

Ḥadīth al-Thaqalayn

Between The Ahl al-Sunnah and The Shī'ah

By :

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Transliteration key

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

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Foreword

All praise is due to Allah Lord of the worlds. Salutations and peace be upon the best of creation. May the salutations and peace of my Lord be upon him, his family, and Companions.

I recall the brother ‘Alī al-Qaḍībī stating after writing his book, *Dhā’i‘ al-Ṣayt*:

I praised the Companions and I did not neglect the Ahl al-Bayt عليهم السلام.

Which he made a theme for his series of books.

This theme has major connotations and in it is a clear distinction between the Ahl al-Sunnah and Shī‘ah. The topic of this book is of utmost importance as he discusses the ḥadīth of the Messenger صلى الله عليه وسلم, who was gifted with *Jawāmi‘ al-Kalim*¹, the ḥadīth discussing the greater of the two weighty things (i.e. Qur’ān) and the lesser of the two weighty things according to the Shī‘ah (The family of the Prophet صلى الله عليه وسلم). He has excelled in his endeavour despite the concise nature of the book.

Dear reader! You are well aware that the Ahl al-Sunnah rely on the Noble Qur’ān which is the speech of Allah سُبْحَانَهُ وَتَعَالَى, and it is Allah سُبْحَانَهُ وَتَعَالَى who has revealed it as a miracle upon his Prophet صلى الله عليه وسلم. It is on account of Allah’s سُبْحَانَهُ وَتَعَالَى mercy on this nation that he has preserved the Qur’ān wherein there is neither addition nor omission. Allah سُبْحَانَهُ وَتَعَالَى says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

*Indeed, it is We who sent down the Qur’ān and indeed, We will be its guardian.*²

1 The gift of expressing the profoundest of meanings in the most concise and eloquent of expressions.

2 Sūrah al-Ḥijr: 9.

It is an admonishment and a cure for what is in the hearts, and it is a guidance and mercy for the believers. Allah ﷻ says:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ

*O mankind, there has to come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers.*¹

In this manner, they depend on the Sunnah of the Imām of the Ahl al-Bayt and the entire universe in establishing their ‘Aqīdah (creed) and Sharī‘ah (law). Can the Ahl al-Sunnah be blamed for restricting themselves to emulating and following the Master of creation, Muḥammad ﷺ, who is the ultimate leader and example. This is the basis of this dīn according to the Ahl al-Sunnah wa al-Jamā‘ah.

It is not possible for a Muslim to slander the Qur’ān or the Messenger of Allah ﷺ, nor to belittle the rank of the Qur’ān or Allah’s Messenger ﷺ. It is incumbent to call towards the veneration of the Messenger ﷺ, and to call towards adherence to his teachings and guidance. These two components are the basis for reformation and propagation. As for the Ḥadīth al-Thaqalayn; the author transmitted the explanations of the scholars regarding both its chain of transmission and content—and what is mentioned is sufficient in proving this point.

According to Ahl al-Sunnah wa al-Jamā‘ah the meaning of the testimony that “Muḥammad is the Messenger of Allah” is to have unwavering faith in the fact that Allah ﷻ chose Muḥammad ﷺ and sent him as His Messenger to both Man and Jinn. It is obligatory to firmly accept what he has commanded and to refrain from whatever he has prohibited. It is incumbent to have faith in and to firmly accept every report that is authentically transmitted from him, and that it will happen just as he had informed. With regards to obeying him in that which he has commanded, this is a necessity. With regards to avoiding whatever he has

1 Sūrah Yūnus: 57.

prohibited and reprimanded from, it is incumbent to abstain from it, and that we worship Allah as he ought to be worshipped both internally and externally. Allah ﷻ says:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

*And whatever the Messenger has given you, take; and what he has forbidden you, refrain from.*¹

Similarly it is obligatory to have undying love for the Prophet ﷺ, such love that surpasses love for one's parents, self, and all of mankind. The Prophet ﷺ has said:

لا يؤمن أحدكم حتى أكون أحب إليه من ولده ووالده والناس أجمعين

*None of you truly believe until I am more beloved to him than his parent, his son, and the entire mankind.*²

Salutations and peace upon him whenever he is mentioned ,and similarly for his beloved family and close relatives on account of their close relation to him, as well as his beloved Companions رضى الله عنهم on account of their companionship.

I wish to add a few words to this: Verily the Imām's have passed on into the Mercy of Allah except for *Al-Muntaẓar* (the Awaited One), so the conflict is not about authority or who is the khalīfah, but rather it is a political conflict. The awaited al-Mahdī—as acknowledged by those who believe in him—will possess such miracles and cosmic powers with which he will rule the earth and establish his political and ideological authority. He will be aided by Allah and will not be in need of any man. It therefore befits conflict between the Sunnah and Shī'ah be toned down, and for both parties to look into what benefits them both.

1 Sūrah al-Ḥaṣhr: 7.

2 *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*; the wording is from *Ṣaḥīḥ al-Bukhārī*.

May Allah's salutations and peace upon our Prophet Muḥammad, his family, and Companions.

Ṣāliḥ ibn ʿAbd al-Allāh al-Darwīsh

Judge of the public bench in Qaṭīf.

Introduction

All praise is due to Allah Lord of the worlds, salutations and peace upon the Seal of the Messengers and the leader of those who strive in Allah's way, Muḥammad ibn 'Abd Allāh, and upon his family and Companions, and whoever follows him until the Day of Resurrection.

Indeed Allah سُبْحَانَهُ وَتَعَالَى has warned of concealing the truth. Allah says:

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ

*Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture, those are cursed by Allah and cursed by those who curse.*¹

The implication of this verse makes it incumbent upon me to explain whatever I know to be the truth, as Allah has stated:

الَّذِينَ يَبْلُغُونَ رَسُولَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ۗ وَكَفَىٰ بِاللَّهِ حَسِيبًا

*Those who convey the messages of Allah and fear Him and do not fear anyone but Allah. And sufficient is Allah as Accountant.*²

This conveying if it is accepted then this is what I wished for, Allah says:

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۗ أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَٰئِكَ هُمْ أُولُو الْأَلْبَابِ

*Who listen to speech and follow the best of it. Those are the ones Allah has guided, and those are people of understanding.*³

If it is not accepted then Allah says:

1 Sūrah al-Baqarah: 159.

2 Sūrah al-Aḥzāb: 39.

3 Sūrah al-Zumar: 18.

لَسْتَ عَلَيْهِم بِمُصَيِّرٍ

You are not over them a controller.¹

O reader! In a day and age wherein falsehood is widespread I deem it necessary to clarify the truth for one whose objective is Allah and the abode of the hereafter.

O reader! The scholars of the Shī'ah—may Allah guide us and them to the truth—deduce from the Ḥadīth al-Thaḳalayn that the Ahl al-Sunnah do not follow the Ahl al-Bayt, and they do not hold onto what they came with, and instead they follow their enemies.

In order for the reality to be uncovered and for this confusion to be eradicated, and so that it becomes clear who truly loves and adheres to the Ahl al-Bayt as opposed to those who hate and bear enmity towards them; I have written these few words.

I forward gratitude and recognition to those from whose precious writings I benefitted on this topic; in particular Shaykh Ṣāliḥ ibn 'Abd al-Allāh al-Darwīsh, Judge of the public bench in Qaṭīf. He has indeed favoured me by writing a foreword to this book of mine. I ask that Allah makes him share in the reward with me.

Dear reader and one in search of the truth, cast your blind following and fanaticism to the side and read with an open mind and foresight so that the truth may become manifest to you, by the permission of Allah.

May the salutations and peace be upon our Prophet Muḥammad, his family, and Companions.

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1 Sūrah al-Ghāshiyah: 22.

Who are the Ahl al-Bayt?

Ibn Manẓūr writes in *Lisān al-‘Arab*—which is a recognised reference in language:

The word *ahl* in relation to a house refers to its occupants, in relation to a man it refers to those close to him. When used in relation to the Prophet ﷺ it refers to his wives, daughters, and his son-in-law, ‘Alī ﷺ.¹

Ibn Qutaybah رَحِمَهُ اللهُ said:

يذهب الناس إلى أنها ذرية الرجل خاصة، وأن من قال: (عتره رسول الله)، فإنما يذهب إلى ولد فاطمة، وعتره الرجل ذريته وعشيرته الأذنون: من مضى منهم و من غير، وبذلك على ذلك قول أبي بكر: (نحن عتره رسول الله التي خرج منها ويضته التي تفقأت عنه، وإنما جيبت العرب عنا كما جيبت الرحا عن قطبها) ولم يكن أبو بكر رضوان الله عليه ليدعي بحضرة القوم جميعا ما لا يعرفونه

Some people are of the opinion that the word *al-‘itrah* specifically refers to a man’s progeny and that when ‘itrah of the Messenger of Allah ﷺ is said it refers to the children of Fāṭimah رَضِيَ اللهُ عَنْهَا. [In actual fact] The ‘itrah of a man is his progeny and close relatives, those who have passed and preceded him as well. The statement of Abū Bakr رَضِيَ اللهُ عَنْهُ is indicative of this, “We are the ‘itrah of the Messenger of Allah ﷺ which he hails from and which his origin stems from; and the Arab is cut off from us similarly how the mill is cut off from its axis.” Abū Bakr رَضِيَ اللهُ عَنْهُ in the presence of all the people would not claim that which they did not know.²

This is with regards to its lexical meaning as for its usage within the noble Qur’ān; it includes the wives of the Prophet’s as part of the Ahl al-Bayt. Allah سُبحانه وتعالى says:

إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنستُ نارا سائتيكم منها بخبرٍ أو أتيتكم بشهابٍ قبسٍ لعلكم تصطلونَ

1 *Lisān al-‘Arab*, the letter lām, p. 290; *al-Qāmūs al-Muḥīṭ*, the letter lām, section on the letter Ḥamzah, p. 1245.

2 *Adab al-Kātib*, p. 280.

Mention when Mūsā said to **his family**, “Indeed, I have perceived a fire. I will bring you from there information or will bring you a burning torch that you may warn yourselves.”¹

And only Nabī Mūsā’s ﷺ wife was with him, thus the word Ahl which is mentioned in the verse is intended for her.

