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### HADITH USING METHODOLOGY IN THE EARLY RELIGIOUS-POLITICAL SECTS IN ISLAM

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**Abstract:** This article is devoted to historical roots of the emergence of the early religious-political sects in Islam dates back to the first century of Hijra. During the reign of the caliph Ali ibn Abu Talib (35/656-40/661), the first division into sects was occurred among Muslims. Due to the battle Siffin in 37/657 for the throne of the caliphate between Ali and Muawiya ibn Abu Sufyan (40/661-60/680), the early religious-political sects - the Kharijites and Shiites were emerged.

**Key words:** sect, Kharijites, Shia, muhaddith, the science of hadith, caliph, imamate, fabricated hadith, interpretation.

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Historical roots of the emergence of the early religious-political sects in Islam dates back to the first century of Hijra. During the reign of the caliph Ali ibn Abu Talib (35/656-40/661), the first division into sects was occurred among Muslims. Due to the battle Siffin in 37/657 for the throne of the caliphate between Ali and Muawiya ibn Abu Sufyan (40/661-60/680), the early religious-political sects - the Kharijites and Shiites were emerged.

Disagreement between these sects was mainly in the matter of a caliph. The term "caliph" (خليفة) is an Arabic

word, and it means "deputy" and "successor" [1]. The plural of the term "caliph" is "Khulafa" (خلفاء).

The early disagreement was occurred among Muslims in the matter of voting a caliph and even some groups of people incorrectly interpreted this matter because of the Prophet (PBUH) has not left an exact instruction that who should be a caliph after himself. Nevertheless, all Muslims that belonged to Ahl al-Sunna wal-Jama'a further have hold the moderate way tightly and have kept the following hadith in this matter.

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إِنَّ هَذَا التَّمَرَّ فِي فُرَيْشٍ لَا يُعَادِيهِمْ أَحَدٌ إِلَّا كَتَبَهُ اللَّهُ عَلَىٰ وَجْهِهِ مَا أَقَامُوا الدِّينَ

“Authority of ruling will remain with Quraish, and whoever bears hostility to them, Allah will destroy him as long as they abide by the laws of the religion” [2, 436-437].

According to this hadith, Muslims have reached a consensus (اجماع) that a person who would be voted as a caliph to guarantee the execution of the rules of Shari'a (Islamic law) as well as to rule Muslims in the religious and worldly matters must be from the tribe of Quraish. In addition, it must be met some conditions in voting a caliph that he must be fair, voted by the council of Muslims, and be sworn an oath by Muslims. Sources show that swearing an oath in the period of the companions of the Prophet (PBUH) was on basis of the companions' free opinion and submission to a caliph was also an optional matter, but after the Umayyad dynasty came to the throne, swearing an oath and submission to a caliph was changed into a compulsory duty [3, 79].

Nevertheless, the above mentioned sects had special views in this matter. The Kharijites [4] (الخوراج), considering themselves as real Muslims and having a very ruthless attitude against those who had not accepted their ideas and had not followed them, fought against Muawiya on Ali's side firstly. They made Ali to accept tahkim [5] (تحكيم) despite of his resistance, then accusing all the companions of unbelieving, separated from Muslims with a slogan لَا حُكْمَ إِلَّا لِلَّهِ (judgement is only for Allah). They fought against Ali and Muawiya at the same time.

The Kharijites have used Qur'an and hadiths in order to prove that they were in the right path as well as to ground their false views on Muslim belief as the other religious-political and theological sects have done. For it, The Kharijites have accepted the external meaning of hadiths, interpreting their real meaning incorrectly and fabricating false hadiths. The beginning of the process of fabricating false hadiths by some people and groups were observed for the first time in the period of Usman ibn Affan (23/644-35/656) and it was at the peak of the development when many false hadiths were fabricated by the theological sects emerged in the end of the 1/7<sup>th</sup> century as well as by heretics and tale narrators.

The Kharijites have developed a political view that anybody would be voted as a caliph firstly, then they have developed some special theological views as well. Blaming Ali, Usman, Amr ibn Os, Musa Ash`ari, Aisha, Talha, Zubair, and all those who have been agreed with tahkim as well as those Muslims who have committed big sins as unbelievers, allowing themselves to kill other Muslims and to rob their goods, rebelling against rulers for insignificant reasons, denying torture in the grave are peculiar characters to the teaching of this sect [6, 936-937].

