

ENLIGHTENING THE UNENLIGHTENED

(Irshād al-Ghabiyy)

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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	

All praise is due to Allah, who has instructed us to pray for the pious predecessors by saying:

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

And [there is a share for] those who came after them, saying, “Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful.”¹

May salutations and peace be on Allah’s chosen beloved, who has said:

لا تسبوا أصحابي فوالذي نفسي بيده لو أن أحدكم أنفق مثل أحد ذهباً ما أدرك مد أحدهم ولا نصيفه

Do not insult my Companions, for if anyone of you spend gold equal to Mount Uhud (in Allah’s cause), it will not be equal to a Mudd or even half a Mudd spent by one of them. ²

And upon his family, whose consensus to glorify the Ṣaḥābah has been authentically reported through many sources.

1 Sūrah al-Ḥashr: 10.

2 Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim.

Introduction

Most of the people of our time are unaware of the opinions that were held by the leaders of the *Ahl al-Bayt* (family of the Prophet ﷺ), and have ignored their many compilations and works on these topics, which are so valuable that a person would be willing to traverse great distances in difficult conditions just to acquire it. Therefore, the only thing that remains for their followers in our times are claims that have no basis.

You are most likely to see books authored by people who have disregarded all academic works written on this topic, and have refused to acknowledge the rational and easily understandable points regarding this, due to their despicable character; or others who have ignored the opinions of the predecessors and current members of the pure household of the Prophet ﷺ and have instead preoccupied themselves with the works of other people without differentiating between that which is authentic and that which is inaccurate. There are still others who profess to be their followers and claim to be affiliated to their creed, but are in fact content with gaining just a drop from an abundant ocean, and their lack of determination results in them limiting their reading to just summaries of condensed books and they have never been lucky enough to even glance at any other works. Due to this, much confusion and doubt has been created, and many statements have been wrongfully attributed to the leaders of the *Ahl al-Bayt* رَضِيَ اللهُ عَنْهُمْ which are contrary to the doctrines of the senior and junior members of the noble family.

One such matter is that of the reverence that the *Ahl al-Bayt* of the Prophet ﷺ had for the *Ṣaḥābah*. Many of those who are

completely bereft of knowledge take liberties in attacking the honour of a group of the leaders of the best of generations. When you rebuke them, they say, “This was the way of the Ahl al-Bayt!” However, this is slander, may Allah sanctify their status, for the Ahl al-Bayt are completely free of such abominable character as is known to all those who have even the slightest idea of their creed and ways.

I, therefore, hoped to explain their stance regarding this specific topic (reverence of the Ṣaḥābah), because there have been queries about it from some of the people of knowledge. I have authored this so that it might be used to prove what we have mentioned regarding the complete disappearance of their noble doctrine during this day and age.

I have confined myself to collecting a small amount of their statements because unnecessarily lengthening of anything leads to disinterest. I have also not given references for all of the proofs because the objective of those who enquire is just to gain an explanation of what the opinion of the Ahl al-Bayt was regarding this topic.

The Consensus of the Ahl al-Bayt on the Impermissibility of Insulting the Ṣaḥābah

This will be established through 12 chains of narration.

The consensus of the leaders of the Ahl al-Bayt regarding the impermissibility of insulting the Ṣaḥābah ﷺ as well as the impermissibility of accusing any one of them of disbelief or immorality, is firmly established; except from those amongst them who had openly went against their religion. Those attributed with these qualities does not necessitate infallibility for them. This is the opinion of majority of the scholars, in fact there is consensus on this, as we have shown in the booklet named *al-Qawl al-Maqbūl fī Radd Riwāyat al-Majhūl min Ghayr Ṣaḥābat al-Rasūl*.

This consensus of the Ahl al-Bayt that we have previously mentioned has been reported through many reliable chains by a group of their seniors:

First Narration

Imām al-Mu’ayyid bi Allāh, Aḥmad ibn al-Ḥusayn al-Hārūnī, narrates from all of his forefathers who were from amongst the leaders of the family of the Prophet ﷺ that they considered it Ḥarām (forbidden) to insult the Ṣaḥābah. The author of *Ḥawāshi al-Fuṣūl* has reported this from him.

Second Narration

After mentioning the impermissibility of insulting the Ṣaḥābah in his booklet *Fī Jawāb al-Mas’alah al-Tihāmiyyah*, the author, Al-Manṣūr bi Allāh, ‘Abd Allāh ibn Ḥamzah, has written:

وهذا ما يقضي به علم آبائنا إلى علي عليه السلام

And this is the necessary conclusion that we can come to, through the knowledge that we have received from our forefathers, right up to 'Alī عَلَيْهِ السَّلَامُ.

He then says:

وفي هذه الجهة من يرى محض الولاء سب الصحابة رضي الله عنهم والبراءة منهم فتبرأ من محمد صلى الله عليه وآله وسلم من حيث لا يعلم

And in this way, there are those people who think that the only way of showing loyalty (to the family of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is by insulting the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. But while doing this, they unwittingly disassociate themselves from Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

وإن كنت لا أرمي وترمي كنانتي

تصب جائحات النبل كشحي ومنكبي

*Even though I am not hit by the arrows and my shield is hit,
the calamity of the arrows manages to affect my shoulder and hip.*

He has also written in *al-Turjumān*, while explaining this line of poetry regarding the Ṣaḥābah:

ورض عنهم كما رضى أبو الحسن

أوقف عن السب إن ما كنت ذا حذر

*And ask of Allah to be pleased with them (after mentioning their names)
just as Abū al-Ḥasan did,*

Or if you are cautious, desist from insulting them.

Al-Manṣūr bi Allāh, ‘Abd Allāh ibn Ḥamzah, has said:

ولا يمكن أحد أن يصحح دعواه على أحد من سلفنا الصالح أنهم نالوا
من المشايخ أو سبوهم ، بل يعتقدون فيهم أنهم خير الخلق بعد محمد
وعلي وفاطمة صلوات الله عليهم وسلامه ويقولون قد أخطؤوا في
التقدم وعصوا معصية لا يعلم قدرها إلا الله سبحانه والخطأ لا يبرأ منه
إلا الله وحده وَعَصَى آدَمُ رَبَّهُ فَغَوَىٰ فَإِنْ حَاسِبَهُمْ فَبِذَنْبِ فَعَلُوهُ وَإِنْ عَفَىٰ
عَنهُمْ فَهُوَ أَهْلُ الْعَفْوِ وَهُمْ يَسْتَحِقُّونَهُ بِحَمِيدِ سِوَابِقِهِمْ

No one can correctly prove the claim that any of our pious predecessors had attacked the honour of or insulted the Ṣaḥābah. In fact, they believed that the Ṣaḥābah were the best of humankind, after Muḥammad, ‘Alī, and Fāṭimah عَلَيْهِمُ السَّلَامُ.

