



REVEALING THE TRUTH

Sunni myth of love & adherence to the Ahlulbayt (as)

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1. Introduction

The inspiration behind this article, was not to spread hatred against or belittle the Ahle Sunna, on the contrary we were forced to write it to address the frequent attacks and acerbic remarks by the Nasibi elements within Ahle Sunnah. They claim that the Shi'a have nothing to do with the Ahlulbayt [as] rather they are the true lovers of Ahlulbayt [as]. The website www.ahlelbayt.com is one such example. We shall analyse the matter in detail by highlighting the matter from various angles such as:

1. The founding forefathers of the school of our opponents i.e. their characters in the principle books of their school that depicted their open involvement in 'Nasb' (Nasibism) and Kharijism, hence they have no right to mock the Shi'a.
2. The 'no objection certificates' (NOCs) issued by prominent Imams of Ahle Sunnah to some notorious Nasibies and their granting them the status of being Thiqa and various other grand accolades.
3. Their double standards in dealing with Rawafid (Shias) and Nawasib.
4. For those who yap that each and every Sahabi was just and it is incumbent on us to follow each of them, we will prove from the statement of Sunni scholars that Nasibism emerged from right amongst the Sahaba and was strengthen during the era of Taba'een and by the belief of following each and every Sahabi, these people are in fact becoming the follower of 'Nasb'.
5. For those anti-Shia fanatics who teach their adherents not to side with Shias because they vehemently reject some of the Sahabah beloved by the former, we will show them that by the same token, the Shias should also not discuss unity with Ahle Sunnah since their roots lie in Nasibism, despite this the Shias still exhibit open-mindedness.
6. For those ignorants who claim that the Shi'as have received their teachings from Abdullah ibn Saba, we will challenge them to present a single statement or teaching that has been narrated from Abdullah ibn Saba in the Shi'a sources. Then we will show them that they have clearly inherited their school's teachings from the open Nawasib. Only then it will be evident that who follows who!

2. Chapter Two: The verdict of Rasulallah (s) with regards to the lovers and the enemies of the Ahl'ul bayt (as)

Before going any further, for the benefit of those who are kept in dark by their clergy about the exalted status that has been bestowed to Ahlulbayt [as], allow us to present some facts on the topic.

1. The religious duty to love Fatima (as), 'Ali (as), Hasan (as) and Husayn (as)

Let us begin our discussion about the religious duty to love Ahlulbayt [as] by citing the incident of cloak as recorded by Allamah Ibn al-Najar al-Hanbali (d. 972 H) in 'Sharh al-kawkab al-Munir' Volume 1 page 399:

أَهْلُ الْبَيْتِ (هُمُ : عَلِيٌّ وَقَاطِمَةٌ) بِنْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (وَنَجْلَاهُمَا) هُمَا حَسَنٌ وَحُسَيْنٌ (رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ) لِمَا فِي التِّرْمِذِيِّ { أَنَّهُ لَمَّا نَزَلَ قَوْلُهُ تَعَالَى { إِنَّمَا يَرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ } أَدَارَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْكِسَاءَ وَقَالَ : هَؤُلَاءِ أَهْلُ بَيْتِي وَخَاصَّتِي .

Ahlulbayt are Ali, Fatima the daughter of Prophet [s] their sons who are Hasan and Hussain [ra], according to what is in Tirmidhi (book) that when He [swt] revealed {And Allah only wishes to remove all abomination from you, ye members of the Family, and to make you pure and spotless.} the Prophet [as] covered them with a cloak and said: 'They are my family and my own'.

Allah (swt) says in Surah ash Shura:

Say: "No reward do I ask of you for this except the love of those near of kin."
Al-Qur'an, Surah 42, Ayah 23, translated by Yusufali

Allah (swt) has made it incumbent upon al Muslims to love the close relatives of Rasulallah (s) and the Sunni scholars are in agreement that the verse refers to loving Imam 'Ali (as), Sayyida Fatima (as) and their children. As evidence we shall cite the following esteemed Sunni works:

1. Tafseer al-Qurtubi, volume 16 page 20 the verse of Muwaddat
2. Hilayat al Awliya page 201 Volume 3 the verse of Muwaddat
3. Tafseer Durre Manthur page 7 Volume 348, the verse of Muwaddat
4. Tafseer Kashaf Volume 1 page 1156 the verse of Muwaddat
5. Tafseer Kabeer Volume 7 page 309 the verse of Muwaddat
6. Tafseer Ruh al Ma'ani, Volume 25 page 31 the verse of Muwaddat
7. Tafseer Gharaib al Qur'an Part 25 the verse of Muwaddat page 28
8. Tafseer Fathul Qadeer Volume 4 page 472 the verse of Muwaddat
9. Tafseer Jauhar page 129
10. Tafseer al-Baghawi, Volume 1 page 190
11. Tafsir al-Nasafi, Volume 4 page 101
12. Tafseer Khazan Volume 6 page 104 the verse of Muwaddat
13. Mustadrak al Hakim Volume 3 page 172
14. Sawaiq al Muhriqa, Volume 2 page 427
15. Ya Nabi al Muwaddah Bab Saneeh wa Salehsoon page 106
16. Usdul Ghaba, Volume 1 page 1292
17. Kanz al-Ummal page 217 Volume 1
18. Ma'ani al-Quran, Volume 6 page 309
19. [Tafseer Ibn Katheer, verse of Mawwaddah](#)
20. [Tafseer Tabari, verse of Mawwaddah](#)

Gharab al Qur'an comments on the verse as follows:

Saeed bin Jabayr narrates after the descent of this verse Rasulallah (s) was asked 'who are your kinfolk who are these close relatives whose love had been made compulsory?' Rasulallah said they are 'Ali, Fatima, and their sons'. The commentator then added 'Verily there is no doubt that that this verse descended with regards to the Ahl'ul Bayt (as) as a matter of pride and superior rank.'

We read in Sawaiqh al Muhriqa:

Abdullah Ibne Abbas narrates 'When this verse descended the people asked who are these close relatives whose love had been made compulsory?' Rasulallah said they are 'Ali, Fatima, Hasan and Husayn'. One narrator in this chain was an extremist [Ghali] Shi'a yet he is very truthful. Hadhrat 'Ali said a verse in Surah Shuara descended in our honour and every believer is required to act upon it, he then recited the verse 'Say: "No reward do I ask of you for this except the love of those near of kin."

And for those who may bring the excuse of the incident being 'weak' let us provide the testimony of Imam Hassan [as] that the verse 42:23 was revealed for His [as] blessed family. Imam al-Hasan Ibn Ali (AS) said the following in a discourse which he delivered on the martyrdom of Imam Ali:

"... I am among Ahlul-Bayt whom Allah has made their love obligatory for any Muslim when He revealed to His Prophet (s): "Say: I don't ask you any wage except to love my near kin. And if anyone earns any good We shall give Him an increase of good." Thus earn the good deed through loving us Ahlul-Bayt."

Ibn Hajar Makki al-Haythami states about this tradition:

"Narrated al-Bazar and al-Tabarani from al-Hassan may Allah be pleased with him through various chains of narration some of them are 'Hasan'."

Let us now read a testimony of Imam Zain al-Abdeen [as] from Tafseer Durre Manthur that is also in Tafseer Ruh al Ma'ani, Tafsir Ibn Kathir and Tafsir Tabari that after the murder of al-Husain [as] when his family were taken prisoners and were moved to Damascus, a man in the city (who among others was looking at the passing of prisoners in the city) said to Zain al-Abideen (Imam Ali Ibn al-Husain) that **"Praise be to Allah who destroyed you and made you helpless and cut the root of sedition."** On that, Zain al-Abideen said:

"Didn't you read 'Tell I don't ask you any wage except to love my near kin'?" The man answered: "Are you those?" He (Zain al-Abideen) said: "Yes."

Allah (swt) had made love of Sayyida Fatima, Imam 'Ali (as) and their children compulsory in the Holy Qur'an, hence anyone that bears enmity towards them has rejected the Qur'an. Hence we read:

Umamah al-Baheli reported that the messenger of Allah (pbuh) said: 'Allah has created the prophets from different trees but He created me and Ali from one tree, I am the root Ali is the branch, al-Hassan and al-Hussain are the fruit and our Shia are the leaves, whoever holds a branch amongst its branches will survive and whoever turns away will go astray, if a slave worshiped Allah between al-safa and al-marwa for thousand year then another thousand year then another thousand year without possessing love of us Ahlulbayt, Allah will throw him in the hell'. Then (the messenger of Allah) recited: 'No reward do I ask of you for this except the love of those near of kin. [042.023]'

Tafsir Shawahed al-Tanzeel, by [al-Haskani al-Hanafi](#), volume 1 page 554

Also:

1. *Ibn Asakir* recorded it in *Tareekh Damishq*, Volume 41 page 335 and in Volume 42 page 65 and page 66
2. *Dur Bahr al-Manaqib*, by Allamah Jamal al-Deen al-Hanafi
3. *Wasilat al-Maal*, by Allamah Bakthir al-Hadhrami, page 61
5. *Arjah al-Matalib* by Allamah Amrithsari, page 457

2. One who hates Imam Ali (as) is a hypocrite

We have this tradition in Sahih Muslim, Book 001, Number 0141:

Zirr reported: 'Ali observed: By Him Who split up the seed and created something living, the Apostle (may peace and blessings be upon him) gave me a promise that no one but a believer would love me, and none but a hypocrite would nurse grudge against me.

We also have the testimony of Abu Said al Khudri:

"We recognized the hypocrites by their hatred of Ali."

1. *Fada'il al-Sahaba*, by Ahmad Ibn Hanbal, volume 2 page 639 Tradition 1086
2. *al-Isti'ab*, by Ibn Abd al-Barr, volume 3 page 47
3. *Al-Estidkar*, by ibn Abdulbar, volume 8 page 446 (narrated from Jabir)
4. *Muwadeh awham al-Jame wa al-Tafriq*, by al-Khatib al-Baghdadi, volume 1 page 41
5. *Al-Manaqib*, by al-Khawarezmi page 232
6. *Dakhaer al-Uqba*, by al-Tabari page 91
7. *Tarikh al-Khulafa*, Imam-Suyuti page 66
8. *Meftah al-Naja*, by Allamah al-Bedakhsi, page 43
9. *Al-Qaul al-Fasl*, by Alawy al-Hadhrami, volume 1 page 448
10. *Arjah al-Matalib*, by Allamah Ubaidallah Amrtsri, page 513
11. *al-Riyad al-Nadirah*, by al-Muhibb al-Tabari, volume 3 page 242

The margin writer of the book 'Fadail al-Sahaba' namely Dr. Wasiullah Muhammad Abbas graded the tradition as 'Sahih'.

3. One who abuses Imam'Ali (as) actually abuses Holy Prophet [s]

We are quoting from the following authentic books of Ahle Sunnah:

1. [Musnad Ahmad Ibn Hanbal Volume 6 page 323 Hadith 25523](#)
2. *al Mustadrak al Hakim* Volume 3 page 130
3. *Sunan Nasai* Volume 5 page 133
4. [Majma al Zawaid Volume 9 page 130 Hadith 14740](#)

Holy Prophet [s] said: "Whoever abuses Ali, abuses me"

Shu'aib al-Arnaoot in his margin of Musnad Ahmed, Imam Hakim in Mustadrak while Imam Dhahabi in his margin of Mustadrak graded this hadith as 'Sahih

Various Sunni scholars have recorded the following Hadeeth:

Prophet [s] said to Ali: "You are master in this world and hereafter, Whoever loves you (Ali), loves me and my lover is Allah's (swt) lover, your enemy is my enemy and

my enemy is Allah's enemy, woe to who will hate you after I pass away"

1. *Al-Mustadrak volume 3 page 128*
2. *Nadhm Durar al-Semtain, by al-Zerandi al-Hanafi, page 102*
3. *Tarikh Baghdad, by al-Khatib, volume 4 page 261*
4. *Tarikh Damishq, by ibn Asaker, volume 42 page 292*
5. *Al-Manaqeb, by al-Khawarezmi, page 70*
6. *Ma'arej al-Wusol, by al-Zerandi al-Shafeei, page 40*
7. *Al-Fusul al-Muhyma, ibn al-Sabagh al-Maliki, volume 1 page 594*
8. *Yanaby al-Muwada, by Qandozi al-Hanafi, volume 1 page 272*
9. *Manaqeb amir al-Mominin, by ibn al-Mghazli al-Shafeei*
10. *Tadkirat al-Khawas, by Sebt ibn al-Jawzy, page 54*
11. *Al-Ryadh al-Nadhyra , by Muhib al-Deen al-Tabari, volume 2 page 177*
12. *Dayl al-leale, by al-Seuti, page 61*
13. *Al-Manaqeb al-Murtadhwya, by al-Kashfi al-Hanafi, page 112*
14. *Noor al-Absar, by al-Sheblanji, page 74*
15. *Sulh al-Ekhwana, by Sheikh Dawoud Naqshebandi, page 117*
16. *Meftah al-Naja, by Allamah al-Bedakhshi page 54*

Al-Hafiz ibn al-Sidiq al-Maghrebi proved the authenticity of the hadith in his book '*al-Rad al-Muqnea*' pages 7-8 while Imam Al-Hakim said about the tradition:

"Sahih according to the method of two Sheikhs (Bukhari & Muslim)"

4. One who hates the Ahl'ul bayt (as) dies a Kaafir

We read in Tafseer Kashaf, under the commentary of the verse of Mawaddah:

ألا ومن مات على حب آل محمد مات مؤمناً مستكمل الإيمان...ألا ومن مات على بغض آل محمد مات كافراً

"One who dies in the love of the progeny of Muhammad dies with complete Iman, one who dies with a hatred of the progeny of Muhammad dies a Kaafir".

<http://www.al-eman.com/Islamlib/viewchp.asp?BID=244&CID=92#s1>

Allamah Ahmad bin Sawda al-Edrisi, the preacher of Makka shrine said about this tradition:

"The narrators starting from Muhammad bin Aslam till the end are reliable"

Rafe al-Labs wa al-Shubahat, page 98

Tradition can also be read in:

1. *Tafseer Kabeer, Published in Egypt (1357/1938), Part 27, pp. 165-166.*
2. *Tafseer ibn Arabi, Volume 2, page 219*
3. *Tafseer al-Thalabi, Volume 8, page 314*
4. *Yanabi al-Muwada volume 2, page 333*
5. *Tafseer al-Qurtubi, Volume 16 page 23*
6. *Tajhiz al-jaish, by Allamah Hassan al-Dehlawi, page 13*
7. *Al-Sharaf al-Muabad, by Allamah al-Nabhani, page 74*
8. *Arjah al-Matalib by Allamah Amritsari page 320*
9. *Nuzhat al-Majalis, by Allamah Sheikh Abdulrahman al-Safoori, volume 2 page 222*
10. *Fasl al-Khetab, by Allamah Muhammad Khawaja parsia al-Bukhari, page 399*

5. One who hates the Ahl'ul bayt (as) shall rot in Hell

We read in Fadhael al-Sahaba by Ibn Hanbal, Volume 2 page 661 and also in Tafseer Dur al-Manthur by Allamah jalauddin Suyuti who under the commentary of Ayah Mawwaddah clearly

records:

Narrated Ibn Uday in report of Abi Saeed that the messenger of Allah of said: "whoever hated us ahlulbayt, verily he is hypocrite."

We also read in Tafseer Dur al-Manthur:

Narrated Ahmad and Ibn Habban and Al-Hakim, in report of Abi Saeed that the Messenger of Allah said: "By Him in whose hands my life is, anyone who hates us ahlulbayt will be sent to hell by Allah."

<http://www.al-eman.com/Islamlib/viewchp.asp?BID=248&CID=458#s3>

Shaykh Shu'aib al-Arnaoot graded the tradition as 'Hasan' while Imam Albani al-Wahabi said:

"The chain is sahih according to Muslim's condition"

Silsilat al-ahadith al-Sahihah, volume 5 page 643, Hadith number 2488

This tradition can also be read in:

1. *Sahih ibn Haban, Volume 15 page 435*
2. *Imam Hakim graded it 'Sahih' in al-Mustadrak, Volume 3 page 162*
3. *Tafseer Ruh al-Ma'ani, Volume 25, page 32*

In 'Tazkirah Imam Hussain' page 78, Mufti Ghulam Rasool records:

Ibn Abbas narrates that Rasulallah (s) said 'If any individual prays in the Kaaba in between Rukn and the place of Ibraheem, fasts, and then dies in such a state that he hated the Ahl'ul bayt of Muhammad that person shall go to Hell ' [Dakhair al Ukba page 51]"

[Tazkirah Imam Hussain, page 78](#)

6. One who hates the Ahl'ul bayt (as) is of illegitimate stock

Mohibuddeen al Tabari in Riyad ul Nadira Volume 3 page 117 Chapter 116 narrates this tradition from 'Abu Bakr:

Rasulullah (s) said, "Love of 'Ali, Fatima, Hasan and Hussain is a sign of one being legitimate, hatred of them is the sign of one being illegitimate".

When we see these Nasibi bearing enmity towards Imam 'Ali (as) and the other members of the Ahl'ul bayt (as) blame should be apportioned to the pre marital activities of their mothers.

7. Conclusion

If we bring together these Hadeeth, we see that in the eyes of the Prophet (s) those that bear enmity towards Imam 'Ali (as) and the other members of the Ahl'ul bayt (as) are:

- Hypocrites
- Kaafirs
- Going to rot in Hell
- Illegitimately conceived

When Rasulallah (s) has described such individuals in such harsh terms, what should be our religious duty to such individuals. Rasulallah (s) showed no mercy towards such individuals and placed them in the category of Hell bound Kaafirs, it is common sense that we should steer

clear away from such people, particularly if we claim to love the Ahl'ul bayt (as). With this in mind we shall now delve into matters and determine whether the Ahe Sunnah (who claim to be the true followers of the Ahl'ul bayt (as) have kept the words of Rasulullah (s) in mind and ensured that their religious teachings were never contaminated by such filthy creatures.

3. Chapter Three: Nasibism in the roots Ahle Sunnah

The belief of any school originates from their principle books that they adhered to and in particular from those individuals that were responsible for narrating the teachings (i.e. the narrators) that act as a source of guidance. Almost every school of thought relies heavily on individuals to pass down their teachings that are ultimately codified into book form which is why the veracity of authors was checked and graded with terms like being Thiqah (authentic), Majhul (unknown) or Da'eef (weak) etc. Sunni scholar Allamah Ahmad Shakir advances the following criterion for one being Thiqah:

"The accepted fact is that Thiqah is one who is considered preserved for his reports, a Muslim, rational, adult, preserved from lasciviousness (fisq) and what breaks morality, must be careful and not a fool, a preserver - if he narrates from his memory, understanding the meaning of what he narrates.

If any of these conditions contains defects, his narration must be rejected. A narrator being just (adala) can be evidenced by his known good deeds, his being well praised or his being just (adala) has been cited by imams, two or one."

al-B'aeth al-Hathith, page 29

So here we present some of the narrators of Ahle Sunnah Hadeeth material who despite being identified as clear Nasibies are deemed the most reliable authorities from whom Ahle Sunnah can derive their religion without any hesitation. This can be evidenced by the fact that these individuals have been given rijal standards like Thiqah, Seduq etc and have been showered with accolades such as scholars, jurists, Hafids, honest and pious. We have mainly relied on the following online versions of the famed Rijal books of Ahle sunnah:

Tahdeeb al Tahdeeb by Imam Ibn Hajar Asqalani at

<http://www.almeshkat.com/books/open.php?cat=23&book=458>

Taqreeb al Tahdeeb by Imam Ibn Hajar Asqalani at

<http://www.almeshkat.com/books/open.php?cat=23&book=65>

Tahdeeb al Kamal by Imam Jamal al-Din al-Mizzi at

<http://www.almeshkat.com/books/open.php?cat=23&book=600>

Al-Kashaf by Imam Dhahabi

<http://www.almeshkat.com/books/open.php?cat=23&book=627>

Before unveiling these hidden faces we would like to remind our readers about the definition of a 'Nasibi' by non other than but the favorite scholar of the Nasibi elements amongst Salafies, Ibn Taimiyah. He has been quoted as follows:

Ibn Tamiyah as quoted by Sunni websites:

So the Naasibis are those who hate Ahl al-Bayt, especially 'Ali (may Allaah be pleased with him), and some of them slander him and some accuse him of being a rebellious evildoer, and some of them regard him as a kaafir, as was referred to by Shaykh al-Islam (Manhaaj al-Sunnah, 7/339).

Sources:

1. <http://www.islam-qa.com/index.php?ln=eng&ds=qa&lv=browse&QR=43322&dgn=4>
2. http://www.msapubli.com/islam-qa/Volume_8/Chapter_3.htm

And Ahle Sunnah claim to be far away from these 'Kaafir' Nasibis. Ibn Taimiyah records:

Ibn Tamiyah as quoted by Sunni websites:

They (i.e., the Sunnis) love the people of the household of the Messenger of Allaah (peace and blessings of Allaah be upon him); they regard them with love and loyalty, and they heed the command of the Messenger of Allaah (peace and blessings of Allaah be upon him) concerning them... but they reject the way of the Raafidis who hate the Sahaabah and slander them, and they reject the way of the Naasibis who insult Ahl al-Bayt in words and deed.

Al-'Aqeedah al-Waasitiyyah, Majmoo' al-Fataawa, 3/154

Sources:

1. <http://www.islam-qa.com/index.php?ln=eng&ds=qa&lv=browse&QR=43322&dgn=4>
2. <http://www.ahlelbayt.com/articles/ahlel-bayt/love>

This is the most common paragraph which is fed to each naïve Sunni by their elders. But let us delve into Sunni hadeeth literature and see what approach they have adopted to '**reject the way of the Nasibis who insult Ahl al-Bayt in words and deed**'. Once we present this evidence we will allow our readers to decide whether the Ahle Sunnah are truthful in their above claim regarding Nasibies or is the truth the exact opposite.

8. One: Hariz bin Uthman al Himsi

This man is one of the most revered narrators of Saha Satta who crossed all limits in his hatred for Ali bin Abi Talib [as]. Imam Ibn Hajar Asqalani states about the 'Nasb' (Nasbism) of Hariz bin Uthman al Himsi in his authority work 'Taqreeb al Tahdeeb':

حريز يفتح أوله وكسر الرء وأخره زاي ابن عثمان الرحبي بفتح الرء والحاء المهملة بعدها موحدة الحمصي ثقة ثبت رمي بالنصب من الخامسة مات سنة ثلاث وستين وله ثلاث وثمانون سنة

...Al-Himsy : Tiqah Thabt (most authentic), he used to throw Nasb, he belongs to the fifth generation (Tabaqah) and died in year 63 and he was 83 years old"

[Taqreeb al Tahdeeb, page 157 Translation No. 1184](#)

Imam Dhahabi held the following views about him:

حريز بن عثمان الرحبي المشرقى الحمصي ورجبة بطن من حمير عن عبد الله بن بسر وخالد بن معدان وراشد بن سعد وعنه يحيى الوحاظي وعلي بن عياش وعلي بن الجعد ثقة له نحو مائتي حديث وهو ناصبي مات 163

"Hariz bin Uthman al-Rahbi al-Mashreqi al-Hemsi, Rahba is a branch of Hemiar tribe. (he narrates from) Abdullah bin Besr, Khalid bin Ma'adan & Rashed bin Saad, (he has been narrated by) Yahya al-Wahadhy, Ali bin Ayash and Ali bin al-Ja'ad. Thiqah, narrated around two hundred hadith and he is a Nasibi, died in year 163"
Al-Kashaf, Volume 1 No. 986

It is worthy to note that Dhahabi is from those Sunni ulema who subscribe to the doctrine that 'Nasb' doesn't in any way pose a hurdle in taking hadeeths from such people, rather such people can be Thiqah.

Our readers especially naïve Sunnis might be curious as to how a man with Nasb is deemed

Thiqa, but unfortunately their surprise will increase yet further when they learn of those acts which made him an impure Nasibi, acts that did not hinder the Ulema of Ahle Sunnah from praising him. Ibn Hajar Asqalani records in Tahdeeb al Tahdeeb (excerpt):

البخاري والأربعة... وقال معاذ بن معاذ حدثنا حريز بن عثمان ولا أعلم إنني رأيت بالشام أحدا أفضله عليه وقال الأجرى عن أبي داود شيوخ حريز كلهم ثقات قال وسألت أحمد بن حنبل عنه فقال ثقة ثقة... وقال دحيم حمصي جيد الإسناد صحيح الحديث وقال أيضا ثقة وقال المفضل بن غسان ثبت... وقال أحمد بن أبي يحيى عن أحمد حريز صحيح الحديث إلا أنه يحمل على علي... وقال العجلي شامي ثقة وكان يحمل على علي وقال عمرو بن علي كان ينتقص عليا وينال من... وقال الحسن بن علي الخلال سمعت عمران بن إياس سمعت حريز بن عثمان يقول لا أحبه قتل آبائي يعني عليا... حريز بن عثمان يقول هذا الذي يرويه الناس عن النبي صلى الله عليه وسلم أنه قال لعلي أنت مني بمنزلة هارون من موسى حق ولكن أخطأ السامع قلت فما هو فقال إنما هو أنت مني بمنزلة قارون من موسى... وقال ابن حبان كان يلعن عليا بالعداة سبعين مرة وبالعشي سبعين مرة

Narrated in Al Bukhari and the four (i.e Sunan Abu Dawood, Sunan Al-Tirmidhi, Sunan Al-Nisa'i, Sunan Ibn Majah)... Mua'dh bin Mua'dh said: 'I don't think I saw some one in Shaam better than him'... Al-Ajuri said: 'Abu Dawood said that all the Sheikhs of Hariz are authentic (Thiqat) and I asked Ahmad ibn Hanbal about Hariz to which he said: "Thiqah, Thiqah"... Duhaim said: 'His chain of narration (isnad) is sahih and said again: 'Thiqah'. Al-Mufadhal bin Ghasan said: "Thabt"... Ahmad bin Abi Yahya narrates that Ahmad (Ibn Hanbal) said: Hariz's hadith is Sahih but he hated Ali... Al-Ejli said: 'Thiqah and he hated Ali'. Amro bin Ali said : 'He used to abuse Ali'... Hariz bin Uthman said: The tradition what the people narrate of the Holy prophet " Ali to me is what Haroon was to Musa" is right but the narrator heard it wrong, it is actually "Ali is to me what Qaroon was to Musa" ...Ibn Haban narrated: "He used to curse Ali seventy times a day and seventy times a night" *Tahdeeb al Tahdeeb, Volume 1 No. 436*

For more details one can also consult Tahdeeb al Kamal by al Mizzi, Volume 5 No. 1175 and Mizan al E`itidal by Imam Dhahabi Volume 1 No. 1792.

 [Meaning of 'Hamala' from "al-Munjed fi al-Lugha wa al-A'alam" page 100. 29th edition \(Published in 1987 by Dar el-Mashreq Sarl publisher, Beirut\)](#)

Comment:

No need to mention that Qaroon was the enemy of Allah [swt] condemned in the Holy Quran (28:76-79. 29:39. etc). This impure creature had the audacity to equate Ali [as] with Qaroon, and hated, abused and cursed him (as). Despite this appalling behavior he is a Thiqa narrator of Sunni Hadith. Remember according to authentic Sunni hadiths one who hates or curse Ali [as] is hypocrite and a Kaafir. Had the Ulema of Ahle Sunnah lost all of their shame by praising such a wretched person and worse turning to him as a source of accessing their Deen?

It is worthy to note this Thiqa narrator's comments:

The tradition what the people narrate of the Holy prophet " **Ali to me is what Haroon was to Musa**" is right but the narrator heard it wrong, it is actually "**Ali is to me what Qaroon was to Musa**".