Allah ﷻ, the Most High says:

قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ

She said, “What is the recompense of one who intended evil for **your wife** but that he be imprisoned or a painful punishment?”²

The verse above relates the statement of the ‘Azīz’s wife.

Also Nabī Ibrāhīm ﷺ when he was given glad tidings of a son when his wife was barren, Allah ﷻ says:

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحِمَتُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ

They said, “Are you amazed at the decree of God? May the mercy of God and His blessings be upon you, **people of the house**. Indeed, He is Praiseworthy and Honourable.”³

The one who looks carefully at this verse will find that the one being addressed here is the wife of Nabī Ibrāhīm ﷺ and she had no children at the time. Due to her husband also being included in the address the word is therefore expressed in plurality (using *Kum* which means you all) instead of a singular feminine pronoun.

1 Sūrah al-Naml: 7.

2 Sūrah Yūsuf: 25.

3 Sūrah al-Hūd: 73.

Similarly, the discussion pertaining to verse of al-Taḥhīr in Sūrah al-Aḥzāb is the same. The verse reads:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

*Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.*¹

Due to the incapability of the scholars of the Shī'ah to respond to this, they claim that the verse of purification found in Sūrah al-Aḥzāb has been interpolated and inserted incorrectly into the Sūrah. They claim this was done intentionally for worldly gain.

Al-Majlisī said:

لعل آية التطهير وضعوها في موضع زعموا أنها تناسبه، أو أدخلوها في سياق مخاطبة الزوجات لبعض مصالحيهم الدنيوية...

Perhaps they placed the verse of purification in a place that they claim is appropriate for it, or they inserted it within a context where the address is directed to the wives for some of their worldly benefits.²

The Shī'ah have explained the word *Ahl* in the Qur'ān to mean wife. In the statement of Allah ﷻ:

فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُم مِّنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ

*And when Moses had completed the term and was travelling with his family, he perceived from the direction of the mount a fire. He said to his family, "Stay here; indeed, I have perceived a fire. Perhaps I will bring you from there (some) information or burning wood from the fire that you may warn yourselves."*³

1 Sūrah al-Aḥzāb: 33.

2 Al-Majlisī: *Biḥār al-Anwār*, vol. 35 p. 234.

3 Sūrah al-Qaṣaṣ: 29.

In *al-Ḥadā'iq al-Nāḍirah* it is mentioned:

المراد من لفظ الأهل في الأخبار إنما هو الزوجة

The word *Ahl* in the narrations refers only to wife...¹

This meaning is, similarly, found in other narrations. On the authority of ‘Alī رَضِيَ اللَّهُ عَنْهُ he said:

من أراد التزويج (إلى أن قال) فإذا زفت زوجته ودخلت عليه، فليصلي ركعتين ثم ليمسح يده على ناصيتها، ثم ليقل: اللهم بارك لي في أهلي وبارك لهم في ...

Whoever intended to get married... When his wife arrives and enters into his presence, let him perform two raka’ah of ṣalāh, then place his hand over her forelock and say, “O Allah, grant me blessings in **my family (wife)**, and grant them blessings in me...”

Similarly, if we revisit the Ḥadīth al-Kisā’, the meaning of the verse of purification will become clear to us, and why the word in the verse is expressed in plurality instead of a singular feminine pronoun. As well as the ḥadīth wherein the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to one of his wives, “You are upon good.”

The ḥadīth in terms of the wording is narrated in a number of ways; however, even though the wording might differ, the meaning and content is the same.

It is narrated on the authority of ‘Umar ibn Abī Salamah, stepson of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

لما نزلت هذه الآية على النبي: (إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا) في بيت أم سلمة فدعا فاطمة وحسنا وحسينا، وعلي خلف ظهره، فجللهم بكساء، ثم قال: (اللهم هؤلاء أهل بيتي، فأذهب عنهم الرجس وطهرهم تطهيرا، قالت أم سلمة: وأنا معهم يا نبي الله؟ قال: أنت على مكانك وأنت على خير)، وفي رواية أخرى قال: (إنك إلى خير أنت من أزواج النبي).

1 Al-Baḥrānī: *Al-Ḥadā'iq al-Nāḍirah*, vol. 32 p. 155.

When this verse was revealed to the Prophet ﷺ, “Allah intends only to remove from you the impurity [of sin], O people of the [Prophet’s] household, and to purify you with [extensive] purification),” Fāṭimah, Ḥasan, and Ḥusayn were in the house and ‘Alī was behind the Prophet. The Prophet ﷺ then covered them with a garment.

Then he said, “O Allah! These are my household, Remove the impurity from them and purify them with [extensive] purification.”

Umm Salamah said, “Am I with them, O Prophet of Allah?”

He said, “You have your station and you are upon goodness”, and in another narration he said, “You are towards goodness, you are from the wives of the Prophet.”

Reconciling the meaning of Ḥadīth al-Kisā’

In order to fulfil the obligation of Ḥajj there are preparations required, and from these preparations is the vaccination. So when a person prepares for Ḥajj, he then ensures to take his vaccinations before departing. If a person had taken the vaccination previously then there is no need to take it a second time, the vaccination he took previously will suffice him.

I believe that both the question and answer is clear.

So in a similar manner is the story of the people of the garment. The Prophet ﷺ included ‘Alī, Fāṭimah, Ḥasan and Ḥusayn under his garment and not his wives. This is due to the fact that the verse of purification had previously been revealed about them. The proof for this is that the Prophet said after the revelation of this verse, “O Allah these are my household, remove the impurity from them and purify them with [extensive] purification.” So the Prophet ﷺ sought

1 *Jāmi’ al-Tirmidhī*, Kitāb al-Tafsīr al-Qur’ān, vol. 5 p. 351, Ḥadīth: 3105, also in *Kitāb al-Manāqib*, Manāqib of the Ahl al-Bayt, vol. 5 p. 663, Ḥadīth: 3787, Beirut, Lebanon.

from Allah to remove the impurity from them and to purify them. If the verse had already informed the Prophet ﷺ that Allah has removed the impurity from them and purified them, then there would not be any need to supplicate for it thereafter. Allah would have then said, “Indeed Allah removed from you, the household, the impurity and has purified you with (extensive) purification.”

It deserves to be highlighted at this point that the sources of the Shī'ah indicate that the Ahl al-Bayt consists of more than twelve individuals, and it also attests to the fact that there is another understanding with regards to who the Ahl al-Bayt actually are.

Amongst these narrations is that Umm Salamah—the narrator of the ḥadīth under discussion—was indeed amongst the five whom the Prophet ﷺ had covered with the garment. She said to the Prophet ﷺ:

ألسنت من أهلك؟ قال: بلى، قالت: فأدخلني في الكساء

“Am I not part of your family?”

He replied, “Yes,

She said, “So then enter me in the garment!”¹

In another narration the Prophet ﷺ said:

اللهم إليك أنا وأهل بيتي لا إلى النار، فقلت: يا رسول الله، وأنا معكم؟ فقال: وأنت.

“O Allah, may my family and I head towards you and not towards the Fire.”

So I (‘Umm Salamah) said, “O Messenger of Allah am I with you?”

Then He said, “And you.”²

1 *Al-'Umdah*, p. 18; *Biḥār al-Anwār*, vol. 35 p. 221, vol. 45 p. 198; *Tafsīr al-Burhān*, vol. 3 p. 321; Muḥammad ibn Sulaymān al-Kūfī: *Manāqib al-Imām Amīr al-Mu'minīn*, the letter 'ayn, vol. 2 p. 152.

2 *Biḥār al-Anwār*, vol. 25 p. 240, vol. 37,39 p. 402; Al-Ṭūsī: *Al-Amālī*, p. 136.

It is narrated that Ḥusayn رَضِيَ اللَّهُ عَنْهُ after gathering his son, brothers, and household looked at them and then cried for a while saying:

اللهم إنا عتره نبيك

O Allah we are the ‘itrah of your Prophet.¹

So Ḥusayn رَضِيَ اللَّهُ عَنْهُ did not restrict the ‘itrah to himself or only to his son, Zayn al-‘Ābidīn. Rather he applied it in general, incorporating all of his family who were with him.

Zayd ibn ‘Alī ibn al-Ḥusayn رَضِيَ اللَّهُ عَنْهُ said:

أنا من العتره

I am from the ‘itrah.²

The children of Muslim ibn ‘Aqīl رَضِيَ اللَّهُ عَنْهُ made a similar statement.³

It comes in the narrations of the Shī‘ah that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself said in the very same Ḥadīth al-Thaqalayn—after having said, “I leave for you two weighty things...”—that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was then asked, “Who are your household?” and he replied:

قال: آل علي، آل جعفر، آل عقيل، آل عباس.

The family of ‘Alī, the family of Ja‘far, the family of ‘Aqīl, and the family of ‘Abbās.⁴

Also ‘Alī رَضِيَ اللَّهُ عَنْهُ said regarding Zubayr رَضِيَ اللَّهُ عَنْهُ:

1 *Biḥār al-Anwār*, vol. 46 p. 198, 201, 202; *Ithbāt al-Hudāh*, vol. 1 p. 604, 605.

2 *Biḥār al-Anwār*, vol. 45 p. 101,103; *Al-Ṣadūq: al-Amālī*, p. 77, 78, 79.

3 *Biḥār al-Anwār*, vol. 44 p. 383.

4 *Biḥār al-Anwār*, vol. 28 p. 347, vol. 32 p. 108, vol. 41 p. 145; *al-Khiṣāl*, p. 157.

ما زال الزبير رجلا منا أهل البيت

Zubayr will always remain a man from amongst us, the Ahl al-Bayt.¹

Similarly, al-Ṣādiq صلى الله عليه وآله said to more than one of his companions:

إنه منا أهل البيت

He is from us the Ahl al-Bayt.²

Al-Bāqir also said to Sa'd ibn 'Abd al-Malik, who was from the Banū Umayyah:

أنت أموي منا أهل البيت

You are of the Banū Umayyah and from us the Ahl al-Bayt.³

The Messenger صلى الله عليه وآله وسلم said:

عليكم بالسمع والطاعة للسابقين من عترتي، فإنهم يصدونكم عن البغي، ويهدونكم إلى الرشد، ويدعونكم إلى الحق، فيحيون كتابي وستي ويميتون البدع.

