



**The Shi'a The  
Real Followers  
Of The Sunnah**

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# The Shi'a : The Real Followers Of The Sunnah

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[Foreword](#)

[To Know The Shi'ah](#)

[Third Incident That Projected Shi'ah Versus Sunnah](#)

[Ahl Al-Sunnah are Unaware Of The Prophetic Sunnah](#)

[Shi'ah in Al-Sunnah's Perspective](#)

[Introducing Imams Of Ahl-Al-Sunnah Wa Al-Jama'ah](#)

[Despotic Rulers Have Appointed Ahl Al-Sunnah Imams](#)

[Inevitable Commentary For Research and Investigation](#)

[Hadith Al-Thaqalaiyn in The Shi'ah's Opinion](#)

[Sources Of Legislation For Ahl Al-Sunnah Wa Al-Jama'ah](#)

[Taqlid and Marji'iyah in The Shi'ah's View](#)

[Ahl Al-Sunnah's Hostility To Ahl Al-Bayt Reveals Their Identity](#)

[Imams and Magnates Of Ahl Al-Sunnah Wa Al-Jama'ah](#)

[4. Talhah ibn 'Ubayd Allah](#)

[7. 'Abd al-Rahman ibn 'Awf](#)

[11. 'Abd Allah ibn 'Umar](#)

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[The Qur'an and Sunnah In Ahl Al-Sunnah's Perspective](#)

[Muhamad Ibn Abi Bakr's Letter To Mu'awiyah](#)

[The Sahaba In The Shi'ah's Perspective](#)

[Ahl Al-Sunnah's Contradiction To The Prophetic Sunnah](#)

[4 - Ahl Al-Sunnah and Affection For Ahl Al-Bayt](#)

[With DR. Musawi and \(The Book\) "Al-Tashih"](#)

## Foreword

Praise belongs to Allah, the Lord of the Worlds, and may His benediction and peace be upon the noblest of the prophets and messengers, our Master and Mawla, Muhammad and his pure and cleansed Progeny.

The Prophet (S) said: "The ink of 'ulama' (scholars) is superior near God to the blood of martyrs".



It was incumbent upon every scholar or writer to introduce to people that which is proper for their guidance and betterment, and for uniting their word and bringing them out of darkness towards light. Since when man is martyred on God's way, which is truth call for establishing justice, no one may be impressed by him except those who attend him, whereas the scholar who teaches people and writes down for them, can have an impact upon a large number of readers of his time, through his knowledge, his books being a beacon for all coming generations until Allah inherits the earth and whatever above it, as everything is decreased through spending except knowledge which is multiplied by spending (usage).

God's Messenger (S) has said in one of his traditions: "Should Allah guide one man through you (O 'Ali), or is superior to whatever upon which the sun has shone, or is superior to the world and whatever is therein. Many a writer have passed away before many centuries, whose bones have rotted away, but their thoughts and knowledge have persisted through their books, that being published of times, from which people can acquire guidance and success.

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As the martyr is alive near his Lord (God), so also is the 'alim (scholar) with those knowledge people are guided, he is alive near his Lord (God) and servants (people), who remember him in the best manner, praying to God and seeking His forgiveness for him. But, I am not regarded among the Ulama', neither ( x )

claiming this trait for me, and I seek God's refuge against selfishness, I am but one of scholars' servans, searcherers in their remnants, and followers of their footsteps as the servant follows his master. When I was inspired by Allah to write the book (Then I was guided), receiving propmpt reaction from great number of readers and researchers, then I followed it with he received too, urging to persist on research and investigation till I wrote the third book under the tittle (Ask those who know) for defending Islam and its Prophet (S), and for eliminating the doubts ascribed to his noble person (S), and for disclosing the conspiracy that is hatched against him and his Pure Progeny (Ahl al-Bayt).

Many Letters reached me from all over the Arab and Islamic world, containing expressions of pleasure, loyalty, love and fraternity. Further I was invited to attend a large number of thought conferences all over the world, organized by Islamic Institutions, so I attended them in the United States of America, Islamic Republic of Iran, Britain, India, Pakistan, kenya, West Africa and Sweden. Whenever I met educated youth and thinkers, I felt of their admiration and strong desires for acquiring more knowledge, as they were inquiring whether there was a new book to be published.

Praising Allah and thinking Him for this success, I implored Him for more grace and guidance, and relied upon Him for preparing this book that I introduce for the Muslim researchers, revolving around the same axis of the three formed books, hoping that it be of benefit for the educated and truth-seekers, so that they can recognize that the targetted community which is called (the Imamiyyah Shi'ah), is in fact the delivered community (al-fiqrah al-najiyah). And that they (i.e. the Shi'ah) are the true followers of the real Sunnah, with which I mean the Muhammadan Tradition (Sunnah), that the ( xi )

Prophet of Islam commenced his mission with it, according to a revelation (wahy) from the Lord of all Worlds, since he never speaks of (his own) desire, it is naught save an inspiration that is inspired.

I intend to expound to the honourable readers, the term upon which the Shi'ah's opponents and foes unanimously agreed, as they called themselves (Ahl al-Sunnah wa al-Jamh'ah) meaning (Followers of the Prophetic Tradition and Company). But it is in fact no more than an alleged Sunnah, named by them and their fathers, for which no warrant from Allah has been revealed, for which the Prophet Muhammad (S) is free from obligation. Many a time lies were

ascribed to God's Messenger (S), and his traditions, saying and acts were prevented from reaching the Muslims with the pretext of fearing they be mixed with God's words, which is not but a baseless plea and as frail as the spider's house. Further many veracious (sahih) traditions have been thrown away with no weight being held for them, and many superstitions and suspicious have become rules being followed and ascribed to him (S) after his demise.

Numerous mean personages, whose villainy and disgrace have widely known, have become, after and the Prophet's lifetime, masters and leaders for the Ummah, after the whose errors excuse and justification are sought and bagged. Whereas many noble dignitaries, whose sublimity and pure origin are known throughout history, have been disregarded, with no attention being paid to them after the Prophet's era, and even they were accused of infidelity (kufr) and slandered due to their honourable attitudes. Now glittering and attractive names are there hiding atheism and deviation, and graves are visited while including people of fire (fire-dwellers). Allah, the Glorified and Exalted, has very well expressed this, when He said:

( xii )

"And of mankind there is he whose conversation on the life of this world pleasure thee (Muhammad), and he calleth Allah to witness as to that which is in his heart; yet he is the most rigid of opponents. And when he turned away (from thee) his effort in the land is to make mischief therein and to destroy the crops and the cattle; and Allah loveth not mischief." (2:204, 205)

It is no exaggeration to apply the dictum saying: "Hard you reflected (upon things) you could have hit the mark." Every truth-seeking researcher must not consider all things as institutions, but he has to reflect upon them trying, through doubting, to attain to the concealed truth, in which politics has played its role. He must beware not to be cheated neither by superficialities nor by multiplicity, as the Almighty Allah has said in His Holy Book: "if thou obeyedest most of those on earth they would mislead thee far from Allah's way. They follow naught but an opinion, and they do by guess." (6:116)

Falsehood may disguise under cloak of truth for the sake of misrepresentation and misleading, achieving very often some success due to naivety of people or their good-mindedness towards it, and sometimes due to having supporters, while the truth has no alternative but to forbear and await God's promise to cause falsehood to vanish away, as falsehood is ever bound to vanish. The best example for this can be found in the Holy Qur'an, in the story of Jacob and his sons, where it says: "And they came weeping to their father in the evening. Saying: O our father! We went racing one with another, and left Joseph by our things, and the wolf devoured him, and thou believest not our saying even when we speak the truth."

(12:16,17).

Had they been truth full, they were supposed to say: "you are not believing our saying since waere are liars Then no choice was left before Jacob, the God's messenger who being inspired, but to surrender to their

( xiii )

falsehood, relying on Allah with comely patience though being aware of their being liars, when he said: "Nay, but your minds have beguiled you into something.(My course) comely patience. And Allah it is Whose help is to be sought in that (predicament) which ye describe."(12:18). What else could he do while facing eleven men being of one mind, acting the play of the shirt and blood, and weeping upon their lost brother? Shall Jacob discloser their deceit and refute their falsehood, rushing toward the pit for taking out his little beloved son, and punishing them then for their horrible deed?

No, this is not to be done but only by the ignorant illiterates who are never guided by God's wisdom, but Jacob is God's prophet whose conduct is that of wise scholars, and about whom Allah has said: And lo! he was a lord of knowledge because We had taught him; but most of mankind know not." His knowledge and wisdom directed him to turn away from thm saying: "Alas, my grief for Joseph! And his eyes were whitened with the sorrow that he was suppressing."(12:4).

Had Jacob behaved with his sons as we previously said, by taking out his son from the pit, rebuking them for their lie, and punishing them for their crime, their detestation for their brother would have increased to the extent that they might have assassinated their father, which they expressed by saying to their father: "By Allah, thou will never cease remembering Joseph till thy health is ruined or thou art of those who perish!" (12:5) We conclude here that keeping silent is sometimes a recommendable behaviour, had it been corruption or perdition undisclosing truth a public interest even if not imminent.

From the Prophetic tradition saying: "That who never speaks truth is a dumb devil" this concept has to be apprehended, which is in conformity with reason and God's glorified Book.

( xiv )

By tracing back the Prophet's (S) career we could see him, most of time, keep silent for the interest of Islam and Muslim, as narrated in the Sihah on the Prophet's sirah, like Hodaybiyyah Peace Treaty, and others. May God's mercy be upon Amir al-Mu'minin 'Ali (A), who kept silent after his cousin's demise (may my father and mother be his ransom), expressing this in his

well-known sermon: "Then I began to think whether I should assault or endure the blinding darkness of tribulations wherein the grown up are feeble and the young grow old and the true believer acts under strain till he meets Allah (on his death) .I found that endurance thereon was wiser. So I adopted patience although there was pricking in the eye and suffocation (of mortification) in the throats..."

Had Abu al-Hasan not endured against his right to caliphate, whereat the preferred Islam and Muslims' interest (over his interest), Islam would have never survived after the Prophet's demise as ordained by Allah and His Messenger (S).

This fact is ignored by most of those who dispute us always concerning the legitimacy of Abu Bakr's and 'Umar's caliphate due to 'Ali's (A) endurance, and rather they add: "Had the Messenger (S) appointed 'Ali as his successor, he (A) would have not endured keeping silent, since it (caliphate) was his right and that who never demands his right is a dumb devil (shaitan). This is what they utter and reiterate all the time. This is definitely a wrong conception that knows naught of truth except what comports with its inclinations and desire, recognizing not the wisdom behind this silence and the consequent interests that are invaluable if compared to the imminent interests resulting from revolting against falsehood that has numerous supporters and backers.

If the prophet's (S) endurance towards his right during the Hudaibiyyah Day (pact), and his surrender before the provisos of Quraysh and polytheists' falsehood, were

( xv )

negative to the extent that raised 'Umar's objection saying to the Prophet (S): "Aren't you truly God's Prophet?! Aren't we on the right path and they on the false one? Why do we then give in the lower hand in our religion? I say: If his (S) endurance was regarded negative in the eyes of 'Umar ibn al-Khattab and most of the other companions of the time, the fact can undoubtedly prove its being positive and for the benefit of Islam and Muslims. Though that interest was not seen so soon, but its positive results were realized after passage of one year, when God's Messenger (S) conquered Makkah without any fighting or resistance, and mankind entered the religion of Allah in troops, whereat the Prophet (S) summoned 'Umar ibn al-Khattab, acquainting him with the fruits of his endurance and the entailed purpose.

The only aim of our presenting these deductions is to express the inevitable reality, that is, while falsehood has supporters and backers it can achieve triumph over truth. Despite that 'Ali (A) is with truth and truth is with him, accompanying him wherever he goes, but he could not find supporters and helpers enough for withstanding Mu'awiyah and his falsehood, while the latter one gathered many helpers for resisting and defeating the righteousness,

since people are slaves of the world and they pay lip-service to faith, as they never like truth and incline toward falsehood, since truth is bitter and hard while falsehood is easy and accessible.

Allah, the Almighty has said in His Holy Book."Nay, but he bringeth them the Truth; and most of them are hates of the Truth." (23:70) For the same reason, Yazid's falsehood triumphed against al-Husayn's (A) truth, and so also did the falsehood of the Umayyad and 'Abbasid rulers against truth of the Imams of the Ahl al-Bayt (A), who all were martyred, keeping silent for the convenience of Islam and Muslims. Likewise, the Twelfth Imam (A) has adopted

( xvi )

occultation and disappeared for fear from falsehood, and endured till finding supporters and assistants for succouring truth, whereat Allah will permit his reappearance, making universal the revolution of truth against falsehood, to fill the earth with justice and equity as it was filled with oppression and despotism. In other words, to fill it with righteousness after it was filled with wickedness. Since most people are haters of the Truth, so they are helpers of falsehood, with only little number is left as lovers of the Truth, being unable to defeat followers of falsehood except by God's succour through miracles. This is recorded in God's Holy Book throughout all battles and wars wherein followers of truth gathered against followers of falsehood, as it says: "How many a tittle company hath overcome a mighty host by Allah's leave! Allah is with the steadfast." (2:249)

Those being steadfast on truth, despite scarcity of its supporters, will be definitely helped by Allah --the Exalted --through miracles, and sending angels sweeping on to fight with them. Truth could never defeat falsehood had not been God's help and direct interference. This painful reality is experienced nowadays, and the true believers the followers of true, are helpless, subdued, homeless and afflicted with disasters, whereas followers of falsehood, who disbelieve in Allah, are ruling over people and controlling their fate and souls. Thus it is not feasible for the oppressed believers to attain victory in their battle against the arrogant disbelievers except by God's help, so many narrations attested that miracle shall appear with the reappearance of al-Imam al-Mahdi (A)

This is not a call for stagnancy and lifeless waiting and how can it be so while I mentioned previously that he (A) is not to appear but only with presence of supporters and helpers. Sufficient be for the truthful believers to hold the sound thought of Islam, incarnated in the wilayah (guardianship) of Ahl al-Bayt (A), that is: being committed to

( xvii )



the Thaqaalayn (two precious assets): God's Book and the Prophet's 'Itrah (Household), to be among the followers and helpers of the Awaited al-Mahdi (best benediction and peace be upon him and his fathers). I utter this, seeking God's forgiveness if mistaken as most people think, and right as seen by a few people, neither heeding the blame of the majority, nor boasting of flattery of the minority, as long as I seek pleasure of of Allah, His Messenger and that of the Imams of Ahl al-Bayt (A). But people's pleasure is unattainable, since they never be pleased but with what they like, and never incline but towards their desires, which are miscellaneous, as mention in the Qur'an: "And if the Truth had followed their desires, verily the heavens and the earth and whosoever is therein had been corrupted... (23:71)

If most of the people turn away from the Truth, to the extent leading them to slaying God's messengers, opposing the truth that does not go along with their desires, as Allah the Almighty has said: "Is it over so, that, when there cometh unto you a messenger (from Allah) with that which ye yourselves desire not, ye grow arrogant, and some ye disbelieve and some ye slay?" (2:87), so no wonder that I be insulted or cursed by some who could never endure the truth with which I acknowledged in my previous books. They, failing to refute me with argument and scientific proof, resorted to slandering and revilement as the ignorant usually do. I will never submit to compromises, nor to intimidation, nor to temptation, and I shall defend God's Messenger and his Progeny (God's benedictions be upon them all), hoping to entertain their pleasure to be among the triumphant. My success is but with Allah, upon Him I depend and unto Him I return (in penitence).

Muhammad al-Tijani al-Samawi al-Tunisi

### To Know The Shi'ah

If we intend to talk about the Shi'ah without any fanaticism or affectation, we should say; They are the Islamic sect that follows the guide of and imitate the Twelve Imams of the Prophet's Household, 'Ali and his sons, taking from them all the jurisprudential (fiqhi) matters including 'ibadat (worships) and mu'amalat (transactions), preferring no one to them except their grandfather the message -bearer, God's Messenger- Muhammad (S). This is the real and brief definition of the Shi'ah, leaving aside what the promulgates of disconcerting news and fanatics claim that the Shi'ah are enemies of Islam, or that they believe in 'Ali's prophethood and his being

the message-owner, or that they are related to 'Abd Allah ibn Saba', the Jew.

I have come across numerous books and articles in which their writers do their utmost to charge the Shi'ah with impiety and being out of the Islamic denomination (millah.)

But their utterance are only a baseless fabrication and on obvious lie with no supporting argument or proof, presenting nothing more than reiterating the discourses of their ancestors, the enemies of Ahl al-Bayt (A) and the open opponents who seized the affairs of the Ummah, ruling it with force and suppression, chasing the Prophet's Household (Itrah) and their followers (Shi'ah), exposing them to a savage campaign of homicide and homelessness and insulting them by all (bad) nicknames Among these nicknames that are mostly mentioned in

( 2 )

the books of Shi'ah's enemies, we can refer to the tittle "al-Rafidah " (those who reject) or al-Rawafid. At first blush it will come to the reader's mind that they (Shi'ah) have rejected the rules of Islam and never applied them, or that they have rejected the message of Prophet Muhammad (S) and denied it.

The fact is other than this, and the real reason behind calling them Rawafid, is that the first rulers of Banu Umayyah and Banu al-Abbas, with their sycophans from evil-mentioned 'ulama' (scholars), tried to defame the Shi'ah with this name, since they first followed the guide of 'Ali (A) and rejected the caliphate of Abu Bakr, 'Umar and 'Uthman, and secondly because they refused all the rulers of the Umayyads and 'Abbasid outright.

These rulers and their stooges tried hard to blink the facts for the Ummah, through the help of some composers (of traditions) from among the Companions, showing that their caliphate was legitimate since it was by God's commandment, and they were disseminating among people that the Almighty's saying: "O ye who believe! Oby Allah and obey the Messenger and those of you who are in authority,..." (4:49), that it was revealed in their right, and they are meant in it as being those who are in authority, whose obedience is obligatory upon all Muslims. They have even hired some who narrate falsely from God's Messenger (S) that he said: "Whoever goes out of the sultan's obedience and dies, his death is the death of ignorance", so no Muslim has the right to revolt against the ruler.

Thus it is to be known that the Shi'ah have been targetted by rulers because they refused holding allegiance to them (rulers), regarding their rule as an usurpation of the right Ahl al-Bayt (A). The rulers tried, throughout history, to mislead the public that the Shi'ah reject Islam, and rather they attempt to destroy and annihilate it, as indicated by some writers and historians from the the formers and latters claiming to be knowledgeable.

( 3 )

Should we return to the trick of obscuring truth by falsehood, we would recognize the difference between that who wants to destroy Islam and that who wants to destroy the despotic corrupt government whose acts against Islam.

The Shi'ah have not rebelled against Islam, but they revolted against the tyrannical rulers, aiming at resorting the right to its owners, for establishing foundations of Islam by just ruler. Anyhow, what we got from the previous researches in the books: 'Then I was Guided ', 'To be with the Truthful 'and 'Ask Those Who Know' that the Shi'ah represent the delivered sect, due to their faith and commitment to the Thanqalayn: God's Book and the Prophet's (S) 'Itrah (Household).

Doing justice to the equitables, we can say that some of the Sunni scholars admit this reality, as can be noticed in the Book "Lisan al-'Arab" by Ibn Manzur, where he says in defining the Shi'ah: "And the Shi'ah are a group of people who love what the Prophet's Progeny love and patronize them"; and after reviewing this statement from the book, Dr. 'Abd al-Fattah 'Ashur says:

"If the Shi'ah were those who love what the Prophet's Progeny love and patronize them, so who from among the Muslims will refuse to be a Shi'i? Now we witness the decline of the age of fanaticism and inherited hostility, and the advent of the era of light and freedom of thought, so the learned youth are recommended to be vigilant, read the Shi'ah books, communicate with them and converse with their scholars to recognize truth from its gate. How long have we have been deceived by honeyed words and disturbing news that fail to withstand before argument and proof. The world today is at the disposal of all, and the Shi'ah can be found everywhere on this globe, so it is no right for the researcher about the Shi'ah to inquire about them their

( 4 )

enemies and opponents, who disagree with them with regard to creed. What can such an inquirer expect from such people to tell him about their forces since the outset of history? The Shi'ah are not an underground cult, keeping its beliefs from all except those who are affiliated to it, but rather its books and beliefs are spread all over the world, its religious schools (hawzat ilmiyyah) are for all knowledge-seekers, and the Shi'ah scholars organize seminars, lectures, debates and conferences, and call for an agreement and for uniting the Islamic Ummah.

I am certain that should the equitables from among the Islamic Ummah investigate the subject seriously, they would be guided towards the truth after which nothing is there but misguidance, since that which prevents them from reaching (the truth) are the partial publicity media and false rumours used by enemies of the Shi'ah, or incorrect conduct by some of common people of the

Shi'ah.2 Most often to remove one suspicion or eliminated a false supersition is enough to see one who was once an enemy of the Shi'ah, has become one of them.

In this respect I can recall the story of the Shami man who was misguided by the mass media at that time. On entering the Medin to make a pilgrimage to the Holy Prophet's (S) tomb, he saw a man of veneration and dignity, riding his horse, surrounded by a group of his comrades, under his coommand. The Shami was astonished to see a man having all that awe and magnification in Sham more than Mu'awiyah, so he questioned about his identity, and the reply came that: He is al-Hasan ibn 'Ali Talib. Then he said: Is this man the son of Abu Taurab, the Kharijite? After that he indulged in insulting and slandering al-Hasan, his father and his household. Thereat al-Hasan's companions unsheathed their swords trying to kill him (Shami), but al-'Imam al-Hasan (A) stopped them, got down of his horse, and being gracious to \_\_\_\_\_

\_\_\_\_\_ 2. In the end of this book, you will come to know that the acts of some plebeians among the Shi'ah arouse the aversion of educated youth Ahl alSunnah, discouring them from continuing incestigation to attain truth.

( 5 )

him, he told him: "It seems you are a stranger here O brother ?" The Shami replied : "Yes, I am from sham, and of the followers of Amir a- Mu'mmin in and the Master of Muslims Mua'wiyah ibn Abi Sufyan ". The Imam welcomed him again saying: " I invite you to be my guest ". But the shami refused this invitation, this invetation, so al-mam al- Hssan insisited on him untill he surrendered to his request .Then the Imam kept serving and being kind to him all days of hossipitality. In the fourth day sings of regret and repentance were seen on the face of the Shami 'toward what he did against al- Hassan ibn Ali (A), asking himself how could he abuse and insult him while he (al- Hassan )receives him with kindness, pardon and hospitality. At that time he came to himself and be sought al-Hassan (A) to forgive him for his mischief, whereat the following conversation was held between the two, with the presence of al-Hassan's companions:

Al- Hasan: Have you are read the Qur'an O brother ?

Al- Shami : I commit the whole Qur'an to memory .

Al- Hasan: Do you know who are the ahl al-Bayt from whom Allah has removed uncleanness, and whom He cleansed ?

Al-Shami : they are Muawiyah and Household of Abu Sufyan .

Those present were surprised and amazed, but al-Hasan (A) smiled and said to him: I am al-Hasan ibn 'Ali my father is the cousin and the brother of God's Messenger, my mother is fatimah al-Zahra the lady of all women of the worlds. My grandfather is god's Messenger the master of the prophets and Messengers, My uncle is Hamza the doyen of martyrs, and so also is Ja'far al- Tayyar

. We are the Ahl al- Bayt whom Allah, the Exalted, has cleansed and whose love He has imposed upon all Muslims. Allah, The Exalted, has cleansed and whose love He has imposed upon all Muslims. Allah and His angels sent their benedictions upon us, commanding the Muslims to pay to pray upon us. I and my brother are the two masters of the youth of paradise inhabitant.

When al-Imam al-Hassan enumerated the virtues of Ahl Al- Bayt, and acquainted him with the truth hashami has

( 6 )

been enlightened, whereat he wept and started to kiss al- Hasan's hands and face, presenting apology for the mischief he did for him, saying : " By Allah, who there is no God save Him, I entered al-Madinah seeing no one more detestable than you on earth, whereas I depart it realizing that no one on Exalted, through your love, affection, following you and proclaiming antipathy against your enemies". Thereat al- 'I mam al- Hasan turned his face towards his companion, saying: "You intended to kill him while being innocent, since had he known the truth he would have never opposed it, and most Muslims in Shami are such, since if they recognize the truth they shall follow it. Then he recited the Almighty Allah's saying : " The good deed and the evil deed are not like. Repel the evil deed with one which is better, then lo! between whom and thee there was enmity (well become) as though he was a bosom friend." (41:34)

Unfortunately this is the fact being ignored by most people . it may be seen that some one contracts the enmity of truth and opposes it for several years, until he some day comes to know that he was mistaken, whereat he hastens toward repentance and seeking forgiveness, which is an obligation upon every man, as it is said : "returning to truth is a virtue " But the real misfortune lies in that those who oppose and fight truth for wicked aims, mean life and concealed grudges, while they can expressly witness and sense it.

About such people, Allah the Glorified and Exalted has said: "Whether thou warn them or thou warn them not, it is alike for them, for they believe not". (36:15)

So wasting time and painstaking for such people are all in vain, but we should sacrifice everything for the equitable, the truth -seekers who take pains to attaining it, about whom the Almighty Allah has said: Thou warnest only him who followeth the Reminder and feareth the Beneficent in

( 7 )

secret. To him bear tidings of forgiveness and rich reward." (36:11) I call those enlightened among the shia everywhere, to dedicate some of their time and funds for the sake of acquainting all the on of Islam with truth, since the Imams of Ahl al- Bayt have not been confined solely for the

Shi'ah, but they are Imam of guidance and lights for darkness for all muslims.

Should the Imam of Ahl al- Bayt remain unknown for Muslim commoners (Ammah), especially the learned of the Sunnis ( Ahl al Sunnah wal al- Jama ah), the burden of responsibility before God would be shouldered by the shiah . So also all the muslims will be answerable had people remained disbelievers and theists, recognizing not God's straight religion brought by the lord of apostles Muhammad (S).

( 8 )

### **TO KNOW AHL AL-SUNNAH**

The Sunnite (Ahl al-sunnah) are the major Islamic sect that constitute three -quarters of Muslims of the world, and their reference and authorities for verdict (fatwa) and imitation (taqlid) are the Imams of the four Islamic ( madhhab): Abu Hanifa, Malik, al-Shafi'i and Ahmad ibn Hanbal . Later on another cult ramified from them called the Salafites Salafiyya, that has been revitalized by Ibn Taymiyyah who was called Mujaddid al- Sunnah ( Revitalazer of the Sunnah ). Then another branch emerged called Wahhabim, which was innovated by Muhammad ibn Abd al - Wahhab, and this being the school of Saudi Arabia.

All these school call themself " Ahl al Sunnah " adding somtimes to it the word 'al- Jama'ah ' to become "Ahl al-Sunnah wal Jama'ah ". Through historical research it can be concluded that whoever is affiliated to what they call the Guided Caliphate (Rashidah), or the Guided Caliphs (al-Khulafa al -Rashidun ) who are Abu Bakr, Umar, Uthman and Ali, 3 admitting their leadership whether in their era or during the contemporary age, is called a Sunni from "Ahl al-Sunnah wal al-Jama'ah.

Who ever rejects this caliphate, considering it illegitimate and emphasizing on establishment of the text nass) on the the Caliphate of) 'Ali Ibn Abi Talib, is Shi' i from the rejectors (Ahl al Rafd) . We get to know also that all the rulers, from Abu Bakr and up to the last caliph from Banu al- Abbas are pleased and in full agreement with the Sunnis, being rageous

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3. In the forthcoming discissions to will be demonstrated how Ahl al-Sunnah have not regarded 'Ali ibn Abi Talib as one of the Rightly guided Caliphs, but only very lately.

( 9 )

and avengeful against those whoo followed Ali ibn Abi Talib acknowledging him, after him his

sons, to caliphate. Based on this, Ali ibn Abi Talib and his followers ( Shi'ah) were not only countable person as seen by Ahl al- Sunnah wal al- Jama'a, but as if this term has been laid down to be against; Ali and his Shi'ah. In my opinion, this is the main reason for dividing the Islamic Ummah after the Prophet's demise into Sunnah and Shi'a.

By reviewing the analysis of causes and exposing the hidden facts according to the trustworthy historical sources, we can say that this division emerged directly after the prophet's demise, when the affair was settled down with Abu Bakr's seizing power, being supported by the majority of the companions, and opposed by Ali (A), Banu Hashim and a few other of the Sahabah (Companions), who were mostly from mawali It is self-evident that the ruling authority has removed these people (Ali and his followers), dismissing them (from power), considering them dissidents of Islam, and doing all its utmost to paralyze their opposition through resorting to all economical, social and political means of (pressure ).

It is known that' Ahl al Sunnah wal al-Jama'ah today, can not realize the political dimensions that played their roles in those ages, and the extent of hospitality and animosity created by these malignant roles, after isolating and separating the most magnificent dignity ever known throughout history after the Propht Muhammad (S). At present Ahlal-Sunnah wa al- Jama'ah presume or think that everything was all right and going on according to the Book ( Qur'an) and the prophetic Tradition (Sunnah) during th reign of the Guided Caliphas, and that they resembled angels, respecting each other with no any grudges, covetousness and evil intentions. For all this was see them reject whatever the Shi'a utter concerning the Companions in general and khulafa' al-Rashidun in particular.

( 10 )

It seems if Ahl al-Sunnah have never come across the history books written by their scholars, being sufficed only with the statement of flattery and admiration they hear from their ancestors in respect of all the Companions, particularly al- Khulafa al- Rashidun. Had they opened their hearts and sights, going into their history and tradition books, seeking the truth and for recognizing the right from the wrong, they would have changed their belief, not only in the Sahabah but in most of the rules that they regarded right, while they being in fact otherwise. Through this modest effort, I try to expound to my brothers, Ahl al- Sunnah, some of the facts with which history books are replete, extracting for them, very briefly, the express texts that refute falsehood and demonstrate the truth, hoping this will be the effective remedy for the scatterness and divergence among Muslims, leading for uniting them and mending the fences among them.

The Ahl al- Sunnah I know today are neither so fanatic nor obstinate, nor against al- Imam Ali and Ahl al- Bayt, rather they love and respect them, but at the same time they love and revere the enemies of Ah al-Bayt, following them as guide and examples as "all of them are implorers from

the Allah's Messenger.

The Sunnis never act according to the rule that says Loyalty must be for Allah's true friends (Awliya) and freedom be from Allah's enemies, but they show affection to every one. and accept Mu'awiyah ibn Abi Sufyan as they as they accept Ali ibn Abi Talib. They have been dazzled by the glistening title (Ahl al- Sunnah wa al- Jama'ah) not knowing its mysteries and intrigues laid down by Arab sagacious men. Had they known one day that Ali ibn Abi Talib represents the true Muhammad an Sunnah and its gate through which they can enter, and that they have disagreed with him and so did he, they would have retreated their stance and embarked on

( 11 )

investigating the matter seriously, whereat you could not find Ahl al-Sunnah but true followers (shi'ah ) for Ali (A) and the Messenger (S) . Therefore it is inevitable to disclose the great plot that played the most dangerous roles in displacing the Muhammadan Sunnah substituting in with Jahili innovations, that led to Muslims degeneration, and retirement of the straight path and their scattering, and emergence of discord among them, leading then to accusing one another with impiety, and fighting each other. This being the real cause for their scientific and technological backwardness, which paved the way for their being occupied and invaded, leading consequently to their despicement, humiliation and dissolution ( by other people).

After presenting this brief survey for defining the Shi'ah and Sunnah, we should draw the attention that the title ' shi'ah does not necessarily indicate opposition to the Sunnah, as is thought by common people when they boast by saying 'We are Ahl al- sunnah, meaning that others are against the Sunnah. This notion has never been accepted by the Shari'ah who believe that alone are holding fast to the true Prophetic Sunnah, since they have entered it from its gate, that is 'Ali ibn Abi Talib other than whom no gate is there, and in their view getting access to the prophet is not feasible but through him ('Ali).

As usual, in being natural to attaining to the truth, we should go by the dear readers step by step, surveying with him some historical events, furnishing him with the proof and evidence indicating the Shia'ah being the true Ahl al-Sunnah, as the book title reads. Afterwards we give him freedom to chose and comment as he likes.

( 12 )

#### **FIRST INCIDENT THAT DIVIDED MUSLIMS INTO SHI'AH AND SUNNAH**

This incident being the dreadful and dangerous stance by Umar ibn al-khattab and most of the Companions towards God's Messenger (S) intended to write to them the letter that can safeguard



Muslims against deviation and astrayal. 4 But they opposed him strongly rudely, showing no reverence for his sublime status, and rather accusing him with obscenity and hallucination, claiming that they being sufficed with Allah's Book, no need for the Messenger's writing . Through this incident that Ibn 'Abbas has called 'misfortune of Muslim', we come to realize that the majority of the Sahabah reject the Prophetic saying: "We suffice with God's Book",

Whereas, on the other side, we find 'Ali (A) and his followers of the companions who were called (Shi'at 'Ali) by the Prophet (S), as being obedient to the Prophet's commandments without any objection or dispute, considering all his sayings and acts as an obligatory Sunnah to be followed exactly like God's Book. The Qur'an expressly said: "O ye who believe! Obey Allah, and obey the Messenger..." (4:59) 'Umar ibn al-Khattab's Sirah (career) is known for all Muslims, and his stances in opposing the Prophet during all stages of his life, are well-known.5 Further, 'Umar was naturally believing in not to adhering the Prophetic Sunnah, demonstrating this expressly through his rules when he became (Amir al-mu'minin) and was exerting his opinion against the Prophetic texts (nusus), and even against the express Divine Texts, prohibiting what Allah made lawful, and making lawful what Allah prohibited .6

As usual, his followers and supporters followed his

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4. The Thursday's misfortune is well-known in Sahih al-Bkhari, and Sahih Muslim.

5. We have fully covered the matter of 'Umar's objection to the Prophet (S) in the book Fas'alu Ahl-Dhikr.

6. Like his prohibiting the share of those whose hearts are to be reconciled, enjoyment of hajj, and Mut'ah of women (temporal marriage), which are deemed lawful by Allah. Beside his deeming lawful the thrice talaq through one talaq (divorce), which Allah has prohibited.

( 13 )

suit, and those who admired him, the former and the latter ones, have been following his suit and his good heresies as they call. Through the following you shall see that they abandon the Prophet's Sunnah and follow 'Umar's Sunnah.

## **SECOND INCIDENT BEHIND NON-ADHERENCE TO PROPHETIC SUNNAH**

The second incident was their (followers of 'Umar) refusal to join Usamah's army, that was mobilized by the Prophet (S) himself, ordering them to move under Usamah's command, two days

before his (S) demise. Their disagreement was so intense that they even ordered to vilifying and criticizing the Prophet (S) since he gave leadership to a young fellow of 17 years, having no experience. Abu Bakr, 'Umar and some companions remained behind the army with the pretext of managing the caliphate affairs, despite the Prophet's damation against whoever refuses to join Usamah.<sup>7</sup> In respect of 'Ali (A) and his followers, the Prophet (S) settled the dispute by not appointing them to the army, for making the atmosphere clear and free from those opposing and contradicting God's commandment, so that when they return from the Battle of Mu'tah the matter should have been established for 'Ali (A) as desired by Allah and His Messenger, as regards the successorship after the Prophet (S) . But this fact was recognized by the Arab sagacious men from Quraysh, so they refused departing al-Madinah, and lingered themselves until the Messenger passed away, whereat they confirmed their affair as they preplanned, by dismissing whatever called for by the Prophet (S), i.e. they rejected the \_\_\_\_\_ 7. Read the book al-Milal wa al-nihal, by al-Shahristani, under the Prophet' saying: May God' damnation be upon anyone staying behind of Usamah's army, vol.1, p 29.

( 14 )

Prophetic Sunnah.

Thus it becomes explicit for us and for every researcher that Abu Bakr, 'Umar, 'Uthman, 'Abd al-Rahaman ibn 'Awf and Abu 'Ubaydah 'Amir ibn al-Jarrah had been rejecting the Prophetic Sunnah, exerting their opinions for acquiring worldly interests and seizing the caliphate at any cost even if it be disobeying Allah and His Messenger(S).

While Ali (A) and the Companions who followed him were adhering the Prophetic Sunnah, carrying it into affect in full. During this tribulation we witnessed 'Ali (A) following the prophet's will, to arrange for his washing, shrouding, performing prayer upon him and burying him. Thus 'Ali (A) has fulfilled all the Prophet's orders, without caring for anything, despite his pre-knowledge that the orders have hurried towards the Saqifah to elect one of them for caliphate post. Though it was feasible for him to do the same act for frustrating their conspiracy, but his respect for the Prophetic Sunnah and its application neccessitated his saying beside his cousin(S), even at the cost of losing the caliphate.

A halt, though short, should be made here to observe the great majourity that 'Ali inherited from al-Mustafa (S). While 'Ali (A) renounces caliphate for the sake of applying the Sunnah, others refuse the Sunnah for the sake of gaining the caliphate.

### Third Incident That Projected Shi'ah Versus Sunnah

This incident was represented by the perilous stance adopted by most of the Companions in the Saqifah, in which they expressly contradicted the Prophetic texts in appointing 'Ali (A) for the post of caliphate, and were attended by all of them on al-Ghadir Day after the farewell pilgrimage (Hijjat

( 15 )

al-Wada').

Despite the difference between the Emigrants (Muhajirun) and helpers (Ansar) concerning the caliphate, but they finally agreed upon deserting the Prophetic texts, and introducing Abu Bakr for caliphate even at the cost of taking lives, and they have prepared to kill anyone intending to oppose them though being the nearest in kinship to the Prophet (S).<sup>8</sup> This incident has also demonstrated that the overwhelming majority of the Sahabah have backed Abu Bakr and 'Umar in rejecting their Prophet's Sunnah and substituting it with their ijtihadat, as they are supporters of ijtihad. On the other side, it projected the minority of Muslims, who clung to the Prophetic texts, and refused allegiance to Abu Bakr, who were represented by 'Ali and his followers (Shi'ah).

Thus the Islamic society witnessed, after the mentioned three incidents, the exposure of the identity of the two rival groups or parties, one of them respecting and applying the Prophetic Sunnah, and the other refuting and obliterating it, intending to replace it with exerting its opinion (ijtihad) that tempts most people, making them desire for seizing power or participating in it. The first Sunni party was headed by 'Ali ibn Abi Talib and his followers, while the second ijtihadi party was headed by Abu Bakr, 'Umar and most of the Companions.

The second party, led by Abu Bakr and 'Umar, did its utmost to destroy and break the first party's might, engineering for this purpose several schemes to exterminate the opposing party, including: First: Secluding and Paralyzing the Opposition Economically The first initiative by the ruling party was depriving the opponents from all resources of provision and

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8. The best evidence for the is Umar's threatening to burn Fatima's house with whoever was therein, which is a widely known episode in history books.

( 16 )

finance. For instance Abu Bakr and 'Umar have determined to dismiss Fatimah's (A) peasants from Fadak, considering that land as property for all Muslims, and not exclusively owned by Fatimah (A) as ordained by her father (S).

They also deprived her from her father's inheritance claiming that the prophets do not have any inheritance, besides depriving her from the share of khums (one-fifth) which was dedicated for God's Messenger and his Household (Ahl al-Bayt), since charities being forbidden for them. Thus 'Ali (A) has become economically paralyzed due to losing Fadak land, that was usurped from him, from which was gaining huge profits, and was also deprived from cutting the share of khums from him. So 'Ali (A), his wife and children became in need of someone able to provide their sustenance and clothe them, the case which was exactly expressed by Abu Bakr when he said to al-Zahra (A): "Yes you are entitled to take the khums, but I shall determine it as done by God's Messenger, so I won't let you starve nor be in need of dress".

As mentioned before, most of the Companions that followed 'Ali (A) were poor bondmen, who could not constitute any danger for the ruling party, as people incline toward that who is rich, and despise the poor one.

Second: Secluding and Paralyzing the Opposition Socially:

The ruling party embarked on secluding the opposition party, led by 'Ali ibn Abi Talib, socially, aiming at causing their decline. The first thing done by Abu Bakr and 'Umar was smashing the psychological and sentimental barrier, prompting all the Muslims toward venerating and dignifying the kinship to the Holy Prophet (S).

If 'Ali (A), being the Prophet's cousin and the master

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9. The story of Fadak is known in history books, and Fatima's dispute with Abu Bakr till she passed away while being angry with him is famous, and reported by al-Bukhari and Muslim.

( 17 )

of the pure progeny, had so many opponents among the Companions, who were jealous of him because of that which Allah of His bounty has bestowed upon him, besides the hypocrites who were lurking for him, so how it be with Fatimah (A), who was the only Prophet's daughter that succeeded him among his Ummah, being the mother of her father as the Messenger (S) used to call her, and the lady of all women of the worlds. She has been respected and glorified by all Muslims due to the status she had near her father, and the traditions he uttered regarding her

virtues, honour and purity. Despite all this, we noticed how Abu Bakr and 'Umar intended to bring to the ground this respect and veneration in the eyes of people, so 'Umar ibn al-Khattab came to her house, holding a firebrand, and surrounded it with fire-wood, swearing to burn the house with whoever is inside, if they do not go out for swearing allegiance to his comrade (Abu Bakr).

About this incident, Ibn 'Abd Rabbih says in his book al-'Iqd al-farid:10

"But 'Ali, al-'Abbas and al-Zubayr stayed inside Fatimah's house until Abu Bakr sent to them 'Umar ibn al-Khattab to bring them out of the house, telling them: "If they refrain fight them". So he ('Umar) came holding a fire-brand, intending to burn the house with them, whereat Fatimah stood before him saying: "O Ibn al-Khattab, have you come to burn our house?" He replied : "Yes, unless you enter into what the Ummah entered".

If Fatimah al-Zahra, the lady of all women of the worlds, as mentioned in the Sihah of "Ahl al-Sunnah wa al-Jamah", and her two sons who are the masters of the youth of heaven-dwellers, and the Prophet's aromatic plant (rayhanah), being despised and belittled to the extent that 'Umar openly swears to burn their house upon them should they refuse to acknowledge Abu Bakr as a caliph, shall it remain then any respect or reverence in other people's hearts

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10. Al-'Iqd al-farid, by Ibn 'Abd Rabbin, vol. iv, when mentioning a group refusing to swear allegiance to Abu Bakr. ( 18 )

toward 'Ali ibn Abi Talib, who was detested and envied by most people, and who became, after the Prophet's demise, the head of the opposition, having nothing of vanities of the world, to be liked by people?

Al-Bukhari relates, in his Sahih, that Fatimah (A) demanded from Abu Bakr her inheritance left by God's Messenger, from which Allah has bestowed over him, with Fadak, and what is left from Khums of khaybar. She was encountered with Abu Bakr's refusal to pay her anything, so she became angry and forsook him, never talking to him till her death. Throughout her life after the Prophet (S) that lasted for six months, Abu Bakr was never allowed to enter her room, until she passed away, where her husband 'Ali (A) buried her at night. When she was alive, 'Ali (A) used to receive people but after her demise he disguised himself from people, so he sought to hold compromise and allegiance to Abu Bakr, while he never held allegiance during those months.<sup>11</sup>

Al-Bukhari and Muslim claim (in their books) that the ruling party managed in imposing economical and social seclusion upon 'Ali, and defaming him in people's eyes, to the extent that he disguised himself from people, and was coerced to reconcile and acknowledge Abu Bakr. Al-

Bukhari's expression "Ali disguised himself from people" presents an express evidence showing the great grudge and hatred faced by Abu al-Hasan (peace be upon him) after his cousin's and wife demise, that he was even abused and slandered by some Companions while walking with them, so he has disguised himself from people due to the abomination he witnessed from them.

Our intention of this chapter is not just citing events, and the justice done to 'Ali (A), but is in fact to disclose the bitter and painful truth, that is the bearer of the Prophetic Sunnah's standard and the gate of the Messenger's knowledge has become deserted, whereas the supporters of exerting the opinion (al-'ijtihad bi al-ra'y), who reject Prophetic

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11. Sahih al-Bukhari vol, v. p.82 "bab Ghazwat Khaybar",. Sahih Muslim, "kitab al-jihad ( 19 )

Sunnah, are in power, being backed by most of the Companions.

Third: Secluding the Opposition Politically:

Despite the severe seige imposed on the opposition, beside usurping their financial rights and secluding them from the Islamic society, until people turned their faces away from Ali ibn Abi Talib, and mentioned before, the ruling party never sufficed with all these measure, but it embarked on secluding him ( Ali) politically, alienating him from all state devices, not allowing him to occupy any government post, beside not assigning him any responsibility. While they have appointed those released from bondage tulaq and debauchees from Banu Umayyah, who fought against Islam throughout prophet's (S) life time, al-Imam Ali (A) was secluded and kept away from the political arena throughout twenty -five years, in which Abu Bakr, Umar and Uthman ruled. And at the time when some governors from the Companions were accumulating funds and hoarding up gold and silver and account of Muslims Ali (A) was earning his living through labouring hard by watering the Jews date palm.

Thus the gate of knowledge, the pontiff of the Ummah and Sunnah - bearer remained home imprisoned, whose value was unknown but for some oppressed people, numbering no more than hand-fingers, who were following him, being guided by his guidance and faithfully committed to him. Al-Imam Ali tried, during his caliphate, to restore people to the Qur'an and the prophetic Sunnah, but faced failure, because people sided with Umar's ijtihad, and most of them cried out in the Mosque: oh (alas) Umar 's Sunnah wa sunnatu Umarah).

The conclusion we get from all this is that, ' Ali and his followers held fast to the prophetic Sunnah, working for

( 20 )

receiving it, and never abandoning it, whereas the rest of the Ummah followed the heresies of Abu Bakr, Umar, Uthman and Ai'sha calling them the good heresies "12

This being not just a claim, but a reality upon which all Muslims have concurred, stating it in their sihah (varacious refference), and was recognized by every researcher and equitable (munsif) Al-Bukhari himself testifies that al-Imam Ali has been a memorized of the Qur'an, knowing all its rules, and was the first one to compile it. whereas neither Abu Bakr, nor Umar, nor Uthman were learning Qur'an by heart, or knowing its rulings.<sup>13</sup>The historians mention that they heard Umar's saying for seventy times): Had Ali not been there Umar would have perished", and also Abu Bakr's saying to (Ali): I could not live in a time whereat you are not present O Abu al-Hasan ... and concerning ' Uthman you can say what you like.

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12. Sahih al-Bukhari, vol. iip. 252 "bab salat al-tarawih" and also vol. vii, p. 98.

13. 'Umar's unawareness of the rule of kalalah is quite known in the Sunni books, beside his ignorance of the ruls of tayammum, that is known for all and reported by al-Bukhari in his Sahih, vol. i, p 90.

( 21 )

### **PROPHETIC SUNNAH BETWEEN REALITIES AND FANCIES**

Although Umar ibn al- Khattab, is considered by Ahl al-Sunnah as one of the inspired and of the knowldgeable Companions, if not the most knowledgeable one absolutely, according to the narration they brought out in their sihah, that the prophet gave him the remainder of his drink, being interpreted into knowledge (ilm), but he testifies against himself his being unaware of much of the Prophetic Sunnah and being occupied with with trading in markets.

Al- Bukhari narrates in his sahih in the chapter: the proof is upon whom said: "The prophet's rulings were apparent, and ome people have not missed seeing the prophet and Islam's affairs and says "Abu Musa asked permission to see Umar, but on finding him busy he retuned, then Umar said I think I heard the voice of Abd Allah ibn Qays, let him in and he was summoned to entre, whereat 'Umar asked him: What prompted you to do what you did?"

He replied: "We were ordered to do this" Umar said" Can you bring an evidence, or otherwise I

shall do so and so with punish you)". So he went to the Helpers (Ansar) where they said:, only the juniors among us can give witness, so Abu Sa'id al- Khuduri stood up said: "We have been ordered to do so". Then Umar said: I have not seen this from the prophet (S), doing transactions in markets kept attention away of this "14

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14. Sahih al-Bukhari vol. viii, p. 15, kittab al-'itisam bi al-kitab wa al-sunnah",. Sahih Muslim, vol vi . p .279. "bab al-isti'dhan min kitab al-adab".

( 22 )

### **COMMENTARY: THERE ARE WITTY SAYING IN THIS STORY NEED TO BE MENTIONED**

First: The matter of taking permission is common in Islam, being a prophetic Sunnah known by all strata of people, and people have been taking permission to see the prophet (S) being one of Islam 's etiquette and glorious deeds.

This narration signifies that Umar ibn al- Khattab used to have guards and policemen keeping people from entering upon him without taking permission. Abu Musa asked permission to enter upon him three times, but he never allowed him in, so he went back. However his (Umar's) assistants and followers from Banu Umayyad, trying to show he was better and superior to the Prophet (S) said that he has been sleeping on the road-edge without guards, untill it was said in his right: You have done justice, so you could sleep (in rest) Some times people dared to say that he was more just than the prophet (S) since the prophet has had body guard, ( while he has not) otherwise why it was: justice died away with Umar?!

Second: This narration tells us about the rudeness and roughness with which Umar ibn al- khattab was known, and roughness with Umar ibn al-khattab was known, and any way he was treating people without any justification. An evident example for this is when Abu Musa al- Asha'ari being one of the great Companions, infers the prophet's tradition in respect of asking permission, and Umar says to him: By God I shall inflict pain on your back and bowels, unless you bring who can testify your claim.<sup>15</sup> Was there any justification for insulting Abu Musa charging him with falsehood and threatening him with painful beating, just because of a narration he cited from God Messenger( S), untill Ubayy ibn Ka'ab has, after confirming the tradition's veracity -- said: O Ibn al-khattab, do not be a torment for the Companion for the Messenger of God 's Messenger (S)<sup>16</sup>.

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15. Sahih Muslim, vol, vi, p. 179



16. Ibid

( 23 )

I can never see any justification other than Umar's stubbornness in most of the affairs, that when he faced with any objection by God's Book or the Prophet's Sunnah, he loses his temper and resorts to threatening, the behaviour that made many Companions hide the truth though knowing it, as in the case of Ammar ibn Yasir when he confronted Umar with the Prophetic Sunnah in the matter of tayammum (rubin face and hands with soil in absence of water), he was faced with Umar's threatening whereat he said: if you like I shall not talk about this issue.<sup>17</sup> There are many evidences about Umar's preventing the Companions from narrating the prophetic traditions, from Abu Bakr 's reign, particularly during his caliphate that lasted for more than ten years, in which he burned all the collected prophetic traditions and prevented the Companions from narrating them, imprisoning some of them because of that,<sup>18</sup> the act which was done by Abu Bakr before him and by Uthman after him. So how is it said then that the Caliphs have been ruling according to the Prophetic Sunnah, whereas this Sunnah got nothing from them except burning, preventing and obscurity?!

Third: This narration indicates that Umar ibn al-Khattab has been most often absent from attending the Prophet's meetings and listening to his discourses, being indulged in merchandise through markets.

Therefore he missed most of the prophetic traditions, that were known by the elect and public of the companions, including even their boys. This being testified by the Helpers saying, when Abu Musa took refuge with seeking safety from "Umar 's threatening, as they said: By Allah only the youngest one amongst us will accompany you. Then Abu Sa'id al-khudri, who was the most junior one, stood up and testified that he heard the prophet (S) utter that tradition.

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17. Sahih Muslim, vol. i, p. 193, "bab al-tayammum; and also Sahih al-Bukhari,

18. This is elaborated on the book Fas'ahlu Ahl-Dhikr, with citing the references.

( 24 )

This in itself is a degrading for Umar who ascended the throne of caliphate, while not know the simplest affair known by the youngest people. what is his position as regards the Messenger's (S) tradition, which says: "While a governor takes charge of people, knowing that there is amongst them someone more knowledgeable than him, thereat he has betrayed Allah, His Messenger and believers". How far is 'Umar from heeding such Prophetic traditions, which he rejected during the

Prophet's lifetime, being unconvinced with them, and granting himself the right of exerting ijthad against them.

We should refer to Abu Hafs confessing his ignorance when being encountered by proof and evidence by some Companions, by saying once: "O Umar all people are more knowledgeable( afqah ) than you even the Women- kind" and another time: "If Ali being not there Umar would perish" and a third time: Making deals through markets has kept my attention away from the prophet's traditions" (said by umar)

At the time Umar's attention is kept by making deals through markets away from the Sunnah, he is more diverted from the Qur'an. Once he dispute with Ubayy ibn ka'ab who was the most famous of memorizers(of Quran) denying his way of reading, claiming that he never heard of it before, threat Ubayy said to him: "O Umar I have been busied with the Qur'an and you with making deals through markets"<sup>19</sup>

So his (Umar) business in trade and amusement with doing transctions in markets could be known by all people, not being a secret to be kept from the Companions particularlay those who have been aware of Allah's Book and His Messanger's Sunnah. I think he has been suffering a big psychological complex, which is the complex of compound ignorance, as he sees the youngest of Muslims known what he knows not

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19. Ta'rikh Ibn 'Asakir, vol. ii, p.228, a similar narration is reported by al-Hakim in his Mustadrak, Abu Dawud hin Sunan, and Ibn al-'Athir in jami' al-'usul.

( 25 )

memorizing that which he can not memorize. And sees Ali beside him, being a youth of less than thirty, whose opinion is approved, thanks to what he learned by heart of the Book (Qur'an) and Sunnah, with the presence of the Companions until he (Umar) is obliged to say: "Had Ali not been there, Umar would have perished."

Also he face a woman debating him in the mosque, while he was on tribunal (minbar ), arguing him with God's Book concerning women's dowery before all who were present, whereat he say: "All people are more knowledgeable than you O umar! even the woman - kind! This in fact was not out of content on his part, as it was a convering over his ignorance, and an attempt to gain the public opinion to his side showing that he was modest, as it is reiterated nowadays by many people.

This complex made "Umar strive hard for eradicating the prophetic Sunnah, exerting his opinion against the Book and Sunnah, upon which numerous evidences are there.<sup>20</sup> Whoever follows up 'Umar's sirah( career), will find out that he has not been with the prophet (S), after embracing Islam, but only half the messenger lifetime, or much less than this.

Here we see him speaking to himself in this respect, saying:

"I and my neighbour from the helpers were at Banu Umayyah ibn Zayd, which was at the upper part of al-Madinah, and we were going down to see the prophet( S) alternately, he was going down one day and I on other. When it was my turn I would apprise him of what occurred in that day of revelation (wahy) and else, and so did he.<sup>21</sup>

His saying: "We were going down to see the prophet (S) Alternately, he was going down one day and I the other", contains an explicit evidence that his lodging was distant from the Prophet's mosque, so he divided his life into two days: one in which he goes down to see the prophet, and the other he never goes, nor takes pains to see him due to remoteness

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20. Some of them are cited in Ma'a al-Sadiqin and Fas'alu Ahl al-Dhikr

21. Shih al-Bukhari, vol. i, p.31, "kitab al-salat, bab altanawub fi al-'ilm".

( 26 )

of distance. Or that the distance was not remote but he goes down to the markets to indulge in dealing and trade. Had we added to this his saying: "Making deals through markets distracted my attention of the prophet's traditions" in the case of Abu Musa al- Ash'ari, previously mentioned, following it with Ubayy ibn Ka'ab's saying: O Umar I have been busied with the Qur'an and you with making deals through markets", as said before, we would have been sure that he had not been long enough with the owner of the messege(S) And he might have been absenting God's Messenger (S) even during major occisions in which all Muslims gather, like the days of Id al-fitr and Id al-adha (Lesser Bairam and Greater Bairam). So he has started inquiring some Companions whose, attention was not distracted from remembering Allah and establishing prayer by merchandise or trading, about what used to be recited (from Qura'an) by the propet (S) in Id al-Fitr and Id al adha. Muslim narrates, in his book Salat al - Idayn, from Ubayd Allah ibn Abd Allah saying: Once "Umar ibn al-kattab asked Abu Waqid al-Lathi about what was God's Messenger (S) reciting (from the Qur'an) in al Adha and al afitr, he replied: he was readng (Qaf. By the Glorious Qur'an) and (the hour drew night and the moon was rent in twain). 22

The same narration is reported by Abu Waqid I-Laythi. 23

By reviewing the testimony of Ubayd Allah and what and that of Abu Waqid al-Laythi, indicating that 'Umar was unaware of the prophet's (S) reading in the Idayn, adding to that his mind has been diverted away of the Qur'an and the Sunnah by making deals through markets, well shall come to know the secrets and enigmas that remained ambiguous and embarrassing for the scholars, like his fatwa commanding the

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22. Shih Muslim, vol. iii, p.61, kitab al-salat, bab ma yuqra' bihi fi salat al-'idayn

23. Ibid.

( 27 )

mujnib (one being ritually impure) who cannot find water, ignoring the rules of Tayammum recommended in the Qur'an and Sunnah, to leave prayer (unperformed). Added to this his rule concerning kalalah, in which he issued contradicting judgement, despite its being revealed in God's Book, and the elaboration and exposition stated in the Prophetic Sunnah about it. Despite all this, Umar could not comprehend it until he passed away.<sup>24</sup> Had Umar not exceeded his limits, trying to learn and acquire knowledge for uprooting his ignorance it would have been much better for him, but he thought highly of himself, so he embarked on prohibiting what is ordained as lawful by Allah and His messenger, like enjoyment of Hajj mut at al-hajj morganic marriage mut at al-nisa, and the share of those whose hearts are to be reconciled: and making lawful what is prohibited by Allah and His Messenger, like his approval of the triple divorce, and spying on Muslims, and other matters.<sup>25</sup>

For this purpose he and Abu Bakr strove hard, from the beginning, to prevent narrating, recording and writing down the prophet's (S) traditions reaching the extent that they ordered the prophetic traditions and Sunnan, aiming at:

First: obliterating the facts about Ali and Ahl al-Bayt, that were uttered by the prophet (S). Second: in order that they do not come across, in the prophetic texts, any objection to the policy they adopted and the rules for which they exerted their opinions.

Third: hiding the fact that Umar ibn al-khattab was knowing only a little of the prophet's Sunnah. Al-Imam Ahmad ibn Hanbal, in his Musnad has narrated from ibn Abbas his saying that: Umar ibn al-khattab was perplexed as regards doubt in prayer (number of rak'ahs), so he asked his servant saying: O boy have you heard from God's Messenger or any of his Companions what

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24. It is reported by al-Bayhaqi in his Sunan, that Umar once asked the Prophet about the inheritance of the grandfather with the brothers. The Prophet replied: Why do you ask about this, O, 'Umar? I believe that you pass away before knowing it. Sa'id ibn al-Musayyad said: 'Umar then died before being aware of it.

25. Refer to al-Nass wa al-ijtihad, by Sharaf al-Din al-Musawi.

( 28 )

one should do when doubting his prayer? 26 What a surprise is Umar's case, that he being Muslims Caliph while not knowing how to amend his prayer, so he inquires from the lads of the Companions about a matter known by common Muslims and the illiterate amongst them even at present, More surprising than this is the Sunnis claim that Umar was the most knowledgeable amongst the Companions so if their most more knowledgeable one is in this fashion, then do not inquire about the rest of them.

Remained only a little objection that cannot change their rules and exertions ijthadat nor threaten the interests of Caliphate, like the case of asking permission by Abu Musa or reference (istidlal) of Ubayy ibn Ka'b with a reading not confession as he says: Making deals through markets has diverted my attention of this".

How far is this from Ali's saying:

I had a private entrance upon God's Messenger (S) meeting him twice a day --once in the morning and the other in the evening?" These meetings were dedicated only for Ali every morning and evening to which his permanent presence with the prophet (S) in his public meetings can be added.

'Ali was the nearest and the most intimate private Companion to the prophet (S) since his birthday, He has been brought up and grown up at his lap, where he has been following him like a weanling child following his mother every where, up to Hira' Cave, during descension of revelation (wahy). He sucked the messenger's milk, and was reared on the knowledge of the prophetic Sunnah since it outset. So who is more superior to the Sunnah than him, and can anyone else claim the right to it, had the equitables been just and the obstinates restored to truth?

This is the best evidence that he (A) and his followers (Shi'ah) are in fact the symbol of the Muhammad Sunnah,

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26. Musnad al-'Imam Ahmad, vol i, p. 190.

( 29 )

and its renowned heads. But others who have neither followed his guide, nor trodden in his steps, are much farther from the Prophetic Sunnah, even if they call themselves "Ahl al-Sunnah" out of neglect and imitation. We will shed more light on this point in the following chapters within the content of this book, God willing. The Qur'an says:

O ye who believe! Guard your duty to Allah, and speak words straight to the point. He will adjust your works for you and will forgive you your sins. Whosoever obeyeth Allah and His Messenger, he verily hath gained a signal victory". (33: 70,71)

#### Ahl Al-Sunnah are Unaware Of The Prophetic Sunnah

Dear reader, do not be amazed at this heading as you are, thanks to God, treading the path of truth for attaining finally to God's pleasure. Do not let the Satan's whispers, nor self-conceit, nor from attaining the aspired target, and the missed truth and eternity paradise. As said before, who are called "Ahl al-sunnah wal al-Jama'ah" admit the caliphate of the Guided Caliphs (al-khulafa al-Rashidun): Abu Bakr, Umar, Uthman and Ali, This known by all people nowadays.

However the better fact is that Ali ibn Abi Talib has not been counted by Ahl al- sunnah among al-khulafa al-Rashidun, and they never admitted the legitimacy of his caliphate. But he was added to the three Caliphs only very lately, in the year 230 H, during the lifetime of Ahmad ibn Hanbal. Regarding the non-Shafi'i Companions, caliphs, kings and emirs (princes), who ruled Muslims from Abu Bakr's reign up to the era of the 'Abbasid Caliph Muhammad ibn al-Rashid al-Mu'tasim, they never recognized the caliphate of 'Ali ibn Abi Talib at all, rather some of them had been cursing him and never regarding him among Muslims even, otherwise how dare they slander and curse him on tribunals?! We came to know about the policy of Abu Bakr and 'Umar in removing and secluding him, as we said before, then came 'Uthman who exaggerated in humiliating him more than the first two caliphs degrading him and rather he once threatened him with deportation, as he deported Abu Dharr al-Ghifari. When Mu'awiyah assumed power, he adopted the policy of

Slandering and cursing him ('Ali), calling people to do the same, which led the Umayyad rulers to follow suit in every town and village, the act that lasted for eighty years.<sup>27</sup>

Rather the policy of cursing, defaming and disavowing him and his followers continued much longer, as in the case of the 'Abbasid Caliph, al-Mutawakkil, whose grudge pushed him to did out the tombs of 'Ali and al-Husayn ibn 'Ali in 240H.

Further, al-Walid ibn 'Abd al-Malik, Amir al-Mu'minin in his time, has given a Friday sermon addressing the people saying: "The tradition narrated from God's Messenger: 'You are to me at the same position as Aaron to Moses' is right (sahih), but is perverted (muharraf), since the Prophet said to him ('Ali): 'You are to me at the same position of Qaron to Moses' so it was mistakenly heard by the listen.<sup>28</sup> During al-Mu'tasim's reign, a number of zanadiqah, atesis and mutakallim muliplied, and the the time of Guided Caliphate has passed away, and people have indulged in marginal problems, beside Ahmad ibn Hanbal's affliction due to his claim that the Qur'an has become ancient, and people began to follow the religion of their kings believing that the Qur'an being composed (by Muhammad).

When Ahmad ibn Hanbal withdrew his former word, fearing al-Mu'tasim, to find a way out of his affliction, after which he attended fame and became so renowned among narrators of hadith <sup>29</sup>(tradition) during al-Mutawakkil's reign, only then 'Ali ibn Abi Talib's name has been added to the Three Caliphs.

Perhaps Ahmad ibn Hanbal was astonished by that number of authentic (sahih) traditions stating the merits of 'Ali (A) and the Prophet (S) which became appearance against the rulers' will, to the extent that he said: "The number of traditions indicating 'Ali's merits has exceeded all other traditions in regard of other people".

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27. All of them except 'Umar ibn 'Abd al-'aziz (God's mercy be upon him).

28. Ta'rikh Baghdad, vol. viii, p.266.

29. Ahl al-Hadith are Ahl al-Sunnah wa Jama'ah themselves. ( 32 )

Only then 'Ali's caliphate was considered the fourth and acknowledged, after it was denied by them (Ahl al-Sunnah). Evidence for this matter:

In Tabaqat al- Hanabilah--the famous and sahih book among Ahl al-Sunnah -- it is reported from IbnYa'ala with the chain of transmission from Wadizah al-Himsi that he said

"I entered upon Ahmad ibn Hanbal after he recognized Ali may God pleased with him)<sup>30</sup> as the fourth caliph, then I said to him: O Abu Abd Allah this being slander against Talha and Zubayr! He said: how bad is what you utter, what have we to do with the people's conflict and mentioning it? I replied: May Allah amend you, we mentioned it only when you made Ali the fourth caliph, and obligated for him the caliphate and what is obligated for the Imams before him! He said to me : What can prevent me from so doing ? I said ibn Umar 's tradition. He said Umar is superior to his son, as he accepted Ali as caliph, admitting him in the shura (six-man council ), and Ali has called himself Amir al-Muminin, shall I say that I am not an emir for the faithful?! He said : then I parted him.<sup>31</sup>

The point we get from this story is that Ahl I- Sunnah have never recognized 'Ali's caliphate, nor admitted its legitimacy, but only after a long time after Ahmad ibn Hanbal, as apparent.

it is expressly manifest that this narrator is the head of Ahl al-Sunnah wa al-Jama'ah, and their Mutakallim, since they reject Ali's caliphate disputing it with "Abd Allah ibn Umar's tradition -- the fiqh of Ahl al- Sunnah -- that was brought out by al -Bukhari in his sahih . And since they regard al-Buhari's Sahih as the most authentic book after God's Book, so it was incumbent upon them to reject Ali's caliphate, \_\_\_\_\_

30. It is strange that this narrator, though not reviling or cursing 'Ali, says: (May God be pleased with him) but at the same time he never admits to count him among the caliphs, disapproving this from Ahmad ibn Hanbal. Also he says: We said it to indicate that he is speaking on behalf of the Jama'ah, who are Ahl al-Sunnah who sent him to Ahmad ibn Hanbal to declare their disapproval.  
31 Tabaqat al-Hanavilah, vol, i, 292.

( 33 )

never admitting it.