And they say, “They have erred by advancing against him and have made a mistake that only Allah knows of its true extent.” Nobody can free you from a mistake that you have made besides Allah, as is mentioned in the verse of the Quran:

وَعَصَى آدَمُ رَبَّهُ فَغَوَىٰ

*And Adam disobeyed his Lord and erred.*¹

So, if Allah takes them to task, it is due to a sin that they committed. And if he forgives then it is due to him being the one who forgives and they are deserving of his forgiveness due to their praiseworthy pasts.

Third Narration

Al-Mu’ayyid bi Allāh, Yaḥyā ibn Ḥamzah, has, at the end of *al-Taṣfiyah*, written:

1 Sūrah Ṭāhā: 121.

إعلم أن القول في الصحابة على فريقين

القول الأول مصرحون بالترحم عليهم والترضية وهذا هو المشهور عن أمير المؤمنين وعن زيد بن علي وجعفر الصادق والناصر للحق والمؤيد بالله فهؤلاء مصرحون بالترضية والترحم والمواودة وهذا هو المختار عندنا ردا للفاعلية وذكرنا أن الإسلام مقطوع به لا محالة وعروض ما عرض من الخطأ في مخالفة النصوص ليس فيه إلا الخطأ لا غير وأما كونه كفرا أو فسقا فلم تدل عليه دلالة شرعية فلهذا أبطل القول به فهذا هو الذي نختاره ونرتضيه مذهبا ونحب أن نلقى الله به ونحن عليه

الفريق الثاني متوقفون عن الترضية والترحم وعن القول بالتكفير والتفسيق وهذا دل عليه كلام القاسم والهادي وأولادهما وإليه أشار كلام المنصور بالله فهؤلاء يحكمون بالخطأ ويقطعون به ويتوقفون في حكمه

فأما القول بالتكفير والتفسيق في حق الصحابة فلم يؤثر عن أحد من أكابر البيت وأفاضلهم كما حكيناه وقررناه وهو مردود على ناقله اهـ

A note of caution. Know that with regards to speaking about the Ṣaḥābah, there are two standpoints:

1. Clearly and openly asking for Allah to have mercy on the Ṣaḥābah and to be pleased with them. This is the well-known standpoint of Amīr al-Mu'minīn, Zayd ibn 'Alī, Ja'far al-Ṣādiq, al-Nāṣir li al-Ḥaqq, and al-Mu'ayyid bi Allāh. These individuals clearly asked Allah سُبْحَانَهُ وَتَعَالَى to be pleased with the Ṣaḥābah and have mercy on them, as well as showed their loyalty and support for them. This is the chosen viewpoint according to us in opposition to the Fā'iliyyah. We have already mentioned that Islam

has nothing to do with it. The mistakes that they made which are in opposition to the clear texts are mistakes and nothing more. Regarding these mistakes being disbelief or transgression, there are no legitimate proofs that indicate towards this. That is the reason why this is a false claim. This is the belief that we have embraced and are pleased with as our way and we are content to meet Allah holding onto it.

2. Refraining from asking Allah to have mercy on the Ṣaḥābah and to be pleased with them, while at the same time holding back on accusing them of disbelief and transgression. The words of al-Qāsim and al-Hādī and their children, as well as the sayings of al-Mu'taṣim bi Allāh all indicate to them holding this viewpoint. These people rule them to have erred and were sure about it, but hesitated in passing a judgment.

With regards to holding the opinion that the Ṣaḥābah were disbelievers and transgressors, this has not been narrated from any of the elders or leaders of the Ahl al-Bayt, as we have previously mentioned and established. This opinion will always be attributed to the person who claims to narrate it.

Imām Yaḥyā ibn Ḥamza has said in his booklet *al-Wāzi'ah li l-Mu'taddīn 'an Sabb Aṣḥāb Sayyid al-Mursalīn*, after mentioning that the Ahl al-Bayt did not declare those who did not believe in the Imāmah of Amīr al-Mu'minīn رَضِيَ اللهُ عَنْهُ or who stayed away from him or fought against him, as disbelievers or transgressors, he said:

ثم إن لهم بعد القطع بعدم التكفير والتفسيق مذهبين

الأول مذهب من صرح بالترحم والترضية وهذا هو المشهور عن علي وزيد بن علي وجعفر الصادق والباقر والناصر والمؤيد بالله وغيرهم وهو المختار عندنا

الثاني من توقف عن الترضية والترحم والإكفار والتفسيق وإلى هذا بشير كلام القاسم والهادي وأولادهما والمنصور بالله لأنهم لما قطعوا على الخطأ ولم يدل دليل على عصمتهم فيكون الخطأ صغيرة في حقهم، جاز إن لم يكن خطوهم كبيرة، فلذلك توقفوا عن الترضية

قال ونقابه علي أنا قاطعون على إيمانهم قبل هذه المعصية فتستصحب الأصل ولا تنتزع عنه إلا لدلالة قاطعة على كفر أو فسق

After categorically refuting the claims of disbelief and transgression levelled against the Ṣaḥābah there are two opinions.

The first is the position of those who clearly and openly ask for Allah to have mercy on the Ṣaḥābah and to be pleased with them. This is the well-known standpoint of ‘Alī, Zayd ibn ‘Alī, Ja‘far al-Ṣādiq, al-Bāqir, al-Nāṣir, al-Mu‘ayyid bi Allāh, and others; and this is the accepted position among us.

The second position is the position of those who refrain from asking Allah to have mercy on the Ṣaḥābah and to be pleased with them while at the same time holding back on accusing them of disbelief and transgression. This is indicated to by the words of al-Qāsim, al-Hādī, their offspring and al-Manṣūr bi Allāh. Because they consider the Ṣaḥābah to have committed a mistake and there is no proof of them being infallible. Therefore, they have considered the error small and refrain from asking Allah to be pleased with them.

We counter this argument of theirs by saying that the *īmān* of the *Ṣaḥābah* is indisputable, irrespective of this wrongdoing. We will hold on to this belief and will not be misled to deny this unless there is clear evidence that proves disbelief or transgression.

He then writes:

قال: وما روي عن المنصور بالله أنه قال: من رضي عنهم، فلا تصلوا خلفه، ومن سبهم، فاسألوه: ما الدليل؟ .

الرواية المشهورة: من سبهم، فلا تصلوا خلفه، ومن رضي فاسألوه ما الدليل؟ .

What has been narrated from al-Manṣūr bi Allāh is that he said, “Do not perform *ṣalāh* behind the one who asks for Allah to be happy with them. And with regards to the one who insults them, ask him what is his proof for it?”

