

# The Fallacy of Sunnī-Shī'ī Rapprochement

(Zayf Da'āwā al-Shī'ah li al-Taqrīb)

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## Transliteration key

أ - 'ā	ض - ḍ
آ - ā	ط - ṭ
ب - b	ظ - ṣ
ت - t	ع - 'a
ث - th	غ - gh
ج - j	ف - f
ح - ḥ	ق - q
خ - kh	ك - k
د - d	ل - l
ذ - dh	م - m
ر - r	ن - n
ز - z	و - w, ū
س - s	ه - h
ش - sh	ي - y, ī
ص - ṣ	

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

## Introduction

All Praise be to Allah سُبْحٰنَهُ وَتَعَالٰی. Salutations and peace be upon the Messenger of Allah, his family, and his Companions altogether.

It is widely recognised by Muslim preachers and thinkers that there are individuals within the Ummah striving to reunite and gather its scattered factions. Their aim is to restore the Ummah to its rightful place, leading humanity in accordance to the method of Allah سُبْحٰنَهُ وَتَعَالٰی and the divine justice exemplified by Islam. This justice has historically allowed all religions to coexist with respect and security.

Those who advocate for unity and rapprochement garner attention and respect from Muslims, as they endeavour to revive the glory and honour of the Muslim Ummah. They are seen as beacons of hope, working to unify Muslims despite doctrinal differences, to put aside disputes, and to unite them under the banner of Islamic brotherhood. This unity stands as a strong defence against enemies who seek to humiliate and oppress Muslims.

Voices calling for rapprochement among Islamic sects and the rejection of discord have emerged, highlighting the necessity of unity to avoid weakness and fragmentation within the Ummah. This aspiration resonates deeply with every devout Muslim who feels the pain of their Ummah's plight and carries the burden of its suffering in their heart.

One of the most prominent calls for rapprochement and Islamic unity in this era is the one that advocates rapprochement and unity between the Ahl al-Sunnah and Twelver Shī'ah communities. It has occupied a significant space in writings, sermons, and lectures across Masājid and

radio broadcasts, and has persisted for decades.

Among the foremost proponents of rapprochement and symbols of unity in the present time is the Shīʿī authority, scholar, and researcher Jaʿfar al-Subḥānī. Rarely does one of his ʿAqīdah or Fiqh works lack an invitation to Islamic unity and rapprochement between the Ahl al-Sunnah and Shīʿah, rejecting discord, division, and fragmentation.

However, despite the hopeful message of unity and rejection of division, I found in some of them smoke, as the advocates of these calls were driven by personal agendas and ambitions to achieve their goals. Their repetition of these slogans stemmed not from concern for the Muslim Ummah and its torn state, but rather from their desire to spread their ideas and win over a larger number of Muslims to their own beliefs, exploiting the respect of Muslims and their inclination—with their hearts and bodies—towards those who call for rapprochement. However, when people responded positively to them, they began to present their ideas and beliefs gradually and subtly, especially since most Muslims lack a clear understanding and awareness of these doctrines and their evaluation, in terms of correctness and deviation. Consequently, the result was that the call for rapprochement among these individuals turned into a means—after being an end in itself and a dream cherished by every sincere Muslim in their Dīn—to lure followers of other doctrines into their own.

The best evidence for what I say is what the scholars of the Imāmiyyah have done by adopting their call for rapprochement as a means to spread their beliefs among the ranks of the Ahl al-Sunnah and entrap them with their nets.

While there are many examples of this<sup>1</sup>, I will suffice in this brief

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1 Their philosopher and martyr, Murtaḍā al-Muṭahharī, confirms that their fundamental goal from the project of Islamic unity and rapprochement is to spread their ideas and beliefs among the ranks of the Ahl al-Sunnah. He said in the book *al-Imāmah* (pg. 28-29): “What we anticipate on the path of Islamic unity is the emergence of a conducive environment for mutual understanding, so that we can present our *uṣūl* (principles) and *furūʿ* (branches), including our Fiqh, Ḥadīth, logic, philosophy, Tafsīr, and literature. This environment should enable us to present our products as the finest merchandise, ensuring that the Shīʿah community is not marginalised. It is crucial that significant sites in the Islamic world become accessible to them. Additionally, the treasure trove of Shīʿah Islamic knowledge should not be inaccessible.”

Then, al-Muṭahharī emphasised that the goal of rapprochement, spreading their beliefs among the Ahl al-Sunnah, is what he was striving to achieve, echoing the aspirations of al-Burūjirdī. He acknowledged that he had successfully achieved it stating, “What the late Āyat Allāh al-ʿUẓmā al-Burūjirdī envisioned, specifically, was to create a conducive platform for disseminating the knowledge of the Ahl al-Bayt among Ahl al-Sunnah brethren. He believed that this endeavour could only be accomplished by fostering a common ground for understanding. The success attained by the late al-Burūjirdī, may Allah reward him abundantly for his service to Islam and Muslims, was evident in the printing of some Shīʿī jurisprudential books in Egypt by the Egyptians themselves. This was a consequence of the understanding that emerged, and it was indeed the most significant success achieved by Shīʿī scholars.”

Here is their avid writer, Jaʿfar al-Shākhūrī al-Baḥrānī, calling upon Imāmī writers to refrain from direct attacks on the Ahl al-Sunnah, especially the Khulafāʾ, in their writings as it repels them. He urges them to adopt the moderate approach adorned with slogans of unity, Islamic brotherhood, and rapprochement, aiming for the success of this method of infiltrating the Ahl al-Sunnah and converting many of them to the belief of the Shīʿah Imāmiyyah. Then, he commends the success achieved by ʿAbd al-Ḥusayn Sharaf al-Dīn, author of *al-Murājaʿāt*, in this (method of) infiltration when he followed this method, stating in his book *Marjīʿiyyat al-Marḥalah wa Ghubār al-Taghyīr* (pg. 228): “It is noteworthy to mention here that such works, where all their efforts are focused on highlighting the flaws of the Sunnī figures including

treatise with just one example, who is their authority and researcher, Ja'far al-Subḥānī, one of the most prominent scholarly figures in the Imāmiyyah realm and one of the leading advocates for rapprochement and its symbols in the present era. Hardly does a book of his on 'Aqīdah or Fiqh lack a call for Islamic unity and rapprochement between the Ahl al-Sunnah and Shī'ah, and the rejection of discord, division, and fragmentation. He frequently echoed the idea of rapprochement in his writings, but contradicted himself when he adopted a path that made him an advocate of discord and division, as some found him criticising the senior Companions of our Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, foremost among them being the Khulafā' Rāshidīn, Abū Bakr, Umar, and 'Uthmān, رَضِيَ اللهُ عَنْهُمْ. It is hoped that people will wake up from their slumber and reject the voices echoed by ignorant extremists with deviant sectarian tendencies and adhere to the saying of Allah سُبحَانَهُ وَتَعَالَى:

هَآئِتُمْ أَوْلَاءَ تُحِبُّوهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لِقُوكُمْ  
 قَالُوا ءَأَمَنَّا وَإِذَا خَلَوْا عَضُوا عَلَيْكُمْ الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُؤْتُوا بَعْضِكُمْ

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physical and ordinary flaws which are not linked to history, lead to the aversion of people for Shī'ism, unlike balanced writings like the book *al-Murāja'āt* (by Sayyid Sharaf al-Dīn) and *Ma'ālim al-Madrasatayn* (by Sayyid Murtaḍā al-'Askarī), where they have contributed to the widespread dissemination of Shī'ī thought because when Sunnī readers find objectivity and calm language in them, their appetite for reading and studying them will open.”

Yes, indeed, they have succeeded in spreading their doctrine among the ranks of the Sunnī community and advancing their agenda under the banner of rapprochement and promoting Islamic unity. Periodically, we encounter books filled with criticisms and distortions of Islam and esteemed men of Islam, under the guise of promoting rapprochement. In these books, the authors claim to have converted to the Imāmiyyah doctrine after previously being Ahl al-Sunnah and accepting the validity of their claims.



إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

*Here you are loving them but they are not loving you, while you believe in the Scripture - all of it. And when they meet you, they say, “We believe.” But when they are alone, they bite their fingertips at you in rage. Say, “Die in your rage. Indeed, Allah is Knowing of that within the breasts.”*<sup>1</sup>

In conclusion, may Allah سُبْحَانَهُ وَتَعَالَى open the ears and eyes of the deaf and blind with this treatise. He is the patron and fully capable of executing it. May Allah سُبْحَانَهُ وَتَعَالَى bestow His peace and blessings upon our Prophet Muhammad, his family, and all his Companions.

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

1 Ṣafar 1430 AH

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1 Sūrah Āl ‘Imrān: 119.



