

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

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

by:

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

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Transliteration key

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

Foreword

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

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

كلاب أهل النار

The dogs of the inmates of Hell.¹

يمرقون من الدين كما يمرق السهم من الرمية

They will pass through dīn like an arrow pierces through the target.²

يقتلون أهل الإسلام ويتركون أهل الأوثان

They will kill the Muslims and spare the idolaters.³

لو أدركتهم لأقتلنهم قتل عاد

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

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

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

2 *Ṣaḥīḥ al-Bukhārī*, vol. 4 pg. 108.

3 *Ṣaḥīḥ al-Bukhārī*, vol. 4 pg. 108.

4 *Ṣaḥīḥ al-Bukhārī*, vol. 4 pg. 108.

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

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

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

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

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

1 Sūrah al-Aḥzāb: 21.

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

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

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

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

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

Muḥammad 'Abd al-Mun'im al-Birrī

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Introduction

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

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

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

1 Sūrah Yūsuf: 17.

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

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

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

Majority of the beliefs of the Shī'ah Imāmiyyah remained in the frame of the second type for a prolonged period, especially those connected to the actuality of their Takfir towards the rest of the Muslims sects in general and towards the Ahl al-Sunnah wa al-Jamā'ah in particular. It remained buried in the pit of concealment and disguise for a lengthy period without the vast majority of Muslims being aware of it. In fact, the matter did not end here. They smeared fake blood on the garment of reality and clothed others with the garment of their crimes. In every era and age, they appeared sorrowful with crocodile tears over the lost Islamic unity¹ and portrayed the Shī'ī faith as oppressed under the obstinacy and haughtiness of the other Islamic groups and their

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

continued from pg. 6

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

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

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

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

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

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

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

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

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

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

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

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

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

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

continued from pg. 10

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

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

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

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

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

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

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

صُدُّوهُمْ أَكْبَرُ ط قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ إِن كُنْتُمْ تَعْقِلُونَ هَا أَنْتُمْ
 أَوْلَاءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ ؕ وَإِذَا
 لَقَوْكُمْ قَالُوا آمَنَّا ؕ وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ
 مُؤْمِنُوا بِغَيْظِكُمْ ؕ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ إِن تَمَسَسَكُمْ حَسَنَةٌ
 تَسُؤْهُمْ ؕ وَإِن تُصَبِّحْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا ؕ وَإِن تَصْبِرُوا وَتَتَّقُوا لَا
 يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا ؕ إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ

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

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

¹ Sūrah Āl ‘Imrān: 118 – 120.

Chapter One

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

Introduction

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

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

Section One

The Emphatic Narrations of the Imāms regarding the belief of Takfir

Introduction

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

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

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

He says:

With regards the narrations indicating the disbelief of the opposition³ (referring to the Ahl al-Sunnah), besides those

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

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

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

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

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

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

It is reported from Abū Ibrāhīm عَلَيْهِ السَّلَام who says:

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

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

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

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

2 *Uṣūl al-Kāfī*, vol. 2 pg. 389.

It is reported from al-Ṣādiq عَلَيْهِ السَّلَامُ:

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

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

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

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

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

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

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

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

1 *Uṣūl al-Kāfi*, vol. 1 pg. 187.

him is a believer. Whoever opposes him is a disbeliever. And whoever rejects him will enter Hell.¹

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

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

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

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

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

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

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

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

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

علي باب الهدى من خالفه كان كافرا ومن أنكره دخل النار

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

2 *Al-Biḥār*, vol. 7 pg. 27.

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

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

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

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

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

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

1 *Al-Biḥār*, vol. 9 pg. 283.

2 *Sūrah al-Taghābun*: 2.

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

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

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

The residents of Shām are worse than the residents of Rome. The residents of Madīnah and worse than the residents of Makkah. The residents of Makkah openly disbelieve in Allah ¹ مُبْحَاةً وَتَعَالًا

He reports through his sanad from one of them:

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

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

He reports from Abū Masrūq:

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

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

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

He said, “May Allah ^{3,4} سُبْحَانَهُ وَتَعَالَى curse these disbelieving polytheistic religions who do not worship Allah at all.”

1 Uṣūl al-Kāfī, vol. 2 pg. 409.

2 Uṣūl al-Kāfī, vol. 2 pg. 410.

3 Uṣūl al-Kāfī, vol. 2 pg. 409.

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

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

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

Shī'ī muḥaddith Yūsuf al-Baḥrānī states after citing the narrations quoted above:

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

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

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

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

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

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

The seal of Shīrī muḥaddithīn al-Majlisī states:

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

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

والأحاديث الدالة على خلودهم في النار متواترة أو قريية منها

The aḥādīth indicating their eternity in Hell are *mutawātir* or nearly *mutawātir*.²

Shīrī learned scholar Muḥammad Ḥasan al-Najafī says:

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

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

Shīrī great Shaykh al-Anṣārī says:

ويدل عليه أخبار متواترة نذكر بعضها تيمنا وتشريفا للكتاب

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

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

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

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

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

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

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

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

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

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

Shīrī erudite scholar and exegesis ‘Abd Allāh Shibr declares:

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

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

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

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

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

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

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

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

He also states:

وتدل عليه الأخبار المتواترة الظاهرة في كفر منكر الولاية

Mutawātir distinct reports indicate the disbelief of the rejecter of Wilāyah.²

Khomeini states:

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

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

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

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

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

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

Section Two

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

Introduction

We have quoted the abundant mutawātir narrations of the infallible Imāms of the Shī'ah to establish Takfīr as a mainstream doctrine in their creed. We have determined the belief of the general Shī'ī masses at the head of whom are the scholars and authorities¹ of the Shī'ah who are aware of these reliable narrations establishing this distorted concept as a determined matter. Now, there is no need for us to provide further detail in establishing and confirming it, especially when we realise the rank of these Imāms in their sight and that their Sharī authority is exactly like the authority of the Nabī ﷺ, without the slightest difference. This means that rejecting or negating what they have determined is considered renunciation, hurling the one guilty completely into the scope of disbelief and apostasy² just like the one who rejects the statements and teachings authentically transmitted

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

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

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

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

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

continued from pg. 29

عن الفضل بن عمر عن أبي عبد الله قال ما جاء به علي عليه السلام آخذ به وما نهى عنه أنتهي عنه جرى له من الفضل مثل ما جرى لمحمد صلى الله عليه وآله ولمحمد صلى الله عليه وآله الفضل على جميع من خلق الله عز وجل المتعقب عليه في شيء من أحكامه كالتعقب على الله وعلى رسوله والراد عليه في صغيرة أو كبيرة على حد الشرك بالله

Al-Mufaḍḍal ibn 'Umar reports from Abū 'Abd Allāh: Whatever 'Alī عليه السلام brought, I adhere to and whatever he prohibited, I abstain from. He enjoys superiority similar to the superiority enjoyed by Muḥammad ﷺ and Muḥammad ﷺ has superiority over the entire creation of Allah, the Mighty and Majestic. One who follows him in any of his rulings is just as one who follows Allah and His Messenger. Whereas one who rejects him in any minor or major issue has reached the abyss of ascribing partners to Allah.

دافعوا النص كفره عند جمهور أصحابنا ومن أصحابنا من
يفسقهم إلخ

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

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

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

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

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

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

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

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

Al-Mufīd writes in *al-Muqni'ah*:

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

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

Ibn al-Barrāj made the same statement.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1 Sūrah al-Tawbah: 84.

the Hereafter and Imāmah as indicated by his صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ famous words¹: Whoever dies in the state of being unaware of the Imām of his era, dies a death of ignorance. There is no doubt that one who rejects any of this is neither a mu'min nor Muslim. The extremists and Khawārij although included among the Muslim sects considering attestation to the shahādātayn, yet they are from the disbelievers considering their rejection of essentials of dīn. The Imāmah of Amīr al-Mu'minīn عَلَيْهِ السَّلَام is one of them, in fact it is the greatest fundamental.

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

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

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

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

من مات وليس عليه إمام

Whoever dies without an Imām above him.

من مات وليس له إمام

Whoever dies without an Imām.

من مات لا يعرف أمامه

Whoever dies without knowing his Imām.

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

He later states:

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

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

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

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

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

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

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

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

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

He then stated:

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

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

He then stated:

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

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

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

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

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

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

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

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

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

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

Shaykh al-Mufīd writes in *Kitāb al-Masā’il*:

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

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

He says at another place:

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

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

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

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

Al-Muḥaqqiq al-Ṭūsī writes in *Qawā'id al-'Aqā'id*:

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

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

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

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

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

present scenario. It is thus imperative to declare the disbelief of one who does not subscribe to the aforementioned belief, although he proclaims the shahādātayn. Therefore, they have reported consensus on them entering Hell.

Shaykh al-Ṭūsī writes in *Talkhīṣ al-Shāfi*:

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

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

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

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

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

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

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

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

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

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

The Imāmiyyah are unanimous that one who rejects the Imāmah of one of the Imāms¹ and negates the mandatory obedience that Allah ﷻ placed upon him is a disbeliever, deviant, and deserving of eternity in Hell.²

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

ولذا نقلوا الإجماع على دخولهم النار

Therefore, they have reported consensus on them entering Hell.³

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

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

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

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

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

The Imāmiyyah stand alone in their view that entry into Jannah and salvation are only attained after befriending the family of Muḥammad عَلَيْهِ السَّلَام and belief in their Imāmah. The rest of the Islamic sects are unanimous that the core of salvation is attestation to the shahādatayn.¹

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

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

What also indicates to their precedence and greatness over humans is that Allah ﷻ has informed us that recognising them is like recognising Allah ﷻ in that it is īmān and Islam and that ignorance of and misgivings about them is like ignorance about Him and misgivings about Him in that it is disbelief and casts one out of the fold of īmān. This position is

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

not befitting for any human except our Nabī ﷺ, after him Amīr al-Mu'minīn, and the Imāms from his progeny—may peace be upon them all. The evidence supporting that recognising the Imāmah of those we mentioned—may peace be upon them—is from īmān and its violation is disbelief and apostasy from īmān is the consensus of the Shī'ah Imāmiyyah upon this. They do not have any dispute in the matter.¹

5. Shaykh al-Mufīd states:

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

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

6. Shaykh al-Ṭā'ifah al-Ṭūsī writes:

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

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

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

2 Al-Mufīd: *al-Ifṣāḥ*, pg. 28 – 29.

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

He writes in the same book:

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

Question about Nabī's صلى الله عليه وسلم statement: “Whoever dies without recognising the Imām of his era, dies a death of ignorance,” and his صلى الله عليه وسلم statement: “Whoever dies without a bequest dies a death of ignorance.”

There is disparity here which is irreconcilable since ignorance of the Imām expels one from īmān whereas one whose belief is correct and actions are good but errs in abandoning a bequest is not expelled from īmān due to this. What is the explanation then when both texts are the same but differ in meaning? The answer: Ignorance of the Imām is disbelief. They have explained it as a death of disbelief and deviation.²

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

2 Al-Ṭūsī: *al-Rasā'il al-'Ashr*, pg. 317.

7. Shīrī Muḥaqqiq al-Karakī states:

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

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

It is mandatory upon every obligated person, free and slave,
male and female, to know the five fundamentals which are the
pillars of īmān. They are: *Tawḥīd* (belief in the oneness of Allah),
Justice, Nubuwwah, Imāmah, and the Afterlife, with proof, not
following. Whoever is unaware of any of these, he does not
enter the ranks of the believers and is deserving of eternal
chastisement with the disbelievers.¹

‘Allāmah and Āyat Allāh al-‘Uzmā ‘Abd al-Ḥusayn al-Mūsawī—author
of *al-Murāja‘āt*—affirms that the reports of the Shīrī do not guarantee
salvation on the Day of Qiyāmah for all monotheists. Rather, it is specific
to those who believe in Wilāyah and Imāmah. This thus necessitates
eternity in Hell for other monotheists besides the Imāmiyyah. He
writes:

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

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

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

Contemporary Shī'ī Āyat Allāh al-'Uẓmā Muḥammad Ṣādiq al-Rūḥānī states:

منكر إمامة الإمام أمير المؤمنين وأولاده المعصومين عليهم السلام
يموت كافرا

The rejecter of the Imāmah of Imām Amīr al-Mu'minīn and his infallible children عليهم السلام dies a disbeliever.²

After this brief presentation of both sections: 1. The distinct statements of the Imāms and 2. The declarations of the scholars, the firm-rootedness

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

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

of Takfīr according to the Shī'ah becomes crystal clear in categorical terms to us, without a shadow of doubt. Now, no deceit among them or forger who practices dishonesty can put forth lies of his rejection to others or hoodwink them from seeing the reality by turning their sight from its correct path, which I placed in this particular treatise by the grace of Allah سُبْحَانَهُ وَتَعَالَى.

Section Three

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

Introduction

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

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

continued on pg. 50

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

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

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

continued from pg. 49

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

فمنزلة الإمامة أسمى مما ذكر بل أسمى من النبوة والرسالة

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

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

فمقام الإمامة إذن فوق مقام النبوة

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

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

إن الإمامة هي مرتبة عالية أعلى من درجة النبوة

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

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

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

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

2. Muḥammad Riḍā al-Muḥaffar states:

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

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

3. Khomeini says:

الإمامة إحدى أصول الدين الإسلامي

Imāmah is one of the Islamic fundamentals of dīn.³

4. 'Abd al-Ḥusayn al-Muḥaffar states:

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

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

1 *Al-Ilāhiyyāt*, vol. 4 pg. 9 – 10.

2 *'Aqā'id al-Imāmiyyah*, pg. 102.

3 *Kashf al-Asrār*, pg. 149.

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

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

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

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

He says:

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

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

6. ‘Alī al-Ḥusaynī al-Mīlānī says:

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

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

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

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

1 *Nafahāt al-Qur’ān*, pg. 9 – 10.

2 *Nafahāt al-Qur’ān*, pg. 12.

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

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

He also states:

مع أن إمامتهم من أصول الدين على رأي الشيعة

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

إن التكفير من لوازم عدم الاعتقاد بإمامة العترة الطاهرة

Excommunication is the necessary result of failing to believe in the Imāmah of the pure family.¹

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

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

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

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

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

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

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

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

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

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

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

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

قَدْ بَدَتِ الْبُغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ

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

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

Chapter Two

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

Introduction

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

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

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

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

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

Section One

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

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

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

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

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

Therefore, I will suffice on citing only a few.¹

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

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

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

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

“By Allah,” he enquired.

“By Allah,” I affirmed.

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

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

“Present your idea,” he beckoned me.

I said, “Abū Bakr and ‘Umar.”

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

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

I drew close to him upon which he said, “Dissociate from them. Allah is exempt from them.”

2. Another report has the following:

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

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

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

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

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

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

4. Abū Ishāq says:

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

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

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

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

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

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

6. Bashīr reports:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا

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

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

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

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

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

1 Sūrah al-Taḥrīm: 3.

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

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

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

He said, “Yes.”

“How,” I asked.

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

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

‘Yes,’ he replied.

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

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

Rasūlullāh ﷺ said, ‘You are al-Ṣiddīq.’”¹

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

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

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

Explaining his صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ statement, “You are al-ṣiddīq,” as scorn, sarcasm, or a rhetorical question.¹

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

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

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

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

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

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

1 *Bihār al-Anwār*, vol. 30 pg. 194.

2 *Bihār al-Anwār*, vol. 30 pg. 194.

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

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

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

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

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

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

1 *Bihār al-Anwār*, vol. 30 pg. 276.

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

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

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

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

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

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

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

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

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

Abū Ishāq said, “Not even a fly?”

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

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

أنا يعسوب المؤمنين وعثمان يعسوب الكافرين

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

Abū al-Ṭufayl reports:

وعثمان يعسوب المنافقين

‘Uthmān is the leader of the hypocrites.

Hubayrah ibn Maryam reports:

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

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

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

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

1 Sūrah al-Kahf: 105.

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

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

d. It is reported therein from Ḥusayn عَلَيْهِ السَّلَام :

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

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

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

أن عثمان جيفة على الصراط يعطف عليه من أحبه ويجاوزه عدوه

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

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

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

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

2. Pronouncements of the Shī‘ī Scholars and Authorities¹ on Cursing and Excommunicating the Righteous Khulafā’

1. Shaykh al-Mufīd (d. 413 AH)

He states:

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

The view on those who preceded Amīr al-Mu‘minīn ‘Alī ibn Abī Ṭālib عَلَيْهِ السَّلَامُ: The Imāmiyyah unanimously agree and majority of the Zaydiyyah agree that those who preceded Amīr al-Mu‘minīn² عَلَيْهِ السَّلَامُ are deviant transgressors and due to their suspending Amīr al-Mu‘minīn عَلَيْهِ السَّلَامُ from the station of Rasūlullāh—may the salutations of Allah be upon him and his family—are sinful, oppressors, and doomed to Hell for eternity due to their tyranny.³

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

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

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

He says:

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

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

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

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

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

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

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

of his qualities not matching the qualities of the hypocrites, he would not doubt it and progressed to expose it.¹

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

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

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

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

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

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

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

The author slurs:

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

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

إنه أتى بالمرأة لتحد فقاربها ثم أمر بوجمها

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

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

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

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

3. ‘Alī ibn ‘Abd al-‘Āl al-Karakī (d. 940 AH)

- a. The author³ writes:

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

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

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

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

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

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

b. He says:

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

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

c. He writes:

وقد وقع كل من الأمرين من أبي بكر وعمر عليهما اللعنة

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

وقد وقع من عثمان لعنه الله

‘Uthmān, may Allah curse him, is guilty of it.³

عثمان بن عفان لعنه الله

‘Uthmān ibn ‘Affān, may Allah curse him.⁴

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

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

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

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

d. He writes in section five:

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

Discussion 1: Section on verdicts passed by Abū Bakr, may Allah curse him.¹

بحث ثاني في نبذة من مخالفة عمر لعنه الله

Discussion 2: Section on the contradiction of ‘Umar, may Allah curse him.²

بحث ثالث نبذة من مخالفات عثمان لعنه الله

Discussion 3: Section on the contradictions of ‘Uthmān, may Allah curse him.³

ومن أدل دليل على كفر عثمان واستحقاقه اللعن

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

فلعنة الله عليه وعلى صاحبيه وأشياعهم وأتباعهم إلى يوم الدين

The curse of Allah be upon him and his two companions⁵ as well as their supporters and followers⁶ till the Day of Qiyāmah.⁷

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

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

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

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

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

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

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

e. He claims:

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

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

f. He claims:

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

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

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

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

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

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

g. He asserts:

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

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

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

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

a. He says:

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

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

b. He writes:

1 *Rasā’il al-Karakī*, vol. 1 pg. 62.

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

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

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

c. He says:

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

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

When Abū Bakr’s Imāmah is invalid, the Imāmah of the others are also invalid. Once the khilāfah of the leaders of the Nawāṣib⁵ is invalid, the Imāmah of our twelve Imāms is established.⁶

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

2 *Sūrah al-Baqarah*: 124.

3 *Sūrah Hūd*: 113.

4 *Sūrah al-Ḥujurāt*: 6.

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

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

d. He asserts:

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

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

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

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

قوله مع فلان يعني أبا بكر عليه اللعنة

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

b. He writes in the commentary of ḥadīth 18:

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

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

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

3 *Mir’āt al-‘Uqūl*, Ḥadīth: 27099.

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

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

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

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

d. He comments on ḥadīth 23:

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

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

e. He comments on ḥadīth 95:

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

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

1 *Mir‘āt al-‘Uqūl*, vol. 25 pg. 125.

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

f. He writes in *Biḥār al-Anwār*:

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

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

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

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

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

1 *Biḥār al-Anwār*, vol. 30 pg. 399.

2 *Al-‘Aqā’id*, 17.

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

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

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

6. Nūr Allāh al-Tustarī (d. 1019 AH)

Some of his statements are quoted hereunder:

a. He says:

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

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

1 *Bihār al-Anwār*, vol. 31 pg. 313.

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

b. He states:

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

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

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

a. He says:

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

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

1 *Al-Ṣawārim al-Muḥriqah*, pg. 40.

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

b. He emphasises the same point:

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

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

c. He writes:

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

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

d. He writes:

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

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

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

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

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

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

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

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

b. He also writes:

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

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

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

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

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

2 *Al-Shihāb al-Thāqib*, pg. 232.

3 *Al-Shihāb al-Thāqib*, pg. 251.

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

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

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

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

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

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

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

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

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

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

1 Sūrah al-Nisā’: 74.

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

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

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

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

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

1 Al-Murāja'āt, Letter: 84.

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

- ii. He accuses the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ of using force and duress in order to conceal the explicit declaration of ‘Alī’s رَضِيَ اللَّهُ عَنْهُ Khilāfah that they usurped. They strongly threatened to punish those who mention or indicate towards the declaration. In his description, they are a bunch of cunning thieves¹, despite them being the leaders of Islam and the builders of its majesty.

c. He mentions in letter 84:

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

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

112. He says:

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

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

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

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

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

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

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

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

1 Al-Murāja‘āt, Letter: 84.

2 Sūrah al-Faṭḥ: 18.

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

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

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

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

1 *Iḥyā' al-Sharī'ah*, vol. 1 pg. 86.

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

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

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

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

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

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

¹ *Fadak fī al-Tārīkh*, pg. 127.

He writes:

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

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

He comments on al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ:

وشخصية اكتفت من الجهاد المقدس بالوقوف في الخط الحربي
الأخير العريش

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

2 *Fadak fī al-Tārīkh*, pg. 128.

A personality who sufficed from the holy Jihād by standing at the last line of war—al-‘Arīsh^{1,2}

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

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

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

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

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

1 With the esteemed Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

2 *Fadak fī al-Tārīkh*, pg. 125.

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

4 *Fadak fī al-Tārīkh*, pg. 89.

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

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

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

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

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

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

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

12. Khomeini³ (d. 1409 AH, 1989)

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

1 *Fadak fī al-Tārīkh*, pg. 138.

2 *Fadak fī al-Tārīkh*, pg. 186.

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

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

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

13. Āyat Allāh al-‘Uzmā al-Waḥīd al-Khurāsānī²

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

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

1 *Kashf al-Asrār*, pg. 113.

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

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

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

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

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

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

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

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

14. Contemporary² Shī'ah Shaykh Abū 'Alī al-Aṣḫānī³

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

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

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

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

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

a. He says:

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

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

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

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

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

c. He writes:

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

1 *Farḥat al-Zahrā'*, pg. 9 – 10.

2 *Farḥat al-Zahrā'*, pg. 33.

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

d. He asserts:

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

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

e. He affirms:

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

1 *Farḥat al-Zahrā’*, pg. 34.

2 *Farḥat al-Zahrā’*, pg. 64.

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

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

f. He writes:

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

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

g. He writes:

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

1 *Farḥat al-Zahrā’*, pg. 70.

2 *Farḥat al-Zahrā’*, pg. 71.

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

h. He says:

أن أبا بكر وعمر أصل الشرور وانتساب الشرور إليهما

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

i. He claims:

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

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

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

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

1 *Farḥat al-Zahrā’*, pg. 98 – 99.

2 *Farḥat al-Zahrā’*, pg. 101.

3 *Farḥat al-Zahrā’*, pg. 105 – 106.

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

k. He writes:

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

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

l. He supposes:

وعمر في نظر أهل كاشان مثل أبي بكر في نظر أهل سبزوار حقير لا اعتبار له
‘Umar in the eyes of the people of Kāshān is like Abū Bakr in
the sight of the people of Sabzwār— ignoble, no consideration
is given to him.³

m. He believes:

1 *Farḥat al-Zahrā’*, pg. 115.

2 *Farḥat al-Zahrā’*, pg. 119.

3 *Farḥat al-Zahrā’*, pg. 125.

أبو بكر وعمر في النار

Abū Bakr and 'Umar are in Hell.¹

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

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

Oh! Do you know who is Abū Lu'lu'ah? Abū Lu'lu'ah is a man from Iran. His name is Persian (Fayrūz). He was among the grand Muslims and warriors. In fact, from the sincere partisans of Amīr al-Mu'minīn عَلَيْهِ السَّلَام. This great man stumbled upon the greatest fortune, for the du'ā' of al-Ṣiddīqah al-Zahrā' عَلَيْهَا السَّلَام was accepted at his blessed hands. He killed the killer of al-Zahrā' عَلَيْهَا السَّلَام and brought comfort to the humans from his evil and calamity. We, after all these long years, assert truthfully: May Allah سُبْحَانَهُ وَتَعَالَى have mercy upon you, O Abū Lu'lu'ah, for you have placed happiness in the hearts of the grieved al-Zahrā's children. It is hoped from the partisans of Amīr al-Mu'minīn عَلَيْهِ السَّلَام to visit the inmate of that resting place filled with purity in Kāshān, may Allah's mercy be upon him.²

1 *Farḥat al-Zahrā'*, pg. 137.

2 *Farḥat al-Zahrā'*, pg. 123 – 125.

Section 2

The Influence of their Concept of Takfīr on the Rest of the Muslim Sects and Schools and its Manifestation

Before I begin discussing the contents of the section, it is necessary to discuss two important aspects, of which many Muslims are negligent.

1. Their excommunication includes all the sects and madhāhib (schools of thought) of the Ahl al-Sunnah

Some Ahl al-Sunnah might assume—based on *ḥusn al-ẓann* (good thoughts) or ignorance of Shi'ism and its reality, by reason of them falling prey to false and deceitful Shī'ī information—that the target of this cursing and excommunication are some deviant sects who are considered to be a part of Ahl al-Sunnah, like the Nawāṣib and Khawārij¹, and not all the sects of the Ahl al-Sunnah wa al-Jamā'ah. This in reality is an incorrect assumption, far removed from accuracy. The truth is that the excommunication of the Shī'ah of their opposition includes all the madhāhib and sects of the Ahl al-Sunnah without any exception. Hence, there is no difference between a Shāfi'ī and Ḥambalī, nor a Mu'tazilī and Ash'arī, nor a Ṣūfi and Salafī. All, in the sight of the Shī'ah, are disbelievers, accursed, and deserving of eternity in the Fire and Blaze of the Hereafter with the Jews, Christians, and Magians. O

1 Undoubtedly, attributing these deviant sects to the Ahl al-Sunnah wa al-Jamā'ah is a far cry from truth and accuracy. In fact, the Ahl al-Sunnah have always been the opposition and rival of all these deviated groups. The books of the Ahl al-Sunnah are replete with refutations and disapprovals of the principles of these sects. How often history mentions to us the many debates and confrontations, in fact bloody battles, between the adherents of these deviants sects and the supporters of the saved sect, the Ahl al-Sunnah wa al-Jamā'ah.

beloved reader, understand the establishment of this reality from two angles.

Angle 1

This is an evidence-based angle, founded on the texts and narrations mentioned before, and goes as follows:

Firstly, the Ahl al-Sunnah wa al-Jamā‘ah respect and revere all the Companions of Rasūlullāh ﷺ and determine their ‘adālah (righteousness)—as is known to all. They declare superiority between them and consider the most superior of them—in fact, the most superior humans unrestrictedly after the Ambiyā’—the three Rightly Guided Khulafā’, Abū Bakr, ‘Umar, and ‘Uthmān رَضِيَ اللهُ عَنْهُمْ. They consider them the lanterns which light the way, the parables followed, and even the inherited magnificence which is considered, due to the assistance and jihād they rendered and the priceless assets they spent in the way of their Nabī and their Dīn, climaxing in the revelation of verses of the Glorious Qur’ān in praise of them extensively with the command to follow their way and tread their footsteps, since this definitely ensures following and treading the path of Nubuwwah. Oh insolence! When the books of the Shī‘ah are replete with criticising, cursing, and excommunicating this impressive group and these rare humans—as learnt in the previous section—it is only logical that this ruling of criticism, curse, and excommunication be applied to all those who emulate them, follow their path, and attest to their superiority and goodness. It does not make sense to excommunicate, curse, and swear the superior, the followed—in favour of whose goodness and approval the Glorious Qur’ān has testified, whom the Nabī ﷺ selected for companionship and assistance, and history is replete with their

grand deeds and splendid accomplishments—while the follower, the less superior is spared—whereas the Sharīah’s Qur’ān or Sunnah has neither defended them nor cleared them of accountability, and they have not reached a tenth of their predecessors in sacrifice, spending, perseverance, and jihād.

Secondly, it was proven while discussing section one of the treatise that the Twelver Shīah Imāmiyyah excommunicate all those who oppose them or deny the fundamental of Imāmah. There is absolutely no doubt that the Ahl al-Sunnah, all without exception, with all their various sects and madhāhib are at the forefront of this. Hence, the Shīah sparing them from criticism, slander, and excommunication is logically impossible. There is no logical or philosophical evidence for this.

Angle 2

After clarifying in the first angle through proof and evidence that the excommunication of the Shīah encompasses all the madhāhib and sects of the Ahl al-Sunnah without any exception, we need to find out whether the conclusion we reached is exactly what Shi’ism states; or is it nothing but detached from the real condition of the Shīah or applying logic in an unsuitable situation? Is their takfīr restricted to a group or a specific sect, to the exclusion of others?

In order for us all to understand the reality, O beloved reader, have a look at—just for example, not as an all-encompassing rule—the fabricated narrations of the Imāms and the declarations of their religious authorities.

1. Al-Kulaynī reports a narration in which he describes Abū Ḥanīfah رَحْمَةُ اللَّهِ as a Nāṣibī. The wording of the narration is:

عن محمد بن مسلم قال دخلت على أبي عبد الله عليه السلام وعنده أبو حنيفة فقلت له جعلت فداك رأيت رؤيا عجيبة فقال لي يا ابن مسلم هاتها فإن العالم بها جالس وأوماً بيده إلى أبي حنيفة قال فقلت رأيت كأني دخلت داري وإذا أهلي قد خرجت علي فكسرت جوزا كثيرا ونثرته علي فتعجبت من هذه الرؤيا فقال أبو حنيفة أنت رجل تخصصم وتجادل لئاما في مواريث أهلك فبعد نصب شديد تنال حاجتك منها إن شاء الله فقال أبو عبد الله عليه السلام أصبت والله يا أبا حنيفة قال ثم خرج أبو حنيفة من عنده فقلت جعلت فداك إني كرهت تعبير هذا الناصب فقال يا ابن مسلم لا يسؤك الله فما يواطىء تعبيرهم تعبيرنا ولا تعبيرنا تعبيرهم وليس التعبير كما عبره

Muḥammad ibn Muslim reports: I entered the presence of Abū ‘Abd Allāh عَلَيْهِ السَّلَام while Abū Ḥanīfah was by him. I submitted, “May I be sacrificed for you. I saw an amazing dream.”

He said to me, “O Ibn Muslim, relate it as the one knowledgeable of it is seated,” gesturing with his hand to Abū Ḥanīfah.

I said, “I saw as if I entered my house and suddenly my family left towards me. She broke many walnuts and threw them at me. I am amazed at this dream.”

Abū Ḥanīfah said, “You are a man who is quarrelling and contending mean people over the inheritance of your family. After much strain, you will attain your need from it, Allah willing.”

Abū ‘Abd Allāh عَلَيْهِ السَّلَام commented, “You are correct, by Allah, O Abū Ḥanīfah.”

Abū Ḥanīfah then left his presence.

I said, “May I be sacrificed for you. I dislike the interpretation of this Nāṣibī.”

He commented, “O Ibn Muslim, may Allah not sadden you. Their interpretation does not match ours and ours does not match theirs. The interpretation is not as he interpreted.”¹

2. Al-Kulaynī reports:

عن محمد بن حكيم قال قلت لأبي الحسن موسى عليه السلام جعلت فداك فقهننا في الدين وأغنانا الله بكم عن الناس حتى أن الجماعة منا لتكون في المجلس ما يسأل رجل صاحبه تحضره المسألة ويحضره جوابها فيما من الله علينا بكم فربما ورد علينا الشيء لم يأتنا فيه عنك ولا عن آبائك شيء فنظرنا إلى أحسن ما يحضرنا وأوفق الأشياء لما جاءنا عنكم فنأخذ به فقال هيئات هيئات في ذلك والله هلك من هلك يا ابن حكيم قال ثم قال لعن الله أبا حنيفة كان يقول قال علي وقلت

Muḥammad ibn Ḥakīm reports: I said to Abū al-Ḥasan Mūsā عَلَيْهِ السَّلَامُ, “May I be sacrificed for you. We have gained understanding in dīn and Allah made us independent of people through you to the extent that a group of us is in a gathering; a man does not ask his friend an issue troubling him but the answer is present due to Allah’s favour upon us owing to you. Sometimes, an issue faces us, in which nothing has come to us from you or your forefathers. We consider the best that appears to us and the one closest to what has come to us from you and practice upon it.”

He said, “Very far, very far! Like this, by Allah, those who were destroyed, were destroyed, O Ibn al-Ḥakam.”

1 *Al-Kāfī*, vol. 8 pg. 292.

He then added, “May Allah curse Abū Ḥanīfah. He would say, “Alī said and I said.”¹

3. Shīrī Muḥaddith Ni‘mat Allāh al-Jazā’irī relates to us a disturbing report which discloses the Ṣafawid Persian hatred for the scholars of the Muslims—while speaking on the stance of Shāh ‘Abbās and his grand father Shāh Ismā‘īl concerning the grave of Imām Abū Ḥanīfah al-Nu‘mān رَحْمَةُ اللَّهِ. He says:

إن السلطان الأعظم شاه عباس الأول لما فتح بغداد أمر بأن يجعل قبر أبي حنيفة كنيفا وقد أوقف وقفاً شرعياً بغلتين وأمر بربطهما على رأس السوق حتى أن كل من يريد الغائط يركبهما ويمضي إلى قبر أبي حنيفة لقضاء الحاجة وقد طلب خادم قبره يوماً فقال له ما تخدم في هذا القبر وأبو حنيفة الآن في أسفل الجحيم فقال إن في هذا القبر كلباً أسوداً دفنه جدك الشاه إسماعيل لما فتح بغداد قبلك فأخرج عظام أبي حنيفة وجعل موضعها كلباً أسوداً فأنا أخدم ذلك الكلب

The grand sultan Shāh ‘Abbās the first, after conquering Baghdād, instructed that Abū Ḥanīfah’s grave be changed into a toilet. He made a Sharī‘ endowment of two mules and commanded they be tied at the entrance of the market so that whoever intends to relieve himself should mount them and proceed to Abū Ḥanīfah’s grave to relieve himself.

He called for the servant of his grave once and asked him, “Who do you serve in this grave whereas Abū Ḥanīfah is now in the lowest part of the Blaze.”

The servant replied, “There is a black dog in this grave buried by your grandfather Shāh Ismā‘īl when he conquered Baghdād

1 *Al-Kāfi*, vol. 1 pg. 56.

before you. He removed the bones of Abū Ḥanīfah and placed a black dog in his place. I therefore serve that dog.”

Al-Jazā'irī then goes on to emphasise the occurrence of sinful transgression upon Abū Ḥanīfah's رَحْمَةُ اللَّهِ grave saying:

وكان صادقاً في مقالته لأن المرحوم شاه إسماعيل فعل مثل هذا

He was truthful in his statement because the deceased Shāh Ismā'īl did just that.¹

4. Al-Kulaynī narrates:

عن محمد بن حكيم وحماد عن أبي مسروق قال سألتني أبو عبد الله عليه السلام عن أهل البصرة ما هم فقلت مرجئة وقدرية وحرورية قال لعن الله تعالى تلك الملل الكافرة المشركة التي لا تعبد الله على شيء

Muḥammad ibn Ḥakīm and Ḥammād narrate from Abū Masrūq: Abū 'Abd Allāh عَلَيْهِ السَّلَام asked me about the residents of Baṣrah, what they are.

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

He said, “May Allah سُبْحَانَهُ وَتَعَالَى curse these disbelieving polytheistic religions who do not worship Allah at all.”²

The researcher of the book *al-Kāfī*, 'Alī Akbar Ghifārī, commenting on this narration, presents his definition of *al-Murji'ah*:

المرجئة المؤخرون أمير المؤمنين عليه السلام عن مرتبته في الخلافة أو القائلون بأن لا يضر مع الإيمان معصية

1 *Al-Anwār al-Nu'māniyyah*, vol. 2 pg. 324.

2 *Al-Kāfī*, vol. 2 pg. 387.

The *Murji'ah*: Those who defer Amīr al-Mu'minīn عَلَيْهِ السَّلَام from his position as Khalīfah¹ or those who think that sin will not harm when īmān is present.

5. Shīrī Muḥaddith Muḥammad Ṭāhir al-Qummī insults the four A'immaḥ, viz. Abū Ḥanīfah, Mālīk, al-Shāfi'ī, and Aḥmad saying:

خاتمة في أحوال الأئمة الأربعة لأهل السنة وبعض فتاويهم الركيكة
وعقائدهم السخيفة

Conclusion on the condition of the four A'immaḥ of the Ahl al-Sunnah, some of their useless verdicts and absurd beliefs.²

6. The seal of the Muḥaddithīn of the Shīrīah, Muḥammad Bāqir al-Majlisī, relates the belief of the four A'immaḥ of the Ahl al-Sunnah

1 The definition presented by the researcher for *al-Murji'ah*—who have been cursed, excommunicated, and declared polytheists in the narration—as those who defer Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ from his position in khilāfah, making him the fourth Khalīfah and not the first as believed by the Imāmiyyah, is emphasized by Shīrī researcher al-Baḥrānī in his book *al-Shihāb al-Thāqib*, pg. 134, in which he says:

والمرجئة يطلق على معنيين أحدهما من أخر عليا عليه السلام عن الخلافة والثاني من قال أنه لا يضر مع الإيمان
معصية

Al-Murji'ah is used for two groups. The first is he who defers the khilāfah of 'Alī عَلَيْهِ السَّلَام and the second is one who claims that sin does not harm with the presence of īmān.

In this way, they excommunicate all the sects of the Ahl al-Sunnah because all without exception believe that 'Alī رَضِيَ اللَّهُ عَنْهُ is the fourth Khalīfah of the Muslims, not the first. This follows, according to this definition and report, that all the sects of the Ahl al-Sunnah are disbelievers, polytheists, and deserving of Allah's curse. The sects of the Ahl al-Sunnah should ponder over this and probably, they will wake up from their negligence.

2 Muḥammad Ṭāhir al-Qummī: *Kitāb al-Arba'īn*, pg. 641.

of the takbīrs upon the deceased being four, while cursing them and naming them the most wicked hypocrites. He says:

وذهب الفقهاء الأربعة من المخالفين وجماعة أخرى منهم إلى أن التكبير أربع وأما كون الصلاة على غير المؤمن أربعاً فهو المقطوع به في كلامهم ويظهر لك من أمثال هذا الخبر أن منشأ اشتباه العامة لعنهم الله في الأربع هو فعل النبي صلى الله عليه وآله ذلك أحياناً ولم يفهموا جهة فعله بل أعماهم الله تعالى عن ذلك ليتيسر للشيععة العمل بهذا في الصلاة عليهم لكونهم من أخبث المنافقين لعنة الله عليهم أجمعين

The Four Fuqahā' of the opposition (Ahl al-Sunnah) and another group of them have deemed that takbīr is four times. Ṣalāh [takbīr] upon the disbelievers being four is conclusive in their speech. It is manifest to you from examples of this type that the source of the confusion of the masses (Ahl al-Sunnah)—may Allah's curse be upon them—is the Nabī's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ practice of this at times. They did not understand the angle of his action. Rather, Allah سُبْحَانَهُ وَتَعَالَى blinded them from this, making it easy for the Shī'ah to practice upon this when performing ṣalāh upon them, as they are the most wicked hypocrites—May Allah's curse be upon them all.¹

7. Shī'ī Muḥaddith Ni'mat Allāh al-Jazā'irī writes in *al-Anwār al-Nu'māniyyah*:

فالأشاعرة ومتابعوهم أسوأ حالاً في باب معرفة الصانع من المشركين والنصارى ... فمعرفة سبحانه على هذا الوجه الباطل من جملة الأسباب التي أورثت خلودهم في النار مع إخوانهم من الكفار

1 *Biḥār al-Anwār*, vol. 78 pg. 340.

The Ashā'irah and their followers are worse than the polytheists and Christians in the aspect of recognising the Creator. Their recognition of Him سُبْحَانَهُ وَتَعَالَى in this false way is one of the many reasons determining their eternity in Hell with their brothers among the disbelievers.¹

8. The stance of the Shī'ī Muḥaddith Yūsuf al-Baḥrānī of criticising and cursing the scholars of the Ahl al-Sunnah without differentiating between a Mu'tazilī and Ash'arī. He insulted al-Zamakhsharī, al-Rāzī, al-Ghazālī, and al-Taftāzānī. After quoting the words of al-Zamakhsharī followed by al-Rāzī, he comments on them:

إلى آخر كلامه أذاقه الله تعالى مع سابقه شديد انتقامه

Until the end of his quotation, may Allah سُبْحَانَهُ وَتَعَالَى let him taste with his predecessor (i.e. al-Zamakhsharī) the intensity of His vengeance.²

He comments on al-Ghazālī:

وإنه ليعجبني أن أنقل كلاما للغزالي الذي هو حجة إسلامهم لتطلع بذلك على خبث سرائرهم وقبح مرامهم

It shocks me to quote the words of al-Ghazālī, who is the proof of their Islam, so that you realise the wickedness of their internal and the shamefulness of their aspirations.

He later says:

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

2 *Al-Shihāb al-Thāqib fī Bayān Ma'nā al-Nāṣib*, pg. 88.

فسرح بريد نظرك في أطراف هذا الكلام الذي هو كلام إمام أولئك اللئام
وحجة إسلام تلك الطغام

Gaze calmly at the segments of this statement uttered by the
Imām of these despicable people, the proof of the Islam of these
common folk.¹

He insults al-Taftāzānī:

ولقد أجرى الله الحق على لسان علامتهم التفتازاني قال عليه ما يستحقه
في شرح المقاصد

Allah made the truth flow on the tongue of their learned scholar
al-Taftāzānī. He says—upon him is what he deserves—in *Sharḥ
al-Maqāṣid*...

Until he says about him:

ولقد أنصف التفتازاني في ذلك تمام الإنصاف على رغم أنفه وفي
المثل المشهور حامل حتفه بكفه وقد ظن أن التستر بهذه الأعذار يطفى
عنهم نائرة العار والشنار ولم يدر أن عثراتهم لعظم قبائحها قد بلغت في
الاشتهار إلى حد لا تقبل الإنكار وعذراتهم لتتن روائحها قد بلغت في
الانتشار إلى مقام لا يقبل الاستتار

Al-Taftāzānī has displayed complete justice in this against his
will. As the famous proverb goes: the carrier of death in his palm.
He thinks that hiding under these excuses extinguishes the
flame of shame and ignominy. He is unaware that their slips are
due to the enormity of their dirty tricks which have reached in
fame the level that cannot be rejected and their stinking excuses
have reached in popularity the level that cannot be concealed.²

1 *Al-Shihāb al-Thāqib fī Bayān Ma'nā al-Nāṣib*, pg. 139.

2 *Al-Shihāb al-Thāqib fī Bayān Ma'nā al-Nāṣib*, pg. 139.

9. Shī'ī Shaykh Muḥammad Bāqir al-Māzandarānī says:

وهذا عند أصحاب الكياسة والعقل عجيب وإن كان لدى أهل السنة
السفهاء غير غريب

This according to the men of intelligence and understanding is shocking while it is not strange according to the foolish Ahl al-Sunnah.¹

10. Shī'ī erudite scholar and researcher al-Mīrẓā Ḥabīb Allāh al-Hāshimī al-Khū'ī comments on the Ṣūfiyyah and Mutaṣawwifah:

قد تبين وتحقق لك مما أوردناه في شرح هذا الكلام لأمر المؤمنين
عليه السلام أن مذاهب الصوفية بحذافيرها مخالفة لمذهب المتشعبة
الإمامية الحققة شيد الله بنيانه وأحكم قواعده وأركانها كما ظهر لك أن
الآيات والأخبار في لعنهم وطعنهم والتعريض والإزراء عليهم لعنهم
الله تعالى متظافرة وأن الأخبار التي تمسكت بها هذه الفئة الضالة
المبتدعة المطردة الملعونة إما موضوعة مجعولة أو متشابهة مؤولة أو
ضعيفة سخيفة... فويل لقوم اتخذوا سلفهم الذين مهدوا لهم البدعات
وموهوا لهم الضلالات أربابا فرضوا بالشبلي والغزالي وابن العربي
وجنيد البغدادي أئمة... خذلهم الله تعالى في الدنيا وضاعف عليهم
العذاب في العقبى

It has become clear and definite to you from what we presented in the commentary of this speech of Amīr al-Mu'minīn عَلَيْهِ السَّلَام that the sects of the Ṣūfiyyah, all without exception, are oppose to the true, legislated religion, the Imāmiyyah—may Allah construct its building and solidify its foundation and pillars. As was apparent to you that the verses and narrations are filled with cursing

1 Muḥammad Bāqir al-Māzandarānī: *Anwār al-Rashād fī Ma'rifat al-'Immah*, pg. 43.

them, criticising them, exposing them, and holding them in contempt—may Allah’s *سُبْحَانَهُ وَتَعَالَى* curse be on them. Moreover, the narrations which this deviated, innovative, rejected, accursed sect cling to are either fabricated, *mutashābih* (allegorical), interpreted, or weak and absurd. Woe to the nation who have taken their predecessors as lords, who facilitated innovations for them and falsified deviations for them. They thus were pleased with al-Shiblī, al-Ghazālī, Ibn al-‘Arabī, and Junayd al-Baghdādī as scholars—may Allah *سُبْحَانَهُ وَتَعَالَى* disgrace them in the world and double their punishment in the Afterlife.¹

11. Shī‘ī ‘Allāmah Muḥammad Jamīl Ḥamūd insulted al-Rāzī and labelled him the leader of the Nawāṣib. He says:

اعترض على الفهم الإسلامي العام للآية جماعة من المتعصبين
النواصب وعلى رأسهم الفخر الرازي في التفسير الكبير

A group of fanatic Nawāṣib, spearheaded by al-Fakhr al-Rāzī in *al-Tafsīr al-Kabīr*, objected to the general Islamic understanding of the verse.²

He also comments on him:

فظهر مما ذكرنا غفلة الناصب اللعين عن أخبار الشيعة أيدهم الله تعالى

The negligence of the accursed Nāṣibī of the narrations of the Shī‘ah—may Allah *سُبْحَانَهُ وَتَعَالَى* support them—is apparent from what we mentioned.³

1 Ḥabīb Allāh al-Hāshimī al-Khū‘ī: *Minhāj al-Barā‘ah fī Sharḥ Nahj al-Balāghah*, vol. 14 pg. 21.

2 *Abḥ al-Midād fī Sharḥ Mu’tamar ‘Ulamā’ Baghdād*, pg. 541.

3 *Ibid.*, pg. 562.

He also labels al-Ālūsī with naṣb saying:

قال الناصبي الألوسي

The Nāṣibī al-Ālūsī states.¹

12. Shī'ī Āyat Allah al-'Uẓmā Abū al-Qāsim al-Khū'ī comments on al-Ghazālī:

وبذلك يتجلى لك افتضاح الناصبي المتعصب إمام المشككين حيث
لهج بما لم يلهج به البشر

From this, the disgrace of the Nāṣibī, fanatic, leader of the creators of doubt becomes apparent, when he devoted himself to something no human was devoted.

In this manner, we learn—through conviction with evidence and exploration—that the enmity and Takfīr against the Ahl al-Sunnah is not exclusive to certain individuals to the exception of others, or to a sect. There is no difference between Ibn Taymiyyah—author of *Minhāj al-Sunnah* which has demolished the edifice of the Imāmī sect to the ground—and al-Shāfi'ī—who composed the most beautiful couplet in loving the household of Rasūlullāh ﷺ—in the eyes of the Shī'ah. Both of them are disbelievers, accursed, and doomed eternally to the Fire of the Blaze. The beliefs of the first did not make him the target of kufr and curse, nor did the composition and praise of the second protect him from the fire and blaze of the Hereafter. This is the condition across the board. The Salafiyyah—who are distinguished from other Sunnī Islamic groups for their harsh stance to the Shī'ī ideology and educating against it—and their rivals from some Ṣūfī sects—who claim their individuality to certain *ṭuruq* (chains of transmission) and special

1 Ibid., pg. 560.

forms of worship which they inherited according to their claim from the Imāms of the Ahl al-Bayt, specifically ‘Alī and his sons رَضِيَ اللَّهُ عَنْهُمْ—both, in the balance of the Shī‘ah, are disbelievers, deserving eternity in Hell. All of them are the same according to the Shī‘ah, as long as they are unanimous on loving the Ṣaḥābah and righteous Khulafā’, and as long as they do not submit to the correctness of the ailed fundamental belief of Imāmah, infallibility, and the rest of the clearly corrupted deviated beliefs this leads to. The reason for some scholars of the Sunnah like Ibn Taymiyyah and some sects like the Salafiyyah being the greater target of the attacks of the adherents and scholars of Shi’ism is that these scholars and sects of the Sunnah have undertaken with determination and earnestness to expose the faults of the Shī‘ah, destroy the foundations of their creed, and raze their building to the ground. They have thus set themselves up as the target of the arrows and spears of the Shī‘ah. Yet, they are firmly-grounded. Imposing structures, the rocks of which break the blades of the Imāmī arrows and spears.

كناطح صخرة يوماً ليوهنها فلم يضرها وأوهى قرنه الوعل

Like a mountain goat thrusting (with his horn) at a solid boulder one day, to weaken it, leaving it without any damage and damaging his horn in the process.

2. Explanation of Common Technical Terms used in Takfir

The most important of these technical terms are:

1. Īmān (Faith)

Their purport is Islam with the belief in the Imāmah of the Twelve Imāms. The proof follows:

a. Shīrī ‘Allāmah Muḥammad ibn ‘Alī al-Mūsawī al-‘Āmilī states:

المراد بالإيمان هنا معناه الخاص وهو الإسلام مع الولاية للأئمة الاثني عشر

The purport of īmān here is its distinct meaning, i.e. Islam with the Wilāyah of the Twelve Imāms.¹

b. Āyat Allāh al-‘Uẓmā Muḥammad Ṣādiq al-Rūḥānī affirms:

الإيمان يعني الإسلام والولاية للأئمة الاثني عشر

Īmān, i.e. Islam and Wilāyah of the Twelve Imāms.²

c. Shīrī ‘Allāmah Muḥammad ibn Jamāl al-Dīn Makkī al-‘Āmilī, titled the Second Martyr, says:

المراد بالإيمان معناه الأخص وهو الإسلام والولاية للأئمة الاثني عشر

The purport of īmān here is its most distinct meaning, i.e. Islam and the Wilāyah of the Twelve Imāms.³

d. Shīrī Muḥaddith Yūsuf al-Baḥrānī says:

الإيمان الذي هو عبارة عن الإسلام مع اعتقاد إمامة الأئمة الاثني عشر

Īmān defined as Islam with the belief in the Imāmah of the Twelve Imāms.⁴

He also said:

1 *Madārik al-Aḥkām*, vol. 5 pg. 237.

2 *Fiqh al-Ṣādiq*, vol. 7 pg. 258.

3 *Masālik al-Afhām*, vol. 1 pg. 421.

4 *Al-Ḥadā'iq al-Nādirah*, vol. 12 pg. 203.

الإيمان الذي هو عبارة عن معرفة الإمام والقول به

Īmān defined as recognition and belief in the Imām.¹

He emphasises that the definition of īmān cannot apply to others besides the Shī'ah who do not believe in Imāmah, affirming:

والذي دلت عليه الأخبار كما تقدمت الإشارة إليه أن الإيمان لا يصدق
على غير الإمامية

What the narrations prove, which was alluded to previously, is that īmān is not applicable to others besides the Imāmiyyah.²

2. Mu'min (Believer)

The purport of Mu'min is exclusively an Imāmī Shī'ī.

Shī'ī scholars who clearly mention this are:

a. Muḥammad ibn 'Alī al-Mūsawī al-Āmilī states:

المؤمن هو المسلم الذي يعتقد لإمامة الأئمة الاثني عشر

A Mu'min is that Muslim who believes in the Imāmah of the Twelve Imāms.³

b. Shī'ī Muḥaddith Yūsuf al-Baḥrānī says:

المؤمن وهو المسلم المعتقد لإمامة الأئمة الاثني عشر

A Mu'min is that Muslim who believes in the Imāmah of the Twelve Imāms.⁴

1 *Al-Shihāb al-Thāqib*, pg. 97.