But the well-known narration is, “Do not perform *ṣalāh* behind the one who insults them. And with regards to the one who asks for Allah to be happy with them, ask him what is his proof for it?”

This is the end of what Imām Yaḥyā عَلَيْهِ السَّلَامُ has said. He has placed a lot of emphasis in presenting evidence to prove the permissibility of asking Allah to be pleased with them in his book, *al-Taḥqīq fī al-Ikfār wa al-Tafsīq*. The same goes for all of his other theological books.

Imām Yaḥyā ibn al-Ḥusayn ibn al-Qāsim said in *al-Īdāh* that those who believe in the permissibility of asking for Allah to be happy with the *Ṣaḥābah* among the Ahl al-Bayt are: Amīr al-Mu’minīn, al-Ḥasan, al-Ḥusayn, Zayn al-‘Ābidīn, ‘Alī bin al-Ḥusayn, al-Bāqir, al-Ṣādiq, ‘Abd

Allāh ibn al-Ḥasan, Muḥammad ibn al-Ḥasan, Muḥammad ibn ‘Abd Allāh al-Nafs al-Zakiyyah, Idrīs ibn ‘Abd Allāh, Zayd ibn ‘Abd Allāh, Zayd ibn ‘Alī, and all the early members of Ahl al-Bayt.

Among the later scholars are: Al-Mu’ayyid bi Allāh, his son ibn Ṭālib, al-Nāṣir al-Ḥasan ibn ‘Alī al-Uṭrūsh, Imām al-Muwaffaq bi Allāh and his son al-Sayyid al-Murshid bi Allāh, and Imām Yaḥyā ibn Ḥamzah.

And from those who came later in Yemen: Imām al-Mahdī, Aḥmad ibn Yaḥyā, al-Sayyid Muḥammad ibn Ibrāhīm and his son al-Hādī, Imām Aḥmad ibn al-Ḥusayn, Imām ‘Izz al-Dīn ibn al-Ḥasan, Imām Sharaf al-Dīn, and others.

The rest of the Imāms, such as al-Hādī and al-Qāsim, refrained from commenting, even though Imām al-Hādī has a narration of asking Allah to be pleased with them.

Al-Manṣūr bi Allāh ‘Abd Allāh ibn Ḥamzah had two opinions: Holding back from making any statement, as stated in *al-Shāfi*, and the other is to ask Allah to be pleased with them, as stated in *al-Jawābāt al-Tihāmmiyyah*.

We do not need to mention all their names because it is sufficient to say that all the Imāms of the Ahl al-Bayt either refrained from commenting or asked Allah to be pleased with them, and none of them regarded insulting the companions as legitimate. Anyone who is acquainted with their sayings knows this.

Fourth Narration

Al-Sayyid al-Hādī ibn Ibrāhīm al-Wazīr recounted in his book known as *Talqīh al-Albāb* that he asked Imām Nāṣir Muḥammad ibn ‘Alī, known as

Ṣalāḥ al-Dīn, about those who came out against Amīr Al-Mu'minīn and all of those who opposed him. The Imām answered that the majority of the Zaydī Imāms are of the opinion that those who came out against Amīr al-Muminīn made a mistake.

He said:

وهؤلاء فرقتان: فرقة تقول باحتمال الخطأ، ويتوقفون في أمرهم، وفرقة يتولونهم ويقولون: إن خطاهم مغفرة في جنب مناقبهم وأعمالهم وجهادهم وصلاتهم.

There are two factions: One believes that they could have made a mistake and refrain from commenting on the matter, while the other supports them, stating that their mistakes are forgiven due to their virtues, deeds, jihād, and piety.

He then said:

وهذا القول الثاني هو الذي نراه إذ هم وجوه الإسلام وبدور الظلام

And this second opinion is the opinion that we hold since the Ṣaḥābah are the face of Islam and moons in the darkness.

Al-Sayyid al-Hādī has mentioned in that book that al-Imām al-Mahdī 'Alī ibn Muḥammad ibn 'Alī, the father of Ṣalāḥ al-Dīn, was also asked about those who came out against Amir al-Mu'minīn or opposed him. He answered that the majority of Zaydī Imāms believe that the text of the Qur'an regarding this matter requires contemplation and reflection to understand its meaning, and they do not consider anyone a disbeliever due to their opinion or consider them sinful...

It is clear that the transmission of this from the majority of the Zaydiyyah does not negate the possibility of another transmitting the

opposite to be the held view of the Zaydiyyah. The reason being that the one who transmits from the majority, narrates from more sources, the acceptance of which is compulsory. While the most that can be said about the one who transmits from a few or a bit more is that he was not aware that it was the view of the majority. Not having knowledge [of a matter] does not mean that it is non-existent. [Especially, since] others besides him were aware of this; and the one who knows is proof upon the one who does not.

Fifth Narration

Yaḥyā ibn al-Ḥusayn ibn al-Qāsim ibn Muḥammad stated in his book *Al-Īdāḥ li mā Khufiya min al-Ittifāq ‘alā Ta’zīm al-Ṣaḥābah*, after mentioning the opinion of the doctrine of the Ahl al-Bayt:

وإذا تقرر ما ذكرنا، وعرف أقوال أئمة العلم الهداة، علم من ذلك بالضرورة التي لا تنتفي بشك ولا بشبهة: إجماع أئمة الزيدية على تحريم سب الصحابة، لتواتر ذلك عنهم والعلم به، فما خالف ما علم ضرورة لا يعمل به

Once what we have mentioned is established and the sayings of the Imāms of guidance are known, the consensus of the Zaydī Imāms on the prohibition of insulting the Ṣaḥābah should necessarily be known without any doubt or suspicion, due to the consistency of their statements regarding it and their knowledge of it. Therefore, whoever opposes what is necessarily known is not to be followed.

Sixth Narration

Al-Sayyid Idrīs narrated the same in his well-known book *Kanz al-Akhyār*.

Seventh Narration

Al-Daylamī narrated it from the book *I'tiqād Āl Muḥammad*.

Eighth Narration

Ḥumayd ibn Aḥmad al-Maḥallī narrated the same in his book *'Aqīdah Ahl al-Bayt*.

Ninth Narration

Al-Sayyid Ṣārim al-Dīn Ibrāhīm ibn Muḥammad narrated the same in *al-Masā'il Allatī Ittafaqa 'alayhā al-Zaydiyyah*.

Tenth Narration

Al-Kunnī narrated the same in his book *Kashf al-Ghalaṭāt*.

Eleventh Narration

Imām Sharaf al-Dīn narrated the same in the preface to *al-Athmār*.

Twelfth Narration

Qāḍī 'Abd Allāh al-Dawārī narrated the same in his book *al-Siyar* from the end of *al-Dībāj*.