We have mentioned this tradition in the book "Ask Those Who know " and reiterate it here for public benefit .In Sahih al-Bukhari it is narrated from Abd llah ibn Umar that he said : " We were asked to choose the best among people during the prophet's (S) lifetime, so we preferred Abu Bakr then 'Umar ibn al-khattab then Uthman ibn Affan ( may God be pleased with them )<sup>32</sup> Al-Bukhari has also reported in his sahih another traditiion by Ibn Umar has said:

During the prophet's lifetime, we knew no equal to Abu Bakr, then 'Umar, then Uthman, leaving the prophet's Companions with who preferent .<sup>33</sup> In fact Ahl al-Sunnah have built and based their



Madhhab (School of thought) in denying Ali's caliphate, upon this tradition of which the prophet has neither view nor relation but it is fabricated by Abd Allah ibn Umar's imagination, corrupt opinions, grudge and known hatred against Ali. Throughout such traditions, Banu Umayyah gave themselves permission to slandering, cursing, abusing and defaming Ali, and all rules, from Mua'wiyah's reign up to Marwan Ibn Muhammad ibn Marwan era in 132H, persisted on cursing Ali on tribunals killing whoever followed him or whoever objected their practice .34

Then throughout the Abbasid State from Abu al-Abbas al Saffah's reign in 132 H until al-Mutawakil 's reign in 247 H, the practice of denying Ali and his followers continued through different and versatile means, according to the circumstances and implications, since the Abbasid State was established on the ruins of Ahl al-Bayt and their followers. The rulers then have not practised the act of cursing Ali openly, when the state convenience necessitated, but they acted more stealthily than the Umayyads, benefitting from the

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32. Sahih al-Bukhari, vol. iv, p. 191, "kitab bab' al-khalq, bab fadl Abi Bakar ba'dal-Nabi

33. Sahih al-Bukhari vol. iv, p. 203 "bab manaqib 'Uthman ibn 'Affan, from kitab bab' al-khalq.

34. Except two years being the reign of 'Umar ibn 'Abd al-'Aziz, who prevented the cursing (of Ali). After he was killed, they resumed the cursing and moreover they dugged out his (Ali's ) grave, prohibiting anyone from having his name.

( 34 )

historical experiment that brought into light the injustice done to Ahl al-Bayt and their followers, and people's sympathy with them. Thus they ( Abbasid rulers) acted cunningly for gaining the public opinion to their side, so they came near to Ahl Al-Bayt, not out of love or admitting their right, but for the sake of containing the popular revolts erupting in the vicinities of the state, that threatened its very entity and being. An example for the ruler's cunningness can be observed clearly in the way al- Ma'amun ibn Harun al-Rashid treated al- Imam Ali ibn Musa al- Rida . When the state controls the affairs and suppresses the home revolts, it goes on to act vigorously at insulting the Imams and their Shi'ah, as done by the Abbasid Caliph al- Mutawakkil, who was known of detesting and reviling Ali to the extent that he dug out his and al- Husayn's graves.

That is why we said that Ahl al-Sunnah have not recognized Ali's caliphate but only very lately after Ahmed ibn Hanbal's time. It is true that he was the first one to recognize it, but he failed to convince the traditionist, as mentioned before, due to their following the example of Abd Allah ibn Umar., as a long time was required to convince people with Ibn Hanbal 's idea, that might show the Hanbal's as being equitable and close to Ahl al- Bayt, a merit that distinguishes them from other Sunni schools, i.e . the Maliks, Hanafi's and Shafi'is who were contesting for gaining

supporters. Thus they had no choice to accept and adopt the idea.

With the lapse of time, all Sunni's accepted Ahmad ibn Hanbal's idea, recognizing Ali's as the Fourth Caliph and obligating for him the respect and obedience obligated for the Three Caliphs. Can't this be regarded as the clearest evidence that Ahl- al-Sunnah were among those who declared hostilities against Ali, striving for defaming him?

Someone may ask: How can this be true while we

( 35 )

today observe Ahl- al -Sunnah love 'Ali and accept him?

We reply: yes, it is right, with passage of a long time, and after the demise of Ahl al-Bayt Imams, leaving nothing to frighten the rulers and threaten their government, beside the decline of the dignity of the Islamic caliphate, that was dominated by the Mamalik Monguls and Tatars, and Muslims due to frailty of religion, began to be indulged in art, delight, amusement lahwa , debauchery, wine-drinking and bondmaids jawari, succeeded by people who neglected prayer: salat and persued luts, for whom ma'arif decency became munkar (indecent) and vice versa , and corruption prevailed on earth and sea. Only then Muslims began to lament their ancestors, chanting their glories and remembering their old days, calling them the golden ages. Since the best age in people's eyes was the age of Sahabah as they have conquered lands, expanding thus the islamic kindom East and West, and for whom Chosroes and Emperors surrendered, so they recognized and were pleased with all Sahabah including 'Ali ibn Abi Talib .If Ahl al-Sunnah regarded All sahabah just adil, so it will not be possible for them to deny;Ali and regard him not included among the Sahabah.

Had they taken him out, their reality would have been come to light and disclosed for every rational man and researcher, so they overlaid facts for the public, showing that he was the fourth of the Guided Caliphs and the gate of the city of knowledge ( may God be pleased with him and may God grant him honour).

We ask them: if you beleave in his being the gate of the city of knowledge, so why do not you follow him in the affairs of you Din (religion) and life?

Why have you abandoned the gate deliberately and imitated Abu Hanifah, Malik, al-Shafi'i Ibn Hanbal and Ibn taymiyyah, who can not be his equal neither in knowledge nor in conduct, nor in virtue and honour. How far is the soil from chandelier, and how far is the sword scythe, and how far ( 36 )

is Mu'awiyah form Ali if you discern?

All this being apart from all texts narrated from God's Messenger (S) obligating upon all Muslims to follow after him, the Example of al-Imam Ali and imitate him. Some one from among the Sunnah may say: Ali's vertue. History and jihad for Islam's sake, abundant knowledge, great honour and Zuhd (asceticim) are known by all poeple,and even Ahl-al Sunnah know Ali and love him more than the Shi'ah ( as many them reitereate today ). We address ourselves to these people and question them them:So where have you been<sup>35</sup>and where have you ancestors and scholars been when Ali was being cursed on tribunals for hundreds of years? We have never heard, nor have been told by history that one of them has denied or prevented this act, nor has been slain becuase of his loyalty and love for Ali. We hve not found, nor will we find,any of the Sunni scholars doing this, but they were very close to the sultans, emirs and governors, holding allegiance and obedience to them, and furnishing them with a verdit fatwacalling for killing the Rafidah who follow the guide of Ali and his progeny. Such people are present even in our contemporary time.

The Christians persevered on declaring hostility against the Jews throughout centuries, regarding them as culprits, charging them with the responsibility of killing (crucifying) Jesus Christ. But with lapse of time the Christians grew weak, suffering decline in their belief, as most of them adopted the school of atheism, and the church was neglected due to the antagonistic stance it adopted against knowledge and scholars (ulama ). On the other side, the Jews grew stronger and more momentous and expansive as they occupied the Arab and Islamic territories by force, extending their dominion toward East and West, establishing the statelet of Isreal., whereat the pope John Paul II held a meeting with the Jews pontiffs, acquitting them of the charge of murdering Jesus Christ.

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35. I deliberately said: "Where have you been ", meaning wiht it the contemporary ones from among Ahl al-Sunnah. They read in Sahih Muslim that Mu'awiyah used to revile 'Ali and order the Sahabah to do the same, but never disapprove this, and rather they announce pleasure with their master Mu'awiyah whom they consider as the revelation scribe(Kitab al-wahy). This indicates that their love to 'Ali is untrue and with no consideration. ( 37 )

#### **AHL AL-SUNNAH AND OBLITERATING THE SUNNAH**

In this chapter we intend to expound an important point, into which every researcher should go deep, to find out without any obscurity that those who call themselves "Ahl al- Sunnah 'have nothing to do with the prophet's Sunnah whatsoever. That is due the fact that they, or rather their ancestors from among the Companions, and their al-khulafah al- Rashidun, whose example they

follow, and with whose love and loyalty they approach to Allah, have adopted negative attitude towards the prophetic Sunnah, to the extent that they have burned the prophet's traditions, preventing people from writing them down or conveying them<sup>36</sup>

In addition to the previously expounded subject, we ought to disclose the vile conspiracy that was hatched against the purified Prophetic Sunnah, aiming at preventing its spread and nipping it in the bud, and substituting it with the rulers, heresies and exertions of opinions ijthad as well as the Companions views and interpretations

The former rulers have adopted the following measure: First: Composing false traditions supporting their belief calling for preventing the writing down of the whole Prophetic Sunnah and the honourable traditions.

Muslim reports, in his Sahih, from Haddab ibn khalid al- Azdi, from Hammam, from Zayd ibn Aslam, from Ata ibn Yasir, from Abu Sa'id al-khudri that he heard God's Messenger (S) say: Do not write (anything) from me, and whoever has written from me without any objection.<sup>37</sup>

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36. It is better to refer, in this respect, to the book Fas'alu Ahl al-Dhikr, from p. 200 onwards.

37. Sahih Muslim, vol. viii, p. 229, "kitab alihd wa al-raqa iq, bab al-tathabbut fi al-hadith wakitabat al-'ilm".

( 38 )

The purpose of composing this tradition is to justify what Abu Bakr and Umar have done towards the prophetic traditions written and recorded by some Companions but it came very later after the era of the al- khulafa al-Rashidun, and its fabricators were unaware of the following points: a) Had this hadith (tradition) been said by the prophet (S), the Companions who have written from him, would have adhered his order and scratched it out before being burned by Abu Bakr and Umar, many years after the Prophet's demise. b) Had this hadith been Sahih, then it could have been used by Abu Bakr and Umar for justifying their order to prevent writing down of ahadith, and have struck them out, while those Sahabah who wrote them would apologize, either out of ignorance or forgetfulness. c) Had it been Sahih it would have been incumbent upon Abu Bakr and Umar to strike out the traditions and not burn them.

d) Had been sahih, so all Muslims from Umar ibn Abd al- Aziz's reign till now, would have been regarded as sinners due to disobeying the prophet's order, headed by Umar ibn Abd al-Aziz who had ordered the Ulama of his time to record and write the traditions, and also al-Bukhari and Muslim who attested this hadith, and then disobeyed it writing thousands of hadith from the prophet (S). e) Finally had this hadith been sahih it could have not been missed by the gate of

knowledge -- Ali ibn Abi Talib (A) -- who collected and compiled the Prophet's traditions in a Sahifah (sheet) of seventy cubits (dhira), calling it al-Jama'ah (about which elaboration will be given later on)

Second: The Umayyad rulers did their utmost to emphasize that the Messenger of Allah (S) has not been infallible (ma'asum) from error, and he has been like other human beings who may be mistaken and right, narrating for this several traditions. The purpose of composing these traditions is to assert that the prophet (S) has been exerting his opinion, committing many errors to the extent that has led some

( 39 )

Companion to correct him. The example they cite for proving their claim being: the matter of tipping the date-plams, revelation of the verse of hijab (Islamic covering) seeking forgiveness for hypocrites, accepting fidyah (redemption) from prisoners of (the Battle) Badr, and alike issues that Ahl al-Sunnah wa al-Jama'ah claim in their sihah believing them to be ascribed to the owner of the Message upon whom and whose progeny be the best benediction and peace).

Here we like to ask Ahl al-Sunnah the following question:

If this be your practice, and this be the way you believe in the Messenger of Allah (S), how then you allege to be committed to his Sunnah while it is considered by you and your ancestors as a non-infallible Sunnah, and rather not known or written even?<sup>38</sup> We oppose these allegations and lies and refute them by proofs from your own books and sahih<sup>39</sup>

Al-Bukhari reports in his sahih from kitab al- Ilm bab kitabat al- Ilm", from Abu Hurayrah that he said: "None of the prophet's Companions narrated more traditions from him than I did, except Abd Allah ibn Amr, who used to write them down and I have not written."<sup>40</sup> This narration bears out that a number of the Companions of the prophet (S) used to write down his traditions, and had Abu Hurayrah been narrating from the prophet (S) more than six thousand traditions orally, then 'Abd Allah ibn Amr ibn Al-as exceeded this number in writing. So Abu Hurayrah confesses this fact since Abd Allah ibn Amr used to write the traditions, and there have been undoubtedly but were not mentioned by Abu Hurayrah due to their not being so famous of abundantly narrating from him (S).

Should we add to those people al- Imam Ali ibn Talib, who has been promulgating, from over the minbar (tribunal), as sahfah (sheet) calling it al-Jami'ah (all-

38. That is because the tadwin of thr Prophetic Sunnah was delayed till the era of 'Umar ibn 'Abd al-Aziz and those who succeeded him. The caliphs and rules who ruled before him, have burnt it, preventing people from writing and communicating it.

39. The stange point about Ahl al-Sunnah, is that they most often report a hadith and its opposite in the same book, and stranger is their adopting the fabricated one neglecting the sahih one.

40. Sahihal-Bukhari, vol. i, p. 36, "bab kitabat al-'ilm".

( 40 )

inclusive), in which he complied the prophete's tradition that people badly need and which have been inherited b y the Imams of Ahl- al -Bayt (peace be upon them), and talking about them most often. Al-Imam Ja'afar al-Sadiq (A) said:

"We (Ahl al-Bayt have sahifah whose length is 70 cubits, dictated by the Messenger of Allah (S) and written by Ali's hand, containing all rule of the lawfull (halal) and unlawfull( haram) aspects, and all matters and issues needed by people even a bit of scrach".<sup>41</sup> Al-Bukhari himself referred, in several chapters of his Sahih , to this sahifah held by Ali (A) but he has usually known about him, mutilated many sharcteristics and contnets.

Al-Bukhari also has said in his Sahih in bab kitabat al-ilm writing knowledge):

It is reported on the authority of al-shibi, from Abu Juhfah that he said:

I pasked Ali: Do you ( Ahl al- Bayt) have a book? He replied: No, except the Book of Allah, if can be apprehended I shall give it to a Muslim man, or I shall give whatever is in this Sahifah. He said: I asked him: what does this Sahifah contain? He repleid : It contains: intelect (aql ), redemption (setting free) of a prisoner of war, and that a Muslim is not to be killed (as a retaliation ) for killing a kafir infidel)<sup>42</sup>

In another place in sahih al-Bukhari it is also reported from him as saying: On the authority of al-A' mash from Ibrahim al-Taymi, from his father, from Ali that he said: " we have nothing except the book of Allah and this Sahifah, that is taken from the prophet (S)<sup>43</sup> Once again it is reported from al-Bukhari in his Sahih, saying:

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41. Usul al-Kafi, vol. i, p. 239; and Basa'ir al-darajat, p. 143.

42. Sahih al-Bukhari vol. i, p. 36.

43. Ibid vol. ii, p. 221.

( 41 )

"On the authority of Ibrahim al-aymi from his father that he said: Ali has once addressed us saying: "We have no book to read except God's Book and whatever is in this Sahifah."<sup>44</sup> Al-Bukhari reports in another chapter of his Sahih saying: On the authority of Ali (may God please with him) addressed us, giving a sermon on a minbar made of bricks holding a sword upon which a sahfah was hung, and said: "By God we possess no book to read except the Book of Allah and what this Sahifah contains."<sup>45</sup> It is reported also by al-Bukhari in his Sahih that he said:

On the authority of Ibrahim al-Taymi, from his father that he said: "Once 'Ali (may God be pleased with him) addressed us, giving a sermon on a minbar made of bricks, holding a sword upon which a Sahifah was hung, and said: "By God we possess no book to read except the Book of Allah and what this Sahifah contains."<sup>46</sup>

Al-Bukhari has not reported what al-Imam Ja'afar al-Sadiq has said that the Sahifah has been called al-Jami'ah since it gathered all halal and haram (rules), containing whatever people need even a bit of scratch, with the dedication of the Messenger of Allah (S) and handwriting of Ali ibn Abi Talib He (al-Bukhari) summarized it once by saying: It contains: intellect (aql), redemption (setting free) of a prisoner of war, and that a Muslim is not be killed (as a retaliation) for killing a kafir (infidel)", and another time by saying: Ali has promulgated it and it had: the teeth of camels, and it had: al-madinah is the sanctuary of..., and it had: dhimmah (obligation) of Muslims is one .., and it had whoever follows the guide of people without the permission of his masters( mawali)

This is no more than falsification and darkening over facts, otherwise can reason received that Ali writes only these four phrase and hangs them on his sword, so as to be stuck to him while orating from the minbar, making them the second

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44. Ibid, col iv, p. 67; and Sahih Muslim, vol. iv, p.115.

45. Sahih al-Bukhari, vol. iv. p. 69.

46. Ibid, col. viii, p.144.

( 42 )

reference after God's Book, and telling people that: We have not written from the prophet (S) except the Qur'an and what is (written) in this Sahifah?!

If Abu Hurayrah's aql (intellect) be bigger than that of Ali ibn Abi Talib since he has committed to

memorize one hundred thousand traditions from the Messenger of Allah (S) without being written ?

How surprising is the case of these people, who accept one hundred thousand traditions from Abu Hurayrah, who has not accompanied the prophet (S) but only for three years, and being illiterate, and at the same time allege that Ali being the gate of the city of knowledge, from whom all the Sahabah learned and acquired different sciences and branches of knowledge, has been holding a sahfah containing four traditions that remained stuck to him from the prophet's lifetime until his caliphate time, so as to ascend the minbar while they being hung on his sword? It is greatly hateful a word uttered by them, surely what they say is but a lie.

It can be said that what is reported by al-Bukhari is sufficient for the researchers and those who have intellect ('uqala') when he mentioned that in it Sahifah there is 'aql (intellect). This is a good evidence that the human intellect and Islamic thought.

We do not intend to establish proof upon what is there in the Sahifah, as Makkah dwellers know better its mountain passes (routes), and the householders are better aware of what the house contains. Ahl al-Bayt have said that the Sahifah contains all that is needed by people concerning halal and haram rules even the most minute point.

What concern us in this research is that the Sahabah were writing the prophet's (S) traditions and Abu Hurayrah's saying that Abd Allah ibn Amr was writing the prophet's traditions, with Ali's saying: " We have written nothing from the prophet other than the Qur'an and what is (written) in this

( 43 )

Sahifah", constitute together a decisive proof that God's Messenger has never forbidden in the writing down of his tradition, but on the contrary (he has ordered to do so). The hadith reported by Muslim in his Sahih (that the prophet said): Do not write anything from me, and whoever has written from me other than the Qur'an has to strike it out, is false hadith fabricated by the Caliph's supporters for the sake of attesting and justifying the act produced by Abu Bakr, Umar and Uthman when they burned the Prophetic traditions and prevented promulgation of the prophetic Sunnah. Our certainty that the prophet (S) has never forbidden the writing down of traditions from him, but rather he ordered to do so, will be intensified and confirmed by the hadith narrated from Ali, who was the closest of all the people to the prophet when he said: "We have not written from the prophet other than the Qur'an and what this Sahifah contains." which has been attested by al-Bukhari.

Should we add do this tradition reported from al-Imam Ja'afar al-Sadiq that "al-Sahifah al-Jami'ah



has been dictated by the Messenger of Allah and has been written by Ali (A) " we would come to the conclusion that the prophet (S) has commanded Ali (A) to write.

Dear reader, in order to eliminate the least doubt you may have, I cite the following:

Al-Hakim in his Mustadrak, Abu Duwud in his sahih al-Imam Ahmad in his Musnad and al-Darimi in his Sunan, have all reported a very significant hadith about Abd Allah ibn Amr to whom Abu Hurayrah referred, as was writing from the prophet, in this form: It is reported that 'Abd Allah ibn Amr has said: I used to write down whatever I heard from the Messenger of Allah (S), but Quraysh forbade me by saying: Why do you write whatever you hear from the prophet (S), while he (S) being a human being speaking in rage and content? Abd Allah said: So I stopped writing, and then I

( 44 )

mentioned this to the prophet (S) who referred to his mouth saying: " Write down by him in Whose hands is my soul, nothing has come out from it (his mouth) except the truth."47

From this hadith we come to know that Abd Allah ibn Amr used to write whatever he was hearing from the prophet (S), and he was not forbidden by the prophet but by Quraysh, but 'Abd Allah would not like to disclose that names of those who forbade him writing (the tradition), as their act constituted a valification against the prophet (S). So he absured his reply by saying it was Quraysh from among the Emigrants headed by Abu Bakr, Umar, Uthman, Abd al-Rahman ibn Awf, Abu Ubaydah, Talhah and Zubayr and whoever followed them.

We can observe also that their forbiddance to Abd Allah occurred during the prophet's lifetime, the fact that asserts the depth and perilousness of the plot. otherwise what made those people forbid "Abd Allah from writing without consulting the prophet himself?

Further, it can be inferred from their saying to Abd Allah: "God's Messenger is a human being, that may talk in anger and content", that they were evil-minded towards the prophets (S), blieving him to utter falsehood (batil) and judge unjustly, especially during state of rage. And from the Prophet's (S) statement, at hearing prohibition order of Quraysh to Abd Allah opinion about him (S), when saying: "Write down (my hadith), by Him in Whose hand is my soul, nothing has been uttered by it (pointing at his mouth) other than truth", we can conclude another evidence that the prophet was aware of their suspicion in his justice, and their ascribing to him comminting an error and uttered falsehood So he swore by Allah that nothing has been uttered by his mouth except the truth.

This saying being the proper intpretation of the Almighty Allah 'saying: "Nor doth he speak of

(his own ) desire. It is naught save an inspiration that is inspired"(53:3,4). We

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47. Mustadrak al-Hkim, vol. i, p. 105; Sunan Abi Dawud, vol. iii, p. 126; Sunan al-Daimi, vol. i, p. 125; Musnad al-'Imam Ahmad ibn Hanbl, vol. ii, p. 126.

( 45 )

comprehend also that he is infallible (ma'sum) from committing any error and immune against uttering falsehood. Thus we can irrefutably state that all traditions composed during Umayyads reign indicating the prophet's non-infallibility, were fabricated and baseless. Also, we can sense from the said hadith that the influence of the heads of Quraysh upon 'Abd Allah ibn Amr was so great the he stopped writing as he himself declared: "So I stopped writing" and he remained so till the time when the prophet (S) himself has interferred to remove the doubts being raised about his infalliability and justice, which must of the time were raised in his (S) presence, as their saying to him expressly: "Are you truly the prophet of Allah ?48 Or "Are you the one claiming to be a prophet? 49 or: By Allah he never meant by this oath to please Allah".50

Or like A'ishah's saying to the prophet: Your Lord hestens in your love.51 Or other vile statement expressing their doubt in his infallibility, and thier belief that he errs, does injustice, commits mistakes and lies, I seek God's refuge from this.

Our Prophet (S) having the great magnanimity, was so clement and merciful, that he very often strove to eliminate this doubts and suspicions by saying onc: "I am no more than a commanded slave", and another time by saying: "By Allah I am more rightful and pious near God", and another one saying: "By Him in Whose hand is my soul, nothing has come out of my mouth other than truth "Also so often he used to say: "May God shower His mercy upon my brother Musa, he was harmed much more than this but he endured petiently"

These vile words that raise doubt about his (S) infallibility and prophethood, have not been uttered by unknown people or hypocrites, but unfortunately they were uttered by the heads of the Companions and umm al Mu'minin (A'ishah), Who were considered by Ahl al-Sunnah wal al-jama'ah as an example and a good pattern.

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48. It is said by 'Umar ibn al-Khat'tab duting al-Hudaybiyyah Peace Treaty, and reported in Sahih al-Bukhari vol.ii, p. 122.

49. It is said; by 'A'ishah bint Abi Bakr ti the Prophet. See the book Ihya' al-'ulum, by al-Ghazzali, vol. ii, p. 29.

50. It is said by a companion from al-'Ansar to the Prophet (S), and reported by al-Bukhari in his Sahih, vol. iv, p. 47.

51. Sahih al-Bukhari, vol. vo, p. 24 and 128.

( 46 ) There is neither might nor Power but in God, the Sublime, the Tremendous.

The point that multiplies our certainty that the hadith "Do not write from me " is baseless fabricated tradition, and was not uttered by God's Messenger at all, is that Abu Bakr himself used to write from the prophet (S) some of the traditions, he collected during the prophet's lifetime, but when he seized the caliphate, it occurred to his mind to burn them for a reason that may not be kept from the researchers. Moreover his daughter A'ishah has said: "My father has compiled traditions from God's Messenger, that reached five hundred in number, then he spent his night restlessly. I said: Is he restless due to a complaint or some thing that reached him. Early morning the next day he said: "O my daughter, bring me all the traditions in your possession". So I handed them to him whereat he burnt them.<sup>52</sup>

Once 'Umar ibn al-Khattab has addressed people saying: "No one can keep any book with him, only after showing it to me, so that I give my opinion about it. So they thought he would check them for the sake of correcting them to be all congruous, leaving no difference thereat, but when they brought their books he burnt them.<sup>53</sup>

Moreover he have gave his orders to all governorates that: whoever has anything (of the traditions) should wipe it out.<sup>54</sup> This being an express proof that all the companions in general, whether those residing in al- Madinah or in order Islamic towns, were keeping books, compiling in them the prophetic traditions which they wrote during the prophet's (S) lifetime, but were burnt first by the orders of Abu Bakr and then of Umar, while other books in towns were wiped out by Umar's commendment during his caliphate.<sup>55</sup>

Thus it can not be believed, whether by us or by any mindful man, that the prophet (S) forbade people from writing the traditions, after we came to know that most of the Companions had kept books of traditions, especially the

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52. kanz al-'ummal, vol. v, p. 237; Ibn Kathir's al-Bidayah wa al-nihayah; al-Dhahabi's Tadhkirat al-huffaz, vol. i, p. 5.

53. Al-Tabaqat al-kubra, by Ibn Sa'ad, vol. v, p. 188; Taqyid al-'ilm, by al-Khat ib al-Baghdadi.

54. Jami' bayan al-'ilm, by Ibn Abd al-Barr.

55. Here we observe the heinou act done by Abu Bakr and Umar toward the Prophetic Sunnah, that entailed a vast and unestimated loss for the Islamic Ummah, that was badly wanting for the

Prophetic ahadith for understanding the Qur'an and God's ordinances. Those ahadith were verily sahih, since they were written directly from him (S), without any medium. But those ones collected afterwards were mostly fabricated, since they were written according to the orders of the rulers after the occurrence of the schism and after Muslims killed each other.

( 47 ) 70-cubits sahfah that was held all the time by al-'Imam 'Ali and was called by him al-Jami'ah as it included everything.

Since the interests of the ruling authority and dominant policy required obliterating and burning the prophetic Sunnah, beside preventing people from propagating it, so the Companions Supporting this Caliphate adhered and executed these orders, whereat no alternative was left for them and their followers, except exerting the opinion (ijtihad bi al- ra'y ) or imitating the methods (Sunan) of Abu Bakr, Umar, Uthman, Mu'awiyah, Yazid, Marwan ibn al-Hakam, Abd al-Malik ibn Marwan, al-walid ibn 'Abd Al Malik, or Sulayman ibn Abd al-Malik, till the assuming of power by Umar ibn Abd al-Aziz, who asked Abu Bakr al-Hazmi to write down for him what he committed to memory of the prophet's (S) hadith and Sunnah, or Umar's hadith.<sup>56</sup> Thus we come to know that even during the circumstances permitting the writing of the sunnah, after it had been obliterated and prevented one century ago, the moderate Umayyad ruler, whom Ahl al-Sunnah attached to al-Khulafa al-Rashidun, had ordered to collect and compile the prophet's Sunnah beside that of Umar ibn al-khattab, as if Umar was the partner of the prophet (S) in his message and prophethood.

A question arises here is: Why hadn't 'Umar ibn Abd al-Aziz asked the contemporary Imams of Ahl al-Bayt to hand him a copy of al-sahifah al-Jami'ah, and why hadn't he encharged them were more knowledgeable than others in regard of their grandfather's hadith??

Only the investigators and researchers know the secret behind behind this.

After being aware of Quraysh's reality and belief in the Messenger of Allah and his pure Sunnah, can we be assured of the traditions compiled by Ahl al-Sunnah from the Umayyads and their aides, who represent the caliphate of Quraysh?

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56. Muwat ta' al-'Imam Malik, vol. i, p. 5.

( 48 )

That what remains clear after all this, is the fact that the ruling authority, throughout all ages of caliphate, has applied ijtihad and qiyas (analogy) and consulting each other.

As the authorities removed al-'Imam 'Ali (A) away from the arena of society and disregarded him, so it had no warrant against him to burn what he had written during the mission era, with the Prophet's dictation.

History tells us that 'Ali ibn Abi Talib persisted on keeping the Sahifah, in which the included all the rules and information needed by people. When he assumed the caliphate he used to hang it on his sword, while addressing people from the minbar, acquainting them with its importance. Narrations have been reported in authentic succession (tawatur) from Ahl al-Bayt (A), confirming that they inherited this Sahifah from their fathers who inherited it from their fathers, giving legal verdicts (fatawas) from it in the issues badly needed by their followers in their time. Therefore al-'Imam Ja'far al-Sadiq, al-Imam al-Rida and other Imams have been, all the time, expressing this fact by saying: "We do not give people verdicts according to our opinions, since had we practised this we would have perished, but their (verdicts) are quotations from the Messenger of Allah (S), being inherited by us one from the other, hoarding and keeping it as people hoard gold and silver".<sup>57</sup>

Again al-'Imam Ja'far al-Sadiq (A) has said: My hadith is my father's hadith, and his is my grandfather's, his being al-Husayn's hadith, and his al-Hasan's, and al-Hasan's hadith is Amir al-Muminin's, his is the Prophet's hadith, and his hadith is the saying of Allah, (the Glorified and Sublime).<sup>58</sup>

Throughout this, the successively transmitted (mutawatir) Hadith al-Thaqalayn "I am leaving behind two precious things (thaqalayn) among you: the Book of Allah and my kindered ('Itrah), if you hold on to them you will never go astray after me",<sup>59</sup> is verily the truth other than which is only misguided (dalal), and the genuine Prophetic Sunnah will

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57. Ma'alim al-madrasatayn, by al-'Allamah al-'Askari, vol. ii, p. 302.

58. Usul al-kafi, vol. i, p. 53.

59. Sahih Muslim, vol. v, p. 122; sahih al-Tirmidhi, vol. v, p. 637.

( 49 )

have no protector or guardian or supervisor except the Pure Imams from the Household of the chosen prophet (S). The conclusion reached here is that the Ahl al-Bayt's Shi'ah who held fast to the kindered (Itrah), are the true followers of the Prophetic Sunnah, and "Ahl al-Sunnah wa al-Jama'ah" are no more than claimants whose claim is not based on any argument or proof. Praise is Allah's, Who guided us for this.

## Shi'ah in Al-Sunnah's Perspective

If we exempt some of the contemporary scholars, who were equitable in their writing about the Shi'a to the dictation of the Islamic ethics, we can notice the overwhelming majority of them, the earlier and latter, are still writing about the Shi'a with the mentality of the malevolent Umayyads. Thus you find them wander about every where, and utter things unknowingly, with slandering, abusing and fabricating lies and falsehoods against the Shi'a of Al al-Bayt, from which they (A) are free, beside charging them with impiety and calling them with bad nicknames, following the example of their ancestors Mu'awiyah and his likes, who usurped the Islamic caliphate by force, suppression, trickery, cunningness, treachery and hypocrisy.

The Sunni scholars write once that the Shi'ah are a sect founded by Abd Allah ibn Saba'a, the Jew. Another time they claim that the Shi'a are Magians (Majus) in original, or they are Rawafid may God's fie be on them), or they are more dangerous for Islam than the Jews and Christians, Once again they allege that they are hypocrites since they apply taqiyyah (dissimulation) or they are nihilist (ibahiyyun) as they permit marriage with muharim (those kinswomen with whom marriage is haram), and deem mut'ah (temporary marriage) as lawful while it is zina (adultery). Some others claim that the Shi'ah have Qur'an other than the present one, and they worship Ali and the Imams among his son, and detest Muhammad and Gabriel, and other alike (false) accusations.

Within less than a year another book or a number of books appeared (in the markets) that are written by those 'Ulama' pretending to be leaders of "Ahl al-Sunnah wa

( 51 )

al-Jama'a "through their allegations, while all of their writings are no more than charging the Shi'ah with disbelief (takfir) and the despising against them. The justification and motive they give for their practice, being nothing but to satisfy the desires of their masters, whose interest lies in scattering and dividing the Ummah, beside striving to exterminate it. Further, they have no argument and proof to support their writing except blind fanaticism, concealed grudge and abominable ignorance, beside following the example of their ancestors without seeing it to test or investigation or any evidence. They are like parrots who only reiterate what they hear, and reinscribe whatever was written by the Nawasib (Ah al-Bayt's opponents) from among the stooges of the Umayyads, who are still earning their living by writing books in praise and glorification of Yazid ibn Mu'awiyah.<sup>60</sup>

So no wonder to see those who glorify Yazid ibn Mu'awiyah, embark on slandering and charging with impiety his opponents. If their ancestors-- Yazid and his father-- managed in the past in buying over their followers through giving them gold and silver abundantly, then millions of dollars, and splendid palaces in London and Paris, with the blue-eyed blonders and wine, can easily purchase the conscience, religion and homelands of their likes at the present time. Had they really been following the prophetic Sunnah as they allege, they would have learned from his (S) noble morals how to respect others though they follow a creed contradicting their one.

Has not the prophetic Sunnah said: "That Muslim for the Muslim is like a firm edifice, every part supports the other", and "The Muslim for the Muslim is as one body, if one of its members complains a pain all the body will respond to it through wakefulness and favor". The Prophet (S) had further expressed insulting a Muslim is debauchery and fighting him is infidelity. Had those writers, claiming to be from Ahl al-Sunnah wa al-Jama'ah, know the (true) prophetic Sunnah, they would have not given

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60. The Ma'arif Ministry of Saudi Arabia has published a book under the title: "Haqa'iq an Amir al-Muminin Yazid ibn Mu'awiyah", and it was chosen by al-Ma'arif ministry to be among the books taught in its official schools.

( 52 )

themselves permission to charge with impiety anyone who witness that there is no God Except Allah and Muhammad is the Messenger of Allah, establishing prayer, giving alms (zakat), fasting month of Ramadan, performing the pilgrimage (hajj) to the sacred House (Makkah), and enjoining to good (ma'aruf) and forbidding evil (munkar).

Since they follow the Umayyad and Qurayshi Sunnah, so they write their books with the Jahili (ignorant) mentality, tribal thought and racial fanaticism. Thus nothing is to be amazed at its origin, and every pot leaks out what it contains.

The Messenger of Allah (S) has said what is revealed in the Qur'an: "Say, O people of the Scripture! Come to an agreement between us and you.." (3:64) If they were true followers of the Sunnah, they should call their brothers, the Shi'ah, for an agreement between them. While Islam invites its enemies, from among the Jews and the Christians, toward an agreement for understanding and fraternity, so how about those who worship one God, and whose Prophet and book and Qiblah and fate being one!

Then why do not the Ulama of Ahl al-Sunnah call upon their brothers, the Shi'a ulama, sit

together at the negotiation table, and reason with them in the better way, to correct their beliefs, had they (shi'ah) been corrupt as they allege? Why do not they hold an Islamic conference that brings together the Ulama of the two sects, exposing in it all the disputed issues before all Muslims to recognize the truth from falsehood and slander?

This can be done, especially after knowing that "Ahl al-Sunnah" constitute three quarter of the world Muslims enjoying material potentials and influence near governments making this thing so easy and feasible from them, as they possess satellites.

Since "Ahl al-Sunnah wa al-Jama'ah are not expected to do so, intending not to have a scientific

( 53 )

confrontation for which the Glorious Qur'an calls by saying: "Say: Bring your proof (of what ye state) if are truthful " (2:111), and also : "say have ye any knowledge that ye can adduce for Us? Lo! ye follow nought but an opinion. Lo! ye do but guess" (6:148), so you see them resort always to insulting, defaming, charging with impiety, falsehood, and slander, while knowing that the argument and proof being on the side of other opponents --the shi'ah.

I believe that what concerns them is fearing the majority of Muslims may become Shi'ah when realities are disclosed, as actually occurred to some 'ulama' of al-Azharin Egypt, who gave the reins to themselves to search for truth till they attained to it and were enlightened, repudiating the belief of the (good ancestors) they followed in the past. The 'ulama of "Ahl al-Sunnah wa al-Jam'ah" realize this danger that threatens with dissolution their very existence, but when being helpless, some of them even dare to prohibit their followers and imitators from sitting or debating with the Shi'ah, or marrying from them or giving them in marriage, or eating from their slaughtered animals.

That what can be apprehended from their stance, is their being too far from the Prophetic Sunnah, and too close to the Sunnah of the Umayyads, who did their utmost to mislead the Muhammadan Ummah at any cost, since their hearts have never submitted solemnly for God's remembrance and the Truth He has revealed, but they have embraced Islam only with reluctance. This fact was clearly expressed by their leader Mu'awiyah ibn Abi Sufyan, who has slain the most righteous among the Companions just for the sake of seizing power, when he said in his first sermon:

"I have never fought you so that you established prayer or fast or go on pilgrimage, but I fought you just for ruling over you, and Allah has granted me this right while you are averse".

The Almighty Allah has said that the truth in the following



( 54 )

verse: Lo! kings, when they enter a township, ruin it and make the honour of its people shame. Thus will they do".(27:34)

( 55 )

#### **AHL AL-SUNNAH WA AL-JAMA'AH IN THE SHI'AH'S VIEW**

After excluding some fanatics from among the common Shi'ah, who view "Ahl al-Sunnah wa al-Jama'ah" as all being Nawasib (those who declared hostility against Ahl al-Bayt), the overwhelming majority of their former and latter 'ulama', still believe that their brothers "Ahl al-Sunnah wa al-Jama'ah" are victims of the Umayyads intrigue and deception, since they thought of their good ancestors (al-salaf al-salih) and followed their example without any investigation or verification, so they (salaf) diverted them from the straight path and separated them from the Thaqalayn --Book of Allah and Pure kindred --who safeguard whoever holds on to them against deviation and ensure guidance for him. So we most often see them (Shi'ah) resort to compiling (books) for the sake of defending themselves and exposing their beliefs, inviting for enmity and an agreement with their brothers "Ahl al-Sunnah wa al-Jama'ah".

Some of the Shi'ah 'ulama' have traversed throughout countries and towns, looking for the means necessary for founding Islamic houses and societies with the purpose of rapprochement between the schools of law (madhahib) and trying to reunite them. Some others have been taken themselves toward the honourable al-'Azhar, the beacon of science and knowledge for Ahl al-Sunnah. They met its 'ulama', debated them in the best way, and strove for eliminating the grudges, as done by al-'Imam Sharaf al-Din al-Musawi when he met al-'Imam Salim al-Din al-Bishri. The result of that meeting and long correspondences between these two men has been the production of the valuable book "al-Muraja'at", which played a

( 56 )

great role in rapprochement among viewpoints of Muslims. Further, success has been the fruit of the efforts of those Shi'ah 'ulama', in Egypt, when al-'Imam Mahmud Shaltut, the Egyptian Mufti of that time, issued his interdict fatwa (legal verdict), permitting to follow and apply the Ja'fari Shi'i school, after which this madhhab has turned to be a subject among the curricula in al-'Azhar. Henceforth, the Shi'ah and especially their 'ulama' persisted on propagating for the Pure Imams of Ahl al-Bayt, and the Ja'fari school, that fully represents Islam. They have compiled in this respect numerous volumes and articles holding several seminars particularly after the triumph of the Islamic Revolution in Iran, where many conferences have been held in Tehran, under the names.

"The Islamic Unity" and "Rapprochement among the schools" "(al-Taqurib bayna al-Madhahib). All these being truthful invitations for discarding hostility and grudges, spreading spirit of Islamic fraternity, and calling Muslims to respect each other.

Once upon a year the "Islamic Unity Conference" invites a number of 'ulama' and thinkers from among the Shi'ah and Sunnah to participate in it, so they cohabit for a week under the protection of sincere fraternity, eating, drinking, praying, invoking God, exchanging opinions, ideas, and viewpoints with each other.

Had not been the role of these conferences but only making freindship between the hearts, and rapprochement among Muslims, for being acquainted with each other and eliminating all grudges, this would have been an achievement of great benefit and all-inclusive favour, an their fruits will ripen very soon, God-willing. When anyone enters any of the ordinary Shi'ah houses, not to say the houses of the 'ulama' and men of the letters, he will find in it a library containing, besides the Shi'ah (reference) books, a considerable number of Ahl al-Sunnah's books, while the opposite is true concerning Ahl al-Sunnah, as

( 57 )

when entering their scholars' houses we will never find even one Shi'i book, but very rarely. That is why they are unaware of many facts about the Shi'ah, knowing nothing but the lies and false information written by their (Shi'ah) enemies. Further we very often notice that the ordinary Shi'i individual holds information about the Islamic history throughout all its stages, and may celebrate some of its memories and occations.

Whereas the Sunni scholar, on the other hand, hardly pays attention or cares for history, since he considers it one of the tragedies he never desired for bringing out and persuing, but they should be neglected and need not being discussed since they hold suspicious about the "good ancestors" (as he thinks). And as he convinced or deluded himself about the justice and honesty of all the Sahabah, so he would never accept what is written in history books against them.

Due to all this, we find him unable to withstand any constructive debate, based on proof and evidence, so he either resorts to elusion and excapes debating due to his pre-knowledge of being defeated, or he may overcome his emotions and inclinations and indulge himself in discussion and debate, becoming thus a rebel against all his beliefs and converting then to be a follower of Ahl al-Bayt.

The Shi'ah then are the true followers of the Prophetic Sunnah, since their first Imam after the Prophet (S) is 'Ali ibn Abi Talib, who used to live with and breathe through the Prophetic Sunnah. You can percieve this fact through knowing that, when they came to him to acknowledge him as a

caliph on condition that he rule according to the conduct (sirah) of the Two Shaykhs (Abu Bakr and Umar), he replied decisively: "I will never rule but according to the Book of Allah and His Messenger's Sunnah". 'Ali never wanted or desired for the caliphate, if it being on account of disregarding the Prophetic Sunnah, as it was him who said: "Your caliphate

( 58 )

is to me no more than a goat's sneeze, unless I should establish one of restrictive ordinances of Allah". His son al-'Imam al-Husayn (A) has also uttered his well-known dictum, which still resounds in the time earshot: "If Muhammad's religion can never become straight except through giving away my life, O swords take me".

So the Shi'ah view their brothers Ahl al-Sunnah with pity and compassion, seeking for them guidance and deliverance as the reward for guidance, in their view, and, as stated by veracious (sirah) narrations, is better than the world and whatever is therein. The Prophet (S) has told 'Ali (A), when he sent him to conquer Khaybar: "Fight them till they witness that there is no god but Allah, and Muhammad is the Messenger of Allah. If they utter this, their blood and properties will be immune against you, and their reckoning will be with God. If Allah guides through you one man, it will be superior to whatever over which the sun has risen, or superior to having amenities of life".<sup>62</sup>

As 'Ali's only concern was guiding people and recovering them towards the Book of Allah and His Messenger's (S) Sunnah, so also the concern of his followers (Shi'ah) today lies in defending themselves against all charges and falsities, and acquainting their brothers Ahl al-Sunnah with the facts and realities about Ahl al-Bayt (may peace be upon them), guiding them consequently toward the straight path.

The holy Qur'an has stated:

"In their history verily there is lesson for me of understanding. It is no invented story but a confirmation of the existing (Scripture) and a detailed explanation of everything, and a guidance and a mercy for folk who believe". (12:111)

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62.Sahih Muslim, vol.vii, p. 122, kitab al-fada'il, bab fada'il 'Ali ibn Abi Talib.

( 59 )

**INTRODUCING IMAMS OF THE SHI'AH**

The Shia,ah have devoted themselves to the Twelve Imams of Ahl al-Bayt (A), the first of whom being 'Ali ibn Abi Talib, then comes his two sons al-Hasan al-Husayn and then the infallible nine descendants and offspring of Al-Imam al-Husayn (A). The Messenger of Allah (S) has recurrently defined these Imams to be his successors, explicitly and implicitly, and he even identified them by names, as stated in some narrations reported by Shi'ah ulama and some of the Sunni ulama. Some from among Ahl al-Sunnah may object these narrations, wondering how could the prophet(S) disclose the unseen affairs that still non-existent? While his saying has been stated in the Qur'an thus:

"Had I knowledge of the unseen, I should have abundance of wealth, and adversity would not touch me".(7:188) In reply to this we can say that this holy verse does not deny the prophet's (S) knowledge of the unseen absolutely, but it has been revealed as a refutation against the polytheists who asked him the prophet to tell them about the coming of the (destined) Hour, whereas the knowledge of the Hour's proper time is only with Allah --Subhanahu.

The almighty Allah has said in the Holy Qur'an:

"(He is) the knower of the unseen and He revealeth unto none His secret. Save unto every messenger whom hath chosen...(72:26-27) This implies an evident proof that Allah --subhanahu-- reveals His secret unto His chosen messengers alone. The example for which can be observed in Joseph's (A) saying of his fellow-prisoners:

( 60 )

"The food which ye are given (daily) shall not come unto you but I shall tell you the interpretation ere it cometh unto you. This is of what which my Lord hath taught me..." (12:37) And also in the Almighty's saying:

"Then found they one of our slaves, unto whom we had given mercy from us, and had taught him knowledge from our presence". (18:65) which is the story of the prophet Khidir who met Moses (A) and taught him the knowledge of the unseen with which he could not bear. There used to be full agreement among the Muslims - Shi'ah and Sunnah- that the prophet (S) had knowledge of the Unseen, and his conduct (sirah) contained numerous reports about revelation of the unseen, as his (S) saying: "Woe unto 'Ammar, he shall be killed by the rebellious band". Also his saying to Ali "The most mischievous (ashqa) of the letters will smite you upon your head and tinge your beard", beside his saying Allah shall verify reform through my son al-Hassan two great groups" and also his foretelling that Abu Dharr will die alone and driven away, and such other many reports. Added to this his well-known tradition reported by al-Bukhari and Muslim and all traditionists, in which he said: "The Imams who succeeded me are twelve ones, all being from

Banu Hashim".

We have proved in the previous book "To be with the truthful" and "Ask Those who know", that the sunni ulama themselves have stated in their siyah and musnads the traditions indicating the Imamate of the twelve Imams, and approved them. If someone inquires: So why have they abandoned them then and followed the guide of others than them --the Imams of four schools of law (Madhahib), while admitting and approving these traditions??

The reply is thus: the good ancestors (al-salaf al-salih) were all supporters of the Three Caliphate produced by the Saqifah: Abu Bakr, Umar and Uthman, as their

( 61 )

detestation against Ahl al-Bayt, and their hostility against al-'Imam 'Ali and his sons were inevitable, so they strove, as mentioned earlier, to obliterate the Prophetic Sunnah and substituting it with their exerted opinions (ijtihadat). The reason for this lies in splitting asunder the Ummah into two sects immediately after the Prophet's demise, so there emerged the good ancestors and those who followed them representing the Ahl al-Sunnah, who constitute the overwhelming majority. On the other hand, there were the small authority represented by 'Ali and his followers, who renounced the allegiance ('bay'ah), becoming thus from among the discarded and those who earn anger, so they were called Rawafid (rejectors).

Since Ahl al-Sunnah have been those who dominated the Ummah's fate through centuries, so the Umayyad and 'Abbasid rulers have been all supporters and followers of the caliphate school, founded by Abu Bakr, 'Umar, 'Uthman, Mu'awiyah 63 and Yazid. When the caliphate declined and lost its prestige, becoming in the hands of the Mamalik and non-Arabs, with giving permission to inscription of the Prophetic Sunnah, we witnessed the emergence of those traditions which the earlier people did their utmost, in vain, to obliterate and cancel, and these traditions remained as dubious perplexities for them, due to their being incongruous with what they (Sunnis) believed in.

Some of them (Sunni) tried to make a congruity between these traditions and their beliefs, and they disguised with having love and passion toward Ahl al-Bayt, so whenever they mentioned the name of al-'Imam 'Ali, they would say: (May God be pleased with him) and (may God grant him honour) for showing people that they are not enemies of the Prophet's Household (Ahl al-Bayt). In fact no one from among the Muslims can expressly disclose his enmity to Ahl al-Bayt, since the latter's enemies are the Prophet's enemies, and this fact makes them out of the pale of Islam, as is explicit for all.

63. We have not mentioned 'Ali's caliphate on purpose, since Ahl al-Sunnah have not knowledged it but only during the lifetime of Ahmad ibn Hanbal. Refer to the chapter: "Ahl al-Sunnah are unaware of the prophetic Sunnah", on page 30 of this book.

( 62 )

The idea extracted from this, is that the real foes of Ahl al-Bayt have been (al-Salaf al-Salih) who were called by their supporters "Ahl al-Sunnah wa al-Jama'ah". The evidence for this becomes clear when seeing them all imitate the four schools that were established by the ruling authority (as we will shortly expound), having nothing of religious rules to refer to the fiqh of Ahl al-Bayt or one of the Twelve Imams. The inevitable fact is that the Shi'ah are the true followers of the Muhammadan Sunnah, as they adhered in all their fiqh rules to the Imams of Ahl al-Bayt, who inherited the proper Sunnah from their grandfather, the Messenger of Allah (S), without foisting into it any of their opinions and ijthadat, or sayings of the Caliphs.

The Shi'ah remained throughtout history, adhering sincerely to the texts (nusus), rejecting ijthad against nass, and believing in the caliphate of 'Ali and his sons, since the Prophet (S) has ordained thus. The Shi'ah call them the vicegerents (khulafa) of the Prophet, whereas none of them had access to the actual caliphate except 'Ali, and they reject the rulers who seized caliphate outright, since its basis was a slip, may God protect us against its evil, and it was established on the basis of rejection and refutation against Allah and His Messenger. Further, all who came to power after it, were only dependants on it, as no caliph reached to power but only through being appointed by his antecedent, or through fighting and overcoming and surpression.<sup>64</sup>

Therefore Ahl al-Sunnah were obliged to aknowledg the Imamate of the pious and debauchee, as they accepted the caliphate of all the rulers even those who were impious among them.

That which distinguished the Imamiyyah Shi'ah from others, lies in their belief in the wujub (obligation) of infallibility of the Imams, and that great Imamate and leadership of the Ummah cannot be legitimately possessed but by the Infallible Imam, and we cannot find infallible human

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64. With the exception of Ali's caliphate, sicne he was the only one who was never appointed by the precedent caliph, and never ruled over people by suppression and force. But all Muslims have freely and voluntarily sworn allegiance unto him, insisting on him to accept it (caliphate).

( 63 )

beings among this Ummah except those whom Allah has removed uncleaness far from, and

cleansed with a through cleansing.

### Introducing Imams Of Ahl-Al-Sunnah Wa Al-Jama'ah

The Ahl al-sunnah wa al- Jama,ah have devoted themselves to the four Imams, the leaders of the known schools of law, who are: Abu Hanifah, Malik, al-shafi and ahmad ibn Hanbal. These four Imams have neither been among the prophet's Companions (Sahabah) nor the followers (Tabi'un), and neither has the prophet (S) recognized or met them, nor have they known or met him. The distance between the eldest of them --Abu Hanifah --and the prophet (S) was more than a hundred years, since he was born in 80 Hijrah and was dead in 150 H. Their youngest, Ahmad ibn Hambal, was born 165H. and died in 241H. this is in regard to the branches of religion (Furu al-Din).

Concerning Usul al-Din (principal of religion), Ahl al-Sunnah wa al-Jama'ah refer to al-Imam Abu al-Hassan 'Ali ibn Isma'il al-Ash'ari, who was born in 270H. and died in 335 H.

These are the Imams of Ahl al-Sunnah wa al- Jama'ah for whom they have devoted themselves in respect of principales and branches of religion. Can you see among them one of the Imams of Ahl al-Bayt, or any of the prophet's Companions? Or has the prophet (S) introduced any of them or made a guide for the Ummah?? No, nothing of the sort can be there, and about other things you can talk with no blame. If Ahl al-Sunnah claim being committed to the prophetic Sunnah, why have then these schools emerged so late till that era? where have Ahl al-Sunnah been therefore the emrengence of these schools of law? In what they believed, and to whom they were referring?

( 65 )

How could they devoted themselves to men who never lived in the lifetime of the prophet (S), without even recognizing him, but were born after the occurance of the sedition, and eruption of fighting among the companions, in which they killed and charged with disbelief each other, and after the Caliphs interpreted the Qur'an and Sunnah according to their desires, exerting their opinions as regards them both. Also after Yazid seized the caliphate, proscribing al-Medinah for this army to do whatever they desired. So corruption prevailed everywhere, and the best of the Companions who refused to acknowledge him have been killed, and all kinds of debauchereis and vices prevailed everywhere.

So how could a man of reason rely upon such Imams descending from such a human caste, being polluted by the mires of sedition, suckled its blemished milk, and grown up on its cunning and trickish means, which invested them with false knowledge medals. None of them became prominent except those with whom the rulers were pleased, and they were pleased with them.<sup>65</sup>

How could anyone, claiming to be committed to the Sunnah, abandon al-'Imam 'Ali, the gate of the city of knowledge, with al-'Imam al-Hasan and al-'Imam al-Husayn, the two masters of the youth of Paradise, and the Pure Imams from the Prophet's Kindered ('Itrah), who inherited the knowledge of their grandfather the Prophet (S), and follow imams having no knowledge of the Prophetic Sunnah, but being only a making of the Umayyad policy? How could Ahl al-Sunnah claim to be followers of the Prophetic Sunnah while describing its guardians? Rather how dare they neglect the Prophet's precepts and commandments to cling to the Pure Progeny, and claim then to be followers of the Sunnah?! Can any Muslim aware of the Qur'an, Sunnah and Islamic history, doubt that the Shi'ah --who imitate and follow the guide of the Prophet's 'Itrah,--to be the true followers of

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65. In the coming chapters it will be exposed that is the Umayyad and 'Abbasid rulers who have created and imposed these creeds (madhahib). ( 66 )

of Prophetic Sunnah, and none other than them has any right to claim it?

Everyone can perceive how the facts are reversed, and how politics can demonstrate falsehood as truth and truth as falsehood! The Prophet's followers and 'Itrah are called Rawafid and heretics who disregarded the Prophet's Progeny and Sunnah, and followed ijtihad of despotic rulers, are called "Ahl al-Sunnah wa al-Jama'ah"! How wonderful is this!

I am certain that Quraysh has invented this title, and it is one of its secrets and enigmas. We came to know earlier that Quraysh has forbidden 'Abd Allah ibn 'Amr from writing the Prophetic Sunnah, with the pretext that the Prophet was not infallible. Quraysh is in fact a group of certain people having influence, fataticism and spritual power among the Arab tribes, being called sometimes by some historians as "Dahat al-'Arab" (meaning sages of Arabs), due to their cunningness and sagacity and superiority in managing the affairs, and are called by others "Ahl al-Hall wa al-'Aqd" (conductors of affairs). They include Abu Bakr, 'Umar, 'Uthman, Abu Sufyan, his son Mu'awiyah, 'Amr ibn al-'As, al-Mughirah ibn Shu'bah, Marwan ibn al-Hakam, Talhah ibn 'Ubayd Allah, 'Abd al-Rahman ibn Awf and Abu Ubaydah 'Amir ibn al-Jarrah, and others<sup>66</sup>

They may gather to consult each other and determine in an affair on which they occur, so they make up their minds about it, then they spread it among people so that it become a factual matter and a followed reality, without the People's awareness of the secret behind this. An



example for their cunningness can be found in their claim that Muhammad was not ma'sum (infallible), and he --like all other human beings --may err and commit a mistake, so that they would be little him and debate him about truth, while knowing it to be truth.

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66. We have excepted from them al-'Imam 'Ali (A) as he distinguishes between the sagacity of wisdom and good management and that of deception, cheating and hypocrisy. More than once he said: "Had deception and hypocrisy not been there I would have been seen the most sagacious of Arabs". It is said in the Qura'n too: "They plot, but Allah (also) plotteth; and Allah is the best of plotters". God's plot is wisdom and good management, while that of polythiest is deception, hypocrisy, falsehood and lie.

( 67 )

Also their slandering and abusing against 'Ali ibn Abi Talib, and cursing him with the nickname of Abu Turab, and presenting him to people as the enemy of Allah and His Messenger. They also used to abuse and curse the noble Companion 'Ammar ibn Yasir, by calling him 'Abd Allah ibn Saba' or Ibn al-Sawda' (son of the black woman), since he was opposing the (three) caliphs and inviting people to acknowledge 'Ali as an Imam.<sup>67</sup> They too used to call the Shi'ah, who supported 'Ali, with the name Rawafid, to blink facts and make people think the Shi'ah rejected Muhammad and followed the guide of 'Ali .

Further they used to call themselves "Ahl al-Sunnah wa al-Jama'ah" to cheat the faithful believers of their being committed to the Prophetic Sunnah, against the Rawafid who reject it.

In fact they mean by the sword (Sunnah) to ominous bersey that they innovated, of slandering and cursing Amir al-Mu'minin, and the Prophet's Household, over the tribunes (manabir) of all mosques of Muslims and in all countries, towns and villages. This hersey lasted for eighty years, to the extent that when their orator intended to descend to perform prayer before cursing 'Ali, those present in the mosque would shout: "You have left the sunnah "twice. When 'Umar ibn 'Abd al-'Aziz intended to substitute this sunnah with the Almighty's saying: "Lo! Allah enjoineeth justice and kindness, and giving to kinsfolk..." (16:90), they conspired against him and killed him, since he has obliterated their sunnah stullying thus the beliefs of his ancestors who brought him to power. So they slew him by poison at the age of eighty-three, after ruling for only two years, being thus a victim of reformation, since his cousins the Umayyads could never endure his striving to exterminate their sunnah, elevating thus the status of Abu Turab and the Imams among his sons.

After the decline of the Umayyad state, the power

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67. It is better to refer in this respect to the book "al-Silah bayn al-tasawwuf wa al-tashayyu", by Dr. Mustafa Kamil al-Shabibi al-Misri, who has exposed through ten strong proofs that 'Abd Allah ibn saba', the Jew or son of the black woman is in fact our master 'Ammar ibn Yasir (may God be pleased with him).

( 68 )

was seized by the Abbasids who in their turn, suppressed the Imams of Ahl al- Bayt and their Shari'ah, till the reign of Ja'afar ibn al-Mu'tasim who was called "al- Mutawakil ". He was the staunchest enemy of Ali and his sons, that his hatred and grudge (against Ahl al-Bayt) pushed him to dig out al-Husayn's tomb in Karbala; preventing people from visiting his shrine, 68 granting no one any stipend but to those abusing Ali and his sons. The episode of al-Mutawakkil with the famous grammarian Ibn al-Sikkit is known for all, that he killed him in the ugliest way, by extracing his tongue from its rear, when he realized that he was loyalty following Ali and his Household, whilst he (ibn al-Sikkit) was the tutor of his two sons.

Al-Mutawakil's grudge was so intense that he gave orders to kill every new-born child given name of Ali, since this name was the most hated one to him .Once the poet Ali ibn al- Jaham came to al- Mutawakil and told him:O Amir al- mumineen my perant have been undutiful towards me " Al - Mutawakil asked him :why ?He replied : "Because thay imparted on me the name Ali whereas I hate this name and hate whoever holds it ". Al- Mutawakill smiled and granted him a gift.

Futher, he used to arrange a gathering in which poeple would make fun of and humiliate "Ali. It is inevitable to mention here that Mutawakil, whose hypocracy and debauchery were proved through his hatred towards Ali was loved by Ahl al-Hadith, who used to call him Muhyi al-Sunnah (Revivalist of the Sunnah) .

And since Ahl al-Hadith are " Ahl al-Sunnah wa al-Ja ma'ah ", so this could be an irrefutable evidence that what they meant by sunnah was nothing but detesting, cursing and proclaiming antipahty against 'Ali, being but an open hostility(nasb). This can be made clearer by al Khwarazmi's statement in his book : "Even that Harun ibn al-Khayzaran and

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68. If the caliph be in such a degree of vileness and meanness, by digging out the graves of Ahl al-Bayt Imams, particularly that of al-Imam al-Husayn (A), so never inquire then about what they did for the Shi'ah who were seeking blessing through visiting the grave. The suffering and ordeal of the Shi'ah reached an extent that every Muslim desired to be accused of being a Jew not a Shi'i.

No might and power is there save from Allah.

( 69 )

Ja'afar al-Mutawakkil (upon that Satan not the Beneficent), were not paying anyone except those who would slander Al Abi Talib, and support the school of Nawasib ".69

It is reported also by Ibn Hajar from 'Abd Allah ibn Ahmad ibn Hanbal that he said: When Nasir ibn 'Ali ibn Sahban said that the Messenger of Allah (S) took the hands of al-Hasan and al-Husayn saying: " Whoever loves me and these two and their father and mother, he will win my position on the Doomsday", al-Mutawakkil ordered to beat him a thousand lashes, until he was about to die, whereat Ja'far ibn 'Abd al-Wahid intervened and said to him: "O Amir al-Mu'minin, he is from among ahl al-Sunnah ", and insisted till persuading him to release him (Nasir)".70 This is another explicit evidence that Ahl al-Sunnah are the enemies of Ahl al-Bayt, whom al-Mutawakkil hated, and used to kill whoever mentioned any of their virtues, even without being one of their Shi'ah.

Ibn Hajar reports also in his book that 'Abd Allah ibn Idris al-'Azdi was a possessor of Sunnah and Jama'ah and was firm in the Sunnah, well-pleased and 'Uthman.71

Also 'Abd Allah ibn 'Awn al-Basri said (about him): "He was trustworthy and a man of devotion and firmness in the Sunnah, and severe against the heretics, and Ibn Sa'd said that he was 'Uthmani.72

It is reported also that Ibrahim ibn Ya'qub al-Juzjani was Harizi al-madhhab (i.e following the school of Hariz ibn 'Uthman al-Dimashqi) who was known of nasb (open hostility against Ahl al-Bayt), and Ibn Hayyan said that he was firm in the Sunnah.73 Thus we came to know that open hostility and hatred against 'Ali and his sons, and abusing Al Abi Talib and cursing Ahl al-Bayt were regarded firmness in the Sunnah, and we realized that the Uthmanis are people of nasb and hostility against Ahl al-Bayt, and are severe against whoever follows the guide of 'Ali and his progeny. Also they mean by heretics (Ahl

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69. kitab al-Khwarazmi, p.135.

70. Tahdhib al-tahdhib, by Ibn Hajar, translated by Nasir ibn 'Ali ibn Sahban.

71. Ibid, vol. v.p.145. It is known that the Uthmanis used to curse 'Ali, accusing him of slaying 'Uthman ibn 'Affan.

72. Ibid, vol.v. p.348.

73. Ibid, vol. i, p.82.

( 70 )

al-bida') the Shi'ah that believed in 'Ali's Imamate, since they view this as a heresy due to its disagreement with what the sahaba, al-kulafah al-Rashidun and al-Salaf al- salih called for including dismissing him and not recognizing his Imamate and guardianship (wisayah). There are numerous historical evidences for confirming this proof, but what we mentiond, though brief, is sufficient for seekers of research and investigation. The researchers can get much more information if they wish (from other sources). The Qur'an says:

"As for those who strive in us, We surely guide them to Our paths, and Lo! Allah is with the good".  
(29:69)

( 71 )

### **THE PROPHET (S) APPOINTED THE SHI'AH IMAMS**

Any researcher who studied the prophetic conduct (sirah) and bacame aware of the Islamic history, has no doubt that the prophet (S) himself has appointed the twelve Imams and determined them to be successors after him and guadians over his ummah. Their number has been stated in the sahih of Ahl al-Sunnah,that they are twelve and all being from Quraysh.This was reported by al-Bukhari and Muslim and others. Some Sunni references have reported that he (S) has identified them by names,clarifying that the first lamm being Ali ibn Abi Talib, after his son al-Hassan, then his brother al-Husayn and then nine of the descendants of al-Husayn, the last of whom being al-Mahdi.

The author of yanabi al-Muwaddah has reported in his book: "Jew called al-A'tal came to the prophet and said : "O Muhammad I have some inquiries pressing in my bosom,when I get their replies from you I will embrace Islam at your hands".

The prophet replied: You can ask, O Abu Ammarah ". Then he put forwaard his questions till he said: "You said the truth " Then he said : " Tell me who will be your excutor ( Wasi) ? As for every prophet there should be an excutor, and our prophet Musa ibn Imran has made Yusha ibn Nun as his wasi.

The prophet (S) said: "My excutor is Ali ibn Abi Talib, after him my two grandsons al-Hassan and Husayn, and then nine Imams from the lineage of al-Husayn' He said: "O Muhammad, mention their names" He said: when al- Husayn passes away comes his son Ali, then his son Muhammad, then his son Ja'far, then his son

( 72 )

Musa, then his son Ali, then his son Muhammad, then his son Ali, then his son al-Hasan and the his son Muhammad al-Mahadi, they will be twelve altogether ". Then the author said: Thereat the Jew man converted to Islam, and praised Allah for being guided .74 If we go through the shi'a books and persue the facts they contained about this subject, we will find many more examples. But we are sufficed with the proof that the ulama of Ahl al-Sunnah recognize the number of the tweleve Imams, being none other than Ali and his pure sons.

Our certainty is multiplied by knowing that the tweleve Imams have not been disciples under any of the ulama of the ummah, as the historians, Muhadidithun and biographers have never narrated that any of Ahl al-Bayt ' Imam has acquired his knowledge from some Companion or Tabi'un,as it is true in regard of all the ulama and Imams of the ummah ( the sunnah). Abu Hanifah has becaome a disciple under al-'Imam Ja'far al- Sadiq, then Malik became a pupil under Abu Hanifah, then al- Shafi'i acquired his knowledge from Malik and so did Ahmad from Malik.

The Imams of Ahl al-Bayt had a knowledge talented by Allah,the Glorified, the Exalted, being inherited a father from grandfather, as they were meant by Allah 'saying:

Then We gave the cripture a inheritance unto those whom We elected of Our bondmen' .(35:32) Al-Imam Ja'far al-Sadiq (A) has once expressed this fact by saying:How wonderful that people proclaim of acquiring their whole knowledge from the Mesenger of Allah (S), applied it and were guided! At the same time they narrate that we-- Ahl al-Bayt -- have neither acquired his (S) knowledge nor being guided by him, though being his Household and progeny, in our houes the revelation (wahy) was descndent and from us the knowledge went out to people. Can anyone say that they (Sunnah) had knowledge and were guided, and we

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74.Al-Qunduzi al-Hanafii in Yanabi 'al-mawaddah, p.440, and Fara'id al-simtayn, by al-Hamini, from Mujahid from Ibn 'Abbas.