2 *Al-Ḥadā'iq al-Nāḍirah*, vol. 22 pg. 204.

3 *Madārik al-Aḥkām*, vol. 4 pg. 150.

4 *Al-Ḥadā'iq al-Nāḍirah*, vol. 10 pg. 359.

c. Shīrī ‘Allāmah al-Najafī affirms:

كما أنه لا إشكال في وجوب غسل المؤمن أي الإمامي المعتقد لإمامة
الأئمة الاثني عشر عليهم السلام

Just as there is no objection in the compulsion of washing a
Mu’min, i.e. an Imāmī who believes in the Imāmah of the Twelve
Imāms عَلَيْهِمُ السَّلَامُ...¹

d. Al-Khuwānasārī writes in his book *Jāmi‘ al-Madārik*:

ومن الشروط الإيمان بمعنى كونه اثني عشريا

One of the conditions is īmān, i.e. him being an Ithnā ‘Asharī.²

e. Āyat Allāh al-‘Uẓmā Abū al-Qāsim al-Khū’ī writes in his book
Miṣbāḥ al-Faqāhah:

أقول المراد من المؤمن هنا من آمن بالله وبرسوله وبالمعاد وبالأئمة
الاثني عشر عليهم السلام أولهم علي بن أبي طالب عليه السلام
وآخرهم القائم الحجة المنتظر

I say: The purport of Mu’min here is one who believes in Allah,
His Messenger, Afterlife, and the Twelve Imāms عَلَيْهِمُ السَّلَامُ—the first
being ‘Alī ibn Abī Ṭālib and the last al-Qā’im, the proof, the
awaited.³

f. Shīrī Āyat Allāh and Imām Khomeini declares in his book *al-
Makāsib al-Muḥarramah*:

1 *Jawāhir al-Kalām*, vol. 4 pg. 80.

2 *Jāmi‘ al-Madārik*, 6 pg. 4.

3 *Miṣbāḥ al-Faqāhah*, vol. 1 pg. 323.

المراد بالمؤمن الشيعة الإمامية الاثني عشرية

The purport of Mu'min is the Shī'ah Twelver Imāmiyyah.¹

g. Āyat Allāh al-'Uẓmā al-Sīstānī writes in his book *al-Masā'il al-Muntakhabah*:

رابعا الإيمان بمعنى أن يكون اثنا عشريا

Fourthly: Īmān, which means being a Twelver.²

3. *Mukhālif* (Opposition)

Their object is all Muslims—besides the Shī'ah Imāmiyyah—who do not believe in the Imāmah in the manner they believe, as one of the important fundamentals of Shi'ism. The following Shī'ī scholars have mentioned this meaning:

a. Āyat Allāh al-'Uẓmā Golpaygani presents this in a question answer style:

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 باسمه تعالى المخالف في لساننا يطلق على منكر خلافة أمير المؤمنين عليه السلام بلا فصل وأما الواقف على بعض الأئمة عليهم السلام فهو وإن كان معدودا من فرق الشيعة إلا أن أحكام الاثني عشرية لا تجري في حقه

Who is the opposition? Is he one who opposes the belief of the Shī'ah in Imāmah or opposes some of the Imāms while agreeing

1 *Al-Makāsib al-Muḥarramah*, vol. 1 pg. 250.

2 *Al-Masā'il al-Muntakhabah*, pg. 13.

with others, which will include the Zaydiyyah and others? Is the verdict of the opposition the same verdict against a Khārijī, Nāṣibī, and extremist or not?

In the name of Allah ﷻ: *شُبْحَانَهُ وَتَعَالَى*. The opposition in our vocabulary is applicable to the rejecter of the undisputed¹ Khilāfah of Amīr al-Mu'minīn عَلَيْهِ السَّلَام. With regards to one who accepts some Imāms عَلَيْهِمُ السَّلَام, he—although counted among the Shī'ī sects—the rulings of the Twelvers are not applicable to him.²

b. Muḥammad Kalāntar, researcher of the book *al-Lam'ah al-Dimashqiyyah* writes:

المخالف وهو غير الاثني عشري من فرق المسلمين

The opposition is all Muslim sects besides the Twelvers.³

c. Al-Mīrzā Jawwād al-Tabrīzī states:

بحيث أنهم عرفوا حتى عند أعدائهم بتوليهم لهؤلاء الأئمة الطاهرين
وميزوا بأنهم (الاثنا عشرية) في إشارة إلى اعتقادهم بإمامة الأئمة الاثني
عشر وصار الأمر عند الشيعة بحيث أن من كان لا يؤمن بأحدهم أو
جعل غيره مكانه لا يعد من هذه الطائفة المحقة

1 The object of this specification in the definition of an Imāmī as opposed to his opposition, is that an Imāmī believes that 'Alī ﷺ is the khalīfah immediately after the Nabī ﷺ without a gap, i.e. he is the first Khalīfah after the Nabī ﷺ. This includes denial of the Khilāfah of Abū Bakr ﷺ who assumed the position immediately after the Nabī ﷺ. The Ahl al-Sunnah (the opposition) believe that 'Alī ﷺ is a Khalīfah of the Nabī ﷺ, but he is the fourth after the three Khulafā' (Abū Bakr, 'Umar, and 'Uthmān ﷺ) not the first.

2 *Irshād al-Sā'il*, pg. 199, Question: 742.

3 *Al-Lam'ah al-Dimashqiyyah*, vol. 1 pg. 348.

In the manner that they are recognised,¹ even by their enemies, by befriending them for these pure Imāms. They (Twelvers) have been distinguished in indication to their belief in the Imāmah of the Twelve Imāms. The matter has rested according to the Shī'ah that anyone who does not believe in one of them or places someone else in the place of one of them is not reckoned from the group on truth.²

d. Shī'ī Muḥaddith Yūsuf al-Baḥrānī says:

لأننا لا نعقل من المخالف متى أطلق إلا المخالف في الإمامة والمقدم
فيها

Since we cannot understand who the opposition is when used unrestrictedly except to be the opposition in Imāmah and placing others before it.³

He also said:

ومخالفه هم الذين لم يأخذوا بأحكامه ولم يعتقدوا إمامته وعصمته بل
جعلوه من سائر الخلفاء

His opposition are those who do not adhere to his verdicts and do not believe in his Imāmah and infallibility, but rather include him as one of the Khulafā'.⁴

He also says:

1 He means the Shī'ah Imāmiyyah.

2 Mīrzā Jawwād al-Tabrīzī: article on the Imāmah of the Twelve Imāms, pg. 12.

3 *Al-Shihāb al-Thāqib*, pg. 254. Placing others before it refers to one who placed Abū Bakr and 'Umar before 'Alī عليه السلام in the khilāfah.

4 *Al-Shihāb al-Thāqib*, pg. 228.

ولا ريب أن مراد ابن ادريس بالحق الذي صرح بنجاسة من لم يعتقه
 إنما هو الولاية كما سيأتيك بيانه إن شاء الله تعالى في الأخبار فإنها
 معيار الكفر والإيمان في هذا المضمار

Undoubtedly, the purport of Ibn Idrīs clearly stating the impurity of one who does not believe in the truth, is Wilāyah, the explanation of which will soon come—Allah سُبْحَانَهُ وَتَعَالَى willing—in the narrations. It is the standard of disbelief and belief in this arena.¹

- e. Contemporary Shī'ī Āyat Allāh al-'Uẓmā Muḥammad Sa'īd al-Ḥakīm who resides in Najaf presently has spelled out the technical meaning of *al-'āmmah* (the masses) and *al-mukhālifīn* (the opposition) that they are the ones who associate with al-Shaykhayn, Abū Bakr and 'Umar رَضِيَ اللَّهُ عَنْهُمَا, and believe in the validity of their Khilāfah. In other words, the opposition and masses are the Ahl al-Sunnah, together with their sects and madhāhib. His exact words are:

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

It is apparent that the purport of the masses are the opposition who associate with Shaykhayn and believe in the validity of their khilāfah, together with the diversity of their sects, as this is what the titles mentioned in the texts are referring to.²

1 *Al-Ḥadā'iq al-Nāḍirah*, vol. 5 pg. 179.

2 *Al-Muḥkam fī Uṣūl al-Fiqh*, vol. 6 pg. 194. Similarly, wherever the word *al-'āmmah* appears, the purport is the Ahl al-Sunnah. Allow me to indicate here the necessary difference between it and the word *al-'awāmm*—which refers to the general simple souls among Muslims.

f. Shī'ī Āyat Allāh al-'Uẓmā Muḥsin al-Ḥakīm explains who the title of opposition applies to in his words:

ولا ينافي الطعن فيه بما سبق إذ يكون حاله حال جماعة من العامة
والفطحية والواقفية وغيرهم من المخالفين للفرقة المحقة

It does not negate criticism of it by what has passed, as his condition is the condition of a group of the masses (Ahl al-Sunnah), the Faṭḥiyyah, Wāqifiyyah, and others from the opposition of the true sect.¹

g. Al-Khū'ī explains:

والمخالف مسلم غير مضمّر للكفر إلا أنه لا يعتقد بالولاية

The opposition is a Muslim who is not concealing disbelief, except that he does not believe in Wilāyah.²

h. Al-Ṭūsī has mentioned something on the topic of Ṣalāt al-Janāzah from which the meaning of opposition may be understood. He says:

وأما ما يتضمن من الأربع تكبيرات محمول على التقية لأنه مذهب
المخالفين

With regards to that which includes four takbīrs, it is based on Taqīyyah as that is the view of the opposition.³

He alludes by *the opposition* to the Ahl al-Sunnah—who recite four takbīrs in Ṣalāt al-Janāzah.

1 Mustamsak al-'Urwah al-Wuṭḥā, vol. 5 pg. 366.

2 Kitāb al-Ṭahārah, vol. 9 pg. 94.

3 Tahdhīb al-Aḥkām, vol. 3 pg. 316.

i. Shīṭ Muḥaqqiq al-Ḥillī mentioned a text relating specifically to the ruling of giving zakāh to a non-Shīṭ. He writes:

ولو أعطي مخالف زكاته لأهل نحلته ثم استبصر أعاد

If the opposition gave zakāh to one of his creed and then accepted the truth, he will give it again.¹

When the researcher of the book Ṣādiq al-Shīrāzī intended to comment on this text, he explained the opposition with full clarity that it is a non-Shīṭ Muslim. He says:

يعني لو أعطى غير الشيعي زكاته لفقراء غير الشيعة وجب عليه إعادة
الزكاة بعد ما صار شيعيا

If a non-Shīṭ gives his zakāh to a poor non-Shīṭ, it is incumbent upon him to repeat his zakāh after he becomes a Shīṭ.

Here it is necessary to indicate to something noteworthy. The meaning of opposition is all Muslims besides the Shīṭah Imāmiyyah. This includes two groups:

Firstly, the Ahl al-Sunnah with all their sects and madhāhib. They are the primary purport of this technical term as the clear texts of their sources indicate.

Secondly, the other sects of the Shīṭah, like the Ismāʿīliyyah, Zaydiyyah, and others are also regarded as opposition by the Imāmiyyah. The rulings of the latter do not apply to the former.²

1 *Sharāʿ al-Islām*, vol. 1 pg. 123.

2 Their scholars who have clearly stated the inclusion of sects of the Shīṭah in opposition and the rulings of the Imāmiyyah not applying to them: *continued...*

Based on this, the purport of the technical term al-mukhālif is the Ahl al-Sunnah firstly and primarily and the rest of the sects of the Shī'ah besides the Imāmiyyah secondarily and consequential. It is incumbent to be aware of this, especially when pertaining to their concept of Takfīr and the manifestation of its effects when applying it to Muslims. Sometimes, I will express their stance on the Ahl al-Sunnah and sometimes assert their stance on all the Muslims. Both expressions are correct. The word al-mukhālif includes all.

continued from page 132

Shī'ī Shaykh Muḥammad Ḥasan al-Najafī writes in his book *Jawāhir al-Kalām*, vol. 4 pg. 80:

كما إنه لا إشكال في وجوب غسل المؤمن أي الإمامي المعتقد لإمامة الأئمة الاثني عشر عليهم السلام ما لم يحصل منه سبب الكفر بل هو إجماعي إن لم يكن ضروريا وأما من لم يكن كذلك كالعامة وقد يلحق بهم فرق الإمامية المبطللة كالواقفية والفتحية والناوسية

Just as there is no objection in the obligation of washing the believer, i.e. the Imāmī that believes in the Imāmah of the Twelve Imāms عَلَيْهِمُ السَّلَامُ, as long as any disbelief did not occur from him; in fact, it is unanimously accepted if not essential. With regards to one who is not such, like the masses (Ahl al-Sunnah), and included with them are the deviated sects of the Imāmiyyah like the Wāqifiyyah, Faṭḥiyyah, and Nāwūsiyyah.

Āyat Allāh al-'Uẓmā Muḥsin al-Ḥakīm writes in his book *Mustamsak al-'Urwah al-Wuthqā*, vol. 5 pg. 366:

ولا ينافي الطعن فيه بما سبق إذ يكون حاله حال جماعة من العامة والفتحية والواقفية وغيرهم من المخالفين للفرقة المحقة

It does not negate criticism of it by what has passed as his condition is the condition of a group of the masses (Ahl al-Sunnah), the Faṭḥiyyah, Wāqifiyyah, and others of the opposition of the true sect.

Āyat Allāh al-'Uẓmā Golpaygani writes in his book *Irshād al-Sā'il*, pg. 199, Question: 742:

وأما الواقف على بعض الأئمة عليهم السلام فهو وإن كان معدودا من فرق الشيعة إلا أن أحكام الاثني عشرية لا تجري في حقه

With regards to one who accepts some Imāms عَلَيْهِمُ السَّلَامُ, he—although counted among the Shī'ī sects—the rulings of the Twelvers are not applicable to him.

4. *Kufr* (Disbelief) in polarity with *īmān*

Shī'ī Āyat Allāh al-'Uẓmā Abū al-Qāsim al-Khū'ī lists three meanings of *kufr* (disbelief). One of them, i.e. the second type, is peculiar to the topic of discussion. He says:

وذلك لأن للكفر مراتب عديدة ... ومنها ما يقابل الإيمان يحكم بطهارته واحترام دمه وماله وعرضه كما يجوز مناكرته وتوريثه إلا أن الله سبحانه يتعامل معه معاملة الكافر في الآخرة وقد كنا سمينا هذه الطائفة في بعض أبحاثنا بمسلم الدنيا وكافر الآخرة

This is because disbelief has many stages. One of them is in polarity with *īmān*. His purity and the sanctity of his blood, wealth, and honour is approved just as marrying him and inheriting from him is permissible.¹

1 Probably, this declaration wipes out the notion, which some of the ignorant who are not aware of it boast over, that the establishment of marriage between the Shī'ah and Ahl al-Sunnah shatters the claim of Takfīr, in his understanding. Appropriate to mention, which creates resentment and fury, is that this oppressive, filthy judgement upon the Muslims of the Ahl al-Sunnah is considered by majority of Shī'ī scholars as a grave mistake, inciting their grudge, and they regard it as an obvious escape from the belief of Shi'ism regarding the Ahl al-Sunnah being disbelievers in the world and the Hereafter, impure, whose wealth and blood are permissible. The unknown nature and invalidity of this view in the Shī'ī creed is regarded as an accepted reality, which is definitely correct. In fact, what is surprising and baffles the sound mind is that this view is not practiced upon, not even as a belief of those who presented it or proposed it. Their adoption of it and passing such a verdict was either due to Taqiyyah to deceive the simple-minded Muslims or due to a necessity for the benefit of Shi'ism or the Shī'ah to remove any obstacles and hindrances in their living with others Muslims. Our proof for this is the emphatic statements of the grandees and grand authorities of Shi'ism who know fully well the knowledge and hidden realities between rulings and beliefs. What was said about the purity of a Muslim al-mukhālif in the world is nothing more than Taqiyyah or to facilitate a temporary benefit. These scholars have emphatically mentioned this: *continued ...*

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Grand Shīṭ Shaykh al-Anṣārī in his book *Kitāb al-Ṭahārah*, vol. 2 pg. 353:

ولا يتوهم من الحكم بطهارتهم بثبوت مزية لهم من حيث الرتبة على سائر الكفار كما توهمه بعض فطعن على المتأخرين بما طعن وإنما نحكم بذلك كما ذكره كشف اللثام استهزاء بهم ودفعاً للحرج عن المؤمنين

It should not be misunderstood from declaring them pure the establishment of any distinctiveness for them regarding rank over the rest of the disbelievers as some have assumed, leading them to criticise the latter scholars. We only pass this ruling, as *Kashf al-Lithām* mentioned, to mock at them and remove difficulty from the believers.

Shīṭ Muḥaqqiq and Muḥaddith al-Baḥrānī writes in *al-Shihāb al-Thāqib*, pg. 280:

فإن رسوم الإيمان قد انطمست وآثاره قد عفت واندرست ونار التقية قد علا شرارها وعظم في الفرقة الناجية انتشارها وقد ورد الأمر في الشريعة المحمدية أن احجبوا دينكم بالتقية ولعل هذا هو السر في تصريح علمائنا المتأخرين بإسلام أولئك المخالفين كما قد نقل فضلائنا المتأخرون عن الشيخ رحمه الله من أنه أظهر تلك المقالة في بعض مصنفاته تقية لقوله بكفرهم كما نقله عنه غير واحد من الأصحاب

The traditions of Islam have been obliterated and the effects have been erased and effaced. The flames of the fire of Taqiyyah have risen and spread widely in the saved sect. The command in the Sharī'ah of Muḥammad has come to conceal your dīn with Taqiyyah. Probably, this is the secret behind our latter scholars stating the Islam of these opposition, as our distinguished latter scholars have transmitted from Shaykh رَحِمَهُ اللهُ that he expressed this view in some of his books out of Taqiyyah, as he declares them disbelievers, as more than one of the scholars have transmitted.

Shīṭ Muḥaddith Ni'mat Allāh al-Jazā'irī writes in his book *al-Anwār al-Nu'māniyyah*, vol. 2 pg. 308:

وأما إطلاق الإسلام عليهم في بعض الروايات فلضرب من التشبيه والمجاز والتفاتاً إلى جانب التقية التي هي مناط الأحكام

With regards to application of Islam to them in some narrations, it is a sort of allegory, speaking figuratively, and switching to the side of Taqiyyah which is the object of rulings.

continued...

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Contemporary Shi'ī 'Allāmah Muḥammad Jamīl Ḥamūd writes in his book *al-Fawā'id al-Bahiyyah fi Sharḥ 'Aqā'id al-Imāmiyyah*, vol. 2 pg. 27:

أما حكم بعض المتأخرين بإسلامهم فمبني على ضرب من المصلحة والتسهيل وحقنا للدماء كل هذا بحسب الظاهر دون الواقع ويشهد له ما ذكره صاحب البحار والخوئي في مصباح الفقاهة فليراجع وإلا فالمسألة موضع اتفاق لا سيما عند المتقدمين

With regards to the latter scholars ruling them as Muslims, this is based on a type of benefit, ease, and protection of blood. All of this is according to the external, not the reality. Evidence for this is what the author of *al-Biḥār* and *al-Khūṭ* have mentioned in *Miṣbāḥ al-Faqāhah*, refer to it. Otherwise, the issue is unanimously accepted especially among the early scholars.

He writes in the same volume, pg. 26:

مضافا إلى أن تبني هذا الرأي ما هو إلا مماشاة معهم ومداراة لهم

Added to this is that the basis of this view is nothing but keeping abreast with them and being sociable with them.

Consider, O beloved reader, these many explanations came to interpret a weak view in Shi'ism, rather unknown view, which some of the latter scholars have proposed, although the early scholars rejected it. The weak view rules the opposition as worldly Muslims, not in the Hereafter. Besides, the Islam of the world is hampered, abrogated, and confused as taking him as a brother in dīn is impermissible. In fact, it is permissible to curse him, slander him, dissociate from him, fabricate about him, and lie tenfold about it, as well as other things that we will find shortly in the upcoming pages of this treatise. With regards to the Hereafter, then he is according to this watered-down opinion, eternally doomed to Hell with the Jews, Christians, and Magians. He will never see nor smell the fragrance of Jannah. After all this, will anyone hope or wish, or even assume, to find an adherent of Shi'ism who believes in the Islam of a general complete opposition in the world and Hereafter? Except falsely, deceptively, maliciously, and enjoying the ignorance and simplicity of the opponent!

It is my intention, Allah willing, to prepare a separate treatise, very shortly, highlighting their emphatic texts and clear acknowledgements of this either to ease life for the Shi'ah or remove harm from them when socialising with the Ahl al-Sunnah, or observing Taqiyyah in order to protect their creed from the reaction of others Muslims when becoming aware of the reality of their concept of Takfīr. I ask Allah ﷻ to bring it to completion.

However, Allah ﷻ will deal with him as a disbeliever in the Hereafter. We have labelled this group in a discussion of ours as the Muslim of the world, disbeliever of the Hereafter.¹

Manifestation 1

Deeming the disbelief of the Ahl al-Sunnah as poles with Īmān²

The authorities and luminaries who have asserted this:

1. The Seal of Shīṭī Muḥaddithīn al-Majlisī

He writes:

ويدخل في هذا الكفر المقابل لهذا الإيمان من سوى الفرقة الناجية
الإمامية من فرق المسلمين وغيرهم

One who equates the saved Imāmiyyah sect with other sects of Muslims and others enters into this disbelief, which is in contrast to this Īmān.³

2. Shīṭī ‘Allāmah Muḥammad Ḥasan al-Najafī, author of *Jawāhir al-Kalām*

The forthcoming are some of his statements:

ولعل الوجه فيه إطلاق الكفر على المخالفين في بعض الأخبار وهو
محمول على إرادة الكفر الإيماني دون الإسلامي

1 *Al-Tanqīh fī Sharḥ al-‘Urwah al-Wuthqā*, vol. 2 pg. 63 – 64.

2 This is what al-Khūṭī attested to that it is disbelief of the Hereafter, which will lead the culprit to the abode of the Jews, Christians, Magians, and Idolaters in the Hereafter. Study the second stance of this section.

3 *Mir’āt al-‘Uqūl Sharḥ al-Kāfī*, vol. 7 pg. 127.

Probably, the reason for applying disbelief to the opposition in some narrations is understood as intending *īmānī*, not Islamic, disbelief.¹

محمول على إرادة تنزيله منزلة الكافر فيما يتعلق بالأمور الأخروية من
شدة العذاب والخلود فيه

It is interpreted as intending to place him at the position of a disbeliever in aspects connected to the Hereafter, like severity of punishment and remaining therein forever.

He did not suffice on attributing their disbelief to the Hereafter. He presented proof to establish that the purport of the Imāms is exactly this. He thus says immediately thereafter:

كما هو ظاهر المنساق إلى الذهن من ملاحظتها بل من أعطى النظر
والتأمل فيها يقطع بإرادتهم عليهم السلام بيان دفع وهم احتمال حصول
ثواب لهم أو مرتبة أخروية أو امتياز من الكفار بسبب ما أظهره من
الشهادتين مع إنكارهم الولاية

As is the apparent sequence to the mind when considering it. In fact, one who ponders and reflects over it will be certain that their *عَلَيْهِمُ السَّلَامُ* intention was to elucidate upon removing the thought of the possibility of them acquiring reward or a level in the Hereafter, or distinction from the disbelievers due to the *shahādātayn* they professed, when they rejected *Wilāyah*.²

لان الأقوى طهارتهم في مثل هذه الأعصار وإن كان عند ظهور صاحب
الأمر عليه السلام بأبي وأمي يعاملهم معاملة الكفار كما أن الله تعالى

1 *Jawāhir al-Kalām*, vol. 39 pg. 32.

2 *Jawāhir al-Kalām*, vol. 6 pg. 60, 61.

شأنه يعاملهم كذلك بعد مفارقة أرواحهم أبدانهم وفاقا للمشهور بين
الأصحاب

As the strongest view is their purity in eras like these, although when the authority (Twelfth Imām عَلَيْهِ السَّلَام)—may my parents be sacrificed for him—will emerge, he will deal with them like the disbelievers¹ just as Allah سُبْحَانَهُ وَتَعَالَى will deal with them after their souls separate their bodies, in accordance to the common view among the scholars.²

3. Shīṭī Grand Shaykh Murtaḍā al-Anṣārī, author of *al-Makāsib*

After establishing the authenticity of the narrations which excommunicate the rejecter and opposition of Imāmah, he applies the disbelief mentioned therein to disbelief, the opposite of īmān. He says:

والحاصل أن ثبوت صفة الكفر لهم مما لا إشكال فيه ظاهرا كما عرفت
من الأصحاب ويدل عليه أخبار متواترة نذكر بعضها تيمنا وتشريفا
للكتاب إلا أن المستفاد من مجموع الأخبار وكلمات الأختيار أن المراد
بهذا الكفر المقابل للإيمان الذي هو أخص من الإسلام

The outcome is that the establishment of the quality of disbelief for them is something having no objection externally, as you have come to learn from the scholars. **Mutawātir narrations**

1 His purport of *ṣāhib al-amr* (authority) is their Twelfth Imām who went into hiding while young in the well of Sāmūrā’—according to their most common reports—for more than a millennium. He continues awaiting an opportunity to emerge to this very day. When he will emerge after a lengthy period, he will spread his sovereignty and apply the rulings of the disbelievers against the Ahl al-Sunnah. He will begin by killing them and executing them, and then snatching their wealth and honour.

2 *Jawāhir al-Kalām*, vol. 6 pg. 56.

indicate to it, some of which we will mention for blessings and honour for the book.¹ What is learnt from all the narrations and the words of the best is that this disbelief is in polarity with *īmān*, which is more specific than Islam.²

He also said:

فإطلاق الكفر عليهم باعتبار إرادة ما يقابل الإيمان لا ما يقابل الإسلام

Labelling them with disbelief is considering that which is contrast to *īmān*, not that which is contrast to Islam.³

4. *Āyat Allāh al-‘Uẓmā Muḥsin al-Ḥakīm*

a. He says:

وأما النصوص فالذي يظهر منها أنها في مقام إثبات الكفر للمخالفين بالمعنى المقابل للإيمان كما يظهر من المقابلة فيها بين الكفار والمؤمن فراجعها

With regards to the texts, what is apparent from it is that it is in the station of establishing disbelief for the opposition in the meaning at polarity to *īmān*, as is apparent from the comparison of it between the disbeliever and believer, so refer to it.⁴

1 Just look at how he established the quality of disbelief and is convinced of its *tawātur* among the scholars of Shi’ism. Then ponder over his words: some of which we will mention for blessings and honour for the book. This is clear indication that excommunication of the opposition—all the Ahl al-Sunnah—and cursing them is considered in the eyes of these people one of the most exalted acts of proximity, to the extent that they bless their books by its mention and raise its status thereby. What type of malice and rancour is this?

2 *Kitāb al-Ṭahārah*, vol. 2 pg. 352.

3 *Ibid.*, vol. 2 pg. 354.

4 *Mustamsak al-‘Urwah*, vol. 1 pg. 391.

b. He says:

وأما ما ورد في كفر الناصب والغالي فظاهر منه الكفر بلحاظ الآثار
الأخروية نظير ما ورد في كفر المخالف

With regards to what has been mentioned about the disbelief of a Nāṣibī and an extremist, the apparent is disbelief with regards to the effects of the Hereafter same as what has come regarding the disbelief of the opposition.¹

c. He says:

أما المسلم المخالف فالمشهور ظاهرا عدم جواز النيابة عنه لأنه بحكم
الكافر في الآخرة

With regards to a Muslim opposition, what is apparent is the impermissibility of representation on his behalf as he is in the ruling of a disbeliever in the Hereafter.²

5. Āyat Allāh al-‘Uzmā and their political leader in recent times, Khomeini

a. After acknowledging the authenticity of the narrations excommunicating the opposition in Imāmah, he explains it as disbelief, the opposite of īmān. At the same time, he refutes Shīrī ‘Allāmah Yūsuf al-Baḥrānī. He says:

فهلا تنبه بأن الروايات التي تشبث بها لم يرد في واحدة منها أن من عرف
عليا عليه السلام فهو مسلم ومن جهله فهو كافر بل قابل في جميعها بين
المؤمن والكافر والكافر المقابل للمسلم غير المقابل للمؤمن

1 *Nahj al-Faqāhah*, pg. 318.

2 *Dalīl al-Nāsik*, pg. 47.

Was he not cognisant of the fact that it does not appear in any of the narrations he adhered to that whoever recognises ‘Alī عَليُّمُؤْمِنٌ is a Muslim and whoever is ignorant of him is a disbeliever? Rather, he compares between a Mu’min and disbeliever in all of them. The disbeliever in contrast to a Muslim is not the one in contrast to a Mu’min.¹

b. He emphasises the same point saying:

فما وردت في أنهم كفار لا يراد به الحقيقة بلا إشكال ولا التنزيل في الأحكام الظاهرة فلا بد من حملها إما على التنزيل في الأحكام الباطنة كالثواب في الآخرة كما صرحت به رواية الصيرفي أو على بعض المراتب التي هي غير مربوطة بالأحكام الظاهرة

What appears of them being disbelievers, the true essence is not meant without an objection or reduction in external rulings. It is therefore necessary to apply it to either reduction in internal rulings like reward in the Hereafter as the narration of al-Ṣayrafi clarifies or some levels which are not connected to external rulings.²

6. Āyat Allāh al-‘Uẓmā, Researcher, Ringleader of the territory in his time, Abū al-Qāsim al-Khū’ī

a. After acknowledging that the narrations, which excommunicate the opposition in Imāmah, are plenty and reach the level of abundance, he applies disbelief in them to that which opposes īmān. He says:

1 *Kitāb al-Ṭahārah*, vol. 3 pg. 320.

2 *Kitāb al-Ṭahārah*, vol. 3 pg. 323.

وما يمكن أن يستدل به على نجاسة المخالفين وجوه ثلاثة الأول ما ورد في الروايات الكثيرة البالغة حد الاستفاضة من أن المخالف لهم عليهم السلام كافر وقد ورد في الزيارة الجامعة ومن وحده قبل عنكم فلأنه ينتج بعكس النقيض أن من لم يقبل منهم فهو غير موحد لله سبحانه فلا محالة يحكم بكفره والأخبار الواردة بهذا المضمون وإن كانت من الكثرة بمكان إلا أنه لا دلالة لها على نجاسة المخالفين إذ المراد فيها بالكفر ليس هو الكفر في مقابل الإسلام وإنما هو في مقابل الإيمان كما أشرنا إليه سابقا

It is possible to present three arguments as proof for the impurity of the opposition (referring to the Ahl al-Sunnah). Firstly, the topic contained in plenty narrations which reach the limit of *istifāḍah* (abundance) that their opposition is a disbeliever. It appears in *al-Ziyārah al-Jāmi'ah*, “Whoever declares His oneness, it is accepted from you.” Because this translates to the opposite of the claim that those from whom it is not accepted do not believe in the oneness of Allah سُبْحَانَهُ وَتَعَالَى, hence there is no escape but to pass the verdict of his disbelief. The narrations containing this topic, although plenty at one place, do not contain indication to the impurity of the opposition, as the purport of disbelief in them is not disbelief in contrast to Islam. It is only in contrast to *īmān* as we have previously indicated.¹

b. He says:

للأخبار الواردة في كفر المخالفين كما تأتي جملة منها عن قريب لأن الكفر فيها إنما هو في مقابل الإيمان ولم يرد منه ما يقابل الإسلام

Due to the narrations mentioning the disbelief of the opposition, a collection of which will shortly appear, because the disbelief in

1 Al-Khūṭ: *Kitāb al-Ṭahārah*, vol. 2 pg. 84 – 85.

them is in contrast to īmān and none have appeared in contrast to Islam.¹

c. He says:

فقد قلنا في أبحاث الطهارة أن المراد من الكفر ترتب حكمه عليه في الآخرة وعدم معاملة المسلم معهم فيها بل يعاقبون كالكافر ...

We asserted in the discussions on purity that the purport of disbelief is the application of its verdict in the Hereafter and them not being dealt with as Muslims there; rather they will be punished like the disbeliever.²

7. Contemporary Āyat Allāh al-‘Uẓmā Muḥammad Ṣādiq al-Rūḥānī

He affirms that the Ahl al-Sunnah will not enter Jannah due to them not believing in Wilāyah while answering a question posed to him.

السؤال هل السنة يحكم عليهم بالكفر هذا هو الأهم ... هل يدخلون السنة الجنة طبعاً هم لا يوالون علياً عليه السلام ولكنهم لا يكرهون أهل البيت ويحبونهم ... وكيف يدخلون النار وهم يشهدون الشهادتين ويصلون الصلوات الخمس ويحجون ويصومون رمضان ... الجواب بسمه جلت أسماؤه يشترط في صحة العبادات الولاية لأمر المؤمنين عليه السلام فمع فقد الشرط لا يتحقق المشروط

Question: Is the verdict of disbelief passed against the Ahl al-Sunnah? This is the most important aspect ... will the Ahl al-Sunnah enter Jannah? Naturally, they do not believe in the Wilāyah of ‘Alī عَلَيْهِ السَّلَام. However, they do not dislike the Ahl al-

1 *Kitāb al-Ṭahārah*, vol. 2 pg. 85 – 86.

2 *Miṣbāḥ al-Faqāhah*, vol. 5 pg. 94.

Bayt, rather love them. How can they enter Hell when they testify to the shahādatayn, perform five ṣalāhs, perform Ḥajj, and fast in Ramaḍān?

Answer: In His name, Whose names are sublime. The condition for the validity of worship is Wilāyah to Amīr al-Mu'minīn عَلَيْهِ السَّلَام. When the condition is absent, the conditional is not founded.¹

They announce emphatically that the abode of the Ahl al-Sunnah is eternity in the fire of Jahannam, with the Jews, Christians, and remaining disbelieving creeds.

Manifestation 2

The Invalidity of the worship of the Ahl al-Sunnah and them not receiving reward for it²

1 Āyat Allāh al-'Uẓmā Muḥammad Ṣādiq al-Rūḥānī al-Shīrāzī website for verdicts on belief. <http://www.imamrohani.com/fatwa-ar/viewtopic.php?t=1861>

2 This dangerous manifestation of Takfīr is established by the narrations, some of which Āyat Allāh al-'Uẓmā Khomeini quotes in his book *al-Arba'īn*, pg. 591 – 592:

عن الكافي بإسناده عن أبي جعفر عليه السلام قال ذروة الأمر وسنامه ومفتاحه وباب الأشياء ورضى الرحمن الطاعة للإمام بعد معرفته ... أما لو أن رجلاً قام ليله وصام نهاره وتصدق بجميع ماله وحب جميع دهره ولم يعرف ولاية ولي الله فيواليه وتكون جميع أعماله بدلالته إليه ما كان له على الله حق في ثوابه ولا كان من أهل الإيمان

From *al-Kāfi* via his isnād from Abū Ja'far عَلَيْهِ السَّلَام who said: The apex of the matter, its summit, its key, the door to all things, and the pleasure of al-Raḥmān lies in obedience to the Imām after recognising him. If a person stands the night in prayer, fasts the day, spends all his wealth in charity, and performs Ḥajj his entire life, but does not recognise the Wilāyah of the Walī of Allah in order to associate with him and ensure that all his actions are in accordance to his indication, he does not have any right to reward from Allah and he is not from the people of īmān. (*Uṣūl al-Kāfi*)

continued...

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Via his isnād from Abū ‘Abd Allāh عَلَيْهِ السَّلَامُ who said:

من لم يأت الله عز وجل يوم القيامة بما أتمم عليه لم يتقبل منه حسنة ولم يتجاوز له سيئة

Whoever does not come to Allah, the Mighty and Majestic, on the Day of Qiyāmah with that which you are upon, no good deed will be accepted from him and no bad deed will be overlooked. (*Wasā’il al-Shī’ah*)

Via his isnād from Abū ‘Abd Allāh عَلَيْهِ السَّلَامُ who stated:

والله لو أن إبليس لعنه الله سجد لله بعد المعصية والتكبر عمر الدنيا ما نفعه ذلك ولا قبله الله ما لم يسجد لآدم كما أمره الله عز وجل أن يسجد له وكذلك هذه الأمة الغاصبة المفتونة بعد تركهم الإمام الذي نصبه نبيهم هم فلن يقبل الله لهم عملا ولن يرفع لهم حسنة حتى يأتوا الله من حيث أمرهم ويتولوا الإمام الذي أمرهم الله بولايته ويدخلوا من الباب الذي فتحه الله ورسوله لهم

By Allah, had Iblis—may Allah curse him—prostrated to Allah after the sin and arrogance for the entire existence of the world, this would not have benefitted him and Allah would not have accepted from him until he prostrates before Ādam as Allah—the Mighty and Majestic—commanded him to prostrate. Similarly, this Ummah who usurped and fell into fitnah after they discarded the Imām which their Nabī appointed for them, Allah will never accept any action from them and will never raise any good deeds for them until they come to Allah from where He commanded them, associate with the Imām whom Allah commanded them to associate with, and enter from the door that Allah and His Messenger opened for them. (*Wasā’il al-Shī’ah*)

The Shī’ī authorities have claimed its abundance and tawātur. The seal of their Muḥaddithīn al-Majlisī is one who has stated this in *Biḥār al-Anwār*, vol. 8 pg. 369:

وقد وردت أخبار متواترة أنه لا يقبل عمل من الأعمال إلا بالولاية

Mutawātir narrations have been mentioned stating that no action will be accepted without Wilāyah.

Shī’ī Āyat Allāh al-‘Uẓmā al-Khū’ī in his book *al-Ṣawm*, vol. 1 pg. 424:

النصوص الكثيرة الدالة على بطلان العبادة من دون الولاية

There are a multitude of texts indicating the invalidity of worship without Wilāyah.

There is a voluminous book of Shī’ī Shaykh Hāshim al-Baḥrānī in which he gathered all the narrations that state emphatically the invalidity of worship without Imāmah. The title is: *Nihāyat al-Ikmāl fīmā bihī Tuqubbil al-A‘māl*.

Some of the Shī'ī scholars and authorities who acknowledge this manifestation of their concept of Takfīr are:

1. 'Allāmah and Seal of the Shī'ī Muḥaddithīn Muḥammad Bāqir al-Majlisī

- a. He quotes to us the unanimous verdict of the Imāmiyyah on the outcome of the concept of Takfīr:

واعلم أن الإمامية أجمعوا على اشتراط صحة الأعمال وقبولها بالإيمان الذي من جملته الإقرار بولاية جميع الأئمة عليهم السلام وإمامتهم

Know that the Imāmiyyah have unanimously agreed to imān, which includes testifying to the Wilāyah and Imāmah of all the Imāms عَلَيْهِمُ السَّلَامُ, a condition for the validity and acceptance of actions.¹

- b. He said:

فغير المؤمن الاثني عشري المصدق قلبا لا يترتب على شيء من أعماله ثواب في الآخرة ويلزمه الخلود في النار كما مر وسيأتي أيضا إن شاء الله

A non-Twelver who believes with his heart, no reward will be awarded for any of his actions in the Hereafter and he will be doomed for eternity to Hell, as has passed and will soon come, Allah willing.²

2. Shī'ī Āyat Allāh al-'Uẓmā Muḥsin al-Ḥakīm

- a. He states:

1 *Biḥār al-Anwār*, vol. 27 pg. 166.

2 *Mir'āt al-'Uqūl Sharḥ al-Kāfī*, vol. 7 pg. 121.

ثم إنه لا ريب في شرطية الإيمان في صحة العبادة وعليه فعبادة المخالف باطلة

Thereafter, there is no doubt that *īmān*¹ is a condition for the validity of worship. Following this, the worship of the opposition is worthless.²

b. He says:

لأن بطلان عبادة المخالف إنما استفيدت من الأخبار

The invalidity of the worship of the opposition is deduced from the narrations.³

3. *Shīrī Āyat Allāh al-‘Uzmā ‘Abd al-Ḥusayn Sharaf al-Dīn, author of al-Murāja‘āt*

While commenting on the ḥadīth he quoted to prove this belief, he says:

فأنعم النظر في قوله لا ينفع عبدا عمله إلا بمعرفته حقنا ثم أخبرني ما هو حقهم الذي جعله الله شرطا في صحة الأعمال أليس هو السمع والطاعة لهم والوصول إلى الله عز وجل عن طريقهم القويم وصراتهم المستقيم وأي حق غير النبوة والخلافة يكون له هذا الأثر العظيم

Look properly at his statement: a bondsman’s action will not benefit him except by recognising our right. Inform me then of what their right is which Allah has made a condition for the validity of actions. Is it not listening to and obeying them

1 The purport of *īmān* is belief in the Imāmah of the twelve Imāms, the definition of which I have quoted in the beginning of this section.

2 *Mustamsak al-‘Urwah*, vol. 10 pg. 226.

3 *Mustamsak al-‘Urwah*, vol. 11 pg. 7.

and reaching Allah—the Mighty and Majestic—through their upright way and straight path? What right besides Nubuwwah and Khilāfah can have this great effect?¹

4. Shī' Imām and Āyat Allāh al-'Uẓmā Khomeini

He has declared this reality in many statements of his book *al-Arba'īn*. Have a look at some:

a. He states:

ثم ذكر عليه السلام الصادق مغزى كلامه من أن الولاية شرط في قبول الأفعال كما سيأتي الإشارة إليه إن شاء الله تعالى

Thereafter al-Ṣādiq عليه السلام mentioned the gist of his statement that Wilāyah is a condition for the acceptance of actions, indication to which will shortly appear, Allah willing.²

b. He states:

والأخبار في هذه الموضوع وبهذا المضمون كثيرة ويستفاد من مجموعها أن ولاية أهل البيت عليهم السلام شرط في قبول الأعمال عند الله سبحانه بل هو شرط في قبول الإيمان بالله والنبى الأكرم صلى الله عليه وسلم

The narrations on this topic and on this theme are plenty. It is deduced from all of them that Wilāyah of the Ahl al-Bayt عليهم السلام is a condition for the acceptance of actions according to Allah سبحانه وتعالى, in fact it is a condition for the acceptance of faith in Allah and the honourable Nabī صلى الله عليه وسلم.³

1 *Al-Murāja'āt*, pg. 82.

2 *Al-Arba'īn*, pg. 583.

3 *Al-Arba'īn*, pg. 592.

- c. He emphasises that this malice and enmity is not a belief peculiar to him, to the exception of other scholars of the Imāmiyyah. Rather, it is from the accepted realities of the creed which no two dispute over. Belief in it is one of the essentials of Shi'ism. He states:

إن ما مر في ذيل الحديث الشريف من أن ولاية أهل البيت ومعرفتهم شرط في قبول الأعمال يعتبر من الأمور المسلمة بل تكون من ضروريات مذهب أهل التشيع المقدس وتكون الأخبار في هذا الموضوع أكبر من طاقة مثل هذه الكتب المختصرة على استيعابها وأكثر من حجم التواتر

What has passed in the commentary of the blessed ḥadīth that Wilāyah and recognition of the Ahl al-Bayt is a condition for the acceptance of actions, this is considered one of the accepted facts. In fact, it is from the essentials of the pure creed of the adherents of Shi'ism. Narrations on this topic are greater than can be contained in a concise book like this and more abundant than the size of tawātur.¹

- d. He reveals his belief towards the Ahl al-Sunnah in a more despicable manner. He states that the truthful sincere repentance through which Allah converts evil deeds to good deeds is specific to the Shī'ah Imāmiyyah, to the exception of all others. It will never ever include the Ahl al-Sunnah, as they do not subscribe to their belief in Imāmah and Wilāyah. He states:

فكل من توفرت فيه هذه الأمور الثلاثة آمنوا وتابوا وعملوا صالحا فاز وشملته أطفاف الله سبحانه وأصبح مكرما أمام ساحة قدسه فتتحول

1 *Al-Arba'īn*, pg. 591.

سيئاته وآثامه إلى حسنات من المعلوم أن هذا الأمر يختص بشيعة أهل البيت ويحرم عنه الناس الآخرون لأن الإيمان لا يحصل إلا بواسطة ولاية علي وأوصيائه من المعصومين الطاهرين عليهم السلام بل لا يقبل الإيمان بالله ورسوله من دون الولاية كما سنذكر ذلك في الفصل التالي

Everyone in which these three aspects are found completely—he believed, repented, and performed good actions—attained success, is covered with the benevolence of Allah سُبْحَانَهُ وَتَعَالَى, and becomes honoured before the arena of His purity. Moreover, his evil deeds and sins convert into good deeds. It is known that this is specific to the Shī'ah of the Ahl al-Bayt while other people are deprived of it as īmān is not attained except through the medium of Wilāyah of 'Alī and his Awṣiyā' from the infallible, pure عَلَيْهِمُ السَّلَام. As a matter of fact, īmān in Allah and His Messenger is not accepted without Wilāyah as we shall mention in the upcoming section.¹

5. Āyat Allāh al-'Uẓmā and the Ringleader of the Academic territory Abū al-Qāsim al-Khū'ī

- a. He acknowledges that the consensus of the Shī'ah has been reached to declare worship without Wilāyah null and void and that many texts establish this. He states:

تكفينا بعد الإجماع المحقق كما عرفت النصوص الكثيرة الدالة على
بطلان العبادة من دون الولاية

Sufficient for us after the established consensus, as you have realised, are the plenty nuṣūṣ indicating the invalidity of worship without Wilāyah.²

1 *Al-Arba'īn*, pg. 590.

2 *Al-Ṣawm*, vol. 1 pg. 424.

b. He states:

فقد قلنا في أبحاث الطهارة أن المراد من الكفر ترتب حكمه عليه في الآخرة وعدم معاملة المسلم معهم فيها بل يعاقبون كالكافر ولا يثابون بأعمالهم الخيرية الصادرة منهم في الدنيا كالصلاة وغيرها

We asserted in the discussions on purity that the purport of disbelief is the application of its verdict in the Hereafter and them not being dealt with as Muslims there; rather, they will be punished like the disbeliever and they will not be rewarded for their good deeds carried out in the world like *ṣalāh*, etc.¹

c. He also writes:

قدمنا في كتاب الطهارة عند التكلم حول غسل الميت اعتبار كون المغسل مؤمنا استنادا إلى الروايات الكثيرة الدالة على أن عمل المخالف باطل عاطل لا يعتد به وقد عقد صاحب الوسائل بابا لذلك في مقدمة العبادات

We mentioned in the book of purity, while speaking about washing the deceased, consideration of the one being washed being a believer, relying on the abundant narrations indicating that the action of the opposition is useless and worthless, not considered. The author of *al-Wasā'il* has dedicated a chapter to this in the introduction to the forms of worship.²

d. He writes:

اشتراط الإيمان في المصلي للأخبار الدالة على عدم مقبولية عمل غير المؤمن فإنها كما تدل على عدم كفاية عمل المخالف في مقام الامثال

1 *Miṣbāḥ al-Faqāhah*, vol. 5 pg. 94.

2 *Kitāb al-Ṣalāh*, vol. 2 pg. 360.

كذلك تقتضي عدم كفايته في الأجزاء فلا يجزي عمله عن المكلفين وفي بعضها أن الله سبحانه شانع أو يشنع عمل المخالف أي يبغضه فلا يقع مقبولا امثالاً أجزاء

The condition of *īmān* in the one praying is due to the narrations indicating the non-acceptance of the action of a disbeliever, for just as it indicates the non-sufficiency of the action of the opposition in the station of obedience, it demands the non-sufficiency in him being rewarded. Hence, his action will not suffice from the obliged. It appears in some reports that Allah سُبْحَانَهُ وَتَعَالَى hates the action of the opposition, i.e. despises it, hence it cannot be accepted, fulfil a command, and be worthy of reward.¹

- e. He furnishes a narration as a support for their belief of Takfir. He says:

كصحيحة محمد بن مسلم قال سمعت أبا جعفر عليه السلام يقول كل من دان الله عز وجل بعبادة يجهد فيها نفسه ولا إمام له من الله فسعيه غير مقبول وهو ضال متحير والله شائع لأعماله

Like the *Ṣaḥīḥah* of Muḥammad ibn Muslim who says that he heard Abū Ja'far عَلَيْهِ السَّلَام saying, “Whoever seeks closeness to Allah—the Mighty and Majestic—with worship in which he tires himself, without any Imām from Allah, his exertion is unaccepted and he is misguided, confused; and Allah hates his actions.”

He then deduced from it their belief in its invalidity saying:

فإن من يكون الله شائناً لأعماله ومبغضاً لأفعاله كيف يصح التقرب منه وهو ضال متحير لا يقبل سعيه فكل ذلك يدل على البطلان وفي ذيل

1 *Kitāb al-Ṭahārah*, vol. 9 pg. 27.

الصحيحة أيضا دلالة على ذلك كما لا يخفى على من لاحظها فإذا بطل العمل ممن لا إمام له وكان كالعدم فمن لا يعترف بالنبي بطريق أولى إذ لا تتحقق الولاية من دون قبول الإسلام ومما ذكرنا يظهر الحال في اعتبار الإيمان في صحة الصوم وأنه لا يصح من المخالف لفقد الولاية

Certainly, those actions Allah despises and deeds Allah hates, how can proximity through them be valid? He is deviated, confused; his efforts are not accepted. All this indicates to invalidity. An indication appears in the footnotes of *al-ṣaḥīḥah* to this as is apparent to one who peruses through it. When the deeds of one who has no Imām are invalid and are like non-existent, then all the more regarding one who does not acknowledge the Nabī, as Wilāyah cannot be established without accepting Islam. And what we mentioned portrays the condition of considering īmān for the validity of fasting and that it is not valid from the opposition due to Wilāyah being absent.

6. Āyat Allah al-‘Uzmā Muḥammad Ṣādiq al-Ṣadr

He answered when a question about this belief of theirs was posed to him.

س: هناك أناس يعتقدون بأن مذهب التشيع مذهب خامس وله الحق في نشر تعاليمه ولا يفرقون بينهم وبين الشيعة ولكن لا يعتقدون بأن الخلافة يجب أن تكون للإمام علي عليه السلام فهل عملهم صحيح وموجب للقبول ج: بسمه تعالى يعتبر في قبول الأعمال الولاية

Question: There are people here who believe that the Shī‘ī sect is the fifth *madhhab* (school of thought) and it has a right to disseminate its teachings. They do not differentiate between them and the Shī‘ah. At the same time, they do not believe that

khilāfah was necessary for Imām ‘Alī عَلَيْهِ السَّلَام. Are their actions valid and acceptable?

Answer: In His name, the Exalted. Wilāyah is considered in the acceptance of actions.¹

7. Āyat Allah al-‘Uẓmā ‘Alī al-Sīstānī

He emphasised this belief while considering īmān—belief in the Imāmah of the Twelve Imāms—a condition for being worthy of reward. The gist of his statement is that without īmān—which is the condition of the sects of the Ahl al-Sunnah—there will be no reward for acts of worship. He says:

شرائط صحة الصوم وهي أمور الإسلام فلا يصح الصوم من الكافر نعم
إذا أسلم في نهار شهر رمضان ولم يأت بمفطر قبل إسلامه فالأحوط
لزوماً أن يمسك بقية يومه بقصد ما في الذمة وأن يقضيه إن لم يفعل ذلك
وأما الإيمان فالأظهر عدم اعتباره في الصحة بمعنى سقوط التكليف
وإن كان معتبراً في استحقاق المثوبة

The conditions for the validity of fasting are few: Islam; hence, the fasting of a disbeliever is not valid. Yes, if he embraces Islam during the day in the month of Ramaḍān and did not do anything to invalidate the fast before embracing Islam, then the most cautious thing to stick to is to abstain (from eating, etc.) for the rest of the day with the intention of what is his responsibility and to repeat it (the fast) if he does not do this. With regards to īmān, then what is most obvious is that it is not considered in validity, in the sense of the responsibility being waived, although it is considered in being worthy of reward.²

1 *Masā'il wa Rudūd*, vol. 1 pg. 10, Mas'alah: 13.

2 *Minhāj al-Ṣāliḥīn*, vol. 1 pg. 330 – 331.

The Muslims should ponder over this Takfīr concept and what it spawns, malice in the hearts of those who adhere to it. They see nothing in all the actions of the Ahl al-Sunnah and forms of worship including ṣalāh, fasting, pilgrimage, charity, Jihād, etc., other than futile effort, exhaustion, and the decrease of wealth without the slightest reward or recompense. Their condition in this is the same as the condition of those who did not worship Allah for a batting of an eyelash, i.e., the disbelievers whom Allah سُبْحَانَهُ وَتَعَالَى described as such in His Glorious Book when He said:

وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَبِرَسُولِهِ

And what prevents their expenditures from being accepted from them but that they have disbelieved in Allah and in His Messenger.¹

Naturally, their deprivation from reward and recompense is like the disbelievers, the natural outcome of which is they will land up in the Fire of the Hereafter. This is exactly what the Shī'ah affirmed which I quoted from them in manifestation 1 of this section.

