

DEMYSTIFYING SHIA CREED

BY

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INTRODUCTION

In the name of Allah, the Most Beneficent, the Most Merciful. Glory is to Allah Lord of the Worlds, Whose praise should precede all writing and every speech! May the blessings of Allah rest on Muhammad, His Prophet and Apostle, on his family and companions by whose guidance error I escaped!

Before the reader is a priceless book written by Ayatullah Sayyid Abul Fadl bin Rida al- Borqei al – Qummi titled: Naqd al – Muraja’at (a critique of The Right Path). The book; the right path, was written by Sayyid Abdul Husain Sharafuddin al – Musawi, an Iraqi Shia scholar who settled in Lebanon, for the purpose of teaching the Shia that the truth to the righteousness of their creed are supported by Ahlus Sunnah texts and for the purpose of converting the ignorant, unsuspecting Ahlus Sunnah to Shia creed or at least to put doubt in their minds with their belief in Islam

Many Muslim scholars have written replies and critiques to the book written by Abdul Husain (The Right Path), each one taking a particular form of methodology. The one before the reader is different in methodology to all other critiques and above all it was written by a former Shia scholar who has reached the position of an authority (Mujtahid) in the Shia Imamiyyah sect; and none can inform you about a thing other than a learned, expert in it.

In the course of translating this book I use the Arabic version of “Muraja’at” and not the English translated version titled “The Right Path.” My reasons for doing that are: There are a lot of things that the Arabic version contains which are not found in the English translated version, for example the author’s introduction to his book is not included in the English version. You also find sentences and phrases being skipped in the English version and lastly I disagreed with the English translator in

his translation of some paragraphs, sentences and phrases because he at times modify them.

All the references mentioned in this book have been mentioned within the paragraph under discussion and or immediately after the quotation. This is done in order to make it easy for whoever wants to refer to them to do so with ease and comfort. I also added some footnotes in order to explain some points raised by the author; these have been numbered in numerical order, I added the initial ETN (English translator's note) at the end of my footnote, while the initial ATN (author's note) is added at the end of the footnote made by the author. I named this translation as Demystifying Shia Creed.

Lastly, it is very important that one take his religion seriously; he shall not follow any creed blindly or just by reading a pamphlet or a book, nor shall he follow any creed out of sentiment, partisanship, or fanaticism or trust of so and so. One shall always seek for the truth and he shall weigh any narration, story or opinion that come to him or he come across with the Qur'an and sound hadiths of the Messenger of Allah (s.a.w) and whatever contradict the Qur'an and sound hadiths shall be thrown away, discarded and pulled down. Whenever you came across a book or a creed or a sect do not just flung yourself into it without cogent, diligent research in order to ascertain the truth of their claims and also by reading books that claimed that those creeds or opinions are wrong, so that you see their proofs and their arguments, thereafter you take your course on clear understanding and knowledge. These measures became necessary because religion is a serious business for Allah created you solely to worship Him. He said: "And I created not the Jinns and the humans except that they worship Me (alone)..." (51:56). That worship shall be made with clear, sure knowledge and understanding and not by sentiment, blind following, partisanship or group feeling. So, brothers free yourselves from

partisanship, and fanaticism and you will taste the sweetness of faith and be free as Allah wants you to be. Imam Ghazali lamented that some people: "...Judge the truth according to its professors instead of judging its professors by the standard of the truth. But a liberal mind will take this maxim from the commander of believers, Ali bin Abi Talib (r.a) when he said: 'Do not seek the truth by means of men; find first the truth and then you will recognize those who follow it.'"

May Allah made this effort bear fruits both in this world and the Hereafter. May He guide us by His Mercy to the Straight Path.

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ABOUT THE AUTHOR

Ayatollah Sayyid Abul Fadl bin Rida al – Borqei al – Qummi wrote about his biography in many of his books among which is the present book; he wrote about himself briefly under the topic titled: Journey of the author to light and the tribulations he faces. He also wrote his biography in his book titled: Khawatir, which was partly quoted by Dr. Mustafa Muhammadi in another book of the author titled: Tadad Mafatih al – Jinan li Ayatul Qur’an (contradictions of the book; Keys to gardens to verses of the Qur’an), which is partly quoted here with a little addition from the web site; Gift2Shias. The author wrote:

“I am from Qum, my grandparents live in it for over thirty generations and my great grandfather Musa al – Barqa’u bin Imam Muhammad at – Taqi bin Sayyiduna bin Ali bin Musa Rida (a.s), who come to Qum and his grave is presently very well known in Qum. I studied and sought knowledge in Qum under (many grand scholars such as); Ayatullah ash – Sheikh Abdulkarim al – Ha’iri al – Yazdi, Ayatullah Hujjat Kamarhaye, Ayatullah al – Sayyid Abul Hasan al – Isfahani, Hajj Sheikh Muhammad Ali al – Qummi, Mirza Muhammad al – Samara’i, Hajj Sheikh Abdun – Nabi al – Araki, Qasim al – Kabir al – Qummi, Ayatullah Shah Abadi and many other scholars.”

He related that his father was a poor man and thus, was unable to finance his education but his mother use to work hard to pay for his school fees, while he work hard to learn under difficult conditions that includes lack of writing books, pens and text books. At the age of twelve he started learning in a religious school which refused to provide him with accommodation due to his minor age. The young Borqei was able to secure a modest accommodation from the school cleaner, who allowed him to be sleeping at the corner where he stores his brooms. The cleaner provided a broken door which Borqei placed at the corner proving what

look like a room for him and he placed in it a mat that he brought from his mother. He spent days and nights in that corner which give him neither protection from the heat of the summer or cold of the winter. He spent two years in this hard condition trying to learn and sometimes working for some merchants and shop keepers to own some money in order to solve some of his daily needs for food and learning materials. At this period he didn't get any help from his parents, his extended family, or the society, but he continued to struggle and learn without those encouragements.

After he passed the school examination the school authority decided to be paying him five Riyals per month as stipend, which was later on increased to eight after he complained of its insufficiency; though these too are not enough, he managed it and contented himself. He graduated from the school and was made one of its teachers and although he has no textbooks he taught his students from his memory. He continued to teach and learn until he becomes an authority in the Shia Imamiyyah sect. some of his colleagues during the days of his study include Ayatullah Khomaini and Ayatullah Shari'atmadari.

The story of his guidance was said to began when while he is giving a lesson on Tafsir (exegeses of the Qur'an, in his mosque in Tehran) according to the Shia Batini (esoteric) heretical Tafsir method, Mustafa Tabataba'i (a grandson of Ayatullah Muhammad Tabataba'i) had a discussion with him and he proved to him that the Tafsir he is giving is wrong, basing his arguments on the Arabic language and other factors. Borqei was so impressed that he acknowledged his faults and in return impressed Tabataba'i, who said that until that moment he never encounter a Shia scholar who in public let himself to be corrected by a common man like himself.

Borqei use to preach against innovation, polytheism and extremist Shia creeds in his mosque in Tehran and this made the vernal scholars to

instigate both the government and the public against him; he was prevented from leading prayer, imprisoned and after being released from prison, he was sacked from his mosque and made to feel insecure in his home due to incessant harassments. The printing and circulating of his books was forbidden.

Ayatullah Borqei died a natural death (at the age of over eighty years), albeit caused by injuries that he sustained when he was shot more than once, in several assassinations attempts. May Allah have Mercy on him and may Allah made his efforts bear fruits both in Iran and all over the world.

FORWARD

Glory be unto Allah, Lord of the worlds, peace and blessing be upon the most noble of Prophets and Messengers, his good pure family and his noble exemplary companions.

Before the cherished reader is the book: A critique of the right path (Muraja'at) written by the Grand Ayatullah, Sayyid Abul Fadl al – Borqei al – Qummi, which is a response to the book: al – Muraji'at (the right path) written by Abdul Husain Sharafuddin al – Musawi.

The book; The Right Path, is one of the books that the Shia Imamiyyah gives a lot of attention this days. It was translated into many languages and thousands of copies were printed and distributed free of charge. Today Shia counts this book among their main references. They gave more attention to this book because their four main books (of hadith and jurisprudence)¹ and other books are full of things that blackened the Shia

¹ The four main books of Shia Imamiyyah sect are: al – Kafi by Kulaini, Man la Yahduruha Faqih, by Ibn Babawaih al – Qummi, Tahzib al – Ahkam, by Tusi and Istibsar, by Tusi also. Al – Kashani in his book titled al – Wafi (vol.1, pg.11) stated with regard to the above named four books: “surely the pivot upon which the laws revolve today are upon the four main books and their authors have testified to their authenticity.” There are other four books that were written latter on namely: al – Wafi, by Kashani, Bihar al – Anwar, by Majlisi, Wasil ash – Shia, by Hur al – Amily, and Mustadrak al – Wasail, by Nuri al – Tibrisi. AVN

Imamiyyah, Ithna Ashriyyah sect for they contained a lot of shameful and corrupt creeds and it is impossible to say that what are narrated in those books is the religion of members of the Prophet's household. Thus, the book "The Right Guidance" and other books that are calling and inviting to Shiism hide the creed, superstitions, fairy tales, fables, exaggerations, and extremist creeds that those core Shia books contained. The author of this book, al – Borqei (may Allah have mercy on him), has mentioned a little of the contents of one of those books – which is al - Kafi by Kulaini – in this book.

My dear reader, of the clear facts is that most of the Shia narrators of hadiths are weak, liars, and unknown, but despite that, the Shia scholars accepted hadith from them as was mentioned by one of their scholars Hur al – Amili when he stated: "... And an example is that it appeared in the collections (books of hadith), of the respected, truth worthy men (those who are agreed upon and their like) narrations from the weak, the liars, and the unknown although they (those scholars) knew their conditions and true characters, but they report from them, work with their narrations and witness that they are sound" (Wasa'il ash – Shia, vol.30, pg.206).² Another Shia scholar, Sharif al – Murtada stated that: "Most of the jurisprudence and in general terms; their chain of narrators are not free from those who belong to the Waqifiyyah sect,³ (you will find him) either the source of the narrated hadith, or a part of it, or transmitting it from someone else or it is reported from him or by an extremist or an exaggerator or is transmitted by members of Shia Khattabiyyah sect,⁴ or

² The statement of this Shia scholar is self-contradictory for how can a person accept the hadith of a known liar, authenticate his lies and at the same time be truth worthy? ETN

³ Waqifiyyah Shia sect: After the death of Imam Musa Khazim his followers and close aids spread the belief that Imamah has ended or terminated with him. They are also described as those in doubt or are uncertain about the continuation of Imamah after him. His followers believe that he is not dead but in occultation and that he will return as the awaited Mahdi. Most of the apocalyptic beliefs are fabricated by them. ETN

⁴ Khattabiyyah Shia sect: During the time of Imam Ja'afar Sadiq, a man called Muhammad bin Miqlas bin Abi Khattab invented a belief that the Imams are prophets. He also claimed that the Imam has appointed him as his representative and later on he claimed that he himself is a prophet, then an angel. He finally claimed to be Allah's

Shia Mukhammasa sect,⁵ or by people who believe that Allah is in His creation... or by a Qummi, who is fatalistic and gave Allah human form... Therefore O Allah! Which Shia narration (hadith) is free from a Shia Waqifiyyah, or extremist exaggerator or Qummi (who believe in fatalism)... people who these are their descriptions according to Shia sources; are ignorant of Allah the Exalted, so they cannot be fair and just, and their narrations cannot be acceptable in Shari'a (Islamic law) ” (Ras'il, vol.3, pg.310 - 311).

This is the fact about their transmitters of hadith and what they narrated and that is why their books are full of superstitions, fairy tales, and fables. In addition to that, the Shia didn't direct their attention to the task of cleansing, purifying, sifting and sorting out the good from the bad. A Shia professor, Dr. Abdullah Fayyad stated that: “It is important to mention that no comprehensive scientific sifting and sorting out job was carried out to the books of Shia hadiths as was done to the books of Ahlus Sunnah hadith, which led to the appearance of their six sound books (of hadith). Lack of carrying out a scientific sifting and sorting out with regard to the Shia Imamiyyah books of hadiths led to two nasty results which are: firstly, weak fabricated hadiths lay side by side with sound hadiths in their books. Secondly, narrations of Shia extremist and exaggerators found their ways into Shia Imamiyyah books of hadiths. Shia Imams and their scholars warned against those dangers and tried to stop such trend, but they didn't succeed fully in their efforts, because comprehensive sorting out, cleansing and sifting has not been carried out on those books” (al – Ijazat al – Ilmiyyah 'Inda Muslimeen, pg.98).

The Shia scholar Hashim Ma'aruf al – Husni stated that: “After following (reading) the hadiths that are in Shia books such as al – Kafi, al

prophet to all people and witness to them (hujja). Some members of this sect believe that Imam Ja'afar Sadiq is Allah who sent Abu Khattab as his messenger; they also believe that Allah is in people (incarnation). ETN

⁵ Shia Mukhammasa sect: Those who believe that Imam Ali (r.a) is god. ETN

– Wafi and others we found that the extremist, the exaggerators and those who hated the Imams (leaders) of guidance didn't leave out any chapter (of those books) without inserting in it what will destroy the narrations of the Imams and harm their reputations. Then, again they turn to the noble Qur'an and spit on it their poisons and their wicked plans and intentions, because it is the only Word of Allah which can bear what others can't bear and they interpreted thousands of its verses as they desired and ascribed their false interpretations to the Imams of guidance, by lying against them and in order to mislead people. Ali bin Hussan, his uncle Abdurrahman bin Kathir, and Ali bin Abi Hamza al – Batta'i wrote books in exegeses of the Qur'an full of changes, distortions, destructive and misleading statements that are not in concord with the method of the Qur'an, its eloquence and its aim (its teachings and objectives)" (al – Mauduat fil Athar wal Akhbar, pg.253).

That is why the Shia while inviting people to Shiism avoid those books (their main hadiths books) to others such as Muraj'at (the right guidance), Thumma Ihtadaitu (then I was guided) and others, because that is the best way to present Shia creeds with an excellent picture.

Going back to the book al – Muraja'at, I say: many scholars have written books in reply and as critique to it, some of which are;

1. Bayan fi al – Rad 'Ala Abatil al – Muraja'at, by Muhammad al – Za'abi.
2. Al – Muraja'at al – Muftarayat 'ala Sheikhul Azhar al – Fariyyat al – Kubra, by Dr. Ali Ahmad al – Salous.
3. Al – Hujaj al – Dhamigat li Naqd Kitab al – Muraj'at, by Abu Maryam al – 'Azami,
4. Al – Siyat al – Lazi'at fi Kashf Kazb wa Tadlis Sahibul Muraji'at, by Abdullah Gabsan al – Ghamidi.

There are other books written as its critique. They have all explained plainly and clearly the reality and the truth about this Muraja'at (The Right Path) and with regard to the question: was it fabricated against Sheikul Azhar or not?

This book is different from all others because it was written by a scholar who has reached the position of an authority (Mujtahid) in the Shia Imamiyyah, Ithna Ash - Riyyah sect. he has studied well his school of thought and knew it's reality, then he criticized the book a scientific criticism away from partisanship and fanaticism. His aim by writing this and other books is to advise his people so that they know the true school of thought of members of the Prophet's household (May Allah be pleased with them) away from superstitions, exaggerations, fables, fairy tales and extremism.

NOTE

Some abbreviations have been use in this book as follows: s.a.w, May the Blessing and Mercy of Allah be upon him; this is written after mentioning the Messenger of Allah; r.a is written after mentioning a Prophet's companion or companions and it means may Allah be with pleased with him or them; a.s comes after mentioning an Apostle or apostles of Allah (according to Ahlus Sunnah practice), or after mentioning one or more of the scholars of the Prophet's household and it mean may peace of Allah be upon him or them (this usage is according to Shia practice).

ABDULLAH SALMAN

(THE VERIFIER OF THE ARABIC MANUSCRIPT)

AUTHOR'S INTRODUCTION

In the name of Allah, the Most Beneficent, the Most Merciful. And His aid we sought.

Glory be to Allah, Who has guided us to His religion and we are not the ones to have been guided if not that Allah has guided us. May the peace and blessings of Allah be upon His Prophet, his progeny and his companions whose religion is holding fast to the Book of Allah and the Sunnah (tradition) of His Prophet (tightly without dividing into sects and groups). After this:

TOO MANY SHIA SECTS AFFILIATED TO THE PROPHET'S HOUSEHOLD

Surely, Shia sects have passed over seventy denominations and each of them is affiliating and attaching itself to the Prophet's descendants, I mean to the Imams (scholars) of the Prophet's household and those scholars have been nothing but Muslims. They all spent their lives in the first and second centuries of Islam and in those centuries nobody (or group) is known (or called or addressed) by any sect's (name other than Islam). The Prophet's progeny didn't innovate any sect and they didn't claim for themselves any Sunnah other than the Sunnah of their grandfather, Muhammad (s.a.w) and they never follow their vain desires, nor do they innovate (or create) any sect (or denomination) within Islam. This is the commander of the faithful, (Ali bin Abi Talib), the father of Imams saying: "I kept the Book of Allah in my view and all that Allah has ordained therein for us and all that according which He commanded us to take decisions; and I followed it and also I acted on whatever the Prophet (s.a.w) had laid down as his Sunnah" (Nahjul Balagah). In another occasion Imam Ali (a.s) said: "The Sunnah is what the Prophet (s.a.w) has laid down and bid'a (innovation) is what people create after him" (Bihar Anwar, vol.2, pg.266). Imam Ali (a.s) stated in a will before his death:

“My will (advise) to you is that you join nobody in worship with Allah and Muhammad (s.a.w), you shall not neglect his Sunnah (tradition). Keep to these two fundamentals of Islam (monotheism and Sunnah of the Prophet –s.a.w) aloft...” (Nahjul Balagah).

