

Taqlid and Marji'iyah in Islam

<"xml encoding="UTF-8?">

Taqlid and Marji'iyah in the Shi'ah's View

It is incumbent upon every mature (mukallaf) Muslim, if not being a mujtahid -i.e. who can deduce legislative rules from the Scripture and Sunnah-to imitate (in all his religious acts) a mujtahid having all necessary requirements (Shara'it) including knowledge ('ilm), justice, piety, asceticism (zuhd) and righteousness, as ordained by the Almighty Allah: "Ask the followers of the Remembrance if ye know not!" (16:43).

If we probe into this subject, we come to know that the Imamiyyah Shi'ah have kept pace with events, and the chain of marji'iyah (religious authority) has been followed up continuously by them without any interruption since after the Prophet's demise till the present time.

The Shi'ah have persevered on imitating the Twelve Imams of Ahl al-Bayt (peace be upon them), whose presence continued at one order for three centuries, without any contradiction between any two of them. That was due to the fact that they all have been following the Shar'i texts (nusus) derived from the Book (Qur'an) and the Prophetic Sunnah, and they never acted according to qiyas or ijtihad .Had they applied these practices, difference would have prevailed among them, as occurred among Ahl al-Sunnah.

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

Whereas the creed (madhhab) of the Imamiyyah Shi'ah is mutawatir (successive) from the Twelve Imams from the Prophet's Progeny, the son reporting from his father, by saying: My discourse is my father's discourse, my father's is my grandfather's, and my grandfather's is that of Amir al-Mumineen 'Ali, and 'Ali's discourse is that of the Prophet, and the Prophet's is of Jabriel (A) which is in essence Allah's word, Who says in His Book: "If it had been from other than Allah they would have found therein much incongruity".(4:82)

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

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

practices *ijtihad* but only in the recently emerged affairs in the current century, due to the scientific and technological advancement, like transplanting of the heart or any other bodily organ from someone to another, or artificial gestation, or banking transactions, and similar things.

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

Thus the Shi'ah have continued, throughout ages, to imitate the alive *faqih*, who experiences problems of people and takes care of their concerns, through giving replies to their inquiries. That is why the Shi'ah kept preserving the two essential sources of the Islamic Shari'ah, the Book and the Sunnah, with texts (*nusus*) reported through the Twelve Imams (A), that made the Shi'ah scholars needles for practices like *qiyas* and exertion of opinion, since the Shari'ah cared for writing down the Prophetic Sunnah from the lifetime of 'Ali, who used to keep *al-Sahifah al-Jami'ah* with him, that contained all rules needed by people till the Doomsday, being inherited by one from the other, and hoarded by them as people hoard up gold and silver.

I have previously quoted the words uttered by the martyr *Ayatullah* (Muhammad Baqir) al-Sadr in his *risalah*, assuring that he never depended but on the Qur'an and the Sunnah.

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

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

128. A reference to the Almighty's saying: "... Say (O Muhammad): Come! We will summon ...ourselves and yourselves ..."and then he summoned 'Ali ibn Abi Talib. This hadith reported by .(Muslim in his *Sahih*, bab *fada'il 'Ali* (A

Taqlid and Marji'iyah as Seen by Ahl al-Sunnah

When discussing the theme of taqlid and marjiyyah with Ahl al-Sunnah, we will be perplexed in finding any relation between them and the Messenger (S) whatsoever, as we are all aware of the fact that Ahl al-Sunnah imitate the leaders of the four school: Abu Hanifah, Malik, al-Shafi'i

and Ibn Hanbal, who all have neither known the Prophet (S), nor been his Companions.

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

Then emerged the leaders of four schools one after the other, at different times according to the desires of the 'Abbasid rulers, as mentioned earlier.

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

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

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

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

Further how could a sane Muslim imitate a man knowing nothing about recent events, and

being unable to give answers or solutions about his questions and problems? I am sure that Malik and Abu Hanifah and others will, on the Doomsday, disavow and deny Ahl al-Sunnah wa al-Jama'ah, saying: O our Lord, do not hold us responsible for the acts done by those whom

we never recognized, and they never recognized us, and for our inviting them to imitate us.

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

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

The reply is quite known with the latest effort, since nothing of the sort can be found in the Book of Allah and Sunnah of His Messenger, but therein is found an express commandment to hold on to the pure Progeny and not to stay away from them. They (Ahl al-Sunnah) may say: Our Lord !We have now seen and heard, so send us back; we do right, now we are sure,

"(32:12) The reply will certainly be: No, that is a word you are uttering.