## Excerpts from his call for rapprochement and rejection of division and discord among Muslims

1. Al-Subhānī wrote a letter to Shaykh Yūsuf al-Qarāḏāwī, urging him to avoid all the proposals that stir up discord among Muslims and which the West is working to provoke. He said:

سماحة الشيخ إن لكل مقام مقال كما يقول الحكماء فهل يا تري كان من المناسب في تلك الظروف العصيبة التي تمر بها أمتنا الإسلامية والتي تتكالب فيها قوي الاستكبار العالمي على عالم الإسلامي بأسره أن يصدر من عالم ومفكر إسلامي ما يثير النائرة ويشعل نار الحقد والصراع في أوساط المسلمين مما قد يؤدي الي الصراع الداخلي لا سمح الله... نحن نريد أن نجتمع كل قوى الأمة وندعو الي مصالححة حتى بين الحكام والعلماء وبين الحكام والجماعات الإسلامية لا داعي الآن أن نفرق بين الأمة الأمة يجب أن تكون صفا واحدا كالبنيان المرصوص يشد بعضه بعضا في ساعة الشدائد لا مجال للاختلاف ولا مجال للمعارك الجانبية يجب أن يقف الجميع صفا واحدا

Honoured Shaykh! For every situation, there is an appropriate response, as the wise say. So, was it appropriate—in these difficult circumstances that our Islamic Ummah is going through, where the forces of global arrogance are pitted against the entire Islamic world—for an Islamic scholar or thinker to issue something that fuels animosity and ignites the fire of hatred and conflict among Muslims, potentially leading to internal conflict, may Allah forbid? We want to unite all the forces of the Ummah and call for genuine rapprochement between judges and scholars, and between rulers and Islamic groups. There is no need now to divide the Ummah; the Ummah must stand as one

solid structure, like a fortified building, each part supporting the other in times of hardship. There is no room for differences and there is no room for minor battles. Everyone must stand as one united front.<sup>1</sup>

2. He states in his book, *al-Īmān wa al-Kufr*:

قاربوا الخطى أيها المسلمون الوحدة الإسلامية وجمع شمل المسلمين  
ورص صفوفهم وجمع طاقاتهم على اتجاه واحد مما يتبناه كل مسلم  
واع له إمام بما يجري على المسلمين في أراضهم وعقر دارهم ولكن  
الساحة الإسلامية تشهد اليوم بعض أصحاب القلم والصدارة قد  
جعلوا على عاتقهم تفريق الكلمة، وتكفير بعضهم بعضا وتجزئة الأمة  
بدل توحيدها وتماسك صفوفها فلم نزل نشاهد فتوى بعد فتوى في  
تكفير فرقة دون فرقة تفسيق طائفة أخرى

Take your chance, O Muslims, at Islamic unity, gather the Muslims together, stand as a united front and direct a group towards a common goal that every informed Muslim should support, knowing what is happening to Muslims in their own territories and homes. However, the Islamic arena today witnesses that some penmen and leaders have taken upon themselves the task of spreading discord, declaring one another apostates, and fragmenting the Ummah instead of unifying it and strengthening its ranks. We continue to see fatwā after fatwā excommunicating groups and labelling others deviant.<sup>2</sup>

3. In his book *Fī Zill Uṣūl al-Islām*, he says:

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1 *Majallat Majma' al-Fiqh al-Islāmī*, vol. 14, issue, 14, vol. 4 pg. 402, Ja'far al-Subḥānī, Qum, Iran, Ramaḍān al-Mubārak, 1429 AH.

2 *Al-Īmān wa al-Kufr*, pg. 3.

إن وظيفتنا في العصر الحاضر... أن نعمل على توحيد الصف الإسلامي وذلك بأن نرجع الي الكتاب والسنة وأن يحترم جميع المسلمين المنضوين تحت لوائه يترك خلاف كل فرقة الي نفسها ولا يعد ذلك فارقا وفاصلا بينها وبين الفرق الأخرى

Our duty in the present era is to work on unifying the Islamic ranks by returning to the Qur'ān and Sunnah and by respecting all Muslims who gather under its banner. The differences between each group should be left to themselves and should not be considered a distinction and separation between them and other groups.<sup>1</sup>

4. In his book, *al-I'tiṣām bi al-Kitāb wa al-Sunnah*, he expressed:

وإني أتقدم بكتابي هذا إلى حملة لواء التقريب بين المسلمين ودعائه في جميع أصقاع العالم الإسلامي وبهذه الايات الرائعة التي تفجرت من روح مواورة تسعى لصالح تقريب المسلمين وتهدأ حتى تتحقق تلك الامنية بأحسن ما يمكن إن شاء الله تعالى

قلبا الي قلب يضم ويجمع	فيم التفرق والكتاب المرجع
ينهي عن الصف الشتيت ويدع	فيم التفرق والنبي محمد
فعلام نهج نبينا لا يتبع	الوحدة البيضاء نهج نبينا
فعلام صخرة عزنا تتصدع	الوحدة البيضاء صخرة عزنا
مهما يزين قبحه يرقع	إن الخلاف طريق كل مضلل
فتوحدوا بطريقه وتسرعوا	الدين دين الله لا دين الهوى
هبطت عليك مصيبة لا ترفع	يا من تفرقنا وتنقص صفنا

I dedicate this book to those who strive for unity among

<sup>1</sup> *Fī Zill Uṣūl al-Islām*, pg. 28-29.

Muslims, to the advocates of rapprochement in every corner of the Islamic world. With these beautiful verses which emerged from a pendulum spirit that seeks to unite Muslims and will not rest until these wishes are realised in the best possible way, Allah willing.

Why the separation when the Qur'ān joins and unites hearts?

Why the separation when the Prophet Muḥammad ﷺ forbade division and strife?

Clear unity is the way of our Prophet ﷺ, so why is his way not being followed?

Clear unity is the rock of our honour, so how is it cracking?

Verily, disagreement is the way of every misguided person, no matter how its flaw is adorned.

The religion is the religion of Allah, not the religion of desires. Unite on His path and hasten (to it).

O you who have divided us and diminished our rank! A calamity has befallen you, one that cannot be lifted.<sup>1</sup>

And we, along with all those who seek to unite Muslims, are as described by the poet of al-Ahrām (Egyptian daily paper), Muḥammad Ḥasan 'Abd al-Ghanī al-Miṣrī:

وَيُضْمُنَا دِينَ الْهَدَىٰ أَتْبَاعًا      إِنَّا لَتَجْمَعُنَا الْعَقِيدَةُ أُمَّةً  
مَهْمَا ذَهَبْنَا فِي الْهَوَىٰ أَشْيَاعًا      وَيُؤَلَّفُ الْإِسْلَامُ بَيْنَ قُلُوبِنَا

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1 *Al-I'tiṣām bi al-Kitāb wa al-Sunnah*, pg. 6, 7.

Indeed, doctrine unites us as an Ummah and the religion of guidance gathers us as followers.

Islam reconciles between our hearts, no matter how dispersed we are in desires.

Reflect with me on how al-Subḥānī presents himself here with this radiant image, to such an extent that the person reading it feels as though he will not take enjoyment from food and drink, and will not take pleasure from sleep until he sees unity materialised between the Ahl al-Sunnah and Shī'ah. How beautiful it would be if it were emanating from a sincere heart. Instead, he is making it a cunning means and a vile aim to spread his doctrine among the Sunnī community. This will be revealed in the upcoming points, so take heed.





## Examining the content of a book printed in Iran

The book is titled *al-La'ālī' al-'Abqariyyah fī Sharḥ al-'Ayniyyah al-Ḥimyariyyah* which is a poem composed by the poet, al-Ḥimyarī, who follows the Imāmī doctrine. It was commentated on by the scholar and researcher, al-Aṣfahānī al-Hindī.

I quickly perused the book and came across some verses that criticise prominent Companions of our Prophet Muḥammad ﷺ. The commentator confirmed the intended meaning of these verses by stating that they are indeed the targets of criticism, expressing animosity and reproach towards them. I will quote some of the verses that criticise them, so that the reader can grasp the general content of the poem. These verses are as follows:

والله فيهم شاهد يسمعُ مولى فلم يرضوا ولم يقنعوا على خلاف الصادق الضلعُ كأنما أنا فُهم تجدد وانصرفوا عن دفته ضيعوا واشترروا الضر بما ينفعُ فسوف يُجزون بما قطعوا تبا لما كان به أزمعوا غدا ولا هو فيهم يشفعُ قيل لهم تبا لكم فارجعوا يرويكم أو مطعما يشعُ ولم يكن غيرهم يتبعُ والويل والذل لمن يمنعُ	يقولُ والأملأك من حوله من كنت مولاَه فهذا له فاتهموه وخبّت فيهمُ وظل قوم غاظهم فعله حتى إذا واروه في قبره ما قال بالأمس وأوصى به وقطعوا أرحامه بعده وأزمعوا غدرا بمولاهمُ لاهم عليه يردوا حوضه إذا دنوا منه لكي يشربوا دونكم فالتمسوا منها هذا لمن والى بني أحمد فالفوز للشارب من حوضه
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خمس فمناها هالك أربع	والناس يوم الحشر راياتهم
وسامري الأمة المشنع	فراية العجل وفرعونها
عبد لئيم لكع أكوع	وراية يقدمها أدلم
للزور والبهتان قد أبدعوا	وراية يقدمها حبر
لا برد الله له مضجع	وراية يقدمها نعثل
ليس لهم من قعرها مطلع	أربعة في سقر أودعوا
ووجهه كالشمس إذ تطلع	وراية يقدمها حيدر

Then he says, while the kings surrounded him,

And Allah witnessed and heard.

