations of the reliable and meticulous narrators, even if it be in the approximate meaning, or even most of them, with the disagreement being very rare, he will be considered a meticulous retainer. However, when the disagreement is more, he will be deemed one of compromised retention and his narration will be advanced as evidence.

Ibn al-Ṣalāḥ says:

يعرف كون الراوي ضابطاً بأن نعتبر رواياته بروايات الثقات المعروفين بالضبط والإتقان، فإن وجدنا رواياته موافقة ولو من حيث المعنى لرواياتهم أو موافقة لها على الأغلب والمخالفة نادرة عرفنا حينئذ كونه ضابطاً ثبتا وإن وجدناه كثيراً المخالفة لهم عرفنا اختلال ضبطه ولم نحتج بحديثه

A narrator being a meticulous narrator is ascertained when we compare his narrations to the narrations of reliable narrators who are known for retention and perfection. So, if we find his narrations to be agreeing, we will know that he is a precise retainer. And if we find him conflicting with them excessively, we will know that his retention is compromised and we will not use his ḥadīth as evidence.

Point Three - Jarḥ and Taʿdīl (Impugning and Approbation)

From the many factors that indicate to the precision of the Ahl al-Sunnah in authentication is the founding of extremely complex laws pertaining to the narrator through which the Ṣaḥīḥ can be identified from the rest. This is known as the science of Jarḥ and Taʿdīl. This science is considered to be a very great, crucial, and important discipline. For the scholars encompassed therein the biographies of all the narrators, the approbation or impugning which they have been described with, who they narrated from and who narrated from them, the places they travelled to, when did they meet certain scholars, the eras they lived in, and many more details to which they have not been preceded. In fact, even the many civilized nations of this time have not reached what the scholars of ḥadīth have accomplished in preparing voluminous encyclopaedias[1] regarding

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1 A discussion regarding these encyclopaedias will come ahead when a comparison will be presented between the books of the Ahl al-Sunnah and those of the Rawāfiḍ regarding Jarḥ and Taʿdīl and Taṣḥīḥ and Taḍʿīf.

the biographies of men and the transmitters of the ḥadīth. Thereby, they have preserved across the centuries the complete biographies of the narrators of ḥadīth and its transmitters. May Allah سُبْحَانَهُوَتَعَالَ reward them on behalf of the Ahl al-Sunnah with the best of rewards.

They have even gone on to found various degrees of Jarḥ and Taʿdīl in light of which the grading of the ḥadīth is determined. They are as follows:

The Degrees of Taʿdīl and its Various Wordings:[1]

1. Wording which denotes exaggeration in approbation or is on the scale of the superlative Afʿal. This is the highest of them. For example:

فلان إليه المنتهى في التثبت أو فلان أثبت الناس

'So and so is the epitome of circumspection', or 'so and so is the most precise person'.

2. Thereafter, wording which is emphasised with one or two attributes of approbation:

كثقة ثقة أو ثقة ثبت

'Reliable reliable' (very reliable), 'reliable precise'.

3. Thereafter, wording that denotes reliability without emphasis, like:

ثقة أو حجة

'Reliable' or 'authority'.

4. Thereafter, wording that denotes integrity without denotating precise retention, like:

صدوق، محله الصدق، لا بأس به

'Truthful', 'locus of truth', 'there is no problem with him' (this last wording is according to all besides Ibn Maʿīn, for when he says it, it means reliable.)

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1 For a more detailed lay out of these words refer to: *al-Taqyīd wa al-Īḍāḥ*, 1/157; *al-Rafʿ wa al-Takmīl*, p. 132; *Tadrīb al-Rāwī*, 2/342; *Tawḍīḥ al-Afkār*, 2/262; *Nukhbah al-Fikar*, p. 28.

5. Thereafter, wording which have no implication of approbation or impugning, like:

<div dir="rtl">فلان شيخ، روى عنه الناس</div>

'So and so is a (satisfactory) Shaykh', or 'the people have narrated from him'.

6. Thereafter, wording which smack off closeness to impugning, like:

<div dir="rtl">فلان صالح الحديث، يكتب الحديث</div>

'So and so is of decent ḥadīth', or 'his ḥadīth will be written'.

The Rulings of These Degrees:

- As for the first three degrees, those approbated with them will be used as evidence, even though some will be stronger than others.

- As for the fourth and the fifth degrees, those approbated with them will not be evidence. Yes, their narrations will be recorded and examined.

- As for the people of the sixth degree, they will not be evidence. Their narrations will be recorded for corroboration, not for examination, due to their lack of precise retention already being obvious.

The Degrees of Jarḥ and its Various Wordings:

1. Wordings that denotate weakness, this is the lightest degree, like:

<div dir="rtl">فلان لين الحديث، فيه مقال</div>

'So and so is weak in ḥadīth', or 'there is some criticism about him'.

2. Thereafter, wording that explicitly state that a narrator cannot be acceptable as evidence, like:

<div dir="rtl">فلان لا يحتج به، ضعيف، له مناكير</div>

'So and so cannot be used as evidence', or 'weak', or 'he has some reprehensible narrations'.

3. Thereafter, wording that explicitly state that the narrations of a person will not be recorded, etc., like:

<div dir="rtl">

فلان يكتب حديثه، لا تحل الرواية عنه، ضعيف جدا، واه بمرة

</div>

'The ḥadīth of so and so will not be written', 'it is not permissible to narrate from him', 'very weak', or 'completely weak'.

4. Thereafter, wording which entail an accusation of lying, etc., like:

<div dir="rtl">

فلان متهم بالكذب، متهم بالوضع، يسرق الحديث، ساقط، متروك، أو ليس بثقة

</div>

'So and so is accused of lying', 'he is accused of forging', 'he approbates ḥadīth', 'he is not worth consideration', 'he is discarded', or he is not reliable'.

5. Thereafter, wording that describe a person as a liar, like:

<div dir="rtl">

كذاب، دجال، وضاع، يكذب، يضع

</div>

'Liar', 'Dajjāl', 'forger', 'he lies', or 'he Fabricates'.

6. Thereafter, wording which denotate exaggeration in lying, this is the worst of them, like:

<div dir="rtl">

فلان أكذب الناس، إليه المنتهى في الكذب، هو ركن الكذب

</div>

'So and so is the biggest liar', 'he is the pinnacle of lying', 'he is a pillar of lying'.

The Rulings of these Wordings:

• As for the people of the first two degrees, obviously their narrations will not be evidence, but their narrations will be written for purposes of corroboration, even though the second degree is lower than the first.

• And as for the people of the remaining four degrees, their narrations will not be advanced as evidence, they will not be written, and they will not be used for corroboration.

Point Four - The Science of ʿIlal (Hidden defects of ḥadīth)

This science is not found by the Rawāfiḍ and it, thus, distinguishes the scholars of the Ahl al-Sunnah and their giants from them.

This science is considered to be the greatest, most complex, and noblest facet of the various sciences of ḥadīth. Only people of retention, experience, sharp understanding, vast memorization, all-encompassing knowledge of the degrees of narrators, and a strong grasp over Asānīd and the wordings of ḥadīth can adequately venture into it. This is why only a very few people of this science have commented in this regard, people like: ʿAlī ibn al-Madīnī, Aḥmad ibn Ḥambal, al-Bukhārī, Yaʿqūb ibn Shaybah, Abū Ḥātim, Abū Zurʿah, Muslim, al-Nasāʾī, al-Dāraquṭnī, and others, may Allah سُبْحَانَهُوَتَعَالَ have mercy on them.

They possessed knowledge regarding transmission and tasted beauty of the speech of Rasūl Allah صَلَّاللَّهُعَلَيْهِوَسَلَّمَ with sound intellect. This knowledge is agreed to be their forte, for in it they had exclusive knowledge and specific ways which were only for them. As a result, they scrutinized many narrators and pointed the hidden flaws of some of their narrations and authored many beneficial books in this regard.

They were truly the people who knew the Sunnah of Rasūl Allah صَلَّاللَّهُعَلَيْهِوَسَلَّمَ, and they were indeed the authoritative scrutinizers who critiqued narrations like an expert goldsmith who can differentiate between the counterfeit and the pure, and an expert gemmologist who can examine the fake from the genuine.

Ibn Ḥajar says:

> هذا الفن أغمض أنواع علوم الحديث وأدقها مسلكا ولا يقوم به إلا من منحه الله تعالى فهما عايضا واطلاعا حاويا وإدراكا لمراتب الرواة ومعرفة ثاقبة ولهذا لم يتكلم فيه إلا أفراد أئمة هذا الشأن وحذاقهم وإليهم المرجع في ذلك لما جعل الله فيهم من معرفة ذلك والإطلاع على غوامضه دون غيرهم ممن لم يمارس ذلك

> This science is from the most complex sciences of ḥadīth, and the most intricate of them. Only a person whom Allah سُبْحَانَهُوَتَعَالَ has granted deep understanding, comprehensive knowledge, good grasp over the degrees of the narrators, and a sharp understanding can uphold it. This is why only the unique scholars and experts of this science have commented in

it. They are the authorities referred to due to the knowledge thereof and of its complex details which Allah سُبْحَانَهُوَتَعَالَ has placed in them, as opposed to others who have not engaged in that.[1]

May Allah سُبْحَانَهُوَتَعَالَ reward the scholars of the Ahl al-Sunnah with the best of rewards.

Conclusion

From the aforementioned in these brief discussions the methodology of the Ahl al-Sunnah in Taṣḥīḥ and Taḍʿīf has become evident. This methodology can be summarized in the following words: Once it is determined that a narrator is upright and of precise retention it is compulsory to trust him and to accept his narrations. For with uprightness and precise retention a narrator becomes acceptable. Thereafter the wording will be examined, if in it all the requisites of acceptance are found, i.e. due to it being free from anomaly, because no narrator opposes anyone more reliable than him, and from a hidden defect, the narration becomes acceptable. Subsequent to that, the chain will be examined, if it happens to be consistent and free from any discrepancies and flaws, the authenticity of the ḥadīth will take precedence and it will accepted.

From this we learn how the laws of this science and its principles of scrutinizing and authentication emerged. These laws engender complete reliance upon the Noble Prophetic Sunnah, may the choicest of salutations be upon its originator. This is what distinguishes the Ahl al-Sunnah—the giants of this field—from the rest. As for the Rawāfiḍ, they do not possess anything of Islam other than its name, nor do they have anything of this science other than its outline, as will come ahead in the discussion pertaining to their authentication.

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1 *Al-Nukat ʿalā Ibn al-Ṣalāḥ*, 2/711.

Section Two

Taṣḥīḥ and Taḍʿīf According to the Rawāfiḍ

This will become clear from the following points:

Point One - The Development of Jarḥ and Taʿdīl by the Rawāfiḍ

Know well that the Rawāfiḍ previously practiced upon the narrations of their scholars without any investigation and research. And there did not exist in them anyone who could differentiate between the various narrators of the Isnād, nor anyone who wrote a book regarding Jarḥ and Taʿdīl. This was until al-Kashshī came along in about the fourth century and authored a book regarding Transmitter biographies.[1]

This is the oldest book of the Shīʿah regarding the detailing of the biographies of ḥadīth narrators, for there is no scholar before al-Kashshī who authored a book regarding the science of men, which is indicative of their lack of knowledge in this field. And it is not known regarding al-Kashshī himself when he passed away. All they have confirmed about him is that he was from the generation of Muḥammad ibn Yaʿqūb al-Kulaynī, the author of *al-Kāfī* (d. 329 A.H)

Furthermore, this book of al-Kashshī is very brief and vague and it does not contain anything helpful or beneficial. In fact, it only increases the reader in confusion due to him citing therein contradictory reports of impugning and approbation without being able to give preference to one view over another.[2] And the amount of entries found therein are only 520.

Al-Najāshī says about this book and its author:

<div dir="rtl">

ثقة عينا روى عن الضعفاء كثيرا... له كتاب الرجال كثير العلم وفيه أغلاط كثيرة

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1 *Mukhtaṣar al-Tuḥfah*, p. 54.

2 This is the general style of the transmitter-biography scholars of the Shīʿah. And, by the way, al-Kashshī is not the only one who cites conflicting reports regarding one narrator. Also, the difficulty one is confronted with when studying their books of transmitter-biographies is that whenever any criticism is cited regarding a narrator, they have to follow that by averring that it was advanced by way of Taqiyyah, so that he is not doubted by the Muslims.

He is reliable in himself and has narrated excessively from weak people...
He has written the book on transmitter biographies which contains much
knowledge, but in it there are many mistakes.[1]

Al-Najāshī states that al-Kashshī narrates excessively from weak people and that
his book contains many errors despite it being their first book of transmitter
biographies. Now if this is the condition of one of their most acclaimed scholars
of transmitter-biographies in spite of his book being the oldest and most crucial
reference in the science, then what can be said regarding the Shīʿī scholars that
followed after him, and what can be said about their books.

Subsequent to *Rijāl al-Kashshī* emerged the book of al-Najāshī which is also
very brief. In reality, till now I do not know if there is a credible book which
can be relied upon for determining whose narration should be accepted from
the narrators of the Shīʿah and whose not. For, as a matter of fact, anyone who
produces a narration which supports the Imāmī Rāfiḍī dogma, his narration is
accepted without investigation of his personal condition. This is the complete
opposite of the methodology of the Ahl al-Sunnah scholars, the giants of this
field.

Nonetheless, the principle books of transmitter-biographies of the Shīʿah are
five: *Rijāl al-Kashshī*, *Rijāl al-Najāshī*, *Rijāl al-Ṭūsī*, *al-Fihrist* of al-Ṭūsī, and *Rijāl al-Barqī*.[2]

Jaʿfar al-Subḥānī says:

هذه هي الأصول الرجالية الخمسة وأما ما ألف بعدها فقد أخذوا مادة البحث من هذه
الكتب وهي كثيرة للغاية

These are the five principle sources of transmitter-biographies. As for the
books authored after them, they took the content of their study from these
books, and they are a lot.[3]

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1 *Rijāl al-Najāshī*, p. 372, under entry no. 1018.

2 For an introduction to these books refer to: Buḥūth fī Fiqh al-Rijāl of Ḥusayn Makkī al-ʿĀmilī,
p. 26-28; *Uṣūl ʿIlm al-Rijāl bayn al-Naẓariyyah wa al-Taṭbīq,* 1/34, onwards; *Durūs Mūjazah fī ʿIlmay
al-Rijāl wa al-Dirāyah*, p. 11.

3 *Durūs Mūjazah fī ʿIlmay al-Rijāl wa al-Dirāyah*, p. 12.

It should also be remembered that these scholars have completely discarded the mention of the dates of birth, dates of death, and the various generations the narrators belonged to. This is notwithstanding that whoever came after them had to necessarily refer to them, so if this is the condition of the principle sources then obviously the secondary sources will be far worse.

Hence, the deviant ʿAbd Allāh al-Māmaqānī, who they dubbed 'al-ʿAllāmah al-Thānī' (the Second Erudite), referred to these books and others in his work *Tanqīḥ al-Maqāl fī ʿIlm al-Rijāl*. As for 'al-ʿAllāmah al-Awwal' (the First Erudite) he is Ibn al-Muṭahhar al-Ḥillī whom Ibn Taymiyyah had refuted. And the book *Tanqīḥ al-Maqāl* is the largest of books in size and the highest of them in stature.

Likewise, there are other later books which contain within them the principle transmitter biography sources, like *al-Ḍuʿafāʾ* of Aḥmad ibn al-Ḥusayn ibn ʿUbayd Allāh al-Ghaḍāʾirī. However, this book has placed most of their scholars in the dock, it has tainted them with lying at times, and with forging and extremism at times, as a result of which they doubted the attribution of this book to its author. But, in spite of that, they still accept his approbation if he happens to approbate a narrator whom they venerate, and they reject his impugning if he happens to impugn someone who does not deserve impugning according to them.

Added to the above are also: *Majmaʿ al-Rijāl* of Zakī al-Dīn al-Qahbānī, *Qāmūs al-Rijāl* of Muḥammad Taqī al-Tustarī, *Jāmiʿ al-Ruwāt* of Muḥammad ʿAlī al-Ardabīlī, and *Muʿjam Rijāl al-Ḥadīth* of Abū al-Qāsim al-Khūʾī, their contemporary scholar.

These are the books of the Rawāfiḍ in the field of Jarḥ and Taʿdīl. There is no doubt that the Rawāfiḍ have lesser experience and lesser knowledge than the Ahl al-Sunnah in this field. In fact, they are too insignificant to be compared with the Ahl al-Sunnah in this science and are dependent upon the Ahl al-Sunnah in ḥadīth and its compilations.

Furthermore, these books of the Rawāfiḍ are replete with misspellings, distortions and lies. The Grand Ayatollah ʿAlī Khamenei states:

بناء على ما ذكره كثير من خبراء هذا الفن ان نسخ كتاب الفهرست كأكثر الكتب الرجالية القديمة المعتبرة الاخرى مثل كتاب الكشي والنجاشي والبرقي والغضائري قد ابتليت جميعاً بالتحريف والتصحيف ولحقت بها الاضرار الفادحة ولم تصل منها لابناء هذا العصر نسخة صحيحة

Based on what many experts of this field have stated, the manuscripts of the book *al-Fihrist*, are just like the early credible books of transmitter biographies, like the books of al-Kashshī, al-Najāshī, al-Barqī, and al-Gaḍāʾirī in that they all are victims of distortions and misspellings; due to which they bare disastrous harms. And not a single authentic manuscript of them has reached the generation of this time.[1]

What is evidence of this is that al-Najāshī has, for example, stated in the biography of Muḥammad ibn al-Ḥasan ibn Ḥamzah al-Jaʿfarī:

<div dir="rtl">

مات رحمه الله في يوم السبت سادس شهر رمضان سنة ثلاث وستين وأربع مائة

</div>

He passed away, may Allah have mercy on him, on Saturday, the sixth of Ramaḍān, in the year 463 A.H.[2]

Whereas al-Najāshī, the author of the book, passed away in 450 A.H. So does it make sense that this narrator passed away thirteen years after the author of the book?

Furthermore, the science of Jarḥ and Taʿdīl of the Rawāfiḍ is riddled with contradictions and disparities.[3] Al-Fayḍ al-Kāshānī says:

<div dir="rtl">

في الجرح والتعديل وشرائطهما اختلافات وتناقضات واشتباهات لا تكاد ترتفع بما تطمئن إليه النفوس كما لا يخفى على الخبير بها

</div>

In Jarḥ and Taʿdīl and their requirements there are disparities, contradictions, and confusions which cannot be alleviated with a solution which is soothing to the heart, as is not unclear to one who is well-informed about them.[4]

And ʿAlī al-Khāqānī says the following in his *Rijāl*:

<div dir="rtl">

اختلف علماؤنا في توثيق كثير من الرجال أو في الأكثر بل في كثير من الأعاظم فترى هذا يوثق محمد بن سنان بل يجعله في أعلى درجات الوثاقة وآخر يضعفه بل يجعله غاليا وكالمفضل بن عمر إلى غير ذلك

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1 *Al-Uṣūl al-Arbaʿah fī ʿIlm al-Rijāl*, p. 34.

2 *Rijāl al-Najāshī*, p. 404: entry no. 1070.

3 Refer to: Taṣḥīḥ and Taḍʿīf according to the Rawāfiḍ, in this book.

4 *Al-Wāfī*, 1/11, 12.

Our scholars have differed regarding the approbation of many transmitters, in fact most of them, in fact even regarding many of the greats. Hence, you will see that this scholar approbates Muḥammad ibn Sinān and even goes on to consider him to be on the highest degree of reliability, whereas another will deem him weak and even consider him an extremist. And like al-Mufaḍḍal ibn ʿUmar and others.[1]

If this proves anything, it proves their lack of expertise and knowledge in this field, and it indicates to the greatness of the Ahl al-Sunnah.

Point Two - The Methodology of Taṣḥīḥ and Taḍʿīf According to the Rawāfiḍ

I would firstly say that the Rawāfiḍ do not have a methodology or even laws for Taṣḥīḥ and Taḍʿīf. Hence, if some has to say that the Rawāfiḍ Shīʿah repudiate the Sunnah of Nabī ﷺ, not because it is the established Sunnah of Nabī ﷺ, but because it is not credibly proven to be from him.

I would say that this in itself is ignorance, lying, and a fabrication. For they have not rejected the Sunnah due to it not being credible according them after they scrutinized its Asānīd and wordings, as per the principles of the science of ḥadīth and Jarḥ and Taʿdīl, for they are the furthest of people from that. Rather, they rejected it due to it not being harmonious with their false and baseless principal beliefs. To explain, the law for accepting a narration or rejecting it according to them is: agreement with their false principal beliefs or disagreement with them; so every narration which agrees with their beliefs according to them is authentic and they use it as evidence, even if it be a lie and a fabrication; and every narration which opposes their principal beliefs, or it happens to be harmonious with the principal beliefs of the Ahl al-Sunnah wa al-Jamāʿah is weak according to them, and at times even a fabrication, irrespective of its Sanad, the narrators, and their integrity.

In addition to this, the foremost narrators of ḥadīth and the transmitters of the Noble Prophetic knowledge are disbelievers according to the Rawāfiḍ Shīʿah, as has passed already. This reprehensible belief compelled them to reject

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1 *Rijāl al-Khāqānī*, p. 82.

their narrations and what they transmitted from Nabī ﷺ, despite the authenticity and the credibility of what they transmitted.

And one innovation leads to another, and one error serves as a catalyst for another, and one sin propels to another like it or even greater than it. Hence, their beliefs in Imāmah, the Imāms, immediate successorship, and infallibility served as a persistent cause for them to excommunicate anyone who opposed them from the people of Islam. Thereafter, their excommunication of the Muslims: the Ṣaḥābah رضي الله عنهم and their successors, served as a strong catalyst for them to believe in the interpolation of the Qurʾān and reject the Sunnah. And the views of the interpolation of the Qurʾān and the invalidity of the Sunnah necessarily result in the destroying the fundamentals of Sharīʿah and the Dīn.

To repeat, evil breeds more evil, and a wrong indicates to a subsequent wrong which is considered to be from its necessary offshoots, and belying one factor propels them to belie another, just as affirming falsehood propels one to belie the truth. This is what propelled them to repudiate the established Sunnah of Nabī ﷺ. So can it ever be possible for them to have a methodology of Taṣḥīḥ and Taḍʿīf. It is impermissible to say regarding such a people what can possibly be said regarding a scholar from the scholars of the Ummah who rejects a narration mistakenly due it not being credible according to him after doing a thorough study of the laws and sciences of ḥadīth; i.e. they will not be excused as this particular scholar will be excused. So be cognizant of this.

Also, you will find a person who rejects ḥadīth, after delving into the laws and the sciences of ḥadīth, probably rejecting one ḥadīth, or ten, or more, or less... But he will not reject all the books of ḥadīth as if they never existed, books which contain tens of thousands of Prophetic Aḥādīth, as is the wont of the Rawāfiḍ Shīʿah with the collections of the ḥadīth of Rasūl Allāh ﷺ.

Hence, the Rāfiḍāh are the most ignorant about the Sunnah, and the most distant people from identifying its authentic from its inauthentic. They are, as Ibn Taymiyyah says:

وأما الحديث فهم من أبعد الناس عن معرفته لا إسناده ولا متنه ولا يعرفون الرسول ﷺ وأحواله ولهذا إذا نقلوا شيئا من الحديث كانوا من أجهل الناس به وأي كتاب وجدوا فيه ما يوافق هواهم نقلوه من غير معرفة بالحديث

As for ḥadīth, they are most distant from knowing it, be it its Isnād or be it its wording, and they do not know Rasūl Allāh ﷺ and his biography. Which is why when they transmit anything of ḥadīth they happen to be most ignorant. And any book wherein they find content that is harmonious with their whims they happen to transmit it without having basic knowledge of ḥadīth.[1]

He also says:

الرافضة لا تعتني بحديث رسول الله صلى الله عليه وسلم ومعرفة صحيحه من سقيمه والبحث في معانيه ولا تعتني بآثار الصحابة والتابعين

The Rāfiḍah do not lend importance to the ḥadīth of Rasūl Allāh ﷺ, to knowing its authentic from its inauthentic, and to delving into its meanings. Likewise, they do not pay attention to the reports of the Ṣaḥābah ﷺ and the successors.[2]

In asserting this we are not wrongly offending them, for the narrations of *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, which the Ummah has embraced with acceptance, and about whose authenticity thousands of scholars have attested across the centuries, are considered to be lies and even fabrications according to them with the exception of a few narrations which appease their whims. Hence, again, whatever conforms with their whims and bolsters their innovation is credible, even if it has the weakest Sanad, and whatever opposes them is weak even if it has the strongest Sanad.

Thus, we find that they have authenticated thousands of weak and inconsistent narrations which have no credible Sanad and whose origins are unknown. This can only be due to the dominance of desires, deep rooted blindness, and entrenched hatred which fills their hearts for the Ahl al-Sunnah and the defenders of the Sunnah from among them. In addition, previously their stance of excommunicating the Ṣaḥābah ﷺ had been explained on the basis of which they repudiated majority of the Sunnah. This proves to be the most crucial point of divergence between them and the Muslims.

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1 *Minhāj al-Sunnah*, 6/379.

2 *Minhāj al-Sunnah*, 5/163.

Mūsā al-Mūsawī says:

> ولا أعتقد أن زعيما دينيا واحدا من زعماء المذهب الشيعي قديما وحديثا قد قام بغربلة
> الكتب الشيعية من الروايات التي تنسب زورا إلى الأئمة في تجريح الخلفاء وغيرها
> من الروايات التي يحكم العقل السليم ببطلانها وعدم صدورها من الإمام مع أن علماء
> المذهب كلهم مجمعون أيضا بأن الكتب التي يعتمدون عليها في الشئون المتعلقة
> بالمذهب فيها روايات باطلة غير صحيحة وهم يذعنون بأن هذه الكتب تجمع بين طياتها
> الصدف والخزف والصحيح والسقيم ومع ذلك لم يسلك هؤلاء الزعماء طريق إصلاح
> مثل هذه الروايات فإذا كانت زعاماتنا الشيعية تتصفح بالشجاعة وتؤمن بالمسئولية الملقاة
> على عاتقها في رفع الخلاف لتحملت مسئولية الخلاف بكاملها ولعملت على إزالة مثل
> هذه الروايات من بطون الكتب وعقول الشيعة ولفتحت صفحة جديدة ولعم الخير على
> جميع المسلمين

> I do not believe that a single religious leader from the leaders of the Shīʿī
> dogma, in the past and the present, has undertaken the task of sifting the
> narrations of the Shīʿī books to remove those narrations which have falsely
> been attributed to the Imāms regarding the impugning of the Khulafāʾ and
> other narrations which, according to sound reason, are baseless and could
> never have originated from the Imām. Whereas the scholars of the dogma
> concur that the books they rely upon regarding religious issues contain
> fallacious and invalid narrations. They also believe that these books
> gather between their cover's oysters and earthenware, and authentic and
> lacklustre narrations. But despite that, these leaders have not treaded
> the path of rectifying this type of narrations. So, if our Shīʿī leaderships
> are characterized by valour, and they believe in the responsibility of
> eradicating the disputes which has been placed upon their shoulders,
> they would assume the responsibility of all the disputes; would strive to
> eliminate such narrations from the bellies of the books and the minds of
> the Shīʿah; and they would open a new page in the history of Islam wherein
> goodness would engulf all the Muslims.[1]

Secondly, I would like to say that it is a known fact that the transmitters are
the nerves of all transmissions according to the Ahl al-Sunnah, rather, of any
transmitted report, and is a requirement according to every sane reporter.

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1 *Al-Shīʿah wa al-Taṣḥīḥ*, p. 66.

It is also known that the science of ḥadīth from beginning to end stands upon this integral element, the narrators. And all the five, or six, requisites of authenticity according to the Ahl al-Sunnah revolve around the narrator... Like the extent of his retention versus its absence, and its strength versus its weakness. And the Ahl al-Sunnah have placed two such requisites for a narrator around which revolve all the laws of the acceptance of a narration: The first is: integrity, the lowest aspect of which is Islam, and being free from open sinning. The second is: meticulous retention of the narration, either in the heart, or in a book. And the truth is that these requisites should be necessary according to any intelligent person in every transmitted report.

But when we look at the Rawāfiḍ, we will find that they approbate an innovator, in fact, even a person the falsity of whose creed they know, and who they believe to be an open sinner or even a disbeliever. So, they know that a particular narrator is a liar, a sinner, or a disbeliever, but they will still go on to narrate from him and accept his narrations.

Do not be so appalled, O my brother, for this is the view of their senior scholars.

Al-Ḥurr al-ʿĀmilī (d. 1104 A.H.) says:

> ولم ينصوا على عدالة أحد من الرواة إلا نادا وإنما نصوا على التوثيق وهو لا يستلزم العدالة قطعا بل بينهما عموم من وجه كما صرح به الشهيد الثاني وغيره ودعوى بعض المتأخرين أن الثقة بمعنى العدل الضابط ممنوعة وهو مطالب بدليلها. وكيف وهم مصرحون بخلافها حيث يوثقون من يعتقدون فسقه وكفره وفساد مذهبه

> They have not explicitly stated the integrity of any narrator but very rarely. They have only stated his reliability, and reliability does not necessitate integrity, rather, despite at times referring to the same thing, they can also be different, as has been stated by al-Shahīd al-Thānī and others. And the claim of some later scholars that *Thiqah* (reliable) means an upright retainer, is unacceptable and he will be required to furnish evidence for that. For how can that be the case when the scholars have stated contrary to that, for they approbate even an individual whom they believe to be a sinner and an adherent of a false dogma.[1]

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1 *Wasāʾil al-Shīʿah*, 30/260.

And he also says:

وأصحاب الاصطلاح الجديد قد اشترطوا في الراوي العدالة فيلزم من ذلك ضعف جميع أحاديثنا لعدم العلم بعدالة أحد منهم إلا نادرا

> The scholars of the new nomenclature have placed integrity as a requisite in a narrator. This results in all our narrations being weak, due to not knowing of the integrity of their narrators but very rarely.[1]

And he also says:

ومن المعلوم قطعا أن الكتاب التي أمروا عليهم السلام بها كان كثير من رواتها ضعفاء ومجاهيل وكثير منها مراسيل

> And it is also a categorical fact that the books which the Imams ordered us (to adhere to), many of their narrators are weak and unknown people, and many of their narrations are *Marāsīl* (consisting of inconsistent chains).

Shaykh al-Ṭāʾifah (d. 460 A.H.) has summed up the status of their narrators with a very crucial confession:

إن كثيرا من مصنفي أصحابنا وأصحاب الأصول ينتحلون المذاهب الفاسدة وإن كانت كتبهم معتمدة

> Many of the authors from our companions, and the authors of the principal sources, were affiliated to invalid dogmas, even though their books are reliable.[2]

From the aforementioned the following is clear:

- The Rawāfiḍ approbate individuals whom they believe to be sinners and adherents of false dogmas.

- They know the status of the weak, the liars, and the unknown, but despite that narrate from them, practice upon their narrations, and even attest to their authenticity.

So, if this is their reality, then how can it ever be possible for them to do Taṣḥīḥ and Taḍʿīf, authenticate or deem weak?

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1 Ibid., 30/260.

2 *Al-Fihrist*, p. 32.

Moving on, the Rawāfiḍ also contradict themselves very much regarding accepting the narrations of a dissentient. So, at times they state that the narration of a dissentient is not accepted but thereafter they acknowledge that they do accept his narration. Ibn al-Muṭahhar al-Ḥillī says:

المخالف غير الكافر لا يقبل روايته أيضا لاندراجه تحت اسم الفاسق

The narration of a dissenter other than a disbeliever will also not be accepted, due to him falling under the purview of a *Fāsiq* (sinner).[1]

But he has been opposed by Muḥammad Bāqir who says:

إذ بعد التبين خبر الفاسق أيضا حجة عندهم بلا شبهة

For after investigation, even the narration of a Fāsiq is evidence according to them without a doubt.[2]

The contradiction in their views gets even worse, for they accept the narration of a dissenter who subscribes to a false dogma even if he be a Nāṣibī (a detractor of ʿAlī ﵁ and his household). Abū al-Qāsim al-Khūʾī mentions the following under the discussion regarding Aḥmad ibn Hilāl, one of the narrators of ḥadīth:

وقال الصدوق في كتاب كمال الدين في البحث عن اعتراض الزيدية وجوابهم ما نصه حدثنا شيخنا محمد بن الحسن بن أحمد بن الوليد رضى الله عنه قال: سمعت سعد بن عبد الله يقول ما رأينا ولا سمعنا بمتشيع رجع عن تشيعه إلى النصب إلا أحمد بن هلال وكانوا يقولون إن ما تفرد بروايته أحمد بن هلال فلا يجوز استعماله لا ينبغي الإشكال في فساد الرجل من جهة عقيدته بل لا يبعد استفادة أنه لم يكن يتدين بشيء ومن ثم كان يظهر الغلو مرة والنصب أخرى ومع ذلك لا يهمنا إثبات ذلك إذ لا أثر لفساد العقيدة أو العمل في سقوط الرواية عن الحجية بعد وثاقة الراوي ...فالمتحصل أن الظاهر أن أحمد بن هلال ثقة غاية الأمر أنه كان فاسد العقيدة وفساد العقيدة لا يضر بصحة رواياته على ما نراه من حجية خبر الثقة مطلقا

And al-Ṣadūq has said in *Kamāl al-Dīn* under the discussion regarding the objection of the Zaydiyyah and the answer to it:

Our teacher Muḥammad ibn al-Ḥasan ibn Aḥmad ibn al-Walīd said, "I heard Saʿd ibn ʿAbd Allāh saying, 'We have not seen or heard of any Shīʿī

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1 *Tahdhīb al-Wuṣūl*, p. 77, 79.

2 *Al-Fawāʾid al-Ḥāʾiriyyah*, p. 489.

who retracted from his Shīʿism to Naṣb other than Aḥmad ibn Hilāl. And they would say: whatever Aḥmad ibn Hilāl exclusively narrates cannot be utilized.'" End quote. I (al-Khūʾī) say, "It is not appropriate to question the disrepute of the man due to his belief. Rather it is not far-fetched to assume that he did not subscribe to anything, which is why at times he would display extremism and at times Naṣb. But despite that, it is not our concern to establish that. For the corruption of a person's belief or practice is not effective in his narration being disregarded once his reliability is established... So the crux is that ostensibly Aḥmad ibn Hilāl is reliable. The most that can be said is that he was corrupt in his belief, but corruption of belief does not compromise the authenticity of his narrations, as we will see under the discussion of the report of a reliable person being of evidence absolutely.[1]

Furthermore, a person who studies the books of the Rawāfiḍ will find that the categorization of ḥadīth according to them into Ṣaḥīḥ, Ḥasan, Ḍaʿīf, and Muqwaththaq, only came about because of the interaction of the Shīʿah with the Ahl al-Sunnah, coupled with the Shīʿah wanting to restore confidence to their narrations. Even though in doing so they treaded the path of deception and obfuscation, and even though they wandered about in this knowledge whose foundation was placed, and whose pillars were strengthened by the giant scholars of the Sunnah. And this is despite the fact that the Shīʿī dogma dictates that the Ahl al-Sunnah be avoided and that practice should oppose them.