These are the chains that contain the consensus of the people of the Ahl al-Bayt of the Prophet ﷺ, among the Imāms of the Zaydiyyah and others, as mentioned in some of these chains, and the narrators of this consensus are among the prominent Imāms of the Zaydiyyah.

Advice and Call to Anyone Who Corrupts Their Religion

O you who corrupts his religion by insulting the best of examples, have you followed the Noble Qur'ān in this matter? Those who have the slightest understanding of the Qur'ān would know that the Qur'ān is clear about the fact that Allah, may He be glorified, is pleased with the Ṣaḥābah, that the Qur'ān is filled with mention of their virtues and good deeds, and that the Qur'ān instructs praying for them.

If you say that you follow the pure Sunnah of the Prophet Muḥammad ﷺ, your empty and unfounded claim is refuted by the authentic books of the Sunnah compiled by the Ahl al-Bayt and others, through the texts that explicitly prohibit insulting them and prohibit hurting the Prophet Muḥammad ﷺ through insulting them, and declare them to be the best generation, the people of Paradise, and that the Prophet Muḥammad ﷺ passed away while being pleased with them. This is in addition to the accounts of their great merits mentioned in the compilations of Ḥadīth, such as their struggle alongside the Messenger Muḥammad ﷺ, sacrificing their lives and wealth for Allah, and leaving their homes, countries, loved ones, and friends for the sake of religion and to escape the aggressors. These are numerous and cannot be compiled in one treatise. Any person who looks into the books of biography and Ḥadīth knows this well.

If you—O he who insults the best of this Ummah from amongst the Ṣaḥābah—say that you have followed the Imāms of the Ahl al-Bayt in this detestable opinion, we have mentioned in this letter their consensus against what you claim in this regard.

If you say that you have followed the scholars of Ḥadīth or the scholars of the four schools of jurisprudence, or other schools, then bring us a single person who says what you say! Here are all of their books which have filled the earth (that you can use as proof), and here are their followers who are alive on the surface of the earth (from whom you may ask for testimony). Rather, it has been agreed upon by both the early and later scholars from amongst them, that whoever insults the Ṣaḥābah is an innovator. Some of them have gone as far as considering it a sin or even disbelief, as mentioned by a group of their scholars, such as Ibn Ḥajar al-Haytamī, who mentioned in his book, *al-Ṣawā'iq al-Muḥriqah*, that many Imāms considered those who insulted the Ṣaḥābah to be disbelievers.

And if you say that you have followed a group of extremist Imāmiyyah, we will say, “You have spoken the truth.”

The Rawāfiḍ (deserters)

Among them is a misguided group that openly insults the leaders of the Ṣaḥābah, and all the Islamic scholars, including those from the Ahl al-Bayt and others, agree on their misguidance. They are called the *Rāfiḍah*, those regarding whom, there are aḥādīth narrated condemning them.

From amongst those who narrated this ḥadīth is Imām al-Hādī Yaḥyā ibn al-Ḥusayn عَلَيْهِ السَّلَامُ. He narrated in his book *al-Aḥkāṁ*, in the section on divorce, with a complete chain of narrators through his predecessors, the great Imāms, until it reaches Amīr al-Mu'minīn 'Alī عَلَيْهِ السَّلَامُ that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to him:

يا علي يكون في آخر الزمان فرقة لهم نبز يعرفون به يقال لهم الرافضة
فإذا لقيتهم فاقتلهم قاتلهم الله فإنهم كافرون أو كما قال

O 'Alī, at the end of time there will be a group with a nickname that they will be known by. They will be called al-Rāfiḍah. If you meet them, fight against them, may Allah destroy them, for they are disbelievers.

This great Imām narrated this ḥadīth from his predecessors who are all Imāms. It has been said that there is no ḥadīth in his book *al-Aḥkāim* with a continuous chain of narration from the beginning to the end except for this ḥadīth. This was mentioned by the scholar Muḥammad ibn Ibrāhīm al-Wazīr and others. This ḥadīth clearly states their disbelief.

So how did you, O deluded one, follow the path of such a (despicable) group in a matter (of great importance) like this, which is a matter in which many people have slipped? How can you claim to be a follower of the Ahl al-Bayt while they are opposed to the Imāmiyyah, openly reviling them, and express hurt over their corrupt beliefs?

Moreover, al-Mu'ayyid bi Allāh went to great lengths to condemn this group to the point that he stated in a number of places in his books *al-Ifādah* and *Sharḥ al-Tajrīd* that the narrations of the Imāmiyyah are not accepted.

The reason that narrations are not accepted from them is because they believe that whenever anything is narrated from any of the famous Imāms, it is permissible to attribute it to the Messenger of Allah ﷺ.

Imām al-Hādī expressed great sadness and disapproval of them in his books.

And if you ask me, “How do you know that they are the Rāfiḍah?”

I will say: In *al-Qāmūs*, it is stated:

الرافضة فرقة من الشيعة بايعوا زيد بن علي ثم قالوا تبرأ من الشيخين
فأبى وقال كانا وزيرى جدي فتركوه ورفضوه وارضوا عنه والنسبة
رافضي اهـ

Al-Rāfiḍah is a group from the Shī'ah who pledged allegiance to Zayd ibn 'Alī, they then asked him to renounce and disassociate himself from the two Shaykhs [Abū Bakr and 'Umar]. He refused, saying, “They were my grandfather’s ministers.” So, they abandoned him, disowned him, and disassociated themselves from him. A person who ascribes to this ideology is called a Rāfiḍī.

Through this we can establish that a Rāfiḍī is a person who rejected Imām Zayd because he refused to insult the two Shaykhs, Abū Bakr and 'Umar رضي الله عنهما. The Imāmiyyah insult the two Shaykhs, majority of the Ṣaḥābah, and all other Muslims except those who share their beliefs. They also revile Zayd ibn 'Alī and belittle him, as is known by those who are familiar with their books.

Al-Nawawī has said in his commentary of *Ṣaḥīḥ Muslim* while discussing the introduction:

وسموا رافضة من الرفض وهو الترك قال الأصمعي وغيره لأنهم رفضوا
زيد بن علي وتركوه

They are called Rāfiḍah, a word derived from *Rafḍ*, which means to leave. Al-Aṣma'ī and others have said, “It is because they rejected Zayd ibn 'Alī and left him.”

Similarly, some scholars have stated that Rāfiḍah are these people, while others have said that they are those who insult the Ṣaḥābah without any constraints.

How astonishing is this group! How does their love for Amīr al-Mu'minīn lead them to do that which he would not be pleased with and is in fact in opposition to what he believed, which is proven by what we have previously narrated from Imām Yaḥyā, that the stance of Amīr al-Mu'minīn was the permissibility of asking for Allah to be pleased with them.