Hear and obey the forerunners of my 'Itrah. They shall stop you from rebellion, guide you towards righteousness, and call you towards the truth. They will revive my Book, and my Sunnah, and they will exterminate innovations.⁴

If we were to discuss the understanding of the word 'itrah our discussion would be prolonged; however, this concise discussion sufficiently clarifies that the Ahl al-Bayt did not use the term 'itrah specifically as reference to the Twelve Imāms. And as the popular adage goes: *The people of the house know best its contents.*

1 *Biḥār al-Anwār*, vol. 47 p. 345, 349, vol. 83 p. 155; *al-Ikhtiṣās*, p. 68, 195.

2 *Biḥār al-Anwār*, vol. 46 p. 337; *al-Ikhtiṣās*, p. 85; *al-Burhān*, vol. 2 p. 319.

3 *Biḥār al-Anwār*, vol. 23 p. 115, vol. 25 p. 237, vol. 35 p. 211,229; *Kashfal-Ghummah*, vol. 1 p. 44.

4 *Biḥār al-Anwār*, vol. 16 p. 375.

The Shī'ī substantiation from Ḥadīth al-Thaqalayn

The Ithnā 'Ashariyyah Shī'ah—may Allah guide us and them—substantiate from a ḥadīth that has been deemed *Ḍa'if* (weak) by many scholars of the Ahl al-Sunnah:

تركت فيكم ما إن أخذتم به لن تضلوا: كتاب الله وعترتي أهل بيتي.

I have left among you that which if you were to hold on to it, you will never go astray: The Book of Allah and my 'Itrah, my Ahl al-Bayt.¹

They assume that the Prophet ﷺ commanded thereby to hold fast onto the Ahl al-Bayt of the Prophet ﷺ [in the same manner as the Qur'ān], who are none other than the Twelve Imāms. They assume that this ḥadīth proves that they are the sole authority after the Prophet ﷺ, and only they are his Khulafā' after him—obedience to whom is obligatory and no one else. In fact, the narrations of the Imāms clearly mention that anyone who denies their leadership is a Kāfir and out of the fold of Islam, as attested to by the earlier Shī'ī scholars. Their latter scholars, however, claim that the one who denies their authority will only be deemed a disbeliever if he denies its compulsion after the “definitive proofs” have been presented to him. And if he denies it without proof having been presented to him then he will not be deemed a disbeliever, since he has not believed in it due to his own reasoning [and not rejected the “proofs” per se].²

1 *Al-Tirmidhī*, Kitāb al-Manāqib, Bāb Manāqib Ahl al-Ḥadīth, Ḥadīth: 3786. In it is Zayd al-Anmāfī, and he is *Munkar al-Ḥadīth* (a weak narrator who transmits uncorroborated narrations). A few scholars, like Muḥammad Nāṣir al-Dīn al-Albānī have authenticated the ḥadīth containing the wording, “my 'Itrah, Ahl al-Bayt”, we will clarify their understanding of the ḥadīth later in the book, Allah willing.

2 This is a contradiction from their latter scholars. The earlier as well as the latter scholars agree that the Companions were Kāfir, despite them having the foremost right of *Ijtihād* [analytical reasoning]. So do the Shī'ah have any proof that the Companions rejected a definitive proof of Sharī'ah, by which they can deem them Kāfir?

This (second) view is contrary to what the Shī'ah scholars, al-Mufīd and al-Majlisī, have written:

إتفقت الإمامية علي من أنكر إمامة أحد من الأئمة وجحد ما أوجبه الله تعالى من فرض الطاعة فهو كافر ضال مستحق للخلود في النار.

There is consensus amongst the Imāmiyyah that whoever denies the Imāmah of anyone of the Imāms, and denies the duty of obedience to them that Allah has decreed, that such a person is a kāfir, misguided, and that he deserves everlasting torment in Hell.¹

Take note of the statement of al-Mufīd and al-Majlisī, the mere denial of even one of the Imāms renders one a kāfir, misguided, and deserving of everlasting torment in Hell. They did not add any clause that the denial must be due to rejection, but instead they indicated that denial of their obedience is tantamount to rejecting a compulsory act of worship.

Nevertheless, the one who studies the words of Amīr al-Mu'minīn 'Alī ibn Abī Ṭālib عليه السلام will find it to be in contradiction to the entire Ithnā 'Ashariyyah creed, let alone just al-Mufīd and al-Majlisī. *Nahj al-Balāghah* of al-Sharīf al-Raḍī, contains a statement of 'Alī ibn Abī Ṭālib عليه السلام wherein he acknowledges that the permissibility of another being the khalīfah besides him. It is proven that when called upon to accept the Khilāfah, immediately after the murder of 'Uthmān عليه السلام, he said:

دعوني والتمسوا غيري

Leave me and look for someone else!²

What is intended here is that the authenticity of the ḥadīth the wording, my 'itrah, my Ahl al-Bayt, is not established. The authentic narration in *Ṣaḥīḥ Muslim*

1 *Awā'il al-Maqālāt*, p. 44; *Bihār al-Anwār*, vol. 8 p. 366.

2 *Nahj al-Balāghah*, sermon: 92.

is the ḥadīth of Zayd ibn Arqam رَضِيَ اللَّهُ عَنْهُ. In it is the command to hold on to the Book of Allah سُبْحَانَهُ وَتَعَالَى and an exhortation regarding the Ahl al-Bayt. In other words the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ instructed us to hold on to the Book of Allah سُبْحَانَهُ وَتَعَالَى and thereafter the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ instructed us to be mindful of his Ahl al-Bayt saying, “My household, by Allah, I remind you regarding my household.” That which was commanded to be held onto is the Book of Allah. As for the Ahl al-Bayt of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he commanded us to take care and give them their due rights which Allah سُبْحَانَهُ وَتَعَالَى had awarded them.

This is the Ḥadīth narrated on the authority of Zayd ibn Arqam:

أما بعد ألا أيها الناس فإنما أنا بشر يوشك أن يأتي رسول ربي فأجيب، وأنا تارك فيكم ثقلين: أولهما كتاب الله فيه الهدى والنور فخذوا بكتاب الله واستمسكوا به، فحث على كتاب و رغب فيه، ثم قال: و أهل بيتي، أذكركم الله في أهل بيتي، فقال له حصين: و من أهل بيته يا زيد؟ أليس نساؤه من أهل بيته؟ قال: نساؤه من أهل بيته، ولكن أهل بيته من حرم الصدقة بعده، قال: و من هم؟ قال: هم آل علي، و آل عقیل، و آل جعفر، و آل عباس، قال: كل هؤلاء حرم الصدقة؟ قال: نعم.

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Pay attention O people, indeed I am only a human and it is possible that soon the messenger of my Rabb will come to me and I will respond to him. Indeed I will leave amongst you the Thaqalayn. The first of the two is the Book of Allah, in it is guidance and light, so hold onto the Book of Allah and never let it go!”

He continued to encourage and urge regarding the Book of Allah.

He then said, “and my Ahl al-Bayt! I remind you to fear Allah regarding my Ahl al-Bayt! I remind you to fear Allah regarding my Ahl al-Bayt! I remind you to fear Allah regarding my Ahl al-Bayt.”

So Ḥusayn enquired, “And who are his Ahl al-Bayt, O Zayd? Are not his wives part of his Ahl al-Bayt?”

Zayd replied, “His wives are part of his Ahl al-Bayt but his Ahl al-Bayt also includes those upon whom zakāh is forbidden.”

Ḥusayn asked, “Who are they?”

Zayd replied, “They are the family of ‘Alī, the family of ‘Aqīl, the family of Ja‘far, and the family of ‘Abbās.”

Ḥusayn asked, “Is zakāh forbidden for all of them?”

Zayd replied, “Yes.”¹

1 *Ṣaḥīḥ Muslim*, vol. 4 p. 1873; Al-Majlisī: *Biḥār al-Anwār*, vol. 23 p. 114-115.

The Meaning of Holding on to the Thaqalayn According to Ahl al-Sunnah wa al-Jamā'ah.

Indeed the meaning of taking hold of the Book of Allah سُبْحَانَهُ وَتَعَالَى is clinging to and acting according to it. As for the Ahl al-Bayt صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is encouraging the Ummah to fulfil the rights awarded to them by Allah and to be considerate in our treatment of them, according to what is authentically transmitted from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Among those who authenticate the ḥadīth of Thaqalayn is Muḥammad Nāṣir al-Dīn al-Albānī with all its variant chains of narration. However, his understanding of this ḥadīth is contrary to that which the Shī'ah understand.

و اعلم أيها القارئ الكريم، أن من المعروف أن الحديث مما يحتج به الشيعة، ويلهجون بذلك كثيرا، حتى يتوهم بعض أهل السنة أنهم مصيبون في ذلك، وهم جميعا واهمون في ذلك، و بيانه من وجهين: الأول: أن المراد من الحديث في قوله صلى الله عليه وسلم: (عترتي) أكثر مما يريد الشيعة، ولا يريد أهل السنة، بل هم مستمسكون به، ألا وهو أن العترة فيه هم أهل بيته رضي الله عنهم، وقد جاء ذلك موضحا في بعض طرقه كحديث الترجمة: وعترتي أهل بيتي . وأهل بيته في الأصل هم نساؤه رضي الله عنهن، وفيهن الصديقة عائشة رضي الله عنهن جميعا، كما هو صريح قوله تعالى في (الأحزاب): (إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا) بدليل الآية التي قبلها والتي بعدها: يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا وَاذْكُرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا(الأحزاب: ٣٢-٣٤) و تخصيص الشيعة (أهل البيت) في الآية بعلي و فاطمة و الحسن و الحسين بيته رضي الله عنهم دون نساؤه رضي الله عنهن من تحريفهم آيات الله تعالى انتصارا لأهوائهم كما هو مشروح في موضعه، وحديث الكساء و ما فيه معناه غاية ما فيه توسيع دلالة الآية، و دخول علي و أهله فيها، كما بينه ابن كثير و غيره، و كذلك حديث (العترة) قد بين النبي صلى الله عليه وسلم أن المقصود أهل بيته رضي الله عنهم بالمعنى الشامل لزوجاته و علي و أهله. و لذلك قال التوربشتي كما في (المرفاة) (٥/٦٠٠): (عترة الرجل: أهل بيته و رهطه الأذنون، و لاستعمالهم (العترة) على أنحاء كثيرة بينها رسول الله صلى الله عليه وسلم بقوله: (أهل بيتي) ليعلم أنه أراد بذلك نسله و عصابته الأذنين و أزواجه). و الوجه الآخر: أن المقصود من (أهل البيت) إنما هم العلماء الصالحون منهم، و المتمسكون بالكتاب و السنة، قال الإمام أبو جعفر الطحاوي رحمه الله: (العترة هم أهل بيته رضي الله عنهم، الذين هم على دينه، و على التمسك بأمره). و ذكر نحوه الشيخ علي الفاري في الموضوع