The Messenger (S) will say: O my Lord, my people has abandoned this Qur'an. I have recommended them to follow my 'Itrah, and made known to them that which You ordered me, being loving kindness for my kinsfolk, but they violated my covenant, cut off my lineage, slaughtered my son, and proscribed my sanctities. O my Lord, do not include them in my intercession (safa'ah).

Once again it is exposed clearly for us that there has been no relation or affection (mawaddah) between Ahl al-Sunnah and the Messenger (S), since whoever separates himself from the 'Itrah, has in fact deserted the Qur'an, and that who deserts the Qur'an will not find against Allah any protecting friend or helper.

All these have been illustrated in the Qur'an as follows:

"On the day when the wrong-dear gnaweth his hands, he will say: Ah, would that I had chosen a way together with the Messenger of Allah ! Alas for me! Ah, would that I had never taken such as one for friend! He verily led me astray from the Reminder after it had reached me. Satan (was ever man's deserter in the hour of need". (25:27-29

The Rightly-Guided Caliphs in the Shi'ah's Perspective

Al-Khulafa' al-Rashidun in the Shi'ah's perspective are the Twelve Imams, of the Pure Prophet's Progeny, who are as follows: -The First: Amir al-Mumineen, Imam of the pious, Master of Muslims, Ya'sub al-Din (King of religion), and God's conquering Lion, 'Ali ibn Abi Talib (A), the gate of the city of knowledge, who bewildered the minds, dazzled the souls, and

illuminated the hearts .Without him-after the Prophet (S) no pillar has been erected for religion.

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

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

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

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

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

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

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

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

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

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

-The Twelfth: Al-'Imam Muhammad ibn al-Hasan al-Mahdi (A), who will fill the earth with justice and equity as it has been filled with injustice and despotism, behind whom Maryam's son (Jesus Christ [A]) will pray, and by whom Allah will perfects His light and the believers will rejoice. These are the Imams of the Shi'ah, who are twelve in number, so when it is said: al-Shi'ah al-'Imamiyyah, or al-'Ithna 'Ashariyyah, or al-'Jafariyah, they (Imams) are definitely and solely meant, since no other Islamic sect has recognized their Imamate.

By pursuing the Qur'anic verses revealed in their regard, that expose their virtue, noble dignity, good origin, purity of souls an magnificent status, such as the verse of affection (mawaddah), the verse of removing uncleanness and purity, the verse of malediction (mubalah), the verse of the upright (abrar), the verse of benediction and peace, and many other verses.

When we come to the holy Prophetic traditions reported regarding their dignity and superiority

over the Ummah, and their infallibility (ismah), we will verily recognize their Imamate and their being the shelter for the Ummah against misguidance and deviation, and its only path towards guidance. Further it will be explicitly manifested for us that the Shi'ah are the triumphant, since they have held fast to God's firm cable, which is their loyalty, having grasped the firm hand-hold which will never break, which is their love and affection (mawaddah), and having got aboard the deliverance ship and were saved from drowning and perdition. We decisively determine, with much certainty and knowledge, that the Imammi Shi'ah are the true followers (Ahl) of the Muhammadan Sunnah. It is stated in the Qur'an: "(And unto the evil-doer it is said:) Thou wast in heedlessness of this. Now we have removed from thee thy (covering and piercing is thy sight this day". (50:22

The Rightly-Guided Caliphs in Ahl al-Sunnah's Perspective

Al-Khulafa' al-Rashidun in the view of Ahl al-Sunnah are the Four Caliphs, who ascended the platform of successorship after the Messenger's demise. Ahl al-Sunnah consider them superior to all creatures except the Prophet, in the order of their caliphate. This is common nowadays, and we have realized earlier that al-'Imam 'Ali ibn Abi Talib (A) had not been counted among the ordinary caliphs, not to say among the rightly-guided ones. He was never considered caliph but only very lately, by al-'Imam Ahmad ibn Hanbal, and before that it was a sunnah to curse him over pulpits all over the Islamic lands and Umayyad Empire. For giving more information to truth-seekers, I feel obliged to mention the following regrettable reality:

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

Al-Hakim in his Mustadrak, vol. iii, p. 556, and Ibn 'Askir in his Ta'rikh, have reported that al-Hajjaj used to say: Ibn Mas'ud alleges he is reading a Qur'an revealed by Allah, while by God it is

no more than an iambic poem composed by the Bedouins. And he (al-Hajjaj) used to say: Observe your duty to Allah as you can, as it has no reward, and adhere and obey Amir al-Muminin 'Abd al-Malik ibn Marwan, as this act entails the reward.