( 73 )

had no knowledge and went astray?!

Yes, how could al-Imam al-Sadiq (A) not be astonished at those who claim having acquired the knowledge from the Mesenger of Allah, while they contract the enmity of his (S) Household and the gate of city of his knowledge, from which all should enter ? And how couldn't he be surprised by their adopting the name of " Ahl al-Sunnah"whereas they contradict this Sunnah?!

Then the Shi'ah on one hand as history testifies, have been concerned only with 'Ali, supprting

him and withstanding against his enemies, fighting whoever fought him and making peace with whoever reconciled him with acquiring all their knowledge from him. On the other hand Ahl al-Sunnah wa al-Jama'a have never followed his guide, nor supported him, but rather they fought him, intending to exterminate him, chasing his sons through killing, imprisoning and scattering, and opposing him in most of the rules, through following knowledge claimants, who had no agreement in their opinions and ijthadat concerning Allah's rules, resorting then to change and modify them according to their desires and as required by their interests.

How couldn't we be surprised today those claiming to follow the prophetic Sunnah, while they testify against themselves that they abandoned it since it became a motto for the Shi'ah 75 Isn't this surprising?! The Ahl al-Sunnah are only divergent groups differed in the rules of Allah and His Messenger, but they agreed upon approving the unfair Saqifah caliphate, with abandoning and isolating the pure Kindred (Itrah). How could such people allege being Ahl al-Sunnah while they have disobeyed the prophet's (S) ordered to hold on to the Thaqalayn (two precious assets) -- the book of Allah and his progeny (Itrah) -- despite their reporting and approving of the tradition? They neither held on to the Qur'an nor to the Itrah, since by distancing themselves the pure Itrah

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75. See Ma'a al-Sadiqin, pp.159-160, to recognize that Ibn Taymiyyah calls for abandoning the Prophetic Sunnah if it be a motto for the Shi'ah. Nevertheless they call me Mujaddid al-Sunnah (Revivalist of the Sunnah).

( 74 )

they have abandoned the Qur'an as mentioned in the tradition that they ( Qur'an and Itrah ) will not separate, as announced by the Messenger of Allah when saying: " And the Sublime, the Aware has informed me that they (Qur'an and Itrah ) will never separate till they come to me upon the pond (Hawd) .76

Why shouldn't we be amazed at people claiming to be Ahl al-Sunnah, while they contradict what is stated in their siyah of the prophet's acts, orders and forbiddings ?77 If we believe in and approve of the hadith: I am leaving behind among you the Book of Allah and my Sunnah, as long as you hold fast to them you will never stray after me " as narrated by some of the Ahl al-Sunnah, the surprise will be greater and the scandal will be more explicit, since their eminent leader and Imams have themselves burnt the sunnah left by the prophet among them, preventing people from conveying and writing it down, as mentioned earlier.

Once Umar ibn al-Khattab has expressly disclosed: " The Book of Allah is sufficient for us "which is

an explicit refutation against the prophet, and as is know whoever refute the prophet is refuting Allah.

This saying by Umar ibn al-KHattab has been reproted by all Sihah of Ahl al-Sunnah including Sahih al-Bukhari and Sahih Muslim. If the proohet said: lam leaving behind among you the Book of Allah and my Sunnah, so Umar said to him you: We are sufficed with the book of Allah, then Abu Bakr emphasized on executing the opinion of his friend through diclosing, when becoming a Caliph: Do not narrate from the Messenger of Allah anything and when you are asked (about any tradition ) you can reply by saying: the book of Allah is between us and you, You are allowed to do what is deemed lawful in it, and are not allowed to do what is deemed unlawful haram in it "78 How couldn't we be astonished at a people who left

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76. It is reported by Ahmad ibn Hanbal in his Musnad, vol.v.p.189, and al-Hakim in his Mustadrak, vol. iii p. 148, saying: it is a veracious hadith on the condition of al-Shaykhayn.

77. Al-Bukhari reported in his Sahih that the Prophet has forbidden from salat al-tarawih congregationally during month of Ramadan, saying: "O people pray inside your houses as the best prayer be at home except the prescribed prayer". But Ahl al-Sunnah forsook the Prophet's forbidance and followed 'Umar's bid'ah (hresy).

78. Tadhkirat al-huffaz, by al-Dhahabi, vol. i, p.3.

( 75 )

and abandoned their Prophet's Sunnah, substituting it with heresies innovated by them, with no warrant revealed by Allah, and they call themselves and their followers "Ahl al-Sunnah wa al-Jama'ah"? But our astonishment will disappear when knowing that Abu Bakr, 'Umar and 'Uthman were not aware of this title at all, as can be seen through Abu Bakr's saying: "If you acknowledge me with your Prophet's Sunnah, I cannot endure it".79

How couldn't Abu Bakr endure the Prophet's Sunnah? Was his (S) Sunnah so impossible that it could not be endured by Abu Bakr?

How Ahl al-Sunnah dare to claim being committed to it,while their first Imam and the founder of their schools couldn't endure it?! Has not the Almighty Allah said about it: "Verily in the Messenger of Allah ye have a good example" (33:21)? He also says: "Allah tasketh not a soul beyond its scope," (2:286). He further said..." He hath not laid upon you in religion any hardship..." (22:78)

Do Abu Bakr and 'Umar believe that the Messenger of Allah has innovated a religion other than

the one revealed by Allah, and commanded the Muslims with unbearable acts and tasked them with hardship? Far be it from him to do it, as he used to say: "Bear good tidings and never startle (people) away, make easy and never render difficult, Allah has given you permission, so do not constrain yourselves.

But Abu Bakr's confession that he can never endure the Prophet's Sunnah certifies our belief, that he has innovated a heresy he could endure, being in agreement with his desire, and goes along with the policy of the state he presided over.

Further, 'Umar ibn al-Khattab may opine that the rules of the Qur'an and Sunnah are unbearable, so he decided to abandon prayer (salat) when being ritually unclean and could not find water, giving a legal verdict (fatwa) for doing the

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79. Musnad al-'Imam Ahmad ibn Hanbal, vol. i, p.4; kanz al-'ummal, vol.iii, p126.

( 76 )

same during his caliphate days, being a known fact about him by all the elect and common people and was reported by all the traditionists.. Since 'Umar was found of excessive copulation, and in his regard the Almighty's saying has been revealed: "Allah is aware that ye were deceiving yourselves in this respect and he hath turned in mercy towards you... " (21:87), as he couldn't endure abstaining from copulation during fasting time, and due to scarcity of water, 'Umar opined it was easier for him to leave prayer and take rest till the availability of enough water for ritual bathing, whereat he could return to perform prayer.

But 'Uthman has contradicted the Prophetic Sunnah as is known, until 'A'ishah brought out the Prophet's shirt saying: 'Uthman has worn out the Prophet's Sunnah before his (Prophet's) shirt is worn out, till the Companions charged him with contradicting the Prophet's Sunnah and the Sunnah of the Shaykhayn, and killed him for this charge.

In regard of Mu'awiyah, you can say what you like, as he has opposed and challenged the Qur'an and the Sunnah. While the Prophet has said: "'Ali is reviling me, and whoever reviles me has reviled Allah", 80 Mu'awiyah has indulged in reviling and cursing 'Ali, and moreover he ordered his governors and agents to revile and curse him, deposing and killing whoever refrained from this act . It is inevitable to know that Mu'awiyah himself has ascribed the title "Ahl al-Sunnah wa al-Jama'ah" to himself and his followers, while calling the Shi'ah as the followers of truth. Some historians report the year in which Mu'awiyah seized the Islamic caliphate, after al-'Imam al-Hasan's reciliation, was called 'Am al-Jama'ah (the Company year)



Our astonishment will vanish when apprehending that by the word "Sunnah" Mu'awiyah and his followers meant nothing but cursing 'Ali ibn Abi Talib, from over the Islamic pulpist (manabir) on Fridays and bairams (a'yad)

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80. Mustadrak al-Hakim, vol. iii, p.121, Musnad Ahmad, vol. vi, p, p.323; Khasa'is al-Nasa'i, p.17

( 77 )

If "al-Sunnah wa al-Jama'ah "was involved by Mu'awiyah ibn Abi Sufyan, so we implore Allah-Subhanahu -to make us die on the heresy of rafid established by 'Ali ibn Abi Talib and Ahl al-Bayt (peace be upon them) . Don't be amazed of hearing that the heretics and misleaders turned to be 'Ahl al-Sunnah wa al-Jama'ah ", while the Pure Ahl al-Bayt Imams turned to be heretics (Ahl al-bid'ah).

Herewith 'Allamah Ibn Khaldun, one of the renowned Sunni scholars, dars to say so impudently, after enumerating the Sunni schools that: " Ah al-Bayt have excepted themselves and deviated by schools (madhahib) innovated by them, and fiqh (jurisprudence) followed by them alone, and founded it upon their creed (madhhab) based on censuring some of the Companions" .81

I said from the beginning: "If you reversed the matters you would hit the mark (be right ) ", when the Umayyad debauchees be "Ahl al-Sunnah " and Ahl al-Bayt be Ahl al-bid'ah, as started by Ibn khaldun, so Islam would vanish and would be forsaken.

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81. Maqaddimat Ibn Khaldan, p. 494, in chapter 'ilm al-fiqh and the consequent obligations (fara'id)

### Despotic Rulers Have Appointed Ahl Al-Sunnagh Imams

The proof indicating that the Imam of four schools of Ahl al-Sunnah, have also contradicted the Book of Allah and the Sunnah of the prophet, who commanded them to hold fast to the pure Itrah lies in the fact no one of them has conceded and get into their ark, and recognized the Imam of his time.

For instance, Abu Hanifah, thought being a disciple of al-Imam al-Sadiq, and was known of having said: " Had not the two years been there, al-Nu'man would have perished", has innovated a creed (madhhab) based of sophism (qiyas) and exerting the opinion against explicit texts (nusus) Malik, who acquired knowledge under al-Imam al-Sadiq (A), and from whom it is narrated: "No eye has sighted, and no ear has heard, and no heart has ever thought of a human being more knowlwdgeable and more jurisprudential (afqah) than Ja'far al-Sadiq", has also innovated an Islamic school, abandoning the Imam of his time, about whom he testifies himself that he was the most knowledgeable man in his era. The Abbasid rulers have suggested to his mind, calling him "Imam Dar al Hijrah (Imam of migration house), after which Malik became a man of high status, influence, power and might. Al-shafi'i too, who is accused of following the guide of Ahl al-Bayt, after saying in their regard the following the guide of Ahl al-Bayt, after saying in their regard the following well-known verses:

O the prophet's Household, your love,  
Is an obligation from Allah revealed in the Qur'an,  
You are sufficed with having virtue that,  
The prayer of one never saying benediction upon you

( 79 )

is not accepted. Also the following line is ascribed to him:

If loving Al-Muhammad is a rejection (rafd) Then thaqalayn bear witness I am Rafidi If the thaqalayn bear witness of his being a Rafidi, so why hasn't he rejected the schools that were established in opposition to Ahl al-Bayt, but instead he innovated a school by his name, abandoning the Imams of Ahl al-Bayt to his time? After that comes the turn of Ahmad ibn Hanbal, who acknowledged 'Ali as the fourth caliph, adding his name to the Guided Caliphs after he was negated, compiling in his regard kitab al-fada'il book of virtues) and being known of saying: "The veracious Asanid (sihah ) have never reported virtues for any Companion as those ascribed to Ali (may God be pleased with him)"

Despite all this, he has innovated a school in Islam called the Hanbali school, though all his contemporary ulama confirm his not being a faqih. Abu Zuhrah has said in his regard: "Ahmad ibn Hanbal was not regarded among the fuqaha by numerous earlier historians, like Ibn Qutaybah, and Ibn Jarir al-Tabari and others"<sup>82</sup>

Then came Ibn Taymiyyah who held the standard of the Hanbali school, adding to it some new theories that prohibit visiting the graves and building over them, and beseeching the prophet and Ahl al-Bayt, regarding these acts as forms of polytheism. This is the reality of the four schools, and this is the nature of their Imams, and the sayings ascribed to them in regard of the pure progeny

of Ahl al-Bayt.

They either say that which they do not (do), which is most hateful in the sight of Allah, or may be these schools have not been innovated by these Imams, but their followers, the stooges of the Umayyads and Abbasids, have founded those schools with the Support of the despotic rulers, and then ascribed them (school) to them after their death, the details of which will be disclosed in the coming chapters.

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82. Kitab Abmad ibn Hanbal, by Abu Zuhra, p.170.

( 80 )

Isn't it surprising that these Imams who lived in the time of the Imam of guidance from Ahl al-Bayt, but then shunned their straight path and were neither guided by their guidance, nor have acquired from their light, nor giving precedence to their hadith about their grandfather the Messenger of Allah (S) but they preferred to them the Jew Archbishop (Ka'b al-ahbar), and Abu Hurayrah al-Dusi about whom Amir al-Mu'minin Ali (A) has said: "The biggest liar same statement is also reported from A'ishah, the daughter of Abu Bakr. They also preferred to them Abd Allah ibn Umar, the (nasibi) who was known of his intense hatred towards al-Imam Ali, and refrained from acknowledging him and acknowledged instead the leader of deviation-- al-Hajjaj ibn Yusuf, Further they preferred to them Amr ibn al-As, who was Mua'wiyah 's vizier for fraud and hypocrisy.

Don't you wonder how could these Imam grant themselves the right to legislate in God's religion according to their opinions and ijthadat till they obliterated the prophetic Sunnah with the heresies they innovated like qiyas sophism), itishab (companionship), cloing gate of pretexts, and masalih musalah (delegated interests), and other alike heresies of them for which no warrant from Allah has been revealed? Has Allah and His Messenger neglected to perfect the religion, permitting them to make it perfect with their ijthadat, being free to make lawful and prohibit, a they like?

Aren't you astonished at the Muslims claiming to hold fast to the "Sunnah" how to imitate men never being aware of the prophet not he recognized them?!

Do they have any evidence from the book of Allah, or the sunnah of His prophet, for following and imitating those four Imams, leaders of the school?!

I challenged the thaqalayn of mankind and jinn to

( 81 )

bring forward from Allah's Book or His prophet's Sunnah one evidence for their conduct. I swear by God, they can't and will never produce any evidence though they were helpers one of the another. No by God, there is no evidence in the Book of Allah, or in His prophet's Sunnah, but that which calls for following and imitating the pure Imams, of the prophet's progeny (God's benediction be upon him and them). For this there are numerous evidences, irrefutable arguments and glaring realites.

The holy Qur'an has stated: "So learn a lesson O ye who have eyes!" (59:2) It also said:

"For indeed it is not the eyes that grow blind, but it is the hearts, which are within the bosoms, that grow blind"(22:46)

( 82 )

#### **SECRET BEHIND SPREAD OF SUNNI SCHOOLS**

One who pursues history books and the writing of the ancestors, will undauntedly come to know that the prevalence of four Sunni school during those eras, was by the will and mangement of the ruling authoity, and that is why their follower have been in great number, as people follow the religion of their kings.

Also any reseach will see that tens of school have become extinct and dissolved due to not attaining the ruler's consent, like schools of al-'Awza'i Hasan al-Basari, abu Uyaynah, ibn Abi Dhu'ayb and many others.

As example, Layth ibn Sa'd was friend of Malik ibn Anas, and was more knowledgeable and of more fiqh than him, as admitted by al-shafi'i 83 but his school has became extinct and his fiqh has been dissolved and obliterated, due to not attaining the consent of the ruling authority. Ahmad ibn Hanbal has said: "Ibn Abi Dhu'ayb was superior to Malik ibn Anas, but Malik was more acute in selecting and picking out the men (rijal)"<sup>84</sup> If we go through history, we notice that Malik, the school leader, has approached and reconciled with the rulers and followed their guide he became a man of diginity and the well-known scholar, and his school has spread abroad through means of threatening and temptation, especialy in Andalusia, where his disciple Yahaya ibn Yahaya has supported its ruler, become thus one of his closet subjects. That the judges (qudat), and he never assigned anyone to the post of judgeship except the Malikis, of his followmen.

83. Manaqib al-Shafi, p. 524.

84. Tadhkirat al-huffaz, vol. i, p.176.

( 83 )

Further, the reason behind the spread of Abu Hanifah's school after his demise, lies in that Abu Yusuf and al-shaybani, who were followers of Abu Hanifah and his staunchest disciples, were at the same time the closets courties of Harun al-Rashid the Abbasid Caliph, and played an effective rule in stabilizing his sovereignty and supporting him, to the extent that he couldn't admit anyone to the post of judgeship and giving legal verdict (futy) but after attaining their approval.

In this way have not appointed anyone for the post of judgeship but that who was following the Abu Hanifah rendering him thus to be the greatest scholar, and making of his school the greatest legal ever followed, though he was charged with disbelief and being zindiq by his contemporary ulama like Ahmed ibn Hanbal and al-Imam Abu al-Hasan Al-'Ash'ari. The other school that spread and got strength was the Shafi'i school, after it was about to be obliterated and that was when the despotic uthority supported him. After Egypt was wholly a Shi'i Fatimid country, it turned out to be Shafi'i during the time of salah I-Din al-'Ayyubi, who slew and slaughtered the Shi'ah like female sheep.

The Hanbali school too was to be totally ignored had not the support of the Abbsid authorities been there, during al-Mu'tasim's reign, when Ibn Hanbal withdrew his word about fabrication of the Qur'an, and he became an outstading school during the reign of al-Mutawakkil, the nasib (enemy of Ahl al-Bayt).

The Hanbali school got strength and spread abroad when the colonialist authorities supported al-Shaykh Muhammad ibn Abd al-Wahhab during the past century. The letter has made a deal with Al-Sa'ud who immediately becked and supported him, and helped him propagate his school in the Hijaz Arab peninsula.

Then the Hanbali school came to led by three

( 84 )

Imams, the first of whom being Ahmad ibn Hanbali who never claimed of being a faqih, but was a traditionist. The second one was Ibn Taymiyyah, who was called Shaykh al-Islam and revivalist of the Sunnah Mujaddid al-Sunnah), and was charged with impiety by ulama of his time, due to his pronouncing all Muslims to be polytheists, since they used to seek the blesing of and beseech the prophet (S). Then came the turn of Muhammad ibn Abd al-wahhab, the puppet shaped by the British colonialists in the Middle East, during the last century, who in turn did his utmost to revive

the Hanbali school throughout the verdicts (fatawas) he got from Ibn Taymiyyah. So Ahmad ibn Hanbal was abandoned and lost his fame since the school has turned to be called by them nowadays the Wahabi school.

Undoubtedly those schools could never spread abroad and attain fame and high rank without the approval and support of the rulers. It daubteless also that all those have declared their hostility against Ahl al-Bayt, since they were, all the time, of the belief that these people (Ahl al-Bayt) constituted a danger against their very presence, threatening to topple their power and remove their thrones, so they strove always to separating them from the Ummah, degrading them and killing whoever followed their guide.

It is self-evident that those rulers would appoint some sycophant ulama; who would issue verdicts that go in line with their rule and existance, due to the continuous need of people for solutions for their legal (shar'i) matters, and answers for their inquiries. Since rulers of all ages were not aware of the Islamic Law (shari'ah) at all, not apprehending the fiqh, so it was inevitable for them to appoint a court scholar to give verdict on their behalf, misrepresenting the facts for people to think that politics being separate from religion and they are two incongrous concepts. Thus the ruling caliph was statesmant and

( 85 )

religion faqih, as practised nowadays by the President of any Islamic country, as he appoints one of the Ulama; close to the government, calling him the mufti of the republic, or any similar title, assingning him the responsibility of looking into affairs of futya (issuing verdicts), rituals (ibadat) and religious rites. In fact this man is not allowed to give any verdict or rule but as dictated by the ruling authority, and in the way that pleases the ruler, or at least does not contradict the policy of the government, and the Execution of its projects and plans. This phenomenon has, in fact, emerged since the era of the Three Caliphs: AbuBakr, Umar and Uthman. Though they have not separated between religion and State (politics), but they granted themselves the right to ligistlate in a way that comlie with the Caliphate interests with maintaining its diginity and perpetuity.

Since these Three Caliphs had company with the prophets (S), so they acquired from him some conducts (sunan) never contradicting their policy. Mua'wiyah, according to the most authentic narrations, never embraced Islam but only in the ninth year of Hijrah, His company with prophet was too short, knowing nothing of his sunnah, so he had no choice but to appoint Abu Hurayrah and Amr ibn As with some other Companions, assigning them the task of giving fatwas that complied with his desires.

This "praisworthy sunnah" or this good hoeresy" was followed after him by the Umayyads and Abbasids, so beside avery ruler there used to be a cheif judge (qadi al-qudat) entrusted in turn

with the task of appointing the judges deemed by him fit to serve the state, and strive to support and back it. Needless to say what was the nature of those judges seeking who appointed them.

Hence we can realize the secret behind secluding the Infallible Imams, of whom no one, throughout ages, had been

( 86 )

appointed by those rulers or been granted the badge of ifta (giving verdict) If we intend to investigate further about how the four Sunni scholar could spread by the rulers, we have to cite for this, one example through unveiling the fact of al-Imam malik's school, which is considered the most widely spread, greatest in rank and widest school in fiqh. Malik got his fame through his book al-Muwattah; which he authored himself, and is deemed by Ahl al-Sunna has the most authentic book after the Book of Allah, and some scholar consider it even more authentic and superior than the Sahih al-Bukhari.

Malik's fame has excelled all others, till it was said: 'Can anyone give fatwa while Malik being in al-Madinah?' He was called the Imam of migration house.

It is inevitable to mention that Malik gave a legal verdict in forbidding allegiance by coercion, for which Ja'far ibn Sulayman, governor of al-Madinah, lashed him seventy times. This was used by the Malikis as an argument proving Malik's opposition against the ruling authority, which is untrue as those who narrated this story have themselves narrated the next one, as elaborated below. Ibn Qutaybah has said: "It is said that when Abu Ja'far al-Mansur heard of the story of lashing Malik ibn Anas by Ja'far ibn Sulayman, he attached great importance to it, and expressed his displeasure and denial against it, giving his orders to depose Ja'far ibn Sulayman from governorship of al-Madianah, and to bring him to Baghdad on pack-saddle.

Then he summoned Malik to come to Baghdad, from which he refrained, sending a letter to Abu Ja'far wrote to him: "Come to see me during the season (of pilgrimage) next year, as I am going out to the gathering".<sup>85</sup> In fact, the 'Abbasid Caliph Abu Ja'far al-Mansur's deposing of his cousin, Ja'far ibn Sulayman ibn al-'Abbas, from governorship of al-Madinah because of lashing Malik, is

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85.Ta'rikh al-Khulafa' by Ibn Qutaybah, vol.ii, p.149.

( 87 )

something doubtful and deserves reflection, since this act meant nothing but to support his

cousin's caliphate and consolidate his rule and sovereignty. Since he expected from Abu Ja'far to honour and promote his post, not deposing and insulting him in that way, as he dethroned him and ordered to bring him hand-cuffed on pack-saddle, then the Caliph himself apologized to Malik seeking his consent! It is really a wonderful matter! From this we can conclude that the governor of al-Madinah, Ja'far ibn Sulayman, behaved like foolish people, knowing nothing about politics and its sagacity, and could not realize that Malik was the Caliph's dependable man and his support in two Holy Sanctuarites. Otherwise, the Caliph was not coerced to depose his cousin from governorship due to beating Malik, who deserved this because of his fatwa that considered allegiance by coercion is unlawful (haram).

Nowadays we witness similar incidents, as when some governors try to humiliate and imprison someone, for the sake of maintaining the state's dignity and safety of its security. Then that person disclose his real identity to be one of the kins of some ministers, or of the relations of the president's wife, whereat the governor will be deposed and tasked with another responsibility, that may be unknown even by the governor himself.

( 88 )

#### **MEETING BETWEEN MALIK AND ABU JA'FAR AL-MANSUR**

The following episode is narrated by the historians Ibn Qutaybah, in his book "Ta'rikh al-Khulafa", reported from Malik himself, that deserves observance and consideration. Malik has said: Once I went to see Amir al-Mu'mineen (Abu Ja'far al-Mansur), and walked till I reached his dome. Thereat he descended from his throne to the carpet on the ground, wearing simple clothes unfit for his position, as a sign of humbleness for my coming to see him. No one was with him except a guard with an unsheathed sword.

When I approached him, he welcomed me cordially and said: Come and sit beside me, and I sat very close to him. Then he disclosed: O Abu 'Abd Allah, by God I never ordered to do what was done, and was unaware of it before its occurrence, and never approved of it when it reached me (meaning the lashing of Malik)

Said Malik: I praised Allah for everything and sent benediction upon the prophet (S). Then I considered him far above that act, or to approve it. Then he (al-Mansur) said: O Abu 'Abd Allah, the people of the Two Sanctuaries are still in welfare as long as you be among them, and you are their deliverer from God's wrath and chastisement and Allah warded them, through you, against a great disaster. They, as you know, rush toward seditions and are vulnerable to them, more than other people. Allah (Himself) fights them, how perverse are they. And I gave my orders to bring the enemy of Allah,86 from al-Madinah on pack-saddle, with humiliating and belittling him, and I should punish him severer than this. I said to him: May Allah protect you from evil, and



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86. He means his cousin Ja'far ibn Sulayman ibn al-'Abbas, his governor over al-Madinah.

( 89 )

honour you, I have pardoned him due to his kinship to the Messenger of Allah (S) and to you. Abu Ja'far said: May God pardon you and keep your bond. Malik said: He addressed me first with speech about the ancestors and earlier 'ulama', and I found him the most knowledgeable man about rijal. Then he talked about knowledge ('ilm) and fiqh, providing to be the most knowledgeable man ever known in this field, committing to memory what is narrated, and comprehending what he heard.

Then he (al-Mansur) said to me: O Abu 'Abd Allah, put and write down this knowledge in books, and avert adversities of 'Abd Allah ibn 'Umar, permissions of 'Abd Allah ibn 'Abbas, and abnormalities of 'Abd Allah ibn Mas'ud. Betake yourself to the moderate matters, and what attained unanimity of Imams and Sahabah (may God be pleased with them), so that we can compel people to follow your knowledge and books, and disseminate them everywhere, and commit ourselves to people not to contradict them and never to judge but through them (books).

I said to him: May God amend the Amir, the people of Iraq never recognize our knowledge, and never follow our opinion in their acts. Abu Ja'far said: We compel them to follow it by force, smitting their top heads by swords, and cutting their backs by slashes. So, do this hastily and prepare it, as my son Muhammad al-Mahdi will come to you next year to al-Madinah to hear it from you, and you should have prepared everything on his coming.

Malik said: While we seated, a small boy came out from a dome behind the one in which we were. He looked at me, he was startled and retreated. Abu Ja'far said to him: Come forward, my darling, he is Abu 'Abd Allah, the faqih of Ahl al-Hijaz. Then he turned his face to me and said: O Abu 'Abd Allah, do you know why was the lad startled and never

( 90 )

came forth? I replied: No! Said he: By Allah, he disapproved of your sitting so close to me, as he never saw anyone in this place except you, so he retreated.

Malik reported: He then ordered to grant me one thousand dinars in gold, and a splendid raiment, and another thousand dinars for my son. Then I asked his permission and departed him, but he ordered his lad to put the raiment on my shoulders, which used to be a sign of honouring. When I

refrained from wearing it disdainfully, Abu Ja'far called his lad saying to him. Let it be with the luggage of Abu 'Abd Allah.<sup>87</sup>

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87. Ta'rikh al-khulafa', by Ibn Qutaybah, vol.ii, p.150.

### Inevitable Commentary For Research and Investigation

From this meeting between al-'Imam Malik and the despotic Caliph Abu Ja'far al-Mansur, and the conversation between them, the following points can be concluded:

First: The 'Abbasid Caliph has desposed his governors of al-Madinah, though being his cousin and the closest one to him, humiliating him severely. Then he apologized to Malik for what he faced, swearing that it was not by orders, nor within his awareness and consent. This indicates the full agreement between the two men, and the position entertained by Malik near Abu Ja'far al-Mansur, that he receives him alone, letting him sit in a place never to be shared by any one.

Second: From al-Mansur's saying to Malik: The people of the Two sanctuaries are still in welfare as long as you are among them, and you are their deliverer from God's wrath and chastisement, and Allah warded them, through you, against a great disaster, we conduct that Ahl al-Haramayn intended to revolt against the Caliph and his unjust rule, but al'Imam Malik calmed them down and quelled their revolution through some verdicts (fatawa), like obligating obedience to God, His Messenger and those who are in authority (being the rulers). Thus people have been quietened and calmed down, so the Caliph forsook fighting them. By this way, Allah has warded off the massacre by the Caliph through this fatwa.<sup>88</sup> That is why al-Mansur has said to Malik: Ahl al-Haramayn are faster than other people in rushing toward seditions, and more vulnerable to them, Allah (Himself) fights them, how perverse are they.

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88. There is no contradiction between his fatwa concerning the invalidity of compulsory allegiance, and the one obliging the obedience for the sultan. They have narrated many ahadith in this respect, for example: "Whoever revolts against obedience of the monarch and dies on this, his death is of Jahiliyyah ". And their saying: "You have to obey and adhere even if the emir takes your property and slashes your back"

( 92 )

Third: The Caliph has nominated. Malik to be the prospective scholar throughout all the Islamic countries, imposing his school on people, compelling them to follow it throughout all means of threatening and temptation. One of the means of temptation was his saying: We commit ourselves to the people of all lands not to contradict it (Maliki school), and never to judge but through it, delegating to him their mission, and sending their emissaries during pilgrimage days. Among means of threatening, we can refer to his saying: But in regard of people of Iraq, they will be compelled to follow it, or their heads will be smitten by swords, and their backs will be cut by slashes.

From this paragraph we can realize the sorts of misfortune the Shi'ah were suffering the hands of despotic rulers, including suppression and slaying for forcing them to forsake the Imams of Ahl al-Bayt and follow Malik and his likes. Forth: We observe that al-'Imam Malik and al-Mansur were holding the same beliefs and preference concerning the Sahabah and Caliphs, who seized caliphate by force and subdual.

In this regard Malik has said: He addressed me first with speech about knowledge ('ilm) and fiqh, proving to be the most knowledgeable man, and then talked about the ancestors and earlier 'ulama', and I found him the most knowledgeable man about rijal. Undoubtedly Abu Ja'far al-Mansur was sharing al-'Imam Malik the same feeling, and exchanged flattery with him, as once, before this meeting, he said to him: By God I will never find after Amir al-Mu'mineen (meaning himself) a more knowledgeable and better in fiqh than you.<sup>89</sup> It becomes clear from all this, that Malik was from

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89. Ta'rikh al-Khulafa', by Ibn Qutaybah, vol. ii, p.142.

( 93 )

among the nawasib, as he never recognized the caliphate of Amir al-Mu'minin 'Ali ibn Abi Talib. We proved earlier how they (Ahl al-Sunnah) disapproved of Ahmad ibn Hanbal's belief, who considered 'Ali as the Fourth Caliph, obligating for him what was obligated for the precedent Caliphs. Needless to say that Malik passed away a long time before the birth of Ibn Hanbal. Added to this, Malik has relied, for reporting the hadith upon 'Abd Allah ibn 'Umar--the nasibi--who used to declare that they couldn't find anyone- during the Prophet's lifetime -competent to be a match to Abu Bakr, then to 'Umar, and then to 'Uthman, and after that all people being equal. It is known that 'Abd Allah ibn 'Umar used to be most famous trustworthy man for Malik, and most of the traditions cited in the book al-Muwatta' are reported from him, beside Malik's fiqh.

Fifth: It is to be noted that the policy that was founded on oppression and despotism, intends to approach people through what attains their pleasure, including the fatawa they (Sunnah) innovated without bothering themselves to abide by the Qur'anic and Prophetic texts (nusus). It is declared in al-Mansur's speech addressed to Malik that: Put and write down this knowledge ('ilm) in books, and avert advertisements of 'Abd Allah ibn 'Umar, permissions of Ibn 'Abbas and abnormalities of Ibn Mas'ud. Betake yourself to the moderate matters, and what attained unanimity of Imams and Sahabah, so that we can compel people to follow your knowledge and books.

This indicates explicitly that the school of "Ahl al-Sunnah wa al-jama'ah" is only a combination of Ibn 'Umar's adversities, Ibn 'Abbas's permission, Ibn Mas'ud's abnormalities, and what Malik approved of the moderate matters followed by the Imams, with whom they meant Abu

( 94 )

Bakr, 'Umar and 'Uthman, and what attained agreement of the Sahabah, and approved by the Caliph Abu Ja'far al-Mansur. It is evident that this school has nothing to do with the Prophet's Sunnah that is reported from is kindred, the Pure Imams, with some of whom the lives of al-Mansur and Malik were contemporaneous, and who were secluded and suppressed by the Caliph.

Sixth: It is noted that the first book written about tadwin al-Sunnah from the traditions of the Sahabah and Tabi'un, is the book al-Muwatta' by al-'Imam and according to a request by the ruling authority and the Caliph himself to compel people to follow it by force, by smiling with swords if necessary, as expressed by al-Mansur.

These traditions have been certainly composed by the Umayyads and 'Abbasids, in a way to serve their interests and consolidate their influence and sovereignty, and isolate people from Islam's realities proclaimed by the Prophet (S).

Seventh: It can be noted that al-'Imam Malik has feared none but people of Iraq, due to their being followers (Shi'ah) of 'Ali ibn Abi Talib, who have been satisfied with his knowledge and fiqh, having devoted themselves to imitate the pure Imams among his sons, and taking no consideration for Malik or his likes, as being aware that they were nawasib fawning upon the rulers and selling their religion by dirham and dinar. That is why Malik has said to the Caliph: May God amend the Amir, the people of Iraq never recognize our knowledge, and never follow our opinion in their acts.

Thereat al-Mansur replied arrogantly: We compel them to follow it by force, smiting their top heads by swords, and cutting their backs by slashes. Thus we come to realize the way of spreading

abroad of the schools innovated by the ruling authorities, calling them the schools of "Ahl al-Sunnah wa al-Jama'ah".

( 95 )

The point striking our wonder here is to see that Abu Hanifah differs with Malik, and Malik differs with him, and both differ with al-Shafi'i, al-Hanbali, and the latter disagree with each other and both differ with the former two. The four have never agreed upon one issue but very rarely, nevertheless they are all "Ahl al-Sunnah wa al-Jama'ah! What kind of Jama'ah is this? Are they Maliks, or Hanafis, or Shafis or Hanabalis?? None of the sort, but it is a Jama'ah of Mu'awiyah ibn Abi Sufyan, agreeing with him upon cursing 'Ali ibn Abi Talib, making it a sunnah used to be followed for eight years.

And why have they disagreement and holding different opinions and verdicts concerning one matter been permitted, and how has their differing become a mercy though being confined to the four schools, but in case of there being a mujtahid contradicting their beliefs, they would charge him with disbelief and exclude him out of the pale of Islam?

Had they been equitable and rational, why wouldn't they regard the disagreement among the Shi'ah like that one held among them? But the Shi'ah sin is unforgivable, since they never prefer any of the companions to Amir al-Mu'mineen 'Ali, the fact being the essence of disagreement that can never be endured by "Ahl al-Sunnah wa al-Jamah'ah", who have agreed upon one point, and that is: excluding 'Ali out of Caliphate, beside concealing and obliterating his virtues and real traits.

Eighth: The rulers that seized, by subdual and force, the funds and properties of Muslims, have embarked on distributing them generously among the court 'ulama' and their sycophants, for the sake of gaining their hearts and purchasing their consciences and religion in exchange of their world. Said Malik: He (al-Mansur) then ordered to grant me one thousand dinars in gold, and a splendid raiment, and another thousand dinars for my son. This began an explicit self-confession by Malik, and

( 96 )

there may be much more than this, that was never mentioned by Malik, as he felt straitened of accepting apparent gifts, desiring not be seen by people, as can be apprehended from his saying:

"When the lad put the raiment on my shoulders, I refrained from wearing it disdainfully". 'As al-Mansur knew of this he ordered his lad to let it be with Malik's luggage to be kept from people's awareness.

( 97 )

### **THE ABBASID RULER TESTS SCHOLARS OF HIS TIME**

It is known that the Abbasid Caliph, Abu Ja'far al-Mansur was a great sagacious, realizing how to take possession of People's minds, and buy over their consciences. He managed to expand his influence and stretch out his sovereignty through means of temptation and intimidation. We also came to know his cunningness and sagacity through his conduct with Malik, after he was beaten by the governor of al-Madinah, indicating the cordial link that he had with Malik, a long time before that incident. It is said that Malik met al-Mansur fifteen years ago, when he seized the caliphate,<sup>90</sup> whereat al-Mansur said to Malik: "O Abu 'Abd Allah I saw a dream!" Said Malik: "May God guide Amir al-Mu'mineen towards the right opinion, and inspire him with reasonable words. What did Amir al-Mu'mineen see?"

Abu Ja'far said: "I saw I made you sit in this house, and you be among the builders of God's Holy House, while I compel people to follow your knowledge, with taking people's commitment to depute their delegations to you, and send you their emissaries during pilgrimage days, so that you guide them to what is right in regard of religion, and truth God-willing, as knowledge belongs only to the people of al-Madinah, and you are the most knowledgeable one among them..."<sup>91</sup>

Ibn Qutaybah has reported that when Abu Ja'far al-Mansur seized caliphate, he gathered Malik ibn Anas, Ibn Abi Dhu'ayb and Ibn Sam'an in one place, and asked them: How do you view me? Am I from just Imams or from the despotic Imams?

Malik said: I replied: O Amir al-Mu'minin, I implore Allah through you, and seek your intercession through

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90. Ibn Qutaybah reports in *Ta'rikh al-Khulafa'*, vol.ii, p. 150 that the first meeting was in 148 (H), while the second one was during the hajj season in (H).

We say that Malik used to meet the Caliph all the time, but Ibn Qutaybah mentioned only these two due to their being reported by Malik himself, and containing important affairs, as it is unreasonable that the caliph meets the mufti of State once every fifteen years! 91. *Ibid*, vol. ii, p.142.

( 98 )

Muhammad (S) and your kinship to him, to exempt me from expressing my opinion in this respect. Said he (al-Mansur): Amir al-Mu'minin has exempted you. But Ibn Sam'an said to him: By God you are the best of men, O Amir al-Mu'minin. You make pilgrimage to the House of Allah, fight the enemy, ensure safety of routes, and the weak seek your refuge for fear of being devoured by the strong, and religion is established by you, and you are the best of men, and the most just Imam.

Ibn Abi Dhu'ayb, in turn, said: By God, I view you to be the worst of men, you have taken to yourself all properties (mal) of Allah and His Messenger, and looted the share of the kinsmen, orphans and the needy. You have caused the weak to perish, and tired the strong, and seized all their properties. What will be your argument in the Hereafter before Allah?

Abu Ja'far said to him: Woe be to you, what is that you utter? Do you comprehend (what you say)? come to your senses, and look what is before you? He said: Yes, I see swords, and it is nothing but death. It is inevitable, the sooner is better.

After this conversation, al-Mansur dismissed Ibn Abi Dhu'ayb and Ibn Sam'an, being alone with Malik. After giving him confidence, he said to him: O Abu 'Abd Allah, you can go to your town, as a rational and well-guided man. If you like to stay with us, we will never prefer anyone to you, nor will regard any creature equal to you.... He said: The next day Abu Ja'far al-Mansur sent to every one a sealed bag of money, each containing five thousand dinars, with one of his policemen, saying to him: You give each man one bundle, but in regard of Malik, if he takes it let it be, if he refused, he is not to blame. In regard of Ibn Abi Dhu'ayb, if he takes it bring me his head, if he refuses it let it be, he is not to blame. If Ibn Sam'an refuses it, bring me his head, if he takes it, it will be to his good health.

Malik said: The man got ready and went to them, Ibn

( 99 )

Sam'an took it and escaped danger. As to Ibn Dhu'ayb, he refused it and escaped danger. But I was in bad need for it, so I took it.<sup>92</sup> From this story we can notice that Malik was aware of the Caliph's despotism and injustice, but due to the intimate link he had with al-Mansur, he pleaded to him with Muhammad (S) and his kinship to him. This was the most desired aspect by the 'Abbasid rulers, and their biggest concern at that time, which is being extolled and glorified by referring to their kinship to the Messenger of Allah (S). Thus the Caliph recognized what Malik meant by his speech, which he liked, and made him to exempt him (Malik) from utterance (expressing his opinion). As to the second one-Ibn Sam'an - he resorted to flattering him (al-Mansur) with traits unpossessed by him, for fear of being killed, as the swordman was waiting the Caliph's signal (to cut his head).

In regard of the third one, i.e. Ibn Abi Dhu'ayb, he was hold, fearing no reprimand from anyone, being a faithful believer, a truthful man, and sincere to Allah and His Messenger and all Muslims. So he confronted him with his reality, unveiling his falsehood and sophistry, with showing his pleasure and readiness to welcome death when being threatened by slaying. The Caliph has tested the two men by immense fortunes, exempting al-'Imam Malik from that exam, and permitting him to be safe in both cases, taking or refusing them.

He ordered to cut Ibn Abi Dhu'ayb's head when taking them, and that of Ibn Sam'an when returning them. As Abu Ja'far al-Mansur being a great sagacious man, he strove hard towards elevating Malik's status and imposing his school, with uprooting Ibn Abi Dhu'ayb school, though the latter's being more knowledgeable and superior to Maalik, as admitted by al-'Imam Ahmad bin Hanbal.<sup>93</sup> Al-'Imam al-Shafi'i also admitted that Layth ibn Sa'd

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92. Ibid, vol. ii, p.144.

93. Tadhkirat al-huffaz, vol.i p.176.

( 100 )

entertainment more fiqh than Malik.<sup>94</sup> But the fact is that age never witnessed a man having more knowledgeable and fiqh than al-'Imam Ja'far al-Sadiq (A), or being superior to him, as confessed by all of them.<sup>95</sup> Can anyone dare challenging him in knowledge or act, or virtue or honour, as his grandfather being 'Ali ibn Abi Talib who is superior to, and having more knowledge and fiqh than all creatures on the earth, to the exclusion of the Messenger of Allah (S)? However, only politics nowadays can elevate the rank of some people and degrade others, and wealth has become the criterion for preferring some and causing others to remain behind.

That which concerns us in this discussion, is exposing, with explicit evidences and irrefutable arguments, that the four schools of Ahl al-Sunnah wa al-Jama'ah are only schools innovated by politics (siyasaah), and rulers have imposed them upon people by means of intimidation and temptation and publicity, as people follow only the religion of their kings.

Whoever seeks more elaboration and investigation he is recommended to go through the book "al-'Imam al-Sadiq wa al-Madhahib al-'arba'ah" (al-'Imam al-Sadiq and the four schools) by al-Shaykh Asad Haydar (God's mercy be upon him). Then he will come to realize the dignity and power entertained by Malik, to the extent that al-'Imam al-Shafi'i used to beg to the governor of al-Mainah to let him enter upon Malik, whereat the governor would say: "I prefer going from al-Madinah to Makkah walking on foot, than standing at the door of Malik (asking permission to enter), as I never feel abasement but when standing at his door".



The Egyptian author Ahmad Amin says in his book *Zuhr al-Islam* the following: "The governments have a great role in supporting the school of Ahl al-Sunnah. As usual, when strong government support any school, people will follow and imitate that school, which remains as a document till the state

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94. *Manaqib al-Shafi*, p.524.

95. You have previously read Malik's saying: "No eye has ever seen, and no ear has ever heard, and no heart has ever thought of a man *afqah* (having more knowledge) than Ja'far ibn Muhammad al-Sadiq.

( 101 )

is changed.<sup>96</sup>

However, the school of al-'Imam Ja'far al-Sadiq, (if it is possible to call it a school as common among Muslims, since it is true Islam that was revealed on the Prophet (S), has never attained the support or recognition of any ruler or authority, but all the rulers strove hard to degrading and exterminating it, beside causing people to have aversion to it with all possible means.

But with God's grace upon Muslims, this school managed to split asunder those pitch-black darkneses, with gaining followers and supporters throughout centuries of oppression, since the light of Allah can never be put out by mouths, or be exterminated by swords, or abolished by false publicities and biased rumours, lest people should have argument against Allah or claim of being unaware of it.

It is known that those who followed the guide of the Imams of guidance, the Pure Progeny ('Itrah), after the Prophet's demise were only few in number, that could be counted by fingers, but throughout history and ages they have multiplied, since the goodly tree, its root set firm, and its branches reaching into heaven giving its fruits at every season by permission of its Lord. Whatever was done for Allah's sake can last for ever and be perpetual.

Quraysh did its utmost to do away with Muhammad, in the outset of the *da'wah* (invitation to Islam). But when failing in doing this, with the grace of Allah, and thanks to Abu Talib and 'Ali, who gave their lives for saving him, Quraysh consoled itself by claiming that Muhammad being without posterity, having no offspring, and as he dies his posterity will be cut and he will extinct. So they tolerated unwillingly. But the Lord of all worlds has given him Abundance (*kawthar*), and Muhammad became the grandfather of al-Hasanayn (al-Hasan and al-Husayn), giving good tidings to the believers that they both being Imams wheather they stand up (rise) or sit down (refrain

from rising), and that all Imams

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96. Zuhr al-Islam, vol. vol.iv, p.96.

(102 )

are from al-Husayn's offspring, constituting a threat against the interests and future of Quraysh. As this being the will of Quraysh, so it revolted after the Prophet's demise, striving to exterminate his kindred ('Itrah) altogether. So they surrounded Fatimah's house with fire-wood (to burn it), and had 'Ali's surrender and sacrificing his right to caliphate, with his peaceful reaction never been there, they all would have been exterminated, and Islam could have been uprooted from that day.

So Quraysh has kept silent and quiet as long as the rule being in its hands, and never threatened any one from Muhammad's offspring. But as soon as 'Ali assumed power, Quraysh ignited fierce wars against him, and never calmed down till it managed in exterminating him and bringing caliphate back to the most wicked clan, making it monarchical and Caesarean, that being transferred from fathers to their sons. When al-Husayn rose up and started its violent revolt to exterminate forever the Prophet's Progeny and everything called the offspring of Muhammad ibn 'Abd Allah.

Consequently they executed the massacre of Karbala' in which they slew the Prophet's Progeny, including little boys and nurslings, intending to uproot the Prophet's tree with all its ramifications. But the Glorified Allah fulfilled His promise to Muhammad, through delivering 'Ali ibn al-Husayn and bringing out from his loins the other Imams, filling the earth, East and West, with his offspring the result of which was the Kawthar (Abundance). As a consequence of this, the offspring of the Messenger of Allah (S) spread over every country, village and land, either by self or by trace, having affection and respect in the hearts of all people.

Nowadays, and after all these activities attempts, the number of Ja'fari Shi'ah alone amounts to about (250) million Muslims all over the world, all intimating the Twelve Imams of the Prophet's kindred ('Itrah), and approaching to God

(103 )

through loving and following them, with seeking their grandfather's intercession (shafa'ah) It is infeasible to find such a number of followers in any other school, when taking into consideration each school exclusively, despite the rulers' support and backing for them.

It is stated in the Holy Qur'an:

"They plot, but Allah (also) plotteth, and Allah is the best of plotters".(8:30) Hasn't Pharaoh commanded to slaughter every new-born male child from Banu Israel, when being told by the astrologers that a new-born (male) child from Banu Israel will threaten his throne? The best of plotters (God) has delivered Moses from Pharaoh's plotting, making him to be brought up in the lap of Pharaoh himself, undermining his rule and causing his party to perish. The commandment of Allah is always executed.

Hasn't Mu'awiyah (the Pharaoh of his time) embarked on cursing 'Ali, and killing him and his sons and followers? Hasn't he prohibited all preachers from mentioning his virtues? Hasn't he tried with all his stratagem, to put out the light of Allah and return to the Jahiliyyah (Ignorance)? But the Best plotters elevated remembrance of 'Ali name has been spoken constantly by all Muslims, whether Sunnah or Shi'ah, and even by the Christians and Jews. The 'Ali's tomb turned to be, after the Prophet's tomb, a shrine around which millions of Muslims used to circumambulate, shedding tears and seeking God's nearness through him, and whose shrine being topped with gilt dome and minarets, towering in the sky, and fascinating the sights.

On the other side, we observe the extinguishes of remembrance of Mu'awiyah, the emperor who ruled over the earth, spreading corruption everywhere, can you see any trace of him? Or can you find any monument except a darkened and deserted graveyard? Since there is a round for falsehood, and a

(104 )

vicissitude for truth, so learn a lesson, O men of understanding. All praise belongs to Allah for His guidance. Praise be to Allah Who caused us to realize that the Shi'ah are truly following the Messenger's Sunnah, as they have followed the guide of Ahl al-Bayt, and the Household are better aware of what is in it (house). Allah has chosen and selected them, and caused them to inherit the knowledge of the Book (Qur'an). We also came to know that Ahl al-Sunnah have followed the heresies of the earlier and later rulers, having no argument for what they claim.

#### Hadith Al-Thaqalaiyn in The Shi'ah's Opinion

That which indicate the Shi'ah's being the true followers of the real Prophetic Sunnah, can be

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found in Hadith al-Thaqalayn, narrated from the Messenger of Allah (S): "I am leaving behind among you two precious things: the Book of Allah and my Kindered, my Ahl al-Bayt. As long as you adhere to them you will never go astray after me. So don't outstrip them (fa la tasbiqihum), for then you shall perish, and don't fall short of them, for then you will perish. Don't teach them for they are more knowledgeable than you".<sup>97</sup> In some other narrations he added: The Subtile, the Aware has told me that the two verily will never separate until they meet me at the Pond.

This hadith has been narrated by Ahl al-Sunnah in more than twenty sources of their Sihah and Masanid, as has been reported by the Shi'ah in all books of traditions. It shows, as can be seen, very conspicuously that Ahl al-Sunnah have gone astray due to not adhering to these two precious things, and have perished since they have outstripped Ahl al-Bayt, surmising that Abu Haninah, Malik and Ibn Hanbal were more knowledgeable than the Pure 'Itrah, so they followed them and abandoned the 'Itrah.

For their claim of being committed to the Qur'an, it has no proof as the Qur'an is wholly full of generalities having no details for rules. It bears different interpretations, and there should be someone to elucidate it and an exegete to expose its rules, as the case for the Prophetic Sunnah that requires trustworthy narrators and learned exegetes.

This problem can never be solved but through resorting to Ahl al-Bayt, who are the Imams from the Pure

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97. Sahih al-Tirmidhi; Sahih Muslim; mustadrak al-Hakim, Musnad Ahmad, kanz al-'ummal; Khasa 'is al-Nasa'i, Tabaqat Ibn Sa'd; al-Tabarani, al-Sayuti, Ibn Hajar and Ibn al-'Athir. For knowing volume and page numbers refer to al-Muraja'at, p. 82 and onwards.

( 106 )

Kindered recommended by the Messenger of Allah (S).

When referring to other traditions beside the Hadith al-Thaqalayn, holding the same meaning and denoting the same objective, as his saying :""Ali is with the Qur'an and the Qur'an is with 'Ali. They shall never separate until they meet me at the Pond"", 98 and his saying: ""Ali is with the Truth and Truth is with Ali.They shall verily never separate until they meet at the Pond on Doomsday", 99 it will be assured for us and every researcher that who ever abandoned 'Ali, has in fact abandoned the real interpretation of the Almighty Allah's Book, and whoever abandones 'Ali has in fact discarded truth behind, and followed falsehood, since when truth is abandoned, only

misguidance is left.

Assured also will be that Ahl al-Sunnah wa al-Jama'ah have neglected the Qur'an and Prophetic Sunnah by neglecting truth incarnated in 'Ali ibn Abi Talib (A), beside the coming true of Muhammad's prophecy that his Ummah will divided into seventy-three sects all being misguided except one sect. This delivered sect being the one that followed truth and guidance through following the guide of al-'Imam 'Ali (A), fighting whoever fought him and making peace with whomever reconciled with him, following his example in knowledge and being committed to the Imams from among his sons. The Qur'an has referred to them as:

"Those are the best of created beings. Their reward is with their Lord: Gardens of Eden underneath which rivers flow, wherein they dwell for ever. Allah hath pleasure in them and they have pleasure in Him. This is (in store) for him whom fearth his Lord". (98:7-8)

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98. It is reported by al-Hakim in his Mustadrak, vol. iii, p.124 and al-Dhahabi in his Talkhis.

99. Muntakhab kanz al-'ummal, vol. v. p. 30, Ta'rikh Ibn 'Asakir, vol. iii, p.119; Tarikh Baghdad, vol. xiv, p. 321; Ta'rikh al-khulafa', by ibn Qutaybah, vol.i p. 73.

( 107 )

#### **HADITH AL-THAQUALAYN AS VIEWED BY AHL AL-SUNNAH**

As mentioned earlier, the same tradition mentioned in the foregoing chapter, has been reported by scholars of Ahl al-Sunnah wa al-Jama'ah, acknowledging it in more than twenty of their well-known reference books. Thus they have implicitly given evidence against themselves of being deviated, as they have never adhered to the Pure 'Itrah, and adopted unsubstantial schools of thought with no warrant revealed by Allah, having no place in the Prophetic Sunnah

The surprising fact concerning today's scholars of Ahl al-Sunnah, after decline and perdition of the Umayyads, and during an age witnessing development of direct communication and prevalence of scientific research media, is that why don't they think of repentance and coming close to Allah for being with those meant by the Almighty's saying:

"And lo! verily I am forgiving toward him who repenteth and believeth and doeth good, and afterward walketh right". (20:82) If people, throughout past centuries during caliphate time, have been corrected to follow and obey the sultan by force and suppression, what excuse can they produce today, while the ruler has nothing to do with religion as long as his throne is saved, vaunting

with democracy and human rights that include freedom of thought and belief?

We are left with some Sunni 'ulama' objecting the afore-mentioned Hadith al-Thaqalayn with the hadith "I am leaving behind among you the Book of Allah and my Sunnah".100

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100. We previously said that the hadith "The Book of Allah and my Sunnah "the Book of Allah and my 'Itrah" is a sahih and mutawatir one reported in all the sahih of the sunnah and Shi'ah.

( 108 )

### **BOOK OF ALLAH AND MY 'ITRAH OR :BOOK OF ALLAH AND MY SUNNAH?**

This subject has been fully covered in the book "To be with the Truthful" (Li -akuna ma'a al-Sadiqin), and we briefly mentioned that there was no contradiction between the two traditions since the true Prophetic Sunnah being preserved with the Pure 'Itrah', the Ahl al-Bayt (peace be upon them). And the Ahl al-Bayt are better aware of what is in it (house), and 'Ali ibn Abi Talib is the gate of the Prophetic Sunnah and he has more right over Abu Hurayrah and Ka'b al-'Ahbar and Wahb ibn Munabbih to be the narrator of Islam.

Nevertheless, more elaborations in inevitable, though leading to repetition, but is beneficial for those who missed reading the book. Our dear readers may be convinced in this debate that the hadith "the Book of Allah and my Kindered " being the origin (asl), but the caliphs substituted it with " the Book of Allah and my Sunnah" with the aim of isolating Ahl al-Bayt from the arena of life.

It should be observed that the hadith "the Book of Allah and my Sunnah " is not to be right even among Ahl al-Sunnah themselves, since they have reported in their Sihah that the Prophet (S) forbade them from writing it (his Sunnah). So if this tradition (of forbiddance) being authentic, how is it possible for the Prophet (S) to say: I am leaving behind among you my Sunnah while it is not written and not identified??! Had the hadith (the Book of Allah and my Sunnah) been right, how would 'Umar ibn al-Khatab have followed himself to respond to the prophet (S) by saying: We are sufficed by the Book of Allah"?!

Moreover, if the Prophet (S) has left behind a written Sunnah, how could it be possible for Abu Bakr and 'Umar to

( 109 )

burn it, preventing it from reaching people?! If the hadith "Book of Allah and my Sunnah" being right, why has Abu Bakr addressed people after the Prophet's demise, saying: "Do not narrate anything from the Messenger of Allah . Whoever asks you (about rules) you should say: the Book of Allah is between us and you, you should consider as lawful which it regards as haram?! 101 And why has Abu Bakr contradicted it in fighting the deniers of zakat, while the Messenger of Allah (S) has said: "Whoever witnesses that there is no god except Allah (La ilaha illa Allah), his blood and property will be immune from me and his reckoning is with Allah"?!

Had it been right, how could it be permissible for Abu Bakr and 'Umar and those who followed their guide among the Sahabah, to violate the sanctity al-Zahra' (A) and assault her house threatening to set it to fire with whomever is inside it? Haven't they heard the prophet's (S) saying in her regard: "Fatimah is a part of me, whoever vexes her vexes me, and whoever hurts her hurts me"? Yea by God, they have heard and comprehended it. Haven't they heard the Almighty Allah's saying: "Say (O Muhammad, unto mankind): I ask of you no fee therefore, save loving kindness among kinsfolk" (42:23), which has been revealed in the right of her and her husband and her two sons? Has loving kindness to Ahl al-Bayt been in intimidating and threatening them with burning, and pressing the door against Fatimah's abdomen till she aborted her foetus?!

Had the hadith "the Book of Allah and my Sunnah" been correct, how would Mu'awiyah and his followers and sycophants have warranted cursing 'Ali and slandering him over pulpits throughout the reign of the Umayyads? Haven't they heard God's commandment to ask blessings on him as they do on the Prophet? Haven't they heard the Prophet's (S) hadith: "Whoever reviles 'Ali, has in fact reviled me, and who

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101. Tadhkirat al-huffaz, by al-Dhahabi, vol. i, p.3.

( 110 )

reviles me have reviled Allah?!102 If it is right, what kept this Sunnah from the awareness of most of the Sahabah in a way that they ignored it and exerted their opinions in Islamic rules, the act done by the leaders of the four schools, who resorted to qiyas, ijihad, ijma' (unanimity) , sadd bab al-dhara'i al-masalih al-mursalah, al-istishab (accompaniment), sawafi al-'umara' and akhaff al-dararain, and other matters (heresies)?!103 Had the Messenger (S) left behind "the Book of Allah and Sunnah of His Prophet" to safeguard people against deviation, so no need would have been there for all these heresies innovated by Ahl al-Sunnah wa al-Jama'ah, as "every baid'ah is deviation (dalalah) and every deviation is in fire " as stated in the holy tradition...!

Then come the rationals and men of letters who blame the Prophet (S) due to neglecting his Sunnah and never caring for it, nor ordering to put it to writing, preserving with safeguard it

against perversion,disagreement, composition and fabrication, and then would say to people: " I am leaving behind among you two precious things (thaqalayn), that which if you hold on to, you shall never go astray: the Book of Allah and my Sunnah"! When those wise people are told that the Prophet forbade them from writing it down, it would be an object of derision, as this being unexpected to be done by wisemen, that how could he forbid the Muslims from writing his Sunnah, telling them them; I am leaving among you my Sunnah? !

Added to this, when attaching to the Glorious Book of Allah the Prophetic Sunnah written down throuhgout centuries by Muslims, we can find it the abrogating (nasikh) and the abrogated (mansukh) specific (khas) and general (aam), the clear (muhkam) and ambiguous (mustahabbah), being thus like the Qur'an.The Qur'an is wholly sahih since Allah --Subhanahu--has undertaken to protect and preserve it, and due to its being written down (maktub), whereas the

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102. Mustadrak al-Hakim, vol.iii.p.121 ,he said: It is a sahih hadith on condition it be approved by the two shaykhs, but they have never reported it. Ta'rikh al-khulafa', by al-Sayuti, p. 73; Khasa'is al-Nasa'i, p. 24;al-Manaqib by al-khawarazmi, p.82.

103. Jami 'bayan al-'ilm, vol. ii, p. 174.

( 111 )

Sunnah includes false and fabricated traditions more than the sahih (varacious) ones. The Prophetic Sunnah is, before all, in need of an infallible man (ma'sum) to indicate its right (traditions) and reject what is composed, as this being infeasible for the non-infallible though being an erudite scholar.

Further, the Qu'ran and Sunnah are altogether in need of a profoundly learned 'alim, aware of all their rules and mysteries, so that he can elucidate for people, after the Prophet's time, the rules about which they differed and of which they were unaware. Haven't you heard the Glorified Allah state explicitly that the holy Qur'an being in need of someone to manifest it, by saying: "And We have revealed unto thee the Remembrance that thou mayst explain to mankind that which hath been revealed for them". (16:44)? Had not the Prophet been there to explain to mankind that which has been revealed for them, it would have not been possible for them to be aware of God's rules, though the Qur'an being revealed in their own language!

This is intuitive matter known for all people, that though the Qur'an being revealed with the religious duties including salat (prayer), zakat (alms),sawm (fasting), and hajj (pilgrimage), still Muslims are in need of the Prophet's (S) explanation, since he has expounded the way of



performing prayer, the amount of zakat, rules of fasting and rituals of pilgrimage, otherwise, people have not been acquainted with all these rules. So, if the Qur'an, in which is no difference, and falsehood cannot come at it from before it or from behind it, needs an expositor, then the Prophetic Sunnah shall be much more in need of an expositor, due to the abundance of difference that occurred in it, and much of foist and false ascription that afflicted it. It is quite natural or rather rational requisites, that every messenger should care for the message with which he was commissioned, through appointing an executor (wasi) and a guardian by a revelation from Allah, to

( 112 )

protect the message against loss after his demise. Based on this, the Messenger of Allah (S) has prepared his successor and guardian over his ummah, 'Ali ibn Abi Talib, bringing him up from childhood with prophethood morals, instructing him when grown up the knowledge of the formers and latters, singling him out with mysteries unknown for others, directing the Ummah continuously towards him by telling them: This is my brother, and my guardian and successor over you. He also said: I am the best of prophets and 'Ali is the best of guardians, and of whomever I am leaving behind. He said: 'Ali is with the Truth, and Truth (haqq) is with 'Ali, and 'Ali is with the Qur'an and the Qur'an is with 'Ali. He also said: I have fought over the tanzil (revelation) of the Qur'an, and 'Ali will fight over his ta'wil (interpretation), and he will verily elucidate to my Ummah that in which they differed after me. He further said: No one can ever be my successor except 'Ali, and he is the master (wali) of every believer after me. Moreover he said: 'Ali has the position (manzilah) in relation to me as that Aron has in relation to Moses, and verily 'Ali and I are inseparable, and he is the gate of my knowledge.<sup>104</sup>

It has also been proved scientifically and historically, and through writings of the biographers, that 'Ali has been the only reference authority (marji) for all the Companions --the learned and ignorant among them. Ahl al-Sunnah's confession that 'Abd Allah ibn 'Abbas, whom they called Habr al-'Ummah, was his ('Ali's) disciple, and acquired knowledge under him, beside ascribing all 'ulum (branches of knowledge) to him (A) are sufficient evidences proving his superiority.<sup>105</sup>

Supposedly if the hadith (the Book of Allah and my Sunnah) contradicts the hadith (the Book of Allah and my 'Itrah), the latter should precede the former, i.e., mentioning (my 'Itrah) before (my Sunnah), so that every sane Muslim should refer to the Pure Imams of Ahl al-Bayt for exposing to him to concepts (mafahim) of the Qur'an and Sunnah.

But when any sane Muslim adopts the hadith (the

104. All these traditions being sahih in view of Ahl al-Sunnah, and reported and affirmed by their 'ulama', We have cited them in the previous books, refer to al-Muraja'at, edited by Husayn al-Radi.

105. In this respect see the introduction of Ibn Abi al-Haid al-Mu'tazili for his Sharh al-Nahj. ( 113 )

Book of Allah and my Sunnah), he will verily be perplexed as regards both the Qur'an and Sunnah, finding no trustworthy reference for explaining to him the unconceived rules, or those rules about which the scholars differed greatly, and many diversified and contradictive discourse have been uttered by leaders of schools of thought (madhahib)

Undoubtedly, if he adopts the utterance of any of the scholars, or follows the opinion of any of the schools, his adopting or following is verily with no any evidence, or veracity of this one or falsehood of that one. Certainly adopting one of the schools and rejecting any other one is but a blind fanaticism and a baseless imitation, the fact about which Allah -the Exalted -has stated: "Most of them follow not but conjecture. Assurely conjecture can be no means take the place of truth".(10:36).

I will cite only one example, helping the reader recognize truth, and distinguish between truth and falsehood. Taking the Qur'an and reading the verse on ablution (wudu')... and lightly wipe your heads and your feet up to the ankles" (5:6), we come to understand at first blush that no difference being there between wiping feet and wiping heads, but when viewing the conduct of Muslims we see them differ in this respect: All of Ahl al-Sunnah wash (their feet), while all the Shi'ah wipe.

Thereat we shall be bewildered and doubtful, facing the question: which one is correct (sahih)? When returning to the 'ulama' and exegetes of Ahl al-Sunnah wa al-Jama'ah, we observe them differ regarding this rule, as they report two readings for this verse: "Arjulakim" (your feet) with fathah on (lam), and the second arjulikum with kasrah under (lam) .Then they correct the two readings by saying: whoever reads it with fathah will obligate ghasl (washing), and that who reads it with kasrah will obligate mash (wiping). Then another Sunni scholar, 106 profoundly learned in

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106. He is al-'Imam al-Fakhr al-Razi in his al-Tafsir al-Kabir, vol. xi, p.161.

( 114 )

the Arabic language, discloses that: Both readings --with fathah and with kasrah obligate mash, as the word arjul (feet) either be masubah (arjula) in place or majrurah (arjuli) on adjacency. He adds that the Qur'an has ordained the wiping and the Sunnah washing.

As can be seen, the 'ulama' of Ahl al-Sunnah have not removed our perplexity by contrariety of their opinions, but they multiplied our doubt by saying that the Sunnah has contradicted the Qur'an. It is far from the Prophet to contradict the Qur'an and wash his feet during ablution (wudu'). Had the prophet washed his feet during wudu', contradicting him would have not been permissible for eminent Companions, entertaining that much of knowledge, like 'Ali ibn Abi Talib, Ibn 'Abbas, al-Hasan, al-Husayn, Hudhayfah ibn al-Yaman and Anas ibn Malik, with all the Companions who read (arjuli) with kasrah, being the majority of qurra (reciters) who considered wiping as wajib (obligatory). Then all the Shi'ah who followed the guide of the Imams from Pure progeny ('Itrah) have believed in wiping as wajib.

So what is the solution?