Hadiths are considered as one of the main sources in the teaching of the Kharijites. The fact that the Kharijites have used hadiths for grounding their theological views proves the above mentioned opinion. We can notice that the Kharijites have presented some hadiths as a proof for their view on the matter of a caliph. For example, they have used the following hadiths in this respect.

لَا فَضْلَ لِعَرَبِيٍّ عَلَى عَجَمِيٍّ وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ وَلَا أَحْمَرَ عَلَى أَسْوَدَ وَلَا أَسْوَدَ عَلَى أَحْمَرَ  
إِلَّا بِالْقَوِيِّ

“An arabian is preferable to a foreigner, a foreigner to an arabian, red to black, and black to red only in piety” [7, 474].

عَنْ جَنَّتِيهِ أُمُّ الْخُصَيْنِ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنْ أَمَرَ عَلَيْكُمْ عَبْدٌ  
حَيْشِيٌّ مُجَدَّحٌ فَاسْمَعُوا لَهُ وَأَطِيعُوا مَا قَادَكُمْ بِكِتَابِ اللَّهِ

“It was narrated from Umm Husain that she heard the Prophet (PBUH) say: “Even if the one appointed over you is a mutilated Ethiopian slave whose nose and ears have been cut off, listen to him and obey, so long as he leads you according to the Book of Allah” [8, 101].

However, muslim scholars say that these hadiths have an another meaning in fact. In particular, a muslim scholar Ali Muhammad Sallabi has confirmed that the first hadith means that people are preferable to each other only in piety, but they are all equal in other things [9, 56]. According to the teaching of Ahl al-Sunna wa al-Jama`a, one is required to meet the above mentioned requirements besides qualities such as piety, justice and humanity in order to be voted as a caliph. The most important aspect in it is that a candidate must be from the tribe Quraish.

Muslim scholars' opinion on the second proof of the Kharijites is that there are a lot of hadiths about the necessity of obeying and listening to an Ethiopian slave leader. Nevertheless, even the decision of these hadiths do not cancel the requirement that a caliph must be from the tribe Quraish. As Sallabi confirms, these hadiths of this sort are narrations are a bit of an exaggeration that narrated to emphasize the necessity of obeying and listening to rulers [9, 55].

In addition, the Kharijites have blamed those Muslims who had committed big sins as unbelievers and have claimed that they would stay in the hell eternally. They have used the 81<sup>st</sup> verse of Surah Baqarah to prove their wrong view:

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

“Yes, whoever earns evil and his sin has encompassed him – those are the companions of the Fire; they will abide therein eternally” [10, 12].

The Kharijites have given this verse as proof of that those Muslims who had committed sins would be abide in the Hell eternally. According to the teaching of the Kharijites, whoever dies committing a sin will not be worthy of Allah’s mercy. In addition, it cause him to lose his faith. The Kharijites have used the above mentioned verse from Qur’an as a proof for their wrong view on it and interpreted it incorrectly because all hadiths from the Prophet (PBUH) definitely condemn the act of blaming others as unbelievers.

Nevertheless, the Kharijites have used some hadiths as a proof besides the above mentioned verses of Qur’an. However, they have not understood the real meaning of these hadiths when they have used them and that is why they have given another meaning to them. For example, one of them is narrated by Abu Huraira and it can be an example for our opinion.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُ وَهُوَ مُؤْمِنٌ وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلَا يَنْتَهَبُ نَهْبَةَ النَّاسِ إِلَيْهِ فِيمَا أَبْصَرَ هُمْ حِينَ يَنْتَهَبُهَا وَهُوَ مُؤْمِنٌ

“Narrated Abu Huraira: The Prophet (PBUH) said: “When an adulterer commits illegal sexual intercourse, then he is not a believer at the time he is committing it, and when a drinker of an alcoholic liquor drinks it, then he is not a believer at the time of drinking it, and when a thief steals, then he is not a believer at the time of stealing, and when a robber robs, and the people look at him, then he is not a believer at the time of committing robbery” [11, 380].

However, the Kharijites have concluded wrongly that one would be an unbeliever committing the acts mentioned in the hadith. In fact, it was emphasized in sources that this hadith was narrated on the people who commit these sins considering them legally [12, 284]. One of Muslim scholars Ahmad ibn Ali ibn Hajar Asqalani (773/1371-852/1448) interpreted this hadith and confirmed that Muslim had not become an unbeliever by committing sins mentioned in it [13].