المشار إليه آنفا، ثم استظهر أن الوجه في تخصيص أهل البيت بالذكر ما أفاده بقوله: (إن أهل بيت غالباً يكونون أعراف بصاحب البيت وأحواله، فالمراد بهم أهل العلم منهم المطلعون على سيرته، الواقفون على طريقتة، العارفون بحكمه وحمته، وبهذا يصلح أن يكون مقابلاً لكتاب الله سبحانه، كما قال: (وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ). قلت:- أي الأباي - و مثله قوله تعالى في خطاب أزواجه في آية التطهير المقدمة (وَ أَذْكَرَنَّ مَا فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ) (الأحزاب: ٣٤) فتبين أن المراد ب(أهل البيت) المتمسكون منهم بسنته صلى الله عليه وسلم فتكون هي المقصود بالذات في الحديث، ولذلك جعلها أحد (الثقلين) في حديث زيد بن أرقم المتقدم للثقل الأول وهو القرآن، وهو ما يشير إليه قول ابن الأثير في (النهاية): (سماهما) (ثقلين))، لأن الأخذ بهما (يعني: الكتاب و السنة) والعمل بهما ثقلان، ويقال لكل خطير نفيس: (ثقل) فسماهما (ثقلين) إعظاماً لقدرهما، و تفخيماً لشأنها. قلت:- أي الأباي - الحاصل أن ذكر أهل البيت في مقابل القرآن في هذا الحديث كذكر سنة الخلفاء الراشدين مع سنته صلى الله عليه وسلم في قوله: (فعليكم بسنتي و سنة الخلفاء الراشدين...). قال الشيخ علي القاري (١/ ١٩٩): (فإنهم لم يعلموا إلا بسنتي، بالإضافة إليهم، إما لعلمهم بها، أو لاستمباطهم و اختيارهم إياهم) انتهى كلام العلامة الألباني رحمه الله.

Know well, O respected reader, it is known that the ḥadīth which the Shī'ah use as proof and are very much attached too, even some of the Ahl al-Sunnah incorrectly assume that they are correct in doing so, they are all wrong in this regard. Clarity is given to this from two angles:

Firstly: The implication of the Prophet's ﷺ statement, *my 'itrah* is much broader than what the Shī'ah assume, and the Ahl al-Sunnah do not reject this, but adhere to it. With certainty the 'itrah refers to the Ahl al-Bayt, which is explicitly mentioned in some chains of narration like the ḥadīth which is being discussed, *my 'itrah is my Ahl al-Bayt*. His Ahl al-Bayt in reality are all his wives, amongst whom is Sayyidah al-Ṣiddīqah 'Ā'ishah رضي الله عنها, as is clearly stated in the verses (in al-Aḥzāb):

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.

[33]

With the proof of the verses which are before it:

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ
 مَرَضٌ وَقَلْنَ قَوْلًا مَّعْرُوفًا وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ
 الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ
 الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ
 كَانَ لَطِيفًا خَبِيرًا

O wives of the Prophet, you are not like anyone among women. If you fear Allah, then do not be soft in speech [to men], lest he in whose heart is disease should covet, but speak with appropriate speech. And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakāh and obey Allah and His Messenger. Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification. And remember what is recited in your houses of the verses of Allah and wisdom. Indeed, Allah is ever Subtle and Acquainted [with all things].¹

The Shī'ah restricting the Ahl al-Bayt in this verse to only 'Alī, Fāṭimah, Ḥasan, and Ḥusayn رضي الله عنهم—excluding the Prophet's wives رضي الله عنهن—is an interpolation of the verses of Allah سبحانه وتعالى to support their whims, as is discussed in its relevant chapters.

The ḥadīth of Kisā' and the like there of, its objective is only to expand the inference of the verse and thus include 'Alī and his family in it, as has been explained by Ibn Kathīr and others. Similarly, the ḥadīth of the 'itrah which the Prophet صلى الله عليه وسلم clarified was his Ahl al-Bayt includes his wives as well as 'Alī and his family.

This is why al-Tūribishti has said, as stated in *al-Mirqāt* (5/600), “The 'itrah of a man is his house hold and his close relatives. Due to their usage of 'itrah for many aspects. The Messenger صلى الله عليه وسلم clarified it with his statement, 'My household,' in order that it be known that he intends thereby his progeny, close relatives, and his wives.”

1 Sūrah al-Aḥzāb: 32-34.

Secondly: What is intended by Ahl al-Bayt are the pious scholars from amongst them, who cling to the Book of Allah and the Sunnah. Abū Ja‘far al-Ṭaḥāwī رَضِيَ اللهُ عَنْهُ has said, “The ‘itrah are His Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ, those who are upon his Dīn and cling to its dictates.”

‘Alī al-Qāri’ has mentioned something similar as was alluded to previously, after which he clarifies the purport behind the added elucidation of the Ahl al-Bayt, “Indeed the household of a man are usually more acquainted with him and his conditions. So the Ahl al-Bayt who are implied are the scholars amongst them, who are knowledgeable of his way of life, and practices; those who are acquainted with his instructions and its wisdom. With this meaning in mind, it will then be possible to stand alongside the Book of Allah سُبحانه وتعالى, just as Allah سُبحانه وتعالى has said:

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

*And to teach them the Book and the Wisdom.*¹

I (Al-Albānī) say: An example of it is Allah’s سُبحانه وتعالى address to the Prophet’s ﷺ wives in the previous verse of purification:

وَاذْكُرْنَ مَا فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ

*And remember what is recited in your houses of the verses of God and wisdom.*²

which makes it clear that those intended by Ahl al-Bayt are those who adhere to His Sunnah ﷺ, which is the intended purpose of this ḥadīth. This is why the Prophet ﷺ made one of the *Thaqalayn*, in the previous ḥadīth of Zayd ibn ‘Arqam, uniquely first, i.e. the Qur’ān. Ibn al-Athīr’s statement in *al-Nihāyah* indicates to this as well, “He has named them *Thaqalayn* (Two Weighty things) because holding on to them—the Qur’ān

1 Sūrah al-Baqarah: 129.

2 Sūrah al-Aḥzāb: 34.

and Sunnah— and acting in accordance with them are two enormous tasks. Anything which is of importance is referred to as *Thiqal*, thus the Prophet ﷺ named them *Thaqalayn* (i.e. the two weighty/important things) to elaborate upon its significance and status.

I (al-Albānī) say: The summary is that mentioning the Ahl al-Bayt alongside the Qur’ān in this ḥadīth is like how the al-Khulafā’ al-Rāshidīn were mentioned alongside the Prophet’ ﷺ Sunnah; as is found in His statement, “Following my Sunnah is incumbent upon you as well as the Sunnah of my al-Khulafā’ al-Rāshidīn.”

‘Alī al-Qāri’ has said (1/199), “As they only practiced upon my Sunnah. Thus the attribution to them is either on account of their practising upon the Sunnah, or their substantiation and extrapolation from it.”¹

So where in this explanation is al-Albānī justifying its restriction to only Twelve Imāms such that the Shī’ah can cite it as a proof against the Ahl al-Sunnah?

We gauge from this that the Shī’ah accept the authentication of al-Albānī of the ḥadīth, but not his understanding of it. If you wish to accept his authentication then accept his understanding of it as well.

The Ahl al-Sunnah wa al-Jamā‘ah do not impose on anyone to take the view or understanding of any person if it is void of proof. They only impose adopting a view or understanding when it is supported by evidence, and here the words of al-Albānī are quite clear.

1 *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, vol. 4 p. 359-361.

The Manner in which the Ahl al-Sunnah and Shī'ah act upon this Ḥadīth

The Ahl al-Sunnah and the Thaqaalayn

Let us submit, for argument sake, that the ḥadīth is authentic and that there is no ambiguity in it. So who truly practices upon the ḥadīth: the Ahl al-Sunnah wa al-Jamā'ah or the 'Ithnā 'Ashariyyah Shī'ah?

1. The Ahl al-Sunnah wa al-Jamā'ah transmitted the noble Qur'ān:

We begin with that which the Prophet ﷺ began with, which is the Book of Allah ﷻ. It is well established that the Book of Allah ﷻ has reached us via mass transmission from the chains of the Ahl al-Sunnah wa al-Jamā'ah, and there is no Shī'ah Imāmī Ithnā 'Asharī narrator in it. This is the current copy in circulation amongst the Muslims. So where are the Shī'ah narrators from the Imāms of the Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ of this copy?

It is known that Zurārah, Jābir al-Ju'fī, and Hishām ibn al-Ḥakam are of those who narrated many reports from Imām Ja'far al-Ṣādiq رَضِيَ اللهُ عَنْهُ and others; so why did they not narrate the Qur'ān from the Imāms?

The one who narrated the Qur'ān from Ja'far al-Ṣādiq رَضِيَ اللهُ عَنْهُ is Ḥamzah al-Zayyāt, with an unbroken chain from the Ahl al-Bayt to the Prophet ﷺ¹, and Ḥamzah al-Zayyāt was from the Ahl al-Sunnah wa al-Jamā'ah.² Where are the narrators of the Ithnā 'Ashariyyah Shī'ah?

Here is an example for further clarity:

Allah ﷻ says:

1 Ibn al-Jazarī: *Al-Nashr fī al-Qirā'āt al-'Ashr*, vol. 1 p. 133.

2 Al-Dhahabī: *Sīyar 'A'lām al-Nubalā*, vol. 7 p. 90.

أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّسَيَّدَةٍ

*Wherever you may be, death will overtake you, even if you should be within towers of lofty construction.*¹

Do the Shī'ah read the word *Yudrikkum* in this verse with one kāf or two?