To whomever I am a mawlā then this is for him,

A mawlā; but they were neither happy nor content.

They accused him and hostility grew amongst them,

Against the most honest, their hearts went astray.

While a group among – his actions angered them.

As if their noses were cut off.

Until they buried him in his grave,

And they turned away from his burial and neglected,

What he said yesterday and what he bequeathed.

They purchased harm in lieu of benefit.

They severed ties with his kinship after him.

So, they will be repaid for their severance.

They schemed treacherously against their master,  
Woe to what they schemed against!  
They will be turned away from his pond,  
Tomorrow, nor will he intercede for them.  
When they approach him so to seek drink,  
It will be said to them woe to you, so return.  
Get away and seek some other fount!  
To quench your thirst or satiate your hunger.  
This is for those who associate with the sons of Aḥmad,  
And for those who followed none beside them.  
So, success is for those who drink from his pond,  
But woe and disgrace await those who are were prevented.  
And on the Day of Resurrection, people will have their banners,  
Five of them, with four leading to destruction.  
The banner of the calf and its Fir'awn,  
And the ugly Sāmirī of this Ummah.  
Then there's the banner presented by the blackest,  
Servant of lowly lineage, steeped in treachery.  
And a banner presented by a fox,  
Calumny and lies he concocted.

And a banner presented by an old senile man,  
May Allah not grant him peace in his resting place.  
These four are destined for the depths of Hellfire,  
With no hope of ever emerging.  
And there's a banner presented by Ḥaydar,  
His face shining like the rising sun.

Contemplate on how the dark hatred that filled his heart towards the Companions of our Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ—those who built the foundation of Islam with their blood and sacrifices—enticed him until they were targeted by a group driven by worldly desires, following a path of deception and treachery against our Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and 'Alī رَضِيَ اللهُ عَنْهُ. Then, he seals his animosity towards them by condemning them to Hell—the dwelling of the wretched disbelievers and criminal riffraff, like Fir'awn, Hāmān, and Abū Jahl.

أَلَا سَاءَ مَا يَزُرُونَ

*Unquestionably, evil is that which they bear.<sup>1</sup>*

Then comes its commentator, declaring through actions and words that hatred towards the Prophet's Companions and their excommunication is not a belief confined to the early scholars of the Shī'ah. Rather, it continues to be passed down from generation to generation until the Day of Judgement. This is evident when, with audacity, animosity, and a lack of courtesy, he stated outright that the intended targets

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1 Sūrah al-An'ām: 31

of those denunciations are the Companions of our Prophet ﷺ, foremost among them, the three Khulafā' Rāshidīn: Abū Bakr, 'Umar, and 'Uthmān رَضِيَ اللهُ عَنْهُمْ. Here are some of his statements:

He said:

ودعاهم الي اتباع العجل أي أبو بكر

He invited them to follow the calf, i.e. Abu Bakr.<sup>1</sup>

He repeated the same accusation when he stated that the intended meaning of *the calf* is the first Khalīfah. He said:

والمراد بالعجل الأول لأنه كما وصى موسى صلوات الله على نبينا وآله  
وعليه قومه باتباع أخيه هارون واستخلفه على قومه فلم يقبلوا وصيته  
ورفضوا اتباع وصيه وخليفته وعبدوا العجل كذلك أمة نبينا صلوات  
الله عليه وآله رفضوا اتباع أخيه ووصيه وخليفته عليهم واتبعوا أبا بكر  
وقد مضى الدلالة عليه في خبر غدیر خم فتذكر

The intended meaning of *the calf* is the first [Khalīfah], because just as Mūsā—may Allah's blessings be upon our Prophet, his family, and him—instructed his people to follow his brother Hārūn and appointed him their leader but they did not accept his instruction, refused to follow his successor and Khalīfah, and worshipped the calf; similarly, the Ummah of our Prophet—may Allah's blessings be upon him and his family—rejected following his brother and successor and followed Abū Bakr. The evidence for this has been mentioned in the report of Ghadīr Khumm, so remember it.<sup>2</sup>

1 Al-La'ālī' al-'Abqariyyah, pg. 497.

2 Al-La'ālī' al-'Abqariyyah, pg. 495.

He confessed that the intended meaning of *Fir'awn* is Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ. He said:

والمراد بالفرعون هنا كما هو الظاهر أبو بكر أيضا لعتوه وتغلبه على الوصي وادعائه منصبه لنفسه كما ادعى فرعون موسى لنفسه الإلهية

And the intended meaning of *Fir'awn* here, as is apparent, is also Abū Bakr, due to his tyranny, overpowering the rightful successor, and claiming the position for himself, just as Mūsā's *Fir'awn* claimed divinity for himself.<sup>1</sup>

He described Fārūq al-Islām, 'Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ, as the al-Sāmīrī who misled the Ummah of Mūsā عَلَيْهِ السَّلَامُ to worship the calf. He said:

السامري رجل منافق كان في بني إسرائيل أغواهم بعبادة العجل كما حكيت قصته في التنزيل والأخبار والآثار ... والمراد به هنا عمر بن الخطاب على ما نطق به الخبر الماضي لأنه أغوى أمة نبينا صلوات الله عليه وآله ودعاهم إلى اتباع العجل أي أبو بكر

Al-Sāmīrī: A hypocrite who misled the Banū Isrā'īl to worship the calf, as his story is narrated in the Qur'ān, the Ḥadīth, and the sayings of the Companions... Here, it refers to 'Umar ibn al-Khaṭṭāb based on what was mentioned in the previous narration, as he misled the Ummah of our Prophet—may Allah's blessings be upon him and his family—and called them to follow the calf, meaning Abū Bakr.<sup>2</sup>

He said:

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1 *Al-La'āli' al-'Abqariyyah*, pg. 497.

2 *Al-La'āli' al-'Abqariyyah*, pg. 497.

ويجوز أن يكون أبو موسى سامري الذين كانوا في عهد أمير المؤمنين  
صلوات الله عليه وأبو بكر أو عمر سامريا لجميع الأمة

It is possible that Abū Mūsā is the Sāmīrī who existed during the time of the Commander of the Faithful—may Allah’s blessings be upon him—and Abū Bakr or ‘Umar is the Sāmīrī for the entire Ummah.<sup>1</sup>

He said:

النعثل الذكر من الضباع والشيخ الأحمق... والمراد به في البيت  
عثمان بن عفان لأنه كان يقال له ذلك... والمشهور في سببه أنه  
كان يشبه بالرجل المصري أو الأصبهاني لطول لحيته وأما الناظم  
وأضرابه رحمهم الله فيجوز أن يريدوا بذلك كونه أحمق وأن يريدوا  
تشبيهه بالضبعان لحمقه أو لعظم بطنه لأنه كان يشبع من حُطام الدنيا  
وأسحاتها

Al-Na‘thal: The male hyena and the foolish elder... The intended meaning in the passage is ‘Uthmān ibn ‘Affān because he was called by that name... The prevalent reason for this is that he resembled an Egyptian or an inhabitant of Aṣbahān due to the length of his beard. As for the poet and his companions, may Allah have mercy on them, it is possible they meant he was foolish or they intended to liken him to hyenas due to his foolishness or the enormity of his gluttony, because he used to satiate himself with the debris and leftovers of the world.<sup>2</sup>

He said:

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1 *Al-La‘ālī’ al-‘Abqariyyah*, pg. 498.

2 *Al-La‘ālī’ al-‘Abqariyyah*, pg. 502-503.

وراية منها أو أصحاب راية يتقدمها أو يتقدمهم عثمان الذي هو كالنعثل  
أو كنعثل لا برد الله ضجعا أو له ضجعة

And a flag from among them or the companions of a flag, led by  
‘Uthmān, who is like al-Na‘thal or a Na‘thal—may Allah not grant  
him comfort or rest.<sup>1</sup>

He said:

فقال أبو ذر رحمة الله عليه ... أستم تشهدون أن رسول الله صلى الله  
عليه وآله وسلم حدثنا أن شر الأولين والآخرين اثنا عشر ستة من الأولين  
وسبعة من الآخرين ثم سمي من الأولين ابن آدم النبي الذي قتل أخاه  
وفرعون وهامان وقارون والسامري والدجال اسمه في الأولين ويخرج  
في الآخرين وسمى من الآخرين ستة العجل وهو عثمان وفرعون وهو  
معاوية وهامان وهو زياد بن أبي سفيان وقارون وهو سعد بن أبي وقاص  
والسامري وهو عبد الله بن قيس أبو موسى

Abū Dharr رضي الله عنه said: “Do you not bear witness that the Messenger of Allah, peace be upon him and his family, informed us that the worst of the early and later generations are twelve: six from the early and six from the later?”