Al-Ḥurr al-ʿĀmilī has acknowledged that his scholars borrowed the categorization of the Ahl al-Sunnah, but fumbled when it came to the application of its laws and in its objectivity. He says:

أن رئيس الطائفة في كتابي الأخبار وغيره من علمائنا إلى وقت حدوث الاصطلاح الجديد بل بعده كثيرا ما يطرحون الأحاديث الصحيحة عند المتأخرين ويعملون بأحاديث ضعيفة على اصطلاحهم فلولا ما ذكرناه لما صدر ذلك منهم عادة وكثيرا ما يعتمدون على طرق ضعيفة مع تمكنهم من طرق أخرى صحيحة كما صرح به صاحب المنتقى وغيره وذلك ظاهر في صحة تلك الأحاديث بوجوه أخر من غير اعتبار الأسانيد ودال على خلاف الاصطلاح الجديد

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1 *Muʿjam Rijāl al-Ḥadīth*, 3/152, 153; *Kamāl al-Dīn wa Tamām al-Niʿmah*, p. 76.

The leader of the sect (al-Ṭūsī) in his books *al-Akhbār* and other scholars who followed till the time of the emergence of the new nomenclature and even after that many a time would reject narrations which are Ṣaḥīḥ according to the later scholars, and practice upon weak narrations as per their terminology. So had what we mentioned not occurred that would have not occurred from them normally. And many a times they would rely upon weak transmissions despite having access to authentic narrations, as has been stated by the author of *al-Muntaqā* and others. This obviously indicates to the authenticity of the narrations due to other considerations other than the scrutinizing of the Asānīd and establishes a system contrary to the new methodology.[1]

And al-Ḥurr al-ʿĀmilī also raises an objection against the new development in the dogma which demands subjecting the Shīʿī narrations to scrutiny. He claims that the citing of the narrations in the Shīʿī sources is enough to establish their authenticity, and that if only the laws of the Imāmī Jarḥ and Taʿdīl were implemented all the narrators of the dogma would prove to be weak. He says:

هذا الكلام يستلزم الحكم بصحة أحاديث الكتب الأربعة وأمثالها من الكتب المعتمدة التي صرح مؤلفوها وغيرهم بصحتها واهتموا بنقلها وروايتها واعتمدوا في دينهم على ما فيها ومثله يأتي في رواية الثقات الاجلاء كأصحاب الاجماع ونحوهم عن الضعفاء والكذابين والمجاهيل، حيث يعلمون حالهم ويروون عنهم ويعملون بحديثهم ويشهدون بصحته وخصوصا مع العلم بكثرة طرقهم وكثرة الأصول الصحيحة عندهم وتمكنهم من العرض عليها بل على الأئمة عليهم السلام فلا بد من حمل فعلهم وشهادتهم بالصحة على وجه صحيح لا يتطرق به الطعن وإلا لزم ضعف جميع رواياتهم لظهور ضعفهم وكذبهم فلا يتم الاصطلاح الجديد

This statement necessitates the authenticity of the narrations of the four books and other reliable books whose authors have claimed authenticity for their narrations. They lent importance to transmitting them and to their narrations and depended upon them in their Dīn. This also appears to be true in the narrations of prominent reliable narrators, like the people of consensus and others, from weak narrators, liars, and unknown people. For they knew their conditions, but still narrated from them, practiced upon

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1 *Wasāʾil al-Shīʿah*, 30/256, 257.

their narrations, and attested to their authenticity, especially after knowing of the various transmissions and the abundance of the many credible sources. Owing to that, they were able to juxtapose them with them and were even able to present them to the Imāms عَلَيْهِمُ السَّلَام. Hence, it is necessary to interpret their doings and their attestation of authenticity with a valid interpretation due to which no criticism can be directed toward them. Or else the inevitable outcome will be the weakness of all their narrations due to their weakness and lying being evident. Hence, the new terminology cannot be complete.[1]

For this reason, al-Ḥurr al-ʿĀmilī has deemed the new terminology to be weak. He says:

ويظهر من ذلك ضعف الاصطلاح الجديد على تقسيم الحديث إلى صحيح وحسن وموثق وضعيف الذي تجدد في زمن العلامة وشيخه أحمد بن طاوس

From this the weakness of the new terminology which categorizes ḥadīth into *Ṣaḥīḥ*, *Ḥasan*, *Muwaththaq*, and *Ḍaʿīf*, which emerged in the era of al-ʿAllāmah and his teacher Aḥmad Ibn Ṭāwūs, is evident.[2]

So, this statement of al-Ḥurr al-ʿĀmilī suggests that if the Shīʿī methodology is implemented it will result in the weakness of all the narrations due to the narrators being either liars or forgers.

Al-Ḥurr al-ʿĀmilī also believes that this categorization which came about due to the Shīʿah following the Ahl al-Sunnah will result in disastrous consequences for the Shīʿī dogma if it is implemented upon their narrations and their men. For it will engender discrediting, according to al-ʿĀmilī, all the principal sources of the Shīʿah from the time of the Imāms up to the era of occultation, and consequently will result in their narrations becoming completely barren. Also, if the Shīʿī narrators are subjected to Jarḥ and Taʿdīl the outcome will be the rejection and disavowal of the approbation of the Imāms of certain individuals. He says:

أن الاصطلاح الجديد يستلزم تخطئة جميع الطائفة المحققة في زمن الأئمة وفي زمن الغيبة كما ذكره المحقق في أصوله حيث قال أفرط قوم في العمل بخبر الواحد إلى أن

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1 Ibid., 30/205, 206.

2 Ibid., 30/251.

قال واقتصر بعض عن هذا الإفراط فقالوا كل سليم السند يعمل به وما علم أن الكاذب قد يصدق ولم يتفطن أن ذلك طعن في علماء الشيعة وقدح في المذهب إذ لا مصنف إلا وهو يعمل بخبر المجروح كما يعمل بخبر العدل

The new terminology engenders deeming the entire sect wrong, in the times of the Imāms, and the era of occultation, as al-Muḥaqqiq has mentioned in his *Uṣūl* saying, "A group of people have exceeded bounds in practicing upon the transmission of a lone narrator," till he says, "And some have retracted from this excessive position and said: every narration with a sound transmission will be practiced." But he does not realize that a liar can at times speak the truth, nor does he realize that he puts the Shīʿī scholars and the dogma into disrepute; for there is not a single author but that he practices upon the narration of an impugned person just as he practices upon the narration of an upright person.[1]

Al-Ḥurr al-ʿĀmilī has also launched a very ferocious attack against Shaykh al-Ṭāʾifah al-Ṭūsī and has considered him to be contradictory in his comments regarding Taṣḥīḥ and Taḍʿīf. He says:

فإن قلت إن الشيخ كثيرا ما يضعف الحديث معللا بأن رواية ضعيف وأيضا يلزم كون البحث عن أحوال الرجال عبثا وهو خلاف إجماع المتقدمين والمتأخرين بل النصوص عن الأئمة كثيرة في توثيق الرجال وتضعيفهم قلت أما تضعيف الشيخ بعض الأحاديث بضعف راويه فهو تضعيف غير حقيقي لما تقدم وإنما هو تضعيف ظاهر ومثله كثير من تعليلاته كما أشار إليه صاحب المنتقى في بعض مباحثه حيث قال والشيخ مطالب بدليل ما ذكره إن كان يريد بالتعليل حقيقته وعذره.وما ذكره في أول التهذيب من رجوع بعض الشيعة عن التشيع بسبب اختلاف الحديث فهو كثرا ما يرجح بترجيحات العامة على أن الأقرب هناك أن مراده أنه ضعيف بالنسبة إلى قوة معارضه لا ضعيف في نفسه فلا ينافي ثبوته ومما يوضح ذلك أنه لا يذكره ألا في مقام التعارض بل في بعض مواضع التعارض أيضا فإنه يقول هذا ضعيف لان راويه فلان ضعيف ثم نراه يعمل برواية ذلك الراوي بعينه بل برواية من هو أضعف منه في مواضع لا تحصى وكثيرا ما يضعف الحديث بأنه مرسل ثم يستدل بالحديث المرسل بل كثيرا ما يعمل بالمراسيل وبرواية الضعفاء ويرد المسند ورواية الثقات وهو صريح في المعنى الذي قلناه

If you say, the Shaykh many a times deems a narration weak, reasoning that its narrator is weak. And also, this approach (of discarding the methodology

1 Ibid., 30/ 259.

of authentication) necessitates that investigating the narrators is a futile process, whereas that is against the consensus of the early and later scholars, for there are many texts from the Imāms regarding the approbation and impugning of narrators.

I will say: As for the Shaykh deeming some narrations weak due to the weakness of their narrators, that is not an actual impugning, due to what has passed, but a superficial one. The like of this is abundantly found in his rulings, as has been alluded to by the author of *al-Muntaqā* in some of his discussions. He says, "The Shaykh is required to furnish evidence if in his ruling he intends its reality. Also, al-Ṭūsī will say, "This narration is weak because so and so is weak," but then you will find him practicing upon the narration of the same narrator, rather even the narration of someone weaker than him in countless instances. And many a time he will deem a narration weak because it is *Mursal* (inconsistent), but then he goes on to draw evidence from a Mursal narration. In fact, very often does he practice upon Mursal narrations and the narrations of weak individuals, and rejects *Musnad* (consistent) narrations and the narrations of reliable people. This very clearly suggests what we have stated."[1]

Yūsuf al-Baḥrānī says:

قد صرّح جملة من أصحابنا المتأخّرين بأن الأصل في تنويع الحديث إلى الأنواع الأربعة المشهورة هو العلّامة أو شيخه جمال الدين أحمد بن طاوس نوّر الله تعالى مرقديهما وأما المتقدمون فالأخبار عندهم كلّها صحيحة إلّا ما نبهوا على ضعفه والصحيح عندهم ليس باعتبار السند بل هو عبارة عما اعتضد بما يوجب الاعتماد عليه من القرائن والأمارات التي ذكرها الشيخ قدس‌سره في كتاب العدة

A group of our later scholars have explicitly stated that the originator of the categorization of ḥadīth into its four popular types is al-ʿAllāmah or his teacher Jamāl al-Dīn ibn Ṭāwūs. As for the early scholars, a Ṣaḥīḥ narration according to them is anything which is supported by contextual indicators and signs, which are enlisted by the Shaykh in al-ʿUddah, which necessitate authenticity.[2]

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1 Ibid., 30/278, 279.

2 *Al-Ḥadāʾiq al-Nāḍirah*, 1/14.

And because al-Baḥrānī is an advocate of the authenticity of all the narrations of the Shīʿah, especially those documented in the four books, he abhours this categorization due to it having negative consequences for their narrations. For deeming them lacklustre is inevitable if they are subjected to the microscope of the categorisation and investigation of the narrators whereafter nothing will remain to advance as evidence. He says:

> لنا على بطلان هذا الاصطلاح و صحة أخبارنا وجوه الأول ما قد عرفت في المقدمة الأولى من أن منشأ الاختلاف في أخبارنا إنما هو التقية من ذوي الخلاف لا من دس الاخبار المكذوبة حتى يحتاج الى هذا الاصطلاح. على انه متى كان السبب الداعي إنما هو دس الأحاديث المكذوبة كما توهموه ففيه انه لا ضرورة تلجئ الى اصطلاحهم

> We have several proofs to prove the invalidity of this terminology and the authenticity of our narrations. The first is what you have learnt in the first introduction, i.e. the cause of the disparity in our narrations is due to practicing Taqiyyah against the opponents and not because of the inclusion of false narrations into the legacy, owing to which this terminology be required. And hypothetically, even if the propellent cause was the inclusion of false narrations, as they assume, there is still no pressing need which establishes need for their terminology.[1]

Hence, the discrepancies of the narrations according to al-Baḥrānī is the consequence of Taqiyyah (which is the root cause of the deviances of the Shīʿah) and not due to what the liars introduced into their legacy which according to him is just an assumption. But the unequivocal statements of the alleged Imāms, the citations of the scholars of transmitter-biographies refute him and renders his statement weaker than the web of a spider. And it contradicts what is popularly known in the books of Rawāfiḍ, ancient and recent. It is probably his Akhbārī leaning that has dictated this empty claim to him, for if the disparities of the narrations are because of Taqiyyah, then can the Shīʿah really distinguish between what was said by way of Taqiyyah and what was not?

The only answer the Shīʿah have proffered to escape this dilemma is: whatever agrees with the Ahl al-Sunnah was said by way of Taqiyyah, and whatever is other than that is authentic and its obligatory to practice upon it.

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1 Ibid., 1/15, 16.

Likewise, al-Baḥrānī also bemoans the borrowing of this categorization by the old Shīʿah, and them practicing according to the science of Jarḥ and Taʿdīl which came about because of it. For they were unable to, or put more aptly, they were too incompetent to implement it in authenticating the narrations they authenticated. He says:

أن التوثيق والجرح الذي بنوا عليه تنويع الأخبار إنما أخذوه من كلام القدماء وكذلك الأخبار التي رويت في أحوال الرواة من المدح والذم إنما أخذوها عنهم فإذا اعتمدوا عليهم في مثل ذلك فكيف لا يعتمدون عليهم في تصحيح ما صححوه من الأخبار واعتمدوه وضمنوا صحته كما صرح به جملة منهم كما لا يخفى على من لاحظ ديباجتي الكافي والفقيه وكلام الشيخ في العدة وكتابي الأخبار فإن كانوا ثقات عدولا في الأخبار بما أخبروا به ففي الجميع

They borrowed the approbation and impugning upon which they based the categorization of the narrations from the old scholars. Likewise, they borrowed the narrations which have been narrated regarding the status of the narrators, i.e., their praise and condemnation, from them. So, if they have relied upon them in matters of this sort, then how didn't they rely upon them in what they authenticated of the narrations, and what they relied upon, and what they assured of the authenticity of, as is stated by a group of them. This is clear to anyone who reads the introductions of *al-Kāfī*, *al-Faqīh*, and the speech of al-Shaykh in *al-ʿUddah* and the two books of al-Akhbār. So, if they were reliable and upright in what they dispensed to us then they should be considered reliable in everything.[1]

So, in essence, what we can draw from the statements of al-Baḥrānī is that the scholars of the Shīʿah who followed the Ahl al-Sunnah in this science had no share in its implementation. Rather their statements are a bunch of contradictions piled up upon each other due to which no sane person can be confident in the conclusions they reached. This is the natural outcome of the lies which these propagators of falsehood believed in and what they promulgated, and which took the form of a Dīn, to which those without minds devoted themselves.

Furthermore, a person who studies the science of Jarḥ and Taʿdīl of the Rawāfiḍ will find that it is riddled with contradictions and disparities. So how then would it be possible for them to do Taṣḥīḥ and Taḍʿīf in light of it?

1 Ibid., 1/16.

Their scholar al-Fayḍ al-Kāshānī mentions:

في الجرح والتعديل وشرايطهما اختلافات وتناقضات واشتباهات لا تكاد ترتفع بما تطمئن إليه النفوس كما لا يخفى على الخبير بها

In Jarḥ and Taʿdīl and its requisites there are many disparities, contradictions, and confusions which cannot be alleviated with a solution which is soothing to the heart, as is not unclear to an expert in them.[1]

And ʿAlī al-Khāqānī mentions in his *Rijāl*:

اختلف علماؤنا في توثيق كثير من الرجال أو في الأكثر بل في كثير من الأعاظم فترى هذا يوثق محمد بن سنان بل يجعله في أعلى درجات الوثاقة وآخر يضعفه بل يجعله غاليا وكالمفضل بن عمر إلى غير ذلك

Our scholars have differed regarding the approbation of many transmitters, in fact most of them, in fact even regarding many of the greats. Hence, you will see that this scholars approbates Muḥammad ibn Sinān and even goes on to consider him to be on the highest degree of reliability, whereas another will deem him weak and even consider him a extremist. And like al-Mufaḍḍal ibn ʿUmar and others.[2]

Hence, whoever will study the biographies of their transmitters will find this contradiction to be very glaring. For there is not a single narrator from their narrators, in most instances, but that there will be two views about him: one view that approbates him, and one that impugns him, neigh even curses him and excommunicates him.[3]

For example, their famous ḥadīth scholar Zurārah ibn Aʿyan, the companion of the three Imāms, al-Bāqir, al-Ṣādiq, and al-Kāẓim, as they allege. You will find him being praised by them at times and at times condemned; likewise, at times he is deemed to be from the people of Jannah and at times from the people of Jahannam.

Al-Kashshī narrates from Abū ʿAbd Allāh:

1 *Al-Wāfī*, 1/11, 12.

2 *Rijāl al-Khāqānī*, p. 82.

3 Refer to the discussion regarding the statuses of the narrators of the Rawāfiḍ.

يا زرارة إن اسمك من أسامي أهل الجنة

O Zurārah, your name is in the names of the people of Jannah.[1]

And he said:

رحم الله زرارة بن أعين، لو لا زرارة ونظراؤه لاندرست أحاديث أبي عليه السلام

May Allah have mercy upon Zurārah ibn Aʿyan, had it not been for Zurārah and his like the narrations of my father would have vanished.[2]

Then on the other hand, al-Kashshī himself narrates from Abū ʿAbd Allāh:

لعن الله زرارة لعن الله زرارة لعن الله زرارة

May Allah curse Zurārah, may Allah curse Zurārah, may Allah curse Zurārah.[3]

And he also says:

هذا زرارة بن أعين هذا والله من الذين وصفهم الله عز وجل في كتابه فقال: وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنثُورً

This Zurārah ibn Aʿyan is by Allah from those whom Allah has described in the following verse of His Book, "*And we will approach what they have done of deeds and make them as dust dispersed*[4]."[5]

And he also says:

زرارة شر من اليهود والنصارى ومن قال إن الله ثالث ثلاثة

Zurārah is worse than the Jews and the Christians and those who claim that Allah is the third of a Trinity.[6]

This contradiction is their wont in the biographies of their transmitters, just as it is a reality in their narrations and reports. They have no viable solution for it other than stating that one view was based on Taqiyyah, but thereafter they

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1 *Rijāl al-Kashshī*, 1/345.

2 Ibid., 1/348.

3 Ibid., 1/365.

4 Sūrah al-Furqān: 23.

5 Op. cit., 1/368.

6 Ibid., 1/381.

have no reasonable external indicator to determine which of the two was due to Taqiyyah and which not.

Hence, the methodology of Taṣḥīḥ and Taḍʿīf which was founded by the later scholars if implemented, there will not remain with them but a very little of their narrations, as has been acknowledged by their scholar Yūsuf al-Baḥrānī (d. 1186 A.H.) who says:

> والواجب إما الأخذ بهذه الأخبار كما هو عليه متقدمو علمائنا الأبرار أو تحصيل دين غير هذا الدين وشريعة أخرى غير هذه الشريعة لنقصانها وعدم تمامها لعدم الدليل على جملة من أحكامها ولا أراهم يلتزمون شيئا من الأمرين مع أنه لا ثالث لهما في البين، وهذا بحمد الله ظاهر لكل ناظر غير متعسف ولا مكابر

> It is necessary to either accept all these narrations, as was the view of our noble early scholars, or to seek a religion other than this religion and a legislation other than this legislation due to it being incomplete owing to the absence of evidence for most of its rulings. But I do not see them abiding by one of the two matters, whereas there is no third option in between. This by the grace of Allah سُبْحَانَهُوَتَعَالَى is obvious to every researcher who is not arbitrary and arrogant.[1]

So, this text unveils the reality of their narrations in light of their science of Jarḥ and Taʿdīl. It suggests that if they apply it rigorously most of their narrations will fall away. Hence, the only option they have is accepting their narrations without investigation, as their early scholars have done who accepted them with all their lies and fallacies. Or alternately they will be compelled to seek another dogma besides the Shīʿī dogma, due to their dogma being deficient and unable to live up to the demands of life.

Moving on, the Rawāfiḍ intentionally give preference to a Ḍaʿīf narration over a Ṣaḥīḥ narration despite knowing of the impermissibility of doing that. Al-Ḥurr al-ʿĀmilī mentions:

> إن من تتبع كتب الاستدلال علم قطعا أنهم لا يردون حديثا لضعفه باصطلاحهم الجديد ويعملون بما هو أوثق منه، ولا مثله، بل يضطرون إلى العمل بما هو أضعف منه، هذا إذا لم يكن له معارض من الحديث، ومعلوم أن ترجيح الأضعف على الأقوى غير جائز

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1 *Luʾluʾah al-Baḥrayn*, p. 47.

Whoever studies their books of substantiation will know with certainty that they do not reject a narration due to its weakness (as per the new terminology) and do not practice upon that which more reliable or similar. Rather they are compelled to practice upon a narration which is weaker in an instance where it is not opposed by another. Whereas it is a known fact that giving preference to a weaker narration over a stronger narration is not permissible.[1]

Likewise, in their approbation and impugning they rely upon Marāsīl as well, whereas it is known that a *Mursal* (inconsistent) narration is a type of weak narration. So how can it be relied upon and how can it be accepted for approbating or impugning a narrator? Their scholar Jaʿfar al-Subḥānī says:

بدأ أصحاب الأئمة عليهم السلام في التأليف في علم الرجال في أعصارهم عليهم السلام غير أنه لم يصل إلينا شيء من مؤلفاتهم

The companions of the Imāms عَلَيْهِمُ ٱلسَّلَام started compiling books regarding the science of men in their very eras عَلَيْهِمُ ٱلسَّلَام. However, nothing of their collections has reached us.[2]

From this we can draw the following conclusions:

• Their science of Jarḥ and Taʿdīl is based upon the Mursal, i.e., narrations which did not reach them with an unbroken chain, due to the approbation or impugning of the contemporaries of the Imāms not reaching them.

• His claim that there were collections which emerged in the science of men in the eras of the companions of the Imāms is a claim which is not supported by any evidence, and is, thus, rejected.

And their scholar Muḥammad Āṣif al-Muḥsinī says the following in his book *Buḥūth fī ʿIlm al-Rijāl* under the fourth note:

إن أرباب الجرح والتعديل كالشيخ النجاشي وغيرهما لم يعاصروا أصحاب النبي صلى الله عليه وآله وسلم وأمير المؤمنين عليه السلام ومن بعدهم من اصحاب الأئمة عليهم السلام حتى تكون أقوالهم في حقهم صادرة عن حس مباشر وهذا ضروري وعليه فإما ان

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1 *Wasāʾil al-Shīʿah*, 30/265.

2 *Durūs Mūjazah fī ʿIlmay al-Dirāyah wa al-Riwāyah*, p. 11.

تكون تعديلاتهم وتضعيفاتهم مبنية على امارات اجتهادية وقرائن ظنية أو منقولة عن واحد بعد واحد حتى تنتهي الى الحس المباشر أو بعضها اجتهادية وبعضها الآخر منقوله ولا شق رابع وعلى جميع التقادير لا حجية فيها أصلاً فإنها على الأول حدسية وهي غير حجة في حقنا اذ بنأ العقلاء القائم على اعتبار قول الثقة انما هو في الحسيات أو ما يقرب منها دون الحدسيات البعيدة وعلى الثاني يصبح أكثر التوثيقات مرسلة لعدم ذكر ناقلي التوثيق الجرح في كتب الرجال غالباً والمرسلات لا اعتبار بها

The scholars of Jarḥ and Taʿdīl like al-Shaykh, al-Najāshī, and others did not live in the time of the Companions of Nabī ﷺ, Amīr al-Muʾminīn, and the Imāms that followed thereafter. Thus, their opinions cannot be considered as coming forth from immediate sensory perception, which is necessary. Thus, either their approbations and impugning are based upon analytical indicators and probable suggestions, or they are transmitted from one person to another till they eventually end at immediate perception; or some of them are based on reasoning and others on transmission. There is no fourth possibility.

Considering all the possibilities, there is no evidence in them at all. For in the first possibility, they are based upon conjecture which is not evidence according to us; because the principle of intelligent people for according credence to the statement of a reliable is based only on statements assimilated through perception, or whatever is close to it, and not on mere distant conjectures. In the second possibility, most of the approbations will prove to be inconsistently reaching (the original source), due to there being no mention of the transmitters of approbation and impugning in the transmitter dictionaries in most instances. And inconsistent narrations are not worth consideration.

He also says in the very same book:

إذا قال الشيخ الطوسي قدس سره قال الصادق عليه السلام كذا وكذا ولم ينقل سنده لا نقبله كذا إذا قال مسعدة بن صدقة من أصحاب الصادق عليه السلام ثقة فإن الحال فيها واحد فكيف يقبل الثاني ولا يقبل الأول وكنا نسأل سيدنا الأستاذ الخوئي أيام تتلمذنا عليه في النجف الأشرف عن هذا ولم يكن عنده جواب مقنع وكان يقول إذا طبع كتابي في الرجال تجد جوابك فيه ولما لاحظناه بعد طبعه رأينا أنه أجاب عن الشق الأول أي حدسية التوثيقات دون الشق الثاني الذي هو العمدة عندي وكنت أسأله عنه مرارا لاحظ كلامه في الصفحة ٥٥ و٥٦ المجلد ١ (معجم رجال الحديث)، وأيضا لم يقدر على إثبات كون

جميع التوثيقات حسيا بل أثبت أن الجميع ليس بحدس وقد عرضت هذا السؤال على جماعة من علماء العصر كالسيد الأستاذ الحكيم رحمه الله والشيخ الحلي في المشهد العلوي والسيد الميلاني في المشهد الرضوي وغيرهم فلم يأت أحد بشيء

When al-Shaykh al-Ṭūsī says, "al-Ṣādiq said such and such," and he does not cite its Sanad we will not accept it. Likewise, if he says, "Masʿadah ibn Ṣadaqah is from the companions of al-Ṣādiq ﻋَﻠَﻴْﻪِﭐﻟﺴَّﻼَﻡ and is reliable," (we will not accept it). For the situation in both instances is the same. So how can the second be accepted and not the first.

And we would ask our teacher al-Khūʾī in our studying days in the Noble Najaf about this, but he did not have a convincing answer. He would say, "When my book regarding transmitters will be published you will find your answer in it." And when we studied his book after its publication, we found that he provided an answer regarding the first possibility, i.e. the approbations being based on conjecture, but not about the second which was my main concern, and about which I asked him several times. Refer to his discussion on page 55 and 56 of the first volume of his book *Muʿjam Rijāl al-Ḥadīth*. Also, he was unable to prove that all the approbations were received through sensory perception, rather he established that not all of them were based on conjecture. I have also posed this question to a group of the scholars of the time, like: al-Sayyid al-Ustādh al-Ḥakīm, may Allah have mercy on him, al-Shaykh al-Ḥillī of the ʿAlawī seminary, al-Sayyid al-Mullānī of the Riḍwī seminary and others, but no one gave me a satisfying answer.[1]

Added to this, one of the scholars of the Rāfiḍah has acknowledged that many misspellings and distortions have occurred in their transmitter dictionaries. The Grand Ayatollah ʿAlī Khamenei mentions:

ان نسخ كتاب الفهرست كأكثر الكتب الرجالية القديمة المعتبرة الاخرى مثل كتاب الكشي والنجاشي والبرقي والغضائري قد ابتليت جميعاً بالتحريف والتصحيف ولحقت بها الاضرار الفادحة ولم تصل منها لابناء هذا العصر نسخة صحيحة

Based on what many experts of this field have stated, the manuscripts of the book *al-Fihrist* is just like the early credible books of transmitter biographies like the books of al-Kashshī, al-Najāshī, al-Barqī, and al-

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1 *Buḥūth fī ʿIlm al-Rijāl*, p. 45, 46.

Gaḍāʾirī, in that they all are victims of distortions and misspellings due to which they bare disastrous harms. And not a single authentic manuscript of them has reached the generation of this time.[1]

Another point, a person who will study the books of the Shīʿah will not find, sadly, a single book, or even small booklet dedicated to weak and forged narrations. As opposed to the Ahl al-Sunnah whose Islamic library is brimming with such books from ancient to recent times. However, this astonishment regarding the Shīʿah very quickly dissipates when one realises that their dogma is based upon lies and assumptions. Hence, if they attempt to author a book containing weak and fabricated narrations their Dīn will collapse. Nonetheless, an attempt was made by al-Majlisī to grade the narrations of *al-Kāfī* in his book *Mirʾāt al-ʿUqūl* and by al-Bahbūdī in his book *Zubdah al-Kāfī* or *Ṣaḥīḥ al-Kāfī*.

Hereunder we present a synopsis of these two books:

Muḥammad Bāqir al-Bahbūdī authored his book *Zubdah al-Kāfī.* This infuriated the Rāfiḍah because of him deeming many narrations weak over and above what al-Majlisī had already deemed weak. He sifted out from *al-Kāfī* all the narrations which violated the Book of Allah and in doing so went on to omit entire chapters with all their narrations. Likewise, he omitted a number of beliefs for which the Rāfiḍah are condemned.

Al-Sayyid Murtaḍā al-ʿAskarī says:

> وقد ذكر المحدثون بمدرسة أهل البيت ان فيها خمسة وثمانين وأربعمائة وتسعة آلاف حديث ضعيف من مجموع ١٦١٢١ حديث وقد ألف احد الباحثين في عصرنا صحيح الكافي اعتبر من مجموع ١٦١٢١ حديثا من أحاديث الكافي ٣٣٢٨ حديثا صحيحا وترك ١١٦٩٣ حديثا منها لم يراها حسب اجتهاده صحيحة

> The scholars of the ḥadīth of the Ahl al-Bayt mention that in *al-Kāfī* there are 9485 weak narrations from a total of 16121 narrations. And one of the researchers of our time has authored a book *Ṣaḥīḥ al-Kāfī* wherein he has considered from the total 16121 narrations 3328 narrations authentic, and he left 11693, which according to his analyses were not authentic.[2]

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1 *Al-Uṣūl al-Arbaʿah fī ʿIlm al-Rijāl*, p. 34.

2 *Maʿālim al-Madrasatayn*, 3/282.

On the other hand, their scholar al-Subḥānī has deemed it impermissible to pick a weak narration solely to point out its weakness because that will lead to the dissolution of their dogma, due to majority of their narrations being weak. He says:

ولا يجوز لنا انتقاء الأحاديث وحذف الضعيف في جمع الأحاديث إذ ربما تحصل هناك قرائن على صدقه وربما يؤيد بعضها بعضا ويشد بعضها بعضا وما يتراءى من قيام بعض الجدد بتأليف كتب حول الصحاح كالصحيح من الكافي، فهو خطأ محض

It is not permissible for us to pick narrations and omit the weak narrations in the process of ḥadīth compilation. For it is possible that some indicators of their truthfulness come about and they also corroborate one another at times. And what is being noticed of some novice scholars authoring books pertaining to authentic narrations like the *Ṣaḥīḥ min al-Kāfī* is a pure error.[1]

But this book *Zubdah al-Kāfī* did not enjoy widescale prominence in the Shīī circles. The reasons for this are unknown, is it because he omitted the narrations of *Taḥrīf* (the interpolation of the Qurʾān) and they were not pleased with that, or is it because they discovered that the narrations of Taḥrīf are authentic according to them and, thus, they feared exposure.

And very often do these two books contradict each other in grading the narrations of *al-Kāfī*. Hence, what al-Majlisī deems authentic is deemed weak by al-Bahbūdī in most instances who does not give any explanation for why he opposes him and why he deems weak what he deems authentic. In fact, many narrations which al-Majlisī deems authentic are not authentic according to al-Bahbūdī. This is what propels the Shīʿah to not be satisfied with this work which they dubbed the investigation of the narrations of the Imams and which will have a negative impact upon this book, which they give credence to over *Ṣaḥīḥ al-Bukhārī*.

If this indicates to anything, it indicates to the fact that the grading of the Rāfiḍah of their principal sources was only to deflect criticism, i.e., so that it is not said, "Where is your investigation of the narrations of the Imāms?"

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1 *Durūs Mūjazah fī ʿIlmay al-Dirāyah wa al-Riwāyah*, p. 174.

Hence, al-Majlisī embarked on this mission to launch an attack on behalf of *al-Kāfī* thinking that he would render the book a service and save it from criticism, but that turned out to be a very far-fetched goal. For al-Majlisī himself went on to deem more than two thirds of the book weak. And in doing so he did not follow any principle or any precise criteria, especially considering that he cites those very same narrations in his other works without stating that they are weak. Due to this, a Muslim is left very confused when wanting to understand the methodology of Taṣḥīḥ and Taḍʿīf according to the Shīʿah.

To illustrate, in *Uṣūl al-Kāfī* there appears a chapter titled, '*What the Imāms have been accorded of the greatest name of Allah*'[1] wherein three narrations appear. Al-Majlisī had deemed all of them weak. But he himself has established the same chapter in *Biḥār al-Anwār* and has cited in it several narrations which are stranger than the narrations he deemed weak in *Uṣūl al-Kāfī* without commenting upon their weakness or authenticity at all. But if you carefully consider the narrations al-Majlisī has deemed weak you will learn that he mostly deems weak those narrations which disparage the Book of Allah and his Dīn, and clash with Islam and the Qurʾān.

Furthermore, al-Majlisī has not delineated his methodology and has not outlined the causes of authentication or deeming weak. Rather, he has used very eerie terms which the people of research and investigation know to be poor and which are void of the academic standard of authentication. Hence, we find him using terminology like, '*Muwaththaq* like a *Ṣaḥīḥ* narration' and '*Majhūl* (unknown) like a *Ṣaḥīḥ* narration'. The question is, how can a *Muwaththaq* and a *Majhūl* narration be the same in their resemblance of a *Ṣaḥīḥ* narration? He also uses the term, '*Ḍaʿīf* as per the popular opinion but reliable according to me'. We want to know: why are you considering the narration to be worth consideration after it was weak? And why have you deemed weak what the others have deemed authentic?

Furthermore, al-Majlisī very openly proclaims the occurrence of interpolation in the Qurʾān, so how can any grading be accepted from him at all?

So, there is not then an academic methodology to ascertain the authenticity of the Asānīd of their narrations, which enforces the fact that the only reason they

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1 *Uṣūl al-Kāfī*, 1/230.

contrived one was to deflect criticism from them that they do not know anything about investigation of Asānīd. These two books which grade the narrations of *al-Kāfī*, their grand book, is not a distant example of this.

Nonetheless, in order to grade their narrations, it is enough to study their wordings. Ibn al-Jawzī says:

> وكل حديث رأيته يخالف المعقول أو يناقض الأصول فاعلم أنه موضوع فلا تتكلف اعتباره

> And every narration which you see contradicting reason or opposing the principles, know that it is a fabrication. So do not go out of your way to consider it.[1]

And al-Ālūsī mentions:

> ومن مكايدهم أن جماعة من علمائهم اشتغلوا بعلم الحديث أولاً وسمعوا الأحاديث من ثقات المحدثين من أهل السنة فضلاً عن العوام ولكن الله سبحانه وتعالى قد تفضل علي أهل السنة فأقام لهم من يميز بين الطيب والخبيث وصحيح الحديث وموضوعه حتى أنهم لم يخف عليهم وضع كلمة واحدة من الحديث الطويل ومن مكايدهم أنهم ينظرون في أسماء الرجال المعتبرين عند أهل السنة فمن وجدوه موافقاً لأحد منهم في الاسم واللقب أسندوا رواية ذلك الشيعي إليه فمن لا وقوف له من أهل السنة يعتقد أنه إمام من أئمتهم فيعتبر بقوله ويعتد بروايته كالسدي فهما رجلان أحدهما السدي الكبير والثاني السدي الصغير، فالكبير من ثقات أهل السنة والصغير من الوضاعين الكذابين وهو رافضي غال وعبد الله بن قتيبة رافضي غال وعبد الله بن مسلم بن قتيبة من ثقات أهل السنة وقد صنف كتابا سماه بالمعارف فصنف ذلك الرافضي كتابا وسماه بالمعارف أيضا قصدا للإضلال

> And from their ploys is that a group of their scholars engaged in the science of ḥadīth initially and they assimilated narrations from the reliable ḥadīth scholars of the Ahl al-Sunnah, let alone from their commonality. But Allah سُبْحَانَهُوَتَعَالَى conferred his grace upon the Ahl al-Sunnah and established for them individuals who could differentiate between the pure and the impure and the authentic from the forged. To the extent that even the fabrication of a single word in a long narration did not escape their attention.