A thiqa narrator is one who speaks the truth when narrating Hadeeth. At its simplest it means that he will always narrate a Hadeeth correctly. With this in mind how can Hariz bin Uthman remain Thiqa when he has sought to mislead the people by narrating a false Hadeeth? Does this automatically not make him a liar? After all Rasulullah (s) said:

"He, who deliberately attributes a lie to me, let him take his seat in the Hell-Fire."
[authenticated by Albanee in Saheeh Sunan Ibn Majah vol.1, p.7, no.12]

The Ahl'ul Sunnah taking Hadeeth from a man who knowingly concocted a Hadeeth to support his filthy aqeedah serves as clear proof that they believe that a narrator concocting Prophetic traditions remains a Thiqa narrator of immense stature, provided the Hadeeth he fabricates degrades Imam Ali (as).

Nawasib who blindly adhere to the propaganda of their Mullahs by making connections of Shia Madhab with a controversial Jewish character Ibn Saba should ask their mullahs why their sect is based on 'Nasb' and why are they glad and proud at such facts. If their religion is based on hatred of Imam Ali bin Abi Talib [as] then why don't they profess it openly? Why the fear and hypocrisy?

The above excerpt contains the shameful statement by Sunni Imam al-Ejli i.e **'Thiqah and he hated Ali'**. Let us take an opportunity to understand his rank amongst the Ahle Sunnah:

Al-Ejli, the imam, the hafiz, the ideal, Abu al-Hassan Ahmad bin Abdullah bin Saleh al-Ejli al-Kufi, resided in Tarablus al-Maghrib, he heard (hadith) from his father, Hussain bin Ali al-Ju'afi, Shebaba, Muhammad bin Yusuf al-Feriaby and Ya'al bin Ubaid, been narrated from him by his son Saleh in his authorship about 'Jarh wa Tadeel' and this useful book shows how immense memory he (Al-Ejli) had. Abbas al-Duri mentioned it and said: 'We used to consider him as Ahmad (bin Hanbal) and Yahya bin Mueen'. I (al-Dahabi) said: 'Narrated from him by Saeed bin Uthman, Uthman bin Hadeed al-Albeeri, Saeed bin Ishaq and Musnad al-Andelus Muhammad bin Fatis al-Ghafeqi. From his (al-Ejli) sayings may Allah mercy be upon him: 'Who ever said Quran is created he is kafir and whoever believed in resurrection of Ali he is kafir'. It is said that he (al-Ejli) ran away to morocco during the days of Quran creation issue and lived there for individuality and worshiping. He was born in year 182 and died at Tarablus in year 261.

Tazkira tul Huffaz, Volume 2 No. 582

We now present the takfeer edict that Ahle Sunnah have issued against the abusers of their first caliph Abu Bakar so that our readers can compare the attitude and stance of Ahle Sunnah towards the abusers of Ali bin Abi Talib [as] and Abu Bakar. We read in 'Al-Sharh al-Kabir' by Allamah Abdulrahman ibn Qudamah Volume 10 page 61:

وقال الفريابي : من سب أبا بكر فهو كافر لا يصلى عليه

Al-Faryabi said: "Whoever abused Abu Bakr is a kafir and it is not permissible to pray (funeral) over him"

[Al-Sharh al-Kabeer, Volume 10 page 61](#)

9. Two: Thawr bin Yazid al-Himsi

Before citing the reference we would like our readers whether Shia or Sunni to reply to this question in their minds:

"In the light of traditions deeming it necessary to love Ali [as] and avoid being abhorrent to him in order to save one's faith, what will be your notion about a person who clearly declare that he does not love Ali [as]?" Allamah Ibn Sa'ad provides the following glittering obituary of the man:

"He is Thiqa in Hadeeth. It is said that he was a rejecter of Taqdeer. He died in 152 H in Bait al Muqaddas during the era of Abu Jaffar over the age of 60. The grandfather of Thawr was present in Siffeen and participated alongwith Muawiyah and was killed in the same war. Therefore whenever the name of Ali was taken before Thawr he used to say: "I do not love the man who killed my grandfather."

[Online Tabaqat Ibn Sa`ad, Vol 7 under the topic 'Thawr bin Yazid al Kalayee'](#)

[Tabaqat Ibn Sa'ad \(Urdu\), Vol 4 part 7 page 294](#)

In order to know more about the Ulema of Ahle Sunnah who have made this Nasibi a star in their sect one can consult the famed Rijal book of Ahle Sunnah Tahdeeb al Kamal, Vol 4 No. 862 but here we are citing excerpt from Tahdeeb al Tahdeeb:

البخاري والأربعة... وقال عثمان الدارمي عن دحيم ثور بن يزيد ثقة وما رأيت أحدا يشك أنه قدرى وهو صحيح الحديث... وقال عباس الدوري عن يحيى بن معين ثور بن يزيد ثقة... وقال محمد بن عوف والنسائي ثقة وقال أبو حاتم صدوق حافظ... وقال الأجرى عن أبي داود ثقة... وقال ابن حبان في الثقات كان قدرى... قال فيه أحمد ليس به بأس

Narrated in Bukhari and the four (Sunan Abi Dawood, Sunan Al-Tirmidhi, Sunan Al-Nisa'i, Sunan Ibn Majah)... Uthman Al-Darmi narrates that Dhaim said : 'Thawr bin Yazid is Thiqah and his hadith is Sahih and I never saw some one casting doubt about him to be Qadaria... Abbas Al-Duri narrates that Yahya ibn Mueen said: 'Thawr bin Yazeed is Thiqah'... Muhammad bin Au'af and Nisa'i said about him: 'Thiqah'. Abu Hatim said: 'Seduq and Hafiz'...Abu Dawood said about him: 'Thiqah'... Ibn Haban mentioned him in (his book) Al Thiqat (authenticated ones) and said he was Qadaria... Ahmad said about him: 'Nothing bad about him.'

Tahdeeb al Tahdeeb, Vol 2 No. 57

Comment

It is very clear by the statement of Imam Ahmed bin Hanbal that being abhorrent of Ali bin Abi Talib [as] does not fall into the category of one being **'bad'** while Allamah Muhammad bin Saad declared the notorious narrator as Thiqa in Hadeeth followed by the record of his 'Nasb'. This clearly proves that the earlier Sunni Imams didn't deem Nasibism to be a condemnable ideology and it was not a thing which would prevent one from attaining the status of being Thiqa in their school of thought. Yet we see Ahle Sunnah and Nawasib in particular calling themselves the lovers and followers of Ahlulbayt [as], on a greater level than the Shi'a! What a joke!

10. Three: Khalid bin Salmah bin al Aas

This is another beloved narrator of the Imams of Ahle Sunnah whose Nasb (Nasbism) is proven. Imam Ibn Hajar Asqalani records:

خالد ابن سلمة ابن العاص ابن هشام ابن المغيرة المخزومي الكوفي المعروف بالفأفأ [بالفأفأ] أصله مدني صدوق رمي بالإرجاء وبالنصب من الخامسة قتل سنة اثنتين

"Khalid bin Salama ibn Ala'as ibn Hisham ibn Almughira Al-Makhzomi Al-Kofi, who known as F'af'a, his origin is from Madina, he is Saduq and he used to throw Murjia and Nasb, he belongs to fifth Tabaqah (generation), he was killed in year 32"

[Online Taqreeb al Tahdeeb, page 189 No. 1641](#)

Now let us see the revered place the Imams of Ahle Sunnah have given to this Nasibi. Ibn Hajar states:

البخاري في الأدب المفرد ومسلم والأربعة... وقال أحمد وابن معين وابن المديني ثقة وكذا قال ابن عمار ويعقوب بن شيبان والنسائي وقال أبو حاتم شيخ يكتب حديثه... وقال ابن عدي هو في عداد من يجمع حديثه ولا أرى بروايته بأساً وذكره ابن حبان في الثقات... وقال محمد بن حميد عن جرير كان الفأفأ رأساً في المرجئة وكان... وذكر بن عائشة أنه كان ينشد بني مروان الأشعار التي هجى بها المصطفى صلى الله عليه وسلم.

Narrated in Bukhari (Al-Adab Al-Mufrad), Sahih Muslim and the four (Sunan Abu Dawood, Sunan Al-Tirmidhi, Sunan Al-Nisa'i, Sunan Ibn Majah)...Ahmad (Ibn Hanbal), Ibn Mueen, Ibn Al-Madini, Amar, Yaqub bin Shaibah and Al-Nisa'i said about him: 'Thiqah'. Abu Hatim said: 'He and his hadith are reliable to be written...Ibn Uday Said: 'He is counted among the narrators whose hadith are allowed to be written and I don't see any thing wrong about his narration'... Ibn

Haban mentioned him in 'Al Thiqat'. Muhammad bin Hamid narrates that Jarir said: 'Al Fa'Fa' was the head of Murji'a (a sect), and he hated Ali'... Ibn Ayesha said: 'He used to say poems to bani Marwan in which he disrespected Al Mustafa (s.a.w)'

Tahdeeb al Tahdeeb, Volume 3 No. 181

Also see Tahdeeb al Kamal by al-Mizzi Volume 8 No. 1619.

Comment:

If Nawasib care less about Ali [as] and are filled with severe hatred of Ali bin Abi Talib [as] hidden into their chests then at least they should have shown some shame in respect of Holy Prophet [s] while praising a person who used to commit blasphemy at our beloved Prophet [s]. It has now become very clear that Nawasib have no affection with Prophet [s] and His Ahlulbait [as] while they have a separate place in their hearts for the opponents of this revered family.

And for the Nawasib of Sipah-e-Sahabah who happily raise the slogan before Shias "*Hatred of Sahabah = Allah's curse*" we would like to know whether that slogan can be raised for those that hated Ali bin Abi Talib [as]? What about their Imams who praised and deemed those people as the source of their Deen who were filled with hatred of Ali bin Abi Talib [as]? They have two options, they either:

- deem all persons who do so to be the worst form of Kaafir, or:
- declare that they have no affection with Ahlulbait [as] and have no right to declare "**We love Ahlulbait more than Shias**".

When it comes to hatred of 'Ali (as) you will never see these post modern Nasibies say a word. Hatred of the Sahaba is unacceptable, unless that hatred is vented against Hadhrath 'Ali (as), that's fine, and cannot in any way be deemed a slur on one's character! Shame on these hypocrites!

11.Four: Ziyad bin Alaqah

Ibn Hajar Asqalani records about this beloved Nasibi narrator of Ahle Sunnah:

زياد ابن علاقة بكسر الميم وبالقاف التعلبي بالمثلثة والمهملة أبو مالك الكوفي ثقة رمي بالنصب من الثالثة مات سنة خمس وثلاثين وقد جاز المائة

Ziyad bin Alaqah...Abu Malik Al-Kofi, he used to throw Nasb, he belongs to third generation (Tabaqah), died in year 53 & he was more than 100 years old"

[🌐 Taqreeb al Tahdeeb, page 221 No. 2092](#)

In Tahdeeb al Tahdeeb, we read:

الستة... قال بن معين والنسائي ثقة وقال أبو حاتم صدوق الحديث وذكره بن حبان في الثقات... وقال العجلي كان ثقة وهو في عداد الشيوخ وقال يعقوب بن سفيان كوفي ثقة... وقال الأزدي سيء المذهب كان منحرفاً عن أهل بيت النبي صلى الله عليه وسلم

Narrated in Sahih Bukhari, Sahih Muslim, Sunan Abu Dawood, Sunan Al-Nisa'i, Sunan Al-Tirmidhi, Sunan ibn Majah... Ibn Mueen and Nisa'i said about him: 'Thiqah'. Abu Hatim said about him: 'His is Seduq in hadith'. Ibn Haban mentioned him in 'Al-Thiqat' (Authenticated ones)...Al-Ejli said: 'He is Thiqah' and considered him as a Sheikh. Yaqoob bin Sufain said: 'He is from Kufa and Thiqah... Al-Azdi said: 'He had bad doctrine and went astray from AhlulBayt of Prophet [s]'".

Tahdeeb al Tahdeeb, Volume 3 No.693

Comment

If Shias denounce some of the Sahabah then is said that they have deviated from the right path, some Nawasib will go further and deem such people to be kaafirs, but if someone denounces Ahlebait [as] then it doesn't matter for Ahle Sunnah, on the contrary such a person is deserving of praise and deemed a source for deriving their religion from. Such a low value of Ahlebait [as] in the eyes of Nawasib is clear to all. On the contrary, if we find a Shia (Rafidi) narrator in principle Sunni books, he is abruptly rejected due to his Rafd i.e. dissent from mainly the three caliphs of Ahl Sunnah.

12. Five: Ishaq bin Sawaid bin Hubairah al Adwi

Imam Ibn Hajar Asqalani records about yet another champion of Ahle Sunnah:

إسحاق ابن سويد ابن هبيرة العدوي البصري صدوق تكلم فيه للنصب من الثالثة مات سنة إحدى وثلاثين
خ م د س

"Ishaq ibn Swaid ibn Hubaira Al-Adwi Al-Basri, Saduq and he used to exhibit Nasb, he belongs to third generation (Tabaqah), he died in year 131"

[Taqreeb al Tahdeeb, page 102 No. 358](#)

Imam Ibn Hajar Asqalani reveals the reason for Ishaq bin Sawaid being a Nasibi and also reveals the place Ulema of Ahle Sunnah have given him in their sect in return for his 'services' in the hatred of Ahlebait [as]:

البخاري ومسلم وأبي داود والنسائي إسحاق بن سويد بن هبيرة العدوي التميمي البصري روى... وذكره العجلي فقال ثقة وكان يحمل على علي وذكره بن حبان في الثقات وقال أبو العرب الصقلي في الضعفاء كان يحمل على علي تحاملا شديدا وقال لا أحب عليا

Ishaq ibn Swaid ibn Hubairah Al-Adwi Al-Basri narrated in Bukhari, Muslim, Sunan Abu Dawood and Sunan Al-Nisa'i... Al-Ejli said : 'Thiqah' and he used to hate Ali. Ibn Haban mentioned him in Al-Thuqat. Abu Al-Arab Al-Seqeli narrates in Al-Dhua'afa that he used to hate Ali severely and used to say: 'I do not love Ali'.

Tahdeeb al Tahdeeb, Volume 1 No. 438

Imam of Ahle Sunnah Jamal-al-ddin al Mizzi in Tahdeeb al Kamal, Volume 2 No. 357 also records the importance of Ishaq bin Suwaid al Nasibi among the Ulema of Ahle Sunnah:

قال عبد الله بن أحمد بن حنبل عن أبيه شيخ ثقة وقال إسحاق بن منصور عن يحيى بن معين ثقة وكذلك قال النسائي وقال أبو حاتم صالح الحديث وقال محمد بن سعد كان ثقة

Abdullah bin Ahmad bin Hanbal reports from his father: 'Sheikh, Thiqah'. Ishaq bin Mansur narrates that Yahya ibn Mueen and Nisa'i said about him: 'Thiqah'. Abu Hatim said: 'He is sound in Hadith'. Muhammad bin Sa`d said: 'Thiqah'.

Comment

The Imams of Ahle Sunnah are their Imams due to their superior work in Hadeeth and in this field their Imams relied on the narrators they deemed authentic and worthy enough to derive their religion from. As we can see, the Ahle Sunnah accessed the rich knowledge base of narrators who were well known Nawasib. And if that is the case (which it certainly is) then why do the present day Nawasib like that of Sipah-e-Sahabah carry the slogan of **'We love Ahlebait'** when the foundation of their madhab is based on Nasibism? Would such a fraudulent stance not fall into the Sipah-e-Sahabah's dictionary for Taqiyyah?

13. Six: Abdullah bin Shaqiq al Aqeeli Abu Abdurehman

Here we have another declared Nasibi about whom Ibn Hajar Asqalani records:

عبدالله ابن شقيق العقيلي بالضم بصري ثقة فيه نصب من الثالثة مات سنة ثمان ومائة

Abdullah ibn Shaqiq Al-Aqili, he is from Basra, he is Thiqah and a Nasibi, he belongs to third generation (Tabaqah) & died in year 108

[Taqreeb al Tahdeeb, page 308 No. 3385](#)

In order to know the prestigious position Nawasib have given to those who bore enmity towards Ahlulbayt [as] let us quote some lines from Ibn Hajar Asqalani's Tahdeeb al Tahdeeb:

البخاري في الأدب المفرد ومسلم والأربعة... ذكره بن سعد في الطبقة الأولى من تابعي أهل البصرة وقال روى عن عمر قال وقالوا كان عبد الله بن شقيق عثمانيا وكان ثقة في الحديث وروى أحاديث صالحة... وقال أحمد بن حنبل ثقة وكان يحمل على علي وقال بن أبي خيثمة عن بن معين ثقة وكن عثمانيا يبغض عليا وقال بن عدي ما بأحاديثه بأس إن شاء الله تعالى... قال بن أبي حاتم عن أبي زرعة ثقة وقال العجلي ثقة وكان يحمل على علي

Narrated by Bukhari in (Al-Adab Al-Mufrad), Muslim, and in the four (Sunan Abu Dawood, Sunan Al-Nesa'i, Sunan ibn Majah, Sunan Al-Tirmidhi)... Ibn Sa'd mentioned him in the first Tabaqah (generation) as a Tab`ee from Al-Basra, Umar narrated that Abdullah bin Shaqiq was Uthmani and he was Thiqah and narrated sound hadith" ... Ahmad bin Hanbal said: 'Thiqah and used to hate Ali'. Ibn Khuthaima narrates that Ibn Mueen said about him: 'Thiqah and he was Uthmani and used to hate Ali'. Ibn Uday said: 'InshaAllah there is nothing wrong in his hadith'... Abu Hatim narrates that Abu Zura'a said: 'Thiqah'. Al-Ejli said: 'Thiqah and used to hate Ali'.

Tahdeeb al Tahdeeb, Volume 5 No. 445

Jamal al-din al-Mizi records about him in Tahdeeb al Kamal, Volume 15 No. 3333:

وقال بن خراش كان ثقة وكان عثمانيا يبغض عليا

Ibn Kharash said: "He is Thiqah and was Uthmani, used to hate Ali"

Comment

The statements of the Imams of Ahle Sunnah like that of Imam Ahmed bin Hanbal are very amazing i.e. **'Thiqah and used to hate Ali'** which is just like declaring someone **"a pure Muslim who always indulge in polytheism."** Hilarious!

This shall suffice to prove that the pioneer Sunni Imams didn't deem 'Nasb' to be an objectionable ideology nor did its membership bar one from being Thiqah in their school of thought which is why we witness the good terms they enjoyed. Among those Sunni Imams who testified the Nasbism of this man and yet deemed him Thiqah includes the famed Sunni Imam Yahyah bin Mueen a.k.a. Abu Zakariya, for those who know less about him, we present a brief excerpt about him:

Yahya bin Mueen the unique imam the master of hufaz...Al-Nesa'i said: 'Abu Zakaria is one of the thiqah and securable Imams of Hadeeth'...Ibn al-Madini said: 'We don't know any from Adam (a.s)'s dynasty wrote from the hadith as Yhaya bin Mueen wrote'... Ibn al-Madeni said: 'The knowledge of the people ends onto Yahya bin Mueen'. Yahya al-Qatan said: 'Nobody ever came to us like that of Ahmad bin Hanbal and Yahya bin Mueen'. Ahmad bin Hanbal said: 'Ibn Mueen is the most knowledgeable about rijal among us.'

Tazkira Huffaz, Volume 2 No. 437

After showing the accepted of Imam Ibn Mueen for a Nasibi narrator let us now show what Imam Yahyah bin Mueen have to say about a Rafidhi narrators. While talking about a rafidhi narrator Talid bin Sulaiman al-Muharebi:

(Yahya ibn Mueen) said: 'A liar, he used to abuse Uthman and whoever abuses Uthman or Talha or any one of the companions of messenger of Allah (pbuh) , he is quack and his narrations are not to be noted down and may the curse of Allah, the angels and the people be upon him.'

Tahdeeb al Kamal, Volume 4 page 18

The double standards of Sunni Imams in dealing with Nawasib and Rawafid shall not be a secret now. Even if these people have taken hadiths from Shia Rafidhi narrators, they have always attached absurd titles with their names such as Khabeeth (evil), Muqit (detestable), Baghiz (hateful), for example Abdullah bin Daher al-Razi, Rafidhi khabeeth (al-Elal by al-Darqutni, v2 p250), Yahya (ibn Mueen) was been asked about Abdullah bin Abdulqudus, he replied: 'Rafidhi khabeeth' (Al-elal by Ahmad ibn Hanbal, v2 p602), Al-Hassan, bin Muhammad bin Ashnas al-Mutwakely al-Hemami graded by Al-Khateeb as 'Rafidhi khabeeth' (Mizan al-Etidal, v1 p521), Abu Dawoud said about Talid bin Sulaiman that he was 'Rafidhi khabeeth' (Soalat Alajeri by Abi Ubaid Alajeri, v2 p287), Jaber al-Ju'afi was called 'Rafidhi Khabeeth' by Dhahabi (Faydh al-Qadir by Manawi, v4 p717), Imran bin Muslim al-Fazari has been given the title of "Rafidhi like a dog's puppy" by Abu Ahmad al-Zubairi while Dhahabi called him 'the shit of a dog as a Rafidhi' (Mizan al-Etidal, v3 p242), Ahmad bin Abdullah bin Jalin as 'Rafidhi baghiz' (Mizan al-Etidal, v1 p109) and so have been Duabl bin Ali al-Khazai (Mizan al-Etidal, v2 p27), Muhammad bin Fares bin Hamdan al-Atshi (Mizan al-Etidal, v4 p3) and Mukhawal bin Ibrahim bin Mukhawal bin Rashed al-Nahdi al-Kufi (Mizan al-Etidal, v4 p85). Ahmad bin Ali bin al-Furat al-Demashqi was called 'Rafidhi maqit' (Mizan al-etidal, v1, p122), Yunus bin Khaba as 'Shi'yee khabeeth' (Marifat al-Thuqat by al-Ejli, v2 p377) etc.!

We wonder why these Sunni Imams never gave the titles of 'dog' or 'shit of dog' to the all time enemies of Ali bin Abi Talib [as] such as Muawiyah, Busr bin Irtat, Mughira bin Shuba, Abdullah bin Shaqiq al Aqeeli etc! Thus, seldome Sunni Imams have totally authenticated the Shia Rafidhi narrators unlike their romance with the Nasibi and Khariji narrators.

14. Seven: Azhar bin Abdullah bin Jam'i al Hirazi

One can see how hatred of Ahlulbayt [as] is an act that is rewarded by the Imams of Ahle Sunnah. So let us proceed by highlighting Ibn Hajar Asqalani's comments about Azhar bin Abdullah:

أزهر ابن عبدالله ابن جُمَيْع الحِرازي حمصي صدوق تكلموا فيه للنصب وحزم البخاري بأنه ابن سعيد من الخامسة

"Azhar ibn Abdullah ibn Jam'i Al-Hirazi Himsi, Seduq and he used to exhibit Nasb and Bukhari confirmed that he is ibn Saeed, he belongs to fifth generation (Tabaqah)"

[📖 Taaqreeb al Tahdeeb, page 99 No. 310](#)

Imam Ibn Hajar Asqalani informs us about the accolades that the Imams of Ahle Sunnah showered on this Nasibi by giving him a place in some of their principle Hadith books. We read in Tahdeeb al Tahdeeb:

أبي داود والترمذي والنسائي... وقد قال بن الجارود في كتاب الضعفاء كان يسب علي... وقد وثقه العجلي وفرق بن حبان في الثقات بين أزهر بن سعيد

Narrated in Sunan Abu Dawood, Sunan Al-Tirmidhi, Sunan Al-Nesa'i...Bin Al-Jarood said in a book Al-Dhua'afa that he used to abuse Ali... Al-Ejli authenticated him

(Thiqah). Ibn Haban made distinction between Azhar bin Saeed and Azhar bin Abdullah in his book 'Al Thuqat ibn Haban'

Tahdeeb al Tahdeeb, Volume 1 No. 385

Comments

If the poor Shias hate or curse those Sahaba that they deem deviants who perpetuated injustice towards the Ahl'ul bayt (as), they are abruptly called kaafir but if these (Nasibi) people hate or curse Ali [as] then they are not kaafir rather such is their grandeur character, one should associate closely with them, and benefit from their knowledge since they are thiqah narrators of their hadeeth.

15.Eight: Kathir bin Shahab

We have so far highlighted the fact that whilst the Ahle Sunnah deem those that hate the Sahaba to be out of the fold of Islam whilst denunciation of any member of Ahlulbayt [as] is not objectionable, rather rewards for such audacity can be evidenced by their accepting hadeeths from him or by praising and giving him a special place in their madhab. Now let us see the role of Kathir bin Shahab in regards to his opposition towards Ahlulbayt [as]. Ibn Athir records in his esteemed book Tarikh Kamil:

ولما ولي المغيرة الكوفة استعمل كثير بن شهاب على الري وكان يكثر سب علي منبر الري

"And when Mughirah was put incharge of Kufa, Kathir ibn Shahab was put incharge of alRay, and he used to curse Ali copiously from the pulpit of AlRay ..."

[Online Tarikh Kamil Volume 3](#)

What will be your reaction towards a person who abuses one of your beloveds? Will you maintain cordial relations with such a person? If you do so won't that mean that you care less about the one you claim to love and give his abuser priority over him? Unfortunately Ahle Sunnah instead of denouncing a person who used to abuse their fourth caliph have derived their understanding of the Sunnah from him. We read in Tabaqat ibn Sa'd Volume 6 page 103:

"He narrated traditions from Umar bin Khattab and was one of Mu'awiya bin Abu Sufyan's Governors".