The Sunnah (tradition of the Prophet – s.a.w) are nothing more than the saying of the Prophet (s.a.w), his deeds, and his approvals, but the Shia derailed from the right path and innovated the beliefs in the infallibility of Imams (and their Divine authority). They made for each Imam a Sunnah different from the Sunnah of other Imam and they believe that saying of each of those Imams, his deeds, and his approvals are authority (and incumbent to follow by believers). They hold to the Sunnah of their Imams and their fundamental beliefs and legal rulings are claimed to be taken from those Imams. For these reasons you see them in their educational endeavors and in their educational institutions saying; this or that act is detested or is loved or is incumbent because Imam (so and so) has said this or done that and their fundamentals and legal rules are derived from those (Imams) and thus, they have brought into (the religion) being twelve Sunnah other than the Sunnah of the Prophet (s.a.w). In addition to that the Sunnah of the Imams are varied and contradictory (and mutually negating each other). In the books of their scholars you come across contradictory statements of the sayings and deeds of their Imams.⁶ In their efforts to reconcile those contradictory hadiths they will say: Most of those statements that emanated from our Imams were spoken in a state of simulation (Taqiyyah) and thus, they are not the truth.⁷ In addition to

⁶ Sheikh Tusi in his book titled Tahdhib al – Ahkam, vol.1, and pg.2-3, commented on this issue stating: “What occurred in their narrations of inconsistencies, incoherence, contradiction and mutual abrogation is too much to the extent that almost all their narrations mutually contradict each other or abolish each other (or negate each other).” He further confessed that these contradictions are far more than what is obtained or found in other sects and that this fact form the greatest ground upon which Shia hadiths are criticized. It is due to this reality that Shia adherents renounce Shiism whenever they are faced with these inconsistencies and contradictions. AMV

⁷ The concept of Taqiyyah (simulation or dissimulation) has greatly affected Shia fundamentals, creed, and observances negatively. The greatest negative affect is that of not having sure knowledge of laws and observances. A Shia scholar Yusuf Bahrani confessed this fact when he said: “Religious fundamentals and laws are known with

this most of their related hadiths are reported by single person (Ahad Hadiths) and are weak (in chain of transmitters and content).

The truth (and only fact) is that any Sunnah other than the Sunnah of the Prophet (s.a.w) is not an authority in religion. Following the Sunnah of twelve Imams is one of the innovations of Shia Imamiyyah sect, because in Islam Sunnah is exclusive to the Sunnah of the Prophet (s.a.w), for Allah stated in the Qur'an: "Indeed in the Messenger of Allah you have a good example to follow for him who hopes for (the meeting with) Allah and the Last Day, and remembers Allah much" (33:21). Allah didn't say in the Sunnah of the commander of the faithful (Ali bin Abi Talib), or in the Sunnah of Sadiq or Baqir (a.s) there is an example for you to follow. Look into the books of Shia Imamiyyah; I mean al – Kafi, or Wasa'il ash – Shia, or Bihar and all their books on fundamentals and observances you will find that all their narrations or most of it are related from Imams and are ascribed to their words and actions.

JOURNEY OF THE AUTHOR TO LIGHT AND THE TRIBULATIONS HE FACES

Know that during my youthful days, I belong to the Shia Imamiyyah sect, imitating my parents, although I am a student and acquirer of religious sciences until I reach the rank of Mujtahid (an authority in Islamic law), accepted by their scholars and authorities. I am among the

little certainty, because the true hadiths are being mixed with narrations based on simulation" (al - Haqa'iq al - Nadirah). Another Shia scholar Ja'afar al – Shekhoni, in his book titled, Muhammad Husain Fadlallah and his intellectual efforts among Shia Imamiyyah scholars (pgs.72-73), stated that: "We undoubtedly find Shia scholars having different opinions when it comes to determining (or pinpointing) hadiths that are an outcome of simulation and those that are made in order to explain a real jurisprudential law. Take for example the question concerning impurity of wine; at the time when many Shia scholars gave the verdict that wine is impure among whom are the like of Sheikh Tusi, for they considered hadiths in this category as not emanating from simulation, we also come across other scholars who gave the verdict that wine is pure and not impure, among those who held this opinion is Muqaddas Irbili, because they considered hadiths in this category as emanating out of simulation. This reality revealed crass, real beating about the bush and confusion when it comes to employing the concept of simulation in determining and differentiating the true statements of Imams and the untrue ones among past (and present) scholars" (this is an extract from the book written by 'Ala'uddin al – Basir, titled as – Salat Khairun min al – Naum). For more instances you may refer to the same book. AMN

extremist scholars who preached Shiism and call to it. I and others who share my views try to defend its superstitions (and exaggerations) with weak arguments which doesn't satisfy its presenter and we try to explain its false doctrines with wrong interpretations (and far away explanations). I wrote a lot of books related to my sect, and we use to view Shia scholars as those guided and guiding to the straight (right) path. When I reached the age of forty, I started pondering the verses of the Book of Allah, and Allah guided me by the blessings of His verses; yes Allah guides whomsoever of His slaves He wills with His Book. I found that most of the fundamentals of my sect don't agree with the Qur'an, in contrast to that most of its hadiths contradicts it. Example of that are the narrations in the book al – Kafi by Kulaini, and those of Bihar by Majlisi. This made me to write the book Kasr as – Sanam (breaking the idol), which is a critique of the book al – Kafi, weighing it's narrations on religious fundamentals on the scale of Qur'an and intellect (reason). I also wrote the book Ahkam al – Qur'an (laws of the Qur'an) and another book in Persian language titled, Tabishi iz Qur'an on the translation of its verses and explanation of its anecdotes and its realities. For these reasons Shia extremist become my enemies and forbid the publication and sell of my books. They also prevented me from leading prayer in my mosque because Allah has awakened me; they throw all forms of allegations and arrows of hatred, enmity, and obstinacy against me. They attempted to murder me several times.

When I reached the age of eighty shedding my blood was made lawful by the Shia adherents and the government of Islamic republic (of Iran). Nothing remain of Islam in my country but its name. They sent some servants of government to assassinate me, they entered my house and opened the doors without my permission while I am observed in performing the Isha (night) prayer, in the second part of the first unit. They shot me with a pistol and I fall down unconscious. I lost five pints of blood

and become very weak. Although I am advanced in age, Allah protected me and spared my life, so Glory be to Allah Lord of the worlds.

WHY I WROTE THIS BOOK

After all these situations one of those who love me sent to me a book titled Muraja'at (correspondences or letters – the book was translated into English under the title: The Right Path), he asked me to look into it and to sieve from it illusions from facts, its scum from the reality. The book was written by Sayyid Abdul Huasain Sharafudden⁸ one of the scholars of Shia Imamiyyah, he claimed that the Shia sect is the school of thought of the progeny, people of the prophet's household. He composed the book into questions which he allegedly said were asked by a Sunni scholar and which he himself answered.

The author of the book displayed distress and sorrow that each group of the Muslims sects held tenaciously to its creed and shows obstinacy against the other sect saying: “The reality of those brothers who are joined by one principle and one creed unfortunately display violent disagreements...and this induced distress and sorrow! So what is the way out?” He continued his digression saying: “ I entered Egypt ...and met by luck one of its greatest scholars...I complained to him about my feelings and he made similar complaints to me...that was a blessed period between us to ponder over ways by which Allah will unite our words, and mend with it the cracks in the Islamic community. Among the principles we agreed upon are that the two sect; Shia and Ahlus Sunnah are

⁸ Abdul Husain Sharafudden al – Musawi was born in Khathimiyyah, Iraq, in the year 1290 A.H (1872). He studied under the guardianship of great Shia scholars at the city of Najaf and Samarra, before moving to Lebanon where he becomes the highest ranking Shia scholar in that country. He died in Lebanon in the year 1377 A.H (1957). He is well known for forgery, falsification and lies. The reader may hate these descriptions against Abdul Husain, for this reasons I am inviting him to read one of the following books, so that the truth of what we say will be clear to him. The books are: al – Hujjaj al – Dhamigah, by Abi Maryam al – A'azami, al – Siyat al – lazi'at, by Abdullah al – Ghamidi and al – Muraja'at al – Muftaratun 'Ala Sheik hul Azhar, by Dr. Ali al – Salous. AMV. These books are a critique of the right path and could be downloaded from www.dd-sunnah.net and www.fnoor.com. ETN

Muslims⁹...and their differences are not in the principles and the fundamentals...and there is no disagreement between them other than what occur between scholars who apply their independent judgments in legal questions.”

EFFORTS OF THE ENEMIES OF ISLAM TO DESTROY IT

I (Ayatullah Borqei) say:

I examined this book (Muraja’at – the right path) and discovered that the truth is not as he assumed, because the creation of many sects and the fabrication of violent, false creed was masterminded by enemies of Islam, who saw the strength of Islam and the swarm of people who are embracing it. In order to counter this trend they brought in corrupt creeds and misleading narrations (hadiths) and attributed them to Islam and to distinguished religious figures (personalities), especially to the scholars of the Prophet’s household, thus turning the Prophet’s progeny into shields and cover for themselves, hiding behind their backs and under their names, spreading superstitions, exaggerations and unbeliefs. They realized that the greatest weapons by which to destroy Islam is through creation of division, fabrication of false misleading narrations (hadiths) and creation of sects under the names of distinguished Muslims scholars.

The narrators of hadiths in the Shia sects form part of the front of enemies of Islam, because those who narrated hadiths in the Shia Imamiyyah sect are mostly unknown, and liars, or weak persons or among

⁹ Excommunicating (Takfir) of the rest of the Muslims from Islam by Shia Imamiyyah sect is a well-known fact and very clearly stated in their creed. It is enough to illustrate this assertion with the fact that Imamah (leadership) to them is the principle fundamental article of faith and whoever does not believe in it is Kafir (not a Muslim). For this reason one of their scholars named Mufid stated that: “Shia Imamiyyah scholars had a consensus of opinion that anybody who refuses to believe in Imamah (leadership by divine authority) or refuses to recognize (accept) or reject any of their Imams, whose obedience Allah has made compulsory, is an unbeliever, an astray person, who deserved eternal condemnation in the Hell Fire” (Awa'il al – Muqalat by Sheikh Mufid, Bihar Anwar, by Majlisi, vol.8, pg.366. For a concise fact on this issue you can refer to a book written by a former Shia scholar, Abdul Malik ash – Shafi’I, titled Fikr at – Takfir 'Inda shia Haqiqatun aw Iftira). AVN. This book can be downloaded from the web sites mentioned in footnote 8. The claim that the difference between ahlu Sunnah and Shia is not fundamental is one instance of falsification of facts and lying. ETN

those who are atheist or from among the extremists or exaggerators and from among those who are notoriously known for lying (and fabrication),¹⁰ by this they threw hatred and division among Muslims in contradiction to the Words of Allah: “Hold ye all together to the rope of Allah (i.e. the Qur’an) and be not divided among yourselves...” (3:103). Allah also said: “...and be not of the associaters (associating partners with Allah). Of those who have split up their religion into many groups...” (30:31-32). Meaning that they split into sect after sect. Allah says: “...He may make you to encounter by making different groups and to make you, taste the severity of one another...” (6:65). Ali (a.s) stated in Nahjul Balagah: “Beware of division (becoming into groups and sects)...and surely whoever raise this slogan (calling to division and sects) kill him, even if he is under this, my turban.” By this he means even if it is Ali himself.

THE REAL PATH (MADHAB) OF THE MEMBERS OF THE PROPHET’S HOUSEHOLD

Imam Ali (a.s) and the rest of the members of the Prophet’s household (family and progeny) didn’t innovate a sect and they never said that they belong to Shia Imamiyyah, or Ismailiyyah, or Zaidiyyah, or Sufiyyah, or Ja’afariyyah, or Batiniyyah, or Sheikhiyyah or any other sect from among the Shia sects. The children (and grandchildren) of the Prophet’s (s.a.w) family are also good people and they never affiliate themselves to any sect, far from that they have been following the Book (Qur’an) and the Sunnah. They never claimed the existence of any Sunnah other than the Sunnah of their grandfather. This, in contrast to the Shia Imamiyyah who

¹⁰ Hur al – Amili in his book Wasa’il ash – Shia, vol.30, pg.206, stated that: “Honorable, trustworthy men, like the people agreed upon (by the Shia as trustworthy) and others collected and narrated hadiths from people judged weak, and from those who are unknown. Although they knew their conditions (habits and characters), they still related their hadiths and claimed that they are sound.” AVN. One may ask here; where is the so called trustworthiness of those scholars? ETN. Another Shia scholar Abu Ja’afar at – Tusi stated that: “Surely most of our people (Shia scholars) who wrote books and the scholars of fundamentals and observances (jurisprudence) belonged to corrupt sects although the Shia relied upon their books” (al – fihris, pg.32). AVN

are saying that there are twelve Sunnah and each Imam has a Sunnah different from that of the other Imam.

Now, we say to the author of *The Right Path*, if you are sincere in your words when you said: “We have bound ourselves in solving this issue (of Ahlus Sunnah and Shia divide) by studying proofs of the two parties.” Then why didn’t he bring forth any proof from his sect, especially from the book *al – Kafi*,¹¹ by Kulaini, which to them is a more perfect book and they considered it greater than others? Nay, he read and knew his books but ignored it.

This book (*al - Kafi*) is full of defamation, cursing, damnation, abasement and scornful statements against the Muhajirin and Ansar (the Prophet’s companions) and in some of its chapters there are hadiths which contradict both the intellect and Qur’an, this in addition to the claims that Qur’anic verses have been distorted and the author of (*al – Kafi*) mentioned uncountable verses as among those being distorted. He wrote

¹¹ The Shia Imamiyyah hold this book in higher esteem and give it a high regard and consideration over all others. For this reason *al – Tibrisi* stated in his book *Mustadrak Wasa’il*, vol.3, pg.364 that: “The book *al – Kafi* is one of the four books that form the foundation of the successful sect; the Shia Imamiyyah...*al – Kafi*’s position among these books is like the Sun among the stars. if a fair minded person view it he will not concern himself with what he came across of the condition (and character) of individual reporters of hadiths which it contained and he will have a feeling of satisfaction that it’s hadiths are sound and confirmed (as true).” *Hur al – Amili* stated in his book *Wasa’il ash – Shia*, vol.30, pg.264 that: “Surely, the authors of the four books (of Shia hadiths) and their like bear witness to the soundness of the hadiths in their books and have confirmed them as true, in addition to that, the authors compiled those books on agreed upon principles of hadiths compilation (among Shia scholars). Thus, if this authors are trustworthy and truth worthy, it is incumbent to accept their words and their compiled hadiths. Acting upon these hadiths is like acting upon tangible evidence.” *Ali Akbar al – Ghaffari* in his introduction to the book *al – Kafi*, vol.1, pg.26, stated that: “The Shia Imamiyyah scholars and the generality of Shia adherents have agreed with the contents of this book, they act upon it, they trust its hadiths and are contented with its rulings. They have also agreed on recognizing its great higher esteem and giving it a higher regard. They considered it the center in all trustworthy (and truth worthy) reporters of hadiths who are known for their acumen, receptive (powerful) memory and who are excellent on conveying the hadith are found to this day. To them (the Shia) *al – Kafi* is the most excellent and better of all the books of hadith.” *Abdul Husain* stated in his book *The Right Path* (correspondence number 110, pg.480) that the: “Four...books were so excellently compiled that they are treated by the Shiis as authoritative texts...the four books are; *al – Kafi*, *Tahzib*, *Istibsar* and *Man la yahduruhu faqih*. These books are successive and the accuracy of their contents are beyond doubt. *Al – Kafi* is the earliest, more voluminous, more appreciable and more perfect of the four books.” This is just a speck of what Shia scholars says about *al - Kafi* and its estimation among them. But the greatest disaster is what the book contained (of deviation, from the right path and corruption of religion). Did *Abdul Husain* ignored its real contents? Did he study it and ponder over it? The author of this book has mentioned only a little of what it contained, so ponder over it. AVN

therein corrupt creeds and false thoughts, as if he is one of the enemies of Islam. We will mention and record some of them hereunder.

NARRATIONS (HADITHS) IN AL-KAFI WHICH DISCREDITED ISLAM

In the chapters concerned with “birth of Imams,” (hadith no.8), Imam Baqir (a.s) said: “Imams have ten signs. He is born clean and circumcised. When he falls on the earth his palms reach the ground first while he raised his head to the sky and loudly says the two testimonies. He does not experience ritual impurity due to sex or night dream, his eyes sleep and not his heart. He does not yawn and stretch. He sees behind just as he sees in front. His excretion will smell like musk (perfume), the earth is made to conceal and devour it. When he will dress up with the coat of arms of the Messenger of Allah it will perfectly fit him. However, when other people, taller or shorter would try it, it would be taller on them by hand stretch of thumb and pinky, he is a Muhaddath (the one who is spoken to by angels) up to the time of his death” (al – Kafi, vol.1, pg.388).

Is not the above narration a mockery of Islam? How can an Imam not experience ritual impurity (due to sex etc.) while he begets children male and female? Is the Imam not a man like you? Doesn't this contradict both the intellect and the Book (Qur'an)? Allah has said in the Qur'an: “...And Allah has created you from the wombs of your mothers while you knew nothing...” (16:78).¹² The reader shall tarry a little as we mention specks of the superstitions (fables and fairy tales) that this book (al - Kafi) contains.

It would have been more appropriate for Sayyid (Abdul Husain) – if he really means good and he is a servant of Muslims who hasn't got personal ulterior motives – to call the two parties to Islam of Muhammad (s.a.w), and warn against the sects that are wrongly being affiliated to

¹² Since we knew nothing when we are born, who taught the baby Imam the two testimonies (i.e. I bear witness that there is no deity but Allah and Muhammad is His Messenger).

members of the Prophet's household. Doesn't he know that the Shia sects have reached over seventy denominations and each group is excommunicating the other? O you that is inviting people to Shia creed, which of those sects is more right to be (accepted and) followed? Hasn't he read the book titled, *Muqalat Wal Firaq*, by Saad bin Abdullah al – Askari al – Qummi one of the great Shia scholars or the book, *Firaq ash – Shia* by Hasan bin Musa al – Nubikhti or the book, *Al – Muqalat* by Abi Isa al – Warraq or other books on this issue? They have really mentioned Shia sects and counted about one hundred of them. Sa'ad bin Abdullah mentioned in his book (*Muqalat Wal Firaq*, pg.152) that: “After the death of Imam Abi Muhammad al – Askari his followers break into fifteen Shia sects.” Here we ask; do all those sects and denominations emanated from members of the Prophet's household?

The invitation and call to Shiism is a call to division and partisanship and the Sayyid (Abdul Husain) is claiming that he is; “full of sorrow, sadness, worry and anxiety over division and partisanship.”

It is unfortunate that the scholars of Egypt and one of its distinguished men of knowledge are behaving as if they haven't read Shia books and they never heard about the fables, exaggerations, and superstitious beliefs they contained. It seems that those people (Egyptian scholars) are only concerned with issues related to their schools of thoughts. This man – Sheikh Salim¹³ – it would have been more appropriate for him to study

¹³ The author of this book is blaming Sheikhul Azhar assuming that these correspondences are true although a lot of indicators showed that they are fabricated lies against Sheikh Salim Bashri. Ayatollah Borqei has stated in this book that these correspondences are fabricated against Sheikhul Azhar when he stated: “The book titled *Muraja'at* (the right path) is just like another Shia book titled *Pashawar nights*, written by Sultan al – Wai'zin Shirazi in which he debated between himself and an imaginary Sunni scholar. Everything mentioned in that book was agreed upon and accepted by the imaginary Sunni scholar as if he himself is completely ignorant of Shia Imamiyyah books, it's history or he doesn't know anything about Shia deceptions (and fabrications) or he is just a non-existing imaginary person. AVN

You may refer to books written as a critique of *Muraja'at* (the right path), such as *al – Muraja'at al – Muftariat 'ala Sheikhul Azhar*, by Dr. Ali Ahmad Salous, and *Siyat al Lazia'at*, by Abdullah al – Ghamidi. These books can be downloaded from www.dd-sunnah.net and www.fnoor.com. AVN

the book al – Kafi which is one of the Shia books, so that he will see for himself their clear unbeliefs and their superstitious beliefs, so that he will come to the grasp of their hatred for Islam (and Muslims) in the first instance and so that he read the narrations (hadiths) of extremists, exaggerators, atheists and so that he will comprehend that the fundamental differences is not on the issue of Imamah (leadership) only and it is not on secondary issues. The real differences are on many fundamental areas, and on the issue of fear of Muslim’s unity and the increased power and dominance of Islam.