Manifestation 3

Their Prohibition of Discharging Zakāh to Needy Ahl al-Sunnah as they are Disbelievers

It is possible to expose the effect of their concept of Takfīr while discussing Zakāh from two angles:

1. Highlighting a few examples of their Rancour for the Ahl al-Sunnah

1 Sūrah al-Tawbah: 54.

This rancour becomes manifest in two instances they adhere to religiously, dictated to them by their concept of Takfīr and upon which consensus has been reached. The two instances are as follows:

Instance 1: Discharging Zakāh is limited to needy Shī'ah. Therefore, it is not permissible to give Zakāh to the opposition, whether Ahl al-Sunnah or other Muslims sects. They have reached consensus upon this. You will not find a single scholar opposing this.

Instance 2: When the opposition—from the remaining Muslims—gives Zakāh to people of his creed, who are Muslims, and thereafter embraces Shi'ism Imāmiyyah, it is compulsory for him to discharge it once more to needy Shī'ah. What he discharged to needy Muslims will not be accepted from him. They have reached consensus upon this as well.

Study a few texts of their authorities who passed this verdict for their followers. They adhere to it religiously. Some have emphatically stated consensus on this issue.

1. 'Alī ibn Bābawayh states:

وإياك أن تعطي زكاة مالك غير أهل الولاية

Be careful not to give Zakāh of your wealth to others besides adherents of Wilāyah.¹

2. Ibn Bābawayh, titled al-Ṣadūq, asserts:

لا يجوز أن تعطي زكاة مالك غير أهل الولاية

It is not permissible to give your wealth's Zakāh to others, besides adherents of Wilāyah.²

1 *Fiqh al-Riḍā*, pg. 199.

2 *Al-Ṣadūq: al-Muqni'*, pg. 165.

3. Muḥaqqiq al-Ḥillī affirms:

الأول الإيمان وهو معتبر إلا في المؤلفة فلا يعطى الكافر وعلى ذلك أهل العلم ولما روي عن النبي صلى الله عليه وآله أنه قال لمعاذ أعلمهم أن في أموالهم صدقة تؤخذ من أغنيائهم فترد في فقرائهم وكذا لا يعطى غير الإمامي وإن اتصف الإسلام

Firstly: *Imān*. It is considered except in the case of the *mu'allafah*¹; hence a disbeliever will not be given. The scholars are unanimous upon this. This is due to the report of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who told Mu'ādh, "Inform them that there is charity in their wealth that should be taken from their rich and given to their poor." Similarly, a non-*Imāmī* cannot be given although he be categorised as a Muslim.²

He says:

القسم الثاني في أوصاف المستحق الوصف الأول الإيمان فلا يعطى الكافر ولا معتقدا لغير الحق ولو أعطى مخالف زكاته لأهل نحلته ثم استبصر أعاد

The second section – with regards to the qualities of the eligible. The first quality is *imān*, hence neither will a disbeliever be given nor one who believes in other than the truth.³ If the opposition

1 Recent reverts to Islam, still weak in faith; they may be given *Zakāh* so as to bring their hearts closer to Islam.

2 Al-Ḥillī: *al-Mu'tabar*, vol. 2 pg. 579.

3 The researcher of the book, Ṣādiq al-Shīrāzī, says:

الحق هو الاعتقاد باثني عشر إماما فمن لم يعتقد بذلك كاملا فليس معتقدا للحق

The truth is believing in Twelve *Imāms*. Whoever does not believe in this completely, does not believe in the truth.

gives his Zakāh to someone of his creed and then embraces the truth [Shi'ism], he should discharge it again^{1,2}

He states:

وأما الأوصاف المعتبرة في الفقراء والمساكين فأربعة الإيمان فلا يعطى
منهم كافر ولا مسلم غير محق ولو أعطى مخالف فريضة ثم استبصر
أعاد

The qualities that are considered in the poor and needy are four.
1. Īmān: Hence, a disbeliever will not be given, nor a Muslim who is not following the truth. If the opposition gives his Zakāh to someone of his creed and then embraces the truth [Shi'ism], he should discharge it again.³

4. Al-Shahīd al-Awwal [Shams al-Dīn Muḥammad al-Makkī al-
‘Āmilī] states:

ويلحق بذلك مسائل يشترط الإيمان في الجميع إلا المؤلفه فلا يعطى
الكافر ولا معتقد غير الحق من المسلمين ولو أعطى مخالف فريضة ثم
استبصر أعاد

Added to this are verdicts wherein īmān is a condition in all, besides the mu'allafah. Hence, a disbeliever will not be given nor a Muslim who believes in other than the truth. If the opposition

1 The researcher says:

يعني لو أعطى غير الشيعي زكاته لفقراء غير الشيعة وجب عليه إعادة الزكاة بعد ما صار شيعيا

If a non-Shī'ī gives his Zakāh to a destitute non-Shī'ī, it is incumbent upon him to repeat his Zakāh after he becomes a Shī'ī.

2 *Sharā'ī' al-Islām*, vol. 1 pg. 123.

3 *Al-Mukhtaṣar al-Nāfi'*, pg. 59.

gives to someone of his creed and then sees the truth [of Shi'ism], he should discharge it again.¹

5. Ibn Fahd al-Ḥillī says:

وأما الأوصاف المعتبرة في الفقراء والمساكين فأربعة الإيمان فلا يعطى
منهم كافر ولا مسلم غير محق ولو أعطى مخالف فريضة ثم استبصر
أعاد

The qualities considered in the destitute and needy are four: Īmān. Hence, a disbeliever will not be given, nor a Muslim who believes in other than the truth. If he gives the opposition his Zakāh then sees the truth [of Shi'ism], he should discharge it again.²

6. Āyat Allāh al-'Uzmā 'Alī al-Sīstānī highlights the qualities of the eligible:

يجوز للمالك دفع الزكاة إلى مستحقيها مع استجماع الشروط الآتية
الأول الإيمان فلا يعطى الكافر وكذا المخالف منها

It is permissible for an owner to give Zakāh to persons eligible to receive it who have the upcoming characteristics. Firstly, Īmān. Hence, a disbeliever will not be given, nor one of the opposition.³

He writes on issue 1145:

إذا أعطى المخالف زكاته أهل نحلته ثم رجع إلى مذهبنا أعادها وإن
كان قد أعطاها المؤمن أجزأ

1 *Al-Bayān*, pg. 196.

2 Ibn Fahd al-Ḥillī: *al-Muhadhdhab al-Bārī*, vol. 1 pg. 32, 533.

3 'Alī al-Sīstānī: *Minhāj al-Ṣāliḥīn*, vol. 1 pg. 373.

If the opposition gives his Zakāh to one of his creed and then reverts to our creed, he should discharge it again. Had he given it to a believer (Shī'ī), it would have sufficed.¹

7. Shī'ī 'Allāmah Muḥammad Ḥasan al-Najafī reports their consensus on the matter:

والوصف الأول الإيمان بالمعنى الأخص (فلا يعطي الكافر) بجميع أقسامه في غير التأليف وسبيل الله بلا خلاف معتد به بين المسلمين فضلا عن المؤمنين بل الإجماع بقسميه عليه بل المحكي منه متواتر بل يمكن دعوى كونه من ضروريات المذهب أو الدين (و) كذا (لا) يعطى عندنا (معتقدا لغير الحق) من سائر فرق المسلمين بلا خلاف أجده فيه بيننا بل الإجماع بقسميه عليه بل المحكي منه متواتر كالتصوص خصوصا في المخالفين

The first quality is Īmān in its most distinct meaning. (Hence, it will not be given to a disbeliever) with all their types besides the mu'allafah and the path of Allah without any worthy dispute among the Muslims, leave alone the believers. Rather, both types of consensus are formed upon it. In fact, the reported is mutawātir. Moreover, it is possible to claim it being from the essentials of the creed and religion. Similarly, it will not be given, according to us, (to one who believes in other than the truth) from all the Muslim sects without any dispute I could find among us. Rather, both types of consensus are formed upon it. In fact, the reported is mutawātir like the nuṣūṣ, especially concerning the opposition.²

1 Ibid, vol. 1 pg. 373, Aspect: 1145.

2 Al-Najafī: *Jawāhir al-Kalām*, vol. 15 pg. 377.

8. Shīṭ authority Riḍā al-Hamdānī reports their consensus and the abundance of narrations on the matter. He affirms:

والثاني في أوصاف المستحقين للزكاة وهو أمور الأول الإيمان يعني الإسلام مع الولاية للأئمة الاثني عشر عليهم السلام فلا يعطى الكافر بجميع أقسامه بل ولا معتقد لغير الحق من سائر فرق المسلمين بلا خلاف فيه على الظاهر بيننا والنصوص الدالة عليه فوق حد الإحصاء

Secondly, the qualities of the recipients of Zakāh are a few. Firstly, īmān, i.e., Islam with Wilāyah for the Twelve Imāms. Hence, all types of disbelievers will not be given nor will one who believes in other than the truth, including all the various Muslim sects without any dispute among us apparently. The nuṣūṣ indicating this are more than can be enumerated.¹

2. Their Explicit Texts stating the reason for preventing Zakāh from the Poor Ahl al-Sunnah

In this discussion, their rancour will become apparent in a more explicit and startling way than before. This is while quoting Shīṭ authorities and specialists on the reason behind them prohibiting giving Zakāh to the opposition. You will become aware of the texts of three Shīṭ specialists² on the reason behind the prohibition. These authorities are:

1. Al-Sharīf al-Murtaḍā titled ‘Alam al-Hudā

1 *Miṣbāḥ al-Faqīh*, vol. 3 pg. 104.

2 Whoever desires to realise the worth of these three who have penned the reason behind prohibiting Zakāh from poor Ahl al-Sunnah and the rest of the Muslims according to them should refer to my book: *Mawqif al-Shī‘ah al-Imāmiyyah*. It contains details to which I would advise the specialist to refer.

He states:

وجوب دفع الزكاة إلى الإمامي ومما انفردت الإمامية القول بأن الزكاة لا تجزئ إلا إذا انصرفت إلى إمامي ولا تسقط عن الذمة بدفعها إلى مخالف والحجة في ذلك مضافا إلى الإجماع أن الدليل قد دل على أن خلاف الإمامية في أصولهم كفر وجر مجرى الردة ولا خلاف بين المسلمين في أن المرتد لا تخرج إليه الزكاة

The compulsion of giving Zakāh to an Imāmī: One of the distinctive views of the Imāmiyyah is that Zakāh will not be fulfilled except if given to an Imāmī and it will not be waived from one's responsibility by giving it to the opposition. The proof for this, added to consensus, is that evidence indicates that opposing the Imāmiyyah in their principles is disbelief, and on equal footing as apostasy. There is no dispute between Muslims that Zakāh will not be discharged to an apostate.¹

He states:

المسألة الثامنة والعشرون اشتراط الولاية في مستحقي الزكاة ولا يجزئ إخراجها إلا إلى المقرين المعترفين لولاية أمير المؤمنين فإن أخرجت إلى غيرهم وجبت الإعادة والوجه في ذلك بعد الإجماع المتكرر ذكره أن الجاهل لولاية أمير المؤمنين عليه السلام وإمامته مرتد عند أهل الإمامة ولا خلاف بين المسلمين في أن الزكاة لا تخرج إلى المرتدين ومن أخرجها إليهم وجبت عليه الإعادة وهذا فرع مبني على هذا الأصل

Issue 28: Stipulating Wilāyah a condition in the recipients of Zakāh: It is not correct to discharge it except to those who acknowledge and attest to the Wilāyah of Amīr al-Mu'minīn. If it

1 Al-Murtaḍā: *al-Intiṣār*, pg. 217.

was discharged to anyone else, it is compulsory to be discharged again. The reason for this, after consensus which has been mentioned multiple times, is that one ignorant of the Wilāyah and Imāmah of Amīr al-Mu'minīn عَلَيْهِ السَّلَام is an apostate according to the Imāmiyyah. Moreover, there is no dispute among Muslims that Zakāh cannot be discharged to the apostates. One who gives it to them should discharge it again. This is a subsidiary establishment based upon this principle.¹

2. Muḥaqqiq al-Ḥillī

He states:

الأول الإيمان وهو معتبر إلا في المؤلفة فلا يعطى الكافر وعلى ذلك أهل العلم ولما روي عن النبي صلى الله عليه وآله أنه قال لمعاذ أعلمهم أن في أموالهم صدقة تؤخذ من أغنيائهم فترد في فقرائهم وكذا لا يعطى غير الإمامي وإن اتصف الإسلام ونعني به كل مخالف في اعتقادهم الحق كالخوارج والمجسمة وغيرهم من الفرق الذين يخرجهم اعتقادهم عن الإيمان وخالف جميع الجمهور في ذلك واقتصروا على اسم الإسلام لنا أن الإيمان هو تصديق النبي صلى الله عليه وآله في كل ما جاء به والكفر جحود ذلك فمن ليس بمؤمن كافر وليس للكافر زكاة لما بيناه ولأن مخالف الحق معاد لله ورسوله فلا تجوز موادته والزكاة معونة ومودة وإرفاق فلا تصرف إلى معاد

Firstly: *Imān*. It is considered except in the case of the *mu'allafah*; hence a disbeliever will not be given. The scholars are unanimous upon this. This is due to the report from the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who told Mu'adh, "Inform them that there is charity in their wealth that should be taken from their rich and given to

¹ *Rasā'il al-Murtaḍā*, vol. 1 pg. 225.

their poor.” Similarly, a non-Imāmī cannot be given although he be categorised as a Muslim. We refer to every opposition in their opposition of the truth like the Khawārij, Mujassimah, and other sects whose belief takes them out of the fold of īmān. All of the majority [Ahl al-Sunnah and other Muslim sects] have opposed this and sufficed on the name of Islam.

Our evidence is that īmān is believing in the Nabī ﷺ in everything he brought whereas disbelief is rejection of the same. Hence, one who is not a believer is a disbeliever. And a disbeliever does not receive Zakāh due to what we mentioned. Moreover, the opposition of the truth is antagonistic to Allah and His Messenger. Showing affection to him is impermissible. Zakāh is help, affection, and compassion. Therefore, it will not be discharged to an enemy.¹

3. Ibn al-Muṭahhar al-Ḥillī

He states:

ولا يكفي الإسلام بل لا بد من اعتبار الإيمان فلا يعطى غير الإمامي
 ذهب إليه علماؤنا أجمع خلافا للجمهور كافة واقتصروا على اسم
 الإسلام لنا أن الإمامة من أركان الدين وأصوله وقد علم ثبوتها من النبي
 صلى الله عليه وآله ضرورة فالجاحد بها لا يكون مصدقا للرسول عليه
 السلام في جميع ما جاء به فيكون كافرا فلا يستحق الزكاة ولأن الزكاة
 معونة وإرفاق فلا يعطى غير المؤمن لأنه محادد لله ولرسوله والمعونة
 والإرفاق مواده فلا يجوز فعلها مع غير المؤمن لقوله تعالى لَا تَجِدُ قَوْمًا
 يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ

1 Al-Ḥillī: *al-Muṭabar*, vol. 2 pg. 579.

Islam is not sufficient. Rather, considering īmān is essential. Therefore, a non-Imāmī will not be given. All of our scholars opined this, contrary to the majority who have sufficed on the name of Islam. Our proof is that Imāmah is one of the fundamentals and essentials of dīn and its establishment is known essentially from the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. One who rejects it is therefore not a believer in the Messenger عَلَيْهِ السَّلَام in whatever he brought. He will thus be a disbeliever and will not be eligible to receive Zakāh. Moreover, Zakāh is help and compassion so it will not be given to a non-believer as he opposes Allah and His Messenger. Assistance and compassion is befriending him—which is not permissible to display to a non-believer due to Allah’s سُبْحَانَكَ اللَّهُمَّ وَتَعََالَ statement: *You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger.*¹

He emphasises his statement stating:

وشرط علمائنا أيضا الإيمان فلا يعطى غير المؤمن عندنا خلافا
للجمهور فإنهم اقتصروا على الإسلام خاصة لأن مخالف الحق محادد
لله ورسوله فلا تجوز مودته والزكاة معونة ومودة فلا تصرف إليه

Our scholars stipulate īmān as well. A non-believer will thus not be given according to us—contrary to the majority who have sufficed specifically on Islam. This is because one opposed to the truth is opposing Allah and His Messenger, so befriending him is impermissible. Zakāh is help and friendship, hence it will not be discharged to him.²

1 *Muntahā al-Maṭlab*, vol. 1 pg. 522.

2 *Tadhkirat al-Fuqahā'*, vol. 5 pg. 263.

The Muslims should consider how the effects of their Takfīr become apparent by them prohibiting Zakāh from the needy of the Ahl al-Sunnah, who are disbelievers in their sight.

Manifestation 4

Terming the Ahl al-Sunnah as Enemies and Refusing to Associate with them as Brothers¹

Shīʿī scholars and authorities who explicitly mention this are:

1. Shīʿī Muḥaddith and Researcher Yūsuf al-Baḥrānī

He states:

فإن إثبات الأخوة بين المؤمن والمخالف له في دينه لا يكاد يدعيه من
شم رائحة الإيمان ولا من أحاط خبراً بأخبار السادة الأعيان لاستفاضتها
بوجوب معاداتهم والبراءة منهم

Indeed, the establishment of brotherhood between a believer and his opposition in dīn is never peddled by one who smelt the fragrance of īmān nor one who comprehended the reports of

1 After reading this manifestation, you will be utterly amazed at the level of cheekiness, wickedness, and dishonest audacity with which Shīʿī Āyat Allāh al-ʿUzmā ʿAbd al-Ḥusayn Sharaf al-Dīn—author of *al-Murājaʿāt*—is characterised. You see him dramatising the Shīʿah being deprived of the right to Muslim brotherhood, thereby exonerating the guilty and incriminating the innocent. He writes in his book *Ajwibat Masāʾil Jār Allāh*, pg. 49, “Until when will you target your brothers; we find in *al-Ṣawāʾiq al-Muḥriqah* the Shīʿah being labelled as innovators and heretics ... as if the Shīʿah are not their brothers in dīn.” You will be more flabbergasted when you find scholars, not laymen, of the Ahl al-Sunnah supporting his claim and devoting their day and night to calling towards unity and brotherhood with the Shīʿah and dealing justly with them in their rights, including their religious rights!

the Sayyids, the notables [the Imāms], due to their abundance necessitating hostility towards them and dissociating from them.¹

2. Shī'ī Jurist and Researcher 'Alī al-Ṭabāṭabā'ī

He states:

ودعوى الإيمان والأخوة للمخالف مما يقطع بفساده والنصوص
المستفيضة بل المتواترة ظاهرة في رده

The claim of īmān and brotherhood for the opposition is something emphatically corrupt. Abundant—in fact, mutawātir—religious texts are clear in rejecting it.²

3. Shī'ī Jurist Muḥammad Jawwād al-'Āmilī

He states:

والمخالف ليس مؤمنا ولا أخا له

The opposition is neither a believer nor a brother to him.³

4. Shī'ī 'Allāmah and Jurist al-Narāqī

He states:

ودعوى الإيمان والأخوة للمخالف مما يقطع بفساده وتؤكد النصوص
المتواترة الواردة عنهم في طعنهم ولعنهم وتكفيرهم

The claim of īmān and brotherhood for the opposition is something emphatically corrupt and further emphasised by

1 *Al-Ḥadā'iq al-Nāḍirah*, vol. 18 pg. 150.

2 *Riyāḍ al-Masā'il*, vol. 8 pg. 68.

3 *Miftāḥ al-Karāmah*, vol. 12 pg. 213.

mutawātir texts reported from them [the Imāms] criticising, cursing, and excommunicating them [the opposition].¹

5. Shīrī ‘Allāmah Muḥammad Ḥasan al-Najafī – Authority of the Creed in his era

Al-Najafī has sternly denounced the indication of Allah’s *سُبْحَانَهُ وَتَعَالَى* statement:

وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُّحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ
لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ

*And spy not on each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it... But fear Allah: For Allah is Oft-Returning, Most Merciful.*²

to mean prohibition of backbiting the Ahl al-Sunnah, because backbiting is only impermissible between brothers (i.e. only among the Imāmiyyah themselves) and the opposition is not an Imāmī’s brother. He declared this brotherhood farfetched and refuted it, as their mutawātir narrations obligate hating them and dissociating from them. He states:

وصدر الآية الذين آمنوا وآخرها التشبيه بأكل لحم الأخ بل في جامع المقاصد أن حد الغيبة على ما في الأخبار أن يقول في أخيه ما يكرهه لو سمعه مما فيه ومعلوم أن الله تعالى عقد الأخوة بين المؤمنين بقوله تعالى إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ دون غيرهم وكيف يتصور الأخوة بين المؤمن والمخالف بعد تواتر الروايات وتظافر الآيات في وجوب معاداتهم والبراءة منهم

1 *Mustanad al-Shīrah*, vol. 14 pg. 163.

2 *Sūrah al-Hujurāt*: 12.

The beginning of the verse is those who believe and the end is likening [backbiting] with eating the flesh of a brother. In fact, *Jāmi‘ al-Maqāṣid* mentions that the definition of backbiting as appears in the narrations is for someone to mention about his brother what the latter would dislike, due to its repulsiveness, had he heard it. It is known that Allah ﷻ formulated brotherhood between the believers with His statement: *The believers are but brothers*, not with others besides them. How can brotherhood between a believer and opposition be imagined after the tawātur of narrations and the abundance of verses commanding showing them enmity and dissociating from them?¹

Let the intelligent Muslims of every sect ponder on just how they regard brotherhood between the Shī‘ah and other Muslims farfetched and totally unlikely, since mutawātir narrations obligate showing them hostility and dissociation.

6. Shī‘ī Shaykh al-Anṣārī – Titled al-Shaykh al-A‘zam

While discussing the very verse that prohibits backbiting mentioned above, he negates it indicating the prohibition of backbiting the rest of the Muslims. He affirms that it only forbids backbiting between brothers with the words, “flesh of his brother,” while the opposition—according to him—is not an Imāmī’s brother as their reports obligate dissociating from them and not taking them as brothers. He states:

مع أن التمثيل المذكور في الآية مختص بمن ثبت أخوته فلا يعم من
وجب التبري عنه

1 *Jawāhir al-Kalām*, vol. 22 pg. 63.

Coupled with the comparison mentioned in the verse being peculiar with one whose brotherhood is founded; hence it will not include those from whom dissociation is imperative.¹

He emphasised the opposition's non-inclusion in this verse by emphatically mentioning that the non-honouring of the opposition and non-application of Islam's rules upon them is essentially known in the Imāmiyyah creed. He states:

وتوهم عموم الآية كبعض الروايات لمطلق المسلم ومدفوع بما علم
بضرورة المذهب من عدم احترامهم وعدم جريان أحكام الإسلام عليهم

The possibility of the generality of the verse—like some narrations—including every Muslim is repelled with what is essentially known of the creed of their non-honour and the non-application of Islamic rules to them.²

7. Āyat Allāh al-‘Uẓmā and Academic Ringleader Abū al-Qāsim al-Khūṭī

While establishing the permissibility of backbiting the rest of the Muslims, he discusses the verse prohibiting backbiting Muslims as they are brothers, i.e., Allah's *سُبْحَانَهُ وَتَعَالَى* statement:

وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُمْ بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ
لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ

*And spy not on each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it... But fear Allah: For Allah is Oft-Returning, Most Merciful.*³

1 *Kitāb al-Manāsik*, vol. 1 pg. 319.

2 *Ibid.*

3 *Sūrah al-Hujurāt*: 12.

He clearly mentions its non-inclusion of [other] Muslims as they are not brothers to the Shī'ah due to their beliefs. He states:

إن المستفاد من الآية والروايات هو تحريم غيبة الأخ المؤمن ومن
البديهي أنه لا أخوة ولا عصمة بيننا وبين المخالفين وهذا هو المراد
أيضا من مطلقات أخبار الغيبة

What is learnt from the verse and the narrations is the prohibition of backbiting a believing brother. It is obvious that there is no brotherhood or protection between us and the opposition. This is the very purport of the general narrations on backbiting.¹

He rejects flatly and sternly this type of brotherhood with Muslims. In fact, he labels this rejection an obvious, established, accepted reality in Shi'ism.

8. Shī'ī Imām and Leader Khomeini

While establishing the permissibility of backbiting the rest of the Muslims, he engages the narrations which forbid backbiting and deems their inclusion farfetched, especially those which mention the prohibition of a Muslim backbiting his brother Muslim, because a non-Shī'ī is not his brother. He asserts:

وما اشتملت على الأخ لا تشملهم أيضا لعدم الأخوة بيننا وبينهم بعد
وجوب البراءة عنهم وعن مذهبهم وعن أئمتهم كما تدل عليه الأخبار
واقترضته أصول المذهب

Those [narrations] which include the brother do not include them [other Muslim sects] as well, due to the non-existence of brotherhood between us and them after the obligation of

1 *Miṣbāḥ al-Faqāhah*, pg. 324.

dissociating from them, their madhhab, and their Imāms, as indicated by the narrations and demanded by the madhhab's [Shi'ism] principles.¹

He says:

فإنها في مقام تفسيرها اعتبرت الأخوة فيها فغيرنا ليسوا بإخواننا وإن كانوا مسلمين

When elucidating on it, I considered brotherhood therein. Those besides us are not our brothers even though they may be Muslims.²

Khomeini thus determines the Shī'ī Iranian State's ties with the Ahl al-Sunnah wa al-Jamā'ah. The Muslims—especially their neighbouring states—should reflect and be watchful!

To be fair, however, we say that Khomeini is not the only individual to hold this view. This was not the product of his own ideologies. The man is only following those who have passed before him. He indicates to this himself saying: “as indicated by the narrations and demanded by the madhhab's [Shi'ism] principles.”

9. Āyat Allāh al-'Uẓmā Muḥammad Sa'īd al-Ḥakīm³

He acknowledged that it is not possible to include the Ahl al-Sunnah in the territory of brotherhood with the Shī'ah as they are from the territory of the enemy. They—in his belief—are only worthy of hatred and curse. He says:

1 *Al-Makāsib al-Muḥarramah*, vol. 1 pg. 250.

2 *Al-Makāsib al-Muḥarramah*, vol. 1 pg. 251.

3 Currently residing in Najaf.

ومن الظاهر أنه لا احترام ولا ولاية ولا حق لغير المؤمن بل هو في
حيز الأعداء بل ما ورد من لعن المخالفين وسبهم والبراءة منهم يقتضي
جواز غيبتهم بالأولوية العرفية

It is obvious that a non-believer enjoys no honour, friendship, or right. Rather, he is in the territory of the enemies. In fact, the reports encouraging cursing, swearing, and dissociating from the opposition demand the permissibility of backbiting them to a greater degree.¹

Just look at how his dark Takfīrī mindset dictated to him the negation of any honour or friendship for the Ahl al-Sunnah, since they are in the territory of the enemy. Moreover, narrations command insulting them, cursing them, and dissociating from them.

After citing a few statements of their scholars to establish this manifestation of Takfīr in relation to the opposition, a reminder is necessary that this should not be considered a specific jurisprudential deduction, exclusive to the one who stated it, and not the universal view of Shi'ism. These scholars only transmitted what is established or unequivocally authentic in Shi'ism. It is possible to ascertain this certainty—O beloved reader—through the collection of a few evidences. Some of them are:

- a. The abundant and mutawātir narrations to which al-Najafī has indicated with his words: “after the tawātūr of narrations and the abundance of verses commanding showing them enmity and dissociating from them.”

1 *Miṣbāḥ al-Minhāj*, pg. 302.

- b. The principles of Shi'ism demand this as Khomeini asserts, "as indicated by the narrations and demanded by the madhhab's [Shi'ism] principles."
- c. Its certainty is from the obvious undebatable realities as spelt out by al-Khū'ī, "It is obvious that there is no brotherhood or protection between us and the opposition."

This means that the concept of Takfīr coupled with all its effects and manifestations is demanded by mutawātir narrations. None will deny the Shī'ah's involvement and immersion in it except a deceitful imposter or ignoramus.

Manifestation 5

Permitting Cursing, Backbiting, and Swearing the Ahl al-Sunnah

Shī'ī authorities who affirm this are:

1. Shī'ī Muḥaddith and Researcher Yūsuf al-Baḥrānī

He states:

من أوضح الواضحات في جواز غيبة المخالفين طعن الأئمة عليه السلام بأنهم أولاد زنا فمن ذلك ما رواه الكافي ج ٨ ص ٢٨٥ عن أبي حمزة عن أبي جعفر عليه السلام قال قلت له إن بعض أصحابنا يفترون ويقذفون من خالفهم فقال الكف عنهم أجمل ثم قال والله يا أبا حمزة إن الناس كلهم أولاد بغايا ما خلا شيعتنا فإذا كان الأئمة عليهم السلام قد طعنوا فيهم بهذا الطعن واعتابوهم بهذه الغيبة التي لا أعظم منها في الدين بالنسبة إلى المؤمنين والمسلمين فكيف يتم ما ذكره من المنع من غيبتهم

One of the most evident evidences for the permissibility of backbiting the opposition is the Imāms' عَلَيْهِمُ السَّلَامُ insult of them being illegitimate children. One such report is narrated in *al-Kāfi*, vol. 8 pg. 285, from Abū Ḥamzah from Abū Ja'far عَلَيْهِمُ السَّلَامُ:

I told him, “Some of our friends slander and defame those who oppose them.”

He said, “Sparing them is best.” He added, “By Allah, O Abū Ḥamzah, all people are children of whores except our Shī'ah.”

When the Imāms عَلَيْهِمُ السَّلَامُ have insulted them and backbitten them in this manner—which is the gravest aspect in dīn relating to believers and Muslims—then how can the prohibition of backbiting them, he mentions, ever be established?¹

2. Shī'ī 'Allāmah Muḥammad Ḥasan al-Najafī—authority of the Creed in his era

He states:

لكن لا يخفى على الخبير الماهر الواقف على ما تضافرت به النصوص
بل تواترت من لعنهم وسبهم وشتمهم وكفرهم

Cursing them, insulting them, swearing them and excommunicating them are, however, not hidden from the acquainted, expert, cognisant of the abundant, nay mutawātir, textual evidence.²

He affirms consensus upon its permissibility. Truly, it is from the essentials:

1 *Al-Ḥadā'iq al-Nādirah*, vol. 18 pg. 155.

2 *Jawāhir al-Kalām*, vol. 22 pg. 62.

وعلى كل حال فالظاهر إلحاق المخالفين بالمشركين في ذلك لاتحاد الكفر الإسلامي والإيماني فيهم بل لعل هجاءهم على رءوس الأشهاد من أفضل عبادة العباد ما لم تمنع التقية وأولى من ذلك غيبتهم التي جرت سيرة الشيعة عليها في جميع الأعصار والأمصار علماؤهم وعوامهم حتى ملئوا القرايطيس منها بل هي عندهم من أفضل الطاعات وأكمل القربات فلا غرابة في دعوى تحصيل الإجماع كما عن بعضهم بل يمكن دعوى كون ذلك من الضروريات فضلا عن القطعيات

Whatever the case, it is evident to join the opposition with the polytheists in this due to agreement in Islamic and īmānī disbelief. In fact, probably insulting them publicly is one of the most superior forms of worship, if Taqiyyah does not forbid. Better than this is backbiting them, the path the Shī'ah—both the scholars and common folk—have treaded in all eras and cities and filled manuscripts with the same. It is, in their sight, one of the most superior acts of obedience and most complete deeds of proximity. There is no oddness in claiming the formulation of consensus as some have. In fact, it is possible to claim it being among the fundamentals, if not the essentials.¹

3. Al-Anṣārī (Titled al-Shaykh al-A'ẓam)

He states:

المسألة السابعة والعشرون هجاء المؤمن حرام بالأدلة الأربعة لأنه همز ولمز وأكل اللحم وتعبير وإذاعة سر وكل ذلك كبيرة موبقة واحترز بالمؤمن عن المخالف فإنه يجوز هجوه لعدم احترامه

Issue 27: Insulting a believer is forbidden through the four proofs because it is scorning, mocking, eating flesh, condemnation, and

1 Ibid.

disclosing secrets—all of which are major sins and destructive. By mentioning ‘believer’, he avoided the opposition since insulting him is permissible owing to him having no honour.¹

He clearly mentions that cursing the opposition is permissible, let alone backbiting him. He asserts:

ثم إن ظاهر الأخبار اختصاص حرمة الغيبة بالمؤمن فيجوز اغتيا
المخالف كما يجوز لعنه

Furthermore, the apparent narrations forbid backbiting a believer in particular. Hence, backbiting the opposition is permissible just as cursing him is permissible.²

4. Āyat Allāh al-‘Uẓmā and Academic Ringleader Abū al-Qāsim al-Khū’ī

He states:

أنه ثبت في الروايات والأدعية والزيارات جواز لعن المخالفين
ووجوب البراءة منهم وإكثار السب عليهم واتهامهم والوقعة فيهم أي
غيبتهم لأنهم من أهل البدع والريب

The permissibility of cursing the opposition and the necessity of dissociating from them, swearing them excessively, slandering them, and backbiting them are established in narrations, supplications, and ziyārāt³ as they are men of innovation and suspicion.⁴

1 *Kitāb al-Manāsik*, vol. 2 pg. 118.

2 *Kitāb al-Manāsik*, vol. 1 pg. 319.

3 Ziyārāt refers to the supplications and eulogies recited by the Shī’ah during ‘Āshūrā’. [Translator’s note]

4 *Miṣbāḥ al-Faqāhah*, vol. 1 pg. 323.

He states:

قيام سيرة المستمرة بين عوام الشيعة وعلماهم على غيبة المخالفين بل
سبهم ولعنهم في جميع الأعصار والأمصار بل في الجواهر أن جواز
ذلك من الضروريات

The existence of the continuous practice of the Shī'ah—common folk and scholars—of backbiting the opposition, swearing them, and cursing them in all eras and cities. In fact, *al-Jawāhir* pens the permissibility of this to be among the fundamentals.¹

5. Āyat Allāh al-'Uẓmā Khomeini

He states:

فلا شبهة في عدم احترامهم بل هو من ضروري المذهب كما قال
المحققون بل الناظر في الأخبار الكثيرة في الأبواب المتفرقة لا يرتاب
في جواز هتكهم والوقية فيهم بل الأئمة المعصومون أكثروا في الطعن
واللعن عليهم وذكر مساويهم

There is no doubt in not honouring them. Rather, it is from the essentials of the school as stated by the researchers. In fact, one who studies the abundant narrations across various chapters will not doubt the permissibility of disgracing them and backbiting them. In truth, the infallible Imāms have constantly disparaged them, cursed them, and mentioned their evils.²

6. Āyat Allāh al-'Uẓmā Muḥammad Ṣādiq al-Rūḥānī al-Shīrāzī

He declared the impermissibility of backbiting a Shī'ī and its permissibility for all other Muslims as they are the enemy; it is

1 *Miṣbāḥ al-Faqāhah*, vol. 1 pg. 324.

2 *Al-Makāsib al-Muḥarramah*, vol. 1 pg. 251.

necessary to dissociate from them and backbite them. This while answering a question directed at him, which reads:

سؤال ما حكم اغتياب الأصناف التالية الكافر المسلم والحربي المسلم
غير الإمامي الطفل وهل هناك فرق بين الطفل المميز وغير المميز
والسلام عليكم ورحمة الله وبركاته

جواب بسمه تعالى

المشهور بين الأصحاب والمستفاد من الأدلة اختصاص حرمة الغيبة بالأخ المؤمن ومن طبيعة الأخوة أن يكون بينهما تحاب فجعل الشارع المؤمن أخا للمؤمن مرجعه إلى جعله محبا وصديقا له فيه تتحقق فيمن لم يأمر الشارع بالاجتناب والتبري عنه بل واتخاذ عدوا فالأخوة منحصرة بالمسلم الإمامي فلا تحرم غيبة غيره وأما الطفل فإن كان غير مميز فلا كلام في عدم حرمة غيبته لعدم صدق الموضوع وإن كان مميزا ومؤمنا فالأظهر حرمة غيبته مع ملاحظة صدق الغيبة بما لها من الشرائط

Question: What is the ruling of backbiting the following categories:

- A disbeliever, who has surrendered and one fighting against the Muslims;
- A non-Imāmī Muslim;
- A child – is there a difference between a child who has discernment and one who does not?

Peace be upon you, the mercy of Allah, and His blessings.

Answer

In His name, the Lofty

What is commonly known among the scholars and learnt through the proofs is the impermissibility of backbiting being specific to a believing brother. From the nature of brotherhood is the existence of mutual love between them. The Legislator has made a believer a brother to another believer, which means making him his beloved and friend. This is established for those regarding whom the Legislator did not command abstention, dissociation, or taking as an enemy. Brotherhood is thus exclusive to an Imāmī Muslim, hence backbiting others is not forbidden.

Regarding a child who does not have discernment, there is no discussion on the permissibility of backbiting him due to the nonexistence of the correct application. If he has discernment and is a believer, then obviously backbiting him is impermissible, with considering the correctness of backbiting coupled with its conditions.¹

Manifestation 6

Insulting the Ahl al-Sunnah is one of the Most Superior acts of Obedience and Proximity

The previous manifestation highlighted them permitting abusing, backbiting, and disparaging the Ahl al-Sunnah. This manifestation covers something way more wicked and vile. The verdict of these vile and detested practices has been communicated from simply highlighting their permissibility, without it entailing any sin, to encouraging them

1 Study the stance of Shīṭī Āyat Allāh al-‘Uẓmā Muḥammad Ṣādiq al-Rūḥānī al-Shīrāzī in *Fatāwā al-‘Aqā’idiyyah* on the internet: <http://www.imamrohani.com/fatwa-ar/viewtopic.php?t=1976>.

and arranging typical reward for them. This entails an unmistakable appeal to the Shī'ah to adopt this type of obscenity and vulgarity as a constant practice—not absent from the remembrance of devout worshippers, the talk of orators, and the discussion of students of knowledge.¹ Have a look—O beloved reader—at some Shī'ī authorities' statements on this topic.

1. Al-Majlisī promises reward and compensation for cursing and dissociating from Abū Bakr and 'Umar رَضِيَ اللَّهُ عَنْهُمَا and their type. He states:

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

I say: The narrations indicating the disbelief of Abū Bakr, 'Umar, and their like, the reward for cursing them and dissociating from them, and those containing their innovations are more than can be cited in this volume or many scattered volumes. What we have cited is sufficient for one whom Allah wishes to guide to the straight path.²

1 Perhaps, simply presenting this disgraceful social manifestation would be sufficient to realise Shi'ism's reality and its putridity. While all religions came to refine people's souls and to elevate them from all despicable characteristics to lofty virtues, this religion came to corrupt things. Allah be witness that I am unaware of any heavenly religion—besides the religion of the Shī'ah Imāmiyyah and the distorted religion of the Jews; in fact, not even human efforts of reform—that has degraded its adherents to the lowest level of decay, permitting obscenity, vulgarity, and evil conduct—including disparagement, slander, degradation, and defamation—and still promising grand rewards for it. To Allah do we belong and to Him is our return.

2 *Bihār al-Anwār*, vol. 30 pg. 399.

2. The Shī'ah have been excessive in cursing Abū Bakr and 'Umar رضي الله عنهما through a famous supplication known as *Ṣanamay Quraysh* [Supplication against the Two Idols of Quraysh].¹ After quoting it, the author promises grand rewards for the one who recites it thereby encouraging the Shī'ah to recite it. Al-Majlisī states:

هذا الدعاء رفيع الشأن عظيم المنزلة ورواه 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 وأحد وحين بألف ألف سهم

This supplication is sublime and exalted. 'Abd Allāh ibn 'Abbās narrates that 'Alī عليه السلام would recite it in qunūt and assert, "One who supplicates with it is like a marksman shooting a million arrows in Badr, Uḥūd, and Ḥunayn alongside the Nabī صلى الله عليه وسلم."²

3. Shī'ī authority Muḥammad Ḥasan al-Najafī has determined disparaging and backbiting the opposition—the Three Khulafā' رضي الله عنهم are at the head of the opposition to Imāmah—one of the most superior forms of worship and the most complete acts of proximity. He says:

وعلى كل حال فالظاهر إلحاق المخالفين بالمشركين في ذلك لاتحاد الكفر الإسلامي والإيماني فيهم بل لعل هجاءهم على رءوس الأشهاد من أفضل عبادة العباد ما لم تمنع التقية وأولى من ذلك غيبتهم التي جرت سيرة الشيعة عليها في جميع الأعصار والأمصار علمائهم وعوامهم حتى ملئوا القراطيس منها بل هي عندهم من أفضل الطاعات

1 I have dedicated a complete discussion to this supplication, documenting it and establishing it in my book: *Mawqif al-Shī'ah al-Imāmiyyah min Bāqī Firaq al-Muslimīn*.

2 *Bihār al-Anwār*, vol. 82 pg. 260.

وأكمل القربات فلا غرابة في دعوى تحصيل الإجماع كما عن بعضهم بل يمكن دعوى كون ذلك من الضروريات فضلا عن القطعيات

Whatever the case, it is evident to join the opposition with the polytheists in this due to agreement in Islamic and *īmānī* disbelief. In fact, probably insulting them publicly is one of the most superior forms of worship, if *Taqiyyah* does not forbid. Better than this is backbiting them, the path the *Shī'ah*—both the scholars and common folk—have treaded in all eras and cities and filled manuscripts with the same. It is, in their sight, one of the most superior acts of obedience and most complete deeds of proximity. There is no oddness in claiming the formulation of consensus as some have. In fact, it is possible to claim it being among the essentials, if not the convictions.¹

4. Grand *Shī'ī* Shaykh al-Anṣārī is emphatic in confirming the *Ahl al-Sunnah*'s disbelief, to which there is no objection, since it has been authenticated by the *Imāms*' *mutawātir* narrations and the scholars' declarations. While transmitting some of these narrations, he spews his rancour with a clearly repugnant text, claiming that documenting it in his book will honour and bless it. He says:

والحاصل أن ثبوت صفة الكفر لهم مما لا إشكال فيه ظاهرا كما عرفت من الأصحاب ويدل عليه أخبار متواترة نذكر بعضها تيمنا وتشريفا للكتاب

The outcome is that the establishment of the quality of disbelief for them is something having no objection outwardly, as you have come to learn from the scholars. *Mutawātir* narrations

1 Ibid.

indicate to it, some of which we will mention for blessings and honour for the book.¹

Manifestation 7

Cursing the Ahl al-Sunnah's Deceased in Ṣalāt al-Janāzah

I was grieved repeatedly with increased sadness while penning this latest manifestation of the Shīrī concept of Takfīr towards Muslims in general and the Ahl al-Sunnah in particular, more than I was while writing the previous manifestations. The reason is that all the disparagement, abuse, cursing, and obscenity coupled with its rancour and malice that passed was directed at living Muslims. This manifestation deals with the dead—who have left this world and most desperately need righteous supplications which hopefully will cause Allah's *سُبْحَانَهُ وَتَعَالَى* mercy and forgiveness to envelope them.²

We all know that when a Muslim passes on, departs from this world, and moves to the realm of reckoning, only his previous actions and the supplications of the rest of the Muslims for mercy and forgiveness will benefit him. Therefore, at his demise, tongues desist from speaking of his flaws and hearts soften for him—even those who harboured harshness for him before his death—for he has now advanced to a tough and strenuous station.³ A Muslim is merciful; he harbours no rancour

1 *Kitāb al-Ṭahārah*, vol. 2 pg. 352.

2 Owing to this, Ṣalāt al-Janāzah upon the deceased has been ordained as it contains supplicating and entreating for mercy upon him.

3 As al-Bukhārī narrates in his *al-Ṣaḥīḥ* from 'Ā'ishah *رَضِيَ اللَّهُ عَنْهَا* that the Nabī *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* instructed:

لا تسبوا الأموات فإنهم قد أفضوا إلى ما قدموا

Do not abuse the dead as they have attained what they sent forth. (*Ṣaḥīḥ al-Bukhārī*, vol. 7 pg. 193.)

or malice for his Muslim brother. He might oppose or differ with him and enmity and hatred might develop between them. However, at the knock of death, all tongues, be they friend or foe, profusely utter: O Allah, forgive him, have mercy upon him, and purify him from sins and mistakes as white clothes are purified from filth. Is a Muslim but the product of his dīn which is an epitome of mercy?

Oh how remorseful! This rule is not universally true. Among us are people who claim Islam, yet their hearts are harder than rocks. There are rocks from which water gushes forth, giving life. Yet these people's hearts do not soften for the deceased Muslims in the most critical and emotionally stirring times.¹ Rather, they begin scheming to vent their wrath against them. They thus selected a worship, originally formulated to be a distinguished manifestation of the mutual mercy between Muslims, to transform it away from the Legislator's intention, to a dark, disgusting manifestation of rancour and malice! It is Ṣalāt al-Janāzah which they forcefully filled with vulgarity and obscenity from their endless vaults of rancour. They thus twisted mutual mercy into revenge, and supplicating for forgiveness and entry into Jannah for the deceased into cursing, swearing, and imploring his shoving into Hell! Do not deny or reject, O beloved reader. Here are some Shī'ī scholars' verdicts on this subject:²

1 How can they ever soften when Allah has sealed them with the seal of Takfir! The hearts have become rusty and dark. They recognise nothing more than offensiveness, rancour, and blame.

2 The chapter contains much exhaustive depth. I have endeavoured my best to encompass it in a discussion of my book: *Mawqif al-Shī'ah al-Imāmiyyah min Bāqī Firaq al-Muslimīn*. Whoever desires knowledge may refer to it and will find what he is looking for, Allah willing. I wish to discuss an issue here, the gist of which is:

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The Shīrī scholars' declarations which I have quoted are clear and emphatic in differentiating between a Shīrī and Sunnī in Ṣalāt al-Janāzah—as regards to supplication and form. However, there are plenty other reports which contain the same meaning, however the indication is subtle and shrewd, hidden in the jurisprudential terminologies of Shi'ism which a normal reader will not pick up. Yes, it will not go unnoticed from the experts and specialists who studied Shi'ism extensively. There are some wordings which the author presents shrewdly and deceitfully, portraying mercy but concealing punishment—which only men of intelligence and insight will spot. One example of such cunning words is what the famous contemporary authority, 'Alī al-Sīstānī, states in his book *al-Masā'il al-Muntakhabah*, pg. 59 – 60, while discussing Ṣalāt al-Janāzah:

كيفية صلاة الميت يجب في الصلاة على الميت خمس تكبيرات والدعاء للميت عقيب إحدى التكبيرات الأربع الأول وأما في البقية فالظاهر أنه يتخير بينه وبين الصلاة على النبي صلى الله عليه وآله والشهادتين والدعاء للمؤمنين والتمجيد لله تعالى ولكن الأحوط أن يكبر أولا ويقول أشهد أن لا إله إلا الله وأن محمدا رسول الله ثم يكبر ثانيا ويصلي على النبي وآله ثم يكبر ثالثا ويدعو للمؤمنين والمؤمنات ثم يكبر رابعا ويدعو للميت ثم يكبر خامسا وينصرف والأفضل أن يقول بعد التكبيرة الأولى أشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمدا عبده ورسوله أرسله بالحق بشيرا ونذيرا بين يدي الساعة وبعد التكبيرة الثانية اللهم صل على محمد وآل محمد وارحم محمدا وآل محمد كأفضل ما صليت وباركت وترحمت على إبراهيم وآل إبراهيم إنك حميد مجيد وصل على جميع الأنبياء والمرسلين والشهداء والصديقين وجميع عباد الله الصالحين وبعد التكبيرة الثالثة اللهم اغفر للمؤمنين والمؤمنات والمسلمين والمسلمات الأحياء منهم والأموات تابع اللهم بيننا وبينهم بالخيرات إنك مجيب الدعوات إنك على كل شيء قدير وبعد الرابعة اللهم إن هذا المسجى قدامنا عبدك وابن عبدك وابن أمتك نزل بك وأنت خير منزل به اللهم إنا لا نعلم منه إلا خيرا وأنت أعلم به منا اللهم إن كان محسنا فزد في إحسانه وإن كان مسينا فتجاوز عن سيئاته واغفر له اللهم اجعله عندك في أعلى عليين واخلف على أهله في الغابرين وارحمه برحمتك يا أرحم الراحمين ثم يكبر وبها تتم الصلاة

The manner of Ṣalāh upon the deceased: Five takbīrs are wājib in the ṣalāh upon the deceased coupled with supplication for the deceased after one of any of the first four. With regards the others, apparently one has the choice between it and salutations upon the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the shahādātayn, supplicating for the believers, and glorifying Allah *سُبْحَانَهُ وَتَعَالَى*. However, the most cautious way is to recite the takbīr and say:

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I testify that there is no deity besides Allah and that Muḥammad is Allah's Messenger. Then recite the second takbīr and send salutations upon the Nabī and his family. Then recite the third takbīr and supplicate for the believing males and females. Then recite the fourth takbīr and supplicate for the deceased, followed by the fifth takbīr and salām.

It is best to recite after the first takbīr: I testify that there is no deity besides Allah, He is one without any partner, and I testify that Muḥammad is His bondsman and messenger whom He sent with the truth as a giver of glad tidings and a warner before the Hour.

After the second takbīr: O Allah, send salutations upon Muḥammad and Muḥammad's family; have mercy upon Muḥammad and Muḥammad's family—like the most superior salutations, blessings, and mercies You sent upon Ibrāhīm and Ibrāhīm's family. Indeed, You are praiseworthy, exalted. And send salutations upon all the prophets and messengers, the martyrs, and ṣiddīqīn, and all the righteous servants of Allah.

After the third takbīr: O Allah, forgive the believing males and females, the submissive males and females, both living and dead. Shower, O Allah, between us and them goodness. Indeed, You answer supplications and You have power over everything.

After the fourth takbīr: O Allah, this shrouded one before us is Your slave, Your bondsman's son, and Your bondswoman's son. He has alighted by You and You are the best of hosts. O Allah, we only know good of him while You are more aware of him than us. O Allah, if he was righteous, increase his righteousness. If he was otherwise, overlook his wrongs and forgive him. O Allah, place him by You among the highest 'Illiyīn and be his successor among his family who are left behind, and have mercy upon him, O most merciful of those who show mercy. He then recites takbīr and completes the ṣalāh.

He then clarifies:

وتختص هذه الكيفية بما إذا كان الميت مؤمنا بالغاً

This method is particular to when the deceased is a mature believer.

1. ‘Alī ibn Bābawayh al-Qummī (d. 329 AH) writes:

وإذا كان الميت مخالفاً فقل في تكبيرك الرابعة اللهم اخز عبدك وابن
عبدك هذا اللهم اصله نارك اللهم أذقه أليم عقابك وشديد عقوبتك
وأورده ناراً واملاً جوفه ناراً وضيق عليه لحدّه فإنه كان معادياً لأولياك
وموالياً لأعدائك اللهم لا تخفف عنه العذاب واصبب عليه العذاب صباً
فإذا رفع جنازته فقل اللهم لا ترفعه ولا تزكّه

When the deceased is the opposition, then say after your fourth takbīr: O Allah, disgrace this bondsman of Yours and Your bondsman’s son. O Allah, enter him into Your Hell. O Allah, make him taste the pain of Your punishment and the severity of Your chastisement. Enter him into Hell, fill his internal with fire, and constrict his grave upon him as he was hostile to Your friends and friendly to Your enemies. O Allah, do not ease punishment for him. Shower chastisement upon him constantly.

When lifting his bier, say: O Allah, do not elevate him or purify him.¹

2. Shaykh al-Mufīd says:

ولا يجوز لأحد من أهل الإيمان أن يغسل مخالفاً للحق في الولاية ولا
يصلي عليه إلا أن تدعوه ضرورة إلى ذلك من جهة التقية فيغسله تغسيل
أهل الخلاف ولا يترك معه جريدة وإذا صلى عليه لعنه في صلاته ولم
يدع له فيها

continued from page 188

He thus restricts it to a mature Shīṭī taking into consideration that a believer is a Shīṭī Imāmī, limited and for no one else, as explained before. I discussed this when speaking on the terminologies al-mu’min and al-mukhālif. Be aware, O beloved reader, of the sugar-coated suggestion and be not fooled with the fine packaging as poison lies hidden in much of the sweetness.