If the Shī'ah read it with one kāf then we ask who is the narrator whom they take this reading from? If they read it with two kāf's then who is the narrator whom they take this reading from? Furthermore, the Shī'ah do not have any chain of narration, they read the Qur'ān as heard from the Ahl al-Sunnah wa al-Jamā'ah.

Therefore just as the Ahl al-Sunnah are more knowledgeable than the Shī'ah regarding the greater of Thaḳalayn, which is the Qur'ān, they are more entitled to be more knowledgeable than them regarding the smaller of the Thaḳalayn, which is the 'itrah.

These are the chains of narrations which have reached us via mass transmission from the Qur'rā' al-'Asharah, who are the Imāms of Qirā'ah according to the Ahl al-Sunnah wa al-Jamā'ah. Twenty narrators have narrated from them, and they are the narrators of the noble Qur'ān.

Imāms of Qirā'ah

Each Imām has two narrators:

1. The Qāri' of Madīnah was Imām Nāfi', Warsh and Qālūn narrated from him. This reading is transmitted from six of the Companions رضي الله عنهم. They are 'Umar ibn al-Khaṭṭāb, Zayd ibn Thābit, Ubayy ibn Ka'b, 'Abd Allāh ibn 'Abbās, 'Abd Allāh ibn 'Ayyāsh, and Abū Hurayrah رضي الله عنه.

1 Sūrah al-Nisā': 78.

2. The Qāri' of Makkah al-Mukarramah was Imām ibn Kathīr, al-Bazzī and Qunbul narrated from him. This reading is transmitted from five of the Companions. They are 'Umar ibn al-Khaṭṭāb, Zayd ibn Thābit, Ubayy ibn Ka'b, 'Abd Allāh ibn 'Abbās, and 'Abd Allāh ibn al-Sā'ib رضي الله عنه.
3. The Qāri' of Baṣrah was Imām Abū 'Amr al-Baṣrī, al-Dūrī and al-Sūsī narrated from him. This reading is transmitted from ten of the Companions. They are 'Umar ibn al-Khaṭṭāb, 'Uthmān ibn 'Affān, 'Alī ibn Abī Ṭālib, 'Abd Allāh ibn Mas'ūd, Abū Mūsā al-Ash'arī, 'Abd Allāh ibn 'Abbās, 'Abd Allāh ibn 'Ayyāsh, 'Abd Allāh ibn al-Sā'ib, Ubayy ibn Ka'b, Zayd ibn Thābit, and Abū Hurayrah رضي الله عنه.
4. The Qāri' of Shām was Imām ibn 'Āmir, Hishām and ibn Dhakwān narrated from him. This reading is transmitted from 'Uthmān ibn 'Affān and Abī al-Dardā رضي الله عنه.
5. The Qāri' of Kūfah was Imām 'Āṣim ibn Abī al-Najūd, Shū'bah and Ḥaḥṣ (Most Muslims today read the Qur'ān via the narration of Ḥaḥṣ from his teacher 'Āṣim). This reading is transmitted from six Companions. They are 'Uthmān ibn 'Affān, 'Alī ibn Abī Ṭālib, 'Abd Allāh ibn Mas'ūd, Zayd ibn Thābit and Ubayy ibn Ka'b رضي الله عنه.
6. Imām Ḥamzah al-Zayyāt, Khalaf and Khallād narrated from him. This reading is transmitted from six Companions. They are 'Uthmān ibn 'Affān, 'Alī ibn Abī Ṭālib, Ubayy ibn Ka'b, Zayd ibn Thābit, 'Abd Allāh ibn Mas'ūd, and Ḥusayn ibn 'Alī ibn Abī Ṭālib رضي الله عنه.
7. Imām 'Alī ibn Ḥamzah al-Kisā'ī, Abū al-Ḥārith and Ḥaḥṣ al-Dūrī narrated from him. This reading is transmitted from ten Companions. They are 'Umar ibn al-Khaṭṭāb, 'Uthmān ibn 'Affān, 'Alī ibn Abī Ṭālib, Ubayy ibn Ka'b, Zayd ibn Thābit, 'Abd Allāh ibn Mas'ūd, 'Abd Allāh ibn 'Abbās, 'Abd Allāh ibn 'Ayyāsh, Abū Hurayrah, and Ḥusayn ibn 'Alī ibn Abī Ṭālib رضي الله عنه.

8. Imām Ya‘qūb al-Ḥaḍramī, Ruways and Rawḥ narrated from him. This reading is transmitted from ten Companions. They are ‘Umar ibn al-Khaṭṭāb, ‘Uthmān ibn ‘Affān, ‘Alī ibn Abī Ṭālib, Ubayy ibn Ka‘b, Zayd ibn Thābit, ‘Abd Allāh ibn Mas‘ūd, Abū Mūsā al-Ash‘arī, ‘Abd Allāh ibn ‘Abbās, ‘Abd Allāh ibn ‘Ayyāsh, ‘Abd Allāh ibn al-Sā‘ib, and Abū Hurayrah رضي الله عنه.
9. Imām Khalaf al-Bazzār, Idrīs and ‘Ishāq narrated from him. This reading is transmitted from six Companions. They are ‘Uthmān ibn ‘Affān, ‘Alī ibn Abī Ṭālib, ‘Abd Allāh ibn Mas‘ūd, Zayd ibn Thābit, Ubayy ibn Ka‘b, Ḥusayn ibn ‘Alī ibn Abī Ṭālib رضي الله عنه.
10. Imām Abū Ja‘far al-Madanī, Ibn Wardān and Ibn Jammāz narrated from him. This reading is transmitted from five Companions. They are Zayd ibn Thābit, Ubayy ibn Ka‘b, Ibn ‘Abbās, ‘Abd Allāh ibn ‘Ayyāsh, and Abū Hurayrah رضي الله عنه.

These are the narrators of the noble Qur’ān from the Messenger of Allah صلى الله عليه وسلم. We didn’t find a single Ithnā ‘Asharī Shī‘ah amongst them. This is one of the miraculous features of the noble Qur’ān, whereby Allah سُبْحَانَهُ وَتَعَالَى has not placed in the transmission of the Qur’ān a man who slanders the Companions رضي الله عنهم of His Prophet صلى الله عليه وسلم—the first recipients who learnt, gathered, preserved, and transmitted the noble Qur’ān. Can the Shī‘ah establish other than that?

Were ‘Āṣim and Ḥaḥṣh Shī‘ī?

The Shī‘ah claim that both ‘Āṣim and Ḥaḥṣh were Shī‘ī unlike what the Ahl al-Sunnah say that all of the transmitters and bearers of the Qur’ān are from the Ahl al-Sunnah only.

The answer to this claim:

Firstly: This claim came was made once the Shī'ah were unable to establish a chain of narration for the Qur'ān from even one Shī'ī from the Ahl al-Bayt to the Prophet ﷺ.

Secondly: The statement that the men of the chain of transmission of the Qur'ān are all from Kūfah and are Shī'ah, this needs to be substantiated. The claimant has to produce the proof!

Thirdly: If the men of the chain of transmission of the reading of 'Āṣim are indeed Shī'ah then explicit mention of the same should be found in: 1) The books of *Jarḥ wa Ta'dīl* (narrator criticism and approbation), as well as the books of biographies, with clear mention of the Ahl al-Sunnah stating that 'Āṣim and Ḥafṣ were of the Shī'ah. 2) If they are not able to establish that from our books then they require to establish that and clarify its authenticity from the Shī'ī books of Rijāl, such as the *Rijāl* of al-Kashshī or al-Ṭūsī, or any of their other books of Rijāl; so we can ascertain if they are truly considered as Shī'ah or not.

Fourthly: Neither al-Kashshī, al-Najāshī, Ibn Dāwūd al-Ḥillī, al-Khāqānī, nor al-Barqī have documented the biography of Ḥafṣ ibn Sulaymān in their respective works. These are the most authentic and reliable books of rijāl according to the Ithnā 'Ashariyyah Shī'ah.

The most of what is to be found in this matter is that al-Ṭūsī made mention of Ḥafṣ ibn Sulaymān in his rijāl¹ under the companions of al-Ṣādiq. Followed by Al-Qahbā'ī in *Majma' al-Rijāl*², and al-Ḥā'irī in *Muntahā al-Maqāl*³; and both of them transmit from al-Ṭūsī. However none of them mention any criticism or disparagement, nor do they mention he was of the Ithnā 'Ashariyyah Shī'ah.

1 *Rijāl al-Ṭūsī*, p. 189.

2 *Majma' al-Rijāl*, vol. 2 p. 211.

3 *Muntahā al-Maqāl*, vol. 3 p. 92.

Al-Tustarī has indeed documented the biography of Ḥaḥḥ in his book *Qāmūs al-Rijāl*¹ but he too did not allude to whether he was a Shī'ah or not. He said:

وقد قلنا: إن عنوان رجال الشيخ أعم

And we said: Indeed the *Rijāl* of al-Shaykh is more inclusive.

Referring to the *Rijāl al-Ṭūsī*. So al-Tustarī has negated the fact that Ḥaḥḥ is of the Ithnā 'Ashariyyah Shī'ah and not everyone who al-Ṭūsī has mentioned in his *Rijāl* is Ithnā 'Asharī. Rather it is more inclusive, such that he even mentioned the Nawāḥib in his *Rijāl*.

Fifthly: Is the statement of the Shī'ah, “So and so is from the companions of al-Ṣādiq,”² a verification of the said individual and is it proof that he was from the Imāmiyyah? The Shī' scholar al-Tustarī, states:

1 *Qāmūs al-Rijāl*, vol. 3 p. 582.

2 From those important issues which are concealed from most of the lay Shī'ah—the learned of them as well—is the issue of textual evidence regarding the Imāms. They assume that the Twelve Imāms were appointed by textual evidence from the time of the Messenger ﷺ and even before it! However, the one who looks carefully will find that it was not clear from the outset. An example of this is that the companions of al-Ṣādiq did not know who was the Imām after him. It was commonly believed in the lifetime of al-Ṣādiq that the Imām after him would be his son, Ismā'īl, but Ismā'īl passed away during the lifetime of al-Ṣādiq. Al-Ṭūsī stated in his book, *al-Ghaybah* (p.83):

إن الناس—أي الشيعة—كانوا يظنون في إسماعيل بن جعفر أنه الإمام بعد أبيه، فلما صارت لغيره علموا بطلان ذلك

Indeed the people—referring to the Shī'ah—assumed regarding Ismā'īl ibn Ja'far that he is the Imām after his father. When the Imāmah went to someone else they knew that it was invalid.