Then he named from the early: the son of Ādam the Prophet—who killed his brother, Fir‘awn, Hāmān, Qārūn, al-Sāmīrī, and Dajjāl whose name is known among the early and who will emerge among the later. He named from the later six: the calf—i.e. ‘Uthmān, Fir‘awn—i.e. Mu‘āwiyah, Hāmān—i.e. Ziyād ibn Abī Sufyān, Qārūn—i.e. Sa‘d ibn Abī Waqqāṣ, and al-Sāmīrī—i.e. ‘Abd Allāh ibn Qays Abū Mūsā.<sup>2</sup>

1 *Al-La‘ālī’ al-‘Abqariyyah*, pg. 512.

2 *Al-La‘ālī’ al-‘Abqariyyah*, pg. 525-526.



These are brief excerpts I hastily gathered from that book, indicative of the overflowing hatred and curses of an Imāmī Shīī towards the prominent Companions of our Prophet ﷺ.



## Al-Subhānī's Violation of Unity and Rapprochement among Muslims by Endorsing and Prefacing the Book

After mastering the role of a keen advocate for the unity of the Islamic nation and becoming one of the symbols of rapprochement, he backtracked and disregarded those statements. He revealed, through his actions, that his statements were merely to promote his sect and spread it among the Sunnīs, rather than stemming from genuine concern for the fragmented state of the Ummah or a sincere desire for rapprochement and unity among Muslims. This was evident by his endorsement of a book filled with malice and attacks on the Companions of our Prophet ﷺ and his praise for both the poet and commentator of the poem. Here are some instances I have noted:

1. His praise for al-Ḥimyarī, the poet of the poem:

a. He said:

ومن هذه الطليعة الشاعر المفلق المكثّر لثناء أهل البيت السيد الحميري  
الذي نحن بصدد التقديم له

Among this vanguard is the prolific poet who praised the Ahl al-Bayt, Sayyid al-Ḥimyarī, whom we are presenting here.<sup>1</sup>

b. He said:

شرحها غير واحد من المحققين والأدباء كما اعتنى بها أئمة أهل البيت  
عليهم السلام بالسمع ودعوة الآخرين إلى سماعها وحفظها كما  
سيوافيك

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1 Al-La'ālī' al-'Abqariyyah, pg. 11.

It has been explained by several researchers and literary figures, just as the Imāms of the Ahl al-Bayt—peace be upon them—have paid attention to it by listening to it and encouraging others to listen to and memorise it, as you will see.<sup>1</sup>

c. He said:

قد كان لقصيدته العينية التي نحن بصدد التقديم لها دوي واسع في  
المجتمع الإسلامي وهذا هو الإمام الصادق عليه السلام يُشيد بهذه  
القصيدة ويضرب سترا لتسمعها النساء

His *al-Qaṣīdah al-‘Ayniyyah*, which we are presenting here, had a significant impact in the Islamic community. Imām al-Ṣādiq, peace be upon him, praised this poem and had a veil erected so that women could listen to it [also].<sup>2</sup>

d. He said:

إلى هنا تم ما كنا نرمي إليه من ترجمة سيد الشعراء السيد إسماعيل  
الحميري وما يرجع إلى قصيدته العينية

Here ends our presentation of the translation of the master of poets, Sayyid Ismā‘īl al-Ḥimyarī, and what pertains to his *al-Qaṣīdah al-‘Ayniyyah*.<sup>3</sup>

2. His praise for the Indian scholar al-Aṣbahānī, the commentator of the poem:

a. He said:

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1 *Al-La‘āli’ al-‘Abqariyyah*, pg. 39.

2 *Al-La‘āli’ al-‘Abqariyyah*, pg. 40.

3 *Al-La‘āli’ al-‘Abqariyyah*, pg. 43.

قام بشرح القصيدة العينية نابغة عصره وفريد دهره أبو الفضل بهاء الدين محمد بن الحسن الأصفهاني المشهور بالفاضل الهندي ١٠٦٢ - ١١٣٧ هـ مؤلف الموسوعة الفقهية الضخمة المسماة بكشف اللثام عن قواعد الأحكام إلى غير ذلك من الآثار العلمية

The prodigy of his time and the unique of his era, Abū al-Faḍl Bahā' al-Dīn Muḥammad ibn al-Ḥasan al-Aṣbahānī, known as al-Fāḍil al-Hindī (1062-1137 AH), provided an explanation of *al-Qaṣīdah al-'Ayniyyah*. He is the author of the massive juridical encyclopaedia titled *Kashf al-Lithām 'an Qawā'id al-Aḥkām*, in addition to other academic works.<sup>1</sup>

b. He said:

إلى أن وصلت النوبة إلى الشارح تاج المحققين والفقهاء فخر المدققين والعلماء الفاضل الهندي وبكتابه هذا حفظ التراث الفقهي الاجتهادي

By the time the task reached the commentator, he had become the crown jewel of researchers and scholars, the pride of examiners and 'Ulamā', al-Fāḍil al-Hindī. Through this book, he preserved the jurisprudential heritage of independent reasoning.<sup>2</sup>

c. He said:

هذا ولكن الذي يدل على نبوغ مؤلفنا الشارح هي الآثار العلمية التي تركها للأجيال الآتية فإن كتابه كشف اللثام آية نبوغه في الفقه وبراعته في الاستنباط وبكفي في قيمة هذا الكتاب ما نقله المحدث القمي عن أستاذه المحدث النوري عن شيخه الشيخ عبد الحسين أن صاحب

1 *Al-La'ālī' al-'Abqariyyah*, pg. 43.

2 *Al-La'ālī' al-'Abqariyyah*, pg. 46.

الجواهر كان يعتمد على كتاب كشف اللثام على نحو يكتب شيئاً من  
موسوعته إلا بعد الرجوع إلى ذلك الكتاب

What demonstrates the brilliance of our author, the commentator, are the academic impacts he left for future generations. His book *Kashf al-Lithām* stands as a testament to his jurisprudential acumen and deductive skills. Sufficient in demonstrating the value of this book is what al-Muḥaddith al-Qummī conveyed from his teacher, al-Muḥaddith al-Nūrī, from his Shaykh, al-Shaykh ‘Abd al-Ḥusayn, that the author of *al-Jawāhir* relied on *Kashf al-Lithām*, to the extent that he did not include anything in his encyclopedia except after referring to that book.<sup>1</sup>

3. His expression of joy at printing and publishing the book for Muslims:

He directed his gratitude to Allah سُبْحَانَهُ وَتَعَالَى not just for accomplishing the printing project, but also for its dissemination within Islamic communities. He said:

نحمده سبحانه على إنجاز هذا المشروع ونشره في الوساطة الإسلامية

We praise Him, glory be to Him, for accomplishing this project and publishing it within Islamic circles.<sup>2</sup>

This statement in itself is sufficient to expose him and reveal the malice in his character towards the Companions as he thanked Allah سُبْحَانَهُ وَتَعَالَى for printing and publishing it within Islamic communities. Wise Muslims know that publishing such a book

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1 *Al-La’āli’ al-‘Abqariyyah*, pg. 45-46.

2 *Al-La’āli’ al-‘Abqariyyah*, pg. 52.

destroys the hope of unity until Judgment Day and ignites the sectarian strife contained within it. It includes criticisms against the best men of the Muslim Ummah, symbols of its pride and honour.

He said while introducing the book:

وهذا هو الذي يزقه الطبع إلى القراء الكرام

This is what the publishers announce to the esteemed readers.<sup>1</sup>

Thus, he boldly and shamelessly declares it, disregarding the feelings of Muslims, presenting it as good news to readers by publishing such a book filled with criticism of the Companions of the Messenger of Allah ﷺ and excommunicating them. Is there any meaning left for rapprochement other than deception and mockery?

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1 *Al-La'ali' al-'Abqariyyah*, pg. 11.





## Compelling him with some of his statements in which he attacked his opponents

He admitted that the preface to the book included the adoption of the author's ideas, as he said in his book *Ḥiwār ma'a al-Shaykh Ṣāliḥ ibn 'Abd Allāh al-Dūraysh*:

والرسالة وإن لم تكن بقلم الشيخ بحسب الظاهر ولكن التقديم لها حاك  
عن تأييده الضمني للأفكار والمضامين المطروحة فيها فكان الشيخ نطق  
بها بلسان الحال لا بلسان المقال ولأجل ذلك اتخذناه طرفاً للحوار

And the treatise, even if it was not written by the Shaykh himself, the preface indicates his implicit support for the ideas and contents presented in it. So, the Shaykh expressed these ideas in practice, if not in words. For that reason, we included him as a party in the dialogue.<sup>1</sup>

This applies to him completely, as his situation is like someone who has slaughtered himself with his own hands. This ruling includes him by his implicit support for all the defamation and excommunication of the Prophet's ﷺ Companions. Accordingly, it can be said that Ja'far al-Subḥānī defamed the noble Companions and the Khulafā' Rāshidīn. Here are some of his defamations against them:

1. He said about Abū Bakr رَضِيَ اللهُ عَنْهُ that he is the calf of this Ummah and its Fir'awn.
2. He said about 'Umar رَضِيَ اللهُ عَنْهُ that he is the Sāmīrī of the Ummah of Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, likening him to the Sāmīrī who misled the Ummah of Mūsā عَلَيْهِ السَّلَامُ into worshipping the calf.