¹ *Fiqh al-Riḍā*, pg. 178.

It is not permissible for any believer to wash an opposition to the truth in Wilāyah nor to perform ṣalāh upon him except if a necessity demands this, from the angle of Taqiyyah. In this case, he should wash him as an opposition and not leave a palm-leaf stalk with him. When he prays upon him, he should curse him in the ṣalāh and not supplicate for him.¹

3. Shaykh al-Ṭā'ifah al-Ṭūsī (d. 460 AH) comments on al-Mufīd's above words—of not performing Ṣalāt al-Janāzah upon the opposition and if forced, he should curse him—explaining the reason for this:

قال الشيخ أيده الله تعالى ولا يجوز لأحد من أهل الإيمان أن يغسل مخالفا للحق في الولاية ولا يصلي عليه إلا أن تدعوه ضرورة إلى ذلك من جهة التقية فيغسله تغسيل أهل الخلاف ولا يترك معه جريدة وإذا صلى عليه لعنه في صلاته ولم يدع له فيها فالوجه فيه أن المخالف لأهل الحق كافر فيجب أن يكون حكمه حكم الكفار إلا ما خرج بالدليل وإذا كان غسل الكافر لا يجوز فيجب أن يكون غسل المخالف أيضا غير جائز وأما الصلاة عليه فيكون على حد ما كان يصلي النبي صلى الله عليه وآله والأئمة عليهم السلام على المنافقين وسنيين فيما بعد كيفية الصلاة على المخالفين إن شاء الله تعالى والذي يدل على أن غسل الكافر لا يجوز إجماع الأمة لأنه لا خلاف بينهم في أن ذلك محظور في الشريعة

Shaykh—may Allah سُبْحَانَهُ وَتَعَالَى support him—says: It is not permissible for any believer to wash an opposition to the truth in Wilāyah nor to perform ṣalāh upon him except if a necessity demands this, from the angle of Taqiyyah. In this case, he should wash him as an opposition and not leave a palm-leaf stalk with

¹ *Al-Muqni'ah*, pg. 85.

him. When he prays upon him, he should curse him in the ṣalāh and not supplicate for him.

The reason behind this is that the opposition to the adherents of the truth is a disbeliever. This necessitates his ruling being the ruling of the disbelievers, except what is excluded through proof. When washing a disbeliever is not permissible, this necessitates washing the opposition also not being permissible. Ṣalāh upon him should be in the manner the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the Imāms عَلَيْهِمُ السَّلَامُ prayed over the hypocrites. I will soon explain the manner of ṣalāh over the opposition, Allah willing. The Ummah's consensus indicates the impermissibility of washing a disbeliever. There exists no dispute among them that this is forbidden in the Sharī'ah.¹

He says:

وإن كان مخالفا معاندا دعا عليه ولعنه

If he be an opposition, obstinate, supplicate against him and curse him.²

4. Shī'ī Shaykh Abū Ṣāliḥ al-Ḥalabī (d. 447 AH) states:

وإن كان مخالفا للحق بجبر أو تشبيه أو اعتزال أو خارجية أو إنكار
إمامة لعنه بعد الرابعة وانصرف ولا يجوز الصلاة على من هذه حاله
إلا التقية

If he opposes the truth as one of the Jabariyyah, Mushabbihah, Mu'tazilah, or Khawārij, or denies Imāmah, then curse him

1 *Tahdhīb al-Aḥkām*, vol. 1 pg. 335.

2 Shaykh al-Ṭā'ifah al-Ṭūsī: *Miṣbāḥ al-Mutahajjid*, pg. 525.

after the fourth takbīr and make salām. It is not permissible to perform ṣalāh on such people except observing Taqīyyah.¹

5. Ibn Zuhrah al-Ḥalabī (d. 585 AH) writes:

وإن كان مخالفاً للحق دعا عليه بما هو أهله

If he be an opposition to the truth, supplicate against him of what he deserves.²

6. Abū al-Ḥasan al-Ḥalabī asserts:

وبعد الرابعة بالترحم على الميت إن كان محققاً وعليه إن كان مبطلاً

After the fourth, invoke mercy upon the deceased if he be an adherent of the truth, and curse him if he be an adherent of falsehood.³

7. Yaḥyā ibn Saʿīd al-Ḥillī (d. 690 AH) states:

وكيفيتها أن ينوي ويكبر ويتشهد الشهادتين ثم يكبر ثانية ويصلي على النبي صلى الله عليه وآله وسلم ثم يكبر ثالثة ويدعو للمؤمنين ثم رابعة ويدعو للميت المحق ثم خامسة ويقول عفوك ثلاثاً وينصرف بها وإن كان إماماً وقف حتى ترفع الجنازة سنة وإن كان مبطلاً دعا عليه ولعنه عقيب الرابعة وانصرف

The manner of it [Ṣalāt al-Janāzah] is to make intention, then say takbīr, and recite the shahādātayn. Then say takbīr and send salutations upon the Nabī ﷺ. Then say takbīr and pray for the believers. Then a fourth and supplicate for the deceased who adheres to the truth. Then a fifth takbīr, and he should say,

1 Abū Ṣāliḥ al-Ḥalabī: *al-Kāfi*, pg. 157.

2 Ibn Zuhrah al-Ḥalabī: *Ghunyat al-Nuzūʿ*, pg. 104.

3 Abū al-Ḥasan al-Ḥalabī: *Ishārat al-Sabq*, pg. 104.

“pardon” thrice and finally make salām. If he be an Imām, he should wait until the bier is lifted; this is Sunnah. If the deceased be an adherent of falsehood, he should supplicate against him and curse him after the fourth takbīr and then make salām.¹

8. Al-Muḥaqqiq al-Sabziwārī (d. 1090 AH) writes:

ثم يكبر رابعة ويدعوا للميت إن كان مؤمناً ثم يكبر وينصرف ويدعو
على الميت إن كان مخالفاً

He then should say the takbīr a fourth time and supplicate for the deceased, if he is a believer, then say takbīr and make salām. He should pray against the deceased if he is an opposition.²

9. Al-Mīrzā al-Qummī (d. 1221 AH) says:

وإن كان الميت مخالفاً أقل الواجب هو الدعاء عليه والمنقول فيه روايات
منها حسنة الحلبي في جاحد الحق الله املأ جوفه ناراً وقبره ناراً وسلط
عليه الحيات والعقارب ومنها صحيحة صفوان بن مهران للناصب اللهم
اخز عبدك في عبادك وبلادك اللهم أصله أشد نارك اللهم أذقه حر عذابك
فإنه كان يوالي أعداءك ويعادي أولياءك ويغض أهل بيت نبيك

If the deceased is an opposition, the minimum requirement is to supplicate against him. There are narrations reported in this regard, one of which is *Ḥasanat al-Ḥalabī fī Jāḥid al-Ḥaqq*: O Allah, fill his internal with fire and his grave with fire and set upon him snakes and scorpions.

Another is *Ṣaḥīḥat Ṣafwān ibn Mihrān li al-Nāṣib*: O Allah, disgrace Your bondsman among Your bondsmen and cities. O Allah, enter

1 Yaḥyā ibn Saʿīd al-Ḥillī: *al-Jāmiʿ li al-Sharāʿi*, pg. 121.

2 Al-Sabziwārī: *Kifāyat al-Aḥkām*, pg. 22.

him into Your severest Hell. O Allah, make him taste the heat of Your punishment, as he was a friend to Your enemies, hostile to Your friends, and a hater of Your Nabī's Ahl al-Bayt.¹

10. Āyat Allāh al-'Uẓmā Abū al-Qāsim al-Khū'ī spews out the same malice asserting:

حكم الصلاة على المخالف من حيث الدعاء وأما من حيث الدعاء
فيختلفان حيث يدعى على الميت المخالف ويدعى له في المؤمن

The verdict of ṣalāh upon the opposition in respect of supplication: As regards supplication, it varies, in the sense that an opposition deceased will be supplicated against while a believer will be supplicated for.²

He then elucidates, at the same juncture, on the narration which contains the supplication, *Ṣaḥīḥat al-Ḥalabī*. He says:

وقد ورد في صحيحة الحلبي الأمر بالدعاء على الميت

Ṣaḥīḥat al-Ḥalabī contains the instruction to supplicate against the deceased.

The wording is:

محمد بن علي بن الحسين بإسناده عن عبيد الله بن علي الحلبي عن أبي
عبد الله عليه السلام قال إذا صليت على عدو الله فقل اللهم إنا لا نعلم
منه إلا أنه عدو لك ولرسولك اللهم فاحش قبره نارا واحش جوفه نارا
وعجل به إلى النار فإنه كان يوالي أعداءك ويعادي أولياءك ويبغض أهل
بيت نبيك اللهم ضيق عليه قبره فإذا رفع فقل اللهم لا ترفعه ولا تزكه

1 *Ghanā'im al-Ayyām*, vol. 3 pg. 479–480.

2 *Kitāb al-Ṭahārah*, vol. 9 pg. 94–95.

ورواه الكليني عن علي بن إبراهيم عن أبيه عن ابن أبي عمير عن حماد
عن الحلبي مثله

Muḥammad ibn ‘Alī ibn al-Ḥusayn through his chain from ‘Ubayd
Allāh ibn ‘Alī al-Ḥalabī¹ from Abū ‘Abd Allāh عَلَيْهِ السَّلَام who said:

When you perform ṣalāh over Allah’s enemy, then say: O Allah,
we have no knowledge except that he was an enemy to You and
Your Messenger. O Allah, fill his grave with fire, fill his internal
with fire, and hasten him to Hell as he was a friend to Your
enemies, hostile to Your friends, and a hater of Your Nabī’s Ahl
al-Bayt. O Allah, constrain his grave upon him.” When his bier is
lifted, say, “O Allah, do not elevate him or purify him.”

Al-Kulaynī narrated the same from ‘Alī ibn Ibrāhīm—from his
father—from Ibn Abī ‘Umayr—from Ḥammād—from al-Ḥalabī.²

Before concluding this manifestation, I call upon all Muslims who have
perceived the awful hearts of these men to envisage a painful visual
of one of the deceased Ahl al-Sunnah. He is shrouded in cloth, placed
in his bier, and positioned facing the Qiblah by the miḥrāb. His family
are shedding tears upon his departure, with fear dripping from their
hearts regarding his abode: to Jannah and bounties or punishment and
boiling water, while engaging genuinely in sincere supplication for
him and continuous seeking of forgiveness on his behalf, hoping that
Allah سُبْحَانَهُ وَتَعَالَى will forgive him through their intercession and include
him in His grace and bounty through acceptance of their supplication.
The ṣalāh is about to commence and a Shī‘ī is put forward to lead the
congregants. His supplication opposes theirs, with him saying secretly,
“O Allah, fill his grave with fire, fill his body with fire, and hasten him

1 It is named *Ṣaḥīḥat al-Ḥalabī* after the narrator, ‘Ubayd Allāh ibn ‘Alī al-Ḥalabī.

2 *Wasā’il al-Shī‘ah*, vol. 2 pg. 769 – 770, chapter four, Ḥadīth: 1.

to Hell. O Allah, set upon him snakes and scorpions. O Allah, make Shayṭān his companion.”¹

Manifestation 8

Their Offensive Belief on the Position and Purity of the Ahl al-Sunnah

Before getting into presenting the Imāmiyyah scholars’ statements affirming this provocative and noteworthy manifestation, so that visions are not confused and minds not scattered, it is necessary to establish the basis of a significant matter, a fundamental which differentiates the Shīʿah Imāmiyyah from the rest of the Muslim sects and madhāhib. This—when recognised and known by us—will help us understand and fully comprehend many legislations and recommendations of the Takfīrī Imāmiyyah sect.

The leading legislators and intellectuals of the sect—forget those lower than them in knowledge and status—have disregarded all well-established principles and major etiquettes of the True Islamic Religion. They shut them out from their hearts and detached from them to the extent that they have no relation whatsoever to Islam. In fact, they went a step further by casting away all undertakings of maturity and elementary aspects of normal human behaviour. They thus became distorted, deformed humans with poisoned ailing souls, with unusual sights and perverted spectacles. Their assertions and approvals cannot be disciplines of any religion or logic. Everything,

1 Had they compelled themselves to the verdict of the impermissibility of praying Ṣalāt al-Janāzah upon us—like for the deceased Jews and Christians, it would have been more merciful and compassionate.

according to them, is a product of corrupt passion. The temperament when applying rules is putrid.

This is the reality which we need to fully comprehend and be fully convinced of so that we acquire—to an extensive and expected amount—complete power to formulate a clear image of them. This will allow us to accept the frame suitable for it which befits it and for which it is befitting, thus its features are grasped and nothing escapes. From another angle—returning to the topic of this manifestation—so that we do not reject ourselves or doubt our intellects and senses when reading the statements and declarations¹ of the Shī'ah connected to their belief about the position and purity of the Ahl al-Sunnah. We have thus selected a few statements made by senior Shī'ī scholars who illustrated with their pens the features of this distorted, disgusting image:

1. Shī'ī 'Allāmah, Researcher, and Jurist al-Narāqī

He states:

ودعوى الإيمان والأخوة للمخالف مما يقطع بفساده وتؤكد النصوص
المتواترة الواردة عنهم في طعنهم ولعنهم وتكفيرهم وأنهم شر من
اليهود والنصارى وأنجس من الكلاب

The claim of īmān and brotherhood for the opposition is something emphatically corrupt and emphasised by mutawātir reported

1 It is not possible for any intelligent sensible person to believe or comprehend that there is a [Shī'ī] Muslim nurtured upon the Grand Qur'ān of Allah and the Sunnah of the Sublime Nabī ﷺ to have the philosophies they have and the disgusting statements, foolish views, and wicked beliefs about the majority [the Ahl al-Sunnah] who share with them the most significant fundamentals of their dīn and much of its branches. For no other reason than their [the Ahl al-Sunnah] disagreement with a few faulty, evidently-incorrect principles formulated by their [Shī'ah] perverted minds.

evidences¹ of them [the Imāms] criticising them [the opposition], cursing them, and excommunicating them, and them being worse than the Jews and Christians and more impure than dogs^{2,3}

1 The formulation of tawātur is a clear rejection of those who deny the veracity of this belief according to them, claim its obscurity, it being restricted to a few weak or rejected statements, or it being restricted to a certain sect among them.

2 By Allah, I am utterly amazed at one whose heart has an atom's weight of īmān in the Majesty and Decree of Allah, to pluck the courage to describe an individual—who adheres completely to the Dīn of Allah with honour and negates likeness and similarity from Allah—as worse than the Jews, who restricted Allah's hand [implying His dependence], and the Christians, who turned Him into a trinity; Allah is far beyond what they claim.

Even more astonishing is that he finds the courage to describe a being—who purifies his limbs with wuḍū' for ṣalāh, elevates his limbs in submission to Allah, honours his forehead with prostration to Him, and purifies his tongue with remembrance of Allah and His Messenger ﷺ—as filthier than a dog, Allah forbid. Instead of acting audaciously and mocking Allah's creation whom Allah honoured and awarded superiority to over His entire creation, declaring in their favour in His accurate Book:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

And We have certainly honoured the children of Ādam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference. [Sūrah al-Isrā': 70]

was it not possible for him to show honour, even at its lowest level, to the noble Messenger of Allah, and the Rabb of honour, the High and Grand and thus desist from comparing a being, whose heart is filled with their remembrance and whose tongue is moist with His pure word, to a filthy detested dog, leave alone describing him filthier and more detestable than a dog!

What a despicable level of trivialising Allah and His Messenger ﷺ and the terrible loathsome audacity of their right! Which type of human will utter such a blatant slander, unless he be perverted? O Allah, we declare our innocence to You from them and the adherents of Shi'ism who follow them, and those Muslims who assist or support or are pleased with them until the Day of Recompense.

3 *Mustanad al-Shī'ah*, vol. 14 pg. 163.

He says:

المعتضدين بما في الأخبار من أنهم شر من اليهود والنصارى ومن الكلاب

Supported by the narrations that label them worse than Jews, Christians, and dogs.¹

2. Shīī Jurist and Researcher ‘Alī al-Ṭabāṭabāī

He writes:

مضافا إلى النصوص المتواترة الواردة عنهم عليهم السلام بطعنهم
ولعنهم وأنهم أشر من اليهود والنصارى وأنجس من الكلاب

Coupled with the mutawātir statements from them criticising and cursing them, and labelling them worse than Jews² and Christians, and filthier than dogs.³

1 Ibid., vol. 18 pg. 47.

2 Allah ﷻ decreed my authoring of this manifestation to coincide with the occurrence of a significant event in the Arab and Islamic world, the outbreak of war in South Lebanon between Shīī Hezbollah Lebanon, under the leadership of a Shīī adherent, Ḥasan Naṣr Allāh, and the Jews of Israel—may Allah curse them. Just as I was deeply grieved and distressed by the enormity of the loss and ruin affecting Lebanon and all the highlands and flatlands, the disgraceful degree of ignorance and negligence which settled over the brains and eyes of the majority of the Ahl al-Sunnah wa al-Jamā‘ah in the world distressed and grieved me to the same extent. I see them glorifying and celebrating the name of the general of Hezbollah Ḥasan Naṣr Allāh—the religious authority in Shi‘ism—who deems those from all the sects of the Ahl al-Sunnah, who are glorifying and celebrating him, worse in status than the Jews he is fighting. In fact, even worse than dogs in filth. By Allah, I do not know upon which I should grieve... the Shīī Lebanese Iranian sacrifice of Lebanese lives and state or the magnitude of negligence and inverted understanding of the Ahl al-Sunnah with which we are afflicted; including many of our scholars and leading thinkers; forget the general populace and simple souls. To Allah is the complaint. And we belong to Allah and to Him is our return.

3 *Riyāḍ al-Masā’il*, vol. 8 pg. 68.

3. Jurist Muḥammad Jawwād al-Ḥasanī al-‘Āmilī

He states:

مضافا إلى الأخبار المتضافرة والواردة بلعن المخالفين وأنهم أشر من
اليهود والنصارى وأنجس من الكلاب

Coupled with the abundant reports cursing the opposition and labelling them worse than Jews and Christians, and filthier than dogs.¹

4. Shī‘ī ‘Allāmah and Reviver of Shi’ism Muḥammad Bāqir al-Waḥīd al-Bahbahānī

He says:

فإن المخالف الذي أنكر أصلا أو أصلين من أصول الدين وهما
الإمامة والعدل بل وكثيرا من صفات الله تعالى ورسوله صلى الله
عليه وآله ... كافر بلا شك بالكفر المقابل للإيمان وإن لم يكن
كافرا بالكفر المقابل للإسلام بل ورد في الأخبار أنه شر من اليهود
والنصارى وغيرهما

The opposition who rejected one or two fundamentals of dīn, viz. Imāmah and Justice, added to the qualities of Allah سُبْحَانَهُ وَتَعَالَى and His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ... is a disbeliever, without any doubt; with disbelief in contrast to īmān even though he may not be a disbeliever with disbelief in contrast to Islam. In fact, it appears in the narrations that he is worse than the Jews, Christians, and others.²

1 *Miftāḥ al-Karāmah*, vol. 12 pg. 213.

2 Footnotes of *Majma‘ al-Fā‘idah wa al-Burhān*, pg. 32.

5. ‘Allāmah and Ringleader of Shi’ism Muḥammad Ḥasan al-Najafī

He states:

لكن لا يخفى على الخبير الماهر الواقف على ما تضافرت به النصوص
بل تواترت من لعنهم وسبهم وشتمهم وكفرهم وأنهم مجوس هذه
الأمّة وأشر من النصارى وأنجس من الكلاب

Cursing them, insulting them, swearing them and excommunicating them are, however, not hidden from the acquainted, expert, cognisant of the abundant, nay mutawātir, textual evidence [which label them] the Magians of this Ummah, worse than Christians, and filthier than dogs.¹

He says:

وعلى كل حال فمنشأ هذا القول من القائل به استفاضة النصوص
وتواترها بكفر المخالفين وأنهم مجوس هذه الأمّة وشر من اليهود
والنصارى

In any case, the purport of this statement is the abundance and mass transmitted textual evidence on the disbelief of the opposition and them being the fire-worshippers of this Ummah, more evil and wicked than the Jews and Christians.²

He says:

كل ذلك مضافا إلى ما ورد في النصوص من لعن المخالفين والدعاء
عليهم وأنهم مجوس هذه الأمّة وشر من اليهود والنصارى وأنهم لغير
رشدة

1 *Jawāhir al-Kalām*, vol. 22 pg. 62.

2 *Jawāhir al-Kalām*, vol. 36 pg. 93 – 94.

All of this added to what appears in the textual evidence of cursing and supplicating against the opposition, them being the Magians of this Ummah, worse than Jews and Christians, and them not being rightly guided.¹

6. Muḥaddith Ni‘mat Allāh al-Jazā’irī

He transformed this loathsome belief into a jurisprudential reality with which they worship Allah. This, while commenting on a narration they attribute to al-Kāzīm رَحْمَةُ اللَّهِ² which highlights the expiation obligatory upon a Shī‘ah if he kills an opposition to the Shī‘ah from the remaining Muslim sects. The expiation is a billy goat. He says:

فكفر عن كل رجل قتلته منهم بتيس والتيس خير منه

Give a billy goat as expiation for each man you killed; and a billy goat is better than him.

He thus fixed this trivial atonement for a Muslim’s blood a real manifestation of their belief saying:

فانظر إلى هذه الدية الجزيلة التي لا تعادل دية أخيهم الأصغر وهو كلب الصيد فإن ديته عشرون درهما ولا دية أخيهم الأكبر وهو اليهودي أو المجوسي فإنها ثمانمائة درهم وحالهم في الآخرة أخس وأنجس

Have a look at this meagre *diyah* (blood money) which does not equate the *diyah* of their young brother, a hunting dog, which is twenty silver coins, nor the *diyah* of their elder brother, a Jew or

1 *Jawāhir al-Kalām*, vol. 41 pg. 17.

2 I will reproduce the text of the narration and the repulsiveness it contains in manifestation nine of this section.

Magian, which is eight hundred silver coins. Their condition in the Hereafter is even more despicable and filthy.¹

At the close of this brief presentation of this despicable manifestation of the Shī'ī Imāmī concept of Takfīr, I wish to draw attention to two basic aspects which are extremely important, contained in majority of the above statements.

- These statements have been articulated by a group of the most influential and senior scholars of Shi'ism. This indicates very clearly their adherence to the verdicts contained in them as well as to their belief.
- The narrations and statements which these scholars have relied upon to establish their and the adherents of Shi'ism's belief in general pertaining to the position and purity of the Ahl al-Sunnah—them being the Magians of this Ummah, worse than Jews and Christians, and filthier than dogs—are all mutawātir.² Consequently, they cannot be discredited as inauthentic and doubts cannot be cast against their acceptance in the sight of Shī'ī scholars. There is no worth in you presenting more narrations, however abundant, that contradict this matter and state otherwise.

After drawing attention to the above two points; and before closing this manifestation, I would like to pause for a moment with the honourable reader, in an attempt to draw attention to the emotions that might arise and clarify the misunderstandings that might create doubts in the hearts.

1 *Al-Anwār al-Nu'māniyyah*, vol. 1 pg. 292.

2 As appears in the texts of al-Narāqī, al-Ṭabāṭabā'ī, and Muḥammad Ḥasan al-Najafī.

I know that every earnestly concerned Muslim, in fact every person who has any honour and nobility and any remnant of respect for humanhood—I do not say dīn and Islam—when his eyes fall on all these declarations and the assertion of their tawātur, considering which they are accepted as a categorical fundamental and an existing reality of Shi’ism; undoubtedly his heart will be filled with resentment and wrath and the fire of revenge will rage within him. If I wish to control or contain it, I think it will become greater and more imposing. It might explode like an enormous volcano, hurling its lava furthest, its sparks reaching the near and distant, and its fire devouring the wetlands and drylands. We do not want this fire to be subdued forcefully or shackled. Rather, we wish to convert it from our hearts—with courage and valour—into lanterns of guidance in our hands to light the pathway to the reality of the sects and schools.¹

This pathway has remained the prisoner of the darkness of ignorance and negligence for a very long time. Hardly has any foot set upon it and hardly have the travelers traversed it. Moreover, many lose their direction. The time has come for us to tread the path with knowledge and expertise, bearing the lanterns of guidance in our hands, thereby breaking through the fog of the path, leaving new footprints, pointing out the perils and stumbling blocks, and dusting off heedlessness and strangeness from the direction signposts, so that we might repeat or start afresh its reading, and so that we never lose direction again.

1 Which incites some to fervently advocate their connection altogether in one melting pot, without sifting through and without any specification or condition.

Manifestation 9

Killing the Ahl al-Sunnah and Considering Looting their Wealth Permissible—from the Most Dangerous Effects of their Concept of Takfir

Perhaps, many of us will be surprised at the great number of horrible realities the Shī'ah Imāmiyyah creed contains, including fundamentals and accepted facts, as well as aspects that have been hidden and concealed from us with their glittering false and deceptive communication, despite our conviction that it is not implausible for anything more despicable to be existent in it. Nonetheless, I am capable of determining that all the above will not be enough to prepare us to brace what we will witness after a short while, just as I can well imagine the strong resentment felt by some readers by merely reading the heading.

Probably, the reader predicts what he will find written in the forthcoming lines of this treatise on this specific topic, not more than conclusions based on the realities and truths determined previously or sheer exaggerations and assumed horrors for which there is no actual proof when examined thoroughly by fair and solid judgement. In fact, probably some are now happy to accuse me by saying, “There is no doubt that the real reason prompting the writer of this treatise in his effort to establish this accusation is the emotional baggage he holds from painful events of the past¹; wars between members of the Abbasid Islamic state and the disbelieving Tartars, who endeavoured to destroy it and kill the Muslims residing there, all with the assistance of the Shī'ah.”²

1 In fact, in contemporary times as well, as happened lately in Iraq.

2 A detailed discussion on this will soon appear.

At this, few might object correctly, “Yes, undoubtedly, that occurrence stokes emotional pain which develops resentment towards those involved in the crime of conspiracy and treachery. However, it is inappropriate for all this to be applied to Shi’ism as a concept, leaving it accountable for the crime committed by some of its symbolic figures or adherents.”

Then, some of the noble might further the accusation and tell himself, “Maybe, the writer combining that painful catastrophe and others with the beliefs and manifestations mentioned previously has filled the souls and excited the senses, and will lead the minds of such people to believe everything that might be said.”

He might then correctly recommend, “While we hold Shi’ism accountable for everything contained in the past pages and announce our resistance and grudge against it; however, we as Muslims, as the Ahl al-Sunnah wa al-Jamā‘ah, have been commanded to be just and fair, even with our enemies. This forces us not to deceive people and indict them or accuse them without proof or evidence. That being said, we are unable to believe that there is a Muslim in the world, when his views are different and his ideologies are dissimilar, to regard the blood and wealth of his Muslim brother permissible, for no other reason save his disagreement in rational ijtihād.¹ For this

1 The Shī‘ah are distinctive, from the remaining Takfīrī sects like the Khawārij for example, in excommunicating all Muslim sects because they oppose them in the doctrine of Imāmah, which is the product of rational deduction, not supported by any distinct, categorical textual evidence, neither apparent nor hidden. Meanwhile, the Khawārij provided plenty external textual evidences of the Qur’ān to support their deviant belief. Yes, they stubbornly asserted their explanation and applied it incorrectly.

reason, we determine the non-existence of a single proof or evidence, even weak, to support this claim against the Shī'ah and we clearly state that had it been permissible for us to believe accusations like this, it would be possible for us to believe all impossibilities which the mind accuses Shi'ism of!"

Had refuting these honourable objectors been decreed for me, I would begin firstly by humbly apologising for the resentment created in their hearts or for what their minds find an improbability. The details of this bloody manifestation, containing hideousness and obnoxiousness, make it difficult to believe and embrace. Despite this, however, I will delve into discussing this topic; notwithstanding the profound bitterness surrounding it and the intense pain the heart feels due to it. I will apply the same methodology I had relied on in exposing what has passed in the previous sections of this treatise. I will explain this in two issues:

Firstly, I will establish with definiteness the existence of clear and distinct declarations from the writings of their scholars, authorities, and luminaries indicating the permissibility of shedding the blood of the Ahl al-Sunnah and stealing their wealth.

Secondly, I will present practical manifestations of these bloody views in real life, describing many bloody examples, which is shocking to Islam, in fact shocking to humanity in general; and the pages of history are embarrassed to present some images of it.

After apologising, I present to you, O beloved reader, these two matters:

1. Some of their authorities adopting this as a belief

This is an extremely important issue which removes the astonishment and denial of some good people who have positive thoughts of the

Shī'ah. It establishes this consequence as a well-grounded 'aqīdah (belief) held by some of their scholars. In fact, they invite to it and present evidences and proofs to emphasise it, so that others who are somewhat confused and fail to accept it attain contentment. We will suffice by citing two of their distinguished authorities who defended this belief and clearly called towards it¹:

1. Shī'ī Muḥaddith Yūsuf al-Baḥrānī²

Have a look at his expression of his dark, malicious, deviated belief:

Firstly, he determined the disbelief and impurity of the Ahl al-Sunnah:

والمشهور في كلام أصحابنا المتقدمين هو الحكم بكفرهم ونصبهم
ونجاستهم وهو المؤيد بالروايات الإمامية

The common aspect in the speech of our early scholars is the verdict of their disbelief, naṣb, and impurity which is supported by narrations of the Imāmiyyah.³

He says:

أقول وهذا القول عندي هو الحق الحقيقي بالاتباع لاستفاضة الأخبار
بكفر المخالفين وشركهم ونصبهم ونجاستهم

1 We have sufficed on mentioning these two authorities as they have reported to us the subscription of all early Shī'ī scholars to this 'aqīdah, as we will soon see in their texts. Shedding light on their view is actually revealing the views of all reliable scholars of Shi'ism.

2 Whoever wishes to learn of his biography to realise his value and the value of his book *al-Ḥadā'iq al-Nāḍirah* as well as the upcoming Shī'ī scholar Ni'mat Allāh al-Jazā'irī should refer to my book *Mawqif al-Shī'ah al-Imāmiyyah* as elucidation here goes against the foundational object of this treatise.

3 *Al-Ḥadā'iq al-Nāḍirah*, vol. 5 pg. 175.

I say: This view according to me is the definite truth worthy of emulation, due to the abundance of narrations on the disbelief, shirk, naşb, and impurity of the opposition.¹

Secondly, he clearly permits killing the Ahl al-Sunnah and stealing their wealth.

a. He says:

وإلى هذا القول ذهب أبو الصلاح وابن إدريس وسالار وهو الحق الظاهر بل الصريح من الأخبار لاستفاضتها وتكاثرها بكفر المخالف ونصبه وشركه وحل ماله ودمه كما بسطنا عليه الكلام بما لا يحوم حوله شبهة النقض والإبرام في كتاب الشهاب الثاقب والقول بالكفر هو المشهور بين الأصحاب من علمائنا المتقدمين رضوان الله عليهم أجمعين

Abū al-Şalāḥ, Ibn Idrīs, and Salār have opted for this view. And it is the apparent, in fact, the categorical truth from the narrations due to their abundance and profusion on the disbelief, naşb, and shirk of the opposition and the permissibility of his wealth and blood, as we discussed in detail, not surrounded with the doubt of refutation and demolition, in the book *al-Shihāb al-Thāqib*. The view of disbelief is the common one among our early scholars—may Allah be pleased with them all.²

b. He says:

وحينئذ فبموجب ما دلت عليه هذه الأخبار وصرح به أولئك العلماء الأبرار لو أمكن لأحد اغتيال شيء من نفوس هؤلاء وأموالهم من غير استلزامه لضرر عليه أو على أحد إخوانه جاز له فيما بينه وبين الله تعالى

1 *Al-Ḥadā'iq al-Nādirah*. vol. 3 pg. 405.

2 *Al-Ḥadā'iq al-Nādirah*, vol. 10 pg. 360.

In such an instance, as a necessary outcome of what the narrations indicate and these pious scholars state, if anyone is able to kill any of them or steal their wealth without necessitating harm against himself or any of his brethren, it is permissible for him between him and Allah ¹ *سُبْحَانَكَ وَبِحَمْدِكَ*.

Muslims should be wary that al-Baḥrānī is not attributing this view to himself only. He is in fact portraying it as a widely accepted belief by their early scholars and authorities, in which they have unanimously agreed to believe.

2. Ni‘mat Allāh al-Jazā’irī

Have a look at his statement of his dark, malicious, deviated belief.

Firstly, he determined the disbelief and impurity of the Ahl al-Sunnah.

- a. He quoted and supported the verdict of al-Murtaḍā and Ibn Idrīs al-Ḥillī of the disbelief and impurity of the opposition. He says:

ومن هذا يقوى قول السيد المرتضى وابن إدريس قدس الله روحيهما وبعض مشائخنا المعاصرين بنجاسة المخالفين كلهم نظرا إلى إطلاق الكفر والشرك عليهم في الكتاب والسنة فيتناولهم هذا اللفظ حيث يطلق ولأنك قد تحققت أن أكثرهم نواصب بهذا المعنى

The view of Sayyid al-Murtaḍā, Ibn Idrīs—may their souls be purified—and some of our contemporary scholars of the impurity of all the opposition is strengthened, taking into consideration the application of disbelief and shirk to them in the Book and Sunnah. Hence, this word will apply to them whenever used

1 *Al-Shihāb al-Thāqib*, pg. 266–267.

unrestrictedly. And you have ascertained that majority of them are Nawāṣib with this meaning.

- b. He rejected the ruling of Islam encompassing them and regarded it improbable. He says:

ولكن أنى لهم الإسلام وقد هجروا أهل بيت نبيهم المأمور بؤادهم
في محكم الكتاب بقوله تعالى قل لا أسألكم عليه أجرًا إلا المودة في
القربى فهم قد أنكروا ما علم من الدين ضرورة

Then again, where is Islam in them? Whereas they have abandoned the household of their Nabī, whom they have been ordered to love in the perfect Book through His statement: Say [O Muḥammad], I do not ask you for it [i.e. this message] any payment [but] only good will through [i.e. due to] kinship.¹ They have thus rejected what is known essentially of dīn.

- c. He asserts the impurity of the Ahl al-Sunnah with his words:

وماء الفرات ولا تسأل عن عذوبته ولطافته وحلاوته وبركته لأنه ورد
في الحديث أنه يصب فيه ميزاب من ماء الجنة كل يوم وفي الحديث
أنه كان يبرئ الأكمه والأبرص وذوي العاهة لكن باشره نجاسة أبدان
المخالفين فأزال عظيم بركته وبقي القليل

The water of the Euphrates: Do not ask of its purity, delicateness, sweetness, and blessings as it appears in the ḥadīth, “A gutter of water of Jannah is poured therein daily,” and the ḥadīth, “It cures the blind, leper, and those with physical disablements.” However, the impurity of the bodies of the opposition touched it and removed much of its blessings, leaving only a little.²

1 Sūrah al-Shūrā: 23.

2 Nūr al-Barāhīn, vol. 1 pg. 20.

Secondly, he permits the killing of the Ahl al-Sunnah and stealing their wealth.¹

a. He emphatically asserts this saying:

جواز قتلهم واستباحة أموالهم

The permissibility of killing them and appropriating their wealth.

2. He supports this with established narrations according to them; some of them are:

i. Shaykh al-Ṭā'ifah narrates in the chapter of Khums and Booty in the book *al-Tahdhīb* through an authentic chain from their Imām al-Ṣādiq عَلَيْهِ السَّلَام who asserted:

خذ مال الناصب حيث ما وجدت وابعث إلينا بالخمس

Take the wealth of the Nāṣibī wherever you find it and send a fifth to us.

ii. He reports through a ḥasan chain from al-Mu'allā:

خذ مال الناصب حيث ما وجدت وابعث إلينا بالخمس

Take the wealth of the Nāṣibī wherever you find it and send a fifth to us.

iii. Al-Ṣadūq reports in *al-'Ilal* on the authority of Dāwūd ibn Farqad who says:

1 It is known that the permissibility of killing them is a derivative of excommunicating them. Hence, when the disbelief of the opposition is established, asserting their impurity and permitting their blood and wealth follows. And this is what al-Baḥrānī and al-Jazā'irī set up as a basis.

قلت لأبي عبد الله عليه السلام ما تقول في قتل الناصب قال
حلال الدم لكني أتقي عليك فإن قدرت أن تقلب عليه حائطاً
أو تغرقه في ماء لكي لا يشهد به عليك فافعل فقلت فما ترى في
ماله قال خذ ما قدرت

I asked Abū ‘Abd Allāh عَلَيْهِ السَّلَام, “What is your view regarding killing a Nāṣibī?”

He answered, “His blood is permitted. However, I fear for you. If you are able to drop a wall on him or drown him in water so that no testimony is given against you, then do so.”

I asked, “What is your view regarding his wealth?”

He said, “Take what you can.”

He reveals his nefarious malice by necessitating the killing of the Ahl al-Sunnah wherever they are, and whatever they are—humans, jinn, or birds. He emphatically asserts that a sparrow from the Ahl al-Sunnah ought to be killed. This is not a fabrication of mine. It is verbatim what he asserted:

روي أن العصفور يحب فلانا وفلانا وهو سني فينبغي قتله بكل وجه
وإعدامه وأكله

It is reported that a sparrow loves so and so and he is a Sunnī. It is appropriate that it be killed in whichever way, executed, and eaten.¹

A genocide of all the Ahl al-Sunnah is compulsory in the Sharī‘ah of al-Jazā’irī, the heretic, even if this Sunnī is an animal with no intellect like a sparrow.

1 *Al-Anwār al-Nu‘māniyyah*, vol. 2 pg. 308.

This establishes the fact that murdering the Ahl al-Sunnah and appropriating their wealth is a belief which some of their authorities have asserted, acknowledging the subscription of all their early scholars to it.

2. Practical demonstration of this belief in the real world

The effect of this has manifested in many incidents to which history bears testimony with sorrow and regret. Shīī scholars narrate them with all haughtiness and pride, as it brings coolness to their hearts for what happened to their worst enemies, the Ahl al-Sunnah wa al-Jamā'ah—their killing, banishment, and torture. At the same time, they see in it a fixed model, an action plan which may motivate the Shī'ah to implement in the future.

Tragic incidents highlighting the outcome of this Concept of Takfīr

Before you, O honourable brother, is a true picture of the result of this deviant concept of Takfīr. We have chosen four bloody incidents as examples, at the lowest ebb of violation, to expose the extent of malice and rancour their poisoned sick hearts conceal.

1. The Massacre of the Ahl al-Sunnah in Baghdad at the hands of Hulagu with the blessings of Shīī Grand Shaykh al-Naṣīr al-Ṭūsī

In order to do justice to this horrific incident, we will have to present it in detail, so that it might open the eyes of many of the Ahl al-Sunnah.

a. Depiction of the Bloody Massacre of the Ahl al-Sunnah

Ibn Kathīr narrates to us a few snippets of it:

ومالوا على البلد فقتلوا جميع من قدروا عليه من الرجال والنساء والولدان والمشايخ والكهول والشبان ودخل كثير من الناس في الآبار وأماكن الحشوش وقني الوسخ وكمنوا كذلك أياما لا يظهرون وكان الجماعة من الناس يجتمعون إلى الخانات ويغلقون عليهم الأبواب فتفتحها التتار إما بالكسر وإما بالنار ثم يدخلون عليهم فيهربون منهم إلى أعالي الأمكنة فيقتلونهم في الأسطحة حتى تجري الميازيب من الدماء في الأزقة فإنا لله وإنا إليه راجعون وكذلك في المساجد والجوامع والربط ولم ينج منهم أحد سوى أهل الذمة من اليهود والنصارى ومن التجأ إليهم وإلى دار الوزير ابن العلقمي الرافضي وطائفة من التجار أخذوا لهم أمانا بذلوا عليه أموالا جزيلة حتى سلموا وسلمت أموالهم وعادت بغداد بعدما كانت آنس المدن كلها كأنها خراب ليس فيها إلا القليل من الناس وهم في خوف وجوع وذلة وقلة وكان الوزير ابن العلقمي قبل هذه الحادثة يجتهد في صرف الجيوش وإسقاط اسمهم من الديوان فكانت العساكر في آخر أيام المستنصر قريبا من مائة ألف مقاتل منهم من الأمراء من هو كالمملوك الأكابر الأكاسر فلم يزل يجتهد في تقليلهم إلى أن لم يبق سوى عشرة آلاف ثم كاتب التتار وأطعمهم في أخذ البلاد وسهل عليهم ذلك وحكى لهم حقيقة الحال وكشف لهم ضعف الرجال وذلك كله طمعا منه أن يزيل السنة بالكلية وأن يظهر البدعة الرافضة وأن يقيم خليفة من الفاطميين وأن يبید العلماء والمفتين والله غالب على أمره وقد رد كيده في نحره وأذله بعد العزة القعساء وجعله حوشكاشا للتتار بعد ما كان وزيرا للخلفاء واكتسب إثم من قتل ببغداد من الرجال والنساء والأطفال فالحكيم لله العلي الكبير رب الأرض والسماء وقد اختلف الناس في كمية من قتل ببغداد من المسلمين فقيل ثمانمائة ألف وقيل ألف ألف وثمانمائة ألف وقيل بلغت القتلى ألفي ألف نفس فإنا لله وإنا إليه راجعون ولا حول ولا قوة إلا بالله العلي العظيم

وكان دخولهم إلى بغداد في أواخر المحرم وما زال السيف يقتل أهلها أربعين يوماً... وقتل أستاذ دار الخلافة الشيخ محيي الدين يوسف بن الشيخ أبي الفرج ابن الجوزي وكان عدو الوزير وقتل أولاده الثلاثة عبد الله وعبد الرحمن وعبد الكريم وأكابر الدولة واحداً بعد واحد منهم الدويدار الصغير مجاهد الدين أبيك وشهاب الدين سليمان شاه وجماعة من أمراء السنة وأكابر البلد وكان الرجل يستدعى به من دار الخلافة من بني العباس فيخرج بأولاده ونسائه فيذهب به إلى مقبرة الخلال تجاه المنطرة فيذبح كما تذبح الشاة ويؤسر من يختارون من بناته وجواريه وقتل شيخ الشيوخ مؤدب الخليفة صدر الدين علي بن النيار وقتل الخطباء والأئمة وحملة القرآن وتعطلت المساجد والجماعات والجمعيات مدة شهرين ببغداد وأراد الوزير ابن العلقمي قبحه الله ولعنه أن يعطل المساجد والمدارس والربط ببغداد ويستمر بالمشاهد ومحال الرفض وأن يبني للرافضة مدرسة هائلة ينشرون علمهم وعلمهم بها وعليها فلم يقدره الله تعالى على ذلك بل أزال نعمته عنه وقصف عمره بعد شهرين يسيرة من هذه الحادثة وأتبعه بولده فاجتمعوا والله أعلم بالدرك الأسفل من النار ولما انقضى أمد الأمر المقدر وانقضت أربعون يوماً بقيت بغداد خاوية على عروشها ليس بها أحد إلا الشاذ من الناس والقتلى في الطرقات كأنها التلول وقد سقط عليهم المطر فتغيرت صورهم وأنتنت من جيفهم البلد وتغير الهواء فحصل بسببه الوباء الشديد حتى تعدى وسرى في الهواء إلى بلاد الشام فمات خلق كثير من تغير الجو وفساد الريح فاجتمع على الناس الغلاء والوباء والفناء والطعن والطاعون فإنا لله وإنا إليه راجعون ولما نودى ببغداد بالأمان خرج من تحت الأرض من كان بالمطامير والقني والمغاير كأنهم الموتى إذا نبشوا من قبورهم وقد أنكر بعضهم بعضاً فلا يعرف الوالد ولده ولا الأخ أخاه وأخذهم الوباء الشديد ففتانوا ولحقوا بمن سبقهم من القتلى واجتمعوا في البلى

تحت الثرى بأمر الذي يعلم السر وأخفى الله لا إله إلا هو له الأسماء
الحسنى ... وذكر أبو شامة وشيخنا أبو عبد الله الذهبي وقطب الدين
اليونيني أنه أصاب الناس في هذه السنة بالشام وباء شديد وذكروا أن
سبب ذلك من فساد الهواء والجو فسد من كثرة القتلى ببلاد العراق
وانتشر حتى تعدى إلى بلاد الشام فالله أعلم

They stormed the city, killing every person they laid hands on; men, women, children, elderly, middle aged, and the youth. Many people hid for days in wells, bushes, and dirt pipes. Similarly, some groups hid in hostelryes. They secured the doors but the Tartars managed to open them by either breaking them down or burning them. They fled to the roofs but the Tartars managed to kill them there, so much so that the gutters along the streets flowed with blood. Certainly, to Allah do we belong and to Him shall we return. The situation was similar in the Masājid and at the border posts.

The only people saved were the Jews and Christians from the *Ahl al-Dhimmah* (people living under the protection of the Islamic State), those to whom they granted asylum, those who sought refuge in the house of the Minister, Ibn al-*Alqamī al-Rāfiḍī*, and a group of traders who promised to pay a large amount on condition that they and their wealth remain unharmed. After all this, the Baghdad that used to be entertaining became desolate¹ with very few inhabitants, who lived in fear, poverty, humiliation, and privation.

1 Whoever sees Baghdad in these times (between 2003–2006) after the occupation of the modern Tartars and their faithless Rāfiḍī personnel is afflicted with bewilderment and dismay at the striking resemblance of Baghdad in both wars. How much does the day resemble last night!

Before this catastrophe, Minister Ibn al-‘Alqamī strove hard in averting the [Muslim] armies and removing their [soldiers] names from the register. The armies during the last days of al-Mustanşir were close to one hundred thousand fighters—among them were the generals who were like senior-ranking kings. He endeavoured continuously to reduce them until only ten thousand remained.

He then wrote to the Tartars and enticed them to usurp the lands, facilitating this for them. He divulged to them the reality on the ground and disclosed the weakness of the men, avaricious to completely terminate the Ahl al-Sunnah, to manifest the innovation of the Rāfiḍah, to establish a khalīfah from the Fatimids, and to exterminate the scholars and jurists. And Allah will accomplish His purpose. Allah thwarted his scheme, humiliated him after his firmly established power, and made him a protagonist for the Tartars after being a minister for the khulafā’. He earned the sin of all the men, women, and children killed in Baghdad. The Judgement is for Allah, the Most High, the Great, Rabb of the earth and sky.

People have differed regarding the number of slain in Baghdad in this catastrophe. Some suggestions are: 800 000, 1 800 000, and 2 000 000. Certainly, to Allah do we belong and to Him shall we return; there is neither might nor power except with Allah, the Most High, the Great. They entered Baghdad towards the end of Muḥarram and the massacre continued for 40 days.

Ustādh of the House of the Khalīfah, Shaykh Muḥyī al-Dīn Yūsuf ibn al-Shaykh Abī al-Farj ibn al-Jawzī—an enemy of the minister—was killed along with his three children, viz. ‘Abd Allāh, ‘Abd al-Raḥmān, and ‘Abd al-Karīm. Moreover, the seniors of the state

were killed one after the other including al-Duwaydār al-Ṣaghīr Mujāhid al-Dīn Aybak, Shihāb al-Dīn Sulaymān Shāh, a group of Sunnī leaders, as well as senior officials of the city.

Men of the Banū al-‘Abbās would be called out from the House of the Khalīfah together with their children and womenfolk. They would be taken to al-Khilāl graveyard which was facing the watch tower where they would be slaughtered like sheep. Their daughters and slave-girls whom they chose would be taken captive.

The grand Shaykh, official educator of the Khalīfah, Ṣadr al-Dīn ‘Alī ibn al-Niyār was killed. The lecturers, Imāms, and Ḥuffāz of the Qur’ān were massacred. Masājid were desolate and congregational Ṣalāh and Jumu‘ah were not performed for months in Baghdad.

Minister Ibn al-‘Alqamī—may Allah disfigure and curse him—intended to leave Masājid, Madāris, and border posts in Baghdad desolate and continue with *mashāhid* (religious shrines) and centres of Rafḍ. He intended building for the Rawāfiḍ a fabulous seminary to disseminate their knowledge and characteristics. Allah ﷻ did not give him the ability to carry this out but rather deprived him of His favour and ended his life a few months after this catastrophe, together with his son. They thus gathered—and Allah knows best—in the lowest depth of Hell.

After the duration of the destined matter ended and the 40 days passed, Baghdad was in utter ruins, inhabited by just a handful. There were heaps of corpses lying on the streets. A cloudburst caused them to moulder, whilst their rancid odour filled the air. A severe plague broke out on account of it which travelled

through the air and reached Syria. Many people lost their lives due to the contaminated atmosphere and the pollution in the air. Inflation, defamation, annihilation, epidemics, and plagues became the order of the day. Certainly, to Allah do we belong and to Him shall we return.

When the announcement of peace was made in Baghdad, those who were hiding in the underground pipelines, dirt pipes, and water pipes came out as if they were resurrected from their graves; they did not recognise one another. A father did not recognise his son and a brother did not recognise his sibling. A severe plague afflicted them which consumed them and united them with their deceased ones. Ultimately, they all began decaying together underneath the earth with the command of the One Who has knowledge of the apparent and hidden. Allah, there is no deity but He. The best names belong to Him.

Abū Shāmah, our mentor Abū ‘Abd Allāh al-Dhahabī, and Quṭb al-Dīn al-Yūnīnī mentioned that a severe plague afflicted the people of Syria in this year. They determined the polluted air and atmosphere the reason behind this; poisoned on account of the abundance of corpses in the land of Iraq. It spread until it invaded the land of Syria. And Allah knows best.¹

So that no Shī‘ī may raise the objection against us of Ibn Kathīr being an Umawī fanatic,² and not to expect him to believe what Ibn Kathīr reported, I will report to the reader another description of this massacre, but this time from the mouth of Shī‘ī contemporary Shaykh

1 *Al-Bidāyah wa al-Nihāyah*, vol. 13 pg. 234 – 237.

2 It is their habit to describe everyone who exposes their disgraceful acts and discloses their hidden flaws as such, i.e., an Umawī fanatic.