Thus we have realized that every Muslim will remain perplexed and suspicious, and without referring to reliable people, he will never recognize the right from wrong, not knowing Allah's sahih rule from the false one I have deliberately cited this example from the holy Qur'an to show the extent of difference and contradiction, in which Muslim Sunni scholars hit at random regarding an act the Prophet used to do several times a day for twenty-three years, and was supposed to be known by all the Prophet's Companions. But the 'ulama' of Ahl al-Sunnah have differed regarding the readings, using fathah once and kasrah another time, issuing contradictory rules accordingly!

The researchers are aware of the numerous differences among scholars in exegesis and inferring rules according to the various readings.

( 115 )

And if their difference about the Book of Allah being so explicit, it will be more explicit regarding the Prophetic Sunnah. What will be the solution then? If you tell us that it is wajib to refer to someone reliable for explaining and exposing the sahih rules from the Qur'an and Sunnah, we shall ask you to lead us to the rational wise man, since the Qur'an and the Sunnah never safeguard against deviation, due to their being silent and having various interpretations, as mentioned earlier in the ablution verse. The wujub of imitating the scholars aware of the realities of the Qur'an and Sunnah, has become an irrefutable intuition, but the difference lies only in identifying those very scholars.

If you claim that they being the 'ulama' of the Ummah headed by the Sahabah, we shall tell you that we observed their difference regarding the verse on ablution and other matters. We came to know that they have fought and charged each other with disbelief, so it is not possible to rely on all of them, but only on the equitable ones, not the falsities. Then the problem shall remain unsolved.

If someone recommends us to refer to the leaders of the four schools, we tell him that they have disagreement regarding most of the issues, that even some of them have regarded basmalah in prayers is makruh (reprehensible), and some have considered prayers as invalid without basmalah. Everyone has been acquainted with the conditions of these schools, that they being the making tyrant rulers, and remote from the message era, not knowing the Sahabah beside the Prophet (S) himself.

So only one solution is left before us, being the necessity to refer to the Imams of Ahl al-Bayt, far from whom Allah has removed uncleanness and cleanness a thorough cleansing, the knowledgeable who strive in God's way, that no one could attain their position in knowledge, piety, learning by heart, and righteousness. They are infallible against lie and

( 116 )

error as confirmed by the Qur'anic text<sup>107</sup> and Prophet's hadith.<sup>108</sup> They have inherited the knowledge of the Book of Allah after He has chosen them, and the Prophet has taught them all the rules needed by people, asking people to follow them by saying: "The parable of my Ahl al-Bayt is that of the ark of Noah; whoever gets aboard it is saved, and whoever stays away from it is drowned" Ibn Hajar, one of the Sunni 'ulama', explains this hadith in this way: The aspect of the resembling them to the ark lies in that whoever loves and glorifies them, as gratitude for the grace of their nobility, and be guided by their scholars, will be saved from darkness of contradictions. Whoever stays away from them will be drowned in the sea of ingratitude perish in the desert of tyranny.<sup>109</sup> Added to this, we cannot find any scholar among the Islamic Ummah in the past or present, from the Companions' time till the present day, who dares to claim of being more knowledgeable or virtuous than the Imams of the Prophet's Progeny, or anyone who claims that he taught anyone of the Ahl al-Bayt Imams, or guided them to something.

Anyone likes to get more elaboration and details, can see the books "al-Murajat" and "al-Ghadir". But those equitable ones can suffice with which was mentioned, as the hadith "I am leaving behind among you Allah's Book and my Kindred " being the truth admitted by reason and inner conscience, and attested by the Sunnah and the Qur'an.

Thus it is manifested again with irrefutable evidences, that the Imamiyyah Shi'ah are the true followers of the real Prophetic Sunnah, and that ahl al-Sunnah wa al-Jama'ah have only obeyed their masters and grandees, who misled them and let them wander blindly in darkness, drowning them in the sea of ingratitude, and causing them to perish in the deserts of tyranny, as expressed by Ibn Hajar al-Shafi'i. All praise belongs to Allah, the Lord of all world, for guiding His faithful servants.

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107. The almighty's saying: "Allah's wish is but to remove uncleanness far from you, O Folk of the Household, and cleanse you with a through cleansing",

108. The prophet's saying: the Book of Allah and my kindred, if you hold fast to them you will never go astray after me, meaning that the Pure 'Itrah are immune against error like the Book of Allah, since the non-infallible cannot ensure guidance, and that who is subjected to error is in need of guidance.

109. Al-Sawa'iq al-Muhriqah, by Ibn Hajar al-Shafi, p.151.

( 117 )

### **SOURCES OF LEGISLATION FOR THE SHI'AH**

Anyone who follows up the Imamiyyah Shi'ah fiqh, will verily see them devoted absolutely, in (taking) all fiqhi rules -except the recently originated ones<sup>110</sup> to the Prophet (S) through the Twelve Imams of Ahl al-Bayt (A).

They follow only two sources of legislation: The Book and the Sunnah, with which I mean the first source i.e. the Holy Qur'an, and the second one being the Prophetic Sunnah, upon its bearer be the best of benediction and peace. These are the beliefs of the Shi'ah in the past and lately, and rather of the Imams of Ahl al-Bayt, of whom no one claimed of exerting his opinion or issuing a rule according to his conjuncture.

The first Imam 'Ali ibn Abi Talib is the best example, as when they have acknowledged him as a caliph provided that he should rule according to the Sunnah of the Two Shaykhs (Abu Bakr and 'Umar), he replied; I will never rule but according to the Book of Allah and His Messenger's Sunnah.<sup>111</sup> In the forthcoming chapters, we will clarify that he (A) has been all the time adhering to the Prophet's Sunnah without deviating from it, doing his best to restore people to follow it. This practise has resulted in exciting the Caliphs' rage, and people's turning away from him, due to his hardness and devotion in God's Essence (Dhat Allah), and clinging to the Prophet's Sunnah.

Further, al-'Imam al-Baqir (A) used to say: "If we debate with you according to our opinion we shall be misguided as happened to those before us, but we give you an evidence from our Lord, that He has revealed upon His

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110. We mean by it the ijtiḥād of the 'ulama, concerning that for which not text is revealed, as occurred after occultation of the Twelfth Imam. 111. In some narrations he said: "and other than them, I exert my opinion", which is false addition by the followers and the supporters of ijtiḥād. As

al-'Imam 'Ali has never claimed to exert his opinion, but he used to extract the rulers from the Book of Allah and His Messenger's Sunnah, or used to say: We have al-Jami'ah, which contains whatever needed by People even the minute points. This Sahifah is dictated by the Messenger of Allah and written by 'Ali. We referred to al-Sahifah al-Jami'ah in the chapter "Ahl al-Sunnah and Obliterating the Sunnah" in this book.

( 118 )

Prophet, who in turn has manifested for us"

In another place he (A) said: "O Jabir, if we were used to talk to people according to our opinion we would have perished, but we disclose to you traditions we have hoarded up from the Messenger of Allah (S) as others hoard up gold and silver. Al-'Imam Ja'far al-Sadiq (A) has also said:

By God we never utter anything according to our desire nor to our opinions, but our utterance is exactly as revealed by our Lord (God). Whatever replies I give you are verily reported from the Messenger of Allah, and by God we never follow our opinion in everything. All men of letters and investigation are aware of this fact about the Imams of Ahl al-Bayt, as they have never reported from any of them exerting the opinion, or to act by qiyas (analogy) or istihsan or anything other than the Qur'an and the Sunnah.

When referring to the contemporary great religious authority (marji), Ayatullah Muhammad Baqir al-Sadr (may God be pleased with him), we see him saying in his treatise (risalah), "al-Fatawa al-wadhiha": It is necessary to refer briefly to the references upon which we mainly depended in deducing in the outset of our speech, the Holy Qur'an and the Prophetic Sunnah, reported from trustworthy pious narrators, wherever be their madhhab<sup>112</sup> (school of thought). We do not see any legislative justification to depend upon analogy and istihsan (approval), or alike things.

Concerning what is called the rational evidence (al-dalil al-'aql), that mujtahidun and muhaddithun have differed as to whether acting according to it was permissible or not. Though we believe that is justifiable to apply it, but we have never found even one rule (hukm) whose establishment (ithbat) relies solely on the rational evidence with this meaning, but rather, what is established by al-dalil al-'aql, is

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112. Here it is proved how the Shi'ah 'ulama' refer to the righteous trustworthy men whatever be their madhhab, which is a good refutation against the claimants that the Shi'ah never trust the Sahabah. While the fact is that the Shi'ah reject the ahabi's hadith only when it contradicts what is

narrated by Ahl al-Bayt Imams.

( 119 )

already established at the same time by the Book or the Sunnah.

As regards the so-called ijma' (unanimity), it cannot be considered a source (of legislation) beside the Qur'an and Sunnah. It is unreliable but only due to its being a means for affirmation in some cases.

Therefore it is confirmed that the Qur'an and the Sunnah have been the only two sources of legislation. We implore the Almighty to make among those who cling to them. "Whoever grasps them has grasped a firm hand-hold which will never break. Allah is Hearer, Knower".<sup>113</sup>

So this phenomenon is prevalent among the Shi'ah throughout history, as the only dependable sources of legislation being only the Qur'an and the sunnah, and none of them has issued even one fatwa (verdict) derived from qiyas or istishan. The episode of al-Imam al-Sadiq with Abu Hanifah is quite known for all, when he forbade him from applying qiyas (analogy). He (A) said to him: "Don't use qiyas in regard of God's religion, since the Shari'ah (Islamic law) will be obliterated when qiyas is applied on it, and the first one who applied qiyas was Iblis when he said (to God): I am better than him (Adam) as You have created me from fire but You created him out of clay.

These are the sources of legislation for the Shi'ah, from the time of 'Ali ibn Abi Talib till the present day. What are the sources of legislation for Ahl al-Sunnah wa al-jama'ah?

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113. Al-Fatawa al-wadihah, by the Martyr Muhammad Baqir al-Sadr, p. 98.

#### Sources Of Legislation For Ahl Al-Sunnah Wa Al-Jama'ah

By tracing back the sources of legislation for Ahl al-Sunnah wa al-Jama'ah, we see that their number beings so large that they exceed the limits of the Book of Allah, and the Sunnah ordained by Allah and His Messenger. The sources that they depend upon-beside the Book and Sunnah-include: The Sunnah of al-Khulafa'a al-Rashidun, sunnah of the Companions, sunnah of the Tabi'un who are the 'ulama' of trace, sunnah of the rulers which they call sawafi al-'umra', qiyas (analogy),

istihsan (approval), ijma' (unanimity), and sadd bab al-dhara'i (closing the door of pleas).

They constitute altogether ten sources which they regard to domineer Allah's religion. In order not to utter anything without a convincing evidence, or be accused of exaggeration, it is inevitable to cite some proofs taken from their own sayings and books, to manifest the truth for the dear reader.

We are not going to debate Ahl al-Sunnah regarding the first two sources, i.e. Book and the Sunnah, about which there is no disagreement, being the wajib that was reconized by naql (transmission), 'aql (reason) and ijma' (unanimity). It is as stated in the Al-Mighty's saying: "And whatever the Messenger giveth you, take it. And whatever he forbiddeth, abstain (from it)", (59:7) and His saying: "Obey Allah and obey the Messenger" (5:92), also His saying: "...when Allah and His Messenger have decided an affair" (33:36), beside other manifest verses indicating the wujub (obligation) of legislation the rules only from the Book of Allah and Sunnah of His Messenger, but we debbate them concerning the other

( 121 )

sources that they have added from their fabrication. First: The Sunnah of al-Khulafa' al-Rashidun:

They (Ahl al-Sunnah) have argued with the hadith "Adhere to my sunnah and the sunnah of the Rightly-guided successors after me. Hold on to it and cling on it stubbornly".<sup>114</sup>

We have stated in the Book 'Ma'a al-Sadiqin "that those who are meant by al-Khulafa' al-Rashidun (Rightly-guided successors) in this hadith are in fact the Imams of Ahl al-Bayt, and I intend here to mention more proofs for those who missed reading that Book. It is reported by al-Bukhari and Muslim and other traditionists, that the Messenger of Allah has confined his successors in twelve ones, when he said: "The successors after me are twelve (men), all of whom are from Quraysh". This sahih hadith indicates explicitly that he meant by them the Imams of Ahl al-Bayt (peace be upon them), not the Caliphs "rulers" who have userped the caliphate.

Someone may raise this question: Wheather by "the successors" are meant the Twelve Imams of Ahl al-Bayt as the Shi'ah believe, or the Four Guided Caliphs as Ahl al-Sunnah believe, the sources of legislation are only three: the Qur'an and the (Prophet's) Sunnah and the Calips' sunnah? This is right in the opinion of Ahl al-Sunnah, but the Shi'ah never accept it, as the Imams of Ahl al-Bayt have never legislated (rules) according to their ijtihaad and opinions, but whatever they uttered was but the sunnah of their grandfather the Messenger of Allah. They have learned it from him, and preserved it for manifesting it to people when necessary.

But the books of Ahl al-Sunnah are replete with inference from the sunnah of Abu Bakr and



sunnah of 'Umar, as a source for the Islamic legislation, even if it contradicts the Book and the Sunnah.

We will be more certain that Abu Bakr and 'Umar

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114. It is reported by al-Tirmidhi, Ibn Mjah, al-Bayhaqi, and Ahmad ibn Hanbal.

( 122 )

were not meant by the Prophet's hadith, by knowing that 'Ali has refused to rule according to their sunnah when the Sahabah stipulated this as a condition for acknowledging him (as a caliph). Had the Prophet meant them by al-khulafa al-Rashidun, it would not have been permissible for 'Ali to refute the Prophet's hadith and reject their sunnah, so it is ascertained that Abu Bakr and 'Umar are not among al-Khulafa' al-Rashidun. However, Ahl al-Sunnah wa al-Jama'ah mean by al-Khulafa' al-Rashidun: Abu Bakr and 'Uthman alone, since 'Ali had not been counted among them, but he was added to them lately as mentioned before. In fact he had been cursed over pulpits, so how could they follow his sunnah??! This fact will be even more verified by reading what is reported by Jalal al-Din al-Sayuti in his book Ta'rikh al-Khulafa', when he quoted Hajib ibn Khalifah as saying: I heard the Caliph 'Umar ibn 'Abd al-'Aziz addressing the people saying: "Whatever is prescribed by the Messenger of Allah (S) and his two companions is a religion we adopt and end at, and we put aside whatever is prescribed by others".<sup>115</sup>

In fact most of the Sahabah and Umayyad and 'Abbasid rulers were of the opinion that whatever was prescribed by Abu Bakr, 'Umar and 'Uthman being a religion they adopt and end at.

And as these three Caliphs have embarked on preventing the Messenger's Sunnah from reaching people as we realized earlier, so nothing is left then of the Sunnah except what they have prescribed, and of the rules except what they have confirmed.

second: The Sahabah's Sunnah in General:

Many proofs and numerous evidences are available

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115. Al-Suyuti's Ta'rikh al-khulafa', p. 160.

( 123 )

which attest the fact that Ahl al-Sunnah have been following the Sunnah of the Sahabah in general with no exception. They argue with a false hadith, which we have elaborately discussed in the book 'Ma'a al-Sadiqin'. The hadith reads thus: "My Companions are like the stars (nujum), whichever of them you follow, you shall be guided rightly", and Ibn al-Qayyim al-Jawziyyah has argued with this hadith against the argumentation of the Companion's opinion.<sup>116</sup>

This fact has also been admitted by al-Shaykh Abu Zuhrah, when he said: "We have found all of them (fuqaha' of Ahl al-Sunnah) adopt the fatwa' of the Sahabi". Then he adds another statement: To argue with the Companions' sayings and fatawa, has been the conduct of the multitude (al-jamhur) of fuqaha, and they were contradicted by the Shi'ah,<sup>117</sup> but Ibn al-Qayyim al-Jawziyyah has supported al-Jamhur with about forty-six aspects, all being strong arguments (hujaj)...".

We address al-Shaykh Abu Zuhrah, and question him: How could the argument (hujjah)--that contradicts the Book of Allah and sunnah of His Prophet--be strong?! All the arguments (hujaj) cited by Ibn al-Qayyim are as frail as the spider's house, and you (to Abu Zuhrah) have demolished them yourself when you said: "But we found al-Shawkani say: It is true that the companion's opinion is not a hujjah, as Allah --the Glorious and Exalted -- has never sent to this Ummah except our prophet Muhammad (S). We do not have but one messenger, and all the Companions and those who succeeded them are equally charged with following his Shar' in the Book and Sunnah, and whoever opines that the hujjah in God's religion can be established with other than them, he will be as that who has opined regarding God's religion with unaprovable belief, and has confirmed a law (shar') not commanded by Allah".<sup>118</sup>

Thus al-Shawkani has said the truth, and was never affected by the school of thought, so his utterance came to be

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116. A'lam al-muqi'in, vol. iv, p. 122.

117. This being another testimony from Al-Shaykh Abu Zuhrah, affirming our saying that the Shi'ah never acknowledge for legislation of Allah except the Qur'an and Prophetic Sunnah.

118. Kitab al-Shaykh Abi Zuhrah, p. 102.

( 124 )

in consonance with that of the Imams of guidance, the Pure 'Itrah...may God be pleased with him if his acts comply with his sayings. Third:The Sunnah of Tabi'un (Ulama' al-'Athar):

The other source upon which Ahl al-Sunnah wa al-Jama'ah have depended (for deriving rules),

used to be the opinions of the Tabi'un, whom they used to call as 'Ulama' al'Athar, who include: Al-Awza'i, Sufyan al-Thawri, Hasan al-Basri, Ibn 'Uyaynah, and many others. They also concur on adopting the interpretations (ijtihadat) of the Imams of four schools, and imitating them, though they being the followers of the followers. The Companions themselves confess of committing errors many times, and of uttering what they know not.

When Abu Bakr, for instance, was asked about a matter, he would reply: "I will give my opinion in its regard, if I be right it is from Allah, but if I err it is from me or from Satan". 'Umar also has once said to his followers: "I may enjoy you to things that happen to be not for your convenience, and forbid you from things that happen to be for your benefit."<sup>119</sup>

So if this be their level of knowledge, and they just follow conjecture which assuredly can by no means take the place of truth, so how can a Muslim, being aware of Islam, give himself the right to make the acts and sayings of such people as a sunnah to be followed, and as one of the sources of legislation? After this discussion will there remain any trace of the hadith "My Companions are like stars"? If the Companions who attended the Prophet's majalis (meetings) and learned from him, utter such discourses, so what to say about those who succeeded them, adopted their opinions and took part in the sedition?

If the leaders of the four schools exert their opinions

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119. Ta'rikh Baghdad, vol. xiv, p. 81.

( 125 )

regarding God's religion, with explicitly admitting the possibility of committing an error, as one of them says: I think this (rule) is correct, and may be any others opinion is correct, so what made the Muslims obligate themselves to follow and imitate them?!

Fourth: The Rulers' Sunnah:

Ahl al-Sunnah call it "Sawafi al-'umra" and they cite as an evidence for it the holy verse: "Obey Allah, and obey the Messenger and those of you who are in authority" (4:59).<sup>120</sup>

In their view, those in authority are the rulers even if they are controlling the rule by force and suppression, as they believe that Allah has invested them with authority over people, so it is incumbent upon everyone to obey them and adopt their sunnah. Ibn Hazm al-Zahiri has vehemently refuted Ahl al-Sunnah, by saying: "On the basis of what you say, the rulers are authorized to annual from and increase in the shara'i' (laws) ordained by Allah and His Messenger

as they desire, there being no difference between addition and deletion, in this respect. Surely this is infidelity on the part of whoever permits it".121

Al-Dhahabi has refuted Ibn Hazm by saying: "This is verily an invalid report and an exorbitant mistake, as it is unanimously agreed by all the Ummah --except Dawud ibn 'Ali and whoever followed him--that those in authority (Ulu al-'amr) have the right to rule according to opinion (ra'y) and (ijtihad), when there being no text revealed (in the Qur'an). And they say: It is unlawful for them (those in authority) to rule according to opinion and ijtihad, despite their awareness the of presence of a revealed text regarding the matter, thus they are allowed to increase in the shar' to the limit permitted by shar', but are allowed to invalidate from the shar' whatever they desire".

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120. We have explained with evidence in Ma'al-Sadiqin that Ulu al'amr (those authority), are the guidance Imams of Ahl al-Bayt, and not th usurping rulers, as it is not possible that Allah commands to obey the oppressors, debauchees and infidels.

121. Ibn Hazm's Mulakhhkhas ibtal al-qiyas, p. 37.

( 126 )

We ask al-Dhababi that: "How do you claim the unanimity of the Ummah, while you have excepted Dawud ibn 'Ali and whoever followed him?! Why haven't you identified those who followed him by names? Then why haven't you excepted the Shi'ah and Imams of Ahl al-Bayt, is it because that they are not considered among the Islamic Ummah in your view?! Or that your sycophancy to the rulers has made you permit them to add to the shar', in order that they increase your gift and fame?

Have the rulers, who ruled over Muslims in the name of Islam, been aware of the Qur'anic and Prophetic texts (nusus) so that to stop at their limits?

Had the two Caliphs Abu Bakr and 'Umar deliberately contradicted the Qur'anic and Prophetic nusus, as we mentioned in previous chapters, how would those who succeeded them have adhered to those texts, which have been substituted, changed and obliterated? If the fuqaha' of Ahl al-Sunnah give a verdict for the rulers to opine in God's religion whatever they will, so no wonder to see al-Dhahabi follow and imitate them.

It is reported in Tabaqat al-fuqaha', from sa'id ibn Jubayr that he said: I questioned 'Abd Allah ibn 'Umar about ila' (insertion)? He said: Do you intend to say: Ibn 'Umar said so, Ibn 'Umar said so?

I replied : Yes, and we accept whatever you say and are convinced with it, Ibn 'Umar then said: The opinion regarding this is as stated by al-'umara' (rulers), or rather as stated by Allah and His

Messenger, and whoever reports from them.

It is also reported from Sa'id Jubayr that he said: "Rafa' ibn Hayat has been regarded the most knowledgeable faqih in Sham, but when you instigate him you find him to be a Shami, saying: 'Abd al-Malik ibn Marwan has issued a so and so ruling in such a matter".<sup>122</sup>

It is also reported in Tabaqat Ibn Sa'd, from

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<sup>122</sup>.Tabaqat al-fuqaha', translated by Sa'id ibn Jubayr.

( 127 )

al-Musayyab ibn Rafi 'that he said: "If any question (mas'alah) is to be solved by the ruler, that it is not exposed in the Book (Qur'an) and Sunnah, it is called "Sawafi al-'umara', so it will be handed to them (rulers), and scholars will be gathered for (debating) it, whatever attains their unanimity will be counted as truth." <sup>123</sup>

We say to them: "And if the Truth had followed their desires, verily the heavens and the earth had been corrupted ..." (23:71) and: "Nay, but he bringth them the Truth; and most of them are haters of the Truth".(23:70)

Fifth: Other Sources of Legislation (for Ahl al-Sunnah): Of them we mention: qiyas (analogy), istihsan (approval), istishab (accompaniment), sadd bab al-dhara'i (closing the door of pleas), and ijma (unanimity) which are very well known and common among them.

Al-'Imam Abu Hanifah was so much known of applying qiyas and refuting the traditions (of the prophet). Al-'Imam Malik was known of resorting to the acts of Ahl al-Medinah and sadd bab al-dhara'i. Al-'Imam al-Shafi'i was known of acting according to the fatawa of the Companions whom he classified into divisions and ranks, in the following order:

- The priority for the ten promised with Paradise,
- Then the earlier Muhajirun (Emigrants),
- Then the Ansar (Helpers),

- Then come Muslimat al-Fath, with whom he means al-Tulaqa'(the set-free prisoners), who embraced Islam after Fath Makkah (conquest of Mecca).<sup>124</sup> It was about Ahmad ibn Hanbal that he never practised ijtihaad, and never issued fatwas but the adopted the opinion of any companion whosoever. Al-Khatib al-Baghdadi has reported from him that: someone has inquired from him regarding a matter related to

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123. Tabaqat Ibn Sa'd vol. vi, p. 179.

124. Manaqib al-'Imam al-Shafi'i, vol. i, p. 443.

( 128 )

halal and haram, whereat Ahmad said to him (the question): May God protect you, you can ask some other one. The man said: O Abu 'Abd Allah, we wish to know your reply. Said he again: May God protect you, you may ask some other one, you can ask the fuqaha', ask Abu Thawr. 125 Al-Maruzi has also reported from him his saying: Concerning the hadith we have been relieved of it, and regarding the masa'il (matters, questions), I have made up my mind not to give reply to anyone questioning me. 126 Undoubtedly it was Ahmad ibn Hanbal who has insinuated the idea of the justice (adalah) of all the Sahabah with no exception, so his school has impressed Ahl al-Sunnah wa al-Jama'ah.

It is reported by al-Khatim in the second volume of his book Taraikh Baghdad through the chain (isnad) reaching to Muhammad ibn 'Abd al-Rahman al-Sayrafi that he said: We said to Ahmad ibn Hanbal: If the Prophet's Companions differ regarding a question, is it permissible for us to probe into their opinions to recognize with whom lies the truth (sawab), so that to follow him? He replied : It is not permissible to probe into the opinions of the Prophet's Companions. I said : What to do then? He said : You can imitate whomever you like (of them) .

We say to him: Is it permissible to imitate one who cannot recognize truth from falsehood? How strange to see Ahmad (ibn Hanbal) issue a fatwa--while he avoids giving verdicts --to imitate any of the Companions without investigating their opinions, to realize where the truth is! After presenting this brief survey about the sources of the Islamic legislation for the Shi'ah and Ahl al-Sunnah, we come to know explicitly that the Shi'ah have been the true followers of and adherents to the Prophet's Sunnah and never thought of following other than it, till it has become a motto for them as admitted and witnessed by their opponents.

Whereas Ahl al-Sunnah, on the other hand, follow

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125. Ta'rikh Baghdad, vol. ii, p. 66.

126. Manaqib al-'Imam Ahmad ibn Hanbal, p. 57.

( 129 )

the sunnah of any Companion, any Tabi'i, and any ruler, whosoever. Their books and sayings are

before us, give evidence against them, with which we suffice as a witness. God-willing we will, in a forthcoming chapter, discuss their acts and conduct to see that they have nothing to do with the sunnah. I will leave to the reader to conclude and recognize for sure, who are Ahl al-Sunnah, and who are Ahl al-Bid'ah (heretics).

( 130 )

### **AN INEVITABLE COMMENTARY TO COMPLETE THE RESEARCH**

It is noteworthy to mention that the Shi'ah have adhered faithfully to the Book and Sunnah as sources of legislation, without adding any other source to them, due to availability of sufficient texts (nusus) with their Imams, for each and every matter and question (mas'alah) needed badly by people. Some people may be surprised at this and regard as importable, that the Imams of Ahl al-Bayt possess texts containing all rules and solutions for all matters and problems facing people, for all ages and times till the Doomsday.

For the sake of exposing this fact, it is inevitable to indicate the following points:

If any Muslim believes that Allah--Subhanahu--has delegated Muhammad with a Shari'ah that perfects all previous shara', and prevails over them for continuing the march of humanity on earth, to return thereafter to the eternal life. "He it is Who hath sent His Messenger with the guidance and the Religion of Truth, that He may cause it to prevail over all religion".(9:33)

If a Muslim believes that Allah --Subhanahu --wanted man to be submissive to His rule and commandments in all of his sayings and acts, and to commit himself completely to the will of God. "Lo! religion with Allah (is) the surrender (to His will and Guidance)".(3:19) "And whoso seeketh as religion other than the Surrender (to Allah) it will not be accepted from him". (3:85) If this be the case, God's rules should be perfect and all-inclusive for meeting all man's need in his tiresome progress toward overcoming all obstacles, and withstanding life challenges to attain the aspired aim.

( 131 )

About this fact, the Almighty Allah has stated in the Qur'an : "We have neglected nothing in the Book of our decrees" (6:38). On this basis, nothing is there but being mentioned in the Book of Allah- the Exalted -but man, due to his limited mentality, cannot perceive all things Allah, the Glorified, has mentioned (in Qur'an) for an extreme wisdom, known only for men of letters. This fact has been expressed by the Almighty Allah:

"And there is not a thing but hymneth His praise; but ye understand not their praise..."(17:44) The

phrase (there is not a thing) indicates man, animal, and substance, with no exception, all praise (God). Man may accept the praise of animal and living creatures, like plants, but his brain is unable to perceive the praise-hymn of stone for example, God has said: "Lo! We subdued the hills to hymn the praises (of their Lord) with him at nightfall and sunrise". (38:18) When admitting and believing in this, we should believe that Allah's Book contains all the rules that people badly need till the Day of Resurrection. But it is infeasible for us to perceive them unless we refer to the man unto whom the Book was revealed, and who apprehend all its meanings, being the Messenger of Allah, as stated by the Almighty Allah: "And We reveal the Scripture unto thee as an exposition of all things..." (16:89)

If we admit that Allah -Subhanahu- has exposed all things for His Messenger, so that he can expose to mankind what is revealed to them, we should admit that the Prophet (S) has verily exposed and explained everything needed by people till Doomsday, and has never neglected anything without a rule.

If we could not get access to that exposition, or being unaware of it today, it is due to our inertia, remissness and ignorance, or it is resulted from the betrayal of the medium

( 132 )

between them and him (Prophet), or due to the Companions' ignorance and not comprehending what the Prophet (S) has exposed. But Allah -the Glorified, the Exalted -is aware that all these probabilities are imminent, so for the sake of safeguarding His Shari'ah against loss and negligence, He has elected Imams from among His bondmen, giving them the knowledge and exposition of the Book as inheritance, so that no plea will remain for mankind to raise against Allah. The Almighty has said: "Then We gave the Scripture as inheritance unto those whom We elected of Our bondmen". (35:32)

The Messenger of Allah (S) verily undertaken the task of exposing for people whatever they need, singling out his wasi 'Ali with everything needed by people after him till the Doomsday, due to the merits possessed by 'Ali, from among all Companions, including infinite intelligence, sharp perception, strong memorizing and consciousness of whatever reaching his ear. So the Prophet taught him ('Ali) all the knowledge he (S) had, leading the Ummah to follow him as he being the gate from which people should enter (to get the knowledge).

Someone may argue that Allah has sent the Prophet unto all mankind, so he is not entitled to single out only one of them, with his knowledge, and deprive all others. Our reply is thus: The Messenger of Allah has no right whatsoever in this matter, since he is just a commanded bondman, executing whatever is revealed unto him from his Lord. In fact he has been ordered by Allah to do so, since Islam is a religion of monotheism (tawhid) and established on unity in



everything. It is necessary to unify people and gather them under one leadership, which is an intuitive matter determined by the Book of Allah, and approved by reason ('aql) and conscience. The Almighty Allah said:

If there were therein gods beside Allah, then verily both (the heavens and the earth) had been disordered". (21:22)

( 133 )

He also said:

"...Nor is there any god among with Him; else would each god have assuredly championed that which he created, and some of them would assuredly overcome others..."(23:91) Also, had God sent two messengers at a time, mankind would have divided into two nations, and have turned to be to rival parties. Allah-the Exalted- said: "...And there is not a nation but a warner hath passed among them ".(35:24)

Further, for every prophet there has been a wasi (executor), to succeed him among his folk and ummah, to prevent their scattering and segregation. This being a natural matter known by all, whether being learned or ignorant, believer or infidels. It is fact that every tribe, and every party and every state should have one head (president), to head and lead it, being impossible for them to be ruled by two chiefs at the same time.

That is why Allah-Subhanahu- has elected apostles from among angels and mankind, honouring them with the task of leading His bondmen, and making them example (imams) to guide people to His religion. Allah--the Exalted --said: "Lo! Allah preferred Adam and Noah and the family of Abraham and the Family of 'Imran above (all His) creatures". (3:33) The Imams, Allah has elected to seal the Muhammadan message, are the Imams of guidance from the Prophet's Kindred ('Itrah), all being from the family of Abraham, a progeny descending from the other. It is them who have been referred to by the Messenger of Allah (S) by saying: "The successors (khulafa') after me are twelve ones, all being from Quraysh".<sup>127</sup>

For every time there should be a certain Imam, whoever dies without being aware of the Imam of his time, his death is that of ignorance. Certainly when Allah -Subhanahu wa ta'ala -elects one as an Imam, He verily purifies him, guards him (against error), and gives him knowledge, as He never gives wisdom but to those deserving it.

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127. This hadith is reported in Sahih al-Bukhari, vol viii, p. 127, and Sahih Muslim, vol. vi, p. 3. In other narrations he said: All of them are from Banu Hashim, instead of Quraysh. Whether they be

from Banu Hashim or Quraysh, all of them are as it is known, from Abraham's household.

(134 )

Should we return to the point, that is the Imam's being aware of the rules of Shari'ah needed by people, through the texts revealed in the Scripture and the Sunnah, which keep pace with the march of humanity till the Doomsday. No one among the Islamic Ummah can claim having this merit except the Imams of Ahl al-Bayt (A), who have recurring disclosed their possessing al-Sahifah al-Jamiah (the all inclusive sheet), that was dictated by the Messenger of Allah and written by 'Ali ibn Abi Talib containing all things (rules) needed by people till the Doomsday, even arsh al-khadash (the smaller trouble) .

We have referred to this al-Sahifah al-Jamiah, that used to be held by Ali everywhere, and it was mentioned by al-Bukhari and Muslim in their Sahih, so no Muslim ever deny this.

On this basis, the Shi'ah, who have devotedly followed the Imams of Ahl al-Bayt, have ruled in the Shari'ah according to the texts (nusus) of the Qur'an and Sunnah, never being coerced to follow other than them throughout three centuries -the lifetime of the Twelve Imams. But Ahl al-Sunnah wa al-Jama'ah have resorted to ijtihad and qiyas and other alike percepts, due to the absence of nusus and their Imams' unawareness of them, from the earlier days of caliphate. This being natural for them, when knowing that their caliphs have burnt the Prophetic texts, beside preventing and hiding them, and when hearing their head say: We are sufficed with the Book of Allah, neglecting and ignoring thus the Prophetic Sunnah, which exposes the rules of the Qur'an itself.

We are all aware of the scarcity of the apparent Qur'anic rules, and that they are generally in need of the Prophet's exposition . So Allah-the Exalted -has said: "And We have revealed unto thee the Remembrance that thou mayst explain to mankind that which hath been revealed for them..."  
(16:44)

( 135 )

If the Qur'an is in need of the Prophetic Sunnah to expose its rules and meanings, and if Ahl al-Sunnah have burnt the Sunnah that exposes the Qur'an, so they are left with no texts to expose the Qur'an and to expose the Sunnah itself. They had no choice but to apply ijtihad and qiyas, and consult their 'ulama', adopting istihsan and that which meets their temporary convenience. It has been natural for them to be in need of all these acts due to their lack for the texts (nusus).

## Taqlid and Marji'iyah in The Shi'ah's View

It is incumbent upon every mature (mukallaf) Muslim, if not being a mujtahid -i.e. who can deduce legislative rules from the Scripture and Sunnah-to imitate (in all his religious acts) a mujtahid having all necessary requirements (Shara'it) including knowledge ('ilm), justice, piety, asceticism (zuhd) and righteousness, as ordained by the Almighty Allah: "Ask the followers of the Remembrance if ye know not!" (16:43). If we probe into this subject, we come to know that the Imamiyyah Shi'ah have kept pace with events, and the chain of marji'iyah (religious authority) has been followed up continuously by them without any interruption since after the Prophet's demise till the present time. The Shi'ah have persevered on imitating the Twelve Imams of Ahl al-Bayt (peace be upon them), whose presence continued at one order for three centuries, without any contradiction between any two of them. That was due to the fact that they all have been following the Shar'i texts (nusus) derived from the Book (Qur'an) and the Prophetic Sunnah, and they never acted according to qiyas or ijtihad. Had they applied these practices, difference would have prevailed among them, as occurred among Ahl al-Sunnah.

The fact concluded from this is that every school of Ahl al-Sunnah, whether being Hanafi, Maliki, Shafi'i or Hanabali, is based upon an opinion of one man being too remote from the message era, having no link whatsoever with the Prophet (S).

Whereas the creed (madhhab) of the Imamiyyah Shi'ah is mutawatir (successive) from the Twelve Imams from the Prophet's Progeny, the son reporting from his father, by

( 137 )

saying: My discourse is my father's discourse, my father's is my grandfather's, and my grandfather's is that of Amir al-Mumineen 'Ali, and 'Ali's discourse is that of the Prophet, and the Prophet's is of Jabriel (A) which is in essence Allah's word, Who says in His Book: "If it had been from other than Allah they would have found therein much incongruity".(4:82)

Then came the stage of post-conclusion of the Infallible Imam, who told people to refer to and imitate the faqih scholar ('alim) possessing all requisites (shara'it) .

From that time till today, the chain of mujtahid fuqaha 'has continued its succession without interruption. Every time has witnessed emergence of one marji' or several marji' (religious references) for the Shi'ah to imitate in all their acts, according to the practical reference book (risalah amaliyyah), which every marji' infers from the Book and Sunnah. And he never practises ijtihad but only in the recently emerged affairs in the current century, due to the scientific and

technological advancement, like transplanting of the heart or any other bodily organ from someone to another, or artificial gestation, or banking transactions, and similar things

From among the religious authorities (mujtahidun), one may emerge as the most knowledgeable of them, so he will be called the higher religious authority (al-marjai'al-'ala) for the Shi'ah, or the head of the sect or theological school (al-hawzah al-'ilmiyyah), and he will be venerated and respected by all other marji'.

Thus the Shi'ah have continued, throughout ages, to imitate the alive faqih, who experiences problems of people and takes care of their concerns, through giving replies to their inquires.

That is why the Shi'ah kept preserving the two essential sources of the Islamic Shari'ah, the Book and the Sunnah, with texts (nusus) reported through the Twelve Imams (A), that made the Shi'ah scholars needles for

( 138 )

practices like qiyas and exertion of opinion, since the Shari'ah cared for writing down the Prophetic Sunnah from the lifetime of 'Ali, who used to keep al-Sahifah al-Jami'ah with him, that contained all rules needed by people till the Doomsday, being inherited by one from the other, and hoarded by them as people hoard up gold and silver. I have previously quoted the words uttered by the martyr Ayatullah (Muhammad Baqir) al-Sadr in his risalah, assuring that he never depended but on the Qur'an and the Sunnah.

We have mentioned al-Sadr just as an example, but in fact all the Shi'ah marji' hold the same belief, with no exception. Through this brief discussion about legal imitation and religious marjiyyah, we come to the conclusion that the Imamiyyah Shi'ah are the true followers of the Qur'an and Prophetic Sunnah, reported directly from 'Ali (the gate of the city of knowledge), the Lord's 'alim and the second guide for the Ummah after the Prophet, who was like the Prophet's self (nafs) in the Qur'an.<sup>128</sup>

Whoever enters the city from its gate, he will get through the serene spring-water, attaining the adequate measure and remedial cure, and will grasp the firm hand-hold which will never break, as affirmed in the Qur'an : "So go to houses by the gates thereof". (2:189) Whoever goes into houses from other than their gates, is called a thief, and can never enter, nor be able to recognize and comprehend the Prophet's Sunnah, and consequently will be liable to God's wrath and punishment for his disobedience.

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128. A reference to the Almighty's saying: "... Say (O Muhammad): Come! We will summom

...ourselves and yourselves ..."and then he summoned 'Ali ibn Abi Talib. This hadith reported by Muslim in his Sahih, bab fada'il 'Ali (A).

(139 )

### **TAQLID AND MARJIYYAH AS SEEN BY AHL AL-SUNNAH**

When discussing the theme of taqlid and marjiyyah with Ahl al-Sunnah, we will be perplexed in finding any relation between them and the Messenger (S) whatsoever, as we are all aware of the fact that Ahl al-Sunnah imitate the leaders of the four school: Abu Hanifah, Malik, al-Shafi'i and Ibn Hanbal, who all have neither known the Prophet (S), nor been his Companions.

While the Shi'ah have been imitating 'Ali ibn Abi Talib (A), who never separated from the Prophet, and after him the two masters of the youth of Paradise, the Imams al-Hasan and al-Husayn, then al-'Imam 'Ali ibn al-Husayn, then his son al-Baqir, and after him al-'Imam al-Sadiq (peace be upon them), Ahl al-Sunnah wa al-Jama'ah have never existed at that time, nor have we been told by history about their whereabouts, nor who was their Imam whom they imitated and referred to for getting the Legal rules of halal and haram, since the Prophet's demise till the emergence of the four schools. Then emerged the leaders of four schools one after the other, at different times according to the desires of the 'Abbasid rulers, as mentioned earlier.

After that a new group, encompassing the four schools appeared under a fascinating title, i.e." Ahl al-Sunnah wa al-Jama'ah, " comprising whoever declared hostility against 'Ali and the Pure Kindred ('Itrah), and became supporters of the Three Caliphs and all Ummayyad and 'Abbasid rulers. Then people followed these schools, voluntarily and compulsory, as rulers did all their best to support them (schools) through means of temptation and threatening, and people follow the

( 140 )

religion of their kings. After the demise of the four Imams, Ahl al-Sunnah have closed the door of ijthad before their 'ulama', not following them to imitate other than those dead Imams.

Rather, this procedure may have been taken by the rulers and emirs, as they have allowed the 'ulama' to criticize and probe into the religious affairs, fearing that freedom of thought might create for them disturbances and sedition the beings a threat for their interests and existence. Thus Ahl al-Sunnah have been restricted to imitate a dead man they have never seen nor recognized, so as to be assured of his justice, piety and knowledge, but they only thought well of their ancestors, of whom every group ascribe imaginary merits to the Imam they follow, creating thus fanciful virtues for them, as every part are rejoiced at what they possess.

If those educated among Ahl al-Sunnah reflect upon the virtues mentioned by their ancestors, about some of whom the sayings have differed, to the extent that wars erupted and exchange of charging with disbelief found way among them, they will verily reconsider their attitude towards those Imams, and be among the guided ones.

Further how could a sane Muslim imitate a man knowing nothing about recent events, and being unable to give answers or solutions about his questions and problems? I am sure that Malik and Abu Hanifah and others will, on the Doomsday, disavow and deny Ahl al-Sunnah wa al-Jama'ah, saying: O our Lord, do not hold us responsible for the acts done by those whom we never recognized, and they never recognized us, and for our inviting them to imitate us.

It is not known what reply will be given by Ahl al-Sunnah when questioned by the Lord of all worlds about the Thaqalayn? Then the Prophet will give witness against them, and they won't be able to repel his witness, even by pleading of being obedient to their masters and magnates.

( 141 )

When they are asked (by God): Have you found in My Book or Sunnah of My Prophet any covenant or pact or proof indicating the obligation of following the four schools??

The reply is quite known with the latest effort, since nothing of the sort can be found in the Book of Allah and Sunnah of His Messenger, but therein is found an express commandment to hold on to the pure Progeny and not to stay away from them. They (Ahl al-Sunnah) may say: Our Lord !We have now seen and heard, so send us back; we do right, now we are sure, "(32:12) The reply will certainly be: No, that is a word you are uttering.

The Messenger (S) will say: O my Lord, my people have abandoned this Qur'an. I have recommended them to follow my 'Itrah, and made known to them that which You ordered me, being loving kindness for my kinsfolk, but they violated my covenant, cut off my lineage, slaughtered my son, and proscribed my sacities. O my Lord, do not include them in my intercession (safa'ah) . Once again it is exposed clearly for us that there has been no relation or affection (mawaddah) between Ahl al-Sunnah and the Messenger (S), since whoever separates himself from the 'Itrah, has in fact deserted the Qur'an, and that who deserts the Qur'an will not find against Allah any protecting friend or helper.

All these has been illustrated in the Qur'an as follows: "On the day when the wrong-dear gnaweth his hands, he will say: Ah, would that I had chosen a way together with the Messenger of Allah ! Alas for me! Ah, would that I had never taken such as one for friend! He verily led me astray from the Reminder after it had reached me. Satan was ever man's deserter in the hour of need".

(25:27-29)

( 142 )

### **THE RIGHTLY-GUIDED CALIPHS IN THE SHI'AH'S PERSPECTIVE**

Al-Khulafa' al-Rashidun in the Shi'ah's perspective are the Twelve Imams, of the Pure Prophet's Progeny, who are as follows: -The First: Amir al-Mumineen, Imam of the pious, Master of Muslims, Ya'sub al-Din (King of religion), and God's conquering Lion, 'Ali ibn Abi Talib (A), the gate of the city of knowledge, who bewildered the minds, dazzled the souls, and illuminated the hearts .Without him-after the Prophet (S) no pillar has been erected for religion.

-The Second: Al-'Imam Abu Muhammad al-Hasan ibn 'Ali (A), the Master of paradise youth and aromatic plant (Rayhanah) of the prophet among this Ummah, the ascetic, sincere and trustworthy worshipper.

-The Third: Al-'Imam Abu Abd Allah al-Husayn ibn 'Ali (A), the Doyen of Paradise youth, the Prophet's Rayhanah in this Ummah, the Master of Martyrs and slaughtered of Karbala', who sacrificed himself for reforming his grandfather's Ummah.

-The Fourth: Al-'Imam 'Ali ibn al-Husayn, Zayn al-'Abidin (A) and Doyen of Prostrates (Sayyid al-Sajidin).

-The Fifth: Al-'Imam Muhammad ibn 'Ali al-Baqir (A), who has ripped open (baqara) the sciences of the earlier and latter.

( 143 )

-The Sixth: Al-'Imam Ja'far ibn Muhammad al-Sadiq (A) who, no eye has seen, no ear has heard, and no heart has ever thought of a man being afqah (having more comprehension) than him in knowledge and deed.

-The Seventh: Al-'Imam Musa ibn Ja'far al-Kazim (A), scion of Prophethood and source of knowledge

-The Eighth: Al-'Imam 'Ali ibn Musa al-Rida (A), unto whom wisdom is given during his boyhood.

-The Ninth: Al-'Imam Muhammad ibn 'Ali al-Jawad (A), the Imam of generosity and munificence and morals.

-The Tenth: Al-'Imam Ali ibn Muhammad al-Hadi (A), the owner of virtue and guidance.

-The Eleventh: Al-'Imam al-Hasan ibn 'Ali al-'Askari (A), the Imam of zuhd (asceticism) and taqwa (piety).

-The Twelfth: Al-'Imam Muhammad ibn al-Hasan al-Mahdi (A), who will fill the earth with justice and equity as it has been filled with injustice and despotism, behind whom Maryam's son (Jesus Christ [A]) will pray, and by whom Allah will perfect His light and the believers will rejoice. These are the Imams of the Shi'ah, who are twelve in number, so when it is said: al-Shi'ah al-'Imamiyyah, or al-'Ithna 'Ashariyyah, or al-'Jafariyyah, they (Imams) are definitely and solely meant, since no other Islamic sect has recognized their Imamate. By pursuing the Qur'anic verses revealed in their regard, that expose their virtue, noble dignity, good origin, purity of souls and magnificent status, such as the verse of affection (mawaddah), the verse of removing uncleanness and

( 144 )

purity, the verse of malediction (mubahalah), the verse of the upright (abrar), the verse of benediction and peace, and many other verses. When we come to the holy Prophetic traditions reported regarding their dignity and superiority over the Ummah, and their infallibility (ismah), we will verily recognize their Imamate and their being the shelter for the Ummah against misguidance and deviation, and its only path towards guidance. Further it will be explicitly manifested for us that the Shi'ah are the triumphant, since they have held fast to God's firm cable, which is their loyalty, having grasped the firm hand-hold which will never break, which is their love and affection (mawaddah), and having got aboard the deliverance ship and were saved from drowning and perdition.

We decisively determine, with much certainty and knowledge, that the Imammi Shi'ah are the true followers (Ahl) of the Muhammadan Sunnah. It is stated in the Qur'an:

"(And unto the evil-doer it is said:) Thou wast in heedlessness of this. Now we have removed from thee thy covering, and piercing is thy sight this day". (50:22)

( 145 )

#### **THE RIGHTLY-GUIDED CALIPHS IN AHL AL-SUNNAH'S PERSPECTIVE**

Al-Khulafa' al-Rashidun in the view of Ahl al-Sunnah are the Four Caliphs, who ascended the platform of successorship after the Messenger's demise. Ahl al-Sunnah consider them superior to all creatures except the Prophet, in the order of their caliphate. This is common nowadays, and we have realized earlier that al-'Imam 'Ali ibn Abi Talib (A) had not been counted among the



ordinary caliphs, not to say among the rightly-guided ones. He was never considered caliph but only very lately, by al-'Imam Ahmad ibn Hanbal, and before that it was a sunnah to curse him over pulpits all over the Islamic lands and Umayyad Empire.

For giving more information to truth-seekers, I feel obliged to mention the following regrettable reality:

We have previously mentioned that 'Abd Allah ibn 'Umar was regarded the most eminent faqih for Ahl al-Sunnah. He has been relied upon by Malik in his book al-Muwatta', and by al-Bukhari and Muslim in their books (Sahihs), and by all other traditionists. In fact this man has been among the big nawasib who were known of their open hatred against Amir al-Muminin 'Ali ibn Abi Talib (A), and history tells that he refused to acknowledge 'Ali as a caliph, and rushed to declare allegiance unto al-Hajjaj, the enemy of Allah and His Messenger. 129 'Abd Allah ibn 'Umar has uncovered what is ensconced in his heart, and disclosed his inherent nature, when he asserted openly that he never knew of any excellence or virtue or merit possessed by 'Ali, that might make 'Ali deserve even to be counted in the fourth degree after 'Uthman ibn 'Affan. \_\_\_\_\_

129. Al-Hajjaj ibn Yusuf al-Thaqafi, who is known of his debauchery, atheism, atrocities and disrespect for religion. Al-Hakim in his Mustadrak, vol. iii, p. 556, and Ibn 'Askir in his Ta'rikh, have reported that al-Hajjaj used to say: Ibn Mas'ud alleges he is reading a Qur'an revealed by Allah, while by God it is no more than an iambic poem composed by the bedouins. And he (al-Hajjaj) used to say: Observe your duty to Allah as you can, as it has no reward, and adhere and obey Amir al-Muminin 'Abd al-Malik ibn Marwan, as this act entails the reward.

Ibn 'Aqil has reported also in his book al-Nasa'ih al-kafiyah, p. 81, that al-Hajjaj made a speech in Kufah, in which he referred to those visiting the Prophet's tomb at al-Madinah, saying: May they perish, they only circumambulate around only sticks and decayed carrion, isn't it better for them to circumambulate around the palace of Amir al-Muminin 'Abd al-Malik? Don't they know that the successor of any man is superior to his apostle?

( 146 )

It is known about him that he used to prefer Abu Bakr, 'Umar and 'Uthman alone, but for him 'Ali was no more than common people if not of the least rank among them. I present another fact reported by the traditionalists (muhaddithun) and historians, that expressly manifests Ibn 'Umar's spiteful nature and his hatred against 'Ali and all Imams, of the Prophet's Pure Progeny ('Itrah). In his interpretation of the Prophet's hadith: "The successors after me are twelve ones, all being from Quryash", he said: Twelve caliphs will rule over the Ummah, and they are:

Abu Bakr al-Sadiq, 'Umar al-Faruq, 'Uthman Dhu al-Nurayn, Mu'awiyah and his son the two kings

of the holy land, al-Saffah, Salam, Mansur, Jabir, al-Mahdi, al-'Amin and Amir al-Asab, all being from Banu Ka'b ibn Lu'ayy, and each one is an upright man with no parallel.<sup>130</sup> How wonderful dear reader, that this faqih who is considered so great by Ahl al-Sunnah wa al-Jama'ah, perverts the realities and reverses them, making Muawiyah and his son Yazid, and al-Saffah the best bondmen, by saying expressly: each one of them is an upright with no parallel! Grudge and ignorance have blinded his sight, as his insight has been blindered by jealousy and detestation,<sup>131</sup> to the extent that he has never found a merit or virtue to be ascribed to Amir al-Mu'minin 'Ali (A), so he has preferred to him Mu'awiyah al-taliq (freed from bonds) and his son Yazid, the zindiq, culprit, and manslyer (saffer). As long as you live you see wonders!

Thus 'Abd Allah has proved to be the son of his father ('Umar) truly, as anything never finds its origin strange to it, and every vessel sprinkles with whatever is in it. His father has done his utmost to isolate 'Ali (A), keeping him away from caliphate, humiliating and belittling him in people's eyes.

Then comes the turn of his spiteful son who, despite

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130. Ta'rikh al-khulafa', by al-Suyuti i, p. 140; kanz al'ummal, vol, vi, p. 67', Ta'rikh Ibn 'Askir, and al-Dhahabi.

131. We should never forget the Prophet's saying, that is reported by Al-Bukhari and Muslim, "To Love 'Ali is faith and to hate him is hypocrisy", and that the only way for recognizing the hypocrites during the Prophet's lifetime, was through their detestation to 'Ali.

( 147 )

'Ali's assuming the caliphate after the murder of 'Uthman, and being acknowledged by Muhajirun (Emigrants) and Ansar (Helpers), has refrained from acknowledging him, doing his best to degrade him and instigate people against him for deposing him. He has resorted to deluding people by telling them that 'Ali (A) had no merit or virtue, and he was just like common people.

Thus he rendered a great service to the Umayyad state by crowning Mu'awiyah and his son Yazid with the crown of caliphate, falsely and caluminously against the Prophet (S), recognizing the caliphate of al-Saffah, and al-Mansur and all the Umayyad debuachees, and preferring them to the Master of Muslims and Wali al-Mu'minin as recognized 'Ali's caliphate despite its being assumed, how wonderful is that!

In a coming chapter we will reveal and unveil more facts about ibn 'Umar, though what we have mentioned is sufficient for degrading him and dispossessing him of justice, and for reckoning him

among the band of Nawasib who founded the school of Ahl al-Sunnah wa al-Jama'ah, counting him as the greatest of fuqaha 'and muhaddithun.

If anyone traverses the earth, East and West, performs prayers in all the mosques of Ahl al-Sunnah, exchanging dialogue with their 'ulama', he will hear everywhere their Imams 'saying: "from 'Abd Allah ibn 'Umar, may God be pleased with them both".

( 148 )

### **THE PROPHET (S) REJECTS LEGISLATION OF AHL AL-SUNNAH**

We have already known that the Shi'ah, due to their being followers of the guide of the Imams of Ahl al-Bayt (A), have never adopted exertion of opinion or qiyas, but rather they have forbidden such practices, since the prophetic texts have being the source of legislation for them, being transmitted by one form the other, and we have mentioned al-Sahifah al-Jami'ah that measured seventy cubits, containing all rules needed by Muslims till the Doomsday.

We came to know also that Ahl al-Sunnah have no alternative but to act according to opinion and qiyas, due to the absence of the Prophetic texts as their chiefs and masters have rejected and burnt them, preventing people from writing and propagating them.

Then the supporters of ijtiḥad and exerting the opinion have resorted to fabricate a ḥadith, ascribing it to the Prophet (S), with the aim of reinforcing their creed (madhhab) and obscuring the Truth with falsehood. So they said that the Prophet (S) asked Mu'adh ibn Jabal at the time of sending him to Yemen: How would you judge when facing any judicial question (mas'alah)? Said Mu'adh: I judge with the Book of Allah. The Prophet (S) said: If it (the solution) is not found therein? He replied: I judge with the Sunnah of the Messenger of Allah (S). The Prophet said: If it is not found in His Messenger's Sunnah (what to do?) Threat Mu'adh said: If I can't find it, I exert my opinion. The Prophet (S) said then: Praise belongs to Allah Who granted the emissary of His Messenger success towards that what pleases Allah and His Messenger.

This ḥadith is verily false (batil), and far from being

( 149 )

uttered by the Messenger of Allah (S), as how could the Prophet say to Mu'adh: "If you do not find (the answer) in Allah's Book and His Messenger's Sunnah? ", while Allah says to His Messenger. "And We reveal the scripture unto thee as an exposition of all things..." (16:89), and He says further: "We have neglected nothing in the Book (or Our creeds)". (6:38), beside His saying: "And whatsoever the Messenger giveth you, take it. And whatsoever he forbiddeth, abstain (from it) ".

(59:7)

Moreover He said to His Messenger: "Lo! We reveal unto thee the Scripture with the truth, that thou mayst judge between mankind by that which Allah showed thee".(4:105)

After all these verses how would the Prophet say to Mu'adh: If you do not find it (the solution) in Allah's Book and His Messenger's Sunnah?! Is this other than a confession that Allah's Book and His Messenger's Sunnah being incomplete and have never exposed all the judicial rules! It may be claimed by someone that: This hadith may be said by Mu'adh ibn Jabal in the beginning of the da'wah (invitation to Islam), and he has not completed it after revelation of the Qur'an.

Our reply will be as follows: This is not accepted and is untrue. The first reason is due to Mu'adh's saying:

"I judge according to the Book of Allah", meaning that Allah's Book has been complete. If we observe also his saying: "I judge according to the Sunnah of His Messenger", we will apprehend with no doubt that this hadith has been very lately composed, at the time of prevalence of adopting ijtihad against nusus (texts), since the term (the Book of Allah and Sunnah of His Messenger) used to be referred to after the Prophet's (S) demise.

The second reason for its being untrue, is that it will become (if accepted) a hujjah (plea) to be produced by

( 150 )

whoever being unaware of the rulers of Allah and His Messenger (S), to judge according to his opinion as he wishes, without bothering himself to be acquainted with the nusus. The third reason being the holy verses:

"Whoso judgeth not by that which Allah hath revealed: such are disbelievers". (5:44)

"Whoso judgeth not by that which Allah hath revealed : such are wrong doers".(5:45)

"Whoso judgeth not by that which Allah hath revealed: such are evil-livers".(5:47)

Fourthly, due to the fact that whoever is unaware of the rules (of Allah and His Messenger) has no right to judge or give legal verdicts, till he recognizes the judgement (hukum) of Allah and His Messenger in the matter.

The Prophet himself, though being God's Messenger and granted by Allah the right to legislate for

the Ummah, by His saying: "And it becometh not a believing man or a believing woman, when Allah and His Messenger have decided an affair (for them), that they should (after that) claim any say in their affair (33:36), still he has never given any rule, throughout all his lifetime, in any affair according to opinion or qiyas, or ijtiḥad, but he has all the time been following and adopting the Divine texts, brought down by Jabriel (A) wherever necessary, all the narrations contradicting this fact are only fabrications.

For assuring the reader more, I will cite an evidence from the Sihah of Ahl al-Sunnah: It is reported by al-Bukhari in his Sahih:

"Whenever the Prophet (S) was asked about that which no revelation (wahy) was descended, he would say: I know not, or he would not give any reply till the descent of revelation upon him, and he never applied the exertion of opinion or qiyas, as ordained by Allah in His Book: "...by that

( 151 )

Which Allah showeth thee". (4:105)<sup>132</sup> Listen to the following verse stated by the Lord of all worlds to His Messenger: "And unto thee have We revealed the Scripture with the truth, confirming whatever Scripture was before it, and a watcher over it. So judge between them by that which Allah hath revealed ..." (5:48). In another verse it is said to the Prophet (S): "Lo! We reveal unto thee the Scripture with the truth, that thou mayst judge between mankind by that which Allah showeth thee..."(4:105).

So if they give witness that the Prophet (S) has never acted by opinion (ra'y) or qiyas, how come that they have granted themselves the right to act by that?! How do they contradict the rulers of Allah and Sunnah of His Messenger, and claim after that of being Ahl al-Sunnah?! How surprising and strange is that!

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132. Sahih al-Bukhari vol. viii, p.148, kitab al-'it'isam bi al-kitab wa al-Sunnah.

( 152 )

#### **A NECESSARY NOTE**

When we mention "Ahl al-Sunnah wa al-Jama'ah " in the coming chapters, we never mean the contemporary Muslims, as we observed in many places their being innocent, and not responsible for the sins perpetrated by their ancestors. In fact they are victims of the historical intrigues and obscurantism engineered by the Umayyads and 'Abbasids and their stooges, with the aim of

obliterating the Prophetic Sunnah and retrograding to the Ignorance period (jahiliyyah).

We used to follow their guide, until God showered His grace upon us and guided us towards the deliverance ark, and the only thing we can do to imploring and beseeching Allah -Subhanahu- to guide for this end and the whole Islamic Ummah, so that only truth will prevail. Someone may argue that criticizing and abusing the Companions will hurt the feeling of the majority of Muslims, who believe just and superior to all the creatures except the Prophet (S). But our reply is that it is incumbent upon all the Muslims to believe in Allah and His Messenger, obeying their commandments and never transgressing the limits they have laid down. This being the only way for delivering the Muslims, including the Companions, and whoever contradicts this, his fate will be fire even if be the Prophet's uncle or son.

Criticizing or abusing some of the sahabah has been a necessity imposed by the historical incidents, with which they have interacted, and they have differed among themselves, leading to create disagreement and calamity for the Ummah.

#### Ahl Al-Sunnah's Hostility To Ahl Al-Bayt Reveals Their Identity

Every researcher will be amazed when recognizing the true identity of Ahl al-Sunnah wa al-Jama'ah, knowing that they have been enemies of the Pure 'Itrah and following the guide beside exterminating them. Therefore we see Ahl al-Sunnah support and confirm the traditionists, if being Khawarij or 'Uthmani Nawasib, but accuse and enfeeble the traditions if being from among the Shi'ah (followers) of Ahl al-Bayt.

This fact has been expressly mentioned in their books, when they try to deny the sahih tradition, citing the merits (fada'il) of 'Ali ibn Abi Talib (A), and weaken the authenticity of their narrator by saying: And in his chain (sanad) someone (fulan) and he is a rafidi.<sup>133</sup> On the other hand, they confirm and support the false tradition that are composed for the sake of glorifying the other caliphs, though their narrator being a nasibi, since a nasb in their view is severity and firmness in the sunnah. It is reported that Ibn Hajar said about 'Abd Allah ibn Idris al-'Azdi (known of being a nasibi): He is the owner of a sunnah and Jama'ah, and has been firm in the sunnah, and 'Uthmani.<sup>134</sup>

He also says about 'Abd Allah ibn 'Awn al-Basri: He is trustworthy, and a man of worship and firmness in the Sunnah, and severity against the heretics. Ibn Sa'd said: 'Abd Allah ibn 'Awn al-

Basri was 'Uthmani .135 He also says about Ibrahim ibn Ya'qub al-Juzjani, (known of his hatred against 'Ali [A]): 'He was Harizi al-Madhab, ie. wa following the school of Harizi ibn 'Uthmani al-Damashqi, known of nasb

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133. Rafidi, is a term used for that who follows 'Ali and renounces the caliphate of those who preceded him.

134. Tahdhid al-tahdhib, by Ibn Hajar, vol. v, p.145, and vol i, p.82

135. It is known that the 'Uthmanis are the Nawasib who used to charge 'Ali with impiety and accuse him with slaying 'Uthman, headed by Mu'awiyah inb Sufyan, 'Uthman's cousin, who wa their chief and leader.

( 154 )

(hostility against Ahl al-Bayt).136

Ibn Hayyan said about him: He was firm in the sunnah, committing hadith to memory (hafiz).

It is noteworthy to mention that this nasibi, whom they praise of being firm in the sunnah and memorizing (hifz) the hadith, used to avail of the gathering of the traditionists at his door (house), and send his maid with a hen in her hand. After traversing in al-Madinah, she returns to tell her master al-Juzjani that she has not found anyone to slaughter the hen for her, whereat he would cry out: Subhan Allah (Glorified is Allah)!! We cannot find one person to slaughter a hen and 'Ali slaughters more than twenty thousand Muslims a day!!

Through such artifice (makr) and cunningness, the opponents of Ahl al-Bayt strive to divert people away from truth, misleading them with such false disturbing news, with the aim of filling Muslim's hearts, particularly the traditinists, with grudge and hatred against 'Ali ibn Abi Talib (A), permitting thus to revile and curse him.

We can see this phenomenon prevelent even nowadays. Despite Ahl al-Sunnah's claiming that they love and are pleased with our Master 'Ali (karrama Allah wajhah), but when any hadith in regard of 'Ali merits is narrated for he narrator, charging him with tashayyu ' and uttering heretics and ghuluww (excess) in religion.

When you talk to them about the Caliphs Abu Bakr and 'Umar or all the sahabah with no exception, citing their merits with exaggeration (mughalat), they will have confidence in you and be pleased to listen to you, with introducing you to be of much knowledge and awareness. This being exactly the same belief held by their (salih) ancestors. It is reported by the historians that al-'Imam Ahmad ibn Hanbal used to disauthenticate those narrators who disgrace Abu Bakr or 'Umar

or Uthman, whereas he used

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136. Al-Nawasib are the enemies of 'Ali and his household. They comprise the Khawarij, Qasitin, and Nakithin who declared animosity against him and fought him, and used to slander and curse him after his death.

( 155 )

to honour Ibrahim al-Juzjani, the nasibi, previously mentioned, to a great extent, correspond with him, beside quoting from his books and arguing with them on the pulpit (minbar). If this be the state of Ahmad ibn Hanbal, who forced his contemporaries to recognize the caliphate of 'Ali (A), admitting his being the Fourth Caliph, so what about those who have never recognized any merit or virtue for 'Ali, or those who used to reviling and cursing him over pulpits on Fridays and feasts ('ids).

Further, it is reported that al-Daraqutni has said: Ibn Qutaybah, the mutakallim of Ahl al-Sunnah, used to adopt anthropomorphism (tashbih), being diverted from the 'Itrah (Prophet's Progeny).<sup>137</sup>

Thus it is revealed that most of Ahl al-Sunnah have been diverted away from the Prophet's 'Itrah. Also al-Mutawakkil, who was called by Ahl al-Hadith with the name "Muhyi al-Sunnah", and used to honour Ahmad ibn Hanbal and obey his orders in appointing the judges, has been the biggest contestor to 'Ali and Ahl al-Bayt (peace be upon them), to the extent that his grudge against them pushed him to dig out the grave of al-Husayn ibn 'Ali (A), preventing people from visiting his shrine, and taking the life of whoever holding the name ('Ali). Al-Khwarazmi has mentioned him in his letters, saying that he has never given any stipened, nor bestowing any gift but over that who reviled Al Abi Talib (A) and supported the school of Nawasib.<sup>138</sup>

It is self-evident that the school of Nawasib is the school of Ahl al-Sunnah wa al-Jama'ah itself, and the supporter of the school of Nawasib al-Mutawakkil is Muhyi al-Sunnah himself, so get the meaning.