Ibn 'Aqil has reported also in his book al-Nasa'ih al-kafiyah, p. 81, that al-Hajjaj made a speech in Kufah, in which he referred to those visiting the Prophet's tomb at al-Madinah, saying: May they perish, they only circumambulate around only sticks and decayed carrion, isn't it better for them to circumambulate around the palace of Amir al-Muminin 'Abd al-Malik? Don't they know that the successor of any man is superior to his apostle? It is known about him that he used to prefer Abu Bakr, 'Umar and 'Uthman alone, but for him 'Ali was no more than common people if not of the least rank among them. I present another fact reported by the traditionalists (muhaddithun) and historians that expressly manifests Ibn 'Umar's spiteful nature and his hatred against 'Ali and all Imams, of the Prophet's Pure Progeny ('Itrah)

In his interpretation of the Prophet's hadith: "The successors after me are twelve ones, all being from Quryash", he said: Twelve caliphs will rule over the Ummah, and they are:

Abu Bakr al-Sadiq, 'Umar al-Faruq, 'Uthman Dhu al-Nurayn, Mu'awiyah and his son the two kings of the holy land, al-Saffah, Salam, Mansur, Jabir, al-Mahdi, al-'Amin and Amir al-Asab, all being from Banu Ka'b ibn Lu'ayy, and each one is an upright man with no parallel.¹³⁰

How wonderful dear reader, that this faqih who is considered so great by Ahl al-Sunnah wa al-Jama'ah, perverts the realities and reverses them, making Muawiyah and his son Yazid, and al-Saffah the best bondmen, by saying expressly: each one of them is an upright with no parallel! Grudge and ignorance have blinded his sight, as his insight has been blinded by jealousy and detestation,¹³¹ to the extent that he has never found a merit or virtue to be ascribed to Amir al-Mu'minin 'Ali (A), so he has preferred to him Mu'awiyah al-taliq (freed from bonds) and his son Yazid, the zindiq, culprit, and manslayer (saffer). As long as you live you see wonders!

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

Then comes the turn of his spiteful son who, despite

130. Ta'rikh al-khulafa', by al-Suyuti i, p. 140; kanz al'ummal, vol, vi, p. 67', Ta'rikh Ibn 'Askir, and al-Dhahabi. 131. We should never forget the Prophet's saying, that is reported by Al-Bukhari and Muslim, "To Love 'Ali is faith and to hate him is hypocrisy", and that the only way for recognizing the hypocrites during the Prophet's lifetime, was through their detestation to

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

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

In a coming chapter we will reveal and unveil more facts about ibn 'Umar, though what we have mentioned is sufficient for degrading him and dispossessing him of justice, and for reckoning him among the band of Nawasib who founded the school of Ahl al-Sunnah wa al-Jama'ah, counting him as the greatest of fuqaha 'and muhaddithun. If anyone traverses the earth, East and West, performs prayers in all the mosques of Ahl al-Sunnah, exchanging dialogue with their 'ulama', he will hear everywhere their Imams 'saying: "from 'Abd Allah ibn 'Umar, may God . "be pleased with them both

The Holy Prophet (S.A.W.) Rejects Legislation of Ahl al-Sunnah

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

that measured seventy cubits, containing all rules needed by Muslims till the Doomsday.

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

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

find it, I exert my opinion. The Prophet (S) said then: Praise belongs to Allah Who granted the emissary of His Messenger success towards that what pleases Allah and His Messenger. This hadith is verily false (batil), and far from being uttered by the Messenger of Allah (S), as how could the Prophet say to Mu'adh: "If you do not find (the answer) in Allah's Book and His Messenger's Sunnah? ", while Allah says to His Messenger. "And We reveal the scripture unto thee as an exposition of all things..." (16:89), and He says further: "We have neglected nothing in the Book (or Our creeds)". (6:38), beside His saying: "And whatsoever the Messenger give you, take it. And whatsoever he forbidden, abstain (from it) ". (59:7) Moreover He said to His Messenger: "Lo! We reveal unto thee the Scripture with the truth, that thou may judge between mankind by that which Allah showed thee".(4:105) After all these verses how would the Prophet say to Mu'adh: If you do not find it (the solution) in Allah's Book and His Messenger's Sunnah?! Is this other than a confession that Allah's Book and His Messenger's Sunnah being incomplete and have never exposed all the judicial rules! It may be claimed by someone that: This hadith may be said by Mu'adh ibn Jabal in the beginning of the da'wah (invitation to Islam), and he has not completed it after revelation of the Qur'an.