Sheikh Sharafuddin ignored and disregarded what is in the books of his sect and for that reason he stated in his book: “The issue of Imamah (leadership) is the greatest disagreement that befall the Muslim community for swords were not drawn within the religion of Islam on a religious fundamental principle as it was drawn on the question of leadership and authority and therefore the question of leadership is the direct, major reason that caused (Muslims) disunity.”

I (Ayatullah Borqei) said: that was not the reason (for Muslims disunity). Nay, the greatest source of (Muslims) disagreement and disunity was from the instigations of the enemies of Islam and the issue of Imamah is only a pretense and a cover. The unbelievers benefitted from ignorance of the Muslims (with regard to their religion) and thus, they arouse and shook their feelings in the name of Imamah of so and so, if not this, then what is the difference between the leadership of Zaid or ‘Amr if the aim is to spread Islam and teach it’s laws?¹⁴ The reality is that the

¹⁴We saw Imam Ali (r.a) being a good councilor to the Muslim Community and the government (Imamah) of Umar (r.a). when commander of the faithful Umar sought his advice concerning taking part in the campaign against the Byzantine – Roman empire, he replied him thus: “...If you yourself proceed towards the enemy and clash with them and fall into some trouble, there will be no place of refuge for the Muslims other than their remote cities, no any place they will return to. Therefore you should send there an experience man and send with him people of good performance who are well intentioned. If Allah grants you victory, then this is what you want. If it is otherwise you will serve as support for the people and a returning place for the Muslims” (Nahjul Balagah). ETN

leadership of someone in the first century of Islam has no relationship with the people of the 10th century or the 15th century. Allah says: “Those are people who passed away. Theirs is that which they earn, and yours is that which you earn. And you will not be asked of what they use to do” (2:134).

O you (Muslim) community that exist today! Is it not that the government of Shia Imamiyyah of our time (in Iran) more wicked time more wicked than past governments?¹⁵ They kill your children (men) and spare your women, you are not free to import or export goods for these are dictated by your government. You are not at peace with regard to your possessions, your wealth, your homes, your business transactions, your journeys and travels, your pilgrimage, your mutual relationships and transactions. Nay, all these are dictated by your governments. Your (independent) printed materials are strangled, spreading the truth about your religion is forbidden. Therefore if you have the ability, the strength and intellectual capacity; correct your own state, your situation and your present government. If you are unable to that then know that changing past governments is impossible. Can you be able to change and replace past governments? Can you resurrect Ali and Abubakar and then install Ali and remove Abubakar? Let us assume that Ali more deserves to be the leader; is that connected with our time? Researching into the question of leadership and successorship of the first century of Islam only betray the foolishness of whoever is raising it. Yes, the enemies of Islam are throwing questions in this regard among the ignorant in order to disunite them.

Under the guise of this question (of leadership and authority) they fabricated narrations (hadiths) and stories full of lies, superstitions, exaggerations and personal interests and ascribed them falsely to Muslim

¹⁵ The author is referring to the social and economic conditions prevailing today in the Islamic Republic of Iran. ETN

Imams and especially to the members of the Prophet's family; thus, destroying the religion by taking advantage of the gullibility and mindlessness of Muslims. Through this deception they kindled the fire of hatred, division and hypocrisy in the name (and under the guise) of the Shia (party, lovers) of people of the Prophet's household. But the members of the Prophet's household never innovates a sect, in contrast to that; they have absolved, exonerated, and distanced themselves from the innovators.¹⁶

ALAS! FOR THE HEEDLESSNESS OF SCHOLARS OF THE TWO PARTIES

Sayyid Sharafuddin wrote the book *Muraja'at* (The Right Path) for sectarian, fanatical, partisanship although the religion of Islam is one religion which contains no sects. The Imams of the prophet's household never belong to any sect or sects. Were they Muslims or not? Was their sect Ja'afariyyah, or Imamiyyah, or Sheikhiyyah, or Batiniyyah, or

¹⁶ In the book titled *Rijal* (vol.2, pg.593), the Shia scholar, al – Kishi recorded that: Ibn Sinan reported that Imam Abu Abdaidullah (a.s): “We, members of the Prophet's household are truthful men, but there are always some liars ascribing their lies to us in order to destroy our integrity among people. The Messenger of Allah (s.a.w) was the most truthful person but Musailamah (the imposter) has been lying against him. The commander of the faithful, Ali (a.s) is one of the most truthful people after the Messenger of Allah (s.a.w) and the one telling lies against him is Abdullah bin Saba, may Allah curse him. Abu Abdullah bin Husain bin Ali (a.s) was tried through al – Mukhtar (who was fabricating lies against him).” Then he mentioned Abu Abdullah al – Harith, al – Shami and Banna and said: “they use to fabricate lies against Ali bin Husain (a.s).” then he mentioned Mughirah bin Sa'id, al – Sirri, Baziga, Abu Khattab, Ma'amar, Bashar al – Ash'ari, Hamza al – Zubaidi, and Sa'id al – Hindi and said: “May Allah curse them. We always have liars lying against us or those with weak opinions (in religion).may Allah suffice us from the weight of their lies and may Allah make them taste the heat of the iron (sword). In page 591, of the same book it is stated that: “Imam Abul Hasa Rida (a.s) also complained against liars, the Imam said: “Banna use to fabricate lies against Ali bin Husain (a.s) and Allah make him taste heat of the iron. Mughira bin Sa'id used to fabricate lies against Ali bin Ja'afar (a.s) and Allah make him taste the heat of the iron. Muhammad bin Bishr used to fabricate lies against Ali bin Musa (a.s) and Allah make him taste the heat of the iron. Abu Khattab used to lie against Ibn Abdullah (a.s) and Allah makes him taste the heat of the iron. The person who is fabricating lies against me is Muhammad bin al – Furat.” Imam Ja'afar as – Sadiq (a.s) said: “verily people have ardent, passionate desire to fabricate lies against us” (*Bihar Anwar*, vol.2, pg.246). Among the tribulations of Imam Ja'afar Sadiq according to Shia books is that ignorant people surrounded him, they go into him and come out saying: “Ja'afar Sadiq spoke to us and they will be relating lies, detestable reports and other fabricated statements against him in order to get money from people. For these reason it was reported that Imam Sadiq said: “If (or when) our Mahdi arrive, the first people he will kill are the Shia who are lying against us” (*Rijal*, by Kishi, vol.2, pg.589). It was recorded in the same book (pg.598), that Imam Ja'afar said: “We have now reached a point (a situation) in which nobody shows us enmity than those who are claiming that they love us (the Shia). What we have mentioned above will illustrate to you the quantity of lies attributed to the Prophet's family members. AVN

Fatimiyyah, or Fathiyyah, or Nusairiyyah, or Durziyyah, or Qadiriyyah, or Usuliyyah (they are those who believed that all hadiths mentioned in Shia books are sound), or Nawusiyyah or any other sect (of the Shia sects)? And all those sects are ascribing and affiliating themselves to members of the Prophet's household. A poet said:

And each one is attaching himself to Laila,
But Laila never accepts such affiliation.

Yes! Shia Imamiyyah are pleased with the authority of the Mongols and the government of Hulagu;¹⁷ they helped them and aided them but they are not pleased with the government of the rightly guided successors of the Prophet (s.a.w).

Here we find Khawaja Nasiruddin; the most learned scholar of Shia Imamiyyah (at that time), and here we find al – Hilli - his student, and their followers are intimate friends and confidants of the Sultans of Mongols.¹⁸ In this situation (while they are aiding atheist governments), they are cursing the successors of the Prophet (s.a.w), and holding the belief in the reversion of the Muhajirin and Ansar from Islam and transmitting fabricated statements from the Imams saying that all people have apostatized after the Prophet (s.a.w) except three men¹⁹ although Allah Exalted be He has praised the Prophet's companions in over one hundred verses in His Book, He said: "...He (Allah) hath written faith upon their hearts..." (58:22).²⁰ Do the Imams of the Prophet's household

¹⁷ Here the author is referring to the role Shia scholars played in aiding the Mongols to overrun and destroy the Abbasid Khalifate, the destruction of Bagdad, the wanton pillage that took place and the destruction of Islamic libraries; in the service of foreign atheist army against Islam and Muslims. ETN

¹⁸ Refer to the book *Irshad al – Azhan*, by Hilli, vol.1, pgs.32-24. AVN

¹⁹ Refer to *al – Kafi*, by Kulaini, vol.8, pg.245.

²⁰ Allah is Just, He is all – Knowing and His Knowledge is perfect. Imam Abu Abdullah said: "...He (Allah) didn't invite anybody to disbelieve in Him. Therefore whoever believed in Allah and Allah confirmed him as a believer, after that Allah, the High, the Exalted will never transfer him to unbelief after belief" (*al – Kafi*, vol.2, pg.416). This grace and Blessing of Allah is only given to the companions of Muhammad the Messenger of Allah (s.a.w). ETN

ever apostatized the Muhajirin and Ansar who were praised in the Book of Allah?²¹

Yes! The Shia Imamiyyah scholars are saying that the kings of the Safavid dynasty, who have been aiding Christians over Muslims, are better (and more good) than the rightly guided successors of the Prophet (s.a.w). At that time the court of Kings Tahmasab the Safavid and Sha Abbas are always full with Shia Imamiyyah scholars,²² so also the brothers of Shirly²³ are their confidants and intimate friends. They use to buy weapons from those enemies and kindle the fire of war between Muslims, they also always oversee and command the wars and campaigns against Muslims.²⁴ In addition to all the above those Shia

²¹ The answer is: no, for we have seen Imams of the Prophet's household extoling their virtues. In Nahjul Balagah, while in Kufa Imam Ali (r.a) spoke about them saying: "We have been with the Prophet in many battles wherein those killed were fathers, sons, brothers, and relation of one another. Nevertheless, every trouble and hardship only increased us in faith, in our following the right path, in submission to (Divine) command and in endurance of the pain of wounds." In Sahifatul Sajjadiyyah, we found Imam Zainul Abideen supplicating for the Prophet's companions and those who follow them in good deeds saying: "O Allah and as for the companions of Muhammad, those who did well in companionship; who stood the great test in helping him, responding to him when he made them hear his messages arguments, separated from children and mates in manifesting his words, fought against fathers and sons in strengthening his prophecy and through him gained victory; those who are wrapped in affection for him, hoping for a commerce that come not to naught in love for him; those who were abandoned by their clans when they clung to his hand hold and denied by their kinsfolk when they rested in the shadow of his kinship...O Allah, and give those who have done well in following the companions, who say; our Lord, forgive us and our brothers who went before us in faith Thy best rewards. Those who went straight to the companion's road sought out their course and proceed in their manner..." ETN

²² Muhammad Jawad Mughniyyah – a lebanese Shia scholar, stated in his book titled, al Shia fi Mizan, pg.178, that: (The Safavid) Shah Tahmasab followed the footsteps of his father Shah Ismail in supporting the Imamiyyah sect. He went to the extent of putting the administration of the Kingdom at the hand of the scholar of his time Sheikh Ali Abdul 'Al saying to him: "You deserve exercising authority more than me for you are the true representative of Imam Mahdi, while I am a worker carrying out directives." Thereafter he wrote to all his governors and other government officials commanding them to obey the Sheikh and work with his directives and guidance. The Sheikh use to implement the Sublime law (Shari'ah). AVN

²³ Robert Shirly and his brother Anthony Shirly, were sent to the Iranian, Safavid government by the British government with orders to help in modernizing and improving the Safavid army according to the British model, so that they fight and check the Ottoman Empire, which they did between 1598 - 1600. ETN

²⁴ Shahin Makariyos stated in his book Tarikh Ilran, pg.154 that: "Shah Abbas released a circular to all his subjects (and government departments) stating therein that Christians are his friends and allies to his country and thus, all his subjects shall respect and honor them at the points of entry to the country and wherever they stay." As a continuation of this policy the Shah opened his ports and country to English merchants and directed that taxes shall not be collected from them or for their merchandise and that no state official shall touch them with anything bad or detestable. AVN

scholars apostatized the Ahlus - Sunnah Muslims and chant the praise of safavid kings.

Al – Majlisi (an Islamic scholar of his time) wrote a book titled Bihar al – Anwar and fill it with exaggerations, extremism, superstitions fairy tales and fables. He stated in vol.24, pg.243, under the heading “prayer for the safavid kingdom,” “O Allah establish it and connect it with the kingdom (authority) of Imam Mahdi,” – he meant the awaited Mahdi. This, although the Safavid authorities have killed hundreds of thousands of Muslims, changed the religion of Allah and brought to the fore Shia Imamiyyah sect.²⁵

Yes! The enemies of Islam right from the first century of Islam raised the flag of Shia (party) of the descendants (progeny of the Prophet) and they hid themselves under the banner of the school of thought of the members of the Prophet’s household and then threw hatred and enmity between Muslims and took hold of innovated, created sects, distorted beliefs and deceptive superstitious, fables and fairy tales. It shall be known that Islam is from Allah and sects were created by people.²⁶ The religion is one and inviting to unity, in the contrast the different sects are inviting to disunity and hypocrisy.it is left to the people of intellect to hold

²⁵ The Shia historian Abbas Iqbal stated in his book, Tarikh Iran ba’ad al – Islam (pg.647): “Without any doubt Shah Ismail is counted among the most guided and the greatest Kings of Iran although he has derailed from the path of fairness, justice and magnanimity by forcing the Shia sect upon the Iranian people. The majority of them up to that time are Ahlus - Sunnah. He shed the blood of many innocent people mercilessly, but his policy brought about sectarian unity in Iran and he made the Shia sect an official creed...His successors followed his footsteps, which brought about an important result which translated into protecting the Iranian nation from the attacks directed against it by the partisan Ottoman Sultans, who use to call themselves (since towards the end of the period of Sultan Salim) commanders of the faithful and rulers of all the Muslims. They claimed that they must be obeyed by all Muslims who are true believers as was the practice during the Abbasid dynasty and that all people have to accept that the execution of official decrees among them is religiously incumbent on them after the laws of Allah and His Messenger (s.a.w). Refer also to the book al – Daulah al – Uthmaniyyah, by Ali Sallabi, pgs.298-300. AVN

²⁶ Allah said in the Qur’an: “...It is He (Allah) Who has named you Muslims both before and in this (Qur’an)...” (22:78). And Allah Said: “And who is better in speech than him who inviteth to his Lord and doth right and say: I am among the Muslims (one who surrender to his Lord). ETN

fast to the religion of Allah and shun sects under whatever name they are known (or called).

SADNESS AND WONDER

This Sheikh Salim – a scholar of people of the tradition of Muhammad (s.a.w) and the consensus of the Islamic community (Ahlus – Sunnah wal Jama’ah) – as if he ignored (everything) and never heard anything on sectarian questions. (As if) he did not read the books of Shia Imamiyyah so that he know what it contained of cursing and damning the Prophet’s companions (r.a) and he didn’t see the superstitions, fables, exaggerations, and false creeds that are written therein. Above all he is asking Sayyid (Sharafuddin) about the proofs of Imamah (leadership) and the virtues of the members of the Prophet’s family (this is surprising from a scholar of Azhar).

The answer to both of them is that: the virtues of the Prophet’s progeny and people of his household are not affiliated to any sect and they don’t confirm a sect or sects. The books of Ahlus - Sunnah (people of the tradition of Muhammad – s.a.w – and the consensus of the Islamic community) are full with accounts of the virtues of members of the Prophet’s household and one of the greatest virtues of the members of the Prophet’s family is that they never innovate or create a sect; then why all these ignoring (of facts and reality)? It is only right to say to the author of Muraja’at; if you are truly a reformer, a man who forbids evil and a caller to the truth, tell us the meaning of Sharafuddin (exalted religion), and what is the meaning of Abdul Husain (slave of Husain)? Hasn’t the father of Imams, Ali (a.s) said: “don’t be a slave of any other than yourself for Allah has created you free?” (Nahjul Balagah). Are you a slave of Allah or a servant of Husain? You stated in your book: “We have made it incumbent upon ourselves to deal with this questions by looking at the proofs of the

two sects.” Then, why didn’t you start by reforming yourself and changing your name?

The book *Muraja’at* is just like another book titled *Pashawar nights*, which was written by Sultan Wa’izin al – Shirazi,²⁷ in which he made a debate between himself and imaginary Ahlus – Sunnah (Sunni) person. Whatever was written in this book the Sunni accepted it as if that Sunni is ignorant of the books of Shia Imamiyyah or he is not aware of the Shia stratagems or is just a hypothetical person, and Allah knows best.

A SECT IS KNOWN THROUGH IT BOOKS

We say to Sheikh Salim and his like, truly the truth and reality about each school of thought, sect (or religion) can be known through its books, its narrations (hadiths) and the history of their deeds and conduct. Thus, it would have been more appropriate for you to study the best book of Shia Imamiyyah and the most sound of their written documents – I mean the book *al – Kafi*, with regard to its sources, acquaintances, and fundamentals which are found in the first volume – but Shia Imamiyyah says, Imam (Mahdi) said: “*al – Kafi* is sufficient for our Shia.”²⁸

A TOUR INTO THE BOOK AL – KAFI

We will mention some of the claims and appeals that are in the book *al – Kafi*; therefore let the intellectuals and men of understanding judge them with all fairness.²⁹ Are these claims (teachings and injunctions) from

²⁷ The verifier of this book’s Arabic manuscript has doubt on the personality of al – Shirazi. He also stated that the book in question was written in form of question and answer between the Shia writer and an imaginary Sunni scholar. He wrote the questions, gave the answers and the imaginary Sunni scholar accepted all his arguments ETN.

²⁸ Refer to *al – Kafi*, vol 1 pg.25. This belief; that Imam Mahdi who is infallible (according Shia creed) has recommended this book to Shia debunked claims by Shia that the book contains fabricated and weak hadiths. If we accept that it contained fabricated hadiths it means that the Imam has erred. If he has erred, he is not infallible and he has no knowledge of the unseen. ETN

²⁹ What leads most people to Hell Fire is their lack of reasoning. Allah informed us that those condemned to Hell will lament thus: “...Had we but listened or use our intellect, we would not have been among dwellers of the blazing fire” (67:10). Thus, Allah has given man the ability to distinguish good from evil and he was aided with the Messenger who explained it and also with righteous scholars whose explanations and teachings shall be weighed with the

Islam and Qur'an or from their enemies? Would these be from a sect of the Imams of the Prophets family or from the sect of the ignorant fanatics, people of exaggeration, extremism, superstitions, fables, and fairy tales?