Most of the scholars of the Shī'ah after the death of al-Ṣādiq were Faḥḥiyyah, meaning they professed to the Imāmah of 'Abd Allāh ibn Ja'far, as al-Nawbakhtī has stated in *Firaq al-Shī'ah* (p. 77). The Shī'ah were divided after the death of al-Ṣādiq ﷺ into five groups. Four of the groups claimed Imāmah to other than Mūsā al-Kāẓim, *Firaq al-Shī'ah* (p. 66-79). Similarly they were divided after the death of al-'Askarī into fifteen groups. All except one of them claimed Imāmah to other than Muḥammad ibn al-Ḥasan al-'Askarī, *Firaq al-Shī'ah*, p. 96. So this indicates that if there was known textual evidence for the Imāmah of the Twelve Imāms then there would not have been disagreement and discord regarding the most important of the pillars of the Dīn! Abū al-Qāsim al-Khūṭ has stated:

إن هذا لا يعتبر توثيقاً للرجل، ولا حتى كونه من الشيعة الإمامية

Indeed this is not considered a verification for the person, nor that he is of the Shī'ah Imāmiyyah.¹

Aḥmad ibn al-Khaṣīb is considered to be of the companions of al-Hādī despite being a Nāṣibī.²

2. Do the Ahl al-Sunnah take their legacy from the Ahl al-Bayt?

The Imām of the Ahl al-Bayt, through whom the Ahl al-Bayt attained their virtue, is the master of the children of Ādam عَلَيْهِ السَّلَامُ, the Messenger of Guidance Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He is the ultimate proof, it is his statements, actions, and tacit approvals which are followed by the Ahl al-Sunnah wa al-Jamā'ah. He is the second source after the Qur'ān. When the word Sunnah is mentioned unrestrictedly then it refers only to the Sunnah of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

The claim that it is not permissible to take from other than 'Alī, Ḥasan, Ḥusayn and the rest of the Imāms is open contradiction to what was revealed to our Imām Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Whereby Allah سُبحانه وتعالى has said:

continued from page 34

الروايات المتواترة الواصلة إلينا من طريق العامة والخاصة قد حددت الأئمة عليهم السلام باثني عشر من ناحية العدد ولم تحددهم بأسمائهم واحدا بعد واحدا!! الصراط النجاة في أجوبة الإستفتاءات

The mass corroborated narrations reached us via general and specific chains of transmission. It specified the Imāms عَلَيْهِ السَّلَامُ to twelve in terms of the number, but didn't specify their names one after the other. (*Ṣirāṭ al-Najāt fī Ajwibah al-Istiftā'āt*, vol. 2 p. 453.)

Therefore if someone is said to be of the companions of Imām al-Ṣādiq, this does not necessitate that he is an Ithnā 'Asharī Shī'ī, simply because of the differences of opinion around this matter. For further enquiry refer to the book of Fayṣal Nūr, *Kitāb al-Imāmah wa al-Naṣṣ*.

1 Al-Tustarī: *Qāmūs al-Rijāl*, vol. 1 p. 29-34, 180.

2 *Qāmūs al-Rijāl*, vol. 1 p. 180.

وَالسُّبْقُونَ الْأَوْلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا
عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

*And the forerunners [in the faith] among the Muhājirīn and the Anṣār and those who followed them with good conduct—Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.*¹

It is a matter of consensus between the Ahl al-Sunnah and the Shī'ah that none of the Anṣār are from the Ahl al-Bayt, yet Allah ﷻ has accepted from those who followed the Anṣār who came after them as stated in the verse. So if it is not permissible to follow other than 'Alī, Ḥasan, Ḥusayn, and the rest of the Twelve Imāms then it would not have been permissible for those who came after them to follow the Anṣār. In addition to that is that there is no proof to restrict following to 'Alī, Ḥasan, Ḥusayn and the rest of the Imāms of the Ithnā 'Ashariyyah.

The Muḥaddithīn of the Ahl al-Sunnah have written books about the virtues and outstanding traits of the Ahl al-Bayt, such as the book *Faḍā'il 'Alī* and Imām al-Nasā'ī's *Khāṣṣah al-Kubrā*. Even in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* there are many chapters regarding the virtues of the Ahl al-Bayt, as well as in other books of the Ahl al-Sunnah.

Thus, the one who looks carefully at the aḥādīth of the Prophet ﷺ in the relied upon books of the Ahl al-Sunnah will see that the narrations of 'Alī ﷺ are more than the narrations of the other three khulafā'.²

Will a sound minded person now say: The Ahl al-Sunnah are the enemies of Abū bakr, 'Umar, and 'Uthmān ﷺ, or that they don't take their fiqh from them because their narrations are less than that of 'Alī ﷺ. The Ahl al-

1 Sūrah al-Tawbah : 100.

2 The narrations of 'Alī ﷺ amount to 1599 in the nine books, Muḥammad Nūr Suwayd: *Musnad Āl al-Bayt*, vol. 1 p. 57.

Sunnah narrated more from ‘Alī رَضِيَ اللَّهُ عَنْهُ in their reliable books—specifically *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*—than what the Shī‘ah narrate in their greatest and most authentic book, which is *al-Kāfi*.

In *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* there are 163 narrations reported from ‘Alī رَضِيَ اللَّهُ عَنْهُ¹, while in *al-Kāfi* there are only 66 narrations from ‘Alī رَضِيَ اللَّهُ عَنْهُ. Bearing in mind that whatever is narrated in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* from ‘Alī رَضِيَ اللَّهُ عَنْهُ is established and authentic, contrary to the narrations found in *al-Kāfi*, regarding which their own scholars have stated that not everything in it is authentic.

Similarly, the Ahl al-Sunnah have narrated on the authority of Imām Ja‘far al-Ṣādiq on the authority of his father al-Bāqir in *Ṣaḥīḥ Muslim* the description of the Ḥajj of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. It is the fifth pillar of the pillars of Islam and it is the only ḥadīth that in detail explains the rites of ḥajj, which the jurists of the Ahl al-Sunnah rely upon despite the difference of their schools of thought up until this day of ours. Their worship of Allah سُبْحَانَكَ وَبِحَمْدِكَ in Ḥajj every year is based on this ḥadīth, which Imām al-Ṣādiq narrated from his father, al-Bāqir, from Jābir ibn ‘Abd Allāh al-Anṣārī رَضِيَ اللَّهُ عَنْهُ from the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Here is a question for every Shī‘ī: What is your position when the narrations from the Imāms are contradictory—as is very common—to the statements of the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and His actions?

As for myself after Allah سُبْحَانَكَ وَبِحَمْدِكَ has guided me to the School of Ahl al-Sunnah, I take the ḥadīth of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Previously when I was a Shī‘ī, I would take what the Imām—allegedly—said without disputing it.

Muḥammad Riḍā al-Muẓaffar has said:

1 Muḥammad Nūr Suwayd: *Musnad ‘Āl al-Bayt*, vol. 1 p. 57.

عقيدتنا في المجتهد الجامع للشرائط، أنه نائب للإمام عليه السلام في حال غيبته، وهو الحاكم و الرئيس المطلق، له ما للإمام في الفصل في القضايا والحكومة بين الناس، والراد عليه راد على الإمام، والراد على الإمام راد على الله تعالى، وهو على حد الشرك بالله

Our belief regarding the mujtahid¹ who possess all the requirements is that he is a representative for the Imām ﷺ in the state of his absence. He is the judge and unrestricted leader. He has what the Imām has in settling disputes and judging between people. Rejecting him is rejecting the Imām and rejecting the Imām is rejecting Allah ﷻ, and it is tantamount to ascribing a partner to Allah!!²

The Ahl al-Sunnah when the ḥadīth is authentically transmitted from the Messenger ﷺ they leave the statements of anyone else whoever he may be. The Messenger ﷺ is the Imām of the Ahl al-Bayt ﷺ. So is anyone able to say after this that the Ahl al-Sunnah left the fiqh of the Ahl al-Bayt?

The Shī'ah and the Thaqaalayn

Do the Shī'ah—may Allah guide us and them—practice on the ḥadīth of Thaqaalayn: Do they adhere to the Book of Allah and the 'itrah of the Prophet ﷺ or not?

1. The Shī'ah and the Qur'ān

Many Shī'ah scholars have stated that the Qur'ān is interpolated and incomplete. They claim that this statement is in fact the statement of the infallible Ahl al-Bayt, whilst in actual fact they are free from such blasphemous statements— as is the belief of the Ahl al-Sunnah wa al-Jamā'ah.

Any person of sound intellectual capacity knows full well that to slander the Qur'ān, which is the greater of the Thaqaalayn, is a greater crime and

1 Independent researcher who is able to deduce rulings by going straight to the sources of law.

2 'Aqā'id al-'Imāmiyyah, p. 34-35.

much more heinous sin than to slander the ‘itrah, which is the lesser of the Thaqaalayn.

It is impossible for a Muslim who is pure in nature to ever believe that the Qur’ān is interpolated, because he has conviction that there is none more truthful in speech than Allah *سُبْحَانَهُ وَتَعَالَى*:

وَعَدَ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا

[It is] The promise of Allah, [which is] truth, and who is more truthful than Allah in speech.¹

Allah *سُبْحَانَهُ وَتَعَالَى* also says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Indeed, it is We who sent down the message [i.e. the Qur’ān], and indeed, We will be its guardian.²

Despite finding clear authentic texts establishing that the Qur’ān has been divinely protected from any addition, subtraction, decrease or change at the hands of the detractors—as being divinely protected negates the possibility of any of this occurring—we still find many of Shī‘ah scholars stating that the Qur’ān has been interpolated.³ Some of them have even said, “There are absurd verses in the Qur’ān,”⁴ Allah *سُبْحَانَهُ وَتَعَالَى* protect us.