In fact, the Kharijites have used fabricated hadiths for grounding their views very rarely. There is information in sources that they have never tried to fabricate false hadiths. Nevertheless, some sources mention that they have used fabricated hadiths as well.

For example, a Muslim scholar Muhammad Muhammad Abu Zahv says that Jamaluddin Abulfaraj Abdurahman Ali ibn Javzi (510/1116-597/1201) gives ibn Lakhi`a's following opinion in the introduction of his work "Kitab al-Mavzu`at" (A book of fabricated hadiths): "I heard that one of the Kharijites had regretted and left his wrong path. He said: "Hadith is a religion. Look at one from whom you take your religion. When we wanted to do something, we used to convert it into a hadith" [14, 87]. Another Muslim scholar Abdurahman ibn Mahdi (135/752-198/813) said that the Kharijites and heretics had fabricated the hadith "If a hadith from me comes to you, compare it with Qur'an. If it corresponds to Qur'an, then it will be mine" [15, 99].

However, some scholars deny the fact that the Kharijites have fabricated false hadiths and say that they were not busy with this matter. In particular, one of them, Mustafa Siba`i emphasize that the Kharijites have abstained from fabricating false hadiths taking the fact into account that according to the teaching of the Kharijites committing big sins and telling a lie is a cause of becoming an unbeliever [15, 99]. In addition, a Muslim scholar Abu Zakariya Yahya ibn Main Baghdadi (159/775-233/847) denies that the Kharijites have fabricated false hadiths and says that heretics themselves have fabricated the above mentioned false hadiths [15, 100].

The information given above shows that the Kharijites almost have not used the method of fabricating false hadiths in the propaganda of their teaching. Some characters of the Kharijites make us to come to this conclusion. Firstly, telling a lie is considered as a sign of disbelief according to the teaching of the Kharijites and this reason has not allowed them to fabricate false hadiths. Secondly, the Kharijites were mainly people who were bedouins, naturally ignorant and brutal and that is why they were not ready to use the same method of the fight against their ideological opponents which was used by other sects for grounding their teaching. Thirdly, they preferred the method of fighting with a sword to the method of the ideological struggle. So, the main means used by the Kharijites in the struggles against opponents was a sword. In addition, according to them, nothing can not wash faults of the "unbelievers" who have committed big sins off except a sword.

Nevertheless, there are some specific characters in the hadith using methods used by the Kharijites. For example, they have blamed the companions of the Prophet (PBUH) as unbelievers after they had agreed with tahkim and have denied their narrations.

However, this specific aspect in the acceptance of the hadiths was not peculiar to the all sects of the Kharijites. In particular, hadith books, written by the representatives of the sect Ibadiya [16] (الإباضية) which was more orthodox among the other sects of the Kharijites and existed in our days as well, show that they have accepted narrations from Ali ibn Abu Talib, Usman ibn Affan, Aishah, Abu Huraira, Anas ibn Malik and others [17, 23].

In addition, there were not literate people among those who have followed the teaching of the Kharijites at that time. Because literate people have understood that the teaching of the Kharijites was contradictory to the pure teaching of Islam and the narrations of the Prophet (PBUH). As Muhammad Abu Zahv confirms, even there were not pupils of the scholars of the companions such as Abdullah ibn Mas`ud, Umar ibn Khattab, Ali ibn Abu Talib, Aishah, Muaz ibn Jabal among the Kharijites [14, 85]. It caused the Kharijites to take only the external meanings of verses and hadiths, to interpret their real meaning wrongly, to blame other Muslims and even each other as unbelievers for insignificant reasons. Generally, the policy carried out by the Umayyads and Abbasides against the Kharijites on the one hand, and internal wars among the Kharijites themselves, blaming each other for different faults, especially for unbelief on the other hand caused the Kharijites almost to perish in the second half of the 2/8<sup>th</sup> century.

If we analyze the hadith using methods of the different sects, it is found out that some of these sects have accepted the external meaning of hadiths and some of them have interpreted hadiths for their views. Nevertheless, Muslim scholars have various opinions on the method that used by Kharijites for this purpose. According to the scholars such as Ahmad Amin and Abu Zahra, the Kharijites have accepted the external sides of hadiths leaving their real meaning. According to the scholars such as ibn Abbas, the Kharijites have interpreted hadiths wrongly for grounding their views [18, 278-279].