This can also be read in the Online Tabaqat Ibn Sa'ad at the website of Salafies/Wahabies

<http://www.al-eman.com/Islamlib/viewchp.asp?BID=185&CID=75#s48>

16.Nine: Al-Haitham bin Al-Aswad

Imam of Ahle Sunnah Ibn Hajar Asqalani records about the Nasb (Nasbism) of this man:

الهيثم ابن الأسود [النخعي] المذحجي بفتح الميم والمهملة بينهما معجمة ثم جيم أبو العريان بضم المهملة وسكون الراء بعدها تحتانية الكوفي شاعر صدوق رمي بالنصب من الثالثة مات [دون المائة] بعد الثمانين بخ

"Al-Haitham ibn Al-Aswad [Al-Nakhei] Al-Metheheji, he is from Kufa, he is apoet and Seduq, he used to exhibit Nasb, he belongs to the third generation (Tabaqah) he died between year 80 and 100"

[Taqreeb al Tahdeeb, page 578 No. 7357](#)

Imam Ibn Hajar records about the Ulema of Ahle Sunnah who have praised this Nasibi In Tahdeeb:

Al-Haitham bin Al-Aswad Al-Nakhei Al-Metheheji Abu Al-Aryan Al-Kufi narrated by Al-Bukhari (in Al-Adab Al-Mufrad)... Al-Ejli said: He is Thiqah and the best of Tables. Ibn Haban mentioned him in (his book) Al-Thuqat... Al-erzebani said: 'He is a poet and a deviated Uthmani and he is one of those that bore witness on Hajar ibn Aday'
Tahdeeb al Tahdeeb, Volume 11 No.149

17.Ten: Abdullah bin Zaid bin Umro

We read about the Nasb (Nasibism) of this Sunni jurist in Taqreeb:

عبدالله ابن زيد ابن عمرو أو عامر الجرمي أبو قلابة البصري ثقة فاضل كثير الإرسال قال العجلي فيه نصب يسير من الثالثة مات بالشام هاربا من القضاء سنة أربع ومائة وقيل بعدها

"Abdullah ibn Zaid ibn Amro or Amer Al-Jurmi Abu Qulabah Al-Basri, Thiqah, pious narrated a lot of Mursal traditions, Al-Ejli said about him: he had little bit of Nasb, he belongs to third generation (Tabaqah), he ran away from law and died in Syria (Sham) year 104 or after it"

[Taqreeb al Tahdeeb, page 305 No.3333](#)

Imam of Ahle Sunnah Ibn Hajar Asqalani informs us about him being praised by the Imams of Ahle Sunnah for being a Nasibi:

السنّة عبد الله بن زيد بن عمرو ويقال عامر بن نابل بن مالك بن عبيد بن علقمة بن سعد أبو قلابة الجرمي البصري أحد الأعلام روى... ذكره بن سعد في الطبقة الثانية من أهل البصرة وقال كان ثقة كثير الحديث... وقال بن عون ذكر أبووب لمحمد حديثا عن أبي قلابة فقال أبو قلابة إن شاء الله ثقة رجل صالح... وقال أيوب كان والله من الفقهاء ذوي الألباب ما أدركت بهذا المصر رجلا كان أعلم بالقضاء من أبي قلابة... وقال العجلي بصري تابعي ثقة وكان يحمل على علي... وقال عمر بن عبد العزيز لن تزالوا بخير يا أهل الشام ما دام فيكم هذا

"Abdullah bin Zaid bin Amro or as other said Amer bin Nabel bin Malik bin Ubaid bin Alqamah bin Sa'ad Abu Qulabah Al-Jurmi Al-Basri narrated in Sahih Al-Bukhari, Sahih Muslim, Sunan Abu Dawood, Sunan Al-Termidhi, Sunan Al-Nesa'i, Sunan Ibn Majah...Ibn Sa`d mentioned him in the second generation (Tabaqah) of the people of Basra and said about him: 'Thiqah and narrated a lot of traditions'...Ibn Aun narrates that Ayoub narrates a tradition about Abu Qulabah to Muhammad, so he said about Abu Qulabah: 'Insha Allah he is Thiqah and pious'...Ayoub said: 'He is a jurist (Faqih) and intelligent, I never met some one in this country more knowledgeable than Abu Qulabah in judgments'...Al-Ejeli said: 'He is Tab'ee from Basra, thiqah and he used to hate Ali'...Umar ibn Abdulaziz said: 'Oh people of Sham!, as long this one (Abdullah bin Zaid) lives among you, you all are fine'...Ibn Kharash said: 'Thiqah'."

Tahdeeb al Tahdeeb, Volume 5 No. 388

In order to know more about this beloved Nasibi of Sunni Imams one can also see Tahdeeb al Kamal, Volume 14 No. 3283.

Comment

The supposed lovers of Ahlulbayt [as] like Ansar.org and Sipah-e-Sahabah have no right to raise a word about the Shi'a and their relationship with Ahlulbayt [as] when the tongues of their Imams never tired from praising people who used to revile Ahlulbayt [as] openly. Why do the present day Nasibies feel ashamed about exposing their actual beliefs about Ahlulbayt [as] hidden into their hearts when their Imams never bore such reluctance? Why do they always portray themselves as the true lovers of Ahlulbayt [as]? Isn't it sheer hypocrisy? Or are they are

practicing Taqqiyah according to their own loose definition.

18. Eleven: Hussain bin Numair al-Wasti

The proof of him being a Nasibi comes from Taqreeb:

حصين ابن نمير بالنون مصغر الواسطي أبو محصن الضرير كوفي الأصل لا بأس به رمي بالنصب من الثامنة

"Husain ibn Numair..... Al-Wasti Abu Muhsen Al-Dharir, his origin from Kufa, he is not bad and he used to exhibit Nasb, belongs to eighth generation (Tabaqah)"

[Taqreeb al Tahdeeb, page 172 No. 1389](#)

Let us see his importance in the Sunni madhab and the Imams of Ahle Sunnah who have taken hadeeth from him in their respective principle hadith books. We read in Tahdeeb al Tahdeeb:

البخاري وأبي داود والترمذي والنسائي حصين بن نمير الواسطي أبو محصن الضرير مولى الهمدان كوفي الأصل روى... قال بن معين صالح وقال العجلي وأبو زرعة ثقة وقال أبو حاتم صالح ليس به بأس قلت وذكره بن حبان في الثقات... وقال بن أبي خيثمة قلت لأبي لم لا تكتب عن أبي محصن قال أتيتته فإذا هو يحمل على علي فلم أعد إليه

"Husain bin Numair Al-Wasti Abu Muhsen Al-Dharir narrated in Sahih Al-Bukhari, Sunan Abu Dawood, Sunan Al-Tirmidhi, Sunan Al-Nesa'i... Ibn Mueen said: 'Pious'- Al-Ejli and Abu Zara'a said: 'Thiqah'. Abu Hatim said: 'Pious and not bad'. Ibn Haban mentioned him in Thuqat...Ibn Abi Khaythma said: 'I asked my father why he doesn't write Abu Muhsen's narrations, so he answered: 'Once I visited him and found in him hatred for Ali, therefore I never visited him again'."

Tahdeeb al Tahdeeb, Volume 2 No. 682

Also see Tahdeeb al Kamal, Volume 6 No.1375.

19. Twelve: Lemazeh ibn Zabar Al-Azdi

We read about him in Taqreeb al Tahdeeb:

لمازة بكسر اللام وتخفيف الميم وبالزاي ابن زياد بفتح الزاي وتثقل الموحدة وآخره راء الأزدي الجهضمي أبو ليبيد البصري صدوق ناصبي من الثالثة

"Lemazeh ibn Zabar Al-Azdi Al-Jahdhumi Abo Lobid Al-Basri, Seduq and Nasibi, belongs to third generation (Tabaqah)"

[Taqreeb al Tahdeeb, page 465 No. 568](#)

Imam Ibn Hajar Asqalani records about the opinions of the Ulema of Ahle Sunnah about this Nasibi:

أبي داود والترمذي وابن ماجه لمامة بن زبار الأزدي الجهضمي أبو ليبيد البصري روى... ذكره بن سعد في الطبقة الثانية من أهل البصرة وقال سمع من علي وكان ثقة وله أحاديث... وقال موسى بن إسماعيل عن مطر بن حمران كنا عند أبي ليبيد فقل له أتحب عليا فقال أحب عليا وقد قتل من قومي في غداة واحدة ستة آلاف وذكره بن حبان في الثقات وقال عباس الدوري عن يحيى بن معين حدثنا وهب بن جرير عن أبيه عن أبي ليبيد وكان شتاما قلت زاد العقيلي قال وهب قلت لأبي من كان يشتم قال كان يشتم علي بن أبي طالب وأخرجه الطبري من طريق عبد الله بن المبارك عن جرير بن حازم حدثني الزبير بن خريت عن أبي ليبيد قال قلت له لم تسب عليا قال ألا أسب رجلا قتل منا خمسمائة ألفين

Lemazeh ibn Zabar Al-Azdi Al-Jahdhumi Abu Lobid Al-Basry narrated in Sunnan Abu Dawood, Sunnan Al-Tirmidhi, Sunnan ibn Majah... Ibn S`ad mentioned him among the second generation (Tabaqah) from the people of Basra and said about him: 'He heard from Ali and he is Thiqah and narrates Ahadith'... Musa ibn Ismail narrates that Mattar bin Hamran said: 'We were with Abu Lobaid and asked if he loved Ali, to

which he answered, 'How would I love Ali when he killed six thousand men of my tribe' . Ibn Haban mentioned him in Al-Thuqat. Abbas Al-Dori narrated from Yahya ibn Mueen said that Wahb bin Jarir told us that his father said: 'Ibn Lobaid was an abuser'. Al-Aqili added that Wahb said: 'I asked my father whom he used to abuse, so he answered: 'He used to abuse Ali ibn Abi Talib'. Al-Tabari narrates through Abudllah ibn Al-Mubarak, narration of Jarir bin Hazem that Al-Zubair bin Khurait said : 'I asked Abu Lobaid: 'why you abuse Ali ?' so he answered: 'Why I shouldn't abuse someone who killed one thousand and five hundred men of us'."

Tahdeeb al Tahdeeb, Volume 8 No. 831

Hafid Jamaluddin al-Mizzi also records the exalted status of this Nasibi in the eyes of Ahle Sunnah:

وقال حرب بن إسماعيل سمعت أحمد بن حنبل يقول كان أبو لبيد صالح الحديث وأثنى عليه ثناء حسنا... وقال سعيد بن عمرو الأشعطي عن حماد بن زيد رأيت أبا لبيد يصفر لحيته وكانت لحيته تبلغ سرته وقد قاتل عليا يوم الجمل

Harb ibn Ismail said: 'I heard Ahmad ibn Hanbal say: 'Abo Lobid's narration is correct' and he (Ahmad) praised him (Lemazeh) very well' ... Saeid bin Amro Al-Ashathi narrates that Hammad bin Zaid said: 'I saw Abo Lobaid coloring his beard yellow and his long beard reached his navel, and he fought against Ali on the day of Jamal'.

Tahdeeb al Kamal, Volume 24 No. 5013

Imam Dhahabi too knew about Nasb of Lemazah and still he accepted the reliability shown on Lemazah by the other scholars of his school. We read in Al-Kashaf, Volume 2 No 4689:

"Lamaza bin Zyad Abu Lubaid al-Jahdhami, (he narrated) from Umar and Ali, (narrated) from him Jarir bin Hazem and a group (of narrators), there is Nasb in him, he is authenticated (wuthiq)"

A Nasibi who hates or curses Ahlulbayt [as] and Ali bin Abi Talib [as] in particular is deemed reliable among Ahle Sunnah but a Rafidi who rejects the first three caliphs of Ahle Sunnah is considered weak by them! This scale up held by Ahle Sunnah is suffice to prove their love for Ahlulbayt [as].

20. Thirteen: Abdullah bin Saalim Al-Ashari

Hafid Ibn Hajar Asqalani records about this Nasibi:

عبدالله ابن سالم الأشعري أبو يوسف الحمصي ثقة رمي بالنصب من السابعة مات سنة تسع وسبعين

"Abdullah ibn Salem Al-Asha'ary Abu Yusif Al-Hemsi, Thiqah, he used to exhibit Nasb, belongs to seventh generation (Tabaqah) died in year 79"

[📖 Taqreeb al Tahdeeb, page 305 No. 3335](#)

We read in Tahdeeb al Tahdeeb:

البخاري وأبي داود والنسائي عبد الله بن سالم الأشعري الوحاظي اليحصبي أبو يوسف الحمصي روى... وقال الأجرى عن أبي داود كان يقول أعان علي على قتل أبي بكر وعمر... وقال النسائي ليس به بأس وذكره بن حبان في الثقات قلت ووثقه الدارقطني

Abdullah bin Salem Al-Asha'ary Al-Wahadhi Al-Yahsubi Abu Yusif Al-Hemsi narrated in Sahih Al-Bukhari, Sunnan Abu Dawood, Sunnan Al-Nesa'i... Al-Ajeri narrates that Abu Dawood said: 'He (Abdullah bin Salem) used to say that Ali motivated for murders of Abu Bakr and Umar'... Nisa'i said about him: 'Nothing wrong about him'. Ibn Haban mentioned him in Thuqat.

Al-Darqutni authenticated him.*Tahdeeb al Tahdeeb, Volume 5 No. 392***21. Fourteen: Khalid bin Abdullah bin Yazid**

Imam Dahabi records about him:

خالد بن عبد الله بن يزيد بن أسد القسريّ الدمشقيّ أمير العراقين لهشام عن جده وله صحبة وعنه حميد وسيار أبو الحكم كان جوادا ممدحا ناصبيا عذب وقتل 126 د

"Khalid bin Abdullah bin Yazid bin Asad al-Qesry al-Demashqi, the ruler of the Iraqis. (He narrates from) Hisham from his grandfather, he had accompanied (with the prophet). (He has been narrated by) Hamid and Sayar Abu al-Hakam. He was generous, and a praised Nasibi, he was tortured and killed (in year) 126"

Kashaf, Volume 1 No. 1335

This is yet another Nasibi who bore hatred for Ali bin Abi Talib [as]. Al-Mizzi records:

خالد بن عبد الله بن يزيد بن أسد بن كرز بن عامر البجليّ القسريّ أبو القاسم ويقال أبو الهيثم الدمشقيّ... وقال أبو نعيم عن الفضل بن الزبير سمعت خالدا القسريّ وذكر عليا فذكر كلاما لا يحل ذكره

"Khalid bin Abdullah bin Yazeed bin Asad bin Karz bin Amer Al-Bejli Al-Qasri Abo Al-Qasem or Abo Al-Haytham Al-Demashqi... Abo N'aem narrates that Al-Fadhel bin Al-Zubair said: I heard Khalid Al-Qasri mentioning Ali with the words that are not allowed to be mentioned"

Tahdeeb al Kamal, Volume 8 No. 1627

Imam Ibn Hajar Asqalani records:

البخاريّ في خلق أفعال العباد وأبي داود... وقال يحيى الحماني قيل لسيار تروي عن خالد قال إنه كان أشرف من أن يكذب وذكره بن حبان في الثقات

"Narrated in Bukhari in Khalk Af'al al 'Ibad" and Abu Dawood... Yahya Al-Hamani narrated that Yasar was asked why he narrates from Khalid, he answered that he (Khalid) is too honest to lie. Ibn Haban mentioned him in Al-Thuqat.

*Tahdeeb al Tahdeeb, Volume 3 No. 189***22. Fifteen: Sulaiman bin Abdul Hameed bin Raf'e**

We read about this Nasibi in Taqreeb:

سليمان ابن عبد الحميد ابن رافع البهراني أبو أيوب الحمصي صدوق رمي بالنصب وأفحش النسائي القول فيه من الحادية عشرة مات سنة أربع وسبعين

"Sulaiman ibn Abdul Hameed ibn Raf'e Al-Buhrain Abu Ayoub Al-Hemsi, siduq, he used to exhibit Nasb and Nisa'i talked badly about him, he belongs to eleventh generation (Tabaqah), died in year 74"

[Online Taqreeb al Tahdeeb, page 253 No. 2584](#)

We further read about the exalted position Ulema of Ahle Sunnah have given to this Nasibi in their madhab.

أبي داود سليمان بن عبد الحميد بن رافع ويقال بن سليمان البهراني الحكمي أبو أيوب الحمصي روى... قال أبو حاتم هو صديق أبي كتب عنه وسمعت منه بحمص وهو صدوق... وقال مسلمة بن قاسم ثقة... وذكره بن حبان في الثقات وقال ثنا عنه عبد الصمد بن سعيد وغيره وكان ممن يحفظ الحديث وينتصب

Sulaiman bin Abdul Hameed bin Raf'e and it is said Sulaiman Al-Buhrani Al-Hakmei Abo Ayoub Al-Himsi narrated in Sunan Abu Dawood... Abu Hatim said: 'He is my

father's friend, he (his father) wrote about him and I heard from him in Hims, he is Seduq... Muslema bin Qaem said: "Thiqah"... Ibn Haban mentioned him in Thuqat. Abdulsamad bin Saeed and others narrated from him. He used to memorize Hadith and used to execute Nasb.

Tahdeeb al Tahdeeb, Volume 4 No. 350

23. Sixteen: Naeem bin Abi Hind

The summarized introduction of this Nasibi can be read in Taqreeb:

نعيم ابن أبي هند النعمان ابن أشيم الأشجعي ثقة رمي بالنصب من الرابعة مات سنة عشر ومائة ختم
مدت س ق

"Naeem bin Abi Hind Ibn Ashim Al-Ashja'ai, Thiqah and he used to exhibit Nasb, belongs to fourth generation (Tabaqah), died in year 116"

[Taqreeb al Tahdeeb, page 566 No. 7178](#)

Now once again breaking shackles of shame and any respect for Ali bin Abi Talib [as], the Imams of Ahle Sunnah praise the Nasibi in the following way:

البخاري في التعاليق ومسلم وأبي داود في المراسيل والترمذي والنسائي وابن ماجه نعيم بن أبي هند واسمه النعمان بن أشيم الأشجعي الكوفي روى... قال أبو حاتم صالح الحديث صدوق وقال النسائي ثقة وذكره ابن حبان في الثقات... قال أبو حاتم الرازي قيل لسفيان الثوري مالك لم تسمع من نعيم بن أبي هند قال كان يتناول عليا رضي الله تعالى عنه وقال بن سعد توفي في ولاية خالد القسري وكان ثقة وله أحاديث وقال العجلي كوفي ثقة

Naeem bin Abi Hind, his name is Al-Numan bin Ashim Al-Ashja'ai Al-Kofi narrated in Al-Bukhari, Muslim, Sunan Abu Dawood, Sunan Al-Tirmidhi, Sunan Al-Nesa'i, Sunan Ibn Majah... Abu Hatim said: 'Seduq and his narration is good'. Al-Nesa'i said: 'Thiqah'. Ibn Haban mentioned him in Al-Thuqat... Abu Hatim Al-Razi narrates that Sufian Al-Thawri had been asked why he didn't narrate from Naeem bin Abi Hind, he (Sufian) answered: 'He (Naeem) used to bad mouth at Ali'. Ibn Saad said: 'He died during Khalid Al-Qasri's reign and he is Thiqah'. Ejli said: 'He is Kufi and thiqah'.

Tahdeeb al Tahdeeb, Volume 10 No. 846

24. Seventeen: Ibrahim bin Yaqoob bin Ishaq

We read the summarized introduction of this Nasibi in Taqreeb al Tahdeeb:

ابراهيم ابن يعقوب ابن إسحاق الجوزجاني بضم الجيم الأولى وزاي وجيم نزيل دمشق ثقة حافظ رمي بالنصب من الحادية عشرة مات سنة تسع وخمسين

"Ibrahim ibn Yaqoub ibn Ishaq Al-Jozjani, resided in Damascus, Thiqah, Hafiz, he used to exhibit Nasb, belongs to eleventh generation (Tabaqah), died in year 59"

[Online Taqreeb al Tahdeeb, page 96 No. 273](#)

We further read about the Nasb and love of Sunni scholars for this man in Tahdeeb al Tahdeeb:

أبي داود والترمذي والنسائي إبراهيم بن يعقوب بن إسحاق السعدي أبو إسحاق الجوزجاني سكن دمشق روى... قال الخلال إبراهيم جليل جدا كان أحمد بن حنبل يكاتبه ويكرمه اكراما شديدا وقال النسائي ثقة وقال الدارقطني كان من الحفاظ المصنفين والمخرجين الثقات... وقال بن عدي كان شديد الميل إلى مذهب أهل دمشق في الميل على علي وقال السلمى عن الدارقطني بعد أن ذكر توثيقه لكن فيه انحراف عن علي

Ibrahim bin Yaqoub bin Ishaq Al-Saddy Abo Ishaq Al-Jozjani narrated in Sunan Abo Dawood, Sunan Al-Tirmidhi, Snnan Al-Nesa'i... Al-Khalal said: 'Ibrahim is so venerable Ahmad ibn Hanbal used to write to him (send letters) and respect him.

Nesa'i said: "Thiqah". Al-Darqutni 'He is Hafiz, author and have authentic narrators'... Ibn Uday said: 'He was too close to the doctrine of the people of Damascus of being against Ali'. Al Salmy narrated from Al Darqutni after he authenticated him: "He has a deviation from Ali ".

Tahdeeb al Tahdeeb, Volume 1 No. 332

Imam of Ahle Sunnah Dhahabi who himself seems to be near Nasb also records about this Nasibi:

قال ابن عدى - في ترجمة إسماعيل بن أبان الوراق - كما قال فيه الجوزجاني : كان مائلا عن الحق وكان شديد الميل إلى مذهب أهل دمشق في التحامل على على رضى الله عنه

Ibn Uday (in Ismail ibn Abban's biography) and as Al-Jozjani said about him: 'He went astray from the right path. He was too close to the doctrine of the people of Damascus of having hatred for Ali [ra]'

Mizan al E`itidal, Volume 1 No. 257

It is unfortunate to see that the Imams of Ahle Sunnah like Imam Nisa'i and Imam Ahmed exalted this impure man so openly but we are also thankful to Allah [swt] for this act of the Sunni Imams which certainly drew a line between 'them' - the opponents of Ali [as] and Ali [as] and 'us'.

25. Eighteen: Ahmed bin Abdu bin Musa

This is another authentic narrator of the principle Sunni Hadith books who according to Ibn Hajar Asqalani was a Nasibi. We read in Taqreeb:

أحمد ابن عبدة ابن موسى الضبي أبو عبدالله البصري ثقة رمي بالنصب من العاشرة مات سنة خمس وأربعين

"Ahmad ibn Abdu ibn Musa Al-Dhabi Abu Abdullah Al-Basri, Thiqah, he used to exhibit Nasb, belongs to tenth generation (Tabaqah) died in year 45"

[Taqreeb al Tahdeeb, page 83 No. 74](#)

مسلم والأربعة أحمد بن عبدة بن موسى الضبي أبو عبد الله البصري روى... أبو حاتم وقال ثقة... وقال النسائي ثقة

Ahmad ibn Abdu ibn Musa Al-Dhabi Abu Abdullah Al-Basri narrated in Muslim and the four (Sunan Abo Dawood, Sunan Al-Tirmidhi, Sunan Al-Nesa'i, Sunan ibn Majah)... Abu Hatim said: "Thiqah"...Nesa'i said: "Thiqah".

Tahdeeb al Tahdeeb, Volume 1 No. 99

Also see Tahdeeb al Kamal, Volume 1 No. 75.

26. Nineteen: Ziyad bin Jubair Al-Thaqafi

This is another Nasibi who possessed hatred of Imam Hassan [as] and Imam Hussain [as] in his heart. Despite this, this did not undermine his character, the Ulema of Ahle Sunnah praise him and lay the foundation of their madhab on him. Ibn Hajar Asqalani records:

الستة زياد بن جبير بن حية بن مسعود بن معتب الثقفي البصري روى... وغيرهم قال أبو طالب عن أحمد من الثقات... وقال بن معين وأبو زرعة والنسائي ثقة... وذكره بن حبان في الطبقة الثالثة من الثقات... ونقل بن خلفون أن أحمد بن صالح يعني العجلي وثقه... وروى بن أبي شيبه من طريق عبد الرحمن بن أبي نعيم قال كان زياد بن جبير يقع في الحسن والحسين

"Narrated in six books (Sahih Bukhari, Sahih Muslim, Sunan Abo Dawood, Sunan Al-Tirmidhi, Sunan Ibn Majah, Sunan Al-Nesa'i). Ziyad bin Jubair bin Haya bin Masood bin Muteab Al-Thaqafi Al-Basri narrated in ... Abu Talib narrates that Ahmad (Ibn

Hanbal) said : 'He is among Thuqat'...Ibn Mueen and Abu Zara'a and Nesa'i said: 'Thiqah'...Ibn Haban mentioned him with the third generation of Thuqat... Ibn Khalfon said that Al-Ejli authenticated him (Wathuqah)...Ibn Abi Shaibah narrates that Abdulrahman bin Abi Naeem said: 'Ziyad ibn Jubair used to talk badly about Al-Hassan and Al-Hussain'."

Tahdeeb al Tahdeeb, Volume 3 No. 658

Also see Tahdeeb al Kamal, Volume 9 No. 2029 for the appraisal of this Nasibi by the Imams of Ahle Sunnah.

Comment

Present day Ahle Sunnah scholars while teaching their followers about difference between them and Nawasib should not forget to divulge information about the prestigious Nasibi narrators of the Saha Satta and their extreme appraisal by the pioneer Sunni Imams. It is unfortunate that naïve Sunnis that live in the illusion that they are different from Nawasib, when the reality is their Imams were not only on good terms with the pioneer Nawasib but also deemed them worthy enough to derive their religion from.

27. Twenty: Qais ibn Abi Hazem Al-Bejeli

This narrator of Saha Satta has also been said to be involved in hatred of Ali bin Abi Talib [as]. We read about him in Taqreeb:

Qais ibn Abi Hazem Al-Bejeli Abu Abdullah Al-Kofi, Thiqah, belongs to second generation, he had a version, and he narrates from the ten companions who are promised heaven, died after or before year 90 and he was more than one hundred year old.

[🌐 Taqreeb al Tahdeeb, page 457 No. 5566](#)

Ibn Hajar Asqalani records in Tahdeeb:

Qais bin Abi Hazem, his name is Husain bin Au'af or Au'af bin Abdulharith or Abdu'af bin Al-Harith bin Au'af Al-Bejeli Al-Ahmasi Abo Abdullah Al-Kofi narrated in Sahih Al-Bukhari, Sahih Muslim, Sunan Abo Dawood, Sunan Al-Nesa'i, Sunan Al-Tirmidhi, Sunan Ibn Majah... Al-A'ajeri narrated that Abu Dawood said : 'Qais bin Abi Hazem is the best of Tabeen narrators'... They said that he hates Ali, but the known is that he preferred Uthman... Bin Harash said: 'Venerable Kofi'... Ibn Mueen said: 'He is more Thiqah than Al-Zuheri'. Murah said: 'Thiqah'.

Tahdeeb al Tahdeeb, Volume 8 No. 691

Imam Jamaluddin al Mizzi records:

"They said he hates Ali and all companions, but the known is that he preferred Uthman... Abu bakr bin Abi Khaithamah narrates that Yaha ibn Mueen said:'Thiqah'."

Tahdeeb al Kamal, Volume 24 No. 4896

28. Twenty One: Maymoon bin Mehran Al-Jezri

Here we have another Sunni jurist having elements of Nasb, praised by the scholars of Ahle Sunah for further cementing the Nasb foundation of their school. Ibn Hajar Asqalani records:

البخاري في الأدب المفرد ومسلم والأربعة ميمون بن مهران الجزري أبو أيوب الرقي الفقيه نشأ بالكوفة ثم نزل الرقة ... قال عبد الله بن أحمد سمعت أبي يقول ميمون بن مهران ثقة... وقال العجلي جزري تابعي ثقة وكان يحمل على علي وقال أبو زرعة والنسائي ثقة وقال بن سعد كان ثقة

Bukhari in Al-Adab Al-Mufrad, Muslim, and the four (Sunan Abo Dawood, Sunan Al-Nesa'i, Sunan Al-Termidhi, Sunan Ibn Majah). Maymoon bin Mahran al-Jezrei Abu Ayoub al-Reqi, al-faqih (jurist), brought up in Kufa then resided in al-Reqa ... Abdullah ibn Ahmad said: 'I heard my father saying that Maymoon bin Mehran is Thiqah'... Al-Ejli said: 'Tab'ee, Thiqah and he use to hate Ali'. Abu Zura'a and Nesa'i said: 'Thiqah'. Ibn Sa'ad said: 'Thiqah'.

Tahdeeb al Tahdeeb, Volume 10 No. 703

Tahdeeb al Kamal, Volume 29 No. 6338

29. Twenty Two: Al-Mughira bin Muqasim Al-Zabi

This man is too the narrator of all six authentic books of Ahle Sunnah and a jurist. We read about him In Tahdeeb al Kamal:

المغيرة بن مقسم الضبي... وقال عبيد بن يعيـش عن أبي بكر بن عياش ما رأيت أحدا أفقه من مغيرة... وقال أحمد بن سعد بن أبي مريم عن يحيى بن معين ثقة مأمون... وقال العجلي مغيرة ثقة فقيه الحديث... وكان عثمانيا إلا أنه كان يحمل على علي بعض الحمل... وقال النسائي مغيرة ثقة

Al-Mughira bin Muqasim Al-Zabi. Ubaid bin Yaeish narrates that Abu Bakr bin Ayash said: 'I never saw some one more jurist than Mughira'... Ahmad bin Sa`ad bin Abi Maryam narrates that Yahya bin Mueen said: 'Thiqah and curator'... Al-Ejli said: 'Mughira is Thiqah and a jurist... he was Uthmani and used to hate Ali a little bit'... Al-Nesa'i said: 'Thiqah'.