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1 *Al-Mawḍūʿāt*, 1/106.

Another of their ploys is that they study the biographies of scholars and transmitters who are reliable according to the Ahl al-Sunnah. Thereafter, whoever from amongst the Shīʿah they find having the same name and the same title they basically attribute the narration of that Shīʿī to him, so that the impression is created that he from their scholars. Hence, those who have no knowledge amongst the Ahl al-Sunnah falsely assume that he is from their scholars and consequently they consider them reliable and accept his narrations. For example: al-Suddī, for there are two people with this name: al-Suddī al-Kabīr (big al-Suddī) and al-Suddī al-Ṣaghīr (small al-Suddī); the big one is from the reliable transmitters of the Ahl al-Sunnah, and the second is a forger and a liar and is an extremist Rāfiḍī. Likewise, ʿAbd Allāh ibn Qutaybah is an extremist Rāfiḍī whereas ʿAbd Allāh ibn Muslim ibn Qutaybah is from the reliable scholars of the Ahl al-Sunnah. The latter authored a book named Al-Maʿārif so the former also wrote a book and named it al-Maʿārif in order to mislead.[1]

Point Three - Taṣḥīḥ and Taḍʿīf According to Jaʿfar al-Subḥānī and a Refutation of him

Al-Subḥānī and the Distillation of the Sunnah

Their scholar Jaʿfar al-Subḥānī,[2] a contemporary Rāfiḍī, says in his book *al-Ḥadīth al-Nabawī bayn al-Riwāyah wa al-Dirāyah* under the title, 'Our methodology of distilling the Sunnah':

قد عرفت أنّ منهج تلك الثلة من المحقّقين في الحكم على الاحاديث بالصحة أو السقم هو الاصول المسلمة في علم أصول الحديث ومصطلحه يعتمدون غالباً على الأسانيد دون المضامين وعلى تنصيص علماء الرجال كوثاقة الراوي وضعفه وربما يتعرضون لنكارة المتن وغرابته ولا يخرجون عن تلك الضوابط والقواعد الرائجة في مختلف العصور. لكن هناك منهجا علميا آخر قل الالتفات إليه من قبل نقاد الحديث وهو عبارة عن عرض

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1 *Mukhtaṣar al-Tuḥfah*, p. 35.

2 Jaʿfar ibn Muḥammad ibn Ḥusayn al-Subḥānī. He was born in 1347 A.H. in the Tabrez City of Iran. He is a contemporary Rāfiḍī. He has written several books on jurisprudence, theology and ḥadīth. Some of them are: *al-Ḥadīth al-Nabawī bayn al-Riwāyah wa al-Dirāyah, al-ʿAqīdah al-Islāmiyyah ʿalā Ḍawʾ Madrasah Ahl al-Bayt, al-Aʾimmah al-Ithnay ʿAshar, al-Shīʿah al-Imāmiyyah, al-Ziyārah, al-Manāsik al-Fiqhiyyah,* amongst many others.

الحديث على الكتاب أوّلاً والسنة المتواترة أو المستفيضة التي تلقاها الاعلام وجهابذة الحديث بالقبول ثانياً والعقل الحصيف الذي به عرفنا اللّه سبحانه وأنبياءه وخلفاءه ثالثاً والتاريخ الصحيح رابعاً واتفاق الامة خامساً فلو وجدنا الحديث مخالفاً لواحد من تلك الحجج القطعية لحكمنا عليه بالوضع أو الدس أو الضعف حسب اختلاف مراتب المخالفة وممّا يجب إلفات الأنظار إليه هو أنّه لا يشترط في ثبوت الحديث كونه موافقاً لهذه الضوابط بل يشترط عدم مخالفته لها فبالمخالفة يسقط الحديث عن الحجّية

You have learnt that the methodology of that group of research scholars in grading narrations with authenticity or weakness is based upon the accepted principles of the science of ḥadīth and its terminology wherein they mostly rely upon the Asānīd, not the content. Likewise, they rely upon the verdicts of the scholars of transmitter biographies about the reliability of a narrator or his weakness. And sometimes they comment on the reprehensibility of the wording and its anomality. They have not gone beyond these principles and prevalent laws across the times.

However, there is another academic methodology to which very little attention has been paid by the critics of ḥadīth. And that is studying the narration firstly in light of the Book of Allah, secondly in light of the Sunnah that enjoys mass-transmission or widespread popularity which the scholars and the experts of ḥadīth have embraced with acceptance, thirdly in light of shrewd intellect through which we recognized Allah سُبْحَانَهُوَتَعَالَ, his Messengers, and his vicegerents, fourthly in light of authentic history, and fifthly in light of the consensus of the Ummah.

Hence, if we find a narration that opposes anyone one these categorical evidences, we will deem it to be either a fabrication, or an introduced lie, or a weak narration as per the degree of the conflict found therein. And it is important to draw attention to the fact that it is not a requisite for the authenticity of a narration that it be harmonious with these laws, rather the requisite is that it not be in conflict with them, for due to conflict the narrations drop from being evidence.[1]

And he says the very same thing in another place in different words whilst criticizing the critics of ḥadīth:

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1 *Al-Ḥadīth al-Nabawī bayn al-Riwāyah wa al-Dirāyah*, p. 53, 54.

لكن ثمة طريق آخر فاتهم سلوكه وهو عرض مفاد الحديث ومضمونه على ضوابط رصينة حتى يتميز بها الحق من الباطل والصحيح عن الزائف وهذه الضوابط عبارة عن الامور التالية:

١. الكتاب العزيز

٢. السنّة المتواترة أو المستفيضة

٣. العقل الحصيف

٤. ما اتفق عليه المسلمون

٥. التاريخ الصحيح

فيعرض الحديث على هذه الضوابط التي لا يستريب فيها أي مسلم واع فإذا لم يخالفها نأخذ به إذا كان جامعاً لسائر الشرائط وإذا خالفها نطرحه وإن كان سنده نقياً هذا هو المقياس لتمييز الصحيح عن السقيم وإن كان الامعان في الأسانيد أيضاً طريقاً آخر لنيل تلك الغاية ولكن المحدّثين سلكوا النهج الأوّل دون الثاني ونحن بفضل اللّه سبحانه و تعالى نسلك الطريق الثاني

But there is another path which missed them, and that is juxtaposing the meaning of the ḥadīth and its content to the stringent laws, so that the truth becomes distinct from the falsehood and the authentic from the counterfeit. And these laws are the following:

1. The Glorious Qurʾān.

2. The Sunnah that enjoys mass-transmission or widespread popularity.

3. Sharp intellect.

4. The consensus of the Muslims.

5. Authentic history.

Hence, a narration will be juxtaposed with these laws about which no cognizant Muslim can be in doubt. If it does not oppose them, we will accept it if it meets all the requisites, and if it opposes them, we will discard it even if its Sanad is clean.

This is the standard for differentiating between the authentic and the lackluster, even though carefully scrutinizing the Asānīd is also another method of reaching the same goal. However, the scholars of ḥadīth adopted

the first and not the second, and we by the grace of Allah سُبْحَانَهُوَتَعَالَى adopt the second.

Thereafter he says:

<div dir="rtl">

ونتناول بالبحث روايات أربعين صحابياً على ضوء الضوابط السابقة ليكون نموذجاً لما اخترناه بغية فتح الباب على مصراعيه في وجه الآخرين.

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And we will discuss in our discussion the narrations of forty Ṣaḥābah رَضِيَاللهُعَنْهُ in light of the aforementioned laws so that they serve as an example for the path we have chosen with the intention of opening the door completely for others.[1]

These are the laws which al-Subḥānī has enlisted in his book and for which he has presented some examples. Detailing these laws and debating them require an independent study. However, we will mention only the first of these laws and will suffice on mentioning the one example al-Subḥānī has cited under this law. Thereafter, we will refute it and provide a detailed rebuttal of his claim that the ḥadīth scholars (thereby referring to the Ahl al-Sunnah) did not lend importance to critiquing the wording as much they paid attention to critiquing the Sanad.

Furthermore, the aforementioned laws are completely harmonious with the methodology of the Ahl al-Sunnah, as we will see ahead. However, the disparity lies in the underlying belief and in implementation; that is to say that al-Subḥānī the Shīʿī Rāfiḍī discusses these laws together with advancing examples for them, but he does so under the bias of his false belief regarding Imāmah, rulership and immediate successorship. Also, the methodology which al-Subḥānī claims to follow is stolen from the Ahl al-Sunnah, due to the Rawāfiḍ being the dependents of the Ahl al-Sunnah in ḥadīth and its compilations as has passed already. Hence, if al-Subḥānī would come out of his fanaticism and bias for his dogma and refer to the books of the Ahl al-Sunnah, the giants of this field, he would not find the contradiction he claims and on the basis of which he rejects the ḥadīth; books such as: *Ikhtilāf al-Ḥadīth* of al-Shāfiʿī, *Taʾwīl Mukhtalif al-Ḥadīth* of Ibn Qutaybah

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1 *Al-Ḥadīth al-Nabawī bayn al-Riwāyah wa al-Dirāyah*, p. 6. Another Shīʿī scholar who has raised similar misconceptions is Ṣāliḥ al-Wardānī in his book *al-Khadʿah*, p. 81, onwards.

al-Dīnawarī, *Mushkil al-Āthār* of Abū Jaʿfar Aḥmad ibn Muḥammad al-Ṭaḥāwī, and *Mushkil al-Ḥadīth wa Bayānuh* of Ibn Fūrak.

Nonetheless, we now mention the first law which al-Subḥānī has cited in his book. Al-Subḥānī says:

فإذا كان القرآن مهيمناً على جميع الكتب السماوية وميزاناً للحقّ والباطل الواردين فيها فأولى أن يكون مهيمناً على ما ينسب إلى صاحب الشريعة المحمّدية من صحيح وسقيم

وعلى ضوء ذلك فالمعيار الأوّل لتمييز الباطل عن الصحيح هو مخالفة الكتاب وعدمها فإذا كان الخبر المروي بسند صحيح مخالفاً لنص القرآن يُضرب به عرض الجدار إلّا إذا كان ناسخاً للحكم الشرعي الوارد في القرآن

The first: ... Presenting the ḥadīth to the Qurʾān... If the Qurʾān is a guardian of all the divine books, and the criteria for the truth and the falsehood which have featured in them, then more so should it be a guardian of what is attributed to the bearer of the Muḥammadī Sharīʿah, of the authentic and the unauthentic.

In light of this, the first criterion for distinguishing falsehood from the authentic is opposing the Qurʾān or not. So, if a narration with an authentic sanad happens to oppose the text of the Qurʾān it will be thrown at the wall; yes, unless it is an abrogator for a Sharʿī ruling which appears in the Qurʾān.

He then goes on to cite examples of this from the Sunnah. Thus, he says under the title, 'The punishing of the deceased due to the crying of his family':

أخرج مسلم عن عمر عن النبي صلى الله عليه وآله وسلم قال الميت يعذب في قبره بما نيح عليه وأخرج أيضاً عن ابن عمر انّه لما طعن عمر أغمي عليه فصيح عليه فلمّا أفاق قال أما علمتم انّ رسول الله صلى الله عليه وآله وسلم قال إنّ الميت ليعذب ببكاء الحي

Muslim narrated from ʿUmar ﷺ from Nabī ﷺ that he said, "A deceased person is punished in his grave due to the wailing upon him."[1] And he also narrates from Ibn ʿUmar ﷺ that when ʿUmar ﷺ was stabbed and he fell unconscious and there was wailing upon him, he recovered and

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1 *Ṣaḥīḥ Muslim*: chapter of Janāʾiz: sub-chapter: the deceased is punished due to his family crying over him, ḥadīth no. 927.

said, "Do you not know that Rasūl Allah ﷺ has said, 'A deceased person is punished due to the crying of the living.'"[1]

Thereafter al-Subḥānī says:

هذه الرواية وإن رواها مسلم بطرق مختلفة لكنّها مرفوضة جداً لأنّها تخالف صريح القرآن.قال سبحانه وَلا تَزِرُ وازِرَةٌ وِزْرَ أُخْرى وقال سبحانه وَإِنْ تَدْعُ مُثْقَلَةٌ إلى حِمْلِها لا يُحْمَلْ مِنْهُ شَيءٌ وَلَو كانَ ذا قُربى. فكَيف يمكن أن نقبل ان الميتَ البريءَ يعذبَ بفعل الغير وهو شيء يرفضه العقل والفطرة وقيل

غيري جنى وأنا المعاقب فيكم * فكأنّــني سبّابة المتنــدّم

ولأجل ذلك ردّت السيدة عائشة هذه الرواية

This narration even though is narrated by Muslim with various transmissions; however, it is completely discarded, because it opposes the explicit text of the Qurʾān. Allah سُبْحَانَهُوَتَعَالَى says, *"No soul shall bear the burden of another"*[2] and He سُبْحَانَهُوَتَعَالَى says, *"And if a heavily laden soul calls another to (carry some of) its load, nothing of it will be carried, even if he should be a relative."*[3]

So how can we then accept that an innocent deceased person will be punished because of the doing of another. This is something which is discarded by intellect and human disposition. And it has been said:

Someone else has wronged and I am the punished one among you, it is as though I am the offence of the regretful

It for this reason ʿĀʾishah rejected this narration.[4]

I say, this is the first law al-Subḥānī has mentioned, and for which he has presented a few examples, amongst which is the aforementioned.

As for his drawing of evidence from the Qurʾān, it is as per the Shīʿī methodology which entails removing a word from its actual purport by offering various interpretations.

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1 Ibid.

2 Sūrah al-Anʿām: 164.

3 Sūrah Fāṭir: 18.

4 *Al-Ḥadīth al-Nabawī bayn al-Riwāyah wa al-Dirāyah*, p. 55, 56.

We would like to ask, which Qurʾān is al-Subḥānī talking about? The Qurʾān wherein the Shīʿah claim omissions and inclusions took place, and that there is something called the *Muṣḥaf* of Fāṭimah which is other than our Qurʾān. Added to this are the distortions and interpolations which tarnish the Qurʾān and which support their false beliefs of Imāmah and rulership. All of this is present in their reliable books, rather in their most reliable book *al-Kāfī* of al-Kulaynī.

Al-Kulaynī narrates the following in *al-Kāfī* from Abū Baṣīr from Abū ʿAbd Allāh:

> وإن عندنا لمصحف فاطمة عليها السلام وما يدريهم ما مصحف فاطمة عليها السلام قال قلت وما مصحف فاطمة عليها السلام قال مصحف فيه مثل قرآنكم هذا ثلاث مرات والله ما فيه من قرآنكم حرف واحد

> And in our possession is the Muṣḥaf of Fāṭimah, and what do they know what is the Muṣḥaf of Fāṭimah?

> He said, "I asked, 'And what is the Muṣḥaf of Fāṭimah?'"

> He replied, "A Muṣḥaf in which is contained three times the content of your Qurʾān, and, by Allah, there is not in your Qurʾān of it a single letter.[1]

And he also narrates from Abū Baṣīr from Abū ʿAbd Allāh:

> جعلت فداك قول الله سبحانه وتعالى سأل سائل بعذاب واقع للكافرين بولاية علي ليس له دافع من أنا لا نقرؤها هكذا فقال هكذا والله نزل بها جبرئيل على محمد صلى الله عليه وآله وهكذا هو والله مثبت في مصحف فاطمة

> "May I be sacrificed for thee, the verse of Allah ﷾, '*A Questioner asked regarding an impending punishment, for those who deny the rulership of ʿAlī and there is nothing to deflect it*' we do not read it like that?'"

> He replied, "This is by Allah how Jibrīl descended with it upon Muḥammad عَلَيْهِ السَّلَام and this is how it is established in the Muṣḥaf of Fāṭimah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّم."[2]

And he also narrates the following from Abū ʿAbd Allāh:

> إن القرآن الذي جاء به جبرئيل عليه السلام إلى محمد صلى الله عليه وآله سبعة عشر آية

1 *Uṣūl al-Kāfī*, 1/239

2 *Rawḍah al-Kāfī*, 8/57, 58.

> The Qur'ān which Jibrīl brought to Muḥammad contains seventeen thousand verses.[1]

Nonetheless, the methodology of the Ahl al-Sunnah is that the Qur'ān can never contradict an established ḥadīth of Nabī ﷺ. Yes, a Ṣaḥīḥ established narration can never be in conflict with the Book of Allah, as in the case of the ḥadīth, 'None of you will enter Jannah because of his actions and the verse of Allah, 'Enter Jannah because of what you would do'.[2]

The correct understanding of this issue is that just as it is necessary to do actions through which a person will attain the pleasure of his Lord and deserve His mercy, for Jannah is not for the lazy and the lowly. Likewise, it is equally true that the accepted actions are only those which are coupled with humility, the denial of the self, and the fear that the Lord of the universe will reject them; because the flaws of a person are not hidden from Him, or due to it being inferior than what He deserves, or due to any other reason. Hence, whoever presents an action with arrogance assuming that he has presented it to definitively attain Jannah and that it is obligatory upon Allah to handover the keys of Jannah to him, from such an arrogant no action will be accepted and he will have no place in Jannah. As for the one who brings forth his action with humility and with a sense of humbleness, due to knowing that he has not presented before Allah سُبْحَانَهُوَتَعَالَىٰ what he is deserving of, such a person will enter Jannah with his actions. The evidences for this understanding are many, but it is only the people of knowledge that comprehend them.

The Sunnah is an ocean with crashing waves which can only be understood correctly by a jurist with a sound dogma; someone who understands the circumstances of every statement and also its true meaning. For Nabī ﷺ continued preaching to the people for twenty-three years, in various situations, and to different individuals, and regarding disparate issues.

Nonetheless, coming to the example advanced by al-Subḥānī, it can be rebutted very easily. For had he put aside his leanings and fanaticism and conducted a

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1 *Uṣul al-Kāfī*, 2/634.

2 Sūrah al-Naḥl: 32.

thorough study he would not find any contradiction between the ḥadīth and the verse of the Qurʾān.

Al-Nawawī mentions the following in reconciling between the ḥadīth and the verse:

اختلف العلماء في هذه الأحاديث فتأولها الجمهور على من وصى بأن يبكى عليه ويناح بعد موته فنفذت وصيته فهذا يعذب ببكاء أهله عليه ونوحهم لأنه بسببه ومنسوب إليه قالوا فأما من بكى عليه أهله وناحوا من غير وصية منه فلا يعذب لقول الله تعالى وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى قالوا وكان من عادة العرب الوصية بذلك ومنه قول طرفة بن العبد

إذا مت فانعيني بما أنا أهله وشقي علي الجيب يا ابنة معبد

قالوا فخرج الحديث مطلقا حملا على ما كان معتادا لهم وقالت طائفة هو محمول على من أوصى بالبكاء والنوح أو لم يوص بتركهما فمن أوصى بهما أو أهمل الوصية بتركهما يعذب بهما لتفريطه بإهمال الوصية بتركهما فأما من وصى بتركهما فلا يعذب بهما إذ لا صنع له فيهما ولا تفريط منه وحاصل هذا القول إيجاب الوصية بتركهما ، ومن أهملهما عذب بهما وقالت طائفة معنى الأحاديث أنهم كانوا ينوحون على الميت ويندبونه بتعديد شمائله ومحاسنه في زعمهم وتلك الشمائل قبائح في الشرع يعذب بها كما كانوا يقولون يا مؤيم النسوان ومؤتم الولدان ومخرب العمران ومفرق الأخدان ونحو ذلك مما يرونه شجاعة وفخرا وهو حرام شرعا وقالت طائفة معناه أنه يعذب بسماعه بكاء أهله ويرق لهم والصحيح من هذه الأقوال ما قدمناه عن الجمهور وأجمعوا كلهم على اختلاف مذاهبهم على أن المراد بالبكاء هنا البكاء بصوت ونياحة لا مجرد دمع العين

The scholars differ regarding these narrations. The majority have interpreted them as referring to one who bequeaths that wailing and crying upon him take place after his demise and his bequest is fulfilled. Such a person will be punished because of the crying of his family and their wailing, due to that occurring because of him and being attributed to him. The scholars, thus, say that a person upon whom his family cries without any bequest will not be punished because of the verse of Allah, '*No bearing soul shall bear the burden of another.*'[1] They aver that it was the habit of the Arabs to make such bequests, as in the poem of Ṭarafah ibn ʿAbd:

When I die then wail for me in a way befitting for me, and tear for me
the opening of your garment o the daughter of Maʿbad.

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1 Sūrah al-Anʿām: 164.

And a group says that it will be interpreted as referring to one who makes a bequest of crying and wailing or does not bequeath that they should be avoided. Hence, whoever makes a bequest for them or neglects making a bequest of discarding them will be punished due to his inadvertence in not making a bequest. As for the one who makes a bequest that they should be discarded he will not be punished because of them, for there is no involvement from his side nor any inadvertence. The synopsis of this view is that it is obligatory to make a bequest of discarding them and that whoever is negligent in that will be punished.

Another group says that the meaning of the ḥadīth is that they would wail upon the deceased by enumerating his qualities and feats according to them, whereas they happen to be reprehensible in the Sharī'ah and, thus, he will be punished. For example: They would say, 'O the one who made the women widows', 'O the one who made the children orphans', 'O the destroyer of civilisation', and 'O the separator of friends' and their like; attributes which they considered to be indicative of bravery and pride but are impermissible in Sharī'ah.

And yet another group says that he feels torment due to hearing the crying of his family and feels sympathy for them.

The preferred opinion in this regard is the opinion that we advanced of the majority. And they all concur, despite the disparity of their views, that what is meant by crying is crying with a voice and with wailing and not just the mere flowing of tears.

Furthermore, notice, O intelligent reader, the conceit of al-Subḥānī and his diatribe against the Ahl al-Sunnah. For he launches an attack against al-Albānī, when critiquing the narrations of the intellect. This is under the discussion of al-Subḥānī regarding the third principle, which is presenting the ḥadīth to shrewd intellect. Al-Subḥānī says:

والعجب أن بعض المقتصرين على الضوابط المقررة في علم الحديث بغية تمييز الصحيح عن السقيم يتبجح عند نقد روايات العقل ويقول ومما يحسن التنبيه عليه أن كل ما ورد في فضل العقل من الأحاديث لا يصح منها شيء وهي تدور بين الضعف والوضع وقد تتبعت ما أورده منها أبو بكر بن أبي الدنيا في كتابه العقل وفضله فوجدتها كما ذكرت لا يصح منها شيء ثم نقل عن ابن قيم الجوزية قوله أحاديث العقل كلها كذب وأول حديث نقده

ذلك البعض هو حديث: الدين هو العقل ومن لا دين له لا عقل له وذكر في موضع آخر
بأن رواية قوام المرء عقله ولا دين لمن لا عقل له موضوعة

أقول إن الغاية من وراء تضعيف أحاديث العقل وإن كانت حجيته مستغنية عن هذه
الأحاديث ويكفي فيها أن الذكر الحكيم ذكره خمسين مرة بصيغ مختلفة هي التساهل أمام
الروايات الدالة على أن الإنسان مسير والقضاء والقدر حاكم على مصيره وتصرفاته وليس
له أي اختيار في انتخاب ما ينوط به الإيمان والكفر أو التساهل أمام الروايات المدسوسة
في الأحاديث الإسلامية من قبل مستسلمة أهل الكتاب الدالة على التشبيه والتجسيم
وإثبات الجهة

It is befuddling that some people who suffice upon the established laws of the science of ḥadīth in order to differentiate the authentic from the lacklustre say the following when critiquing the narrations of the intellect, "It would be appropriate to point out that from all the narrations which have featured regarding the virtues of the intellect nothing is authentic, for they are either weak or forgeries. I have studied in detail all the narrations which Abū Bakr ibn Abī al-Dunyā has cited in his book *al-ʿAql wa Faḍluhū* and found them as I have mentioned, i.e., none of them is authentic." He thereafter quotes Ibn Qayyim al-Jawziyyah who says, "The narrations of the intellect are all lies."[1]

And the first narration that he goes on to critique is the narration: 'Religion is the intellect and he who has no religion has no intellect.'[2]

And he mentions in another place that the narration: 'The basis of a person is his intellect, and there is no religion for one who has no intellect' is a forgery.[3]

I say (still al-Subḥānī speaking), "The objective behind deeming the narrations of the intellect, even though it being an authority is independent of these narrations and it is enough that the Wise Reminder (the Qurʾān) has made mention of it fifty times in various forms, is inadvertence toward the narrations which suggest that the human is driven (does not have free will),

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1 *Silsilah al-Aḥādīth al-Ḍaʿīfah*, 1/78; and the statement of Ibn al-Qayyim can be found in *al-Manār al-Munīf*, p. 66.

2 Ibid., 1/78.

3 Ibid., 1/447.

0and that the divine decree decides his eventual outcome and his doings, and that he has no freewill in selecting belief or disbelief which is related to him. Or the reason is inadvertence toward the many false narrations which have been included into the Islamic Aḥādīth by those who accepted Islam from the People of the Book, narrations which suggest similarity between creation and creator, anthropomorphism, and establishing of direction (for Allah).

Thereafter al-Subḥānī again brags and launches a diatribe against the scholars of the Ahl al-Sunnah:

إن المتبجحين برفض العقل كابن تيمية والذهبي وابن قيم الجوزية من حذا حذوهم كمحمد بن عبد الوهاب وأخير الشيخ الألباني قد اتخذوا لأنفسهم موقفا مسبقا في مجال أخذ الحديث ورفضه فالمعيار عندهم هو اتباع السلف ومخالفة الخلف أخذا بقول الشاعر

وكل خير في اتباع السلف وكل شر في ابتداع الخلف

وكلامهم هذا نظير ما حكاه سبحانه عن المشركين قال: قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ

Those who brag about discarding the intellect like Ibn Taymiyyah, al-Dhahabī, Ibn al-Qayyim, and whoever has followed in their footsteps like Muḥammad ibn ʿAbd al-Wahhāb and finally al-Albānī, have adopted for themselves a presupposed stance regarding the accepting of ḥadīth and its rejection. So, the standard according to them is following the predecessors and opposing the successors, thereby practicing upon the poem of the poet:

> And all goodness is in following the predecessors, and all evil is in the innovation of the successors.

Their speech is just like what Allah سُبْحَانَهُوَتَعَالَى has cited from the polytheists. He says: "They say, 'Rather we will follow that which we found our for fathers doing. Even though their father understood nothing, nor were they guided.'"[1,2]

In fact, al-Subḥānī goes on to attack the *Ṣaḥīḥayn* of al-Bukhārī and Muslim under the title: 'No book is Ṣaḥīḥ besides the Noble Qurʾān'. He says:

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1 Sūrah al-Baqarah: 170.

2 *Al-Ḥadīth al-Nabawī bayn al-Riwāyah wa al-Dirāyah*, p. 70.

ثم إن المشكلة تكمن في أن المحدثين والباحثين وصفوا جامع البخاري ومسلم بالصحيحين وحكموا بصحة كل ما جاء فيهما من الأحاديث فعاق ذلك كثيرا من المحققين عن الفحص والتنقيب بما جاء فيهما من الروايات المخالفة للكتاب والسنة والعقل ولأجل ذلك بقي الكتابان في منأى عن التحقيق بخلاف السنن الأربع الباقية من الأصول الستة فقد تطرق إليها التحقيق منذ زمن بعيد

> Furthermore, the predicament is hidden in the fact that the ḥadīth scholars and researchers described the compendiums of al-Bukhārī and Muslim as *Ṣaḥīḥayn* and they deemed all the narrations in them to be Ṣaḥīḥ. This proved to be an impediment for many research scholars and barred them from investigating and scrutinizing their narrations that oppose the Qurʾān, the Sunnah, and reason. And that is why both these books remained distant from research, as opposed to the remaining four *Sunan* from the six canonical works. For research had made its way to them a very long time ago...[1]

I say: The only thing that has propelled al-Subḥānī to lampoon the scholars of the Ahl al-Sunnah and brag against them is his Rāfiḍī leaning which abandons the truth in all its forms and shapes. This is not new for the Rawāfiḍ who impudently attack the Book of Allah سُبْحَانَهُوَتَعَالَى, the Sunnah of Rasūl صَلَّىاللهُعَلَيْهِوَسَلَّم, and the Ṣaḥābah رَضِيَاللهُعَنْهُمْ. Hence, their hostile position toward the Sunnah and its people is obviously known.

Furthermore, I would like to say to al-Subḥānī and his ilk: There is no contradiction between reason and authentic tradition. Hence, if there happens to be an authentic Sunnah from Rasūl Allāh صَلَّىاللهُعَلَيْهِوَسَلَّم then it is not possible in any circumstance that it be in conflict with sound reason that is free from fantasies and innovation. For it is not possible that there be contradiction between a reason based categorical evidence and a transmission based categorical evidence. The examples of this are abundantly found in the books of the Ahl al-Sunnah.[2]

The Rebuttal of al-Subḥānī

Now we come to rebutting the misconception of al-Subḥānī wherein he has accused the ḥadīth scholars of the Ahl al-Sunnah of not lending importance to critiquing the wording, as in his previously cited statement wherein he says:

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1 Ibid., p. 70.

2 Refer to the book *Darʾ Taʿāruḍ al-ʿAql wa al-Naql* of Ibn Taymiyyah for further examples.

However, there is another academic methodology to which very little attention has been paid by the critics of ḥadīth. And that is studying the narration firstly in light of the Book of Allah, secondly in light of the Sunnah that enjoys mass-transmission or widespread popularity that the scholars and the experts of ḥadīth have embraced with acceptance, thirdly in light of shrewd intellect through which we recognized Allah سُبْحَانَهُوَتَعَالَ, his Messengers, and his vicegerents, fourthly in light of authentic history, and fifthly in light of the consensus of the Ummah.

And in his second statement in another place:

But there is another path which missed them, and that is juxtaposing the meaning of the ḥadīth and its content to the stringent laws, so that the truth becomes distinct from the falsehood and the authentic from the counterfeit. And these laws are following:

1. The Glorious Qurʾān.

2. The Sunnah that enjoys mass-transmission or widespread popularity.

3. Sharp intellect.

4. The consensus of the Muslims.

5. Authentic history.

In response I will say, hoping for inspiration and enablement from Allah سُبْحَانَهُوَتَعَالَ:

Despite the methodology being clear and the path that the ḥadīth scholars chose to document the Sunnah and preserve it being quite accurate, and despite them exposing the obfuscations of the forgerers and the lies of the plagiarist by critiquing the Asānīd and the wordings with a rigorous and academic approach; we still find al-Subḥānī and the Orientalists who have treaded his path doubting the soundness of this methodology, shaking the confidence of its reliability, and enfeebling the conviction of its unbiasedness. All of this on the basis of baseless misconceptions which they treated as facts but in actual fact are very weak and clearly untenable. For when they found themselves dumbstruck before the laws and intricate principles introduced by the scholars of the Ahl al-Sunnah to differentiate between the authentic and the inauthentic they came up with this fallacy, each one presenting it in his style whilst the objective of all being

one. The fallacy that gives the impression that the efforts of the ḥadīth scholars were channeled toward the critiquing of the sanad only. But in reality, the ḥadīth scholars paid attention to studying the status of the narrated, just as they paid attention to studying the status of the narrator.

Hereunder is the elaboration of this:

Critiquing according to the ḥadīth scholars entails differentiating the authentic narrations from the lackluster ones and grading the narrators with approbation and impugning.

Critiquing the Wording in the Era of the Ṣaḥābah ﷺ

Lending importance to Critiquing the wording is not something that came about in the later eras, for the Ṣaḥābah ﷺ were the people who laid down the foundations of this principle. Hence, they would at times reject some narrations due to them not being in harmony with the fundamental tenets of Dīn according the knowledgeable among them.

Hereunder are some examples:

Abū Saʿīd al-Khudrī ﷺ narrates:

> كنت جالسا بالمدينة في مجلس الأنصار فأتانا أبو موسى فزعا أو مذعورا قلنا ما شأنك قال إن عمر أرسل إلي أن آتيه فأتيت بابه فسلمت ثلاثا فلم يرد علي فرجعت فقال ما منعك أن تأتينا فقلت إني أتيتك فسلمت على بابك ثلاثا فلم يردوا علي فرجعت وقد قال رسول الله صلى الله عليه وسلم إذا استأذن أحدكم ثلاثا فلم يؤذن له فليرجع فقال عمر أقم عليه البينة وإلا أوجعتك فقال أبي بن كعب لا يقوم معه إلا أصغر القوم قال أبو سعيد قلت أنا أصغر القوم قال فاذهب به

> I was sitting in Madīnah in the gathering of the Anṣār when Abū Mūsā ﷺ came to us panicking. We asked him, "What is your matter?"

> He replied, "ʿUmar sent a message to me asking me to come to him. So I went to his door, greeted three times, and when he did not reply, I returned. He later asked me, 'What held you back from visiting us?' I replied, 'I came, and greeted three times at your door, and you did not respond so I returned. For Nabī ﷺ has said, "If any of you seek permission three times and is not

granted permission he should return."' ʿUmar ﷺ said, 'Furnish evidence upon that or I will punish you.'"

Ubay ibn Kaʿb ﷺ, thus, said, "None should stand with him besides the youngest of the people."

Abū Saʿīd al-Khudrī ﷺ said, "I am the youngest."

Whereupon he replied, "Go with him."[1]

And al-Dhahabī says in the biography of ʿUmar ibn al-Khaṭṭāb ﷺ:

وهو الذي سن للمحدثين التثبت في النقل وربما كان يتوقف في خبر الواحد إذا ارتاب

He is the one that initiated for the ḥadīth scholars investigation of the transmission. And at times he would be hesitant to accept the narration of a lone narrator when he would doubt.[2]

And the examples are many...

The objective of these examples is to prove that the Ṣaḥābah ﷺ studied the wordings. However, I should not forget to mention that their rejection of some narrations did not exceed one of three possibilities: either it was because of difference of opinion in understanding those narrations; or because the purport of the narration was first practiced upon and thereafter it was abrogated and the abrogation did not reach its narrator due to which he continued to practice upon it; or because a Ṣaḥābī would be hesitant in the narrations that would reach him till he would ascertain that they originated from Nabī ﷺ.

Critiquing the Wording in the Era of the Tābiʿīn

Just as was the condition in the era of the Ṣaḥābah ﷺ so was the critiquing in the era of the Tābiʿīn. For they had followed the Ṣaḥābah ﷺ and treaded their path. In fact, this phenomenon had become very strong in the era of Tābiʿīn and those who succeeded them from the expert ḥadīth critics. For over and above

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1 *Ṣaḥīḥ al-Bukhārī*: Chapter of seeking permission: sub-chapter regarding greeting and seeking permission three times: ḥadīth no. 5891; *Ṣaḥīḥ Muslim*, Chapter of etiquettes: sub chapter regarding seeking permission: ḥadīth no. 2153.

2 *Tadhkirah al-Ḥuffāẓ*, 1/6.

the importance they lent to the isnād and the critiquing of the transmitters, the criterion for the truth of ḥadīth or its falsity, they also had some critical observations about the wording of the ḥadīth and its authentication far from the sanad.

Some examples of this are the following:

- Ibn ʿAdī has narrated in *al-Kāmil* from Saʿīd ibn al-Musayyab:

> أن ابن عباس قال تزوج النبي صلى الله عليه وسلم ميمونة وهو محرم فقال سعيد بن المسيب وهم ابن عباس وإن كانت خالته ما تزوجها إلا حلالا

> Ibn ʿAbbās ﵁ said, "Nabī ﷺ married Maymūnah ﵂ whilst in Iḥrām."