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<sup>1</sup> *Ḥiwār ma'a al-Shaykh Ṣāliḥ ibn 'Abd Allāh al-Dūraysh*, pg. 8.

3. He said about ‘Uthmān رَضِيَ اللَّهُ عَنْهُ that he is the calf of the Ummah of Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, likening him to the calf that the Ummah of Mūsā عَلَيْهِ السَّلَامُ worshiped and went astray with.
4. He described ‘Uthmān Dhū al-Nūrayn as Na‘thal, meaning that ‘Uthmān—and far be it from him—is foolish.
5. He cursed ‘Uthmān in a way that reveals the malice they hold in their hearts for the Companions of our Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He said:

لا برد الله ضجعا له أو له ضجعة

May Allah سُبْحَانَهُ وَتَعَالَى not cool his resting place or his burial site.

6. He claimed that their fate is the pit of Hell, saying in a poem:

أربعة في سقر أودعوا

Four were deposited in *Saqar* (a level of Hell).

7. He alleged that the worst twelve people in human history are six from the earliest times and six from the later times. Among the latter are ‘Uthmān ibn ‘Affān, Sa‘d ibn Abī Waqqāṣ, and Abū Mūsā al-Ash‘arī رَضِيَ اللَّهُ عَنْهُمْ.

All these accusations were uttered by the Shī‘ī preacher advocating for rapprochement, revealing his adoption of a doctrine that excommunicates the Companions of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, exposing the falsehood of his calls for rapprochement that he has long repeated.

When a book was published in Egypt responding to al-Subḥānī, he expressed outrage that it was prefaced by an Azharī Shaykh, saying:

وأخيراً نشر كتاب في موطنكم مصر العزيزة في نقد رأيي الفقهي حول مسالة الصلاة خير من النوم امتلاً الكتاب بالسب والشتم والكلام القاذع والافتراء ... ومن العجب أن يقدم لهذا الكتاب أستاذ من الأزهر هو الدكتور محمد عبد المنعم البري وهو عميد مركز الدراسات الإسلامية بجامعة الأزهر ورئيس جبهة علماء الأزهر

Finally, a book was published in your dear homeland Egypt criticising my legal opinion on the issue of prayer is better than sleep. The book was filled with insults, curses, foul language, and slander. It is astonishing that the preface to this book was written by a professor from Al-Azhar, Dr. Muḥammad ‘Abd-al Mun‘im al-Barī, who is the dean of the Centre for Islamic Studies at al-Azhar University and the head of the department of al-Azhar Scholars.<sup>1</sup>

And in turn, we say: It is astonishing that this book is introduced by Ja‘far al-Subḥānī, who is considered one of their senior scholars and prominent figures in the call for rapprochement.

He denounced those who print and publish books that attack Muslims and sow discord, as he said in his book *Ḥiwār ma‘a al-Shaykh Ṣāliḥ ibn ‘Abd Allāh al-Dūraysh*:

كيف يطيّب لكم إخراج هذه الكتب وطبعها ونشرها وقراءتها

How can you feel comfortable producing, printing, publishing, and reading these books?<sup>2</sup>

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1 Excerpts from the letter he wrote to Shaykh al-Qaraḍāwī. See the Journal of the Islamic Fiqh Academy: session 14, issue 14, 4/402.

2 *Ḥiwār ma‘a al-Shaykh Ṣāliḥ ibn ‘Abd Allāh al-Dūraysh*, pg. 58.

If the condemnation is directed at those who printed and published those books, what about someone who went beyond printing and publishing to express joy and happiness about it? He announced the news of its printing and publishing with great delight and even praised Allah سُبْحَانَهُ وَتَعَالَى for enabling him to publish it among Islamic communities. He said:

وهذا هو الذي يذفه الطبع إلى القراء الكرام... نحمده سبحانه على  
إنجاز هذا المشروع ونشره في الوساط الإسلامية

This is what the publishers announce to the esteemed readers...  
We praise Him, glory be to Him, for accomplishing this project  
and publishing it in Islamic circles.

There is no doubt that he deserves more than mere condemnation; he deserves rebuke, scorn, and contempt.

## Examining Some Contents of the Book *Kashf al-Lithām* which He Praised

The book *Kashf al-Lithām ‘an Qawā'id al-Aḥkām* is considered one of the most important jurisprudential books in the Imāmiyyah sect. Although it is a legal book, I found sections in it that embodied malice and excommunication towards all other Muslims. This is clear evidence and definitive proof of harbouring malice and excommunication towards other Muslims, as it is not a book of narrations subject to scrutiny and verification but a book where he established the legal rulings he believes in and considers as a binding proof between him and Allah سُبْحَانَهُ وَتَعَالَى, which he worships by, and which the Shī'ah follow in their worship. Before presenting some of the sections I found, I deemed it necessary to clarify the term “opponent” included in those malicious excommunicating rulings. By reviewing the scholars’ texts to clarify its meaning, it became clear that it refers to all Muslims except the Imāmiyyah Shī'ah.

Those who explicitly stated this include:

1. Muḥammad Kalantar, the editor of the book *al-Lum‘ah al-Dimashqiyyah*, says:

المخالف وهو غير الاثني عشري من فرق المسلمين

The opponent is anyone who is not a Twelver Shī'ah from among the Muslim sects.<sup>1</sup>

2. Their contemporary Āyat Allāh al- ‘Uzmā Muḥammad Sa‘īd al-Ḥakīm, residing in Najaf, clarified the terms ‘general public’

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1 Al-Shahīd al-Thānī: *Al-Lum‘ah al-Dimashqiyyah*, 1/248.

and ‘opponents’ as those who follow Abū Bakr and ‘Umar, may Allah be pleased with them, and believe in the legitimacy of their Khilāfah. In other words, the opponents and the general public are all Sunnī Muslims with all their sects and doctrines. He said:

الظاهر أن المراد بالعامّة المخالفون الذين يتولون الشيخين ويرون  
شرعية خلافتهما على اختلاف فرقهم لأن ذلك هو المنصرف إليه  
العناوين المذكورة في النصوص

It appears that *the general public* means the *opponents* who follow the two Shaykhs (Abū Bakr and ‘Umar) and consider their Khilāfah legitimate, regardless of their various sects, as this is what the mentioned titles in the texts refer to.<sup>1</sup>

3. Their Āyat Allāh al-‘Uzmā and leader of their scholarly seminary, Muḥammad Riḍā al-Kalibāyikānī, responded to a question as follows:

من هو المخالف هل هو من خالف معتقد الشيعة في الإمامة أو من  
خالف بعض الأئمة ووقف على بعضهم فيدخل في ذلك الزيدية  
وغيرهم وهل حكم المخالف حكم الخارج والناصب والغالي أم لا

Who is considered an opponent? Is it someone who disagrees with the Shī‘ah belief in Imāmah or someone who disagrees with some of the Imāms and only accepts a few of them, including the Zaydis and others? Does the ruling on an opponent match that of a Khārijī, Nāṣibī, or Ghālī, or not?

باسمه تعالى المخالف في لساننا يطلق على منكر خلافة أمير المؤمنين  
عليه السلام بلا فصل وأما الواقف على بعض الأئمة عليهم السلام فهو

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1 Āyat Allāh al-‘Uzmā Muḥammad Sa‘īd al-Ḥakīm: *Al-Muḥkam fi Uṣūl al-Fiqh*.

وإن كان معدودا من فرق الشيعة إلا أن أحكام الاثني عشرية لا تجري  
في حقه

In the name of Allah. The opponent in our terminology refers to one who denies the immediate<sup>1</sup> Khilāfah of Amīr al-Mu'minīn, peace be upon him. As for someone who accepts some of the Imāms, peace be upon them, while rejecting others, even though he is considered a Shī'ah sect member, the rulings of the Twelvers do not apply to him.<sup>2</sup>

After understanding their definition of the opponent as all Muslims except the Imāmī Shī'ah, we can examine some instances where he explicitly expressed his excommunicating belief towards all Muslims:

1. He dismissed the Adhān by non-Twelve Muslims because they are deemed untrustworthy and unrighteous by their excommunicating belief. He said:

قلت ويشترط الإيمان فلا عبرة بأذان غير الاثني عشري وإن وافق أذانهم  
لأنهم ليس أمينا ولا من الخيار

I say: Faith is a condition, so the Adhān by non-Twelvers, even if it matches their Adhān, is not considered because they are not trustworthy nor righteous.<sup>3</sup>

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1 By this definition, 'immediate' in his description of the opponent implies that the Imāmī Shī'ah believe 'Alī عليه السلام is the immediate Khilāfah after the Prophet صلى الله عليه وسلم, meaning he is the first Khalīfah after the Prophet. This negates the Khilāfah of Abū Bakr, who assumed the role directly after the Prophet. Sunnīs believe 'Alī, may Allah be pleased with him, is the Khalīfah after the Prophet but the fourth Khalīfah after the three Khalīfahs (Abū Bakr, 'Umar, and 'Uthmān عليه السلام, not the first.