Tahdeeb al Kamal, Volume 28 No. 6143

Also see Tahdeeb al Tahdeeb, Volume 10 No. 484 and Tadkiratul Huffaz, Volume 1 No. 136.

30. Twenty Three: Asad bin Wada'a

Here we have another narrator from the Sunni hadith works known for his Nasibism. Imam Ibn Hajar Asqalaani records about him in 'Lisan al-Mizan', Volume 1 No. 1206:

Asad bin Wada'a, Shaami, from the late generation of Tab'een, Nasibi and used to curse, Ibn Mueen said: 'He and Azhad al-Harani and others used to curse Ali'. Al-Nesa'i said: 'Thiqa'. That's all and the rest of Ibn Mueen narration from al-Durai: 'Thawr wasn't cursing Ali, so when he (Thawr) rejected to curse Ali, they pulled him from his legs'... Ibn Haban mentioned him in al-Thuqat and said: 'He narrates from Shadad bin Auwais and the people of Shaam (Syria) narrate from him, he was a worshipper. He been killed in year 136 or 137.' Abo Hatim said: 'Muawya bin Saleh, Faraj bin Fadhala and Jaber bin Ghanem narrated from him'.

Comment:

We read the following in the margin of "Siyar Alam al-Nubala" compiled by Shaykh Shu'aib al-Arnaout:

من الناصبية وهم المنافقون المتدينون بـغضة علي رضي الله عنه ، سموا بذلك لأنهم نصبوا له وعادوه

"From Nasibiyah there comes Nasibi and they are hypocrites, they have made the hate of Ali as their religion. This name was given to them because they have made the hate of Ali as their aim of life (Nasbu) and had enmity for him"

Siyar Alam al-Nubala, Volume 4 page 37 (published in 1993 by Risalah foundation, Beirut.

Lebanon)

We appeal to justice! One who hates Ali bin Abi Talib [as] is a hypocrite according to the authentic traditions of Holy Prophet [s] and a hypocrite is the one who professes and displays 'faith' while he is firm at 'disbelief' within his heart. How can someone accept such a hypocrite, as reliable enough to derive one's religion from? Or was it just the extremist elements within the Sunni clergy who had to reward such Nawasib for their abhorrence of Ahlulbayt [as]?

31. Twenty Four: Asad bin Musa

This person belongs to the notorious lineage of Bani Umayyah and the ulema of ahle Sunnah have to say the following about him:

البخاري في التعاليق وأبي داود والنسائي أسد بن موسى بن إبراهيم بن الوليد بن عبد الملك بن مروان الأموي ... وقال النسائي ثقة ... وقال أيضا هو وابن قانع والعجلي والبراز ثقة ... وذكره بن حبان في الثقات وقال الخليلي مصري صالح

Narrated in Sahih Bukhari (commentary), Sunnan al-Nesha'i, Sunnan Abi Dawoud. Asad bin Musa bin Ibrahim bin Walid bin Abdul Malik bin Marwan al-Amawi...Al-Nesa'i said: 'Thiqah'... Ibn Yunus, Ibn al-Qane'a, al-Ejli and al-Bazaz said: 'Thiqa'... Ibn Haban mentioned him in al-Thuqat. Al-Khalili said: 'Pious Egyptian'.

Tahdeeb al Tahdeeb, Volume 1 No. 494

Imam Jamaluddin Mizi records:

قال البخاري مشهور الحديث يقال له أسد السنة

Al-Bukhari said: 'His hadith is renowned and he is called the lion of Sunnah'.

Tahdeeb al-Kamal, Volume 2 No. 400

From the testimony of Imam Ibn Hajar Asqalani, we will come to know that this praised narrator of Sunni hadeeth books was a Nasibi:

"Asad ibn Musa ibn Ibrahim ibn al-Waleed ibn Abdulmalek ibn Marwan al-Umawi, the lion of Sunnah, Seduq but yugharib (narrate unique or strange traditions) there is Nasb in him, belongs to the ninth generation, died in year 12 (212) and he was 80 years old."

Taqreeb al-Tahdeeb, page No. No. 399

32. Twenty Five: Muhammad bin Harun

Here we present an esteemed Sunni Shaykh whose narrations can be found in Al-Sunnan al-Kubra of al-Bayhaqi, Sunnan al-Darqutni, Tareekh Baghdad, Tareekh Damishq, Al-Kamel fi al-Tareekh of ibn Uday (etc). Imam Dhahabi records in his authority work Siar alam al-Nubla:

The Shaykh, the Muhadith, Abu bakr Muhammad bin Harun bin Hamid al-Baghdadi ibn al-Mujader. He heard (hadith) from Beshr bin al-Waleed, Abdulala bin Hamaad, Aba Rabeei al-Zahrani, Dawoud bin Rashid, Muhammad bin Abi Umair al-Adani and others. Those who narrated hadith from him are Muhammad bin al-Mudhafar, Abu Umar bin Hayweh, Abu al-Fadhl Ubaidillah al-Zuhury, Abu bakr al-Muqre and others. Ibn al-Khatib authenticated him and said that he had a open deviation from Imam Ali, he showed resentment in some matters. He died in the month of Rabeei al-Akhr in the year 312 H.

Siar alam al-Nubla, Volume 14 page 436

Dhahabi also gives his verdict about the Sunni Shaykh in his another famed work Mizan al-A'tidal, Volume 4 No. 8278:

محمد بن هارون بن المجدر ، أبو بكر . صدوق مشهور ، لكن فيه نصب وانحراف

'Muhammad bin Harun bin al-Mujder, Abu bakr, well known Seduq, but he has Nasb and deviation.'

Khateeb Baghdadi had recrded about him:

وكان يعرف بالانحراف عن أمير المؤمنين علي بن أبي طالب رضي الله تعالى عنه... وكان ثقة

"He was known for deviation from the Ameer al-Momineen Ali bin Abi Talib may Allah be pleased with him...He was thiqah."

Tareekh Baghdad, Volume 3 page 357 No. 1463

On the famed Salafi online library at www.almeshkat.net, the very reference can be found in Volume 4 page 126 No. 1779 of their version of Tareekh Baghdad:

<http://www.almeshkat.net/books/open.php?cat=13&book=236>

So here we saw another proof that the pioneer Muhadatheen and Shaykhs of Sunni school of thought had Nasb in them and it is sheer stupidity to expect a sweet fruit from a tree that had a rotten and filthy seed.

33. Twenty Six: Muhamad bin Ziyad

Ibn Hajar records:

"Muhammad bin Zyad Abu Sufyan al-Hemsi, thiqah, belongs to the fourth generation"

Taqreeb al Tahdeeb, page No.479 Translation No. 5889

About his Nasb, we read in Tahdeeb:

Narrated by Bukhari in Adab al-Mufarid, Sunnan Abi Dawoud, Sunnan al-Termidhi, Sunnan al-Nesa'i, Sunnan ibn Majah... Ibn Haban mentioned him in al-thuqat...Al-Hakim said: 'He is known for Nasb as Hariz bin Uthman was'

Tahdeeb al Tahdeeb, Volume 9 No. 252

We read in Tahdeeb al Kamal:

Saleh bin Ahmad bin Hanbal reports from his father and Abu Dawoud and al-Termidhi and al-Nesa'i: 'Thiqah'... Abbas al-Duri reported from Yahya bin Mueen: 'Thiqah'.

Tahdeeb al Kamal, Volume 25 No. 5223

34. Twenty Seven: Asaib bin Farukh; Abul Abbas

This person is the narrator in all six books of Ahle Sunnah. He hated Abu Turab; Ali bin Abi Talib [as] due to his intransigent loyalties to Bani Umayyah. Allamah Ibn Sa'ad records in his book "Tabaqat Ibn Sa'ad" Volume 5 page 477:

Abu al-Abbas the poet, his name is al-Saaib bin Furukh, slave of bani Judaima bin Uday bin al-Dail bin Abdulmunat bin Kenana (tribe).

He rarely narrated hadith, he was a poet and resident in Makka during the time of ibn al-Zubair, his desire was with Bani Umayyah"

Tabaqat Ibn Sa'ad, Volume 5 page 477

Allamah Yaqoot Hamawi records about the Nasibism of this person in his book "Mu'ajam al-Udaba" Volume 11 page 179:

Abu al-Abbas the blind, the Makki, the poet, slave of bani Judaima ibn Uday bin al-Dail.

He heard (hadith) from Abdullah bin Amro bin al-A'as, it has been narrated from him by Atta, Habib bin Abi Thabit and Amro bim Dinar.

Ahmad (bin Hanbal) authenticated him.

Al-Bukhari, Muslim, Tirmidi, Abu Dawud, al-Nesa'i and ibn Majah narrated from him. He was perverse towards the family of Abu Talib, close to Bani Ummaya and used to praise them.

He said to Abu al-Tufail Amer bin Wathela who was a Shia:

'I swear that I'am Abu al-Tufail * They are different and Allah testify**

They were misguided by their love to Abu Turab * as the Jews were misguided of the truth'**

<http://www.almeshkat.net/books/open.php?cat=12&book=1433>

It is evident from this narration that the allegation that the Shi'as are adherents of the Jews on account of their love to Ali bin Abi Talib [as] is not a new brainchild of the post modern Nawasib, rather their impure ancestry advanced the same.

Jamaluddin Mizi records in 'Tahdeeb al Kamal' Volume 6 page 21 that Imam Ahmad bin Hanbal and Imam Nesa'i said about Saaid bin Farukh that he was Thiqa. Imam Ibn Hajar Asqalani records in 'Tahdeeb al Tahdeeb' Volume 3 page 450 that Imam Muslim said about him: **'He was thiqah and adel'**. Ibn Habban mentioned him in 'al-Thuqaat'. Ibn Hajar Asqalani in his another book 'Taqreeb al Tahdeeb' Volume 1 page 338, Imam Dhahabi in 'Kashaf' Volume 1 page 425 and Ibn Shaheen in 'Tarikh Asma al-Thuqaat' page 108 have declared Saaib bin Farukh as 'Thiqah'.

35. Twenty Eight: Hajaj bin Yusuf

The notriety of this Nasibi figure in history was such that scholars of the likes of Ibn Taimiyah (whose pen often fell within the remit Nasibism) was forced to admit:

وقوم من الناصبة المبغضين لعلي رضي الله عنه وأولاده ومهم الحجاج بن يوسف الثقفي

A group of Nasibies and haters of Ali may Allah be pleased with him and his sons, such as al-Hajaj bin Yusuf al-Thaqafi

[Minhaj al Sunnah, Volume 4 page 554](#)

Allamah Ibn Sa'ad records the following incident which proves the Nasibism of Hajaj bin Yusuf:

Al-Amash reported that once he saw al-Hajaj stopping Abdulrahman bin Abi Layla and said to him: "Curse the liars Ali bin Abi Talib, Abdullah bin al-Zubair and al-Mukhtar bin Abi Ubaid"

Tabaqat al-Kubra, Volume 6 page 112

And this Nasibi is considered as a jurist amongst Ahle Sunnah as Imam Ibn Hajar Asqalani records in Tahdeeb al Tahdeeb, Volume 2 No. 388:

"Hajaj bin Yusuf bin Abi Aqil al-Thaqafi... He was an elegant and eloquent jurist"

We don't know how he can be referred to as an elegant and eloquent jurist while he didn't even pay heed to some basic hadiths calling the enemy of Ali bin Abi Talib [as] a hypocrite!

36. Twenty Nine: Bilal bin Abu Hurraira

This person was the son of one of the revered personalities among Ahle Sunnah namely Abu Hurraria and Imam Dhahabi in his esteemed book 'Tareekh Islam' Volume 1 page 738 records that he was in Muawiyah's army in Sifeen (hence a Nasibi) and was also a narrator of Sunni books.

"Bilal bin Abi Hurraira al-Dusi.

He narrated from his father.

Those who narrated from him: al-Shu'abi, Yaqoub bin Muhammad bin Tahla and others.

He attended the battle of Sifeen with Muawya and lived till the reign of Sulaiman"

Tareekh Islam, Volume 1 page 738

Ibn Asakir also records about him:

"He attended battle of Sifeen with Muawiya and Muawiya appointed him as a leader over some of his soldiers"

[Tareekh Damishq, Volume 10 page 521](#)

We further read:

"Abu Ubaida said: 'The leader of the left side troops of Muawiya's army was Bilal bin Abi Hurraira al-Dusi, at the battle of Sifeen'."

[Tareekh Damishq, Volume 10 page 522](#)

The traditions narrated from Bilal bin Abi Hurraria can be found in Sahih ibn Haban, Al-Mu'ajam al-Awsat by al-Tabarani, Al-Mu'ajam al-Saghir by al-Tabarani, Mawared al-Daman by al-Haythami and Dikr Akhbar Asfahan by Hafiz Asfahani. Imam Ibn Habban mentioned him in his book "Al-Thuqaat" (reliable ones) Volume 4 page 65.

If our opponents argue that being a member of the army of Muawiyah in Sifeen does not mean that one is a Nasibi then for the benefits of such readers we will cite the definition advanced by Imam Ibn Hajar Asqalani in his esteemed commentary of Sahih Bukhari shall suffice:

وانما هو وصف النواصب اتباع معاوية بصفين

"He described the Nawasib as the followers of Muawiya in the battle of Sifeen"

[Fathul Bari, Volume 13 page 537](#)

Imam Dhahabi likewise records in his esteemed work 'Siyar alam an-Nubla' Volume 5 page 374:

"Nawasib: Those who fought against Ali in Sifeen and acknowledged Ali as Muslim"

Ibn Kathir also stated that Nawasib were those who rejected the caliphate of Ali [as] and hence fought him [as]:

"This hadith clearly rejects Rawafid who are the rejecters of the caliphate of the three caliphs and this also rejects the Nawasib who are from Bani Umayyah and those who followed them from Syria in rejecting the caliphate of Ali bin Abi Talib"

[Al Bidayah wal Nihayah, Volume 6 page 222](#)

37. Thirty: Habis bin Sa'ad Tayee

When we are discussing those (Nawasib) who were participants in the battle of Sifeen fighting with Muawiyah against Ali bin Abi Talib [as], we find the name of a Sahabi Habis bin Sa'ad who participated and perished in it. Imam Jamaluddin al-Mizi records about him in Tahdeeb al Kamal, Volume 5 No. 990:

"Habis bin Saad, others say Habis bin Rabia bin al-Munder, bin Saad bin Yathrabi bin Abd bin Qusay bin Qamran bin Thalba bin Amro bin Thalab bin Hayan bin Jarm, who is Thalba bin Amro bin al Ghaouth bin T'yee al-Tayee al-Yemeni, they say he was a Sahabi... he attended the battle of Sifeen along side Muawiya. He was a commander of the foot soldiers and was killed on that day...Muhammad ibn Sa'ad while mentioning the names of the companions who visited Syria, mentioned Habis bin Sa'ad al-Tayee amongst them. Abu Za'ara whiste mentioning the companions, the Ansar and the tribes from Yemen visited Syria, cited Habis bin Sa'ad al-Yemeni"

The hadeeth narrated by Habis bin Sa'ad Tayee can be located in Sunni books such as Sunnan ibn Majah, Musnad Ahmad, al-Mu'ajam al-Kabeer, Majma al-Zawaid, Kanz al-Ummal etc.

We have already cited Fathul Bari and Bidayah wal Nihayah to prove that those who fought with Muawiyah in the battle of Sifeen were Nawasib, let us now strengthen the same notion by presenting the words of non other than but Imam Dhahabi who acknowledged that the followers of Muawiyah at Sifeen (i.e. Nawasib) included the Sahabah:

و خلف معاوية خلق كثير يحبونه و يتغالون فيه و يفضلونه ، اما قد ملكهم بالكرم و الحلم و العطاء ، و اما قد ولدوا في الشام على حبه ، و تربى اولادهم على ذلك و فيهم جماعة يسيرة من الصحابة ، و عدد كثير من التابعين و الفضلاء ، و حاربوا معه أهل العراق ، و نشأوا على النصب

"And there were a great number of people behind Muawiyah who loved him and indulged in Ghulo (extremism) for him and placed him superlatively either because he ruled over them with generosity, clemency and bestowal or because they were born in Syria, on his love and their children were also brought up on same situation and that included a number of Sahabah while the majority were the Taba'een and they fought the Iraqis, they were brought up on Nasb."

Siar alam an-Nubla, Volume 3 page 128

Surely Habis bin Sa'ad al-Tayee falls in the very category of Nasibi Sahabah that Dhahabi pointed out!

38. Thirty One: Mughira bin Sh'uba

Here we will shed some lights on the Nasibism and the importance among Ahle Sunnah of one the most devoted filthy followers of Muawiyah. We read about him in Tarikh Tabari, Volume 3 page 218:

"When Mu'awiya appointed Mughira as a Governor of Kufa in the month of Jamady year 41, he invited him then he praised Allah and stated to him: "... there are many things I wanted to testament to you but I will leave it because I rely on your insight which will please me and please my domination and will adjust my people, but I will not leave one testament, don't stop cursing and disgracing Ali and send mercy upon Uthman, disgrace the followers of Ali and reject them and do not listen to them, praise Uthman's followers and get close to them and listen to them...Al-Mughira appointed an agent for Muawiya in Kufa for seven years and some months, he (the agent) had a good biography and health, but he never left cursing and abusing Ali, mocking and cursing Uthman's killers, invoking for Uthman for mercy and praising

his (Uthman's) companions"

Mughira not only cursed Ali bin Abi Talib [as] when Ali was alive but his sheer hatred for Ali [as] and his Nasibi DNA made him to continue this atrocious habit even after the death of Ali [as]. We read in Musnad Ahmad bin Hanbal, Volume 4 Hadith 18485:

"The uncle of Ziad bin Alaqa narrated that al-Mughira bin Shu'aba abused Ali, so Zaid bin Arqam stood up and said: 'You know that the Prophet forbade abusing the dead, then why are you abusing Ali when he is dead?'"

<http://hadith.al-islam.com/Display/Display.asp?hnum=18485&doc=6>

<http://www.al-eman.com/hadeeth/viewchp.asp?BID=3&CID=105#s1>

The hadith has been recorded and declared 'Sahih' not only by Shaykh Shoib al-Arnaut in his margin of Musnad Ahmed bin Hanbal, Imam Hakim in 'Mustadrak' Volume 1 page 541 Hadith 1419 'Kitab al-Janaiz' but the beloved Imam of Salafies/Wahabies Nasir al-Deen al-Baani also called it Sahih in 'Selselat al-ahadith al-Sahiha' Volume 5 page 520 Hadith 2397.

[Al-Mustadrak al-Hakim, Volume 1 page 541 Hadith 1419](#)

[Selselat al-ahadith al-Sahiha, Volume 5 page 520 Hadith 2397](#)

Moreover Imam Dhahabi who had a habit of scrutinizing the Hadeeth assessments made by Imam Hakim also found no objection to this tradition. The tradition can also be located in other esteemed Sunni works such as:

1. *Musanaf ibn Abi Shayba, Volume 3, page 244*
2. *Al-Mu'ajam al-Kabir, Volume 5, page 168*
3. *Musnad ibn al-Mubarak, page 111*

So what position would the true lovers and followers of Ahlulbayt [as] take against their a staunch enemy? They would obviously not even come close to such a filthy creature let alone keeping relations with him. That would be a logical response for 'true' followers but the alleged lovers of Ahl'ul bayt have given a special place to these Naibis in ALL six principle Hadith works and deemed them reliable enough to derive the teachings of their religion from. We read in Tahdeeb al Tahdeeb, Volume 10 No. 473:

Six (narrated in Sahih Al-Bukhari, Sahih Muslim, Sunan Abo Dawood, Sunan Al-Nesa'i, Sunan Al-Tirmidhi, Sunan Ibn Majah). Al-Mughira bin Shu'aba bin Abi Amer bin Masood bin Mu'ateb bin Malik bin Ka'ab bin Amro bin Saad bin Auof bin Qusai, he is Thaqif Abu Isa, some says he is Abu Muhammad al-Thaqafi, he attended al-Hudaibya and the events after that, he narrates from the Prophet (pbuh)... Ibn S'ad said: "They used to call him Mighira al-Raei, he attended al-Yamama (battle), the invasion of al-Sham and al-Qadesya. Mujalid narrates from al-Shu'abi saying: 'The top cunning were four'. He mentioned al-Mughira among them..."

Also see Tahdeeb al-Kamal Volume 28 No. 6132.

As we all know that among in Sunni school of thought, being a companion of Holy Prophet [s] is a merit of its own kind and according to some Sunnies even a Wali (Saint) cannot be of equal rank with that that of a companion, whilst this notorious enemy of Ahlulbayt [as] is regarded as a 'renowned companion' amongst Sunnies, thus one can easily figure out the exalted position this impudent creature enjoys among Ahle Sunnah as we read in Taqreeb al-Tahdeeb, page No. 542 Translation No. 6840:

"Al-Mughira bin Shu'aba ibn Masoud ibn Mu'ateb al-Thaqafi, a renowned companion embraced Islam before al-Hudaibya, appointed as a ruler in Basra then in al-Kufa. Died in year 50 rather"

So it is further proved that just being a companion of Holy Prophet [s] doesn't mean that one

shall be a righteous too rather there were various companions who had grudge against Ahlulbayt [as] i.e. they were Nasibies which in the light of Prophetic traditions means that they were hypocrites and Kaafirs. The fact has been testified by Imam Dhahabi:

"And there were a great number of people behind Muawiyah who loved him and indulged in Ghulo (extremism) for him and placed him superlatively either because he ruled over them with generosity, clemency and bestowal or because they were born in Syria, on his love and their children were also brought up on same situation and that included a number of Sahabah while the majority were the Taba'een and they fought the Iraqis, they were brought up on Nasb."

Siyar alam an-Nubla, Volume 3 page 128

Dhababi may have found it embarrassing to state that there were a great number of Sahabah on Nasb, hence his referring to 'a number' but surprisingly Ibn Taimiyah provided a much more frank admission:

و لم يكن كذلك علي فان كثيرا من الصحابة و التابعين كانوا يبغضونه و يسبونهم و يقاتلونهم

"Verily plenty of Sahaba and Taba'een used to hate, abuse and fight against Ali."

 [Minhaj al Sunnah, Volume 7, page 137-138](#)

According to Ahle Sunnah all Sahabah were just and they claim to adhere to each and every Sahabi while Ibn Taimiyah testified that **plenty** of them were Nasibi which in other words means hypocrite. Now we leave the final conclusion to our readers.

39. Thirty Two: Busr bin Irtat

He is also amongst those Sahaba who were Nasibi and whom the present day Ahle Sunnah venerate, as Imam Hajar Asqalani records about him:

"Busr bin Irtat and some say Ibn Abi Irtat, his name is Umar [Umair] ibn Uwaimer ibn Umran al-Qurashi al-Amiri, he is from a small group of Sahaba who migrated to Syria, died in year 86"

 [Taqreeb al Tahdeeb, page 121 Translation No. 663](#)

Khalifa bin Khayat records in his famed work 'Tarikh Khalifa bin Khayat' page 226:

"During the reign of Abdulmalik bin Marwan there took place the deaths of Busr bin Irtat and Umar bin Abi Salama, both of them were the companions of Holy Prophet [s]"

Ibn Atheer records in 'Asad ul-Ghaba' Volume 1 page 113:

Al-Darqutni said: 'Busr bin Irtat was a Sahabi'

Imam Dhahabi stated in 'Al-Kashef' Volume 1 page 265 Translation No. 558:

"Busr bin Irtat or Ibn Abi Irtat al-Amiri, a Sahabi"

Imama Dhahabi in his another authority work 'Siyar alam an-Nubla' Volume 3 page 410 records the following testimony of Ibn Yunus about Busr bin Irtat:

Ibn Yunis said: 'A Sahabi who testified to the conquest of Egypt, he owned a house and a resort there. He ruled Hijaz and Yemen for Mu'awiya, he did many bad things and he got scruple (sickness) towards the end of his life'

Imam Tirmidhi records in 'Sunnan al-Tirmidhi' Volume 1 page 19:

"Busr bin Irtat, the companion of the Prophet [s]"

[Sunan al-Tirmidhi, Volume 1 page 19 Hadith 24](#)

Having proved his companionship with Holy Prophet [s], we shall remind our readers that Busr was too amongst those hypocrites whom Muawiyah bin Hinda had installed to curse Ali [as]. About his obhorence for Ali bin Abi Talib [as], here we present the words recorded by Allamah Ibn Atheer Jazri:

وشهد صفين مع معاوية وكان شديدا على علي وأصحابه

"He attended Sifeen along with Muawiyah and he was aggressively against Ali and his Sahaba"

[Asad'ul Ghaba, Volume 1 page 113, Topic: Busar bin Irtat](#)

If this fact is not suffice to prove him a filthy Nasibi, then the following incident recorded by Imam Ibn Jareer Tabari shall solace the Nasibi hearts:

"When Busr spoke on the pulpit (minbar) of Basrah, he reviled Ali. Then he said: 'I imlore God, that anyone knows that I am truthful should say so, or likewise if I am a liar'. When Abu Bakrah said: 'By God we know you only as a liar'. (Busr) ordered him to be strangled".

[History of Tabari Volume 18 \(English version\) page 15](#)

So we saw another proof that just being a Sahabi doesnt save one from being a Nasibi (i.e. hypocrite) on the other side. Though the status of being a Sahabi is suffice for Ahle Sunnah to deem such an individual as an authority in narrating hadith but still let us inform our readers that the hadith narrated by Busr can be read in 'Sahih ibn Haban' Volume 3 page 230, Musnad Ahmed bin Habal while Shaykh Shoib al-Arnaut who wrote the margin of the book graded hadith narrated by Busr as Sahih (Hadith Nos. 17663, 17664, 17665), Sunan Abu Dawood and Sunan Tirmidhi while Imam of Salafies/Wahabies Nasiruddin Al-Baani graded such hadith as Sahih (see Sahih Abi Dawoud, hadith 3708, Sahih al-Tirmidhi, hadith 1490).

40. Thirty Three: Imam Ibn Tamiyah al-Herani(d. 728 H)

There is no need to cite the lofty and prestigious rank that Ibn Tamiyah enjoys among the Sunni masses particularly the Salafies/Wahabies who deem him 'Shaykh ul Islam'. What is worth mentioning is the Nasibism harbored by this great Imam of the Salafies. While recording the biography of Ibn Tamiyah, Imam Ibn Hajar Asqalani records different views that the Sunni scholars held of him:

"...Others considered him someone who conceals unbelief due to his saying that the Prophet is not to be sought for help (Iaa yustaghaathu bihi) and the fact that this amounted to diminishing and impeding the establishing of the greatness of the Prophet And among the most strict people against him is al-Noor al-Bakri, when he made a council because of that, some of the members said: 'We shall pardon him (ibn Tamiya)'. He (al-Bakri) replied: 'There is no meaning of that statement, if he was diminishing he must be killed, if it wasn't diminishing he will not be pardoned'.

Others considered him a hypocrite because of what he said about Ali:... that he had been forsaken (makhdhoolan) everywhere he went, had repeatedly tried to acquire the khilafa and never attained it, fought out of lust for power rather than religion,

and said that "he loved authority while Uthman loved money." He would say that Abu Bakr had declared Islam in his old age, fully aware of what he said, while Ali had declared Islam as a boy, and the boy's Islam is not considered sound upon his mere word, and because his statement about the story of proposing the daughter of Abu Jahl and what he attribute the praises to...Also the story of Abi al-Aas bin al-Rabee and what can be concluded from its concept. In totality, he said derogatory things such as these, and it was said against him that he was a hypocrite, in view of the Prophet's saying (to Ali): "Only a hypocrite would show you hatred."