It is reorted by Ibn Kathir in his book al-Bidayah wa al-nihayah, that when Ahl al-Sunnah heard al-'A'mash narrating the hadith of the roasted fowl, which was in regard of 'Ali's virtue, they drove him out of the mosque and washed

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137. Al-Dhahab's Lisan al-mizan, vol. xi, p. 147.

138. Rasa'il al-Khwarazmi, p.135.



( 156 )

his place (on which he sat).<sup>139</sup>

They have also tried to prevent the burrying of al'Imam Muhammad ibn Jarir al-Tabari, the great historian and author of al-Tafsir al-Kabir, for the only reason that he has reported and confirmed the hadith of Ghadir Khumn: "O whomever I am his master, this 'Ali also is his master (mawla)", beside compiling its narrations from various ways, reaching the extent of tawatur (succession).

Ibn Kathir has said: I saw a book by him in which he has collected the traditions of Ghadir Khumn in two volumes, and another book in which he has complied the traditions about the roasted fowl .<sup>140</sup> He (al-Tabari) is mentioned also by Ibn Hajar in his book Lisan al-mizan, where he says: He is the dignified Imam and exegete (mufassir), thigah (trustworthy), sadiq (truthful), in him there is little tashayyu' and harmless muwalat (loyalty).<sup>141</sup>

When the great muhaddith al-'Imam al-Nasa'i, the author of one of al-Sihah (the six Sihah) for Ahl al-Sunnah, authored the book al-Fada'il (merits) in 'Ali's regard, he was asked about the merits of Mu'awiyah, he replied: I know no merit for him, may God no satiate his abdomen. So they have beat him on his privacy parts till he swooned, and when being shifted he died as a consequence of this. Ibn Kathir, in his Ta'rikh, cites the incidents that occurred in Baghdad in the year 363 H. between the Shi'ah and Ahl al-Sunnah on 'Ashura' Day (the 10th day of Muhararam), saying:

Some people from among Ahl al-Sunnah made a woman to mount a camel, calling her: 'Aisha, while some of them called themselves: Talhah and some others Zubayr, proclaiming: "We will fight 'Ali's companions". Consequently a large number of people were killed.<sup>142</sup> This being exactly like what is going on nowadays in India, where Ahl al-Sunnah attack the Shi'ah on 'Ashura' Day,

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<sup>139</sup>. Ibn Kathir, al-Bidayah wa al-nihayah, vol. xi, p.147.

<sup>140</sup>. Ibid.

<sup>141</sup>. Ibn Hajar, Lisan al-mizan, on interpretation of Ibn Jarir al-Tabari.

<sup>142</sup>. Ibn Kathir, al-Bidayah wa al-nihayah, vol. xi, p. 275.

( 157 )

for preventing the ceremonies of mourning procession (ta'ziyah), as a result of which many innocent Muslims are slain. From this survey, the fact exposed clearly is that the Nawasib, who contradicted the enmity of 'Ali (A) and fought Ahl al-Bayt (A), are the same people who gave themselves the title Ahl al-Sunnah wa al-Jama'ah, and we came to know earlier what they meant

by Sunnah and what they meant by Jama'ah. It is self-evident that the enemy of the Prophet's Progeny, is in fact the enemy of their grandfather the Messenger of Allah, and this one being the enemy of Allah.

It is self-evident also that the enemy of Allah and His Messenger, and Ahl al-Bayt, cannot be counted among the bondmen of the Beneficent, nor among Ahl al-Sunnah, only in the case that the Satan's sunnah is meant. But the Sunnah of the Beneficent (sunnat al-Rahman) is to love Allah, His Messenger and Ahl al-Bayt, beside befriending them and following their guide. The Almighty Allah said:

"Say (O Muhammad, unto mankind): I ask you of no fee therefore, save loving kindness among kinsfolk". (42:23) So how can Mu'awiyah compared to 'Ali, and the leaders of misguidance to the leaders (Imams) of guidance, and it is possible to compare Ahl al-Sunnah wa al-Jama'ah with the righteous Shi'ah?

The Almighty has said: "This is a declaration for mankind, a guidance and an admonition unto those who ward off (evil)". (3:138) ( 158 )

#### **AHL AL-SUNNAH PERVERT MANNER OF BENEDICTION ON MUHAMMAD**

In this chapter you will realize the hidden fact about Ahl al-Sunnah wa al-Jama'ah, and the extent of grudge they held against the Prophet's Progeny, that none of Ahl al-Bayt's virtues could escape their perversion (tahrif). One of these virtues being to ask benediction upon Muhammad and His Household, with which a verse is revealed in the Holy Qur'an. It is reported by al-Bukhari and Muslim and all narrators of Ahl al-Sunnah, that some Companions came to the Prophet (S) after the revelation of the verse (56) of surat al-'Azab: "Lo! Allah and His angels shower blessings on the Prophet. O ye who believe! Ask blessings on him and salute him with a worrthy salutation", and they said to him: O Messenger of Allah, we knew how to salute you, but we could not realize how to ask blessings on you?! The Prophet (S) replied: Say: O God shower blessings on Muhammad and Al Muhammad as you showered blessings on Ibrahim and Al Ibrahim. Your are Praiseworthy and Glorified...143

Some have added his saying: And do not ask on me the benediction that is mutilated (batra). Therat they said: O God's Messenger! What is the mutilated blessing (al-Salat al-batra) ? He replied: "(It is) saying: O God! shower blessing upon Muhammad, then keeping silent, while Allah is perfect (kamil), accepting nothing but what is perfect".

This hadith led al-Shafi'i to say expressly that Allah will never accept the prayer of whoever does not ask benediction upon Ahl al-Bayt. In the book sunan al-Daraqutni, he is reported to have said, through his chain (sanad) from Abu Mas'ud

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143. Sahih al-Bukhari col. iv, p. 118.

( 159 )

al-'Ansari, that the Prophet (S) has said: The prayer (salat) of one who never asks blessings on me and on my Household, will never be accepted (by God). 144

In al-Sawa'iq al-muhriqa, Ibn Hajar is reported to have said, from al-Daylami, that the Prophet (S) has said: Every supplication (du'a) is screened (mahjub) from being heard till benediction is asked on Muhammad and his Household.<sup>145</sup> Also al-Tabrani has reported in his book al-'Awsat that 'Ali (A) has said: Every du'a is mahjub (kept from reaching God) till blessing is asked on Muhammad and Al Muhammad.<sup>146</sup>

Now we came to know, from the Sihah of Ahl al-Sunnah, the manner of asking blessing on Muhammad and Al Muhammad, and that Allah never accepts the prayer (salat) of any boobmen not asking blessing on Muhammad and his progeny. We have realized further that every Muslim's supplication is kept from being heard till he asks blessing on Muhammad and his Household. What a great virtue and honourable excellence, granting Ahl al-Bayt preference over all mankind, that every Muslim seeks God's nearness through them.

But Ahl al-Sunnah wa al-Jama'ah were agreed at seeing this virtue being possessed by Ahl al-Bayat, with sensing its danger, since whatever false virtues and alleged excellences are ascribed to Abu Bakr, 'Umar and 'Uthman, they can never attain this status or get access to this merit. This is due to the fact that Allah will never accept their prayer unless they seek His nearness through asking blessings on 'Ali ibn Abi Talib after Muhammad, since he is the master of 'Itrah as is known. Therefore they (Ahl al-Sunnah) have embarked on perverting it (blessing) by adding a part from their own that has never been commanded by God's Messenger (S), aiming at elevating the status of their masters among the Sahabah. They also have striven, from the first century, to cut it off, so all their letters

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144. Sunan al-Daraqutni, p. 136.

145. Al-Sawa'iq al-muhriqah, Ibn Hajar, p. 88.

146. Fayd al-Qadir, vol. v, p. 19, Kanz al-ummal, vol i, p. 173.

(160 )

have been devoid of complete benediction, and when mentioning the name Muhammad' or the 'Prophet' or God's Messenger (Rasul Allah), they used to write "may God's benediction and peace be upon him" without mentioning Al Muhammad.

If you talk to anyone of them (Sunnah) and tell him: Ask blessing on Muhammad, he will reply: "May God's benediction and peace upon him", with no mention of the Household. Some of them have even twisted it that you never hear of them except "salli wa sallim" (ask blessing and peace). But when asking any Shi'i, whether an Arab or Iranian, to ask blessing on Muhammad, he will immediately say: May God's benediction be upon Muhammad and Al Muhammad.

It is reported in the books of Ahl al-Sunnah that the Prophet (S) has said: Say: O God shower blessing on Muhammad and Al Muhammad in the mood of present and future, and in the form of du'a' (invocation) and imploring God (subhanahu). Nevertheless they suffice with the phrase: may God's benediction and peace be upon him, in the past tense without mentioning his Household (A). The leader of Ahl al-Sunnah, Mu'awiyah ibn Abi Sufyan, has tried his best to eliminate the remembrance of Muhammad from Adhan (call for prayer).<sup>147</sup> So it is no strange to see his followers and imitators to mutilate and pervert the prayer, and if it were feasible for them to omit it outright, they would do, but it is too far from them.

Anyone listening to their (Sunnah) orators, especially the Wahabists, will hear only perverted salat (benediction). They either cut it, or when obliged to complete it, they add other words to it: "and on his Companions all", or they say: "and on his good and pure Companions", transferring thus the purity verse (Ayat al-tathir), revealed in the regard of Ahl al-Bayt, to include the Companions also, for misguiding common people that Ahl al-Bayt and Sahabah being equal in

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147. See the book Fas'ala Ahl al-Dhikr, p46.

( 161 )

respect of excellence (fadl). They have learnt the science of misrepresentation (tawmih) and perversion (tahrif) from their first faqih and great guide 'Abd Allah ibn 'Umar, whose hatred against Ahl al-Bayt has already been exposed for all. It is reported by Malik in his book al-Muwatta', that 'Abd Allah ibn 'Umar used to stand at the Prophet's tomb and pray (ask blessing) upon the Prophet, and upon Abu Bakr and 'Umar.<sup>148</sup>

Contemplating the matter of fact, no one will ever find such addition, like asking blessing on the Sahabah, neither in the Book nor in the Prophetic Sunnah, but in them there is only

commandment to ask blessing on Muhammad and Al Muhammad, which is addressed to the Sahabah rather than other mukallaf people.

This addition is only made by Ahl al-Sunnah, who have innovated many heresies, calling them a sunnah, intending therewith to obliterate a virtue or hide a reality.

It is said in the holy Qur'an: "Fain would they put out the light of Allah with their mouth, but Allah will perfect His light however much the disbelievers are averse". (61:8) Thus the real followers of the Sunnah can be easily recognized from the false claimants.

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148. Tanwir al-hawalik fi sharh Muwat ta' Malik vol i, p. 180.

( 162 )

### **LIES REVEALED BY REALITIES**

In this chapter we intend to reveal to every sane freeman, who left fanaticism and uncovered the veils and obscurity out of his sight and insight for attaining to guidance and truth, and tell him that all heads and Imams of Ahl al-Sunnah have explicitly contradicted the Prophetic sunnah, deserting it deliberately and voluntarily. So no Muslim should be lured with the false flattery uttered here and there, having no clear evidence and no express proof.

By exposing these facts, we never intend to claim or add anything or charge against the, other than what is mentioned by them in their Sihah, reference and history books. Some of these realities have been cited hastily, and we feel necessary to elaborate more, to see the guidance sun rise and deviation clouds disperse, and darkness being substituted by light.

Repetition is not devoid of benefits, as it is said, and the reader may be interested in diversity, the style we learned from the holy Qur'an, as it has cited the story of Moses and that Jesus in many surahs with different styles, one supporting the other. We intend to refer to the Imams and magnates, whom Ahl al-Sunnah follow and refer to as being the foremost in knowledge and fiqh, preferring them over Pure Imams among the Household of the chosen Prophet (S). We will disgrace some Sahabah who are known worldwide of being plunged in debauchery and licentiousness, and too far from spirit and morals of Islam, like: Mu'awiyah and his son Yazid, 149 Ibn al-As, Ibn Marwan and Ibn Shu'bah and others.

If we traverse some of the Sunni Arab and Islamic States, we will be encountered with people remembering and

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149. In al-Tabaqat al-kubra, vol. v, p. 47, Ibn Sa'd has reported from 'Abd Allah ibn hanzalah (Ghasil al-Mala'ikah ), his saying: By God we have never revolt against Yazid but only after fearing to be pelted with stones from the sky. He is a man marrying mothers, daughters and sisters, imbibing wine, forsaking the prayers. By God, had I been alone I would have caused him a good tribulation from Allah.!

( 163 )

glorifying these men, streets being called by their names, and books written in regard of their ingenuity, well-done policy and legitimacy of their caliphate. However, we do not waste time in citing facts about them, and uncover their defeats, being satisfied with that revealed by some freemen among historians and thinkers.

But we intend to refer to those Imams known of uprightness, justice (asceticism) and piety, who were magnates of Ahl al-Sunnah, to better realize how they have changed the Prophet's Sunnah, disseminating among the Ummah heresies that created disunity and misguidance, destroying the towering edifice that the Messenger has erected and spent all his life toiling and striving for safeguarding and reinforcing it. From among the magnates of Ahl al-Sunnah, I have selected twelve personalities, having influential role in the course of events, alternating the ensigns of religion, and sharing in segregating and scattering the Ummah.

#### Imams and Magnates Of Ahl Al-Sunnah Wa Al-Jama'ah

1. Abu Bakr ibn Abi Quhafah, the First Caliph.
2. 'Umar ibn al-Khattab, the Second Caliph.
3. 'Uthman ibn 'Affan, the Third Caliph.
4. Talha ibn 'Ubayd Allah.
5. Al-Zubayr ibn al-'Awwam.
6. Sa'd ibn Abi Waqqas.
7. 'Abd al-Rahman ibn 'Awf.
8. 'Aisha bint Abi Bakr (Umm al-Mu'minin).
9. Khalid ibn al-Walid.
10. Abu Hurayrah al-Dusi.
11. 'Abd Allah ibn 'Umar.

## 12. 'Abd Allah ibn al-Zubayr.

I have chosen these twelve ones from among Ahl al-Sunnah's magnates, due to their being highly glorified, remembered and praised, or due to multiplicity of their narrations and abundance of their knowledge as alleged by Ahl al-Sunnah. We are going to talk briefly about each one of them, exposing his contradiction to the Prophetic Sunnah, either deliberately or unknowingly, so that every researcher can realize clearly that Ahl al-Sunnah's claims being mere lies, and they follow their desires, alleging that truth is with them and others are followers of misguidance!

### 1. Abu Bakr "al-Sadiq" ibn Abi Quhafah:

In some of the foregoing chapters of my books, I have mentioned that he has collected five hundred traditions (said)

( 165 )

by the Prophet (S), and burnt them in the fire, addressing people thus: "Do not narrate from the Messenger of Allah any hadith, and when asked, you can say: the Qur'an is between you and us, so regard lawful its halal, and regard unlawful what is ordained haram in it". We have said also that he has contradicted the Prophet's Sunnah regarding the inscription of the Book (Qur'an), supporting 'Umar's stance in saying: "The Messenger of Allah utters obscene words, and we are sufficed with the Book of Allah".

He has usurped the caliphate, disregarding the Prophet's text in appointing 'Ali as his successor. He has also contradicted and disobeyed the Prophet's Sunnah in respect of many matters, such as is order to give leadership of the (Islamic) army to Usamah, his hurting the Prophet's daughter and challenging her anger; his fighting and killing the Muslims who refused to pay zakat; his refraining from giving those whose hearts are to be reconciled their share, following 'Umar's opinion; and finally his contradicting the Prophet's Sunnah in appointing 'Umar as his successor over Muslims without consulting anyone. All these contradictions and others against the Prophet's Sunnah have historians and biography books (siyar).

If the Prophetic Sunnah be as identified by the 'ulama': every saying or act or iqrar (acknowledgement) by the Messenger of Allah (S), then Abu Bakr has verily contradicted the Sunnah as whole (in all branches).

In regard of the saying, we can refer to the Prophet's hadith: Fatimah is a part (bid'ah) of me, whoever vexes her has vexed me; and we all know that she has passed away displeased with Abu Bakr, as reported by al-Bukhari.

We mention also his (S) saying: God's damation is upon whoever stays behind Usamah's army. He said it when people refuted his order in appointing Usamah as a

( 166 )

commander, refusing to join his army. Despite all this, Abu Bakr has stayed behind with the pretext of (assuming) the caliphate. As regards the act: we can refer to the Prophet's conduct towards those whose hearts are to be reconciled, as he has treated them kindly, granting them a share of zakatas ordained by Allah, the Exalted . But Abu Bakr has deprived them of this right, though a Qur'anic verse is revealed about it and it has been done by the Prophet (S). Nevertheless he has responded to 'Umar ibn al-Khattab's desire, who said to them: We are needless of you. In respect of iqrar (acknowledgement), we can cite as an example, what the Prophet (S) has ordained concerning the writing of his traditions and propagating them among the People, but Abu Bakr has burnt them, preventing their propagation and narration.

Added to this, he (Abu Bakr) has been unaware of numerous Qur'anic rules. Once he was asked about kalalah, about whose rule a verse is revealable, he replied: I will judge in it according to my ra'y (opinion): if right it is from Allah, if wrong it is from me and satan.<sup>150</sup>

Isn't it surprising that when the caliph of Muslims is asked about the rule of kalalah, which has been exposed by Allah in His Book, and manifested by His Messenger (S) in his Sunnah, he ignores both the Book and Sunnah and judges with his opinion? Then he confesses that the satan may overcome his ra'y, a fact which being not strange for the Muslims' Caliph Abu Bakr, as he has said more than once: I have a devil that controls me. It is decided by the scholars of Islam that whoever judges in God's Book according to his opinion, has in fact become an infidel. We have also come to know that the Prophet (S) has never adopted ra'y in issuing rules.

Moreover Abu Bakr used to say: Do not compel me to adopt the Sunnah of your Prophet; I can never endure it. So

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150. Tafsir al-Tabari, Tafsir al-Khazin, and Tafsir Jalal al-Din al-Sayuti in al-Jami ' al-Kabir, all of them regarding the interpretation of surat al-Nisa', about the verse: "They ask thee for a pronouncement. Say: Allah hath pronounced for you concerning distant kindred".

( 167 )

if Abu Bakr cannot endure the Prophet's Sunnah, how would his followers and supporters claim of their being Ahl al-Sunnah? The reason for his not enduring it, may lie in the fact that it reminds him



of his perversion and remoteness from the message-owner. Otherwise what will be our interpretation for the following verses revealed by Allah:

"...He hath not laid upon you in religion any hardship..." (22:78)

"Allah desireth for you ease; He desireth not hardship for you..."(2:185)

"Allah tasketh not a soul beyond its scope..." (2:286)

And the last one is:

"And whatsoever the Messenger giveth you, take it. And whatsoever he forbiddeth, abstain (from it) ".(59:7) So Abu Bakr's saying, that he cant endure the Prophet's Sunnah, is regarded as a refutation against these verses.If the First Caliph has never endured the Sunnah at that time, how could we ask the comtemporary Muslims to establish God's rules as ordained in His Book and the Sunnah of His Prophet ?! We have observed Abu Bakr contradict the Prophetic sunnah even in the simple matters, that are in the reach of common people and even the ignorant.

Further, Abu Bakr has neglected the sacrifice (of aship) while it has been done and emphasized by the Prophet (S), and it has been known by All Muslims, that sacrifice used to be an emphasized and recommendable sunnah, so how could it be ignored by the caliph of Muslims?! Al-Shafi' i in his book al-'Umm, and other traditions 151 have narrated that: Abu Bakr and Umar have never sacrificed, for fear of being followed by others, who might think that it being wajib. It is verily an invalid explanation, not based on any proof, and all the Sahabah have realized from the Prophet (S), that sacrifice being a sunnah and not wajib (obligatory).

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151. Al-Bayhaqi, al-Sunan kubra, vol. ix, p. 265; al-Suyuti, Jam' al-jawami', vol. iii. p. 45.

( 168 )

What should it entail if supposedly people thought of its being wajib? today. May be Abu Bakr and 'Umar have intended, through abandoning the Prophet's Sunnah about sacrifice, to make people think that whatever is practised by the Prophet (S) is not necessarily being wajib, and it is permissible to leave and neglect it. Thus, this can be regarded by them as a proof for veracity of their saying: The Book of Allah is sufficient for us; and of Abu Bakr 's saying : Do not narrate any hadith from the Prophet...etc.

So when someone debates Abu Bakr by the Prophetic Sunnah regarding the sacrifice, for instance, he may reply: Do not narrate anything from the Prophet, but show me where is sacrifice mentioned in Allah's Book!

Then the researcher will apprehend why has the Prophet's Sunnah been neglected and unknown among them, and why have they altered the rules of Allah and His Messenger, according to their opinions and qiyas, and the matters approved by them that keep abreast of their desires. All these reported examples being only a portion of the plenty of acts done by Abu Bakr, in respect of the holy Prophetic Sunnah, and the humiliation, burning and negligence he brought to it, that may need a separate book.

How can any Muslim have confidence in a person having this bit of knowledge, and such a relation to the Prophetic Sunnah, and how can his followers be called Ahl al-Sunnah ??! The true followers of Sunnah must not neglect or burn it, but rather they should follow and sanctify it. It is stated in the holy Qur'an:

"Say, (O Muhammad, to mankind): If ye love Allah, follow me; Allah will love and forgive you your sins. Allah is

( 169 )

Forgiving Merciful. Say: Obey Allah and the Messenger .But if they turn away, lo! Allah loveth not the disbelievers (in His guidance)". (3:31-32) Allah, the Magnificent has said the truth

2. 'Umar ibn al-Khattab (al-Faruq):

In previous chapters of our books, we came to know that he has been the champion of opposition against the Prophetic Sunnah, and the one who has dared to say: "The Messenger of Allah utters obscene words (yahjur), and we are sufficed with the Book of Allah". As said by the Messenger, who never speaks of his own desire, 'Umar was the one who misled the entire Ummah, and the main cause for misguidance of every Muslim.<sup>152</sup> We came to know also that he has embarked on insulting and harassing al-Zahra ' (A), frightening and scaring her and her children, when he assaulted her house, threatening to burn it.

Further he has collected whatever written of the Prophetic Sunnah, burned it and prevented people from narrating the Prophet's traditions. He has contradicted the Prophet's Sunnah throughout all stages of his life, in presence of the Prophet, and in his order to him to join Usamah's army, when he refused with the pretext of aiding Abu Bakr in undertaking the duties of caliphate. He has also contradicted the Qur'an and the Sunnah in the following matters:

- Preventing the share of those whose hearts are to be reconciled,
- in mut'ah of hajj and temporary marriage (mut'ah)
- in tripartite divorce, making it one divorce, -in the duty (faridah) of tayammum, by calling to not

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152. The evidence for this being the Prophet's saying: I shall write a book you will never go astray after it. And Ibn 'Abbas's saying: Had he written that book, no difference would have been there between every two men among the Ummah, and since it was 'Umar who prevented the Prophet from writing, accusing him with *hajr*, in order that he should not insist on writing, we came to know that he was responsible for causing deviation, and depriving the Islamic Ummah from attaining guidance.

( 170 )

performing prayer at the time of non-availability of water,  
-in impermissibility of spying on Muslims, by innovating it,  
-in dropping a part of the *adhan* and substituting it with one of his own,  
-in not chastising Khalid ibn al-Walid after threatening him with doing so.

Moreover he has contradicted Sunnah in regard of forbidding the performance of supererogatory prayer (*naflah*) in congregation, and has innovated the prayer of *tarawih*.

He has then opposed the Sunnah in granting gift ('*ata*'), and innovated principle of *mufadalah* (preference), creating the caste system in Islam. He has also contradicted the Sunnah by innovating the *Shura Council*, and exchanging Ibn 'Awf with it. After all this, we see Ahl al-Sunnah hold him in the status of infallibles, claiming that justice has died with him, and when he was laid in his grave and visited by the two angels to question him, he cried at them: "Who is your Lord?" They say also that he is *Faruq* with whom Allah separates between Truth and falsehood.

Isn't that an evidence for deriding and mocking Islam and Muslims by the Umayyads and their rulers, who ascribe virtues to a person known of being harsh and rude, and of his continuous opposition against the Messenger (S)? 153 Their state is such that they address Muslims by saying : Muhammad's era with every thing it had, has gone away, and our time is coming for legislating in religion whatever we want and pleases us. You have become our slaves against your will and that of your Prophet, in whom you believe.

Isn't that like a reaction and taking revenge, for resorting the leadership of Quraysh headed by the Umayyads, who fought Islam and the Prophet of Islam?

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153. In his *sahih*, vol. iv, p. 59, Muslim has reported that there was a dispute between Ibn Abbas and Ibn al-Zubair concerning the two enjoyments (of *hajj* and women ), but Jabir ibn 'Abd Allah said: We have practised them during the Prophet's lifetime, but after him 'Umar forbade us from

them, so we never returned to practise them.

( 171 )

While 'Umar strives to obliterate the prophetic sunan, deriding and opposing them even in the presence of the Prophet himself, it is not strange then to see Quraysh give him its leadership and make him its greatest leader. That is because he has turned to be, after the advent of Islam, the spokesman and opposing champion of Quraysh, and has become after the Prophet's demise its combating power and big hope, in achieving its aspirations and ambitions in assuming power and bringing back the customs of Jahiliyyah, which they adorn and still yearn to. It is no coincidence to see 'Umar contradict the Prophetic Sunnah during his caliphate time, and strive to move back Ibrahim's maqam from the Holy House (Ka'bah), to the way it used to be during the days of the pre-Islamic period (Jahiliyyah)

It is reported by Ibn Sa'd in his Tabaqat, and by other historians that:

When the Prophet (S) has conquered Makkah, he has attached Ibrahim's Maqam to the Bayt (Ka'bah), as it used to be during the lifetime of Ibrahim and Isma'il.(peace be upon them),since the Jahili Arabs have shifted it to its location of today.When 'Umar has assumed the caliphate, he has shifted it to its present place, while it used to be attached to the House (Ka'bah), during the time of the Prophet and that of Abu Bakr .154 So is there any justification for 'Umar to obliterate the Sunnah of the Prophet, who revived the Sunnah of Ibrahim (A) and Isma'il (A), while 'Umar has revived the Jahili Sunnah, and rebuilt the Maqam as it was in the pre-Islamic era?

That is the man about whose excellences there are narrations that exceed imagination, and even Abu Bakr, who preceded him in caliphate, could not attain his position, and had a weakness as reported by al-Bukhari, while 'Umar proved to be a matchless genius.

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154. Ibn Sa'd, al-Tabaqat al-kubra, vol. iii, p. 204; al-Suyuti in his Ta'rikh, about the caliphate of 'Umar in al-Khattab.

( 172 )

This, in fact, is a scant of the heresies he has innovated in Islam, all being contradictory to the Book of Allah and Sunnah of His Messenger.Should we try to collect all the heresies and rules for which he has exerted his opinion, and coerced people to follow, we would compile a separate book, but we have abstained due to brevity. Someone may argue by asking; How would 'Umar ibn al-Khattab contradict Allah's Book and His Messenger 's Sunnah while the Almighty Allah says in His Book:

"And it becometh not a believing man or a believing woman, when Allah and His Messenger have decided an affair (for them), that they should (after that), claim any say in their affair; and whoso is rebellious to Allah and His Messenger, he verily goeth astray in error manifest ". (33:36)? This being reiterated nowadays by people, as if they deny and can't believe that all this can be done by 'Umar ibn al-Khattab.

Our reply to them is: This is a fact proved by his companions and followers from among Ahl al-Sunnah wa al-Jama'ah, who prefer him, unknowingly, to the Prophet. Should all that is said in his regard being a lie, so all their Sihah would be null and void, and there would be no proof for supporting their belief ! Whereas most of the historic events have been written during the era of the state of Ahl al-Sunnah wa al-Jama'ah, in whose love, respect and veneration for him there is no doubt.

Should all these sayings be true, which being actually so, then Muslims are asked to reconsider their stance and rethink in all their beliefs, if they be truly from among "Ahl al-Sunnah wa al-Jama'ah".

When most of the investigation being nowadays unable to refute and deny such narrations and historical incidents, unanimously agreed by 'ulama' and muhaddithun, they embark on interpretation and seeking excuses, not based on any scientific proof. Some others enumerate his

( 173 )

heresies counting them as excellences among his praiseworthy prides, as if Allah and His Messenger have not been aware of the good of Muslims and have neglected--I seek God's pardon --all those heresies, that were discovered afterwards by 'Umar ibn al-Khattab, who has made them a sunnah for them after the Prophet's demise. What a great falsehood and express blasphemy! We seek God's protection against absurd opinions and mistaken desires. If 'Umar be the chief and Imam of Ahl al-Sunnah wa al-Jama'ah, so I declare my disavowal from that Sunnah and that Jama'ah .

I implore Allah -Subhanahu- to make me die on the Sunnah of the seal of prophets and master of apostles Muhammad, and the path of his pure Progeny.

3. 'Uthman ibn 'Affan (Dhu al-Nurayn)

He is the Third Caliph who has assumed caliphate through an intrigue hatched by 'Umar ibn al-Khattab, and 'Abd al-Rahman ibn 'Awf who made a covenant and pledge with him to rule according to the Book of Allah and Sunnah of His Messenger, and sunnah of the (first) Two

Caliphs. I have doubt in the second condition, being to rule according to the Sunnah of God's Messenger (S). Because 'Abd al-Rahman ibn 'Awf' knows better than others, that the Two caliphs Abu Bakr and 'Umar have never ruled according to the Prophetic Sunnah, but to their ijtiḥad and opinions, and that the Prophetic Sunnah has been, during the era of the Shaykḥayn, almost absolutely neglected had not been 'Ali's striving hard to revive it in opportune circumstances.

Most probably he has stipulated that 'Ali ibn Abi Talib should rule according to the Book of Allah and Sunnah of the Shaykḥayn, the offer that was refused by 'Ali, saying : I never rule but by the Book of Allah and Sunnah of His Messenger. So 'Ali (A) has lost the caliphate since he intended

( 174 )

to revive the Prophet's Sunnah, and 'Uthman has assumed it as he has accepted to tread the path of Abu Bakr and 'Umar, who recurringly expressed their needlessness for the Prophetic Sunnah, and being sufficed with the Qur'an to apply its ḥalal and abstain from its ḥaram. Our certainly is even increased, when knowing that 'Uthman ibn 'Affan has apprehended from this provision that he had to exert his ra'y (opinion) as done by his both companions, being the sunnah adopted by the two Shaykḥs after the Prophet (S). But 'Uthman has gone too far in ijtiḥad more than the first two, till being disapproved by the Sahabah, who have blamed 'Abd al-Rahman ibn 'Awf saying to him: This is the making of your hands.! When protest and disapproval have been abundantly raised against 'Uthman, he has addressed people saying : "Why haven't you disapproved 'Umar 's ijtiḥad, is it due to your being afraid of him?"

It is also reported by Ibn Qutaybah, that when people have disapproved 'Uthman's conduct, he has ascended the pulpit saying: O the Muhajirun and Ansar ! You have found many faults with me, while approving the same conduct from Ibn al-Khattab, since he has intimidated and repressed you, and no one dared to even blink at him. By God, I have more followers and nearer supporters than Ibn al-Khattab.<sup>155</sup> I personally believe that the Emigrants and Helpers have never disapproved 'Uthman 's ijtiḥad, as they used to it and confirmed it from the first day, but they have disapproved his conduct when he has deposed them and encharged the posts and governorates to the debauches from among his uncles and relatives, who were fighting against Islam and Muslims.

The Muhajirun and Ansar kept silent towards Abu Bakr and 'Umar, since both of them have allowed them to take part in the government assigning them posts, bestowing over them fortune and repute.

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155. Ibn Qutaybah, Ta'rikh al-khulafa', vol. viii, p.13.

( 175 )

Whereas 'Uthman has deposed most of them, giving abundant wealth to the Umayyads, exciting thus the disapproval of the former, who raised suspicious against him till they killed him. This being the fact prophesied by the Messenger of Allah (S) when he said to them: "I am not afraid that you take partners to Allah after me, but I am not afraid that you contest regarding it (caliphate)". Al-'Imam 'Ali (A) has said:

It seems that they have not heard God's saying: "As for that Abode of the Hereafter We assign it unto those who seek not oppression in the earth, nor yet corruption. The sequel is for those who ward off (evil)". (28:83)

Yea, by God, they have heard and comprehend it, but they have taken a fancy to the world, and were fascinated by its ornament". This is true .We either believe that they have disapproved his alerting the Prophet's sunnah, which being not possible, since they have never disapproved it from Abu Bakr and 'Umar, and supposedly 'Uthman and more followers and nearer supporters than Abu Bakr and 'Umar as expressed by him, due to his being the head of Banu Umayyah, who are nearer to the Prophet, more powerful, influential and of nobler descent than Taym and 'Udayy (the two tribes of Abu Bakr and 'Umar).

Moreover the Sahabah have never disapproved Abu Bakr's and 'Umar's conduct, but they have followed their sunnah, and deliberately ignored the Prophet's Sunnah, so it is not possible that they disapproved of 'Uthman that which they have approved of others. The evidence for this lies in that they have attended numerous incidents where 'Uthman has altered the prophet's sunnah like completing the travel prayer, preventing the talbiyah, omitting takbir in prayer, and preventing mut'ah in Hajj. All these acts have never been disapproved but only by 'Ali ibn Abi Talib, as shall be

( 176 )

exposed later on.

The Prophet's Sunnah was known by the Sahabah, but they have deliberately contradicted it to please and satisfy the Caliph 'Uthman. It is reported by al-Bayhaqi in his al-Sunan al-Kubra, from 'Abd al-Rahman ibn Yazid that he said: We were once with 'Abd Allah ibn Mas'ud .Entering the Mina Mosque, he said: How many rak'ahs have been performed by Amir al-Mu'minin (meaning 'Uthman)? They replied : Four, then he prayed four (rak'ahs) .We questioned him: Haven't you narrated that the Prophet (S) and Abu Bakr have prayed two rak'ahs?! He replied : Yea, and I still say now, but 'Uthman was an Imam, and I cannot contradict him, as contradiction is evil.<sup>156</sup> How wonderful is that! Abd Allah ibn Mas'ud, the most renowned Sahabi among them, believers at contradicting 'Uthman being evil, while contradicting the Messenger of Allah (S) being all good!

Is it reasonable to say then, that they have disapproved his neglecting the Prophetic Sunnah? Sufyan ibn 'Uyaynah has narrated from Ja'far ibn Muhammad that he said : 'Uthman felt sick while in Mina. When 'Ali came, people asked him to lead them in prayer.

'Ali said: As you wish, but on condition that I perform the prayer the prayer of the Messenger of Allah (S), i.e. two rak'ahs! They replied :Never, except the prayer of Amir al-Mu'minin : four rak'ahs .So he refused to lead them in prayer.<sup>157</sup> Look at those thousands of People, being in Mina in the season of Hajj, and they expressly reject the Prophet's Sunnah, adopting nothing but 'Uthman's bid'ah (heresy) ! When 'Abd Allah ibn Mas'ud opines that contradicting 'Uthman be evil, and prays four rak'ahs, though narrating from the Prophet to be two, it may be out of dissimulation (taqiyyah)

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156. Al-Bayhaqi, al-Sunnan al-kubar, vol. iii, p. 144.

157. Ibn Hazm, al-Muhalla, vol. iv, p.270.

( 177 )

fearing from those thousands of people who adopt only the conduct of 'Uthman, neglecting the Prophetic Sunnah. The only one who has rejected this conduct being 'Ali ibn Abi Talib (peace be upon him), who has refused to lead them in prayer unless it be as the Prophet has done. Through this he intended to revive the Prophetic Sunnah that was contradicted by the, fearing no admonition or their multitudes and plots.

It is noteworthy also that 'Abd Allah ibn 'Umar has said: Prayer during travel is two rak'ahs, whoever contradicts the Sunnah has denied God.<sup>158</sup> Thus he has charged with disbelief the Caliph 'Uthman beside all those who followed him on the bid'ah of completing prayer in travel. However, we will return later to the faqih 'Abd Allah ibn 'Umar to judge him as he has judged the others.

It is reported by al-Bukhari in his Sihah, that he said: I heard a conversation between 'Uthman and 'Ali on the road between Makkah and al-Madinah, regarding performance of 'Umrah and Hajj together. 'Uthman has forbidden enjoyment of 'Umrah and Hajj together. 'Uthman said: Are you performing an act that I have forbidden? 'Ali replied: I am not already reprimanded by any individual.<sup>159</sup>

This is the truth of the Caliph of Muslims, who expressly contradicts the Sunnah, beside forbidding people from adopting it, being not disapproved but only by 'Ali ibn Abi Talib, who has never forsaken the Prophet's Sunnah even if be threatened by death. Is there among the prophet's



Companions, other than Abu al-Hassan (A), who can truly and really represent the Prophetic sunnah? 'Ali has never neglected the Sunnah, despite the ruler's suppression and depotism, and his being supported by

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158. Al-Bayhaqi, al-Sunnan al-kubra, vol. iii, p. 140. al-Tabarrani, alMu'jam al-kabir, al-Jassas, Ahkam al-Qur'an vol. ii,p. 310.

159. Sahih alBukhari, vol ii, p. 151 ab al-tamatu wa al-'iqrان min kitab al-hajj.

( 178 )

the Sahabah whose books and siahah testify our belief that he (A) has done his utmost to revive the Prophetic Sunnah and make people follow it. But no opinion is there for that whose word is not obeyed, as disclosed by himself, as no one has obeyed and adopted his words except the Shi'ah, who have faithfully devoted themselves to and followed him in everything. Thus we concluded that the Sahabah have not disapproved 'Uthman's conduct due to his changing the Prophetic Sunnah, as we have understood from their Sihah their contradiction to it and for the sake of the mundane world, and acquiring wealth, fame and authority .It is them who have warred against 'Ali, since he has never assigned posts to them, asking them to return the assets (amwal), they have unrightly accumulated, to the Muslim's treasury (Bayt al-Mal) to be used by the needy.

Can any intelligent man believe after that, that the followers of 'Uthman being the followers of the Sunnah, and 'Ali's followers being the rawafid and heretics? Judge according to what Allah has shown you, if you be of the equitable ones. The Qur'an has clearly said:

"Lo! Allah commandeth you that ye restore deposits to their owners, and if ye judge between mankind, that ye judge justly. Lo! comely is this which Allah admonished you. Lo! Allah is ever Hearer, Seer".(4:58)

#### 4. Talhah ibn 'Ubayd Allah

He is one of the renowned Companions, and of the six men nominated by 'Umar ibn al-Khattab for assuming the post of caliphate, and one of ten promised with Paradise as alleged by Ahl al-Sunnah.

When probing into history books about the real character of this man, we come to know of his being among the

( 179 )

world-lovers, who have been tempted and seduced by the world, selling out their religion for its sake, ruining thus their souls, so their commerce does not prosper, and on the Doomsday they be among the repentants. He used to annoy the Prophet (S) by saying: When the Messenger of Allah dies, I shall marry 'A'isha, since she is my cousin. When this reached the Prophet, he took ill at it.

When the verse of hijab (Islamic covering ) was revealed and the Prophet's wives covered themselves, Talhah said: Does Muhammad keep our cousins from us and marry our wives after our death? When he passes away we shall verily marry his wives.<sup>160</sup> When the Prophet (S) took ill at this, the following holy verse was revealed: "...And it is not for you to cause annoyance to the Messenger of Allah, nor that ye should ever marry his wives after him. Lo! that in Allah's sight would be an enormity". (33:53)

He has also entered upon Abu Bakr, before his death, and when he has committed caliphate to 'Umar ibn al-Khattab, he said to him: What shall be your answer to your Lord as you have made a rude harsh man to rule over us? Thereat Abu Bakr abused him with obscene words.<sup>161</sup> After the new caliph's assuming power, he has kept silent, becoming among his supporters, and striving to hoard up wealth and getting slaves, especially when he has coveted for caliphate after being nominated by 'Umar for it.

It is Talhah who has disappointed al-'Imam 'Ali and has taken the side of Uthman ibn 'Afan, due to his pre-knowledge of the fact if the caliphate goes to 'Ali, no coveted object would remain for him. In this regard 'Ali said : "One of them turned against me because of his hatred and the other got inclined the other way due to his in-law relationship and this thing and that thing...."

Muhammad 'Abdah says in his Sharh: Talhah used to get inclined to 'Uthman due to the in-law relationship between

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<sup>160</sup>. Tafsir Ibn Kathir, Tafsir al-Qurtabi, and Tafsir al-'Alusi, and others, all have mentioned this in regard of the interpretations of the Almighty's saying: "And is not for you to cause annoyance to the Messenger of Allah, nor that ye should ever marry his wives after him..." <sup>161</sup>. Ibn Qutaybah, al-'Imamah wa al-siyasah, bab wafat Abi Bakr wa istikhlafih 'Umar.

( 180 )

them, as reported by the narrators. His turning away from 'Ali is a sufficient proof for proving toward 'Uthman, as he is from Taym, and it is known that there used to be intense emotions of anger between Banu Hashim and Banu Taym because of the greed for caliphate by Abu Bakr.<sup>162</sup> Undoubtedly Talhah was one of the Sahabah who has attended the Ghadir Allegiance (bay'ah), and heard the Prophet's saying: Of whom I am his master, this 'Ali is also his master (mawla).

Certainly he has heard the Messenger of Allah (S) say: " 'Ali is with the Truth, and Truth is with 'Ali, and was present on Khaybar Day when the Prophet has handed 'Ali the banner, saying that he loves Allah and His Messenger, and they both love him. He knows also that 'Ali had the position in relation to Meses, and knows much more than this. But his heart was filled with hidden grudge and envy, that he could never see but only fanaticism for his tribe and partiality towards his cousin 'Aishah bin Abi Bakr, with whom he was covetous to marry, after the Prophet's demise, but the Qur'an prevented this.

Thus Talhah has sided with 'Uthman, acknowledging him as a caliph since 'Uthman used to grant him gifts and donations. When 'Uthman assumed the throne of caliphate, he gave Talhah abundantly from Muslims' fortune, <sup>163</sup> till he accumulated plenty of wealth, cattle and slaves, to the extent that the daily proceeds from Iraq alone amounted to one thousand dinars. Ibn Sa'd in his Tabaqat says: When Talhah passed away, he left behind thirty million dirhams, two million and two hundred thousand dirhams, and two hundred thousand dinars in cash, and the rest as offers and real estates ('aqar)<sup>164</sup> For all this, Talhah has turned to be a tyrant and despotic, embarking on instigating (people) against his intimate friend 'Uthman, with the aim of toppling him and seizing power in his place.

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162. Muhammad 'Abduh, Sharh Nahj al-Balagha, vol. i, p.88, from the sermon of al-Shaqshaqiyah.

163. Al-Tabari, Ibn Abi al-Hadid, and Talhah has borrowed fifty thousand from 'Uthman, and one day he sent a letter to him saying: your money is ready, send someone to take it. 'Uthman said to him: It is for you, O Abu Muhammad, as a help to you for your magnimity! It is said that 'Uthman has bestowed upon him hundred thousand (dirham?) too.

164. Ibn Sa'd, al-Tabaqat al-Kubra, vol.iii,p.858.

( 181 )

Probably 'Aishah has tempted him with caliphate since she has also tried her best to topple 'Uthman, not doubting that caliphate will revert to her cousin Talhah. When she heard news of moudering 'Uthman, and people's swearing allegiance to Talhah, she rejoiced and said: "Far and remote be with Na'thal! Welcome O Dhu al-'Isbah ', welcome O Abu Shibi, welcome O cousin! They have verily found Talhah competent for it". Such is the case with Talhah, He has taken the

side of 'Uthman and elected him for caliphate, for depriving 'Ali from it, and since 'Uthman granted him gold and silver. But then he instigated people against him asking them to kill him, preventing from giving him water, and from burying his corpse in the Muslims' graveyard, so they have buried him in "Hashsh Kawkab", a place for burying the dead of the Jews.<sup>165</sup> After that he was the first one to acknowledge 'Ali as a caliph after murderin of 'Uthman, but then he has violated his allegiance and joined his cousin 'Aisha in Makkah, turning our suddenly to call for taking the revenge from the killer of 'Uthman .Subhan Allah ! Is there calumny (buhtan) bigger than this?!

Some historians justify this by saying that 'Ali has refused to appoint him as a governor over Kufah and the land behind it, so he has violated the allegiance, and revolted against the Imam whom he has acknowledged before. This is the mentality of that who has drowned in the love of the world totally, selling out his hereafter, and being not concerned but with authority, fame and wealth.

Taha Husayn says:

"Hence Talhah has represented a special sort of oppsotion; being pleased with that which brings him opulence and high rank ; but when being avaricious for much more, he opposed till he caused others to perish and he perished".<sup>166</sup> After acknowledging 'Ali as a caliph, he revolted against him, accompanying the prophet's wife 'Aishah to

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165. Ta'rikh al-Tabari, Ta'rikh al-Mada'int, and Tarikh al-Waqidi, about murder of 'Uthman.

166. Taha Husayn, al-Fitnat al-Kubra, vol. i p. 150.

( 182 )

Basrah, killing the innocent, looting the properties, raising intimidation in people's hearts, for compelling them to declare rebellion against 'Ali, standing then shamelessly to fight the Imam of the age, with whom he has voluntarily and submissively committted covenant of allegiance. Nevertheless when al-Imam 'Ali asked about him, and found him in the front of the battle, he asked him: Haven't you acknowledge me (as a caliph)? What made you revolt O Talhah? He said: To avenge 'Uthman's blood (murder).

'Ali said: May God kill whoever is nearer in claiming to avenge for 'Uthman's blood.

It is reported by Ibn 'Askari, that al-Imam 'Ali said: I adjure you by God O Talhah, haven't you heard the Messenger of Allah say: "Of whoever I am his master this Ali is also his master .O God, lover whoever loves him and be the enemy of his enemy"? He replied: Yes, I did. 'Ali asked him: Why do you fight me then?!

He replied: To avenge 'Uthman's blood . 'Ali said: May God kill whoever is nearer from us in claiming to avenge for 'Uthman 's blood . 'Ali's prayer was heard by Allah, as Talhah was killed on the same day, by Marwan ibn al-Hakam, who was brought by Talhah to fight 'Ali. Thus Talhah proved to be source of sedition and falsehood, and reversing the facts, observing no word or conscience, breaking his promise and covenant, heeding not to the call of Truth though being reminded by al-'Imam 'Ali, who has established the Proof against him. But he has disdainfully and stubbornly insisted on this education, till he went astray and misguided others, that his sedition led to the massacring of a large number of innocent people, who have never shared in killing 'Uthman, nor recognized him throughout their life, and have never gone out from Basrah.

It is reported by Ibn Abi al-Hadid, that when Talhah

( 183 )

reached Basrah, he was encountered by 'Abd Allah ibn al-Hakam, carrying the letters sent by Talhah to him, and saying to him: O Abu Muhammad, aren't these your letters to us? He replied Yea. He said to him: First you have sent us letters calling us to depose and kill 'Uthman .After killing him, you have revolted for avenging his blood.I swear that this is not your aim, your real target is this mundane world.Take your time, if this be your purpose, so why have you accepted 'Ali's offer for allegiance, and acknowledged him submissively and willingly.But then you breached your faith, coming to us with the intention of causing us enter in your sedition.167

This is the true nature of Talhah ibn 'Ubayd Allah, bare as mentioned by the authors of sunan and biographies form among Ahl al-Sunnah wa al-Jama'ah .After that, they claim that he is one of those ten promised with Paradise, counting i like Hilton Hotel, that is visited by millionaires and brokers among businessmen, and containing the killer and the killed,the oppressor and oppressed, the believer nd bebauches,and the pious and libetine.

They are asked to listen to these Qur'anic verses:

"Doth every man among them hope to enter the Garden of Delight?" (70:38) "Shall We treat those who believe and do good works as those who spread corruption in the earth, or shall We treat the pious as the wicked ?" (38:28)

"Is he who is a believer like unto him who is an evil-doer? They are not alike ".(32:1) "But as for those who believe and do good works, for them are the Gardens of Retreat-- welcome (in reward) for what they used to do .And as for those who do evil, their retreat is the Fire .Whenever they desire to issue forth from thence, they are brought back thither.Unto them it is said : Taste te torment of the Fire which ye used to deny". (32:19--20)

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167. Sharh Ibn Abi al-Hadid al-Mu'tazili, vol.ii, p.500.

( 184 )

5. Al-Zubayr ibn al-'Awwam:

He is one of the great Sahabah, and earlier Emigrants (Muhajirun), and has blood consanguinity with the Messenger of Allah (S), as he is the son of Safiyyah bin 'Abd al-Mutallib, the Prophet's aunt. He is the husband of Asma' bint Abi Bakr, the sister of 'Aishah, and he was one of the six men nominated by 'Umar ibn al-Khattab for the post of caliphate, and one of the ten promised with Paradise as claimed by Ahl al-Sunnah wa al-Jama'ah.

It is no surprise that he is always found in the company of his counterpart Talhah, to the extent that no one of them is mentioned except with the mention of the other. He is also one of those who has contested about this world (dunya), filling the bellies from it, as it is reported by al-Tabari that his legacy (after his death) amounted to fifty thousand horses, one thousand slaves, and many estates and farms in Basrah, Kufah and Egypt and other places. In this regard Taha Husayn says:

"People differ regarding the amount of al-Zubayr's legacy that was distributed among the heirs. Some say it is (35) million, others believe it to be (52) million, and the moderate say it is (40) million.<sup>169</sup> It is reported by al-Bukhari that Talhah left behind fifty thousand and two hundred thousand.<sup>170</sup> From this survey we do not intend to call the Sahabah to account for what they have earned of estates and hoarded up of wealth, that all might be lawful (halal). When taking into consideration their greediness for the world, knowing that they have breached the allegiance of Amir al-Mu'minin 'Ali ibn Abi Talib, because of his determination to restore the funds, taken by 'Uthman, to the Muslims' treasury house (bayt al-mal), only then we shall verily suspect these two men.

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168. 'Umar ibn al-Khattab has innovated this sagacious idea, for creating opponents and contenders for 'Ali, as all the Sahabah were fully aware that caliphate was 'Ali's and was usurped from him by Quraysh. When they were disputed by Fatimah (A), they said to him: Had your husband and cousin preceded others to take our allegiance, we would have never equalled anyone to him. But 'Umar never desired that caliphate be returned to its legitimate owner, after his death, so he created contenders for him, who all coveted for caliphate and power, leading them to sell their religion with their world, and their commerce did not prosper.

169. Taha Husayn, al-Fatimat al-Kubra, vol. i, p.147.

170. Sahih al-Bukhari, vol. iv, p.53, bab fard al-Khums barakat al-ghazali fi malihi hayyan wa mayyitan.

( 185 )

Added to this, the fact that when 'Ali assumed the caliphate, the first thing he did was restoring people to the prophetic sunnah, and justly distributing the treasury, giving every Muslim three dinars whether he be an Arab or non-Arab (A'jami), which being the same thing done by the Prophet (S) throughout his life. Thus 'Ali managed in annulling the heresy (bid'ah) innovated by 'Umar ibn al-Khattab who gave the priority to the Arab over the non-Arab, giving the former twice the latter's share. 'Ali's striving to restore people to the prophetic Sunnah was a reason enough to be exploited by the Sahabah who admired 'Umar's heresy, to revolt against him ('Ali).

This being a fact we neglected to include among the reasons for Quraysh's love and glorification for 'Umar, who preferred them to other Muslims, awakening inside them the Arab chauvinism, Qurashi tribalism and bourgeois caste. After a quarter of a century from the time of the Prophet's demise, comes 'Ali to return with Quraysh to the time of the Prophet who equalized in gifts ('ata') among Muslims, that Bilal al-Habashi used to receive the same stipends that of al-'Abbas, the Prophet's uncle. But Quraysh disapproved this equality of the Prophet (S), and by going through the Prophet's sirah (Biography), we shall observe that they, most the time, used to oppose the Prophet in this respect.

For this reason also, Talhah and al-Zubayr have angrily revolted against 'Ali, due to his equality in the stipend between them, and his refusal to make them attain their demands for governorship. Then he intended to call them to account for the fortunes they have accumulated, in order to restore the looted funds to the oppressed people.

It is noteworthy to know that when al-Zubayr felt desperate of being appointed governor of Basrah by 'Ali and preferred by him over others, fearing that he might be called to account by the new Caliph for his imaginary wealth, he came with his friend Talhah to ask 'Ali's permission to travel for

( 186 )

performing the 'Umrah. But 'Ali realized their real concealed intention, and said: By God, they never intend (to perform) the 'Umrah, but they intend the treachery (ghadrah). So al-Zubayr has also joined 'Aisha bint Abi Bakr, who was his wife's sister, and has taken her out with Talhah toward Basrah, due to their awareness that her influence being more effective than theirs. Throughout twenty-five years, they have made people believe in her being the Messenger's

darling and al-Siddiq 's daughter, al-Humayra ' who having half the religion. The surprising point about al-Zubayr is that he has also rebelled for claiming to avenge 'Uthman's blood, as alleged by him, while some of the equitable Sahabah have accused him of being responsible for urging to kill him.

Al-Imam Ali, when facing him in the battle- field, said to him: Do you want to avenge 'Uthman 's blood from me while you have killed him?<sup>171</sup> Another narration was reported by al-Masudi, that 'Ali said to him: Woe to you O Zubayr ! What made you rebel? He said : To avenge 'Uthman's blood . 'Ali said: Mya Allah kill that who is nearer in claiming to avenge 'Uthman's blood. In his book al-Mustadrak, al-Hakim has reported : Talhah and al-Zubayr came to Basrah, and people asked them: What brought you here? They replied: To avenge 'Uthman's blood, Al-Husayn said to them: Glory be to Allah, do not people have intellects and tell them that: by God no one killed 'Uthman other than you.

So al-Zubayr has acted like his friend Talhah, by betraying 'Uthman and urging to kill him, acknowledging then came to Basrah for claiming also to avenge 'Uthman 's blood!

On entering Basrah, he himself has taken part in those times, killing more than seventy of the guards of bayt al-mal before plundering it. The historians say that he has concluded a contract of true with 'Uthman ibn Hunayf (Basrah governor), and they have committed themselves to

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171. Ta'rikh al-Tabari, vol. v, p.204, Ibn al-Athir, al-Kamil, vol. iii, p. 102.

(187 )

abide by it till the coming of 'Ali. By that time they have broken their promises and covenant, assailing 'Uthman ibn Hunayf while leading people in 'isha (evening) prayer. They have tied the worshippers, and after slaying them, they intend to kill 'Uthman ibn Hunayf, the governor appointed 'Ali . Fearing that this news being heard by his brother Sahl ibn Hunayf the governor on al-Madinah, leading him to revenge from their families, they have sufficed with beating him severely

Taha Husayn says about this treason:

"These people (Talhah and Zubayr) have never been contended with breaching the allegiance they have sworn for 'Ali, but exacerbated it by violating the true they have agreed upon with 'Uthman ibn Hunayf. killing a large number of Basran people who disapproved the true violation, imprisonment of the governor, plundering of bayt al-mal, and the killing of its guards".<sup>172</sup> On 'Ali 's reaching Basrah, he did not begin fighting them, but invited them to (follow) the Book of Allah,



but they refused this call and killed the emissary who carried the Qur'an to them. Despite this, al-'Imam 'Ali called al-Zubayr also and reminded him (with the Qur'an) as he did to Talhah, and said to him: "O Zubayr, do you recall to mind the day, I and the Prophet passed by Banu Ghanam, when the Prophet looked at me and I smiled for him, whereat you said: Ibn Abi Talib never forsake his ostentation (zahw). Then the Messenger of Allah said to you : Hush, it is not zahw in him, and you will surely fight him while being unjust to him.<sup>173</sup>

Ibn Abi al-Hadid has cited a sermon by Amir al-Mu'minin 'Ali ibn Abi Talib, saying:

"O God, al-Zubayr has cut my uterines relation (rahim), breached his swear of allegiance unto me, and

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172. Taha Husayn, al-Fatimat al-Kubra, vol.ii, p.37.

173. Ta'rikh al-Tabari, in Battle of al-Jamal; Ta'rikh al-Mas'udi; Tarikh A'tham; and others.

( 188 )

supported my enemy against me, so save me against him (his evil) with whatever You will".<sup>174</sup> In Nahji al-balagha, 'Ali said in respect of Talhah and al-Zubayr: "O God, they have severed my relation, and oppressed me, broken my allegiance, and instigated people against me. Do not confirm for them what they have concluded, show them the evil of what they hoped and acted for. I have asked them to repent before fighting, called them to take their time, but they have been ungrateful and repulsed health.<sup>175</sup>

In a letter he sent to Talhah and al-Zubayr before the start of fighting, he said: You should give up your way now, before you face the question of shame coupled with the Hell-fire; and that is an end to the matter.<sup>176</sup>

This is bitter fact, and this is the end of al-Zubayr. Whatever efforts exerted by the historians to convince us that he has remembered the Prophet's discourse, with which 'Ali has reminded him, so he has repented, forsaken fighting and gone out of al-Siba ' valley, where he was killed by Ibn Jarmuz. But this claim can never go on with the prophecy of the Prophet (S), who said to him: "You shall verily fight 'Ali while being unjust to him".

Some historians say that he has intended retirement, when being reminded of the (Prophet's) hadith by al-'Imam 'Ali. But when his son taunted him with cowardice, he was taken by fervour, and returned to fight till he was killed. This is nearer to truth and the hadith hadith that has contained foretelling about the Hidden, form the one who never speaks out of desire. Had he actually regretted, repented, and desired from his enticement and wrong, why would not have he

adopted the Prophet's hadith: "Of whomever I am his master, 'Ali also his master .O God, love whoever loves him and be

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174. Ibn Abi al-Hadid, Sharh al-Nahj, vol. i, p.101.

175. Nahj al-balagha, sharh of Muhammad 'Abduh, p.306.

176. Ibid, p.626.

( 189 )

the enemy of his enemy"? Why hasn't he helped and befriended 'Ali, or sought his pleasure? If we suppose that he was not able to do so, then couldn't he address people whom he brought for the war, telling them that he had been enlightened to Truth and has recalled that which slipped his mind, asking them to abandon warring, sparing thus the lives of innocent Muslim?

But nothing the sort has occurred, indicating that the myth of repentance and forsaking (fight) was only fabricated by composers, who were dazzled by 'Ali's truth and al-Zubayr's friend Talhah was killed by Marwan ibn al-Hakam, so they have chosen Ibn Jarmuz to kill al-Zubayr treasonously, so that they be able to interpret in regard of the fate of Talhah and al-Zubayr, for not being deprived the Paradise, believing the Paradise to be of their properties, letting in whomever they wish, and preventing whomever they dislike.

The evidence that proves the falsehood of the narration, can be found in al-'Imam 'Ali's letter to them calling them to return and give up the war, beside his saying: "... when the great question before you is only one of shame, before you face the question of shame coupled with the Hell-fire". We have never been told by any narrator that they (Talhah and al-Zubayr) have responded to his call, or obeyed his order or even given reply to his letter.

Added to this, al-'Imam has invited them, before the beginning of the battle, to follow Allah's Book, as said earlier, but they have refused to comply and killed the man who carried the Qur'an to them, al-'Imam 'Ali has considered fighting them as lawful. We may read some humours (mahazil), reported by some historians, indicating their unawareness of the truth, such as: some of them say that when al-Zubayr knew that 'Ammar ibn Yasir come with 'Ali ibn Abi Talib, he has trembled,

( 190 )

letting the weapon shake in his hand. Threat one of his companions said: May my brother be bereaved of me, Is this al-Zubayr, with whom I wished to die or live? By Whom in Whose hand my soul is, that which afflicted him is surely due to something he has heard or seen from the

Messenger of Allah (S).177

By composing such narrations, they mean that al-Zubayr has remembered the Prophet's hadith : 'Woe to 'Ammar, he will be killed by the tyrannous (baghiyah) band". so he felt scared and trembled, fearing that he be among the tyrannous band! These people want to humiliate our minds and deride us, but our minds are perfect and sound, and we never accept this from them. How could al-Zubayr fear this hadith, while not fearing a large number of traditions said by the Prophet (S) in regard of 'Ali? Has al-Zubayr considered 'Ammar superior to and nobler than 'Ali ? Hasn't he heard the Prophet's ahadith about the virtues of 'Ali (A), the last of which being his hadith to al-Zubayr: "You will fight him while being unjust to him? So how can al-Zubayr ignore all these realities, that are known by all strange and far-off people, while he being the Prophet's cousin and 'Ali 's cousin?

Such people have petrified minds, which, after failing to refute the historical incidents and their implied facts, try their best vainly to find lame excuses to deceive people, and making them to think that Talhah and al-Zubayr are among those promised with Paradise. About the Qur'an says:

"These are their own desires. Say: Bring your proof (of what ye state) if ye are truthful. (2:111) Lo! they who deny Our revelations and scorn them, for them the gates of heaven will not be opened nor will they enter the Garden until the camel goeth through the needle's eye. Thus do we require the guilty".(7:40)

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177. Ta'rikh al-Tabari, vol.v, p.205.

( 191 )

6.Sa'd ibn Abi Waqqas:

He is also one of the Sahabah who preceded others in embracing Islam, and of the earlier emigrants who attended the Battle of Badr. He is one of the six men nominated by Umar ibn al-Khattab for the post of caliphates after him, and one of the ten promised with the heaven, as alleged by Ahl al-Sunnah wa al-Jama'ah.

He is the hero of al-Qadisiyyah Battle during the caliphate of 'Umar ibn al-Khattab .It is said that some of companions used to doubt and suspect his lineage (nasab), annoying him in this regard, narrating that the Prophet (S) has affirmed his lineage, his being from Banu Zuhrah. Ibn Qutaybah has reported in his book al-'Imamah wa al-siyasah, that Banu Zuharah have gathered, after the Prophet's demise, near Sa'd and 'Abd al-Rahman ibn 'Awf, in the mosque .When Abu Bakr and Abu 'Ubaydah entered the mosque, 'Umar said: Why do you sit in separate circles? Raise and swear

allegiance to Abu Bakr, as I and al-'Ansar have done. Threat Sa'd and 'Abd al-Rahman, with those present from among Banu Zuharah stood and swore allegiance.<sup>178</sup>

It is said that 'Umar ibn al-Khattab has desposed him from governoship, but he has recommended the caliph succeeding him, to appoint him as a governor if the caliphate missed him, since his deposition for him was not due to teachery. So 'Uthman has fulfilled 'Umar's recommendation and made him the governor of Kufah.

It is observed that Sa'd ibn Abi Waqas has never left behind immense wealth, in contrast to his companions, and the narrators say that his legacy was three hundred and he has also never taken part in the murder of 'Uthman, nor instigated against him like Talhah and al-Zubayr. Ibn Qutaybah reports in his Ta'rikh that: 'Amr ibn al-As has sent a letter to Sa'd ibn Abi Waqas, asking him about the slaying of 'Uthman and who has slain him?

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178. Ibn Qutaybah, Tarikh al-khulafa', vol. i, p.18.

( 192 )

Sa'd replied: You have questioned me about who has killed 'Uthman? I tell you that he was killed by a sword unsheathed by A'ishah, burnished by Talhah, poisoned by Ibn Abi Talib ('Ali), and al-Zubayr kept silent but signally by his hand, and we astained, and we could repel him if we changed. If we did good it is good, and if we did wrong we seek God's forgiveness, and I inform you that al-Zubayr is defeated with the defeat of his household, and by the demanding of his sin, and if Talhah sees necessity in reipping his abdomen out of desiring for governorship he would do so...<sup>179</sup> The strange point about Sa'd ibn Abi Waqas, is that he has not known allegiance to Amir al-Muminin 'Ali, and never helped him though being aware of his right and honour .He himself has narrated several merits, some of which were reported by al-Nasa'i and Muslim in their Sahih's: Sa'd said: I heard the Prophet (S) say : " 'Ali has three merits, of which if I have only one is more lovable to me than the best of favours". I heard him say also: "'Ali's position in relation to me is as that of Aron in relation to Moses, but there is no prophet after me". And: 'I will give the banner tomorrow to a man who loves Allah and His Messenger and loved by Allah and His Messenger" I also heard him say: " O people, who is your master?"

They replied : Allah and His Messenger (thrice). Then he took 'Ali by the hand and said: "Of whom Allah and His Messenger are masters, this 'Ali is also his master. O God, befriend whoever befriends him and be hostile to whoever is hostile to him".<sup>180</sup> In Sahih Muslim, Sa'd ibn Abi Waqas said: When I heard the Prophet say: I 'll give the banner ....., all of us desired for it, but the Prophet said: Call 'Ali ... And when the following verses was revealed : "...Say (unto him) :Come ! We will summon our sons and your sons.." (3:61), the Prophet (S) summoned 'Ali, Fatimah, al-

Hassan and al-Husayn, and said: May God

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179. Ibid, vol. i, p.48.

180. Khasa'is al-'Imam al-Nasai'i, pp. 18 and 35. (193 )

these are my household (ahli).181 How could Sa'd refuse to acknowledge 'Ali after knowing all these facts ?! How wouldn't he befriend and help 'Ali after hearing the Prophet's call to befriend him?!

How would Sa'd forget the Prophet's hadith : "Whoever dies without undertaking or swearing any allegiance, his death is that of ignorance (jahiliyyah) ", which is narrated by 'Abd Allah ibn 'Umar, dying a death of ignorance, refusing to acknowledge Amir al-Mu'minin and master of executors (Sayyid al-Wasiyyin) ?!

The historians report that Sa'd has come once to 'Ali, asking his pardon, saying :By God, O Amir al-Mu'minin there is no doubt that you are the best one entitled to caliphate, and you are trustworthy on religion (Din) and the world (dunya), but you will be contested by other people on this master.If you desire my swearing allegiance to you (bay'ah), give me a sword having a tongue that tells me : take this and leave this! 'Ali said to him : Has the one, before you, ever contradicted the Qur'an in speech or deed? The Muhajirun and Ansar have sworn allegiance to me, provided that I apply the Book of Allah and His prophet's Sunnah .If you desire, you may swear allegiance, otherwise you can stay hom, as I can't coerce you to anything.182

Isn't Sa'd stance strange? ! He witnesses that no doubt it raised against 'Ali, acknowledging his being that best one entitled to caliphate and trustworthy over religion and world, but then asks him to furnish himwith a speaking sword as a condition for swearing allegiance, so the truth can be distinguished from falsehood?!