2 Āyat Allāh al-'Uzmā Muḥammad Riḍā al-Kalibāyikānī: *Irshād al-Sā'il*, pg. 199, Question number 842.

3 Al-Fāḍil al-Hindī: *Kashf al-Lithām*, 3/364.

2. He explained their method of praying over the dead differentiating between an Imāmī, whom he referred to as a believer, and other Muslims, suggesting they pray for the Shī'ah Imāmī and curse the hypocrite, defining hypocrites as their opponents among other Muslims. He said:

ثم الدعاء للميت إذا كان مؤمنا ولعنه إن كان منافقا أي مخالفا كما في  
المنتهي والسرائر والكافي والجامع وبمعناه في الغنية والإشارة من  
الدعاء على المخالف

Then praying for the deceased if he is a believer and cursing him if he is a hypocrite, meaning an opponent, as stated in *al-Muntahā*, *al-Sarā'ir*, *al-Kāfī*, and *al-Jāmi'*. This is also mentioned in *al-Ghunyah* and *al-Ishārah* in terms of cursing the opponent.<sup>1</sup>

Thus, he reveals his dark excommunication belief by cursing the deceased Muslims in funeral prayers.

3. The discussion on washing the dead of opponents, using the most abominable and dreadful terms against them. Here are statements in several paragraphs:

- A. He mentioned the disagreement on the obligation to wash the body of an opponent and then leaned towards the view that it is prohibited if the intention is to honour them. He said:

ويجب تغسيل كل مظهر للشهادتين وإن كان مخالفا للحق عدا  
الخوارج والغلاة كذا في التحرير والإرشاد أيضا ولم أر موافقا  
له في التنصيق على وجوب تغسيل المخالف ونص المفيد على

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1 *Kashf al-Lithām*, 2/353.



الحرمة لغير تقية وهو الوجه عندي إذا قصد إكرامه لنحلته أو  
لإسلامه وحيث لا استثناء لتقية أو غيرها

It is obligatory to wash the body of anyone who professes the two testimonies, even if they are opponents of the truth, except for the Khawārij and the Ghulāt, as stated in *al-Taḥrīr* and *al-Irshād* as well. However, I have not seen anyone agreeing on the obligation to wash the opponent. Al-Mufid explicitly stated that it is prohibited unless for the sake of *Taqiyyah* (dissimulation), and this is my view if the intention is to honour their belief or their Islam. In such cases, there is no exception for dissimulation or otherwise.

Meaning that he sees the prohibition of washing the body of an opponent if the intention is to honour them. By Allah, what rights of brotherhood are left for them?

- B. He explained the most important reasons that permit washing their bodies after declaring its prohibition, which is in the presence of opponents so they would know that the Imāmiyyah wash their dead, thus alienating them from them. He said:

ومن التقية هنا حضور أحد من أهل نحلته فإن الغسل كرامة  
للमित ولا يصلح لها غير المؤمن وإنما يجب إذا حضر أحد من  
أهل نحلته لئلا يشيع عندهم أننا لا نغسل موتاهم فيدعو ذلك إلى  
تعسر تغسيلنا موتانا أو تعذره

Among the reasons for dissimulation here is the presence of someone from their sect because washing is an honour

for the deceased, and it is not suitable for anyone other than a believer. It is obligatory if someone from their sect is present so that it does not become widely known among them that we do not wash their dead, which would lead to difficulty or impossibility in washing our dead.

C. He mentioned the intentions under which washing is permissible, disliked, or prohibited. He said:

وبالجملة فجسد المخالف كالجماد حرمة له عندنا فإن غسل  
كغسل الجمادات من غير إرادة إكرام ويكن به بأس وعسى أن  
يكون مكروها لتشبيهه بالمؤمن وكذا إن أريد إكرامه لرحم أو  
صداقة ومحبة وإن أريد إكرامه لكونه أهلا له لخصوص نحلته أو  
لأنها لا تخرجه عن الإسلام والناجين حقيقة فهو حرام وإن أريد  
إكرامه لإقراره بالشهادتين احتمل الجواز

In general, the body of an opponent is like an inanimate object, having no sanctity according to us. If it is washed like washing inanimate objects without the intention of honouring them, then there is no harm in it<sup>1</sup>. It might be *Makrūh* (disliked) for comparing him to a believer. Similarly, if the intention is to honour them due to kinship, friendship, or love, it is disliked. If the intention is to honour them because they deserve it for their specific belief or because it does not exclude them from Islam and the truly saved, it is prohibited. If the intention

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1 And therefore, let the Sunnīs in the East and West know that their esteemed scholar, al-Hindī, and his group wash our dead, but treat our bodies as they would treat inanimate objects, seeing no sanctity in them. Verily, we belong to Allah and to Him we shall return.

is to honour them for their acknowledgment of the two testimonies, permissibility is possible.

Reflect, may Allah guide you, on how he expressed all this malice and misguidance against the deceased Sunnīs, considering their bodies in light of his excommunicating belief like inanimate objects with no sanctity, so they should not be washed with the intention of honouring them. Instead, it is permissible if the washing is done with the intention like washing inanimate objects like a house or a car.

So, is there any hope left for rapprochement and brotherhood when they do not see any sanctity for our bodies?

D. He explicitly declared their abhorrent excommunication belief towards all Muslims with clarity to silence the deceitful tongues that deny the Shī'ah's excommunication of other Muslims. Here are some of his statements:

i. He confirmed that the disbelief of other Muslims is established by both rational and textual evidence, saying:

ودلالة عقلا ونقلا على أن غير الإمامية الاثني عشرية كفار لكن  
أجري عليهم أحكام المسلمين تفضلا علينا كالمنافقين

The rational and textual evidence indicates that non-Twelve Imāmīs are infidels, but the rulings of Muslims

are applied to them as a favour to us, like hypocrites.<sup>1</sup>

- ii. He narrated a tradition commenting that the purity of other Muslims is a concession for the Shī'ah, while considering them infidels in reality. He said:

سألوا الباقر عليه السلام عن شراء اللحم من الأسواق ولا يدرون ما صنع القصابون فقال كل إذا كان في سوق المسلمين ولا تسأل عنه مع أن عامة أهل الأسواق في تلك الزمان كانوا من العامة... ويمكن أن يكون الإباحة من السوق تخفيفاً من الشارع وامتناناً على المؤمنين كما حكم بطهارة العامة مع كونهم من المنافقين الذين هم أشد الكفار كفراً لذلك

They asked al-Bāqir, peace be upon him, about buying meat from the markets without knowing what the butchers did. He replied, "If it is in a Muslim market, do not ask about it." Although the majority of people in the markets at that time were from the Commonalty [Ahl Al-Sunnah]... It can be considered that the permission from the market is a concession from the legislator and a favour to the believers, just as the ruling of the purity of the Commonalty, despite being hypocrites who are the worst infidels, was decreed for the same reason.<sup>2</sup>

- iii. He reiterated their excommunication belief towards all Muslims, comparing their treatment to that of hypocrites who disbelieved in Allah and His Messenger. He said:

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1 *Kashf al-Lithām*, 2/225-226.

2 *Kashf al-Lithām*, 2/226.

والمسلمون يتوارثون وإن اختلفوا في المذاهب لعموم الأدلة  
والاشتراف في الإقرار بالشهادتين الموجب للمعاملة معهم كما  
يعامل مع المسلمين وإن كانوا منافقين

Muslims inherit from each other even if they differ in sects due to the general evidence and the common acknowledgment of the two testimonies, which necessitates dealing with them as Muslims, even though they are hypocrites.<sup>1</sup>

After this brief overview of the book<sup>2</sup>, which is replete with hatred and excommunication towards all Muslims, let us reconsider the praise given by Ja'far al-Subhānī, who poses as a promoter of Islamic unity, for both the author and the book. Here are the relevant points:

1. He states:

قام بشرح القصيدة العينية نابغة عصره وفريد دهره أبو الفضل بهاء الدين  
محمد بن الحسن الأصفهاني المشهور بالفاضل الهندي ١٠٦٢ -  
١١٣٧ هـ مؤلف الموسوعة الفقهية الضخمة المسماة بكشف اللثام عن  
قواعد الأحكام إلى غير ذلك من الآثار العلمية

The prodigy of his time and the unique of his era, Abū al-Faḍl Bahā' al-Dīn Muḥammad ibn al-Ḥasan al-Aṣbahānī known as al-Fāḍil al-Hindī (1062-1137 AH), provided an explanation of *al-Qaṣidah al-'Ayniyyah*. He is the author of the massive juridical encyclopaedia titled *Kashf al-Lithām 'an Qawā'id al-Aḥkām*, in addition to other academic works.<sup>3</sup>

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1 *Kashf al-Lithām*, 2/226.