Dur al-Kaminah, Volume 1 pages 49-50

The testimony regarding the acerbic mentality possessed by Ibn Tamiyah against Ali bin Abi Talib [as] can also be read in Imam Ibn Hajar Asqalani's another famed book 'Lisan al-Mizan' Volume 6 pages 319-320 (Hyderabad Deccan):

وكم من مبالغة لتوهين كلام الرافضي ادته أحيانا إلى تنقيص علي رضي الله تعالى عنه

"The exaggeration in refuting the Rafidhi text has sometimes taken him to towards belittling Ali [ra]"

The Nasibism of Ibn Tamiyah was to the extent that the renowned anti-Shia scholar Muhadith Shah Abdul Aziz Dehalwi too wrote:

"At times, the text of Ibn Tamiyah in books like 'Minhaaj as Sunnah' and others has been very hideous, it has been very belittling particularly against Ahlulbayt, prohibits visiting the tomb of Rasulullah (s), rejects the Ghauth, Qutub and Abdaal and disgrace the Sufies... According to the views of Ahlul Sunnah, his text is cursed therefore AhlulSunnah can not criticized because of his writings".

Fatawa Azizi, Volume 2 page 79 (Published in Deoband)

Sunni scholar from Morocco Hafiz Ahmad bin Sidiq (d. 1354 H) records in 'Fath al-Malik al-Ali' page 109:

"The extremist Nawasib such as ibn Tamiyah and whoever is similar to him."

Allamah Hasan bin Ali al-Saqqaf (born in 1961) is a contemporary Sunni scholar of modern day, he is the chief of Imam Nawawi center in Jordan, he has been student of some esteemed Sunni scholars such as al-Azeemi (the margin writer of the book Sahih Ibn Khuzaima), Hafiz Ghemari and Sheikh Bouti. Allamah Saqqaf in the margin of the book 'Sahih Sharh Aqida Tahawya' page 651 states:

"From those who followed the path of Bani Ummaya practiced Nasb against Ali, lady Fatima, Alulbayt and assaulting them is Ibn Tamiyah al-Harani and his Nasibi companions."

41. Thirty Four: Imam Abu Muhammad Ali Ibn Hazm Al-Andlasi (994-1064)

Again, there is no need to introduce this personality to our readers, among his different books, 'Al-Muhala' is even today considered a masterpiece in respect of Sunni jurisprudence. Still, we shall very briefly quote about him from Imam Dhahabi's authority work 'Tadkira tul Huffaz':

'Ibn Hazm, the Imam, Allamah, Hafiz, Faqih, Mujtahid...he was skillful, religious, pious ascetic and truthful'...Saed bin Ahmad said: 'Ibn Hazm was the most knowledgeable among the people of Andlas'...Al-Humaidi said: 'Abu Muhammad was preserver of hadith, his jurisprudence is deducted from the book (Quan) and Sunnah, he was skillful in various subjects, used his knowledge, we never saw someone like him in smartness, quickly memorizing, generosity and religiously'
Tadkira tul Huffaz, Volume 3 Translation No. 1016

Now, we shall point out to our readers that this legendary Sunni Imam too was not free from Nasb. Imam of Ahle Sunnah Dhahabi revealed that Ibn Hazm had Nasibi tendencies:

مما يزيد في شنأته تشييعه لأمرء بني أمية ماضيهم وياقيهم واعتقاده لصحة إمامتهم حتى لنسب إلى
النسب

'What increased his status was his inclination towards the rulers of Bani Ummaya, the past and the present of them and his belief of the correctness of their imamate, till he was attributed to Nasb'

[📖 Siyar alam al-Nubala, Volume 18 page 201](#)

42. Thirty Five: Marwan bin Hakam (La'een ibn La'een)

As we are discussing Nawasib amongst the Sahabah, we will present one of the notorious Nasibies who always remained a problematic issue for Islam, the Prophet [s] and his Ahlulbayt [as], his father Hakam used to insult the Holy Prophet [s] the Prophet [s] cursed him and exiled him from Madina. Ayesha once told Marwan:

"God cursed your father while you were still in his loins, hence you too are included amongst the accursed men"

1. [📖 Tafseer Qurtubi, Volume 10 page 245](#)
2. Tafseer Kabbeer, Volume 2 page 238

Regarding the accursed tree mentioned in Holy Quran (17:60) Ibn Abi Hatim has related from Ba'adli bin Murrah that the Holy Prophet (s) said:

"The accursed tree denotes Hakam and his offspring".

[📖 Tafseer Dur al Manthur, Volume 5 page 309](#)

Also see the prediction of Holy Prophet [s] about Marwan in Mustadrak al-Hakim, Volume 4 page 526. Ibn Hajar Makki al-Haythami records the following incident that shows the abhorrence this impure person had towards Ahlulbayt [as]:

"There is another tradition having Thiqa narrators that when Marwan became ruler over Madina he started to abuse Ali every Friday from the pulpit. Saeed bin Aas then became Wali of Madina, he didn't say anything but when Marwan once again became Wali he started uttering same absurdity again . Hadrath Hassan knew about this and would remain silent and he used to enter the mosque at the time of Takbeer only, when Marwan became unsatisfied at the patience of Hassan [ra] and sent some appalling messages about Him and His respected father. His absurdities included this sentence that "Your example is like that of a mule for when it is asked who its father is, it will reply: "a horse". Hadrath Hassan told the messenger: 'Go back and tell Marwan: 'By calling names to you, we do not want to remove whatever you have said against us. Verily we shall both appear before Allah. If you are ruled upon as a liar, Allah is the Greatest for taking revenge.'" Verily Marwan has indeed 'respected' my grandfather Prophet [s] by calling me the example of a mule!". While coming back the messenger met Hadrath Hussain and after forcing him, he told him the statement of Marwan. Hadrath Hussain said: "Tell Marwan: Take information about your father and your people yourself, and the sign between you and me is that the curse of Holy Prophet [s] has stuck between your two shoulders"

1. [📖 "Tanveer al-Iman" the Urdu translation of "Tatheer al-Jinan" page 111](#)
2. [📖 Sawaiq al-Muhriqa \(Arabic\), page 63](#)

Imam Jalaluddin Suyuti has also recorded the same incident with the words that show the

blasphemy committed by Marwan (may Allah curse him and his supporters) against lady Fatima Zahra [sa]:

"...I don't find any likeness for you except the mule, to which it is said, "Who is your father?" and it replies: "My mother is a mare"..."

 [The history of Khalifahs, pages 199-200](#)

Before the above cited tradition we read the following episode in Sawaiq al-Muhriqa:

Marwan cursed al-Hussain bin Ali, (may Allah be pleased with them) a horrendous curse and said: 'By Allah you Ahlulbayt are the cursed ones (mal'un)'. Then al-Hussain became angry and replied: "If you mean that, then by Allah, He [swt] and His messenger cursed you when you were in your father's loin", upon which Marwan remained silent"

Imam of Deobandies, Muhammad Anwar Shah Kashmiri recorded the following reference in his esteemed commentary of Sahih Bukhari about Marwan; the beloved governor of Muawiyah:

ثم إن من السنة تقديم الصلاة على الخطبة. وإنما قَدَّمَهَا مراوُنُ على الصلاة لأنه كان يَسُبُّ عَلِيًّا رضي الله عنه

"The sunnah is to perform prayer before the sermon, but Marwan made it (sermon) before the prayer because he used to abuse Ali (may Allah be pleased with him)"

 [Faiz al Bari Sharah Sahih Bukhari, Volume 1 page 722 No. 954, Kitab al-Eidayn](#)

Qadhi Showkani records in his authority work 'Neel al-Awtar' Volume 3 page 363:

Al-Iraqi said: 'The truth is that the first one to did that was Marwan in Madina during the caliphate of Muawiyah'

The motivating force for Marwan in making changes in prayer so that he could curse Ali [as] was his caliph Muawiyah. In al 'Al-Uam' volume 1 page 392 by Imam al-Shafi'ee we read:

Shafi'ee stated that Abdullah bin Yazid al-Khutmi said: 'The prophet (pbuh), Abu bakr, Umar and Uthman used to start by praying before the sermon till Muwiyah came and made the sermon before (the prayer)'

 [Al-Uam, volume 1 page 392](#)

Our readers will no doubt wonder what accolades the ulema of Ahle Sunnah would shower on such a filthy character who cursed the Ahlulbayt [as] an individual that the Prophet [s] initiated enforcement action against. Let us present the famed Deobandi scholar and beloved of Nawasib of kr-hcy.com Shaikh ul Hadith Maulana Zafar Ahmad Uthmani who in his book written in the service of caliph Uthman created a separate topic for Marwan bin Hakam and offered the following arguments in the defense of Marwan:

"Now let us see the statements of Muhadatheen and critics about Marwan (may Allah be pleased with him).

[1]. Hafiz Ibn Hajar in 'Tahdeeb al Tahdeeb' has counted him amongst the narrators of Sahih Bukhari and the four Sunan and he is deemed in the second category of Sahabah i.e. those Sahabah who saw Prophet [s] but its not proven that they heard from Him. However, there is no disagreement of him being a Sahabi, if narrating is deemed to be sufficed. And same is the view of majority... Verily all Sahabah are Aadil means truly religious and reliable.

[2]. Urwah bin Zubair stated that Marwan is not suspected in Hadeeth. Sehl bin Sa'd Sa'di a distinguished Sahabi narrated from him depending on his veracity. Ali bin

Hussain (Zain al-Abdeen) and Urwah bin Zubair and Abu Bakar bin Abdur Rahman bin al-Harith and Saeed bin al-Museyab and Ubaidullah bin Abdullah bin Utbah and Mujahid and Abu Sufyan servant of Abi Ahmhmad have narrated from Marwan (may Allah be pleased with all of them). While he narrated from Hadrath Umar, Uthman, Ali and Zaid bin Thabit and Abu Hurrairah Basrah bint Safwan and Abdur Rahman bin al-Aswad bin abdul Ghayuth (may Allah be pleased with all of them) and he has also narrated a Mursal tradition from Prophet [s].

[3]. Hafiz Ibn Hajar in the Muqadmah of Fathul Bari has stated: "The tallest objection against Marwan is that on the day of war of camel, he shot an arrow to Talha due to which he died and secondly, after Muawyah bin Yazeed, he raised the sword in order to attain caliphate."

As for the murder of Hadrath Talha, Ismaeel and others have stated that the murder was based on interpretation, like various Sahabah got murdered at the hands of other Sahabah during Jamal and Sifeen. In their eyes the other party was rebellious and it is permissible to kill rebels.

Moreover, Imam Malik relied on Marwan's hadeeth and his statements pertaining to jurisprudence and apart from Muslim all the authors of Sahih have narrated hadeeth from Marwan.

Those who study Muwatta of Imam Malik know that Imam Malik relied on Marwan (may Allah be please with him) as a jurist of Madinah and he recorded numerous statements from him pertaining to jurisprudence."

 [Baraat e Uthman \[ra\], pages 42-44 \(Maktabah Sidiqiyah, Attock. Pakistan\)](#)

The book can also be read at the following link of Najis Nawasib of Sipah-e-Sahabah

 <http://www.kr-hcy.com/baratusman/butitle.jpeg>

The famed Hanafi scholar Shaykh Abdul Hai al-Lacknawi echoed the same in

 [Rijal- Narrators of Muwttā Imam Muhammad, page 91](#)

One of the revered scholars of Salafies, Nasiruddin Al-Baani graded those Hadeeth as 'Sahih' which contain Marwan bin Hakam in the chain of narration, see:

1. Sahih Sunnan Abi Dawoud, Volume 1 page 153 Hadith 728
2. Sahih Sunnan ibn Majah, Volume 2 page 309 Hadith 3023
3. Sahih Sunnan ibn Majah, Volume 1 page 79 Hadith 388

To see the full chain of narration of last hadith see:

 <http://hadith.al-islam.com/Display/Display.asp?Doc=5&Rec=588>

Shah Abdul Aziz Muhadith Dehalwi records in his famed anti-Shia work Tauhfa Athna Ashari:

"Hadith narrated by Marwan can be found in al Bukhari, even though he was a Nasibi, in fact he was leader of that wicked faction."

 [Tauhfa Ithna Ashari \(Urdu\), page 97 Published in Karachi](#)

43. Some points to ponder

Those Sunni scholars who were reluctant to use Marwan bin Hakam as a source of guidance had **only one** complaint against him and that was his killing the companion Talha. As Shaykh Abdul Hai Lucknawi and Zafar Ahmad Uthmani stated:

"They only take revenge on him because he shot Talha on the day of Camel with an arrow and killed him"

We ask the present day Sunni clergy and their adherents:

1. *Was this the only objection against Marwan?*
2. *What about the order of the Holy Prophet [s] according to which He [s] exiled him along with his family?*
3. *What about the curse that the Prophet [s] and Allah [swt] sent on him via his father?*

Are the above issues not a matter of concern for the Ahle Sunnah? Furthermore, what about:

1. *the blasphemy committed by him for calling the pure ancestry of Imam Hassan [as] as that of a mule and horse?*
2. *his evil act of cursing your 4th caliph and the leader of all Awliyah Allah?*
3. *the disrespect he made to Imam Hassan [as] and his blessed mother [sa] and then to Imam Zain ul Abdeen [as]?*

In reality these are just supplementary questions, the really tough questions need to be asked of the main culprit, namely the 3rd caliph Uthman. Can his adherents tell us:

1. *What divine mandate gave him the right to revoke the expulsion order issued by the Prophet (s) against Hakim and Marwan that banned them from Madina?*
2. *Rasulullah's (s) banishment of father and son, is clear evidence that they were enemies of Islam, so why did Uthman decide to summon them and appoint them in key government posts?*
3. *Were these actions not an open violation of the following Quranic injunction:
"It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path" (Surah AL-AHZAB, verse 36)*

Despite the historical support of this Nasibi, the Ahl Sunnah still claim that they love the Ahlulbayt [as] more than the Shias! The Ahle Sunnah's historical support for Marwan, to the point that they have even referred to this open Nasabi as a Faqih of Madina and man of truth leaves us with no doubt that their affiliation has always been with Nasibis, and that one's hatred of 'Ali (as) should never be deemed an impediment in one's position as a reputable scholar.

4. Chapter Four: Kharjism in the roots of Ahle Sunnah

As everyone knows that Khawarij were those who did the Kufr of making Takfeer against Ali bin Abi Talib [as]. It is indeed very interesting to see that outwardly scholars of Ahle Sunnah have always been found denouncing Khawarij for example a Sunni website states:

Sunni website states:

One of the most well-known groups that emerged from among the Naasibis were the Khaarijis who rebelled against 'Ali (may Allaah be pleased with him) and regarded him as a kaafir, and they added other innovations to that.

...Shaykh al-Islam Ibn Taymiyah said:

The ummah is agreed on condemning of the Khaarijis and regarding them as having gone astray, but they dispute as to whether they are to be regarded as kaafirs. There are two well-known views in the Madhhabs of Maalik and Ahmad. In the madhhab of al-Shaafa'i there is also a dispute as to whether they are kaafirs. Hence there are two views in the madhhab of Ahmad.

The first is that they are wrongdoers, and the second is that they are kaafirs like the apostates, so it is permissible to kill them first, to kill those taken prisoner, and to pursue those who run away. If possible they should be asked to repent as in the case of apostates: if they repent all well and good, otherwise they are to be executed.

Majmoo' al-Fataawa, 28/518.

<http://www.islam-qa.com/index.php?ln=eng&ds=qa&lv=browse&QR=43322&dgn=4>

The present day Sunnies whilst placing faith in their pioneer scholars also upheld the same belief but the reality is their pioneer scholars failed to disclose the 'religious relationship' the cosy relationship they had with the Khawarij. For example Ibn Taimiyah records:

ليسوا ممن يتعمد الكذب بل هم معروفون بالصدق حتى يقال إن حديثهم من أصح الحديث

"...they are not of those who lie purposely, they are known as truthful ones, it has even been said that their hadith are amongst the most reliable hadiths"

[Minhaj al Sunnah, Volume 1 page 68](#)

Subhanallah! Imam Dhahabi recorded a similar stance from Imam Abu Dawood:

قال أبو داود ليس في أهل الأهواء أصح حديثاً من الخوارج ثم ذكر عمران بن حطان وأبا إحصان الأعرج

Abu Dawood said: "Amongst the people who followed their desire, there isn't anyone with more true hadiths than the Khawarij ". Then he mentioned Imran bin Hatan and Aba Ihsan al A'raj.

Siar Alam al Nubala, Volume 4 page 214

One who hates Ali bin Abi Talib [as] is a hypocrite according to the authentic traditions of Holy Prophet [s] and a hypocrite is the one who professes and displays 'faith' while he is firm at 'disbelief' within his heart. Khawarij not only hated Ali [as] but went to the length of issuing Takfeer against him [as]. Would the true lovers of Ali bin Abi Talib [as] have the audacity to deem such people as reliable?

Note that Khawawij are further divided into Haruriya, Ibadhi, Sufri, Bayhasi etc. Let us now move on to cite some 'pious' Kharji narrators from the principle books of Ahle Sunnah who by various ulema of Ahle Sunnah have been praised and termed authentic people to derive their religion from.

44. One: Imran bin Hataan

This filthy enemy of Ahlulbayt [as] is same person whom the Sunni Imam Abi Dawood deemed 'authentic Khawarij' for their school of thought as we mentioned above. Imam Ibn Hajar Asqalani records the following brief introduction of this 'famed' jurist:

"Imran ibn Hataan al-Sedusi, Seduq but he was embracing the madhab of Khawarij, it has been said that he left, belongs to third generation and died in year 84"

[🌐 Taqreeb al-Tahdeeb, page No.429 No. 5152](#)

In order to know more about this beloved Khariji figure of Ahle Sunnah and to enlighten our readers about his affection to Ibn Muljim (la) the killer of Ali bin Abi Talib [as], let us quote from Tahdeeb al Tahdeeb, Volume 8 No. 223:

البخاري وأبي داود والنسائي عمران بن حطان بن طبيان بن لوذان بن عمرو بن الجارث بن حدوس ... قال العجلي بصري تابعي ثقة ... وذكره بن حبان في الثقات ... وقال يعقوب بن شيبه أدرك جماعة من الصحابة وصار في آخر أمره أن رأى رأي الخوارج ... وقال بن حبان في الثقات كان يميل إلى مذهب الشراة وقال بن البرقي كان حروريا ... وقال المبرد في الكامل كان رأس القعد من الصفرية وفقههم وخطيبهم وشاعرهم

"Narrated in Al-Bukhari, Sunnan Abi Dawoud, Sunnan al-Nesa'i. Imran bin Hataan bin Dhabyan bin Laudhan bin Amro al-Harith bin Hadoos ... Al-Ejli said: 'Basri, Taba'ee, Thiqah'... Ibn Hanabn mentioned him in al-Thuqat... Yaqoub bin Shayba said: 'He met a group of the companions and become a Khariji and embraced the belief of khawarij in the end'... Ibn Haban said in al-Thuqat: 'He had a tendency towards the doctrine of al-Shurat'. Bin al-Burqi said: 'He was Haruri'... Al-Mubrad said in al-Kamil that he was the head of the Safria, their jurist, their preacher and their poet"

Imam Dhahabi had the audacity to reach to the following conclusion about their Nasibi and Khariji fellow:

وثق وكان خارجياً ، مدح ابن ملجم

"Reliable (Wuthiq) and he was Khariji, he praised Ibn Muljim"

Al-Kashaf, Volume 2 No. 4262

We also read in Mizan al-Eitdal, Volume 3 No. 6277:

Al-Aqili said: 'He was Khariji'...Yaqoub bin Shayba narrated that he heard that Imran bin Hatan had a cousin who held the beliefs of the Khawarij, so he married her to change her belief but rather she converted him to her sect'.

Regarding the praise that this reliable narrator of Ahle Sunnah made in the merits of Ibn Muljim (la), Ibn Kathir records:

"In the era of Tabaeen [ra], some of the Khawarij praised Ibn Muljim and that included Imran bin Hattan. He is one of those worshippers who narrated hadith in Sahih Bukhari from Ayesha [ra] and he stated about Ibn Muljim:

'What should we say about the attack by that pious whose aim was just to attain the pleasure of God? Whenever I recall that day, I think of him better than all creations, who appears to be heaviest on the scale before Allah'"

[Al Bidayah wal Nihayah \(Arabic\), Volume 7 page 365](#)

Al Bidayah Wal Nihayah, (Urdu), Vol 7 page 645 Topic: 'writing of the will' by Ali [as]

The gracious remarks the one filthy gave in the praise of another filthy can also be found in:

1. Tareekh Islam by Dhahabi, Volume 1 page 710
2. Al-Istiab by Ibn Abdul Barr, Volume 1 page 348
3. Al-Isaba fi Tameez al-Sahabah by Ibn Hajar Asqalani, Volume 5 page 303

45. Two: Abul Hassan al-Araj

Imam Ibn Hajar Asqalani gives his brief view in Taqreeb al-Tahdeeb:

"Abu Hasaan al-Araj al-Ajrad al-Basri, he is popularly known by his nickname, his name is Muslim ibn Abdullah, Seduq, used to throw the beliefs of khawarij, was killed in year 130"

[Taqreeb al-Tahdeeb, page No. 632 Translation No. 8046](#)

While in Tahdeeb al-Tahdeeb, Ibn Hajar Asqalani gives the following CV of this 'righteous' Khariji:

البخاري في التعاليق ومسلم والأربعة أبو حسان الأعرج ويقال الأجرد أيضا بصري اسمه مسلم بن عبد الله... وقال إسحاق بن منصور عن بن معين ثقة... وذكره بن حبان في الثقات وقال الأجرى عن أبي داود سمي الأجرد لأنه كان يمشي على عقبة خرج مع الخوارج... وقال العجلي بصري تابعي ثقة ويقال أنه كان يرى رأي الخوارج وقال بن عبد البر الأجرد الذي يمشي على ظهر قدميه وقدماه ملتويتان وهو عندهم ثقة... روى عن قتادة قال سمعت أبا حسان الأعرج وكان حروريا وقال بن سعد كان ثقة... تعالى وقال البخاري وابن حبان قتل يوم الحرورية

Narrated in Al-Bukhari in commentary, Muslim and the four (Sunan Abi Dawoud, Sunan al-Termidi, Sunan al-Nesa'i, Sunan ibn Majah). Abu Hasaan al-Araj and some call him al-Ajrad, from Basra, his name Muslim bin Abdullah... Ishaq bin Mansoor narrates that Ibn Mueen said: 'Thiqa'... Ibn Haban mentioned him in al-Thuqat and said: 'al-Ajri narrated from Abi Dawoud who said: 'He has been called as al-Ajrad because he was walking on his heels, he participated with the Kharijis'... Al-Ejli said: 'Basri, Taba'ee, Thiqa and they say he believed in the doctrine of Khawarij'. Ibn Abdulbar said: 'al-Ajrad who used to walk on his feet and both of his feet were warped and he is Thiqa for them (hadith scholars)'... Narrated from Qutada: 'I heard Aba Hasaan al-Araj and he was Haruri'. Ibn Saad said: 'He was Thiqa'... Al-Bukhari and ibn Haban said that he died during the days of Haruriya'.

Tahdeeb al-Tahdeeb, Volume 12 No. 287

46. Three: Akramah; slave of Abdullah bin Abbas

Whilst there should be no need to enlighten our readers about this giant religious figure among Sunni school of thought to maintain the topic theme, let us remind our readers about some of the virtues of this Khariji / Haruri cited by various ulema of Ahle Sunnah. Imam Jamauddin al Mizzi records (excerpt):

ع عكرمة القرشي الهاشمي أبو عبد الله المدني مولى عبد الله بن عباس أصله من البربر من أهل المغرب... وقال سفيان بن عيينة عن عمرو بن دينار سمعت أبا الشعثاء يقول هذا عكرمة مولى بن عباس

هذا أعلم الناس... وقال إسماعيل بن أبي خالد سمعت الشعبي يقول ما بقي أحد أعلم بكتاب الله من عكرمة... وقال زيد بن الحباب سمعت سفیان الثوري يقول بالكوفة خذوا التفسير عن أربعة عن سعيد بن جبیر ومجاهد وعكرمة والضحاك... وقال علي بن المديني كان عكرمة يرى رأي نجدة الحروري... وقال مصعب بن عبد الله الزبيري كان عكرمة يرى رأي الخوارج... وقال أبو جعفر العقيلي عن محمد بن رزيق بن جامع المدني عن إبراهيم بن المنذر عن هشام بن عبد الله عن بن أبي ذئب كان عكرمة مولى بن عباس ثقة فإله أعلم... به وقال عثمان بن سعيد الدارمي قلت ليحيى بن معين فعكرمة أحب إليك عن بن عباس أو عبيد الله بن عبد الله فقال كلاهما ولم يخير قلت فعكرمة أو سعيد بن جبیر فقال ثقة وثقة... وقال العجلي مكي تابعي ثقة... وقال النسائي ثقة وقال عبد الرحمن بن أبي حاتم سألت أبي عن عكرمة مولى بن عباس كيف هو قال ثقة... وقال مصعب بن عبد الله الزبيري كان يرى رأي الخوارج

Narrated in (Sahih al-Bukhari, Sahih Muslim, Sunnan Abi Dawoud, Sunnan al-Tirmidhi, Sunnan al-Nesa'i, Sunnan ibn Majah). Akrama al-Qurashi al-Hashemi, Abo Abdullah al-Madani, slave of Abdullah bin Abbas, his origin was from al-Barbar from Morocco... Sufian bin Auyayna said that Amro bin Dinar said: 'I heard Aba al-Sha'atha saying: 'This is Akrama the slave of Ibn Abbas, he is the most knowledgeable man'... Ismail bin Abi Khalid said: 'I heard al-Shu'abi saying: 'No one left more knowledgeable in Quran other than Akrama'... Zaid bin al-Habab said: 'I heard Sufyan al-Thawri saying: 'Obtain Tafsir from four, from Saeed bin Jubair, Mujahid, Akrama and al-Dhahak'... Ali bin al-Medeni said: 'Akrama embraced the belief of Najda al-Haruri' ... Mus'ab bin Abdullah al-Zubairi said: 'He embraced beliefs of Khawarij' ... Abu Jaffar al-Aqili narrates from Muhammad bin Zuraiq bin Jame'a al-Madani, from Ibrahim bin al-Munder, from Hisham bin Abdullah from bin Abi Deab who said: 'Akrama the slave of ibn Abbas was Thiqa and Allah knows best'... Uthman bin Saeed al-Daremi said: 'I asked Yahya bin Mueen: 'In your opinion is Akrama more reliable or Ubaidillah bin Abdullah?'. He replied: 'Both'. I asked: 'Akrama or Saeed bin Jubair ?'. He replied: 'Thiqah and Thiqah (both)'... Al-Ejli said: 'Makki, Tab'eei, Thiqa'... al-Nes'ai said: 'Thiqa'. Abdulrahman bin Abi Hatim said: 'I asked my father about Akrama the slave of ibn Abbas, that how he was, to which he replied: 'Thiqa'... Mus'ab ibn Abdullah al-Zubairi said: 'Akrama embraced the beliefs of Khawarij and he claimed that Ibn Abbas too embraced the beliefs of Khawarij'
Tahdeeb al-Kamal, Volume 20 No. 4009

Imam Ibn Hajar Asqalani also recorded a lengthy biography of his prominent and 'pious' Taba'ee but following merits is worth mentionable:

ولقد سألت إسحاق بن راهويه عن الاحتجاج بحديثه فقال عكرمة عندنا إمام الدنيا

I (Abu Abdullah al-Marozī) asked Ishaq bin Rahwe about the reliability of his (Akrama's) hadith, he replied: 'Akrama for us is the imam of the world'."
Tahdeeb al-Tahdeeb, Volume 7 No. 476

Comment:

Again, One who hates Ali bin Abi Talib [as] is a hypocrite according to the authentic traditions of Holy Prophet [s] and a hypocrite is the one who professes something contrary to what he believes within his heart. Khawarij not only hated Ali [as] but went to the length of issuing Takfeer against him [as]. Would the true lovers of Ali bin Abi Talib [as] have the audacity to deem such people as reliable and praise them in the manner that the Sunni ulema praised these Khawarij?