Muḥammad Maḥdī al-Āṣifī under the heading, Fall of Baghdad in 656 AH:

سقطت بغداد حاضرة العالم الإسلامي بيد التتار بقيادة هولوكو وكان سقوط بغداد واحدة من أعظم النكبات التي حلت بالعالم الإسلامي منذ ظهور الإسلام إلى اليوم الحاضر وكان التخريب الحضاري والثقافي والاقتصادي والسكاني الذي حل بعاصمة العباسيين في هذا الهجوم بمقاييس ذلك التاريخ من أوسع ما حل بالحواضر البشرية وقد قدر عدد القتلى في هذه المجزرة الرهيبة كما يقول الياضي بألف ألف وثمانمائة وكسر وإذا كان في هذا التقدير ثمة شيء من المبالغة فمما لا ريب فيه أن الخسائر البشرية كبيرة جدا وفادحة بمقاييس الخسائر الحربية في ذلك التاريخ وقد استمر القتل والنهب سبعة أيام ثم رفعوا السيف وبتلوا السبي وقيل إن القتل والنهب والسبي استمر نيفا وثلاثين يوما وقيل أربعين يوما يقول الدكتور حسن إبراهيم حسن وقد أعمل جند المغول السيف في رقاب أهل بغداد أربعين يوما سلبوا فيها أموالهم وأهلكوا كثيرين من رجال العلم وقتلوا أئمة المساجد وحملة القرآن وتعطلت المساجد والمدارس والربط وأصبحت المدينة قاعا صنفصفا ليس فيها إلا فئة قليلة مشردة الأذهان وكان القتلى في الطرقات كأنها التلال ولما نودي بالأمان خرج من تحت الأرض من اختفوا في المطامير والمقابر ومن لجأ إلى الآبار والحشائش كأنهم الموتى قد نبشت قبورهم وقد أنكر بعضهم البعض فلم يعرف الأب ابنه ولا الأخ أخاه ثم انتشر الوباء فحصدتهم بمنجله حصدا ذريعا وفسد الهواء وعم الوباء وأما ما حل بخزائن العلم من المكاتب والمدارس في بغداد فحدث ولا حرج فقد كانت بغداد مركزا من أعظم مراكز الإشعاع الفكري في العالم كله في ذلك التاريخ من دون مبالغة وقد أحرقت التتار كلما وجدوا في بغداد من علم ومن مراكز للعلم كما قتلوا كل من عشروا عليه من العلماء أو

كل من كان في بغداد من العلماء وليس بإمكان أحد أن يقدر ضخامة الخسارة التي لحقت بالفكر والثقافة الإسلامية والبشرية في هذه النكبة يقول قطب الدين الحنفي تراكمت الكتب التي ألقاها التتار في نهر دجلة حتى صارت معبراً يعبر عليه الناس والدواب واسودت مياه دجلة بما القى فيها من الكتب ولنقرأ لتقي الدين ابن أبي اليسر هذه النفثة من شعره في بغداد لسائل الدمع عن بغداد أخبار فما وقوفك والأحباب قد ساروا يا زائرين إلى الزوراء لا تفتدوا فما بذاك الحمى والدار ديار تاج الخلافة والربيع الذي شرفت به العالم قد عفاه أقفار أضحى لعصف البلى في ربه أثر وللدموع على الآثار آثار يا نار قلبي نار لحرب وغى شبت عليه ووافى الربيع أعصار علا الصليب على أعلى منابرها وقام بالأمر من يحويه زنار وكم حريم سبته الترك غاصبة وكان من دون ذلك الستر أستار وكم بدور على البدرية انخسفت ولم يعد لبدور منه أبدار وكم ذخائر أضحت وهي شائعة من النهاب وقد حازته كفار وكم حدود أقيمت من سيوفهم على الرقاب وحطت فيه أوزار ناديت والسبي مهتوك تجر بهم إلى السفاح من الأعداء دعار ولسنا نستطيع أن نقدر الخسارة التي لحقت بالإسلام وبالبشرية في هذه النكبة التي حلت بمدينة السلام كما نجزم أن الخسارة الواسعة التي حلت بعاصمة العباسيين في القرن السابع الهجري لم تعوض بالمعنى الدقيق للكلمة إلى اليوم الحاضر ولو لم تتعرض بغداد لهذه النكبة لكان تاريخ المسلمين غير هذا التاريخ وكان للإسلام والمسلمين شأن آخر على وجه الأرض غير هذا الشأن

Baghdad, the capital city of the Islamic world, fell at the hands of the Tartars headed by Hulagu. The fall of Baghdad was one of the most devastating catastrophes which afflicted the Islamic world since the existence of Islam to this present day. The civil, cultural, economic, and habitational devastation which afflicted the capital city of the Abbasids in this onslaught—by the

measurements of that time—is one of the terribly widespread afflictions to affect human civilisation. The number of slain in this awful massacre as stated by al-Yāfiī is estimated at over 1 800 000. Although in this estimation there is some exaggeration, there is no doubt that the losses of human life were extremely tremendous and it is a major calamity with the volume of military losses at the time.

Killing and looting continued for seven days. They then raised the swords and ceased the enslavement. A weak report suggests that killing, looting, and enslaving continued for thirty odd days, or forty days. Doctor Ḥasan Ibrāhīm Ḥasan says, “The army of the Moguls worked their swords on the necks of Baghdad’s residents for forty days.” They snatched their wealth and annihilated plenty scholars, killing the Imāms of the Masājid and Ḥuffāḏ of the Qur’ān. The Masājid, Madāris, and border posts lay desolate. The city turned into a level plain with only a few confused souls. Corpses lay in the streets in heaps.

When the announcement of amnesty was made, people came out from beneath the soil from underground pipelines and graves and those who took refuge in wells and bushes, as if they were dead resurrected from their graves, unable to recognise one another. A father could not recognise his son and a brother could not recognise his sibling. A severe plague then afflicted them and rapidly entrapped them in its net. The air was polluted and the plague spread.

As for what happened to the treasuries of knowledge, viz. the libraries and Madāris in Baghdad; Baghdad was the headquarter of knowledge—one of the greatest headquarters of spreading ideologies in the entire world at the time, without any

exaggeration. The Tartars burned down whatever knowledge and headquarters of knowledge they found in Baghdad, just as they massacred all the scholars they laid their hands upon or all the scholars present in Baghdad.

It is not possible for anyone to estimate the extent of loss which afflicted Islamic ideologies, culture, and civilisation in this catastrophe. Quṭb al-Dīn al-Ḥanafī states, “The books which the Tartars threw into the Tigris River heaped up becoming a bridge which people and animals could cross. The Tigris water turned black on account of the books thrown into it.”

Let us read this portion of Taqī al-Dīn ibn Abī al-Yusr’s poem about Baghdad:

There is news about Baghdad for the questioner of tears.
Why are you stopping whereas the people have moved on?
O visitors of Zawrā’, do not come here, for there is no
place of sanctuary nor any shelter among the homes.

The crown of the Khilāfah and its inhabitants have been
completely obliterated by the Earth.

The region began violently deteriorating right after and
the tradition of tears followed.

O the burning desire of my soul, the burning desire to fight
has been rekindled whilst a tornado afflicted the people.

The cross has been elevated to the highest platform, and
the one who raised it wears it as a girdle.

Many sanctums were dishonoured by the Turks upon
being usurped, and there was excluding this pretext... a
fire.

Many full moons eclipsed while shining and will never return to shine ever again.

Many treasures appear radiant from the plunderer whereas the disbelievers seized it.

Many borders were established by their swords around their necks where the burden has been placed.

I called out whilst the prisoners were taken to be cut down by the immoral executioner of the enemy.

We are unable to estimate the loss that afflicted Islam and humans in this catastrophe distressing the city of peace. Moreover, we determine that the widespread loss which afflicted the capital city of the Abbasids in the seventh hijrī century has not been replaced in the true sense of the word to the present day. Had Baghdad not seen this catastrophe, the history of Muslims would not have been the same. Islam and the Muslims would have had a different status on the earth, different from what they have currently.¹

Shīrī scholar Fāris Riḍā al-Ḥasūn, researcher of the book *Irshād al-Adh-hān*, vol. 1 pg. 30, of ‘Allāmah al-Ḥillī who was a contemporary of the Baghdad massacre says:

وفي زمان صباه أيضا وقعت الفاجعة العظيمة والمجزرة الكبيرة في
بغداد التي أذابت الصخر حزنا وألما ولم ترحم حتى الأطفال والشيوخ
والنساء

During his childhood, the massive tragedy and the great massacre of Baghdad occurred which dissolved the boulder out

¹ *Riyāḍ al-Masā’il*, pg. 6-8, introduction to second volume.

of grief and pain. No mercy was shown, not even to children, the elderly, and women.¹

b. Description of the tragic murder of the Khalīfah al-Mustaʿsim bi Allāh

As regards the tragic scene of the murder of the Abbasid Khalīfah al-Mustaʿsim bi Allāh, Ibn Kathīr says:

وأحضر الخليفة بين يدي هولاء فساله عن أشياء كثيرة فيقال إنه اضطرب كلام الخليفة من هول ما رأى من الإهانة والجبروت ثم عاد إلى بغداد وفي صحبته خواجه نصير الدين الطوسي والوزير ابن العلقمي وغيرهما والخليفة تحت الحوطة والمصادرة فأحضر من دار الخلافة شيئاً كثيراً من الذهب والحلي والمصاغ والجواهر والأشياء النفيسة وقد أشار أولئك الملاء من الرافضة وغيرهم من المنافقين على هولاء أن لا يصلح الخليفة وقال الوزير متى وقع الصلح على المناصفة لا يستمر هذا إلا عاماً أو عامين ثم يعود الأمر إلى ما كان عليه قبل ذلك وحسنوا له قتل الخليفة فلما عاد الخليفة إلى هولاء أمر بقتله ويقال إن الذي أشار بقتله الوزير ابن العلقمي والمولى نصير الدين الطوسي وكان النصير عند هولاء قد استصحبه في خدمته لما فتح قلاع الموت وانتزعها من أيدي الإسماعيلية وكان النصير وزيراً لشمس الشموس ولأبيه من قبله علاء الدين بن جلال الدين وكانوا

1 Some might sense some grief from the words of these two Shīrī scholars over what occurred in Baghdad in that period. We do not know whether this is a genuine emotion in which they are isolated from the majority of the Shīrah or Taqīyyah, which we hear and see plenty examples of, especially when we will shortly come to realise the reality of their scholars' and senior authorities' view when examining that tragedy and the reality of one of these men's stance—Oh the irony—'Allāmah al-Hillī to whose book the footnotes were added. So be aware!

ينسبون إلى نزار بن المستنصر العبيدي وانتخب هولوكو النصير ليكون في خدمته كالوزير المشير فلما قدم هولوكو وتهيب من قتل الخليفة هون عليه الوزير ذلك فقتلوه رفسا وهو في جوالق لثلا يقع على الأرض شيء من دمه خافوا أن يؤخذ بثأره فيما قيل لهم وقيل بل خنق ويقال بل أغرق فالله أعلم فباءوا بإثمهم وإثم من كان معه من سادات العلماء والقضاة والأكابر والرؤساء والأمراء وأولي الحل والعقد ببلاده وستأتي ترجمة الخليفة في الوفيات وكان قتل الخليفة المستعصم بالله أمير المؤمنين يوم الأربعاء رابع عشر صفر وعفي قبره وكان عمره يومئذ ستا وأربعين سنة وأربعة أشهر ومدة خلافته خمس عشرة سنة وثمانية أشهر وأيام وقتل معه ولده الأكبر أبو العباس أحمد وله خمس وعشرون سنة ثم قتل ولده الأوسط أبو الفضل عبد الرحمن وله ثلاث وعشرون سنة وأسر ولده الأصغر مبارك وأسرت أخواته الثلاث فاطمة وخديجة ومريم وأسر من دار الخلافة من الأبنكار ما يقارب ألف بكر فيما قيل والله أعلم فإننا لله وإنا إليه راجعون

The Khalīfah stood before Hulagu, who questioned him on many aspects. It is said that the Khalīfah began to stutter as he saw the disgrace and tyranny he was being subjected to. He then returned to Baghdad with Khawājah Naṣīr al-Dīn al-Ṭūsī and Minister Ibn al-ʿAlqamī and others in his company. The Khalīfah was under circumspection and seizure. He presented from the house of the Khalīfah an abundance of gold, jewellery, jewels, gems, and precious items. This group of Rawāfiḍ and other hypocrites suggested to Hulagu not to reach a settlement with the Khalīfah.

The Minister said, “When the conciliation will take place on half, this will not continue except for one or two years and then the matter will return to its original position.” They adorned the

Khalīfah's killing to him. When the Khalīfah returned to Sultan Hulagu, the latter instructed the former's execution.

It is said that the one to suggest his killing was Minister Ibn al-'Alqamī and Mawlā Naṣīr al-Dīn al-Ṭūsī. Al-Naṣīr was at the side of Hulagu who took the former as a companion to serve him when he conquered the forts of Alamūt and snatched it away from the hands of the Ismā'īliyyah. Al-Naṣīr was a minister for Shams al-Shamūs and for his father before him, 'Alā' al-Dīn ibn Jalāl al-Dīn. They are linked to Nizār ibn al-Mustanṣir al-'Abīdī. Hulagu selected al-Naṣīr to be in his service as a minister, advisor.

When Hulagu arrived and dreaded killing the Khalīfah, the minister facilitated this for him. They thus trampled him to death while he was in a large sack so that none of his blood spills on the ground. They feared that he will be avenged as they were warned. Weaker reports suggest that he was strangled to death or drowned. And Allah knows best.

They bore his sin and the sin of the prominent scholars, judges, seniors, chiefs, generals, and men of intelligence and foresight in his land. (The biography of the Khalīfah will soon appear in *al-Wafiyāt*.)

Khalīfah al-Musta'ṣim bi Allāh, Amīr al-Mu'minīn, was killed on Wednesday, 14th Ṣafar. Signs of his grave were obliterated. His age at the time was 46 years and four months. The duration of his Khilāfah was fifteen years, eight months, and a few days. His eldest son, Abū al-'Abbās Aḥmad of twenty-five years, was slain with him, followed by his middle son, Abū al-Faḍl 'Abd al-Raḥmān at twenty-three years, while his youngest

son Mubārak was taken captive along with his three sisters, Fāṭimah, Khadījah, and Maryam. It is supposed that from the House of the Khalīfah, close to a thousand virgins were taken as prisoners. And Allah knows best! To Allah do we belong and to Him is our return.¹

c. Revealing the Identity of the Criminals who soiled their hands with the Blood of Muslims

What is known and accepted by many of the Ahl al-Sunnah is that the primary criminal and leading conspirator and instigator responsible for this outrageous massacre is the well-known Shīʿī scholar and great authority Khawājah al-Naṣīr al-Ṭūsī, despite the present-day Shīʿah denying his involvement in it stubbornly, dishonestly, or out of embarrassment. I will establish his clear involvement in it² in this discussion, quoting the statements of their notable authorities, historians, and researchers, which will leave no scope for any obstinate or devious individual to deny or reject it. Of those I quote who acknowledge this are:

1. Shīʿī ‘Allāmah—the leader of Shi’ism in his time—Muḥammad Ḥasan al-Najafī: He acknowledges al-Ṭūsī’s involvement in this bloody massacre of the Ahl al-Sunnah in one of his Fiqh books which, as a matter of fact, is one of the most important Shīʿī

1 *Al-Bidāyah wa al-Nihāyah*, vol. 13 pg. 234–236.

2 You will soon sense, O respected reader, while reading the declarations of their scholars, the power of tone of apparent satisfaction in their words over what happened, i.e., the killing and annihilation of the Ahl al-Sunnah. Likewise, you will notice the extent of great pride with which they boast over the wicked role their criminal al-Ṭūsī played in planning and scheming this painful massacre. Read carefully.

books unrestrictedly.¹ The shocking provocation in this matter is that he did not simply quote this incident in a history book for instance so that it may be labelled a simple narration, which occasionally is not authentic and hence citing it as proof is not correct. Instead, he quoted it in a reliable Fiqh book which provides clear indication that the narration's authenticity is established in his sight and its reliability is emphasised. This is from one angle. From another angle, and it is necessary for us to ponder at length on this point. This convincingly instructs all the Shī'ah of every era to necessarily give this incident a practical Sharī' jurisprudential application through which they worship Allah. In fact, the wicked al-Najafī cited the incident of al-Ṭūsī while refuting one of their scholars, Muqaddas al-Ardabīlī, who has a rare view—against the majority of Shī'ah scholars—of the prohibition of backbiting the opposition. He thus assaults him with all viciousness and condemns the leniency and weakness of his stance, while declaring the strength and power of the stance of their grand Shaykh al-Ṭūsī and their 'Allāmah Ibn al-Muṭahhar al-Ḥillī who passed the verdict of the permissibility of killing the Ahl al-Sunnah, appropriating their wealth, and torturing them—which led to their provocation to attack Baghdad and commit a genocide, unprecedented and beyond imagination. O honourable reader, have a look at his words:

وما أبعد ما بينه وبين الخواجه نصير الدين الطوسي والعلامة الحلبي
 وغيرهم ممن يرى قتلهم ونحوه من أحوال الكفار حتى وقع منهم ما
 وقع في بغداد ونواحيهما

1 Whoever wishes to realise the reliability of the author and his book, should refer to my book *Mawqif al-Shī'ah al-Imāmiyyah*.

How distant is he from Khawājah Naṣīr al-Dīn al-Ṭūsī, ‘Allāmah al-Ḥillī, and others¹ who permit their killing and its like, from the conditions of the disbelievers², which led to the genocide in Baghdad and its environs!³

2. Shīṭī Historian Muḥammad Bāqir al-Khuwānasārī writes in the biography of the criminal al-Ṭūsī:

ومن جملة أمره المشهور المعروف المنقول حكاية استيزاره للسلطان
المحتشم في محروسة إيران هولاءكو خان بن تولي خان بن جنكيز
خان من عظماء سلاطين التاتارية وأترك المغول ومجيئه في موكب
السلطان المؤيد مع كمال الاستعداد إلى دار السلام بغداد لإرشاد
العباد وإصلاح البلاد وقطع دابر سلسلة البغي والفساد وإخماد نائرة
الجور والإلباس بإبداء دائرة ملك بني العباس وإيقاع القتل العام من
أتباع أولئك الطغام إلى أن أسال من دمائهم الأقدار كأمثال الأنهار
فانهار بها في ماء دجلة ومنها إلى نار جهنم دار البوار ومحل الأشقياء
والأشرار

1 The Muslims should fully understand the text of al-Najafī. The word *others* establishes the fact that killing the Ahl al-Sunnah is not a belief peculiar to al-Ṭūsī and al-Ḥillī. It is a belief which majority of the Shīṭī scholars subscribe to including al-Baḥrānī and al-Jazā’irī whose belief I quoted in the beginning of the section. They are the stars who have emphatically declared that all their early scholars subscribed to this deviant belief.

2 His statement: *who permit their killing and its like, from the conditions of the disbelievers* is extremely dangerous as this reveals their concept of Takfīr in the most repulsive form. He clarifies that the verdict against us in their belief is the same as the rest of the disbelievers, i.e., the permissibility of blood and wealth. The genocide of Baghdad was simply a practical manifestation of their belief in Takfīr of the Ahl al-Sunnah.

3 *Jawāhir al-Kalām*, vol. 22 pg. 63.

From among his famous, well-known affairs which is reported is the incident of him being appointed cabinet minister by honourable Sultan of the Protected Iran, Hulagu Khān ibn Tolui Khān ibn Genghis Khān, from the sublime sultans of the Tartars and Turks of the Moguls. He came in the procession of the powerful Sultan to the land of peace, Baghdad, with absolute preparation to guide the bondsmen, reform the cities, break the backbone of the chain of rebellion and anarchy, and extinguish the flame of war and oppression by destroying the empire of the Abbasids and publicly killing the followers of those oppressors until their dirty blood flowed like rivers into the Tigris River, and from there into the fire of Jahannam—the place of ruin, hardships, and evils.¹

He acknowledges inciting Hulagu to commit the crime:

فلما استشعر هولاء لوجأ عنده بإشارة المحقق ومشورته وافتتح القلعة
 ودخلها أكرم المحقق غاية الإكرام والإعزاز وصحبه وارتكب الأمور
 الكلية حسب رأيه وإجازته فرغبه المحقق قدس سره في تسخير عراق
 العرب فعزم هولاءكو خان على فتح بغداد وسخر البلاد والنواحي
 واستأصل الخليفة المستعصم

When Hulagu realised, he took refuge by him on the indication and consultation of al-Muḥaqqiq (al-Ṭūsī) and opened the fort and entered it. He honoured al-Muḥaqqiq with utmost reverence and respect and accompanied him. He carried out all affairs according to his opinion and with his permission. Al-Muḥaqqiq enticed him to subjugate the Iraq of the Arabs. Hulagu Khān thus made a determination to conquer Baghdad

1 Muḥammad Bāqir al-Khuwānasārī: *Rawḍāt al-Jannāt*, vol. 6 pg. 279.

and subjugate the lands and outskirts and remove the Khalīfah al-Mustaʿsim.¹

3. Shīʿī scholar Abū al-Hudā al-Kalbāsī confirms his inciting Hulagu to exterminate the Ahl al-Sunnah:

أنه لما استقرت السلطنة لهلاكو وعمه جنكيز سعى في المرام هلاكو بتدابير العلامة الطوسي نصير الدين فأرسل جمعا كثيرا من العساكر إلى بغداد فقتلوا المستعصم العباسي وانقضت خلافتهم فقرر هلاكو بسعي العلامة المشار إليه نقابة أشراف هذه الولاية بالسيد المؤيد

When authority settled in the hands of Hulagu and his uncle Genghis, Hulagu endeavoured to achieve the goal conspired by ʿAllāmah al-Ṭūsī Naṣīr al-Dīn. He thus sent a huge army to Baghdad, and they killed al-Mustaʿsim al-ʿAbbāsī; and their khilāfah dissolved. Through the effort of the aforementioned ʿAllāmah, Hulagu appointed al-Sayyid al-Muʿayyad [al-ʿAlqamī] head of the supervisors of the state.²

4. Shīʿī ʿAllāmah and Authority Ibrāhīm al-Zanjānī says:

كان ابتداء دولة هولاكو خان في إيران عام ٦٥٠هـ وانتهاء دولته وسلالته بموت سعيد خان سلطانية زنجان عام ٧٣٦هـ وحمل على العراق بقيادة نصير الدين الطوسي فيلسوف الإسلام وبتأييد سديد الدين العلقمي وزير الخليفة العباس بتاريخ ٦٥٦هـ وقضى على خلفاء بني العباس

Hulagu Khān's state of Iran began in 650 AH and his state and progeny ended with the death of Saʿīd Khān of Soltaniyeh, Zanjan, in 736 AH. He attacked Iraq under the leadership of Naṣīr

1 Ibid, vol. 6 pg. 293.

2 *Samāʿ al-Maqāl fī ʿilm al-Rijāl*, vol. 1 pg. 401.

al-Dīn al-Ṭūsī, the Philosopher of Islam, and with the support of Sadīd al-Dīn al-‘Alqamī, the minister of the ‘Abbāsī Khalīfah in 656 AH. He exterminated the Khulafā’ of the Abbasids.¹

5. Āyat Allāh al-‘Uzmā and Political Leader Khomeini discusses the permissibility or impermissibility of a Shī’ī entering the ministry of non-Shī’ī government officials. He favours permissibility on condition that there is a clear exigency and evident support to the Shī’ah. To authenticate his view, he cites the story of al-Naṣīr al-Ṭūsī entering the council of Hulagu, the disbeliever, which he considers great support for Shi’ism, despite the colossal harm to Islam and the Muslims,² in a bold statement that the support which this Khomeini advocates is devoted killing and torturing of the Ahl al-Sunnah.³ Have a look at his exact words—may Allah deal with him befittingly:

وإذا كانت ظروف التقيّة تلزم أحدا منا بالدخول في ركب السلاطين فهنا
يجب الامتناع عن ذلك حتى لو أدى الامتناع إلى قتله إلا أن يكون في
دخوله الشكلي نصر حقيقي للإسلام والمسلمين مثل دخول علي بن
يقطين ونصير الدين الطويس رحمهما الله

1 ‘Allāmah, Authority Ibrāhīm al-Zanjānī: *‘Aqā’id al-Imāmiyyah al-Ithnay ‘Ashariyyah*, vol. 3 pg. 231.

2 I narrated its dreadfulness in detail from Ibn Kathīr and Shī’ī ‘Allāmah Muḥammad Mahdī al-‘Āṣifi.

3 It is necessary to remember clearly that Khomeini and the men of his religious Shī’ī revolution applied this bloody concept in a practical manner when they gained complete dominance over Iranian Persia. Frankly speaking, they actively killed, exiled, and prosecuted the Ahl al-Sunnah laymen and scholars ... even up to today, leaving the city almost vacant of them.

When the circumstances of Taqiyyah compel someone to enter the ministry of the rulers, it is obligatory to refuse even if this refusal leads to his killing, except if his outward entry contains actual assistance for Islam and the Muslim, like the entry of ‘Alī ibn Yaqtīn¹ and Naṣīr al-Dīn al-Ṭūsī—may Allah have mercy on them.²

He then emphasises his wicked policy of burning the Ahl al-Sunnah and stabbing them in the back saying:

ومما ذكرناه يظهر عدم صحة التشبث لإثبات المدعى أي جواز ارتكاب المحرمات بالروايات الكثيرة المتقدمة الدالة على جواز التولي من قبل الجائر لصلاح حال الشيعة لما عرفت من أن الظاهر من مجموعها أو المتيقن منها بعد ضعف إسنادها جواز التولي فيما إذا كان صلاح المذهب ولولا التولي لخيف تشتت الشيعة وذهاب حزبهم مع قلة عددهم وضعفهم وقوة أعدائهم وشدة اهتمامهم لعنهم الله بهضمهم وهلاكهم كما هو ظاهر فلولا أمثال علي بن يقطين والنجاشي ومحمد بن إسماعيل ومن يحذو حذوهم لخيف على الشيعة الانقراض

From what we have mentioned above, the incorrectness of establishing the claim, i.e., the permissibility of committing unlawful actions, by clinging to the abundant afore-mentioned narrations indicating the permissibility of assuming an official post from an oppressor for the betterment of the Shī‘ah’s condition is clear. As you are aware that what is apparent or certain from the collection [of narrations], after the chain’s

1 The reader will soon realise the criminal role played by ‘Alī ibn Yaqtīn which is not much different to the one played by al-Naṣīr al-Ṭūsī. This is in the upcoming spectacle.

2 *Al-Ḥukūmah al-Islāmiyyah*, pg. 142.

weakness, is the permissibility of assuming an official post in those circumstances where there is betterment for the creed. If not for this, there is fear of the dispersing of the Shī'ah and the dissolving of their group due to their few numbers, weakness, and the strength and strong ambition of their enemies—may Allah curse them with oppression and destruction—as is manifest. Had it not been for the likes of 'Alī ibn Yaḡṡīn, al-Najāshī, Muḡammad ibn Ismā'īl, and those who treaded their path, there was fear of extinction for the Shī'ah.¹

Finally, he praises this criminal murderer and prays for his status to be raised. He says:

قال أفضل المتأخرين وأكمل المتقدمين الخواجه نصير الدين الطوسي
... انتهى كلامه زيد في علو مقامه

The most superior of latter scholars and the most complete of early scholars, Khawājah Naṡīr al-Dīn al-Ṭūsī says ... [End of his quotation], may his high status be raised.²

2. The Murder of 500 Ahl al-Sunnah in Jail at the Hands of the Criminal, trusted by the Shī'ah, 'Alī ibn Yaḡṡīn

The Shī'ah report that 'Alī ibn Yaḡṡīn is from the companions of Imām al-Kāẓim—one of the twelve infallible Shī'ī Imams. He was a Shī'ī. He exploited his closeness to Hārūn al-Rashīd and the latter's trust in him to support his creed and kill the Ahl al-Sunnah. We will begin by mentioning those who praised and authenticated him.

1 *Al-Makāsib al-Muḡarramah*, vol. 2 pg. 164.

2 *Kitāb al-Arba'īn*, vol. 2 pg. 612.

1. Shī'ī scholar Muḥammad Jawwād Mughniyah says:

كان علي بن يقطين مقربا عند هارون الرشيد يثق به وينتدبه إلى ما أهمه
من الأمور وكان ابن يقطين يكتتم التشيع والولاء لأهل البيت (ع) ويظهر
الطاعة للرشيد

‘Alī ibn Yaqtīn was close to Hārūn al-Rashīd, who the latter trusted and commissioned to him significant matters that concerned him. Ibn Yaqtīn concealed his Shi’ism and association with the Ahl al-Bayt عَلَيْهِمُ السَّلَامُ and demonstrated obedience to al-Rashīd.¹

2. Khomeini reports a couple of narrations from him which reveals his adherence to Shi’ism. He says:

كما تشهد به مضافا إلى رواية محمد بن عيسى المتقدمة روايته الأخرى
أنه كتب إلى أبي الحسن موسى عليه السلام قال إن قلبي يضيق مما أنا
عليه من عمل السلطان وكان وزيرا لهارون فإن أذنت جعلني الله فداك
هربت منه فرجع الجواب لا إذن لك بالخروج من عملهم واتفق الله أو
كما قال واحتمال التقية بعيد ولو بملاحظة سائر الروايات

Likewise, a second narration of his coupled with the aforementioned narration of Muḥammad ibn ‘Īsā points out that he wrote to Abū al-Ḥasan Mūsā عَلَيْهِمُ السَّلَامُ saying, “My heart is anguished due to the work for the Sultan I am responsible for. (He was a minister of Hārūn.) If you allow me, may Allah sacrifice me for you, I will flee from him.”

The answer came, “I do not permit you to leave their commission. And fear Allah.” Or as he said.

1 Al-Shī'ah fī al-Mīzān, pg. 237; Sharḥ Iḥqāq al-Ḥaqq, vol. 28 pg. 568.

The possibility of Taqiyyah is unlikely even with consideration of all the narrations.¹

He also reports:

ونحوها رواية علي بن يقطين قال قلت لأبي الحسن عليه السلام ما تقول في أعمال هؤلاء قال إن كنت لا بد فاعلا فاتق أموال الشيعة قال فأخبرني علي أنه كان يجبيها من الشيعة علانية ويردها عليهم سرا

Similar to it is the report of ‘Alī ibn Yaqtīn who says: I asked Abū al-Ḥasan عَلَيْهِ السَّلَام, “What is your view regarding the actions of these people?”

He explained, “If you have no choice but to administer, then stay away from the wealth of the Shī‘ah.”

‘Alī informed me that he would collect it from the Shī‘ah publicly and return it to them privately.²

Highlighting his slaughter of the Ahl al-Sunnah

After drawing attention to the scholars’ praise for him, I present to you—O noble reader—the scene of his massacre of the Ahl al-Sunnah reported to us by Shī‘ī Muḥaddith Ni‘mat Allāh al-Jazā‘irī:

وفي الروايات أن علي بن يقطين وهو وزير هارون الرشيد قد اجتمع في حبسه جماعة من المخالفين وكان من خواص الشيعة فأمر غلमानه وهدموا سقف الحبس على المحبوسين فماتوا كلهم وكانوا خمسمائة رجل تقرّباً فأرادوا الخلاص من تبعات دمائهم فأرسل إلى الإمام مولانا الكاظم فكتب عليه السلام إلى جواب كتابه بأنك لو كنت تقدمت إلي

1 *Al-Makāsib al-Muḥarramah*, vol. 2 pg. 119.

2 *Al-Makāsib al-Muḥarramah*, vol. 2 pg. 121.

قَبْلَ قَتْلِهِمْ لَمَا كَانَ عَلَيْكَ شَيْءٌ مِنْ دِمَائِهِمْ وَحَيْثُ إِنَّكَ لَمْ تَتَقَدَّمْ إِلَيَّ فَكَفِّرْ عَنْ كُلِّ رَجُلٍ قَتَلْتَهُ مِنْهُمْ بِتَيْسٍ وَالتَيْسِ خَيْرٌ مِنْهُ فَانظُرْ إِلَى هَذِهِ الدِّيَةِ الْجَزِيلَةِ الَّتِي لَا تَعَادِلُ دِيَةَ أُخِيهِمُ الْأَصْغَرَ وَهُوَ كَلْبُ الصَّيْدِ فَإِنَّ دِيَتَهُ عَشْرُونَ دِرْهَمًا وَلَا دِيَةَ أُخِيهِمُ الْأَكْبَرَ وَهُوَ الْيَهُودِيُّ أَوْ الْمَجُوسِيُّ فَإِنَّهَا ثَمَانِمِائَةٌ دِرْهَمٌ وَحَالِهِمْ فِي الْآخِرَةِ أَخْسَ وَأَنْجَسَ

It appears in the narrations that a crowd of the opposition (Ahl al-Sunnah) were in the custody of ‘Alī ibn Yaqtīn—minister of al-Rashīd and religious adherent of Shi’ism. He commanded his slaves to demolish the roof of the prison upon the prisoners, killing them all. They were approximately five hundred men. He wished to settle the claims of their blood, so he wrote to Imām, our master, al-Kāzīm عَلَيْهِ السَّلَامُ who replied to him in writing, “Had you approached me before killing them, you would not be responsible for any of their blood. Since you did not approach me, expiate on behalf of every man you killed with a billy goat. And a billy goat is superior to him.”

Have a look at this meagre *diyah* (blood money) which does not equate the *diyah* of their younger brother (a hunting dog); which is twenty silver coins, nor the *diyah* of their elder brother (a Jew or Magian) which is eight hundred silver coins. Their condition in the Hereafter is even more despicable and filthy.¹

My resentment for this narration—unjustly and falsely attributed to al-Kāzīm—has provoked the need for me to emphasise a few aspects I notice in this narration.

1 *Al-Anwār al-Nu‘māniyyah*, vol. 1 pg. 292. This crime is documented by al-Mullā ‘Alī al-‘Alyārī al-Tabrīzī: *Bahjat al-Āmāl*, pg. 140; Muḥaddith Yūsuf al-Baḥrānī: *al-Shihāb al-Thāqib*, pg. 264; and Muḥsin al-Mu‘allim: *al-Naṣb wa al-Nawāṣib*, pg. 622.

Some appear in the actual incident while others appear in the commentary of the reporter, al-Jazā'irī.

Those which appear in the narration are:

- a. The Shī'ī minister abused his position and killed 500 of the Ahl al-Sunnah opposition in his captivity.¹
- b. Imām al-Kāẓim scolds him, after receiving the news, and notifies him that had he informed him of his desire to kill them before carrying out the crime, there would be neither any sin nor expiation upon him. The reason for the expiation was his delay in informing the Imām, and not the actual crime.
- c. The atonement of a Sunnī Muslim—whom Allah سُبْحَانَهُ وَتَعَالَى honoured and declared his killing, like the killing of any Muslim, more sinful than demolishing the Ka'bah brick by brick—is a billy goat according to the Shī'ah's infallible Imām. In fact, a Sunnī is less valuable than a billy goat in their sight, as stated by the Imam, “And a billy goat is superior to him.”

The aspects deduced from the explanation of Shī'ī Muḥaddith 'Allāmah al-Jazā'irī are:

- a. The atonement for killing a hunting dog is more valuable and expensive than the atonement for killing a Sunnī Muslim who is more insignificant than a Jew or Magian.

1 Let our rulers fear Allah regarding us and not appoint over us Shī'ī retinue who worships Allah by killing us and gains proximity to Him by shedding our blood. Here is al-Rashīd's minister Shī'ī 'Alī ibn Yaḥyā and after him al-Musta'ṣim's minister Ibn al-'Alqamī. The ḥadīth comments, “A believer is not bitten twice from the same hole.”

- b. He considers the Sunnī Muslim the middle brother of the two, the elder being a Jew or Magian and the younger being a hunting dog.¹
- c. He considers our condition in the Hereafter more despicable and filthy.

I find nothing to articulate upon this threatening state of affairs except what we have been commanded to declare in every calamity: To Allah do we belong and to Him is our return.

3. Slaughterhouses killing the Ahl al-Sunnah in Iraq under the Auspices of the American War²

Speaking about the malicious role played by the Shī'ah of Iraq³ in toppling the State and their coalition with the enemies of Islam, America and others, certainly incites compound grief and remorse.

1 O noble reader, observe the profundity of inferior approach and the gravity of the despicable character of one of their senior scholars and authorities, from whom students study the fundamentals and details of Shi'ism and at whose hands they are nurtured. Had I not feared prolongation, I would have mentioned al-Jazā'irī's biography and you would be amazed at the status he enjoys in their eyes.

2 This bloody spectacle does not need further confirmation. Radio and television news agencies have websites with reports of the killing of the Ahl al-Sunnah. One of the most significant websites which present the criminal killings of the Ahl al-Sunnah is the website of the massacre in Baghdad. (www.baghdadmass.com.) I will not be in error if I claim that the reports documented in the first spectacle, from Ibn Kathīr of Hulagu's massacre in Baghdad, is only a tenth of what is perpetrated against the Ahl al-Sunnah in Iraq by the blessings of Shī'ī authorities, political figures, and scholars.

3 By Shī'ah, we do not intend all the Shī'ah unrestrictedly. Only the thinkers and influential, from the religious, political, and affluent men, and those recruited from the common folk and populace.

From one side, it is an occupation to strengthen its dominion over one of the most significant states of the area in influence and the most prominent in civilisation, which creates restlessness and unrest in the entire area, for everyone.

From another angle, it led to the annihilation of the entire State of Iraq, and the assurance of its non-recovery for many long distant years. This is on the strength of an organised movement to firstly destroy all underlying structures and formative agents for its restoration.¹ Then—and this is more dangerous—by destroying the social structure and distorting human existence by the means of killing the cream of the State—viz. scholars of dīn, doctors, teachers, and thinkers— or kidnapping them and seizing their families. Thereafter by means of forming a fracture in the centre of the united Iraqi unit which might never be mended and creating a chasm between the Iraqis which increases and expands as time passes until it becomes nearly impossible to fill.

1 At some stations of the Shīṭī confederates, documents and audios have been discovered which contain commands and directives from high official agencies—religious and military officials—to their followers in various districts of Iraq, and especially the beloved capital, Baghdad; with the necessity of actively burning, plundering, and demolishing every organisation of the state and mobilising the general Shīṭī for this. Moreover, not heeding to the calls and verdicts coming forth from the academic Ḥawzah in Najaf, as they are part of Taqīyyah and beautifying the image, nothing else. Practically, they have attained their desired objective by joining with the occupied American forces. No organisation, building, or landmark was safe from plunder, burning, and demolition. Even the national library building in Baghdad was damaged by these treacherous hooligans. Majority of what it contained was burnt. Only a small amount survived. Similar, rather astonishingly identical, to what happened to Baghdad at the time of the Moguls' demolition which, at the end, happened with Shīṭī support as well.

With regards to the condition of the Ahl al-Sunnah in Iraq, speaking about them causes the heart to bleed and the soul to grieve, as they have been the greatest victim, if not the only¹, of the horror of the occupation and its consequences that has afflicted Iraq.

As soon as the first Iraqi transition state was formed by the instruction of the American occupation, and the military base was set up under the supervision of its power and authority, the Ahl al-Sunnah's afflictions began in a terrible form represented in a wide range of crimes—active killings and organised assassinations without any reason or justification. In fact, a Sunnī was killed by simply being identified by name and title.

The Masājīd—houses of Allah—became areas of suspicion and mistrust. A Muslim's departure to the Masjid and return therefrom was an introduction to his murder, abduction, or the restriction of his livelihood. The Ahl al-Sunnah lived in a crisis, the like of which is rare and unheard of. Their enemies' pincers came upon them from every direction. They were pursued firstly by the disbelieving occupation forces due to them alone adopting Jihad and fighting against them. They were arrested by the organisations of the State—the forces of the interior ministry were essentially sectarian soldiers and had open association to the Shī'ī religious authority—to be killed and thrown in the streets and garbage cans, after torturing them in the most despicable and brutal manner, such as puncturing their bodies with sharp objects, gorging out their eyes, and severing their limbs—Allah forbid.

After all of this, the abominable secret service with the establishment of the State supported the actions of some armed Shī'ī militant forces

1 The truth is that the victims of what transpired are all the noble Muslims of the world.

and gave them the necessary remission to direct diverse forms of punishment and chastisement towards the Ahl al-Sunnah, like killing, butchering, and displacement.

The Ahl al-Sunnah in Iraq suffered from this conspiracy (Shī'ī-American) for three long years.¹ Their suffering continues until this day. In fact, the matter is increasing steadily. Hardly a day passes without hearing of tens of corpses of unidentified individuals discovered, thrown on the roadways or in the dump yards, with hands tied and signs of severe torture.²

When I recall this dark manifestation of the current condition of the Shī'ah of Iraq—the natural consequence of the establishment of their concept of Takfīr—I stand perplexed at this disdained negligence from the side of the rest of the Ahl al-Sunnah of the world towards this dark evil concept and the deceitful imposter awaiting your turns of misfortune, without moving a fingertip towards combatting it.

4. The Undertaking of their imaginary Twelfth Imām of Killing the Ahl al-Sunnah, beginning with Abū Bakr and 'Umar and ending with all their followers—May Allah be pleased with them on behalf of the Muslims

I regard this spectacle the darkest of these bloody spectacles and the most thought-provoking due to two basic reasons:

1 Between 2003 and 2006, when this treatise was being written in 2006.

2 Despite all the attacks and conspiracy against the Ahl al-Sunnah, they remained heroes steadfast on their principles. They were not pleased with the entire world [as a bribe]. They thus were the best successors for the best predecessors. They fulfilled the pledge they made with Allah and did not alter the terms of their commitment by any alteration.

Firstly, and the most significant reason, it is the only spectacle in which one of the infallible Imāms of Shi'ism carries out a bloody massacre. This undoubtedly fixes firmly its manifestation and visualisation in the minds of the Shī'ah far stronger than simply narrating reports from them—the infallibles—bequeathing or praising such activity.

Secondly, the rising and appearance of Imām Mahdī—the last of their twelve Imāms—is, in the emotional lives of the Shī'ah, a representation of their greatest hopes and ultimate expectations. They see him as the saviour for Shi'ism, through whom their affairs will be set aright and at whose hands their major state will be restored in the world—after this remained a distant hope and dream for the span of their history or a lame reality at some stages. They name him the Absent Imām or the Qā'im of the family of Muḥammad. The matter does not pose a great threat, had it stopped here. However, when we realise that this Imām, in their understanding, will judge with the decree of Allah *سُبْحَانَكَ وَبِحَمْدِكَ*—after receiving revelation to carry out what he has to carry out—and his actions will accordingly represent the extreme degree of virtue and justice, it is necessary for us to be aware of a matter of extreme significance.

Everything that originates from this Imām—whether a regulation, ruling, or practice—represents the absolute ideal model in concept and conduct. When this is the case, him actively butchering the Ahl al-Sunnah and their leaders, after his emergence at the end of times, definitely enters into the domain of that ideal. It represents the pinnacle of justice and equality in the eyes of the Shī'ah. Based on this, undoubtedly, the establishment of the correctness of this action of the Imām means training the souls of his followers in a complete manner to

accept this bloody, critical concept.¹ In fact, awarding it strong logical

1 They actively prepared the people to accept the obnoxiousness of the bloody massacres he will carry out and not to despise his blood-thirsty personality, by forging narrations which speak of people of that time having reservations of him being from the family of Muḥammad due to the amount of blood he will shed. Al-Nu'mānī reports in his book, *al-Ghaybah*, pg. 233:

عن العلاء عن محمد بن مسلم قال سمعت أبا جعفر عليه السلام يقول لو يعلم الناس ما يصنع القائم إذا خرج لأحب أكثرهم ألا يروه مما يقتل من الناس أما أنه لا يبدأ إلا بقريش فلا يأخذ منها إلا السيف ولا يعطيها إلا السيف حتى يقول كثير من الناس هذا ليس من آل محمد ولو كان من آل محمد لرحم 'Alā'—from Muḥammad ibn Muslim—I heard Abū Ja'far رَضِيَ اللهُ عَنْهُ saying: If people knew of the massacre of people carried out by the Qā'im when he emerges, majority will wish they did not see him. Harken, he will not begin except with the Quraysh. He will take nothing from them except the sword and give nothing to them except the sword, until many people will say, "He is not from Muḥammad's family. Had he been from Muḥammad's family, he would have shown clemency."

They also report that Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is a mercy and the Qā'im is a punishment. They firmly embedded the killing of the Arabs which discloses the malicious anti-Arab sentiment of the fabricator. One example is narrated by al-Nu'mānī in his book, *al-Ghaybah*, pg. 233:

عن أبي بصير قال قال أبو جعفر عليه السلام يقوم القائم بأمر جديد وكتاب جديد وقضاء جديد على العرب شديد ليس شأنه إلا السيف ولا يستتيب أحدا ولا يأخذه في الله لومة لائم

Abū Baṣīr reports that Abū Ja'far عَلَيْهِ السَّلَام said: The Qā'im will establish a new affair (religion), new book, and new judgement. He will be stern upon the Arabs. He will only judge with the sword. He will not seek repentance from anyone and the criticism of the critic will not affect him in carrying out the orders of Allah.

He also reports, pg. 235-236:

عن بشر بن غالب الأسدي قال قال لي الحسين بن علي عليهما السلام يا بشر ما بقاء قريش إذا قدم القائم المهدي منهم خمسمائة رجل فضرب أعناقهم صبيرا ثم قدم خمسمائة فضرب أعناقهم صبيرا ثم خمسمائة فضرب أعناقهم صبيرا قال فقال الحسين بن علي عليهما السلام إن مولى القوم منهم قال فقال لي بشير بن غالب أخو بشر بن غالب أشهد أن الحسين بن علي عليهما السلام عد على أخي ست عدات أو قال ست عدادات على اختلاف الرواية

continued...

justification and motivation to implement its natural consequence, i.e. murder.

Let me put the noble reader in the full picture. I will report authentic narrations which present to us details of this violent spectacle, reported by popular Shīṭī researchers in their books. I divide it into two main discussions:

a. Crucifying Abū Bakr and ‘Umar and killing them after exhuming them from their graves¹

Shīṭī scholars who reports this bloody spectacle are:

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

قال أمير المؤمنين عليه السلام لعمر يا مغرور إني أراك في الدنيا قتيلا
بجراحة من عبد أم معمر تحكم عليه جورا فيقتلك توفيقا يدخل بذلك

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Bishr ibn Ghālib al-Asadī reports that Ḥusayn ibn ‘Alī said to him, “O Bishr, the Quraysh will be annihilated when the Qā’im, the Mahdī, puts forward five hundred men and beheads them in captivity, then another five hundred and beheads them, then another five hundred and beheads them in captivity.”

I said to him, “May Allah keep you well, will they be so many?”

Ḥusayn ibn ‘Alī said, “The freed slave of a nation is from them.”

Bashīr ibn Ghālib, brother of Bishr ibn Ghālib, told me, “I testify that Ḥusayn ibn ‘Alī repeated it six times to my brother.”

1 This is what they desire in respect of these sublime men who are the most beloved to the Nabī’s ﷺ heart, his Khalīfahs after him, and the most superior creation after the Ambiyā’. This is their recompense for the wealth and blood they sacrificed to support and disseminate Islam, until its populated area spread far and wide. You can imagine the extent of the Shī’ah’s rancour for the followers and lovers of Abū Bakr and ‘Umar رضي الله عنهما from the remaining Muslim sects.

الجنة على رغم منك وإن لك ولصاحبك الذي قمت مقامه صلبا وهتكا
تخرجان عن جوار رسول الله صلى الله عليه وآله فتصلبان على أغصان
جذعة يابسة فتورق فيفتتن بذلك من والاك فقال عمر ومن يفعل ذلك
يا أبا الحسن فقال قوم قد فرقوا بين السيوف وأعمادها فيؤتى بالنار
التي أضرمت لإبراهيم عليه السلام ويأتي جرجيس ودانيال وكل نبي
وصديق ثم يأتي ريح فينسفكما في اليم نسفا

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

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

He replied, "People who remove swords from sheathes. Fire will be brought which was kindled for Ibrāhīm عَلَيْهِ السَّلَام. Jarjīs, Dāniyāl, and every Nabī and Ṣiddīq will come. Then a wind will blow you in the sea with a blast."¹

2. Al-Majlisī narrates in *al-Biḥār*—blackened with Takfīr:

قال المفضل يا سيدي ثم يسير المهدي إلى أين قال عليه السلام إلى
مدينة جدي رسول الله صلى الله عليه وآله وسلم فإذا وردها كان له فيها
مقام عجيب يظهر فيه سرور المسلمين وخزي الكافرين فقال المفضل

1 *Biḥār al-Anwār*, vol. 30 pg. 276.

ياسيدي ماهو ذاك قال يرد إلى قبر جده فيقول يامعشر الخلائق هذا قبر جدي فيقولون نعم يا مهدي آل محمد فيقول ومن معه في القبر فيقولون صاحبا وضجيعاه أبو بكر وعمر فيقول عليه السلام وهو أعلم الخلق من أبو بكر وعمر وكيف دفنا من بين الخلق مع جدي رسول الله صلى الله عليه وآله وسلم وعسى أن يكون المدفون غيرهما فيقول الناس يا مهدي آل محمد ما هاهنا غيرهما وإنما دفنا معه لأنهما خليفته وآباء زوجته فيقول هل يعرفهما أحد فيقولون نعم نحن نعرفهم بالوصف ثم يقول هل يشك أحد في دفنهما هنا فيقولون لا فيأمر بعد ثلاثة أيام ويحضر قبرهما ويخرجهما فيخرجان طريين كصورتها في الدنيا فيكشف عنهما أكفانهما ويأمر برفعهما على دوحة يابسة نخرة فيصلبهما عليها فتتحرك الشجرة وتورق وترفع ويطول فرعها ... فيأمر ريحاً فتجعلهم كأعجاز نخل خاوية ثم يأمر بإنزالهما فينزلان فيحييهما بإذن الله ويأمر الخلائق بالاجتماع ثم يقص عليهم قصص فعالهم في كل كور ودور حتى يقص عليهم قتل هابيل بن آدم وجمع النار لإبراهيم وطرح يوسف في الجب وحبس يونس في بطن الحوت وقتل يحيى وصلب عيسى وعذاب جرجيس ودانيال ... وإثم وظلم وجور من عهد آدم إلى وقت قائمنا كله يعده عليهما ويلزمهما إياه ويعترفان به ثم يأمر بهما فيقتص منهما في ذلك الوقت مظالم من حضر ثم يصلبهما على الشجرة ويأمر ناراً تخرج من الأرض تحرقهما والشجرة ثم يأمر ريحاً فتنسفهما في اليم نسفاً قال المفضل يا سيدي هذا آخر عذابهما قال هيهات يا مفضل والله ليردّن وليحضرن السيد الأكبر محمد رسول الله صلى الله عليه وآله وسلم والصدیق الأعظم أمير المؤمنين وفاطمة والحسن والحسين والأئمة عليهم السلام وكل من محض الإيمان محضاً وكل من محض الكفر محضاً وليقتصن منهما بجميع المظالم ثم يأمر بهما فيقتلان في كل يوم وليلة ألف قتلة ويردان إلى ما شاء الله من عذابهما

Mufaḍḍal said to him, “O master, to where will Mahdī travel?”

He answered, “To the city of my grandfather, Rasūlullāh ﷺ. When he arrives there, he will have an amazing station, from which the believers’ happiness and the disbelievers’ disgrace will become manifest.”

Mufaḍḍal said, “O my master, what is that?”

He said, “He will come to the grave of his grandfather and call out, ‘O gathering of creation, this is the grave of my grandfather.’

They will say, ‘Yes, O Mahdī of Muḥammad’s family.’

He will ask, ‘Who is with him in the grave?’

They will say, ‘His two companions and comrades Abū Bakr and ‘Umar.’

He will say and he is the most knowledgeable of creation, ‘Who is Abū Bakr and ‘Umar and how were they buried from all the creation with my grandfather, Rasūlullāh ﷺ? Maybe, other than they are buried.’

People will say, ‘O Mahdī of Muḥammad’s family, no one is here besides them. They were buried alongside him as they are his successors and the fathers of his two wives.’

He will say, ‘Does anyone doubt their burial here?’

They will answer in the negative. After three days, he will command their graves to be dug up. He will exhume them, and they will be fresh like their form in the world. He will remove their shrouds and command they be crucified on a tall dry tree. The tree will shake and sprout and rise and its branches will extend.

Mahdī عَلَيْهِ السَّلَامُ will command a wind to blow and turn them into fallen hollow trunks of date palms. He will then command that the two be brought down. They will be brought down and he will give life to them by the permission of Allah and command the creation to gather. He will then relate to them incidents of their actions of every era and time. He will narrate to them Hābīl ibn Ādam’s murder, gathering fire for Ibrāhīm, Yūsuf being thrown into the deep well, Yūnus’ detention in the belly of the fish, Yaḥyā’s murder, Īsā’s crucifixion, Jarjīs and Dāniyāl’s punishment ... and every evil, tyranny, and oppression committed from the time of Ādam to the emergence of our Qā’im. He will repeat this to them and charge them and they will acknowledge. He will command and revenge will be taken from them at that time for the grievances of those present. He will then crucify them on the tree and command a fire to emerge from the earth and burn them and the tree. He will then command a wind which will blow their ashes into the sea.”

Mufaḍḍal asked, “O my master, is this the last of their punishment?”

He explained, “Never, O Mufaḍḍal. By Allah, they will be resurrected and the great master, the Messenger of Allah, Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ will be present as well as the greatest Ṣiddīq, Amīr al-Mu’minīn coupled with Fāṭimah, Ḥasan, Ḥusayn, and all the Imāms عَلَيْهِمُ السَّلَامُ coupled with every sincere believer and every sincere disbeliever and revenge will be taken from them for all the oppressions. Then a command will be passed for them to be killed every day and night a thousand times and they will be returned to their punishment which Allah desires.”¹

1 *Bihār al-Anwār*, vol. 53 pg. 12; Ḥasan ibn Sulaymān al-Ḥillī: *Mukhtaṣar Baṣā’ir al-Darajāt*, pg. 186 – 187; Ḥusayn ibn Ḥamdān al-Khaṣībī: *al-Hidāyah al-Kubrā*, pg. 401- 402.