In al – Kafi, in the book of Oneness of Allah (Tauhid) in the chapter on miscellaneous hadiths, Imam Sadiq (a.s) was reported to have said: “We, I swear by Allah are Allah’s most fairest, beautiful names, without which Allah does not accept good deeds of His servants until they know us.”³⁰ And he said: “Allah created us and perfected our creation; He gave us our form and molded it well. He made us His eyes among His Servants, and His speaking tongue in His creation. He made us His opened hands over His servants with kindness and mercy... He made us His treasures in Heavens and the earth. Through us the trees give fruit and the fruits ripen and canals flow. Through us the sky send rain and plants grow on earth. Through our worship Allah is worshipped.”

Now, we say: are these words from an Imam who is self-conceited, - I mean of the arrogant?³¹ Or is he an Imam of the pious with regard to whom Imam Ali (a.s) said: “The greatness of the Creator is seated in their hearts and so; everything else appears small in their eyes” (Nahjul Balagah). Is this of the path and ways of the Prophet’s progeny whose grandfather

Qur'an and Sunnah because as humans they can err. Therefore, man shall use his Allah given reasoning and intellect to judge narrations and to distinguish truth from falsehood. Failure to follow those lights sincerely leads to man's degradation, humiliation and destruction. ETN

³⁰ Allah taught us His Most beautiful names in many verses Qur'an, such as in chapter, 59 verses 22-24. In contrast the Shia are saying that their Imams are Allah, because according one of their scholar Ayatullah al – Korani: “All the Shia had agreed that the attributes of Allah are Allah himself” (al Intisar, vol.2, pg.144). Thus, since the Imams are the names of Allah and his attributes it entailed that the Imams are Allah himself. Commenting on the following supplication: “O Allah, I am asking You with Your Enduring Treasured Names, the Ever-Living, the All-Subsisting,” al – Majlisi stated that: “It is possible that what is meant by that is light of the Imams because it has come in narrations that the Imams are the Perfect name of Allah” (Bihar al – Anwar, vol.83, pg.178). ETN

³¹ When Imam Abu Ja'afar was asked what he means by the extremists, he replied: “A people who attribute to us what we did not attribute to ourselves...By Allah we are not absolved by Allah, there is no relation of kinship between us and Allah, we have no authority (hujja) over Allah, and we only get closer to Allah by obedience to Him. Thus, whoever among you is obedient to Allah, his love of us will benefit him and whoever among you is disobedient to Allah, his love of us will not benefit him. Woe to you, do not be deceived, woe to you do not be deceived!” (Kafi, vol.2, pg.75-76).

(s.a.w) said: “I am only a man like you,” (al – Kafi, vol.5, pg.568), and he (the Prophet – s.a.w) said in his supplications: “I didn’t worship You; with full right of Your worship and didn’t know You with all-encompassing knowledge” (Bihar Anwar, vol.68, pg.23).

Yes! These are not the words of Imam Sadiq for these types of words emanates only from the leaders and proponents of fanaticism and extremism, those whom Imam Sadiq said concerning them: “Surely, the extremists (Shia) are the most evil of Allah’s creation...Surely, the extremists (Shia) are more evil than the Jews, the Christians, the Magians (fire worshippers) and the polytheists” (Amali, by Tusi, pg.650).

Is the Creator of all beings not able to make rivers flow until He use some of His slaves as intermediaries? Does the Creator only perfect the images of Imams? Allah the Exalted, High be His mention stated concerning all His creations: “Who made all things good which He created...” (32:7), and He said: “...He shaped you and made good your shapes...” (64:3).

In al – Kafi, the book of Tauhid (Oneness of Allah), Chapter on good and evil, Imam Sadiq said: “Surely, of the things that were revealed to Moses (a.s) in Torah are; “I am Allah there is no Lord other than I...I created the good and made it run through the hand of those whom I love...I created evil and made it run through the hands of whoever I wanted. Unfortunate are those through whose hands I have made evil to run.” The same type of narration was also attributed to Imam Baqir (a.s).

And we say: is this the words (teachings) of an exponent of predestination and fatalism or a scholar from the Prophet’s progeny?

In the chapter titled Imams are deputies of Allah on earth (and the gates through which people go nearer to Allah), al – Kulaini narrated from Imam Rida as saying: “The Imams are deputies of Allah on earth...” We

say: Allah the Holy, the Exalted did not travel and he never dies like humans so that he will have deputies and viceroys. Surely, Allah the Exalted, is Greater and More Sublime of having a particular place so that His deputy can sit on His stead and the station of Oneness and Lordship are greater than being given to a servant. The Book of Allah showed that Adam (a.s) was a successor of past corrupt creations. When Allah said that: “Verily, I am going to place (mankind) generation after generation on earth. They say: will you place therein those who will make mischief therein and shed blood...” (2:30). The Angels wouldn’t have the courage to say this (if not because another set of people once live in the earth and they did corruption, mischief and shed innocent blood). Didn’t you see that Allah the Exalted says: “He it is Who made you successors (generation after generation) of the formers in the earth. Therefore he who commits infidelity his infidelity falls on him...” (35:39). Can an atheist or an unbeliever be a deputy of Allah? Although Allah the Exalted did not say I am going to place on earth the deputy of Allah or My viceroy, but Shia Imamiyyah are belittling the Greatness of Allah and all of them are extremists (who have passed all fair bounds) and they are claiming that their Imam Mahdi will stand instead of the Lord of the Worlds (on earth).

WHAT WAS CONSIDERED AS EXTREMISM IS TODAY FUNDAMENTAL OF SHIA CREED

This is their scholar, who is considered as the most learned among Shia Imamiyyah of his time – I mean Ayatullah al – Mamqani stating that: “Surely most of what are considered today as fundamental of Shia creed are in the past considered as extremism” (Tanqih al – Maqal, vol.1, and pg.212). He means that most of the creeds and beliefs of Shia Imamiyyah today were considered in the early centuries (of Islam) as extremism, but

today they are considered as fundamentals of their creed and this is a confession from one of their scholars in the fourteenth century.³²

Al – Mamqani also commented on the situation and estimations of Jabir bin Yazd al – Ja’afari (one of the Shia hadith narrators) because of the corrupt ideas he narrated concerning the Imams saying: “Today all these things are considered fundamentals of religion, but in the past they are considered extremism (exceeding of proper bounds).” He also commented on the estimation of Mufaddal bin ’Amr (a Shia hadiths narrator) stating: “Although the past scholars have condemned this man as an extremist (deviant), and that he cannot be trusted, but what are considered today as fundamentals of Shia creed are considered in the past as deviation and extremism – therefor he is a truth worthy person today and his narrations are acceptable.”

Yes! Extremism was considered unbelief and polytheism by Imams of the Prophet’s household and the past Shia Imamiyyah scholars, before the advent of Safavid Kingdom, but after the Safavid Kingdom praise singers, adulators and flatterers became a large number in the society making extremism a gainful employment upon which much is paid and great wealth are acquired, in addition to that they become honored people in the society.

Sheikh al – Tibrisi (died in 548A.H), who was a scholar of Shia Imamiyyah and is considered the most learned in his time while giving the exegesis of the verse of the Qur’an: “The Day when Allah will gather the Messengers, then will say; What answer was made to you. They will submit; We have no knowledge, it is You only the Knower of all things unseen” (5:109). Stated that: “Whoever ascribe to the Shia Imamiyyah the view that the Imams knows the unseen is false and untrue for we didn’t

³² Wahid al – Bahbaha’i in his book (al – Fawa’id al – Rijaliyyah, pg.38) stated that: “The past scholars have diverse opinions on issues concerning the Fundamentals of Shia creeds. Many beliefs to some of them are corruption, or unbelief or extremism or predestination or fatalism or ascription of human characters to Allah (anthropomorphization of Allah) etc., but to others they are considered fundamentals of religion which are incumbent upon all believers to have faith in them.” AVN

know anybody among the Imamiyyah scholars, nay none of the Muslims ascribe anybody to having knowledge of the unseen, and whoever ascribe the knowledge of the unseen to any created being has apostatized from the religion. Therefore, Shia Imamiyyah have absolved themselves from such statements” (Majma’ul Bayan fi Tafsirul Qur’an).

But, after the establishment of the Safavid dynasty the statement that the Imams have knowledge of the unseen became one of the fundamentals of Shia sect. If you refer to vol.7 of Bihar al – Anwar by Majlisi you will find therein a chapter stating that Imams have knowledge of the unseen (so also if you refer to al – Kafi and all Shia Imamiyyah major books). The fact is that whoever lives in Iran (and other Shia Imamiyyah communities in the world) he will know that all Shia Imamiyyah adherents believed that their Imams knows the unseen, while Allah the Exalted commanded His Messenger to declare: “Say you, I do not possess the treasures of Allah, and nor I say , I know the unseen” (6:50).

Yes! Allah the Exalted knows the unseen and He informed His Messenger some knowledge of the unseen; the Prophet (s.a.w), pious servants of Allah in his community and his progeny believed in that knowledge (of the unseen), as Allah has said: “This is a Scripture (Qur’an) whereof no doubt, a guidance unto those who ward off (evil): Who believe in the unseen, and establish worship (regular prayer), and spent of that We have bestowed upon them” (2:2-3). Allah the Exalted, in chapter Hud, after the story of Noah stated that: “This is of the tidings of the unseen which We inspire you (Muhammad). Thou thyself knowest it not, nor did thy folk (knows it) before this” (11:49). Again, Allah said in chapter Jinn: “(He is) the Knower of the unseen and He revealeth unto none His secret, save unto every Messenger whom He has chosen” (72:26-27).

Thus, the Imams were informed of the knowledge of the unseen which their grandfather acquired through revelation (so also all believers), but the Shia Imamiyyah extremists believed that each of their Imams and their representatives knows the unseen; they narrate stories about the amount of money and the direction from which they will acquire it from their followers in contradiction to the Word of Allah: “Say (O Muhammad);

none in the heavens and the earth knowest the unseen save Allah...” (27:65). But just study the book, Bihar Anwar, vol.52, by Majlisi in which there are a lot of narrations most of it stating that the representatives of Mahdi knows the unseen.

Allah the Exalted stated in His Book: “Surely! Nothing in the earth or in heavens is hidden from Allah” (3:5). And here is al – Kulaini stating in his book al – Kafi: “Chapter; The Imams do have knowledge of³³ the unseen of what was, what will be and that nothing is unknown to them.” Glory be unto Allah, and High Exalted above what they say of falsehood.

It was stated in al – Kafi; chapter on that the Imams possess divine authority and are treasurers of His knowledge. It was stated that Imam Sadiq (a.s) said: “We are of divine authority of the command of Allah; we are the treasurers of the knowledge of Allah, and the repository of the revelation of Allah.”³⁴ And again, it was stated that Imam Baqir (a.s) said: “I swear by Allah that we are treasurers of Allah in His heavens and on His earth, we are the translators of the revelations of Allah. We possess complete divine authority over all.” Again they related that Imam Sadiq said: “It is to us that the tree spoke.”³⁵

THE IMAMS HAVE NO KNOWLEDGE OF THE UNSEEN

We say; all of these creeds are from the sect of the extremists and not from members of the Prophet’s family because Allah has commanded His Messenger (s.a.w) to say: “Say (O Muhammad); I say not unto you (that) I possess the treasures of Allah, nor that I have knowledge of the unseen...” (6:50). Again Allah said: “And there is not a thing but with Us are the stores thereof. And We send it not down save in appointed measure” (15:21). But Imam of the extremists is saying that: “I have with me the treasures of Allah (I am Allah’s treasurer).”

³³ Refer to al – Kafi, vol.1, pg.260.

³⁴ Refer to al – Kafi, vol.1, pg.192.

³⁵ Here the extremists, Shia Imamiyyah sect are saying that the tree in which area Allah spoke to Prophet Moses (a.s) that it was to their Imams that the tree spoke. The author has discussed this issue in the next paragraphs (topic) debunking their fairy tale. ETN

This is the commander of the faithful (Ali bin Abi Talib) stating in one of his sermons: “With him (Muhammad) Allah has exhausted (terminated) the series of Prophets and ended the revelation...” (Nahjul Balagah), and while washing the body of the Prophet (s.a.w) before burial, he said: “May my father and mother shed their lives for you, Oh Messenger of Allah! With your death the process of Prophethood, revelation and heavenly messages has stopped, which had not stopped at the death of others (Prophets)” (Nahjul Balagah). In contrast to these the extremists are saying; Imams receive revelations and Angels descend to them.³⁶

With regard to their saying that Ima Ja’afar as – Sadiq (a.s) said: “It is to us that the tree spoke.” The reader is hereby drawn to the story of Prophet Moses (a.s), where Allah the Exalted said: “And when he reached it (the fire) he was called from the right side of the valley in the blessed field from the tree: O mosses! Surely, I even I am Allah the Lord of the Worlds” (28:30). Therefore the One who called and the One who spoke is Allah and the tree was only the place from where the call was made. Therefore, it is not the tree that spoke and the tree didn’t say I am Allah, but the Imam of the Shia Imamiyyah (whoever he may be, but certainly not Ja’afar as - Sadiq) is saying: “It is to us that the tree spoke.” This is clear unbelief.

Among the narrations that are found in al – Kafi is the saying of Imam Abu Abdullah (a.s) that: “We are the perfect proof (hujja) and argument of Allah.”³⁷ This is in contrast to the Words of Allah, that there will be no any proof and argument after the Messengers. Allah the exalted said:

³⁶ The heading of chapter 97 of al – Kafi is: “Angels come to the houses of the Imams, step on their furnishings and bring them revelations.” In the same book, chapter 90, it was recorded that Imam Rida said: “He (an Imam) come to know it (that he is the next Imam)...through revelation from Allah.” In chapter 41, it was recorded that Imam Ali said: “I myself and eleven men from my descendant will be the Imams and the people to whom Angels brings revelation.”
ETN

³⁷ There are other narrations in al – Kafi which contradicted this one from the same Imam of which are: Imam Abu Abdullah said; “The authority of Allah over the people is the Prophet (s.a.w)...” In another narration, Imam Abu Abdullah said that the Messenger of Allah, on the Day of Judgement will inform other Prophets and Messengers with regard to the Qur’an: “...This is the proof of Allah (hujjatullah) over His creation” (Kafi Book on the excellence of the Qur’an). ETN

“Messengers of good tidings and warnings, in order that mankind might have no proof (hujja) against Allah after the Messengers...” (4:165).

Imam Ali (a.s) stated in a sermon: “The process (of Messengerhood) come to an end with our Prophet and his hujja (argument, plea, authority) and warnings reached finality” (Nahjul Balagah). Imam Sadiq (a.s) said: “Allah has placed two kind of authority over man. The apparent (manifest) authority and the internal (hidden) authority. The Prophets and the Messengers are the apparent authorities and intelligence is the hidden authority” (al - Kafi). But in contrast to these, Shia Imamiyyah are saying; nay our Imams are authorities (hujja) of Allah for this reason they insert in their call to prayer and they declare in their mosques: I bear witness that Ali and his infallible children are arguments (hujja) of Allah.

Thus their word contradicts the Words of Allah and also contradicts the words of the Prophet’s descendants. Now we ask them (Shia Imamiyyah): is the authority of a person in Allah’s religion to be by Allah’s appointment or by undue assumption of the extremists? We ask again: is the knowledge of Allah part of His essence or in the store of someone else among His slaves? Then, what is the meaning of the words of the Imams of the extremists: we are the treasurers of Allah’s knowledge?

In the book al – Kafi there is a chapter titled: “Imams are the light of Allah.” In this chapter it was stated that Abu Khalid asked Imam Baqir the meaning of the Words of Allah: “Therefore, believe in Allah and His Messenger (Muhammad) and the light (Qur’an) which we sent down...” (64:8). Imam Baqir replied him: “O Abu Khalid the light, I swear by Allah, are the Imams.” In another narration Imam Sadiq said concerning the Words of Allah: “Those who follow the Messenger, the Prophet who can neither read nor write..., and follow the light which was sent down with him...” (7:156). He (Imam Sadiq) said: “The light in this verse are Ali and the Imams.”

I say; look at these dull, silly, weak interpretations, can they emanate from an Imam from the household of the Prophet (s.a.w) or are they just fabricated hadiths of the Shia Imamiyyah? Did Allah send down the Book

(Qur'an) or did He send down Ali and his children? Allah the Exalted said: "...There has come to you from Allah a light (Prophet Muhammad) and a plain Book (Qur'an)" (5:15). Is it right and correct that an Imam from the Prophet's household will be ignorant of the fact that Allah sent down the Book? Unfortunately the book al – Muraja'at (The Right Path) is inviting people to those sectarian superstitions, fables and fairy tales.

BATINIYYAH³⁸ EXEGESES OF THE QUR'AN

In the book al – Kafi there is a chapter titled: "Surely the signs that Allah mentioned in His Book are the Imams." Under that chapter Imam Baqir was alleged to have said in the exegeses of the Word of Allah: "And indeed, warnings come to people of Pharaoh. They denied all Our signs, so We seized them, with a seizure of the All – Mighty, All – Capable" (54:41-42). He (Baqir) said: "It means they denied all those given the divine will (Imams)." Are these the word of Imam Baqir or the fabrication of ignorant Shia Imamiyyah adherents? The people of Pharaoh denied (believing in) the twelve Imams and thus they were drowned in this world and will be punished in the Hereafter; is this true?

In the book al – Kafi there is a chapter titled: "The Qur'an guides people to the Imams," in which they narrated that Imam Sadiq (a.s) said with regard to the Word of Allah: "Verily this Qur'an guides to that which is most just and right..." (17:9), he (Sadiq) said: "It means the Qur'an guides to the Imams,"

I say; they have taken the verses of Allah as a means of jesting and playing. Does not the Imam know that the pronoun that appeared in the sentence (allati التي) is feminine while al – Imam has a male pronoun (alladhi الذي)? Are these the words of fabricators, liars or the words of a learned, pious leader? This is how Shia Imamiyyah inserted false creeds in the Qur'an under the names of the Imams, they threw the Qur'an behind

³⁸ Batiniyyah is a school of thought characterized by divining a hidden, secret meaning in the revealed texts (Qur'an and hadiths). ETN

their backs and distort it. They are saying in their sitting places of study that this Qur'an is nothing and is insignificant without an Imam.³⁹

In the book al – Kafi there is a chapter titled: “the deeds of the people are presented Before the Prophets and the Imams.” Al - Kulaini recorded that Imams Sadiq and Rida (a.s) said: “All deeds are presented before the Messenger of Allah. It is deeds of all the virtuous and the evil doing servants (of Allah) that are presented to them every morning and every evening. So pay proper attention to it and be careful, and that is the meaning of the Words of Allah: “And say (O Muhammad); Do deeds! Allah will see your deeds, and (so will) His Messenger and the believers” (9:105).