47.Four: Mu'amar bin al-Muthana Abu Ubaida al-Taimi

We read in Taqreeb al-Tahdeeb:

"Mu'amar ibn al-Muthana Abu Ubaida al-Taimi, slave of al-Basri al-Nahawei al-Laghawei, Seduq Akhbari but used to exhibit the beliefs of the Khawarij, he

belonged to the seventh generation, died in the year 88 while some people say it was later, and that his age was almost 100"

[Taqreeb al-Tahdeeb, page No. 541 Translation No. 6812](#)

We further read about him in Tahdeeb al-Tahdeeb:

البخاري في التعاليق. وأبي داود معمر بن المثنى أبو عبيدة التيمي مولاهم البصري النحوي ... وذكره بن حبان في الثقات ... وقال الأجرى عن أبي داود كان من أثبت الناس ... وقال الأجرى عن أبي داود كان من أثبت الناس وقال أبو حاتم السجستاني كان يميل إلى لأنه كان يظنني من خوارج سجستان ... وكان يرى رأي الخوارج ... وقال الدارقطني لا بأس به إلا أنه كان يتهم بشيء من رأي الخوارج ... وقال أبو منصور الأزهرى في التهذيب كان أبو عبيدة يوثقه ... وقال بن إسحاق النديم في الفهرست قرأت بخط أبي عبد الله بن مقلة عن ثعلب كان أبو عبيدة يرى رأي الخوارج

Narrated in Sahih Al-Bukhari in commentary and Sunnan Abi Dawoud. Mu'amar bin al-Muthana Abu Ubaida al-Taimi... Ibn Haban mentioned him in al-Thuqat... al-Ajeri narrates from Abi Dawoud who said: 'He was from the most reliable (athbat) people'. Abu Hatim said: 'He was close to me because he thought that I belonged to the Khawarij of Sejestan'... (Ibn Qutaiba said:) 'He used to have the beliefs of the Khawarij'... Al-Darqutni said: 'No matter with him but he used to exhibit the beliefs of Khawarij'... Abo Mansoor al-Azhary said in al-Tahdeeb that Abu Ubaida authenticated him... Ibn Ishaq al-Nadim said in al-Fehrest: 'I read in Abi Abdullah bin Muqlah's hand writing that Thaliba said: 'Abu Ubaida had the beliefs of the Khawarij'.

Tahdeeb al-Tahdeeb, Volume 10 No. 444

48. Five: Waleed bin Katheer

This Khariji has also been given place in all 6 principle hadeeth books of Ahle Sunnah. We read in Taqreeb al-Tahdeeb, page No. 583 Translation No. 7452:

"Al-Waleed ibn Katheer al-Makhzoomi Abu Muhammad al-Madani then al-Kufi, Seduq and well familiar with battles, but he used to exhibit views of Khawarij, he belongs to the sixth generation, died in year 51"

[Taqreeb al-Tahdeeb, page No. 583 Translation No. 7452](#)

Moreover in Tahdeeb al-Tahdeeb, we read:

الستة الوليد بن كثير المخزومي ... قال عيسى بن يونس ثنا الوليد بن كثير وكان ثقة وقال إبراهيم بن سعد كان ثقة ... وقال علي بن المديني عن بن عيينة كان صدوقا ... وقال الدوري عن بن معين ثقة ... وذكره بن حبان في الثقات ... وقال الساجي صدوق ثبت يحتج به ... وقال الساجي وكان أباضيا ولكنه كان صدوقا

Narrated in the six (Sahih Bukhari, Sahih Muslim, Sunnan Abu Dawoud, Sunnan alNesai, Sunan al Tirmidhi, Sunnan ibn Maja). Al-Waleed bin Kathir al-Makhzoomi. Isa bin Yunus said: 'al-Waleed bin Kathir narrates (hadith) and he was thiqah'. Ibrahim bin Saad said: 'Thiqah'... Ali bin al-Madini narrated that ibn Uyayna said: 'He was Seduq'... Al-Dori narrated that ibn Mueen said: 'Thiqah'...Ibn Haban mentioned him in (book) al-Thuqat... Al-Saji said: 'Seduq thabt, reliable'...Al-Ajeri narrated that Abi Dawoud said: 'He is thiqah but Ibadi'...Al-Saji said: 'He was Ibaadi but he was Seduq'.

Tahdeeb al-Tahdeeb, Volume 11 No. 250

49. Six: Imran bin Dawood

We read in Taqreeb:

"Imran ibn Dawoud Abu al-Awam al-Qatan al-Basri, Seduq but he had illusion, used

to exhibit the belief of Khawarij, he belongs to the seventh generation, died between the years 60 & 70"

[Taqreeb al-Tahdeeb, page No. 429 Translation No. 5154](#)

Imam Ibn Hajar Asqalani records in Tahdeeb:

البخاري في التعاليق والأربعة عمران بن داود العمى أبو العوام القطان البصري ... وذكره بن حبان في الثقات وقال أبو المنهال عن يزيد بن زريع كان حروريا ... وقال الساجي صدوق وثقه ... العقيلي من طريق بن معين كان يرى رأي الخوراج ... وقال الترمذي قال البخاري صدوق بهم وقال بن شاهين في الثقات كان من أخص الناس بقتادة ... وقال العجلي بصري ثقة وقال الحاكم صدوق

Sahih al-Bukhari in his commentary and the four (Sunnan Abi Dawoud, Sunnan al-Nesa'i, Sunnan al-Tirmidhi, Sunnan Ibn Majah). Imran bin Dawoud al-Emai Abu al-Awam al-Qatan al-Basri... Ibn Haban mentioned him in al-Thuqat (book). Abu al-Neihal narrates that Yazid bin Zur'aei said: 'He was Haruri'...Al-Saji said: 'Seduq and thiqah'... Al-Aqili reported that ibn Mueen said: 'He held beliefs of Khawarij'... Al-Termidhi narrates that al-Bukhari said: 'Seduq but he had illusions'. Ibn Shahin said in al-Thuqat that he was one of the most closest persons to Qatadah'... Al-Ajli said: 'Basri Thiqah.' al-Hakim said: 'Seduq'.

Tahdeeb al-Tahdeeb, Volume 8 No. 226

50. Seven: Farwa bin Nawfal al-Ashj'ay al-Kufi

He was also a Khariji and was the reliable narrator of four important hadith books of Ahle Sunnah. Ibn Hajar Asqalani records:

مسلم وأبي داود والنسائي وابن ماجة فروة بن نوفل الأشجعي الكوفي... كثيرا وقال بن عبد البر في الصحابة حديثه مضطرب وفروة بن نوفل الأشجعي من الخوارج

Sahih Muslim, Sunnan Abi Dawoud, Sunnan al-Nesa'i, Sunnan ibn Maja. Ibn Abdulbar said in al-Sahaba: 'Farwa bin Nawfal al-Ashj'ay was amongst the Khawarij'...

Tahdeeb al-Tahdeeb, Volume 8 No.495

We read in Tahdeeb al-Kamal:

ذكره بن حبان في التابعين من كتاب الثقات

Ibn Haban mentioned him amongst the Taba'een in al-Thuqat.

Tahdeeb al-kamal, Volume 23 No. 4722

Imam Dahabi recorded about him:

فروة بن نوفل الأشجعي عن أبيه وعلي وعنه أبو إسحاق ونصر بن عاصم وثق وقيل له صحبة

Farwa bin Nawfal al-Ashj'aei reports from his father and Ali, narrated from him by Abu Ishaq and Naser bin Asem, "wuthiq" (reliable) and let it be known that he had accompanied (with the prophet).

Al-Kashaf, Volume 2 No. 4454

51. Eight: Saleh bin Derham al-Baheli

Ibn Hajar records about this 'truthful' narrator of all 6 principle books of Ahle Sunnah:

أبي داود صالح بن درهم الباهلي أبو الأزهر البصري ... وقال عباس عن يحيى صالح بن درهم ثقة وقال الدارقطني في ترجمة إبراهيم بن صالح بن درهم أبوه صالح ثقة ... فقال الساجي عن ابن معين : قدرى وكان يرمى بقول الخوارج

Narrated in Abu Dawood. Saleh bin Derham al-Baheli... Abbas narrated that Yahya said: 'Saleh bin Derham is thiqa'. Al-Darqutni said in the biography of Ibrahim bin Saleh bin Derham (his son): 'His father was pious and thiqah'... Al-Saji narrates that ibn Mueen said: 'Qadari and used to throw the belief of khawarij'.

Tahdeeb al-Tahdeeb, Volume 4 No. 661

Imam Jamaluddin al-Mizzi records:

وذكره بن حبان في كتاب الثقات

Ibn Haban mentioned him in al-Thuqat.

Tahdeeb al-kamal, Volume 13 No. 2806

al-Dahabi recorded about him:

صالح بن درهم الباهلي عن أبي هريرة وسمرة وعنه شعبة ويحيى القطان ثقة

Saleh bin Derham al-Baheli report from Abu Hurayra and Samra, narrated from him by Shu'aba and Yahya al-Qatan, "thiqah"

Al-Kashaf, Volume 1 No. 2333

52.Nine: Thawr bin Zaid al-Daili al-Madani

Ibn Hajar records:

الستة ثور بن زيد الديلي مولاهم المدني ... قال بن عبد البر في التمهيد مات سنة 135 لا يختلفون في ذلك قال وهو صدوق ولم يتهمه أحد يكذب وكان ينسب إلى رأي الخوارج... وذكره بن حبان في الثقات

Narrated in Six (Sahih al-Bukhari, Sahih Muslim, Sunnan Abi Dawoud, Sunnan al-Tirmidhi, Sunnan al-Nesa'i, Sunnan ibn Maja). Thawr bin Zaid al-Daily al-Madani... Ibn Abdulbar said in al-Tamheed: 'He died in year 135, no one disagrees about that'. He (Abdulbar) said: 'He was seduq and no one accused him of telling lies, he ascribed to the beliefs of Khawarij'...ibn Haban mentioned him in al-Thuqat.

Tahdeeb al-Tahdeeb, Volume 2 No. 55

So we come to know that similar to Abu Dawood and Ibn Taimiyah, Maliki scholar Ibn Abdul Bar also held the belief that the Khawarij cannot lie and his school can derive their teachings from those people even if they launched a takfeer campaign against Ali bin Abi Talib [as].

Imam Jamauldin Mizi records:

وقال عباس الدوري عن يحيى بن معين وأبو زرعة والنسائي ثقة

Abbas al-Dori narrates that Yahya ibn Mueen and Abu Zar'a and al-Nesa'i said: 'Thiqa'.

Tahdeeb al-kamal, Volume 4 No. 860

We read in Taqreeb:

ثور باسم الحيوان المعروف ابن زيد الديلي بكسر المهملة بعدها تحتانية المدني ثقة من السادسة مات سنة خمس وثلاثين ع

Thawr, the name of an animal, known as ibn Zaid al-Deli al-Madani, "thiqah" belongs to the sixth (generation) died in year 35

[📖 Taqreeb al-Tahdeeb, page No.135 No. 859](#)

al-Dahabi also deemed him Thiqa, as we read:

ثور بن زيد الديلي عن أبي الغيث وعكرمة وعنه مالك والداروردي ثقة ع

Thawr bin Zaid al-Deli, report from Abi al-Ghayth and Akrama, narrated from him Malik and al-Darordei, "thiqah"

Al-Kashaf, Volume 1 No. 722

53.Ten: Ismail bin Samee

This guy was also a notorious Nasibi and Khariji and yet a reliable narrator of the Sunni Hadeeth works. Imam Ibn Hajar Asqalani records about him:

Ismail ibn Samee al-Hanafi Abo Muhammad al-Kufi bani'a al-Saberi, Seduq and it has been talked about him because of khariji bid'a, belongs to the fourth generation.

[Taqreeb al Tahdeeb, page No.108 No. 452](#)

Imam Ibn Hajar gives a detailed account about him in the following words:

مسلم وأبي داود والنسائي إسماعيل بن سميع الحنفي أبو محمد الكوفي ... وقال أحمد ثقة ... وقال بن أبي خيثمة عن بن معين ثقة ... وقال بن أبي مريم عنه ثقة ... وقال محمد بن حميد عن جرير كان يرى رأي الخوارج ... وقال أبو نعيم إسماعيل بيهسي ... قلت والبيهسية طائفة من الخوارج ينسبون إلى أبي بيهس بموحدة مفتوحة بعدها مئناة من تحت ساكنة وهاء مفتوحة وسين مهملة وهو رأس فرقة من طوائف الخوارج ... وقال بن عيينة كان بيهسيا ... وقال الأزدي كان مذموم الرأي غير مرضي المذهب يرى رأي الخوارج ... وقال بن نمير والعجلي ثقة وقال الحاكم قرأت بخط أبي عمرو المستملى سئل محمد بن يحيى عن إسماعيل بن سميع فقال كان بيهسيا كان ممن بغض عليا ... وقال الأجرى عن أبي داود ثقة وقال هو وابن حبان في الثقات كان بيهسيا يرى رأي الخوارج وكذا قال العقيلي ... وقال بن سعد كان ثقة

Narrated in Sahih Muslim, Sunnan Abi Dawoud, Sunnan al-Nesai - Ismail bin Samee al-Hanafi Abu Muhammad al-Kufi ... Ahmad said: 'Thiqah'...Bin Abi Khuthayma reported that ibn Mueen said: 'Thiqah'...Ibn Abi Maryam said: 'Thiqah'... Muhamad bin Hamid reports from Jarir that he had beliefs of Khawarij'. Abu Naem said: 'Ismail is Bayhasi'... I (ibn Hajar) say: 'Bayhasia is a sect of Khawarij, belongs to Abi Bayhas and he is the head of sect from Khawarij'... Ibn Uyauna said: 'He was Bayhasi'...Al-Azdi said: 'His opinion was not commendable, his sect was unpleasing, had beliefs of Khawarij'...

Numair & al-Ejli said: 'Thiqah'. Al-Hakim said: 'I read in Abi amro al-Mustalami's hand writing that Muhammad bin Yahaya was asked about Ismail bin Samee, he replied: 'He was Bayhasi and was amongst those who hates Ali'. Al-Ajuri reports that Abi Daud said: 'Thiqah'. Ibn Saad said: 'Thiqah'.

Tahdeeb al Tahdeeb, Volume 1 No. 559

Dhahabi said about him:

Thiqah but has bid'a.

Al-Kashaf, Volume 1 No. 382

54. Comment

Khawarij and Nawasib hated Ali bin Abi Talib [as] cursed him. If still according to Ahle Sunnah they remained Muslim in fact 'most reliable Muslims' then how on earth Shias become Kaafir if they curse any Sahabi which they deem was deviated?

55. Concerns

If one measures the beliefs of the Khawarij against the Ahle Sunnah position on loving the Sahaba, then their:

- Issuing Takfeer against a prominent Sahabi
- Rebelling against his Khilafath
- Objecting to the legitimacy of his Khilafath
- Shedding the blood of innocent Muslims, and in particular killing this prominent Sahabi
- Glowing tribute to the murderer of this Sahabi

These are all actions that would evidence that they are Hell bound Kaafirs. That would be the Ahle Sunnah stance in regards to an ordinary stance, but the hatred leveled by the Khawarij is not against an ordinary non prominent Sahabi, we are talking about the fourth Sunni Khalifa Ali ibn Abi Talib (as). Curiously just like the Sunni stance towards Nawasib, we also see a complete U-turn, and their animosity towards Ali (as) has no bearing on their being men of truth. One would assume that such an appalling belief would be an aggravating factor that would eliminate one from the realms of a truthful narrator, but the stance of the Sunni scholars of rijal is clear, such hatred cannot be considered when assessing the truthfulness of a narrator, it is an irrelevant factor that should not have any bearing on grading process. According to the Ahle Sunnah Ulema you can hate Imam 'Ali (as) and even praise his killer, but this does not lead to aspersions being cast on the integrity and honesty of such a man, one can still tap into such a person, to acquire religious knowledge from him. To prompt some thought allow us to present this scenario:

"You attend a local Mosque every Friday, and the Mosque Imam advertises a series of sessions under the auspices of a guest speaker and expert on Islamic governance, every Friday evening. You attend the first session and ask a question about the upheavals during the reign of the fourth Khalifa, and the guest speaker replies angrily:

'Don't talk to me about 'Ali, he was a Kaafir, the religious duty at that time was to oppose his rule and fight him. May Allah (swt) shower blessings on the man that killed him'

You are absolutely outraged by this outburst but remain silent. The following Friday, you visit the Mosque Imam before the prayers commence and raise your objections to the scathing assault that the guest speaker had on Imam 'Ali (as). Rather than condemn such comments he states:

'Yes I am aware that he hates Sayyidina 'Ali (ra), but brothers should not be turned away from him. Do you know that he has a Doctorate from Riyadh University, and knows thousands of Hadeeth on the tip of his tongue? His contributions to the Deen in terms of his Dawah and written literature is such that it would be religious suicide from such a great figure. I would urge you and all brother to attend all his lectures and take maximum benefit from sitting in the midst of the esteemed scholar'.

In light of this scenario tell us O Ahle Sunnah:

1. What opinion would you hold of the guest speaker?
2. What value would you give to him as a scholar when he had such atrocious beliefs about Imam 'Ali (as)?
3. Would you deem this guest speaker to be a man of truth?
4. Would you feel comfortable attending more of his lectures when you had a first hand experience of these views?
5. What would be your position of the Mosque Imam who is aware of the extreme views espoused by the guest speaker, but still showers accolades on him on account of his religious learning?

We are sure that if you was to ask today's Ahl Sunnah whatever guise he appeared as, whether that be a Bareilvi, Deobandi or Salafi there would be an unanimous response that they would want nothing to do with the guest speaker or the Mosque Imam. They would state belatedly that they want nothing to do with a man that hates 'Ali (as), nor one that showers accolades on him. It is indeed unfortunate that this reaction has no legal or historical basis for the Khawarij of the likes of the fictitious guest speaker were both recognized for their hatred of 'Ali (as) and at the same time valued for their contributions to Sunni Hadeeth literature. Their atrocious beliefs did not deter those that compiled Hadeeth to record traditions from them, nor hinder the Rijal scholars from grading such people as men of truth.

If the defenders of Mu'awiya argue that we have argued a case without any supporting evidence then allow us to cite the Islamic stance on the Khawarij even more clear, from the blessed lips of the Prophet (s) from Sunni Hadeeth literature: We read in Sahih Muslim the book of zakat exhortation to kill the khawarij book 005, Number 2328:

'Ali said: Whenever I narrate to you anything from the Messenger of Allah (may peace be upon him) believe it to be absolutely true as falling from the sky is dearer to me than that of attributing anything to him (the Holy Prophet) which he never said. When I talk to you of anything which is between me and you (there might creep some error in it) for battle is an outwitting. I heard the Messenger of Allah (may peace be upon him) as saying: There would arise at the end of the age a people who would be young in age and immature in thought, but they would talk (in such a manner) as if their words are the best among the creatures. They would recite the Qur'an, but it would not go beyond their throats, and they would pass through the religion as an arrow goes through the prey. So when you meet them, kill them, for in their killing you would get a reward with Allah on the Day of judgment.

Sahih Muslim, Book 005, Number 2331:

'Abida narrated from 'Ali that he made a mention of the Khwarij (and in this connection) said that there would be a person among them with a defective hand. (or with a short hand) or a fleshy hand. If you were to exercise restraint, I would tell you what Allah has promised to those who would kill them on the order of Mubarrmad (may peace be upon him). I (the narrator) said to him: Did you hear it from Muhammad: (may peace be upon him)? He (Hadrat 'Ali) said: Yes, by the Lord of the Ka'ba; Yes, by the Lord of the Ka'ba; yes, by the Lord of the Ka'ba.

We also read in Sahih Muslim the book of Zakat chapter 44: the khwarij and their characteristics, we read as follows:

Abu Sa'id al-Khudri said that the Apostle of Allah (may peace be upon him) made a mention of a sect that would be among his Ummah which would emerge out of the dissension of the people. Their distinctive mark would be shaven heads. They would be the worst creatures or the worst of the creatures.

Sahih Muslim, Book 005, Number 2324

If we bring these traditions together we see that the Holy Prophet (s) deemed:

- It a religious duty to kill the Khawarij
- The Khawarij the worst of all people

On the basis of these traditions tell us Ahle Sunnah:

1. If Rasulullah (s) said it was incumbent upon the faithful to kill the Khawarij, were the Ahle Sunnah Hadeeth compilers duty bound to attain knowledge from them or kill them?

2. How can taking Hadeeth from those that Rasulullah said should be executed conform as adherence to the Sunnah of the Prophet (s)?
3. Rasulullah (s) referred to the Khawarij as the worst of people, the Sunni scholars of Rijal termed them Thiqa, how can the worst of people be deemed men of truth?

56. Our message to Ibn al-Hashimi

In this chapter and the previous one we have evidenced the reliance and respect afforded to those that hated the Ahl'ul bayt (as) by the Sunni Ulema. Now compare this reality to the supplications offered by Ibn al-Hashimi in his article 'The status of the twelve imams':

Ibn al Hashimi states:

We ask Allah to send His Blessings down upon each and every one of the 11 Imams, starting from Ali ibn Abi Talib all the way to Hasan al-Askari, may Allah be well-pleased with them! They were not only the pious descendants of Ahlel Bayt, but they were also from amongst the best of people.

Ibn al-Hashimi, if you truly believed in such a blessing, then logic would dictate that you would keep aloof from those that did not endorse such a supplication, did your grand Ulema do that? Did they stay away from those that rather adhere to such a blessing bore, actually bore open hatred and cursed such Imams? Rather than stay away from such deviants your Ulema searched such men down, and became so close to them, that you praised their truthfulness, showered titles on them, whilst accepting that they had such atrocious views of the Imams (as).

Ibn al Hashmi had also sought reliance on this statement of Shaykh Hadad:

Ibn al Hashimi states:

Shaykh Gibril Haddad was asked about the status of the Imams of the Shia, to which he replied: I heard Dr. Nur al-Din `Itr in class say: "Each one of them was a pious, upright Muslim from the noble Prophetic Tree ...

Can Ibn al-Hashimi kindly inform us about the Sunni stance on those that don't endorse such a belief? What of those that deemed Imam Ali (as) an impious, deviant, how were such men dealt with by the grand Sunni Ulema? Were the ex-communicated and abandoned by the Sunni community. The answer is 'no'. Their filthy opinions were acknowledged, but instead of using such absurd views as grounds to stay away, such men were afforded an immense status, recognized for their piety, knowledge and relied upon for narrating Prophetic traditions! We would therefore ask that you stop adopting taqiyya and go back to the religion of your forefathers that was built through acquiring knowledge from Nawasib and Khawarij.

5. Chapter Five: The blasphemous views of some Sunni scholars about the Imams of Ahlulbayt [as]

In our Imamate article we have evidenced Sunni Ulema past and present that had written extensively on the Ahl'ul bayt (as) Imams. The modern Sunni stance has been advanced by the famed words of the Deobandis own pioneer Imams of Deoband Maulana Rasheed Ahmed Gangohi (1829 to 1905) his popular anti Shia book says:

"And the Ahlul Sunnah consider the twelve Ai'ma of Ahlul Bayt to be the Imams, we believe that they are those that we should follow, and are the Qutb-e-Irshad [pivots of knowledge]."

[Hidayat al Shi'a, page 35, old edition, published in Delhi]

Today's Ahlel Sunnah will jump with joy at these words after all this statement succinctly affirms their absolute adherence to the twelve Imams. Curiously this stance namely the religious obligation to follow them and attain knowledge from them, was not advocated by their pioneer Imams, which thus makes such a statement completely baseless. When it comes to the grand Sunni Ulema we witness a very different stance, one that sought to discredit the Imams (as) by rejecting their reliability as Hadeeth narrators and downplaying their contributions towards the Deen. If the Ahle Sunnah do really love the Ahl'ul bayt (as) and adhere to them as Gangohi who like to suggest why have they failed to condemn those scholars that objected to the reliability of the imams [as]? If they are going to offer the excuse that these were merely the opinions of Sunni Ulema pertaining to rijal, and it has no bearing on their love for such people, then we can counter this by pointing out that the Ahle Sunnah also love the Sahaba , what if someone were to deen Abu Hurairah, Ayesha, Abu bakar etc as weak (in narrating), would that be called love and adherence to such individuals? Clearly this would be unpalatable to a Sunni, since this would turn the whole concept of love on its head. In the realms of religion loving those that we deem guides for the faith must be accompanied by an unshaking faith in their words, the moment such words become doubtful / subject to scepticism then that automatically erodes love for that person.

57. Ibn Habban about Imam Musa al-Kadhim [as]

Imam Abu Hatim popularly known as Ibn Habban (d. 354 H) in his famed work 'Al-Thuqat' Volume 6 while recording the biography of Imam Jafar Sadiq [as] stated:

يحتج بروايته ما كان من غير رواية أولاده عنه، لأن في حديث ولده عنه مناكير كثيرة.

"His narration is reliable as long as it has been narrated from other than his children, because the reports of his children from him are very much 'Munkar'."

Al-Thuqat, Volume 6 page 131 Translation No. 7039

So the Imam of Ahle Sunnah Ibn Habban accused the progeny of Imam al-Sadiq [as] of narrating Munkar and that includes His [as] son Imam Musa Kadhim [as]. In order to understand the absurdity of such blasphemous accusation by Ibn Habban, let us understand the actual meaning of Munkar. Ibn Hajar identified "Munkar" in his famed book 'Nuzhat al-nadar Sharh Nukhbat al-Fekr':

والمُنْكَرُ رَأْيٌ ضَعِيفٌ

"Munkar is what has been narrated by a weak narrator"

We further read:

. فَمَنْ فَحَشَ غَلَطَهُ ، أَوْ كَثُرَتْ غَفَلَتُهُ ، أَوْ ظَهَرَ فِسْقُهُ ؛ فَحَدِيثُهُ مُنْكَرٌ .

"One whose mistakes are abysmal or his negligence is massive or has showed immorality, his hadith is Munkar"

<http://www.almeshkat.com/books/open.php?cat=9&book=415>

So the sons of Imam Jafar al-Sadiq [as] including Imam Musa al-Kadhim [as] are considered as weak or immoral by the Imam of Ahle Sunnah Ibn Habban.

Though there shouldn't be any need to discuss Ibn Habban we will do so for the benefit of our readers. Let us quote from Dhahabi's 'Tazkiraht ul Huffaz' Volume 3 No. 879:

"Ibn Haban the hafiz, the imam, the Allamah, Abu Hatim Muhammad bin Haban bin Ahmad bin Haban bin Mu'adh bin M'aebed bin Suhaid bin Hadya bin Murah bin Saad bin Yazid bin Murah bin Zaid bin Abdullah bin Darum bin Handhala bin Malik bin Zaid bin Munat bin Tamim al-Tamimi al-Basti...Abu Sa'ad al-Edrisi said: 'He was the judge of Samarqand and he was one of the jurists and the preserver of the traditions'...Al-Hakim said: 'Ibn Haban was a bowl of knowledge in jurisprudence, language, hadith and preaching, and he was amongst the sensible men'...Al-Khatib said: 'He was thiqah, noble and knowledgeable'."