3. Shīṭī Muḥaddith Ni'mat Allāh al-Jazā'irī emphasises this crime against the august Khalīfahs of the Muslims saying:

وفي الأخبار ما هو أغرب من هذا وهو أن مولانا صاحب الزمان عليه السلام إذا ظهر وأتى المدينة أخرجهما من قبريهما فيعذبهما على كل ما وقع في العالم من الظلم المتقدم على زمانهما كقتل قابيل هايل وطرح إخوة يوسف له في الجب ورمي إبراهيم في نار نمرود وإخراج موسى خائفًا يترقب وعقر ناقة صالح وعبادة من عبد النيران فيكون لهما الحظ الأوفر من أنواع ذلك العذاب

More astonishing than this are the narrations relating that our master, the leader of the era عَلَيْهِ السَّلَامُ, when he emerges and arrives in Madīnah, he will exhume their bodies from their graves and punish them for all the oppression that took place in the world previous to their eras, like Qābīl's killing of Hābīl, Yūsuf's brothers' throwing him into the deep well, casting Ibrāhīm into Namrūd's fire, Mūsā's expulsion with fear and anticipation, hamstringing Ṣāliḥ's camel, and the worship of the fire-worshippers. They will receive the comprehensive share of various types of such chastisement.¹

b. Universal Massacre of all the Ahl al-Sunnah

Their narrations clearly sketch out that when the promised Absent Imām will wake up from his extended sleep² and emerge in front of

1 *Al-Anwār al-Nu'māniyyah*, vol. 1 pg. 141.

2 Their books, upon which Shi'ism is founded, report that this Imām went into occultation while young and remained in occultation for more than a thousand years, in one of the wells of Sāmarrā', fleeing from his enemies' apprehension. He remains on the run to this day. He moves from city to city in split seconds—probably on a flying carpet—to show himself to a handful of special Shīṭī scholars. *continued...*

the people, he will abandon Taqiyyah¹ to expose the real gloomy face of Takfīr. He will thus allow the general extermination of all the Ahl al-Sunnah and carry this out himself without differentiating between a Sunnī or another, nor the elderly, females, and children. I present to you the evident narrations which depict the reality of the deep-rootedness of these spectacles' illustration in the Shī'ī Takfīrī ideology.

1. Shaykh al-Ṭā'ifah al-Ṭūsī reports:

عن الحسن بن هارون بياع الأنماط قال كنت عند أبي عبد الله عليه السلام جالسا فسأله معلى بن خنيس أيسير القائم عليه السلام إذا سار بخلاف سيرة علي عليه السلام فقال نعم وذلك أن عليا سار باليمن والكف لأنه علم أن شيعته سيظهر عليهم من بعده وأن القائم إذا قام سار فيهم بالسيف والسبي وذلك أنه يعلم أن شيعته لم يظهر عليهم من بعده أبدا

Ḥasan ibn Hārūn, seller of shapes, reports: I was sitting with Abū 'Abd Allāh عَلَيْهِ السَّلَامُ when Mu'allā ibn Khanīs asked him, "Will the Qā'im conduct himself contrary to how 'Alī عَلَيْهِ السَّلَامُ conducted himself?"

"Yes," he replied. "This is because 'Alī practiced grace and restraint as he was aware that his Shī'ah will be overpowered

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He appeared during the course of all these years to a number of these special individuals who claimed that the Imām appeared before them and whispered to them some secrets of Divine Sovereignty, which they in turn pass on to millions of foolish followers. The Imām then returns to occultation only to appear at another occasion for a different relevance.

1 Taqiyyah is observed by Shī'ī scholars often to hide their repudiated concept of Takfīr, added to them observing it to conceal many perverted realities of Shi'ism which select individuals pass around in secrecy, far from the senses of others.

after him. The Qā'im, when he rises, will undertake killing and enslaving. This is because he knows that his Shī'ah will never be overpowered after him.”¹

2. Thiqaṭ al-Islām al-Kulaynī reports:

عن أبي بكر الحضرمي قال سمعت أبا عبد الله عليه السلام يقول لسيرة علي عليه السلام في أهل البصرة كانت خيرا لشيئته مما طلعت عليه الشمس إنه علم أن للقوم دولة فلو سباهم لسببت شيئته قلت فأخبرني عن القائم عليه السلام يسير بسيرته قال لا إن عليا صلوات الله عليه سار فيهم باليمن للعلم من دولتهم وإن القائم عجل الله فرجه يسير فيهم بخلاف تلك السيرة لأنه لا دولة لهم

Abū Bakr al-Ḥaḍramī reports that he heard Abū 'Abd Allāh عَلَيْهِ السَّلَامُ saying, “Indeed, 'Alī's عَلَيْهِ السَّلَامُ conduct with the residents of Baṣrah was better for his Shī'ah than what the sun rose over. He knew that the people [Ahl al-Sunnah] will have kingdom. Had he imprisoned them [the Ahl al-Sunnah], his Shī'ah would be imprisoned.”

I said, “Inform me about the Qā'im عَلَيْهِ السَّلَامُ, will he conduct himself the same?”

“No,” he replied. “Alī—may Allah's salutations be upon him—acted with favour due to his knowledge of their state. The Qā'im—may Allah hasten his emergence—will behave with them contrary to this as they will have no state.”²

3. Seal of the Shī'ī Muḥaddithīn al-Majlisī reports:

1 *Tahdhīb al-Aḥkām*, vol. 6 pg. 154.

2 *Al-Kāfī*, vol. 5 pg. 33; *Tahdhīb al-Aḥkām*, vol. 6 pg. 155.

فإذا ظهر القائم عليه السلام يجري عليهم حكم سائر الكفار في جميع الأمور وفي الآخرة يدخلون النار ماكثين فيها أبدا مع الكفار

When the Qā'im عَلَيْهِ السَّلَام emerges, he will apply the verdicts of all the disbelievers to them in all matters. In the Afterlife, they will enter Hell, remaining therein forever with the disbelievers.¹

4. Shī'ī 'Allāmah Muḥammad Ḥasan al-Najafī says:

عند ظهور صاحب الأمر عليه السلام بأبي وأمي يعاملهم معاملة الكفار كما أن الله تعالى شأنه يعاملهم كذلك بعد مفارقة أرواحهم أبدانهم وفاقا للمشهور بين الأصحاب

When the authority (Twelfth Imām عَلَيْهِ السَّلَام)—may my parents be sacrificed for him—will emerge, he will deal with them like the disbelievers, just as Allah سُبْحَانَهُ وَتَعَالَى will deal with them after their souls separate their bodies, in accordance to the common view among the scholars.²

5. Shī'ī Muḥaddith and Researcher Yūsuf al-Baḥrānī states:

وقد أوضحنا سابقاً أنّ حكم هؤلاء المخالفين كحكم أسلافهم من الغاصبين والناكثين والقاسطين والمارقين حذو النعل بالنعل والقذّة بالقذّة وأمير المؤمنين صلوات الله عليه قد قاتل أولئك واستباح أموالهم ودماءهم ولكن شريعة التقيّة بعده عليه السلام لخمود نور الحقّ وقيام دولة الشرك حظرت ذلك ومنعته ألا ترى أنّه بعد قيام القائم صلوات الله عليه يستبيح أموالهم ودماءهم فلولا أنّهم مباحوا الدم والمال في هذا الحال لولا شريعة التقيّة لما استباحه عليه السلام بعد خروجه فيصير

1 *Biḥār al-Anwār*, vol. 8 pg. 369.

2 *Jawāhir al-Kalām*, vol. 6 pg. 56.

حكمهم من قبيل حكم الكافر الحربي كأسلافهم الماضين ضاعف الله
تعالى عليهم جميعاً العذاب الأليم

We explained earlier that the verdict of these opposition is like the verdict of their predecessors—the usurpers, disloyal, oppressors, and renegades—identical and deceptively alike. Amīr al-Mu'minīn—may Allah's salutations be upon him—fought against these people and regarded their wealth and blood permissible. However, the legislation of Taqiyyah after him, due to the extinction of the light of truth and the rising of the state of shirk, prohibited and forbade that. Do you not see after the Qā'im's—may Allah's salutations be upon him—appearance, he would regard their wealth and blood permissible? Had their blood and wealth not been permissible in this state—if not for the legislation of Taqiyyah—he would not have permitted it after his emergence. Their ruling thus becomes from the same source as the ruling of a disbelieving rival, like their predecessors, the usurpers—may Allah multiple painful punishment upon them all.¹

With these bloody, repulsive spectacles, we end the presentation of the most significant effects and manifestations of the horrible concept of Takfīr which the Shī'ah direct to other Muslims besides them. They blacken their contaminated books by documenting narrations and statements to establish it and give practical implementation to it in the most abominable forms on the strength of the collection of strange jurisprudential verdicts and declarations. And finally, the bloody spectacles at the height of offense, which breaks the heart of everyone who hears it and robs the sleep of everyone who becomes aware of it.

1 *Al-Shihāb al-Thāqib*, pg. 265.

We close chapter two with this lesson, hoping that it will be the final step in gaining the correct understanding of the depth of the problem and, in addition, it strongly promotes exerting genuine efforts to combat it and put a definite end to it, after which it will be possible for Muslims to be at ease over their beings and existence. They may then begin the journey of bringing back the great Islamic glory and rebuilding its everlasting, time-honoured state. The attached condition is that the journey this time is examined, the building is formidable, and the depth of its foundation is not infested with Shī'ī Imāmī termites.

Chapter Three

Abnormal Consequences of a Creed Adopting the Concept of Takfir

Introduction

There is no doubt that adopting a concept or ideology has programmed consequences, coloured with its dye and shrouded with its garment. If the concept or ideology is sound and sensible, the consequences will be the same. If the opposite, then nothing will constantly be attached and associated with it except a shameful, faulty policy or odd, rejected views. This is an established principle in which we might find diversity and dissimilarity, yet never have we come across any exception.

For example, we notice some who adopt these fallacious concepts and ideologies attempting to justify them with a range of twisted and redundant arguments and propositions. We find others—when tricks are non-existent and agents to market it are insubstantial due to its manifest invalidity—resorting to falsehood and deception in an effort to conceal or renounce it due to suspected adoption of it. However, the conspicuous dissimilarity remains. Both groups, even the one who endeavours to come out as a rejector of the faulty belief, realising its presence manifesting against him—whether he wishes or rejects, in wakefulness or negligence—there are indications to his belief and convicted faith in it which we find in the midst of his speech. Beyond his repudiations is a certain inclination towards the establishment of the very thing he outwardly endeavours to negate and dissociate from.

We find this type of diversity and dissimilarity in devious and defective approaches despite partnership in corrupt and unusual views,

permanent and evident in the Takfīr creed of the Shī'ah Imāmiyyah. On one hand, Shī'ī scholars are not ashamed to twist clear statements to produce proof for their Takfīr belief, with bizarre rational applications which have no link whatsoever to the Sharī'ah and logic.¹ On the other hand, other Shī'ī scholars found no escape but to forge genuine lies and employ shameful deceitfulness as mediums to hoodwink others and convince them of Shi'ism being devoid of the dismissed and detested concept of Takfīr, yearning to create a platform for them among the non-Shī'ah, which they may capitalise on in their endeavour to demolish and destroy [the belief system of the opposition] secretly and subtly.²

With this, there remains diversity in rejection and dissimilarity in methodology, with the incapacity to forge unity of opinion and meet satisfactions. We thus find various inflexible, obscure views in one scholar; without the slightest noteworthy difference.³

1 They are the overwhelming class of Shī'ī scholars who have documented in their books the disbelief of the opposition without displaying their belief to the public. The first two chapters of this treatise are brimming with examples.

2 This is the group upon which I will shed light in the first section of this chapter, to point out their status and make people aware of their cunningness, mischievousness, and the reality of their character.

3 I will attend to this in the second section of this chapter when I compare the stance of the clerics of Imāmī Takfīr to the stance of the scholars of the rest of the Muslims, especially the Ahl al-Sunnah wa al-Jamā'ah. The collaboration of all Imāmiyyah scholars on the same view and stance will become clearly evident to you—despite their dissimilar mediums and approaches in identifying the school.

Section One

Disgraceful Falsehood—their only way to deny the Charge of Takfīr from Shi'ism

Introduction

Majority of Muslims are aware of some deviant sects other than the Shī'ah who adopt the concept of Takfīr as an ideology in which they believe and embody in their lives. Probably, the most significant and notorious of these sects, unconditionally, is the Khawārij who went public during the era of Imām 'Alī رضي الله عنه. Their existence is extinct or almost extinct in current times.

Despite the Khawārij cooperating with the Shī'ah in the underlying idea—excommunicating the opposition and considering his blood permissible—there is a substantial and significant difference which every examiner of the history of these two Takfīr sects—past and current—realises regarding the manner each of them handles his claim and conducts himself and introduces others to his stance. While we find truthfulness and daring in proclamation among the Khawārij sect, we conspicuously find that amount of helpless ambiguity, nay shameful falsehood, which Shī'ī callers and scholars adhere to in presenting and explaining their concepts and beliefs to the masses.

While the clarity and daring of the first in pronouncing their ideology resulted in inciting all the Muslims against them¹ and isolating them from society, in fact battling against them², the false, spineless

1 It is a Shar'ī obligation upon a Muslim to combat and challenge vice.

2 To the extent that no Islamic state was formed except that it had wars and battles with this deviant sect. Victory, with the grace of Allah سُبْحَانَهُ وَتَعَالَى, was in favour of the Ahl al-Sunnah wa al-Jamā'ah against the falsehood of the Khawārij heretics.

technique and scheming of the second led to them being overlooked. In fact, the arena became spacious for them and gave them the opportunity to infiltrate the ranks of the Ahl al-Sunnah wa al-Jamā'ah. They were thus successful in assuming many positions of power and influence in the community and state. Thus, their destruction to the Ummah and Muslims was far greater and their detriment extensive and widespread.

Perhaps, the strange and disgraceful aspect is that those who were guilty of this shameful falsehood in the Imāmī creed were not a group of base advisors or a handful of amateur missionaries. Rather, they were a league of the most prominent and intelligent authors and scholars, unrestrictedly. Some of them are authorities of Shi'ism and *Grand Ayatollahs*¹.

I will suffice in this brief discussion on listing a collection of them who are infamous with peculiar activeness in this field—the field of falsehood and deception—and proficiency in pulling the strings. From among these are:

1. Āyat Allāh al-'Uẓmā 'Abd al-Ḥusayn Sharaf al-Dīn (Author of *al-Murāja'āt*)

He is one of the most prominent Shī'ī scholars who mastered the art of falsehood and deception and is infamous for his resolve to disfigure and change realities with a distinguished literal methodology, which hardly anyone else mastered. Many of his lies dominated over scores

1 The title Āyat Allāh al-'Uẓmā (Grand Ayatollah) is limited to a select few senior scholars of Shi'ism, which differentiates them from other junior scholars. It is an academic station making one fit for ijtihād.

of Ahl al-Sunnah laymen, if I do not claim over some scholars as well, who were unaware of the reality of their creed and the fundamentals it comprises.

From the samples of his cheap lies are the following:

- a. He determines with complete nerve and insolence that the Imāmiyyah do not excommunicate the Ahl al-Sunnah.¹ He affirms:

ألا ترى أن الشيعة لم تكفر أهل السنة بإنكارها إمامة الأئمة من أهل البيت (ع) مع أن إمامتهم من أصول الدين على رأي الشيعة

Do you not see that the Shī'ah did not excommunicate the Ahl al-Sunnah for their rejection of the Imāmah of the Imāms of the Ahl al-Bayt عَلَيْهِمُ السَّلَامُ notwithstanding Imāmah being one of the fundamentals of dīn according to the Shī'ah?²

- b. He attempts to refute the words of Mūsā Jār Allāh who proved the existence of the concept of Takfīr according to them:

1 Among the Imāmiyyah who asserted this are: Famous Shī'ī missionary Aḥmad al-Wā'ilī who wrote in his book *Min Fiqh al-Jins fī Qanawātihī al-Madhhabiyyah*, pg. 75:

وأود هنا أن ألفت النظر إلى نقطة هامة هي أن موقف الشيعة من أهل السنة باستثناء النواصب حتى ولو خالفوهم بنظرية الإمامة التي هي محور النزاع فإن الشيعة لا يخرجون من يخالفهم بذلك عن الإسلام خلافا لموقف غير الشيعة من الشيعة

At this stage, I wish to draw attention to a significant point, i.e., the stance of the Shī'ah towards the Ahl al-Sunnah—excluding the Nawāṣib—even those who oppose them in the doctrine of Imāmah which is the core of the disagreement. The Shī'ah do not eliminate those who oppose them in this from Islam, contrary to the stance of the non-Shī'ah towards the Shī'ah.

Everything I said and will state regarding 'Abd al-Ḥusayn applies to al-Wā'ilī due to the same crime.

2 *Al-Fuṣūl al-Muhimmah*, pg. 208, section 9.

قال صرحت كتب الشيعة أن الفرق الإسلامية كلها كافرة ملعونة خالدة في النار إلا الشيعة... إلخ فأقول نعوذ بالله من تكفير المسلمين والله المستعان على كل معتد أثيم هماز مشاء بنميم كيف يجوز على الشيعة أن تكفر أهل الشهاداتين والصلاة والصوم والزكاة والحج والإيمان باليوم الآخر

He [Mūsā Jār Allāh] says: The books of the Shī'ah declare that the Muslim sects are all disbelievers, accursed, and eternally doomed to Hell, save the Shī'ah.

I say: We seek Allah's protection from excommunicating the Muslims. Allah's help is sought against every transgressor, sinful, scorner, going about with malicious gossip. How is it possible for the Shī'ah to excommunicate adherents of the shahādātayn, Ṣalāh, Sawm, Zakāh, Ḥajj, and belief in the Last Day?¹

- c. While refuting Muḥammad Kurd 'Alī—president of the Academic Academy in Damascus—who accused the Shī'ah of Takfīr, he says:

الحادي عشر زعم أن الشيعة كفروا كل من لم يوافقهم على هواهم قلت هذه إفكة أفاك وفرية صواغ يدس النمائم وييس العقارب نعوذ بالله من سماسرة الشقاق وزراع العداوات ظلما وعدوانا ونبرأ إلى الله من تكفير أحد من أهل الإيمان بالله ورسوله واليوم الآخر والصلوات الخمس إلى القبلة والزكاة المفروضة وصوم الشهر وحج البيت

Eleven: He determines that the Shī'ah excommunicated all those who do not conform to them in their passions.

I say: This is the liar's untruth and the fabricator's slander. He thrusts calumnies and shoves stings. We seek protection in

1 Ajwibat Masā'il Jār Allāh, pg. 47.

Allah from the agents of dissension and the planters of hatred oppressively and aggressively. We declare our innocence to Allah from excommunicating any of the adherents of faith in Allah, His Messenger, and the Last Day, those who adhere to five Ṣalāhs towards the Qiblah, [paying] obligatory Zakāh, fasting the month, and Ḥajj of the House.¹

He boldly claims in the very article:

ونحن لو كلفنا الأستاذ بإثبات شيء مما عزاه إلينا لأحرجناه مدحورا
بل لو اجتمع الأميون بعصارطهم والخوارج بحثالتهم والنواصب
بطغامهم وسائر أعداء الله ورسوله بقضهم وقضيضهم على أن يأتوا
بدليل على تلك المفتريات لا يأتون به ولو كان بعضهم لبعض ظهيرا
وها نحن نتحداهم هاتفين هاتوا برهانكم إن كنتم صادقين

Had we charged the Ustādh to establish a single aspect he attributed to us, we would have embarrassed him, leaving him upbraided and expelled. In fact, if all the Umayyads with their cronies, the Khawārij with their scum, the Nawāṣib with their common folk, and all the enemies of Allah and his Messenger, all without exception, gathered to produce a single evidence for these fabrications, they would not be able to, even if they were to each other assistants. Look, we challenge them shouting: Produce your proof, if you should be truthful!²

Exposing him and disclosing his Falsehood

a. I do not think we will need much effort to reveal his deception and to uncover the falsehood of his claim of Shi'ism being

1 *Ilā al-Majma' al-'ilmī bi Dimashq*, pg. 27.

2 *Ilā al-Majma' al-'ilmī bi Dimashq*, pg. 61.

innocent from the disaster of Takfīr. This treatise is sufficient to expose and shame him; the abundance of their narrations and scholars' verdicts I presented which affirm the mark of disgrace upon them. The pages have come as a roaring flood blasting all the forts he built on the supports of his trickery and deception. They tumbled down and lay desolate leaving behind not a trace!

- b. Although the, “Yes,” of Ibrāhīm عَلَيْهِ السَّلَامُ exists in point one, it is necessary to supplement this “so that my heart may be satisfied”. Furthermore, let the reader himself realise the extent of deception of this ‘Āyat Allāh al-‘Uzmā’ and the cheapness of his approach, so that he may comprehend the condition of the common folk, the followers, those who are lower than him in status. After all this reckless defence in exonerating the Shī‘ah from the accusation of excommunicating their opposition in the fundamental of Imāmah and after all the lamentation and wailing over their oppression and their helplessness against the tyranny and harshness of the Ahl al-Sunnah, we find him returning to destroy what he built, affirming the very thing he denied, thereby shooting himself in the leg.

In a discussion of his under the heading: A selection of authentic narrations, according to the Ahl al-Sunnah, affirming the deliverance of absolute monotheists,¹ ‘Abd al-Ḥusayn al-Mūsawī firstly quotes statements from the Ahl al-Sunnah establishing the salvation of all monotheists from eternity in Hell, saying:

الفصل الخامس في طائفة مما صح عند أهل السنة من الأحاديث
الحاكمة بنجاة مطلق الموحدين أوردناها ليعلم حكمها بالجنة على

1 Section five of his book *al-Fuṣūl al-Muhimmah fī Ta’līf al-Ummah*, pg. 25–32.

كل من الشيعة والسنة 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 وكلما ذكرناه شذر من بذر ونقطة من لجج 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

Section Five: A selection of authentic narrations, according to the Ahl al-Sunnah, affirming the deliverance of absolute monotheists. We have reported them so that their verdict of Jannah for both the Shī'ah and Ahl al-Sunnah be realised.

He further states: These narrations are more evident that the sun at midday and their authenticity is more apparent than a fire on a mountain. They contain so many good tidings which perhaps underestimates the destructive consequences of major sins for a Muslim. Study the chapters of the books of the Ahl al-Sunnah to know of the verdict of Jannah for you and them. What we documented is scattered seeds and droplets of a deep ocean. We sufficed on what al-Bukhārī documents in his book and repeats through various chains across many chapters. We did not cite what appears in the other authentic compilations, as what we mentioned caused true dawn to break and the tongue of morning to hang out.

After he completed reporting the view of the Ahl al-Sunnah, he went on to explain the belief of the Shī'ah in this regard. He emphasises—in a moment of his cunningness being absent and his deception losing the way—that salvation on the Day of Qiyāmah

according to the Shī'ah does not include all monotheists.¹ Instead, it is confined to those who believe in the Imāmah of their Twelve Imāms and adheres to it, i.e., it is a monopoly of the Shī'ah, to the exclusion of all others.² His exact words are:

وان عندنا صحاحاً آخر فزنا بها من طريق أئمتنا الاثني عشر روتها هداة قولهم وحديثهم روى جدنا عن جبريل 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 وعترته الطاهرة الذين قرنهم بمحكم الكتاب وجعلهم قدوة لأولي الألباب ونص على أنهم سفن النجاة إذا طغى زخار الفتن وأمان الأمة إذا هاج إعصار المحن ونجوم الهداية إذا أسلدهم ليل الغواية وباب حطة لا يغفر إلا لمن دخلها والعروة الوثقى لا انفصام لها ولا غرو فان ولايتهم من أصول الدين

We have other authentic compilations which we attained through the chain of our Twelve Imāms; narrated by guides: their statements and ḥadīth. Our grandfather [Rasūlullāh صلى الله عليه وآله] narrated from Jibrīl from the Originator [Allah]. It is the Sunnah following the Book and the Jannah which protects from punishment. Have a look at them in *Uṣūl al-Kāfi* and other books, announcing good tidings for the believers in Allah, His Messenger, and the Last Day.

However, these abundant general reports you heard are confined to the Wilāyah of Rasūlullāh's household and pure family—whom He joined with the decisive Book and appointed as leaders for the intelligent. He emphatically declared them

1 As pronounced by the Ahl al-Sunnah wa al-Jamā'ah.

2 As regards their Muslim brothers, they will be doomed to Hell forever and ever.

ships of saviour when the profuse trails overflow, sanctuaries for the Ummah when the tornados of difficulties are rough and stormy, stars of guidance when they are covered by the night of temptation, doors of repentance—there is no forgiveness except for one who enters through them, and the most trustworthy handhold with no break in it. Undoubtedly, their Wilāyah is from the fundamentals of dīn.¹

2. **Āyat Allāh al-‘Uẓmā Muḥammad Sa‘īd al-Ḥakīm**

He is one of the most prominent contemporary academic Shī‘ī figures in Shī‘ī educational circles and at the heart of the universal Shī‘ah in a general capacity. Currently, he is one of three leading authorities² of the religious authority in Najaf, Iraq which is considered the foremost and most pure religious authority of the Shī‘ah in the world and the principal in their past and current history. Owing to this, undertaking his view in a specific topic is regarded as undertaking the religious authority itself, like an institution, and presenting its stance and view on the topic.³

Despite him definitely not being the first and only authoritative leader who makes his contribution in presenting a view or regulation—these matters need attention and deserve consideration—the importance of his take in this arena provides us with an opportunity to come out with a clear and genuine impression of the current religious authority

1 *Al-Fuṣūl al-Muḥimmah fī Ta’līf al-Ummah*, pg. 25–32.

2 Added to ‘Alī al-Sīstānī and Bashīr al-Najafī.

3 This applies to others besides him who have assumed responsibility over these religious authorities and have stood as substitute in passing verdicts in specific matters, judging in disputes, establishing beliefs, or founding ideologies.

of the time we live in. We all may see their stance and the part they play in current affairs. They boast of confronting many current and future affairs of Muslims. We may also ascertain whether this religious authority and these authorities have the ability to return to the path of truth and genuineness and to eliminate (or make amends) for the mistakes of the distant and close past, relying on truth and honesty in asserting their beliefs and presenting their stance towards the majority of Muslims in the world. This may make it possible to identify areas of convergence or create the possibility of communication with them regarding other aspects, such that attention can be focused upon it (so that coordination and concerted efforts can be accomplished) or away from it to a different objective, without us continuously spinning around the first [i.e., Takfīr], unable to differentiate knee from elbow.

Indeed, what I discussed about the “*Ḥakīm* (wise)” authority is not the wisdom of moderation and tolerance. This is naturally and definitely—in the light of what we learnt from everything in the treatise—from the impossibilities. Nonetheless, I searched for truthfulness in speech, honesty in presentation, the discussor’s nobility, and the scholar’s integrity. Sadly, without my supposition ever being disappointed, I found him like the rest of his contemporaries: a forger of a rare class, and a liar of an exceptional class. He, thus, truthfully provides evidence that he is nurtured by the authorities of misguidance and deception and establishes the aptitude of him being a worthy chief and leader of it and a true spokesman for it.

O honourable reader and brother, I present to you the falsehood of this *Āyat Allāh al-‘Uẓmā* by presenting one of his deceitful statements with which he endeavours to turn the minds of Muslims away from the reality of his belief and the belief of his creed. He says:

إن الإسلام عند الشيعة كما سبق في أوائل جواب السؤال الثاني يكون بالشهادتين الشهادة بالتوحيد والشهادة بنبوة سيدنا محمد صلى الله عليه وآله وسلم مع الإقرار بفرائض الإسلام الضرورية من الصلاة والزكاة ونحوهما وإعلان دعوته وبذلك يتفق الشيعة والسنة في أنهم مسلمون يجمعهم هذا الدين العظيم الذي هو أشرف الأديان وخاتمها والذي يحفظ لكل منهم حرمة في ماله ودمه كما تجمعهم أهدافه المشتركة التي تهمهم بأجمعهم من الدعوة له ورفع كلمته وردّ كيد الأعداء عنه وعنهم فليوحدوا كلمتهم من أجل ذلك مع الرعاية للأداب والأخلاق الرفيعة التي حثّ عليها الإسلام مع غير المسلمين فضلاً عن المسلمين فيما بينهم وقد سبق في آخر الجواب عن السؤال الثاني التنبيه على ذلك وبذلك يتم بينهم التلاقي العملي لصالح الإسلام والمسلمين بعد التلاقي العقائدي في أصول الإسلام وليحفظ كل منهم بعقيدته لنفسه أو يدعو لها بالتّي هي أحسن وبالطرق العلمية والبرهانية الهادئة والهادفة مع البعد عن الكذب والبهتان والشتم والسبّ والتّهريج والتشنيع... فلماذا لا يتعاون المسلمون فيما بينهم الآن من أجل ذلك مع أنه يجمعهم دين واحد وأصول أصيلة مشتركة ولماذا كلما زاد عدوهم قوة وشراسة زادت خلافاتهم فيما بينهم حدة وقسوة وشاعت فيهم لغة الطعن والشتم والكذب والبهتان والتشنيع والتّهريج

Islam, according to the Shī'ah—as appeared previously in the beginning of the answer to question two—is with the shahādatayn: testifying to the oneness [of Allah] and testifying to our master Muḥammad's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ Nubuwwah, coupled with attesting to the essential farā'id of Islam, like Ṣalāh, Zakāh, etc., and to publicly invite to it. The Shī'ah and Sunnah are thus in agreement of them being Muslims.

This grand dīn—which is the most sublime and the seal of all religions and which protects each of their sanctity as regards his wealth and blood—unites them. Likewise, they are united by the common targets which concern all of them, like inviting to it, raising its word, and refuting the plots of the enemies from it and them. Let them unite their word owing to this, coupled with giving due consideration to etiquette and lofty character which Islam encourages with the non-Muslims, leave alone the Muslims mutually. Exhortation to this passed at the end of the answer to question two. Through this, practical unity for the betterment of Islam and the Muslims is accomplished after [the realisation of] ideological unity in the fundamentals of Islam.

Let each of them keep his belief to himself or invite to it in a way that is best, with peaceful and marked academic and demonstrative methods, staying aloof from falsehood, slander, swearing, cursing, jesting, and defamation.

Why do the Muslims nowadays not assist one another for this purpose, whereas one dīn and common genuine fundamentals unite them? Why when their enemies increase in might and viciousness, their mutual disputes increase in violence and harshness, and denouncement, obscenity, falsehood, slander, defamation, and jesting spread among them?¹

Exposing him and disclosing his Falsehood

We will see the true stance of this dishonest Ayatollah evident in his statements which expose what his creed confidently affirms, i.e., his antagonistic Takfīrī stance towards his opposition, the Muslims. He

1 *Fī Riḥāb al-'Aqīdah*, vol. 1 pg. 184 – 186.

believes in it and does not deviate from it, not even to the extent of a fingertip. We relate a few passages of these statements to you¹:

- a. He acknowledges that the prohibition of backbiting is limited to a Shī'ī Imāmī. He thus permits backbiting other Muslims, saying:

وهي أن يذكر المؤمن لا ريب في عدم أخذ الإيمان في مفهوم الغيبة
لأنها من المفاهيم العرفية فلا تؤخذ فيها مثل هذه العناوين التي هي
شرعية صرفة نعم لا ينبغي الريب في اختصاص حرمتها بالمؤمن كما
صرح به غير واحد

And it [backbiting] is speaking about a believer. There is no doubt in not considering īmān in the understanding of backbiting, as it is from the commonly understood concepts. Thus, terminologies like these which are purely Shar'ī will not be considered in it. Yes, doubt is not proper in its prohibition being particular with a believer², as clearly stated by more than one.

- b. He—may Allah deal with him befittingly—did not suffice on his awful permission to backbite all Muslims. He added another appalling reality, stating that they are not honoured and befriended. He says:

ومن الظاهر أنه لا احترام ولا ولاية ولا حق لغير المؤمن

It is obvious that a non-believer enjoys no honour, friendship, or right.

1 I have related all these passages from his book: *Miṣbāḥ al-Minhāj, al-Taqlīd*, pg. 302.

2 He refers to a Shī'ī Imāmī with the term: believer and to the rest of the Muslims with the term: opposition. This explanation passed in the second stance of chapter 2 of this treatise.

- c. He adds that brotherhood with their opposition, Muslims, is not permitted since they are the enemy:

ومن الظاهر أنه لا احترام ولا ولاية ولا حق لغير المؤمن بل هو في حيز
الأعداء

It is obvious that a non-believer enjoys no honour, friendship, or right. Rather, he is in the territory of the enemies.

- d. He exposes his malicious Takfīrī belief in the most obvious form by declaring that cursing, swearing, and dissociating from all the Muslims is established according to them in their Imām’s narrations, saying:

بل ما ورد من لعن المخالفين وسبهم والبراءة منهم يقتضي جواز غيبتهم
بالأولية العرفية

In fact, the reports encouraging cursing, swearing, and dissociating from the opposition¹ demands the permissibility of backbiting them to a greater degree.

This is what the silent authority finally pronounces and articulates. The tongue was dishonest and the speech was deceiving. This only adds

1 This dishonest ayatollah states that the opposition are the rest of the Muslims besides the Shī‘ah, especially those who believe in the correctness of Shaykhayn’s—Abū Bakr and ‘Umar رَضِيَ اللهُ عَنْهُمَا—khilāfah. He writes in his book, *al-Muḥkam fī Uṣūl al-Fiqh*, vol. 6 pg. 194:

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

It is apparent that the purport of ‘āmmah (commoners) is the opposition who associate with Shaykhayn and view their khilāfah’s Shar‘ī status with all their diverse sects, because this is what the terminologies in the texts refer to.

another link to their chain of dishonest authorities for which Shi'ism is notorious and its repute became widespread and generally known among the commoners and simple folk—from whom their lies have been hidden, who were hoodwinked by the glitter of their adorned lies and deception for a long time.¹ However, everything has a starting point. Allah willing, this treatise with its like will be the starting point to bring a true end to this dishonest creed.

3. Āyat Allāh al-‘Uzmā Ja‘far Subḥānī

This individual is considered a luminary in religious writing and discussions, and a shining star in the sky of contemporary Shīī propagation. However, he, like his predecessors, treaded the path of cheap falsehood and clung to the pathway of deviation, without moving a hairbreadth. I will not expose him by searching out his writings and statements—as I did with ‘Abd al-Ḥusayn previously. Rather, I rely on citing his answer to a question posed to him by a Muslim sister from the Ahl al-Sunnah on the reality of the existence of what is called:

1 Some Muslims might think that his expression of this substantial reality was naiveté and thoughtlessness on his part. This is an error; he was extremely tactful and cautious when he uttered this. Firstly, he stated it in the midst of his fellow tribesmen during his exclusive lessons which a non-Shīī is not aware of. Secondly, he surrounded it with fog using two terminologies viz. *believer* and *opposition*. He thought that firstly the Ahl al-Sunnah will not become aware of his exact words which is buried in the depth of pages and volumes. And if, hypothetically, they do become aware, they will not realise the purport of his terminologies, leaving things vague. However, Allah سُبْحَانَهُ وَتَعَالَى disappointed him and disgraced him in front of the Muslims.

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْعَانَهُمْ

Or do those in whose hearts is disease think that Allah would never expose their [feelings of] hatred? [Sūrah Muḥammad: 29]

Supplication against the two idols of Quraysh according to the Shī'ah.¹ He answers:

كما كتبت في رسالتك الأولى بإن الإمام الخميني سمي الخليفين
بصنمي قریش في كتابه كشف الأسرار ص ۱۱۱ ۱۱۴ ۱۱۷ ولم أجد
في الصفحات المستنسخة التي أرسلتها إلي شيئاً من تلك الكلمات

Just as you wrote in your first letter that Imām Khomeini called the two Khalīfahs Quraysh's idols in his book *Kashf al-Asrār*, pg. 111, 114, 117. I did not find in the printed pages you sent to me any such words.

He then adds to his evident falsehood, exposing his true character:

وإنني بما أنا شيعي وقد ناهزت من العمر ۷۳ عاماً وألفت ما يفوق المائة
كتاب لم أجد تلك الكلمة وإنما سمعته من شيخ سعودي كان ينسبه إلى
الشيعة

I being Shī'i, closing on the age of 73 years, and having penned over a hundred books, have not found this expression. I only heard it from a Saudi Shaykh attributing it to the Shī'ah.²

1 It is a famous supplication against Shaykhayn, Abū Bakr and 'Umar رضي الله عنهم. It contains obscene words which the pen feels ashamed to write. I do not think that a human's natural disposition—besides the Shī'ah—no matter how mighty his malice and rancour for Islam and its stalwarts, will be able to formulate some of its obscene and sinful words. Had it not been for the fear of prolongation, I would have quoted it in its entirety. Nonetheless, whoever wishes to pollute his pure mind should refer to my original book: *Mawqif al-Shī'ah al-Imāmiyyah min Bāqī Firaq al-Muslimīn* where it is quoted in detail.

2 *Rasā'il wa Maqālāt*, pg. 412, Letter: 10, answer to a letter about the Shī'ah and their fundamentals.

Exposing him and Revealing his Falsehood

In exposing the deception of this dishonest Ayatollah, I will only present the names of the books which contain this supplication as well as the verbatim statements of a few Shīṭī clerics who emphatically verify and authenticate it.

Firstly, I present a list of a few books¹ which have commentated on this supplication and explained its meanings², listed by their authority Āghā Buzurg al-Ṭahrānī³ (d. 1389 AH/1969 CE), so that you may realise its veracity and its regular mention in their books, which exposes his deception and falsehood.

- i. *Sharḥ Du‘ā’ Ṣanamay Quraysh* by Shaykh Abū al-Sa‘ādāt As‘ad ibn ‘Abd al-Qāhir, Ustādh of Researcher Khawājah al-Naṣīr al-Ṭūsī and others. The name of this book is *Rash-ḥ al-Walā’ fī Sharḥ al-Du‘ā’* as appears in vol. 11 pg. 236.
- ii. *Sharḥ Du‘ā’ Ṣanamay Quraysh* by Mawlā ‘Alī al-‘Irāqī. He wrote it in 878 AH. He mentioned it in *al-Riyāḍ* and said, “It is in Persian. I saw it in Astarabād. He wrote it while in the citadel of Jājarm.”
- iii. *Sharḥ Du‘ā’ Ṣanamay Quraysh* (Persian) by eminent ‘Īsā Khān al-Ardabīlī.

1 Would any intelligent person believe that a man of the calibre of al-Subḥānī at the age of 73 years, most of which he spent in the midst of Shīṭī books thus becoming a grand Ayatollah, has never stumbled over these books, not even one of them! If the man is not a grand liar, then perhaps at this age he is senile and his intelligence has grown weak. These are their grand Ayatollahs, either liars or disorientated.

2 Shīṭī clerics did not suffice on documenting the supplication in their books. They endeavoured to explain its meaning and commentate on its text.

3 Āghā Buzurg al-Ṭahrānī: *Al-Dharī‘ah*, vol. 31, pg. 256–257.

- iv. *Sharḥ Du‘ā’ Ṣanamay Quraysh* (Persian) by Yūsuf ibn Ḥusayn ibn Muḥammad al-Naṣīr al-Ṭūsī al-Andarūdī. It begins with, “All praise belongs to Allah, Lord of the worlds... I saw it by ‘Allāmah Abū al-Majd al-Shaykh Āghā Riḍā al-Aṣfahānī.”
- v. *Dhukhr al-‘Ālamīn, Sharḥ Du‘ā’ Ṣanamay Quraysh*—as it passed at its place, pg. 9, 10.
- vi. *Sharḥ Du‘ā’ Ṣanamay Quraysh* (Persian) at the height of exposition, close to *Majma‘ al-Baḥrayn* found by Muḥaddith Mīrzā ‘Abd al-Razzāq al-Hamdānī as he narrated it to me.¹
- vii. *Nasīm al-‘Aysh, Sharḥ Du‘ā’ Ṣanamay Quraysh*.
- viii. *Sharḥ Du‘ā’ Ṣanamay Quraysh* with more extensive text than *Rash-ḥ al-Walā’* and it concurs in the issues. Neither the name of the book nor the name of the author is mentioned. It was in the possession of Mawlā Mahdī al-Qazwīnī, author of *Dhukhr al-‘Ālamīn* when he authored it in 1119 AH as he mentioned in the beginning. Perhaps it is *Ḍiyā’ al-Khāfiqayn* itself.
- ix. *Sharḥ Du‘ā’ Ṣanamay Quraysh* of Shaykh al-Mīrzā Muḥammad ‘Alī al-Mudarris al-Jahārdahī al-Najafī. It was with his handwriting in the possession of his grandson Murtaḍā al-Mudarrisī.

Secondly, there are the Imāmiyyah clerics’ statements emphasising the supplication’s establishment in Shī‘ī circles which break al-Subḥānī’s back:

- i. Erudite Shī‘ī scholar and Seal of their Muḥaddithīn al-Majlisī writes:

1 The words are of their authority Āghā Buzurg al-Ṭahrānī.

أقول ودعاء صنمي قريش مشهور بين الشيعة ورواه الكفعمي عن ابن عباس أن أمير المؤمنين عليه السلام كان يقنت به في صلاته وسيأتي في كتاب الصلاة إن شاء الله وهو مشتمل على جميع بدعهما ووقع فيه الاهتمام والمبالغة في لعنهما بما لا مزيد عليه

I say: The supplication against the two idols of Quraysh is popular in Shīrī circles. Al-Kaf'amī reports from Ibn 'Abbās that Amīr al-Mu'minīn عليه السلام would recite it in Qunūt in his Ṣalāh. It will soon come in the Book on Ṣalāh, Allah willing. It comprises of all their innovations. It contains focus and overemphasis upon cursing them for which there is no room for more.¹

2. Shīrī Qādī Nūr Allāh al-Tustarī writes in *Iḥqāq al-Haqq*:

كما أشار إليه مولانا أمير المؤمنين علي عليه السلام في دعاء صنمي قريش

As our master Amīr al-Mu'minīn 'Alī عليه السلام indicated in the supplication against the two idols of Quraysh.

Al-Mar'ashī adds a footnote in his commentary of the book saying:

أورده العلامة المجلسي في باب القنوت من كتاب الصلاة من مجلدات البحار ونقل هناك فوائد عن كتاب رشح الولاء في شرح الدعاء للشيخ الجليل أسعد بن عبد القاهر بن الأسعد الأصبهاني ثم اعلم أن لأصحابنا شروحا على هذا الدعاء منها الرشح المذكور ومنها كتاب ضياء الخافقين لبعض العلماء من تلاميذ الفاضل القزويني صاحب لسان الخواص ومنها شرح مشحون بالفوائد للمولى عيسى بن علي الأردبيلي وكان من علماء زمان الصفوية وكلها مخطوطة وبالجملة صدور هذا الدعاء مما يطمئن به لنقل الأعاظم إياها في كتبهم واعتمادهم عليها

¹ *Bihār al-Anwār*, vol. 30 pg. 394.

‘Allāmah al-Majlisī documents it in chapter on Qunūt of the Book on Ṣalāh in one of the many volumes of *al-Biḥār*. He reproduces there a few benefits from the book *Rash-ḥ al-Walā’ fī Sharḥ al-Du‘ā’* of eminent Shaykh As‘ad ibn ‘Abd al-Qāhir ibn al-As‘ad al-Aṣbahānī. Furthermore, you should know that our scholars have a few commentaries on this supplication. One is *al-Rash-ḥ*, mentioned above. One is *Ḍiyā’ al-Khāfiqayn* of a scholar who is a student of the learned al-Qazwīnī, author of *Lisān al-Khawāṣ*. One is a commentary loaded with benefits written by Mawlā ‘Īsā ibn ‘Alī al-Ardabīlī, one of the scholars of the Safavid dynasty. All these are hand-written manuscripts. On the whole, this supplication’s appearance provides satisfaction due to renowned scholars transmitting it in their books and relying upon it.¹

iii. Shīrī ‘Allāmah and Researcher al-Ḥājj al-Mīrzā Ḥabīb Allāh al-Hāshimī al-Khū‘ī states:

وأكثرها احتواء لذلك دعاؤه المعروف بدعاء صنمي قريش الذي كان
يواظب عليه السلام عليه في قنوته وسائر أوقاته وقد رواه غير واحد من
أصحابنا قدس الله أرواحهم في مؤلفاتهم

The most inclusive of this is his supplication popularly known as the supplication against the two idols of Quraysh which he would recite with diligence in his Qunūt and at all times. Scores of our scholars have narrated it in their books.²

iv. Shīrī Āyat Allāh al-‘Uẓmā and contemporary popular authority ‘Alī al-Mīlānī has acknowledged the existence of this supplication.

1 *Sharḥ Iḥqāq al-Ḥaqq*, vol. 1 pg. 337.

2 *Minḥāj al-Barā‘ah fī Sharḥ Nahj al-Balāghah*, vol. 14 pg. 397.

This he attested to while answering a question posed to him which reads:

والسؤال الثاني ما هي حقيقة دعاء صنمي قريش ... وهل فعلا وقع عليه
عدد من كبار علماء الشيعة

Second question: What is the authenticity of the supplication against the two idols of Quraysh? Have a number of senior Shīṭī scholars practically carried it out?

He answered saying:

هذا الدعاء من الأدعية المشهورة المتداولة بين المؤمنين

This supplication is one of the common supplications in circulation among the believers.¹

Subḥānī could have connected with al-Mīlānī through a phone call² to ask him about the establishment of the supplication according to them. It would have been better for him than lying and claiming it to be a fabrication of a Saudi Shaykh. Allah refused but to sink his reliability and integrity among the Muslims.

4. Author and Researcher ‘Abd al-Jabbār Sharārah

He also walked in the footsteps of his predecessors and the majority of Shīṭī clerics, following in their tracks of falsehood and deception. However, he tried to leap beyond its many hazards and countless pitfalls, hoping to stumble less and fall softer. Instead of simply denying or concealing the reality, he went on to challenge there being a single proof for it.

1 *Ajwibat al-Masā’il al-‘Aqā’idiyyah*, Belief: 21.

2 They are contemporaries and fellow countrymen of Iran.

After a television interview on the topic of the Ahl al-Sunnah and Shī'ah, he gathered the material in a book titled *al-Muwājahāt bayn al-Shī'ah wa al-Sunnah*. When he touched on the subject of criticising the Ṣaḥābah, and Shi'ism being accused of permitting and encouraging this; he announced a challenge, with all impudence and pomposity, for any individual to produce a single Shī'ī narration permitting cursing and swearing the Ṣaḥābah or a single Shī'ī cleric's verdict in which he criticises or curses any of them, passes such a verdict, or displays his pleasure with it. He states, with swagger, the following, on page 130:¹

فأقول إنني أتحدى أن يعثر أحد على رواية صحيحة عن أئمتنا في كتبنا
المعتمدة أو المعتمدة تجوز لعن الصحابة أو تنال منهم بشيء أو أن يعثر
على فقيه واحد من فقهاءنا في أي كتاب فقهي وفتوائي منتشر بيننا من
كتب الشيعة يعثر فيه مثل هذا الكلام

I say: I challenge anyone to discover a single authentic narration from our Imāms in our reliable or trusted books permitting cursing the Ṣaḥābah or insulting them, or to discover such speech of a single Jurist among our Jurists in any fiqhī and fatwā Shī'ī book widely accepted among us.

He writes on page 132:

وقلت أتحدى أن يأتيني أحد بكلام لواحد من علمائنا وفقهاءنا يشتم به
أحدا من صحابة رسول الله

I said: I challenge anyone to bring me the speech of one of our scholars or jurists swearing a single Companion of Rasūlullāh

صلى الله عليه وسلم.

1 Do not be amazed, O beloved reader, while reading some aspects of this challenge. This is the practice, in fact the religion, of the Shī'ah.

He denies the existence of the supplication against the two idols of Quraysh on page 148:

وأنا أتحداه وما زال التحدي قائما في أن يجد هو أو غيره كتابا لدى
الشيعة الإمامية الاثني عشرية من الكتب المعتبرة لدينا ولدى فقهاءنا
تذكر مثل هذا الدعاء

I challenge him, and my challenge still stands, for him or others to find a book of the Twelver Shī'ah Imāmiyyah from the reliable books in our sight and our jurists' sight which mentions a supplication like this.

He repeats the same on page 147:

فلا يوجد لدينا مثل هذا الدعاء الموثق

A supplication like this is not found by us, which is validated.

Exposing him and Revealing his Falsehood

Undoubtedly, a dedicated refutation of this pompous researcher is not required. All the previously mentioned content—the narrations, verdicts, and declarations permitting cursing, swearing, and criticising the Ṣaḥābah and levelling nasty accusations against them coupled with the establishment of the nasty renowned supplication against the two idols of Quraysh which passed shortly and their scholars' acknowledgement of the same, in fact them dedicating sections of their books to expound on it and explain its meanings—suffices us the trouble to dedicate a refutation against him and takes care of the effort of exposing him in front of the entire world.

Nonetheless, I will go the extra mile in refuting this phoney researcher and end my encounter with him by quickly presenting the text of an

answer of a contemporary Āyat Allāh al-‘Uẓmā, Muḥammad Ṣādiq al-Shīrāzī, to a question posed to him on the permissibility of specifically cursing and swearing certain prominent Ṣaḥābah by taking their names. May my final meeting with this bogus researcher be a blow of discipline. Perhaps, from his stingy face, some of the blackness—due to his grave lies and nasty deception—will fall away.

First Question:

هل يجوز اللعن بالأسماء للثلاثة مغتصبي الخلافة والجهر بذلك ودمتم
موفقين مسددين

Is it permissible to curse the three usurpers of Khilāfah by name and to do so publicly? May you remain divinely assisted and guided.

Answer:

كونهم من مصاديق الظلمة الذين ينطبق عليهم قوله تعالى أَلَا لَعْنَةُ
اللَّهِ عَلَى الظَّالِمِينَ مما لا شك فيه وأما الجهر بذلك فهو تبع للظروف
الموضوعية فإن ترتب على ذلك ضرر أو مفسدة فلا يجوز وإلا فلا
إشكال فيه

Them being the wrongdoers to whom Allah’s *سُبْحَانَهُ وَتَعَالَى* statement applies: *Unquestionably, the curse of Allah is upon the wrongdoers* is undisputed. Publicising this is in accordance to relative circumstances. If it leads to harm, corruption, or evil, then it is not permissible. If not, there is no objection to it.¹

1 Check the website of Āyat Allāh al-‘Uẓmā Muḥammad Ṣādiq al-Ruhani al-Shīrāzī for verdicts on belief on the internet. The link to this verdicts is: <http://www.Imāmrohani.com/fatwa-ar/viewtopic/ar.php?=774>.

Second question:

هل من المراجع العظام من يجيز اللعن (الأول والثاني والثالث) وغيرهم من مغتصبي حق أهل البيت وهل لعنهم يقربنا إلى الله وهل اللعن من فروع الدين

Are there any major authorities who allow cursing the first, second, and third [Khalifahs] as well as others who usurped the right of the Ahl al-Bayt? Does cursing them draw us closer to Allah? Is cursing from the branches of dīn?

Answer:

ورد في زيارة عاشوراء المعتبرة معنى هذا العبارات وأما فروع الدين فمنها التولي والتبري وهو التولي لأولياء الله والتبري من أعدائهم وقد يكون اللعن من مصاديق التبري

The meaning of these texts appear in the reliable book *Ziyārat ‘Āshūrā’*. As for the branches of dīn, included in them is association and dissociation: Association with the friends of Allah and dissociation from their enemies. Cursing is from the authentications of dissociation.¹

Before I conclude this topic and move to another topic, I find that I am compelled yet again to draw the attention of those with good intentions and pure souls from the Ahl al-Sunnah wa al-Jamā‘ah, especially those with a peace-making focus who spend the majority of their efforts and time calling to *Taqrīb* (rapprochement) between the *madhāhib* (schools), to the necessity of them being realists more than being tolerant, for their invitation to others or with others to be upon complete knowledge and

1 Check the website of Āyat Allāh al-‘Uzmā Muḥammad Ṣādiq al-Ruhani al-Shīrāzī for verdicts on belief on the internet. The link to this verdicts is: <http://www.Imāmrohani.com/fatwa-ar/viewtopic/ar.php?=1090>.

insight of their condition, not from a station of ignorance and negligence, and for them to realise properly that the primary conditions for the success of the calls to Taqrīb is genuine patronage, sincere intentions, and lofty goals from both the sides and pivots.

Now that the contemptible condition of the Shī'ah is apparent and emphasised to us, it is compulsory for us to ask: Is it possible for an intelligent person to feel safe from what the hearts of the Shī'ah harbour and hide? Do we have hope that they will be truthful with us in speech and action after realising with true conviction the shameful condition of those considered Shi'ism's clerics and leading thinkers? In fact, more amazing than all of this is the leading callers to Taqrīb derive pleasure from falsehood and practice it as a profession over the simple-minded and pure-hearted Ahl al-Sunnah wa al-Jamā'ah involved in this activity.