> So, Saʿīd ibn al-Musayyab said, "Ibn ʿAbbās has erred, even though she was his aunty. Nabī ﷺ did not marry her but when he was Ḥalāl (out of the state of Iḥrām)."[1]

- And Suwayd ibn ʿAbd al-ʿAzīz narrates the following from al-Mughīrah:

> خرجنا إلى شيخ بلغنا أنه يحدث بأحاديث فلما انتهينا إلى إبراهيم قال ما حبسكم قلنا أتينا شيخا يحدث بأحاديث قال إبراهيم لقد رأيتنا وما نأخذ الأحاديث إلا من عرف وجوهها وإنا نجد الشيخ يحدث بالحديث يحرف حلاله من حرامه وما يعلم

> We set out to a Shaykh regarding who it had reached us that he narrates some narrations. And when we reached Ibrāhīm, he asked us, "What has held you back?"

> We replied, "We have come to a Shaykh who narrates some narrations."

> Ibrāhīm said, "We have noticed ourselves not taking narrations but from people who know their interpretations. And we find that the Shaykh narrates a narration in which he distorts its Ḥalāl with its Ḥarām and does not even realize."[2]

And the examples of this are many.

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1 *Al-Kāmil*, 3/379.

2 *Al-Tamhīd*, 1/29; *al-Kifāyah*, p. 169.

The Critiquing of the Wording in the Era of the Followers of the Tābiʿīn

Just as the Tābiʿīn had followed the Ṣaḥābah ﷺ and treaded their path in critiquing narrations, likewise did the followers of the Tābiʿīn follow those who preceded them. Hence, critiquing became widespread and different outstanding schools of critiquing emerged in their era.

This critiquing had taken a new form, for some experts had specialized in this field, the likes of Mālik, al-Thawrī, and Shuʿbah. And they were followed by the likes of ʿAbd Allāh ibn al-Mubārak, Yaḥyā in Saʿīd al-Qaṭṭān, ʿAbd al-Raḥmān ibn Mahdī, and al-Shāfiʿī. And they were followed by the likes of Yaḥyā ibn Maʿīn, ʿAlī ibn al-Madīnī, and Aḥmad ibn Ḥambal.

Their books revolved around critiquing the ḥadīth, both its sanad and its wording. And many of their verdicts suggest that the primary reason for them discarding certain narrators was due to the importance they paid to the wording before anything else. So, when they knew an individual to be so negligent that he could not grasp what was being read to him and was unable to differentiate between the correct and the incorrect of the wordings, he would be placed in the list of the impugned; and that was not because of his lack of integrity or the weakness of his trustworthiness, but because of his inaptitude of retaining the wordings and transmitting them as had reached him from their original source.

Some examples of this from the era of the followers of the successors are the following:

• Ibn ʿAdī has narrated with his sanad to Ibn ʿUlayyah that he said:

قال شعبة لا يجيء الحديث الشاذ إلا من الرجل الشاذ

Shuʿbah said, "An anomalous narration cannot come but from an anomalous person."[1]

• And he also narrates with his sanad to Shuʿbah:

حدثني الحكم بن عبد الرحمن بن أبي ليلى عن علي بن أبي طالب بحديث عن النبي صلى الله عليه وسلم، ولو حدثتكم به لترقصتم كلكم، والله لا تسمعونه مني أبدا

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1 *Al-Kāmil*, 1/68.

Al-Ḥakam ibn ʿAbd al-Raḥmān ibn Abī Laylā narrated to me from ʿAlī ibn Abī Ṭālib رَضِيَاللَّهُعَنْهُ a ḥadīth from Nabī صَلَّاللَّهُعَلَيْهِوَسَلَّ. If I were to narrate it to you, you would all start to dance. By Allah you will not hear it from me ever.[1]

- And he narrates with his sanad to Muḥammad ibn al-Ghuṣn that said:

سمعت نعيم بن حماد يقول قيل لابن المبارك يا أبا عبد الرحمن، تكثر القعود في البيت وحدك قال أنا وحدي وأنا مع النبي صلى الله عليه وسلم وأصحابه

I heard Nuʿaym ibn Ḥammād saying, "It was said to Ibn al-Mubārak, "O Abū ʿAbd al-Raḥmān, you frequently sit alone in the room?" He replied, "I am alone, but I am with Nabī صَلَّاللَّهُعَلَيْهِوَسَلَّ and his Ṣaḥābah رَضِيَاللَّهُعَنْهُ," thereby intending the studying of ḥadīth.[2]

The Criteria Put in Place for the Critiquing of the Wording

There are several criteria put in place for critiquing the wording by the Ahl al-Sunnah. Some of them are:

The Criteria of Critiquing According to the Ṣaḥābah رَضِيَاللَّهُعَنْهُ

1. **Presenting the ḥadīth to the Book of Allah سُبْحَانَهُوَتَعَالَى**

   This does not mean rejecting every ḥadīth whose literal meaning disagrees with the Qurʾān. Because the disagreement we intend here is complete contradiction and the impossibility of reconciling between them using any of the methods of reconciliation. Hence, many a times a ḥadīth will feature whose literal meaning clashes with the Qurʾān, but this clash very soon is resolved when it is discovered that the ḥadīth specifies the general of the Qurʾān, or qualifies its absolute, or abrogates one of its rulings.

   The examples of this phenomenon are many. One of them is the ḥadīth that has passed of *Ṣaḥīḥ Muslim* which is narrated by ʿUmar رَضِيَاللَّهُعَنْهُ from Nabī صَلَّاللَّهُعَلَيْهِوَسَلَّ, "A deceased is punished due to the wailing that takes place upon him," when contrasted with the verse, '*No bearing soul shall carry the burden of another.*'[3]

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1 Ibid., 1/69.

2 Ibid., 1/103.

3 Sūrah al-Anʿām: 164.

We elaborated that there is no contradiction between them when discussing the first law mentioned by al-Subḥānī, so refer to that.

2. Presenting the Sunnah, Some of it to Others

The methodology of the Ṣaḥābah ﷺ regarding the first criterion was characterized with clarity. This is because they concurred upon the ruling of the Qurʾān and relied upon it. However, their methodology regarding the second criterion, presenting the Sunnah to itself, was not of the same degree. This is because it hinges upon drawing evidence from ḥadīth and comparing it to another which eventually entails giving preference to one ḥadīth over another, or adopting one of the narrations that oppose it. Now, the factors of according preponderance are many, some being:

- Asking a specialist in a field, as has transpired in many issues that would occur in the house of Nabī ﷺ. Hence, they would send a query to one of the Mothers of the Believers to find out from her the Sharʿī ruling and she would provide an answer. To illustrate: Muslim narrates with his sanad from ʿAbd al-Malik ibn Abī Bakr ibn ʿAbd al-Raḥmān from Abū Bakr:

> سمعت أبا هريرة رضي الله عنه يقص في قصصه من أدركه الفجر جنبًا فلا يصم فذكرت ذلك لعبد الرحمن بن الحارث يعني أباه فأنكر ذلك فانطلق عبد الرحمن وانطلقت معه حتى دخلنا على عائشة وأم سلمة رضي الله عنهما فسألهما عبد الرحمن عن ذلك قال فكلتاهما قالت كان النبي صلى الله عليه وسلم يصبح جنبًا من غير حلم ثم يصوم قال فانطلقنا حتى دخلنا على مروان فذكر ذلك له عبد الرحمن فقال مروان عزمت عليك إلا ما ذهبت إلى أبي هريرة فرددت عليه ما يقول قال فجئنا أبا هريرة وأبو بكر حاضر ذلك كله قال فذكر له عبد الرحمن فقال أبو هريرة أهما قالتاه لك قال نعم قال هما أعلم ثم رد أبو هريرة ما كان يقول في ذلك إلى الفضل بن العباس فقال أبو هريرة سمعت ذلك من الفضل ولم أسمعه من النبي صلى الله عليه وسلم فرجع أبو هريرة عما كان يقول في ذلك

> I heard Abū Hurayrah ﷺ narrating and he said in his narration, "Whoever the break of dawn reaches whilst in the state of major impurity should not fast."

I, thus, mentioned that to ʿAbd al-Raḥmān ibn al-Ḥārith (his father) and he denied that. ʿAbd al-Raḥmān then went and I went with him till we entered upon ʿĀʾishah and Umm Salamah ﵂. ʿAbd al-Raḥmān asked them about the matter and both of them said, "Nabī ﷺ would enter the morning whilst in the state of major impurity without experiencing a nocturnal emission and then he would fast."

We then went to Marwān and ʿAbd al-Raḥmān made mention of that to him. Marwān thus said, "I emphasise upon you that you go to Abū Hurayrah ﵁ and dismiss before him what he says."

Hence, we came to Abū Hurayrah and Abū Bakr was present in all of that.

ʿAbd al-Raḥmān mentioned that to him, whereupon he asked, "Did both of them say that?"

He replied, "Yes."

He responded, "They know better."

Abū Hurayrah ﵁ then referred what he said to al-Faḍl ibn ʿAbbās and said, "I heard that from al-Faḍl and I did not hear it from Nabī ﷺ."

He says, "Abū Hurayrah, thus, retracted what he used to say."[1]

In this example, we find unequivocal wording. They would hear and thereafter critique and confirm by passing what they heard through a specialist. As a result, the narration of the specialist would take precedence due to him knowing better.

- One narration being supported by another narration or multiple narrations whereas the opposing narration is void of any corroboration. The example of this is what Muslim has narrated with his sanad from Nāfiʿ who says:

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1 *Ṣaḥīḥ Muslim*, chapter of fasting: sub-chapter regarding the validity of the fast of person upon who the break of dawn dawns whilst in the state in of major impurity, ḥadīth no. 1109.

قيل لابن عمر إن أبا هريرة يقول سمعت رسول الله صلى الله عليه وسلم يقول من تبع جنازة فله قيراط من الأجر فقال ابن عمر أكثر علينا أبو هريرة فبعث إلى عائشة فسألها فصدقت أبا هريرة فقال ابن عمر لقد فرطنا في قراريط كثيرة

It was said to Ibn ʿUmar ﵁, "Abū Hurayrah says, 'I heard Rasūl Allah ﷺ saying, "Whoever follows a Janāzah (the bier of a Muslim) will receive one Qīrāṭ of reward."'"

Ibn ʿUmar ﵁ thus said, "Abū Hurayrah has narrated excessively to us," and then sent a query to ʿĀʾishah ﵂.

She confirmed what Abū Hurayrah ﵁ said, upon which Ibn ʿUmar said, "Indeed we have fallen short in acquiring many Qīrāṭs."[1]

In this example, we find that the confirmation of ʿĀʾishah ﵂ of what Abū Hurayrah ﵁ narrated was the factor of giving preference. And immediately Ibn ʿUmar ﵁ admitted his shortcoming and said, "Indeed we have fallen short in acquiring many *Qīrāṭs*.

3. Reason

One of the examples of this is when Nabī ﷺ ordered that wuḍūʾ be done after coming into contact with anything heated upon the fire, as is narrated by al-Nasāʾī with his sanad from Abū Hurayrah ﵁. He says:

سمعت رسول الله صلى الله عليه وسلم يقول توضئوا مما مست النار

I heard Rasūl Allah ﷺ saying, "Perform Wuḍūʾ from that which is touched by fire."[2]

Thereafter he abrogated that ruling, as is narrated by al-Nasāʾī again with his sanad from Umm Salamah ﵂:

أن رسول الله صلى الله عليه وسلم أكل كتفا فجاءه بلال فخرج إلى الصلاة ولم يمس ماء

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1 *Ṣaḥīḥ Muslim:* chapter of Janāʾiz: sub-chapter about the merit of performing Ṣalāh upon the Janāzah and following it: ḥadīth no: 945.

2 *Sunan al-Nasāʾī:* chapter of Ṭahārah: sub-chapter regarding wuḍūʾ from that which the fire touched: ḥadīth no. 171. And al-Albānī has deemed it authentic, as in *Mishkāt al-Maṣābīḥ*: ḥadīth no: 303.

Nabī ﷺ ate a shoulder. Bilāl ؓ came to him whereafter he left for Ṣalāh without touching water.[1]

And because some Ṣaḥābah ؓ were unaware of this abrogation, they continued to narrate the initial ruling and considered Wuḍūʾ after coming into contact with anything touched by fire to be necessary, amongst them was Abū Hurayrah ؓ.

On the other hand, ʿAbd Allah ibn ʿAbbās ؓ utilized reason to critique the narration of Abū Hurayrah ؓ. He considered eating Ḥalāl food touched by the fire to be a violator of wuḍūʾ to be far-fetched. For the known rule in the Sharīʿah is that wuḍūʾ is only nullified by an exiting impurity, and not by the entering of a Ḥalāl and pure substance.

Thereafter, the narration of Jābir ؓ came about which clearly states abrogation, as is narrated by al-Nasāʾī with his sanad from Muḥammad ibn al-Munkadir:

كان آخر الأمرين من رسول الله صلى الله عليه وسلم ترك الوضوء مما مست النار

I heard Jābir ibn ʿAbd Allāh ؓ saying, "The last of the two matters from Rasūl Allāh ﷺ was leaving wuḍūʾ from that which was touched by fire."

Thereupon Ibn ʿAbbās ؓ found that the abrogation supported the preference of reasoning.

From this it is clear that the Ṣaḥābah ؓ utilized this criterion, i.e., the criterion of reason. However, it is important to point out that their rejection of ḥadīth was not purely based on reason, rather it was coupled with other considerations which cannot be neglected.

The Criteria of Critiquing According to the Ḥadīth Scholars

The criteria laid out by the Ṣaḥābah ؓ to scrutinize a narration and reject it when it happens to contradict the explicit text of the Qurʾān, a popular Sunnah of Rasūl Allah ﷺ, or even the categorically established tenets of Dīn were

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1 Ibid., ḥadīth no: 182. Deemed authentic by al-Albānī, as in *Mishkāt al-Maṣābīḥ*: ḥadīth no. 325, and *Ṣaḥīḥ Ibn Mājah*: ḥadīth no. 398.

not really required by the early ḥadīth scholars and transmitters but very rarely. For these criteria were obvious and did not require the application of reason for their extraction or their founding. However, when the movement of forging which was accompanied by lying and fabricating begun, these criteria started to come alive again. And the ḥadīth scholars found themselves in dire need for their application to defend the Sunnah of Rasūl Allāh ﷺ from everything foreign.

And because fabricated narrations did not originate from Rasūl Allāh ﷺ, identifying their forgers could not be achieved from studying the narration only, but it was necessary to study all its narrators as well.

Likewise, the objective of some ḥadīth scholars in their compilations was merely to record and document whatever was being narrated from Nabī ﷺ with its sanad. So, they would in this instance consider themselves beyond the obligation of critiquing what they narrated (due to citing its sanad).

Whereas the objective of others was to only cite Ṣaḥīḥ narrations or narrations similar to them. Thus, they needed to critique the narrations in order to document the Ṣaḥīḥ and discard the weak and the fabricated. And the standards of critiquing according to this groups were the following:

1. **Presenting the Ḥadīth to the Qurʾān:**

   This did not mean what we previously stated, i.e. that every narration whose literal purport opposes the Qurʾān will be rejected. Because what we intend thereby is complete disagreement which does not allow for any sort of reconciliation between the two with any of the known ways of reconciliation.

   Some examples of this are the following:

   Example one

   الكريم حبيب الله ولو كان فاسقا، والبخيل عدو الله ولو كان راهبا

   A generous person is the beloved of Allah even if he is a sinner, and miserly person is the enemy of Allah even if he is a monk.

Commenting upon this narration ʿAlī al-Qārī states:

لا أصل له بل الفقرة الأولى موضوعة لمعارضتها لنص قوله تعالى إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَاللَّهُ لا يُحِبُّ الظَّالِمِينَ أَوِ الْكَافِرِينَ انتهى فليتأمل

There is no basis for it. Instead, the first sentence is a fabrication due to it opposing the explicit verse of Allah سُبْحَانَهُوَتَعَالَى, '*Surely Allah loves those who repent abundantly*',[1] and the verse, '*And Allah does not love the transgressors*'[2] or '*the disbelievers*'[3]. So, one should ponder.[4]

And a sinner is either from the transgressors or from the disbelievers.

Example two

The narration about the age of the world and that it is seven thousand years and we are in the seventh millennium. Commenting upon this narration Ibn al-Qayyim says:

وهذا من أبين الكذب لأنه لو كان صحيحا لكان كل أحد عالما أنه قد بقي للقيامة من وقتنا هذا مئتان وأحد وخمسون سنة والله تعالى يقول يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَاوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وقال تعالى إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ

This is a blatant lie, because if it was true, each person would know that from our time till the coming of Qiyāmah there are two hundred and fifty-one years left, whereas Allah سُبْحَانَهُوَتَعَالَى says, '*They ask you about the hour: when is its arrival? Say, "Its knowledge is only with my lord. None will reveal its times except him. It lays heavily upon the heavens and the earth. It will not come upon you except unexpectedly. They ask you as if you are familiar with it. Say, "Its knowledge is only with Allah.*'[5] And Allah سُبْحَانَهُوَتَعَالَى says, '*Indeed Allah alone has the knowledge of the hour*'.[6,7]

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1 Sūrah al-Baqarah: 222.

2 Sūrah Āl ʿImrān: 57.

3 Sūrah Āl ʿImrān: 32.

4 *Kashf al-Khafāʾ*, 2/921.

5 Sūrah al-Aʿrāf: 187.

6 Sūrah Luqmān: 34.

7 *Al-Manār al-Munīf*, p. 80.

From the aforementioned it is evident that the ḥadīth scholars utilized the criterion of presenting ḥadīth to the Qurʾān, and that they rejected many narrations which were in complete contrast with the Qurʾān due to which they were unable to reconcile between them at all.

2. Presenting the Sunnah, Some of it to Others

The ḥadīth scholars have also utilized this criterion. Hence, they would juxtapose a narration they heard against narrations known to the Ummah and bolstered by its practice. If it happened to disagree and both narrations happen to be Ṣaḥīḥ, then if reconciliation between the two was possible by considering one to be a specifier for the generality of the other, or a qualifier for the absoluteness of the other, or an abrogator if the dates were known, then they would go with that and not reject the narration, or else it would be necessary to accord preponderance to one.

But if one was authentic and the other was weak, then the weak one would be rejected.

And to this extent, the scholars of ḥadīth have enlisted a number of preference-giving factors. Some of them revolve around studying the wordings, and others revolve around studying the isnād.

Hence, the intergradation of the isnād and the wording is quite clear. However, it is not possible to always neglect the isnād, for there is no value in a text which does not reach us with an authentic isnād.

Al-Khaṭīb says:

وكل خبرين علم ان النبي صلى الله عليه وسلم تكلم بهما فلا يصح دخول التعارض فيهما على وجه وأن كان ظاهرهما متعارضين لأن معنى التعارض بين الخبرين والقرآن من أمر ونهي وغير ذلك أن يكون موجب أحدهما منافيا لموجب الآخر وذلك يبطل التكليف إن كانا أمرا ونهيا وأباحة وحظرا أو يوجب كون أحدهما صدقا والآخر كذبا إن كانا خبرين. والنبي صلى الله عليه وسلم منزه عن ذلك أجمع معصوم منه باتفاق الأمة وكل مثبت للنبوة وإذا ثبت هذه الجملة وجب متى علم أن قولين أن ظاهرهما التعارض ونفى أحدهما لموجب الآخر أن يحمل النفي والإثبات على أنهما في زمانين أو فريقين أو على شخصين أو على صفتين هذا لا لا بد منه

Any two narrations about which it is known that Nabī ﷺ communicated them, then it is not possible that they be characterized by contradiction, even though they are outwardly contradictory. Because contradiction between two narrations and the Qurʾān where one entails an imperative command and the other a negative one, etc., implies that the purport of one of them is in complete contrast with the purport of the other. This will nullify responsibility if they both are pertaining to imperative and negative, or permissibility and impermissibility; or it would necessitate that one of them is true and the other is false in the case of two narrations. Whereas Nabī ﷺ is free from all of that and is saved from that according to the consensus of the Ummah, and each narration independently is evidence of his Nubuwwah. Once this is established it is necessary that whenever apparent contradiction is noticed between two narrations in a way that one negates the other, then the negation and the affirmation be interpreted as referring to two different times, or two different groups, or two different people, or two disparate qualities. This is necessary.[1]

From the examples of this are the following narrations:

لا يورد ممرض على مصح

A sick animal should not be brought to a healthy animal.[2]

فر من المجذوم فرارك من الأسد

Run from a leper like how you would run from a lion.[3]

With the narration of there being no such a thing as contagion.[4]

The scholars have treaded various paths to reconcile between them:

The first answer: These sicknesses are not contagious in themselves, but Allah سُبْحَانَهُ وَتَعَالَى has made interacting with the sick a cause of the sickness being contagious. Hence, at times contact will not bring about contagion as is the case in all other means. This is the path treaded by Ibn al-Ṣalāḥ.

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1 *Al-Kifāyah*, p. 433.

2 *Ṣaḥīḥ Muslim*: Chapter of Salām: sub-chapter: there is no contagion and no bad omen: ḥadīth no. 2221.

3 *Ṣaḥīḥ al-Bukhārī*: Chapter of Medicine: sub-chapter regarding leprosy: ḥadīth no. 5380.

4 *Ṣaḥīḥ al-Bukhārī*: Chapter of Medicine: sub-chapter: there is no Ṣafar, a sickness which grips the stomach: ḥadīth no. 5387.

The second answer: The negation of contagion is general, and the imperative of running is in order to prevent potential causes of a misattribution; i.e., so that if a person who interacts with the sick happens to pick up the sickness due to the decree of Allah and not because of the negated contagion, he does not assume that that was because of his interaction and thereby consider contagion to be existent and become sinful. Hence, we have been ordered to abstain in order to circumvent from such misattributions. This is the path treaded by Ibn Ḥajar.

The third answer: Affirming contagion for leprosy and other similar sicknesses entails that they are excluded from the general negation of contagion. Hence, the statement, 'There is no contagion' does not include leprosy and similar ailments; so it is as though Nabī ﷺ said, "No sickness is contagious besides those sicknesses which I have stated to be contagious." This is the answer of Abū Bakr al-Bāqillānī

The fourth answer: The injunction of running is due to taking into consideration the feelings of the leper. Because if he sees a healthy person his agony will double and his grief will increase.[1]

3. Presenting the Ḥadīth to Established Facts of History

This is in the instance where the ḥadīth contains a date which denotes the time of its occurrence whereas the known date of that event according to the scholar is different.

An example of this is the following:

Anas ibn Mālik ﷺ narrates:

أقبل رسول الله صلى الله عليه وسلم من تبوك فاستقبله سعد بن معاذ الأنصاري فصافحه النبي صلى الله عليه وسلم ثم قال له ما هذا الذي أكفت يداك؟ قال يا رسول أضرب بالمرو والمسحاة فأنفقه على عيالي قال فقبل النبي صلى الله عليه وسلم يده وقال هذه يد لا تمسها النار

Rasūl Allāh ﷺ returned from the Battle of Tabūk. He was welcomed by Saʿd ibn Muʿādh al-Anṣārī. Hence, Nabī ﷺ greeted him and said, "What has made your hands so independent?"

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1 *Tadrīb al-Rāwī*, 2/197.

He said, "O Rasūl Allah I strike with the flint and with the shovel and I spend on my family."

Rasūl Allah ﷺ, thus, kissed his hand and said, "This is a hand that the fire will not touch."[1]

Ibn al-Jawzī has advanced historical evidence to point out that this narration is a forgery. Hence, he says:

هذا حديث موضوع وما أجهل واضعه بالتاريخ فإن سعد بن معاذ لم يكن حيا في غزاة تبوك لأنه مات بعد غزاة بني قريظة من السهم الذي رمى به يوم الخندق وكانت غزاة بني قريظة في سنة خمس من الهجرة فأما غزاة تبوك فإنها كانت في سنة تسع

This narration is a forgery, and how ignorant is its forger of history. For Saʿd ibn Muʿādh was not alive in the Battle of Tabūk, because he passed away after the Battle of Banū Qurayẓah due to the arrow which had struck him on the day of Khandaq. And the battle of Banū Qurayẓah took place in the fifth year after hijrah, as for the battle of Tabūk it took place in the nineth year after hijrah.[2]

4. The Ḥadīth Containing an Impossible Matter

This refers to something impossible in itself, not to something impossible according to humans although possible for Allah سُبْحَانَهُوَتَعَالَى. Hence, it is necessary to preclude the narrations of miracles from the application of this criterion if they are established with authentic transmissions.

Example one

Abū Hurayrah رَضِيَاللَّهُعَنْهُ narrates:

قيل يا رسول الله مم ربنا من ما مرور؟ قال لا من الأرض ولا من سماء خلق خيلا فأجراها فعرقت فخلق نفسه من ذلك العرق

It was said to Rasūl Allah ﷺ, "From what is our Lord, from the water of Murūr?"

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1 *Tarīkh Baghdād* of Abū Bakr al-Khaṭīb, 7/342; *Tārīkh Jurjān* of al-Sahmī, p. 262. Al-Khaṭīb has pointed out the same flaw in the narration as Ibn al-Jawzī.

2 *Al-Mawḍūʿāt*, 2/251.

He said, "Not from the earth and not from the heaven. He created a horse and made it run, and when it released perspiration, he created himself from that."

Ibn al-Jawzī says:

هذا حديث لا يشك في وضعه وما وضع مثل هذا مسلم وأنه لمن أرك الموضوعات وأدبرها إذ هو مستحيل لأن الخالق لا يخلق نفسه

There is no doubt regarding this narration being a forgery, and a Muslim could not have forged such a narration. For it happens to be the weakest of forgeries and the worst of them. Because it is impossible, due to the fact that the creator cannot create himself.[1]

So, this narration contains an impossible matter which deems the Creator سُبْحَانَهُ وَتَعَالَى the created.

In conclusion, it would be possible to say: it is evident through categorical proofs that the scholars of ḥadīth and those who preceded them from the Ṣaḥābah رَضِيَ ٱللَّٰهُ عَنْهُمْ and the Tābiʿīn would scrutinize the ḥadīth. In doing so, they would not just suffice on critiquing the isnād without critiquing the wording. In this is a rebuttal of the Rawāfiḍ, at the forefront of who is al-Subḥānī and whoever adopts his methodology of accusing the ḥadīth scholars of not critiquing the wording of the ḥadīth. If this suggests anything, it suggests the precision of the Ahl al-Sunnah in distinguishing between the authentic and all else besides it, and in founding immensely intricate and nuanced criteria so that the acceptable becomes distinct from the unacceptable.

And indeed, the one who has said the following has spoken the truth:

إن الروافض قوم لا خلاق لهم من أجهل الناس في علم وأكذبه

والناس في غنية عن رد إفكهم لهجنة الرفض واستقباح مذهبه

Surely the Rawāfiḍ are a people who have no share, and they are the most ignorant in knowledge and the biggest liars.

The people do not require to rebut their lies, due to Rafḍ being abominable and its dogma being disliked.

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1 *Al-Mawḍūʿāt*, 1/105.

Section Three

A Brief Comparison Between the Books of the Ahl al-Sunnah and the Books of the Rawāfiḍ Regarding Jarḥ and Taʿdīl and Taṣḥīḥ and Taḍʿīf

This is a brief comparison of the books the Ahl al-Sunnah and those of the Rawāfiḍ regarding the sciences of Jarḥ and Taʿdīl and Taṣḥīḥ and Taḍʿīf; so that it is categorically established that the former are the giants of these fields and that the latter hold no weight in them. And also, so that it is known that the tradition that they are upon is nothing but lies and fabrications and that they are the dependents of the Ahl al-Sunnah in compilation, as has passed already.

The Books of the Ahl al-Sunnah

1. The Books of the Ahl al-Sunnah Regarding Jarḥ and Taʿdīl

The Books in this field are many, hereunder we will list the categories with a few examples of each:

The Transmitter Dictionaries of Specific Books

The six books: *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Abī Dāwūd*, *Sunan al-Nasāʾī*, *Sunan al-Tirmidhī*, *Sunan Ibn Mājah*. Some of the books regarding the transmitters of these books:

1. *Al-Kamāl fī Asmāʾ al-Rijāl* of ʿAbd al-Ghanī al-Maqdisī.

2. *Tahdhīb al-Kamāl* of al-Mizzī; ʿAlāʾ al-Dīn Mughlṭāy wrote an addendum to it names *Ikmāl Tahdhīb al-Kamāl*.

3. *Tahdhīb al-Tahdhīb* of Ibn Ḥajar.

4. *Taqrīb al-Tahdhīb* of Ibn Ḥajar as well.

5. *Al-Kāshif fī Maʿrifah man lahu Riwāyah fī al-Kutub al-Sittah* of al-Dhahabī.

6. *Tadhhīb Tahdhīb al-Kamāl* of al-Dhahabī.

7. *Khulāṣah Tadhhīb al-Tahdhīb* of al-Khazrajī.

And some of the most popular books regarding the transmitters of specific books are the following:

1. *Rijāl Ṣaḥīḥ al-Bukhārī*, and its name is *al-Hidāyah wa al-Irshād fī Maʿrifah Ahl al-Thiqah wa al-Sadād* of Kalābādhī.

2. *Rijāl Ṣaḥīḥ Muslim* of Ibn Manjūyah.

3. *Al-Jamʿ bayn Rijāl al-Ṣaḥīḥayn* of Ibn al-Qaysarānī.

4. *Isʿāf al-Mubaṭṭả bi Rijāl al-Muwaṭṭả* of al-Suyūṭī.

5. *Al-Taʿrīf bi Rijāl al-Muwaṭṭả* of Muḥammad ibn Yaḥyā al-Ḥadhdhāʾ al-Tamīmī.

6. *Taʿjīl al-Manfaʿah bi Zawāʾid Rijāl al-Aʾimmah al-Arbaʿah* of Ibn Ḥajar.

Books Regarding the Transmitters of Ḥadīth in general

1. *Al-Tārīkh al-Kabīr* of al-Bukhārī.

2. *Al-Jarḥ wa al-Taʿdīl* of Ibn Abī Ḥātim.

Books Regarding Reliable Transmitters

1. *Al-Thiqāt* of Ibn Ḥibbān al-Bustī.

2. *Al-Thiqāt* of al-ʿIjlī.

3. *Al-Thiqāt* of Abū Ḥafṣ ibn Shāhīn.

Books Regarding Weak Transmitters

1. *Al-Ḍuʿafāʾ al-Ṣaghīr* of al-Bukhārī.

2. *Al-Ḍuʿafāʾ al-Kabīr* of al-ʿUqaylī.

3. *Al-Ḍuʿafāʾ wa al-Matrūkīn* of al-Nasāʾī.

4. *Al-Mughnī fī al-Ḍuʿafāʾ* of al-Dhahabī.

5. *Al-Kāmil fī al-Ḍuʿafāʾ* of Ibn ʿAdī.

6. *Mīzān al-Iʿtidāl* of al-Dhahabī.

7. *Aḥwāl al-Rijāl* of al-Jawzajānī.

8. *Tārīkh Asmāʾ al-Ḍuʿafāʾ wa al-Kadhdhābīn* of Abū Ḥafṣ Ibn Shāhīn.

General Books Regarding the Biographies of Scholars and Transmitters

1. *Siyar Aʿlām al-Nubalāʾ* of al-Dhahabī.

2. *Tārīkh al-Islām* of al-Dhahabī as well.

3. *Shadharāt al-Dhahab* of Ibn al-ʿImād al-Ḥanbalī.

Books Regarding the Biographies of The Scholars of a School

The Shāfiʿī School:

1. *Ṭabaqāt al-Shāfiʿiyyah al-Kubrā* of al-Subkī.

2. *Ṭabaqāt al-Shāfiʿiyyah* of Ibn Qāḍī Shahbah.

3. *Ṭabaqāt al-Fuqahāʾ al-Shāfiʿiyyah* of Ibn al-Ṣalāḥ.

The Ḥanbalī School:

1. *Ṭabaqāt al-Ḥanābilah* of Ibn Abī Yaʿlā.

2. *Al-Manhaj al-Aḥmad* of al-ʿUlaymī.

3. *Dhayl Ṭabaqāt al-Ḥanābilah* of Ibn Rajab.

The Ḥanafī School:

1. *Al-Jawāhir al-Muḍīʾah fī Ṭabaqāt al-Ḥanafiyyah* of Ibn Abī al-Wafāʾ.

2. *Tāj al-Tarājim* of Qāsim ibn Quṭlūbaghā

The Mālikī School:

1. *Tartīb al-Madārik wa Taqrīb al-Masālik* of al-Qāḍī ʿAyāḍ

2. *Al-Dībāj al-Mudhdhab* of Ibn Farḥūn.

3. *Shajarah al-Nūr al-Zakiyyah fī Ṭabaqāt ʿUlamāʾ al-Mālikiyyah* of Muḥammad Makhlūf.

Books Regarding Queries, Defects, and the Identifying of Men

1. *Suʾālāt al-Ḥākim* of al-Dāraquṭnī.

2. *Suʾālāt al-Sahmī* of al-Dāraquṭnī.

3. *Suʾālāt al-Sajzī* of al-Ḥākim.

4. *Suʾālāt Muḥammad ibn ʿUthmān ibn Shaybah* of ʿAlī ibn al-Madīnī.

5. *Suʾālāt al-Dārimī* of Ibn Maʿīn.

2. Books of Referencing

Books Regarding Referencing General Narrations

1. *Kanz al-ʿUmmāl* of al-Muttaqī al-Hindī.

2. *Jamʿ al-Jawāmiʿ al-Suyūṭī.*

3. *Jāmiʿ al-Uṣūl* of Ibn al-Athīr.

Books for Referencing the Narrations of Specific Books:

1. *Al-Mughnī ʿan Ḥaml al-Asfār fī Takhrīj mā fī al-Iḥyāʾ min al-Akhbār* of al-ʿIrāqī.

Books for Referencing the Narrations of Fiqh Books

1. *Naṣb al-Rāyah li Takhrīj Aḥādīth al-Hidāyah* of al-Zaylaʿī.

2. *Al-Dirāyah fī Takhrīj Aḥādīth al-Hidāyah* of Ibn Ḥajar.

3. *Al-Talkhīṣ al-Ḥabīr fī Takhrīj Aḥādīth al-Rāfiʿī al-Kabīr* of Ibn Ḥajar as well.

Books for Referencing the Narrations of Laws

1. *Bulūgh al-Marām min Jamʿ Adillah al-Aḥkām* of Ibn Ḥajar.

2. *Taqrīb al-Asānīd wa Tartīb al-Masānīd* of al-ʿIrāqī.

Books for Referencing the Narrations of Exhortation and Reprimand

1. *Al-Targhīb wa al-Tarhīb* of al-Mundhirī.

2. *Al-Zawājir ʿan Iqtirāf al-Kabāʾir* of Ibn Ḥajar al-Haytamī.

Books for Referencing the Narrations of Tafsīr

1. *Al-Fatḥ al-Samāwī bi Takhrīj Aḥādīth Tafsīr al-Qāḍī al-Bayḍāwī* of al-Munāwī.

2. *Al-Kāf al-Shāf fī Takhrīj Aḥādīth al-Kashshāf* of Ibn Ḥajar.

3. *Al-Durr al-Manthūr fī al-Tafsīr bi al-Mȧthūr* of al-Suyūṭī.

Books for Referencing the Aḥādīth Qudsiyyah

1. *Al-Itḥāfāt al-Saniyyah fī al-Aḥādīth al-Qudsiyyah* of al-Munāwī.