The Shī‘ah claim that they follow and support the Ahl al-Bayt whereas the Ahl al-Sunnah follow and support their enemies. We ask: So does that

1 Sūrah al-Nisā’ : 122.

2 Sūrah al-Ḥijr : 9.

3 *Uṣūl al-Kāfi*, p. 286; *Muqaddimah Tafsīr al-Qummī*, vol. 1 p. 36-37; *Al-Anwār al-Nu‘māniyyah*, vol. 2 p. 357-358; *Mir’āt al-Uqūl*, vol. 12 p. 525; *Faṣl al-Khiṭāb fī Ithbāt Tahriḥ Kitāb Rabb al-Arbāb*, p. 29; *Awā’il al-Maqālāt*, p. 80, no. 59; *Ārā’ Ḥawla al-Qur’ān*, p. 88-89, and others aside from the latter day scholars of the Shī‘ah.

4 Ḥusayn al-Nūrī al-Ṭabarsī: *Faṣl al-Khiṭāb fī Ithbāt Tahriḥ Kitāb Rabb al-Arbāb*, p. 110.

mean that one who follows and supports the Ahl al-Bayt has to believe that the Ahl al-Bayt claim that the Qur'ān has been interpolated? Indeed this is defamation of them and not supporting them! As for the Ahl al-Sunnah they deny whatever is attributed to the Ahl al-Bayt concerning the adulteration of the Qur'an; in defence of the soundness of the Qur'ān and in defence of the Ahl al-Bayt.

If you were to ask: Are there not some who do not ascribe such things to the Ahl al-Bayt?

My answer would be: What is your view regarding those who openly believed that the Qur'ān has been interpolated; do you absolve yourself from them? Prove your love to the Ahl al-Bayt by absolving yourself from those who unjustly and incorrectly believe that the Qur'ān is interpolated. The one who utters such blasphemies is indeed free from Allah and the Ahl al-Bayt. This is the belief of the Ahl al-Sunnah regarding such people, they sacrifice their lives in defence of the Ahl al-Bayt.

So it is clear who truly loves the Ahl al-Bayt and follows them.

An important question might be asked at this juncture: Did the Shī'ī belief of interpolation of the Qur'ān stem from nothing?

Most definitely it did not stem from nothing, rather the motives of the Shī'ī scholars behind this blasphemous belief are many:

1. There was no clear statement regarding the Imāmah of 'Alī رَضِيَ اللَّهُ عَنْهُ in the Qur'ān. Due to which they claim that 'Alī's رَضِيَ اللَّهُ عَنْهُ name was removed.¹
2. There was a need to avert the contradiction the average Shī'ah would find in the Qur'ān whereby it praises the Companions and the wives of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ while their own belief consists

1 Al-Fayḍ al-Kāshānī: *Tafsīr al-Ṣāfi*, vol. 1 p. 49.

of disparaging the Companions and the wives of the Prophet
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

3. The view of interpolation is a gateway for the view that the names of the Imāms and their virtues were mentioned in the Qur'ān.¹
4. Believing the Qur'ān is free from interpolation necessitates that the Companions of the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ were indeed truthful, since how would it have been possible for the them to transmit the Qur'ān to us free from any deficiency and interpolation if they were not steadfast on dīn?
5. When a Shī'ah is asked for Qur'ānic proof of the infallibility of the Imāms, they quickly recite the verse of purification. When it is pointed out that the context of the verse indicates that it is regarding the wives of the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the only response left is that it has been placed out of context for worldly objectives and gain.²
6. There was a need to distance the average Shī'ah from the Qur'ān and relying on it as proof, which is plainly visible today.
7. Believing Qur'ān is interpolated gives the Shī'ī scholars a sanctified and hallowed position as it means that only they are capable of knowing the truth. Their words now become the proof and not the Qur'ān which has been tampered with!

So why have we not seen this correct Qur'ān which the Shī'ah speak of?
The scholars of the Shī'ah respond with a number of answers:

Firstly: The Hidden Qur'ān will bring disgrace to whoever came before it, therefore its concealment is necessary.³

1 Al-Jazā'irī: *Al-'Anwār al-Nu'māniyyah*, vol. 1 p. 97.

2 *Biḥār al-'Anwār*, vol. 35 p. 234.

3 *Al-'Anwār al-Nu'māniyyah*, vol. 2 p. 360.

Secondly: When the detractors (referring to the Ahl al-Sunnah) continue to disobey Amīr al-Mu'minīn then they deserve disgrace.¹

So what is the benefit of reading this Qur'ān found today? Is it possible for a Muslim to believe in the interpolation of the Qur'ān and have no source with which to ascertain the injunctions of Sharī'ah? The contradiction is present and continues. It is a predicament that many who believe in the interpolation of the Qur'ān fall into. However, there is an outlet which Ni'mat al-Allāh al-Jazā'irī—one of the most senior scholars of the Shī'ah—provided:

روي في الأخبار أنهم عليهم السلام أمروا شيعتهم بقراءة هذا الموجود من القرآن في الصلاة وغيرها، و العمل بأحكامه حتى يظهر مولانا صاحب الزمان، فيرتفع هذا القرآن من أيدي الناس إلى السماء، ويخرج القرآن الذي ألفه أمير المؤمنين عليه السلام فيقرأ ويعمل بأحكامه

It is mentioned in the narrations that they—may peace be upon them—commanded their followers to read this existing Qur'ān in ṣalāh and other than it, and to act on its laws until our Master the Awaited Mahdī appears. He will lift this Qur'ān from the hands of the people to the Heavens, and then bring forth the Qur'ān which Amīr al-Mu'minīn عَلَيْهِ السَّلَام had written. It will then be read and its laws will be acted upon.²

We find the latter day Shī'ī scholars trying to excuse those who said that the Qur'ān is interpolated. They claim that they cannot be deemed disbelievers as they exercised *ijtihād* (analytical reasoning) and erred when doing so, as their statements were but a result of the proofs present before them.

In response we say: How can we even consider this to be *ijtihād* such that we seek an excuse for him and say he exercised *ijtihād* and erred, because of which we do not believe them to be disbelievers or even that

1 Ḥabīb al-Allāh al-Khūṭī: *Minhāj al-Barā'ah fī Sharḥ Nahj al-Balāghah*, vol. 2 p. 220.

2 *Al-Anwār al-Nu'māniyyah*, vol. 2 p. 360.

this statement is disbelief? Would one say in a similar fashion that the Nawāṣib¹—who slandered the Pure Ahl al-Bayt—are also excused because the impermissibility of slandering the Ahl al-Bayt did not reach them? How do we excuse the one who slanders the greater of the Thaḳalayn but refuse to excuse the one who slanders the lesser of the Thaḳalayn?

Should we then excuse those atheists who deny the existence of Allah due to some ‘proof’ they have by saying they exercised ijtihād and erred, because of which he has not fallen into disbelief since this is what his ijtihād led him too?

Without a doubt, this is mockery, destruction, and an eradication of the Sharīah under various slogans! Just as Ijtihād is not permissible regarding the oneness of Allah it is not permissible regarding the Qur’ān being free from interpolation. It is of those matters of the Dīn which are known by necessity and with conviction.

We ask the Shī’ah: Those Shī’ scholars who exercised ijtihād and erred ultimately claiming that the Qur’ān is interpolated—as the latter Shī’ scholars believe—what did they do when they found two aḥādīth contradicting each other?

Did they interpret it in line with the Qur’ān they believe to be interpolated or did they interpret it in line with the other Hidden Qur’ān which they believe is not interpolated? Were they not aware of the statement of Ja’far al-Ṣādiq رضي الله عنه:

إن على كل حق حقيقة، فما وافق كتاب الله فخذوه، وما خالف كتاب الله فدعوه

Indeed for every truth is a reality, so whatever is in accordance to the Book of Allah take it! And whatever is contrary to the Book of Allah leave it!²

1 Those who maligned and criticised Sayyidunā ‘Alī رضي الله عنه and the Ahl al-Bayt.

2 *Uṣūl al-Kāfi*, vol. 1 p. 69.

All we ask is that the Shī'ī scholars disparage those who hold the view of interpolation in the same manner as they have disparaged Ayatollah Muḥammad Ḥusayn Faḍl Allāh for his ijtihād. He was rejected, rendered as misguided, and called to relinquish his status as an authority simply because he declared that 'Alī عليه السلام was too courageous and pious to have left his wife to be humiliated and not defend her [in the false Shī'ī story of the attack on her house].¹ As a result, he was accused of deviating in 'aqīdah², despite him reaching this verdict through evidence and extensive deliberation.

Similar is the case with the Iraqi scholar Aḥmad al-Kātib, who negated the concept of Imāmiyyah in his book, *Taṭawwur al-Fikr al-Siyāsī al-Shī'ī min al-Shūrā ilā Wilāyat al-Faqīh* (the development of Shī'ī political thought from shūrā to Wilāyat al-faqīh). He was then accused of Naṣab³ and disbelief⁴ despite them knowing that the opinion of interpolation is a far greater crime than the *many* which Muḥammad Ḥusayn Faḍl al-Allāh and Aḥmad al-Kātib have perpetrated. As the preservation of the Qur'ān is established with clear textual evidence, whereas that which Muḥammad Ḥusayn Faḍl Allāh and Aḥmad al-Kātib differ in, is not.

2. Do the Shī'ah possess a reliable chain of narration for Ḥadīth al-Thaqalayn?

Are the Shī'ah able to narrate the ḥadīth of Thaqalayn with an unbroken chain containing only Shī'ah narrators whose integrity and precision are unquestionable, and the chain free from inconsistencies and defects?

Some Shī'ī scholars have attempted to examine the narrations in general in terms of its authenticity and weakness; however, he had to contend with a ferocious attack from his peers, similar to what transpired with 'Allāmah al-Ḥillī—who is considered to be the first to critically examine

1 *Al-Ḥawzah al-'Ilmiyyah Tadīnu al-Inḥirāf*, p. 27-28.

2 *Ḥiwār ma'a Faḍl al-Allāh Ḥawla al-Zahrā' al-Hāshimī al-Hāshimī*, p. 30-33.