I say: this verse is in the Qur'an, in chapter of repentance and it was revealed in the course of blaming the hypocrites for their refusal to follow the Prophet (s.a.w) for the Tabuk campaign, when the Prophet (s.a.w) came back (from the campaign), they will come to him making excuses and giving reasons as to why they did not participated and Allah revealed His revelation saying: “They (the hypocrites) will present excuses to you (Muslims) when you return to them. Say (O Muhammad); present no excuses, we shall not believe you. Allah has already informed us concerning you. Allah and His Messenger will observe your deeds...” (9:94). Thus, this verse has no connection with the deeds of believers and the deeds of people after the Messenger of Allah (s.a.w). What the verse means is: O you who refused to follow the Prophet (s.a.w) to the Tabuk campaign , do not bring excuses for Allah, His Messenger and the believers will see and view your conduct in the coming campaigns; will you attend the next Jihad or not? Here again you can see that the Shia Imamiyyah distorted this verse and gave to it another meaning connected to the deeds of believers after the death of the Prophet (s.a.w) and the Imams. They took the verses (Words) of Allah as a means of jest and play;

³⁹ In the book al – Kafi, it was narrated that Imam Abu Abdullah said: “The Qur'an cannot serve as divine authority without a guardian (an Imam) whose words about the Qur'an would be the true ones.” Refer to the chapter titled: “on the necessity of the presence of divine authority among the people.” A Shia scholar Mazindarani in his commentary on al – Kafi, vol.5, pg.351, stated that: “Surely the Qur'an is not an authority until it has a speaking support (an Imam) who knows its apparent meanings, its hidden meanings and its hidden, its hidden of the its hidden meanings...Thus it is understood that the Qur'an is not an independent authority.” AVN

by these distortions they implied that Allah the Exalted is a divulger of peoples defects and that He does not cover people's secrets and defects, because he is uncovering the deeds of the profligate before His Messenger (s.a.w) and His friends in their graves and in the House of Peace (Paradise) before their Lord, in the House where they will have no fear and they will not be sad. But to the Shia Imamiyyah the deeds of the profligate and the injustices committed by His slaves will be shown to the friends of Allah (in a constant manner), thus they will be in a state of sadness and anxiety forever for the bad deeds committed by the Muslims. Are these of the teachings of Islam or of the teaching of a superstitious sect? Has not Allah commanded His Messenger (s.a.w) and the believers with His Words: "...And spy not (on each other)..." (49:12). Has not Allah forbidden spying on the deeds of His servants? Therefore this is the school of thought of a people who took the Imams as a shield and a protection for their superstitions (and their fabrications). It is a school of thought of a people whom the members of the prophet's household condemned and from whose actions and association they absolved themselves.

NARRATIONS IN WHICH THE IMAMS DISPARAGED AND CENSURED THE SHIA

Ayatullah al – Mamqani stated in his book titled: *Miqbas al – Hidayah* (pg.88), that Imam Sadiq (a.s) said: "Inform the extremists (Shia) to repent for they are profligates and unbelievers."⁴⁰ Imam Sadiq also said: "Among those who assume following this thing (Shia creed) are those who are worse than the Jews, the Christians, the Magians (fire worshippers), and the polytheists."⁴¹ In another occasion Imam Sadiq mentioned the extremists saying: "Among them (Shia) there are those who lie to the extent that Satan is in need of their lies" (al - Kafi). Again Imam Sadiq said: "Allah has not revealed a verse concerning the hypocrites but that it suited those who call themselves Shia" (*Miqbas al – Hidayah*, pg.89). In page 88 of the same book, al – Mamqani recorded that, Abu Basir narrated

⁴⁰ Refer also to *Was'il as – Shia*, by Hur Amili, vol.28, pg.352, and to *Rijal al – Hadith*, by Khoei, vol.15, pg.264. AVN

⁴¹ Refer to *Bihar al – Anwar*, vol.56, pg.166.

that; Imam Sadiq said to him: “O Abu Muhammad, surely I am disassociated from those who claimed that we are Lords.”⁴²

And I say: Allah the Exalted has stated with regard to Shia Imamiyyah and the unbelievers, in the Chapter of Repentance: “They took their rabbis and monks to be their Lords beside Allah (by obeying them in things which they made lawful according to their own desires without being ordered by Allah), and (they also took as their Lord) Messiah son of Mary, while they were commanded to worship none but One Allah, none has the right to be worshipped but He. Glorified is He from having the partners they associate (with Him)” (9:31). Allah also said: “...Are diverse lords better, or Allah the One Almighty?” (12:39). Allah said in another verse: “Say (O Muhammad) o people of the scripture! Come to a word that is just between us, that we worship none but Allah (alone), and that we associate no partners with Him, and that none of us shall take others as lords beside Allah. Then if they turn away say: Bear witness that we are Muslims (those who submit to Allah alone)” (3:64). It means whoever took lords beside Allah is a polytheist, outside the fold of Islam. But Shia Imamiyyah in their traditions (hadiths), conducts and religious observances are saying; Oh Husain, Oh Abbas, Oh thou gates of needs, and Oh Musa bin Ja’afar, you are our lords and we are supplicating to you to solve our problems and give us our needs. This is their conduct in their supplications, prayers and religious observances.

REALITY OF IMAMS NEGATES ASCRIBING TO THEM KNOWLEDGE OF THE UNSEEN

The reality is that Imams of the members of the Prophet’s household have left the world and there is no way by which one can reach them (or be connected with them). Allah has never commanded us to supplicate to them (or through them), He never commanded us that you shall invoke your Messenger (s.a.w) or invoke any of those who are most near to Me,

⁴² Allah commanded the believers to remember Him much, the Shia said their Imams are the remembrance of Allah. They claimed that Imam Abu Ja’afar while explaining the verse: “Verily as – Salat (Prayer, worship) preventeth from lewdness and inequity, but verily remembrance of Allah is more important” (29:45). The Imam explained that: “Prayer preventeth by speech, lewdness and inequity are (names of) men and we (the Imams) are the remembrance of Allah, we are more important” (Kafi, vol.2 pg.598).

nay in contrast He commanded that you shall invoke your Lord,⁴³ that I am closer to you than your jugular vein,⁴⁴ that I am more merciful to you than anyone else, there is no intermediary between Me and you, and I am not far away from you.⁴⁵

It is unfortunate that Sayyid Sharafuddin is behaving as if he didn't know the Shia Imamiyyah religious beliefs and observances in their religious institutions and study groups; to this extent he is inviting people to the school of thought of those who believed that al – Abbas is around and present in all places, he hears all invocations directed to him; they all also attributed to him all the attributes of Allah and that he heard all sounds. Didn't they read the Glorious Qur'an and particularly the story of 'Uzair , the Apostle of Allah. Allah said: "Or like the one who passed by a town which has tumbled over its roof. He said: Oh! How could Allah ever bring it back to life after its death? So Allah caused him to die for a hundred years, and then raised him up (again). He (Allah) said: How long have you remained (dead)? He (the man) said: (Perhaps) I remained (dead) a day or part of day. He (Allah) said: Nay you remained (dead) for a hundred Years..." (2:259)

The Shia Imamiyyah are saying that the souls of the Prophets and those chosen by Allah are circling the world; they are aware of all conditions of Allah's slaves, and that they hear all sounds that occur in the world. In contrast (to these superstitions), the story of 'Uzair, one of the great apostles of Allah negates those beliefs, because after his death he is not even aware about himself (his condition), the period in which he remained dead, and he doesn't know that his donkey has turned into sand; so how can he have knowledge of other slaves of Allah! From this story we learned that the Messengers of Allah doesn't know anything about the condition of the world after their death. (Despite all this facts) the Shia Imamiyyah will visit the graves of their leaders, standing before them for

⁴³ Allah said: "(O mankind) call upon your Lord humbly and in secret..." (7:55). And He said: "And your Lord said; Invoke Me, I will respond to your (invocation)" (40:60). ETN

⁴⁴ Allah said: "Verily We created man and We know what his soul whispereth to him, and We are nearer to him than his jugular vein" (50:16). ETN

⁴⁵ Allah said: "And when My slaves ask you concerning Me, then (answer them), I am indeed near to them, I respond to the invocation of the supplicant when he calls on Me (direct)..." (2:188). ETN

hours, reading long invocations (composed for grave visitors) and they will be humbling themselves, invoking the owner of the grave (the dead) saying: “I am your slave, who is seeking your help. I bear witness that you are hearing my words, you are responding to me and you are seeing my situation.” All these are corrupt creeds Satan has made their deeds fair seeming to them.⁴⁶

IMAM ALI HAS NO KNOWLEDGE OF THE UNSEEN

This is the commander of the faithful, Ali (a.s) standing in one of the nights on the grave of Fatima saying in (a poem):

“What is wrong with me that I stood before the grave forwarding greetings?

Grave of the beloved, who return not greetings,
Have you forgotten after me the tradition of lovers?
The beloved replied; how can I return your greetings?
While I am a prisoner of soil and trenches!”⁴⁷

It means that Fatima (a.s) didn't return the greetings of Imam Ali (a.s), then how come the Shia Imamiyyah believed that she heard their invocations and respond to them! And why are they saying Fatima intercede for us, and aid us?

Imam Ali stated in one of his sermons: “Their houses have now became graves, their wealth devolved to their successors, they don't know who came to them, and they don't respond to who call upon them” (Nahjul Balagah).

⁴⁶ To shia visiting the graves of any of their imams is: “Surely visiting the grave of Husain is better than twenty Pilgrimage (hajj) and twenty lesser pilgrimage (Umrah)” (Furu'ul Kafi). In another hadith the said: “Whoever visit the grave of Husain,...is a like a person who conducted one hundred Pilgrimage with the Messenger of Allah” (Wasail ash - Shia). The graves can be circumambulated as done to the Ka'abah (Bihar Anwar, vol.100, pg.126), and that facing the grave while conducting the prayer of entering the vicinity of the grave is compulsory even if the grave is not in the direction of the Qibla (Ka'aba) (Bihar Anwar, vol.100, pg.135). So you can see that according to their creeds visiting graves is more important than the fifth pillar of Islam. ETN

⁴⁷ Refer to Bihar Anwar, vol.43, pg.218.

This is Jabir bin Abdullah al – Ansari, he stood on the fortieth day on the grave of Imam Husain (a.s) and then said: The beloved can't respond to his beloved."⁴⁸ Alas the books of Shia Imamiyyah are full of contradictions.⁴⁹

KNOWLEDGE OF THE IMAMS

In the book al – Kafi there is a chapter titled: “Death of the scholars.” It was recorded in this chapter that Imam Sadiq (a.s) said: “A scholar dies, and departs with his knowledge.” There is another chapter in al – Kafi, titled: “Imams are inheritors of knowledge, they inherit knowledge one from another.” In this chapter you find statements (from Imams or from the same Imam) contradicting the above. It was related that Imam Sadiq said: “No scholar dies and depart with his knowledge for knowledge is inherited.”⁵⁰ In another chapter titled: “Imams inherited knowledge of the Messenger of Allah (s.a.w). It was narrated that Imam Sadiq said: “Surely knowledge is inherited.” It was also narrated that Muhammad (s.a.w) inherited the knowledge of Solomon (a.s). But the Qur’an negates these beliefs for Allah said: “And thus, We have sent you (O Muhammad) a revelation (and a mercy) from our command. You knew not (before this revelation) what the Book is, nor what is faith...” (42:52). In another verse Allah said: “And you were not expecting that the Book (Qur’an) would be sent down to you, but it is a mercy from your Lord...” (28:86). Yet in another verse Allah said: “Allah has sent down to you the Book and Wisdom (the Prophets Sunnah – legal ways), and taught you that which you knew not...” (4:113). Despite all these you find in al – Kafi that Imam Baqir said: “Verily, Muhammad (s.a.w) inherited the knowledge of those who passed before him of Prophets and Messengers.”⁵¹ In the fabricated books of visiting the graves, you find them reciting before the grave of Husain (a.s): “Peace be upon you; O the inheritor of the knowledge of

⁴⁸ Refer to Bihar Anwar, vol.65, pg.130.

⁴⁹ Allah the Exalted says: “Do they not then consider the Qur’an carefully? Had it been from other than Allah; they would surely, have found therein much contradiction” (4:82).

⁵⁰ It is almost in possible to find a fundamental of religious issue in Shia Imamiyyah religious books which have no contradictory narrations. This negates the concept that Imams are a shield against division and disunity. ETN

⁵¹ In contrast to the above fabrication Allah said: “Those who followed the Messenger, the Prophet who can neither read nor write (Muhammad)...” (7:157). How can an unlettered person be an inheritor of knowledge? Is knowledge acquired or inherited? ETN

Noah (a.s) the Apostle of Allah, Peace be upon you, O the inheritor of Abraham (a.s). There are many others like that. We say: Are Prophethood and knowledge inherited or they are Allah's Grace (with regard to Prophethood) or (with regard to knowledge) acquired (through learning)?⁵²

EXTREMISMS AND EXAGGERATIONS WITH REGARD TO THE IMAMS

In the chapter titled; “The Great names of Allah are given to Imams.” You find some of the superstitions, fables and fairy tales that are in al – Kafi and other Shia Imamiyyah books such as Bihar Anwar. Under the above named chapter there is a narration allegedly on the authorities of Imams Baqir, Sadiq, and Askari which stated: “The greatest name of Allah has seventy three letters. There is only one letter with Asif (a Jinni). He spoke with it and the land between him and the throne between him and Queen of Sheba (Bilqis) sunk down as such that he took her throne and placed it before Solomon... There are seventy two of these letters with us.” In another narration Abu Ja'far said: “...Two letters were given to Jesus...”

Now, I say: Yes it is part of the ignorance of the Imams (leaders) of the extremists that they are claiming to be better than Prophets by seventy degrees and they do not know that a noun has only three letters or four or five and that there is no noun in the Arabic language or any other language containing seventy letters. If assumed that there is a noun containing seventy letters, one letter out of it has no meaning because alphabetical letters has no meaning until they are put together. It is wonderful that the leaders (Imams) of the extremists are always saying: We are so and so, while the Imams of the prophet's family are always absolving themselves from such claims.⁵³

⁵² The author is saying that Prophethood is a Divine Grace, while knowledge is acquired through leaning. ETN

⁵³ For example Hur Amili in his book titled: Lithabat al – ahuda, narrated that Imam Sadiq said: “The ignorant and the unwise Shia have done harm to us, and those whose religion weight less than the wing of a mos1quitor...I am free from those who say that we know the unseen before Allah and His Messenger (s.a.w). In Nahjul Balagah, Imam

Chapter 38 of al – Kafi is titled: “The armaments and sacred items belonging to the Prophet (s.a.w) that are with the Imams,” there is a hadith in which all the chain of narrators are donkeys. The hadith was narrated by a donkey, on the authority of a donkey, on the authority of a donkey and on the authority of another donkey. Let the intelligent laugh at this ignorance from the author of al – Kafi. It was reported that the commander of the faithful (Ali bin Abi Talib) said: “Verily that donkey (named Ufair) spoke to the Messenger of Allah, may Allah take my soul and the soul of my parents in his service for Your cause, saying: My father related to me from his father, from his grandfather who live with Prophet Noah (a.s) in the Ark. Once Noah (a.s) came to him and touched him on his back and said: From the descendants of this donkey, there will be a donkey on whose back the Master and the last Prophet will ride. I thank Allah Who made me that donkey.” O you who have intellect to reason with! Does a donkey narrate hadith from his father? Does any donkey that walks behind his mother know his father? How did he know his father? Is it right (and rational) to belong to a school of thought whose hadiths are narrated by a donkey, who heard from another donkey? Despite all these (fables and fairy tales) Sayyid Sharafuddin is saying: “...Theological reasoning has led us inevitably to adopt the creed of those Imams who belongs to the Prophet’s household.”

The reply to the above claim is that the Imams of the Prophet’s household did not create a creed whose narrators of hadith are donkeys on the authority of a donkey. It is also a great virtue to their credit that they are Muslims and this is the father of Imams (Ali bin Abi Talib) saying: “The Sunnah (tradition) is what has been laid down by the Messenger of Allah” (Bihar Anwar, vol.2, pg.266). In contrast to this, you are saying

Ali (r.a) said: “Two set of people will be destroyed because of me; the extreme lover whose love for me made him to deviate from the truth, and the extreme hater whose hatred for me made him to deviate from the truth...” ETN

that there are twelve Sunnah, each Imam has his Sunnah and you made allegations against the Imams.

MOST OF THE NARRATIONS ATTRIBUTED TO THE IMAMS ARE FABRICATED⁵⁴

The narrations that speak about the number of Imams are all fabricated.⁵⁵ Sayyid Sharafuddin confessed that: “People of the first three generations of Muslims never follow any sect of the sects (being propagated today), and where are those sects in the first three generations, considering that those generations are the best generations.” But here he forgot his words by stating in the fourth letter that members of the Prophet’s household has had a sect. Is this not a contradiction? Is there anybody among the Prophet’s family in the first three generations who belonged to Shia Imamiyyah, or Batiniyyah, or Ja’afariyyah, or Sheikhiyyah etc.? Imam Sadiq (a.s) never created a sect with his name, and he never know that the Imams are twelve Imams and they are limited and restricted, for that reason he said: Verily this my son will be an Imam after me, when Ismail died Shia Imamiyyah said: It has occurred to Allah to change His mind (Bada lillah). The concept of Bada (Allah changing His mind) is among the innovations of Shia Imamiyyah. They resort to it whenever a hadith of their Imam failed the test of time, so in order to cover

⁵⁴ The Imams did not call people to follow their Sunnah but rather to the Book of Allah and the Sunnah of His Prophet (s.a.w). Imam Ali said: “My directive (will) to you is that you must not worship anything other than Allah, the Exalted. You must not disregard the Sunnah of the Prophet (s.a.w). Keep these two pillars straight and light those two beacons” (al - Kafi). Imam Abu Abdullah said: “There is no case for which there is not a law in the Book and the Sunnah, the noble tradition of the Prophet (s.a.w). Again Imam Abu Abdullah said the litmus test to their hadith is Qur’an and Sunnah saying: “One must study to find out which one agrees with the Qur’an and the Sunnah of the Prophet (s.a.w)...such hadith must be accepted” (al - Kafi). ETN

⁵⁵ A Shia hadith scholar, Muhammad Baqir al Bahbodi, while commenting on one of the hadith that speak about divine text on the twelve Imams stated that: you may understand some irregularities in the creed of Imamah and some additions in the creed of Imamah this because all the narrated hadiths in this regard are narrations of Lauh and others and all of them were fabricated at the period of occultation and uncertainty and immediately after it. If to say that all those texts are known to Shia Imamiyyah before that time there will not be all these contradictions and differences in knowing the holy Imams. Since uncertainty has occurred to the distinguished scholars of the sect and its authorities in science of hadith. They didn’t move fast to write books in order to confirm occultation and in order to remove uncertainty from the hearts of Shia community. AVN

that lapse or gap they invented and innovated the concept of Allah changing His mind (Bada).