2. *Al-Itḥāfāt al-Saniyyah fī al-Aḥādīth al-Qudsiyyah* of al-Madanī.

3. *Al-Aḥādīth al-Qudsiyyah* of ʿAlī al-Qārī.

4. *Al-Aḥādīth al-Qudsiyyah* of the Lajnah al-Qurʾān wa al-Ḥadīth bi al-Majlis al-Aʿlā li al-Shuʾūn al-Islāmiyyah.

Books for Referencing the Narrations of Sīrah and Shamāʾil (traits of Nabī ﷺ

1. *Al-Khaṣāʾiṣ al-Kubrā* of al-Suyūṭī.

2. *Manāhil al-Ṣafā fī Takhrīj Aḥādīth al-Shifā* al-Suyūṭī.

3. *Subul al-Hudā wa al-Rashād fī Sīrah Khayr al-ʿIbād* of Muḥammad ibn Yūsuf al-Ṣāliḥī.

The Books of Muḥammad Nāṣir al-Dīn al-Albānī:

1. *Al-Silsilah al-Ṣaḥīḥah.*

2. *Al-Silsilah al-Ḍaʿīfah.*

3. *Ṣaḥīḥ wa Ḍaʿīf al-Jāmiʿ al-Ṣaghīr wa Ziyādātuh.*

4. *Ṣaḥīḥ al-Targhīb wa al-Tarhīb.*

5. *Ḍaʿīf al-Targhīb wa al-Tarhīb.*

6. *Ṣaḥīḥ Sunan Abī Dāwūd.*

7. *Ḍaʿīf Sunan Abī Dāwūd.*

8. *Ṣaḥīḥ Sunan al-Tirmidhī.*

9. *Ḍaʿīf Sunan al-Tirmidhī.*

10. *Ṣaḥīḥ Sunan al-Nasāʾī.*

11. *Ḍaʿīf Sunan al-Nasāʾī.*

12. *Ṣaḥīḥ Sunan Ibn Mājah.*

13. *Ḍaʿīf Sunan Ibn Mājah.*

14. *Ṣaḥīḥ al-Sīrah al-Nabawiyyah.*

15. *Naṣb al-Majānīq li Nasf Qiṣṣah al-Gharānīq.*

Amongst many other books of the Ahl al-Sunnah regarding Jarḥ and Taʿdīl and Taṣḥīḥ and Taḍʿīf. For the library of the Ahl al-Sunnah is replete with such books.

The Books of the Rawāfiḍ

1. The Books of the Rawāfiḍ Regarding Jarḥ and Taʿdīl

As has passed already, the Rawāfiḍ Shīʿah also have books which detail the biographies of their narrators. However, there is no doubt that they have lesser experience and lesser knowledge than the Ahl al-Sunnah in this field. In fact, they are more insignificant then being worthy of being compared with the Ahl al-Sunnah in this science, rather they are dependents of the Ahl al-Sunnah in ḥadīth and its compilation.

These books are: *Rijāl al-Najāshī*, *Rijāl al-Ṭūsī*, *al-Fihrist* of al-Ṭūsī as well, *Rijāl al-Kashshī*, and *Rijāl al-Barqī*. We have previously commented upon the contradiction and discrepancies of these books under the discussion pertaining to the development of Jarḥ and Taʿdīl by the Rawāfiḍ. And we also commented upon the later books which included these early books in them.

I would just like to reiterate the statement of the grand Ayatollah ʿAlī Khamenei:

بناء على ما ذكره كثير من خبراء هذا الفن: ان نسخ كتاب الفهرست كأكثر الكتب الرجالية القديمة المعتبرة الاخرى مثل كتاب الكشي والنجاشي والبرقي والغضائري قد ابتليت جميعاً بالتحريف والتصحيف ،ولحقت بها الاضرار الفادحة ، ولم تصل منها لابناء هذا العصر نسخة صحيحة

Based on what many experts of this field have stated, the manuscripts of the book *al-Fihrist*, are just like the early credible books of transmitter biographies, like the books of al-Kashshī, al-Najāshī, al-Barqī, and al-

Ghaḍāʾirī in that they all are victims of distortions and misspellings due to which they bare disastrous harms. And not a single authentic manuscript of them has reached the generation of this time.[1]

2. The Books Regarding Referencing of the Rawāfiḍ

A person who studies the books of the Rawāfiḍ will not find, unfortunately, a single book or even a single dedicated booklet detailing the weak and fabricated narrations of their tradition besides two which are also in themselves contradictory. They are:

1. *Mirʾāt al-ʿUqūl* of al-Majlisī.

2. *Zubdah al-Kāfī* of al-Bahbūdī.

As for the Ahl al-Sunnah, their libraries are replete with such books from the early history right up to recent times. However, this astonishment regarding the Shīʿah very quickly dissipates when one realises that their dogma is based upon lies and assumptions. Hence, if they attempt to author a book containing weak and fabricated narrations their Dīn will collapse.

Both these books have been written to reference and grade the narrations of *al-Kāfī* of al-Kulaynī, the chief book of the Rawāfiḍ.

So, these are some of the books of the Ahl al-Sunnah, and these are the books of the Rawāfiḍ. Had it not been for the fear of elongating the discussion, I would have provided a brief introduction regarding the aforementioned books of the Ahl al-Sunnah and explicated the depth and precision they comprise of. Likewise, I would have provided an introduction to the aforementioned of the Rawāfiḍ and the lies, discrepancies, and contradictions that they contain.

And indeed Allah سُبْحَانَهُوَتَعَالَى has spoken the truth:

فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ

As for foam it vanishes; but as for that which benefits the people, it remains on the earth.[2]

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1 *Al-Uṣūl al-Arbaʿah fī ʿIlm al-Rijāl*, p. 34.

2 Sūrah al-Raʿd: 17.

Chapter Nine

The Lament of the Ahl al-Bayt About the Abundance of Liars Against them From Those Who Claim to be their Shīʿah

The Ahl al-Bayt ﷺ consistently complained of the liars who forged lies and attributed falsehood to them from the transmitters of the Shīʿah.

Abū Baṣīr narrates:

> رحم الله عبدا حببنا إلى الناس ولم يبغضنا إليهم أما والله لو يروون محاسن كلامنا لكانوا به أعز وما استطاع أحد أن يتعلق عليهم بشيء ولكن أحدهم يسمع الكلمة فيحط إليها عشرا

I heard Abū ʿAbd Allāh saying, "May Allah have mercy on a person who endears us to the people and does not instill hatred for us in them. By Allah if they saw the beauty of our speech, they would be stronger with it and no one would be able to latch onto anything against them. However, one of them hears a word and adds to it (from his side) ten words.[1]

He also said:

> إن ممن ينتحل هذا الامر ليكذب حتى أن الشيطان ليحتاج إلى كذبه

Those who affiliated themselves to this matter (Shīʿism) lie so much that even Shayṭān requires their lying.[2]

He also said:

> ان الناس أولعوا بالكذب علينا ان الله افترض عليهم لا يريد منهم غيره واني أحدث أحدهم بالحديث فلا يخرج من عندي حتى يتأوله على غير تأويله، وذلك أنهم لا يطلبون بحديثنا وبحبنا ما عند الله وانما يطلبون به الدنيا،

People have become obsessed with lying against us. I narrate to one of them a ḥadīth and he barely leaves from me until he interprets it wrongly.

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1 *Rawḍah al-Kāfī*, 8/229.

2 Ibid., 8/254.

This is because they do not seek through our ḥadīth what is by Allah, rather they seek this world.[1]

He also said:

<div dir="rtl">

لقد أمسينا وما أحد أعدى لنا ممن ينتحل مودتنا

</div>

We have become such that nobody is a greater enemy to us than those who subscribe to our creed.[2]

And he said:

<div dir="rtl">

لو قام قائمنا بدأ بكذابي الشيعة فقتلهم

</div>

When our Mahdī will emerge he will first start with the Shīʿah liars and kill them.[3]

And he said:

<div dir="rtl">

ما أنزل الله سبحانه آية في المنافقين إلا وهي فيمن ينتحل التشيع

</div>

Allah سُبْحَانَهُوَتَعَالَ has not revealed a verse regarding the hypocrites but that it applies to those who claim to be Shīʿah.[4]

And he said:

<div dir="rtl">

كان المختار يكذب على علي بن الحسين عليهما السلام

</div>

Al-Mukhtār would lie upon ʿAlī ibn al-Ḥusayn عَلَيْهِٱلسَّلَام.[5]

And despite the fact that Jaʿfar al-Ṣādiq belied al-Mukhtār, the Shīʿah claim that the dowry of the mother of al-Ṣādiq was sent by al-Mukhtār.[6]

And they lie against al-Ṣādiq and claim that he said:

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1 *Biḥār al-Anwār*, 2/246.

2 *Rijāl al-Kashshī*, 2/596.

3 Ibid., 2/589.

4 Ibid., 2/589.

5 Ibid., 1/240.

6 Ibid., 1/240.

ما امتشطت فينا هاشمية ولا اختضبت، حتى بعث إلينا المختار برؤوس الذين قتلوا الحسين عليه السلام

No Hāshimiyyah lady ever combed her hair or dyed it till al-Mukhtār sent to us the heads of those who killed al-Ḥusayn عَلَيْهِ‌السَّلَام.[1]

Whereas ʿAlī ibn al-Ḥusayn was fully aware of the condition of al-Mukhtār and his lies against the Ahl al-Bayt, and thus would not accept his gifts and would not read his letters. Yūnus ibn Yaʿqūb narrates the following from Abū Jaʿfar:

كتب المختار بن أبي عبيدة إلى علي بن الحسين وبعث إليه بهدايا من العراق فلما وقفوا على باب علي بن الحسين دخل الآذن يستأذن لهم فخرج إليهم رسوله فقال أميطوا عن بابي فإني لا أقبل هدايا الكذابين ولا أقرأ كتبهم

Al-Mukhtār ibn Abī ʿUbaydah wrote to ʿAlī ibn al-Ḥusayn and sent gifts for him from Iraq. And when the messengers stood at the door of ʿAlī ibn al-Ḥusayn, the informer came to seek permission for them whereupon his messenger came out and said, "Move away from my door, for I do not accept the gifts of liars and I do not read their letters."[2]

And from those who were infamous for lying against the Ahl al-Bayt was Abū Hārūn the blind.

Muḥammad ibn Abī ʿUmayr says:

زعم أبو هارون المكفوف أنك قلت له إن كنت تريد القديم فذاك لا يدركه أحد وإن كنت تريد الذي خلق ورزق فذاك محمد ابن علي، فقال كذب عليه لعنة الله ما من خالق إلا الله وحده لا شريك له،

I said to Abū ʿAbd Allāh, "Abū Hārūn—the blind—says that you said to him, 'If you want the eternal then that is something no one can attain, and if you want the one who creates and provides then that is Muḥammad ibn ʿAlī.'"

He said, "He has lied against me, may Allah curse him. By Allah, there is no creator besides Allah, the One who has no partner."[3]

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1 Ibid., 1/241.

2 Ibid., 1/341.

3 Ibid., 2/488.

Also, another liar is al-Mughīrah ibn Saʿīd, who would lie against the alleged Imāms of the Shīʿah. Abū Yaḥyā al-Wāsiṭī says:

قال أبو الحسن الرضا عليه السلام كان المغيرة بن سعيد يكذب على أبي جعفر عليه السلام فأذاقه الله حر الحديد

Abū al-Ḥasan al-Riḍā said, "Al-Mughīrah ibn Saʿīd would lie against Abū Jaʿfar عَلَيْهِٱلسَّلَامْ, so may Allah سُبْحَانَهُوَتَعَالَ make him taste the heat of the iron."[1]

And in another narration from Abū ʿAbd Allāh عَلَيْهِٱلسَّلَامْ:

لعن الله المغيرة بن سعيد إنه كان يكذب على أبي فأذاقه الله حر الحديد لعن الله من قال فينا مالا نقوله في أنفسنا ولعن الله من أزالنا عن العبودية لله الذي خلقنا وإليه مآبنا ومعادنا وبيده نواصينا

May Allah curse al-Mughīrah ibn Saʿīd, he lies against my father. So may Allah make him taste the heat of the iron. May Allah curse the one who says about us what we did not say regarding ourselves. And may Allah curse the one who diverts us away from servitude to Allah Who created us, and to Who is our return, and in Whose hands are our foreheads.[2]

And indeed, Jaʿfar al-Ṣādiq had spoken the truth when he said:

Those who subscribe to this matter are worse than the Jews, the Christians, the Fire worshippers, and those who ascribe partners to Allah.[3]

Furthermore, it is indeed appalling that the Rāfiḍah criticise some of the Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ like Abū Hurayrah رَضِيَٱللَّهُعَنْهُ for narrating profusely from Nabī صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, whereas we find that some Shīʿī narrators have surpassed Abū Hurayrah رَضِيَٱللَّهُعَنْهُ in their narrations.

Hence, the narrator of lies and the deviances, Abān ibn Taghlib, narrated 30 000 narrations from Jaʿfar al-Ṣādiq رَحِمَهُٱللَّهُ.[4]

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1 Ibid., 2/ 489.

2 Ibid., 2/489.

3 Ibid., 2/587.

4 *Rijāl al-Najāshī*, p. 12.

Likewise, Muḥammad ibn Muslim they say heard 30 000 narrations from al-Bāqir and 16 000 narrations from al-Ṣādiq,[1] this is notwithstanding that he has been cursed by the Imāms of the Shīʿah.

Likewise, Jābir al-Juʿfī they say narrated 70 000 narrations from al-Bāqir (according to one narration), and another narration says 140 000 narrations,[2] whereas he did not visit al-Ṣādiq but once, and he did not see him by his father only once. Zurārah says:

سألت أبا عبد الله عليه السلام عن أحاديث جابر فقال ما رأيته عند أبي قط إلا مرة واحدة وما دخل علي قط

I asked Abū ʿAbd Allāh ﷺ regarding the narrations of Jābir. He said, "I did not see him by my father ever besides once, and he never ever entered upon me."[3]

So, we have the right to ask about his abundant narrations from al-Ṣādiq and his father knowing that he only entered once upon the father of al-Ṣādiq.

Likewise, al-Juʿfī claims that he narrated 50 000 narrations which no one has ever heard from him;[4] for he would go to the outskirts, dig a hole, put his head in it and thereafter say, "Muḥammad ibn ʿAlī narrated to me such and such."[5]

And listen to Sharīk ibn ʿAbd Allāh al-Nakhaʿī—the judge—(d. 177 A.H) who describes the people who thronged around Jaʿfar, and claimed to narrate from him, as is narrated by the books of the Shīʿah themselves:

قلت لشريك ان أقواما يزعمون أن جعفر بن محمد ضعيف في الحديث فقال أخبرك القصة.كان جعفر بن محمد رجلا صالحا مسلما ورعا فاكتنفه قوم جهال يدخلون عليه ويخرجون من عنده ويقولون حدثنا جعفر بن محمد ويحدثون بأحاديث كلها منكرات كذب موضوعة على جعفر يستأكلون الناس بذلك ويأخذون منهم الدراهم فكانوا يأتون من ذلك بكل منكر فسمعت العوام بذلك منهم، فمنهم من هلك ومنهم من أنكر

1 *Rijāl al-Kashshī*, 2/436.

2 *Wasāʾil al-Shīʿah*, 30/329.

3 *Rijāl al-Kashshī*, 2/436.

4 Ibid., 2/440.

5 Ibid., 2/442.

Yaḥyā ibn ʿAbd al-Ḥamīd al-Ḥimmānī mentions in his book which he authored to establish the rulership of Amīr al-Muʾminīn ﷺ, "I said to Sharīk: a people claim that Jaʿfar ibn Muḥammad is weak in ḥadīth."

He said, "Let me tell you the story, Jaʿfar in Muḥammad was a pious Muslim who was conscious of Allah. He was surrounded by an ignorant people who entered upon him and exited from him, and went on to say: 'Jaʿfar ibn Muḥammad narrated to us.' They would in this manner go on to narrate narrations which were reprehensible, lies, and forgeries against Jaʿfar. Thereby they would seek to eat the food of people and take from them their money. Hence, for this they would come forth with every reprehensible narration, narrations which the lay people would hear. And then some would be destroyed and some would apprehend."[1]

And al-Kashshī also narrates from Yūnus:

وافيت العراق فوجدت بها قطعة من أصحاب أبي جعفر عليه السلام ووجدت أصحاب أبي عبد الله عليه السلام متوافرين فسمعت منهم وأخذت كتبهم، فعرضتها من بعد على أبي الحسن الرضا عليه السلام فأنكر منها أحاديث كثيرة أن يكون من أحاديث أبي عبد الله عليه السلام وقال لي ان أبا الخطاب كذب على أبي عبد الله عليه السلام لعن الله أبا الخطاب وكذلك أصحاب أبي الخطاب يدسون هذه الا حديث إلى يومنا هذا في كتب أصحاب أبي عبد الله عليه السلام فلا تقبلوا علينا خلاف القرآن

I came to Iraq and I found in it a group of the companions of Abū Jaʿfar, and I found the companions of Abū ʿAbd Allāh to be many. I heard from them and took from their books. Thereafter, I presented that to Abū al-Ḥasan al-Riḍā who apprehended many of its narrations and doubted that they be from Abū ʿAbd Allāh and said to me, "Abū al-Khaṭṭāb has lied against Abū ʿAbd Allāh, may Allah curse Abū al-Khaṭṭāb. The students of Abū al-Khaṭṭāb also falsely include these narrations till today into the books of Abū ʿAbd Allāh. So do not accept from us anything other than the Qurʾān."[2]

And Imām ʿAlī said to his Shīʿah:

لوددت والله أن معاوية صارفني بكم صرف الدينار بالدرهم، فأخذ مني عشرة منكم وأعطاني رجلًا منهم! يا أهل الكوفة ! منيت منكم بثلاث واثنتين، صمّ ذوو أسماع، وبكم

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1 Ibid., 2/616.

2 *Rijāl al-Kashshī*, 2/489.

ذوو كلام، وعمي ذوو أبصار، لا أحرار صدق عند اللقاء، ولا إخوان ثقة عند البلاء. تربت أيديكم، يا أشباه الإبل غاب عنها رعاتها! كلما جمعت من جانب تفرقت من آخر.

I wish, by Allah سُبْحَانَهُوَتَعَالَى that Muʿāwiyah traded with me as Dinars are traded with Dirhams, and that he takes from me ten men and give me one man from them. O the people of Kūfah I have been tested with you in three things and two things: (you are) deaf people with ears, dumb people with speech, and blind people with eyes; you are not honourable men of truth at the time of meeting the enemy, and you are not reliable brothers at the time of difficulty. May your hands become dusty, O the likes of camels whose shepherds disappeared from them; whenever they are gathered from one side, they scatter from another.[1]

Also, the Shīʿah have accused Imām ʿAlī of lying whereupon he said to them:

ولقد بلغني أنكم تقولون على يكذب قاتلكم الله تعالى! فعلى من أكذب أعلى الله فأنا أول من آمن به أم على نبيه فأنا أول منصدقبه

It has reached me that you say that ʿAlī lies. May Allah destroy you, for against who should I lie, against Allah? I was the first person to confess faith in him; or against his Nabī? I was the first person to embrace his message.[2]

And he says in another place:

أما دين يجمعكم ولا حمية تحمشكم أقوم فيكم مستصرخا وأناديكم متغوثا فلا تسمعون لي قولا ولا تطيعون لي أمرا حتى تكشف الأمور عن عواقب المساءة فما يدرك بكم ثار ولا يبلغ بكم مرام

Do you not have a Dīn that unites you? Or a passion that enrages you? I stand amidst you seeking assistance and I call out to you seeking help, but you do not hear from me a statement and you do not obey me in any matter till the matters reveal evil outcomes. So no revenge can be attained with you, and no objective can be reached with you.[3]

And he says in another place:

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1 *Nahj al-Balāghah*, 1/188, 189.

2 Ibid., 1/119.

3 Ibid., 1/90.

قد غاب عن قلوبكم ذكر الآجال وحضرتكم كواذب الآمال فصارت الدنيا أملك بكم من الآخرة والعاجلة أذهب بكم من الآجلة وإنما أنتم إخوان على دين الله ما فرق بينكم إلا خبث السرائر، وسوء الضمائر

The remembrance of death has departed from your hearts and false hopes have come over you. Hence, the world became more in your possession than the afterlife, and the current life distanced you from the later life. You are not but brothers in the Dīn of Allah, but nothing has disunited other than the evil of the internals and the vileness of the hearts.[1]

And al-Kulaynī has narrated in *al-Kāfī* from Mūsā ibn Bakr al-Wāsiṭī:

لو ميزت شيعتي لم أجدهم إلا واصفة ولو امتحنتهم لما وجدتهم إلا مرتدين ولو تمحصتهم لما خلص من الألف واحد ولو غربلتهم غربلة لم يبق منهم إلا ما كان لي إنهم طال ما اتكوا على الأرائك فقالوا نحن شيعة علي إنما شيعة علي من صدق قوله فعله

Abū al-Ḥasan ﷺ said to me, "If I were to distinguish my Shīʿah I would not find them to be but false proclaimants; and if I were to test them, I would not find them to be but apostates; and if were to thoroughly examine them, not a single person would turn out to be pure from a thousand; and if sifted them intensely, nothing would remain for me but what has always been for myself. They have long reclined upon cushions and claimed, "We are the Shīʿah of ʿAlī." But the Shīʿah of ʿAlī are those whose statements are complemented with their actions.[2]

Nonetheless, in the coming chapter I will expound on the statuses of some Rāfiḍī narrators from their reliable books of transmitter dictionaries so that it is known with certainty that the dogma of the Rāfiḍah revolves around liars, obfuscators, sinners and accursed people. This is enough evidence of it being based upon falsehood.

So how can they have a coherent system of Taṣḥīḥ and Taḍʿīf in light of this?

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1 Ibid., 1/222.

2 *Rawḍah al-Kāfī*, 8/228.

Chapter Ten

The Status of the Transmitters of the Rawāfiḍ

Herein there will be three sections:

Section One: The Rāfiḍī narrators impugned in their credible transmitter dictionaries.

Section Two: A detailed analyses regarding some Rāfiḍī transmitters from their credible books.

Section Three: The unknown narrators in the books of the Rawāfiḍ

Section One

The Rāfiḍī Narrators who have been Impugned in their Reliable Books

The statements of al-Ḥurr al-ʿĀmilī and al-Ṭūsī have passed already regarding the gradings of their narrators:

Al-Ḥurr al-ʿĀmilī says:

> ودعوى بعض المتأخرين أن الثقة بمعنى العدل الضابط ممنوعة وهو مطالب بدليلها. وكيف وهم مصرحون بخلافها حيث يوثقون من يعتقدون فسقه وكفره وفساد مذهبه

> And the claim of some later scholars that *Thiqah* (reliable) means an upright retainer is unacceptable, and he will be required to furnish evidence for that. For how can that be the case when the scholars have stated contrary to that, for they approbate even an individual whom they believe to be a sinner and an adherent of a false dogma.[1]

And he also says:

> وأصحاب الاصطلاح الجديد قد اشترطوا في الراوي العدالة فيلزم من ذلك ضعف جميع أحاديثنا لعدم العلم بعدالة أحد منهم إلا نادرا

> The scholars of the new nomenclature have placed integrity as a requisite in a narrator. This results in all our narrations being weak, due to not knowing of the integrity of their narrators but very rarely.[2]

And he says:

> ومن المعلوم قطعا أن الكتاب التي أمروا عليهم السلام بها كان كثير من رواتها ضعفاء ومجاهيل وكثير منها مراسيل

> And it is also a categorical fact that the books which the Imams ordered us (to adhere to), many of their narrators are weak and unknown people, and many of their narrations are *Marāsīl* (consisting of inconsistent chains).[3]

And he also says:

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1 *Wasāʾil al-Shīʿah*, 30/260.

2 Ibid., 30/260.

3 *Wasāʾil al-Shīʿah*, 30/244.

ومثله يأتي في رواية الثقات الاجلاء كأصحاب الاجماع ونحوهم عن الضعفاء والكذابين والمجاهيل حيث يعلمون حالهم ويروون عنهم ويعملون بحديثهم ويشهدون بصحته

This also appears to be true in the narrations of prominent reliable narrators, like the people of consensus and others, from weak narrators, liars, and unknown people. For they knew their conditions, but still narrated from them, practiced upon their narrations, and attested to their authenticity.[1]

And their scholar al-Ṭūsī says:

إن كثيرا من مصنفي أصحابنا وأصحاب الأصول ينتحلون المذاهب الفاسدة وإن كانت كتبهم معتمدة

Many of the authors from our scholars and the authors of the principal sources subscribed to false dogmas, even though their books are reliable.[2]

These are some of the crucial statements that have passed already…

Now we present a brief biography of some of the transmitters of the Rawāfiḍ from their reliable transmitter dictionaries. These are the transmitters whom the Imāmiyyah rely upon in their narrations; they were the people who sat [allegedly] with the Imāms, heard their narrations, and thereafter transmitted them to the people. This means that they are the men whom the Imāmī Shīʿah have entrusted with the trust of their Dīn, and it is them through whose transmission the Imāmī scholars collated their narrations and with whose narrations they authored books and compilations.

But the tragedy unfolds when it becomes clear that these people were the biggest liars and had the worst of character, and that they were the scum of the masses and the least of them in Dīn and dignity.

Furthermore, the Rawāfiḍ accepted the narrations of the Faṭḥiyyah[3] like

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1 *Wasāʾil al-Shīʿah*, 30/206.

2 *Al-Fihrist*, p. 32.

3 They believe in the Imāmah of ʿAbd Allah ibn Jaʿfar ibn Muḥammad. They have been given this name because it is said that he was broad headed, or as some say: broad legged. And some say that they are attributed to a prominent leader from Kūfah whose name was ʿAbd Allah ibn Faṭīḥ. Refer to: *Firaq al-Shīʿah* of al-Nawbakhtī, p. 78; *Rijāl al-Kashshī*, 2/524; *Maqālāt al-Islāmiyyīn*, p. 28; *Minhāj al-Sunnah*, 2/482; *Rijāl al-Khāqānī*, p. 132.

ʿAbd Allāh ibn Bukayr and others, and the narrations of the Wāqifiyyah[1] like Samāʿah ibn Mihrān and others, whereas the Wāqifiyyah and the Faṭḥiyyah are disbelievers according to them!

Likewise, they have practiced upon the narrations of the Nāwusiyyah[2] and the Khaṭṭābiyyah,[3] in fact even the narrations of the accursed, the liars, and the sinners; for after being a Shīʿī, affiliation to no creed or dogma is harmful. It is as though the situation of the Shīʿah dictates the following:

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1 Also known as the Kilāb Mamṭūrah, a sect of the Shīʿah. They believe in Imāmah until Jaʿfar al-Ṣādiq. They claim that Jaʿfar had explicitly appointed his son Mūsā as the Imām and that Mūsā is alive and has not passed on. Hence, they terminate the line of Imāmah at him and do not continue the line of Imāmah thereafter till the remaining of the twelve. They say that he will not die till he rules upon the land. They are also known as the Kilāb Mamṭūrah. This is because Yūnus ibn ʿAbd al-Raḥmān debated with them and he said, "You are more insignificant to me than the Kilāb Mamṭūrah." And Kilāb Mamṭūrah is a word used by the Persians to refer to a rejected and banished person. Despite that they approbated them and practiced upon their narrations, thereby ignoring the statement of their Imām as per their narrations. Hence, they narrate that al-Riḍā was asked regarding the Wāqifah and he said, "They live in confusion and they die as heretics." Refer to *Firaq al-Shīʿah* of al-Nawbakhtī, p. 81; *Rijāl al-Kashshī*, 2/756; *Fāʾiq al-Maqāl*, p. 95; *Maqālāt al-Islāmiyyīn*, p. 28; *Minhāj al-Sunnah*, 3/483.

2 They stop at Jaʿfar ibn Muḥammad al-Ṣādiq and do not continue with the line of Imāmah till the Twelfth Imām. They have dubbed with this name due to a person with the name Nāwus. It is also averred that they are attributed to a village called Nāwus. And they claim that al-Ṣādiq is alive and that he will not die till he emerges and that he is the Mahdī, and not anyone else. Refer to: *Firaq al-Shīʿah* of al-Nawbakhtī, p. 68; *Fāʾiq al-Maqāl*, p. 95; *Rijāl al-Khāqānī*, p. 93; *Maqālāt al-Islāmiyyīn*, p. 25; *al-Milal wa al-Niḥal*, 1/161.

3 They are the followers of Abū al-Khaṭṭāb Muḥammad ibn Abī Zaynab al-Asadī al-Ajdaʿ, the freed slave of the Banū Asad. He is the one who attributed himself to Abū ʿAbd Allāh Jaʿfar ibn Muḥammad al-Ṣādiq. And when the latter came to learn of his extremism he disassociated from him, cursed him, and ordered his followers to disavow him. He very severely emphasized that and exaggerated in disavowing him and cursing him. Hence, when Abū al-Khaṭṭāb became isolated from him, he claimed Imāmah for himself. He would believe that the Imāms are first prophets and thereafter gods, and he believed that Jaʿfar ibn Muḥammad and his forefathers were deities, and that they were the sons of Allah and his beloveds. He believed that godship is a light of prophethood and that prophethood is a light. Refer to *al-Milal wa al-Niḥal*, 1/172; *Fāʾiq al-Maqāl*, 2/232.

قل الثقات فما أدري بمن أثق   لم يبق في الناس إلا الزور والملق

The reliable people are little and, thus, I do not know who to trust.

For there remains nothing in the people besides lies and flattery.

In presenting these biographies I have relied upon their reliable books like: *Rijāl al-Kashshī*, *Rijāl al-Najāshī*, *Rijāl Ibn Dāwūd*, *Rijāl al-Ḥillī*, *Rijāl al-Ghaḍāʾirī*, *Rijāl al-Khūʾī*, and *Rijāl al-Ṭūsī*, amongst many other books.

I have also stated the number of narrations each narrator narrates that appear in their four early canonical works. This is because they enjoy a high ranking according to the Rawāfiḍ, as has passed already. And I have presented these biographies in a table so that it is easy to read and study them. I have distributed them into the following categories:

1. The narrators who are accursed in the books of the Shīʿah.

2. The narrators who are liars in the books of the Shīʿah.

3. The Wāqifī narrators in the books of the Shīʿah.

4. The Faṭḥī narrators in the books of the Shīʿah.

5. The Khaṭṭābī narrators in the books of the Shīʿah.

6. The Nawusī narrators in the books of the Shīʿah.

7. The narrators who consumed intoxicants in the books of the Shīʿah.

8. The unreliable narrators in the books of the Shīʿah.

9. The most reliable narrators of the Shīʿah. They are eighteen narrators who are known as the narrators of consensus.

Hereunder, we present examples of each of these categories:

1. The Accursed Narrators in the Books of the Shīʿah

No.	Narrator	What is said about him	Shīʿī Sources	No. of narrations in the 4 books
1	Zurārah ibn Aʿyan	Accursed	*Rijāl al-Kashshī*, 1/365	1626
2	Burayd	Accursed	*Rijāl al-Khūʾī*, 4/198, 8/248.	74
3	Al-Mughīrah ibn Saʿīd	Accursed	*Rijāl Ibn Dāwūd*, p. 279; *Rijāl al-Ḥillī*, p. 411.	1
4	Al-Ḥasan ibn ʿAlī	Accursed, from the ʿAlyāʾiyyah who would disparage Nabī ﷺ	*Rijāl Ibn Dāwūd*, p. 238; *Rijāl al-Ḥillī*, p. 333	1
5	Al-Ḥasan ibn al-Sarī	Accursed and a liar	*Rijāl al-Khūʾī*, 4/205, 206.	14
6	Fāris ibn Ḥātim al-Qazwīnī	Accursed	*Rijāl al-Khūʾī*, 14/260	3
7	Al-Ḥusayn ibn Manṣūr al-Ḥallāj	Accursed, and claimed Bābiyyah	*Rijāl al-Khūʾī*, 7/103.	1
8	• Kathīr al-Nawā • Sālim ibn Abī Ḥafṣah • Ziyād ibn al-Mundhir, Abū al-Jārūd	Abū ʿAbd Allāh said about them: "Liars, beliers, disbelievers, upon them be the curse of Allah."	*Rijāl al-Khūʾī*, 8/334.	1-2 2-3 3-91

9	ʿUrwah ibn Yaḥyā al-Baghdādī al-Dihqān	• Accursed, extremist, and a liar • Abū Muḥammad cursed him and ordered his Shīʿah to curse him.	*Rijāl al-Khūʾī*, 12/153 *Rijāl Ibn Dāwūd*, p. 303.	12
10	Muḥammad ibn Mūsā al-Sharīfī	• Accursed and a liar • Accursed and an extremist	*Rijāl al-Khūʾī*, 18/301, 20/87 *Rijāl al-Ḥillī*, p. 396.	44
11	ʿAlī ibn Ḥamzah al-Baṭāʾinī	• A liar, a Wāqifī • Accursed and a liar.	*Rijāl al-Ḥillī*, p. 363. *Rijāl al-Kashshī*, 2/827, no. 1042.	499
12	Yūnus ibn ʿAbd al-Raḥmān al-Qummī	Accursed	*Rijāl al-Kashshī*, 2/785, no. 940.	134
13	Muḥammad ibn Sinān	Accursed and a liar	*Rijāl al-Kashshī*, 2/793, no. 964.	662
14	Ṣafwān ibn Yaḥyā	Accursed	*Rijāl al-Kashshī*, 2/793, entry no. 964, 2/796, no. 978.	993
15	Al-Mufaḍḍal ibn ʿUmar al-Juʿfī	Al-Ṣādiq cursed him	*Rijāl al-Kashshī*, 2/615, no. 587; 2/612, no. 581.	59
16	Muḥammad ibn al-Furāt	Accursed	*Rijāl al-Kashshī*, 2/829, no. 1048.	3
17	Fāris ibn Ḥātim ibn Māhawayh	Accursed and extremist	*Rijāl al-Ḥillī*, p. 387.	3

| 18 | Aḥmad ibn Hilāl al-Karkhī | Accursed | *Rijāl al-Ḥillī*, p. 433. | 54 |
| 19 | Muḥammad ibn ʿAlī ibn Bilāl | Accursed | *Rijāl al-Ḥillī*, p. 433 | 400 |

The total number of narrations from the accursed transmitters is: 4679.

2. The Liars in the Transmitter Dictionaries of the Shīʿah

No.	Narrator	What is said about him	Shīʿī Sources	Narrations in the 4 Books
1	Jābir ibn Yazīd al-Juʿfī	He was deranged in himself, very seldomly can anything be cited from him in Ḥalāl and Ḥarām.	*Rijāl al-Najāshī*, p. 128; *Rijāl Ibn Dāwūd*, p. 235.	288
2	Yūnus ibn Ẓubyān	An extremist and a forgerer	*Rijāl al-Khūʾī*, 21/207.	32
3	Mufaḍḍal ibn Ṣāliḥ Abū Jamīlah	• A liar and a forgerer • He would forge narrations	*Dirāsāt al-Ḥadīth wa al-Muḥaddithīn*, p. 197; *Rijāl Ibn Dāwūd*, p. 280.	12
4	ʿAmr ibn Shimar, Abū ʿAbd Allāh al-Juʿfī	He added narrations to the books of Jābir al-Juʿfī	*Rijāl Ibn Dāwūd*, p. 264.	162
5	Sahl ibn Ziyād al-Adamī al-Rāzī	An extremist and a liar	*Rijāl al-Najāshī*, p. 185	1758
6	Muḥammad ibn ʿAlī al-Ṣayrafī, Abū Samīnah	Notorious for lying and extremism	*Rijāl al-Kashshī*, 1/823: no. 1023.	415.