One who finds the courage to lie and deceive in one of the most crystal-clear matters and most established concepts in the eye of the public—I refer to the dismissed concept of Takfīr—is it comprehensible and sensible for him to be believed in a concealed matter, a mere intention he conceals in his heart? No one is able to determine its genuineness and true nature. O people of intelligence and insight, beware of this reality. The one who misleads and lies in the former aspect, is more misleading and a greater liar in the latter.¹

1 Perhaps, the stance of some on this reality was blurred with timidity and perplexity before now. Now that the reality has dawned upon us through the above-mentioned content over the various sections of this treatise, that the fundamental they adhere to is excommunicating us and dissociating from us—in fact, considering our blood and wealth permissible—this timidity and perplexity has not the slightest justification, neither rationally nor logically. The enmity is now obvious and the intention has been portrayed and translated through action. The features have thus taken form and became manifest.

Section Two

The Extremism of the Shī'ah compared to the Moderation and Justice of the Ahl al-Sunnah

Introduction

Allow me to elaborate on the disastrous and irregular consequences of the Imāmī creed, founded on the dismissed concept of Takfīr, with the desire to expose the depth of the wickedness of these consequences and abnormalities. I have decided to capture the essence of this section with a comparison between the stance of the Ahl al-Sunnah wa al-Jamā'ah on one hand¹ and the Shī'ah excommunicators on the other, and each one's stance towards the rest of the Muslim sects and individuals in two verdicts.

These verdicts hold the greatest significance in Islamic debates and are absolutely the most critical, considering what these two verdicts cover, i.e., a direct or strong connection with the doctrinal aspect of a Muslim individual. Additionally, the obvious and distinct consequences of accepting it on the actual coexistence of Muslims, considering each one's stance on the other. First is the verdict of salvation on the Day of Qiyāmah, what is it based on? Second is the verdict on the topic of succession after the Messenger ﷺ and diversity in opinion.

¹ I penned this section to emphasise and expose the reality of the irregular obstinacy in views and ideologies based on the concept of Takfīr of the Shī'ah Imāmiyyah. This is not in order to establish or highlight the corruption and fallaciousness of their belief. That is what this treatise has crammed from the first section, starting from the irregularity of their narrations and the declarations of their scholars and ending at the nasty manifestations and effects of it coupled with the consequential conduct.

It is appropriate at this juncture to inform the respected reader that, in presenting the essence of this section, I will rely on the declarations and acknowledgements of the Imāmī clerics themselves, no one else, without introducing the view or suggestion of the Ahl al-Sunnah.¹

I allowed them to present the view and ijtihād of the Ahl al-Sunnah first so that their view and ijtihād appears second. The extent of obstinacy deeply imbedded in the Shī'ī Imāmī Takfīrī creed compared to the apparent outstanding moderation, balance, and magnanimity in the view of the Ahl al-Sunnah wa al-Jamā'ah will soon dawn upon everyone who reads the views of both parties. As if Allah سُبْحَانَهُ وَتَعَالَى intended the fire of their rebellion to scorch their faces; hence, He played the truth on their tongues, to spite them. Their tongues testified to their incrimination and the falsity of their creed—making the proofs of conviction against them greater and their accountability more severe and stern. Simultaneously, it acknowledged the adherence and devotion of the Ahl al-Sunnah to justice and fairness, making their imposing structure loftier, their status higher, and their virtue over others accentuated.² O beloved reader, have a look at the detailed discussion on these two topics and the stance of each sect, penned in Shī'ī books.

1 This is exactly what I relied upon in most of the sections of this treatise so that they are implicated with proof and their lies are exposed.

2 As the poet said:

ومليحة شهدت لها ضرباتها والحق ما شهدت به الأعداء

[She is] Gorgeous; to which her co-wives testify. The truth is what the enemy attests to.

Verdict 1: Salvation on the Day of Qiyāmah rests on what

This is unquestionably one of the most critical and important issues. The debate on the outcome of a Muslim and the destiny of his travels; either eternity in the comforts of Jannah or doom to the blaze of Hell.

This issue in reality is the be all and end all of a Muslim's life, as it is the supreme reality upon which rests his detailed endeavours in this worldly life. The effort behind implementing every good action in the world, commanding it, and inviting towards it—while facing all the adversities and calamities it comes with; its adoption driven and motivated by a yearning for Jannah and its pleasures, coupled with abstention, distance, and rejection of every evil—notwithstanding its sweet taste and adorned outcomes—with the fear of Hell and its blaze hidden behind it.

There is no meaning to all the goodness and sweetness of the world, if the outcome and final abode is evil. Similarly, there is no consideration to the difficulties and adversities of the world, if the Afterlife is good and the abode is pleasant. Due to these aspects, this matter earns its magnitude and impact. Accordingly, it is binding upon one who dares to venture into it to possess the highest level of fairness, justice, and magnanimity, far removed from personal motive and passion, as he is now facing a genuine declaration on that which is eternal and everlasting, not just explaining a worldly, temporary situation.

Let us become aware of the genuine stance of both sects on this topic to ascertain which of the two was fair in submission after setting himself free from passion and its influence, thus observing impartiality and justice and who displayed transgression and obstinacy, thus deviating from the path of truth and falling into the abyss of falsehood and misguidance.

We will present clear statements of their clerics and authorities which establishes their conspicuous stance on this topic while depicting its difference to the stance of the Ahl al-Sunnah wa al-Jamā'ah. This will make manifest to you the obvious polarity and the vast dissimilarity between the two. We leave the stage open for the Imāmiyyah scholars to explain to us the reality of the stance of both sects:

1. Shaykh al-Naṣīr al-Ṭūsī

Shaykh al-Naṣīr al-Ṭūsī makes a categorical statement in which there is some ambiguity, which establishes that the Shī'ah Imāmiyyah sect are the ones to attain salvation and those besides them are destroyed on the Day of Qiyāmah. He says:

الفرقة الناجية هي الفرقة الإمامية قال لأن جميع المذاهب وقفت على أصولها وفروعها فوجدت من عدا الإمامية مشتركين في الأصول المعتبرة في الإيمان ... ثم وجدت أن طائفة الإمامية هم يخالفون الكل في أصولهم فلو كانت فرقة من عداهم ناجية لكان الكل ناجين فيدل على أن الناجي هو الإمامية لا غير

The sect to attain salvation is the Imāmiyyah sect. This is because I became acquainted with the fundamentals and branches of all the sects and found that all besides the Imāmiyyah concur in the fundamentals considered for īmān. I then found that the Imāmiyyah sect opposes all in their fundamentals. So if a sect besides them attains salvation, all would attain salvation. This indicates that the one to attain salvation is the Imāmiyyah, not anyone besides them.¹

1 *Nūr al-Barāhīn*, vol. 1 pg. 64.

2. Ni‘mat Allāh al-Jazā’irī

Shīrī Muḥaddith Ni‘mat Allāh al-Jazā’irī comments on the above statement of al-Ṭūsī in more than one place to elucidate on the meaning. He says:

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

The meaning is that the Imāmiyyah have the unique view that entry into Jannah and salvation [from Hell] cannot be attained except by adopting Wilāyah to the family of Muḥammad عليه السلام and believing in their Imāmah. The rest of the Muslim sects are unanimous that the core of salvation rests upon testifying to the shahādatayn.¹

Ni‘mat Allāh al-Jazā’irī comments on the original text as well:

وهذا تحقيق متين حاصله أنه لو كانت الفرقة الناجية غير الإمامية لكان الناجي كلهم لا فرقة واحدة وذلك لأنهم مشتركون في الأصول والعقائد الموجبة لدخول الجنة لا يخالفهم أحد سوى الإمامية فإنهم اشترطوا في دخول الجنة ولاية الأئمة الاثني عشر والقول بإمامتهم

This is a strong assertion. The gist of it is that if the sect attaining salvation was anyone besides the Imāmiyyah, all would attain salvation—not just one sect. This is because all agree on the fundamentals and beliefs resulting in entry into Jannah. None besides the Imāmiyyah oppose them. The Imāmiyyah stipulate Wilāyah of the twelve Imāms and affirming their Imāmah a condition for entry into Jannah.²

1 Ibid.

2 *Al-Anwār al-Nu‘māniyyah*, vol. 2 pg. 279.

3. Muḥammad Bāqir al-Khuwānasārī

Shīṭī Historian and Cleric Muḥammad Bāqir al-Khuwānasārī is amazed by the speech of al-Ṭūsī and al-Jazā'irī. He thus quotes it with a text clearer than the previous two, saying:

وقال السيد نعمة الله الجزائري أجزل الله بره بعد نقله لهذه العبارة
وتحريره أن جميع الفرق مطبقون على أن الشهادتين وحدها مناط
النجاة تعويلا على قوله صلى الله عليه وسلم من قال لا إله إلا الله دخل
الجنة وأما هذه الفرقة الإمامية فهم مجمعون على أن النجاة لا تكون
إلا بولاية أهل البيت عليهم السلام إلى الإمام الثاني عشر عليه السلام
والبراءة من أعدائهم فهي مباينة لجميع الفرق في هذا الاعتقاد الذي
تدور عليه النجاة

Sayyid Ni‘mat Allāh al-Jazā’irī—may Allah increase his piety—after quoting and writing this text states: All the sects are unanimous on the shahādātayn alone being the basis for salvation, relying on his صلى الله عليه وسلم statement, “Whoever says there is no deity but Allah will enter Jannah.” As for this Imāmiyyah sect, they are unanimous that salvation is only through Wilāyah of the Ahl al-Bayt عليهم السلام until the twelfth Imām عليه السلام and dissociation from their enemies. It is thus dissimilar to all the sects in this belief upon which salvation rests.¹

4. ‘Allāmah Ibn al-Muṭahhar al-Ḥillī

Shīṭī ‘Allāmah Ibn al-Muṭahhar al-Ḥillī writes:

إن الإمامية جازمون بحصول النجاة لهم ولأئمتهم قاطعون على ذلك
وبحصول ضدها لغيرهم

1 *Rawḍāt al-Jannāt*, vol. 6 pg. 285, in the biography of al-Naṣīr al-Ṭūsī.

The Imāmiyyah determine the attainment of salvation for them and their Imāms, with confidence, and the attainment of the opposite for others.¹

5. Yūsuf al-Baḥrānī

Shīṭī Researcher and Muḥaddith al-Baḥrānī acknowledges that salvation for the non Shīʿah Imāmiyyah has not been opined by any of them, saying:

والذي دلت عليه الأخبار كما تقدمت الإشارة إليه أن الإيمان لا يصدق
على غير الإمامية وإلا لزم دخول غيرهم الجنة ولا قائل به

The narrations assert, as was indicated to previously, that īmān is not applicable to the non Imāmiyyah, otherwise entry of others into Jannah would be necessary; whereas no one holds this view.²

6. ʿAbd al-Ḥusayn Sharaf al-Dīn al-Mūsawī

Āyat Allāh al-ʿUzmā ʿAbd al-Ḥusayn, author of the book *al-Murājaʿāt*, initiates a lengthy discussion³ on what guarantees salvation according to both the Shīʿah and Ahl al-Sunnah. The gist of that discussion is:

- a. He confirms that the narrations of the Ahl al-Sunnah determine that salvation is attained with the shahādātayn—and this is emphatic affirmation of the justice of the Ahl al-Sunnah—saying:

الفصل الخامس في طائفة مما صح عند أهل السنة من الأحاديث
الحاكمة بنجاة مطلق الموحدين أوردناها ليعلم حكمها بالجنة على

1 *Minhāj al-Karāmah*, pg. 50.

2 *Al-Ḥadāʾiq al-Nāḍirah*, vol. 22 pg. 204.

3 The lengthy discussion appears in his book *al-Fuṣūl al-Muhimmah fī Taʾlīf al-Ummah*, pg. 25 – 32.

كل من الشيعة والسنة إلى أن قال 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 وكلمنا ذكرناه شذر من بذر ونقطة من ليجج بحر اكتفينا منها بما ذكره البخاري في كتابه وكرره بالأسانيد المتعددة في كثير من أبوابه ولن نتعرض لما في باقي الصحاح إذ انشق بما ذكرناه عمود الفجر واندلع لسان الصباح

Section Five: A selection of authentic narrations, according to the Ahl al-Sunnah, affirming the deliverance of absolute monotheists. We have reported them so that their verdict of Jannah for both the Shī'ah and Ahl al-Sunnah be realised.

He further states: These narrations are more evident than the sun at midday and their authenticity is more apparent than a fire on a mountain. They contain so many good tidings which perhaps underestimates the destructive consequences of major sins for a Muslim. Study the chapters of the books of the Ahl al-Sunnah to know of the verdict of Jannah for you and them. What we documented is scattered seeds and droplets of a deep ocean. We sufficed on what al-Bukhārī documents in his book and repeats through various chains across many chapters. We did not cite what appears in the other authentic compilations, as what we mentioned caused true dawn to break and the tongue of morning to hang out.¹

- b. He acknowledges submissively that their books and narrations do not rule salvation for all monotheists, as affirmed by the narrations of the Ahl al-Sunnah. Rather, they specify and stipulate it for the believers in Imāmah only. He says:

1 Cited previously.

وإن عندنا صحاحا آخر فزنا بها 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 وعترته الطاهرة الذين قرنهم بمحكم الكتاب وجعلهم قدوة لأولي الأبواب ونص على أنهم سفن النجاة إذا طغى زخار الفتن وأمان الأمة إذا هاج إعصار المحن ونجوم الهداية إذا أسلدهم ليل الغواية وباب حطة لا يغفر إلا لمن دخلها والعروة الوثقى لا انفصام لها ولا غرو فإن ولايتهم من أصول الدين

We have other authentic compilations which we attained through the chain of our twelve Imāms; narrated by guides: their statements and ḥadīth. Our grandfather [Rasūlullāh صلى الله عليه وسلم] narrated from Jibrīl from the Originator [Allah]. It is the Sunnah following the Book and the Jannah which protects from punishment. Have a look at them in *Uṣūl al-Kāfi* and others books, announcing good tidings for the believers in Allah, His Messenger, and the Last Day.

However, these abundant general reports you heard are confined to the Wilāyah of Rasūlullāh's household and pure family, whom He joined with the decisive Book and appointed as leaders for the intelligent. He emphatically declared them ships of saviour when the profuse trails overflow, sanctuaries for the Ummah when the tornados of difficulties are rough and stormy, stars of guidance when they are covered by the night of temptation, doors of repentance, there is no forgiveness except for one who enters through them, and the most trustworthy handhold

with no break in it. Undoubtedly, their Wilāyah is from the fundamentals of dīn.¹

7. Muḥammad Ṣādiq al-Rūḥānī

Contemporary Āyat Allāh al-‘Uẓmā Muḥammad Ṣādiq al-Rūḥānī states this while answering a question posed to him. The wording is:

السؤال هل السنة يحكم عليهم بالكفر هذا هو الأهم ... هل يدخلون السنة الجنة طبعاً هم لا يوالون علياً عليه السلام ولكنهم لا يكرهون أهل البيت ويحبونهم ... وكيف يدخلون النار وهم يشهدون الشهادتين ويصلون الصلوات الخمس ويحجون ويصومون رمضان ... الجواب بسمه جلت أسماؤه يشترط في صحة العبادات الولاية لأمر المؤمنين عليه السلام فمع فقد الشرط لا يتحقق المشروط

Question: Is the verdict of disbelief passed against the Ahl al-Sunnah? This is the most important aspect ... Will the Ahl al-Sunnah enter Jannah? Naturally, they do not believe in the Wilāyah of ‘Alī عَلَيْهِ السَّلَام. However, they do not dislike the Ahl al-Bayt, but rather love them. How can they enter Hell when they testify to the shahādātayn, perform five Ṣalāhs, perform Ḥajj, and fast in Ramaḍān?²

1 *Al-Fuṣūl al-Muḥimmah fī Ta’līf al-Ummah*, pg. 25 – 32.

2 The Muslims in general and Ahl al-Sunnah in particular should ponder over how emphatically their most distinguished authority in the creed, the one who adhered to the concept of Takfīr his whole life, declared it. To the extent that the questioner expresses his dissatisfaction and disapproval of it by highlighting in his question that they believe in the shahādātayn, perform the five Ṣalāhs, perform Ḥajj, and fast the days of Ramaḍān. Yet the answer of their Āyat Allāh al-‘Uẓmā came conclusive with complete rancour, hatred, and deviation to excommunicate them and declare their non-entry into Jannah, spewing the sickness of Takfīr that ravages their hearts.

Answer: In His name, Whose names are sublime. The condition for the validity of worship is Wilāyah to Amīr al-Mu'minīn عَلَيْهِ السَّلَام. When the condition is absent, the result is not founded.¹

Through this, the enormous difference and the vast gap between the balanced religion of the Ahl al-Sunnah wa al-Jamā'ah and the disgusting Takfīr creed of the Shī'ah Imāmiyyah becomes crystal clear. We see them clearly stating the Ahl al-Sunnah stipulating a simple utterance and confession to the shahādātayn² a condition for a Muslim's entry into Jannah—either immediately or delayed—while we see them testifying to the uselessness of this for them. There is no salvation through the shahādātayn, nor any superior acts of devotion and worship unless it is coupled with the fundamental of Imāmah, in their sight. In fact, only with the specific Imāms. Accordingly, the scholars of Shi'ism³ are unanimous that there will be neither salvation on the Day of Qiyāmah nor triumph of Jannah for the non-Shī'ah. All the remaining Muslim

1 Āyat Allāh al-'Uzmā Muḥammad Ṣādiq al-Rūḥānī al-Shīrāzī website for verdicts on belief: <http://www.imamrohani.com/fatwa-ar/viewtopic.php?t=1861>.

2 Surprisingly and shockingly, the Shī'ah accuse the Ahl al-Sunnah of obstinacy and sedateness and complain in their books, conferences, and all their gatherings of their oppression and tyranny and them standing as a barrier in the face of Islamic unity. More startling and astonishing is scholars of the Ahl al-Sunnah, I will not say the masses, support their claim and affirm it. In fact, they go a step further and plead to their brethren to open their hearts for religious brotherhood with these people, to deal justly with them, and to desist from oppressing them. To Allah do we complain of the wicked conspiracy of the former and the ignorance and negligence of the latter. And there is no power nor might except with Allah.

3 Shī'ī Shaykh al-Mufīd—who was the greatest authority in Shi'ism in his era—relates to us the consensus of the Shī'ah on the disbelief of the rejecter of Imāmah under the heading: The verdict on labelling the rejecters of Imāmah and the deniers of the mandatory obedience Allah obligated for the Imāms. He declares: *continued...*

sects will be doomed to the Fire of Hell forever and ever, with the Jews, Christians, Magians, and Idolaters. These, O beloved brother, are the clear statements and emphatic declarations presented to you verbatim. Now, you may judge for yourself which of the two sects are closer to the right path and which of them are in clear deviation.

Verdict 2: The Stance of both Sects on the issue of Succession and diversity of opinion

There is a cluster of issues in this one case, all of which manifests the balance and moderation of the Ahl al-Sunnah and the transgression and obstinacy of the Shī'ah. This will be proven from their scholars' declarations and texts. Have a look at this through two main aspects.

The First Aspect: Examining the Issue of Succession after the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

The view of the Ahl al-Sunnah wa al-Jamā'ah on the issue of Khilāfah originates primarily from the Qur'ān's view on it, represented by His ﷺ statement in His Decisive Book:

وَأَمْرُهُمْ شُورَى بَيْنِهِمْ

*And whose affair is [determined by] consultation among themselves.*²

continued from page 297

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

The Imāmiyyah are unanimous that one who rejects the Imāmah of one of the Imāms and negates the mandatory obedience that Allah ﷻ placed upon him is a disbeliever, deviant, and deserving of eternity in Hell. [Awā'il al-Maqālāt, pg. 44]

2 Sūrah al-Shūrā: 38.

As a result, Khilāfah according to the Ahl al-Sunnah is a matter which the Muslims should themselves decide¹ by evidence of the glorious verse's emphatic text and demanded by specific mechanisms and regulations. When Khilāfah according to the Ahl al-Sunnah is like this—a broad understanding, specification not limiting it—the door of nomination for it is completely open to whoever has the capability and courage to assume the post of Khilāfah.² The Muslims may decide—the *Ahl al-Ḥall wa al-'Aqd* (those consulted in making major decisions)—which of the candidates is most deserving of it and thus pledge allegiance to him. Whoever lacks a few qualities from prevailing in superiority, they will turn away from him or defer him until he becomes worthy and deserving of it. Likewise, the Ahl al-Sunnah wa al-Jamā'ah award the right to the Muslims in taking the Khalīfah to account, if weakness or deficiency becomes apparent from him, as well as rising against him and removing him if he commits open disbelief which does not accept interpretation or vindication.³

As regards to the stance of the Shī'ah on the topic of Khilāfah, it is extremely dissimilar to the Qur'ānic methodology. They consider it a right exclusive and particular to Twelve Imāms. It is not permissible, in any condition, to move away from them to anyone else or for

1 Considering it a matter specific to the Muslims, which is connected to the administration of their lives and affairs.

2 The 'Ulamā' of the Ahl al-Sunnah wa al-Jamā'ah have excelled in listing the qualities needed wholly in the person suitable for khilāfah, such that there is no scope for addition.

3 This manner of pursuing people of stability represents—truly and with the testimony of the enemy before the friend—the loftiest and noblest manifestation of political association which every knowledgeable person recognises to this date.

any era to be free from them, no matter how long or short the era.¹ In addition, they believe that these Imāms have to be specified by name and sequence by Allah *سُبْحَانَكَ وَبِحَمْدِكَ*, persisting on their belief with all obstinacy and pig-headedness, without any evidence for their claim, neither textually nor rationally. In fact, they are incapable of producing a single verse or a portion of a verse from the Book of Allah, the Exalted in Might, as evidence for their claim.²

Furthermore, they consider Imāmah one of the fundamentals of Dīn like Tawḥīd, Afterlife, and Nubuwwah.³ They generate the natural result of this, the verdict of the absolute disbelief of every individual who does not believe in this fundamental, just like the rejecter of the fundamental of Tawḥīd, Afterlife, or Nubuwwah. They have not stopped here. They have gone to the extent of excommunicating one who attests to the fundamental but denies a specific individual of the Twelve Imāms or rejects his right to it. As a result, while looking at the view of both sects on the topic of Khilāfah, we are able

1 They reached the threshold of pig-headedness; they transgressed beyond the fairy tales of the ancient Greeks, the imaginations of the Romans, and the fantasies of the immature. This is when the matter settles to their final Imām, the Twelfth. Qiyāmah has not yet arrived and the world is running as is. They endeavoured to fabricate a fable—his absence for more than a thousand years. Despite this, he is alive to this day, observing Khilāfah and Imāmah in a confined area, limited to his noble self.

2 Probably this is what led some of their scholars and authorities to state that the Qur’ān we have is interpolated and some verses which indicate to the names of these Imāms have been deleted. Others believe in the existence of another Qur’ān, not the Qur’ān which we adhere to religiously, and name it Muṣḥaf Fāṭimah, concealed with the absent Imām. They claim that it has multiple times more verses and chapters than our Qur’ān. It contains strong suggestions to the number and names of these Imāms.

3 Some of them consider it more important than Nubuwwah, as proven in the beginning of this treatise.

to understand the vivid dissimilarity between them. It is possible to determine, merely on this basis, which of the two sects maintained fairness, justice, and moderation and which of the two fell into the trap of excommunication, digression, and deviance. Consequential to the diversity in understanding the concept of Khilāfah by the Ahl al-Sunnah from one angle and the Shī'ah on the other angle, are two important matters which firmly plant and emphasise this polarity.

a. The Stance of each on the Existence of Disagreement between the Ṣaḥābah on the aspect of Khilāfah

The Ahl al-Sunnah view disagreement between the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ over the Khilāfah a very natural occurrence; it being worthy to be assumed by every suitable person. The matter, per se, is subject to ijtihād. It is not befitting to expand it beyond its capacity nor is it correct to assign it unrestrictedly to a specific Ṣaḥābī, to the exclusion of others, leave alone one being criticised and the other glorified. Deserving khilāfah is equally shared by those deserving of the post in the sight of the Ahl al-Sunnah wa al-Jamā'ah; it is a subsidiary issue subject to the ijtihād of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. All of them in this, despite the disagreement and diversity of their views, were on great goodness.

As for the Shī'ah, they do not view the disagreement as such. This is a disagreement in a fundamental of belief. In fact, they have gone further than this and considered it a determining factor between disbelief and faith. Whoever agrees with their stance—that 'Alī رَضِيَ اللَّهُ عَنْهُ was the only one deserving of the Khilāfah in the Sharī'ah and that Abū Bakr, 'Umar, and 'Uthmān رَضِيَ اللَّهُ عَنْهُمْ are disbelievers and doomed to Hell for eternity for snatching the Khilāfah from him—is a believer, whose blood and wealth are sacred and the rulings of a believer apply to him. Whoever

opposes them and views differently, they consider him a disbeliever out of the religion, upon whom the laws of disbelief are applicable in the world and the Hereafter.¹

Have a look at this incident narrated by Shīrī Muḥaddith, Ni‘mat Allāh al-Jazā’irī, which he claims transpired between the scholars of the Ahl al-Sunnah with one of their early scholars in the gathering of one of the khulafā’, clarifying their belief on the disagreement between the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ over the khilāfah of the Ummah after the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He says:

قال الصدوق تغمد الله برحمته في تمام ما حكيناه عنه في المباحثة مع علماء الجمهور في مجلس بعض الملوك لما قالوا له إنا وأنتم على إله واحد ونبي واحد وافترقنا في تعيين الخليفة الأول ليس الحال على ما تزعمون بل نحن وأنتم في طرف من الخلاف حتى في الله سبحانه والنبى وذلك أنكم تزعمون أن لكم ربا وذلك الرب أرسل رسولا خليفته بالاستحقاق أبا بكر ونحن نقول إن ذلك الرب ليس ربا لنا وذلك النبى لا نقول بنبوته بل نقول إن ربنا الذى نص على أن خليفة رسوله علي بن أبي طالب عليه السلام فأين الاتفاق

Al-Ṣadūq—may Allah envelope him in mercy—at the end of what we reported from him in the discussion with the scholars of the majority [Ahl al-Sunnah] in a gathering of one of the kings, reports.

They [Ahl al-Sunnah] said to him [the Shīrī scholar], “We and you believe in one deity and one Nabī. We only differ in determining the first khalīfah.”

1 Or in the Hereafter only, according to the weak, rather dubious, view, in Shi’ism. I will soon dedicate a separate treatise to unveil the deceit and twists. We beseech Allah سُبحانه وتعالى for the capability to bring it to fruition.

He answered, “The matter is not as you think. Rather, we and you are total opposites even with regards to Allah سُبْحَانَهُ وَتَعَالَى and the Nabī. This is because you believe that you have a Rabb and that Rabb sent a Messenger whose worthy successor is Abū Bakr. We, on the other hand, declare that that Rabb is not our deity and we do not attest to the Nubuwwah of that Nabī. Rather, we affirm that certainly our Rabb is the One Who emphatically declared ‘Alī ibn Abī Ṭālib عَلِيٌّ the khalīfah of His Messenger. So where is the similarity?”¹

Thereafter, Ni‘mat Allāh al-Jazā’irī voices with emphasis their fastidious stance on Imāmah. He writes:

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

The gist of it is that we do not concur with them on a deity, a nabī, or an imām. This is because they claim that their Rabb is the One whose Nabī is Muḥammad and the khalīfah after him is Abū Bakr. We do not agree with such a Rabb, nor such a nabī. We state that the Rabb whose Nabī’s khalīfah is Abū Bakr is not our Rabb, nor is that nabī our nabī.²

b. The Stance on the Aptitude of the Ahl al-Bayt and Ṣaḥābah for Khilāfah

The point of contention in this issue is concealed in the upcoming question:

1 *Nūr al-Barāhīn*, vol. 1 pg. 59.

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

The group of Ṣaḥābah and Ahl al-Bayt—added to ‘Alī and his two sons, Ḥasan and Ḥusayn رَضِيَ اللهُ عَنْهُم—who are recognised for their īmān, taqwā, hijrah, and jihād, as well as their assistance and support to Islam whom Allah سُبْحَانَهُ وَتَعَالَى praised, listed their virtues, and announced His love for them and their love for Him together with His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ praising them and endowing them with his close company and love, the likes of Abū Bakr, ‘Umar, ‘Uthmān, ‘Abbās—the paternal uncle of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, his son—the sage of the Ummah, and many other senior Ṣaḥābah and Ahl al-Bayt; are they worthy and deserving of Khilāfah? What about those who followed them in goodness—like the grandsons of the Ṣaḥābah and Ahl al-Bayt from the Quraysh coupled with some of the sons of Ḥusayn ibn ‘Alī, who are known for righteousness and taqwā like ‘Abd Allāh ibn al-Zubayr, ‘Umar ibn ‘Abd al-‘Azīz, the righteous offspring of Ḥasan ibn ‘Alī, and the other sons of Ḥusayn—besides the Twelve Imāms of the Shī‘ah—do they have right or candidacy to khilāfah or are all of them banned from it? Is it restricted to certain individuals, and not possible to move to others?

The answer to this question reveals the hidden contention and the basis of the disagreement. On one hand, the Ahl al-Sunnah wa al-Jamā‘ah view all these luminaries suitable and deserving of the khilāfah. The Muslims appointed some of the above individuals as khalīfah practically and they thus took up office. They were the finest of those who assumed burdens and responsibilities, the likes of Abū Bakr, ‘Umar, ‘Uthmān رَضِيَ اللهُ عَنْهُم from the era of the Ṣaḥābah and ‘Umar ibn ‘Abd al-‘Azīz from the era of the Tābi‘īn.¹

1 Probably, there were others who were suitable for the position. However, khilāfah was pledged to someone else and they were overlooked. They thus never assumed the position though they deserved it.

To the contrary, the Twelver Shī'ah Imāmiyyah opine that no one will ever—notwithstanding the level of taqwā, righteousness, knowledge, intelligence, foresight, and planning he reaches—be suitable for it besides twelve men.¹ They are 'Alī, Ḥasan, Ḥusayn and then nine descendants of Ḥusayn ibn 'Alī ibn Abī Ṭālib—may Allah be pleased with them.² Ṣaḥābah, Ahl al-Bayt, Tābi'īn, and other Muslims besides them are not worthy of it.³

1 There are other sects of the Shī'ah like the Ismā'īliyyah who opine that Imāmah is restricted to seven Imāms. Each of them determines a number with which he is comfortable and about which he is optimistic.

2 Despite majority of these Twelve Imāms not assuming that level of virtue, knowledge, and piety as the Ṣaḥābah who assumed khilāfah. In fact, the intelligence, puberty, and recognition of one is questionable, i.e., their twelfth Imām hidden from gazes. When the Imāmah of the Shī'ah became his responsibility, he was only a child who did not yet reach puberty.

3 Not even the other children of Imām 'Alī, the sons of Ḥasan ibn 'Alī, and the other sons of Ḥusayn رضي الله عنه. All of them are not suitable for Imāmah in the view of the Twelver Shī'ah Imāmiyyah. They consider those—besides the twelve—who assumed the position as usurpers of the position and those who sought it deviant. They declared these individuals disbelievers even though they were of the Ahl al-Bayt and progeny of 'Alī رضي الله عنه. This is not my allegation against the Shī'ah. This is clearly documented in the narrations of their most reliable book *al-Kāfi*. Have a look at two narrations which the author documents:

عن سورة بن كليب عن أبي جعفر عليه السلام قال قلت له قول الله عز وجل وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ قال من قال إني إمام وليس بإمام قال قلت وإن كان علويًا قال وإن كان علويًا قلت وإن كان من ولد علي بن أبي طالب قال وإن كان

Sawrah ibn Kulayb narrates that he asked Abū Ja'far عليه السلام, “The statement of Allah—the Mighty and Majestic: *And on the Day of Qiyāmah you will see those who lied about Allah [with] their faces blackened.*”

He explained, “[It refers to] one who claims to be an Imām but he is not an Imām.”

I asked, “Even if he be an 'Alawī?”

continued...

I thus find it compulsory for me—O beloved brother and reader—to present to you some declarations of their scholars stating this distinctiveness:

1. Shī'ī Muḥaqqiq and 'Allāmah 'Alī ibn 'Abd al-'Āl al-Karakī negates the worthiness of the Rightly Guided Khulafā' for the khilāfah, with impudence and obscenity not uttered by even the Jews and Christians:

وأي عاقل يعتقد تقديم ابن أبي قحافة وابن الخطاب وابن عفان الأدياء
في النسب والصعاب الذين لا يعرف لهم تقدم ولا سبق في علم ولا
جهاد... وألبسوا أشياء أقلها يوجب الكفر فعليهم وعلى محبيهم لعنة
الله والملائكة والناس أجمعين

Which intelligent person will believe in the precedence of Ibn Abī Quḥāfah, Ibn al-Khaṭṭāb, and Ibn 'Affān—inferior in lineage,

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“Even if he be an ‘Alawī,” he responded.

“Even if he is from the progeny of ‘Alī ibn Abī Ṭālib عَلَيْهِ السَّلَامُ?”

“Then too,” he replied.

عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ جَعَلْتَ فِدَاكَ وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَيَّ
اللَّهُ قَالَ كُلِّ مَنْ زَعَمَ أَنَّهُ إِمَامٌ وَلَيْسَ بِإِمَامٍ قُلْتُ وَإِنْ كَانَ فَاطِمِيًّا عَلَوِيًّا قَالَ وَإِنْ كَانَ فَاطِمِيًّا عَلَوِيًّا

Ḥusayn ibn al-Mukhtār reports: I asked Abū 'Abd Allāh عَلَيْهِ السَّلَامُ, “May I be sacrificed for you. *And on the Day of Qiyāmah you will see those who lied about Allah.*”

He explained, “[It refers to] everyone who claims to be an Imām but he is not an Imām.”

I asked, “Even if he be an ‘Alawī Fāṭimī?”

“Even if he be an ‘Alawī Fāṭimī,” he responded. (*Al-Kāfī*, vol. 1 pg. 372.)

The passion for Takfīr has reached this alarming state that they excommunicate all those who emulate them and are pleased with them till the Day of Qiyāmah.

obstinate, who are not known to have any precedence, nor superiority in knowledge or jihād?

They are guilty of many other crimes—the least of which necessitates disbelief. Thus, may the curse of Allah, His angels, and all humankind be upon them and their lovers.¹

He states:

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

Let an intelligent, just person consider whether it is permissible for a person to assume the seat of khilāfah like the old man of Taym who is ignorant of religious affairs, like the cruel man of ‘Adī, the illegitimate pretender, hard-hearted, harsh, cunning, and deceitful, and like the ox of Banū Umayyah who burdened the necks of people with them.²

2. Shī‘ī ‘Allāmah al-‘Āmilī al-Bayāḍī states establishing their belief in this regard:

فالشيعية تأبى إمامة الثلاثة وتقول بإمامة علي دونها

The Shī‘ah refuse the Imāmah of the three and claim the Imāmah of ‘Alī, no one else.³

1 *Rasā’il al-Karakī*, vol. 1 pg. 62.

2 *Nafaḥāt al-Lāhūt fī La’n al-Jibt wa al-Tāghūt*, pg. 5.

3 *Al-Ṣirāṭ al-Mustaqīm*, vol. 1 pg. 88.

He says:

فهذه نبذة من مخازي الثلاثة تدل بأدنى فكر على عدم استحقاقهم الخلافة

This is a fraction of the three's shameful acts ... which indicate, with the least reflection, their unworthiness of the khilāfah.¹

3. Āyat Allāh al-'Uzmā Muḥammad Mahdī al-Khālīṣī speaks on the unworthiness and unsuitability of the three Khulafā' who preceded 'Alī رَضِيَ اللَّهُ عَنْهُ in assuming the position:

ومع هذا كيف يدخل الريب قلب أحد في خلافة علي عليه السلام عن النبي صلى الله عليه وسلم وعدم استحقاق من تقدمه لها

With this, how can doubt ever enter the heart of anyone concerning the [legitimacy] of the Khilāfah of 'Alī عَلَيْهِ السَّلَام from the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the unworthiness of those who preceded him to the post?²

4. Āyat Allāh al-'Uzmā Muḥammad Sa'īd al-Ḥakīm states:

ولا سيما وأن الله سبحانه لم يجعلها فيمن جعلها فيه إلا لانحصار الأهلية به وعدم صلاحية غيره لها ويكفيها في التعرف على الآثار والفوائد المهمة التي تترتب لو ولي الخلافة أمير المؤمنين عليه السلام الذي يدعي الشيعة النص عليه

Especially when Allah سُبْحَانَهُ وَتَعَالَى did not determine it for whom He determined it, except due to worthiness being confined to him and the unsuitability of others for it. Sufficient for us is knowing the narrations and subsequent significant benefits had Amīr

1 *Al-Ṣirāṭ al-Mustaqīm*, vol. 3 pg. 38.

2 *Iḥyā' al-Sharī'ah fī Madhhab al-Shī'ah*, vol. 1 pg. 85.

al-Mu'minīn عَلَيْهِ السَّلَام assumed khilāfah, for which the Shī'ah claim emphatic text.¹

5. Āyat Allāh al-'Uẓmā Muḥammad Ṣādiq al-Rūḥānī states:

أما الخلفاء الثلاثة فنعتقد أن توليهم الحكم لم يكن شرعيا لوجود النص
الصريح من النبي صلى الله عليه وسلم على تعيين علي عليه السلام
خليفة من بعده

As regards the three Khulafā', we believe that their assuming leadership was not permitted in the Sharī'ah due to the presence of an emphatic text from the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ identifying 'Alī عَلَيْهِ السَّلَام as khalīfah after him.²

Ponder, O Muslim brother, over the intensity of the dissimilarity painted vividly in this image, so that you may see the fairness and balance of the Ahl al-Sunnah, bright and evident as the sun, its light not able to be concealed except with a dark, misguiding cloud. According to the Ahl al-Sunnah, the righteous individuals of the Ahl al-Bayt whose superiority, goodness, and competence have been attested to, as is the condition of the remaining senior Ṣaḥābah, are worthy of khilāfah without the slightest of doubt. Those of them who assumed the position and to whom people pledged allegiance, their khilāfah is correct—without any Muslim doubting or critiquing it³ as they are believers, truthful individuals, and genuine warriors who enjoy superiority in Islam and relationship to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

1 *Fī Riḥāb al-'Aqīdah*, vol. 2 pg. 98.

2 Study the stance of Shī'ī Āyat Allāh al-'Uẓmā Muḥammad Ṣādiq al-Rūḥānī al-Shīrāzī in al-Fatāwā al-'Aqā'idīyah on the internet: <http://www.Imāmrohani.com/fatwa-ar/viewtopic/ar.php?=1370>.

3 Identical to their belief in the legitimacy of the Khilāfah of 'Alī ibn Abī Ṭālib رَضِيَ اللهُ عَنْهُ.

In stark polarity with this fairness and balance, you see the Shīr methodology crammed with crookedness, ugliness, and misguidance which seeks to disfigure the image and upset the scales. It rejects the suitability of the senior Ṣaḥābah—specifically Abū Bakr, ‘Umar, and ‘Uthmān رَضِيَ اللهُ عَنْهُمْ—and criticises their khilāfah despite their precedence in Islam and support for it with their lives and wealth and notwithstanding their love for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his love for them to the extent that he married their daughters and they married his¹ and he kept them in his close circle. They were the most beloved Companions to him and the closest to his heart. Add to this Allah’s سُبْحَانَكَ وَتَعَالَى praise for them in more than one place of the Glorious Qur’ān and His announcement of His pleasure with them and their pleasure with Him in many verses, like His statement:

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ
 بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي
 تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

*And the first forerunners [in the faith] among the Muhājirīn and the Anṣār and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.*²

1 ‘Uthmān رَضِيَ اللهُ عَنْهُ married two daughters of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He enjoys a nobility which no other Companion enjoys. Therefore, he is named: *Dhū al-Nūrayn* (the Possessor of Two Lights). Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ married the daughter of Abū Bakr, ‘Ā’ishah, and the daughter of ‘Umar, Ḥafṣah, رَضِيَ اللهُ عَنْهُمْ. ‘Umar رَضِيَ اللهُ عَنْهُ, during his reign, married Umm Kulthūm bint ‘Alī ibn Abī Ṭālib رَضِيَ اللهُ عَنْهُ.

2 Sūrah al-Tawbah: 100.

In fact, the issue has spiralled out of control from excommunicating the cream of the Ṣaḥābah and the warriors of Islam to the excommunication of the Ahl al-Bayt¹—besides the twelve—even if they are from the progeny of ‘Alī رضي الله عنه, as the narrations, I just quoted, affirmed.

Second Aspect: Stance of Both Sects on Diversity of Opinion

We will soon witness an academic actuality exposing its research on the view of the Ahl al-Sunnah and Imāmiyyah on the legitimacy of diversity in opinion and the permissibility of worshipping in whichever form, without the slightest difference or disparity. This, while reporting what the Imāmī scholars have transmitted and established in their books, including verdicts and declarations which discuss this aspect specifically, presented with clear polarity between the two views.

a. The acknowledgement of the Ahl al-Sunnah of the legitimacy of diversity in school and their most popular scholars allowing adhering to the Ja‘farī school²

One Shī‘ī scholar quotes in his book the text of the verdict of Shaykh al-Azhar, eminent grand scholar Shaykh Maḥmūd Shaltūt, permitting adherence to the Ja‘farī school as a fifth school, added to the other

1 Despite them deceptively and falsely raising the banner of love for the Ahl al-Bayt to ensnare the simple-minded and pure hearted in their trap.

2 We notify the reader that Shī‘ī scholars quote these statements from some scholars of the Ahl al-Sunnah wa al-Jamā‘ah. It is not necessary for this to be the reality or the suitable verdict, when permitting adherence to a school which permits our assassination, deprives our needy of Zakāh, and sanctions our backbiting, slander, and attacks on our honour. In fact, it motivates the same and promises reward for that. If it does not find any palatable excuses to exonerate it, it is nothing more than pure foolishness, miserable ignorance, or heresy to which no attention should be paid.

four schools of the Ahl al-Sunnah wa al-Jamā'ah which they adhere to worldwide. Here is the text of his verdict as transmitted by the Shī'ah—and the charge is against them¹—with the caption:

1 From acknowledging the superiority of the scholars and honouring them, I find it my duty to present excuses for the eminent Shaykh and outstanding scholar—may Allah have mercy on him—for his above fatwā. I say: He restricted it to *authentic transmission* stating:

إن لكل مسلم الحق في أن يقلد باديء ذي بدء أي مذهب من المذاهب المنقولة نقلاً صحيحاً

Indeed, every Muslim has the right to follow, from the onset, whichever of the schools have been transmitted authentically.

It is understandable that this condition is non-existent in the school of the Twelver Imāmiyyah. The most glaring proof for the non-existence of the condition of authentic transmission is what one of the most prominent authorities and founders of Shi'ism—Sayyid al-Murtaḍā titled 'Alam al-Hudā—has acknowledged, that all chains of their narrations from the Imāms are not free from those known to have corrupt beliefs like the *Wāqifah* (those who stop the line of the Imāms at Mūsā ibn Ja'far), fanatics, *Khaṭṭābiyyah* (followers of Abū al-Khaṭṭāb, who believe in the divinity of the Imāms), *Ḥalūliyyah* (those who believe in incarnation), *Mushabbihah* (those who liken Allah to the creation), and *Mujabbirah* (those who believe that man does not have free will). Accordingly, he states in his book *Rasā'il al-Murtaḍā*, vol. 3 pg. 310:

فإن معظم الفقه وجهوره بل جميعه لا يخلو مستنده ممن يذهب مذهب الواقفة إما أن يكون أصلاً في الخبر أو فرعا راويا عن غيره ومرويا عنه وإلى غلاة وخطابية ومخمسة وأصحاب حلول كفلان وفلان ومن لا يحصى أيضا كثرة وإلى قمي مشبه مجبر وأن القميين كلهم من غير استثناء لأحد منهم إلا أبا جعفر بن بابويه رحمة الله عليه بالأمس كانوا مشبهة مجبرة وكتبهم وتصانيفهم تشهد بذلك وتنطق به فليت شعري أي رواية تخلص وتسلم من أن يكون في أصلها وفرعها واقف أو غال أو قمي مشبه مجبر والاختبار بيننا وبينهم التفتيش

The bulk and majority of fiqh, in fact the whole of it, the chain is not free from the *Wāqifah*, fanatics, *Khaṭṭābiyyah*, *Mukhammisah*, believers in incarnation—whether the main narrator or sub-narrator of the report, either transmitter from someone else or transmitted from; like so and so and so and so and the other many who cannot be enumerated—or a *Qummī*, *Mushabbih*, or *Mujabbir*. The *Qummiyyīn*—all of them without exception except Abū Ja'far ibn Bābawayh رَحِمَهُ اللهُ were *Mushabbihah* *Mujabbirah* yesterday. *continued...*

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Their books and works are testimony to this. I wish I knew of a narration, the main narrator or sub-narrators, are free from being Wāqifah, extremists, Qummīs, Mushabbihah or Mujabbirah. Investigation is the manner of assessment between us and them.

It is discovered that all or majority of the narrators in their chains, who transmitted for them the school from Imām al-Ṣādiq رَضِيَ اللهُ عَنْهُ, are from sects with corrupt beliefs while some are clearly accursed on the tongue of Imām al-Ṣādiq رَضِيَ اللهُ عَنْهُ. The impact is ruling out *authentic transmission* from it. Hence, Imāmī Shi'ism is not included in this verdict, which the Muftī constricted with his words: *transmitted authentically*.

Moreover, he was not aware of the reality of their Takfīr. Consequently, he is excused for his unawareness, as he erred according to his ijtihād. He will receive the reward for ijtihād. This is not a criticism against him, may Allah have mercy on him. This, in reality, is the condition of majority of Muslim scholars. Majority of those who occupy the fields of the Ahl al-Sunnah do not really know their ideologies. I have discussed this matter, because these dreadful ideologies of their creed are not publicised. In fact, they spend great efforts to conceal them, so that they are not taken to task for them. This has prevented Muslim scholars from recognising what their ḥadīth sources and fiqhī beliefs establish, and the criticism, malice, and excommunication it is filled with. This prompted me to dive into their sources to extract their concept of Takfīr, hidden in thousands of sources.

There is a similar incident which happened to Shaykh Salīm al-Bishrī رَضِيَ اللهُ عَنْهُ, actually which the grand Shī'ī authority 'Abd al-Ḥusayn Sharaf al-Dīn attributed to him—and in my sight, his trustworthiness and honesty is questionable and doubtful. Nonetheless, he says in letter 1:

وكنت أسمع أن من رأيكم معشر الشيعة مجانبة إخوانكم أهل السنة وانقباضكم عنهم وأنكم تأسون بالوحشة
وتخلدون إلى العزلة وأنكم وأنكم

I used to hear that you, Shī'ah folk, prefer to avoid your brethren, the Sunnīs, and keep away from them, and that you find your comfort in loneliness, resorting to isolation, and so on and so forth.

continued...

بسم الله الرحمن الرحيم نص الفتوى التي أصدرها السيد صاحب
الفضيلة الأستاذ الأكبر الشيخ محمود شلتوت شيخ الجامع الأزهر في
شأن جواز التعبد بمذهب الشيعة الإمامية

In the name of Allah, the Excessively Merciful, Extremely
Compassionate. The text of the fatwā issued by the mister,
the virtuous, the grand teacher, Shaykh Maḥmūd Shaltūt—the
Shaykh of al-Azhar University regarding the permissibility of
adhering to the school of the Shī'ah Imāmiyyah.

قيل لفضيلته إن بعض الناس يرى أنه يجب على المسلم لكي تقع
عباداته ومعاملاته على وجه صحيح أن يقلد أحد المذاهب الأربعة
المعروفة وليس من بينها مذهب الشيعة الإمامية ولا الشيعة الزيدية فهل
توافقون فضيلتكم على هذا الرأي على إطلاقه فتمنعون تقليد مذهب
الشيعة الإمامية الاثنا عشرية مثلا

He was asked: Some people opine that it is mandatory upon a
Muslim, for his acts of worship and transactions to be valid, to
follow one of the four popular schools which do not include
the school of the Shī'ah Imāmiyyah nor the Shī'ah Zaydiyyah.
Do you concur with this view, unrestrictedly, and disallow
following the school of the Imāmiyyah Ithnā 'Ashariyyah for
example?

continued from page 313

As if he is saying: I found an enlightened image of them which contradicts the wicked
malicious image I was accustomed to hearing of them. Whereas, it is the truth, which
this treatise has established through clear texts from their sources. However, I am
convinced that the verdict is fabricated in the name of al-Bishr رَضِيَ اللهُ عَنْهُ. The transmitter
is accused; hence his report cannot be accepted. If it is true, it only establishes his
incomplete awareness of their malicious Takfīr concept.

فأجاب فضيلته إن الإسلام لا يوجب على أحد من أتباعه اتباع مذهب معين بل نقول إن لكل مسلم الحق في أن يقلد باديء ذي بدء أي مذهب من المذاهب المنقولة نقلاً صحيحاً والمدونة أحكامها في كتبها الخاصة ولمن قلّد مذهباً من هذه المذاهب أن ينقل إلى غيره أي مذهب كان ولا حرج عليه في شيء من ذلك إن مذهب الجعفرية المعروف بمذهب الشيعة الإمامية الإثنا عشرية مذهب يجوز التعبد به شرعاً كسائر مذاهب السنة فينبغي للمسلمين أن يعرفوا ذلك وأن تخلصوا من العصبية بغير الحق لمذاهب معينة فما كان دين الله وما كانت شريعته بتابعة لمذهب أو مقصورة على مذهب فالكل مجتهدون مقبولون عند الله تعالى يجوز لمن ليس أهلاً للنظر والاجتهاد تقليدهم والعمل بما يقررونه في فقههم ولا فرق في ذلك بين العبادات والمعاملات

السيد صاحب السماحة العلامة الجليل الأستاذ محمد تقي القمي السكرتير العام لجماعة التقريب بين المذاهب الإسلامية سلام عليكم ورحمته أما بعد فسرني أن أبعث إلى سماحتكم بصورة موقع عليها بإمضاء من الفتوى التي أصدرتها في شأن جواز التعبد بمذهب الشيعة الإمامية راجياً أن تحفظوها في سجلات دار التقريب بين المذاهب الإسلامية التي أسهمنا معكم في تأسيسها ووفقنا الله لتحقيق رسالتها والسلام عليكم ورحمة الله

His eminence answered:

Certainly, Islam does not obligate on any of its adherents following a particular school. Rather, we say: Indeed, every Muslim has the right to follow, from the onset, whichever of the schools have been transmitted authentically and the rulings of which have been compiled in their respective books. Whoever is following any of these schools has the right to switch to another—whichever it may be—and there is no sin upon him in any of this.

The Ja'farī School—commonly known as the school of the Twelver Shī'ah Imāmiyyah—is a school of thought adherence to which is permissible in the Sharī'ah, similar to the rest of the schools of the Ahl al-Sunnah. It is appropriate for Muslims to realise this and to free themselves from sectarianism without right to the particular schools. The Dīn of Allah and His Sharī'ah is not subject to any school or restricted to any school. All are mujtahids and accepted in the Sight of Allah سُبْحَانَكَ وَبِحَمْدِكَ. It is permissible for those who are not experts in examining and ijtihād to follow them and to practice upon what they have documented in their fiqh. There is no difference in this regard between acts of worship and transactions.

Sayyid, the magnanimous, the grand 'Allāmah, the teacher, Muḥammad Taqī al-Qummī

General Secretary of the World Forum for Proximity of Islamic Schools of Thoughts

Peace be upon you and His mercy. After salām, it pleases me to send to your magnificence, in a signed document, the verdict I issued on the issue of the permissibility of adhering to the school of the Shī'ah Imāmiyyah, hoping that you will preserve it in the files of the *Dār al-Taqrīb bayna al-Madhāhib al-Islāmiyyah* which we laboured with you to establish. May Allah enable us to realise its message. And may peace be upon you, and the Mercy of Allah.¹

1 Ḥusayn al-Rāḍī: *Sabīl al-Najāh fī Tatimmat al-Murāja'āt*, pg. 111. It is documented at the end of the book *al-Murāja'āt* in most prints.

b. Shī'ī scholars prohibiting adherence to any other school besides the Imāmiyyah Twelver School

I did not delve very deep in establishing this matter, in the sight of the Shī'ah Imāmiyyah, as it is not possible for any intelligent person to believe them allowing adherence to the four madhāhib after establishing the deviance and disbelief of their [the four madhāhib's] Imāms and followers, in fact the disbelief of anyone who attributes himself to anything besides the Imāmiyyah and adheres to other than their fundamentals.¹

I will, however, suffice in highlighting this matter with the answer of the contemporary Lebanese Shī'ī authority, Muḥammad Ḥusayn Faḍl Allāh—of the many [prominent] Shī'ī scholars in the history of Shi'ism, of present and past, moderate in viewing the Shī'ah and Ahl al-Sunnah simultaneously²—to a question posed to him particularly

1 Brother reader, go back to the first stance in the beginning of chapter two of this treatise to revise their view on the four Imāms of the madhāhib and their followers. The Shī'ah announce their deviance and deviation and go a step further to characterise them with disbelief and apostasy.