IGNORANCE OF COMPANIONS OF THE IMAMS ABOUT THE IMAMS

The companions of the Imams never knew that the Imams are twelve persons and they never knew the names of those twelve persons, for these reasons they use to ask each of their Imams if something happened to you, from whom shall we take the teachings of our religion?⁵⁶ Let the researcher read the books written on Shia reporters of hadith, so that he will understand that the Shia Imamiyyah, Ithna Ashriyyah are not known and have no mark in the first generations. We will mention some of the distinguished companions of Imam Sadiq so that you will understand that those people have no knowledge concerning the next Imam after the Imam of their time.

Firstly, Zurarah bin A'yun: The Shia scholars on the science of hadith reporters such as Najashi and Mamqani stated that; Zurarah is Sheikh of Shia in his time and more distinguished of all. He was a jurist, a poet, a scholastic theologian and versed in literature. He was virtuous and religious. He died in the year 150A.H, after the death of Imam Sadiq. Imam Sadiq said concerning him: "Zurarah, Abu Basir, Muhammad bin Muslim and Yazid are among those who Allah stated concerning them: 'And those foremost (in faith, and good deeds) will be foremost (in Paradise). These will be nearer to Allah' (56:10-11). He also said: "If not because of those men the teachings of the Prophet will have been buried. Those men are protectors of religion and the trustees of my father concerning the forbidden of Allah and the allowed."

⁵⁶ A distinguished Shia scholar, Abul Qasim Hoei stated that: "The successive, continuous narrations that reached us through the common people and people of distinction stated the number of Imams to be twelve, but they didn't name them one after the other" (Siratun Najah Fi Ajwibat al – Istifta'at, vol.3, pg.435). AVN

Zurarah was in Kufa when he was informed that Imam Sadiq (a.s) has died. He sent his son to Madina, so that he will enquire for him who has become the Imam after Sadiq. When death approached him and his son has not returned, he took a copy of the Qur'an and placed it on his chest, and said: "I have confirmed the Imamah (guidance) of this Qur'an, so he is my Imam (guide). He died without knowing the next Imam after Sadiq (a.s).

Secondly, Abu Hamza al – Shimali Thabit bin Dinar. Imam Sadiq said concerning him: "This man in his time is like Solomon and like Luqman the wise." But this man didn't know who the was Imam after Sadiq (a.s), for one day he was standing before the grave of Ali (a.s) when a desert Arab arrived from Madina informing people about the death of Imam Sadiq. On hearing that he made a strong whoop, thereafter he asked the desert Arab who the Imam is after him, did he make a will to anyone? The desert Arab replied; yes he made a will for his children Abdullah and Mansur..."

The third person is Mumin Taq Abu Ja'afar al – Ahwal. He was one of the distinguished companions of Imams Baqir and Sadiq (a.s). Hisham bin Salim narrated that: "Myself and Mumin Taq were in Madina when Imam Ja'far bin Muhammad died and people have gathered around Abdullah bin Ja'afar. We went out from his presence in a state of confusion and misguidance and we did not know who the next Imam is after Sadiq (a.s).

The fourth person was Hisham bin Salim. His story was just as mentioned in the third case. The fifth person was Muhammad bin Abdullah at – Tayyar. Mamqani and other scholars of Shia science of hadith stated that: "He was confused (as to who is the next Imam).

The sixth was Abu Basir, he was one of the distinguished people of distinction among the companions of Imam Sadiq. When Imam Sadiq

died, he become confused (not knowing) who is the next Imam, until he was guided to Imam Musa bin Ja'afar by Hisham bin Salim, as was narrated in the books of Shia science of hadith. The seventh was Ahmad bin Muhammad Khalid al – Borqei, he was one of those confused (not knowing who is the next Imam). The eighth person was Mufaddal bin Umar, who was one of the distinguished, people of distinction among the companions of the Imam. He is also confused not knowing who the next Imam is.⁵⁷

We have counted (and recorded) more than one hundred and four companions and people that are close to the Imams who have been enquiring about the Imam of their time (and sometimes asking the present Imam): “who is the next Imam after you.” I have recorded all that in my book titled Kasr as – Sanam (Breaking the Idol), which is a critique of the book al – Kafi in the chapter where I discussed the Kafi's chapter titled: Indication and text on leadership (Imamah) of Ali bin Abil Hasan Rida. You may refer to the above mentioned book for details.⁵⁸

IGNORANCE OF SCHOLARS OF THE PROPHET'S HOUSEHOLD ABOUT TEXT ON IMAMAH

Other reasons showed that all the narrations that fixed the number of Imams to twelve are fabricated are the facts that many distinguished scholars of the Prophet's household and progeny during the Ummayyad and Abbasid dynasties claimed Imamah, such as Zaid bin Ali bin Husain who was martyred in Kufa,⁵⁹ Muhammad bin Ja'afar as – Sadiq,

⁵⁷ Shia believed that Imamah: “Is like Prophethood, it is one of the fundamentals of religion” (Risalaul 'Itiqad, by Saduq, pg.103). The author of this book is mentioning the above samples of companions of the Imams who did not know who the next Imam is, after the death of the current. Now, the question here is; how can close companions of an Imam be ignorant of a fundamental article of faith? Or is it that the Imams have failed in conveying the divine Message? ETN

⁵⁸ An electronic copy of the book: Kasr as – Sanam (Breaking the Idol), a critique of al – Kafi could be obtained in the following web sites: www.borqei.com, www.dd-sunnah.net, and www.fnoor.com. ETN

⁵⁹ Zaid bin Ali bin Husain (r.a) sent a letter to al – Ahwal, (who is one of the close companions of Imam Sajjad) while he was in hiding to come to his aid (and support hi cause), but al – Ahwal refused saying: “If it had been your father or brother I would have joined them, with regard to you, no.”Zaid said to him: “O Abu Ja'afar, I use to sit with my

Muhammad bin Hasan Nafs az – Zakiyyah, Hasan bin Ali the martyr of al – Fakh, Yahya bin Abdullah bin Hasan and others like them of the scholars of the Prophet’s household.⁶⁰ Thus, if to say that the claims made that the number of Imams are twelve with their names known by text from the Messenger of Allah is true, and that these scholars from the Prophet’s progeny knew that with certainty, none of them will have claimed to be an Imam.⁶¹ There are other proofs mentioned in my book Kasr as – Sanam (Braking The Idol – a critique of al - Kafi). The fact is that we have never come across anybody at the time of the Imams who belonged to Shia Ja’afariyyah or Ithna Ashriyyah (or Imamiyyah).

BREAK UP OF SHIA AFTER THE DEATH OF SOME IMAMS

When Imam Ja’afar as – Sadiq died Shia break up into five sects; some of them become Shia Fathiyyah, believing in the Imamah of Abdullah al

father at the same table and he will feed me morsels of food after cooling them down for me out of kindness and concern for me. Do you think that he was not afraid for me from the fire of Hell? So that he has informed you about (matter of) religion (Imamah) and did not inform me?” AL – Ahwal replied: “May Allah make my soul lost at your service, it is part of the mercy and concern of your father that he did not tell you (about Imamah). He fears that if he inform you and you will not accept his guidance and that will make you enter the fire (meaning, if he inform you that the Imamah after him will be to Muhammad Baqir, then his son Ja’afar as - Sadiq). But he informed me, so if I accept I will be guided (successful), and if I refused he doesn’t care if I entered the Hell Fire” (Kafi; The book of authority). This is one of the most corrupt, untrue narrations for it entailed that the living Imam will not inform all members of his family, their children and all his relatives about his successor as Imam for fear that will refuse to accept him and thereby enter fire. This will also entail that Imamah which according to Shia is a fundamental article of faith is a secret affair and this is great and dangerous for how can welfare of the Muslim community be hinged on Imamah and at the same time be made secret? Think again, how can Imam Sajjad be described as a person who doesn’t care whether his trusted companion tumbled into Hell or not? Compare that description with that of the Prophet of mercy (s.a.w) on how anxious he is concerning people’s guidance. Allah said: “Then haply you will risk your life with grief after them if they believed not in this discourse” (18:16), and: “Assuredly there has come to you a Messenger from among yourselves, heavy upon him is your suffering; ardently desirous of your welfare, and to believers is most kind and merciful” (9:128) AVN

⁶⁰ For the stories of the above mentioned scholars refer to al – Kafi (Kitab al – Hujja, chapter 81, so also Umdatul Talib and Maqalat – Talibin by Ibn ‘Ambah). AVN

⁶¹ Thus the hadith which stated that Jabir bin Abdullah al – Ansari saw written on a tablet with Fatima all the names of the Imams are recorded in it according to al – Kafi is nothing but fabricated story. For how can the people of the house be ignorant of what is the house? All the hadiths on the number of Imams are self-contradictory consider this hadith from Kafi: “The Messenger of Allah said: “I and twelve persons from my descendants and you O Ali, are the securing anchor of the earth (Imams)...” Well, the hadith says twelve persons from his descendants and Ali; are these not thirteen Imams? Is Ali his son (descendant)? In another hadith Jabir bin Abdullah said: “...I saw with her (Fatima) a tablet in which the names of the leaders with divine authority (Imams) among her children were written. I then counted them twelve...” The question here is where is Imam Ali? Is he a son of Fatima? ETN

– Aftah, some of them become Shia Nawusiyyah, and some Shia Ismailiyyah etc. When Imam Abu Muhammad Hasan al – Askari died, his companions break up into fifteen sects as was recorded by (the Shia scholar) Sa’ad bin Abdullah al – Ash’ari in his book al – Maqalat wal Firaq. All of those factions said that Abu Muhammad Hasan al - Askari has no child (when he died) except one sect which said: “He has a son, but we have not seen him.” This fabricated story was coined by Muhammad bin Nusair who invented the Shia Nusairiyyah sect.⁶²

THE PATH TO ISLAMIC UNITY

The author of al – Muraja’at (The Right Path) stated that: “The ties of unity and fraternity can be strengthened and disagreement ended by your agreeing to follow members of the Prophet’s household, and your acknowledging the faith of the Shia of the members of the Prophet’s household school of thought (so that you look upon them in the same way as you regard and respect the Hanafis, the Shafi’is, the Malikis and the Hambalis). If you do so, the unity of Islamic community will be achieved and the discord will be healed.”

We say; the reality contradicts what you have just mentioned because by adding sects (just) claiming to be from the progeny of the Prophet (s.a.w), we are only adding bad and distorted sects to the schools of thoughts thereby scattering their binding force.⁶³ The truth is that the ties of unity and fraternity can be strengthened and disagreements ended in the Islamic community when each sect discard it’s name and slogan, whereby each sect name itself with the name of Islam, as is the case in the first centuries of Islam, so that divisions will be bonded and the strength of the Muslims invigorated and strengthened., thereby becoming or

⁶² This is the beginning of the fable called the awaited Mahdi. ETN

⁶³ Concerning the path to Islamic unity, Allah said: “O you who believe! Obey Allah and obey the Messenger, and those of you who are in authority. If you differ in anything amongst yourselves refer it to Allah and His Messenger, if you believe in Allah and the Last Day. That is better and more suitable for final determination” (4:59). ETN

bearing the name given to them by Allah in His Book. Allah said: "...it is He (Allah) Who named you Muslims both before and in this Qur'an..." (23:78). Again Allah said: "Verily Allah has chosen for you the (true) religion, then die not except in the faith of Islam" (2:132).

There is no place in the Book of Allah where a sect out of the sects is indicated and Allah knew the welfare of His servants more than the author of The Right Path (al – Murja'at), when He (Allah) said: "...This day, I have perfected your religion for you, completed My favor upon you and have chosen Islam as your religion..." (5:3). Thus, Allah never direct (people) to a sect, and He never say: you shall follow a sect. After all those members of the Prophet's household never invent a sect. Allah said to His Messenger in Chapter Yunus, Chapter of the Ants and Chapter of the Crowds to say: "...And I am commanded to be among the Muslims (those who submit themselves in Islam)" (27:91).

It shall be noted that those who are ascribing themselves to the members of the Prophet's household are (more than) seventy sects. Does it mean that all these groups took their schools of thought from members of the Prophet's household? Then what is the matter with you? How do you judge?

THE SUNNI DID NOT INNOVATE A SECTARIAN DOGMA

Then, Sayyid Sharafuddin stated some disparaging remarks against the Sunni (people of the Sunnah – those who follow the Qur'an and the Prophetic traditions that are sound) saying: "As if the Islamic religion with its Book, its Sunnah, and all its interpretations, discourses, and explanations are their inalienable properties to the extent that they do not allow any diversion of it in contradiction to their opinion. Were they the inheritors of the Prophet's, or are they the final successors of the Imams or did Allah inspire them with all the knowledge of the past and the future up to the end of time?"

I say: these disparaging remarks does not suite them (Ahlu Sunnah):

Firstly, Allah did not allow diversion or adulteration of His religion and He has forbidden distortion, perversion and corruption of His religion.

Secondly, the Sunni never claim that they have something special for themselves. Nay, these disparaging remarks are to be directed to the Imams of Shia Imamiyyah, because they have claimed that they are the inheritors of all the knowledge of Prophets (and Messengers), that they have been bestowed with what nobody possess in the Worlds. Just look in the book, al – Kafi, you will find a chapter titled: “there is nothing true with people unless it comes from the Imams, and whatever that did not come from them is false.” Imam Baqir said to two of his companions who narrated his hadith: “Even if you go the east or the west, the two of you will never find correct knowledge except what has come to light through the Prophet’s family. You also find in the book al – Kafi (especially in volume one, The book of people with divine authority – Kitab al - Hujja), chapters with following titles: the matters that has been sanction as obligatory upon the beings are with the Imams; the people of knowledge that Allah has commanded men to ask are the Imams, the people well-grounded in knowledge are the Imams only; those whom Allah has described as possessing knowledge of His Book are the Imams; and those whom Allah has called people of knowledge are the Imams. In this chapter it was narrated that Imam Sadiq said: “We are the grounded in knowledge and we knew its (Qur’an) exegesises.”

In all the chapters of al – Kafi and in all books of Shia Imamiyyah, you will find clear, explicit claims that the religion of Islam belongs exclusively to the Imams of the Shia Imamiyyah and that it is their

personal property and that Allah has given them knowledge and things that were given to anybody among all created beings.⁶⁴

THE FOUR IMAMS OF AHLUS SUNNAH DID NOT CREATE SECTARIAN CREED

You shall know that, the four Imams; I mean Malik bin Anas, Shafi'i, Abu Hanifa, and Ahmad bin Hambal⁶⁵ never made any claim and they never say: "We are the authority of Allah over those in the heavens and the earth." In contrast to the Imams of Imamiyyah for each one of them is saying we are so and so, we are so and so, to the extent of saying: we are better than the Prophets and the Messengers (of Allah). Refer to the book al – Kafi and Bihar al – Anwar, you will find a chapter titled: "What they possessed of the Greatest Name of Allah," and read the book titled: al – Ziyarat al – Jami'at, you will find more than what we have mentioned concerning them.

Now, let us go back to what we have been saying: can a self-conceited person be an Imam? Can a person who ascribed purity to himself, raised himself above all and saying all the time I am so and so be an Imam? No by Allah, nay, the Imams of the Prophet's household are humble persons.

HUMILITY OF THE IMAMS OF THE PROPHET'S PROGENY

This is Imam Zainul Abideen saying in the supplication he made for al – Thumali: "My Lord, my hope in You is great and my conduct bad. Do not take hold of me with my bad conducts and on what my Lord is my situation. Grant me Your favor and bestow on me as charity Your

⁶⁴ Using fabricated hadiths Shia are claiming that Islamic religion can only be learned from the twelve Imams. This claim has contradicted the conduct of the Messenger of Allah in his life and dealings for he use to send his companions to various communities to invite them to Islam or to teach them Islam. This claim has also contradicted a sound hadith which form part of Messenger of Allah (s.a.w) farewell pilgrimage sermon. It was reported in al – Kafi that Imam Ja'afar as – Sadiq said; the Messenger of Allah delivered a sermon saying: "May Allah grant joy and happiness to a servant who listen to my words, then understand them and then deliver them to those who have not heard them. O people, those, of you present here must deliver them to those absent..."

⁶⁵ Imams of the Sunni teach their students to follow the truth and what is correct, regardless of who says it. They said that they are followers of Qur'an and Sunnah and that the sound hadith is their school of thought (Madhab).

forgiveness” (Shifa as - Sajjadiyyah). And this is Imam Ali bin Abi Talib saying in supplication: “My Lord, my Lord, You are the Guide and I am the misguided” (Fadl Kufa Wa Masajidha, by Mashadi, pg. 81).⁶⁶

Therefore, the Imams of the members of the Prophets household are not the Imams of the Shia Imamiyyah, for the Imams of al – Kafi, Bihar al – Anwar and all Shia Imamiyyah books are self-conceited and arrogant, displaying self-ostentation, and claiming attributes of Allah the Exalted for themselves. They, the progeny of the Messenger of Allah (s.a.w); have absolved themselves from the statements of the extremists; one of their greatest virtues is that they did not create a sect and they did not innovate an innovation.

You should know that the official and unofficial sects were created in the fourth century of Islam (of Islam), and there has never been in the first centuries of Islam any official or unofficial sect. most of the fabricated narrations in the books of Shia imamiyyah are from imaginary Imams.

SUNNI DIFFERED IN BRANCHES OF JURISPRUDENCE AND NOT IN THE FUNDEMENTALS

Sayyid Sharafuddin stated that: “The disagreement between the various schools of thought among the Sunni is by no means less than the lack of conformity between Shia and the Sunni.”