7	Ṣāliḥ ibn ʿUqbah ibn Qays ibn Samʿān	From the extremist and the liars	*Dirāsāt al-Ḥadīth wa al-Muḥaddithīn*, p. 196	98
8	Sulaymān ibn ʿAbd Allāh al-Daylamī	An extremist and a liar	*Rijāl al-Najāshī*, p. 182; *Rijāl al-Ḥillī*, p. 350	1
9	ʿAbd Allāh ibn al-Qāsim al-Ḥaḍramī	• An extremist and a liar • Extremist and insignificant. No attention should be paid to him	*Rijāl al-Najāshī*, p. 182; *Rijāl al-Ḥillī*, p. 350.	1
10	Ṣāliḥ ibn Suhayl al-Hamdānī	An extremist and a liar. He believed lordship for al-Ṣādiq, and when he visited him, the latter took an oath that he is not a lord.	*Rijāl Ibn Dāwūd*, p. 250	9
11	Isḥāq ibn Muḥammad ibn Aḥmad ibn Abān ibn Mirār	Corrupt in dogma, liar, and forgerer of ḥadīth	*Rijāl al-Ḥillī*, p. 318; *Rijāl Ibn Dāwūd*, p. 231.	12
12	Sulaymān ibn ʿAmr ibn Dāwūd al-Nakhaʿī	Liar	*Rijāl Ibn Dāwūd*, p. 302	3
13	Jaʿfar ibn Sulaymān al-Maqarrī	An extremist and a liar	*Rijāl Ibn Dāwūd*, p. 235.	1

14	Ṣāliḥ ibn ʿUqbah ibn Samʿān	A liar, an extremist, and one with many reprehensible narrations	*Rijāl Ibn Dāwūd*, p. 250.	99
15	Ṭāhir ibn Ḥātim ibn Māhawayh al-Qazwīnī	An extremist and a liar	*Rijāl Ibn Dāwūd*, p. 251; *Rijāl al-Ṭūsī*, p. 379.	1
16	ʿAbd al-Raḥmān ibn Kathīr	A forgerer	*Dirāsāt al-Ḥadīth wa al-Muḥaddithīn*, p. 194	30
17	ʿAlī ibn Aḥmad Abū al-Qāsim al-Kūfī	An extremist and a liar	*Rijāl Ibn Dāwūd*, p. 259.	75
18	ʿAlī ibn Ḥassān ibn Kathīr al-Hāshimī	A liar	*Rijāl Ibn Dāwūd*, p. 261	81
19	Furāt ibn al-Aḥnaf	An extremist and liar	*Rijāl Ibn Dāwūd*, p. 266.	6
20	Muḥammad ibn ʿAbd Allāh ibn Mihrān al-Karkhī	• An extremist, a liar, weak, corrupt in dogma and ḥadīth. • A weak narrator who should discarded	*Rijāl al-Ḥillī*, p. 395; *Rijāl al-Kashshī*, 2/732: no. 831; *Rijāl al-Ṭūsī*, p. 391.	8
21	Muḥammad ibn ʿAlī ibn Ibrāhīm ibn Mūsā Abū Jaʿfar al-Qurashī, his title is Abū Samīnah	Known for lying, a liar.	*Rijāl Ibn Dāwūd*, p. 274: no. 469	3

22	Muḥammad ibn al-Qāsim, and its is said: Ibn Abī al-Qāsim al-Astarābādī, the exegete	A liar	*Rijāl Ibn Dāwūd*, p. 275: no. 478.	2
23	Abū Hārūn al-Makfūf	A liar	*Rijāl al-Kashshī*, 2/488: no. 398.	9
24	Jaʿfar ibn Muḥammad ibn Mālik	A liar who forgers ḥadīth	*Rijāl Ibn Dāwūd*, p. 235: no. 93.	6
25	ʿAbd Allāh ibn al-Qāsim al-Ḥaḍramī, known as *Baṭal* (hero)	A liar who has narrated from the extremists. There is no goodness in him, his narration is not worth consideration, and he is nothing.	*Rijāl Ibn Dāwūd*, p. 255: no. 285.	2
26	ʿAbd Allāh ibn ʿAbd al-Raḥmān al-Aṣam al-Mismāʿī	A weak and extremist narrator, and from the liars of Baṣrah	*Rijāl Ibn Dāwūd*, p. 254: no. 281; *Rijāl al-Ghaḍāʾirī*, p. 76, 77.	47
27	Wahb ibn Wahb ibn ʿAbd Allāh ibn Zamʿah, Abū al-Bakhtarī	A liar	*Rijāl al-Najāshī*, p. 430.	15
28	Asad ibn Abī al-ʿAlāʾ	He narrates reprehensible narrations	*Rijāl Ibn Dāwūd*, p. 231: no. 88.	1
29	Jaʿfar ibn Ismāʿīl al-Maqarrī	An extremist and a liar	*Rijāl Ibn Dāwūd*, p. 235: no. 88.	1

30	Al-Mankhal ibn Jamīl al-Kūfī	From the known extremists, corrupt in narration, he is nothing, and is accused of extremism	*Dirāsāt al-Ḥadīth wa al-Muḥaddithīn*, p. 198; *Rijāl al-Kashshī*, 2/663: no. 685.	4
31	Abū al-ʿAbbās al-Ṭarabānī	A famous liar and he has been accused of extremism	*Rijāl Ibn Dāwūd*, p. 313: no. 18	130
32	Muḥammad ibn ʿAbd al-ʿAzīz al-Zuhrī	Reprehensible in ḥadīth	*Rijāl Ibn Dāwūd*, 274: no. 18	2
33	Muḥammad ibn Mūsā ibn ʿĪsā Abū Jaʿfar al-Hamdānī al-Sammān	An extremist who forged ḥadīth	*Rijāl Ibn Dāwūd*, 276: no. 487	44
34	Yūnus ibn Bahman	An extremist Kūfī, who forged ḥadīth	*Rijāl Ibn Dāwūd*, p. 285: no. 561.	2
35	Ṣāliḥ ibn ʿUqbah ibn Qays ibn Samʿān ibn Abī Ranīḥah	An extremist liar to who no attention should be paid.	*Rijāl al-Khūʾī*, 10/85	99
36	ʿAbd Allāh ibn al-Qāsim al-Baṭal al-Ḥārithī al-Baṣrī	A liar, an extremist, weak, discarded, and one who mention is ignored	*Rijāl al-Khūʾī*, 11/302.	3

Total number of narrations of liars: 3466

3. The Wāqifī Narrators in the Transmitter Dictionaries of the Shīʿah

No.	Narrator	What is Said about him	Shīʿī Sources	Narrations in the 4 Books
1	Umayyah ibn ʿAmr	Wāqifī	*Rijāl Ibn Dāwūd*, p. 232: no. 70	5
2	Bakr ibn Muḥammad ibn Junāḥ	Wāqifī	Rijāl Ibn Dāwūd, p. 234: no. 82	39
3	Al-Qāsim ibn Muḥammad al-Jawharī	Wāqifī	*Rijāl al-Kashshī*, 2/748: no. 853	52
4	Aḥmad ibn al-Ḥusayn al-Mīthamī	Wāqifī	*Rijāl al-Kashshī*, 2/768: no. 890	64
5	ʿAlī ibn Wahbān	Wāqifī	*Rijāl al-Kashshī*, 2/768: no. 891	1
6	Al-Ḥasan ibn Samāʿah ibn Mihrān	Wāqifī	*Rijāl al-Kashshī*, 2/768: no. 894	30
7	Zurʿah ibn Muḥammad al-Ḥaḍramī	Wāqifī	*Rijāl al-Kashshī*, 2/774: no. 903	292
8	Ḥannān ibn Sadīr	Wāqifī	*Rijāl al-Kashshī*, 2/830: no. 1049	161
9	Ibrāhīm ibn Ṣāliḥ al-Anmāṭī	Wāqifī	*Rijāl Ibn Dāwūd*, p. 226	5
10	Ibrāhīm ibn ʿAbd al-Ḥamīd	Wāqifī	*Rijāl Ibn Dāwūd*, p. 226	136
11	Aḥmad ibn Abī Bashīr al-Sirāj	Wāqifī	*Rijāl Ibn Dāwūd*, p. 209	3
12	ʿAbd al-Karīm ibn ʿAmr	Wāqifī	*Rijāl al-Kashshī*, 2/830: no. 1049.	46
13	Durust ibn Abī Manṣūr	Wāqifī	*Rijāl al-Kashshī*, 2/830: no. 1049	34

14	ʿAbd Allāh ibn ʿUthmān al-Ḥannāṭ	Wāqifī	*Rijāl al-Kashshī*, 2/830: no. 1049	12
15	ʿUthmān ibn ʿĪsā al-Ruʾāsī al-Kūfī	Wāqifī	*Rijāl al-Kashshī*, 2/860; no. 1151	715
16	Ziyād ibn Marwān al-Qandī	One of the pillars of Waqf	*Rijāl al-Kashshī*, 2/873: no. 1151	6
17	Ḥamzah ibn Bazīʿ	Wāqifī	*Rijāl al-Kashshī*, 2/872: no. 1147	2
18	Ibrāhīm ibn Abī Bakr Muḥammad ibn al-Rabīʿ	Wāqifī	*Rijāl Ibn Dāwūd*, p. 226	9
19	Aḥmad ibn Ziyād al-Khazzāz	Wāqifī	*Rijāl Ibn Dāwūd*, p. 228	5
20	Aḥmad ibn al-Mufaḍḍal al-Khuzāʿī	Wāqifī	*Rijāl Ibn Dāwūd*, p. 229	8
21	ʿUmar ibn Rabāḥ al-Qallāʾ	Wāqifī	*Rijāl Ibn Dāwūd*, p. 210	2
22	Isḥāq ibn Jarīr	Wāqifī	*Rijāl Ibn Dāwūd*, p. 231	21
23	Ismāʿīl ibn ʿUmar ibn Abān	Wāqifī	*Rijāl Ibn Dāwūd*, p. 231	3
24	Jaʿfar ibn Muḥammad ibn Samāʿah al-Ḥaḍramī	Wāqifī	*Rijāl Ibn Dāwūd*, p. 210	2
25	Jaʿfar ibn al-Muthannā al-Khaṭīb	Wāqifī	*Rijāl Ibn Dāwūd*, p. 235	5
26	Jundub ibn Ayyūb	Wāqifī	*Rijāl Ibn Dāwūd*, p. 236	2
27	Muḥammad ibn al-Ḥasan ibn Shamūn	A corrupt Wāqifī	*Rijāl al-Kashshī*, 2/613: no. 584	132

28	Al-Ḥasan ibn Muḥammad ibn Samāʿah al-Kindī al-Ṣayrafī	Wāqifī	*Rijāl Ibn Dāwūd*, p. 210	154
29	Al-Ḥusayn ibn al-Mukhtār al-Qalānisī	Wāqifī	*Rijāl Ibn Dāwūd*, p. 241	1
30	Al-Ḥusayn ibn Kaysān	Wāqifī	*Rijāl Ibn Dāwūd*, p. 241	2
31	Al-Ḥusayn ibn Mūsā	Wāqifī	*Rijāl Ibn Dāwūd*, p. 241	19
32	Al-Ḥusayn ibn Mihrān ibn Muḥammad ibn Abī Naṣr al-Sakūnī	Wāqifī	*Rijāl Ibn Dāwūd*, p. 241	1
33	Muḥammad ibn Isḥāq ibn ʿAmmār al-Taghlibī	Wāqifī	*Rijāl Ibn Dāwūd*, p. 165	15
34	Ḥumayd ibn Ziyād ibn Ḥammād ibn Ziyād al-Dihqān	Wāqifī	*Rijāl Ibn Dāwūd*, p.210	115
35	Aḥmad ibn al-Faḍl al-Kunāsī	Wāqifī	*Rijāl al-Khūʾī*, 2/200	8
36	Isḥāq ibn Jarīr	Wāqifī	*Rijāl al-Khūʾī*, 3/200	21
37	Al-Ḥasan ibn ʿAbd Allāh	Wāqifī	*Rijāl al-Khūʾī*, 5/366	6
38	Al-Qāsim ibn Ismāʿīl al-Qurashī	A Wāqifī whose a liar	*Rijāl al-Khūʾī*, 15/13	3
39	Muḥammad ibn Bashīr	Wāqifī	*Rijāl al-Kashshī*, 2/774: no. 906.	5

Total narrations of the Wāqifīs: 2142.

4. The Faṭḥī Narrators in the Transmitter Dictionaries of the Shīʿah

No.	Narrators	What is said about him	Shīʿī Sources	Narrations in the 4 Books
1	ʿAbd Allāh Ibn Bukayr ibn Aʿyan	Faṭḥī	*Rijāl al-Kashshī*, 2/635: no. 639	297
2	Al-Ḥasan ibn ʿAlī ibn Faḍāl	Faṭḥī	*Rijāl al-Kashshī*, 2/635: no. 639.	207
3	Aḥmad ibn al-Ḥasan ibn ʿAlī ibn Faḍāl	Faṭḥī	*Rijāl Ibn Dāwūd*, p. 228.	200
4	ʿAlī ibn al-Ḥasan ibn ʿAlī Ibn Faḍāl	Faṭḥī	*Rijāl al-Kashshī*, 2/812: no. 1014	1
5	ʿAmmār ibn Mūsā al-Sābāṭī	Faṭḥī	*Rijāl al-Kashshī*, 2/524: no. 471.	162
6	Yūnus ibn Yaʿqūb	Faṭḥī	*Rijāl al-Kashshī*, 2/635: no. 639	287
7	Muʿāwiyah ibn Ḥakim al-Duhnī	Faṭḥī	*Rijāl al-Kashshī*, 2/835: no. 1061.	188
8	Muḥammad ibn al-Walīd al-Bajalī al-Khazzāz	Faṭḥī	*Rijāl al-Kashshī*, 1/160: no. 72.	94
9	Muṣaddiq ibn Ṣadaqah	Faṭḥī	*Rijāl al-Kashshī*, 2/835: no. 1062.	311
10	Muḥammad ibn Sālim ibn ʿAbd al-Ḥamīd	Faṭḥī	*Rijāl al-Kashshī*, 2/835: no. 1062	59
11	ʿAlī ibn Ḥadīd Ibn Ḥakīm	Faṭḥī	*Rijāl al-Kashshī*, 2/840: no. 1078	174
12	ʿAmr ibn Saʿīd al-Madāʾinī	Faṭḥī	*Rijāl al-Kashshī*, 2/869: no. 1136	343
13	Isḥāq ibn ʿAmmār ibn Ḥayyān	Faṭḥī	*Rijāl Ibn Dāwūd*, p. 48	898

14	ʿAlī ibn Asbāṭ	Fatḥī	*Rijāl al-Kashshī*, 2/835: no. 1061.	363
15	Yūnus ibn ʿAbd Allāh	Fatḥī	*Rijāl Ibn Dāwūd*, p. 285	1
16	Yūnus ibn ʿAbd al-Raḥmān Mawlā ʿAlī ibn Yaqṭīn	Fatḥī	*Rijāl Ibn Dāwūd*, p. 285	133
17	ʿAmr ibn Abī al-Miqdām	Fatḥī	*Rijāl Ibn Dāwūd*, p. 312	44
18	Yūsuf Ibn Yaʿqūb	Fatḥī	*Rijāl Ibn Dāwūd*, p. 312	2
19	Ibān ibn ʿUthmān	Fatḥī	*Rijāl al-Khūʾī*, 1/146	621
20	ʿAmr ibn Saʿīd al-Thaqafī	Fatḥī	*Rijāl al-Khūʾī*, 14/112	320

Total number of narrations of the Fatḥīs: 4705.

5. The Khaṭṭābī Narrators in the Transmitter Dictionaries of the Shīʿah

No.	Narrator	What is said about him	Shīʿī Sources	Narrations in the 4 Books
1	Al-Mufaḍḍal ibn ʿUmar al-Juʿfī	Khaṭṭābī	*Rijāl al-Kashshī*, 2/612.	63
2	Mūsā ibn Ashyam	Khaṭṭābī	*Rijāl al-Khūʾī*, 20/21	1
3	Yūnus ibn Bahman	Khaṭṭābī, and an Extremist who would forge narrations	*Rijāl al-Khūʾī*, 21/200	3

Total number of narrations from the Khaṭṭābī narrators: 67.

6. The Nāwusī Narrators in the Transmitter Dictionaries of the Shīʿah

No.	Narrator	What is said about him	Shīʿī Sources	Narrations in the 4 Books
1	ʿAnbasah ibn Muṣʿab	Nāwusī	*Rijāl al-Kashshī*, 2/659: no. 676.	42
2	Abān ibn ʿUthmān al-Aḥmar	Nāwusī	*Rijāl Ibn Dāwūd*, p. 226; *Rijāl al-Ḥillī*, p. 74.	621
3	ʿAbd Allāh ibn Abī Zayd Aḥmad ibn Yaʿqūb al-Anbārī	Nāwusī	*Rijāl al-Ḥillī*, p. 194.	1

Total number of narrations from the Nawusī narrators: 664.

7. Shīʿī Narrators who Consumed Intoxicants in the Transmitter Dictionaries of the Shīʿah

No.	Narrator	What is said about him	Shīʿī Sources	Narrations in the 4 Books
1	Abū Ḥamzah al-Thumālī, Thābit ibn Dīnār	ʿAlī ibn al-Ḥasan ibn Faḍāl says, "Abū Ḥamzah would consume Nabīdh[1] and was accused of it."	*Rijāl al-Kashshī*, 2/455: no. 353.	326
2	ʿAbd Allāh ibn Abī Yaʿfūr	When pains would befall him and be intense, he would drink a gulp of Nabīdh.	*Rijāl al-Kashshī*, 2/516: no. 459.	63

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1 Intoxicant made of dates.

| 3 | Al-Sayyid ibn Muḥammad al-Ḥimyarī | He would Drink the Nabīdh of Rustāq. He said, you mean wine?" I said "Yes. | *Rijāl al-Kashshī*, 2/570: no. 505 | 2 |
| 4 | Muḥammad ibn Furāt | He would drink wine. | *Rijāl al-Kashshī*, 2/829: no. 1046 | 3 |

Total number of narrations from those who consumed intoxicants: 394.

8. Narrators who have not Been Approbated in the Transmitter Dictionaries of the Shīʿah

No.	Narrator	What is said about him	Shīʿī Sources	Narrations in the 4 Books
1	Muḥammad ibn Ibrāhīm ibn Mihziyār	Not approbated	*Rijāl al-Khūʾī*, 1/280	1
2	ʿAlī ibn Muḥammad ibn Qutaybah	Not approbated	*Rijāl al-Khūʾī*, 2/17	5
3	Aḥmad ibn Muḥammad ibn Yaḥyā	Not approbated	*Rijāl al-Khūʾī*, 4/228	50
4	Jaʿfar ibn Muḥammad ibn Ismāʿīl	Not approbated	*Rijāl al-Khūʾī*, 4/102	2
5	Al-Qāsim ibn Muḥammad	Not approbated	*Rijāl al-Khūʾī*, 7/160	360
6	Aḥmad ibn Muḥammad ibn Yaḥyā	Not approbated	*Rijāl al-Khūʾī*, 7/278	50
7	Al-Ḥusayn ibn ʿAlwān	Not approbated	*Rijāl al-Khūʾī*, 7/279	82
8	Khalaf ibn Ḥammād	Not approbated	*Rijāl al-Khūʾī*, 8/242	61

9	ʿAlī ibn Muḥammad al-Ḥusayn ibn Qutaybah	Not approbated	*Rijāl al-Khūʾī*, 8/251	3
10	Abū Baṣīr Layth ibn al-Bakhtarī al-Murādī	Criticized	*Rijāl al-Ḥillī*, p. 235	2110
11	ʿAlī ibn ʿUmar al-Muʿammar	Not approbated	*Rijāl al-Khūʾī*, 8/365	1
12	Jaʿfar ibn Muḥammad al-Ḥusaynī	Not approbated	*Rijāl al-Khūʾī*, 8/365	1
13	Dāwūd al-Raqqī	Not approbated	*Rijāl al-Khūʾī*, 8/365	58
14	Aḥmad Ibn Mihrān	Not approbated	*Rijāl al-Khūʾī*, 9/55	3
15	Al-Ḥasan ibn Aḥmad ibn Idrīs	Not approbated	*Rijāl al-Khūʾī*, 9/55	2
16	Muḥammad ibn Baḥr ibn Sahl al-Shaybānī	Not approbated	*Rijāl al-Khūʾī*, 9/82	2
17	Ayyūb ibn Aʿyan	Not approbated	*Rijāl al-Khūʾī*, 9/118	3
18	Ḥamzah ibn Muḥammad	Not approbated	*Rijāl al-Khūʾī*, 10/38	7
19	Al-Ḥusayn ibn Ibrāhīm	Not approbated	*Rijāl al-Khūʾī*, 10/272	2
20	ʿAbd al-Ḥamīd ibn Abī al-Daylam	Not approbated	*Rijāl al-Khūʾī*, 11/22	4
21	Jaʿfar ibn Maʿrūf	Not approbated	*Rijāl al-Khūʾī*, 20/314	2
22	Al-Ḥasan ibn Mūsā al-Ḥannāṭ	Not approbated	*Rijāl al-Khūʾī*, 12/18	18
23	ʿAlī ibn al-Ḥasan ibn ʿAbd al-Malik	Not approbated	*Rijāl al-Khūʾī*, 12/18	2
24	ʿAṭāʾ ibn al-Sāʾib	Not approbated	*Rijāl al-Khūʾī*, 12/159	3

25	ʿAlī ibn Ribāṭ	Not approbated	*Rijāl al-Khūʾī*, 12/354	11
26	Muḥammad ibn Ḥassān	Not approbated	*Rijāl al-Khūʾī*, 13/80	48
27	Yazīd ibn Khalīfah	Not approbated	*Rijāl al-Khūʾī*, 14/32	27
28	Muʿādh al-Jawharī	Not approbated	*Rijāl al-Khūʾī*, 14/91	3
29	Muḥammad ibn Ibrāhīm ibn Isḥāq	Not approbated	*Rijāl al-Khūʾī*, 14/103	1
30	Muḥammad ibn al-Ḥasan ibn Khālid	Not approbated	*Rijāl al-Khūʾī*, 14/213	6
31	Aḥmad ibn Muḥammad ibn al-Ḥasan	Not approbated	*Rijāl al-Khūʾī*, 14/253	29
32	ʿAbd Allāh ibn Rāshid	Not approbated	*Rijāl al-Khūʾī*, 14/325	4
33	Asbāṭ ibn Sālim	Not approbated	*Rijāl al-Khūʾī*, 15/150	15
34	ʿAbd al-Raḥmān ibn Ḥammād	Not approbated	*Rijāl al-Khūʾī*, 20/63	47
35	Badr ibn al-Walīd al-Khathʿamī	Not approbated	*Rijāl al-Khūʾī*, 21/55	3
36	Al-Ḥusayn ibn al-Ḥasan ibn Bundār al-Qummī	Not approbated	*Rijāl al-Khūʾī*, 23/55	14

Total number of narrations from un-approbated narrations: 3040.

This makes the total number of narrations from those impugned in the books of the Shīʿah: 19157.

These are just some very brief examples of the statuses of some of their transmitters, had it not been for the fear of prolonging the discussion I would have illustrated more. And it is only Allah from Who we seek help.

9. The Most Reliable Narrators of the Shīʿah/The Narrators of Consensus[1]

Al-Kashshī says:

> أجمعت العصابة على تصديق هؤلاء الأولين من أصحاب أبي جعفر وأصحاب أبي عبد الله وانقادوا لهم بالفقه فقالوا أفقه الأوّلين ستة زرارة معروف بن خربوذ وبريد وأبو بصير الأسدي والفضيل بن يسار ومحمد بن مسلم الطائفي وقالوا وأفقه الستة زرارة وقال بعضهم مكان أبو بصير الأسدي أبو بصير المرادي وهو ليث بن البختري

> The sect has concurred upon confirming the narrations of these early companions of Abū Jaʿfar and the companions of Abū ʿAbd Allāh عَلَيْهِٱلسَّلَام and they have acknowledged jurisprudential ability for them. Hence, they have said, "The greatest jurists of the early people are six: Zurārah, Maʿrūf ibn Kharrabūdh, Burayd, Abū Baṣīr al-Asadī, al-Fuḍayl ibn Yasār, and Muḥammad ibn Muslim al-Ṭāʾifī." And they say, "The greatest jurist of the six is Zurārah." And some suggest Abū Baṣīr al-Asadī instead of Abū Baṣīr al-Murādī, and he was Layth ibn al-Bakhtarī."[2]

And when naming the jurists from the companions of Abū ʿAbd Allāh عَلَيْهِٱلسَّلَام he says:

> أجمعت العصابة على تصحيح ما يصحّ من هؤلاء وتصديقهم لما يقولون وأقرّوا لهم بالفقه من دون أولئك الستة الذين عددناهم وسمّيناهم ستة نفر جميل بن دراج وعبد الله بن مسكان وعبد الله بن بكير وحماد بن عثمان وحماد بن عيسى وأبان بن عثمان قالوا وزعم أبو اسحاق الفقيه وهو ثعلبة بن ميمون إنّ أفقه هؤلاء جميل بن دراج وهم أحداث أصحاب أبي عبد الله

> The sect has concurred upon authenticating what is established from these people and confirming what they have said, and they have acknowledged for them jurisprudential ability, and they are other than the six which have

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1 Muḥammad ʿAlī al-Muʿallim mentions, 'The people of consensus' refer to a group of jurists from the companions of the Imāms عَلَيْهِٱلسَّلَام. Their number is between eighteen and twenty-two men. There is consensus about their credibility, their jurisprudential prowess, and their academic standing. Hence, there is no contention regarding their reliability and his jurisprudence in himself. See: *Uṣūl al-Rijāl bayn al-Naẓariyyah wa al-Taṭbīq*, 2/100.

2 *Rijāl al-Kashshī*, 2/507.

previously mentioned. They are: Jamīl ibn Darrāj, ʿAbd Allāh ibn Muskān, ʿAbd Allāh ibn Bukayr, Ḥammād ibn ʿUthmān, Ḥammād ibn ʿĪsā, and Abān ibn ʿUthmān. They say, "And Abū Isḥāq the jurist, whose name was Thaʿlabah ibn Maymūn, claims that the greatest jurist of them was Jamīl ibn Darrāj. And these were the young companions of Abū ʿAbd Allāh عَلَيْهِٱلسَّلَام."[1]

And he says the following whilst enumerating the jurists from the companions of Abū Ibrāhīm and Abū al-Ḥasan al-Riḍā عَلَيْهِٱلسَّلَام:

جمع أصحابنا على تصحيح ما يصح من هؤلاء وتصديقهم وأقرّوا لهم بالفقه والعلم وهم ستة نفر أخر دون الستة نفر الذين ذكرناهم في أصحاب أبي عبد الله منهم يونس بن عبد الرحمن وصفوان بن يحيى بياع السابري ومحمد بن أبي عمير وعبد الله بن المغيرة والحسن بن محبوب وأحمد بن محمد بن أبي نصر وقال بعضهم مكان الحسن بن محبوب الحسن بن علي بن فضال وفضالة بن أيوب وقال بعضهم مكان فضالة بن أيوب عثمان بن عيسى وأفقه هؤلاء يونس بن عبد الرحمان وصفوان بن يحيى

Our scholars have concurred upon authenticating what is established from these people and confirming what they have said; and they have acknowledged for them jurisprudential and academic ability, and they are other than the six which we have previously mentioned in the companions of Abū ʿAbd Allāh عَلَيْهِٱلسَّلَام. They are: Yūnus ibn ʿAbd al-Raḥmān, Ṣafwān ibn Yaḥyā Bayyāʿ al-Sābirī, Muḥammad ibn Abī ʿUmayr, ʿAbd Allāh ibn al-Mughīrah, al-Ḥasan ibn Maḥbūb, and Aḥmad ibn Muḥammad ibn Abī Naṣr. And some have suggested al-Ḥasan ibn ʿAlī ibn Faḍāl and Faḍālah ibn Ayyūb instead of al-Ḥasan ibn Maḥbūb. And others have suggested ʿUthmān ibn ʿĪsā in place of Ibn Faḍāl. And the best jurist in them were Yūnus ibn ʿAbd al-Raḥmān and Ṣafwān n ibn Yaḥyā.[2]

This is a brief exposition of their statuses from the reliable transmitter dictionaries of the Shīʿah:

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1 Rijāl al-Kashshī, 2/673.

2 Rijāl al-Kashshī, 2/830, 831.

No.	Narrator	Approbation	Impugning
1	Zurārah ibn Aʿyan al-Shaybānī al-Kūfī	Many narrations regarding the approbation of Zurārah.[3]	• Al-Ṣādiq says, "Zurārah will not die but astray." *Rijāl al-Kashshī*, 1/365: no. 240. • And al-Ṣādiq also says, "Zurārah is worse than the Jews and the Christians and those who say: 'With Allah is the third of the three." *Rijāl al-Kashshī*, 1/381: no. 267.
2	Maʿrūf ibn Kharrabūdh al-Makkī	Al-Kashshī has cited a narrations which suggests his approbation. 2/471.	• Al-Ḥillī says, "al-Kashshī has narrated about him praise and condemnation." *Rijāl al-Ḥillī*, p. 278. • Ibn Dāwūd said, "Praiseworthy, al-Kashshī has cited praise and criticism about him, and his reliability is more correct." *Rijāl Ibn Dāwūd*, p. 190
3	Burayd ibn Muʿāwiyah Abū al-Qāsim al-ʿIjlī	Approbated by al-Ḥillī: p. 82, and by al-Najāshī as well, p. 112.	Accursed. Rijāl al-Kashshī, 2/509. And Ibn Dāwūd said, "The assumption of some of our companions is bad about him." *Rijāl Ibn Dāwūd*, p. 233.

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3 Refer for some of these narrations to the previous discussion, and also for narrations which condemn him.

4	Al-Fuḍayl ibn Yasār	The authors of the credible transmitter dictionaries have approbated him.	-
5	Muḥammad ibn Muslim al-Ṭāʾifī al-Kūfī	Al-Najāshī has approbated him: p. 324; and so has al-Ḥillī: p. 251, and Ibn Dāwūd: p. 184	Accursed. *Rijāl al-Kashshī*, 1/394.
6	Abū Baṣīr ʿAbd Allāh ibn Muḥammad al-Asadī	Al Najāshī has approbated him: p. 226	He would accuse the Imām after reaching the culmination of knowledge. *Rijāl al-Kashshī*, 1/409.
7	Abū Baṣīr Layth ibn al-Bakhtarī al-Murādī	Ibn Dāwūd has approbated him: p. 214.	• The Imām would get irritated with him, and the companions of the Imāms have differed about him. *Rijāl al-Kashshī*, 1/397. • There is praise and criticism about him and the Imām would get agitated with him. Al-Ḥillī has said about him, "According to him the criticism is directed to his Dīn and not to his ḥadīth." *Rijāl al-Ḥillī*, p. 235.
8	Jamīl ibn Darrāj al-Nakhaʿī	Al-Kashshī has approbated him: p. 2/471, and so have: al-Najāshī: p. 126, al-Ḥillī: p. 92, and Ibn Dāwūd: p. 66.	Initially a Wāqifī thereafter he retracted. *Al-Ghaybah* of al-Ṭūsī, p. 71.

9	ʿAbd Allāh ibn Muskān al-ʿAnazī	Al-Kashshī has approbated him: 2/680, and Ibn Dāwūd: 124.	It is said, "He narrated from Abū ʿAbd Allāh but is not a good retainer," *Rijāl al-Najāshī*, p. 214.
10	ʿAbd Allāh ibn Bukayr ibn Aʿyan al-Kūfī	None of the scholars of the credible transmitter dictionaries have approbated him.	A Faṭḥī. *Rijāl al-Khūʾī*, 11/130, 132; *Rijāl al-Kashshī*, 2/635: no. 639.
11	Ḥammād ibn ʿĪsā al-Juhanī	Only Ibn Dāwūd has approbated him: p. 84	• He doubted the narrations of the Imām and discarded some of them. *Rijāl al-Khūʾī*, 7/237. • He doubted the narrations of the Imām, a Wāqifī who later retracted. *Al-Ghaybah* of al-Ṭūsī: p. 71. • He doubted the narrations of Imām and discarded some of them: *Rijāl al-Kashshī*, 2/604; *Rijāl al-Najāshī*, p. 142: no. 370.
12	Ḥammād ibn ʿUthmān al-Nāb	Approbated by al-Ḥillī: p. 125; Ibn Dāwūd: p. 84.	-

13	Abān ibn ʿUthmān al-Aḥmar al-Bajalī	-	• From the liars and the Nāwusiyyah. *Rijāl al-Kashshī*, 2/640: no. 659, 60.
			• He was from the Nāwusiyyah, and better according to me is to accept his narration even though he is corrupt in dogma. *Rijāl al-Ḥillī*, p. 74.
			• Some of our scholars have mentioned that he is from the Nāwusiyyah. *Rijāl ibn Dāwūd*, p. 30.
14	Yūnus ibn ʿAbd al-Raḥmān Mawlā ʿAlī ibn Yaqṭīn	Al-Ḥillī has approbated him: p. 296, and so has Ibn Dāwūd: p. 207, and al-Najāshī, p. 446.	• Praise and criticism both are said about him. *Rijāl al-Najāshī*, 446.
			• The Qummīs have criticized him, but he is reliable according to me. *Rijāl Ibn Dāwūd*, p. 207.
15	Ṣafwān ibn Yaḥyā al-Bajalī Bayyāʿ al-Sābirī	Al-Najāshī has approbated him: p. 197, and so has al-Ḥillī: p. 170, and Ibn Dāwūd: p. 111.	The Imām has cursed him, but that was by was of Taqiyyah. *Rijāl al-Khūʾī*, 17/163, 10/139.
16	Muḥammad ibn Abī ʿUmayr al-Azdī al-Baghdādī	Al-Najāshī has approbated him: p. 326, and so has al-Ḥillī: p. 239, and Ibn Dāwūd, p. 159.	-

17	ʿAbd Allāh ibn al-Mughīrah Abū Muḥammad al-Bajalī	Al-Najāshī has approbated him: p. 215.	He was a Wāqifī and then repented. *Rijāl Ibn Dāwūd*, p. 124.
18	Aḥmad ibn Muḥammad ibn Abī Naṣīr al-Bazanṭī al-Kūfī	Al-Khūʾī has approbated him: 2/17.	• He narrates the narrations of interpolation of the Qurʾān. *Rijāl al-Kashshī*, 2/853. • He narrates the interpolation of the Qurʾān, and al-Khūʾī has not criticized the sanad of the narration. *Rijāl al-Khūʾī*, 3/17.
19	Al-Ḥasan ibn Maḥbūb al-Sarrād al-Kūfī	Al-Ḥillī has approbated him: p. 97, and so had Ibn Dāwūd: p. 77.	Al-Kashshī says, "Our companions suspect him in his narrations from Abū Ḥamzah." *Rijāl al-Kashshī*, 2/799.
20	Al-Ḥasan ibn ʿAlī ibn Faḍḍāl	Al-Ṭūsī has deemed him reliable in *al-Fihrist*: p. 98.	• A Faṭḥī but he retracted at the time of his death. *Rijāl al-Kashshī*, 2/837: no. 1067. • Al-Ḥasan his entire life was famous as a Faṭḥī. *Rijāl al-Najāshī*, p. 35. • Faṭḥī who retracted at the time of death. *Rijāl al-Ḥillī*, p. 98. • He was a Faṭḥī who retracted before his demise. *Rijāl Ibn Dāwūd*, p. 76.