Imām 'Abd Allāh ibn Ḥamzah has also narrated in his book *al-Kāshif li al-Ishkāl al-Fāriq bayn al-Tashayyu' wa al-I'tizal*:

والمسلك الثاني أن أمير المؤمنين هو القدوة ولم يعلم من حاله عليه
السلام لعن القوم ولا التبرؤ منهم ولا نفسيتهم يعني المشايخ

The second approach is that Amīr al-Mu'minīn is taken as a role model, and there is nothing known about him ever cursing the Ṣaḥābah, disassociating from them, or labelling them as transgressors.

He also said:

وهو قدوتنا فلا نزيد على حده الذي وصل إليه ولا ننقص شيئاً من ذلك
لأنه إمامنا وإمام المتقين وعلى الأمور إتباع آثار إمامه واحتذاء أمثاله
فإن تعدى خالف وظلم

He is our role model, so we should not go beyond his limits or reduce anything from it, because he is our leader and the leader of the righteous. It is incumbent upon followers to follow in the footsteps of their leader and to emulate his example. If one

goes beyond that, he would be opposing him and committing an injustice.

Al-Sayyid al-Hādī has also said this in his own words. And he has said regarding the Ṣaḥābah that ‘Alī عَلَيْهِ السَّلَامُ used to ask of Allah that he be pleased with them, he then mentioned this line of poetry:

ورضّ عنهم كما رضّى أبو الحسن
أو قف عن السب إن ما كنت ذا حذر

*And ask of Allah to be pleased with them (after mentioning their names)
just as Abū al-Ḥasan did,*

Or if you are cautious, desist from insulting them.

Al-Imām al-Mahdī has stated in his book *Yawāqīt al-Siyar* that when Abū Bakr passed away, ‘Alī عَلَيْهِ السَّلَامُ said:

رضي الله عنك والله لقد كنت بالناس رؤوفا رحيفا اهـ

May Allah be pleased with you. By Allah, you were kind and merciful to the people.

The scholars of Ḥadīth and biographies have narrated that Amīr al-Mu’minīn would ask Allah سُبحانه وتعالى to be pleased with the Ṣaḥābah, supplicated for mercy upon them, and praised them excessively. This is a well-known fact among the scholars, but we have confined ourselves to only narrating the statements of these Imāms from his descendants, because their narrations are the most capable of eliminating doubt, and are more effective in silencing the disease of stubbornness, compared to the narrations of others.

Is it appropriate for someone who considers himself to be a part of the Shī’ah of Amīr al-Mu’minīn, to oppose him so strongly and to curse

those for whom he would ask Allah سُبْحَانَكَ وَتَعَالَى to shower His pleasure and mercy upon them?

Is this anything other than stubbornness, opposition to his upright way, and deviating from the straight path?

What good is there in such *Tashayyu'* (Shi'ism) that leads to this and leads to destruction? As it has been narrated that two groups of people will be destroyed due to 'Alī عَلَيْهِ السَّلَامُ, those who are excessive in their love for him and those who are excessive in their hatred towards him.

The Imāmiyyah are the sect that were excessive in their love for him and are thus destroyed. Whoever follows them will also be among those who are destroyed, as confirmed by the texts of the authentic Ḥadīth and the statements of the scholars of religion.

O the one who claims to follow Imām Zayd ibn 'Alī, why do you not follow him regarding this clear manner?

Do you not see how he was satisfied with leaving those armies that stood up to support him in his fight against the tyrant kings, but refused to disassociate himself from the two Shaykhs, Abū Bakr and 'Umar رَضِيَ اللَّهُ عَنْهُمَا? Rather, he objected to the Rāfiḍah by saying that the two of them were ministers of his grandfather, the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. And there is no doubt a man will be hurt by that which hurts his minister, and whoever humiliates the minister has in essence humiliated the Sultan.

That is why al-Manṣūr bi Allāh said in his previous statement:

من تبرأ من الصحابة فقد تبرأ من محمد

Whoever disassociates himself from the Ṣaḥābah has disassociated himself from Muḥammad.

And al-Imām al-Mahdī also said in *al-Qalā'id*:

إن قضاء أبي بكر في فداك صحيح

The ruling of Abū Bakr in the matter of Fadak is correct.

It was narrated in this book that Zayd ibn 'Alī رَضِيَ اللَّهُ عَنْهُ said:

لو كنت أبا بكر لما قضيت إلا بما قضى به أبو بكر

If I were Abū Bakr, I would not have passed a judgement any different to the judgment of Abū Bakr.

Imām al-Mahdī's approval of the judgment of Abū Bakr رَضِيَ اللَّهُ عَنْهُ and Zayd ibn 'Alī's رَضِيَ اللَّهُ عَنْهُ statement regarding this matter indicates that he was a just person who they were pleased with. Had they held a different opinion regarding him, his judgment would have not been correct according to them.

Imām Yaḥyā ibn Ḥamzah said in his book, titled *al-Shāmil fi 'Ilm al-Kalām*, when talking about the malice that is harboured against Abū Bakr رَضِيَ اللَّهُ عَنْهُ due to his angering Fāṭimah رَضِيَ اللَّهُ عَنْهَا:

إنما طلب منها إقامة البينة وقد جاءت بعلي وأم أيمن فقال امرأة مع
الإمرأة والرجل مع الرجل قال: فغضبت فاطمة لذلك وإنما طلب أبو
بكر الحق، فإذا غضبت لذلك فالحق أغضبها

He asked her for a proof. She came with 'Alī and Umm Ayman.

He said, "The women were with the women, and the men were with the men."

Fāṭimah became angry with that, but Abū Bakr only sought the truth. So, if she was angry because of that, then the truth made her angry.

This is the statement of al-Imām Yaḥyā ibn Ḥamzah in that book. It was also narrated by al-Sayyid al-Hādī in his book known as *Nihāyat al-Tanwīh fi Izhāq al-Tamwīh*.

Take note of how this Imām agreed with Abū Bakr رَضِيَ اللَّهُ عَنْهُ in his judgment. Had he not considered Abū Bakr رَضِيَ اللَّهُ عَنْهُ to be just, he would have taken his judgment to be invalid irrespective of whether it was in accordance to the truth or not, because the quality of ‘*adālah* (being just) is a prerequisite for anything to be accepted as correct.

Muḥammad ibn al-Manṣūr bi Allāh has mentioned a line of poetry, which is part of a longer poem in which he boasts of superiority over Qaḥṭān:

ومنا أبو بكر وصاحبه الذي
على السنن الغر الكريمة يغضب

*And from amongst us is Abū Bakr and his companion who,
Would get angry for the sake of the shining and noble Sunnah.*

If Abū Bakr and ‘Umar رَضِيَ اللَّهُ عَنْهُمَا were from amongst the oppressors according to this noble Sayyid, he would have never boasted about them. Another point to note is that the quality of “anger for the sake of the shining and noble Sunnah” is among the characteristics of the those who fear Allah, from the former and latter times.