We say: The facts are not as you assumed because the differences in the schools of thoughts of the Ahlus Sunnah are in the branches which are

⁶⁶ A man said to Imam Rida, by Allah you are better than the ordinary people. The Imam replied: “O man, do not swear by Allah regarding this. One who has better piety than me is superior to me. By Allah! This verse has not been abrogated: “...Surely, the most honorable of you with Allah, is the best in conduct. Surely Allah is Knower Aware” (49:13). The Imam then pointed to a Negro slave and said: “From the aspect of my relation with the Messenger of Allah alone I do not consider myself better than this slave. However, if I perform a good deed I would be better than him on the basis of that good deed.” In another narration Imam Ali Naqi seated a man close to him and when the man objected due to his status, he said to him: “I am the servant of the same Allah, Whose you are. We progeny of the Messenger of Allah do not allow pride and arrogance to enter our behavior.” ETN

derived from the Qur'an and Sunnah⁶⁷ and the differences between the Ahlus Sunnah and Shia are in the fundamental creeds, the ethical principles and jurisprudence (branches or observances). This is because Ahlus – Sunnah have one Sunnah, which is the Sunnah of the Prophet (s.a.w), while the Shia has many contradictory Sunnah, which are in opposition and contradictory to the Words of Allah and the Sunnah of the Messenger of Allah (s.a.w). This is because the Imams have thousands of claims, such as: they are the corner stones of the earth, they possess Divine authority over the denizen of the heavens, they are the only ones who possess the truth, they are the viceroys of Allah, by their existence the world exists, if not because of them Allah will not be known nor be worshipped, the Angels are their servants; it tread on their carpets and it brought to them information, Jinns come to them enquiring from them their religious rights, when the Imams rise with divine authority they will judge with the law of David (not that of Muhammad –s.a.w) without witness testifying (to the veracity of the claim or otherwise), all the earth belongs to the Imams and the Imams were created from light and from high above (Illiyyin) – so also the Shia – and the rest of people were created from Sijjin (according to the Qur'an chapter 83, verses 7-9 and 18-20, Illiyyin is a record writing of the deeds of the pious, while Sijjin is the record book which contained deeds of evil doers). Just like that⁶⁸...and

⁶⁷ To Ahlus – Sunnah a school of thought (Madhab) is a religious and juridical doctrine (school) of law in which a scholar chose from a number of interpretation possibilities in deriving the rule of Allah from Primary texts of the Qur'an and hadith on a particular question, thus it is a scholars explanation of the Qur'an and Sunnah in a specific Shari'ah ruling in our lives. This is what is called Fiqh (jurisprudence). Fiqh only form part of religion (which can be categorized as three parts as follows): Firstly, knowledge of the tenants of the Islamic belief (the fundamentals or cardinal principles) such as, Oneness of Allah, His Angels, His Books, His Messengers, Prophet Muhammad (s.a.w), The Hereafter and Qada and Qadar. All Ahlus – Sunnah derived this knowledge from the Qur'an and the Sunnah of His Messenger (s.a.w). Secondly, the general Islamic ethical principles: to do good, avoid evil; cooperate with others in doing good etc. All Ahlus - Sunnah derived this knowledge from the Qur'an and Sunnah of the Messenger of Allah (s.a.w). Thirdly, specific understanding of particular Divine commands and prohibitions that make up the Shari' a (legal code). In this instance, because of the sheer number of the Qur'an and hadith texts involved, people differ in the scholarly capacity to understand and deduce rulings from them. It shall be noted that all Sunni Mujtahids (authorities) use to say: "If a hadith is sound that is my Madhab (school of thought)." ETN

⁶⁸ All the above claims and more could be found in al – Kafi, especially in volume one (in the book of Hujja – people with divine authority) and other Shia Imamiyyah books. ETN

other types of superstitious beliefs, fables and fairy tales. All these are found in al – Kafi, Bihar Anwar and all (major) books of Shia Imamiyyah. So, O you fair minded people, study the books of Shia then judge what is for them or against them. The author of Muraja’at (The Right Path) cannot be ignorant of what are in the books of his sect and the scattering of their thoughts (due to their having contradictory narrations, contradictory beliefs, and beliefs that are neither supported by sound texts nor reason).⁶⁹

Then, Sayyid Sharafuddin said: “Do you think that by following members of the Prophet’s household, Islamic unity will be dissipated and the rope that binds together cut up?”

We reply: This Sayyid played the ignorant or ignored facts, if this is not the case, he would not have stated the phrase; “following members of the Prophet’s household,” but instead say; following the school of thoughts (sects) of the extremists, exaggerators, men of superstitions, fable makers and fairy tale tellers, with different scattered thoughts and sources and their apostasing of each other; while each one of them is ascribing and attaching himself to members of the Prophet’s family, but the latter are absolving themselves from them.

May Allah not bring about a day in which the Ahlus Sunnah will follow the sects of the extremists; the spread of corruption among them; the

⁶⁹ If you consider the question of Imamah (leadership), which is a fundamental article of faith to Shia, you will see that they are divided to over seventy sects over it. They are also divided over the question: who is the Mahdi? Which is also a fundamental creed to them; Just look at the belief of some Shia sects on who the Mahdi is: Shia Yazidiyyah believed that Imam Yazid is in heavens and he will return as the Mahdi, Shia Ismailiyyah believed that Muhammad bin Ismail will return as the Mahdi, a faction of the Ismailiyyah sect believed that Imam Hasan Askari is the Mahdi. Shia Qarmantiyyah said the Mahdi is Muhammad bin Ismail, while Shia Hanafiyyah said that the Mahdi is Muhammad bin Ali bin Hanafiyyah is living, presently on a mountain and will return as the Mahdi. Shia Jarudiyyah said Muhammad bin Abdullah bin Hasan is the awaited Mahdi and now he is living in a concealed location. Shia Nawusiyyah believed that Imam Ja’afar as – Sadiq is the Mahdi and that now he is alive in occultation. Shia Waqifiyyah said the Mahdi is Musa bin Ja’afar and that he is not dead but living in occultation. Shia Baqiriyyah said it is Muhammad Baqir who is now in occultation and will return as the Mahdi. Shia Muhammadiyyah said it is Muhammad bin Ali an – Naqi. Shia imamiyyah said their Mahdi’s name is Muhammad, a son of the eleventh Imam, who is now in occultation and will return as the Mahdi etc. ETN

proliferation of many (wrong) opinions in them; and their degeneration to unbeliefs, (and believers in) superstitions, fables and fairy tales.

It is surprising that Sheikhu Islam, I mean – Sheikh Salim – the way he is praising the statements of Sayyid Sharafuddin and his asking him questions about the legal proofs and there explanations on why the Shia are not following the school of thoughts of Ahlus Sunnah! Sharafuddin replied him saying: “This is because Allah has made the members of the Prophet’s household a conjoint to the Glorious Qur’an; He made them an example to people of high intelligence; as the Ark of salvation in the stormy sea of hypocrisy; as the protectors of the followers of Muhammad from tornadoes of disunity and discord; as the gate of remission of sins of all those who take shelter under them; and as the strong rope of Allah that will never break.” Thereafter he mentioned texts from the statements of the commander of the faithful (Ali bin Abi Talib) as quoted from the book Nahjul Balagah covering about two pages.

VIRTUES OF PROGENY DOES’T SUPPORT EXTREMISTS SECTS

We say in reply to the above mentioned contentions: We do not deny the virtues and glorious deeds of members of the Prophet’s household which were narrated through Imam Ali and others, but virtues of the Prophet’s descendants does not confirm (or support or cause to create) any sect or sects of the extremists amongst the Shia Imamiyyah. Does their virtues and outstanding traits shows the truthfulness and rightness of (Shia) sects such as Sheikheiyah, or Sufiyyah, or Nusairiyyah, or Batiniyyah, or Ikhbariyyah or Usuliyyah or Imamiyyah or Ismailiyyah and all other sects ; and all of them are ascribing themselves to Prophets descendants! Does their ascription to members of the Prophet’s family make them become to them Ark of salvation against disunity? Then why did they disagree and become disunited each sect going its own way?

Are the Prophet's progeny really gate of remission of sins and they (the Shia) will be forgiven just because (they ascribe themselves to) of them?⁷⁰ Has the Prophet's family becomes to them the strong rope that will never break? Then, why are they divided into sects?⁷¹ Are the Prophet's descendants the source of all these sects and therefore the Prophet's progeny are the source of disunity?

Sayyid Sharafuddin argued with the statement of Zainul Abideen, the Master of those who prostrated themselves (to Allah), where he said: "Other people transgressed in their treatment of us (Prophet's progeny) by basing their arguments (and conclusions) on ambiguous verses of the Qur'an and interpreting them according to their whims and caprices."

We say: the above statement increased our wonder, because Sayyid Sharafuddin did not ponder over the statement of Imam as – Sajjad (a.s) for his statement negates the Shia school of thought which is filled to the brim with exegesis of the Qur'an with whims (and perverted opinions).

ESOTERIC (BATINIYYAH) EXEGESIS OF THE QUR'AN IN AL KAFI

Here is al – Kulaini, an authority in Shia Imamiyyah sect, interpreting entirely, clear verses of the Qur'an according to his whims and caprices and the whims and caprices of his scholars; they interpret thousands verses of the Qur'an with weak (corrupts) interpretations that will make a woman that lost her child to laugh.⁷² Study the chapters of his book (al - Kafi) and the chapter titled: enlightening points deduced from the Glorious Qur'an about Imamah (leadership). In this chapter it is recorded that Imam Sadiq says while interpreting the Words of Allah: "And verily

⁷⁰ All what Sayyid Sharafuddin said are against clear teachings of the Qur'an, reason and common sense. Allah said with regard to committing sins: "It will not be in accordance with your desires (Muslims), or those of the people of the Scriptures, whosoever work evil will have the recompense thereof and he will not find any protector or helper besides Allah (4:123). With regard to remission of sins, Allah said: "And whoever does evil or wrongs himself but afterwards seek Allah's forgiveness, he will find Allah Oft – Forgiving, Most Merciful" (4:110). See also footnote number 66. ETN

⁷¹ Even the Shia Imamiyyah sect is divided into sects such as Usuliyyun, Ikhbariyyun and Shikhiyun etc.

⁷² The esoteric interpretations of the Qur'an took away its simplicity and entire clarity as stated by Allah to something greatly obscure and difficult to comprehend. To understand and come to grasp this fact, the reader may refer to the book titled: al – Kulaini wa ta'awilat al – batiniyyah li ayatul Qur'aniyyah fi Usul al – Kafi, by Dr. Saleh Abdulfattah al – Khalidi. AVN

it (Qur'an) is a revelation from the Lord of the Worlds, which the true Spirit hath brought down upon thy heart, that thou mayst be of the warners, in plain Arabic speech" (26:191-195); "It is authority (succession to the Messenger of Allah – that was revealed)." Imam Sadiq again while interpreting the Words of Allah: "He it is Who created you, but one of you is disbeliever and one of you is a believer and Allah is Ever Seer of what you do" (64:2); said: "It means believer with our authority and disbeliever of our authority." This, although this chapter was revealed in Makka, and in Makka the question of successorship to the Messenger of Allah never arise. When we come to the Words of Allah: "If they have observed the Torah and the Gospel and that which has been revealed to them from their Lord..." (5:66). Imam Baqir says: "It is authority." Where Allah said: "He it is Who revealed unto thee (Muhammad) the scripture (Qur'an) wherein are clear revelations – they are the substance of the Book..." (3:7). Imam Sadiq said; "It is the commander of the faithful – Ali bin Abi Talib." Where Allah says: "...and others (verses of the Qur'an which are) allegorical..." (3:7). Imam Sadiq said: "It means Abubakar and Umar." Conclusively this Imam means that Allah has revealed to His Messenger (s.a.w) Abubakar, Umar and Ali. This is how all the chapters of al – Kafi are filled with weak, poor, pitiful exegeses and that means they have contradicted the statement of their Imam as – Sajjad.

VIRTUES OF PROGENY DOES NOT CONFIRM EXTREMISTS SECTS

In letter number seven (7), the Sheikh asked the Sayyid to give him clear proofs from the Qur'an and the Sunnah of the Prophet (s.a.w), on the obligation of following the Imams.

The Sayyid gave reply in letter number eight (8) citing words of the Prophet of Allah (s.a.w), but he did not cite anything from the Word of Allah, as if he found nothing to (cite)!

And we say: If we assumed that there are a thousand verses of the Word of Allah and two thousand statements from the speech of the Prophet (s.a.w) on the virtues of the Prophet's descendants that did not make anything incumbent upon us for we are not deniers of their virtues.

We add here that one of their best virtues and glorious deeds is that they never create a sect nor did they innovate an innovation; the sect of Shia Imamiyyah, and its hadiths and its demands are not from the descendants of the Prophet (s.a.w), nay this school of thought (Shia creed) contradicts the believes of members of the Prophet’s household and the Sunnah of this school of thought contradicts the Sunnah of the Messenger of Allah (s.a.w).

Bring a proof from the Word of Allah or from the words of the Messenger of Allah (s.a.w) proving that they brought your sect so that we testify for you with incumbency of fellowship.

NO DISAGREEMENT BETWEEN SUNNI AND PROPHET’S PROGENY

In letter number eleven (11), the Sheikh confessed the weakness of Ahlus – Sunnah saying that: “...they and members of the Prophet’s household are in disagreement...”

We say: This is a clear falsehood and lie, because most of the virtues of members of Prophets household are recorded in the books of Ahlus – Sunnah and in their books of sound hadiths there are a lot of narrations from the Prophets descendants in religious law; they narrated them and made them proofs and evidences in their religious verdicts (beliefs and observances).

In letter number twelve (12), the Sayyid mentioned some verses of the Qur’an that are not exclusive to the Prophet’s descendants and are not tied to their Imams – I mean leaders of the extremists – (those verses) are either general or have no relationship with what is being discussed. We will mention some of those verses and bring forth the truth concerning them.

THE VERSE OF PURIFICATION WAS ON PROPHET’S WIVES AND DECENDANTS

With regard to the verse on purification it was revealed concerning the Prophet’s progeny and his wives because the first sentence of the verse began with: “O wives of the Prophet...” (33:33). Again all the pronouns

mentioned in the verse are feminine, so also the commands and instructions i.e. Aqimna, ati'ana, Atina, Lastunna, Wa qarna, Qulna, Buyutikunna etc. – are feminine. It is only the commands Ankum and Yutahhirakum (two pronouns) that are masculine (which came at the end of the verse) due to (what is known) as male (masculine) dominance and due to the presence of the Messenger of Allah (s.a.w) in the address. Dominance of masculine in speech is known in Arabic language (and other languages) when both male and female are addressed. Examples of this type of usage came in the Qur'an; when the wife of Prophet Abraham (a.s) was mentioned, Allah said: "They (the Angels) said; do you wonder at the decree of Allah? The mercy of Allah and His blessings be on you (alikum and not alaiki), O the family (of Abraham). Surely, He is All - Praiseworthy, All - Glorious" (12:73). Here too, (although the pronoun "Ata'jibina" was feminine the last) pronoun ('Alaikum) was masculine due to the presence of Abraham (a.s) and because he is one of those addressed; due to masculine dominance over feminine.

(With regard to the verse of purification mentioned above) Allah desired His Messenger (s.a.w), the wives of His Messenger, the in-law of His Messenger, and the daughter of His Messenger to purify themselves by doing good deeds and shunning evil deeds. Thus, this is a judicial decree informing them that since they are part of the honor and dignity of the Messenger of Allah, they shall shun evil (and that Allah has commanded them to shun evil and do good deeds not to over burden them, but so that they get purified by it).

Is it possible to say that Allah does not want the wives of the Prophet (s.a.w) to be purified and that they are not commanded to purify themselves? This is a judicial decree and not a universal decree or law;⁷³

⁷³ The scholars talk about the universal decree (or the natural law) and the judicial decree. The universal law or decree of Allah are laws that effect all living and none living things; they are concerned with actions or occurrences that man can't control or influence, for example you can't control you heart beat or the working of your digestive system or your parentage. Accidents can occur without any negligence or mistake; man is not held responsible for these types of actions whether they benefit him or not, for he can neither control them, nor influence them, nor forecast them. The judicial decrees are laws and commandments of Allah exclusively to human beings to follow by their Allah's given free will and for their own interests. The verses mentioned above concerning purification from Rijs are preceded by commands which if man (members of the Prophets household and the rest of the Muslims) abide by them he (or they) will be purified. Allah stated that these commands are not made in order to overburden

in the same way Allah the Exalted desired purification by His command from Ali (a.s) and all believers in the verse of ablution. Allah said while commanding all believers; and the Prophet (s.a.w) is also part of those directed: “O you who believe! When you intend to offer prayer...Allah does not want to place you in difficulty, but He wants to purify you, and complete His favor to you that you may be thankful” (5:6).

This desire of Allah (that people be purified), is it a judicial decree or a universal decree (law)? All these verses from the Qur’an are judicial decrees (laws) and the Prophet (s.a.w) and all members of his community are commanded to shun evil and to perform ablution by their choice and not through being forced. The universal law or decree entailed being forced and there is no virtue or excellence in universal purification because all stones and trees are protected (infallible from committing sin) and are purified by the Will of their Lord. Since the Prophet’s wives (and progeny) are part of his dignity and his good refute; Allah want them as a special case to purify themselves by doing good and shunning evil deeds. We are commanded to cross check hadiths with the Qur’an and not to cross check the Qur’an with hadith. The Qur’an is the most beautiful of all narrations and the clearest exposition. So put aside narrations (and human opinions) that are brought forward here whether they are sound or fabricated.

Thereafter Sayyid Sharafuddin said: “Has clear verses of the Book decreed the removal of evils from other than them...?”

We say in reply: Yes! Allah has decreed purification and He desired all people to be purified from shameful acts and evil deeds. Didn’t you see the verse on ablution in which Allah said: “...but He want to purify you...” (5:6)?

man or make his life difficult but are for his benefits; so that Allah will protect him from falling into sin and evil deeds. Thus, purification is a consequences of abiding by the commands that preceded them. Consider the Words of Allah: “...Verily, the prayer prevents from committing great sins (al - Fahsha) and al – Munkar (disbelief, polytheism and all wicked deeds)” (29:45). ETN

THE VERSE OF LOVING KINDNESS DOES NOT CONFER LEADERSHIP (IMAMAH)

The verse of “loving kindness” found in the chapter titled “Consultation” in the Qur’an was revealed in Makka. Allah the Exalted while addressing the polytheists of Makka reminded them of the intermediateness of His Messenger (s.a.w) among them, commanding His Prophet to say to them: “Say; No reward do I ask of you for this except to be of loving kindness to me for my kinship with you” (42:23). He didn’t say “in my kinship” and “for my kinship with you” has no relation with members of his household and descendants. The Sayyid and others like him have confused the phrase “for my kinship with you (Fil qurba)” with the phrase “in my kinship (Fi zil qurba)” and they claimed that the Messenger of Allah (s.a.w) is asking the polytheists of Makka to love his descendants as a reward for his message.⁷⁴ Since they have denied his message (they did not accept it), how can he demand from them a reward for the message (which they have rejected)? Nay (what the verse means), the Prophet (s.a.w) was commanded to tell the polytheists; between me and you there are kinship relation and rights of good neighborliness, thus, loving kindness shall prevail among us and not enmity and hatred. This is the interpretation that appeared in all books on exegeses of the Qur’an, and even (the Shia Imamiyyah scholar) Tibrisi in his book on exegeses of the Qur’an titled, *Majma’ul Bayan* (vol.9, pg.48), gave to the verse an additional meaning: “That you love me seeking the grace of Allah and for the sake of Allah.”