Ibn Kathir wrote about Ibn Habban in 'Al Bidayah wal Nihayah' that he was amongst the exalted writers and jurists.

58. Yahya bin Saeed about Imam Jafar [as]

It is unsurprising to see that Dhahabi whilst recording a short account on Imam Jafar [as], found no equal in the Sunni world to Yahya bin Saeed, a man who had the following beliefs regarding Imam Jafar Sadiq [as]:

قال يحيى بن سعيد : مجالد أحب إلى منه ، في نفسي منه شئ

Yahya bin Saeed said: 'Mujalid is more beloved to me than him (Jafar), there is something in my feelings against him (Jafar).'

Mizan al Eitdal, Volume 1 No. 1519

Apart from being narrator of all six principle books of Ahle Sunnah, let us introduce and enlighten our readers about the exalted position Imam Yahya bin Saeed enjoys amongst Ahle Sunnah. Imam Ibn Hajar Asqalani records:

Yahya bin Saeed bin Furukh al-Qatan al-Tamimi Abu Saeed al-Basry al-Ahwal al-Hafiz...Al-Saji narrated from Ali bin al-Madini said: 'I never saw some one more knowledgeable than Yahya bin al-Qatan in rijal'... Ahmad bin Yahya bin al-Jarood narrated from ibn al-Madini saying: 'I never saw someone who is more Thabt than Yahya al-Qatan'. Ibrahim said: 'I never saw someone who was more knowledgeable than Yahya al-qatan in rijal'. Abudllah bin Ahmad said: 'I heard my father saying: 'My eyes never saw someone who is similar to him'...Al-Fadhel bin Zyad said: 'I heard Ahmad saying by Allah we never met someone who was similar to him'. Ibn al-Mahdi said: 'Your eyes can never see someone who is similar to him'...Ibn Khuzayma narrated that Bendar said: 'Yahya bin Saeed is the imam of his time'... (Ibn Ammar said): 'If he talked, the jurist kept listening to him'...(Bendar said): 'I think he never disobeyed Allah'... Abu Dawoud narrated from Yahya ibn Mueen that he said: 'Yahya al-Qatan used to recite (and complete) Quran every night for twenty years and he never missed performing down prayers at the mosque for forty years'. Ibn Sa'ad said: 'He was thiqah, secure, exalted, proof (Hujah)'. Al-Ejli said: 'He is Basri, thiqah in hadith, he used to narrate from the thiqah narrators only'. Abu Zua'ra said: 'He was one of the thiqah and hafiz'. Abu Hatim said: 'Proof (huja) and hafiz'. Al-Nesa'i said: 'Thiqah, Thabt and satisfactory'... Ibn Manjweh said: 'He was one of

the masters of his time, he was hafiz, devoted, knowledgeable, pious, religious and ideal'...Al-Khalili said: 'No doubt he is an Imam and he is the greatest companion of Malik at Basrah'.

Tahdeeb al Tahdeeb, Volume 11 No. 359

In the very biography recorded by Imam Ibn Hajar Asqalani, we read an interesting aspect of the life of Yahya bin Saeed:

"His grand son said: 'My grand father never used to joke or laugh and he never entered a bathroom'"

So we come to know that internal filth is not the only identifying feature for those that bear a grudge against Ahlulbayt [as], sometimes visible and external filth is also a useful indicator!

59. Ibn Uyaina about Imam Jafar Sadiq [as]

Allamah Ibn Abdul Bar in his famed work 'Al-Tamheed' Volume 3 page 66 stated under the translation of Imam Jafar al-Sadiq [as]:

ذكر ابن عيينة أنه كان في حفظه شيء

Ibn Uyaina said: "There was some thing in his memorizing"

Imam Dhahabi records the following opinion of the Imam of Ahle Sunnah Sufiyan Thawri about Imam Jafar Sadiq [as]:

Sufyan said: 'We used to laugh at the hadith obtainer if he went to three, Rabeaa, Muhammad bin Abi Bakar bin Hazm and Jafar bin Muhammad because they were not good in hadith.'

Siyar alam al-Nubala, Volume 6 page 91

We read in 'Mukhtasar Tarikh Dimashq' by ibn Mandhur, Volume 3 page 147:

Sufyan bin Uyaina said: 'We used to laugh at the man who obtain hadith by going to anyone of three as they aren't good in hadith and do not memorize it, Rabeaa bin Abi Abdulrahman, Muhammad bin Abi Bakr bin Hazm, and Jafar bin Muhammad'

Of course, why would Imam Jafar [as] be considered 'good in hadith' according to the followers of man made caliphate since He [as] would narrate about the blessings that have been bestowed on the Imams of Ahlulbayt [as] which no Nasibi can bear!

Let us also see the status of Ibn Uyaina among Ahle Sunnah:

Sufyan bin Uyayna bin Maymoon, the Allamah the hafiz, Sheikh al-islam Abu Muhammad al-Helali al-kufi, the muhadith of the al-haram (shrine)... There were many people who used to go for Hajj and the reason was to meet ibn Uyayna, there used to crowd around him during the season of Hajj, he was an Imam, hujah, hafiz, very knowledgeable and had a great status. Al-Shafeei said: 'Without Malik and Sufyan the knowledge of hijaz would disappear'...Abudlrahman bin Mahdi said: 'Ibn Uyayna was the most knowledgeable about the hadith of the people of hijaz'...Ibn Wahab said: 'I don't know any one more knowledgeable than him in Tafseer'. Ahamd said: 'I never saw some one more knowledgeable than him in the Sunnan'... Al-Ejli said: 'Ibn Uyayna was Thabt ibn hadith'...Bin Mahdi said: 'Sufyan had knowledge about Quran and hadith which al-Thawri didn't possess'

Tazkirah tul Huffaz, Volume 1 No. 249

60. Ibn Sa'ad about Imam Jafar Sadiq [as]

Imam Ibn Hajar Asqalani records in Tahdeeb al-Tahdeeb Volume 2 page 88 under the translation of Imam Jafar al-Sadiq [as]:

قال ابن سعد: كان كثير الحديث. ولا يحتج به ويستضعف

Ibn Sa'ad said: 'He used to narrate a lot, but not reliable and is considered weak.'

61. Ibn Habban about Imam Jawad [as]

Imam of Ahle Sunnah Ibn Habban records in his authority work 'al-Thuqat' Volume 8 page translation No. 456 (Imam Ali Raza's biography):

يجب أن يعتبر حديثه إذا روى عنه غير أولاده وشيعته وأبى الصلت خاصة فإن الأخبار التي رويت عنه وتبين بواطيل إنما الذنب فيها لأبى الصلت ولأولاده وشيعته

"It is wajib to accept his hadeeth, provided that they are narrated from him by other than his progeny and his Shia, and Abus-Sulat in particular, as the reports narrated from him have such falsehoods in which there is sin from Abus-Sulat and his progeny and his shia."

So according to Ibn Habban, the blessed son of Imam Ali Raza [as] namely Imam Muhammad al-Jawad [as] is unreliable and reports from Him [as] are to be rejected!

62. Ibn al-Tahir about Imam Muhammad al-Jawad [as]

Imam Dhahabi records in "Al-Mughni fi al-Dhu'afa" Volume 2 page 456:

قال ابن طاهر يأتي عن آبائه بعجائب

"Ibn al-Tahir said that he narrates strange (traditions) from his father"

Now about Ibn al-Tahir, Imam Dhahabi records:

Muhammad bin Tahir bin Ali, the hafiz the scholar, the mukthir (who narrates a lot of hadith) the jawal (who travels a lot), Abu al-Fadhel al-Maqdesi, known as ibn al-Qaysarani al-Sheybani...Abu al-Qasim bin Asaker said: 'I heard the hafiz Muhammad bin Ismail saying: 'The best hafiz I ever met is ibn Tahir'. Abu Zakaria bin Mandah said: 'Ibn Tahir was one the hufaz, possessed good beliefs, nice attitude, truthful, extremely knowledgeable in the correct and false (hadith), used to write alot, follower of "athar" (tradition).' ...Al-Sam'ani said: 'I asked Aba al-Hassan al-Karkhi the jurist about ibn Tahir, he replied: 'There is no one on the face of earth who is similar to him' ...Ibn Shereweh said in 'Tarikh Hamadan' that bin Tahir lived in Hamadan and built a house there, he was Thiqah, hafiz, extremely knowledgeable in correct and false (hadith), well known in Rijal and texts , used to write alot, had good hand writing, follower of "athar" (tradition), far away of curiosity and bigotry, was humorist, strong in traveling'.

Tazkirah Huffaz, Volume 4 No. 1053

63. Imam Malik about Imam Jafar Sadiq [as]

Imam Dhahabi in his famed work Meezan al-Eitidal, Volume 1 No. 1519 records the view of Imam Malik about Imam Jafar Sadiq [as] in this manner:

"Musa'ab ibn Abdullah said: 'Malik would not narrate from Jafar until he linked it

with those narrators who are high, then he would put his (Jafar's) narration after it"

which means Malik did not trust Imam Jafar Sadiq's narration unless someone else narrated the same!

64. Ibn Tamiyah about different Imams of Ahlulbayt [as]

Whilst we shall inshallah address this quote in greater depth later, it is worthy to consider this comment that Ibn al-Hashimi proudly placed in his article 'the status of the twelve imams':

Ibn al Hashimi stated:

Shaykh Gibril Haddad was asked about the status of the Imams of the Shia, to which he replied:
I heard Dr. Nur al-Din `Itr in class say: "Each one of them was a pious, upright Muslim from the noble Prophetic Tree and many of them were also among the foremost people of knowledge in their time."

 [Screen shot from Ibn al-Hashimi's article - top](#)

 [Screen shot from Ibn al-Hashimi's article - text](#)

We shall now show our readers how the Shaykh of Ibn al-Hashimi graded those that he claims were "among the foremost people of knowledge in their time."

Shaykh Ibn Tamiyah desperately sought to distinguish himself from Nawasib, but his writings on Imam Ali bin Abi Talib [as] and other Imams of Ahlulbayt [as] leaves us with little doubt to conclude that his stance was just like those espoused by Nasibis. About the three Imams namely Imam Zain ul Abdeen [as], Imam Baqir [as] and Imam Jafar Sadiq [as] he stated as follows:

وكان علي بن الحسين وابنه أبو جعفر وابنه جعفر ابن محمد يعلمون الناس ما علمهم الله كما علمه علماء زمانهم وكان في زمنهم من هو أعلم منهم وأنفع للأمة

"Ali bin al-Hussain, his son Abu Jafar and his son Jafar bin Muhammad taught people what Allah (swt) taught them in the same manner that (Allah) taught the other scholars during their lives. Verily there were people during their lifetimes that were more knowledgeable and more useful for the nation than them."

 [Minhaj al Sunnah, Volume 6 page 387](#)

Ibn Taymiyah then proceeds to widen his attacks further to encompass Imam Ali bin Muhammad al-Hadi [as] and Imam Hassan Askari [as] whom he referred to as 'Askaris':

وأما من بعد الثلاثة كالعسكريين فهؤلاء لم يظهر عليهم علم تستفيده الأمة ولا كان لهم يد تستعين به الأمة بل كانوا كأمثالهم من الهاشميين

"Those that came after the three (Imams) like the Askaris, did not possess useful knowledge for the nation, they didn't have a helpful hand for the nation, verily they were just like any Hashmi"

 [Minhaj al Sunnah, Volume 6 page 387](#)

At one place Imam Tamiyah after citing the comments of some Sunni scholars stated:

"Each one of those (Sunni scholars) were more knowledgeable than the two Askaris about the religion of Allah and His messenger...what is wajib for the people like the two Askaris is to learn from one of those (sunni scholars)"

[Minhaj al Sunnah, Volume 2 page 470-473](#)

Ibn Tamiyah has the audacity to draw comparison between the Imams of Ahlulbayt [as] to their students and then drew this conclusion:

لا ريب أن ما ينقله الفقهاء عن مثل أبي حنيفة ومالك والشافعي وأحمد وغيرهم هو أصح مما ينقله الروافض عن مثل العسكريين ومحمد بن علي الجواد وأمثالهم ولا ريب أن هؤلاء أعلم بدين النبي صلى الله عليه وسلم من أولئك

"No doubt what the jurists narrate from Abu Hanfia, Malik, al-Shefeei, Ahmad and others are more correct than what the rafidis narrate from the two Askari and Muhammad bin Ali al-Jawad and others, and no doubt that they (Abu Hanifa etc) are more knowledgeable in the religion of the Prophet (s) than those (al-Jawad etc)."

[Minhaj al Sunnah, Volume 2 page 476](#)

We also read:

فالزهري أعلم بأحاديث النبي صلى الله عليه وسلم وأحواله وأقواله وأفعاله باتفاق أهل العلم من أبي جعفر محمد بن علي وكان معاصرا له وأما موسى بن جعفر وعلي بن موسى ومحمد بن علي فلا يستريب من له من العلم نصيب أن مالك بن أنس وحماد بن زيد حماد بن سلمة والليث بن سعد والأوزاعي ويحيى بن سعيد ووكيع بن الجراح وعبدالله ابالمبارك والشافعي وأحمد بن حنبل وإسحاق بن راهويه وأمثالهم أعلم بأحاديث النبي صلى الله عليه وسلم من هؤلاء

"Verily al-Zuhari is more knowledgeable about the prophetic hadiths, statements and actions than Abu Jafar Muhammad bin Ali and the scholars agreed on that, and (al-Zuhari) was a contemporary for the Prophet (s).

However regarding Musa bin Jafar, Ali bin Musa and Muhammad bin Ali, no one among those who possess knowledge doubt that Malik bin Anas, Hamaad bin Zaid, Hamaad bin Salama, al-Laith bin Saad, al-Awzaei, Yahya bin Saeed, W'akei bin al-Jarah, Abdullah bin al-Mubarak, al-Shefeei, Ahmad bin Hanbal, Ishaq bin Rahwei and others were more knowledgeable about the prophetetic hadith than them"

[Minhaj al Sunnah, Volume 2 page 460-462](#)

From this paragraph we can see that Ibn Tamiyah had indigestion in his stomach about eight Imams of Ahlulbayt [as]. Naturally, when scholars like Ibn Tamiyah find traditions narrated by notorious Nawasib like that of Hariz bin Uthman, Abdullah bin Shaqiq, Thawr bin Yazeed etc in their principle books of adherence, he had to provide a basis for trimming down potential questions regarding the knowledge of Ahlulbayt [as] by the generations to follow.

Ibn al-Hashimi sought to convince his readers that he backed the comments of Hadad, namely that the Imams were **"among the foremost people of knowledge in their time."** That is certainly not how Ibn Taymiyah view them. He sought to play down their knowledge base, and suggested they brought no value to the Deen, why are you not affirming the same beliefs as your Shaykh? Why don't you put up these comments on your website so that your readers can appreciate the true belief held by your Shaykh, rather than relying on a modern day scholar Hadad who your own Salafi Ulema deem deviant?

65. Ibn Khaldun about Ahlulbayt [as] in general

In his article 'What is the status of the 12 Imams of the Shia?' Ibn al-Hashimi makes a poor attempt to assert that his Sect are the true lovers of the Ahl'ul bayt (as).

Ibn al Hashimi stated:

The first 11 Imams were pious individuals who were a part of Ahlus Sunnah wal Jama'ah; they had nothing to do with the Shia. None of them

claimed Imamah as the Shia claim, because this would be accusing them of being Dajjals, and they were innocent of that.

 [Screen shot from Ibn al-Hashimi's article - top](#)

 [Screen shot from Ibn al-Hashimi's article - text](#)

One is at a loss to understand how he has arrived at this conclusion, when one of his great Ulema Ibn Khaldun attacked the Imams for possessing these very beliefs in the following manner:

وشذ أهل البيت بمذاهب ابتدعوها وفقه انفردوا به وبنوه على مذهبهم في تناول بعض الصحابة بالقدح وعلى قولهم بعصمة الأئمة ورفع الخلاف عن أقوالهم وهي كلها أصول واهية وشذ بمثل ذلك الخوارج ولم يحتفل الجمهور بمذاهبهم بل أوسعوها جانب الإنكار والقدح فلا نعرف شيئاً من مذاهبهم ولا نروي كتبهم ولا أثر لشيء منها إلا في مواطنهم فكتب الشيعة فل بلادهم وحيث كانت دولتهم قائمة في المغرب والمشرق واليمن

"... and Ahlulbayt had deviated in religion and fiqh that they invented, and only they and their children follow it, by back stabbing the Sahabah. Yet they call themselves Infallibles to clarify their claim of this religious doctrine, just like the deviated Khawarij. The majority of our religion do not accept their doctrine, rather strongly denounce and reject it. We have nothing to do with their religion, nor do we narrate from their books. And there is no influence of them except on their own lands. Verily, the Shia books are only in their own lands that is the East, West and the Yemen."

Muqadmah Ibn Khaldun, page 446

 <http://www.almeshkat.com/books/open.php?cat=13&book=261>

Now who has a greater knowledge base in Sunni eyes, this cyber Takfeeri (Ibn al Hashimi) or Ibn Khaldun?

66. Jalaluddin Suyuti about Imam Hassan Askari [as]

Imam of Ahle Sunnah Jalauddin Suyuti stated the following about the eleventh luminary from Ahlulbayt [as]:

الحسن العسكري ليس بشيء.

"Al-Hassan Askari is worth nothing"

Lalai Masno'a fi ahadeeth al-Mozo'a, Volume 9 page 329

 <http://www.almeshkat.net/books/open.php?cat=29&book=514>

Now that we have evidenced the critical stance that the Ulema had on the Ahl'ul bayt (as) Imams, let us once again measure these words against those of Gangohi:

"And the Ahl'ul Sunnah consider the twelve Ai'ma of Ahl'ul Bayt to be the Imams, we believe that they are those that we should follow, and are the Qutb-e-Irshad [pivots of knowledge]."

[Hidayat al Shi'a, page 35, old edition, published in Delhi]

Gangohi attested that the Ahle Sunnah deem it incumbent to follow them, how can you acquire religious knowledge from those whose memory of Hadeeth was weak, according to the grand Sunni Ulema? That would be tantamount to someone acquiring knowledge of Chemistry from a teacher who has been criticised by his peers for not knowing how to calculate chemical formulas. Comments such as those of Gangohi cannot be deemed to be the true reflection of Ahle Sunnah aqeedah, these are just mere words conjured up, to convince the Sunni majority

that their Sect are the true followers of the twelve Imams, and that people should steer clear from the deviant Shia who claim to have attained guidance from them. Gangohi falsely asserts that the Ahle Sunnah deem it incumbent to follow all twelve Imams, when the reality is the Ahle Sunnah did not even follow the first of the twelve imams, as can be evidenced in the next paragraph...

67. Ibn Tamiyah's proud testimony that Ahle Sunnah don't follow Ali bin Abi Talib [as]

Ibn Tamiyah who is known for having a grudge against Ali bin Abi Talib [as] proudly claims that none of the Sunni jurists attained teachings from Imam Ali [as].

فليس في الأئمة الأربعة ولا غيرهم من أئمة الفقهاء من يرجع إليه في فقهه أما مالك فان علمه عن أهل المدينة و أهل المدينة لا يكادون يأخذون بقول علي بل اخذوا فقههم عن الفقهاء السبعة عن زيد و عمر و ابن عمر و نحوهم
أما الشافعي فانه تفقه أولا على المكيين أصحاب ابن جريج كسعيد بن سالم القداح و مسلم بن خالد الزنجي و ابن جريج اخذ ذلك عن أصحاب ابن عباس كعطاء و غيره و ابن عباس كان مجتهدا مستقلا و كان إذا أفنى بقول الصحابة أفنى بقول أبي بكر و عمر لا بقول علي وكان ينكر على علي أشياء

None of the four imams nor the other of the jurists refer to him (Ali) in their jurisprudence, verily if Malik's knowledge was obtained from the people of Madina, the people of Madina did not take Ali's statements, they take their jurisprudence from the seven jurists, Zaid, Umar, ibn Umar and so on.

Shafiee obtained jurisprudence from the people of Makka, the companions of ibn Juraij like Saeed bin Salem al-Qadah and Muslim bin khalid al-Zenji, ibn Juraij obtained knowledge from the companions of ibn Abbas, like Atta and others, verily ibn Abbas was an independent mujtahid, when ever he gives fatwa, according to the sahabas he would give the fatwa of Abu Bakr and Umar, not Ali's. He disagreed with Ali on few things.

 [Minhaj al-Sunnah, Volume 7 pages 529 - 530](#)

68. Refuting Ibn al-Hashimi's efforts to reclaim the Ahl'ul bayt (as) Imams for the Ahl'ul Sunnah

It is amazing that Ibn al-Hashimi had sought to desperately claim the Ahl'ul bayt (as) Imams for the Ahl'ul Sunnah by saying:

Ibn al Hashimi stated:

The Muslims have a greater right to Prophet Jesus than do the Christians, and so too do the Sunnis have a greater right to the 11 Imams than do the Shia.

 [Screen shot from Ibn al-Hashimi's article - top](#)

 [Screen shot from Ibn al-Hashimi's article - text](#)

In light of the comments passed for them by the grand Sunni Ulema, is this how the 'right' is implemented? Is it attained by steering clear of their teachings, not taking knowledge from them, deeming them unreliable, worthless, deviants and with little contribution to the deen? Can such comments be submitted as evidence that you have any right to these great Imams (as)?

Ibn al Hashimi stated:

Shaykh Gibril Haddad was asked about the status of the Imams of the Shia, to which he replied: I heard Dr. Nur al-Din `Itr in class say: "Each one of them was a pious, upright Muslim from the noble Prophetic Tree and many of them were also among the foremost people of knowledge in their time."

 [Screen shot from Ibn al-Hashimi's article - top](#)

 [Screen shot from Ibn al-Hashimi's article - text](#)

One wonders what credence Ibn-al Hashimi actually gives to Shaykh Gibril Hadad, since he has no qualms about admitting he is a Salafi, whilst Hadad is a Sunni scholar with Sufi leanings, and beliefs in doctrines such as tawassal, and is regarded by Salafis as a deviant. Comments by such a deviant should have so value in the eyes of Ibn al-Hashimi, so one wonders why he is seeking reliance on him. As for the comment **'Each one of them was a pious, upright Muslim from the noble Prophetic Tree'** Ibn al-Hashimi has in his article **'Imamate the antithesis of egalitarianism'** has desperately sought to argue that lineage is of no importance whatsoever, so much so he even accused Rasulullah from coming for a tree of disbelievers (asthagfirullah):

Ibn al Hashimi stated in another article:

The Prophet (s) himself was born to a family of Mushriks (polytheists) who worshipped idols. Indeed, his own parents were Kaffir (infidels). So how can we use lineage as a litmus test for piety or greatness? Our own Prophet (s) would then be in a lowly position, but we know this is not the case! There is nobody greater than Prophet Muhammad (s) because of his great deal of Taqwa.

 [Screen shot from Ibn al-Hashimi's article - top](#)

 [Screen shot from Ibn al-Hashimi's article - text](#)

As for the statement **'many of them were also among the foremost people of knowledge in their time'** if this was indeed the case would the Sunnis of that time not sought to have attained guidance from them? Prophetic traditions, and knowledge of them and their meaning is the cornerstone of Deen, but your Ulema did not attribute such knowledge to the Ahl'ul bayt Imams, rather they were deemed weak, unreliable and worthless in this field!

If the Imams were indeed (according to the Ahl'ul Sunnah) **"among the foremost people of knowledge in their time"** you would have sought to have attained maximum benefit from their company, did the great Ulema do this? Sunni scholar Mufti Ghulam Rasool tried his best to defend his Imam Bukhari whilst addressing the criticism of Abu Zahra that Imam Bukhari did not take Hadith from Imam Sadiq (as), he states as follows:

"It was not just Imam Sadiq (as) that Imam Bukhari refrained from taking Hadith from, he did not take any from four of the pure Ahl'ul bayt Imams who existed during his lifetime, namely:

The eighth Imam Ali Raza (as) (d. 209 Hijri), this was that Imam that at one time in Nishabur had more than twenty thousand scholars who benefited from listening to and recording Hadith, attendees included high ranking scholars of Hadith such Hafidh Abu Zurai Radhi (d.264 Hijri), Hafidh Muhammad Aslam Tusi (d.242 Hijri) Isaac bin Rai.

The ninth Imam, Imam Taqi (as) (d. 220 Hijri).
The tenth Imam, Imam Naqi (as) (d.245 Hijri).
The eleventh Imam, Imam Hasan Askari (as) (d.260 Hijri).

Imam Bukhari lived during the times of these four Imams yet did not take narrations from them. Imam Bukhari's esteemed book Sahih al Bukhari is empty with Hadith from the Ahl'ul bayt Imams, even though Hadith from the Ahl'ul bayt is something that could be located in the house of the Prophet and there is a well known saying 'No one knows the going on inside a house than the people of that house'.

Imam Bukhari should have narrated Hadith from the Imams from the Ahl'ul bayt of the Prophet since they had Hadith in their possession"

We do not say that Imam Bukhari did this due to hatred, rather we say that it was due to difficulties that he did not narrate from the Ahl'ul bayt Imams. Muhammad bin Ismaeel Bukhari (d.256 Hijri) was alive during the Abbaside era, when he collated Hadith. When he said 'In Sahih Bukhari the Hadeeth narrated are Sahih, and I have left a great many of Sahih Hadeeth'. Abdul Haleem Jundi said 'Imam Bukhari was indicating that the Hadith that he had omitted were those in the honour of Hadhrath Ali and the Ahl'ul bayt. Imam Bukhari through his fear of the Abbaside Khalifa could not incorporate them in his Saheeh al Bukhari"

 [Subeh Sadiq fi Fadail Imam Jafar Sadiq, pages 195-196](#)

The Mufti's defense of Imam Bukhari does not form part of the discussion here, what is important to us is those that Ibn al-Hashimi allegedly believes were **"among the foremost people of knowledge in their time"** were completely ignored when it came to collating Hadeeth material for the boom that the Sunni Ulema deem the most authentic book after the Quran. The truth is the later Imams were treated no different to the first Imam, whilst few would doubt that he was amongst the **'foremost people of knowledge in their time'** we already have the proud comment of Ibn Taimiya **"None of the four imams nor the other of the jurists refer to him (Ali) in their jurisprudence"**. If the four Imams did not even seek to attain benefit from the knowledge of Imam Ali (as) what likelihood was there of the teachings of the later Imams being adhered to? Ibn al-Hashimi this is the true picture of the value afforded to our Imams by your greatest scholar. Perhaps it would be better for you to stop adopting taqiyya and admitting that you adhere to his way and writing articles that shows readers the actual beliefs you have of the Ahl'ul bayt (as) Imams, in line with the aqeedah of your grand Shaykh ul Islam.

69. The superiority & preference scale among Sahabah set by the pioneers of Ahle Sunnah

Allamah Abu Bakar al-Khalal in his famed hadeeth work 'As Sunnah' records an array of traditions showing the superiority level set by Ahle Sunnah for Sahabah and at what level do they place Imam Ali bin Abi Talib [as], let us see:

إسناده حسن أخيرني محمد بن يحيى ومحمد بن المنذر قالوا ثنا أحمد بن الحسن الترمذي قال سمعت أبا عبدالله يقول نحن نقول أبو بكر وعمر وعثمان ونسكت على حديث ابن عمر
 إسناده صحيح

Ahmad bin al-Hassan al-Termidhi said: 'I heard Aba Abdullah (ibn Hanbal) saying: 'We say Abu bakr, Umar, Uthman.' And then remain silent according to the hadith of ibn Umar.'