Isn't that a contradiction rejected by men of intellect? Is his request other than the impossible that being not requested but only by an obstinate, who has recognised truth from the message-bearer (S) through numerous tradtions of which he (Sa'd) has narrated more than five?!

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181. Sahih Muslim, vol.vii, p.119, bab fada'il Ali ibn Abi Talib.

182. Ta'rikh A'tham, p.163.

( 194 )

Hasn't Sa'd attended the swear of allegiance for Abu Bakr, 'Umar and 'Uthman, during which they

have all the judgee to kill every abstaining one for fearing of insurrection?

Sa'd has, on the other hand, unconditionally sworn allegiance to 'Uthman and titled to his side, and heard 'Abd al-Rahman ibn 'Awf threaten 'Ali, unsheathing the sword over his head, saying: Allow no way against yourself, it is the sword, nothing else.<sup>183</sup> He has also witnessed 'Ali's abstaining from swearing allegiance to Abu Bakr, facing thus the threat of 'Umar ibn al-Khattab who said to him: Swear allegiance or otherwise, by God who no god is there except Him, we will cut your head.<sup>184</sup>

Was there any factor, other than Sa'd refraining, that embodied people like 'Abd Allah ibn 'Umar, Usamah ibn Zayd and Muhammad ibn Maslamah to abstain from acknowledging the Prophet's executor (wasi), transgressing his right?

You can observe that the five men appointed by 'Umar ibn al-Khattab for contesting 'Ali to caliphate, have played the role exactly as designed for them by 'Umar, being preventing 'Ali from getting access to caliphate by all means. As an example for this, 'Abd al-Rahman 's choosing his brother in law, 'Uthman (for caliphate), threatening to kill 'Ali when refusing to swear allegiance, mainly due to 'Umar's prepondering 'Abd al-Rahman over others. After the latter's death, and murder of 'Uthman, no one was to contest 'Ali for the post of a caliph except Talhah, al-Zubayr and Sa'd . When these three noticed the rushness of the Muhajirun and Ansar for swearing allegiance to 'Ali, ignoring every one of them, then they have harboured evil for him, seeking his bad, Talhah and al-Zubayr have chosen fighting him, while Sa'd has disappointed him.

It is known that 'Uthman has, before his death, formed and created for 'Ali new rival, being the most dangerous, cunning and sagacious of all of them, having more

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183. Ibn Qutaybah, al-'Imamah wa al-siyasah, vol. p.31.

184. Ibid, vol.i, p.20.

( 195 )

readiness and followers, Uthman, has paved the way for his seizure of caliphate through subjugating under his twenty year rule, the most important regions that could earn more than two-thirds of proceeds for the entire Islamic Ummah. This rival being Mu'awiyah who had neither religion nor morals, and no concern but to attain at any cost and by all means. Nevertheless, Amir al-Mu'minin 'Ali has never coerced people to swear allegiance by force or compulsion, as done by the Caliphs before him, but has adhered to the rules of the Qur'an and Sunnah with no least change.

Be delighted, O Ibn Abi Talib, who have revived the Qur'an and Sunah after being obliterated of God's Book: "Lo! those who swear allegiance unto thee (Muhammad ), swear allegiance only unto Allah. The Hand of Allah is about their hands. So whosoever breaketh his oath, breaketh it only to his soul's hurt: while whosoever keepeth his covenant with Allah, on his will He bestow immense reward ". ( 48:10)

"Wouldst thou (Muhammad) compel men until they are believers?" (10:99) There is no compulsion in religion, and no swearing allegiance by coercion in Islam, and Allah has never commanded His Prophet to fight people for swearing allegiance unto him.

The prophet's Sunnah and sirah tell us that he has never compelled anyone to swear allegiance unto him. But this bid'ah (heresy) was innovated by the Caliphs and Sahabah, who threatened people with death, should they refuse to swear allegiance unto them. When Fatimah herself being threatened with burning should those hiding in her house refuse to go out for swearing allegiance ! And when 'Ali, after being appointed by the Prophet as a Caliph, be encountered with unsheathed swords, and threatened with death should not he swear

(196 )

allegiance, so how would be the case with the other oppressed (mustad'afin) Sahabah, like 'Ammar, Salman, Bilal and others? That which concerns us is that Sa'd refusal to swear allegiance unto 'Ali, as he has abstained from slandering him when being ordered by Mu'awiyah, as reported in Sahih Muslim. But this being not enough and never ensures heaves for Sa'd, since the school of I'tizal which he has founded under the motto: "I am neither with you nor against you", is not recognized by Islam at all, as Islam says: Nothing is there after truth except deviation . And since the Book of Allah and His Messenger's Sunnah have manifested the dimensions of the sedition and forecasted it, identifying its limits, so that he who perished (on that day) might perish by a clear proof (of His Sovereignty), and he who survived by a clear proof.

Everything was manifested by the Prophet (S) through his saying in regard of 'Ali: "O God, love whoever loves him, and be the enemy of his enemy, help whoever, helps him, disappoint whoever disappoints him, and keep the haqq (truth, righteousness) always with him. Al-'Imam 'Ali has manifested the reasons and factors that barred Sa'd from joining him, leading him to refuse swearing allegiance unto 'Ali,,when he said in the sermon of al-Shaqshaqiyah) : One of them turned against me because of his hatred".

In exposing his phrase Muhammad 'Abdah says: 'All (Karrama Allah Wajhah), from the side of his uncles, since his (Sa'd's) mother is Hamrah bint Sufyan ibn Umayyad ibn 'Abd Shams, whose valiants were killed by 'Ali as widely known.<sup>185</sup> The concealed grudge and jealousy have blinded Sa'd's insight, making him unable to ascribe a merit to 'Ali that he ascribes to his opponents. It is

reported from him, that when 'Uthman assigned him the governorship of kufah, has addressed its people saying: "Obey the best of people, Amir al-Mu'minin 'Uthman".

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185. Sharh Nahj al-Balaghah, by Muhammad 'Abduh, vol. i, p.88.

( 197 )

Sa'd used to be faithful follower of Uthman during his lifetime and even after his death. This clarifies his accusing 'Ali of taking part in slaying 'Uthman; when he sent a letter to 'Amr ibn al-As; saying: Uthman was killed by a sword unsheathed by 'A'ishah; and poisoned by Ibn Abi talib ". It is a false accusation, proved to be untrue by history, as no better adviser and consolatory was there for 'Uthman other than Ali, should he have an obeyed opinion.

The conclusion we get from Sa'd's disappointing stances is his being exactly as described by al-Imam 'Ali, that he was a man of grudge that despite of his awareness of 'Ali 's right, but his hatred and grudge used to be a barrier between him and truth. So he was perplexed between a remorseful conscience awakening in him flame of faith, and a mean soul dismayed by the pre-Islamic habits, adhering then to its grudfe. Thus Sa'd's soul, enjoining unto evil, has overpowered his con science, knocking him down and preventing him from supporting the truth.

The evidence for this can be found through his embarrassing attitudes reported by the historians. Ibn kathiehas reported in his Ta'rikh, saying: Once upen a time Sa'd ibn Abi waqqas has entered upon Mu'awiyah ibn Abi Sufyan, who said to him; why don't you fight Ali ?

Sa'd replied: A dark wind passed away, whereat I have recognized the way and proceeded. Mu'awiyah said: The Book of Allah never contains Ah, Ah, but the Almighty Allah has said: "And if two parties of believers fall to fighting, then make peace between them . And if one party of them doeth wrong to the other, fight ye that which doettn wrong till it return unto ordinance of Allsh", (49:9), by God you have never been with the trespassing one against the just, nor with the just agaimst the trespassing one.

( 198 )

Said Sa'd: I would never fight a man addressed by the Messenger of Allah thus; "Your position in relation to me is as that Aron had in relation to Moses, but no prophet is there after me".

Mu'awiyah said; Who else has heard this? He replied; fulan (mentioning some names) and Umm Salamah. Then Mu'awiyah stood and went to Umm Salamah, who confirmed to him what Sa'd told him, wheerat Mu'awiyah said; Had I heard this before, I would have been a servant for Ali till



his death or my death.186 Al-Mas'udi reports in his Ta'rikh a similar conversation between Mu'awiyah and Sa'd, mentions that Mu'awiyah, after hearing the hadith of position (manzilah), said to Sa'd; You have never been more spiteful than you are now, why haven't you supported him? Had I heard from the prophet (S) as that you heard in his ('Ali's) regard, I would have been a servant for 'Ali all my life.187

That which is reported by Sa'd to Mu'awiyah in regard of 'Ali's excellence (fadl), is only one from among hundreds of ahadith (traditions), concentrating upon the aiming at one goal, being that 'Ali Ibn Abi Talib is the sole person truly representing the Islamic message after the Prophet (S), with no contestor. The case being so, all the upright believers have to be his servants as long as they live.

Mu'awiyah saying is but the truth deserving to be the pride for every believing man and woman. But Mu'awiyah has said this just out of division from Sa'd ibn Abi Waqas, for the sake of reviving him with spitefulness, since he has refused to slander and curse 'Ali, not fulfilling his "(Mu'awiyah's) desire.

But Mu'awiyah knows well that 'Ali has many more virtues, and that he is the most rightful one after the Prophet (S), as expressed by Mu'awiyah in the letter he has sent to Muhammad ibn Abi Bakr, that will be referred to later on.

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186. Ta'rikh Ibn Kathir, vol.vii, p.77.

187. Ta'rikh al-Mas'udi, known with the name Muruj al-dhahab, about the life of Sa'd ibn Abi Waqas.

( 199 ) When hearing this hadith from Sa'd that being testified by Umm Salamah, has Mu'awiyah abstained from reviling and cursing Amir al-Mu'minin? No. he has exaggerated in his seduction, feeling proud in sinning, that he used to curse 'Ali and his household, urging people to so doing, till the young has grown up and the old became decrepit upon that habit, that lasted for eighty years, or more.

The Qur'an says:

"And whoso disputeth with thee concerning him, after the knowledge which hath come unto thee, say (unto him): Come! We will summon our sons and your sons, and our women and your women, and ourselves and yourselves, then we will pray humbly (to our Lord ) and (solemnly ) invoke the curse of Allah upon those who lie. (3: 61)

## 7. 'Abd al-Rahman ibn 'Awf

In the pre-Islamic period he was called 'Abd 'Amr then the Prophet has given him the name 'Abd al-Rahman. His origin is from Banu Zuhrah, and he is the cousin of Sa'd ibn Abi Waqqas.

He is one of the eminent Sahabah and first Muhajirun. He has attended all the incidents with the Prophet (S); and is one of the six men nominated by Unar ibn al-Khattab for post of caliphate. Rather he ('Umar) has made him the head of the Consultative Council, and the superior one all of them, when saying: Should you differ in anything, you have to be in the side where Abd al-Rahman ibn Awf is in". He is also considered by Ahl al-Sunnah wa al-Jama'ah as one of the ten augured with paradise. He is well-known of being a big merchant in Quraysh, and has left as a legacy an immense fortune and abundant properties, that the historians estimated them to be: One

( 200 )

thousand camels, one hundred horses, ten thousand goats and land that used to be sown over tweentyexosomes. Moreover, when distributing his legacy, the share of each of his four wives has amounted to eighty-four thousand<sup>188</sup> Abd al-Rahman is the brother-in-law of 'Uthman ibn Affan, as he got married to Umm Kulthum bint Aqabah ibn Abi Ma'it, who was the sister of 'Uthman from his mother.

It has become explicit from history books, through played a great role in depriving 'Ali from caliphate, through the condition he has stipulated in applying the sunnah of the Two caliphs Abu Bakr and 'Umar, due to his pre-knowledge of 'Ali rejection to this shart, as their sunnah being contradictory to the Book of Allah the Prophetic sunnah . This being a sufficient evidence for Abd al-Rahman's fanaticism for the Pre-Islamic heresies, and ignorance fo the Muhammadan Sunnah, beside his active participation in the big conspiracy aimed at exterminating the Pure progeny (Itrah) and keeping the caliphate within the fold of Quraysh to rule as it wills.

It is reported by al-Bukhari in his Sahih, in kitab al-'ahkam, " bab how should people swear allegiance to the Imam ", that al-Musawwar said: My door was knocked at midnight by 'Abd al-Rahman till I got up, and he said: Are you sleeping, by God, I could never sleep tonight, go forth and summon al-Zubayr and Sa'd. After calling them he consulted them, and then called me saying; Invite 'Ali. When 'Ali came, he communed with him till the fading of night, where Ali departed him with a coveted object (matma'), and Abd al-Rahman was fearing something from 'Ali. Then he said: Call 'Uthman, and when he came, he cnversed intimately (naja) with him till the break of dawn seperated them.

After leading morning prayer, and gathering of so many people near the minbar, he has summoned all the Muhajirun and Ansar, and all commanders who have attended that pilgrimage with 'Umar. On their gathering, he uttered the

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188. Al-Tabari, al-Mas'udi, Ibn Sa'd and Taha Husayn and others.

(201 )

shahadatayn and said: O 'Ali, I have examined all people and found that they never prefer anyone to 'Uthman, so do not allow a way against yourself. Then he addressed 'Uthman saying: I swear allegiance unto you on the Sunnah of Allah and His Messenger and the Two Caliphs after him. So 'Abd al-Rahman has sworn allegiance unto 'Uthman, then all people including the Muhajirun and Ansar, army commanders and Muslims have followed his suit.<sup>189</sup>

Every researcher understands from this narration reported by al-Bukhari, that the plot was hatched at night, and how smart was Abd al-Rahman ibn 'Awf, proving that 'Umar choice was not at random.

Contemplate in the saying of the narrator, al-Musawwir" I summoned 'Ali for him, when he came he communed with him. Then 'Ali departed him with a coveted object ('ala matma). This indicates that 'Abd al-Rahman has aroused 'Ali's eagerness for caliphate, for not quitting the false shura, entailing thus disunity among the Ummah once more, after that division in the wake of swearing allegiance to Abu Bakr in al-Saqifah. This supposition is confirmed by al-Musawwar's saying: "'Abd al-Rahman was fearing something from 'Ali".

Therefore 'Abd al-Rahman has behaved as a deceiving equivocator, as he has assured 'Ali at night, congratulating him with the post of caliphate. But in the morning, with the presence of the army commanders, chiefs of tribes and heads of Quraysh, 'Abd al-Rahman has turned out to surprise 'Ali that people never prefer anyone to 'Uthman, and he has to accept, or otherwise allowing a way against himself (meaning that he will be killed when refusing the bay'ah for the person they have elected: 'Uthman ibn 'Affan).

This is indicated clearly when noticing the last paragraph of the narration, when 'Abd al-Rahman addresses his speech to 'Ali. What made him address 'Ali alone from among all the attendants, and why hasn't he said, for instance:

189. Sahih al-Bukari, vol.vii, p.123.

( 202 )

"O 'Ali, O Talhah and O Zubayr?

We come to know that it was a pre-planned scheme, and that they had been in agreement from the beginning to elect 'Uthman and remove 'Ali. We can say decisively that Ali's attaining to caliphate has scared them, since he would restore them to justice and equality, reviving the Prophet's Sunnah, and exterminating Ibn al-Khattab's heresy in the principle of preferability (mufadalah). We can remember in this respect 'Umar's reference to this fact and his warning against 'Ali's danger for them when he said: Should they acknowledge the bald man ('Ali) as a caliph, he would compel them to read the path", meaning by the path: the Prophetic Sunnah that was never liked by 'Umar and by Quraysh as a whole. Had they liked the Prophet's Sunnah, they would have elected 'Ali a ruler over them, who would prompt and restore them to it, as he being its deputy and guardian. But as we said in the case of Talhah, al-Zubayr and Sa'd, they have sown thorn and reaped loss and regret.

Let us see the end of 'Abd al-Rahman ibn Awf. The historians mention that he has felt so regretful when observing 'Uthman contradict the Shaykhayn's sunnah, and assigning all posts and governorates to his relatives, giving them abundant fortunes. So he has entered upon him ('Uthman), blaming him by saying: I have preferred you<sup>190</sup> on the condition that you adopt the sirah (conduct) of Abu Bakr and 'Umar' but you have contradicted them and preferred your household, enabling them to dominate all the Muslims' affairs.

'Uthman said: 'Umar used to sever his relations while I do good to my relations for God's sake. 'Abd al-Rahman said: I swear by God I will never talk to you for ever. Then he deserted him till he died, and when 'Uthman visited him on his sickness, he turned his face away and never talked to him,<sup>191</sup>

Thus Allah --Subhanahu --has granted al-'Imam 'Ali's prayer in regard of 'Abd al-Rahman, as He has granted it concerning Talhah and al-Zubayr, who were killed in one day.

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190. His saying: I have preferred you, indicates his obstinacy in opinion, without consulting anyone, and without being elected by people, as they allege.

191. Ta'rikh Abi al-Fida', vol. i, p.166; Ansab al-'ashraf, by al-Baladhuri, vol. v, p. 57; al-'Iqd al-farid by Ibn 'Abd Rabbih al-Malik, vol. ii, p.261.

( 203 )

In the book sharh al-Nahj, ibn Abi al-Hadid al-'Mu'tazali reports that 'Ali became enraged on the shura day, after realizing the plot hatched by Abd al-Rahman ibn Awf, and said to him: "By God, the only reason that prompted you to execute your plan is that you have desired from him that which is desired by your companion from his friend. May God separate between you and 'itr mansham.<sup>192</sup>

What is meant by al-Imam Ali that, Abd al-Rahman wished for Uthman's succeeding him as desired by Abu Bakr for Umar. So Ali said him: Press out milk that you get half of it, and support him today that he will recompense you tomorrow. 'Itr Manham, with which Ali cursed them, is a common proverb, thus: "more ill-omened than 'itr manham", indicating aversion and fighting. God has granted al-'Imam's invocation, and after a few years Allah has created enmity and hatred between them, Abd al-Rahman has turned out to be an enemy for brother-in-law, deserting him till death, not allowing performance prayer on his bier (janazah).

We conclude also from this brief discussion, that 'Abd al-Rahman ibn 'Awf used to be one of the heads of Quraysh, who have done their best to obliterate the Prophetic Sunnah, and to substitute it with the heresies of the Two Caliphs

It becomes explicit also that al-'Imam 'Ali (A) used to be the only man sacrificing the caliphate with its merits, for the sake of preserving the Muhammadan Sunnah, brought by his brother and cousin Muhammad ibn 'Abd Allah (peace and benediction be upon him and his pure Progeny). Undoubtedly, you have known the real character of Ahl al-Sunnah wa al-Jama'ah, and who are the true followers of the Sunnah, as every believer is gullible and kind, but he is never stung from the same hole twice.

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192. Ibn Abi al-Hadid, Sharh Nahj al-Balaghah, vol.i, p.63.

( 204 )

#### **8. 'A'isha bint Abi Bakr (Umm al-Mu'minin):**

She is the Prophet's wife and Umm al-Mu'minin (mother of believers). The Prophet (S) got married to her in the second or third year (Hijrah), and when he (S) died she was only eighteen years old according to the most famous narrations. It is noteworthy that every woman, married by the Prophet (S), holds this title, as it is said: Umm al-Mu'minin Khadijah, Umm al-Mu'minin Hafsa and Umm al-Mu'minin Mariyyah...etc. The reason for mentioning this fact lies in that I was surprised when talking to so many people, to see their being ignorant of the meaning of motherhood as a title for the Prophet's wives.

Since all the traditions of Ahl al-Sunnah are reported from 'A'ishah, and half of the religion is taken from al-Humayrah 'A'isha, so they conceive that the word "Umm al-Mu'minin" being a virtue distinguishing her from among all the Prophet's wives. Whereas the fact is that Allah has forbidden all believers from marrying the Prophet's wives after his death, by His saying: "And it is not for you to cause annoyance to the Messenger of Allah, nor that ye should ever marry his wives after him. Lo! that in Allah's sight would be an enormity". (33:53)

He also said: "The prophet is closer to the believers than their slaves, and his wives are (as) their mothers" (33:6) We have previously mentioned that the prophet (S) was annoyed by Talhah's saying: When Muhammad dies I will marry A'isha, who is my cousin. So Allah, the Glorified, has intended to tell the believers that the Prophet's wives are forbidden to be married by them. It is known that A'isha was barren, and she could

( 205 )

not conceive (a child) or give birth, but she was one of the most eminent personalities ever known in Muslims history. She played a great role in making some people get access to caliphate, and removing some others from it, exculpating some and eliminating some others. She has taken part in wars, commanding several battles and men of repute, sending letters to the chieftains, giving orders, deposing army commanders, and appointing others instead. She was the main pivot in the Jamal Battle, having the commandment over Talhah and al-Zubayr.

We never intend to review her life stages, as they have been fully mentioned in the book "Ask those who know" so the researchers are asked to refer to it if necessary. But what concerns us is her ijtihad and changing the Prophet's Sunnah. We must cite some examples to expose the truth of the chain of these great people ('uzama'), being the pride of Ahl al-Sunnah wa al-Jama'ah, who follow their guide and prefer them to the pure Imams of the Prophet's kindred (Itrah). In fact, this is no more than tribalism aimed at obliterating the prophetic Sunnah, effacing its earmarks, and extinguishing its light, and had no 'Ali's and the Imams' withstanding been there, we would have not found a bit of the Prophet's Sunnah.

We came to know also that 'Aishah has disobeyed the Prophet's Sunnah, and ignored it totally. Though she has heard from her husband many traditions confirming 'Ali's right and virtues, but she denied them, behaving in the opposite way. She has disobeyed the orders of Allah and His Messenger addressed to her in particular, so she has revolted and taken the lead of the Jamal Battle, in which all sanctities were violated, many innocent people were killed, and she has broken the covenant she has written with Uthman ibn Hunayf. When tied men were brought to her, she gave orders to kill them unwillingly, as if she has never heard the Prophet's saying: Reviling the Muslim is debauchery and fighting him is

( 206 )

disbelief.193

Apart from the wars and seditions sparked by Umm al-Mu'minin, with which she has destroyed the corps and offspring, we can refer to her interpretation (ta'awwul) with her opinion in God's religion. While the mere Sahabi has an influential opinion and evidential word, so how about the woman from whom half the religion is taken?!

It is reported by al-Bukhari in his Sahih, "bab al-taqsir" (shortening four-rak'ah prayers into two), from al-zuhri, from 'Urwah, from 'Aisha that she said: The prayer was firstly made incumbent as two rak'hs, so the traveller prayer was ordained and salat al-hdar (present prayer ) was completed. Al-Zuhari says: I said to Urwah: 'What is the matter with A'ishah that she completes(the prayer)? He replied: She has interpreted as done by Uthman.194

Isn't it surprising that Umm al- Mu'minin, the Prophet's wife forsakes the Messenger's Sunnah, that is narrated and confirmed by her, and follows the bid'ah (heresy) of Uthman whom she has enticed people to slay, with the pretext that he has enticed the Prophet's Sunnah and worn it out before the wearing out of his shirt? before the wearing out of his shirt!?

This is her attitude during the time of 'Uthman, but she has changed her mind during the reign of Mu'awiyah ibn Abi Sufyan. How fast she changes her mind, as she has pushed people to kill 'Uthman, but when being aware of his slaying, and swearing allegiance to 'Ali, she has changed her mind and lamented 'Uthman's death, and revolted asking to avenge his blood too.

It is understood from this narration that she has completed salat al-safar, making it four rak'ahs instead of two during the time of Mu'awiyah, who used to be keen in reviving the heresies of his cousin and benefactor (wali al-ni'mah)-- 'Uthman ibn 'Affan. And people follow the religion of their kings, as clearly seen in the case of 'A'isha, who was among those who have reconciled with Mu'awiyah after hostility, since

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193. Sahih al-Bukhari, vol. vii, p.91; Sahih Muslim, kitab al-'Iman.

194. Sahih al-Bukhari, vol. ii, p.36.

(207 )

he was the one who killed her brother Muhammad ibn Abi Bakr, disfiguring his body in an ugly manner. But the worldly joint interest bring together the enemies, and unite the adversaries, so a kind of rapprochement (taqrub)was established between Mu'awiyah and A'ishah that he used to

send her abundant fortunes as gifts. The historians report that: when Mu'awiyah visited al-Madinah, he entered upon A'ishah as a guest. As he sat, she asked him: O Mu'awiyah, Do you feel assured that I am not hiding someone to slay you for avenging my brother Muhammad ibn Abi Bakr? Mu'awiyah replied: I am sure that I have entered a safety house.

She said: Haven't you feared God for killing Hijr ibn 'Adiyy and his companions? He said: They were killed by those who gave testimony against them.<sup>195</sup>

It is reported also that Mu'awiyah used to send her gifts with clothes and other things, and he has once sent her a hundred thousand (dinar).<sup>196</sup> Another time he has sent her, while being in Makkah, a necklace for a hundred thousand (dinar) besides paying back all her debts that amounted to eighteen thousand dinars, with providing her with all money she needed for gifting to people. <sup>197</sup> In the Book "Ask those who know", we have mentioned that she emancipated forty slaves, in one day, as an atonement (kaffarah) for an oath she had taken.<sup>198</sup>

Furthermore, the Umayyad governors and commanders used to accompany her, beside sending her gifts and abundant fortunes.<sup>199</sup> Trying to find the cause behind this rapprochement between 'A'ishah and Mu'awiyah, we can say: From the beginning, no aversion or hostility was there between the two, so as to speak about rapprochement. Abu Bakr has given

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195. Ta'rikh Ibn Athir, Ibn 'Abd al-Barr, al-'Isti'ab, about Hijr ibn 'Adiyy.

196. Ta'rikh Ibn Kathir, vol. vii, p.136; Mustadrak al-Hakim, vol. iv, p.13.

197. Ta'rikh Ibn Kathir, vol. vii, p.137.

198. Sahih al-Bukhari, vol. vii, p. 90, kitab al-'adab, bab al-hijrah.

199. Musnad al-'Imam Ahmad ibn Hanbal, vol. vi, p.77.

( 208 )

Mu'awiyah a share in power and appointed him as a governor of Sham, after the death of his brother, so Mu'awiyah never forgets Abu Bakr's favour upon him, as without him Mu'awiyah could never dream of attaining to caliphate.

Moreover Mu'awiyah has collaborated in the great conspiracy for obliterating the Sunnah and have excuted the Itrah (Prophet's Progeny), as they have excuted role of burning the Sunnah, leaving the task of exterminating the 'Itra to Mu'awiyah, who has fulfilled the task assigned to him, till he has forced people to curse the Itrah. His plot has led to the revolting of the Kharijites against al-Imam'Ali and then his son al-Hasan. After that Yazid, his son completed the job and exterminated the rest of the Itrah after him.



So, it is clear that no hostility was there between Mu'awiyah and A'ishah, and all that she said to him was out of jest, since she has never liked the son of Khath'amiyyah: Muhammed ibn Abi Bakr, who used to fight against her, deeming her murder as lawful. Besides she shares Mu'awiyah in detesting Abu Turab (al-Imam' Ali) in the extreme, that is out of imagination. It is unknown which one of them has excelled the other in enmity against Ali. Is it Mu'awiyah who has fought, Or A'ishah, who strove to seclude him from caliphate, fighting him and trying her best to efface his name, and praying for praising God when knowing of murdering him?"

She persevered her hatred for his son after him, that she prevented the burial of al-Imam al-Hasan beside his grandfather. Then she has gone out, appealing for Banu Umayyah, asking their help against Banu Hashim, declaring: Do not let whomever I hate enter my house. She intended to sparkle another war, till some of her kins told her: Is not the Day of the Red Camel enough for us, till it is said the day of the gray mule?

( 209 )

Undoubtedly, she was contemporaneous with long period of the Umayyad reign, hearing their cursing for 'Ali and Ahl al-Bayt from over the pulpits, without showing sign of disapproval or forbiddance, but rather even stealthily encouraged for this act. Ahmad ibn Handal reported in his Musnad: A man has entered upon 'A'ishah and began to revile 'Ali and 'Ammar, whereat she said: In regard of 'Ali, I have no objection, but concerning Ammar I have heard the Prophet say in his regard: Whenever he is asked to choose between two alternatives he chooses the most right one.<sup>200</sup>

So it is no strange to see 'A'ishah obliterate the Prophet's Sunnah, and revive 'Uthman's bid'ah in completing the prayer (of travel), for pleasing Mu'awiyah and Umayyad rulers, who used to follow 'A'ishah in everything, glorifying her and taking their religion from her. She has also given a fatwa permitting the fosterage of a mature man, believing that men can suck from women, becoming thus of their maharim (those with whom marriage is forbidden.) 201

Malik in his Muwatta' is reported to have said: 'A'ishah used to send men to her sister Umm Kulthum and her nieces, to be fostered by them. After that she permits those men to meet the women who suckled them without hijab, <sup>202</sup> as they have become among their maharim in her opinion. I draw the attention of researchers and investigators to this calamity, being a sufficient evidence for disclosing the truth, and distinguishing it from falsehood (batil). Thus we understand explicitly that Ahl al-Sunnah wa al-Jama'ah worship Allah through texts, for which nowarrant was revealed from Allah, without investigation or verification. Had they realized the truth of these heresies, their souls would have been averse to them, and would have forsaken them willingly.

I myself have sensed this fact in some of open-minded Sunni scholars, who after being aware of

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200. Ibid, vol. vi, p.113.

201. We have fully covered this story in Li-akuna ma'a al-Sadiqin, "bab khilaf 'A'ishah ma'a baqiyyat azwaj al-Nabi". 202. Muwatta' Malik, vol.ii, p. 116, bab rida' at al-kabir.

( 210 )

tradition of fostering the mature man, they were surprised and shocked, attesting that they have never heard of it at all. This being a common phenomenon among Ahl al-Sunnah, as a large number of traditions with which the Shi'ah argue, are available in their sihah, but are ignored by them, and whoever adopts them (traditions) is charged with disbelief by them (Sunnis). This is stated in the Qur'an: "Allah citeth n example for those who disvelieve: the wife of Noah and the wife of Lot, who were under two of Our righteous slaves yet betrayed them so that they (the husbands) availed them naught against Allah and it was said (unto them): Enter the Fire along with those who enter" (66:10)

#### 11. 'Abd Allah ibn 'Umar

He is one of the renowned Sahabah, playing a great role in the course of events, that occured during the reign of the Three Caliphs and Umayyad era. His being the son of 'Umar ibn al-Khattab is a merit making him dignified and endeared by Ahl al-Sunnah, as they count him among the great fuqaha' and memorizers of the Prophetic ahadith (traditons), to the extent that al-'Imam Malik has relied upon him in (deriving) most of the rules and filled his book al-Muwatta' with his traditions. If we go through the books of Ahl al-Sunnah, we see them replet with phrases of praise and glorification for him. But when examining them deeply, we reach the conclusion that he used to be very far from equity and truth, and the Prophetic Sunnah, besides fiqh and Shari'ah sciences. The first fact that draws our attention, is his strong animosity and hatred against the master of 'Itrah, Amir al-'Muninin 'Ali ibn Abi Talib, to the extent of defaming him and regarding him among common people.

We mentioned before that he used to circulate false ahadith, indicating people's application of preferability principle during the Prophet's time and with his awareness, claiming that Abu Bakr, then 'Umar and then Uthman have been the best of people, and all people then being equal, and

that this be heard by the Prophet without disapproving it.223

It is really an exposed lie, derided by mindful people. After investigating about the life of 'Abd Allah ibn 'Umar during the Prophet's lifetime, we come to know of his being a young immature fellow, having nothing to do with Ahl al-Hall

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223. It is reported by al-Bukhari, Muslims and Malik and others.

( 230 )

wa al-'Aqd (decision-making), and no opinion to adhere, and when the Prophet (S) passed away, 'Abd Allah's age was only 19 years, according to the most authentic reports.

How can he claim that they used to make preference? It might be nonsense of boys, as that uttered by sons of Abu Bakr and 'Uthman with his brothers. However it is unreasonable to say that the Prophet (S) used to hear this with no objection. This indicating the falsehood of the hadith and evil intention. Added to this, the Prophet (S) has never allowed 'Abd Allah ibn 'Umar to go out with him but only in the Battle of Khandaq (Trench ), and the consequent battles, at his age was only fifteen years.224

Definitely he has attended the Battle of Khaybar, that occurred on the seventh Hijrah year, sighting with his own eyes the defeat of Abu Bakr and of his father 'Umar, hearing the Prophet's hadith: "Verily I shall give the standard tomorrow to a man who loves Allah and His Messenger, and they love him, bearer upon down( the enemy) and not running away, whose heart Allah has proven unto faith", and when entering upon the morning he gave it (standard) to Amir al-Mu'minin 'Ali ibn Abi Talib.225

This standard tradition (hadith al-rayah) has manifested 'Ali's excellences and superiority over all other Sahabah, beside his lofty position near Allah and His Messenger, winning their love both, But 'Abd Allah ibn 'Umar's grudge has made him consider 'Ali among the plebeian people.

The Ahl al Sunnah have -- as mention earlier --adopted this hadith revealed by their master 'Abd Allah ibn 'Umar, regarding not 'Ali among alKhulafa' alRashidun, and never recognizing his caliphate but only during Ahmed ibn Hanbal's time, as we stated before. This being after their disgrace at a time witnessing increase in hadith and muhaddithun, with their being target of charges of open hostility and hatred against the Prophet's Household, despite

224. Sahih al-Bukhari, kitab al-shahadat, bab bulug al-sibyan, vol.iii, p.158; sahih Muslim, bab sinn al-bulugh.

225. The hadith of the standard is reported by al-Bukhari, Muslim al-Tirmidhi, al-Nasa'i, al-'Imam Ahmad and Abu Dawud and all the Muhaddithun.

( 231 )

the Muslims' awareness that hating 'Ali being the biggest of hypocrisy signs. Threat they were obliged to acknowledge 'Ali as a caliph, attaching him to the chain of the Rightly-guided Caliphs, pretending falsity and calumniously of loving Ahl al-Bayt. Is there anyone to ask Ibn 'Umar that why have all or most of Muslims differed in regard of who being more entitled to caliphate-after the Prophet's demise- 'Ali or Abu Bakr alone, with no reference to his father 'Umar or Ibn 'Affan?

May we ask him: If the Prophet (S) approves your opinion, in seeing no equal to Abu Bakr or 'Umar or 'Uthman, why has he then appointed, after his demise, a man younger than you, as a commander and leader over them? Do you believe in his uttering nonsense as your father said? Someone may ask him: Why have the Muhajirun and Ansar, after swearing allegiance to Abu Bakr, said to Fatimah al-Zahra': "By God, had your husband and cousin, preceded Abu Bakr in introducing himself, we would have never seen any peer for him"? This being a confession by great Sahabah of not seeing a match to 'Ali, had they not sworn allegiance, which they called slip; so what value seen for the opinion of Ibn 'Umar --the conceited adolescent who knows not how to divorce his wife according to the opinions of the great Sahabah?

Finally we ask him: Why have most of the Sahabah chosen 'Ali for the post of caliphate after 'Umar, preferring him to 'Uthman, had he not refused Ibn Awf 's condition of ruling according to the conduct of the two Shaykhs (sunnat al-Shaykhayn)?<sup>226</sup> The fact lies in Ibn 'Umar's being under the influence of his father, as he lived along with the caliphate periods of Abu Bakr, 'Umar and 'Uthman. So he observed exclusion of 'Ali ibn Abi Talib, and his being away from the companions 'meetings, with no government post besides people's turning away from him after the demise of his cousin (S) and his wife

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226. Ta'rikh al-Tabari, vol. v, p. 40; Ta'rikh al-khulafa', biy al-Sayuti, p. 104; Tarikh Ibn Qutaybah; Musnad Ahmad, vol.i, p.586. ( 232 )

(A), having nothing of world's temptations.

Certainly 'Abd Allah ibn Umar used to be the closet one of his father, listening to his opinions and knowing his friends and foes. So he has grown up with that detestation, grudge and hatred against 'Ali in particular and Ahl al-Bayt in general, to the extent that when the Muhajirun and Ansar have

sworn allegiance to 'Ali after the murder of 'Uthman, he could not endure this, so he disclosed his innermost grudge, with refusing to swear allegiance unto the Imam of the pious and master of believers, and he, intolerating to stay in al-Madinah, has moved from it swords Makkah claiming the 'Umrah.

Then Ibn 'Umar did his utmost to discourage people and set them back, for the sake of refraining from succouring the truth and fighting the wrong-doing party till it returns unto the ordinance of Allah. Thus he was the first one to disappoint the appointed Imam of his time. After assassination of al-'Imam 'Ali, and Mu'awiyah' achieving triumph against al-'Imam al-Hassan ibn 'Ali in snatching caliphate from him, Mu'awiyah addressed the people saying: "I have not fought you for performing prayer or fasting or going on a pligrimage, but to be an imperious over you, which Allah has granted me. Threat 'Abd Allah ibn 'Umar rushed for swearing allegiance unto Mu'awiyah, alleging that people have unanimously acknowledged him after being divided!

I think it was him who called that year the year of the company (jama'ah), after which he and his Umayyad followers came to be called " Ahl al-Sunnah wa al-Jama'ah ", till the Doomsday.

Is there anyone to ask Ibn 'Umar and his sunni followers, that at what time unanimity was concluded on any caliph throughout history, as it was for Amir al-Mu'minin 'Ali ibn Abi Talib? As Abu Bakr 's caliphate was a slip Allah has granted

(233 )

us against it, and 'Umar's caliphate was (acknowledged) without consulting any of the Sahabah or asking anyone's approval, but through a covenant from Abu Bakr. Further 'Uthman's caliphate was acknowledged by the three men nominated by 'Umar, or rather through the despotism of 'Abd al-Rahman ibn 'Awf alone.

Whereas 'Ali's caliphate was acknowledged by the Muhajirun and Ansar's allegiance to him, with no prescription or coercion, through his writting of letters to all metropolises, and receiving their compliance except Mu'awiyah from the Sham.<sup>227</sup> Ibn 'Umar and Ahl al-Sunnah wa al-Jama'ah were supposed to punish Mu'awiyah ibn Abi Sufyan by death, due to his renouncing allegiance, and claiming caliphate for himself, in accordance with the narrations reported by them that the Prophet has said: If allegiance was sworn for two caliphs, kill the second one.<sup>228</sup>

Also in Sahih Muslim and other books, the Prophet (S) said: " Whoever swears allegiance to an Iman, giving him his covenant and support, he can do so, but when another one contends him (the imam), you should cut the head of the other one".<sup>229</sup> But 'Abd Allah ibn 'Umar, acting reversely, and instead of submitting to the Prophet's hadith and orders in fighting and killing Mu'awiyah, due to his contending the Muslims' caliph and sparking the sedition, he has refused

allegiance to 'Ali, upon which all Muslims have unanimously consented, and he swore allegiance to Mu'awiyah who renounced allegiance, contending the Imam, killing the innocent and creating a sedition whose traces are still extant up to date.

This makes me believe that 'Abd Allah ibn 'Umar has shared Mu'awiyah in all the crimes, offenses and sins he perpetrated, since he has worked for erecting his dominion, supporting him to impose his mastery and control over caliphate, that was forbidden by Allah and His Messenger for

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227. Ibn Hajar, Fath al-Bazi, vol. vii, p.586.

228. Sahih Muslim, vol, p.23; Mustadrak al-Hakim, vol. ii, p.156; sunan al-Bayhaqi, vol.viii, p.144.

229. Sahih Muslim; Sunan al-Bayhaqi; Sunan Ibn Majah.

( 234 ) the released (tulaqa') and their sons, according to a Prophet hadith.

Moreover, 'Abd Allah ibn Umar has gone farther, by rushing for swearing allegiance unto Yazid ibn Mu'awiyah, who being plunged in liquor, debauchery and blasphemy, the taliq and son of taliq (released from captivity) and the accursed and son of the accursed. When observing the hadith narrated by 'Umar ibn al-Khattab, as reported in Tabaqat Ibn Sa'd, saying: "Caliphate cannot be acknowledged for a taliq or a son of a taliq, nor for the Muslims for the fath (conquest)",<sup>230</sup> we question 'Abd Allah ibn 'Umar that: How can he contradict his father in the principle he ordained before? But this becomes very ordinary when recognizing that 'Abd Allah ibn 'Umar has contradicted the Book of Allah and His Messenger's Sunnah concerning the caliphate affair.

May we ask Ibn 'Umar another question: Which unanimity was concluded for acknowledging Yazid ibn Mu'awiyah, while the upright men of the Ummah with the Muhajirun and Ansar, including the Master of paradise youth al-'Imam al-'Husayn, 'Abd Allah ibn al-Zubayr and 'Abd Allah 'Umar ibn 'Abbas, beside their followers, have all disregarded him?

It is known that in the beginning, he was among those who opposed to swear allegiance unto Yazid, but Mu'awiyah realized how to bring him over, when sending him a hundred thousand dirham which he accepted. When Mu'awiyah asked him to swear allegiance unto his son Yazid, Ibn 'Umar got the point and said: Is this the purpose he has aspired for? So I have sold my religion with cheap price.<sup>231</sup> Yes, truly Ibn 'Umar has sold his religion very cheaply, as he testified against himself, rejecting to acknowledge the Imam of the pious, rushing for swearing allegiance to the imam of tyrants: Mu'awiyah, and Imam al-fasiqin (leader of adulterers): Yazid. And as he has shared on bearing the burden of the atrocities caused by the rule of the

230. Ibn Sa'd al-Tabaqat al-kubra, vol.iii, p. 248.

231. Al-Baladhuri, Ansab al-'ashraf ,vol. v, p.31; Ibn 'Abd al-Barr, al-'Isti'ab, vol. ii, p. 396; Usd al-ghabah, vol.iii, p. 289.

( 235 ) oppressor Mu'awiyah, he undoubtedly shares Yazid in the sins he perpetrated, topped by violating the sanctity of Allah's Messenger through slaying him rayhanah, the Master of Heavens youth, with the Prophet's Progeny and the righteous people among the Ummah, whom he killed in karbala' and in the Hurrah Battle. Abd Allah ibn Umar, being unsatisfied with this extent of allegiance to Yazid, has striven for prompting people to do the same, threatening anyone thinking or renouncing it.

Al-Bukhari has reported on his Sahih, with some other narrators, that Abd Allah ibn 'Umar has gathered his sons, entourage and slaves-- when deposing Yazid ibn Mu'awiyah by people of al-Madinah-- saying to them: We have sworn allegiance to this man (Yazid )as a covenant with Allah and His Messenger,<sup>232</sup> and I heard the Messenger (S) say: On the Day of Resurrection banner will be erected for the treacherous with announcing: This is the treason of so and so (fulan), and the greatest treason, for making a partner to God, is a man's swearing allegiance for Allah and His Messenger, but breaching his covenant then.<sup>233</sup> So no one of you should depose Yazid, or intend to take part in this case, or otherwise there will be barrier between me and him.<sup>234</sup>

'Abd Allah ibn 'Umar 's support for Yazid and enticing people towards swearing allegiance unto him, caused Yazid's prowess to strengthen, making him prepare an army led by Muslim ibn 'Aqabah, the biggest debauches, with an order to move to al-Madinah permitting him to do whatever he wishes. So this man has committed a massacre, killing ten thousand of the Companions, sparing their women and properties, with slaying seven hundred of the Qur'an memorizers as stated by al-Baladhuri, violating the sanctities, with raping the Muslim women, causing them to give birth to more than one thousand children, taking their covenant to be slaves for his master Yazid.

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232. Did Allah and His Messenger give orders to swear allegiance unto the debauches and culprits? Or did He order to swear allegiance unto His righteous awiya' when He said: Your guardian can be only Allah; and His Messenger and those who believe, who establish worship and pay the poor-due, and bow down (in prayer)?

233. Would that Ibn 'Umar said this to Talhah and al-Zubayr who have violated their allegiance for 'Ali and fought him, and would that Ahl al-Sunnah adopted this hadith in classifying the rijal! If violating the covenant be one of the major sins after polytheism, so what should be the end of Talhah and al-Zubayr who have, moreover, violated the honours, slaughtered the innocent,

plundered the assets and betrayed the promise???

234. Sahih al-Bukhari, vol. i, p.166; musnad Ahmad, vol. ii, p.96;Sunan al-Bayhaqi, vol. viii, p.159

. ( 236 ) Had not 'Abd Allah ibn 'Umar been a partner for Yazid in all his acts, through supporting and backing him? I leave inference in this respect to the researchers!

Ibn 'Umar has transgressed this limit, by swearing allegiance to Marwan ibn al-Hakam, the accursed wanton, who launched a war against 'Ali, and killed Talhah, perpetrating many crimes, including burning the Sacred House of Allah, throwing it with mangonil till demolishing its corner, beside killing 'Abd Allah ibn al-Zubayr, beside other heinous shameful acts. Moreover he has sworn allegiance to al-Hajjaj ibn Yusuf al-Thaqafi, the big zindiq, who used to mock the Qur'an, regarding it only a lampus poem composed by the Arabs, and preferring 'Abd al-Malik ibn Marwan over the Messenger of Allah. Al-Hajjaj, whose heinous acts are known for all people, to the extent that the historians state that he has demolished all the pillars of Islam. It is reported in Ta'rikh Ibn 'Asakir that two men had a dispute regarding al-Hajjaj, as one of them said: He is a kafir (infidel), but the other said: He is a misguided believer. After arguing about him, they asked al-Shi'bi in his respect, who said: He believes in idols and false deities, and disbelievers in the Almighty Allah.

This is the truth of al-Hajjaj, the culprit who has violated all sanctities of Allah, about whom the historians state that he has exceeded proper bounds in slaying, torturing and mutilating the righteous and faithful men among the Ummah, particularly the Shi'ah (followers) of the Prophet's Household, who were inflicted with calamities that no other people suffered.

It is reported in Ta'rikh Ibn Qutaybah, that al-Hajjaj has killed in one day more than seventy thousand persons, till blood reached the door of the mosque and the locks.<sup>236</sup> Al-Tirmidhi says in his Sahih: On counting those killed by al-Hajjaj, it was found that their number reached a hundred

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236. Ibn Qutaybah, Ta'rikh al-khulafa', vol.ii, p.26.

( 237 )

and twenty thousand.<sup>237</sup> Ibn 'Asakir is reported to have said in his Tarikh, after mentioning those killed by al-Hajjaj: After al-Hajjaj's death, eighty thousand people, including thirty thousand women have been found in his prison.<sup>238</sup>

Moreover, al-Hajjaj used to resemble himself to the Glorified Lord, as when passing by the prison and hearing the prisoners' crying and appeal for him, he used to reply them: Begone therein, and speak not unto me.



This is al-Hajjaj about whom the Messenger foretold before his death, saying: There is big liar and mountebank in Thaqif. What is strange here is that the narrator of this tradition being 'Abd Allah ibn 'Umar himself!<sup>239</sup> Thus 'Abd Allah ibn 'Umar refused swearing allegiance to the best of mankind after the Prophet, never supporting him or taking him as a leader in prayers, being debased thus by Allah, the Glorified. So he betook himself to al-Hajjaj saying: I heard the Messenger of Allah say: "Whoever dies without undertaking any allegiance, his death is the death of Jahiliyyah". Threat al-Hajjaj humiliated him, extending his leg saying: My hand is occupied. Despite this, he has sworn allegiance to al-Hajjaj, making him his leader in prayers, beside after his governor Najdah ibn 'Amir, the head of Kharijites.<sup>240</sup>

Certainly the reason that prompted 'Abd Allah ibn 'Umar to pray behind such people, lies in their being known of slandering and cursing 'Ali after every salat (prayer). Thus through hearing this, Ibn 'Umar used to appease his hatred and quench his grudge, attaining tranquility herewith. Therefore the school of Ahl al-Sunah wa al-Jama'ah permits them to pray behind the pious and libertine, the believer and debauches, in accordance with the practice of their master and faqih of their school 'Abd Allah ibn 'Umar, as he used to perform his prayers behind al-Hajjaj, the atheist, and Najdah ibn 'Amir, the Kharijite.

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237. Sahih al-Tirmidhi, vol. ix, p. 64.

238. Ta'rikh Ibn 'Asakir, vol. iv, p. 80.

239. Sahih al-Tirmidhi, vol. ix, p. 64; Musnad Ahmad ibn Hanbal, vol. ii, p. 91.

240. Ibn Sa'd, al-Tabaqat al-kubra, vol. iv, p. 110; Ibn Hazam, al-Muhalla, vol. iv, p. 213.

( 238 )

Concerning the Prophet's hadith: "The leader in prayer (imam) should be the best of people in reading the Qur'an, if all being equal so their most knowledge in the Sunnah, if being equal the earliest in migration, and if being equal so the first in embracing Islam", <sup>241</sup> it has been disregarded by Ibn 'Umar since all those acknowledged by him and accepted by him as a leader in prayers, including Mu'awiyah, Yazid, Marwan, al-Hajjaj and Najdah have been devoid of these four traits.

This, of course, is one of the Prophetic sunan that 'Abd Allah ibn 'Umar has contradicted and acted exactly in their opposite way, through forsaking the master of the 'Itrah, 'Ali, who had all these merits and many more. But Ibn 'Umar has abandoned him and turned his face towards the debauches, Khawarij and atheists, the enemies of Allah and His Messenger, making them his imams in prayers!

If we intend to cite all the contradictions done by Ibn 'Umar, the faqih of Ahl al-Sunnah, against the Book of Allah and His Messenger's Sunnah, we can compile a separate book, but we suffice with citing some examples from their own books and Sihah, so that our argument be final. Ibn 'Umar's Contradiction to the Book and Sunnah

The almighty Allah says in His holy Book: "...fight ye that which doeth wrong till it return unto the ordinance of Allah....(49:9).The Messenger of Allah (S) has said: "O 'Ali, after me you will verily fight that Nakithun (violaters) and Qastitun and Mariqun (renegades)" Then come 'Abd Allah ibn 'Umar who contradicts the Qur'an and Prophetic Sunnah, with the unanimity of the Ummah including the Muhajirun and Ansar, who have fought beside Amir al-Mu'minin, exerting his opinion saying: I am not fighting during the sedition, and I pray behind that who conquers.<sup>242</sup>

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241. Sahih Muslim, vol.ii, p.133; Sahih al-Tirmidhi, vol. vi, p.34; sunan Abi Dawud, vol. i, p.96.

242. Ibn Sa'd , al-Tabaqat al-kubra, vol. iv, p.110.

( 239 )

Ibn Hajar has also stated that 'Abd Allah ibn Umar was of the opinion of not fighting during the insurrection, even if being assured that one of the parties be on the right side and the other one on the false.<sup>243</sup> How surprising is the case of Ibn 'Umar, who seeing the truth be with a party and falsehood with the other, but never embarking on supporting the truth against falsehood, or on repelling falsehood till it returns unto the ordinance of -batil- the fact that has actually been done by Ibn 'Umar, by swearing allegiance unto Mu'awiyah, who has overcome and subdued the Ummah by force force, perpetrating unbelievable crimes and sins.

The followers of falsehood --Imams of despotism -- due to their multiplicity, have conquered the followers of truth, being the Imams of Ahal al-Bayt, who have been secluded, while the Ummah being ruled forcibly by debauchees and culprits. Thus Ibn 'Umar has forsaken the truth completely, with no historic evidence showing his company or affection for Ahl al-Bayt despite his being contemporary with five Imams. But he has never made any of them his leader in prayers, never narrating even one tradition from them, beside not citing any merit or virtue for any Imam. In the chapter about the twelve Imams, we came to know his view about twelve caliphate of Abu Bakr, 'Uthman, Mu'awiyah, Yazid, al-Saffah, Salam, al-Mansur, Jabir, al-Mahdi, al-Amin, and Amor al-'Asab, proclaiming: These twelve are all from Banu ka'b ibn Lu'ayy, and being righteous with no parallel.<sup>244</sup>

Do you see, among these twelve, any of the Imams of guidance, from the Prophet's Kindred, whom he (S) has described as the ark of deliverance and matches of the Qur'an? Hence Ahl Sunnah never recognize all the Imams (A), acknowledging no one of them among the Imams and

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243. Ibn Hajar, Fath al-Bari, p. 39.

244. Ta'rikh al-Suyuti, Kanz al-'ummal; Ta'rikh Ibn 'Asakir ' al-Dhahabi. For knowing reference numbers, refer to the chapter: "The Twelve Caliphs in Ahl al-Sunah's Perspective", of this book.

(240 )

caliphs whom they follow. This being Ibn 'Umar's nature in contradicting the Book and the Sunnah, and about his ignorance of them, we can speak with no trouble. An example for this can be given when mentioning that he has been unaware of the fact, that the Prophet (S) has permitted for women during ihram (of hajj) to wear khuffan (slippers), while Ibn 'Umar has considered this as being haram (forbidden).<sup>245</sup>

Another example is that he used to let his farms on lease during the eras of the Messenger of Allah, Abu Bakr, 'Umar, 'Uthman and Mu'awiyah, till he was told during the last days of Mu'awiyah 's caliphate, that the prophet (S) has forbidden this practice.<sup>246</sup> This is the truth about the faqih of Ahl al-Sunnah, who knows not the forbidden of lending the farms, giving a verdict throughout this period for permitting this, from the Prophet's time till the end of Mu'awiyah 's caliphate, for about fifty years. Moreover, his fatwa of obligating ablution (wudu') by caressing, which was disapproved by 'A'ishah or his fatwa that the dead man is tormented by the weeping of the living ones, or that about the morning prayer adhan, or his claim that every month having twenty-nine days, besides other matters disapproved by 'A'ishah.

We can refer also to the hadith reported by al-Bukhari and Muslim in their two sahih's: It is said to 'Abd Allah ibn 'Umar that Abu Hurayrah has said: I heard the Prophet (S) say: "Whoever walks behind a janazah (bier), gains a qirat (carat) of reward ". Ibn 'Umar said: Abu Hurayrah narrated abundantly, and 'A'ishah believed him saying: I heard the Messenger of Allah (S) say so. Ibn 'Umar then said: We have squandered many carats.<sup>247</sup> We suffice with citing 'Umar ibn al-Khattab's testimony against his son 'Abd Allah, as when he was asked by one of the sycophants while being at the point of death: Make 'Abd Allah your successor, he said to him: How can I appoint

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245. Sunan Abi Dawud, vol. i, p.289; Sunan al-Bayhaqi, vol. v, p.25; Musnad Ahmad, vol. ii, p. 29.

246. Sahih al-Bukhari; Sahih Muslim, vol. v, p.21.

247. Sahih al-Bukhari, kitab al-jana'iz bab fadl ittiba' al-jana'iz.

( 241 )

someone knowing not how to divorce his wife, my successor? So this being Ibn 'Umar 's reality,

who is better known by his father. Concerning the fabricated traditions with which he rendered service for his master Mu'awiyah, being numerous, we cite some of an example: He said: The Prophet (S) said: "A man from heaven will verily come upon you", and then Mu'awiyah appeared. The next day he repeated the same hadith, and again Mu'awiyah came out. He also said: When the truth was revealed, Allah's Messenger (S) said to Mu'awiyah: Write it down, whereat Mu'awiyah said: What shall I benefit from writing it? He (S) replied: Whenever it is recited by anyone, its reward will be decreed for you.

Again he said: On the day of Resurrection Mu'awiyah will be verily resurrected wearing a garb made of light of faith. Thus we came to realize Ibn 'Umar and his level of knowledge, with his fiqh and contradiction to the Book and Prophetic Sunnah. Further it was exposed for us his hostility against Amir al-Mu'minin and Pure Imams of the Prophet's 'Itrah, beside his loyalty and sycophancy for the enemies of Allah, and His Messenger and humanity. Shall Ahl al-Sunnah wa al-Jama'ah contemplate today into these facts, recognizing then that the Muhammadan Sunnah can never be found but near the followers of the Pure Progeny, being the Imamiyyah Shi'ah? Allah says in his holy Book:

"No equal are the owners of the Fire and the owners of the Garden. The owners of the Garden, they are the victorious". (59:20) ( 242 )

12. 'Abd Allah ibn al-Zubair: His father is al-Zubair ibn al-'Awwam, who was killed during the Jamal Battle, that is called by the Prophetic Sunnah as the harb al-Nakithin (Battle of violators). His mother is Asma' bint Abi Bakr ibn Abi Bakr and the Prophet's wife. He is the biggest opponent and hater for al-'Imam 'Ali (A). He may have been boasting of the caliphate of his grandfather Abu Bakr, and his aunt 'A'ishah, inheriting from them grudge (against 'Ali), and growing up with it. Al-'Imam 'Ali (A) has said once to al-Zubair: We used to count you among the sons of Abd al-Muttalib, till the attaining to puberty of your wicked son, who has seeped between us and you.

It is known historically that during the Jamal Battle, he had been one of the outstanding leaders, that 'A'ishah introduced him for leading people in prayers, after deposing Talhah and al-Zubayr, due to their disagreement, each desiring for it. 'Abd Allah has reproached his father with cowardice, when the latter intended to retire the battle, when reminded by al-'Imam 'Ali (A) with the Prophet's hadith, telling him that he will fight 'Ali while being unjust to him. After insisting recurringly on his reproachment, his father said to him: What is the matter with you, may God disgrace you, what an ominous son are you<sup>248</sup>

It is said that he continued on taunting and exciting his father, till he (his father) launched an offensive against 'Ali's army, and was killed. Thus his father's saying in his regard comes true: "What an ominous son are you". We have chosen this narration due to its being nearer to the fact and the spiteful mentality of al-Zubayr and his wicked son 'Abd Allah. Because it was not for al-Zubayr

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248. Ta'rikh A'tham; Ibn Abi al-Hadid's Sharh Nahj al-balaghah, vol. v,p.163.

( 243 )

quit the battle so easil, leaving Talhah alone with his companions, and slaves whom he has brought to Basrah, and his wife's sister Umm al-Mu'minin while being at the point of death. Supposing that he leaves them, but they never let him alone, particularly his son 'Abd Allah, whose resolution and determination are known for us. The historians relate that 'Abd Allah ibn al-Zubayr used to revile and curse 'Ali by saying: The scoundrel depraved man has come to you -- meaning 'Ali (A),-- and once he has addressed the people of Basrah calling and prompting them for fighting, saying: O people, 'Ali killed the legitimate Caliph 'Uthman unjustly, mobilizing armies then with the purpose of ruling over you, and usurping your town. So you are asked to avenge your caliph, protect your women, and fight for defending your wives, offspring and relations. By God, 'Ali sees no one competent for this affair save him, and should he dominate you, he will verily destroy your religion and world (dunya).<sup>249</sup>

His detestation for Banu Hashim in general, and 'Ali (A) in particular, reached an extent that he refraned from asking benediction upon Muhammad for forty Fridays, saying: The only thing preventing me from remembering him is fearing some men might pride themselves highly.<sup>250</sup> It is really a disclosed lie and great slander on the part of 'Abd Allah ibn al-Zubayr, whose heart can never be enlightened and visited by truth. The incident testifying this fact is that when 'Ali (A) has overcome and conquered them, capturing most of them, including 'Abd Allah ibn al-Zubayr, he has pardoned and set them free, with honouring 'A'ishah, sheltering her and returning her to al-Madinah. Moreover he has forbidden his companions from taking spoils of war, captivating women amd children, and slaying the wounded ones, prompting thus some of his army to rebel against him and be suspicious in his regard. Since the Prophetic Sunnah has been incarnated in 'Ali(A),

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249. Ibn Abi al-Hadid, op. cit, vol. i, p. 358; Ta'rikh al-Mas'udi, vol. v, p.163.

250. Ta'rikh al-Yaqubi, vol. iii, p.7; sharh Nahj al-Balaghah, vol. i, p. 385.

( 244 )

who having the knowledge of Allah's Book alone with no parallel, so some of the foisted hypocrites, being angered at this, have instigated people against him saying: How can he permit

us to fight them, while forbidding us from captivating their wives? Many of the warriors had been beguiled by this allegation, but 'Ali (A) reasoned them with the Book of Allah, saying to them: Cast lots to see which one among you can marry his mother 'A'ishsh! Thereat they have come to their senses, realizing that truth is on his side, saying: We seek God's forgiveness, you have been right while we were mistaken.

So 'Abd Allah ibn al-Zubayr's speech proved to be a manifested lie, since his hatred for 'Ali (A) blinded his sight and insight, taking him out of the pale of faith, as he has never repented after that, never learning any lessons or taking any warning from that war. But on the contrary, he has returned evil for kindness, becoming more spiteful and hater against Banu Hashim and the master of the Pure (Prophet's) Progeny, doing his utmost for putting out their light and exterminating them.

The historians narrate that, after the murder of al-'Imam 'Ali (A), he has embarked in claiming loading over the believers for himself. Then he managed in gaining supporters, reinforcing his power, he emboldened thus to imprison Muhammad ibn al-Hanafiyyah, the son of al-'Imam 'Ali (A), beside al-Hasan ibn 'Ali (A), and seventeen men from among Banu Hashim, intending to set them to fire. He gathered a lot of fire-wood at the door of the detention place, setting it to fire, and had al-Mkhtar's army not arrived in due time, extinguishing the fire and saving them, ibn al-Zubayr would have attained his wish.<sup>251</sup>

Then Marwan ibn al-Hakam sent him an army led by al-Hajjaj, who besieged and killed him, crucifying him inside the Haram (God's House). That was the end of Ibn al-Zubayr's life, like that of his father before him. Each of them had been

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251. Ta'rikh al-Mas'udi vol. v, p. 185; sharh Nahj al-balaghah, vol. iv, p.487.

( 245 )

tempted by the world, being eager for overruling and gaining allegiance for himself, struggling for that end, perishing and causing others to perish, being murdered without attaining his goal. 'Abd Allah ibn al-Zubayr has -fiqhi- views, that are nothing but a reaction for contradicting the fiqh of Ahl al-Bayt whom he hates much. His most widely-known opinion, being his verdict prohibiting the temporary marriage (zawaj al-mut'ah). He has once said to 'Abd Allah ibn 'Abbas: O you the blind one, if you practise it I shall verily stone you. Ibn 'Abbas has replied: I am blind-sighted but you are blind-insighted, if you like to know the lawfulness of -mut'ah, you may inquire your mother on its regard.<sup>252</sup>

For the sake of brevity, we suffice with this exposition, for showing Ibn al-Zubayr's contradiction

to Ahl al-Bayt in all matters, even -fiqhi- affairs in which he has no strong hold. All of these people have gone away, taking along their good and bad, leaving the distressed Ummah weltering through a sea of blood, sinking in the sea of deviation, with the majority being unable to distinguish between truth and falsehood, as expressed by Talhah, al-Zubayr and Sa'd ibn Abi Waqqas.

The only one who used to be well-acquainted with his Lord, never doubting a bit in the truth, being 'Ali ibn Abi Talib (A), with whom truth used to be wherever he be or goes. Be delighted who has followed his guide and imitated him, as the Messenger of Allah (S) said to him: O 'Ali, you and your Shi'ah (followers) are verily the victorious on the Day of Resurrection.<sup>253</sup> The Qur'an says: "Is He Who leadeth to the Truth more deserving that He should be followed, of he who findeth not the way unless he (himself ) be guided. What aileh you? How judge ye? (10:35)

The Almighty has said the Truth

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252. 'Abd Allah ibn 'Abbas became blind when he was old. In regard of his saying: "Ask your mother about it", it is said that al-Zubayr has married Asma' through a morganatic marriage, the result of which was Abd Allah himself. When 'Abd Allah asked his mother about it, she said to him: Haven't I forbidden you from disputing Ibn 'Abbas, as he is the most knowledgeable of the Arab's disgraces.

253. Jalal al-Din al-Sayuti, al-Durr al-manthurfi al-tafsir bi al-ma'thur, about surat al-Bayyinah.

( 246 )

### **THE PROPHETIC SUNNAH NEVER CONTRADICTS THE QUR'AN**

After investigating and examining the creeds of both the sects: the Shi'ah and Ahl al-Sunah wa al-Jama'ah, we have come to recognize that the Shi'ah refer, in all their fiqhi rules, to the holy Book and Prophetic Sunnah, with no third source. They (Shi'ah) put the Qur'an in the first rank, giving the second place for the Prophetic Sunnah, meaning that they impose surveillance over the Sunnah, subjecting it on the Book of Allah, approving whatever compiles with the Book, rejecting and disregarding that which disgraces with it.<sup>254</sup> To this end the Shi'ah depend upon what Ahl al-Bayt have ordained, as reported from their grandfather the Messenger of Allah (S), who said: Whenever a hadith is reported from me, you should take and apply it, and whatever disgraces with it disgraced it.

Al-'Imam Ja'far al-Sadiq (A) used to say: Whatever disgraces with the Qur'an is but a vanity. He is reported to have said also in Usul al-Kafi, that the Prophet (S) has addressed the people in Mina, saying: "O mankind, if what is reported from me agree with Allah's Book, it is uttered by me, and

whatever reported from me disgraces with Allah's Book, I have never uttered it". The Imamiyyah Shi'ah have established their fiqh and beliefs on such a firm situation, as however veracious be the chain of transmission of the hadith, it should be weighed on this balance and subjected on the Book, that falsehood cannot come at it from before it or from behind it. This condition has never been stipulated but only by the Imamiyyah Shi'ah form among all the Islamic sects, especially in regard of an issue about which narrations and reports disgrace.

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254. This is verily the sound logic that closes the door before all the narrators who were known of foisting and fabricating the ahadith, and ascribing them to the Messenger (S), while he being free from them.

( 247 )

In his Book Tashih al-'i'tiqad, al-Shaykh al-Mufid is reported to have said: "The Book of Allah is superior to all traditions and narraions, and through it judgement can be issued regarding the various and frail akhbar, as it decision being the sole of truth". Based on this provision (shart), i.e. subjecting any hadith on the Book of Allah, the Shi'ah have been distinguished from Ahl al-Sunnah in regard of many fiqhi rules and doctrines.

Any truth-seeker, when going through the rules and doctrines of the Shi'ah, finds for them a confirmation in the Book of Allah, on the contrary of those of Ahl al-Sunnah, which prove to be expressly contradictory to the holy Qur'an, as shall be exposed later on with proofs. On this basis, the truth-seeker will recognize that the Shi'ah have never any of hadith books or regarded them sacred like the Qur'an, as believed by Ahl al-Sunnah, who approve all the hadith narrated by al-Bukhari and Muslim, though containing hundreds of traditions contradicting the Book of Allah.

Enough be to know that despite the veneration held by Shi'ah for the author of the book al-kafi, Muhammad ibn Ya'qub al-Kulayni, and his profundity in 'ilm al-hadith, but the Shi'ah 'ulama' have never claimed that all the traditions collected by him being sahih, and some of them have disapproved half of them, regarding them unauthentic. Moreover the author of al- Kafi himself never believes in the varacity of all the ahadith he has compiled in his book.