The study of the history of the sects in Islam shows that some sects have not accepted ohod hadiths. However, the Kharijites have accepted both mutawatir and ohod hadiths as a proof of the religion. The books written by the representatives of the Kharijites on Usul al-Fiqh [19] (اصول الفقه) show that they have used ohod hadiths in making decisions. In particular, one of these authors Salimi says: "There are different opinions on the acceptance of ohod hadith and qiyas. Which one is preferable to an another one? Our followers, Mutakallims and Faqihs prefer ohod hadith to qiyas. That is why the observance of ohod hadith is better than the observance of qiyas" [17, 23].

Another religious-political sect that emerged in the early period of Islam and still existed in our days is Shia [20] (الشيعة). According to Shia teaching, imamat is considered as one of the pillars of Islam, and the faith of Muslim, who does not believe in it, will not be perfect, and his good deeds will not be accepted. The Shiites consider Ali ibn Abu Talib as a legal caliph. Also they consider the caliphs before Ali as illegal rulers because they have taken the throne from him by force according to the teaching of Shia. That is why the Shiites condemn the rulers before Ali as well as the Umayyad caliphs, and they consider that imamat is Ali's legal right and it must be limited only to his descendants.

As it was said above, the issue of imamat is the most important aspect of the shiite theological teaching and it caused to emerge disagreement between the Shiites and Ahl al-Sunna wa al-Jama'a. The Shiites use some hadiths as a proof for grounding their view on imamat. For example, they use the following hadiths for grounding their view on that Ali is the Prophet's legal deputy.

عَنْ أَبِي سَرِيحَةَ أَوْ زَيْدِ بْنِ أَرْقَمَ شَكََّ شُعْبَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كُنْتُ مَوْلَاهُ  
فَعَلِيٌّ مَوْلَاهُ

“Abu Sarihah, or Zaid ibn Arqam - Shu`ba had doubt – narrated, from the Prophet (PBUH): “For whomever I am his Mawla then Ali is his Mawala” [21, 387].

عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا دَارُ الْحِكْمَةِ وَعَلِيٌّ بَابُهَا

“Ali narrated that the Messenger of Allah (PBUH) said: “I am the house of wisdom, and Ali is its door” [21, 394].

عَنْ مُصْعَبِ بْنِ سَعْدٍ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ إِلَى ثُبُوكَ وَاسْتَخْلَفَ عَلِيًّا فَقَالَ ائْخُلْفَنِي فِي الصَّبِيِّانِ وَالنِّسَاءِ فَإِنَّا لَأَنْرَضِي أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلا أَنَّهُ لَيْسَ نَبِيٌّ بَعْدِي

“Narrated Sa'd: Allah's Messenger (PBUH) set out for Tabuk appointing Ali as his deputy. Ali said: “Do you want to leave me with the children and women?”. The Prophet (PBUH) said: “Will you not be pleased that you will be to me like Harun to Musa? But there will be no Prophet after me” [22, 424].

In fact, imamat was turned into one of the most important theological issue in Shia. Even they consider that the belief in imam is a part of the belief in Allah. In particular, Sabit ibn Abu Safiya ibn Dinar [23] (died 150/767) said about it: “Ja`far said me: “Whoever knows Allah will pray to Him. Whoever does not know Allah his prayer will be an error”. I asked him: “May my life be a victim for you! How do we know Allah?”. He answered: “We know Allah confirming Allah, the Messenger and Ali and accepting imamat of Ali and other imams” [12, 360].

The Shiites, who believe in that the caliphate is Ali's legal right and the Umayyads have taken this right from him by force, have started to fabricate false hadiths since the second half of the 1/7<sup>th</sup> century for grounding their views. Their purpose in fabricating false hadiths was to praise the virtues of Ali and his descendants as well as to prove that the caliphate was their legal right. That is why hadiths, in which the virtues of Ali and his descendants were praised, were started to be fabricated. A muslim scholar Jalaluddin Abdurahman Suyuti (died 299/911), who studied these fabricated false hadiths, has a special chapter named as "Manaqib Ahl Bait" (The virtues of Ahl Bait) dedicated to them in his work "al-Lali`u al-Masnu`a fi al-Ahadith al-Mavzu`a" (A Pearl Made on the Fabricated Hadiths) and collected the fabricated false hadiths on the virtues of Ahl Bait in it [24].