3 Of being a Nāṣibī, those who maligned and criticised Sayyidunā 'Alī عليه السلام and the Ahl al-Bayt.

4 Subayt al-Naylī: *Al-Shihāb al-Thāqib lī al-Muḥtāj bī Kitāb Allāh fī al-Radd 'Alā al-Nāṣib Aḥmad al-Kātib*.

the Shīṭ chains of narration. The result of this revisionism was that more than two thirds of the narrations from the primary books were deemed inauthentic. *Al-Kāfi*, for example, which contains approximately 16199 narrations, but based on the revisionism of this Shīṭ scholar only 5072 were found to be sound.¹

Al-Ḥillī had to contend with vicious antagonism from his own fraternity on account of his analysis; so much so that they say:

هدم الدين مرتين: إحداهما: يوم السقيفة وثانيهما: يوم ولد العلامة

The dīn was destroyed twice: The first was on the day of al-Saqīfah² and the second when ‘Allāmah was born.³

Similarly when Muḥammad Bāqir al-Bahbūdī, a contemporary Shīṭ, undertook the study of the four books and at the head of it *al-Kāfi*; he too had to contend with severe criticism from all quarters. Ḥaydar Ḥubb Allāh said:

أصدر اليهودي كتابه صحيح الكافي في مجلدات ثلاثة قال فيه : إنه إستوعب ضمنه تمام روايات الكافي أصولا وفروعا وروضة، الحائزة على وصف الصحة و من أصل ما يقرب من (١٦١٩٩) حديثا وضع اليهودي (٤٤٢٨) حديثا فقط أي أزيد من الربع بقليل مما أثار ضجة في أوساط المؤسسة الدينية آنذاك... و يذكر اليهودي أن رجال الدين ضغطوا على صاحب المطبعة لتغيير اسم الكتاب... ويرى اليهودي أن حملات النقد ضده كانت بسبب تسميته لكتابه ب (صحيح الكافي) إذ إن هذه التسمية أدت إلى تساؤل الناس عما يرويه العلماء و الخطباء ومدى صحته و سلامته... و لما نشر صحيح الكافي أصيب بإخراج فأخذ يمارس ضغطا

Al-Bahbūdī published his book as *Ṣaḥīḥ al-Kāfi* in three volumes. He said that it encompasses the complete narrations of *al-Kāfi* in terms of the *Uṣūl*, *Furūʿ* and *Rawḍah*, and bears the quality of authenticity. From the original compilation (consisting of 16199 narrations) al-Bahbūdī only included 4428 aḥādīth, just over a quarter; which has caused an uproar amongst the present day religious body... Al-Bahbūdī mentions that the key religious

1 Lu'lu'at al-Baḥrayn, p. 394; Kulliyāt fī 'ilm al-Rijāl, p. 357.

2 The day when Abū Bakr رضي الله عنه was appointed as Khalīfah.

3 A'yān al-Shī'ah, vol. 5 p. 401; Miqyās al-Hidāyah, vol. 1 p. 137; Al-Ḥaqā'iq al-Nāḍirah, vol. 1 p. 170.

figures pressurised the publishers to change the name of the book. Al-Bahbūdī is of the opinion that the criticism against him was on account of him naming his book *Ṣaḥīḥ al-Kāfī* because this name led people to question what the scholars and orators were narrating and the extent of its authenticity. When *Ṣaḥīḥ al-Kāfī* was published he was harassed extensively and then pressured.¹

In fact, the entire science of *Muṣṭalaḥ al-Ḥadīth* (Ḥadīth categorisation and analysis) to the Shī'ah is a new and innovated practice. They plagiarised it from the Ahl al-Sunnah, not having this science before that, as the statement of al-Ḥurr al-ʿĀmilī—one of the senior scholars of the Shī'ah—indicates:

و الإصطلاح الجديد موافق لإعتقاد العامة و إصطلاحهم، بل هو مأخوذ من كتبهم كما هو ظاهر بالتبع

The new technical terminology is in accordance to the belief of the commonality (Sunnīs) and in fact their technical terminology, rather it is taken from their books verbatim, as is apparent upon closer study.²

Al-Ḥurr al-ʿĀmilī mentions the rationale behind incorporating this science:

دفع تعبير العامة، بأن أحاديثهم غير معنعة، بل منقولة من أصول قدمائهم

To counter the derision of the commonality (Sunnīs, who say) because their aḥādīth are not hearsay but transmitted from the primary sources of their predecessors.³

It becomes clear from the above that the Shī'ah science of *Muṣṭalaḥ al-Ḥadīth* is a new approach. Its objective is not to determine the soundness of a ḥadīth but rather avoid criticism from the Ahl al-Sunnah.

As a result, the Shī'ah today have been divided into two camps: Akhbāriyyah and Uṣūliyyah, as a result of this revisionism.

1 *Nazriyyah al-Sunnah fī al-Fkr al-Islāmī al-Shī'ī*, p. 564-565.

2 *Wasā'il al-Shī'ah*, vol. 20 p. 100.

3 *Ibid.*

Akhhāriyyah: They are those who deem the Qur’ān and Sunnah as the only valid proofs. They deem everything that has been transmitted from the Imāms a valid proof as it has been transmitted from the infallibles. They pay no attention to the status of these narrations, as long as it is found in their canonical works.¹

Uṣūliyyah: They are those who derive Islamic law from four sources: Qur’ān, Sunnah, Ijmā‘, and reason.²

Each group has slandered and attacked the other, producing endless publications refuting each other. Each accuses the other of deviating from the correct Shī‘ism, to the extent that they pass verdicts of Kufr upon each other as well.³

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- 1 *A’yan al-Shī‘ah*, vol. 1 p. 93; *Al-Kāshānī: Al-Wāfi*, vol. 1 p. 11; *Tanqīḥ al-Maqāl*, vol. 1 p. 183; *Al-Bābilī: Rasā’il fī Dirāyah al-Ḥadīth*, vol. 2 p. 223.
 - 2 *A’yan al-Shī‘ah*, vol. 17 p. 453; *Mā’a ‘Ulamā’ al-Najf al-Ashraf*, p. 10.
 - 3 Ḥaydar Ḥub Allāh has stated in his book, *Nazriyyah al-Sunnah fī Fikr al-Imāmī al-Shī‘ī* (p. 223):

ظهرت المدرسة الأخبارية الحداثية أولاً في إيران ثم في البحرين ثم في كربلاء، و وقع الصراع بينها وبين مدرسة أصول الفقه - الأصولية - ولم يكن هذا الصراع عادياً، بل كان أشد ما يكون الصراع عليه من الإحتدام، كما تشهد به النصوص العنيفة والعاصفة في طرفيه جميعاً، وتؤكدته الفتوى التي قيل إن السيد محمد المجاهد (١٢٤٢هـ) المعروف أيضاً بصاحب المناهل و هو ابن السيد علي الطباطبائي (١٢٣١هـ) صاحب كتاب رياض المسائل هو أصدرها و معه جماعة من الفقهاء ضد الميرزا محمد الأخباري الذي يعد واحداً من أكثر الأخباريين تشدداً، وقد دخلت إثر هذه الفتوى جماعة منزل الميرزا المذكور في بغداد لتقتله عام (١٢٣٢هـ) مع ولده و أحد تلامذته بعد تحريض الشيخ جعفر كاشف الغطاء (١٢٢٨هـ) القبائل العربية ضده...

The current school of the Akhhāriyyah first emerged in Iran then Baḥrayn, and then in Karbalā’. Thereafter a tussle occurred between it and the school of the Uṣūliyyah, but this not an ordinary tussle but developed into a severe conflict as the harsh and demeaning texts of both parties bear testimony. This is best emphasised by the fatwā said to be issued by Sayyid Muḥammad al-Mujāhid (d. 1242 A.H)—commonly known as Ṣāḥib al-Manāhil, and is the son of Sayyid ‘Alī al-Ṭabāṭabā’ī (d. 1231 A.H) author of *Riyāḍ al-Masā’il*. He along with a group of Jurists published it against Mīrẓā Muḥammad al-Akhhāri—considered the most extreme of the Akhhāriyyah. After this fatwā was issued, a group of people stormed the house of Mīrẓā in Baghdad to kill him, in the year 1232 A.H, along with his son and one of his students. This was after Shaykh Ja’far Kāshif al-Ghiṭā’ (d. 1228 A.H) instigated the Arab tribes against him.

For further details on Muḥammad al-Akhhāri please refer to *A’yan al-Shī‘ah*, vol. 9 p. 427.

Narrators of the Ahl al-Sunnah transmitted the Qur'ān and the Sunnah

The Shī'ah do not acknowledge aḥādīth of the Ahl al-Sunnah from the outset nor do they believe in it. They claim that these narrators are from the adversaries who do not follow the Imāms of the Ahl al-Bayt, and instead follow their enemies.

I say: How then can the Shī'ah accept the transmission of the Qur'ān from the Ahl al-Sunnah whilst they are their adversaries and at the same time reject the narrations of the Ahl al-Sunnah?

Thus, it is necessary upon everyone who holds this belief to choose: Either he believe in all the established aḥādīth—as the Ahl al-Sunnah do—or reject the established aḥādīth of the Ahl al-Sunnah along with all the transmissions of the Qur'ān from the Ahl al-Sunnah as well.

If he does so then he will have to believe that the Qur'ān has been interpolated, as is reported in the canonical works of the Shī'ah—whether it be the attestations of their scholars or reports from their Imāms. They will have to then believe that the complete Qur'ān is in the possession of the Mahdī—the Twelfth Imām according to the Ithnā 'Ashariyyah. These are the only two options, there is no third. Either one accepts both the transmission of the Qur'ān and aḥādīth or he rejects both.

Conclusion

My humble advice to the one who truly desires the truth—for the sake of Allah ﷻ and the love of the Ahl al-Bayt ﷺ: Know that Allah knows what is in your heart and nothing is hidden from Him. You will be accountable on the Day of judgement and you will be questioned by Allah ﷻ. So seek the guidance from your Lord with sincerity, that he may show you the truth as true and grant you the ability to follow it; and to show you the falsehood as false and guide you to abstain from it.

My Shī'ah friends, this humble presentation which I have written for you is so that you know the facts which are kept hidden from you. It is the least I can put forward in defence of the Ahl al-Bayt and all the Companions ﷺ.

I hope Allah ﷻ gathers me with them such that I have served the Companions and not neglected the Ahl al-Bayt ﷺ.

May the salutations and greetings of Allah be upon our Prophet Muḥammad, his family, and Companions.