This may be resulted from the conduct of the caliphs of each sect, as Ahl al-Sunnah have followed the guide of chiefs unaware of the rules of the Qur'an and the Sunnah, or being aware of them but exerted their opinions, contradicting thus those texts, for reasons some of which we have exposed before.

Whereas the Shi'ah have adhered to the Imams of



( 248 )

the Pure Progeny, who being equal and interpreters of the Qur'an, never contradicting it or differing in its regard. It is stated in the holy Qur'an: "Is he (to be counted equal with them) who relieth on a clear proof from his Lord, and a witness from Him reiteth it, and before it was the Book of Moses, an example and a mercy? Such believe therein, and whoso disbelieveth of the clans, the Fire is his appointed place. So be not thou in doubt concerning it. Lo! it is the Truth from thy Lord; but most mankind believe not". (11:17)

### The Qur'an and Sunnah In Ahl Al-Sunnah's Perspective

After realizing the Shi'ah view regarding the Qur'an, that they prefer it over the Sunnah, making it the judge and supervisor over it, Ahl al-Sunnah have proven to be the opposite of them, as they prefer the Sunnah over the Qur'an, regarding it the judge and supervisor over it. The conclusion we get here is their calling themselves Ahl al-Sunnah, stems from this principle they have invented. Otherwise why haven't they chosen the name of Ahl al-Qur'an wa al-Sunnah, especially that they narrate in their books that the Prophet has said: I am leaving behind among you the Book of Allah and my Sunnah?

Since they have neglected the Qur'an, placing it in the second degree, adhering to alleged sunnah and giving it the first rank, we came to know the main reason behind their saying that the Sunnah being the judge over the Qur'an. This in fact is an amazing thing, and probably they have been obliged to such a claim when observing their practising acts contradictory to the precepts of the Qur'an, being accustomed to them after being imposed upon them by the rulers whom they have followed. For justifying these practices, they have fabricated traditions ascribing them to the Prophet (S), but when observing these traditions being incongruous with the Qur'an, they have resorted to claiming that the Sunnah overrules or abrogate the Qur'an.

I cite here example for an act being practised by every Muslim several times a day, that is the ablution before prayers, as stated in the holy Qur'an : "O ye who believe! When ye rise up for prayer, wash your faces, and your hands up to the elbows, and lightly rub your heads and your feet up to the ankles ".(5:6) And regardless of all opinions and readings: with

( 250 )

fathah over or kasrah under lam of the word arjul (feet), we have mentioned that al-Fakhr al-Razi- the most renowned Sunni grammarian in Arabic language -has adopted wiping (mash) in both the readings.<sup>255</sup> Ibn Hazm has also said: Whether it is read with kasrah or fathah, it is anyhow regarded joined to the heads, either on pronunciation or place, with no any other alternative.<sup>256</sup>

But after al-Fakhr al-Razi's admission of the Qur'an's being revealed with the obligation of wiping (mash) in both the readings, we find him to be a fanatic for his Sunni creed, saying: But the Sunnah has called for mash, abrogating the Qur'an.<sup>257</sup> There are many more examples claimed by Ahl al-Sunnah for this alleged Sunnah, overruling and abrogating the Qur'an, as they have fabricated numerous traditions invalidating God's rules, with the pretext the Messenger of Allah has abrogated it.

If we contemplate into the verse of ablution in Surat al-Ma'idah, taking into consideration the Muslims' unanimity (ijma') that this surah being the last one revealed in the Qur'an, and it is even said that it was revealed only two months before the Prophet's demise, so how and when has the prophet (S) abrogated the rule of ablution?! And while the Prophet (S) has persisted for twenty-three years in performing ablution with mash, several times a day, how can it be reasonable then that he, two months before his death and after revelation of the Almighty's saying: "...and lightly rub your heads and your feet", has embarked in washing his feet in opposition to the Book of Allah? It is an incredible story.

How can people believe in this Prophet, who invites them for adhering to the Book of Allah, saying: This Qur'an verily guides unto that which is straightest, but contradicting it himself? Is this reasonable or can be sensed by sane people? Or his opponents, with the polytheists and hypocrites may

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255. Al-Fakhr al-Razi, al-Tafsir al-kabir, vol. xi, p.161.

256. Ibn Hazm, al-Muhalla, vol. iii, p.54.

257. Al-Fakhr al-Razi op. cit, vol. xi, p. 161.

( 251 )

argue him by saying: If you yourself contradict the Qur'an in your deeds, so how do you allow yourself to command us to follow it? Thereat the Prophet (S) will be embarrassed, being unable to refute their argument. Therefore we never believe this claim, which is rejected by narration and reason ('aql), and by whoever having cognisance of the Book and the Sunnah. But Ahl al-Sunnah wa al-Jama'ah, who being in fact the Umayyad rulers and their followers, have fabricated many traditions ascribing them to the prophet, with the aim of confirming the opinions and verdicts of the leaders of deviation, imparting religious legitimacy upon them, justifying their acts by claiming

that the Prophet (S) himself has practised ijtiḥad against the Qur'anic texts, abrogating of them as desired by him. In this way Ahl al-bida' (followers of heresies) seek legitimamacy for their contradiction to the texts (nusus), following allegedly and falsily the guide of the Messenger(S).

We have previously proved with indisputable evidences and arguments, that the Messenger to Allah (S) has never exerted his opinion or adopted qiyas, but has been waiting for the descending of revelation, fulfilling God's commandment: "... that thou mayst judge between mankind by that which Allah showeth thee. (4:105)258

Hasn't he (S) disclosed God's words: "And when Our clear revelations are recited unto them, they who look not for the meeting with Us say: Bring a Lecture (Qur'an) other than this, or my own accord. I only follow that which is inspired in me. Lo! if I disobey my Lord I fear the retribution of an awful Day". (10:15)? Hasn't his Lord threatened him with the severest retribution should he ascribe even one word to Allah, when He -- the Exalted, the Glorious-- said: " And if he had invented false sayings concerning Us, We assuredly had taken him by the right hand. And then severed his life-artery. And not one of you could have held Us off from him". (69:44--47)?

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258. Sahih al-Bukhari, vol. viii, p.148.

( 252 )

Such is the Qur'an, and this being the Prophet whose morals incarnate the Qur'an, but Ahl al-Sunnah wa al-Jama'ah,259, due to their intense hostility against 'Ali ibn Abi Talib and Ahl al-Bayt (A), have been contradicting them in every thing, to the extent that contradicting 'Ali and his Shi'ah in all rules, has become their motto even if the established proof be with them. 260

As al-'Imam 'Ali has been known of raising his voice in reciting the basmalah even in the silent prayers, for the sake of reviving the Prophetic Sunnah, some of his opponents have given verdict, about reprehensibility of this practice in prayers. The same is also applied upon gathering the hands (qabd) and extending them, and supplication in qunut, beside other matters related to the daily prayers. Therefore Anas ibn Malik used to weep and say: By God, I never see anything practiced by the prophet (s) in the past. When he was asked: What about this prayer? he replied: You have changed all its rules.261 The strange point about Ahl al-Sunnah lies in their keeping silent in regard of these differences due to the presence of disagreement among their four schools (madhahib), finding thus no harm in this regard, and rather saying that their disagreement being a blessing.

But when being disapproved by the Shi'ah in any issue, they (sunnis) start to revile them, rendering this mercy into indignation, adopting only the opinions of their Imams, though being

incomparable with the Imams of the Pure Kindered, in respect of knowledge, conduct, virtue and honour. As mentioned about wishing the feet, and though their: (Ahl al-Sunnah's) books testify that mash being revealed in the Qur'an and performed by the Prophet (S) as a sunnah,<sup>262</sup> they never approve of the Shi'ah anything accusing them with interpreting the Qur'an and being out of the pale of religion.

The second instance to be cited here is the temporary marriage (mut'ah) in regard of which a Qur'anic verse was revealed, and has been ordained by the Prophetic Sunnah. For

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259. By them we mean the earlier ones who made a covenant with 'Ali and his sons afterwards, and who founded the school of Ahl al-Sunnah wa al-Jama'ah.

260. We have celebrated this, and reported their expressions from their books and Imams' sayings in Ma'a al-Sadiqin.

261. Sahih al-Bukhari, vol. i, p.74.

262. Ibn Sa'd, al-Tabaqat al-Kubra , vol. vi, p.191.

( 253 )

justifying 'Umar's ijtiḥad who has forbidden it, they have fabricated a false ḥadith ascribing it to the Prophet (S), beside reviling the Shi'ah for permitting this kind of marriage in accordance with al-Imam 'Ali's narration. Added to this, their Sihah testify its being practised by the Sahabah during the eras of the Prophet and Abu Bakr, with portion of 'Umar's time before forbidding it. They also testify that there used to be disagreement among the Sahabah, some permitting it (mut'ah) and some forbidden. There are many other instances proving their abrogating the Qur'an text with a false ḥadith, but we suffice with these two for disclosing how Ahl al-Sunnah prefer ḥadith over the Qur'an, expressing that the Sunnah is overruling the Qur'an.

We can refer to al-Imam al-faqih 'Abd Allah ibn Muslim ibn Qutaybah, the muḥaddith and faqih of Ahl al-Sunnah (d. 276 H), who expressly says: "The Sunnah is overruling the Book, not the opposite".<sup>263</sup>

The author of the book Maqalat al-Islamiyyin has reported from al-Imam al-'Ash'ari-- Ahl al-Sunnah's Imam in usul--his saying: "The Sunnah abrogated more than the Sunnah is of the Qur'an and overrule it, but the Qur'an cannot abrogate the Sunnah or overrule it".<sup>264</sup> On the authority of Ibn 'Abd al-Barr, it is reported from al-Imam al-'Awza'i -a great Sunni 'alim--that he said: "The Qur'an is in need of the Sunnah more than the Sunnah of the Qur'an...<sup>265</sup>

When their sayings be a witness against their creed, it is intuitive to find disagreement between their sayings and those of Ahl al-Bayt, who expose and weigh very ḥadith with the Qur'an, since is

the Qur'an is overruling the Sunnah. Also their rejection to those traditions and disapproving them- though narrated by Ahl al-Bayt -being natural since they (traditions) dissipate their creed thoroughly. In the book Dala'il al-Nubuwwah (Evidences of

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263. Sunan al-Darimi, vol. i, p. 145; Ibn Qutaybah, Ta'wil muktalif al-hadith, p.199.

264. Maqalat al-'Islamiyyin, vol. i, p.3.

265. Jami' bayan al-'ilm, vol. ii, p.234.

( 254 )

Prophethood), al-Bayhaqi states that the hadith reported from the Prophet (S) which reads: "If you hear any hadith reported from me, you should subject it on the Book of Allah", is false and incorrect, testifying its falsehood by itself, as there is no indication in the Qur'an expressing the exposure of the hadith on the Qur'an.

Ibn 'Abd al-Barr has reported from 'Abd al-Rahman ibn Mahdi his saying, that the hadith reported from the Prophet (S) as he said: "You have to subject whatever reported from me on the Book of Allah: that which agrees with it, is said by me, and that which disagrees with is never said by me" cannot be accepted by men of knowledge as a means for distinguishing the sahih hadith from the false one, and this hadith has been fabricated by the Zanadiqah and Khawarij.266

What a blind fanaticism overwhelming these people, leaving before them no way for conducting scientific investigation or submittin to Truth, making them call the narrators of this hadith as Zanadiqah and Khawarij, accusing them with fabrication of hadith, though they be in fact Imams of guidance!

Are we to ask them: What goal the Zanadiqah and Khawarij intended to reach from composing this hadith making the Book of Allah- which falsehood cannot come from at it from before it or from behind it-as a reference for everything? Then inclining of an equitable sane man towards such people (Zanadiqah and Khawarij) who glorify the Book of Allah, making it the first source of legislation, does him more good than inclination toward Ahl al-Saunnah wa al-Jam'ah who overrule the Book of Allah through false traditions, abrogating its rules by alleged innovations.

The holy Qur'an says about them: "Dreadful is the word that cometh out of their mouths. They speak naught but a lie".(18:5) This being their real nature as those called by them Zanadiqah and Khawarij, are in fact the Prophet's Household,

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266. Ibid, vol. ii, p.233.

( 255 )

Imams of guidance and beacons for darkness, who are described by their grandfather the Messenger of Allah (S) as being the safety for the Ummah against disagreement, and any tribe contradicts them shall be reckoned as Iblis party. Their only fault being adherence to the Prophet's Sunnah, rejecting everything other than it including the innovations of Abu Bakr, 'Umar, Uthman, 'Mu'awiyah, Yazid, Marwan, and Umayyads. Since these people have been seizing power, so they naturally used to slander their opponents with titles like Zanadiqah and Khawarij, declaring war against them. Haven't they reviled Ali and Ahl al-Bayt from over their pulpits for eighty years? Haven't they killed I-Hasan by poison and his progeny by their sword?

Apart from the tragedy of Ahl Bayt, whose grievance is never ending, we return to those calling themselves Ahl al-Sunnah wa la-jama'ah, and denying the hadith about subjecting the Sunnah on the Qur'an and question them: Why haven't they counted Abu Bakr among the Khawarij or Zanadiqah? Hasn't he burnt the (Prophet's) ahadith and addressed people saying: "You report from the Messenger of Allah, traditions about which differ, that people be in more anarchy after you. So do not narrate anything from the Messenger of Allah, and whenever asked about anything you can say: The Book of Allah is between us and you, you can permit its halal and its haram."<sup>267</sup>

Hasn't Abu Bakr preferred the Qur'an over the Sunnah? Hasn't he made the Qur'an the only source (of legislation), rejecting the Sunnah with the pretext of presence of disagreement in its regard?!

Why haven't they counted 'Umar ibn al-Khattab among the Khawarij or Zanadiqah, due to his rejecting the Prophetic Sunnah from the first day of his rule, when he said: We are sufficed with the Book of Allah? He has also set to fire all the traditions and conducts compiled by the Sahabah in his time,<sup>268</sup> transgressing this boundary to prevent the Sahabah

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267. Al-Dhahabi, Tadhkirat al-huffaz, vol. i, p.3.

268. Kanz al-'ummal, vol. v, p.237k, Ibn Kathir; al-Dhahabi, op. cit, vol. i, p.5.

( 256 )

from disseminating the hadith.<sup>269</sup>

Why haven't they counted 'A'ishah- from whom half the religion is taken - among the Khawarij and Zanadiqah, as she was known of exposing every hadith in the Qur'an? Whenever hearing any hadith unknown by her, she would subject it in the Qur'an, denying it if opposing the Qur'an. She has disapproved 'Umar's hadith: "The dead is tormented in his grave due to the weeping of his family",

saying: "nor doth any laden bear another's load.. 270 She has also disapproved 'Abd Allah ibn 'Umar's ahadith, who has reported that the Prophet (S) stood at the graveyard of the polytheists slain in the Badr Battle, and addressed them, then he turned his face towards his Companions saying: "They verily hear by utterance". But she has denied that the dead can hear what is said to them, saying: What the Prophet said is thus: "They verily know that I am telling them is the truth", citing as evidence for this by esposing the hadith on the Qur'an, reading the Almighty's sayings: "Lo! thou canst not make the dead to hear" (27:80) and "Thou canst not reach those who are in the graves".(35:22) 271

She has refuted many ahadith, after exposing them in the Book of Allah. Once she said to someone who reported that Muhammad has seen his Lord: My hair has bristled for what you have said, what is your position in relation to three cases, about whichever one tells you has lied: "whoever tells you that Muhammad has seen his Lord is a liar", reciting then the verse: "Vision comprehendeth Him not, but He comprehendeth (all vision). He is the subtile, the Aware", (6:103) and the verse: "And it was not (vouchful) to any mortal that Allah should speak to him unless (it be) by revelation or from behind a veil". (42:51) And whoever tells you that he (Prophet) has pre-knowledge of what is going to be tomorrow is a liar", and recited: "No soul knoweth what it will earn

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269. Al-Dhahabi, op, cit, vol.i, p.4.

270. Sahih al-Bukhari, kitab al-jana'iz, bab al-Nabi yu'adhdhab, al-mayyit bi ba'd buka' ahlihi 'alayh; and sahih Muslim, the same bab.

271. Ibid.

( 257 )

tomorrow".(31:34) "And who tells you that he has concealed (the truth) is liar", reciting the holy verse: "O Messenger Make known that which hath been revealed unto thee from thy Lord".(6:67)

So also was the case with Abu Hurayrah, as so often he used to narrate a hadith, saying afterwards: "If you wish you can read the Almighty's saying", exposing then his hadith on the Book of Allah for making the audience believe him.

What prevents Ahl al-Sunnah wa al-jama'ah from calling all these people Zanadiqah and Khwarij, as they also expose the traditions on the Book of Allah, denying whichever disagrees with the Qur'an? They dare not to do this, but when it concerns the Imam of Ahl al- Bayt, they never disdain from disgracing them with every blemish, striving to cripple and invalidate Allah's rules by false ahadith, be disclosed for all, due to their awareness of the fact that when their ahadith be subjected on the Book of Allah, nine-tenth of them will verily disagree with it. The one-tenth left, that agrees with the Book of Allah, includes the Prophet's sayings, some of which are interpreted

in contrariety with what intended by the Prophet (S), like their interpretation of the hadith "The successors (caliphs) after me are twelve, all being from Quraysh "and the hadith: "Hold in to the sunnah (conduct) of al-Khulaf' al-Rashidun after me", and also his (S) saying:"Disagreement among my Ummah is a mercy". Beside other holy traditions uttered by the Prophet (S) in regard of the Pure Progeny (A), but Ahl al-Sunnah have diverted them to their surping Caliphs and some reversible Companions.

Even the titles they impart upon the Sahabah, like "alSddiq" for Abu Bakr, "a,Faruq" for 'Umar, "Dhu al-Nurayn" for Uthman, and "Sayf Allah" for Khalid are in fact ascribed to al-'Imam 'Ali by the Prophet (S) as he (S) has said once: "Al-Sddiqun (the Truthful) are only three: Habib

( 258 )

al-Najjar the believer of Al Yasin, Hizqail the believer of Pharaoh's household and and 'Ali ibn abi Talib (A), who is the best of them".<sup>272</sup> 'Ali himself used to say: "I am the biggest siddiq (truthful), and whoever claims it (title) after me is but a liar". He is also the greatest Faruq, with whom Allah has separated between Truth and falsehood,<sup>273</sup> and it is him in whose regard the Prophet (S) said: To love him is faith (iman), and truth be always wherever he be.

In respect of the title "Dhu al-Nurayn",<sup>274</sup> we can say that he (A) is the father of al-Hasan and al-Husayn (A) --the two masters of heavens youth and the two lights sprung from the lions of Prophethood. Regarding "Sayf Allah", it is 'Ali who has been addressed by Jabriel (A) as: "No guy (fata) is (there) but 'Ali and no sword is but Dhu al-Faqar". He is truly the sword of Allah Who has unsheathed it against the polytheists, killing with it their heroes, bringing to the ground their valiants, and subduing the till compelling them to surrender to truth though being averse fled any battle, and never feared combating at all, and it was him who has conquered and opened Khaybar, from which the chiefs of Sahabah failed short and retreated after being routed.

The Caliphs' policy has been established, from the outset, upon secluding 'Ali and depriving him from all excellences and virtues. But Mu'awiyah, on coming to power, has transgressed all boundaries though embarking on reviling and defaming 'Ali, beside elevating the rank of his opponents, ascribing to them all his excellences and titles falsity. Who could at that time disapprove or oppose him? The Sunni is have agreed with him on slandering, cursing and disavowing 'Ali, beside reversing all the realities upside down, that good (ma'ruf) was regarded by them as evil (munkar) and evil as good. They have also considered 'Ali and his Shi'ah as Zanadiqah, Khawrij and Rawafid, permitting thus reviling and

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<sup>272</sup>. Shawahid al-tanzil by al-Hasakani, vol.ii, p.223; Ghayat al-maram' p. 417; al-Riyad al-nadirah, vol.ii, p.202.



273. Ta'rikh al-Tabari, fi Islam 'Ali; Sunan Ibn Majah, vol. i, p. 44; Kahasa'is al-Nasa'i: Mustadrak al-Hakim, vol. iii, p.112.

274. Ahl al-Sunnah call 'Uthman: Dhu al-Nuryan, with the reason that he got married to Ruqayyah and Umm kulthum, the two daughters of the Prophet, while the truth is that they being his step-daughters. Supposedly they were his daughters, how could they be two lights (nurayn) while no virtue was mention by the Prophet for them. Why couldn't Fatimah be the light, in whose regard the prophet said: The lady of all worlds women, is the light, and why haen't they called Ali (Dhu al-Nur) on this basis?

( 259 )

slaying them, while the enemies of Allah and His Messenger and his Household have turned to be Ahl al-Sunnah! It really a wonderful world, and if anyone doubts this he can investigate and seek the truth. The holy Qur'an states:

"The similitude of the two parties is the blind and the deaf and and the seer and the hearer. Are they equal in similitude? Will ye not then be admonished?" (11:24)

( 260 )

### **PROPHETIC TRADITIONS ARE CONTRADICTIONARY AMONG AHL AL-SUNNAH**

Some of the sunan may be ascribed to the Prophet (S), whereas in fact they being but heresies innovated by some of the Companions after his demise, compelling people to follow and adhere to, making to concieve that these sunan being the Prophet's acts and sayings. Hence most of these heresies are known to be contradictory to the Qur'an, leading their (Ahl al-Sunnah's) 'ulama' to interpret, claiming that the Messenger has done this thing once and that one another time. An axample for this is their saying that he (S) has once prayed with basmalah and another time without it, wiping his feet once and washing another gathering his hands once and letting hem down another, to the extent that some of them have opined his doing so being deliberate for the sake of easiness for his Ummah, enabling every individual to select the practice that suits him.

It is a mere lie rejected by Islam which founded its doctrines on the word of montotheism and unity of worship, even in appearance and clothing. As it has nevr permitted the muhrim during the time of hajj to wear whatever he likes, in respect of form and colour, not allowing the one led in prayer (ma'mum) but to follow his imam in all movements and practice including standing, bowing, prostration and sitting. This being false too since the Imams of Ahl al-Bayt (A) rejected such narrations, with disapproving any difference in rituals (ibadat) in regard of shape and content.

If we intend to refer to all the contradictions of Ahl al-Sunnah's traditions, we find them great in number, that covering them needs a separate book, to be compiled later on.

We refer to some examples briefly to demonstrate to

( 261 )

the truth-seeker, the basis on which Ahl al-Sunnah have founded their school and doctrine. It is reported in Sahih Muslim, and Sharh al-Muwatta' by Jalal al-Din al-Sayuti, from Anas ibn Malik that he said: I have prayed behind the Messenger of Allah (S), Abu Bakr, 'Umar, and 'Uthman never hearing any of them reciting: In the Name of Allah, Beneficent the Merciful. In another narration, it is reported that the Prophet (S) has never raised his voice in reading the basmalah, and he (Anas) said: This hadith is reported by Anas Qatadah and Thabit al-Banani and others, all mentioning its chain of transmission and referring to the Prophet ((S), but with a great difference in respect of its words, as some of them said: They have never raised their voice in reading it, some said that they used to raised their voice, some said that they used to begin their prayer with "praise belongs to Allah, the Lord of all words".

He said: This being a confusion for which no proof (hujjah) can be established by any of the fuqaha'.<sup>275</sup>

Should anyone desire to know the real secret behind this contradiction and confusion, he can get this from the narrator himself, being Anas ibn Malik who used to be in the company of the Prophet (S) as he was his usher. This is feasible when noticing that he once narrates that they--the Prophet and Three caliphs --have never been reciting the basmalah, and another time says they have left it. It is but the bitter and regretful fact, that was followed by most of the Sahabah in transmitting and narrating the hadith, according to the requirement of the political convenience, and in the way that pleases the rulers.

He has undoubtedly reported their non-reading the basmalah, when the Umayyads did their best to alter the Prophet's Sunnah entirely, whereas 'Ali ibn Abi Talib has been adhering to and reviving it. The Umayyad's policy was

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<sup>275</sup>. Tanwir al-hawalik, a sharh for Muwatta Malik, vol. i, p.103. We say: Praise be to Allah that a witness from among them (opponents) has testified about the confusion of the ahadith among them and their contradiction, and that, as confessed by him, no hujjah can be established for any of them, but it be with the Pure guidance Imams (A), who have never differed in anything.

( 262 )

founded contradicting 'Ali (A) in all his practices, as he (A) has been known of raising his voice loudly in the silent prayers. This being not just a claim from our side or by the Shi'ah, as we have depended in proving our claim on the books and utterance of Ahl al-Sunnah wa al-Jama'ah After the contradicting narrations of Anas ibn Malik, al-'Imam al-Nisaburi reports, in his book Tafsir Ghara'ib al-Qur'an, saying: "There is another charge, that Ali (may God be pleased with him) used to exaggerate in raising his voice in the basmalah, and during the Umayyads' reign they have exaggerated in preventing this practice, in an attempt to obliterate every trace for 'Ali ibn Abi Talib, so he (Anas) may have feared them and that is why his saying have been confused". 276

A similar statement is reported to have been said by al-Shaykh Abu Zahrah when he said: "There should have been an effect by the Umayyad rule leading to effacement of a lot of 'Ali's traces in adjudication and issuing verdicts (ifta~'), since it is unreasonable to curse 'Ali from over the pulpits, while allowing --on the other side-- the 'ulama' to disseminate his knowledge and convey his fatawa and utterances to people, especially those related to the foundation of the Islamic rule".277

Praise be for Allah Who has made truth disclosed through their 'ulama', who have confessed expressly that 'Ali used to exaggerate in raising his voice when reciting the basmalah. We conclude here that the reason which led 'Ali (A) to raise his voice loudly in reading the basmalah, lies in the fact that the precedent Caliphs have left it either deliberately or forgetfully, the practice that has been followed by people rendering it a followed sunnah, which definitely invalidates the salat (prayer) if left deliberately. Otherwise al-'Imam 'Ali has not resorted to exaggerate in raising his voice in reading it even in the silent prayers.

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276. Al-Nisaburi, Tafsir ghra'ib al-Qur'an, with a marginal note of Tafsir, vol. i, p.77.

277. Al-Shaykh Abu Zuhrah, Kitab al-'Imam al-Sadiq, p. 161.

( 263 )

Then what we sense from Anas's narrations is only sycophancy with the aim of pleasing Banu Umayyah, who have flattered him, giving him abundantly and building for him splendid palaces. All this being due to his opposition and hatred against Amir al-Mu'minin 'Ali (A), which has been manifested clearly in the story of the roasted fowl, when the Prophet (S) said: "My God, send me Your most beloved creature to share me in eating this fowl, thereafter 'Ali came and asked permission to enter, but was repelled by Anas three times. In the fourth time, the Prophet came to be aware of the matter, whereat he said to Ansa: What made you do the thing you did? Anas replied: I hoped that the one you meant be one from among the Ansar.278 Enough be for this Sahabi to hear the Prophet implore his Lord to send him His dearest creature, a prayer that was

granted by Allah through 'Ali's coming. But Anas's detestation (against Ali) made him falsify the truth, repelling Ali with the claim that he (Anas) has been summoned by the Prophet (S), for three consecutive times, since he never killed His Messenger. In the fourth time, Ali has broken into the house, and the Prophet (S) asked him: What kept you from coming in O 'Ali? He replied I have to see you but was repelled by Anas three times. Then he (S) turned his face toward Anas and asked him: What made you do that O Anas? He said: O the Messenger of Allah, I have heard your supplication and desired that he (one you invite) be one of my folk.

We are then told by history books that Anas has kept on detesting al-'Imam 'Ali (A) throughout all his life, though it was he who has been asked by 'Ali on the Day of Rabbah to testify the hadith of al-Ghadir, but he has concealed the testimony, whereat 'Ali (S) has invoked evil upon him, after which he turned to be leprous. How can't Anas be among the opponents of 'Ali (A) while he hates him and shows inclination toward his enemies through proclaiming disavowal

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278. It is reported by al-Hakim in his Mustadrak, saying: It is sahih according to the condition laid by the two Shaykhs (al-Bukhari and Muslim); Sahih al-Tirmidhi, vol. ii, p.299; al-Tabari, al-Riyad al-nadirah, vol. ii, p.160; Ta'rikh Baghdad, vol.iii, p. 171; kanz al-'ummal, vol.vi, p.406; al-Nahj, vol. i, p.283.

( 264 )

from him.

Thus his narration regarding the basmalah came to be full of loyalty for Mu'awiyah ibn Abi Sufyan, when he said: "I have prayed behind that he has never accepted to pray behind Uthman, meaning that he has never accepted to pray behind Ali. It is exactly the case desired by Mu'awiyah and his followers, being the elevation of the remembrance of the three caliphs and effacement of Ali's remembrance with preventing the mention of his name. Since it has been proved though the Imam of the Prophet's kindred and their followers (Shia'h) that Ali (A) used to raise his voice in reciting al-Fatimah and the nest surah, and by ahl al-sunnah wa al-jam'ah that he used to raise his voice even in the silent prayers, so it is confirmed to be the right sunnah. Whoever forsakes it has in fact forsaken an obligatory act and invalidated his prayer, as contradicting the sunnah I but a deviation (dalal), and whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain (from it)

Then we raise several points against the sahabah's narrations which contradict the Prophet's sunnah, of which some examples we have mentioned earlier, and some others we shall cite later on. That which concerns us here is to know that ahl al-sunnah wa al-Jam'ah follow the example of the Companions' sayings and acts.

First: Their believing tht their sayings and acts constitute and binding sunnah. Second: Their miscalculation that all is said or done by the Sahabah cannot be contradictory to the Prophetic Sunnah, as the Sahabah used to judge according to their opinions and ascribe everything to the Prophet (S), aiming at influencing the people's minds and be safe from opposition of those who disagreed with them.

The only opposer being 'Ali ibn Abi Talib (A), who used to stive hard, during his caliphate time, to restore people

( 265 )

to the Prophetic sunnah through his sayings, acts and adjudication. But all this was as they have buside him in fierce wars, one after the other al-Jamal, Siffen and al-Nahrawan, and then they have assassinated him while being in the prayer niche. Then the caliphate was seixed by Mu'awiyah, whose only concern has been concentrated upon extinguishing God's light, so he tried all his best to obliterate the Prophet's Sunnah that was revived by al-Imam 'Ali (A). Then Mu'awiyah has restored people to the Caliphs' heresies (bida'), especially those ones enacted by him, beside reviling and cursing 'Ali (A) so that no one could remember him but only with shameful remembrance. Al-Mada'ini has reported that some companions have come to Mu'awiyah saying to him: "O Amir al-Muminin, 'Ali is dead, and nothing is left before you to fear, would you abandon cursing him? Mu'awiyah replied: Never, by God, till the old become aged and the yound become old upon following this practice.

Al-Mada'ini says: So they (the Umayyads) continued this habit for generations, teaching their children at day-schools, and their wives and slaves to follow the suit. Mu'awiyah has attained great success in his scheme, as he managed in secluding the Islamic Ummah (except a little number) from its true guardian and leader, compelling the towards harbouring hostility against him and declaring freedom from him. Moreover he has cheated them by obscuring truth with falsehood, making them to believe in their being the true Ahl al-Sunah, and that whoever befreinds Ali being Kharijite and heretic.

While seeking God's nearness be attained through slandering and cursing al-'Imam 'Ali (A) from over the pulpits, so what about the Shi'ah who have followed him? They have been deprived their dues from bayt al-mal, their houses have been burnt, they have been crucified on trunks of trees, and

( 266 )

buried alive. No might or power is but from Allah, the Sublime the Great. I view Mu'awiyah as only a ring of a chain of the great conspiracy, and one of its chapters, but he has excelled others in

obliterating the realities and reversing them upside down, and restoring the Ummah to the Pre-Islamic period (Jahiliyyah) under the garb of Islam. It is to be noted that he has been more sagacious than the precedent caliphs, as he used to be a skilled actor fulfilling his role very well. Sometimes he would weep to affect the attendants, making them to believe in his being one of the solemn ascetics and devotes, and other times he would show hard-heartedness and arrogance to the extent that the attendants believed him to be the biggest atheist, and the bedouin believed him to be the messenger of Allah!

Through the following letter sent to him by Muhammad ibn Abi Bakr, and his reply to it, we can recognize his cunningness and sagacity, beside other facts necessary to be mediated by researchers.

#### Muhamad Ibn Abi Bakr's Letter To Mu'awiyah

From Muhammad ibn Abi Bakr, to the deviant Mu'awiyah ibn Sakhr:

Peace be upon the followers of God's obedience, from that who is pacifict for the followers of God's guidance. Then, Allah, by His Glory, Mightness, Power and Omnipotence, has created the creatures without vanity or fraility in His Power, and being needless of their creation. He created them as slaves, making of them the deviant and conscious, the miserable and fortunate, electing then with pre-knowledge and choosing out of them Muhammad (S), excluding him with bearing His Message, and making him the trustworthy upon His revelation. He has delegated him as a messenger, bearing good tidings and a warner, confirming that which was before him of the scriptures, and a guide over the shara'i (laws).

So he has called unto the way of his Lord with wisdom and fair exhortation, with the first man who responded and turned (unto him), believed, accepted and submitted, being his brother and cousin 'Ali ibn Abi Talib (A). 'Ali, who believed him on the hidden and preferred him over every intimate friend, protected him with his own self against any dread, consoling him in every fear, and fighting his enemies and befriending his friends, being ready all the times of terror to sacrifice himself as a ransom for him, excelling others in his jihad, with no parallel in conduct. I see that you contended him, while you what be what you are, and he is the one who is precedent in every good, the first of people in embracing Islam, the most truthful in intention, the best in offspring and wife, the best cousin. His brother being the one who purchased himself during the Battle of

( 268 )

Mu'tah, whose uncle is the master of martyrs in the Battle of Uhud, and his father is the one who has protected the Messenger of Allah (S) against dangers. While you are the accursed and son of the accursed, still you and your father hatch frauds for God's religion, striving for putting out God's light, mobilizing for this purpose the multitudes, expending for it much fund and instigating tribes against it.

This being the condition upon which your father is dead, and you succeeded him, the witness against you being those you brought near, and who seek your shelter from other parties and heads of hypocrisy and dissension against the Messenger of Allah. Whereas the witnesses for 'Ali (A), despite his manifest honour and known past, being his supporters from among the Muhajirun and Ansar, whom Allah --the Exalted-- has mentioned in the Qur'an, preferring them over others and praised them. They who supported him, in battalion and groups, safeguarding him with their swords, shedding their blood for his defence, seeing the truth on following his guide and misery in opposing him.

Woe be to you, how dare you equal yourself to 'Ali who is the heir and executor (wasi) of the Messenger of Allah, and the father of his sons, and the first one who followed his guide, and the closest one to him in keeping the covenant, to whom he used to disclose his secrets and apprise him of his affairs, while you are his enemy and the son of his enemy?

Enjoy your life as long as you can with your batil (O Mu'awiyah), and let Ibn al'As support you in your misguidance. It seems as your hour has come, and your stratagem has been brought to naught, and you shall verily recognize who will be the owner of sublime end! Know that you only delude your Lord, of whose craft you feel secure, and have despaired of His spirit while He is ever watchful over you, and you are deceived far from Him. And peace be upon whoever follows the guidance.<sup>279</sup>

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279. Jamharat rasa'il al-'Arab, vol.i, p.475; al-Mas'udi, Muraj al-dhahab, vol.ii, p. 59; Ibn Abi al-Hadid, Sharh al-Nahj, vol.i, p.283. ( 269 )

Any truth-seeker can find indisputable facts in this letter written by Muhammad ibn Abi Bakr, as Mu'awiyah is described in it as deviant and misleader, an accursed and son of an accursed, doing his utmost to put God's light, expending abundant money for corrupting the religion, hatching intrigues against God's religion. Also as an enemy for Allah and His Messenger, adopting falsehood with the help of Amr ibn al'As. On the other hand, the letter exposes 'Ali's virtues and merits, for which no one has preceded and no one can ever succeed him, in possessing them. Truly, the virtues and excellences, possessed by 'Ali ibn Abi Talib (A), number more than those enumerated

by Muhammad ibn Abi Bakr, but what concerns us here is the reply sent by Mu'awiyah ibn Abi Sufyan to this letter. Through it any truth-seeker can fathom the history mysteries and schemes, and discover the threads of the conspiracy that kept caliphate away from its legitimate owner, causing the deviation of the Ummah.

Following is the reply:

### **Mu'awiyah's Reply to Muhammad ibn Abi Bakr**

From Mu'awiyah ibn Sakhr to the fraudulent against his father Muhammad ibn Abi Bakr. Peace be upon the followers of God's obedience. Then,

I have received your letter mentioning in it what Allah deserves of Mightness, Power and Omnipotence, and the traits with which He has distinguished His Messenger (S), beside much utterance you composed, enfeebling only your opinion, and scolding your father. In it, you have cited 'Ali's excellence, his glorious past and kinship to the Messenger of Allah (S), and his

( 270 )

supporting and consoling him in every dread and apprehension. Thus you have remonstrated me with nother's excellence, not your excellence. so I praise the Lord Who has diverted this excellence away from you, making it to be possessed by other than you.

During our prophet's lifetime, I and your father were aware of 'Ali's right being incumbent upon us, and his excellence being superior to ours. When Allah has chosen for His Prophet (S) the virtue He willed for him, fulfilling His promise to him, proclaiming his da'wah, confirming his hujjah (proof), and taking hold of his life unto Him, your father and his Faruq (Umar) were the first two who embezzled his (Ali's) right and opposed his affair (caliphate). Upon this they have agreed and collaborated, calling him then to swear allegiance unto them, of which he has lingered and never admitted. So they have embarked on creating troubles for and vexing him, till he was obliged to acknowledge them and submit to them. Threat they have ruled over (the Ummah) without giving him any role in administering the State affairs, or apprising him of their private conduct, till they passed away and it is all over with them. Then caliphate was seized by their third, 'Uthman, who has followed their example, and kept pace with their conduct, till you and your friend have started to find fault with him, arousing thus the covetousness of the farthest debauches and sinners, seeking evil for him till you attained your goal (of killing him).

Beware, O Ibn Abi Bakr, as you will verily face the bad consequences of your matter, and know your measure according to your parsimony, you will stop short of reaching the position of that whose clemency weighs as heavy as mountains, or be equal to him, whose steadfastness can



never be subdued by coercion, and whose tolerance can never be attained by any far-sighted man.

Your father has paved the way for it (Umayyad rule), founding and erecting its dynasty and dominion. Should the

( 271 )

course we are following be right, your father was the first in it, and if it be unfair (jawr), then your father has been the one who opinionated it and we are his partners in it, following his guide and adopting his conduct. Had not what your father perpetrated been there, we would have never contradicted Ibn Abi Talib, and would have submitted to him, but when observing your father's preceding us in doing so, we followed his example and imitated him. So disgrace only your father as you wish or abstain. And peace be upon that who has returned penitently, forsaken his deviation and repented. 280

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The conclusion we get from this reply is that Mu'awiyah can never deny 'Ali's virtues and merits, but he dared to imitate Abu Bakr and 'Umar, as had they not been there he would have never belittled 'Ali, nor viewing anyone superior to him. Further, Mu'awiyah admits that it is Abu Bakr who has paved the way for Banu Umayyah's seizing power, founding and establishing their dynasty.

We also fathom from this letter that Mu'awiyah has never imitated the Messenger of Allah (S), not following his guide, when admitting that 'Uthman has followed the guide of Abu Bakr and 'Umar, treading their course and adopting their conduct.

Thus is expressly manifested for us that they all have abandoned the Prophet's Sunnah, having followed the guide of each other. We also understand that Mu'awiyah has never denied his being among those who go astray, who adopt falsehood, and his being an accursed, and son of an accursed, as expressed by the Prophet (S). The same meaning is mentioned also in the letter sent by Yazid ibn Mu'awiyah as a reply to Ibn 'Umar, which is reported by al-Balandhuri in his Tarikh.

After the slaying of al-Husayn ibn 'Abi Talib, 'Abd Allah ibn 'Umar sent a letter to Yazid ibn Mu'awiyah saying:

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280. Jamharat rasa'il al-'Arab, vol. i, p.477; al-Mas'udi, op. cit, vol. ii, p. 60; Ibn Abi al-Hadid, op.cit I,

vol. i, p. 284.

( 272 )

And then, the calamity is so great and the disaster is so weighty, and a distressing event has occurred to Islam, and no day can be equal to the day of slaying al-Husayn.

Yazid wrote to him:

Then, O fool, we have come to restored houses, set-up beddings, and stacked pillows, and we fought for defending them (for keeping them). If right (haqq) be on our side, so we have fought for defending our right, and if it be for other than us, then your father has been the first in innovating this sunnah, keeping the right for himself against the will of its real owners.

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In Mu'awiyah's reply to Ibn Abi Bakr, and that of Yazid to Ibn Umar, we observe the same logic and same argumentation, which is verily a necessary fact admitted by the inner consciousness, realized by every man of intellect, being needles of the testimony of Mu'awiyah and his son Yazid. Had not the despotism of Abu Bakr and 'Umar against 'Ali, been there, all these misfortunes would have never inflicted the Islamic Ummah, and had 'Ali assumed caliphate after the Prophet (S) and ruled the Muslims, his rule would have lasted till the year 40 (H), i.e, for thirty years after the Prophet.<sup>281</sup> This being a sufficient period for setting up the foundations of Islam with all its principles and ramifications, and 'Ali (A) could be able to apply the Book of Allah and His Messenger's sunnah, without any alteration or interpretation.

Moreover, caliphate would have only been assumed, after his death, by the two masters of heavens youth, the Imams al-Hasan and al-Husayn and his infallible sons, the other Imams (A), and the caliphate of the Rightly-guided would have lasted for three centuries. Only then there would be no influence or existence for the disbelievers, hypocrites and thiests, and everything, the earth and slaves would have differed. No might and power but be from Allah, the Sublime the Great.

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281. Since Abu Bakr and 'Umar and 'Uthman deceased during al-'Imam 'Ali 's lifetime.

( 273 )

But there is dan objection raised by some of Ahl al-Sunnah wa al-Jam'ah against this possibility, being of two aspects: -Firstly, they say that whatever has actually occurred was by God's will and

destined by Him, and had God decreed that 'Ali and the Imams among his sons should take the lead of the Muslims, it would have materialized. They always reiterate the saying: "All good being in what Allah has decreed and chosen".

-Secondly, they claim that, Had 'Ali assumed caliphate directly after the Prophet, being succeeded by al-Hasan and al-Husayn, caliphate would have turned to be hereditary, inherited by sons from fathers and this being not recognized by Islam which has left the affair to be determined through shura (consultation), among people.

In reply to this and eliminating any ambiguity, we say:

-First: There is not even one evidence proving that what happened was destined and decreed by God, but many established evidences in the Book and Sunnah prove the contrary. From the Book we can cite the following verses revealed by Allah: - "And if the people of the townships had believed and kept from evil, surely we should have opened for them blessings from the sky and from the earth. But (unto every messenger) they gave the lie, and so We seized them on account of what they used to earn".(7:96) - "If they had observed the Torah and the Gospel and that which was revealed unto them from their Lord, they would surely have been nourished from above them and from beneath their feet. Among them there are people who are moderate, but many of them are of evil contact". - "What concern hath Allah for you punishment if ye are thankful (for His mercies) and believe (in Him)? Allah was ever Responsive, Aware".

( 274 )

- "Lo! Allah changeth not the condition of folk until they (first) change that which is in their hearts..."(13:11) All these manifest verses denote clearly that deviation, on account of individuals or communities or nations, is only from themselves and not destined by Allah.

The proofs from the Prophetic Sunnah can be seen in some of the Prophet's traditions:

- "I am leaving behind among you the Book of Allah and my kindred ('Itrah). If you hold on to them you will never go astray after me".

- "Come on! Let me write you a book after which you will never go astray".

- "My Ummah will be divided into seventy-three sects (firqah), all being in fire (hell) except only one".

All these holy traditions indicate expressly that the Ummah's misguidance has been due to the Ummah's deviation (from the straight Path) and its non-recognition of what Allah has ordained and willed.

Second: Suppose that the Islamic caliphate used to be hereditary, but they should know that it is

not the way of inheritance they know, where the ruler rules over his subjects despotically, through appointing his son before his death to govern Muslims, calling him the heir apparent, even if the father and the son being corrupt. Never, it is a Divine inheritance, willed by the Lord of all worlds, of Whose knowledge even the weight of a grain of mustard seed can never escape. A merit that is only possessed by the righteous elect chosen by Allah, and have inherited the Book and wisdom, to be Imams for mankind, as He said: "And We made them chiefs who guide by Our command, and We inspired in them the doing of good deeds and the right establishment of worship and the giving of alms, and they were worshippers of Us (alone)". (21:73)

In regard of their claim that Islam never recognizes inheritance, but has left the affair to be determined through

( 275 )

counsel (shura), we definitely say that it is a big sophistry never admitted by matter of fact and history. They have actually fallen in the web of the abominable system, as those who ruled over the Ummah after 'Ali (A) were only the oppressors and usurpers, who have made it (caliphate) as inheritance for their corrupt sons against the will of the Ummah, and by coercion.

Which one of the two systems (of caliphate) is preferred: the one inherited by the debauches ruling in accordance to the dictation of their desires, and not submitting but to their lusts? Or the one inherited by the Pure Imams whom Allah has chosen and has removed uncleanness far from, making them to inherit the knowledge of the Book to judge among people by the Truth, guiding them toward the straightforward path, causing them to enter the gardens of bliss on account of God's saying: "And Solomon was David's heir" (27:16) I believe that every man of intellect will choose the second alternative, if he be a (true) Muslim! Since we now talk about truth, and as lamenting the past being unuseful for us, let us return to the point and say:

When Abu Bakr and 'Umar have deprived Amir al-Muminin from his rights to assume the caliphate, usurping it and belittling thus the status of 'Ali and Fatimah and Ahl al-Bayt (peace be upon them), insulting them in this way, they have in fact facilitated for Mu'awiyah, Yazid, 'Abd al-Malik ibn Marwan and their likes to do what they have done. They have verily paved the way for the way Mu'awiyah, enabling him to control the affairs of the state, till he remained as the governor of Sham alone for twenty years, without being deposed, attaining dignity, and subduing people till they adopted all his precepts, appointing after his son (Yazid), who found, as he declared, restored houses, set-up betting and stacked pillows. So it was natural for him to fight for seizing it, slaughtering the Prophet's Rayhanah (al-Husayn) without taking notice of anyone, as he has sucked hatred against Ahl

( 276 )

al-Bayt mixed in the milk of his mother Maysun, being brought up to his father's lap, upon slandering and cursing them, so no wonder to see him do all these mischiefs or even worse.

Every pursuing researcher can apprehend that the Ummayyad State has been established by the hands of Abu Bakr and 'Umar, beside the 'Abbasids State and other States. Naturally we see all these rules have done all their best to dignify Abu Bakr and 'Umar, by imparting virtues upon them and proving their right to caliphate, as they have realized that their legitimacy in assuming the caliphate cannot be established but through confirming the caliphate of those two, as acknowledging their justice (adalah).

In contrast, they have together done these ugly mischiefs against Ahl al-Bayt, for the only sin that they being the true owners of the legitimate caliphate, constituting a great danger that threatens their existence and State. This is a self-evident fact for the mindful who have recognized the truth. Even nowadays there are some Islamic countries being ruled by kings of no excellence or virtue, except their being monarchs, sovereigns and emirs, in the way Yazid has been an emir due to his father's being a monarch controlling the Ummah by force and suppression.

It is unreasonable to see the Saudi Kings and Emirs loving Ahl al-Bayt and whoever following them (Shi'ah). Unreasonable also that the Saudi monarchs and Emirs detest Mu'awiyah and Yazid, since the constitution of their crown rules were enacted by these two, and the contemporary Kings seek their legitimacy survival through the constitution of Mu'awiyah, Yazid and all the Umayyad and 'Abbasid rules and emirs. This being also the factor leading to glorify the Three Caliphs, preferring them over others, believing in their equity and defending them, beside forbidding any criticism or defamation against them, as they being the foundation of all the governments that have been established from the Saqifah

( 277 )

Day till Allah inherits the earth and whatever is thereon (Doomsday) On this basis too, we can conceive the reason behind their choosing the name "Ahl al-Sunnah wa al-Jam'ah" for themselves, and al-Rawafid or al-Zanadiqah for other than themselves, as 'Ali and His household (A) and Shi'ah have rejected their caliphate, never swearing allegiance unto them, beside disputing them all the time. Therefore all the rulers have embarked on detracting, belittling, humiliating, slandering, cursing, killing and scattering them.

When Ahl al-Bayt, whose affection being the source of reward for believing in the message as revealed in the Qur'an, be inflicted with such insult and genocide, so no wonder to see all their guide, face all that suppression, humiliation, insult to discarded, hostile and forsaken, while the one adopting falsehood has turned to be the example and venerated master whose obedience

being incumbent upon all. Whoever befriending and following the guide of 'Ali has been a heretic and seditious, whereas whoever befriending and following the guide of Mu'awiyah has become a follower of Sunnah and Jam'ah.

Praise belongs to Allah Who has bestowed upon us an intellect with which we can distinguish between truth and falsehood, light and darkness, and the white from the black, my Lord is on a straightforward Path.

"The blind man is not equal with the seer, Nor is darkness (tantamount to) light. Nor is the shadow equal with the sun's full heart. Nor are the living equal with the dead. Lo! Allah maketh whom He will to hear. Thou canst not reach those who are in the graves".(35:19-22)

### The Sahaba In The Shi'ah's Perspective

When going through the topic of Sahab without any prejudice or emotions, we see that the Shi'ah have given them the ranks ordained by the Qur'an and the Prophetic Sunnah and as obligated by reason. They (Shi'ah) have never charged them all with disbelief as done by the Ghulat, nor believed in their equity (adhalah) as a whole, as done by Ahl al-Sunnah wa al-Jam'ah.

In this respect, al-Imam Sharaf al-Din al-Musawi says: "Anyone ponders upon our opinion in regard of the Sahabah, comes to know that it is the most moderate of all, as we have never exceeded the proper bounds like the Ghulat who regarded all of them as infidels, nor gone to extremes as done by the Jamhur (Sunnah) who had confidence in all of them. The Kamalites and their in ghulluw have charged all the sahabah with impiety (kufr) and Ahl al-Sunnah believe in the justice of every one who has heard or seen the the Prophet among Muslims absolutely, disputing with the hadith (Every creeping and walking of them all)

But for us, though seeing the (prophet's) companionship in itself as a laudable virtue but not impecabing, we opine that the sahabah are like other people including the just ones represented by their magnates and scholars, and the tyrants and the culprits from among the hypocrites and also those of unknown condition, but we reason with their just ones and follow their guide in the world and Hereafter. Regarding the bughat (oppressors) against the wasi (executor) and Prophet's brother, and all culprits like Ibn Hind, Ibn al-Nabigah, Ibn al-Zarqa', Ibn 'Aqabah and Ibn

( 279 )

Arta'ah and their likes, we never hold any weight for them nor give their hadith any consideration. In regard of that whose condition is unknown (maghul al-hal), we never judge him until getting acquainted with his nature. This is our view in regard of the traditionists among the Sahabah, relying upon the Qur'an and Sunnah as an evidence for it, as elaborated in the arguments in Usul al-fiqh. The Jumhur have exaggerated in sanctifying every one they have called a Sahabi, to the extent exceeding moderation, as they have offered for argument the lean and the corpulent, blindly following the guide of every Muslim who heard or saw the Prophet (S), disapproving anyone contradicting them in this ghuluww (excess), going too far on this disapproval.

Their severest denial against us comes when we refute the hadith of a large number of Sahabah, expressing their untruthfulness or being of unknown state, acting according to the legal duty that calls for investigating the religious realities, and searching for the veracious (sahih) Prophetic traditions.

This has prompted them to look at us with mistrust and suspicion, accusing us with many charges through divination and out of ignorance (jahl). But had they come to their senses and referred to bases of knowledge, they would have realized that no evidence is there to prove the originality of justice ('adalah) among the Sahabah. If they deliberate on the holy Qur'an, they will find it replete with references to the hypocrites among them, like surat al-al-'Ahzab and others". (End of Sharaf al-Din's quotation).

Dr. Hamid Hafni, the Head of Arabic Department in 'Ayn al-Shams University in Cairo, says: "But the Shi'ah view the Sahabah like other Muslims with no difference, on account of justice balance, with which the acts of Sahabah and of their successors are weighed. The Companionship in itself can't render its owner any virtue unless he deserves it, and being competent for undertaking the mission of the Shari'ah

( 280 )

(S), including the infallibles, such as the Imams who enjoyed the Messenger's company, like 'Ali and his sons (A). They include also the equitable, who have been kind companions for 'Ali after the Prophet's demise. They include too the truthful mujtahid and the mistaken one, the debauches, and the zindiq who is uglier and more wicked than the debauchee, that includes the hypocrites who worship God upon a narrow margin, and also the infidels, who have never repented of their hypocrisy, and those who have apostatized after being Muslims.

The meaning we get from this, is that the Shi'ah -who constitute a big majority of worshippers - judge all Muslims through one criterion, without differentiating between a Sahabi (companion) and Tabi'i (follower) and a letter, safeguarding its owner in his belief (against error).

On this solid basis, they (the Shi'ah )- following their ijtiḥad- permitted criticizing the Sahabah, and investigating the level of their justice, beside allowing themselves to find fault with some of the Companions who have violated the requirements of companionship, and turned away from the affection toward Al Muhammad (S). Why not, while the holy Messenger says: [I am leaving behind among you two things, if you hold on to them you will never go astray: the Book of Allah and my Kindered ('Itrah), my Household, for indeed, the two will never separate until they come back to me by the Pond. So watch out how you treat these two after me.] Based on this hadith and its like, they consider many companions to have contradicted it through persecuting the Household of Muhammad, and their reviling some of the 'Itrah. Therefore how can such opposers enjoy the honour of companionship, and how can they be branded with 'adalah (justice) ?! This is the quintessence of the Shi'ah's opinion in denying some Companions of the trait of justice, and such are the factual scientific reasons upon which they have founded their proofs".

( 281 )

In another place, Dr. Hamid Hafni confesses that reproaching or doubting the Sahabah, has not been innovated by the Shi'ah alone, when he says: "In the past he Mu'tazilah have practiced such criticism beside other doctrinal problems, being unsatisfied with criticizing the Sahabah in general but even Caliphs themselves, the practice for which they had opponents and supporters. Criticizing the Sahabah used to be -during the early centuries- followed only by those who were firm in knowledge, particularly the Mu'tazilah 'ulama', preceded by the heads of the Shi'ah and chiefs of the fanatics towards Muhammad's Household.

I have indicated, at another place, that the theologians and Mu'tazilah shaykhs used to be 'alah (pauper) sustaining and Shi'ah leaders from the first century (H). So the matter of criticising the Sahabah is originated by tashayyu' for Muhammad's Household, but not for tashayyu, itself, since the Shi'ah of Al Muhammad have been known of their profundity in the sciences of doctrines, due to their getting from the resources of Ahl al-Bayt Imams, who represent the pristine source and plentiful spring (of knowledge) of which all the Islamic cultures have drunk from the advent of Islam up to date". 282 Here the speech of Dr. Hamid (Hafni) Dawud is over.

I believe that every truth-seeker should open the gate of criticism and tajriḥ (sacrament), as otherwise he will be curbed from entering it, exactly like the case of Ahl al-Sunnah wa al-Jam'ah, who have exaggerated in believing in the justice of the Sahabah, without any verification or investigation into their states, the fact that caused them to remain too far from the truth till the present time.

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282. Al-Sahabah fi nazar al-Shi'ah al-'Imamiyyah, p.8 and onwards.



( 282 )

### THE SAHABAH IN AHL AL-SUNNAH 'S PERSPECTIVE

Ahl al-Sunnah wa al-Jama'ah have exaggerated in glorifying the Sahabah, and believing in their justice as a whole with no exception, exceeding in this all the bounds of reason and transmission, refuting every one criticizing them or denying their justice, beside charging him which debauchery. Here are some of their utterance to expose their remoteness from the Qur'anic concepts, the percepts confirmed by the Prophetic Sunnah, and those established by reason.

Al-'Imam al-Nawawi says in sharh Sahih Muslim: "The Sahabah are all alet of people and masters of the Ummah, superior, but the rabble has been caused by those who succeeded them, and fault has been in those ones". 283 Yahya ibn Ma'in says: "Every one insulting 'Uthman or Talhah or any of the Prophet's companions, is but an imposter not to be relied upon in writing (the hadith), and upon him be the curse of Allah and the angels and all people". 284 Al-Dhahabi also says: "Slandering any of the Sahabah is major sin, and anyone defaming or slandering them will go out of the fold of Islam and renegade the religion of Muslims".285

Once al-Qadi Abu Ya'la was asked about the rule in regard of that who insults Abu Bakr? He replied: He is a disbeliever, and then was asked: It is permissible to perform salat (salat al-mayyit) on him? He said: No. Then it was said: What to do for him while he witnesses that there is no god but Allah? He replied: Do not touch him with your hands, but push him with a stick till you bury him in his grave."286

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283. Sahih Muslim, vol, viii, p.22.

284. Tadhhib al-tahdhib, vol, i, p.509.

285. Al-Dhahabi, Kitab al-kaba'ir pp. 233, 235.

286. Al-Sarim al-masalul, p.275.

( 283 )

Al-'Imam Ahmad ibn Hanbal says: The best of people after the prophet (S) is Abu Bakr, then 'Umar, then 'Uthman and then 'Ali, who are rightly -guided caliphs, and mention their mischiefs, or defame them with any fault or blemish, and anyone doing this has to be chastised and punished, and not to be pardoned. He should be punished and asked to repent, if he repents it should be accepted from him, but if he insists he should be punihsed again and imprisoned till he dies or repents".

Al-Shaykh 'Ala' al-Din al-Tarablusi al-Hanafi says: "Anyone insults any of the Prophet's Companions, as Abu Bakr, 'Umar, 'Uthman, 'Ali, Mu'awiyah or 'Amr ibn al'As, and accusing them with deviation and kufr (disbelief), should be executed, but if he insults them with ordinary faults, he should be punished severely".<sup>287</sup> Dr. Hmid Hafni Dawud briefly reported the sayings of Ahl al-Sunnah wa al-jama'ah saying: Ahl al-Sunnah view all the Sahabah to be just altogether, though they differ in the degrees of 'adalah, and that whoever charges any Sahabi with impiety is a disbeliever, and charges him with debauchery is a debauchee, and anyone defaming any Companion is as if he has defamed the Messenger of Allah (S).

The critics of Ahl al-Sunnah believe that it is not permissible to engage in debating the historical events, that took place between 'Ali and Mu'awiyah. And that of the Companions there is one who has interpreted and hit the mark, like 'Ali and whoever followed his example. There are some who have exerted their opinions but mistakenly, like Mu'awiyah and 'A'ishah and those who followed their example. They believe too that it should be made a halt and abstaining, up to the limits of this judgement, without mentioning the disgraces. They have forbidden the slandering of Mu'awiyah due to his being a companion, with emphasis on forbidding to slander 'A'isha, due to her being the second Umm

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<sup>287</sup>. Mu'in al-hukkam fima yataraddad bayn al-Kasmayn min al-'ahkam, p.187.

( 284 )

al-Mu'minin after Khadijah, and on account of her being the beloved of the Messenger of Allah. Debating any other matter should be abandoned and left to Allah, the Glorified. In this respect al-Hasan al-Basri and Sa'id ibn al-Musayyab say: "There are matters of which Allah has purified our hands and swords, so let us cleanse our tongues of them"

This being the quintessence of Ahl-al-Sunnah's opinions regarding the justice of the Companions and the things we should abstain from referring to about them".<sup>288</sup> (The end of his speech).

Should any researcher intend to acquire more information in regard of the Sahabah, and who are the ones meant by this term as opined by Ahl al-Sunnah wa al-Jam'ah, he will realize that they give this honorary badge to anyone who saw the Prophet!

Al-Bakhari says in his Sahih: Anyone enjoyed the company of the Messenger of Allah (s) or saw him, is counted among his Companions. Ahmed ibn Hanbal says: The best of people after the Messenger's Companions among the Badriyyun, is every one who has enjoyed his (s) company for a year or a month or one day, or who has seen him, and the degree he deserves is proportionate with the period of his company with him.<sup>289</sup> Ibn Hajar, in the book al-'Isabah fi tamyiz al-Sahabah,

says: "Every one who has narrated a hadith or a word from the Prophet, or seen him while believing in him, is counted among the Sahabah. Also (of the Sahabah) is any one who has met the Prophet with believing in him, and died as a Muslim, whether his meeting with him being long or short, narrating from him or not, invading or not, or who has seen him without sitting with him, or has not seen him due to an excuse.<sup>290</sup>

The overwhelming majority of Ahl al-Sunnah had this view, and regard as a companion anyone who has seen the Prophet, or was born during his lifetime, even before attaining

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288. Al-Sahabah fi nazar al-Shi'ah al-'Imamiyyah, pp. 8,9.

289. Al-Kifayah, p. 51; LTaliqh fuhum ahl al-'athar, p.2.

290. Ibn Hajar, al-'Isabah, vol.i, p.10.

( 285 )

puberty. The clearest evidence for this is their counting Muhammad ibn Abi Bakr among the Sahabah, though he was only three months old at the time of the Prophet's demise. Therefore Ibn Sa'd has classified the Sahabah into five classes in his famous book: Tabaqat Ibn Sa'd. Al-Hakim al-Nisaburi, the author of al-Mustadrak, classifies them into twelve classes as follows:

First Class: Those who embraced Islam at Makkah before the migration, like al-Khulafa' al-Rashidun.

Second Class: Those who attended Dar al-Nadwah.

Third Class: Those who migrated to Abyssinia.

Fourth Class: Those who attended the First 'Aqabah.

Fifth Class: Those who attended the second 'Aqabah.

Sixth Class: Those who migrated to al-Madinah after the Messenger's migration to it.

Seventh Class: Those who witnessed Battle of Badr.

Eighth Class: Those who migrated after Badr and before al-Hudaybiyyah (peace Treaty).

Nineth Class: Those who attended Bay'at al-Ridwan.

Tenth Class: Those who migrated after al-Hudaybiyyah and before Conquest of Makkah, like Khalid ibn al-Walid and 'Amr ibn al-'As and others. Eleventh Class: Those who were called by the Prophet (S) al-Tulaqa'.

Twelfth Class: The lads and children of the Sahabah who were born during the Prophet's lifetime, like Muhammad ibn Abi Bakr. Ahl al-Sunnah wa al-Jam'ah concur concerning the justice of all the Sahabah, and the four schools of thought recognize their narrations without any hesitation, allowing no one to criticize or defame them.

Needles to say that the men of jarh (criticism) and ta'dil (adjustment), undertaking the task of criticizing the traditionists and narrators, for sorting out and purifying the traditions, when intending to talk about any Companion,

( 286 )

whatever be his class and his age at the time of the Prophet's demise, they abstain from doubting his narration despite all the suspicious raised against it, and its contradiction to reason ('aql) and chain of transmission (naql), claiming that the Sahabah are not to be subjected to criticism and sacrasm and all being just!

This is verily a manifested of which is reason is averse, human nature is repugnant, and not established by knowledge ('ilm), and I do not think the educated youth of today, may acknowledge such silly bida' (innovation). It is known where from Ahl al-Sunnah have extracted such thoughts, that are estrange to the sprit of Islam, which has been established upon the scientific evidence and final argument. I wish that even one of them, can prove to me the alleged 'adalah of the Sahabah, through only one evidence from a scripture or Sunnah or logic!

( 287 )

#### **FINAL DECISION IN EVALUATING THE COMPANIONS**

The Companions are undiubtedly human beings, not infallible against error being like all ordinary people on account of duties and rights. They differ from ordinary people by the honour of the prophet's company, should they respect and give heed to it as it is worth. Otherwise they will be subject to multiple chastisenent, as Allah -- the Glorified-- has ordained, through His justice, not to chastise those who are far remote in the same way He does to the intimate near ones. Because it is not proper to resemble that who heard from the Prophet directly, sighting the Prophethood's light and miracles by his own eyes, taking the Prophet's instructions, with that who lived in the post-Prophet's time, never seeing him or hearing from him directly.

Reason and onner conciousness prefer a contemporary man respecting and paying heed to the Book and Sunnah, over a companion who lived contemporaneously with the Prophet before Islam, enbracing Islam then and enjoying the Prophet's company with righteousness and piety throughout his life, but apostatized and turned back after his (S) death. Besides, it is fact determined by the Book of Allah and His Messenger's Sunnah, and by anyone having awareness of them, with with no suspicion in it or way out of it. The evidence for this can be found in the following holy verse: "O ye wives of the Prophet! Whosoever of you committed manifest lewdness, the punishment for her will be doubled, and that is easy for Allah".(33:30)

The fact is that the Sahabah include all sort of people: the believer of perfect faith, the ascetic pious, the imprudent unaware of his better, the magnanimous just,

( 288 )

spiteful oppressors, rightful believers, unjust debauchees, active 'ulama', innovating ignorants, the sincere, hypocrites covenant-violaters, renegades and apostates.

When knowing that the holy Qur'an and the Prophetic Sunnah and history, have all determined and demonstrated these matters expressly, then no consideration or worth should be given to Ahl al-Sunnah's claim, that all the Sahabah being just, as this contradicts the Qur'an and Sunnah, disagreeing with history, 'aql (reason) and inner consciousness, being mere fanaticism and an allegation with no proof, and an illogical speech. Any researcher in such matters may be amazed at the mentality of Ahl al-Sunnah, who contradict reason ('aql) traditions and history. When going through the roles played by the Umayyads, and means followed by the 'Abbasids for this belief-- ie respecting the Sahabah and believing in their 'adalah, with abstaining from criticizing them -- his amazement will vanish and it will be proved for him that the reason for their preventing any debate regarding the Sahabah lies in the fact that no criticism or sarcasm should be directed at the heinous mischiefs, they have perpetrated against Islam, Prophet of Islam and Islamic Ummah.

When Abu Sufyan, Mu'awiyah, Yazid, 'Amr ibn al-'As, Marwan ibn al-Hakam, al-Mugh i rah ibn Shu'bah and Bishr ibn Artah, are counted as Sahabah ruling over the believers, so it was natural for them to prevent people from engaging in censuring the Sahabah, innovating false narrations to confirm their justice as a whole, in order that they be involved in these virtues, and no one may dare to censure them or disclose their (evil) acts.