O you who claims to be a follower of Imām al-Hādī Yaḥyā ibn al-Ḥusayn, why do you not follow his path and walk in the footsteps of his way? You would then hold back from making any comments (regarding the Ṣaḥābah) just as he did. We have already proven this to be his authentic opinion as narrated by Imām Yaḥyā ibn Ḥamzah from him.

Why do you not act upon his words that he clearly mentioned in his book, which he wrote from Madīnah in reply to the people of Ṣan'ā? In it he said:

ولا أبغض أحدا من الصحابة رضي الله عنهم الصادقين والتابعين لهم بإحسان المؤمنات منهم والمؤمنين أتولى جميع من هاجر ومن أوى منهم ومن نصر فمن سب مؤمنا عندي استحلالا فقد كفر ومن سبه إستمراءا فقد ضل عندي وفسق ولا أسب إلا من نقض العهد والعزيمة وفي كل وقت له هزيمة ومن الذين بالنفاق تفردوا وعلى الرسول مرة بعد مرة تمردوا وعلى أهل بيته إجتروا وطعنوا وإني لأستغفر الله لأمهات المؤمنين اللاتي خرجن من الدنيا على يقين وأجعل لعنة الله على من تناولهن بما لا يستحقن من سائر الناس أجمعين هـ

I do not hate anyone from among the truthful Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ and their followers in good from amongst the believing women and men. I support all those who migrated, sought refuge, and helped from amongst them. Whoever insults a believer, with the belief that it is permissible, has committed disbelief according to me. And whoever insults a believer because he enjoys it, has gone astray and sinned in my opinion. I do not insult anyone except for those who broke their covenant and promise, and those who fled in every situation, and those who scattered about due to their hypocrisy, and rebelled against the Prophet time and again, and they dared to attack and insult his family. I seek forgiveness from Allah for the Mothers of the Believers who left this world with certainty, and I invoke the curse of Allah upon those who treated them and insulted them unfairly from amongst all people.

So, it has been proven, O claimant of being a follower of this Imām, that you are either a disbeliever or a misguided sinner. This, which is

clearly stated, is the doctrine that his followers, the *Hādawiyyah*, have held up to the present day.

Ibn al-Muzāffar says in *al-Bayān*:

مسألة قال الإمام يحيى ولا يصح الإيتمام بفاسق التأويل ولا بمن يفسق
الصحابة الذين تقدموا عليا

Imām Yaḥyā said, “It is not correct to emulate someone who is corrupt in his interpretations, nor is it correct to emulate anyone who labels the Ṣaḥābah who fought against ‘Alī as transgressors.”

He also said in *al-Bustān*:

قال عليه السلام يعني الإمام يحيى من يفسق الصحابة فهو فاسق تأويل
لأنه اعتقد ذلك لشبهة طرأت عليه وهو تقدمهم على أمير المؤمنين فلا
تصح الصلاة خلف من سبهم لأنه جرأة على الله واعتداء عليهم مع
القطع بتقدم إيمانهم واختصاصهم بالصحبة لرسول الله والفضائل
الجمعة وكثرة الثناء عليهم من الله سبحانه ومن رسول الله وأكثر الأئمة
وعلماء الأمة، ولا دليل قاطع على كفرهم ولا فسقهم فأما مطلق الخطأ
فهو وإن قطع به لا يكون كفرا ولا فسقا إذ لا بد فيهما من دليل قطعي
شرعي وقال لا يؤمنكم ذو جرأة في دينه وأي جرأة أعظم من اعتقاد هلاك
من له الفضل والسبق إلى الإسلام والهجرة وإحراز الفضل والمراتب
العلية والاتفاق في الجهاد وبذل النفوس والأموال لله ولرسوله، وقد
قال لو أنفق أحدكم مثل أحد ذهبا، ما بلغ من أحدهم ولا نصيفه فنعوذ
بالله من الجهل والخذلان اهـ بلفظه

He عَلَيْهِ السَّلَام said, meaning Imām Yaḥyā, “Whoever calls the Ṣaḥābah transgressors, he is a corrupt interpreter, because he believes this due to a doubt that arose in him which is the Ṣaḥābah

fighting against Amīr al-Mu'minīn. Therefore, prayer behind someone who insults them is not valid. This is because insulting them is an act of aggression against Allah and an attack against them, despite the fact that we are certain of their faith, their being chosen to be in the companionship of the Messenger of Allah ﷺ, their great virtues, and the abundance of praise for them from Allah ﷻ, the Messenger of Allah ﷺ, and most of the Imāms and scholars of the Ummah. There is also no decisive evidence of their disbelief or corruption. As for mistakes, even if they are proven beyond doubt, it is still not disbelief or corruption. There must be decisive and legitimate evidence in that mistake to show disbelief or transgression for it to be proven. The Prophet ﷺ said, "A person who has audacity regarding religion should not be made a leader over you." And what audacity is greater than believing in the destruction of those who have the greatest virtues and precedence in Islam and migration, and have attained virtues and high ranks, and have spent in Jihād, sacrificing their lives and wealth for Allah and His Messenger? The Prophet ﷺ said: "If one of you spent gold equal to Mount Uḥud, it would not reach the measure of one of them or even half of it." So, we seek refuge in Allah from ignorance and betrayal.

In his book, *al-Kāshif li al-Ishkāl al-Fāriq bayn al-Tashayyu' wa al-Itizāl*, al-Manṣūr bi Allāh says:

إن القوم يعني الصحابة لهم حسنات عظيمة بمشايعه النبي صلى الله عليه وسلم ونصرته والقيام دونه والرمي من وراء حوزته ومعاداة الأهل والأقارب في نصره الدين وسبقهم إلى الحق وحضور المشاهد التي تزيغ فيها الأبصار وتبلغ القلوب الحناجر الخ .

This group of people, the Ṣaḥābah, have immense good deeds. These include their support and help to the Prophet ﷺ, standing by him, fighting under his command, going against their own families and relatives in support of the religion, being the first to follow the truth, participating in battles wherein eyes grew wild (in horror) and hearts jumped into throats (in fear), etc.

In summary, if an individual who follows the Ahl al-Bayt remains unconvinced regarding their consensus, opinions, and texts that we have mentioned, it could only be due to one of two reasons: He could either be an ignorant person who does not comprehend anything said to him and has no understanding of knowledge, or he could be an arrogant person, blinded by fanaticism. This is a person whom Shayṭān has taken hold of and has led him towards this transgression by means of a bridle of misguidance and defiance. This is a transgression that is a means of destruction to his religion by the consensus of the bearers of the Sunnah and the Qur'an. Neither of these two types of people will benefit from lengthy discussions and quoting an abundance of texts from the Imāms and showing them clear evidence. Therefore, it is best to limit oneself to this amount of discussion, and if they do not benefit from it, then they will not benefit from anything else.