21	Faḍālah ibn Ayyūb al-Azdī	Approbated by al-Kashshī: p. 638: no. 653, and al-Najāshī: p. 310, and al-Ḥillī: p. 230, and Ibn Dāwūd: p. 151: no. 1191.	-
22	ʿUthmān ibn ʿĪsā al-Ruʾāsī al-ʿĀmirī	Not approbated	• He was a Wāqifī who took the wealth of Imām Mūsā whereafter al-Riḍā became upset with him. Thereafter he repented and sent the wealth of his father to him. *Rijāl al-Kashshī*, 2/860: entry no. 1117. • He was the Shaykh of Wāqifah and its leader. And he was a representative who exclusively administered the wealth of Mūsā ibn Jaʿfar S. *Rijāl Ibn Dāwūd*, p. 258.

Section Two

A Detailed Analyses Regarding some Rāfiḍī Transmitters from their Credible Transmitter Dictionaries

The most Reliable Transmitters of the Rawāfiḍ

They are: Zurārah ibn Aʿyan, Abū Baṣīr Layth ibn al-Bakhtarī al-Murādī, Muḥammad ibn Muslim ibn Rabāḥ al-Thaqafī, Burayd ibn Muʿāwiyah Abū al-Qāsim al-ʿIjlī.

These four individuals are the pillars from who most of the narrations of the Rāfiḍah have come. ʿAbd al-Ḥusayn Sharaf al-Dīn mentions in his book *Al-Murājaʿāt*:

هؤلاء الأربعة قد نالوا الزلفى وفازوا بالقدح المعلى والمقام الأسنى

These four individuals have attained closeness; they acquired the successful arrow and the elevated position.[1]

And al-Kashshī narrates from Sulaymān ibn Khālid al-Aqṭaʿ:

ما أجد أحدا أحيا ذكرنا وأحاديث أبي عليه السلام إلا زرارة وأبو بصير المرادي ومحمد بن مسلم وبريد بن معاوية ولولا هؤلاء ما كان أحد يستنبط هذا هؤلاء حفاظ الدين وأمناء أبي عليه السلام على حلال الله وحرامه وهو السابقون إلينا في الدنيا والسابقون إلينا في الآخرة

I heard Abū ʿAbd Allāh saying, "I don't find anyone who has revived our mention and the narrations of my father عَلَيْهِٱلسَّلَام besides Zurārah, Abū Baṣīr Layth al-Murādī, Muḥammad ibn Muslim, and Burayd ibn Muʿāwiyah. Had it not been for these individuals no one would have extracted this. These are the preservers of the Dīn and the confidants of my father عَلَيْهِٱلسَّلَام in the Ḥalāl matters of Allah سُبْحَانَهُوَتَعَالَ and his Ḥarām matters. They are the forerunners to us in the world and the forerunners to us in the afterlife.[2]

And al-Kashshī says:

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1 *Al-Murājaʿāt*, p. 529; letter: 110.

2 *Rijāl al-Kashshī*, 1/348.

أجمعت العصابة على تصديق هؤلاء الأولين من أصحاب أبي جعفر وأصحاب أبي عبد الله وانقادوا لهم بالفقه فقالوا أفقه الأوّلين ستة زرارة معروف بن خربوذ وبريد وأبو بصير الأسدي والفضيل بن يسار ومحمد بن مسلم الطائفي... وقال بعضهم مكان أبو بصير الأسدي أبو بصير المرادي وهو ليث بن البختري

The sect has concurred upon confirming the narrations of these early companions of Abū Jaʿfar and the companions of Abū ʿAbd Allāh عَلَيْهَاٱلسَّلَام, and they have acknowledged jurisprudential ability for them. Hence, they have said, "The greatest jurists of the early people are six: Zurārah, Maʿrūf ibn Kharrabūdh, Burayd, Abū Baṣīr al-Asadī, al-Fuḍayl ibn Yasār, and Muḥammad ibn Muslim al-Ṭāʾifī." And they say, "The greatest jurists of the six is Zurārah." And some suggest Abū Baṣīr al-Asadī instead of Abū Baṣīr al-Murādī, and he was Layth ibn al-Bakhtarī."[1]

And Abū ʿUbaydah al-Ḥadhdhāʾ says:

سمعت أبا عبد الله عليه السلام يقول زرارة وأبو بصير ومحمد بن مسلم وبريد من الذين قال الله تعالى وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ

I heard Abū ʿAbd Allāh saying, "Zurārah, Abū Baṣīr, Muḥammad ibn Muslim, and Burayd are those regarding who Allah سُبْحَانَهُوَتَعَالَى has said, '*And the forerunners, the forerunners, those are the ones brought near*'[2]."[3]

And he also says:

إن أصحاب أبي كانوا زينا أحياء وأمواتا أعني زرارة ومحمد بن مسلم ومنهم ليث المرادي وبريد العجلي وهؤلاء القوامون بالقسط هؤلاء السابقون أولئك المقربون

The companions of my father were a beauty whilst alive and after their demise. I am referring to: Zurārah, Muḥammad ibn Muslim, Layth al-Murādī, and Burayd al-ʿIjlī. They are the people who upheld justice and they are *the forerunners, the forerunners, and they are the ones brought near.*[4]

And al-Ṣādiq says whilst describing a group of the companions of his father:

1 *Rijāl al-Kashshī*, 2/507.

2 Sūrah al-Wāqiʿah: 10-11.

3 *Rijāl al-Kashshī*, 1/438.

4 Ibid., 1/399.

هم مستودع سري أصحاب أبي عليه السلام حقا إذا أراد الله بأهل الأرض سوءا صرف بهم عنهم السوء هم نجوم شيعتي أحياء ا وأمواتا يحيون ذكر أبي عليه السلام بهم يكشف الله كل بدعة ينفون عن هذا الدين انتحال المبطلين وتأول الغالين ثم بكى فقلت من هم فقال من عليهم صلوات الله ورحمته احياءا وأمواتا بريد العجلي وزرارة وأبو بصير ومحمد بن مسلم

"They are the safekeepers of my secret and truly the companions of my father. When Allah سُبْحَانَهُوَتَعَالَ intends for the people of the earth an affliction, he averts the affliction because of them. They are the stars of my Shīʿah, whilst alive and after death. They revive the mention of my father. By way of them Allah سُبْحَانَهُوَتَعَالَ exposes every innovation, and they dispel from the Dīn the false attributions of the falsifiers and the misinterpretations of the fanatics."

He then cried.

I asked, "Who are they?"

He replied, "Those upon who descends the mercy of Allah whilst alive and after their death: Burayd al-ʿIjlī, Zurārah, Abū Baṣīr, Muḥammad ibn Muslim."[1]

And Jaʿfar al-Ṣādiq also says:

بشر المخبتين بالجن بريد بن معاوية العجلي وأبو بصير ليث بن البختري المرادي ومحمد بن مسلم وزرارة أربعة نجباء امناء الله على حلاله و حرامه لولا هذه انقطعت آثار النبوة واندرست

Give glad tidings to the devoted of Jannah: Burayd ibn Muʿāwiyah al-ʿIjlī, Abū Baṣīr Layth ibn al-Bakhtarī al-Murādī, Muḥammad ibn Muslim, and Zurārah. They are the four noble people who are the trust keepers of Allah in his matters of Ḥalāl and Ḥarām. Had it not been for these individuals the traces of Nubuwwah would have ended and faded away.[2]

Al-Kashshī narrates from Jamīl ibn Darrāj:

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1 Ibid., 1/348, 349.

2 Ibid., 1/398.

سمعت أبا عبد الله عليه السلام يقول أوتاد الأرض وأعلام الدين أربعة محمد بن مسلم وبريد بن معاوية وليث بن البختري المرادي وزرارة بن أعين

I heard Abū ʿAbd Allāh saying, "The pegs of the earth and the flags of the Dīn are four: Muḥammad ibn Muslim, Burayd ibn Muʿāwiyah, Layth ibn al-Bakhtarī al-Murādī, and Zurārah ibn Aʿyan."[1]

The Biography of These Transmitters:

1. Zurārah ibn Aʿyan

The Shīʿah unanimously concur upon the approbation of this man and the authentication of what has come from him. And the narrations of Zurārah are abundantly found in their canonical works regarding various topics, like: Sharʿī rulings, principles of Dīn, jurisprudence, etiquettes, and advises, amongst others.

Abū al-Qāsim al-Khūʾī mentions:

> وقع بعنوان زرارة في إسناد كثير من الروايات تبلغ ألفين وأربعة وتسعين موردا فقد روى عن أبي جعفر عليه السلام ورواياته عنه تبلغ ألفا ومائتين وستة وثلاثين موردا وروى عن أبي جعفر وأبي عبد الله عليهما السلام ورواياته عنهما بهذا العنوان تبلغ اثنين وثمانين موردا وروى عن أبي عبد الله عليه السلام ورواياته عنه بهذا العنوان وق يعبر عنه بالصادق عليه السلام تبلغ أربعمائة وتسعة وأربعين موردا وروى عن أحدهما عليهما السلام ورواياته عنهما بهذا العنوان تبلغ مائة وستة وخمسين موردا

> There have come with the name of Zurārah many a narration which reach 2490. Hence, he has narrated from 'Abū Jaʿfar', and his narrations from him reach 1236 narrations. And he has narrated from 'Abū Jaʿfar and Abū ʿAbd Allāh ﷿' (with this title, i.e., the title of 'Abū Jaʿfar and Abū ʿAbd Allāh') and his narrations from them reach 82 narrations. And he has narrated from 'Abū ʿAbd Allāh' and his narrations from him with this title (and at times with the title al-Ṣādiq) reach 440 narrations. And he has narrated from 'one of them' and his narrations from them with this title reach 156 narrations.[2]

It should be not that what is intended by these numbers is the number of narrations from him in the four early books.

1 Ibid., 2/507; also see: *Muʿjam Rijāl al-Ḥadīth*, 4/196.

2 *Muʿjam Rijāl al-Ḥadīth*, 8/254.

Likewise, Abū Jaʿfar al-Ṭūsī makes mention of Zurārah, his sons, and his brothers and says:

ولهم روايات كثيرة وأصول وتصانيف... ولزرارة تصنيفات منها كتاب الاستطاعة والجبر

And for them are many narrations, and principal sources, and other works... And for Zurārah there are many books, amongst them is: *Kitāb al-Istiṭāʿah wa al-Jabr...*[1]

Approbation of Zurārah

Added to the statements about his approbation that have passed already are the following:

Al-Najāshī mentions:

شيخ أصحابنا في زمانه ومتقدمهم وكان قارئا فقيها متكلما شاعرا أديبا قد اجتمعت فيه خلال الفضل والدين صادقا فيما يرويه

Zurārah ibn Aʿyan is the teacher of our people in his time and their leading scholar. He was a master of the Qurʾān, a jurist, a theologian, a poet, and a master in literature. All the attributes of virtue and knowledge were found in him, and he was truthful in what he narrated.[2]

Jaʿfar al-Ṣādiq said about him:

رحم الله زرارة بن أعين لولا زرارة ونظراؤه لاندرست أحاديث أبي

May Allah have mercy on Zurārah ibn Aʿyan, had it not been for Zurārah and his like the narrations of my father would have vanished.[3]

He also said about him:

يا زرارة! إن اسمك من أسماء أهل الجنة

O Zurārah your name is included in the names of the people of Jannah.[4]

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1 *Al-Fihrist*, p. 134.

2 *Rijāl al-Najāshī*, p. 175: no. 463.

3 *Rijāl al-Kashshī*, 1/438.

4 Ibid., 1/345.

ʿAlī ibn Mūsā al-Riḍā says about him:

<div dir="rtl">

أترى أحدا كان أصدع بالحق من زرارة

</div>

Do you know of anyone who proclaimed the truth more than Zurārah?[1]

However, despite this lavish praise for him, the views about him in the Transmitter dictionaries are conflicting. At times they raise him to the sky, and at times they land him in the ditches of ruination. The reality is that when we analyze these reports of approbation and impugning, we will conclude that the man was a liar, a forgerer, and a hypocrite; and that he would lie against the Imāms and would also belie them; likewise, he was disrespectful to them, especially to Jaʿfar al-Ṣādiq, to the extent that it is reported that he passed wind on his beard mockingly.

Al-Kashshī narrates the following from Zurārah:

<div dir="rtl">

سألت أبا عبد الله عليه السلام عن التشهد؟ فقال اشهد ان لا إله إلا الله وحده لا شريك له وأشهد ان محمدا عبده ورسوله قلت التحيات والصلوات؟ قال التحيات والصلوات فلما خرجت قلت إن لقيته لأسأله غدا فسألته من الغد عن التشهد فقال كمثل ذلك قلت التحيات والصلوات قال التحيات والصلوات قلت ألقاه بعد يوم لأسأله غدا فسألته عن التشهد فقال كمثله قلت التحيات والصلوات قال التحيات والصلوات فلما خرجت ضرطت في لحيته وقلت لا يفلح ابدا

</div>

I asked Abū ʿAbd Allāh about Tashahhud and he said, "I testify that there is no deity but Allah alone who has no partner, and I testify that Muḥammad is his servant and messenger." I said, "What about *al-Tiḥhiyyāt wa al-Ṣalawāt* (greetings and salutations)?" He said, "*Al-Taḥīyyāt wa al-Ṣalawāt.*" And when I came out, I said, "If I meet him, I will ask him again tomorrow." I thus asked him the next day about *Tashahhud* and he said the same. I asked, "What about *al-Taḥīyyāt wa al-Ṣalawāt*?" He said, "And *Al-Taḥīyyāt wa al-Ṣalawāt.*" I said, "I will meet him after a day and will ask him again. I thus asked him about *Tashahhud* and he gave the same answer. I asked, "And what about *al-Taḥīyyāt wa al-Ṣalawāt*?" He replied, "*al-Taḥīyyāt wa al-Ṣalawāt.*" When I left him, I passed wind on his beard and said, "He will never be successful."[2]

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1 *Tārīkh Āl Zurārah*, 1/50.

2 Rijāl al-Kashshī, 1/379.

As for the narrations that praise him, they are weak. And even if hypothetically we consider them to be authentic, they do not suggest any merit for him or praise. Because when approbating and impugning statements happen to clash, a detailed impugning is given preponderance over approbation. Over and above that, the possibility that the Imām was practicing Taqiyyah with him also stands, as per their belief of Taqiyyah.

Despite this, we find that some later scholars like Abū al-Qāsim al-Khūʾī, the author of *Muʿjam Rijāl al-Ḥadīth*, has unsuccessfully tried to approbate this transmitter who has been cursed by the Imāms in his following statement:

> أما الروايات الذامة فهي على ثلاث طوائف الأولى ما دلت على أن زرارة كان شاكا في إمامة الكاظم الثانية الروايات الدالة على أن زرارة قد صدر منه ما ينافي إيمانه الثالثة ما ورد فيها قدح زرارة من الإمام

The narrations which condemn Zurārah are of three types:

1. Narrations which suggest that Zurārah doubted the Imāmah of al-Kāẓim....

2. Narrations which suggest that from Zurārah certain things emerged which violate his faith...

3. Narrations which contain an impugning of Zurārah by the Imām....[1]

Impugning of Zurārah

Hereunder are some statements narrated by al-Kashshī regarding the impugning of Zurārah: Al-Kashshī narrates that Imām al-Ṣādiq asked one of his Shīʿah:

> متى عهدك بزرارة قال قلت ما رأيته منذ أيام قال لا تبال وإن مات فلا تشهد جنازته قال: قلت زرارة متعجبا مما قال قال نعم زرارة شر من اليهود والنصارى ومن قال إن الله ثالث ثلاثة

"When last did you see Zurārah?"

He replied, "I did not see him for a few days."

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1 *Muʿjam Rijāl al-Ḥadīth*, 8/237, 245. Refer to his entire discussion in the book.

Imām al-Ṣādiq said, "Don't be bothered, and even if he dies do not attend his funeral."

The questioner asked, "Zurārah?" surprised by what he had said.

Imām al-Ṣādiq responded, "Yes Zurārah, Zurārah is worse than the Jews and the Christians and those who say that Allah is the third of Trinity."[1]

And al-Kashshī narrates that Abū ʿAbd Allāh cursed him three times[2] and said:

إن الله قد نكس قلت زرارة

The heart of Zurārah has been inversed.[3]

And this explains why Zurārah would say:

وأما جعفر فأن في قلبي عليه لعنة

As for Jaʿfar, in my heart is a curse for him.[4]

The narrator of the report explains the reason saying:

لأن أبا عبد الله أخرج مخازيه

Because Abū ʿAbd Allāh exposed his shameful acts.[5]

Nonetheless, al-Kashshī also narrates from Abū Sayyār:

سمعت أبا عبد الله يقول لعن الله بريدا ولعن الله زرارة

I heard Abū ʿAbd Allāh عَلَيْهِٱلسَّلَام saying, "May Allah curse Burayd and may Allah curse Zurārah."[6]

Al-Kashshī narrates from Muyassar:

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1 *Rijāl al-Kashshī*, 1/381.

2 Ibid., 1/361.

3 Ibid., 1/381.

4 And in some manuscripts is the word *Laftah* instead of *Laʿnah* which means 'a turning'. See: footnotes of *Rijāl al-Kashshī*, 1/356.

5 Ibid., 1/356, 357.

6 Ibid., 1/364.

كنا عند أبي عبد الله عليه السلام فمرت جارية في جانب الدار على عنقها قمقم قد نسكته قال فقال أبو عبد الله عليه السلام فما ذنبي إن الله قد نكس قلب زرارة كما نكست هذه الجارية هذا القمقم

We were by Abū ʿAbd Allāh when a maiden passed from the side of the house with a small vase on her neck that she had overturned. Abū ʿAbd Allāh thus said, "What is my sin if Allah has overturned the heart of Zurārah, just as this maiden has overturned the vase."[1]

Abū ʿAbd Allāh said:

ما أحدث أحد في الإسلام ما أحدث زرارة من البدع عليه لعنة الله

No one has innovated in Islam as much as Zurārah has innovated, upon him be the curse of Allah.[2]

Likewise, Zurārah would intentionally lie against Abū ʿAbd Allāh and he would insist on attributing that to him. Al-Kashshī narrates from Muḥammad ibn Abī ʿUmayr:

دخلت على أبي عبد الله عليه السلام فقال كيف تركت زرارة؟ قال تركته لا يصلي العصر حتى تغيب الشمس قال فأنت رسولي إليه فقل له فليصل في مواقيت أصحابي فاني قد حرقت قال فأبلغته ذلك فقال أنا والله أعلم أنك لم يكذب عليه ولكني أمرني بشيء فأكره أن أدعه

I entered upon Abū ʿAbd Allāh and he asked, "How did you leave Zurārah?"

I said, "I left him whilst he was not performing the ʿAṣr Ṣalāh till the setting of the sun."

"Then you are my messenger to him so say to him," he said, and then added, "He should read Ṣalāh in the times of my companions, for now I am frustrated."

I, thus, conveyed that to him and he retorted, "I, by Allah, know that you have not lied against him, but he has ordered me to do something and I dislike leaving it."[3]

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1 Ibid., 1/381.

2 Ibid., 1/365.

3 Ibid., 1/355.

As is clear, here he claims that Jaʿfar al-Ṣādiq is the one who ordered him not read the ʿAṣr Ṣalāh till the setting of the sun, whereas Jaʿfar is free from this lie.

The Most Crucial Criticisms about Zurārah:

- **Zurārah Would Issue Legal Verdicts Based on his Opinion in Matters of Ḥalāl and Ḥarām**

In *Rijāl al-Kashshī* the following is narrated from Ibn Muskān:

تذاكرنا عند زرارة في شيء من أمور الحلال والحرام فقال قولا برأيه فقلت أبرأيك هذا أم برأيه فقال انى أعرف أو ليس رب رأى خير من اثره

We discussed by Zurārah a matter from the matters of Ḥalāl and Ḥarām and he made a statement based on his opinion. So I asked him, "Is this based on your opinion or based on a tradition?"

He replied, "I know better. Is it not that many an opinion is better than tradition?"[1]

- **Zurārah Would Forge Lies Against al-Ṣādiq:**

The following is narrated in *Rijāl al-Kashshī* from Hishām ibn Sālim:

قال لي زرارة بن أعين لا ترى على أعوادها غير جعفر عليه السلام قال فلما توفى أبو عبد الله عليه السلام أتيته فقلت له تذكر الحديث الذي حدثتني به وذكرته له وكنت أخاف ان يجحدنيه فقال انى والله ما كنت فلت ذلك الا برأي

Zurārah ibn Aʿyan said to me, "You will not see upon the wood (of this pulpit) except Jaʿfar (that is he is the promised Mahdī)."

Hence, when Abū ʿAbd Allāh passed away I came to him and said, "Do you remember the narration you narrated to me?" and I mentioned it to him and feared that he would deny it.

He replied, "By Allah, I did not say that but on the basis of my opinion."[2]

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1 Ibid., 1/373, 242.

2 Ibid., 1/374.

- **Zurārah Would Doubt the Knowledge of al-Ṣādiq:**

Ibn Muskān narrates, as appears in *Rijāl al-Kashshī*:

إني كنت أرى جعفر أعلم مما هو وذلك يزعم أنه سأل أبا عبد الله عليه السلام عن رجل من أصحابنا كان مختفيا من غرامة فان كان هذا الامر قريبا صبر حتى يخرج مع القائم وان كان فيه تأخير صلح غرامة فقال له أبو عبد الله عليه السلام يكون ان شاء الله تعالى فقال زرارة يكون إلى سنة فقال أبو عبد الله عليه السلام يكون إن شاء الله فقال زرارة يكون إلى سنتين فقال أبو عبد الله عليه السلام يكون إن شاء الله فخرج زرارة فوطن نفسه على أن يكون إلى سنتين فلم يكن فقال ما كنت أرى جعفرا الا اعلم مما هو كنت أرى جعفرا اعلم ممن هو

"I would consider Jaʿfar more knowledgeable than he actually is."

This is because he claims that he asked Abū ʿAbd Allāh regarding a person of our companions who was in hiding because of a debt saying, "May Allah سُبْحَانَهُوَتَعَالَى keep you in goodness, a person of our companions is hiding due to debt. So, if this matter is close, then he can exercise patience till he emerges with the Mahdī, and if there will be delay in it, then he can reconcile with his debtors."

Abū ʿAbd Allāh said, "It will happen."

Zurārah asked, "Will it happen in a year?"

Abū ʿAbd Allāh said, "It will happen if Allah wills."

Zurārah asked, "So, will it happen within two years?"

Abū ʿAbd Allāh said, "It will happen if Allah wills."

Zurārah, thus, left and convinced himself that it will happen in two years, but it did not happen. Thus he said, "I used to consider Jaʿfar more knowledgeable than he actually is."[1]

- **Zurārah would belie al-Ṣādiq**

In *Rijāl al-Kashshī* the following narration is narrated from ʿĪsā ibn Abī Manṣūr, Abū Usāmah al-Shaḥḥām, and Yaʿqūb al-Aḥmar:

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1 Ibid., 1/377.

كنا جلوسا عند أبي عبد الله عليه السلام فدخل عليه زرارة فقال إن الحكم بن عيينة حدث عن أبيك أنه قال صل المغرب دون المزدلفة فقال له أبو عبد الله عليه السلام أنا تأملته ما قال أبي هذا قط كذب الحكم على أبي قال فخرج زرارة وهو يقول ما أرى الحكم كذب على أبيه

We were sitting by Abū ʿAbd Allāh when Zurārah entered upon him and said, "al-Ḥakam ibn ʿUyaynah has narrated from your father that he said, "Read the Maghrib Ṣalāh before Muzdalifah."

Abū ʿAbd Allāh said, "I pondered over this, my father did not say that ever, al-Ḥakam has lied against my father."

Zurārah, thus, left saying, "I don't think al-Ḥakam has lied against his father."[1]

- **Zurārah will die whilst astray:**

In *Muʿjam Rijāl al-Ḥadīth* the following is narrated from Layth al-Murādī:

سمعت أبا عبد الله يقول: لا يموت زرارة إلا تائها

I heard Abū ʿAbd Allāh saying, "Zurārah will not die but whilst astray."[2]

The Views of the Ahl al-Sunnah regarding Zurārah

Sufyān al-Thawrī mentions about Zurārah:

ما رأى أبا جعفر

He did not see Abū Jaʿfar.[3]

And when Sufyān ibn ʿUyaynah was told that Zurārah ibn Aʿyan had a book from Abū Jaʿfar, he said:

ما هو ما رأى أبا جعفر ولكنه كان يتتبع حديثه

What book is that? He did not see Abū Jaʿfar, however, he would search for his narrations.[4]

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1 Ibid., 1/377.

2 *Muʿjam Rijāl al-Ḥadīth*, 8/248.

3 *Lisān al-Mīzān*, 2/473.

4 Ibid., 2/473.

And Ibn al-Sammāk narrates:

حججت فلقيني زرارة بن أعين بالقادسية فقال إن لي إليك حاجة وعظمها فقلت ما هي
فقال إذا لقيت جعفر بن محمد فأقرئه مني السلام وسله أن يخبرني أنا من أهل النار أم من
أهل الجنة فأنكرت ذلك عليه فقال لي إنه يعلم ذلك ولم يزل بي حتى أجبته فلما لقيت
جعفر بن محمد أخبرته بالذي كان منه فقال لي هو من أهل النار فوقع في نفسي مما قال
جعفر فقلت ومن أين علمت ذاك فقال من ادعى على علم هذا فهو من أهل النار فلما
رجعت لقيني زرارة فأخبرته بأنه قال لي إنه من أهل النار فقال كال لك من جراب النورة
قلت وما جراب النورة؟ قال عمل معك بالتقية

I set out for Ḥajj and Zurārah ibn Aʿyan met me in al-Qādisiyyah and said to
me, "I need a favour from you," and he made it seem big.

I asked him, "What is it?"

He said, "When you meet Jaʿfar ibn Muḥammad, convey my regards to him
and ask him to inform me if I am from the people of hell or the people of
paradise."

I disapproved of that, so he said, "He knows that," and persisted till I
accepted.

Later when I met Jaʿfar ibn Muḥammad, I informed him of what he said.

He responded, "He is from the people of Jahannam."

I doubted what Jaʿfar had said and, hence, I asked, "How did you come to
know that?"

He replied, "Whoever claims that another to have the knowledge of that is
from the people of hell."

So, when I returned, Zurārah met me and I informed him that he told me
that he is from the people of hell, he said, "He measured for you from the
sack of lime."

I asked him, "What is the sack of lime?"

He replied, "He practiced Taqiyyah upon you."[1]

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1 Ibid., 2/473.

Authentication of the narration, 'May Allah curse Zurārah' from the reliable books of the Shīʿah:

The following narration appears in *Rijāl al-Kashshī*:

حدثني أبو جعفر محمد بن قولويه قال حدثني محمد بن أبي القاسم أبو عبد الله المعروف بماجيلويه عن زياد بن أبي الحلال قال قلت لأبي عبد الله عليه السلام إن زرارة روى عنك في الاستطاعة شيئا فقبلنا منه وصدقناه وقد أحببت أن أعرضه عليك فقال هاته فقلت يزعم أنه سألك عن قول الله عز وجل: وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا فقلت من ملك زادا وراحلة فقال لك كل من ملك زادا وراحلة فهو مستطيع للحج وإن لم يحج؟ فقلت نعم فقال ليس هكذا ولا هكذا قلت كذب علي والله كذب علي والله لعن الله زرارة لعن الله زرارة لعن الله زرارة إنما قال لي من كان له زاد وراحلة فهو مستطيع للحج قد وجب عليه قال فمستطيع هو فقلت لا حتى يؤذن له قلت فأخبر زرارة بذلك قال نعم قال زياد فقدمت الكوفة فلقيت زرارة فأخبرته بما قال أبو عبد الله وسكت عن لعنه قال أما انه قد أعطاني الاستطاعة من حيث لا يعلم وصاحبكم هذا ليس له بصر بكلام الرجال

Abū Jaʿfar ibn Qūluwayh narrated to me, he says: Muḥammad ibn Abī al-Qāsim Abū ʿAbd Allāh who was known as Mājīlawayh narrated to him from Ziyād ibn Abī al-Ḥalāl who said:

I said to Abū ʿAbd Allāh ﷺ, "Zurārah narrated something from you regarding ability so we accepted it from him and we believed him. I, thus, wanted to present it to you."

He said, "Present it."

I said, "He claimed that he asked you regarding the verse, '*And to Allah from the people is a pilgrimage to the House, for whoever is able to find thereto a way,*'[1] and you told him, 'It refers to whoever possesses provisions and a conveyance.' He thus asked, 'Every person who owns a conveyance and provision is capable of Ḥajj even though he does not perform Ḥajj,' and you said, "Yes."

Abū ʿAbd Allāh said, "He did not ask me in this way and nor did I answer in that way. He has lied upon me, by Allah; he has lied upon me by Allah.

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1 Sūrah Āl ʿImrān: 97.

May Allah curse Zurārah, may Allah curse Zurārah, may Allah curse Zurārah. What he said to me was, 'Is any person who has provisions and a conveyance capable of doing Ḥajj?' So, I said, 'Ḥajj becomes binding upon him.' He then asked again, 'So is he able?' and I replied, 'No, till he is accorded permission.'"

I asked, "Should I inform Zurārah of that?"

He replied, "Yes."

I, thus, came to Kūfah and met Zurārah and informed him of what Abū ʿAbd Allāh said and remained silent from mentioning the curse.

His response was, "Behold, he accorded me ability in a way unknown to him. And this companion of yours [referring to Abū ʿAbd Allāh] does not have a good understanding of the dialogue of men."

Al-Kashshī states that the Transmission of this narrations is Ṣaḥīḥ without a doubt according to the consensus of the scholars.[1]

As we noticed, instead of seeking pardon, Zurārah insisted that the Imām gave him a legal verdict of ability in a way unknown to him and presumed that the Imām does not have insight into the speech of men. This shows that Zurārah was of those who intentionally forged lies.

Nonetheless, here is a brief analyses of the narrators of this narration:

- **Muḥammad ibn Qūluwayh Abū Jaʿfar**

  Al-Najāshī says:

  من خيار أصحاب سعد

  From the noble companions of Saʿd.[2]

  And Abū al-Qāsim al-Khūʾī mentions:

  محمد بن قولويه الجمال والد أبي القاسم جعفر بن محمد يروي عن سعد بن عبد الله وغيره...وتقدم عن النجاشي في ترجمة ابنه جعفر أنه من خيار أصحاب سعد وقد أكثر

1 *Rijāl al-Kashshī*, 1/359-361.

2 *Rijāl al-Najāshī*, p. 123: no. 318; also see: *Khulāṣah al-Aqwāl*, p. 88, 271.

الرواية عنه ابنه جعفر في كامل الزيارات وقد التزم بأن لا يروي في كتابه هذا إلا عن ثقة وكذلك الكشي روى عنه كثيرا وروى بعنوان محمد بن قولويه عن الحسن بن متيل وروى عنه جعفر أبو القاسم ابنه

Muḥammad ibn Qūluwayh al-Jammāl, the father of Abū Qāsim Jaʿfar ibn Muḥammad. He narrates from Saʿd ibn ʿAbd Allāh and others. And it has passed already in the biography of his son Jaʿfar from al-Najāshī that he was from noble companions of Saʿd. His son Jaʿfar has abundantly narrated from him in *Kāmil al-Ziyārāt* wherein his requisite is that he will not narrate but from a reliable. Likewise, al-Kashshī has also narrated excessively from him. He has narrated from him with the name 'Muḥammad ibn Qūluwayh from al-Ḥasan ibn Matīl, and from him his son Jaʿfar Abū al-Qāsim has narrated.[1]

- **Muḥammad ibn Abī al-Qāsim**

Al-Najāshī says about him:

محمد بن أبي القاسم عبيد الله بن عمران الجنابي البرقي أبو عبد الله الملقب بماجيلويه وأبو القاسم يلقب ببندار سيد من أصحابنا القميين ثقة عالم فقيه عارف بالأدب والشعر والغريب

Muḥammad ibn Abī al-Qāsim ʿUbayd Allāh ibn ʿImrān al-Janābī[2] al-Barqī Abū ʿAbd Allāh, also known as Mājīlawayh, and Abū al-Qāsim was known as Bundār. He is the leading scholar of our Qummī scholars who was reliable, a scholar, a jurist, and one who was well-versed in literature, poetry, and strange words of language.[3]

- **Ziyād ibn Abī al-Ḥalāl:**

Al-Najāshī says:

زياد بن أبي الحلال كوفي مولى ثقة روى عن أبي عبد الله عليه سلام له كتاب يرويه عدة من أصحابنا

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1 *Muʿjam Rijāl al-Ḥadīth*, 18/175.

2 This is as recorded by al-Najāshī, and Ibn Dāwūd al-Ḥillī has recorded it as al-Khabābī. See: *Rijāl ibn Dāwūd*, p. 160.

3 *Rijāl al-Najāshī*, p. 353: no. 947: *Rijāl Ibn Dāwūd al-Ḥillī*, p. 160: entry no. 1274.

Ziyād ibn Abī al-Ḥalāl. A Kūfī freed slave who is reliable. He has narrated from Abū ʿAbd Allāh ﷺ. He has a book which a number of our scholars narrate.[1]

And Ibn Dāwūd al-Ḥillī says:

<div dir="rtl">

بفتح الحاء المهلمة كوفي مولى ثقة

</div>

With a *Fatḥah* on the letter *Ḥāʾ*. A Kūfī freed slave who was reliable.[2]

From the aforementioned, the authenticity of the narration which curses Zurārah is established, just has him being impugned and his narrations being compromised is also established. And therefrom the influence of Zurārah on the Shīʿī dogma is evident in that it is very akin to the influence of Ibn Sabà.3

Having said that, it is also reported that Zurārah belonged to a Christian family. Hence, in al-Fihrist of al-Ṭūsī it appears that he was from a Christian family and that his grandfather Sansan was a priest in the Roman lands and that his father was a Roman slave of a person from the Banū Shaybān.[4]

So, based on the above it we ask: Can any narration be accepted from Zurārah? Can any religion be assimilated from him? Can any ḥadīth be taken from him? Also, regarding which of their transmitters can an investigation be undertaken when their most reliable transmitter happens to be Zurārah?

2. Abū Baṣīr Layth ibn al-Bakhtarī al-Murādī

Ibn Dāwūd al-Ḥillī mentions in the chapter of agnomens in his book that the agnomen Abū Baṣīr is shared by four individuals: al-Murādī Layth ibn al-Bakhtarī, al-Asadī al-Makfūf Yaḥyā ibn Abī al-Qāsim, Yūsuf ibn al-Ḥārith al-Batrī, and ʿAbd

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1 *RIjāl al-Najāshī*, p. 171: no. 451.

2 *Rijāl Ibn Dāwūd*, p. 99.

3 Did you know that the narrations of Zurārah in the four early canonical collections reach 1975 narrations approx. In *al-Kāfī* there are about 700 narrations; in *Tahdhīb al-Aḥkām* there are about 775 narrations; in *al-Istibṣār* there are about 250 narrations; and in *Man lā Yaḥḍuruhū al-Faqīh* there are about 250 narrations. Refer to *Wilāyah al-Faqīh* of Muḥammad Māl Allah, p. 128, 186.

4 *Al-Fihrist*, p. 133.