(al-khalal said) the isnaad is sahih.

As Sunnah, Volume 2 page 397

In previous chapters, we have already cited the belief Imam Ahmad bin Hanbal held for the open Nasibi narrators of his school. With that belief in mind, one can easily relate the following tradition:

سمعت أبا بكر بن أبي خيثمة يقول قيل ليحيى بن معين وأنا شاهد أن أحمد بن حنبل يقول من قال أبو بكر وعمر وعثمان وعلي لم أعنفه فقال يحيى خلوت بأحمد على باب عفان فسألته ما تقول فقال أقول أبو بكر وعمر وعثمان لا أقول علي
إسناده صحيح

Aba bakr bin Abi Khuthaima said: 'It was said to Yahya bin Mueen and I am witness that Ahmad bin Hanbal said: 'Who says Abu bakr, Umar, Uthman and Ali, I will not snub him'.

Yahya said: I was in solitude with Ahmad at the front door of Afan, I asked him: 'What do you say?'

He (Ahmad) replied: 'I say Abu bakr, Umar and Uthman, I don't say Ali'. (al-kalal said:) the isnaad is sahih.

As Sunnah, Volume 2 page 397 Hadith 575

On this topic, we further read the views of the Sunni Imam and jurist Abdullah Ibn Umar who pledged allegiance to Yazeed [la] on on the conditions enjoined by Allah and His Prophet:

أخبرنا عبدالله قال ثنا سلمة بن شبيب قال مروان الطاطري قال ثنا سليمان بن بلال قال ثنا يحيى بن سعيد عن نافع عن ابن عمر قال كنا نفضل على عهد رسول الله صلى الله عليه وسلم أبا بكر وعمر وعثمان ولا نفضل أحدا على أحد

Nafee reports that ibn Umar said: 'We were giving superiority during the time of prophet (p.b.u.h) to Abu bakr, Umar and Uthman, then we don't give superiority to any one on the other.'

As Sunnah, Volume 2 page 398 Hadith 580

As for the popular Chaar Yaar (Four friends) myth propogated by the Nawasib of the Indian subcontinent suggesting that the Ahle Sunnah consider Abu Bakar, Umar, Uthman and Ali hold an esteemed rank in sequence, the truth is that Ali [as] is not included in the superiority list while he is only included in the list those who became Caliphs. As we read the words of Imam Ahmad:

وأخبرنا محمد بن أبي هارون قال ثنا إسحاق أن أبا عبدالله سئل عن الرجل لا يفضل عثمان على علي قال ينبغي أن يفضل عثمان على علي لم يكن بين أصحاب رسول الله اختلاف إن عثمان أفضل من علي رحمهما الله ثم قال نقول أبو بكر وعمر وعثمان ثم نسكت هذا في التفضيل وفي الخلافة أبو بكر وعمر وعثمان وعلي وهذا في الخلفاء على هذا الطريق وعلى ذا كان أصحاب النبي صلى الله عليه وسلم
إسناده صحيح

Ishaq reported that Aba Abdullah (Ahmad ibn Hanbal) was asked about a man who doesn't prefer Uthman on Ali.

He (ibn Hanbal) replied: 'It is must to prefer Uthman over Ali, there was no disagreement amongst the companions of the prophet (p.b.u.h) about Uthman being better than Ali may Allah mercy be upon them'.

Then he (ibn Hanbal) said: 'We say Abu bakr, Umar and Uthman then we hold on, this is about preference, but in Caliphs its Abu bakr, Umar, Uthman and Ali. This is among the Caliphs and that is what the companions of the Prophet (p.b.u.h) used to do.'

(al-khalal said:) the isnaad is sahih.

As Sunnah, Volume 2 page 392 Hadith 559

<http://www.almeshkat.net/books/open.php?cat=10&book=1682>

Moreover the Sunnies have always been backing up the tyrants from Bani Umayya, about whom we read an interesting remark in one of the poetries that Ibn Kathir has recorded:

وكلهم قد كان ناصبياً * إلا الإمام عمر التقياً

All of them were nasibi * except Imam Umar the pious

[Al Bidayah Wal Nihayah, Volume 13 page 210](#)

Note: Its Umar bin Abdul Aziz.

70. Concerns

If you ever debate with the Hadeeth particularly the adherents of Deoband and Najd, one Hadeeth that is on the tip of their tongues is this one:

"ALLAH, ALLAH! Fear Him with regard to my Companions! Do not make them targets after me! Whoever loves them loves them with his love for me; and whoever hates them hates them with his hatred for me. Whoever bears enmity for them, bears enmity for me; and whoever bears enmity for me, bears enmity for Allah. Whoever bears enmity for Allah is about to perish!"

(Tirmidhi, Ahmad, Bayhaqi)

The Ahle Sunnah deem those embraced Islam during the life of the Prophet (s) saw him and died on iman as a Sahabi, on the basis of this definition deem the Shi'a kaafir for their rejection of personalities that fall within this definition. With this in mind we ask the so called true lover of Ahle bayt the following questions:

1. In accordance with the Hadeeth cited do you deem those that hate the Sahaba to be kaafirs?
2. Do you deem Nasibi narrators as hypocrite and Kaafirs due to their hatred of the Sahabi Ali, yes or no?
3. If yes, does Islam allow you to narrate Hadeeth from hypocrite and Kaafirs and deem them reliable ones?

Whilst logic would dictate that those that hate Ali (as) are kaafirs whose word should never be adhered to, we see a departure from this precedent. When it comes to narrators of Prophetic traditions we see, biographical data confirms that they were Nasibi that hated 'Ali (as) - a Sahabi that would hence place them within the takfir ambit of the hadeeth interpretation. Figures like this should be subject to hate, ridicule and takfir by the Sahaba advocates, yet the great Sunni Ulema rather than deem them kaafirs testified to their greatness and integrity, showering them with with accolades such as 'Thiqah, Seduq and Hafiz'.

Let us leave the topic of Imam Ali (as) aside for a moment and look at some of these narrators from another angle. Amongst the wonderful Nasibi Hadeeth narrators the Rijjal scholars noted that Hariz bin Uthman al Himsi, Kathir bin Shahab and Asad bin Wada'a were known for cursing Imam 'Ali (as). Cursing any Muslim is a major sin, it is narrated on the authority of 'Abdullah b. Mas'ud that

The Prophet, said, "Abusing a Muslim is Fisq (evil doing) and killing him is Kufri (disbelief)."

Sahih al-Bukhari Volume 9, Book 88, Number 197

We have already cited Sunni scholar Allamah Ahmad Shakir's comments that makes it clear that a Fasiq cannot be Thiqah:

"The accepted fact is that Thiqah is one who is considered preserved for his reports,

**a Muslim, rational, adult, preserved from lasciviousness (fisq) ...
If any of these conditions contains defects, his narration must be rejected"**
al-B'aeth al-Hathith, page 29

With this in mind we challenge the Ahle Sunnah to answer us these questions:

1. *Is cursing a Muslim an act of Fisq?*
2. *If it is how can a narrator be a Fasiq and Thiqah at the same time?*
3. **Allah (swt) says in Surah Hujuraath verse 6 'O ye who believe! If a Fasiq comes to you with any news, ascertain the truth' with this verse in mind:**
 - 3(a). *Why have Ahle Sunnah rather than ascertain the truth, graded Fasiq as men of truth?*
 - 3(b). *Does such grading not contradict this verse of the Qur'an?*

Those that curse Muslims are transgressors, what do you think the Islamic position is on those that curse the Commander of the Faithful, Ali ibn Abi Talib (as). Let us answer it from this Hadeeth:

"Whoever curses (or verbally abuses) Ali, he has, in fact, cursed me, and whoever has cursed me, he has cursed Allah, and whoever has cursed Allah, then Allah will throw him into he Hell-fire."

Musnad Ahmad Ibn Hanbal, Volume 6, page 33

This tradition makes cursing Imam 'Ali (as) as tantamount to cursing Allah (swt) and the Prophet (s) and is Hellbound. Tell us Ahle Sunnah:

1. You claim to be the true lovers of the Prophet (s), does one that curses Allah (swt) and his Prophet (s) fall within the definition of a Muslim?
2. If he does not why did your great Ulema take such filthy Hellbound Kaafirs to their hearts?

If you engage today's Nasibi, the biggest propaganda tool that they use is that Sunnis steer away from the Shi'a, their word should never be accepted because they hate the Sahaba. Logic would dictate that this position should also be adopted with Nasibis on account of their hatred of the Sahaba 'Ali ibn Abi Talib (as) but this was not the case, hating Imam 'Ali (as) did not in any way contaminate a narrator's honesty and integrity, rather being a Nasibi was not even an issue of concern for the scholars of Rijjal, it was no barr on a narrators honesty and integrity!

Just consider the logic of these alleged lovers of Imam 'Ali (as) - Shi'a hate the Sahaba hence they are kaafir, those narrators of Hadeeth that hated 'Ali (as) are great individuals and men of truth. If the poor shia curse those Sahaba that they deem deviants who perpetuated injustice towards the Ahl'ul bayt (as), they are abruptly called kaafir and that one should stay clear of such people, but if these (Nasibi) people curse Ali [as] then they are not kaafir rather such is their grandeur character, one should associate closely with them, and benefit from their knowledge since they are thiqah narrators of their hadeeth.

What greater proof of such a contradictory stance can there than that advanced by today's modern day Nawasib who falsely present themselves as Sunni, but get exposed when they refuse to condemn Yazid. Ibn al Hashmi is one such individual, in his article '**Fatwa on Hussain's Fighting Against Yazid**' he lets his Nasibi guard slip when he refuses to condemn the 'Yazid, by suggesting the negative depictions of him are Shi'a concoctions:

Ibn al Hashmi states:

The Shia, in their quest to show support for

Sayyiduna Hussain (may Allah be pleased with him), have gone to extremes in casting Yazid as a diabolically evil character sparing no insult against him. The Shia have even said that Yazid was a homosexual, was impotent, was a bastard child, was a drunkard, was a sodomite, and many other childish attacks, many of which they also use against Sayyiduna Umar bin Khattab (may Allah be pleased with him). It is therefore possible (and highly probable) that in the same manner that these are lies against Sayyiduna Umar (may Allah be pleased with him), then maybe these are also lies against Yazid.

If we were to judge Yazid, we could not use reports that are highly questionable (i.e. from the Shia). Allah Almighty says in the Quran: "O you who believe! If an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done." (Quran, 49:6) This verse would include the Shia, who are known for their lies and slander.

We should not take our history from the Shia who are known to be Ghullat (exaggerators). They have historical records which are so polarized that Sayyiduna Hussain (may Allah be pleased with him) and Yazid become comic book characters. On the one hand, Sayyiduna Ali (may Allah be pleased with him) is described as a super-hero who can split the earth's core open with his sword and the angels couldn't even stop him; according to the exaggerating Shia, Sayyiduna Ali (may Allah be pleased with him) single-handedly shook an entire fort down with his bear hands. And on the other hand, the Shia call Sayyiduna Umar bin Khattab (may Allah be pleased with him) to be a sodomite and a pervert, and many other dreadful things. The Shia exaggerate and make everything into a fairy-tale between good and evil. So how can we use the Shia accounts of history seriously, and how can we pass judgement on a person based on obvious exaggerations?

 <http://www.ahlelbayt.com/articles/history/yazid>

 [Screenshot from Ibn al-Hashimi's article](#)

The text is clearly informing its Sunni readership that they should never accept the word of the Shia because they are Ghulat, they attribute lies to Yazeed and Umar, and Allah (swt) says we shouldn't accept the words of evil doers. Is it not amazing that we should never accept anything bad said of Yazid, since these are the words of the Shi'a, but when it comes to taking the word of Nasibis and Khwaarij who slander Imam Ali (as), attributed lies to him, fake ahedeeth, cursed him and praised his killers, that is all fine, the word of such men is wholly acceptable, on the contrary such men are given titles such as men of truth. Does this double standard not evidence that the Ahl'ul Sunnah are content with maintaining cordial relations with Nasibi to the point that they can even incorporate their narrations into their books? The only evil doer that Hashmi rejects are the Shi'a, if the evil doer is a Nasibi then that's fine, they should be afforded utmost respect and love for their contributions towards spreading the

ahadeeth of the Prophet (s). Hatred of Ali (as) in no way makes one unreliable, that has no bearing on one's nature his words should not be doubted. This contradiction proves the hypocritical nature adopted by the school of Ibn al Hashmi they are happy attacking the Shi'a, but are keen to hide their own skeletons, and fail to notify their Sunni brethren of their strong religious bond with Nasibies.

It is truly amazing that the lead advocates of the Sahaba refuse to accept the word of a Shi'a, but their Ulema had no problem accepting the word of Imam 'Ali (as)'s enemies rather they were deemed men of truth. Mu'awiyas advocates should know that you cant have your cake and eat - you cant deem those that hate Sahaba to be kaafirs and then refuse to call those that hated 'Ali as Kaafirs that constitute hypocrisy.

If you do indeed love Imam 'Ali (as) and the Ahl'ul bayt (as) can you evidence this by condemning your Ulema that narrated from 'trustworthy' Nasibi kaafirs? If not, why not?

The reason you cannot is because you would infact be taking a part a Nasibi ideology that successfully merged with what today is the Sunni school of thought. Before we submit evidence to substantiate our claim, allow us to pose this scenario to the Ahle Sunnah:

"You are walking through the market area and see a large crowd gathers in one area. You go there to see a man with a Dawa stall speaking on a microphone. You recognise him as a prominent speaker, well known, learned you also know that he hates Imam 'Ali (as) and during the speech makes disparaging comments of him. What would you do, would you:

1. *Sit and listen to the speaker?*
2. *Ignore his anti 'Ali (as) position and embrace the speech as the words of a truthful man?*
3. *Walk away?*
4. *Would openly condemn the anti Ali (as) stance of the speaker and urge people to dissociate from all that he said.*

We are sure that most Sunnis, as 'true' lovers of the Ahl'ul bayt (as) would adopt options c) or d). Unfortunately the early Sunni state that had an Anti 'Ali (as) agenda successfully changed the mindset of its subjects, from option c) to a) and b) and this has left a permanent mark on the Sunni belief system. If the early generation may have sought to walk away from and Anti 'Ali (as) state policy, the Banu Umayya successfully altered thinking through shifting state policy. The chief engineer of this approach was Marwan ibn al Hakim, Muawiya's governor who set the wheels of Nasibi ideology into motion.

As evidence we present this tradition from Sahih al Bukhari Volume 2, Book 15, Number 76:

Narrated Abu Sa'id Al-Khudri:

The Prophet used to proceed to the Musalla on the days of Id-ul-Fitr and Id-ul-Adha; the first thing to begin with was the prayer and after that he would stand in front of the people and the people would keep sitting in their rows. Then he would preach to them, advise them and give them orders, (i.e. Khutba). And after that if he wished to send an army for an expedition, he would do so; or if he wanted to give and order, he would do so, and then depart. The people followed this tradition till I went out with Marwan, the Governor of Medina, for the prayer of Id-ul-Adha or Id-ul-Fitr. When we reached the Musalla, there was a pulpit made by Kathir bin As-Salt. Marwan wanted to get up on that pulpit before the prayer. I got hold of his clothes but he pulled them and ascended the pulpit and delivered the Khutba before the prayer. I said to him, "By Allah, you have changed (the Prophet's tradition)." He replied, "O Abu Sa'id! Gone is that which you know." I said, "By Allah! What I know is better than what I do not know." Marwan said, "People do not sit to listen to our Khutba after the prayer, so I delivered the Khutba before the prayer."

Here we see that Marwan admitted that the Sunnah of the Prophet (s) had been changed because **"People do not sit to listen to our Khutba after the prayer, so I delivered the Khutba before the prayer"**. Is there any reason why people walked away from the Banu Ummayyah Eid Khutbah? It is because it coincided with an era when the Nasibi state would curse Imam Ali (as) through the empire in mosques. The 'Shams al Hind' of Sunnis Allamah Shibli Numani stated:

"Traditions were first formed in book form in the days of Ummayyads, who, for about 90 years, throughout their vast dominions stretching from the Indus in India to Asia Minor and Spain, insulted the descendants of Fatima and got Ali openly censured in Friday sermons at the mosques. They had hundreds of sayings coined to eulogize Amir Muawiyah"

 [Siratun Nabi, Volume 1 page 60](#)

Imam of Deobandies Muhammad Anwar Shah Kashmiri records in his esteemed commentary of Sahih Bukhari records:

"The sunnah is to perform prayer before sermon, but Marwan made it (sermon) before the prayer because he used to abuse Ali (may Allah be pleased with him)"

 [Faiz al Bari Sharah Sahih Bukhari, Volume 1 page 722 No. 954, Kitab al-Eidayn](#)

Imam of Ahle Sunnah Kirmani in his esteemed commentary of Sahih Bukhari (under the commentary of tradition found in Volume 9, Book 88, Number 206) confirmed the historic fact that Ali [as] was being cursed from the pulpits of the mosque during the era of Muawiyah and Imam Budruddin al-A'ini echoed the same in his commentary of Sahih Bukhari:

"Probably it means the evil at the time of Uthman's murder and the good at the time after it i.e. during the reign of Ali, the malicious are the Khawarij and those who are similar to them, and the evil is after his (Ali's) time, the time of those who used to curse him from the pulpits"

1.  [Sharah Bukhari by Kirmani, Volume 14 page 196](#)

2. Ummadatul Qari Sharah Sahih Bukhari by Budruddin al-A'ini, Vol 24 page 194

The Sunnah that had the khutbah after Eid Salat provided those that loved Imam Ali (as) with the opportunity to walk away from the mosque. By changing the Sunnah of the Prophet (s), the Banu Ummayyah State ensured that the anti Ali (as) stance reached the ear of every Muslim adherent that entered the Mosque. The success of this approach was clear, it eased the mindset to not being hurt by such abuse, after all if the Imam of a Mosque held such a view then holding such a position was neither abhorrent nor sinful. It effectively created an acceptance that hatred of Imam 'Ali (as) did not in any way discredit an individual's character, the greatest proof being that such men's views do not negate their truthfulness in narrating what is the cornerstone of the Islamic doctrine, Prophetic traditions. The appraisal of Nasibi and Khawarij narrators by the Sunni scholars of rijjal serves as testament to the success of the Ummayyah state in contaminating Sunni Islam, and demonstrates the pivotal role that Nasibis have had in cascading the teachings of the Prophet (s) to the Sunni masses. We ask the Ahle Sunnah these questions:

- When the Rijjal scholars never graded hatred of Imam 'Ali (as) as diluting one's iman, nor grounds for rejecting a narrator, on what basis do today's Sunnis deem loving the Ahl'ul bayt (as) to be a pre-requisite for being a Muslim?
- What right do today's Ahle Sunnah have to go back to the drawing board and insert such a pre-requisite to being a Muslim, when the grand Sunni Ulema never did?
- What right do you have to bear enmity to Nasibi when your grand Ulema never did?

Whilst the Ahle Sunnah scholars will tell their adherents that they have never had any association with the Nawasib and their restoring the Eid Khutbah to its rightful place is proof of

there dissociation with such times it is interesting to note that the Hanbali Sect (of which Ibn Taymeeya and Abdul Wahab was an adherent) actually recommends that the Sunnah of Marwan be followed. We read in *al-Feqh ala al-Madahib al-A'rb'a* volume 1, page 212 by Allamah Abdulrahman al-Jaziri the following Hanbali position on the Eid Khutbah.

يشترط أن تكون قبل الصلاة

"It is recommended before the prayer"

The Hanablis have spoken. The Ahl'ul Sunnah believe that all four Sunni madhabs are correct and should be respected, so what do they have to say about this 'recommendation'? O tell us Sunnies:

1. The Sunnah of Muhammad al Mustafa is that the Khutbah be performed after Eid, whilst the Sunnah of Marwan is that it be performed before Eid, why do you want to reinstate the Sunnah of Marwan?
2. Do you regard the Sunnah of Marwan greater than the Sunnah of Muhammad (s)? If you do not why are you choosing to disregard the Sunnah of Muhammad in favour of the Sunnah of Marwan?
3. The Sunnah of Marwan was connected with the cursing of Imam 'Ali (as) are you not ashamed that you wish to reinstate an innovation with such filthy origins?
The fact that the Hanbalis recommend adhering to the Sunnah of Marwan evidences their affiliation with this evil Nasibi, thus making them a party to the cursing of Imam 'Ali (as).

6. Chapter Six: Conclusion

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Question

Who are Nawasib? What they did toward Ahl al-Bait and the Imam of Shi'a? Please give me a brief history of this group of people.

Answer

Al salam alaykum,

Al-Nasebah are the ones who hate the household of the Prophet peace be upon him.

Al-Nasb was known to some of the household of the Ummayyads who slandered and libeled Ali bin Abi Talib, like Al-Marwan bin Al-Hakam and his sons. Al-Nasb was present within the people of Al-Sham for some time until it got extinct over there.

Ahl Al-Sunnah had taken a clear way to disavow themselves from the Shia and the Nasebah.

 <http://www.ansar.org/english/faq10.htm>

Ansar.Org have as is their habit yet again lied. To disavow, means to distance yourself from such people, did Ahle Sunnah really adopt this 'clear way'? The Sunni Hadeeth collators turning to Nawasib to access Hadeeth from them, and the endorsement and praise of such people by the Sunni rijal scholars does not in any suggest the Ahle Sunnah kept aloof from such people. On the contrary in the realms of religion you cannot get closer that turning to someone to acquire religious knowledge which was done by the Ahle Sunnah scholars and endorsed by the grand Ulema that followed them. Interestingly they admit that Marwan was a Nasibi, how can you claim that Ahl Sunnah have disavowed themselves of Nasibis, when they have taken Hadeeth from Marwan, and graded him a Faqih of Madina? The 'clear way' that the Ahle Sunnah was to associate with Nawasib and benefit from their religious knowledge.

Let us conclude this issue by citing these words from Surah al Fateha:

Ahdinā Aş-Şirāṭa Al-Mustaqīma

(Show us the straight way)

Şirāṭa Al-Ladhīna 'An`amta `Alayhim Ghayri Al-Maghdūbi `Alayhim Wa Lā Ad-Ḍāllīna

(The way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray)

Every believer who prays five times a day makes this supplication at least 17 times that we steer clear of those that have incurred the wrath of Allah (swt) and gone astray. Verily Nasibis have incurred the wrath of Allah (swt) on account of their hatred of 'Ali (as) since such hatred is on par with hatred of Allah (swt) and his Prophet (s). Clearly this would mean that we should steer clearly of the cursed Nawasib, but rather than take these words of Allah (swt) to their hearts, we see that the grand Sunni Hadeeth scholars, not only maintained cordial links with Nasibis, they accepted them as a source of religious knowledge by taking Hadeeth from them! The Sunni scholars of Rijjal that followed them rubber stamped the correctness of their stance, by recognising their being Nawasib, Khawarij and affirming their truthfulness and esteemed

characters. Is this how the Ahle Sunnah Ulema interpreted these words of Surah Fateha? Rather than keep aloof from the path of those that have incurred the wrath of Allah (swt) they turned to them for guidance, and actually showered praise on such deviants!

One can now easily decipher the true followers and lovers of Ahllybayt [as] from those whose 'claim' has no basis when one identifies the fact that their roots lie with their opponents and enemies of the Ahlulbayt [as]. For all those stubborn people who still claim that they are the true followers of Ahlulbayt [as] while respecting their [as] enemies as well, let us cite a verse and a rhetoric commentary put forward by none other than Ali bin Abi Talib [as] himself. We read in Quran:

[Shakir 33:4] Allah has not made for any man two hearts within him;

Ali ibn Abi Talib(a.s) said about the above cited verse:

"The love of the Ahl ul Bayt can never coexist with allegiance to their enemies, because there are not two hearts in one breast. He who is a friend of our enemies is not our friend, even if he claims to be attached with us, nor do we accept him as our ally and follower."

Tafseer al-Qummi, Volume 2, pages 171-172

The article has also abolished the accusation those lunatics around the world that claim that the Shia madhab was the brainchild of a Jew namely Abdullah Ibn Saba. A person with the slightest intelligence would know that the text of one's school is highly influenced by the founder (s) of that school and the plethora of text is can be sourced back founder (s) via the pioneer scholars. For example the principle books of Hanafi, Hanbali, Shafi and Maliki madhabs contain praise, statements and arguments put forward by their respective founders/Imams. But we challenge the Nasibi to produce a SINGLE text from Shia sources that contains any sort of praise, statement or argument advanced by Abdullah Ibn Saba. Compare our challenge to the principle books of Ahle Sunnah that are replete with major Nasibi and Khariji narrators, not only that but the Imams of Ahle Sunnah praised such filthy and blasphemous individuals and had no shame or hesitation in grading such individuals as 'authentic' sources for deriving their religious teachings from. What conclusion should one draw from comparing these two positions? So at last, it has been proven as to who is the follower of who!

The detailed discussion has highlighted the main purpose behind the project, to identify the mechanisms for unity. Whenever Shi'a advance the notion of Shia-Sunni unity for the sake of Islam as a whole, a few Nasibi elements amongst the Sunnies appear at such a crucial juncture to remind them about the Shia stance towards some of their beloved companions like the first three caliphs and a few famous female personnel. Relevant to the topic are the words of the founding leader of Sipah-e-Sahabah the filthy Maulana Haq Nawaz Jhangvi which are frequently cited by the Nawasib of Sipah-e-Sahabah (Kr-Hcy.com). He made use of his filthy tongue during one of his speeches in the city of Peshawar (Pakistan):

Haq Nawaz Jhangvi stated:

"The slogan of unity amongst Muslims is raised too frequently and it is said that both Shia and Sunni are Muslims hence unity should be done, I want to say while making a challenge to the whole Shia world that 'can you prove from all of your religious literature that in your madhab Abu Bakar, Umar, Uthman, Muawiyah, Ayesha, Hafsa were Mumins? We will only talk amongst Muslims if your madhab has accepted them as Mumin. If you do not accept the companions and wives of the Holy Prophet [s] as Mumin then on what basis have you offered us Muslim unity by deeming us

Mumin and Muslims?' And those Molvies who ponder unity with them, if they haven't studied then they should study Shiasm, we will show softness, but if they are teaching unity even after studying, then they are not Sunnies rather they are Shia and are pretending to be Sunnies"

The enemies of Ahllybayt [as] are regarded clear-cut Kaafir according to both Shia and Sunni beliefs. We the Shia of Ahlulbayt [as] deem them [as] the only source of guidance in Islam as instructed by Allah [swt] and our Holy Prophet Muhammad [as] hence we regard them more precious than our lives. With this in mind, have the extremist Nasibi elements amongst Ahle Sunnah bothered to think about how we feel when we see the exalted and authoritative status granted to the all time enemies of Ahlulbayt [as] by them and their scholars? Do you think we find it easy to digest the extreme praise and accolades showered on the enemies of those whom we hold dearer than our own selves? How can Jhangvi and his present day ilk object our stance about the 'companions' like Muawiyah and Mughira bin Shu'ba who openly cursed our Imam Ali bin Abi Talib [as]?

If we are prepared to remain steadfast, calm at such Sunni beliefs, even though it is extremely difficult, but do so for the sake of unity in Islam and for poor Muslims around the world falling prey to the evil of Zionism and other anti-Islamic movements, then how on earth can these Nawasib object and yet claim to be more greater lovers of Ahlulbayt [as] than us!

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