Our reply will be as follows: This is not accepted and is untrue.

The first reason is due to Mu'adh's saying:

"I judge according to the Book of Allah", means that Allah's Book has been complete. If we observe also his saying: "I judge according to the Sunnah of His Messenger", we will apprehend with no doubt that this hadith has been very lately composed, at the time of prevalence of adopting ijtihad against nusus (texts), since the term (the Book of Allah and Sunnah of His Messenger) used to be referred to after the Prophet's (S) demise. The second reason for its being untrue, is that it will become (if accepted) a hujjah (plea) to be produced by whoever being unaware of the rulers of Allah and His Messenger (S), to judge according to his opinion as he wishes, without bothering himself to be acquainted with the nusus. The third reason being the holy verses:

"Whoso judge not by that which Allah hath revealed: such are disbelievers". (5:44)

"Whoso judge not by that which Allah hath revealed: such are wrong doers".(5:45)

"Whoso judge not by that which Allah hath revealed: such are evil-livers".(5:47)

Fourthly, due to the fact that whoever is unaware of the rules (of Allah and His Messenger) has no right to judge or give legal verdicts, till he recognizes the judgement (hukum) of Allah and His Messenger in the matter.

The Prophet himself, though being God's Messenger and granted by Allah the right to legislate

for the Ummah, by His saying: "And it become not a believing man or a believing woman, when Allah and His Messenger have decided an affair (for them), that they should (after that) claim any say in their affair (33:36), still he has never given any rule, throughout all his lifetime, in any affair according to opinion or qiyas, or ijtiḥad, but he has all the time been following and adopting the Divine texts, brought down by Gabriel (A) wherever necessary, all the narrations contradicting this fact are only fabrications.

For assuring the reader more, I will cite evidence from the Sihah of Ahl al-Sunnah:

It is reported by al-Bukhari in his Sahih:

"Whenever the Prophet (S) was asked about that which no revelation (wahy) was descended, he would say: I know not, or he would not give any reply till the descent of revelation upon him, and he never applied the exertion of opinion or qiyas, as ordained by Allah in His Book: "...by that Which Allah showed thee". (4:105)¹

Listen to the following verse stated by the Lord of all worlds to His Messenger: "And unto thee have We revealed the Scripture with the truth, confirming whatever Scripture was before it, and a watcher over it. So judge between them by that which Allah hath revealed ..." (5:48). In another verse it is said to the Prophet (S): "Lo! We reveal unto thee the Scripture with the truth, that thou mayst judge between mankind by that which Allah showed thee..."(4:105).

So if they give witness that the Prophet (S) has never acted by opinion (ra'y) or qiyas, how come that they have granted themselves the right to act by that?! How do they contradict the rulers of Allah and Sunnah of His Messenger, and claim after that of being Ahl al-Sunnah?!

!How surprising and strange is that

Note

.1. Sahih al-Bukhari vol. viii, p.148, kitab al-'it'isam bi al-kitab wa al-Sunnah

A Necessary Note

When we mention "Ahl al-Sunnah wa al-Jama'ah " in the coming chapters, we never mean the contemporary Muslims, as we observed in many places their being innocent, and not responsible for the sins perpetrated by their ancestors. In fact they are victims of the historical intrigues and obscurantism engineered by the Umayyads and 'Abbasids and their stooges, with the aim of obliterating the Prophetic Sunnah and retrograding to the Ignorance period (jahiliyyah).

We used to follow their guide, until God showered His grace upon us and guided us towards the deliverance ark, and the only thing we can do to imploring and beseeching Allah -

Subhanahu- to guide for this end and the whole Islamic Ummah, so that only truth will prevail. Someone may argue that criticizing and abusing the Companions will hurt the feeling of the majority of Muslims, who believe just and superior to all the creatures except the Prophet (S). But our reply is that it is incumbent upon all the Muslims to believe in Allah and His Messenger, obeying their commandments and never transgressing the limits they have laid down. This being the only way for delivering the Muslims, including the Companions, and whoever contradicts this, his fate will be fire even if be the Prophet's uncle or son. Criticizing or abusing some of the sahabah has been a necessity imposed by the historical incidents, with which they have interacted, and they have differed among themselves, leading .to create disagreement and calamity for the Ummah