Allāh ibn Muḥammad al-Asadī.[1] The individual we are talking about is Abū Baṣīr Layth ibn al-Bakhtarī al-Murādī.

Added to the previously cited statements regarding from the Imāms regarding his approbation are the following:

The author of *al-Fāʾiq* mentions regarding him:

من ثقات محدثي وفقهاء الإمامية وكان جليل القدر ممدوحا ومن الثقات الذين رووا النص على إمامة الإمام الكاظم عليه السلام من أبيه الإمام الصادق عليه السلام وله كتاب مدحه الإمام الصادق عليه السلام

From the reliable ḥadīth scholars of the Imāmiyyah. He was of great stature and was praiseworthy. And he is one of the reliable transmitters who have narrated the explicit appointment of Imām Kāẓim عَلَيْهِالسَّلَام by his father Imām al-Ṣādiq عَلَيْهِالسَّلَام. He has also authored a book. Imām al-Ṣādiq himself praised him.[2]

And after citing two narrations regarding his approbation Jaʿfar al-Subḥānī mentions:

ودلالة هذين الخبرين على أن ليثا كان في مستوى عال من الوثاقة غير خفي ولذا قال بعض إن المدح المستفاد من هذه النصوص مما لا يتصور فوقه مدح ولا يعقل أعلى منه ثناء

The purport of these two narrations regarding Layth being on a high degree of reliability is not unclear. That is why some said, "The praise that is understood from these texts is such that no praise beyond it is imaginable, nor is any exalting be higher than it."[3]

However, his status also changes. Hence, the pious and pure Layth is dubbed a sinner, and the truthful Layth is dubbed a liar by the scholars of the Imāmiyyah.

Al-Kashshī narrates from Abū Baṣīr that he would enter the houses of the Imāms whilst in the state of major impurity.[4]

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1 *Rijāl Ibn Dāwūd*, p. 214; *Rijāl al-Kashshī*, 1/397.

2 *Al-Fāʾiq fī Aṣḥāb al-Imām al-Ṣādiq*, 2/627.

3 *Kulliyyāt fī ʿIlm al-Rijāl*, p. 467.

4 *Rijāl al-Kashshī*, 1/399.

And Ibn al-Ghaḍāʾirī says:

كان أبو عبد الله عليه السلام يتضجر به ويتبرم وأصحابه يختلفون في شأنه

Abū ʿAbd Allāh ﷿ would become annoyed with him and get tired of him. And his companions differ about him.[1]

And the greatest tragedy is what Abū Baṣīr has said regarding his infallible Imām. Al-Kashshī narrates from Shuʿayb ibn Yaʿqūb al-ʿAqraqūfī that he said:

سألت أبا الحسن عليه السلام عن الرجل تزوج امرأة ولها زوج ولم يعلم قال ترجم المرأة وليس على الرجل شيء إذا لم يعلم، فذكرت ذلك لأبي بصير المرادي قال قال لي والله جعفر عليه السلام ترجم المرأة ويجلد الرجل الحد قال فضرب بيده على صدره يحكها أظن صاحبنا ما تكامل علمه

I asked Abū al-Ḥasan about a person that marries a woman who has a husband he is unaware of. He said, "The women will be lapidated, and there is nothing upon the man."

I, thus, mentioned that to Abū Baṣīr al-Murādī who said, "Jaʿfar, by Allah, said to me, 'The woman will be lapidated the man will be lashed.'"

Thereafter he took his hand and rubbed it on his chest and said, "I don't think the knowledge of our companion (referring to Abū al-Ḥasan) is complete."[2]

So basically, he is accusing Abū al-Ḥasan of having little knowledge.

And al-Kashshī narrates from Ḥammād ibn ʿUthmān:

خرجت أنا وابن أبي يعفور وآخر إلى الحيرة أو إلى بعض المواضع فتذاكرنا الدنيا فقال أبو بصير المرادي أما إن صاحبكم لو ظفر بها لاستأثر بها قال فأغفى فجاء كلب يريد أن يشغر عليه فذهبت لأطرده فقال لي ابن أبي يعفور دعه فجاءه حتى شغر في أذنه

I came out with Ibn Abī Yaʿfūr and another to al-Ḥīrah or to some places. We talked of the world and Abū Baṣīr al-Murādī said, "Behold, if your companion (the Imām) got hold of it he would exclusively have it for himself."

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1 *Khulāṣah al-Aqwāl*, p. 235; *Samāʾ al-Maqāl*, 1/360; *Taḥrīr al-Ṭāwūsī*, p. 488.

2 *Rijāl al-Kashshī*, 1/402.

He then fell off to sleep. A dog came wanting to pee on him, and I was going to chase it but Ibn Abū Yaʿfūr said to me, "Leave it."

It thus lifted its leg and urinated in his ear.[1]

In this narration he is accusing Abū ʿAbd Allāh of inclining toward the world and loving to enjoy it exclusively. Consequently, Allah سُبْحَانَهُوَتَعَالَ sent a dog to urinate in his ears as a punishment for what he said regarding Abū ʿAbd Allāh.[2]

And al-Kashshī also narrates from Ḥammād al-Nāb:

جلس أبو بصير على باب أبي عبد الله عليه السلام ليطلب الاذن فلم يؤذن له فقال لو كان معنا طبق لاذن قال فجاء كلب فشغر في وجه أبي بصير قال أف أف ما هذا قال جليسه هذا كلب شغر في وجهك

Abū Baṣīr sat at the door of Abū ʿAbd Allāh to seek permission, but permission was not granted to him. He thus said, "If we had a tray with us, he would have given permission." Thereafter a dog came, lifted his leg and peed in the face of Abū Baṣīr.

He thus said, "Uff, uff, what is this?"

His friend said to him, "This is a dog that urinated in your face."[3]

I.e. he is accusing Abū ʿAbd Allāh of love for gruel and delicious food. So much so that he does not give permission to anyone to visit him unless he comes with a tray of food. But Allah سُبْحَانَهُوَتَعَالَ punished him and sent a dog that urinated in his face for what he said regarding Abū ʿAbd Allāh عَلَيْهِٱلسَّلَام.

And al-Kashshī also narrates from Ibn Abī Yaʿfūr:

خرجنا إلى السواد نطلب دراهم للحجّ ونحن جماعة وفينا أبو بصير المرادي قال قلت له يا أبا بصير اتّق الله وحجّ بمالك فإنك ذو مال كثير فقال اسكت! فلو أن الدنيا وقعت لصاحبك لاشتمل عليها بكسائه

We went out to the green lands of Iraq to seek money for Ḥajj. We were a group and with us was Abū Baṣīr al-Murādī. I thus said to him, "O Abū Baṣīr,

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1 Ibid., 1/403

2 Also see: *Kashf al-Asrār wa Tabriʾah al-Aʾimmah al-Aṭhār*, p. 90.

3 *Rijāl al-Kashshī*, 1/407.

fear Allah and perform Ḥajj with your own wealth, for you are a person of abundant wealth."

He said, "Keep quiet, for if the world would fall to your companion (the Imām) his shawl would entirely enshroud it."

And al-Kashshī has also narrated from al-Sayyid ibn Ṭāwūs the meaning of this statement. He says:

مقتضاه أن الصادق عليه السلام لو ظفر بالخلافة لاستأثر بها وإن لم يصرح بالصادق عليه السلام لكن الظاهر هذا

This entails that if al-Ṣādiq obtained the Khilāfah he would exclusively have it for himself. Even if he hasn't mentioned the name of al-Ṣādiq explicitly, but this is the obvious meaning.[1]

And al-Ḥusayn ibn Mukhtār narrates the following from Abū Baṣīr:

كنت اقرئ امرأة كنت اعلمها القرآن فمازحتها بشيء، فقدمت على أبى جعفر عليه السلام فقال لي أي شيء قلت للمرأة قال قلت بيدي هكذا وغطى وجهه فقال لا تعودن إليها

I would teach a woman how to read the Qurʾān, so I joked with her about something. Thereafter I came to Abū Jaʿfar and he said to me, "O Abū Baṣīr what did you say to the woman?"

I said, "I said with my hand like this," and he covered his face.

Abū Jaʿfar said to him, "Don't return to her."[2]

This means that Abū Baṣīr stretched his hand to touch a part of her body with the intention of fourplay and humour, whereas he was teaching her the Qurʾān.[3]

So, can any person be considered reliable after this? And can any narration be accepted from him and be practiced? And what Dīn can we assimilate from him?

3. Muḥammad ibn Muslim ibn Rabāḥ al-Thaqafī

Added to the previously cited statements about his approbation are the following:

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1 Ibid., 1/403.

2 Ibid., 1/404.

3 See: *Kashf al-Asrār wa Tabriʾah al-Aʾimmah al-Aṭhār*, p. 90, 91.

Al-Najāshī says about him:

> محمد بن مسلم بن رباح أبو جعفر الأوقص الطحان مولى ثقيف وجه أصحابنا بالكوفة فقيه ورع صحب أبا جعفر وأبا عبد الله عليهما السلام وروى عنهما وكان أوثق الناس له كتاب يسمى الأربعمائة مسألة في أبواب الحلال والحرام

> Muḥammad ibn Muslim ibn Rabāḥ Abū Jaʿfar al-Awqaṣ al-Ṭaḥḥān, the freed slave of Thaqīf al-Aʿwar. The leader of our companions in Kūfah. He was a jurist and an ascetic. He accompanied Abū Jaʿfar and Abū ʿAbd Allāh عَلَيْهِمَاالسَّلَام and narrated from them. He was from the most reliable people. He has a book named: *al-Arbaʿu Miʾah Masʾalah fī Abwāb al-Ḥalāl wa al-Ḥarām*.[1]

And ʿAbd Allāh ibn Yaʿfūr says:

> قلت لأبي عبد الله عليه السلام إنه ليس كل ساعة ألقاك ولا يمكن القدوم عليك ويجيء الرجل من أصحابنا فيسألني وليس عندي كل ما يسألني عنه فقال ما يمنعك من محمد بن مسلم الثقفي فإنه سمع من أبي وكان عنده وجيها

> I said to Abū ʿAbd Allāh عَلَيْهِٱلسَّلَام, "I don't meet you all the time, and it is not possible to come to you. And a person from our companions comes and asks me a question and I do not have answers to all that he asks."

> He replied, "What prevents you from Muḥammad ibn Muslim, for he heard from my father, and enjoyed prominence by him.[2]

And Abū al-Ḥasan Mūsā ibn Jaʿfar عَلَيْهِٱلسَّلَامُ says:

> إن محمد بن مسلم من حواري أبي جعفر بن علي وابنه جعفر بن محمد الصادق عليهما السلام

> Muḥammad ibn Muslim is from the disciples of Abū Jaʿfar ibn ʿAlī and his son Jaʿfar ibn Muḥammad al-Ṣādiq عَلَيْهِٱلسَّلَام.[3]

And al-Kashshī narrates from Abū al-Naṣr, "I asked ʿAbd Allāh ibn Muḥammad ibn Khālid about Muḥammad ibn Muslim:

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1 *Rijāl al-Najāshī*, p. 323: entry no. 882.

2 *Khulāṣah al-Aqwāl*, p. 251.

3 Ibid., p. 251.

كان رجلا شريفا موسرا فقال له أبو جعفر عليه السلام تواضع يا محمد فلما انصرف إلى الكوفة أخذ قوصرة من تمر مع الميزان وجلس على باب مسجد الجامع وجعل ينادي عليه فاتاه قومه فقالوا له فضحتنا فقال إن مولاي أمرني بأمر فلن أخالفه ولن أبرح حتى أفرغ من بيع باقي هذا القوصرة فقال له قومه إذا أبيت الا لتشتغل ببيع وشراء فاقعد في الطحانين فهيأ رحى وجملا يطحن وقيل إنه كان من العباد في زمانه

He was a notable and was rich. So Abū Jaʿfar ﷺ said to him, "Be humble o Muḥammad." Hence, when he returned to Kūfah he took a basket of dates with a scale and sat at the door of the masjid and started announcing to sell them.

His people came to him and said, "You have disgraced us."

He replied, "My master ordered me to do something and I will not go against that. And I will not leave till I am not done selling the rest of the basket."

So, his people said to him, "If you refuse but to busy yourself in buying and selling then sit with the millers."

Hence, he prepared and mill and a camel and started milling. And it is said that he was from the devoted worshippers of his time.[1]

But will his status remain as is according to the people of Taqiyyah who are capricious and the people of Rafḍ? No, for they have turned against him as well. Jaʿfar al-Ṣādiq says:

لعن الله محمد بن مسلم كان يقول إن الله لا يعلم الشيء حتى يكون

May Allah curse Muḥammad ibn Muslim. He would say, "Allah does not know of a thing till it happens."[2]

And al-Kashshī narrates from Abū al-Ṣabbāḥ: I heard Abū Abd Allāh saying:

يا أبا الصباح هلك المتريسون في أديانهم منهم زرارة وبريد ومحمد بن مسلم وإسماعيل الجعفي وذكر آخر لم أحفظه

O Abū al-Ṣabbāḥ the seekers of prominence are ruined in their Dīn. From among them are: Zurārah, Burayd, Muḥammad ibn Muslim, and Ismāʿīl al-Juʿfī. He also mentioned another who I don't remember.

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1 *Rijāl al-Kashshī*, p. 389.

2 Ibid., p. 394.

Al-Kashshī says:

المتريسون على التفعل من الرياسة وفي بعض النسخ المترايسون على التفاعل

The word *Mutarayyisun* is from the form *Tafaʿʿul* from *Riyāsah* (leadership) and in some manuscripts it is *Mutarāyisūn* from the *Tafāʿul*.[1]

And al-Kashshī narrates as well from ʿĀmir ibn ʿAbd Allāh ibn Judhāʿah:

قلت لأبي عبد الله إن امرأتي تقول بقول زرارة ومحمد بن مسلم في الاستطاعة وترى رأيهما فقال ما للنساء والرأي والقول إنهما ليسا بشيء في ولاية قال فجئت إلى امرأتي فحدثتها فرجعت عن ذلك القول

I said to Abū ʿAbd Allāh, "My wife holds the opinion of Zurārah and Muḥammad ibn Muslim regarding ability."

He replied, "What do women know about opinion and holding a view? They are nothing in loyalty to us."

I, thus, returned to my wife and informed her whereafter she retracted her opinion.

Al-Kashshī explains:

إنهما ليس بشيء في ولاية أي إنهما في القول بالاستطاعة ليسا على شيء من ديننا ولا في شيء من ولايتنا

Meaning, in their opinion regarding ability they are not upon anything of our Dīn, nor are they affiliated to us in anyway.

And al-Kashshī narrates:

إن محمد بن مسلم الثقفي شهد عند ابي أبي ليلى فرد شهادته

Muḥammad ibn Muslim al-Thaqafī testified by Ibn Abī Laylā, but the latter rejected his testimony.[2]

Subḥān Allah, how strange indeed is this transition. After being prominent, a jurist, an ascetic, and from the companions of Abū Jaʿfar, he became accursed and ruined enjoying no affiliation to Jaʿfar al-Ṣādiq.

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1 Ibid., 2/508.

2 Ibid., 1/387.

4. Burayd ibn Muʿāwiyah al-ʿIjlī:

Added to the previously cited statements about his approbation are the following:

Al-Najāshī says:

<div dir="rtl">

وجه من وجوه أصحابنا وفقيه أيضا له محل عند الأئمة

</div>

> A prominent person from the elite of our companions and a jurist as well.
> He enjoyed a good position by the Imāms.[1]

However, as is the usual, the standards turn against him and the very same person who was reliable and was a prominent figure becomes accursed and banished from the mercy of Allah سُبْحَانَهُ وَتَعَالَى.

Hence, al-Kashshī narrates from Abū Sayyār that he heard Abū ʿAbd Allāh saying:

<div dir="rtl">

لعن الله بريدا ولعن الله زرارة

</div>

> May Allah curse Burayd and may Allah curse Zurārah.[2]

And Ibn Dāwūd says:

<div dir="rtl">

ساء ظن بعض أصحابنا به

</div>

> The assumption of some of our scholars is bad about him.[3]

And previously we had cited the following statement of Jaʿfar al-Ṣādiq:

<div dir="rtl">

يا أبا الصباح، هلك المتريسون في أديانهم منهم زرارة وبريد ومحمد بن مسلم وإسماعيل الجعفي وذكر آخر لم أحفظه

</div>

> O Abū al-Ṣabbāḥ the seekers of prominences are ruined in their Dīn. From among them are: Zurārah, Burayd, Muḥammad ibn Muslim, and Ismāʿīl al-Juʿfī. He also mentioned another who I don't remember.[4]

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1 *Rijāl al-Najāshī*, p. 112: no. 287.

2 *Rijāl al-Kashshī*, 1/364.

3 *Rijāl Ibn Dāwūd al-Ḥillī*, p. 233: no. 72.

4 *Rijāl al-Kashshī*, 2/508.

5. Jābir al-Juʿfī, the Transmitter who Enjoys the Distinction of Excessive Narrations

He is Jābir ibn Yazīd ibn al-Ḥārith ibn ʿAbd Yaghūth ibn Kaʿb ibn al-Ḥārith ibn Muʿāwiyah ibn Wāʾil ibn Marʾī ibn Juʿfī al-Juʿfī Abū ʿAbd Allāh, and it is said, 'Abū Yazīd', and it is also said, 'Abū Muḥammad' al-Kūfī (d. 128 A.H.).[1]

Jābir al-Juʿfī is at the forefront of those who transmitted the narrations of the Imāmiyyah. He is there leading transmitter who exclusively enjoys the distinction of excessive narrations from the Imāms.

Al-Ḥurr al-ʿĀmilī says about him:

> روى سبعين ألف حديث عن الباقر عليه السلام وروى مائة وأربعين ألف حديث والظاهر أنه ما روى أحد بطريق المشافهة عن الأئمة عليهم السلام أكثر مما روى جابر فيكون عظيم المنزلة عندهم لقولهم عليهم السلام اعرفوا منازل الرجال منا على قدر رواياتهم عنا

> Jābir al-Juʿfī has narrated 70 000 narrations from al-Bāqir عَلَيْهِالسَّلَام, and he has narrated a 140 000 narrations in total. And apparently, no one has narrated more narrations directly from the Imāms than Jābir. This suggests that he was of a great standing by them, due to the Imāms saying, "Know the ranks of men by us based on the extent of their narrations from us."[2]

But how could he have narrated all these narrations when he only entered upon al-Ṣādiq once, and he did not see him by his father but once. Zurārah narrates:

> سألت أبا عبد الله عليه السلام عن أحاديث جابر فقال ما رأيته عند أبي قط إلا مرة واحدة وما دخل علي قط

> I asked Abū ʿAbd Allāh about the narrations of Jābir and he said, "I did not see him by my father but once, and he never entered upon me."[3]

It would be appropriate for us to investigate his excessive narrations from al-Ṣādiq and his father in spite of him not entering but once upon the father of al-Ṣādiq. Likewise, al-Juʿfī claims that he heard 50 000 thousand narrations which

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1 *Tahdhīb al-Kamāl*, 4/465; *al-Tārīkh al-Kabīr* of al-Bukhārī, 2/120.

2 *Wasāʾil al-Shīʿah*, 30/329.

3 *Rijāl al-Kashshī*, 2/436.

no one has heard from him. For he would go to the outskirts, dig a hole, put his head in it and say, "Muḥammad ibn ʿAlī narrated to me such and such."[1]

So, how does he narrate this stupendous amount of narrations from a person whom he did not meet, or from whom he only met once, whereas he explicitly mentions that he was told and that he heard?

Their scholar Abū al-Qāsim al-Khūʾī, thus, offers an interpretation of this narration which belies Jābir saying:

لا بد حمله على نحو من التورية

It is necessary to interpret it as being such due to a type of dissimulation.[2]

This is because he considers Jābir al-Juʿfī to be reliable, hence, he says:

الذي ينبغي أن يقال أن الرجل لابد من عده من الثقات الاجلاء لشهادة علي بن إبراهيم والشيخ المفيد في رسالته العددية وشهادة ابن الغضائري على ما حكاه العلامة ولقول الصادق عليه السلام في صحيحة زياد إنه كان يصدق علينا

What should be said is that it is necessary to consider him from the reliable giants. This is because of the testimonies of ʿAlī ibn Ibrāhīm, al-Shaykh al-Mufīd in his booklet al-ʿAdadiyyah, and Ibn al-Ghaḍāʾirī, as cited by al-ʿAllāmah. And also because of the statement of al-Ṣādiq عَلَيْهِٱلسَّلَام in the authentic narration of Ziyād, 'Surely he would speak the truth from us."[3]

Likewise, he has also been approbated by some of the Imāmiyyah and they have cited from him in their sources.[4] Hence, Ibn al-Ghaḍāʾirī says about him:

ثقة في نفسه

Reliable in himself.[5]

And al-Ḥurr al-ʿĀmilī says:

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1 Ibid., 2/442.

2 *Muʿjam Rijāl al-Ḥadīth*, 4/344.

3 Ibid., 3/344.

4 Ibid., 4/344, 345.

5 *Jāmiʿ al-Ruwāt*, 1/145.

<p dir="rtl">ضعفه بعض علمائنا والأرجح توثيقه</p>

Some of our scholars have deemed him weak. But his approbation is more preferred.[1]

But on the other hand, some Imāmiyyah have criticized him:

Al-Najāshī says:

<p dir="rtl">وكان في نفسه مختلطا وكان شيخنا أبو عبد الله محمد بن محمد بن النعمان رحمه الله ينشدنا أشعارا كثيرة في معناه تدل على الاختلاط ليس هذا موضعا لذكرها وقل ما يورد عنه شيء في الحلال والحرام</p>

He was in himself deranged, and our teacher Abū ʿAbd Allāh Muḥammad ibn Muḥammad ibn al-Nuʿmān, may Allah have mercy on him, would cite to us many poems which suggested his derangement, but this is not the place to cite them. And very seldomly can anything be quoted from him in matters of Ḥalāl and Ḥarām.[2]

In addition to this, the research scholars of the Ahl al-Sunnah have dubbed him the biggest of liars. Imām Abū Ḥanīfah says:

<p dir="rtl">ما رأيت أحدا أكذب من جابر الجعفي</p>

I have not seen a bigger liar than Jābir al-Juʿfī.[3]

And Jarīr ibn ʿAbd al-Ḥamīd says:

<p dir="rtl">لا أستحل أن أروي عنه، كان يؤمن بالرجعة</p>

I do not consider it permissible to narrate from him. He believed in Rajʿah.[4]

And Zāʾidah says:

<p dir="rtl">جابر الجعفي رافضي يشتم أصحاب رسول الله صلى الله عليه وسلم</p>

Jābir al-Juʿfī was a Rāfiḍī who would revile the Ṣaḥābah of Rasūl Allāh ﷺ.[5]

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1 *Wasāʾil al-Shīʿah*, 30/329.

2 *Rijāl al-Najāshī*, p. 128: no. 332.

3 *Tahdhīb al-Kamāl*, 29/444; *al-Kāmil fī al-Ḍuʿafāʾ*, 2/113; *al-Majrūḥīn*, 1/209.

4 *Tahdhīb al-Tahdhīb*, 2/43.

5 Ibid., 2/43; *al-Ḍuʿafāʾ* of al-ʿUqaylī, 1/193.

And he also said:

كان جابر الجعفي كذابا يؤمن بالرجعة

Jābir was a liar who believed in Rajʿah.[1]

And Sufyān ibn ʿUyaynah said:

كان يؤمن بالرجعة

He would believe in Rajʿah.[2]

And he also said:

سمعت من جابر الجعفي كلاما فبادرت خفت أن يقع علينا السقف

I heard from Jābir al-Juʿfī a speech whereafter I rushed fearing that the roof will fall upon us.[3]

And Abū al-Aḥwaṣ says:

كنت إذا مررت بجابر سألت ربي العافية

Whenever I would pass by Jābir, I would ask my Lord for safety.[4]

And Ibn Ḥibbān says:

كان سبئيا من أصحاب عبد الله بن سبأ وكان يقول إن عليا عليه السلام يرجع إلى الدنيا

He was a Sabàī, from the companions of ʿAbd Allāh ibn Sabà. And he would say, "'Alī عَلَيْهِٱلسَّلَام will return to the world."[5]

And al-ʿIjlī says:

كان ضعيفا يغلو في التشيع وكان يدلس

He was weak and was a fanatic in Shīʿism and would practice Tadlīs.[6]

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1 *al-Kāmil fī al-Ḍuʿafāʾ*, 2/114.

2 *Tahdhīb al-Tahdhīb*, 2/43.

3 Ibid. 2/43.

4 Ibid. 2/43; *al-Kāmil fī al-Ḍuʿafāʾ*, 2/115.

5 *Al-Majrūḥīn*, 1/208; *Tahdhīb al-Tahdhīb*, 2/44.

6 *Maʿrifah al-Thiqāt*, 1/264. *Tadlīs*: is when a transmitter who (sometimes) transmits with obfuscation in his transmission; either intentionally or unintentionally narrating a hadith in manner that obscures or omits transmitters in the isnad.

And Ibn Ḥajar says:

<div dir="rtl">

ضعيف رافضي

</div>

A weak Rāfiḍī.[1]

I say: in spite of what we have learnt about the status of Jābir al-Juʿfī, we find that the Imāmiyyah have latched on to his narrations and bitten on to it with their molars. But the truth is that if they do not do that, the Imāmī dogma would collapse; for most of the narrations of the Imāmiyyah rest upon him. And it should be remembered that he is the very individual who forged the narrations of the interpolation of the Qurʾān, the narrations which exaggerate regarding the Imāms, and the narrations which denigrate the Ṣaḥābah ﵁ of Rasūl Allāh ﷺ and excommunicate him. Likewise, he is the one who sowed the seed of the esoteric interpretation of the Qurʾān, a method of interpretation which is equal to disbelief and heresy. So based on the above, he is the first founder of the lies of the Twelver Imāmiyyah. The question is: will the Imāmiyyah disavow his narrations whilst knowing that he is a liar?

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1 *Taqrīb al-Tahdhīb*, 1/137: no. 878.

Section Three

Unknown Narrators in the Books of the Rawāfiḍ

1. 'From a Person, From...'

Do you know that the books of the Twelver Imāmī Shīʿah are replete with this type of unknown transmitter? The number of narrations which have in their chains 'from a man, from' is 1508 narrations in the books which we list below. And in *al-Kāfī* alone there are 209 narrations.

Hereunder is the list of these books:

1) *Al-Kāfī*	14) *ʿIlal al-Sharāʾiʿ*	26) *Al-Khiṣāl*
2) *Tahdhīb al-Aḥkām*	15) *Waqʿah Ṣiffīn*	27) *Jamāl al-Usbūʿ*
3) *al-Istibṣār*	16) *al-Mazār*	28) *Baṣāʾir al-Darajāt*
4) *Man lā Yaḥḍuruhū al-Faqīh*	17) *al-Ghaybah* of al-Nuʿmānī	29) *al-Tawḥīd* of al-Ṣadūq
5) *Biḥār al-Anwār*	18) *Ṣifāṭ al-Shīʿah*	30) *Tafsīr al-Qummī*
6) *Wasāʾil al-Shīʿah*	19) *Faḍāʾil al-Ashhur*	31) *Tāwīl al-Āyāt*
7) *Mustadrak al-Wasāʾil*	20) *Falāḥ al-Sāʾil*	32) *Tafsīr al-ʿAyyāshī*
8) *Maʿānī al-Akhbār*	21) *ʿUddah al-Dāʿī*	33) *Thawāb al-Aʿmāl*
9) *al-Manāqib*	22) *al-Zuhd*	34) *Rijāl al-Kashshī*
10) *al-Maḥāsin*	23) *al-Qiṣas* of al-Rāwandī	35) *Rijāl al-Najāshī*
11) *Kamāl al-Dīn*	24) *Farḥah al-Garrī*	36) *Rijāl al-ʿAllāmah*
12) *Mustaṭrafāt al-Sarāʾir*	25) *Shawāhid al-Tanzīl*	37) *Rijāl al-Ṭūsī*
13) *Kāmil al-Ziyārāt*		

2. 'From he who mentioned it, from'

Do you know that the books of the Twelver Imāmiyyah are replete with this type of unknown narrator as well?

The amount of narrations whose chains contain 'from he who mentioned it, from' is 1464. And al-Kāfī alone there are 255 narrations of this nature.

Hereunder is the list of books which contain this type of an unknown narrator:

1) *Al-Kāfī*	6) *Tafsīr al-ʿAyyāshī*	11) *Al-Maḥāshin*
2) *Tahdhīb al-Aḥkām*	7) *Al-Khiṣāl*	12) *Maʿānī al-Akhbār*
3) *Wasāʾil al-Shīʿah*	8) *ʿIlal al-Sharāʾiʿ*	13) *Al-Muqniʿah*
4) *Mustadrak al-Wasāʾil*	9) *Al-Qiṣas* of al-Rāwandī	14) *Nuzhat al-Nāẓir*
5) *Biḥār al-Anwār*	10) *Kāmil al-Ziyārāt*	15) *Mustaṭrafāt al-Sarāʾir*

3. 'From various men'

Do you know that the books of the Imāmiyyah contain chains which have various unknown men?

The number of these narrations are 11:

1) *Al-Kāfī*	3) *Biḥār al-Anwār*	5) *ʿIlal al-Sharāʾiʿ*
2) *Wasāʾil al-Shīʿah*	4) *Al-Ṣirāṭ al-Mustaqīm*	6) *Al-Maḥāshin*

4. 'A group informed'

Do you know that the books of Twelvers take their Dīn from a group of unknown narrators?

The amount of these narrations is 343. And these books are:

1) *Mustadrak al-Wasāʾil*	6) *Rijāl al-Najāshī*	11) *Masāʾil ʿAlī ibn Jaʿfar*
2) *Biḥār al-Anwār*	7) *Al-Ghaybah* of al-Ṭūsī	12) *Miṣbāḥ al-Tahajjud*
3) *Al-Amālī* of al-Ṭūsī	8) *Fatḥ al-Abwāb*	13) *Makārim al-Akhlāq*
4) *Jamāl al-Usbūʿ*	9) *Al-Fihrist* of al-Ṭūsī	
5) *Al-Kharāʾij*	10) *Kitāb Sulaym ibn Qays*	

5. 'From some of them, from'

Do you know that the books of the Imāmiyyah take their Dīn from unknown people?

The number of these narrations are 26. And these books:

1) *Al-Kāfī*

4) *Wasāʾil al-Shīʿah*

6) *Farḥah al-Garrī*

2) *Al-Tahdhīb*

5) *Biḥār al-Anwār*

7) *Al-Maḥāsin*

3) *Al-Istibṣār*

6. Those intended by 'A group of our companions'

On page no. 48 of *Uṣūl al-Kāfī* the following note appears:

1. In the book al-Kāfī wherever 'a group of our companions from Aḥmad ibn Muḥammad ibn ʿĪsā' appears, then it refers to:

    • Abū Jaʿfar Muḥammad ibn Yaḥyā al-ʿAṭṭār al-Qummī.

    • ʿAlī ibn Mūsā ibn Jaʿfar al-Kamandānī.

    • Abū Sulaymān Dāwūd ibn Kūrah al-Qummī.

    • Abū ʿAlī Aḥmad ibn Idrīs ibn Aḥmad al-Ashʿarī al-Qummī.

    • Abū al-Ḥasan ʿAlī ibn Ibrāhīm ibn Hāshim al-Qummī.

2. Wherever 'a group of our companions from Aḥmad ibn Muḥammad ibn Khālid al-Barqī' appears, then it refers to:

    • Abū al-Ḥasan ʿAlī ibn Ibrāhīm ibn Hāshim al-Qummī.

    • Muḥammad ibn ʿAbd Allāh ibn Udhaynah.

    • Aḥmad ibn ʿAbd Allāh ibn Umayyah.

    • ʿAlī ibn al-Ḥusayn al-Saʿd Ābādī.

3. Where ever 'a group of our companions from Sahl ibn Ziyād' appears then it refers to:

    • Abū al-Hasan ʿAlī ibn Muḥammad ibn Ibrāhīm ibn Abān al-Rāzī, who was known as ʿAllān al-Kulaynī.

    • Abū al-Ḥusayn Muḥammad ibn Abī ʿAbd Allāh Jaʿfar ibn Muḥammad ibn ʿAwn al-Asadī al-Kūfī, the inhabitant of Ray.

    • Muḥammad ibn al-Ḥasan ibn Farrūkh al-Ṣaffār al-Qummī.

    • Muḥammad ibn ʿUqayl al-Kulaynī.

4. Wherever 'a group of our companions from Jaʿfar ibn Muḥammad ibn al-Ḥasan ibn ʿAlī ibn Faḍāl' appears, then that refers to:

- Abū ʿAbd Allāh al-Ḥusayn ibn Muḥammad ibn ʿImrān ibn Abī Bakr al-Ashʿarī al-Qummī.

My comment upon this:

Firstly: This note, is it from the researcher and annotator of the book ʿAlī Akbar al-Ghifārī, or is it from the one who took up the project of the book Muḥammad al-Akhwandī?

Secondly: This note comes independently between the first page of the inside cover of al-Kāfī and the last page of the samples of the pages of the manuscript, but completely separated from the page before it and the page after it.

Thirdly: The person who added this note did not cite a source for this assumption of his, nor did he state from where he got it and who is the actual person who first advanced it. This is in spite of the fact that he claims in the introduction of the book, which he deems to be in the writing of Professor Ḥusayn ʿAlī Maḥfūẓ, that he will mention symbols to indicate toward his sources. And he specifically made mention of al-Ṭabāṭabāʾī, but he did not that.

Fourthly: He has not explained many other similar cases. For example:

1. Some of our companions from ʿAlī ibn Asbāṭ.
2. Some of our companions from ʿAbd Allāh al-Bazzāz.
3. Some of our companions from Ibn Sinān.
4. Some of our companions from Saʿd ibn ʿAbd Allāh.
5. Some of our companions from Abī Jaʿfar Muḥammad ibn ʿAlī ibn Bābawayh.
6. Some of our companions from Muḥammad ibn ʿAbd al-Ḥamīd, and many others.

7. 'From some of his companions, from'

You will find in the middle of the chains 'from some of companions' who are unknown.

And the number of these narrations in the books of the Twelver Imāmiyyah has reached 1310 narrations. And in *al-Kāfī* there are 330 narrations.

8. 'From more than one person, from'

You will also find in the middle of some chains 'from more than one person' who are all unknown.

The number of narrations with such chains in the books of the Twelver Imāmiyyah has reached 457. And in *al-Kāfī* alone there are 117.

9. 'From who informed him, from'

You will also find in the chains: 'from who informed him' who are unknown.

And the number of such narrations in the books of the Twelver Imāmiyyah has reached 350. And *al-Kāfī* there appears 56 narrations.

Conclusion

The statuses of the Shīʿī transmitters and their contradiction suggest the corruption of the transmitters; and the corruption of the transmitters suggests the corruption of the narrators; and the corruption of the narrations suggest the corruption of all the books of the Shīʿah which contain them; and the corruption of all the books suggest the reality, which is that the Dīn of the Shīʿah is bogus just like its lying, sinful, accursed, and unknown transmitters. These are the true attributes of the Rāfiḍah. Hence, their outer garment is humiliation, their inner garment is hypocrisy and Taqiyyah, and their capital is lying and taking false oaths. They lie excessively against Jaʿfar al-Ṣādiq and against others, who, coupled with his forefathers, were the most truthful of people and the greatest of them in faith, and whose Dīn was based on *Taqwā*, piety, and not Taqiyyah.

And may the salutations greetings and blessings of Allah be upon our master Muḥammad ﷺ.

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