With regards to any wise person who seeks to preserve their religion, if he cannot follow the texts of the Qur'an and Sunnah that indicate the superiority of the Ṣaḥābah over others in all aspects, and that state that the vast gap that separates them from the Imāms who came after them is like the distance between the heavens and earth, then at the very least, such an individual should view the Ṣaḥābah as they would any other Muslim.

The Impermissibility of Cursing Muslims, Alive or Dead

It is authentically reported in *Ṣaḥīḥ al-Bukhārī* that the Prophet ﷺ said:

قتال المسلم كفر وسبابه فسوق

Killing a Muslim is *Kufr* (disbelief) and abusing him is *Fusūq* (transgression).

It is authentically reported in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* that the Prophet ﷺ said:

لعن المؤمن كقتله

Cursing a believer is like killing him.

It is authentically reported in *Ṣaḥīḥ Muslim* that the Prophet ﷺ said:

لا يكون اللعانون شفعاء ولا شهداء يوم القيامة

Those who curse will not be intercessors or witnesses on the Day of Resurrection.

It is reported in *Sunan Abī Dāwūd* that the Prophet ﷺ said:

إن العبد إذا لعن شيئاً صعدت اللعنة إلى السماء فتغلق أبوابها دونها ثم تهبط إلى الأرض فتغلق أبوابها دونها ثم تأخذ يمينا وشمالا فإذا لم تجد مساعا رجعت إلى الذي لعن فإن كان أهلا لذلك وإلا رجعت إلى قائلها

When a servant curses something, the curse ascends to the heaven and the gates of heaven are closed against it. Then it

descends to the earth and its gates are closed against it. Then it takes to the right and the left, if it does not find an entrance, it returns to the one who made the curse. If he deserves it (the curse), it enters him, otherwise, it returns to the one who uttered it.

It is reported in *Musnad Aḥmad*, *Ṣaḥīḥ al-Bukhārī*, and *Sunan al-Nasā'ī* that the Prophet ﷺ said:

لا تسبوا الأموات فإنهم قد أفضوا إلى ما قدموا

Do not curse the dead, for they have already faced the results of their deeds.

In another ḥadīth reported by Aḥmad and al-Nasā'ī, the Prophet ﷺ said:

لا تسبوا أمواتنا فتأذوا أحياءنا

Do not curse our dead, lest you harm our living.

In *Ṣaḥīḥ Muslim*, *Sunan Abī Dāwūd*, *Sunan al-Tirmidhī*, and *Sunan al-Nasā'ī*, it is reported that the Messenger of Allah ﷺ said:

أتدرون ما الغيبة قالوا الله ورسوله أعلم قال ذكرك أخاك بما يكره قال
أرأيت إن كان في أخي ما أقول قال إن كان في أخيك ما تقول فقد اغتبتته
وإن لم يكن فيه فقد بهته

“Do you know what backbiting is?”

They said, “Allah and His Messenger know best.”

He said, “Mentioning your brother in a way that he dislikes.”

He was asked, “What if what I say about my brother is true?”

He said, “If what you say about him is true, then you have backbitten him, and if it is not true, then you have slandered him.”

Al-Tirmidhī said this ḥadīth is authentic and good.

In the narrations of *Sunan Abī Dāwūd* and *Sunan al-Tirmidhī*, it is reported that:

أن عائشة ذكرت صفية فقالت إنها قصيرة فقال عليه الصلاة والسلام
كلمة لو مزجت بماء البحر لمزجته

‘Ā’ishah mentioned Ṣafīyyah and said, “She is short.”

The Prophet ﷺ said, “You have said a word that, if mixed with the water of the sea, it would contaminate it.”

In the narrations of *Sunan Abī Dāwūd*, it is reported that the Prophet ﷺ said:

لما عرج بي مررت على أقوام لهم أظفار من نحاس يخشون وجوههم
وصدورهم فقلت من هؤلاء يا جبريل قال هؤلاء الذين يأكلون لحوم
الناس ويقعون في أعراضهم

When I was taken up (in the night journey), I passed by people who had copper nails and were scratching their faces and chests. I asked, “Who are these, O Jibrīl?”

He said, “These are the ones who eat the flesh of people and attack their honour.”

There are many aḥadīth on this topic, some of which apply to the dead as well.

Note: Some might argue, after seeing the narrations we mentioned regarding the consensus of the Ahl al-Bayt against swearing the Ṣaḥābah, that they've discovered content in a book authored by a member of the Ahl al-Bayt that seems to advocate for cursing.

If the person bringing up such an argument is one who can comprehend a discussion, we will say the following to him: Should the author, in whose work you allege to have found suggestions of cursing, precede the era of the Imāms from whom we have narrated the consensus of the Ahl al-Bayt, then it is unlikely that they would have reported the consensus while there is someone who disagrees with them. This is because it is undeniable that they would be more knowledgeable than others regarding the opinions of each other. The claim of consensus amongst the Ahl al-Bayt, without exception, indicates the inaccuracy of what was found in that individual's book. We are therefore obliged to believe that it is more likely that the text in question was inserted by some of the Rāfiḍah. This is because attributing that statement to the author would contradict what the Imāms from his family, who were well-versed in his school of thought, reported.

If this individual is from a later time than the Imāms who reported the consensus of the Ahl al-Bayt, then his opinion is rejected because he has violated the consensus of his ancestors, deviated from their path, and treaded a path other than their Straight Path. With regards to things of this kind, it is not permissible for anyone to follow it and it is not permissible for a believer to hold onto it, especially in opposition to the consensus of both earlier and later members of the purified lineage.

It is Not Permissible to Follow Others Blindly Regarding the Issue of Cursing

Along with all that we have mentioned, the issue of cursing and its related matters, such as declaring people as disbelievers and accusations of immorality etc., are from amongst the matters in which unreserved conformity is not allowed according to the Ahl al-Bayt. Their detailed and summarized books clearly state this. If we, hypothetically, assume that an individual scholar, whether from the Ahl al-Bayt or others, explicitly permits cursing, it is still not allowed for anyone to follow them in this regard. This is because unreserved conformity is permitted only in practical, subsidiary matters, and not in theoretical matters or their implications. If someone wants to follow Shayṭān in cursing the people of faith, let him first pause, then strive to understand the issue and then he should act according to what he finds most convincing. He should not contradict the Book of Allah, the Sunnah of His Messenger, and the consensus of the Muslims, both from the Ahl al-Bayt and others, while clinging to unreserved conformity, being incapable of understanding, lacking insight, and being unable to comprehend the evidence or recognize the arguments.