In addition, the Shiites have fabricated false hadiths about Muaviya and the Umayyads, and we can see a proof of it in the books of the false hadiths. For example, they have fabricated the following hadiths: "Whoever dies with hatred against Ali ibn Abu Talib in his soul, then he dies as a jew and christian", "There will be an intrigue. If any of you will be a witness of this intrigue, then hold two things tightly. These are Allah's Book and Ali ibn Abu Talib. Ali is my deputy after me" [14, 93].

A Muslim scholar Ibn Javzi has divided the Shiites into the three groups based on their method of fabricating false hadiths in his work "Kitab al-Mavzu`at" (The Book of the Fabricated Hadiths). The Shiites of the first group take the hadith that existed in fact and remove any phrase from it they like or add any phrase into it they like. The Shiites of the second group fabricate the hadith, which is not existed in fact, and narrate this hadith saying "Ja`far said so", "Someone said so". The Shiites of the third group are ignorant people and they fabricate any hadith they like [25, 338]. The hadiths, which were fabricated by the Shiites for grounding their wrong view that Ali was a prophet, were collected in the special chapter named as "Bab fi Fadhill Ali Alayhissalam" (The Chapter of Ali's (PBUH) virtues) of the above mentioned book [25].

As it is seen in the history, the ideas of Abdullah ibn Saba`, who had spread various intrigues in the history of Islam, has caused the wrong views that Ali was a prophet or he had a divine power to be developed among the Shiites. He has spread the intrigues about the resurrection of Muhammad (PBUH) firstly, and then that Ali ibn Abu Talib was a prophet or had a divine power among Muslims. Of course, there were those who have accepted these wrong views, but they were newly embraced into Islam and have not abandoned their former belief totally. According to sources, the followers of Abdullan ibn Saba` came to Ali and said: "Are You that person?". Ali said: "Who is that?". They said: "Are You God?". Then Ali ordered to kill them by throwing into the fire [26, 214].

As conclusion it may be said that the early religious-political sects that emerged in Islam have used the verses of Qur'an and hadiths, and have interpreted their real meaning wrongly for grounding their false view, even have fabricated the false hadiths in this way much times notwithstanding they they have mainly use the philosophical proofs for grounding their views. Of course, these sects have not followed the rules of giving proofs set by Muslim scholars and have used various narrations, false hadiths and myths which were not existed in fact. They have developed the special methods of using hadiths for grounding their wrong views and have not followed the method of the companions of the Prophet (PBUH), successors and Muslim scholars in the interpretation of the verses and hadiths, but they have used any method they like.

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16. Ibadīya - one of the sects of the Kharijites, it was named after its founder Abdullah ibn Ibad (died 89/708).
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19. Usul al-Fiqh - a theoretical field of Islamic law that studies the sources of making decisions.
20. Shia - an Arabic word and means "follower" and "adherent".
21. Abu Isa Muhammad ibn Isa Tirmizi. *Jame` al-Tirmizi*. - Riyadh: Maktaba Dar al-Salom, 2007. V.6.
22. Abu Abdullah Muhammad ibn Ismail Bukhari. *Sahih al-Bukhari*. - Riyadh: Maktaba Dar al-Salom, 1997. V.5.
23. He was born in Kufa and famous as a Shiite scholar, mufassir and muhaddith under the nickname of Abu Hamza. He was an author of the books such as "al-Nawadir", "al-Zuhd", "Tafsir Abi Hamza".
24. See: Jalaluddin Abdurahman Suyuti. *al-Lali`u al-Masnu`a fi al-Ahadith al-Mavzu`a*. - Beirut: Dar al-Ma`rifa, 1975.
25. Abulfaraj Abdurahman ibn Ali ibn Javzi. *Kitab al-Mavzu`at*. - Medina: Maktaba al-Salafiya, 1966. - 338 p.
26. Abulqadir Shaibatul Hamd. *Al-Adyan wa al-Firaq wa al-Mazahib al-Muasira*. - Riyadh: Maktaba Fahd al-Wataniya, 2012. - 214 p.
27. John A. Haywood. *Divine Word and Prophetic Word in Early Islam-a Reconsideration of the Sources, with Special Reference to the Divine Saying of Had?th quds? // Religion, Volume 11, Issue 2, April 1981. - 196 p.*