2 We mentioned previously of Shī'ī Āyat Allāh al-'Uzmā 'Abd al-Ḥusayn Sharaf al-Dīn, author of the book *al-Murāja'āt*, feigning the persona of a compassionate individual desirous of Islamic unity, endeavouring earnestly to establish rapprochement between the Ahl al-Sunnah and Shī'ah Imāmiyyah. He frequently sobbed and beseeched the Ahl al-Sunnah for a verdict of permissibility to adhere to the Shī'ī school as he wrote in his book *al-Murāja'āt* and others. Yet at the same time, he affirms with all pomposity the Takfīr reality in more than one place, believing that proofs necessitate adhering to only the Shī'ī creed—the school of the Ahl al-Bayt according to him—while prohibiting taking dīn from all besides them. This conceals the verdict of the impermissibility of adhering to the remaining madhāhib of the Muslims. Have a quick look at a few of his texts. continued...

on the permissibility of adhering to any of the madhāhib of the Ahl al-Sunnah. You may then ascertain the possibility of continuing the claim towards unity between the two sects. Probably, the image will be complete and the signs will be apparent. After this, the efforts of those with base ulterior motives and poisoned objectives will not be fruitful. Have a look, O beloved, kind reader, at the text of the question and the

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He writes in correspondence 10 after transmitting a report he attributes to the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that the knowledge of a bondsman is not accepted without Wilāyah of the Ahl al-Bayt. He says:

فأنعم النظر في قوله لا ينفع عبدا عمله إلا بمعرفة حقنا ثم أخبرني ما هو حقهم الذي جعله الله شرطا في صحة الأعمال أليس هو السمع والطاعة لهم والوصول إلى الله عز وجل عن طريقهم القويم وصراتهم المستقيم وأي حق غير النبوة والخلافة يكون له هذا الأثر العظيم لكننا منينا بقوم لا يتأملون فإننا لله وإنا إليه راجعون

Consider his statement: “Nobody’s good deeds will avail him unless he is mindful of our rights,” then tell me what these rights are, the ones that are considered by Allah as prerequisites to the acceptance of good deeds. Is it not obeying them and attaining Allah’s Pleasure through following their right path? What is the commandment to which both Prophethood and Khilāfah attach such a great significance? But we have simply been inflicted by people who do not contemplate; so, “We are Allah’s, and unto Him is our return.”

He writes in correspondence 4:

ولو سمحت لنا الأدلة بمخالفة الأئمة من آل محمد أو تمكنا من تحصيل نية القربة لله سبحانه في مقام العمل على مذهب غيرهم لقصصنا أثر الجمهور وقفونا أثرهم تأكيداً لعقد الولاية وتوثيقاً لعرى الإخاء لكن الأدلة القطعية تقطع على المؤمن وجهته وتحول بينه وبين ما يروم

Had the proofs allowed us to differ from the Imāms of Muḥammad’s progeny, or had we been able to achieve nearness to Allah, Glory to Him, by following others’ sects, we would then have followed in the general public’s footsteps, asserting the friendship and strengthening the ties of fraternity. On the contrary, positive proofs stand in the believer’s way, diverting him from following his own inclinations.

answer of Faḍl Allāh to it¹, verbatim, terminating the last section of this treatise:

Question:

هل يجوز التعبد في فروع الدين بالمذاهب السنية الأربعة وكذلك بقية المذاهب غير الشيعية

It is permissible to adhere in secondary matters to the four Sunnī schools (madhāhib) and the other schools apart from Shi'ism?

Answer:

لا يجوز التعبد بأي مذهب إسلامي غير مذهب أهل البيت عليهم السلام لأنه المذهب الذي قامت عليه الحجة القاطعة والله الموفق وهو حسبنا ونعم الوكيل

It is not permissible to adhere to any Islamic school besides the school of the Ahl al-Bayt عليهم السلام as it is the [only] school which is established through decisive evidence. Allah is the bestower of capability and He is sufficient for us and what an excellent Disposer of affairs He is.²

1 This is the stance of the most prominent symbolic Shī'ī figure for Taqrīb (Sunnī-Shī'ī rapprochement), one for whom the atmosphere of the Ahl al-Sunnah is filled and his image fills the gatherings of Taqrīb and conventions of unity between the schools. What then must be the stance of the pig-headed dogged scholars among them?

2 Āyat Allāh al-'Uẓmā Muḥammad Ḥusayn Faḍl Allāh: *Masā'il 'Aqā'idīyyah*, pg. 110.

Conclusion

Now that the rigidity of the concept of Takfīr in the Shī'ī Imāmī creed towards all other Muslim sects has become crystal clear, with clarity free from cloudiness and conviction unblemished with doubt, through emphatic proofs which do not have the possibility of presumptive confirmation or misinterpretation, it becomes obligatory upon us to ask: Now what?

After all we learnt in this treatise, are we pleased for our take on this important subject to be merely a submission of one perplexed, not more than a routine glance towards realities and proofs which the researcher got hold of; or a compilation of ideologies concocted by the imagination of the analyst so that he might wind up with subject matter for a book on the shelf?

Will we accept? Rather, can we imagine these realities remaining—despite the gravity of their danger and the horror of what they warn—shackled and in fetters, confined to books, written on lines, strangled by pages, and constrained between the covers?

Does it suffice and give comfort to our hearts for the practical refutation of what we learnt to be gatherings and conferences which are confined and limited, not more than alternations between the bewilderment of the negligent, the resentment of the fanatic, or the regret of the tolerant?

Do we hope that beyond the submission is mere prompting of stagnant sentiments and arousing of quiet emotions?

And there are so many more questions.

Undoubtedly, the answer to all these questions cannot be except: Never! How absurd!

It cannot envelop forgetfulness and chatters, nor can the pages of the book strangle themselves. Likewise, the shelves of heedlessness can never be its anchor. Rather, it is necessary (Allah willing) that words follow words, and consequences follow. The word ought to be the first action and the starting point. When the word stimulates and awakens the senses of the body, we will never be pleased with a feeble or deficient reaction towards it, stumbling in the heart between grief and frustration or revenge and intolerance. Rather, it is necessary for it to swell and broaden to escape the narrowness of excited emotional shackles to the spaciousness of effectual disciplined action to play a role and create change without irresponsibility or immaturity.

Likewise, it is befitting for us, when we study a sensitive and dangerous submission like this and at a critical instance like this, not to suffice on simply listening, contemplating, pondering, or critically analysing; as this is what leaves discussing it unproductive and fruitless. Rather, one submission ought to generate a second, and the second a third. Moreover, it is mandatory upon us to undertake a serious determination to expand and broaden these generations to a larger scale and for its voice to be thunderous and deafening. Probably, after slumber will come wakefulness and after negligence alertness, to bring undertaking into motion in the arena of effectiveness.

At the end of the treatise, I undertake to the best of my ability to remind the Ahl al-Sunnah—states, groups, and individuals—of the necessity for them to have a clear stance towards those working towards destroying their religion, permitting their defamation, aiding their enemies

against them, and criticising the bearers of Islam—among whom are the great Khulafā’ and noble Companions رَضِيَ اللهُ عَنْهُمْ. They should adhere firmly to the verdict of the Sharīah concerning this sect by referring to the views of the masters of this field.

Likewise, it is imperative to emphasise upon the scholars of the Ahl al-Sunnah in particular to take part in this effort and to continue discussing this in their sermons, lessons, and lectures, and to avoid pessimism and defeatism which has drawn upon us misfortunes—in this domain and others—with baseless proofs that do not convince the intellectual and do not reach the core of reality, not even closely. They ought to remind themselves and teach others that there is no sociability in falsehood (and no exigency in dissimulation). We ought to distance ourselves after today from ever being dumb devils, silent about the truth. Similarly, the adherents and callers to *Taqrīb* should know well that a strong basis is essential for strong unity. All weeds must be removed for the earth to produce good crop; otherwise we are undoing the thread spun with our hands and we have not pegged a single peg in the building of unity.

We all should be totally convinced that a *Taqrīb*—the product of which is being pleased with the cursing and insulting of the Righteous Khulafā’, the remaining Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ, and all the Muslim scholars and common folk—is only remoteness from the truth, deviance, and demolition of the foundation before laying the bricks, as it entails destroying all our beliefs which we sourced from the Book of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the Sunnah of His Messenger سُبْحَانَهُ وَتَعَالَى.

Fear Allah! Fear Allah! O Ahl al-Sunnah in your Dīn. Have honour and earnest concern for your beliefs. Let not the adherents of passions

and innovations adhere stronger to their falsehood than you to your truth. Undoubtedly, we have no assistance except with this, as Allah—Majesty in His loftiness is He—declares:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

*O you who have believed, if you support Allah, He will support you and plant firmly your feet.*¹

This was one step on the path and there are more steps to follow. We beseech the Creator—the Mighty and Majestic—to decree appropriateness for all, to accept our actions and efforts, to be pleased with us, and have mercy on us. This, by Allah, is the pinnacle of our hopes and our highest aspiration.

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ
وَمُهَيِّمًا عَلَيْهِ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ
عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ
شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ
فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنتُمْ
فِيهِ تَخْتَلِفُونَ

And We have revealed to you, [O Muḥammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the

1 Sūrah Muḥammad: 7.

truth. To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return all together, and He will [then] inform you concerning that over which you used to differ.¹

¹ Sūrah al-Mā'idah: 48.

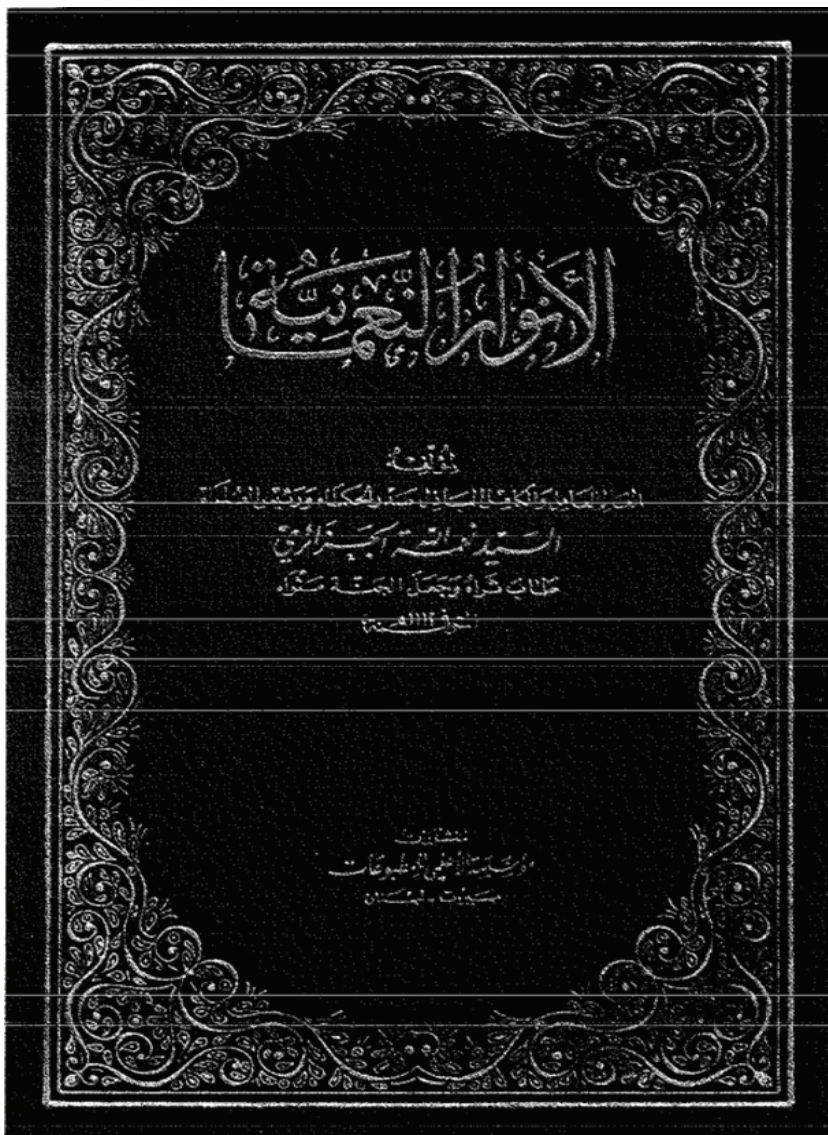
أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ
كَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا
أَهْوَاءَهُمْ

So, is he who is upon a clear proof from his Lord like him to whom his evil deed is made fair-seeming and they follow their low desires.¹

¹ Sūrah Muḥammad: 14.

Records of Takfīr from the books of the Shi‘ah Ithnā
‘Ashariyyah

Record 1: Ni‘mat Allāh al-Jazā‘irī: Al-Anwār al-Nu‘māniyyah



الصفات ذاتية واعترض شيخهم فخر الدين الرازي عليهم بآته (بان خ) قال ان النصرى كفروا لانهم قالوا ان القدماء ثلثة والاشاعرة اثبتوا قدماء تسعة

أقول فالاشاعرة لم يعرفوا ربهم بوجه صحيح بل عرفوه بوجه غير صحيح فلان فرق بين معرفتهم هذه وبين معرفة باقى الكفار لآته مامن قوم ولأمله الأ وهم يدينون بالله سبحانه وشيئونه ؛ وانه الخالق سوى شزمة شاذة وهم الدهرية القائلون وما يهلكنا الا الدهر ؛ وأسوء الناس حالا المشركون اهل عبادة الأوثان ومع هذا فهم انما يعبدون الأصنام لتقربهم الى الله سبحانه زلى كما حكاه عنهم فى محكم الكتاب بطريق الحصر فتكون الأصنام وسائل لهم الى ربهم ، فقد عرفوا الله سبحانه بهذا الباطل وهو كون الاصنام مقربة اليه وكذلك اليهود حيث قالوا عزير ابن الله ، والنصرى حيث قالوا المسيح بن الله ، فهما قد عرفاه سبحانه بآته ربّ ذوولد فقد عرفاه بهذا العنوان ؛ وكذلك من قال بالجسم والصورة والتخطيط ؛ وذلك لما عرفت فى أوّل الكتاب من أنّ الكلى قد طلبوا معرفته وخاضوا بحار وحدانيته وكانت مضايق وعرة وسبلا مظلمة ، فمن كان له دليل عارف عرف الله سبحانه ، ومن كان دليله أعمى مثله خاض معه بحار الظلمات ؛ ومازاده كثرة السير الأ بدأ¹ ، فالاشاعرة دمتابعوهم أسوء حالا فى باب معرفة الصانع من المشركين والنصرى ، وذلك ان من قال بالولد او الشريك لم يقل انه تعالى محتاج اليهما فى ايجاد أفعالهما بدائع محكماته؛ فمعرفتهم له سبحانه على هذا الوجه الباطل من جملة الأسباب التى أوزنت خلودهم فى النار مع إخوانهم من الكفار ، وأفادتهم الكلمة الإسلامية حزن الدماء والأموال فى الدنيا ؛ فقد تباينا وانفصلنا عنهم فى باب الربوبية ؛ فربنا من تفرّد بالقدم والأزلى وربهم من كان شركاؤه فى القدم ثمانية

من كان شركاؤه فى القدم ثمانية³
 ووجه آخر لهذا لأعلم الا انسى رأيت فى بعض الأخبار وحاصله اننا لم نجتمع معهم على إله ولا على نبي ولا على امام ، وذلك انهم يقولوا ان ربهم هو الذى كان عند الله نبيه وخليفته بعده ابوبكر ، ونحن لا نقول بهذا الرب ولا بذلك النبي ، بل نقول ان الرب الذى خليفة نبيه ابوبكر ليس ربنا ولا ذلك النبي نبيتنا ووجه آخر لكه جواب عن

Translation 1: The Ashā'irah and their followers are worse than the polytheists and Christians in the aspect of recognising the Creator.

Translation 2: Their recognition of Him **سُبْحَانَهُ وَتَعَالَى** in this false way is one of the many reasons determining their eternity in Hell with their brothers among the disbelievers.

Translation 3: The gist of it is that we do not concur with them on a deity, nor a nabī, nor an imām. This is because they claim that their Rabb is the one whose Nabī is Muḥammad and the Khalīfah after him is Abū Bakr. We do not agree with such a rabb, nor such a nabī. We state that the rabb whose nabī's khalīfah is Abū Bakr is not our rabb, nor is that nabī our nabī.

Record 2: 'Alī ibn 'Abd al-'Āl al-Karakī: Nafaḥāt al-Lāhūt fī La'n al-Jibt wa al-Ṭāghūt



وأما رجوعه إلى عمر، فمتى كان عمر من الفقهاء؟ - أليس هو الذي شكَّ في موت النبي ﷺ^(١)، وقال: كلُّ الناس أفتقه منك يا عمر حتى المخدرات^(٢)؟ وشعاره: لولا عليّ لهلك عمر؟ - حتى يرجع إليه عليّ ﷺ الذي هو نفس الرسول، ولا يفارق الكتاب في شيء، وقد قال النبي ﷺ: «أنا مدينة العلم وعليّ بابها»، والله تعالى يقول: «وَأَنزَلْنَا الْبُيُوتَ مِن أَبْوَابِهَا»^(٣).

ولكنَّ أهل السنة شرُّ جيل على وجه الأرض وأقلهم حياة من الله ورسوله، بل متى خالف عمر أو غيره علياً ﷺ كان كافراً بمقتضى تلك الدلائل.

ومنه: أن خالد بن الوليد قتل مالك بن نويرة وهو مسلم طمعاً في التزويج بامراته وخطبها وتزوج بها ليلة قتله، ولم يقتله أبو بكر به ولا عزله وقال: لا أعمد سيفاً سلَّه الله على الكفار! وأنكر عليه عمر وقال لخالد: إن وليتها لأقيدنك به!^(٤) وهذا من أفحش المخالفة لكتاب الله.

وأجاب هذا الناصب: بعدم تسليم وجوب الحدِّ والقصاص على خالد؛ لأنه قد قيل: إنما قتلته لتحققه منه الردة، وتزويجه بامراته في دار الحرب من مسائل الاجتهاد!

وقيل: إنَّه لم يقتله بل قتلته بعض أصحابه خطأ لظنه ارتداده، ولعلَّ زوجته كانت مُطلَّقة منه وقد انقضت عدتها! وإنكار عمر لا يدلُّ على قبح؛ لاستناده إلى غلبة ظنه كما ينكر بعض المجتهدين على بعض.

ويردّه: أنَّ الذي نقله المحدثون خلاف ذلك، ولا يسقط القصاص عن القاتل باحتمال تحقُّقه ردة المقتول، ولا سيَّما وقد رَوَوْا أنَّه لم يقتله إلا طمعاً

(١) انظر تاريخ يعقوبي ٢: ١١٤.

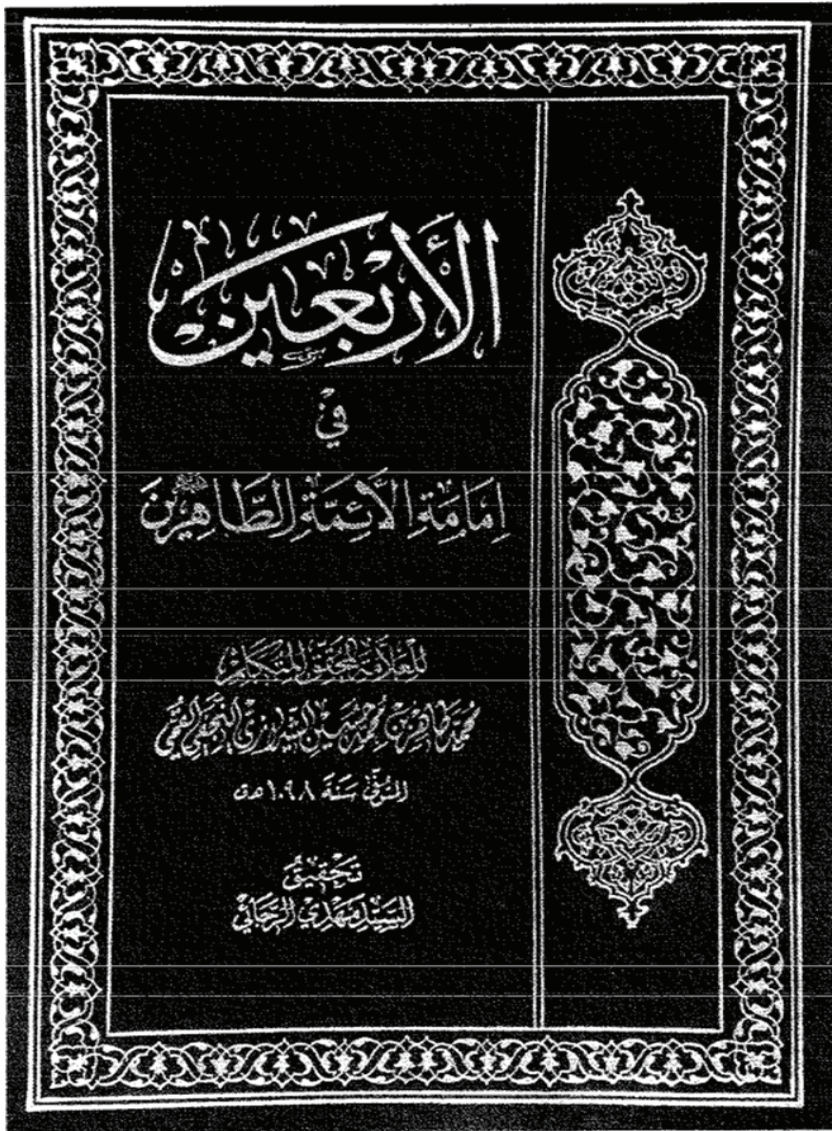
(٢) انظر السنن الكبرى للبيهقي ٧: ٢٣٣.

(٣) سورة البقرة، الآية: ١٨٩.

(٤) انظر تاريخ الطبري ٣: ٢٤١.

Translation: However, the Ahl al-Sunnah are the worst nation on the face of the earth and have the least shame for Allah and His Messenger. In fact, when ‘Umar or anyone else opposed ‘Alī عليه السلام, he became a disbeliever by the demand of these proofs.

Record 3: Muḥammad Ṭāhir ibn Muḥammad Ḥusayn al-Shīrāzī:
Al-Arbaʿīn fī Imāmat al-Aʿimmah al-Ṭāhirīn



أرسل عبد الرحمن الى عثمان يعاتبه وقال لرسوله : قل له : لقد وليتكَ من أمر الناس وانّ لي لأمر ما هي لك ، شهدت بداراً وما شهدتها ، وشهدت بيعة الرضوان وما شهدتها ، ففرت يوم أحد وصبرت ، فقال عثمان لرسوله : قل له : أما يوم بدر فانّ رسول الله ﷺ ردني الى ابنته لما بها من المرض ، وقد كنت خرجت للذي خرجت له ، ولقيته عند منصرفي ، فبشّرني بأجر مثل أجوركم ، وأعطاني سهماً مثل سهامكم . وأما بيعة الرضوان ، فأنه ﷺ بعثني أستأذن قريشاً في دخوله مكّة ، فلما قيل له : اتّي قتلت بايع المسلمين على الموت لما سمعه عني ، وقال : ان كان حياً فأنا أبايع عنه ، وصقّ باحدى يديه على الأخرى ، وقال : يساري خير من يمين عثمان ، فيدك أفضل أم يد رسول الله ﷺ .

وأما صبرك يوم أحد وفراري ، فلقد كان ذلك فأنزل الله تعالى العفو عني في كتابه ، فعبّرتني بذنب غفره الله لي ، ونسيت من ذنوبك ما لا تدري أغفر لك أم لم يغفر (١)

¹ أقول : غيبة عثمان عن بدر وعن بيعة الرضوان وفراره يوم أحد ثابت باقراره ، وأما ادّعاءه في الاعتذار فلا بيّنة عليه ولا شاهد .

الدليل الأربعون

[ما ورد في مثالب أعداء أهل البيت عليه السلام]

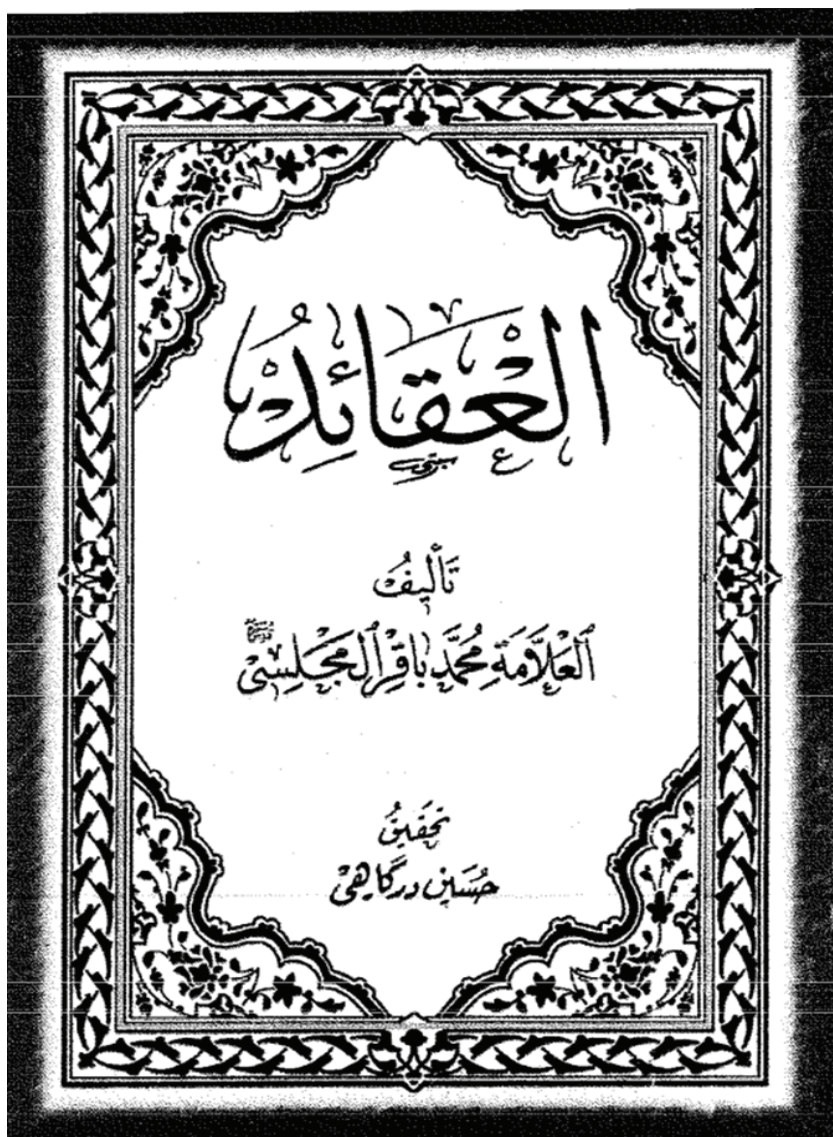
مما يدلّ على امامة أئمّتنا الاتني عشر² ، أنّ عائشة كافرة مستحقّة للنار ، وهو مستلزم لحقيّة مذهبنا وحقيّة أئمّتنا الاتني عشر ؛ لأنّ كلّ من قال بخلافة الثلاثة اعتقد ايمانها وتعظيمها وتكريمها ، وكلّ من قال بامامة الاتني عشر قال باستحقاقها

(١) شرح نهج البلاغة : ١ : ١٩٦ .

Translation 1: I say: 'Uthmān's absence from Badr and Bay'at al-Riḍwān and his running off on the Day of Uḥud is established by his acknowledgement. There is no proof or evidence for his claim of being excused.

Translation 2: Certainly, 'Ā'ishah is a disbeliever deserving of Hell.

Record 4: Muḥammad Bāqir al-Majlisī: Al-'Aqā'id



كافر؛ كالتواصب والخوراج^(٩٨).

1 وَمَا عَدَّ مِنْ ضَرُورِيَّاتِ دِينِ الْإِمَامِيَّةِ، اسْتِحْلَالَ الْمَتْعَةِ وَحَيْجِ التَّمَتُّعِ، وَالْبِرَاءَةِ مِنَ الثَّلَاثَةِ^(٩٩) [ومعاوية ويزيد بن معاوية وكلّ من]^(١٠٠) حارب أمير المؤمنين - صلوات الله عليه - أو غيره من الأئمة^(١٠١)، ومن جميع قتلة الحسين - صلوات الله عليه -^(١٠٢) وقول
«حيّ على خير العمل» في الأذان^(١٠٣).

ثم لا بدّ أن تعتقد في النبيّ - صلى الله عليه وآله - والأئمة - صلوات الله عليهم - أنهم معصومون من أوّل العمر إلى آخره، من

2 (٩٨) روى المفيد - قدّس سرّه - مستنداً، عن أبي جعفر - عليه السلام - قال: ... من جحد إماماً من الله وبرئ منه ومن دينه، فهو كافر مرتدّ عن الإسلام. لأنّ الإمام من الله، ودينه دين الله. ومن برئ من دين الله، فهو كافر دمه مباح في تلك الحال؛ إلاّ أن يرجع ويتوب إلى الله ممّا قال. (البحار ٢٢٥/٧٩، عن الإختصاص).

أنظر: البحار ١٣١/٧٢ - ١٥٦.

(٩٩) ش، ق، ح، م، د: «أبي بكر وعمر وعثمان» بدل «الثلاثة». ن: «من ظلم» بدل «الثلاثة».

(١٠٠) ليس في ن.

(١٠١) م زيادة: الطّاهرين المعصومين - عليهم السلام -.

(١٠٢) روى الصدوق - قدّس سرّه - مستنداً عن الرضا - عليه السلام - أنه كتب إلى

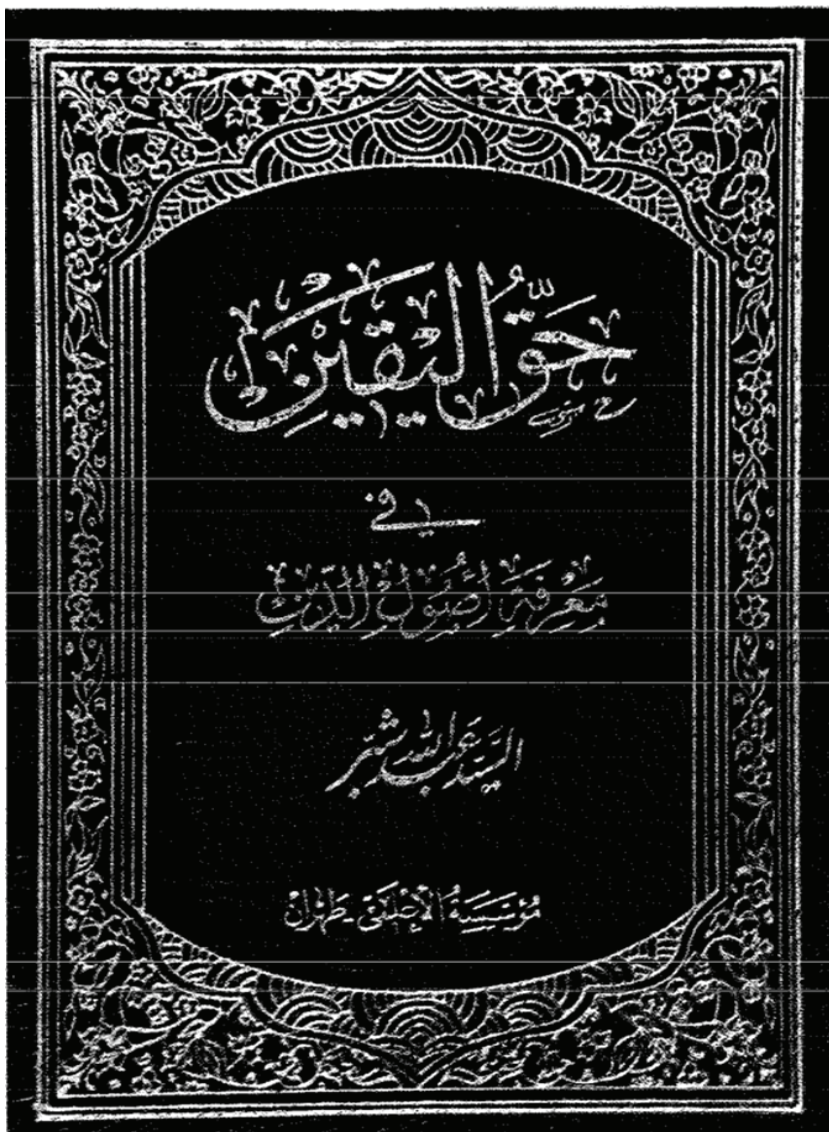
المؤمن: إنّ محض الإسلام...

البراءة من الذين ظلموا آل محمد - عليهم السلام - وهنوا بإخراجهم وسنوا

Translation 1: What is considered from the essentials of the creed of the Imāmiyyah is regarding Mut‘ah and Ḥajj al-Tamattu‘ permissible and dissociating from the three [viz. Abū Bakr, ‘Umar, and ‘Uthmān], Mu‘āwiyah, Yazīd ibn Mu‘āwiyah, and all those who fought Amīr al-Mu‘minīn—Allah’s salutations be upon him—or any of the other Imāms besides him.

Translation 2: Al-Mufīd reports on the authority of Abū Ja‘far عَلَيْهِ السَّلَامُ, “Whoever disbelieves in any Imām from Allah and dissociates from him and his religion is a disbeliever and apostate from Islam.”

Record 5: 'Abd Allāh Shibr: Ḥaqq al-Yaqīn fī Ma'rifat Uṣūl al-Dīn



علياً قد حاربني ومن حاربني فقد حارب الله عز وجل وقوله ﷺ لعلی وفاطمة والحسن والحسين (ع) انا حارب لمن حاربهم وسلم لمن سالمهم واعتقدنا في البراءة انما من الاوثان الاربعة والاثالث الاربعة ومن جميع اشياهم واتباعهم وانهم شر خلق الله ولا يشم الاقرار بالله ويرسوله والائمة الا بالبراءة من اعدائهم

2 وقال الشيخ المفيد (ره) في كتاب المسائل اتفقت الامامية على ان من انكر امامة احد من الائمة وجحد ما اوجبه الله تعالى له من فرض الطاعة فهو كافر ضال مستحق للخلود في النار وقل في موضع اخر اتفقت الامامية على ان اصحاب البدع كلهم كفار وان على الامام ان يستبهم عند التمكن بعد الدعوة لم واقامة البيئات عليهم فان تابوا من بدعهم وصاروا الى الصواب والاقبالهم لردتهم عن الايمان وان مات احدهم على ذلك فهو من اهل النار واجتمعت المعتزلة على خلاف ذلك وزعموا ان كثيرا من اهل البدع فساق وليسوا بالكفار وان فيهم من لا يفسق ببدعته ولا يخرج بها عن الاسلام كالمرحطة من اصحاب ابن شبيب والتبرية من الزيدية الموافقة لهم في الاصول وان خالفهم في صفات الامام

وقال الشيخ الطوسي (ره) في تلخيص الشافي عندنا ان من حارب امير المؤمنين فهو كافر والدليل على ذلك اجماع الفرقة المحقة الامامية على ذلك واجماعهم حجة وايضا فنحن نعلم ان من حاربه كان منكرا لامامته ودافعا لها ودفع الامامة كفرا كما ان دفع النبوة كفر لان الجبل بها على حد واحد ثم استدلل رحمه الله باخبار كثيرة على ذلك

3 وقال المحقق الطوسي (ره) في قواعد العقائد اصول الايمان عند الشيعة ثلاثة التصديق بوحداية الله تعالى في ذاته والعدل في افعاله والتصديق بنبوة الانبياء والتصديق بامامة الائمة المعصومين من بعد الانبياء

4 وقال اهل السنة الايمان هو التصديق بالله تعالى ويكون النبي صادقا والتصديق بالاحكام التي تعلم يقينا انه ﷺ حكم بها دون ما فيه اختلاف واشتباه والكفر يقابل الايمان والذنوب يقابل العدل الصالح وينقسم الى كباثر وصفائر ويستحق المؤمن بالاجماع الخلود في الجنة ويستحق الكافر الخلود في العقاب

وقال الشهيد الثاني في رسالة حقائق الايمان عند تحقيق معنى الايمان والاسلام البحث الثاني في حواب الزام يرد على القائلين من الامامية بعموم الاسلام مع القول بأن الكفر عدم

Translation 1: Nabī ﷺ stated, “Whoever wages war against ‘Alī wages war against me and whoever wages war against me has waged war against Allah, the Mighty and Majestic.” He ﷺ said regarding ‘Alī, Fāṭimah, Ḥasan, and Ḥusayn عَلَيْهِمُ السَّلَامُ, “I am at war with one who wages war against them and at peace with one who declares peace with them.” Our belief regarding dissociation for they are from the four idols and four daughters and from all their factions and followers and that they are the worst of Allah’s—the Mighty and Majestic—creation and that belief in Allah, His Messenger, and the Imāms عَلَيْهِمُ السَّلَامُ is not complete except with dissociation from their enemies.

Translation 2: Shaykh al-Mufīd writes in *Kitāb al-Masā’il*: The Imāmiyyah are unanimous that one who rejects the Imāmah of one of the Imāms and negates the mandatory obedience that Allah ﷻ placed upon him is a disbeliever, deviant, and deserving of eternity in Hell. He says at another place: The Imāmiyyah are unanimous that all innovators are disbelievers and that the Imām ought to command them to repent after gaining authority over them and inviting them with establishing proofs. If they repent from their innovations and adopt the correct (beliefs), otherwise he should kill them due to their apostasy from īmān and that whoever of them dies in this state is from the inmates of Hell. The Mu‘tazilah have unanimously agreed contrary to this and have the belief that majority of the innovators are *fussāq* (transgressors), not *kuffār* (disbelievers). Some of them are not even considered transgressors due to their innovation and do not fall out of the fold of Islam, like the Murji’ah from the followers of Ibn Shabīb and the Batariyyah from the Zaydiyyah who agree with them in uṣūl, although differ with them in the qualities of the Imām.

Translation 3: Al-Muḥaqqiq al-Ṭūsī writes in *Qawā'id al-'Aqā'id*: The fundamentals of īmān according to the Shī'ah are three: testifying to the oneness of Allah *سُبْحَانَهُ وَتَعَالَى* in His being and justice in His actions, testifying to the Nubuwwah of the Ambiyā' *عَلَيْهِمُ السَّلَامُ*, and testifying to the Imāmah of the infallible Imāms after the Ambiyā'.

Translation 4: The Ahl al-Sunnah opine that īmān is testifying to Allah *سُبْحَانَهُ وَتَعَالَى*, Nabī *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* being truthful, and testifying to the *aḥkām* (verdicts) which we know with certainty that he *عَلَيْهِ السَّلَامُ* judged accordingly without any dispute or doubt. Disbelief is the opposite of īmān and sin is the opposite of good deeds, divided into major and minor. A believer deserves eternity in Jannah—unanimously—whereas a disbeliever deserves eternity in punishment.

Record 6: Abū al-Qāsim al-Mūsawī al-Khū'ī: Miṣbāḥ al-Faqāhah fī al-Mu'āmalāt



الروايات^(١) أنه أشد من ثلاثين أو سبعين زنية كلها بذات محرم .

حرمة الغيبة مشروطة بالإيمان

1..... قوله : (ثم إن ظاهر الأخبار اختصاص حرمة الغيبة بالمؤمن) . أقول : المراد من المؤمن هنا من آمن بالله وبرسوله وبالمعاد وبالآئمة الاثني عشر (ع) : أولهم علي بن أبي طالب (ع) ، وآخرهم القائم الحجة المنتظر عجل الله فرجه ، وجعلنا من أعوانه وأنصاره ومن أنكر واحدا منهم جازت غيبته لوجه :

2 الوجه الأول : أنه ثبت في الروايات^(٢) والأدعية والزيارات جواز لعن المخالفين ، وجوب البراءة منهم ، وإكثار السب عليهم ، واتهامهم ، والوقية فيهم : أي غيبتهم لأنهم من أهل البدع والريب^(٣) .

بل لا شبهة في كفرهم ، لأن إنكار الولاية والآئمة حتى الواحد منهم ، والاعتقاد بخلافة غيرهم ، وبالعقائد الخرافية ، كالجبر ونحوه يوجب الكفر والزندقة^٣ ، وتدل عليه الأخبار^(٤) المتواترة الظاهرة في كفر منكر الولاية ، وكفر المعتقد بالعقائد المذكورة ، وما يشبهها من الضلالات .

ويدل عليه أيضاً قوله (ع) في الزيارة الجامعة : (ومن جحدكم كافر) . وقوله (ع) فيها أيضاً : (ومن وحده قبل عنكم) . فإنه يتج بعكس النقيض أن

(١) راجع الوسائل (ج ٢ ، ص ٥٩٧ ، باب ١) تحريم الربا .

(٢) راجع الوافي (ج ١ ، ص ٥٦) باب البدع والرأي . والكافي بهامش مرآة العقول (ج ١ ، ص ٣٨) باب البدع . والوسائل (ج ٢ ، ص ٥١٠ ، باب ٣٩) وجوب البراءة من أهل البدع من الأمر بالمعروف .

(٣) مورد البحث هنا عنوان المخالفين . ومن الواضح أن ترتب الأحكام المذكورة عليه لا يرتبط بالأشخاص على ما ذكره الغزالي في إحياء العلوم (ج ٣ ، ص ١١١) فإنه جوز لعن الروافض كنجوزيه لعن اليهود والنصارى والخوارج والقدرية يزعم أنه على الوصف الأصم .

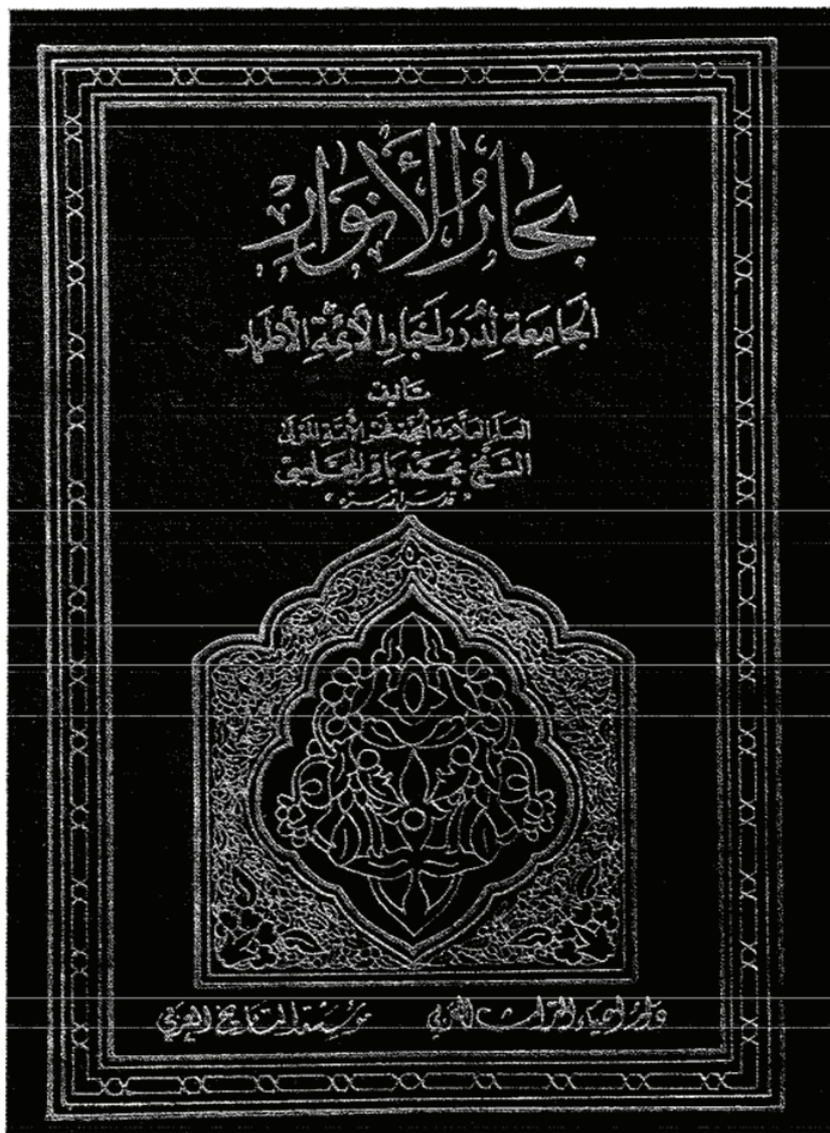
(٤) راجع الوسائل (ج ٣ ، ص ٤٥٧ ، باب ٦) جملة ما يثبت به الكفر والارتداد من أبواب المرتد .

Translation 1: I say: The purport of Mu'min here is one who believes in Allah, His Messenger, Afterlife, and the Twelve Imāms عَلَيْهِمُ السَّلَامُ—the first being 'Alī ibn Abī Ṭālib and the last al-Qā'im, the proof, the awaited.

Translation 2: The permissibility of cursing the opposition and the necessity of dissociating from them, swearing them excessively, slandering them, and backbiting them are established in narrations, supplications, and ziyārāt, as they are men of innovation and suspicion.

Translation 3: Mutawātir distinct reports indicate the disbelief of the rejecter of Wilāyah.

Record 7: Muḥammad Bāqir al-Majlisī: Bihār al-Anwār



إلا معمورة ، قال : فأين شيعتك ؟ فقرأ أبو الحسن عليه السلام : « لم يكن الذين كفروا من أهل الكتاب والمشركين منفكين حتى تأتيهم البينة » (١) قال : فقال له : فنحن كفار ؟ قال : لا ، ولكن كما قال الله : « الذين بدلوا نعمت الله كفراً وأحلوا قومهم دار البوار » (٢) فغضب عند ذلك و غلظ عليه (٣) .

٢٣- ختم : عمرو بن ثابت قال : سألت أبا جعفر عليه السلام عن قول الله : « و من الناس من يتخذ من دون الله أنداداً يحبونهم كحب الله » (٤) قال : فقال : هم والله أولياء فلان و فلان و فلان اتخذوهم أئمة دون الامام الذي جعله الله للناس إماماً فذلك قول الله : « و لو يرى الذين ظلموا إذ يرون العذاب أن القوة لله جميعاً و أن الله شديد العذاب » إذ تبرأ الذين اتبعوا من الذين اتبعوا و رأوا العذاب و تقطعت بهم الأسباب » و قال الذين اتبعوا لو أن لنا كرة فنتبرأ منهم كما تبرأوا منا كذلك يريهم الله أعمالهم حسرات عليهم و ما هم بخارجين من النار » (٥) ثم قال أبو جعفر عليه السلام : هم والله يا جابر أئمة الظلمة و أشياهم (٦) .

1 ٢٤- ختم : قال الصادق عليه السلام : إن الله تبارك و تعالي جعلنا حججه على خلقه ، و أمناه على علمه ، فمن جحدنا كان بمنزلة إبليس في تعنته على الله ، حين أمره بالسجود لآدم ، و من عرفنا و اتبعنا كان بمنزلة الملائكة الذين أمرهم الله بالسجود لآدم فأطاعوه (٧) .

2

٢٥ - تقريب المعارف لأبي الصلاح الحلبي : « عن أبي علي الخراساني عن مولى لملي بن الحسين عليه السلام قال : كنت معه عليه السلام في بعض خلواته فقلت : إن لي عليك حقاً ألا تخبرني عن هذين الرجلين : عن أبي بكر و عمر ؟

(١) البينة : ١ . (٢) ابراهيم : ٢٨ .

(٣) الاختصاص : ٢٦٢ ومثله في المباشي ج ٢ ص ٢٩ .

(٤) البقرة : ١٦٠ .

(٥) البقرة : ١٦١ - ١٦٣ .

(٦) الاختصاص : ٣٣٤ .

فقال: كافران كافر من أحبيهما .

و عن أبي حمزة الثمالي أنه سئل عن علي بن الحسين عليهما السلام عنهما فقال: كافران كافر من تولاهما . 3

قال : و تناصر الخبر عن علي بن الحسين و محمد بن علي و جعفر بن محمد عليهم السلام من طرق مختلفة أنهم قالوا : ثلاثة لا ينظر الله إليهم يوم القيامة ولا يزيكبيهم و لهم عذاب اليم : من زعم أنه إمام و ليس بإمام ، و من جحد إمامة إمام من الله ، و من زعم أن لهما في الاسلام نصيباً و من طرق آخر أن للأولين و من آخر للأعرابيين في الاسلام نصيباً ثم قال رحمه الله : إلى غير ذلك من الروايات عمن ذكرناه و عن أبنائهم عليهم السلام مقترباً بالمعلوم من دينهم ، لكل متأمل حالهم أنهم يرون في المتقدمين علي أمير المؤمنين عليه السلام و من دان بدينهم أنهم كفار ، و ذلك كافٍ عن إيراد رواية ، و أورد أخباراً آخر أوردناها في كتاب الفتن .

٤٦- نهج : قام إلى أمير المؤمنين عليه السلام رجل فقال : أخبرنا عن الفتنة و هل سألت عنها رسول الله صلى الله عليه وآله ؟ فقال عليه السلام : لما أنزل الله سبحانه قوله : « الم أحسب الناس أن يتركوا أن يقولوا آمناً و هم لا يفطنون » (١) علمت أن الفتنة لا تنزل بنا و رسول الله صلى الله عليه وآله بين أظهرنا ، فقلت : يا رسول الله صلى الله عليه وآله ما هذه الفتنة التي أخبرك الله بها ؟ فقال : يا علي ، إن أمتي سيفتنون من بعدي ، فقلت : يا رسول الله صلى الله عليه وآله أو ليس قد قلت لي يوم أحد حيث استشهد من استشهد من المسلمين و حيزت عني الشهادة فشق ذلك علي فقلت لي : أبشر فإن الشهادة من ورائك فقال لي : إن ذلك لكذلك ، فكيف صبرك إذا ؟ فقلت : يا رسول الله ليس هذا من مواطن الصبر ولكن من مواطن البشري والشكر .

و قال : يا علي ، إن القوم سيفتنون بأموالهم ، ويمتنون بدينهم علي ربهم ويمتنون رحمته ، ويأمنون سطوته ويستحلون حرامه بالشبهات الكاذبة ، والأهواء الساهية ، فيستحلون الخمر بالنبيذ ، و السحت بالهدية ، و الربا بالبيع ، فقلت :

Translation 1: Al-Ṣādiq عَلَيْهِ السَّلَامُ said: Certainly, Allah سُبْحَانَهُ وَتَعَالَى appointed us His authorities over His creation and His trustees over His knowledge. Whoever denies us is in the position of Iblīs in his pigheadedness towards Allah when Allah commanded him to prostrate to Ādam. Whoever recognises and follows us, he is in the position of the angels whom Allah commanded to prostrate to Ādam and they obeyed Him.

Translation 2: Abū ‘Alī al-Khurāsānī reports from the freed slave of ‘Alī ibn al-Ḥusayn عَلَيْهِمَا السَّلَامُ: I was once with him [‘Alī ibn al-Ḥusayn عَلَيْهِمَا السَّلَامُ] in seclusion. I submitted, “I have a right over you. Will you not inform me of these two men, Abū Bakr and ‘Umar?” He said, “They are disbelievers. One who loves them is a disbeliever.”

Translation 3: It is reported from various chains from ‘Alī ibn al-Ḥusayn, Muḥammad ibn ‘Alī, and Ja‘far ibn Muḥammad عَلَيْهِمَا السَّلَامُ that they declared: “Three persons, Allah will neither look at them on the Day of Qiyāmah nor purify them and they will have a severe punishment. [1] Whoever thinks he is an Imām and is not. [2] Whoever rejects the Imāmah of an Imām from Allah. [3] And whoever thinks that they two [Abū Bakr and ‘Umar] have a share in Islam.”

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