Any Muslim does so, they charge him with impiety and zandaqah, issuing a fatwa (verdict) to kill him, forbidding performance of ritual washing and shrouding for him, but he should be pushed by a piece of wood till he is buried in his grave, as mentioned before. When they (rulers) intend to slaughter

( 289 )

the Shi'ah, it is enough to accuse them with slandering the Sahabah, meaning for them censuring and sarcasting them for their mischiefs, an act entailing suppression and salying. They have even exceeded this limit, when they killed anyone daring to inquire about the meaning and conception of the hadith as in the following example:

Al-Khatib al-Baghdadi has reported in his Ta'rikh, saying: Someone has narrated, before Harun al-Rashid, a hadith said by Abu Hurayrah that: Moses has met Adam and said to him: Are you he one

who caused us to go out from Paradise? A Qurashi man present there said: Where has Adam met Moses? Thereat al-Rashid became furious saying: The rudeness and the sword for a zindiq finding fault with the hadith of God's Messenger (S). 291 (Meaning that he ordered to cut his head).

When such a respectable man, attending al-Rashid's court, faces death through cutting his head by the sword, for just inquiring about the place in which Adam has met Moses, so never ask about any Shi'i calling Abu Hurayrah as a liar, based on the Sahabah's refuting his hadith, headed by 'Umar ibn al-Khattab. Hence any truth-seeker can realize all the contradictions, indecencies, impossibilities and express disbelief with which the traditions being replete. Despite this fact, all the traditions have been recorded as being correct, and covered with the garment of sacredness and honesty.

This is all to the fact that, criticism and sarcasm were prohibited, entailing death and perdition. Even that who inquires about the meanings to attain truth, is subject to slaying, if his intention is known to be investigating, for making him an example for others, to silencing all people. They have deceived people that anyone doubting the hadith of Abu Hurayrah or any ordinary companion, has suspected the prophet's hadith, covering thus the fabricated ahadith, innovated after the Prophet (S) demise, with the garb of sanctity, rendering them as indisputable facts.

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291. Ta'rikh Baghdad, vol.xiv, p.7.

I have conferred with some of our 'ulama' that the Sahabah have not held such holiness, but they themselves used to raise doubts against the hadith of some others, when contradicting the Qur'an, and that 'Umar has censured Abu Hurayrah, forbidding him from narrating, charging him with lying (kidhab) and so on. But their ('ulama') reply has been that the Sahabah being entitled to suspect each other, but we are not in the position permitting us to disapprove or criticize them.

I say: O God's servants, they have charged each other with impiety, fought and killed each other?! They say: All of them are mujtahidun, for the truthful be two towards, and for mistaken be only one reward, and we are not permitted to dispute their affairs. They have definitely inherited this belief from their fathers and forefathers, generation from another, reiterating it like a parrot, without any pondering or verification.

No wonder to hear this, as their Imam al-Ghazzali himself has adopted this view and disseminated it among people, becoming thus hujjatul-Islam wal-Muslimin, as he said in his book: al-Mustafa: The ancestors and their successors (khalaf) hold that the Sahabah's ahadith being confirmed by God's straightening and appraising them in His Book, and such is our belief in them". I wonder at al-Ghazzali, and Ahl al-Sunnah in general, for their reasoning with the Qur'an for proving the Sahabah's justice, while it never contains even one verse indicating this, but on the contrary, there

are numerous verses denying their justice, disclosing their hidden facts and revealing their hypocrisy.

I have devoted a complete chapter for this subject in my book Fas'alu Ahl al-Dhikr (pp. 113-172). The truth-seekers can refer to it for realizing what God and the Messenger said in their regard. Anyone, intending to know that the Sahabah have never dreamed of attaining the position given to them by

( 291 )

Ahl al-Sunnah, can go through the hadith and history books which are replete with their heinous acts, and their charging each other with impiety, and that many of them have been doubting themselves to be among the hypocrites. Al-Bukhari reports in his Sahih that Ibn Malikah has heard from thirty of the Prophet's Companions their expressing fear and doubt to be hypocrites, and none of them claiming his faith being as that of Gabriel. 292

Al-Ghazzali himself reports, in his book, that 'Umar ibn al-Khattab used to ask Hudhayfah ibn al-Yaman whether the Messenger of Allah has counted him among the hypocrites, of whose names he (S) has appraised him (Hudhayfah). 293

No consideration should be given to anyone claiming that hypocrites being not among the Sahabah, when knowing that the term they agreed upon is the one we heard before, being that everyone who saw the Prophet while believing in him is a Sahabah even without enjoying his company. There is affectation also in their saying "while believing in him", since all those who enjoyed the Prophet's company have uttered the Shadatayn (witnessing that there is no god but Allah), and the Prophet (S) has accepted of them that according to the appearance and Allah undertakes the hidden thoughts", never saying to any of them: You are hypocrites, I can't admit your Islam!

Therefore too, we observe the Prophet (S) call the hypocrites as "A shabi" (my companions) despised his awareness of their hypocrisy. The following is the proof:

Al-Bukhari has reported the 'Umar ibn al-Khattab has asked the Prophet (S) to cut the head of 'Abd Allah ibn Ubayy, the hypocrite (munafiq), saying: O Messenger of Allah, let me smite the neck of this munafiq! The Prophet (S) replied: Leave him, lest that people should say that Muhammad kills his Companions. 294

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292. Sahih al-Bukhari, vol. i, p.17.

293. Al-Ghazzali, Ihya' 'ulam al-Din, vol. i, p.129; Kanz al-'Ummal, vol. vii, p.24.

294. Sahih al-Bukhari, vol. vi, p. 65, kitab fada'il al-Qur'an, surat al-Munafiqin; Ta'rikh Ibn 'Asakir, vol. iv, p.97.

( 292 )

Some of the Sunni 'ulama' may try to convince us that the hypocrites being known, and we should not mix them with the Sahabah. But this being an impossible and infeasible thing, as the hypocrites are among the Sahabah whose hidden thoughts are only known by Allah, and they used to pray, fast, worship God and seek the Prophet's nearness through all means. Here is the evidence: Al-Bukhari has reported in his Sahih, that 'Umar ibn al-Khattab asked the Messenger of Allah again to allow him to smite the neck of Dhu al-Khuwaysirah, when he said to the Prophet: Be just But the Prophet (S) said to him: Leave him, he has companions, whose salat may be scored with that of anyone of you, and also their fasting (siyam), and reciting the Qur'an that never exceed their collar-bones. They pass through the religion as the arrow passes through the fling.

295

I may be not exaggerating when saying that most of the Sahabah have not been far from hypocrisy, as stated by the Book of Allah in a large number of verses, and exposed by the Prophet through many traditions. The examples from the Book of are the following verses:

- "Nay, but he bringth them the truth; and most of them are hatres of the Truth". (23:70) - "The wandering Arabs are more hard in disbelief and hypocrisy..." (9:97) - "...and among the townspeople of al-Madinah (there are some who) persist in hypocrisy whom thou (O Muhammad) knowest not". (9:97) - "And among those around you of the wandering Arabs there are hypocrisy ..." (9:101) It is noteworthy that some of Ahl al-Sunnah utmost conceal the facts, when they interpret "Arab" (the wandering Arabs) to be not among the Companions, but they being the Bedwains living on the skirts of

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295. Sahih al-Bukhari, vol. iv, p. 179.

( 293 )

the Arab Peninsula. We are told that 'Umar ibn al-Khattab has, at the point of death, recommended his successor saying: "I recommended you to be kind to the wandering Arabs, as they truly represent the origin of Arabs and the substance of Islam". 296 When the Arabs and substance of Islam being more haed in disbelief and hypocrisy, and it is preponderant they should not know the limits of what is revealed by Allah upon His Messenger, and Allah is Knower and wise, so no worth is left for the claim of Ahl al-Sunnah wa al-jama'ah that all the Companions being just.



Elaborating more, and in order that the researcher be assured that the wandering Arabs are themselves the Sahabah in general, as is stated by the holy Qur'an, when God --the Glorified -- says (after saying that the wandering Arabs are more hard in disbelief and hypocrisy): "And of the wandering Arabs there is he who believeth in Allah and the Last Day, the Messenger as acceptable offering in the sight of Allah. Lo! verily it is an acceptable offering them. Allah will bring them into His mercy. Lo! Allah is Forgiving, Merciful".(9:99)

Concerning what is determined by the Messenger of Allah is the holy Prophetic Sunnah, we can refer to his saying: My Companions will be taken to fire, whereat I say: My God, these are my Companions! Then he is told: You have no knowledge of what they have done after you. And I say: Distant be whoever has alered after me, I never see him to be delivered put of them but like the negligents of bounties.<sup>297</sup> There are more traditions we have not mentioned due to brevity. Our intention is not going through the biography of the Sahabah for raising suspicion against their justice, as history is sufficient and has testified aginst some of them, their perpetrating adultery, imbibing wine, giving false testimony,

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296. Ibid, vol, iv, p.206.

297. Ibid, vol. vii, p. 209. bab al-hawd.

( 294 )

apostasy, violating the rights of the innocent, and betraying the Ummah. But we want to expose that the allegation of adopting the justice of all the Sahabah, is no more than a fancifull legend created by Ahl al-Sunnah, for concealing the acts of their masters and magnates among the Sahabah, who have innovated in God's religion and perverted its its rules through their fabricated heresies. Besides, we intend to reveal once more, that Ahl al-Sunnah have, through believing in the justice of all the Sahabah, disclosed their real identity, which being holding affection toward the hypocrited, and adopting their heresies, with which they stive to restore people to the Pre-Islamic period (Jahiliyyah)

As Ahl al-Sunnah have forbidden their followers from sarcastring and doubting the Sahabah, closing the door of ijtihaad from the era of the Umayyad caliphs and and creation of creeds so the followers have inherited this doctrine, bequeathing it to their sons generation after generation. Till the present time Ahl al-Sunnah prevent people from engaging in dispute about the Sahabah, showing pleasure with all of them, and charging with impiety whoever criticize any of them.

We conclude that the Shi'ah, the followers of Ahl al-Bayt, give the Sahabah their proper positions, showing pleasure with their pious ones, proclaiming freedom from obligation of the hypocrites

and debauches, the enemies of Allah and His Messenger. They proved thus to be the followers of the true Sunnah, since they loved God's beloved and His Messenger among the Sahabah, and proclaimed freedom from enemies of God and His Messenger.

## Ahl Al-Sunnah's Contradiction To The Prophetic Sunnah

In this chapter, we have to expose generally Ahl al-Sunnah's contradiction to most of the Prophetic Sunnahs, clarifying on the other hand that it is the Shi'ah who have held fast to the Prophetic Sunnah, the fact that made us give this book the title: "The true Followers of the (Prophet's) Sunnah".

We intend here to introduce the main matters which manifest, with certainty, that Ahl al-Sunnah have contradicted the teachings of Islam, containing whatever determined by the Qur'an and the Messenger (S) in his holy Sunnah, causing the deviation of those misguided among the Ummah, and a setback for Muslims, leading consequently to the Muslims' backwardness and suffering.

I believe that the reason behind deviation lies in a main factor, being worldiness (huub and al-dunya), as it is said by the Messenger of Allah: "Loving the world is the cause of every sin". Loving the world can be in desiring for attaining to power, the reason that caused the destruction of many nations, deviations of homelands and countries. This was indicated by the Prophet (S) when he said to the Companions: "I fear not that you be polythesies after me, but I fear that you counted about it (caliphate)".

Therefore it is invisible to study the subject of caliphate and Imamate, or what is called nowadays the system of Islamic rule, which being the great misfortune and major disaster, that entailed calamities, trouble, deviation and perdition for Islam and its followers.

( 296 )

### **1- ISLAMIC RULE SYSTEM**

Ahl al-Sunnah hold that the Messenger of Allah has never determined or appointed anyone to be his successor, leaving it to be determined by the shura (counsel) among people, to alert whoever they like. This being their belief in the caliphate from the day of the Prophet's demise up to date. They are supposed to apply this principle in which they believe and defend, but we are told that

they have done exactly the opposite. Apart of swearing allegiance to Abu Bakr, which they call as a slip may Allah Protect the Muslims against its evil, it is Abu Bakr who has invented the Principle of crown prince in Islam as he committed the caliphate--before his death --to 'Umar ibn al-Khattab, who has, in turn, recommended 'Abd al-Rahman ibn 'Awf to choose one of the fiive persons he nomited for caliphate, with smitting the necks of the opposers renouncing allegiance. This principle has been applied by Mu'awiyah on assuming caliphate, when he appointed his son Yazid as an heir, who has, in turn, appointed his son Mu'awiyah to succeed him. Thus caliphate remained as inheritance by the tulaqa' and their sons throughout generations, as every caliph would appoint his brother or one of his relations, the process that continued by the Abbasid Caliphs throughout their rule. So also is done by the 'Uthman state Caliphs, till the fading away of caliphate age, during the era of Kamal Ataturk in the current century.

Since Ahl al-Sunnah represen that caliphate, or those consecutive governments represent Ahl al-Sunnah all over the world, and throughout Islamic history. So, we nowadays see some countries like Saudi Arabia, Morroco, Jordan and Gulf states, adopt and apply the systems of wilayat al-'ahd (crown prince) which they inherited from their pious ancestors (al-salaf al-sahih), and all representing Ahl al-Sunnah wa al-Jam'ah. To believe -supposedly in the

( 297 )

veracity of the idea adopted by them, that the Prophet (S) has left the affair as shura, which is determined by the Qur'an but they have contradicted the Qur'an and the Sunnah, perverting the "Democratic " shura system. Presuming that the Prophet (S) has appointed -by a text -'Ali Talib as beklieved by the shi'ah, the Ahl al-Sunnah have then contradicted the very Prophet Sunnah and the Qur'an, as the Messenger is not to do anything but by the permission of his Lord.

Therefore they are aware of the validity of this theory (shura), since it has never been applied or adopted by the earlier Caliphs, beside the invalidity of the crown prince theory, justifying this with the hadih: "The caliphate after me seems that they intend to convince others with which they were convinced, that sovereingnty is for Allah, Who puts it wherever He wills, and that the kings and sovereingns have been appointed by God to rule over mankind, their obedience thus beng obligatory upon all with no permission to revolt against them.

This is a lengthy discussion, taking us to the subject of qada' and qadar (fate and destiny), we exposed in the book of Ma'a al-Sadiqin, which we dont itend to refer to, being sufficed with knowing that Ahl als-Sunnah are also called "al-Qadariyah" for believing in this. We conclude that Ahl al-Sunnah in wilayat al-'ahd , considering it as a legitimate caliphate, not due to the Prophet's ordaining it, or his appointing an heir apparent for him, as this is denied by them but due to the fact that Abu Bakr has committed to 'Umar amd 'Umar to the six men, and Mu'awiyah to Yazid and so on. We are not told by any of their 'ulama' or leaders of four schools (madhahib), that the

Umayyad or 'Abbasid rulership or 'Uthmani caliphate being illegitimate, but they have rushed to announce allegiance, support and confirmation for their caliphate. Most of them

( 298 )

have even called for legitimacy of caliphate of anyone seizing it with force and suppression, regardless of his being righteous or wanton, pious or debauchee, a Qurashi Arab, or Turkish or Kurdish. Dr. Ahmad Mahmud Subhi says in this respect: "Ahl al-Sunnah's stand regarding the caliphate is to accept the status quo, without supporting it is revolting against it".<sup>298</sup>

But the fact is that Ahl al-Sunnah support too, as reported by Abu Ya'la al-Farra' from al-'Imam Ahmad ibn Hanbal that he said: "The caliphate is established by overcoming and subduing, needing no covenant".

He reported also the narration of 'Abdus ibn Malik al-'At tar: "Whoever conquers by the sword till becoming a caliph and being called Amir al-Mu'minin, then it is impermissible for anyone believing in Allah and the Last Day to pass the night without believing in his imamate, whether being righteous or licentious". "We are with that who conquers". So Ahl al-Sunnah have turned to be accountable for this bid'ah (heresy) -- the bid'ah of crown prince-- as they swear allegiance unto the conqueror, piety and knowledge (whether being pious or wanton). The evidence for this fact is that most of the Sahabah who fought beside the Prophet (S) against Mu'awiyah in several battles, have themselves acknowledged him (Mu'awiyah) afterwards as Amir al-Muminin, recognizing also the caliphate of Marwan ibn al-Hakam, whom the Prophet has vehemently censured and expelled from al-Madinah, saying: He is forbidden from sharing me a house alive and dead".

They have exceeded the limits and acknowledged the caliphate of Yazid ibn Mu'awiyah, admitting him as Amir al-Mu'minin, helping him in slaying al-'Imam al-Husayn with his household when revolting against him, for reinforcing Yazid's sovereignty and establishing his caliphate. Some of

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298. Mahmud Subhi, Nazariyyat al-'Imamah, p.23.

( 299 )

their ulama' have even dared to say, that al-Husayn was killed by his grandfather's sword, and some nowadays compile books about the facts of "Amir al-Mu'minin Yazid ibn Mu'awiyah", only for backing Yazid's caliphate and condemning al-Husayn, due to revolting against him. After realizing all these facts, no alternative is left before us, but to admit that Ahl al-Sunnah have contradicted the Sunnah they ascribed to the Prophet (S), which being their claim that he has left

the affair (of caliphate) to be determined through shura among people. Whereas the Shi'ah have led fast to the principle of Imamah through one word: "The text (nass) is from Allah and His Messenger upon the caliph", as Imamah can't be established through a revealed text (nass), and it is invalid but only for the infallible (ma'sum), the most knowledgeable, the most pious and superior one. They never permit to prefer the mafdul (less in virtue) over the fadil (virtuous), so they have rejected first the caliphate of the Sahabah, and that Ahl al-Sunnah afterwards.

Since the same Sihah of Ahl al-Sunnah wa al-Jam'ah, actually contain in express indication to the nusus claimed by the Shi'ah regarding the affair of caliphate, so we are but to admit it is the Shi'ah who have actually adhered to the sahih (true) Prophet Sunnah. Whether believing that caliphate is determined by shura or by nass, still the right (haqq) be on the side of the Shi'ah alone, as the only person appointed by the nass and shura together being 'Ali ibn Abi Talib. No one among Muslims, Shi'i or Sunni, deresays that the Prophet (S) has refered, in a way or another, to the system of wilayah al-'ahd (crown prince), or can claim that the Prophet (S) has said to his Companions: "I am leaving your affair to be (determined) through shura, so you can elect whomever you wish for succeeding me" We challenge all the worlds to bring even one hadith

( 300 )

of this kind, if they don't do, and verily will be unable to do, they are asked to refer to the established Prophetic Sunnah are real Islamic history, in order that they may be led aright. Or do they claim that the Messenger of Allah has neglected this critical and sensitive affair, without manifesting its earmarks, causing thus his Ummah to enter in eternal struggle and blind sedition, tearing thier unity, disintegrating them, and diverting them away from God'd straight Path? Whereas we nowadays see the debauches among the despotic rulers, care for the fate of their people after their caliphate era, embarking on to appoint a successor for them in case of vacancy, so how about who was sent by Allah as a blessing for all the worlds!?

( 301 )

## **2- ADOPTING THE SAHABAH'S JUSTICE CONTRADICTS THE SUNNAH**

When going through the Prophet's acts and sayings in regard of the Sahabah, it is realized that he has given every one his proper position, as he used to be angered for God's sake and be pleased for His pleasure. He has also proclaimed freedom from obligation towards anyone opposing God's commandment, as he did in regard of Khalid ibn al-Walid, when he massaced Banu Judhaymah, and became angry with Usamah who asked his intercession for the honourable woman who has robbed, uttering his dictum: "Woe to you seek intecession in respect of one of the limits imposed by Allah? by God, if Fatima bint Muhammad steals, I shall cut her hand. That which caused those before you to perish lies in that they used to pardon the thief if being from a noble class, while

punishing the burglar if being from a low class".

Sometimes he would bless, and be pleased with some of his sincere Companions, praying and seeking forgiveness for them, but would curse those disobeying and neglecting his orders, like his saying: "May God's damnation be upon anyone staying behind Usamah's army", when they refuted his leadership, refusing to join his army with the plea of his being too young. Other times he would explain to people all facts, preventing their being proud of some false Companions.

Al-Mawardi reports that the Prophet (S) felt thirsty during the Battle of Tabuk, whereat the hypocrites said: Muhammad has the knowledge of Heaven, but is unaware of the place of water. Thereat, jibriel descended upon him, apprising him of their names, and he (S) disclosed them to Sa'd ibn 'Ubadah, who said to the Prophet: If you permit I will smite their necks. the Prophet (S) said: "No, lest people should say that Muhammad slays his Companions, but we befriend them as long as they are with us".<sup>299</sup>

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299. His (S) Saying "Let the people should say that Muhammad kills his Companions, but we should be kind Companions to them...", has an express evidence that the hypocrites being among the Sahabah. So Ahl al-Sunnah's claim that the hypocrites being not among the Sahabah is totally refuted and rejected, since it is a refutation against the Messenger of Allah, who counted them as his Companions.

( 302 )

He (S) has accompanied them as indicated by the Qur'ah in their regard, being pleased with the truthful, and angered with the hypocrites, apostates and covenant-breakers among them, cursing them through many mukham verses. This subject was fully covered in the book fas'alu Ahl al-Dhikr, chapter of: "Holy Qur'an Discloses Realities of Some Companions".

We suffice with citing one example of the acts of some hypocrites Sahabah, revealed by God, exposing their doers, who were twelve Companions. They have used remoteness of distance as a medium, for not being able to join the prophet (as prayer), building a mosque then for performing prayers in their due times. Are they truly sincere in their claim and aim? But Allah, from Whom nothing in the earth or in the heavens is hidden, and who knows the traitor of the eyes, and that which the bosoms hide, has been aware of their hidden intention, revealing to His Messenger their truth, disclosing for him their hypocrisy by His saying:

"And as for those who chose a place of worship out of opposition and disbelief, and in order to cause dissent among the believers, and as an outpost for those who warred against Allah and His Messenger aforetime, they will surely swear: We purposed naught save good. Allah beareth

witness that they verily are liars". (9:107)

As Allah never disdains from Truth, so it His Messenger who used to disclose expressly to his Companions about their struggle over the world (dunya), following the sunan of the Jews and Christians completely, and about their turning back and apostasy, and entering Hell-fire on Doomsday with only very few of them being saved, and so on. How do Ahl al-Sunnah try then to convince us, that all the Sahabah being just and all going to Paradise, their rules being binding, their opinions and heresies being obligatory, and that finding fault with any of them being renegading from religion that entails death?!

( 303 )

It is a claim rejected by the insane, not only the sane, and be no more than a false lie uttered by emirs and monarchs, and their followers among the hireling 'ulama'. How can we accept such nonsense while having intellects, since it being a refutation against Allah and His Messenger, an act whose perpetrator is an apostate, due to its opposition to reason and inner consciousness. We never force Ahl al-Sunnah to disregard or reject it, as they are free in their beliefs, and it is them who shoulder the responsibility of its evil consequences.

But they should not charge with disbelief, that who adheres to the Qur'an and Sunnah in regard of the justice of Sahabah, saying to the benevolent of them: Well-done! and to the evil-doer: You have erred and done bad, the one who befriends Allah and His Messenger, and proclaims freedom from obligation against the enemies of Allah and His Messenger. Thus it is exposed for us, that Ahl al-Sunnah have contradicted the very Qur'an and the very Sunnah, adhering to the dictates of the Umayyad and Abbasid authorities, discarding all the legal and rational criteria.

The strange point, when you talk to any of the Sunni 'ulama' who charge with impiety anyone reviling a companion, and ask him: What prevents you from charging with impiety Mu'awiyah and those who follow his example, in reviling and cursing 'Ali from over the rostrums? Definitely his reply will be: "Those are a people who have passed away. Theirs is that which they earned, and yours is that which ye earn. And ye will not be asked of which they used to do."(2:134)!

( 304 )

### **3 - PROPHET'S ORDER TO FOLLOW HIS HOUSEHOLD, AND AHL AL-SUNNAH'S CONTRADICTION**

We have previously affirmed that the Prophet's hadith known as Hadith al-Thaqalayn : "I am leaving behind two precious things among you, if you hold on to them you shall never go astray: the Book of Allah and my Kindred, my Household, and the Subtile, the Aware has told me that they shall never separate until they come back to me by the Pond".

We have affirmed that this being a sahih and mutawatir hadith, reported by the Shi'ah and Ahl al-Sunnah as well, in their sahih and musnad (Musnad books). It is known that Ahl al-Bayt have been discarded by Ahl al-Sunnah, 300 who have turned their faces toward the Imams of the four schools, imposed upon people by tyrannical authorities, enjoying in turn the support and allegiance of Ahl al-Sunnah.

Expanding the research, we should say that Ahl al-Sunnah have, under the leadership of the Umayyad and 'Abbasid rulers, warred against the Prophet's Household. When going through their beliefs and hadith books, they will be found devoid of Ahl al-Bayt's fiqh, and all their fiqh and ahadith are ascribed to Ahl al-Bayt's including their Nawasib and opponents, like 'Abd Allah ibn Umar, 'A'ishah and Abu Hurayrah and others. Half of their religion is taken from al-Humayrah 'A'ishah, and their faqih being 'Abd Allah ibn 'Umar, and Islam's narrator being Abu Hurayrah, Shaykh of al-Mudirah, and their religious judges and legislator are the Tulaqa 'and their sons.

The evidence for our claim is the fact that no existence was there for Ahl al-Sunnah by this name, but they altogether included the opponents of Ahl al-Bayt from al-Sadifah day, who have conspired to usurp the caliphate from Ahl al-Bayt, beside striving to exclude them from the political arena of the Ummah. The establishment of the sect of

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300. We should say that Ahl al-Sunnah have cursed, fought and killed Ahl al-Bayt, after realizing that the leader of Ahl al-Sunnah being Mu'awiyah, who was encouraged only by Abu Bakr, 'Umar and 'Uthman, as he confessed.

( 305 )

Ahl al-Sunnah came as a reaction against the Shi'ah, who have gathered around and adhered to Ahl al-Bayt, believing in their Imamate as ordained by the Qur'an and Sunnah. Truth-opponents naturally constitute the overwhelming majority of the Ummah, especially after the seditions and eruption of wars. Added to this, it was infeasible for Ahl al-Bayt to rule but only for four years, represented by the caliphate of al-'Imam 'Ali, who used to be engaged all the time by bloody wars.

Whereas the rule of Ahl al-Sunnah, the opponents of Ahl al-Bayt, lasted for hundreds of years, and their sovereignty and dominion extended east and west, beside having ability, gold and silver. So Ahl al-Sunnah used to be the conquerors due to their being the rulers, whereas the Shi'ah, led by Ahl al-Bayt, used to be the conquered ones, due to their being ruled and suppressed, or rather homeless and slaughtered.

Our intention is not prolonging the discussion, but it lies, in fact, in disclosing the hidden facts about Ahl al-Sunnah, who have contradicted the Prophet (S) in his will and legacy, which ensuring



guidance and preventing deviation, while the Shi'ah have held on to the Prophet's will, following the guide of this Pure Progeny, enduring on this way many troubles and difficulties. This sign for both the cases emerged since Thursday, the day that was called the "Misfortune Day", when the Messenger asked to bring him the scapula and ink-pot for writing the book safeguarding people against deviation, whereat 'Umar took that dangerous stand in disobeying the Prophet's order, claiming that the book of Allah being sufficient with no need for the 'Itrah. The Prophet would say: Hold fast to the Thaqalayn, the Qur'an, and in no need for the second thaql, and such was exactly his saying: "The Book of Allah is sufficient for us".

'Umar's saying represents in fact Ahl al-Sunnah's stand, as Quraysh was represented by Abu Bakr, Uthman,

( 306 )

'Abd al-Rahman ibn Awf, Abu 'Ubaydah, Khalid ibn al-Walid and Talhah ibn Ubayyad Allah, who have all supported 'Umar in his stand. Ibn 'Abbas said: Some of them would say: 'Umar said, and some would say: Give the prophet what he needed for writing the book. It is self-evident that Ali and his Shi'ah have, from that day, adhered to the Prophet's will even if it was not written, being committed to both of the Qur'an and the Sunnah. Whereas their enemies have never applied even the Qur'an which they accepted in the beginning, but when assuming power they have disabled its rules, exerting their opinions, and discarding the Book of Allah and Sunnah of His Messenger.

#### 4 - Ahl Al-Sunnah and Affection For Ahl Al-Bayt

It is quite definite for every Muslim that Allah-the Glorious -has made loving Ahl al-Bayt incumbent upon all Muslims in return for bestowing over them the Muhammadan Message with all the blessings implied in it, when He said: "Say (O Muhammad unto mankind): I ask of you no fee therefor, save loving kindness among kinsfolk". (42:23) This holy verse is revealed for enjoying upon Muslims the loving kindness for the Pure Progeny, who are 'Ali, Fatimah, al-Hasan and al-Husayn, as recorded in more than thirty sources of Ahl al-Sunnah .301 Al-'Imam al-Shafi said in this regard:

O the Messenger 's Household, your love is a prescription revealed in the Qur'an So if their love is revealed in the Qur'a, enjoying it upon all worshippers as admitted by al-'Imam al-Shafi !? And if their

affection (mawaddah) is the reward for the Muhammadan Message, as expressed in the Book, and ritual for seeking God's nearness, what is the matter then with Ahl al-Sunnah, who never give any weight for Ahl al-Bayt, regarding them as lower in position than the Sahabah?<sup>302</sup> We have to ask, or rather challenge, Ahl al-Sunnah to refer us even one Qur'anic verse, or one Prophetic hadith, enjoying upon Muslims the loving for Abu Bakr or 'Umar or 'Uthman, or any of the Sahabah?!

It is too far from them, nothing for the sort can be found in God's Book or His Messenger 's Sunnah, while many verses and traditions refer to the lofty position of Ahl al-Bayt, preferring them over all mankind.

From the holy Qur'an, we suffice with the verse of affection, which we are discussing, the verse of malediction (mubalahah), the verse of seeking benediction upon the

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301. Refer, in this respect, to the book Ma'a al-Sadiqin, by the author,

302. All of Ahl al-Sunnah believe in presence of Abu Bakr and 'Umar and 'Uthman over 'Ali ibn Abi Talib. As 'Ali being the Master of the 'Itrah and the best of Ahl al-Bayt after the Prophet (S), so Ahl al-Sunnah regard ahl al-Bayts position to be after that of the three companions, known among them as al-khulaf' al-Rashidun.

( 308 )

Prophet and his Household, the verse of removing uncleanness and purity, the verse of guardianship, and the verse of electing and inheriting the Book. From the Prophetic Sunnah, we suffice with the tradition of Two Heavy Things, the tradition of Ark, the tradition of position, the tradition of complete prayer, the tradition of stars, the tradition of city of knowledge, and the tradition of "the Imams after me are twelve". Needless to say that one-third of the Qur'an is revealed on appraising and mentioning the excellences of Ahl al-Bayt, as emphasized by some Companions like Ibn 'Abbas. We never claim that one-third of the Prophetic Sunnah is focussed on dignifying and glorifying Ahl al-Bayt, with exposing their virtues for people, as pointed out by al-Imam Ahmad ibn Hanbal.

We suffice from the Qur'an and the Sunnah with the examples we have cited from the siyah of Ahl al-Sunnah, for indicating the preference of Ahl al-Bayt over all other people.

Having a glance at the beliefs, books of Ahl al-Sunnah and their historical conduct toward Ahl al-Bayt, we can clearly recognize that they have chosen opposition and hostility against Ahl al-Bayt (A) unsheathing their sword for fighting them, dedicating their writings for sarcasting and degrading them, and elevating the position of their enemies and opponents.

One evidence is sufficing for providing the final hujjah (argument), which is the fact, that Ahl al-Sunnah were not known but in the 2nd Hijrah year as a reaction against the Shi'ah, who have befriended and devoted themselves to Ahl al-Bayt, while Ahl al-Sunnah's fiqh and worships and all beliefs are not taken or derived from the Prophetic Sunnah reported from Ahl al-Bayt.<sup>303</sup> Despite the fact, that Ahl al-Bayt are better aware of what is in it (house), who are the Prophet's Offspring and 'Itrah, being superior in knowledge and conduct, keeping pace

\_\_\_\_\_ 303. Suppose they be as they claim nowadays by saying: "We are more entitled to 'Ali and Ahl al-Bayt, than the Shi'ah", so they are asked as to why have their 'ulama' and creeds leaders forsaken Ahl al-Bayt's fiqh, neglecting it absolutely? Why have they followed creeds (madhahib) innovated by them with no warrant revealed from Allah, Who said in His Book: "Lo! those of mankind who have the best claim to Abraham are those who followed him..." (3:68). That is, those who did not follow him have no claim to him, as is expressly manifest.

( 309 )

with the Ummah's history throughout three centuries, undertaking the spiritual and religious Imamate through the Twelve Imams among whom no disagreement is found. But Ahl al-Sunnah follow devotedly the four schools, which were created only during the third Hijrah century, among which there is great incongruity, discarding Ahl al-Bayt and declaring hostility against them, and rather warring against their follower till the present time.

Wishing to have another evidence, we have to analyze Ahl al-Sunnah's stance in regard of 'Ashura' Day memory (tenth of Muharram), the ominous day, in which one of the pillars of Islam was demolished, through slaughtering the Master of Heaven's youth, with the Prophet's Pure Progeny and his righteous companions.

First: Their stance toward the killers of al-Husayn is that of consenting, rejoicing and backing nature. No wonder of this, as it is Ahl al-Sunnah who have slain al-Imam al-Husayn, being sufficed with knowing that, the army commander assigned by Ibn Ziyad with the task of killing al-Husayn, was 'Umar ibn Sa'd ibn Abi Waqqas. Therefore Ahl al-Sunnah declare their pleasure with all the sahabah, including who killed al-Husayn and their partners, confirming their ahadith. Some of them have even considered al-Imam al-Husayn as a Kharijite (rebel), since he revolted against Amir al-Mu'minin Yazid ibn Mu'awiyah!!

Moreover, 'Abd Allah ibn 'Umar, the faqih of Ahl al-Sunnah, has sworn allegiance unto Yazid ibn Mu'awiyah, forbidding anyone from revolting against him, saying: "We are with that of who conquers".

Second: Throughout history, from 'Ashura' Day up to date, Ahl al-Sunnah celebrate this day as a festival ('Id), taking out the zakat of their properties, giving their children some money, indicating its being a day of blessings and graces. They never satisfy with this, but even nowadays they embark on reviling the Shi'ah, and criticizing their weeping

( 310 )

over al-Husayn. In some Islamic countries they even prevent the Shi'ah from holding mourning ceremonies ('aza'), assailing them with weapons, massacring them, with the plea of fighting the bida' (heresies).

In fact they are only fulfilling the plot of the Umayyad and 'Abbasid rulers, who did their utmost to exterminate the memory of 'Ashura' to the extent that they have dug out al-Husayn's grave, effecting its traces, and preventing people from paying homage to it. They presently strive from uprooting the revival of that occasion, lest that people-- unaware of truth of Ahl al-Bayt --should realize the facts, whereat the evil intentions of their masters and chiefs be revealed, and people come to distinguish between Truth and falsehood, and the believer from the debauchee. Again we realize that the Shi'ah are the true followers of the Sunnah, due to their applying it, even in lamenting and weeping over Abu 'Abd Allah al-Husayn, as there are established narrations that the Prophet (S) has wept over al-Husayn, when being apprised by Gabriel of his being slaughtering in Karbala, 'fifty years before the tragedy.

It is exposed also that Ahl al-Sunnah 's celebrating 'Ashura' is due to their following the Sunnah of Yazid and the Umayyads, who celebrated their triumph over al-Husayn, and quelling his revolution, which used to threaten their sovereignty, eradicating the turmoil as they allege. We read in history book, that Yazid and the Umayyads used to organize a splendid festival, till the arrival of al-Husayn's head and captives (sabaya) of Ahl al-Bayt, whereat they rejoiced and gloated over the Messenger of Allah, (S)chanting with poems and songs.

The bad-reputed 'ulama' among Ahl al-Sunnah have then sought their nearness, through composing ahadith about the honour of that day, claiming its being the day of God's accepting Adam's repentance, and in which the Ark of Noah came to rest at (the Mount ) al-Judi, and fire was coolness and

( 311 )

peace for Abraham, and Joseph left the Prison and Jacob recovered his sight, and Moses overcame Pharaoh, and in which a table spread with food was sent down from heaven upon Jesus.

Such are the narrations reiterated by the 'ulama' of Ahl al-Sunnah, and their heads from over the pulpits, which were fabricated by the impostors disguising under the cloak of 'ulama' seeking approachment to the rulers with all means, selling out their Hereafter against the world, becoming thus of the losers whose commerce did not appear.

They have vigorously falsified the facts, by narrating that the Prophet's migration to al-Madinah, coincided with the Day of Ashura, whereat he found of the Jews of al-Madinah fasting. Then he asked them about the reason for that, they replied: In such a day Moses triumphed over Pharaoh. He said: We have better claim to Moses than you. Then he issued his orders that Muslims should fast the two days of Tasu'a and 'Ashura', for contradicting the Jews.

This is being an express lie, since we never heard of a festival ('Id) celebrated by the contemporary Jews, which they call 'Ashura' May we ask our Lord (the Glorified), that how has He made that day a blessing for all His prophets and messengers, from Adam up to Jesus, except Muhammad, for whom this day was a misfortune, tragedy and bad omen, as his Progeny were slaughtered like sheep, and his daughters were taken as captives? The reply will come such: "He will not be questioned as to that which He doeth, but they will be questioned ". (21:23) Allah says too: "And whose disputeth with thee concerning him, after the knowledge which hath come unto thee, say (to him): Come! We will summon our sons and your sons, and our women and your women, and ourselves and yourselves, then we will pray humbly (to our lord) and (solely) invoke the curse of Allah upon those who lie". (3:61)

( 312 )

## **5 - AHL AL-SUNNAH AND THE MUTILATED PRAYER**

After expounding in a previous chapter the revelation of the verse (of prayer) with its interpretation by the Messenger himself, and the way of sending the complete salat, and forbidding the mutilated one which is never accepted by Allah, still there is strong persistence by Ahl al-Sunnah upon sending the mutilated benediction in order that no mention is made for Al Muhammad within the salat. But when being obliged to mention them they attach the Sahabah to them, and when you say before any of them: May God's benediction be upon him and His Household, immediately he realizes your being a Shi'i, as full prayer has turned to be a motto for the Shi'ah exclusively.

This being a clear-cut reality, which I experienced myself, as I used to recognize the writer's Shi'ism through his saying, after mentioning the name of Muhammad, (may God's peace and benediction be upon him), reveals his being a Sunni. So also is the case with the name of Ali, as (peace be upon him) indicates the writer's Shi'ism, while the phrase (karram Allah wajhah) indicates his Sunnism.

The complete salat indicates the Shi'ah's devoted adherence to Prophetic Sunnah, while Ahl al-Sunnah have contradicted the Prophet's commandations, discarding them, as they always send the mutilated prayer, and when obliged to add the word (Al), they attach to it the words (and all his Companions) with no exception, for the sake of depriving Ahl al-Bayt of any virtue or merit. All this being a consequence of the Umayyad's stand and hostility toward Ahl al-Bayt, to the extent that they have substituted sending benediction upon them (Ahl al-Bayt ) by

( 313 )

cursing them from the pulpits, beside compelling people to follow this practice through intimidation and temptation means. Whereas Ahl al-Sunnah could not reach this extent of reviling and cursing for Ahl al-Bayt, as this would disclose their real nature before all Muslims, entailing proclamation of animosity against them. They have concealed their enmity and hatred, inside their hearts, against Ahl al-Bayt, striving to extinguish among the Sahabah, creating for them false virtues.

This is indicated clearly through Ahl al-Sunnah's abstaining from deploring Mu'awiyah and the Companions who continued to curse Ahl al-Bayt for eighty years, but rather they declared pleasure toward all of them, charging with disbelief anyone finding fault with any of the Sahabah, or uncovering his crimes, issuing a fatwa to kill that person.

Some other fabricators tried to attach to the full prayer--taught by the Prophet to his Companions --another part, surmising that this would belittle Ahl al-Bayt, by saying: Say O God send Your benediction upon Muhammad and his Household and wives and offspring. It is quite clear for every researcher that this part was added for including 'A'isha within al-Bayt .

Our reply to them is: Should we presume, for argument's sake, the veracity of the narrations, admitting the mothers of believers as included in it (prayer), the Sahabah then have nothing to do with this matter; and I challenge any Muslim in being able to give any evidence from the Qur'an or Sunnah indicating such a meaning. The stars in the sky are more accessible to him than this. This is decisive commandment in the Qur'an and Sunnah, inviting all the Sahabah and those succeeding them from among Muslims, to call for ( divine) blessing upon Muhammad and his Household. This, in itself being a sublime rank outstripping all other ranks, and a lofty virtue no other one can attain . All Companions, including Abu Bakr, 'Umar

( 314 )

and 'Uthman, and all Muslims all over the world, numbering hundreds of millions, say in their prayer, in tashahhud: O God, send Your blessing upon Muhammad and Al Muhammad! Allah - Glorified -shall never accept their salat if it be devoid of this phrase, and it will be regarded invalid.

Al-Imam al-Shafi'i has denoted this when saying:

It suffices as the greatest honour bestowed on you.  
That his prayer is as nothing who does not salute you.

Due to this verse, al-Shafi'i was accused of tashayyu', as the stooges of the Umayyads and 'Abbasids accuse with this charge anyone asking blessing upon Muhammad and his Household, or praising them with poetry, or referring to any of their excellences. We conclude here that the Shi'ah are the true followers of the Prophetic Sunnah, and their salat is complete and accepted, even in the opinion of their opponents. Whereas Ahl al-Sunnah have expressly contradicted the Prophetic Sunnah, and their salat is mutilated and unaccepted even in the opinion of their imams and 'ulama'.

"Or are they jealous of mankind because of that which Allah of His bounty hath bestowd upon them? For we bestowd upon the house of Ahrham (of old) the Scripture and wisdom, and We bestowd upon them mighty kingdom".(4:54)

( 315 )

#### **THE PROPHET'S INFALLIBILITY AND ITS IMPACT ON AHL AL-SUNNAH**

Muslims differ in regard of the notion of 'ismah (infallibility), which is in fact the only factor obligating all Muslims to adhere to the Prophet's decrees indisputably, if they believe that he never speaks of (his own) desire, it is naught save an inspiration that is inspired. So they should not believe that the Prophet's sayings and decrees are only of his ijtihad, if not being from a Qur'an that is revealed. If they hold such a belief, submitting that everything is Allah's and the Prophet's being only a medium for propagation and exposition, so they are Shi'ah and many Sahabah were known of holding this belief, at the head of whom being al-Imam 'Ali (A), who never changed a bit in the Prophet's Sunnah due to its being revealed by Allah, and it being impermissible to exert opinion or ijtihad against God's ordinances.

Should they believe in non-infallibility of the Prophet in his utterances and acts, and that 'ismah is exclusive for the Qur'an, and whatever other than is a human being who may be mistaken or right, then they prove to be Ahl al-Sunnah, permitting ijtihad of Sahabah and 'ulama' against the Prophet's sayings and rules, in a way that complies with public interest, and be according to the circumstances required by the opinion of the then ruler.

It is self-evident that al-Khulafa' al-Rashidun (except al-Imam 'Ali) have practised ijtihad with their opinions against the Prophetic Sunnah, and gone farther by practising ijtihad against the Qur'anic text (nusus), rendering their opinion then to binding rules to be followed by Ahl al-Sunnah, and

imposing them upon Muslims.

( 316 )

We referred to the ijthadat of abu Bakr, 'Umar and 'Uthman in the books "ma 'a al-Sadiqin and Fas'alu Ahl al-Dhikr, and a separate Book may be dedicated for them later on God-willing. We have recognized that Ahl al-Sunnah own many sources beside the two main sources of Islamic legislation (Qur'an and Sunnah), including Sinnat al-Shaykhayn (Abu Bakr and 'Umar), and ijthad of the Companion, due to their belief in non-infallibility of the Prophet (S), and that he used to exert his opinion, which being approved by some Companions who would correct his errors. Thus it is exposed that the real purpose intended by Ahl al-Sunnah behind claiming of the Prophet's non-fallibility, lies in their permission to contradict and disobey him knowingly or unknowingly. Obeying the non-infallible being non-obligatory by legislation (shar') or reason ('aql), and we are not to obey him as long as we believe in his being mistaken, as how can we obey the error?

On the other side we come to know that when the Shi'ah adopt the Prophet's absolute 'ismah, they intend to make obeying him obligatory due to his enjoying immunity against error, so it is impermissible to contradict or disobey him, and whoever does so, has in fact disobeyed Allah, the fact referred to in many verses the Qur'an:

-- "And whatsoever the Messenger giveth you, take it. And whatsoever he forbiddeth, abstain (from it)".(59:7)

-- "And obey Allah and the Messenger..."(3:132)

-- "Say (O Muhammad to mankind ): If ye love Allah, follow me, Allah will love you..."(3:31)

Beside many verses obligating upon Muslims to obey the Prophet, never contradicting him due to his being ma'sum, not communicating but that which is ordained by Allah - the Glorified.

This necessarily indicates the Shi'ah's being the true

( 317 )

followers of the Prophetic Sunnah due to their belief in its ismah and obligation of following it. It indicates also the Ahl al-Sunnah's remoteness from the Prophetic Sunnah, due to their belief in its being mistaken and permissibility of contradicting it. "Mankind were one community, and Allah sent (unto them) prophets as bearers of good tidings and as warners, and revealed therewith the Scripture with the truth that it might judge between mankind concerning that wherein they differed. And only those unto whom (the Scripture) was given differed concerning it, after clear proofs had come unto them, through hatred one of another. And Allah by His Will guided those who believe unto the truth of that concerning which they differed. Allah guideth whom He will



unto a straight path".(2:213)

With DR. Musawi and (The Book) "Al-Tashih"

In one of Paris suburbs, I met a group of educated youth, in a house of a brother with whom I had ties of kinship and boyhood, at an invitation for having a child after a protracted period of waiting, where we conferred about the Shi'ah and Sunnah. Most of those present (in the house), who were from the Algerians having enthusiasms for the Islamic Revolution, were criticizing the Shi'ah, reiterating those widely-known legends. They differed among themselves, and divided into two groups, one being supporters (for Shi'ah) and equitable, saying: The Shi'ah are brethren in religion. While the other one being opponent imparting upon the Shi'ah all qualities of deviation, preferring the Christians over them.

Going deep into debate and reasoning, some of them mocked me claiming that I was among the self-concieted ones, dazzled by the Iranian Revolution. Thereat friend of mine tried to convince me them of my being a reputed researcher, flattering me before all those present there, telling them that I have authored many books about the subjects.

One of them said that he had the indisputable hujjah (proof), whereat an atmosphere of silence prevailed. I asked him to bring in that hujjah, whereat he asked my permission to wait for a while. He rushed to his adjacent house, returning with a book in his hands called: "Al-Shi'ah wa al-Tashih" by Dr. Musa al-Musawi. On seeing the book, I laughed and said: Is this the indisputable argument you talked about? He returned his fact to those present saying: "This man (al-Musawi) is one among the greatest Shi'ah scholars (ulama), and of their maraji' (high religious authority), holding a certificate in jihad, and his father and grandfather are greatest Shi'ah 'ulama'. He recognized the truth and discarded tashayyu', converting to

( 319 )

be among Ahl al-Sunnah. I am sure that if my brother (meaning me) reads this book, he will never the Shi'ah, and will be acquainted with their hidden facts.

I laughed again and said to him: To assure you that I have read read it with deliberation, I shall furnish you, before the attedents, an indisputable proof from the very book you brought.

He and the attendants said with a pant: We are listening to what you say.

I said: Utterances of Shi'ah Imams about al-Khulafa' Rashidun. He asked: So what?

I said : Find it and read before the attendants, then I shall introduce the proof. He produced the paragraph and read, which can be summed up in that: al-'Imam Ja'far al-Sadiq (A) used to boast of being related to Abu Bakr by saying: "I was born by Abu Bakr twice". Those who have reported this narration, report also that al-Imam al-Sadiq, on the other hand, used to revile Abu Bakr.

Dr. Musawi comments on this by saying: "Is it logical that al-'Imam al-Sadiq boasts of his grandfather, and reviles him at another time? Such behaviour is never expected from an Imam, but from an ignorant plebeian man. All of them have questioned: What is the proof here? They said: It is a reasonable and logical utterance.

I said: Dr.Musawi concludes from al-'Imam al-Sadiq's mentioned phrase that he is boasting of his grandfather, while nothing indicating praise or flattery for Abu Bakr is contained in this phrase. As though al-Sadiq (A) is not a direct grandson for Abu Bakr, but since his mother is the granddaughter of Abu Bakr, despite the fact that al-Sadiq (A) was born seventy years after Abu Bakr's death, without sighting him at all.

( 320 )

They said: We did not get the point from this all?! I said: What do you think of that who boasts of his paternal grandfather claiming his being the most knowledgeable man of his time, with no match throughout history, and that he equated knowledge under him, reviling him at the same time?! They all said: It is absolutely unreasonable.

I said (to him) Read then what the first page of that book contains, you will recognize that Dr. Musawi is that very man. He read: "I was born and brought up in the house of the great leadership of the Shi'ite sect, and I acquired knowledge under tutorship of the greatest religious chief and leader, ever known in Shi'ism history, since the major Occultation up to date, who is our grandfather al-'Imam al-Sayyid Abu al-Hasan al-Musawi, in regard of whom it was said: "He outstripped those who came before him and tried those who succeed him".

I said: Praise be to Allah Who has made truth be revealed by al-Musawi himself and judged himself by himself, when he said: Is it reasonable to boast of one's grandfather and revile him at the same time? He judged that it can't be done but only by the ignorant plebeian. One who describes his grandfather with all these lofty traits, that can't be owned by other grand 'ulama', claiming his being a disciple for him, charging him then with disbelief and doubting his belief, cannot be out an ignorant plebeian.

All the attendents lowered their heads and kept silent, while my friend, the house-owner, rejoiced and said: Haven't I told you the Brother al-Tijani is an objective and logical researcher? Then the one carrying the book thought (how to argue) and said: O my brother, Dr. Musawi may have recognized truth after becoming old and required knowledge.

( 321 )

Glorified be Allah, seeking knowledge is from cradle up to grave!

I replied: If what you say were true, so it was inevitable for al-Musawi to proclaim freedom from obligation of his grandfather, and his tutor too who granted him certificate of ijthad, not to boast of them and argue by their testimony, charging them unknowingly with impiety. Should I intend to discuss before you all the topics he wrote, I would show you amazing wonders. The meeting concluded after introducing explanations and clarifications about the reality of those dubieties, which achieved fruitful and positive results, as three of them, after reading my books, have been guided to truth.

I avail myself of this opportunity to introduce some of the pages I have hastily written about this subject, since the book al-Shi'ah wa al-Tashih has an impact within the locations where the Wahabis exist. Due to the fact that these people own fortunes and influence in some areas, so they may affect some Muslims youth unaware of the Shi'ah, deceiving them with this book, preventing them from getting access to the useful researches, creating a barrier before them as as not to attain to the aspired truth.

The argument (hujjah) used by these opposers being the book of al-Shi'ah wa al-Tashih, by Dr. Musawi, that was printed in millions of versions and distributed free among the educated youth, by authorities whose goals and gets targets are known by close and far people.

Such wretched persons opined that they managed in refuting the school of Imamiyyah Shi'ah, through printing and publishing this book, sicne his author being "Ayutuallah" al-Musawi who was Shi'i, for establishing the proof, making it to be as if not of its followers has given testimony. These people have forgotten several facts, without accounting for them, or estimated their reverse consequences, that entailed misfortune misfortune for them.

( 322 )

I am not going to waste much time for refuting the lies by Dr. Musa al-Musawi in his book. I think that a convincing refutation against his falsifications can be found in my book al-Musawi's book. My books's content being only exposition of the Shia'ah 's belief, all relying upon the holy Qur'an

and true prophetic Sunnah, and unanimity (ijma) of Muslims included Ahl al-Sunnah wa al-Jam'ah, as we have cited evidences for confirming all their (Shi'ah's) belief from the Sihah of Ahl al-Sunnah themselves.

Thus the speech uttered by Dr. Musa al-Musawi proved to be only nonsense and slander, not established on any scientific evidences or Islamic logic, and being a vilification against Ahl al-Sunnah not the Shi'ah. It has been demonstrated also that who publicized for his book are ignorant of all Islam's realities, revealing thus their short-sightedness and ignorance.

Moreover, all the points related to the Shi'ah's beliefs which were criticized and vilified by the claimant of "al-Tashih", are -thanks to God-found in the sihah of Ahl al-Sunnah. Several examples can be cited, which we are not innovated by the Shi'ah but are found and recorded in the sihah of Ahl al-Sunnah wa al-Jama'ah, such as:

- believing in Imamate and nass (text) confirming twelve caliphs all being from Quraysh;
- believing in al-Mahdi (12 Imam) and his being from the Pure 'Itrah, and that he shall fill the earth with justice and equity after being filled with oppression and injustice;
- believing that al-'Imam 'Ali ibn Abi Talib is the wasi (executor) of the Messenger of Allah;
- believing in taqiyyah (dissimulation), which has been also revealed in the Qur'an and confirmed by the Prophetic Sunnah;
- believing in mut'ah (temporary marriage), and its

( 323 )

being halal as ordained by Allah and His Messenger, but only prohibited by 'Umar. -- obligation of khums (one-fifth) out of earnings of interests, as fixed by God's Book and His Messenger's Sunnah; -believing in bada', and that Allah effaces what He will, and establishes (what he will);

-- believing in performing two prayers together without exigency, and its being revealed in Qur'an and practised by the Messenger; -- believing in the obligation of prostration (sujud) on soil and earth, and its being exercised by the Prophet himself. Also the practise of performing pilgrimage to the shrines of the Imams is not only followed by the Shi'ah, but Ahl al-Sunnah too visit the shrines of Awliya' (God's friends) and the righteous, beside holding seasonable ceremonies and festivals for them.

All the beliefs other than these, which are mentioned by Dr. Musawi, intend nothing but overstating and tumult, like the publicity of Tahrif al-Qur'an which is ascribed more to Ahl al-Sunnah, as we explained in the book Ma'a al-Sadiqin.

In brief, there is an evident contradiction between the book of al-Tashih of al-Musawi and the

Book of Allah, the Messenger's Sunnah, unanimity of Muslims and what established by sound reason.

Many of the points disapproved by al-Musawi, are among the necessities of religion revealed in the holy Qur'an, and commanded by the great Messenger, and unanimously accepted by all Muslims. Anyone denying them is verily a disbeliever as unanimously agreed by Muslims. If by "Tashih" he means altering those beliefs and rules, so he has returned to be an infidel and gone out of the fold Islam, and all Muslims should resist him. If what is meant by him is altering his personal beliefs, of whose components he is suffering, and which show

( 324 )

that he has recognized nothing about the Shi'ah, or he may have harboured malice against them as he has deemed them responsible for slaying his father, who was slaughtered like a man (as he says on page 5 of his book) as the hand of a culprit disguised under the garment of a religious man. Thus he was brought up harbouring this malice against the Shi'ah with no sin perpetrated by them, turning his face toward Ahl al-Sunnah hating them with the grudge and detestation for the follower of Ahl al-Bayt, without veiling related to them. So he was left unsteady belonging neither to these (Shi'ah) nor to those (Ahl al-Sunnah), knowing nothing of the Shi'ah but the lies reiterated by their opponents and of the Sunnis but only the congregational and Friday prayer (if attending them). If this is meant by Tashih, so he is asked to correct his corrupt beliefs, with which he has contradicted the unanimity of the Ummah.

If Dr. Musa al-Musawi has grown up, as he claims, and acquired knowledge under the greatest religious authority and leader ever known throughout history of Shi'ism from the greater Occupation up to date: his grandfather al-Sayyid Abu al-Hassan al-Musawi, so why hasn't he learned his lessons and been educated with his manners, or followed his guide? But he has in fact decided his grandfather's beliefs, proving to be disobedient to his parents, or rather charging his grandfather and parents with impiety. If the Shi'ah be deemed as disbelievers by al-Musawi, so their chief and big leader, his grandfather is nearer --far be it from him-- to infidelity (kufr).

It is unparalleled shame, that the grandson Musa ignores what is written by his grandfather Abu al-Hassan al-Musawi (may God's mercy be upon him), in his book *Wasilat al-najat*, while alleging of acquiring knowledge and being educated under him. What a big shame, that a Tunisian youth, living thousands of kilometers far from Najaf, be acquainted with the book *Wasilat al-najat*, and be guided through it to the realities

( 325 )

about Ahl al-Bayt, while it being unknown by his (Abu al-Hassan's) grandson who has been

brought up and grown up inside his house and under his tutorship.

Whatever written by al-Imam al-Sayyid Abu al-Hassan al-Musawi, decided by him and considered a renegade of Islam. According to logic, if the creed of the grand Imam and religious leader who had no parallel in Shi'ah history (as believed by his grandson) be a sahih and sound one, then the belief of his grandson is but blasphemy and deviation.

While if the grandson's creed (aqidah) being the correct and sound one, and that of his grandfather being blasphemy and deviation, so he has then to disavow him and never be proud of belonging to him or referring to his rearing, as mentioned in the outset of his book.

Through this hujjah (proof) and logic, the high degree attained by Musa al-Musawi from Al-Kashif al-Ghita' should be also discarded.

First Since the copy he produced in his book to be a high certificate in Islamic fiqh (ijtihad), is no more than a school-certificate in narration, given by the maraji' to most of the knowledge-seekers, of which I hold two: one from Grand Ayatullah al-'Imam alKhu'i at Najaf, and another from Grand Ayatullah al-Mar'ashi al-Najafi at Qum. The permission for narration is not a high degree in Islamic fiqh, as claimed by Dr. Musawi for deceiving common people, who are unaware of the stage of study in the Theological Schools (al-Hawzat al-'Imamiyyah).

Second: Since the great leader's grandson, who claims correction. has breached the trust, entrusted to him by his tutor, claimed by al-Musawi to have granted him the degree of ijtihad. The late high religious authority, and leader of al-Hawzah al-'Ilmiyyah in Najaf, Shaykh Muhammad Husayn al Kashif al-Ghita', says in that school-certificate, a copy of

( 326 )

which was produced by al-Musawi in his book: "I have permitted him, due to his competence, to report from me the sahih narrations I related from my great Sahykh and honourable instructor...." We observed how al-Musawi has refuted and decided whatever reported by Al Kashif al-Ghita' from his great Shaykhs, in his book Asl al-Shi'ah wa usuluha, in which he recorded all the Shi'ah's beliefs and rulings. How can the book al-Shi'ah wa al-tashih written by the betraying disciple, be compared to the book Asl al-Shi'ah wa usuluha written by the high marji' Kashif al-Ghita'? If Kashif alGhita' being the highest religious authority and head of al-Hawzah al-'Ilmiyyah in Najaf, as admitted by al-Musawi on page 158 of his book, and if al-Musawi boasts of getting the high degree from him before thirty years, so what makes the disciple mock his great tutor who taught him, and granted him a high degree as he alleges?

And if Kashif al-Ghita' being right and his beliefs being corrupt. Should the beliefs of the high

religious authority being incorrect, derided and refuted by al-Musawi, he is required not to lie and cheat people with the claim that he got his high degree in Islamic fiqh (ijtihad) from him. And if al-Muawi's beliefs are sahih as claimed by him in his book, then this means his charging with impiety his grandfather alSayyid Abu al-Hasan, whom he deems to be the greatest religious chief and leader ever known throughout history of Shi'ism, from the greater Occultation up to date. He has also charged with impiety his tutor, who has granted him the high degree, Kashif al-Ghita', beside millions of the Shi'ah since their origination after the Saqifah till nowadays. As I made a covenant with my Lord, to investigate everything before judging it, so I went through the book al-Shi'ah wa altashih attentively, hoping to attain what I missed. But I found nothing except lies and contradictions, and

( 327 )

denial for what is established in the Qur'an beside deriding the Prophet's Sunnah and contradicting the Muslims' unanimity. I realized also that al-Musawi has never bothered himself to go through Sahih al-Bukhari alone, which is the most authentic reference near Ahl al-Sunnah, whom al-Musawi wanted the Shi'ah to join and abandon Allah's and His Messenger's commandments.

Had he bothered himself to read Sahih al-Bukhari, the authentic book for Ahl al-Sunnah, he would have never been involved in this dilemma, from which he has no outlet but through sincere repentance and returning to Allah, penitently. Otherwise he won't gain any benefit from the high degrees, attractive titles, or the sums of money being spent for sowing seeds of discord among Muslims. Allah the Exalted said: "Lo! those who disbelieve spend their wealth in order that they may debar (men) from the way of Allah. They will spend it, then it will become an anguish for them, then they will be conquered. And those who disbelieve will be gathered unto hell. That Allah may separate the wicked from the good. The wicked will He place piece upon piece, and help them all together, and consign them into hell. Such verily are losers". (8:36,37)

Anyhow, his book is replete with contradictions entailing mess for every researcher. If al-Musawi claims his being able to correct the creed (madhhab) of the Shi'ah in their beliefs and rules, I challenge him to a televised debate and a scientific seminar, to be attended by researchers and experts, in other that people realize who should be corrected. This method is emphasized by the Holy Qur'an, and attained also through free-thinking in the most advanced societies, so that Muslims can recognize the facts, and never charge unknowingly and folk with impiety, and becoming thereafter from among the repentants.

"Say: Bring your proof (of what ye state) if ye are truthful".(2:111)

Only one point is left, that we, for being equitable to ( 328 )

Dr. Musawi, should refer to, which he mentioned in his book under three main headings:

1. Smitting the head with the sword on 'Ashura' Day.
2. The third witness (Al wali Allah).
3. Terrorism.

We tell him that regarding the matter of smitting the heads, and using chains (on 'Ashura'), it is neither among the Shi'ah's beliefs, nor it has anything to with the religion. It is only practised by the plebeians, and not exclusively by the Shi'ah, but also by some of Ahl al Sunnah from the well-known 'Isawiyyah community all over North Africa, who practise other acts, or the misfortune of Ahl al-Bayt (A). We agree with al-Musawi in his correction, and call with him for eradicating such phenomena away of all Muslims, as long as faithful Shi'ah 'ulama are there who prohibit all these practices, striving to nullify them, as confessed by al-Musawi himself.

Concerning the third witness (I witness that 'Ali is the friend [wali] of Allah), it is quite known by al-Musawi that all the Shi'ah 'ulama' emphasize its not being a part of adhan (call for prayer), and rather if it is read with the intention of its being obligatory, or a part of the adhan or iqamah, both the adhan and and iqamah shall be invalid. This truth is quite known by al-Musawi, but he intend to create diturbance, through any means serving his suspicious goal.

In regard of terroris, it is absolutely rejected from our side, as rejected by al-Musawi, who is asked not to attach such a disgraceful charge to the Shi'ah. Because the surging wave of terrorism that is widely known during the last years, is but an inevitable consequence for the current struggle between East and West, Morth and South, tyrants ans the oppressed, and usurpers and the usurped.

Why should al-Musawi relate the practices of hasheesh-smokers to the Shi'ah? It is testified by history that

( 329 )

the Shi'ah have been targetted, through histoty, by all sects, governments and colonialists. Nevertheless, they persisted in rejecting and refusing terrorism, with all its forms and kinds. Why shouldn't al-Musawi talk about Mu'awiyah's terrorism, and the assassinations he perpetrated against Mulims, till assassinating al-'Imam Hasan through poison. He used to assassinate his opponents among the truthful believers by pousonion them, saying then: Allah owns troops of honey. We ask al-Musawi: Are the Islamic Movements all over the world, that are characterized with terrorism, in Palestine, Egypt, Sudan, Algeria and Afghanistan, and other western states, like Bask, Korass and Ireland and other countries, are all of them belonging to the Shi'ah?



If that what is meant by al-Musawi from the word terrorism (irhab), is kidnapping some persons as hostages, and diverting the destination of the airplanes and blasting them, we tell them that the combatants among the Palestinian people, who have been exiled by Israel from their hometowns, are responsible for abducting the hostages in Munchen Stadium during the Olympic Games for the year 1972, with killing some of the Israel participants, diverting and exploding some airplanes. The purpose of all these practice is verily awakening the world conscience, and acquainting all the world with their issue, and the historical wrong done to them, the like of which was never witnessed or known by the entire humanity.

It is testified by al-Musawi, that all those do not belong to the Shi'ah, and if he is impressed by the foreign news agencies, due to the political standpoints and excessive animosity against the Islamic revolution, we tell him that all these media put Libya, Syria and Iraq on the top list of countries supporting the international terrorism, which are all definitely not among the Shi'ah.

( 330 )

Why the Shi'ah are exclusively characterized with terrorism by Dr. Musawi in his book al-Shi'ah wa al-Tashih, while in page 122 himself says: The Iranian Shi'ite State can never and will never be able to speak on behalf of all the Shi'ah, or even in the name of the Shi'ah in Iran? If it be so, he should correct his concepts and thoughts.

Thus we have treated Dr. Musawi with equity, and demonstrated the truth from falsehood and the varacious (point) from the corrupt. We have also proved for the readers that all creeds of the Imamiyyah Shi'ah being correct and sound, as it is a product of the holy Qur'an and Prophetic Sunnah. We have affirmed too, that all the false charges and fabricated rumours, released by the partial and troublesome, the enemies of Allah and His Messenger and Islam, with the purpose of vilifying and defaming the beliefs of those committed to the Pure (Prophet's) Kindered, shall be definitely brought to naught and shall pass away as scum, as is expressed by the Almighty Allah: "Then, as for the foam, it passeth away as scum upon the banks, while, as for that which is of use to mankind, it remaineth in the earth. Thus Allah coineth the similitudes"(13:17)

We implore Him- the Glorified and Exalted- to guide us all toward whatever He loves and is pleased with, inspire us with our reasons, revile us of His wrath, drive away our misfortune through the holy presence of the Awaited al-Mahdi (A), hastening his reappearance, they behold it afar off while We behold it nigh.

Our last prayer is all praise belongs to Allah, the Lord of the world, and the best of His benediction and peace be upon the one sent as a blessing for all the worlds, our doyen and master Muhammad and his good and pure Household.

Muhammad al-Tijani al-Samawi