2 And I believe their scholar, al-Hindī, was accurate in naming his book *Kashf al-Lithām* (Unveiling the Veil), as it unveiled the hideous, Takfīrī face of their beliefs.

3 *Al-La'ālī' al-'Abqariyyah*, pg. 43.

2. He says:

إلى أن وصلت النوبة إلى الشارح تاج المحققين والفقهاء فخر المدققين  
والعلماء الفاضل الهندي وبكتابه هذا حفظ التراث الفقهي الاجتهادي

By the time the task reached the commentator, he had become the crown jewel of researchers and scholars, the pride of examiners and 'Ulamā', al-Fāḍil al-Hindī. Through this book, he preserved the jurisprudential heritage of independent reasoning.<sup>1</sup>

3. He says:

وقبل أن ننوه بهذا الشرح ومميزاته أود أن أشير إلى بعض الكلمات التي  
قيلت في حقه من قبل العلماء يقول المحقق الشيخ أسد الله التستري  
المتوفي عام ١٢٣٧ ومنهم الأصفهاني المحقق المدقق التحرير الفقيه  
الحكيم المتكلم المولى بهاء الدين محمد بن الحسن الأصفهاني  
الشهير بالفاضل الهندي... وكان مولده سنة بعد الألف ونشوؤه في بدو  
حاله وصغره في بلاد الهند ولذا نُسب إليها وجرت له فيها مع المخالفين  
مناظرة في الإمامة معروفة على اللسنة

Before highlighting the features and merits of this explanation, I would like to mention some words said by scholars about him: The investigator Shaykh Asad Allāh al-Tustarī, who died in 1237 AH, said, "Among them is al-Aṣbahānī, the scrutinising investigator, the jurist of liberation, the wise theologian, Mawlā Bahā' al-Dīn Muḥammad ibn al-Ḥasan al-Aṣfahānī, known as al-Fāḍil al-Hindī... He was born in 1062 AH and spent his early years in India, hence the attribution."<sup>2</sup>

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1 Al-La'ālī' al-'Abqariyyah, pg. 46.

2 Al-La'ālī' al-'Abqariyyah, pg. 47.

4. He says:

إن الآثار الجلائل التي تركها شيخنا المؤلف تعرب عن تضلعه في أكثر العلوم الإسلامية لا سيما في الفقه والأصول والأدب العربي

The grand contributions left by our author reveal his deep understanding of most Islamic sciences, especially in jurisprudence, principles of jurisprudence, and Arabic literature.<sup>1</sup>

5. He states:

هذا ولكن الذي يدل على نبوغ مؤلفنا الشارح هي الآثار العلمية التي تركها للأجيال الآتية فإن كتابه كشف اللثام آية نبوغه في الفقه وبراعته في الاستنباط ويكفي في قيمة هذا الكتاب ما نقله المحدث القمي عن أستاذه المحدث النوري عن شيخه الشيخ عبد الحسين أن صاحب الجواهر كان يعتمد على كتاب كشف اللثام على نحو يكتب شيئاً من موسوعته إلا بعد الرجوع إلى ذلك الكتاب

What demonstrates the brilliance of our author, the commentator, are the academic impacts he left for future generations. His book *Kashf al-Lithām* stands as a testament to his jurisprudential acumen and deductive skills. Sufficient in demonstrating the value of this book is what al-Muḥaddith al-Qummī conveyed from his teacher al-Muḥaddith al-Nūrī, from his Shaykh, al-Shaykh ‘Abd al-Ḥusayn, that the author of *al-Jawāhir* relied on *Kashf al-Lithām*, to the extent that he did not include anything in his encyclopedia except after referring to that book.<sup>2</sup>

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1 *Al-La’ālī’ al-‘Abqariyyah*, pg.46.

2 *Al-La’ālī’ al-‘Abqariyyah*, pg. 45-46.

Thus, the false claims of Shī'ah proponents for unity are exposed by the mask that conceals the defamation, hatred, and excommunication directed at the prominent Companions of our Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the best figures of our Islamic Ummah, such as Abū Bakr, 'Umar, 'Uthmān, Sa'd ibn Abī Waqqāṣ, and others رَضِيَ اللهُ عَنْهُمْ.

This is expressed implicitly, reminding us of the words of our Rabb سُبحانه وتعالى:

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْغَنَهُمْ

*Or do those with sickness in their hearts think that Allah will not expose their malice?<sup>1</sup>*

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1 Sūrah al-Muḥammad: 29.



## Conclusion

The purpose of this brief overview is to assess the credibility of the calls for rapprochement that the Shī'ah propagate day and night. By examining the statements of their scholar, Ja'far al-Subḥānī, and using him as a practical example<sup>1</sup>, we have uncovered two extremely

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1 Since there are many examples of the false claims of rapprochement repeated by Shī'ī scholars, we remind readers of another figure who practiced this dirty trick, the pioneer in this field: their scholar and Āyat Allāh al-'Uẓmā, 'Abd al-Ḥusayn Sharaf al-Dīn al-Mūsawī, the author of *al-Murāja'āt*. He repeated calls for rapprochement and unity, only to contradict himself and reveal his falseness in the same book that calls for it. Let us quickly review his book *al-Fuṣūl al-Muhimmah fī Ta'līf al-Ummah* which, from its title, reveals the author's intention of listing chapters and fundamental principles aimed at unifying the Ummah and abandoning division, fragmentation, and conflict. Here is a summary:

### **First: Some of his claims for unity and condemnation of division, fragmentation, and conflict:**

He says:

الفصل الثالث في نبذة مما صح عند أهل السنة والجماعة من الأحاديث الدالة على أن من قال لا إله إلا الله محمد رسول الله محترم دمه وماله وعرضه أوردنا لئيبته الغافل ويقنع الجاهل وليعلم أن أمر المسلمين ليس كما يزعمه إخوان العصبية وأبناء الهمجية وحلفاء الحمية الجاهلية الذين شقوا عصا المسلمين وأضرمو نار الفتن بينهم حتى كانوا أوزاعا وشيعا يكفر بعضهم بعضا ويتبرأ بعضهم من بعض من غير أمر يوجب ذلك إلا ما نفخته الشياطين أو نفثته أبالسة الإنس الذين هم أنكى للاسلام من نسل آكلة الأكباد

The third chapter provides a summary of what is authentically reported according to the Ahl al-Sunnah wa al-Jamā'ah (the Sunnī community) of the ḥadīths indicating that whoever says, "There is no deity but Allah; Muḥammad is the Messenger of Allah," his blood, wealth, and honour are to be honoured. We presented this to awaken the heedless and convince the ignorant, to show that the matter of Muslims is not as claimed by the brothers of fanaticism, the sons of barbarism, and the allies of zealotry, the zealotry of ignorance, who have split the unity of Muslims and kindled the fires of discord among them, making them groups and sects, excommunicating each other and

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disassociating from each other without any reason justifying this except what the devils have blown into them or the insinuations of human demons who are more harmful to Islam than the offspring of the liver-eater. (*Al-Fuṣūl al-Muhimmah fī Ta'līf al-Ummah*, pg. 12.)

He says:

الفصل الخامس في طائفة مما صح عند أهل السنة من الأحاديث الحاكمة بنجاة مطلق الموحدين أوردناها ليعلم حكمها بالجنة على كل من الشيعة والسنة والغرض بعث المسلمين على الاجتماع والتنديد بهم على هذا النزاع والتنبيه لهم على أن هذا التدابر بينهم عبث محض وسفه صرف بل فساد في الأرض وإهلاك للحرث والنسل ضرورة أنه متي كان الدين حاكما على كل منهما بالإيمان معلنا بفوزهما في أعلى الجنان لا يبقى لنزاعهما غرض تقصده الحكماء أو أمر يليق بالباب العقلاء لكن مُني المسلمون بجماعة ذهلوا عن صلاحهم وغفلوا عن حديث صحاحهم

Chapter Five: On a collection of authentic ḥadīths according to the Ahl al-Sunnah that declare the salvation of all monotheists. We presented these to show that their ruling is paradise for both Shī'ah and Sunnī. The purpose is to encourage Muslims to unite and denounce this dispute among them and to remind them that this discord is pure nonsense and sheer foolishness, resulting in corruption on earth and the destruction of crops and offspring. Since religion governs both with the declaration of their faith, proclaiming their victory in the highest paradise, their dispute is meaningless, intended by foolish rulers or something suitable for rational minds. But Muslims have been afflicted by a group who are oblivious to their well-being and ignorant of their authentic ḥadīths. (*Al-Fuṣūl al-Muhimmah fī Ta'līf al-Ummah*, pg. 25.)