Conclusion

Some of the ignorant amongst the Shī'ah in our time may go further than cursing the Ṣaḥābah and begin labelling anyone who does not curse them as a Nāṣibī. This issue is even more serious than cursing, as such an ignorant person has labelled the entire family of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, as well as all the scholars from the predecessors and successors, to be Nāṣibīs. And a Nāṣibī is considered a disbeliever. This judgment implies declaring all Muslims as disbelievers. There is no greater disgrace or worse trait than this, which brings tears to the eyes of Islam and laughter to the mouths of disbelief! This wretched person does not realize that, according to the pure Sunnah, whoever declares a single Muslim to be a disbeliever becomes a disbeliever themselves. How much worse is it to declare all Muslims as disbelievers!

O Allah, how disturbing is the case of a man whose ignorance has led him to such a multiplied disbelief! We ask Allah for safety.

The Nāṣibīs, their definition, ruling, areas where they are found, and the Ḥadīth related to them

The reason that we have said, “A Nāṣibī is a disbeliever¹,” is because it is known in the books of linguistics and other books that Naṣb means hatred towards the Amīr al-Mu'minīn, 'Alī عَلَيْهِ السَّلَامُ.

1 There is a difference of opinion among scholars regarding this. Merely insulting or criticizing 'Alī رَضِيَ اللهُ عَنْهُ does not necessarily invalidate one's faith. Otherwise, we would have to say that some Ṣaḥābah were disbelievers because some of them disagreed with 'Alī and engaged in debates with him. However, if someone accuses 'Alī of disbelief or curses him or explicitly expresses hatred towards him, there is no doubt about their disbelief. If this is the belief of all of the Nāṣibīs, then they are all disbelievers because of it.

It is stated in *al-Qāmūs*:

النواصب والناصبية وأهل النصب المتدينون ببغضة علي رضي الله عنه
لأنهم نصبوا له أي عادوه

The Nawāṣib, the Nāṣibiyyah, and the people of Naṣb: Those who are devoted to hatred of ‘Alī رَضِيَ اللهُ عَنْهُ because they took him as their enemy.

If it is proven that a Nāṣibī is someone who hates ‘Alī عَلَيْهِ السَّلَامُ, then it is proven in the authentic, clear narrations, in the relied-upon books of Ḥadīth that hating him is hypocrisy and disbelief. Muslim reported in his *Ṣaḥīḥ*, as did Ibn Abī Shaybah, al-Ḥumaydī, Aḥmad, al-Tirmidhī, al-Nasā’ī, Ibn Mājah, Ibn Ḥibbān, Abū Nu‘aym in *al-Ḥilyah*, and Ibn Abī ‘Āṣim, from ‘Alī عَلَيْهِ السَّلَامُ, who said:

والذي فلق الحبة وبرأ النسمة إنه لعهد النبي الأمي إلي أن لا يحبني إلا
مؤمن ولا يبغضني إلا منافق

By the One who split the grain and created the soul, it is the covenant of the unlettered Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to me that none loves me but a believer and none hates me but a hypocrite.

Similar aḥadīth were reported by al-Tirmidhī and ‘Abd Allāh ibn Aḥmad in *Ziyādāt al-Musnad* from Umm Salamah; by al-Daylamī from Ibn ‘Abbās; and by al-Khaṭīb in his *Tārīkh* from Anas.

The following narration has been established:

من أبغض عليا فقد أبغض الله ورسوله

Whoever hates ‘Alī has indeed hated Allah and His Messenger.

And hating Allah and His Messenger is undoubtedly disbelief.

Among these aḥādīth are those reported by al-Ṭabarānī and Ibn ‘Asākir from ‘Ammār ibn Yāsir.

Also found are the narrations of al-Dārquṭnī, al-Ḥākim in his *Mustadrak* and al-Khaṭīb from ‘Alī عَلَيْهِ السَّلَامُ, and al-Ṭabarānī from Abū Rāfi‘.

Ibn ‘Asākir reported from ‘Amr, and said:

The narrators in its chain are well-known, except for Abu al-Qāsim Ṭāsā ibn al-Azhar, known as Bulbul, for he is not well-known.

Ibn al-Najjār also reported it from Ibn ‘Abbās.

There are many aḥādīth on this subject from various chains of narration, narrated by a group of the Ṣaḥābah.

This is enough, as it proves that a Nāṣibī is a disbeliever, and whoever says to someone, “O Nāṣibī,” it is like saying, “O disbeliever!” And whoever calls a Muslim a disbeliever is himself a disbeliever, as mentioned earlier.

It is well said by the one who said:

علي يظنون بي بغضه فهلا سوى الكفر ظنوه بي

They think I hate ‘Alī, it is nothing but disbelief that they have thought of me.

Allah سُبْحَانَهُ وَتَعَالَى has rid the world of the Nawāṣib. They are the Khawārij and those who follow their path. None of them remain except a handful in Oman and a small group on the outskirts of India, called the Ibāḍiyyah.

A cautious person should be aware of using such terms for any of the people of Islam, other than these few. Merely making such an accusation takes one out of the fold of Islam, and no rational person would do this to themselves.

وما يبلغ الأعداء من جاهل ما يبلغ الجاهل من نفسه

Enemies are not able to cause as much harm to an ignorant person, as he is able to cause to himself.

It is strange and astonishing that we have heard the ignorant people of our time labelling those who read books of ḥadīth, and even those who engage in all fields of Islamic knowledge as Nāṣibīs. They also label the scholars of Ḥadīth and the followers of the four main schools of Islamic jurisprudence as Nāṣibīs.

This is a catastrophic mistake for the religion of those who take such terms lightly. Such a person can only be one of two types: either an ignorant person who does not know what Naṣb is, nor who a Nāṣibī is, or someone who is indifferent to the destruction of their faith. For someone in this position, he will not take benefit from the advice we have included in this booklet. Our only responsibility is to fulfil the duty of clarifying the truth, as obligated by Allah and His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, so that those who perish may do so with clear evidence.

O Allah, guide us to Your pleasure, guide both the specific and general among Your servants, and lead us on the path of peace to the abode of peace.

This is the end of the written work by the author, the Imām of the researchers, the knowledgeable judge, Muḥammad ibn ‘Alī al-Shawkānī (may Allah have mercy on him and be pleased with him). Amīn.

Completed by Ṣāliḥ al-Tulbawī al-‘Abbāsī al-Faqīrī al-Shāfiī in the year 1322 AH (1904 CE). May Allah benefit the Muslims with this work. Amīn.

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