He says:

وهذه الأخبار أجلى من الشمس في رابعة النهار وصحتها أشهر من نار على علم فيها من البشائر ما ربما هون على المسلم موبقات الكبائر فدونك أبوابها في كتب أهل السنة لتعلم حكمها عليك وعليهم بالجنة وكل ما ذكرناه شذر من بذر ونقطة من ليجج بحر اكتفينا منها بما ذكره البخاري في كتابه وكرره بالأسانيد المتعددة في كثير من أبوابه ولم نتعرض لما في باقي الصحاح إذ انشق بما ذكرناه عمود الفجر واندلع لسان الصباح

These reports are clearer than the sun at midday and their authenticity is more famous than a fire on a mountaintop. They contain glad tidings that might ease the severity of major sins for a Muslim. Look at their chapters in the books of the Ahl al-Sunnah to learn their ruling upon you and them with respect to paradise. Everything we mentioned is a fragment of a whole, a drop

significant and dangerous truths:

The first truth:

The falsehood of the calls for rapprochement that they repeat after

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from an ocean. We sufficed with what al-Bukhārī mentioned in his book and repeated through multiple chains in many of his chapters. We did not delve into what is in the rest of the authentic collections, as the dawn has broken and the morning light has spread with what we have mentioned. (*Al-Fuṣūl al-Muhimmah fī Ta'līf al-Ummah*, pg. 31.)

**Secondly: His Declaration of their Takfīrī belief against All Muslims who do not believe in Imāmah and his Acknowledgment of their Doom:**

It is astonishing that he declared this in the same book whose purpose was to unify the Ummah and reject fragmentation and Takfīr among them. This came after he reviewed the ḥadīth of the Ahl al-Sunnah regarding the salvation of all monotheists on the Day of Judgment. He said on page 31:

الكباثر فدونك أبوابها في كتب أهل السنة لتعلم حكمها عليك وعليهم بالجنة وكل ما ذكرناه شذر من بذر ونقطة من لجاج بحر اكتفينا منها بما ذكره البخاري في كتابه وكرره بالأسانيد المتعددة في كثير من أبوابه ولم نتعرض لما في باقي الصحاح إذ انشق بما ذكرناه عمود الفجر واندلج لسان الصباح

Look at their chapters in the books of the Ahl al-Sunnah to learn their ruling upon you and them with respect to paradise. Everything we mentioned is a fragment of a whole, a drop from an ocean. We sufficed with what al-Bukhārī mentioned in his book and repeated through multiple chains in many of his chapters. We did not delve into what is in the rest of the authentic collections, as the dawn has broken and the morning light has spread with what we have mentioned. (*Al-Fuṣūl al-Muhimmah fī Ta'līf al-Ummah*, pg. 31.)

After acknowledging what has been narrated in the books of the Ahl al-Sunnah regarding the salvation of all monotheists, he moved to convey that reality from one of the most authentic Shī'ī books, *al-Kāfī* by al-Kulaynī. However, he found it filled with the Takfīr of all monotheists from the people of the Qiblah who do not believe in the Imāmah of the Twelve Imāms. He affirmed this reality, which destroys any hope for rapprochement and ignites the fire of discord among Muslims by dooming all of

expressing all this hatred in a book they are eager to spread among Muslims. A thought worthy of our attention occurred to me: if this is the openly declared hatred, slander, and excommunication of the Companions of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, then imagine the ugliness of what they have concealed from us. This is expressed by our Rabb سُبحَانَهُ وَتَعَالَى when He said:

قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا  
لَكُمْ الْآيَاتِ إِن كُنتُمْ تَعْقِلُونَ

them to eternal hellfire, like the fate of all other disbelievers such as the Zoroastrians, pagans, and atheists. He said:

وإن عندنا صحاحا آخر فزنا بما من طريق أئمتنا الاثني عشر روتها هداة قولهم وحديثهم روى جدنا عن جبرئيل عن الباري فهي السنة التالية للكتاب وهي الجنة الواقية من العذاب وإليها في أصول الكافي وغيره تعلن بالبشائر لأهل الإيمان بالله ورسوله واليوم الآخر لكنها تخصص ما سمعته من تلك العمومات المتكاثرة بولاية آل رسول الله وعترة الطاهرة ولا غرو فإن ولايتهم من أصول الدين

And we have other authentic reports that have come to us through our Twelve Imāms, narrated by the guides of their words and their ḥadīth, our grandfather narrated from Jibrīl from the Creator, and it is the Sunnah following the Book, and it is the protective shield from torment. You will find them in *Uṣūl al-Kāfi* and others, announcing glad tidings to the people of faith in Allah, His Messenger, and the Last Day, but it specifies what you have heard from those widespread generalities with the *Wilāyah* (guardianship) of the family of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his pure progeny... No wonder, for their *Wilāyah* is one of the foundations of religion. (*Al-Fuṣūl al-Muhimmah fī Ta'līf al-Ummah*, pg. 31-32.)

Consider his call for rapprochement and unification, followed in the same book by the declaration of their Takfīrī belief, confining salvation only to the Imāmī Shī'ī and damning the rest of the Muslims among the monotheists. This makes clear the falsehood of the rapprochement claims still echoed by Shī'ī scholars, following the approach of Āyat Allāh al-'Uẓmā 'Abd al-Ḥusayn, and continued by their scholar, Ja'far al-Subḥānī.

*Their prejudice has become evident from what they say—and what their hearts hide is far worse. We have made Our revelations clear to you, if only you understood.*<sup>1</sup>

The second truth:

Their insistence on adopting the doctrine of excommunication and their unwillingness to abandon it. Let not the simple Muslims imagine that this was a doctrine adopted by the earlier generations and then abandoned by the later ones; rather, it is a doctrine inherited generation after generation. The earlier generation hands it down to the later generation, dark and grim, firmly rejecting and decisively opposing rapprochement and fraternity with the rest of the Muslims.

As evidenced by the fact that the author of the poem is from the earlier generations and then comes its commentator from the twelfth century AH to announce the endorsement of that doctrine. Then comes the presenter, who is contemporary, still alive, and holds a significant position among them<sup>2</sup>, residing in Iran, the state advocating for rapprochement, using it as a means to spread its beliefs, not as an end to unite the word and abandon division. He affirms his inheritance of that doctrine by introducing the book and implicitly endorsing it, expressing it with the tongue of circumstance and showing joy and delight in publishing such a book in Islamic circles, rightfully describing its printing as the good news he brings to Muslims.

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1 Sūrah Āl ‘Imrān: 118.

2 Ja‘far al-Subḥānī was not the only example embodying the contemporary adoption of the doctrine of Takfīr. Before him was their leader in the sect and the founder of the Shī‘ī state of Iran, Khomeini. He revealed his Takfīrī belief, which he inherited from his predecessors, when he judged the prominent Companions of the Prophet ﷺ, Ṭalḥah and Zubayr, and the Mother of the Believers, ‘Ā‘ishah رضي الله عنها, to be

This is the most important aspect I wanted to highlight in this urgent message, perhaps Allah Almighty will enlighten those who are deceived by it, so they can distinguish between the truthful and the intruders with dubious intentions in their repetition of the call for rapprochement among Muslims.

And may Allah's peace, blessings, and benedictions be upon our Prophet Muḥammad and his family and Companions.

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worse than dogs and pigs, and that their punishment on the Day of Judgment would be more severe than that of the disbelievers. Here is the exact text of his statement:

He says:

وأما سائر الطوائف من النصاب بل الخوارخ فلا دليل على نجاستهم وإن كانوا أشد عذابا من الكفار فلو خرخ سلطان على أمير المؤمنين عليه السلام بعنوان التدين بل للمعارضة في الملك أو غرض أخرى كعائشة وزبير وطلحة ومعاوية وأشباههم أو نصب أحد عداوة له أو لأحد من الأئمة عليهم السلام بعنوان التدين بل لعداوة قريش أو بني هاشم أو العرب أو لأجل كونه قاتل ولده أو أبيه أو غير ذلك لا يوجب ظاهرا شيء منها نجاسة ظاهرية وإن كانوا أحب من الكلاب والخنازير

As for other groups among the Nawāṣib and even the Khawārij, there is no evidence of their impurity, although their punishment is more severe than that of the disbelievers. If a ruler rebelled against Amīr al-Mu'minīn ('Alī), under the pretext of religion or for opposition to power, such as 'Ā'ishah, Zubayr, Ṭalḥah, Mu'āwiyah, and their likes, or if someone harboured enmity towards him or any of the Imāms under the pretext of religion or for enmity towards the Quraysh, Banū Hāshim, or the Arabs, or because he killed his son or father or for other reasons, none of this outwardly necessitates physical impurity, even though they are more abominable than dogs and pigs. (*Al-Ṭahārah*, 3/337)

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