VERSE OF MUTUAL INVOCATION OF CURSE DOES NOT SUPPORT A CREED⁷⁵

Yes, the verse of mutual invocation of curse indicated the virtues of the people of the garment. The people of the garment did not innovate a

⁷⁴ Allah always commanded His Prophets and Messengers to say to there people that: “No reward do I ask of you for it (my message of Islamic Monotheism), my reward is only from the Lord of the Worlds” (26:114). See also Qur’an, chapter 11, verse 29. How can the Messenger of Allah say to the Makkans: the reward I am asking you is to make my progeny leaders after me? Is Prophethood materialism or hereditary kingship? ETN

⁷⁵ The author is referring to the command of Allah in Qur’an, chapter 3, verse 61. Mutual invocation of curse (Mubahala), refers to a particular form of resolving a religious dispute when all arguments and proofs fail to resolve it. The parties jointly pray to Allah to cast His curse on whoever of the two parties is wrong. The hadith that come in

creed (or a school of thought or a sect and they never belong to anything other than being followers of Qur'an and Sunnah of the Messenger of Allah – s.a.w).

GENERAL VERSES TURNED EXCLUSIVE TO PROPHET'S PROGENY BY SHIA

When we come to the Words of Allah: “And hold fast, all of you together, to the rope of Allah, and be not divided among yourselves...” (4:103). What is meant by the rope of Allah is the Qur'an and for this reason Ali (a.s) stated in Nahjul Balagah, in a letter to Harith al – Hamdani: “And hold fast to the rope of Qur'an; permit what it permitted and forbid what it has forbidden.” In a sermon he delivered as recorded in Nahjul Balagah, he said: “You shall hold fast to the Book of Allah for it is the strongest rope.” And he (Imam Ali) said: “Surely the rope of Allah is the Qur'an.”

Therefore, as if the Sayyid has not seen the statements of his grandfather⁷⁶ or he has seen them but fanaticism, ardent bigotry and partisanship has blinded him.

With regard to the Words of Allah: “O you who believe! Be afraid of Allah and be with those who are truthful” (11:119), it means be with the believers, who are truthful, whom Allah said concerning them: “Only those who are believers who believed in Allah and His Messenger, and afterward doubt not but strive with their wealth and their lives for the cause of Allah. Those are the truthful” (49:15). Furthermore, Allah

the explanation to the verse of mutual invocation of curse did not exclude the wives of the Prophet (s.a.w) and other relatives from being members of his family, it only indicated and showed a special group out of the general members of his family (some Shia scholars refer to them as irrevocable members of his family, because in Islam the dissolution of marriage causes family ties to cease between husband and wife, not so with blood relations). ETN

⁷⁶ The author stated this because most of those calling themselves Sayyid (especially in Iraq and Iran) are claiming to be the descendants of Ali (r.a). ENT

described the truthfals in chapter 59, verse 8,⁷⁷ and in chapter 49, verse 15.⁷⁸ These are not exclusive to the Prophet's descendants.

With regard to the Words of Allah the Exalted: "And verily this is My straight path so follow it..." (6:153). This verse is not related or tied to the Prophet's descendants because the indicative noun – the word "this" – is referring to what was mentioned (in the preceding verse) of do's and do not's and the Prophet's descendants were not mentioned in those verses. Again, the Prophet's descendants use to pray and supplicate for guidance to the right path. They all say in prayer: "Guide us to the straight path" (1:6), so if they are the Straight Path, what does their prayers and supplications (to Allah) for guidance to the straight path means? Allah said to His Messenger (s.a.w): "...And verily, you (O Muhammad) are indeed guiding (mankind) to a Straight Path. The path of Allah..." (42:52-53). In Chapter, Yasin Allah said: "And that you shall worship Me. This is the Straight Path" (36:61).⁷⁹ But alas! The extremists, exaggerators (and fanatics) are interpreting the verses of the Qur'an according to their whims and caprices.

With regard to the verse: "O you who believe! Obey Allah and His Messenger and those of you (Muslims) who are in authority..." (4:59) the pronoun "minkum" (those of you or among you) refer to those who are present at the time of the command and they are believers, their leaders and commanders at the time of the Prophet (s.a.w). This is proven by verse 83 of the same Chapter (The Women).⁸⁰

⁷⁷ This verse specifically mentioned the Prophet's companions – the Muhajirin, stating: "(and there is also a share of the booty) for the poor emigrants, who were expelled from their homes and their property, seeking the Bounties from Allah and to please Him, and helping Allah (His religion) and His Messenger. Such are indeed the truthful" (59:8). ETN

⁷⁸ Allah said: "Only those are believers who have believed in Allah and His Messenger, and afterward doubt not but strive with their wealth and their lives for the cause of Allah. These! They are the truthful" (49:15).

⁷⁹ Allah said to His Messenger: "So hold you (O Muhammad - s.a.w) fast to that which is revealed to you. Verily, you are on a Straight Path" (43:43). Does this means that he is following the Imams? ETN

⁸⁰ Allah said: "When there come to them some matter touching (public) safety or fear, they make it known (among the people); if only they had referred it to the Messenger (s.a.w) or to those charged with authority among them who are able to think it out would have known it..." (4:83). It refers to those who the Prophet (s.a.w) made commanders and or leaders of a mission or a campaign and those who he delegated to oversee the affairs of Madina (i.e. Ibn Makhtum, Abu Zar, Ali bin Abi Takib e.t.c.) at his absence etc. AVN

Allah mentioned in it men of authority. What is meant in the above verse was Zaid bin Haritha, it was revealed with regard to the campaign of Mu'ata in which Zaid was made the commander.⁸¹

Verses of the Qur'an explain each other, but the extremists, fanatics made jest with Qur'an's texts and the descendants of the Prophet (s.a.w) have no hand in that (they always absolve themselves from that). All the verses mentioned with regard to this issue (of Imamah and Khilafa) are not connected (or exclusively concerned) with members of the Prophet's family, progeny or household. Refer to our book Kasr as – Sanam (Breaking the Idol; a critique of al - Kafi), for we have explained all these interpretations therein.

Again, those people (Shia Imamiyyah) are saying that the Words of Allah the Exalted: “O Messenger! Proclaim (the Message) which has been sent down to you from your Lord...” (5:67), was revealed concerning Ali (a.s) and the reality is that not a single verse has been revealed with regard to the successorship of Ali (a.s) so that the Prophet (s.a.w) will proclaim it. This verse was revealed in connection to people of the Book (Scriptures) as confirmed by the verse that come after it: “Say; O people of the Book, you have nothing (as regard guidance) till you act according to the Torah and Gospel, and what has (now) been sent down from your Lord” (5:68).

It is surprising that Sheikhul Islam (Salim Bashri) is saying to Sayyid Sharafuddin in letter number thirteen (13): “You have produced clear verses of the Qur'an and cited valuable proofs... But perhaps it may be argued that the people who have related the traditions concerning the verses cited by you are Shia adherents...”

And I say (in reply): Surely, the clear verses of the Qur'an can be grasped and understood by each researcher and scholar of the Arabic

81 The correct narration is that it was revealed in connection to Abdullah bin Hudhafa bin Qais when the Prophet (s.a.w) appointed him as a commander of an army detachment. Refer to Bukhari, book on the commentary of the Qur'an and to Muslim, in the book of Commandership and the incumbency of obeying leaders in whatever is just and fair and forbidden in disobedience to Allah. AVN

language. We don't need in order to interpret it fabricated narrations or unfabricated ones whether they emanated from the Shia or from the Ahlus Sunnah and therefore letter number fourteen (14) and playing with the verses of the Qur'an through narrations is forbidden, regardless of the soundness of any book of the two parties from where they (the narrations) are derived.

THE EXTREMISTS HAVE NEVER BEEN ON THE GUIDANCE OF THE PROPHET'S PROGENY

The Sayyid stated in letter number fourteen (14): "The Shia are persons who have followed the footsteps of the Prophet's descendants." Thereafter he went ahead to purify (and extol the excellence) of Shia scholars. Then we ask him concerning the men who reported, narrated (and recorded) the hadiths (narrations) in al – Kafi; are they Shia (scholars) or not?

Yes... surely most of them are extremists or Mufawwadah (those who believe that Allah has delegated some of his authority to the Imams), or fabricators (of hadith) or liars by the confession of Shia books of biography. They are people like They are people like Yunus bin Zabyan, who was cursed by Imam Rida with one thousand curses, and Yazid bin Shigar al – Waqifi, who was one of the impure, and Abu Jaroud who Imam Sadiq said concerning him: "He is blind in this world and the Hereafter." They also include people like Ali bin Hamza al – Battaini, who was one of the trustees of Imam Kazim and his aid, but he misappropriated (squandered) the Imams wealth, had affairs with his maids and innovated the sect of Waqifiyyah,⁸² and Ahmad bin Muhammad al – Borqei who was doubtful in his religion and the people of Qum expelled him from the city, and Sahel bin Ziyad the liar, and Ali bin Ibrahim who stated that the Qur'an has been distorted and he distorted most of its verses, and Musa bin Ashim who contradicted the Qur'an by saying that there are other authorities after the Messenger of Allah (s.a.w), and Ahmad bin Hilal al

⁸² Shia Waqifiyyah is a sect of the Shia Imamiyyah who believed that the Imamah (leadership) stopped with Imam Musa Kazim and that the Imam is not dead but presently in occultation and will return as the Mahdi. ETN

– ‘Abritani and others like them; thousands of Shia narrators of hadiths.⁸³ The book al – Kafi is the soundest and best book of Shia Imamiyyah (and the above mentioned men are some of its narrators of hadiths); then how about their other books? The Sayyid, when he realized that the man who was arguing with him and asking him questions, is ignorant of the books of Shia, he wrote here whatever he want to write.

In letter number sixteen (16) he mentioned one hundred Shia men found in the chain of transmission of hadiths in the books of Ahlus Sunnah. We reply him with regard to this observation thus: If you find one hundred truthful men in thousands of liars will their narrations be accepted? If a truth worthy man narrated from a weak person or from an unknown person or from an extremist; can his narration be accepted?

Look at the men (narrators) of the book al – Kafi; al Majlisi who was their scholar and an expert in the science of biography (of those who narrated hadiths) stated that: “undoubtedly, eight thousand hadiths of al – Kafi are either weak, or with unknown reporters, or reported by someone from someone that he never meet, or has no chain of reporters, and al – Kafi is their most perfect book.⁸⁴

Thereafter we say: Let’s assume that all that has been brought forward by the Sayyid of the verses of Qur’an and narrations are clearly extoling the virtues of family of the Prophet (s.a.w) and their glorious, outstanding deeds; does that confirm that they have a sect? No by Allah! And the extremists; Shia (Imamiyyah), Batiniyyah, Fatimiyyah, Nusairiyyah, Sheikhiyyah, and Durziyyah are all claiming and saying that their schools

⁸³ The biographies of men mentioned here could be found in Shia books such as; Ikhtiyar Ma’arif al – Rijal, by Kishi, Rijal, by Najjashi, ‘Ayanush Shia, by Muhsin al – Amin, al – Fihris by Tusi, Mu’ajam Rijal al – Hadith by Khoei and Tafsir by Qummi. ETN

⁸⁴ The Shia scholar Murtada al – Askari, in his book Mu’alim al – Madrasatain (vol.2, pg.282) stated that: “The oldest of the four books (of Shia hadiths), the most remembered and the most famous is surely al – Kafi...Scholars of hadith of Shia Imamiyyah mentioned that it contained nine thousand, four hundred and eighty five (9,485) weak hadiths out of sixteen thousand, one hundred and fourteen hadith (16,114). In the book commentary on al – Kafi known as Mir’at al – ‘Aqul, the author who is one of the greatest scholars of Shia Hadith assessed it hadiths according to the grades of weak, sound or strong. A modern Shia scholar, Muhammad Baqir al – Bahboudi, wrote a book titled: Sahih al – Kafi, in which he stated that out of sixteen thousand, one hundred and twenty one (16,121) hadiths of al – Kafi, only three thousand, three hundred and twenty eight (3,328) are sound. He left out eleven thousand six hundred and ninety three hadiths (11,693) which he considered as unsound. AVN

of thoughts are from the Prophet's progeny; are the Prophet's descendants the heads (leaders) of their sects? Or is that their leaders are from the extremist or from the esoteric?

STUDYING MAIN SHIA BOOKS IS THE WAY TO KNOW THEIR CREEDS⁸⁵

I am sorry for the likes of Sheikh Salim of the scholars of Ahlus Sunnah who didn't read the books of hadiths of the Shia. They shall aspire and endeavor to read one of the main books of Shia and the most sound of them, which is the book al - Kafi, by Muhammad bin Ya'aqub al – Kulaini. Let them look at its chapters and it's fundamentals so that they will come to realize with surety and sound knowledge, that the narrators of hadiths in each chapter of the book (with regard to their status); that they are the most weak of all men, the most ugly of all extremists and the most liars of all narrators. They will also realize that most of the content of its chapters are against reason (irrational) and in contradiction to the Book of Allah as if they are the most ardent enemies of Islam.

The Sayyid says in letter number eighteen (18): “Shia of the progeny of Muhammad (s.a.w) has not diverged and they will never diverge from the Imams of the Prophet's household in anything... This is because according to their opinion committing acts of devotion with their schools of thought is compulsory on each individual.”⁸⁶

I say: The (above assumption) contradicts the reality for the progeny of the Messenger of Allah (s.a.w) do not have any school of thought so

⁸⁵ Imam Ghazali in his book Ihya 'Ulumud Deen, has warned those who are not learned scholars from reading books of innovators, esoterics, philosophers and people that follows their whims and caprices, because according to him: “We find in them sentences spoken by the Prophet and quotations of the Sufis (Imams or Scholars). We approve these works; we give them our confidence; and we finish by accepting the errors which they contain, because of the good opinion of them with which they inspired us at the outset. Thus, by insensible degrees (subliminally), we are led astray. In view of this danger the reading of philosophic writings so full of vain and delusive utopias should be forbidden, just as the slippery banks of a river are forbidden to one who knows not how to swim. The perusal of these false teachings must be prevented just as one prevents children from touching serpents...the unskilled swimmer must be kept away from the sea-shore, not the expert in diving. The child not the charmer must be forbidden to handle serpents. ETN

⁸⁶ None of the twelve Imams that Shia called their own write a book in Hadith or jurisprudence, what they have today are books written by extremists long after the Imams have passed away. ETN

that we commit our devotional acts according to them, not to speak of schools of thoughts or sects.

The Sayyid is saying worshipping with their schools of thoughts is of the fundamentals (of religion)! What are you saying O Sayyid on the rights of the progeny, and what are the names of their schools of thoughts? Inform us of their schools of thoughts so that we know it. Why don't you fear Allah! If you have no modesty (shyness) then say whatever you like. You said in page fifteen of your book: "There is no any school of thought in the first and second centuries (of Islam) and Imams of the Prophet's progeny live in the first and second centuries; then where has their sects (schools of thoughts) been? Then, we say again: Which fair, just court will pass judgment on contradictory statements of the Sayyid and those who imitate his ways.

It is surprising that the Sheikh of Ahlus Sunnah did not understand (detect) the contradictory statements of the Sayyid: his first is against his last; instead of that he praised him, extoled him, purified him and agreed with all he has weaved.

WHICH SHIA SECT IS MORE DESERVING TO BE FOLLOWED

The Sheikh says in letter number nineteen (19): "It can be asserted that following your schools of thoughts is enough for those obligated to observe the precepts of religion...It could be said your twelve Imams are more deserving to be followed."

We ask the Sheikh: Which sect among the Shia sects is the sect of the Prophet's progeny and which one among them is more deserving to be followed; is it Batiniyyah, or Ja'afariyyah, or Fatimiyyah, or Ismailiyyah, or Zaidiyyah or any other? Are all of them deserving to be followed or some of them? Did anybody among the Prophet's progeny practice acts of worship under a sect among all those sects? What is the proof for that? Where is the knowledge, where is the support? We think that the Sayyid and the Sheikh have made a secret agreement to ignore and disregard the (intelligence) of the Islamic community!

The Sheikh stated in page one hundred and eighteen (118): “Because all the twelve Imams are one school of thought for they have examined it closely (diligently) and decided upon it unanimously...”

We ask the Sheikh: Mention to us the name of that sect (or school of thought which each of the twelve Imams examined and confirm one after another)? The truth is that the twelve Imams did not create a sect and they are free and absolved from those who ascribe a sect to them.

We will explain in details in the second part of this book (book two), with many proofs and narrations reported by many people that the sect of Imamiyyah is irrational (and cannot stand the test of time); that the texts mentioned in their books are all fabricated in the third century (of Islam), and that they (the Prophet’s progeny) have stated with their words, undoubtedly that the Imamah (succession to the Prophet or leadership after him) is not something decreed by Allah or His Messenger (s.a.w).

This is Musa bin Ja’afar (a.s) replying Yahya bin Abdullah al – Muhad: “Surely, we do not claim leadership (authority), and I didn’t hear my father claiming leadership (Imamah). Refer to the book al – Kafi and to the chapter titled: on the criterion to discern the truthful and the false claims of entitlement to leadership. You will also find out that Yahya bin Ja’afar wrote a letter to Musa bin Ja’afar and Musa bin Ja’afar (a.s) replied him with these sentences: “...I received your letter in which you have said that I claimed (leadership) and my father (also claimed leadership) in the past; you didn’t hear that from me. (Those who are spreading such claims); their testimony will be recorded (by the Angels) and they will be questioned (by Allah).”

In hadith number sixteen (16) in the same chapter, Imam Ali bin Husain (a.s) said to his brother Baqir: “The Imam from us is not the one who sits in his home, draw the curtain around him, and lag from struggle (Jihad). The Imam among us is the one who safeguard his dominion, fight

for the cause of Allah a real fight, and defend those who hold high regard for him and his rights.”⁸⁷

The Sheikh is saying: “They (Imams) have a sect which they have examined diligently,”⁸⁸ But the facts are that contradictions are general in their narrations and their rulings; just read *Wasa’il ash – Shia* by Hur al – Amili (you will see what we are saying).⁸⁹

We have finished with the aid of Allah this critique. This is the end of book one, the rest of the critique will come in the second book, by the Will of Allah.

VERSES OF THE QUR’AN ABNEGATE RESTRICTED IMAMAH TO CERTAIN NUMBER⁹⁰

First proof: the first proof is in the verse in which Allah described the characteristics of the faithful slaves of the Most Gracious (Allah); the believers, with many traits. Allah said: “...And make us leaders of the

⁸⁷ Another proof that showed clearly that there is no text for Imamah is in al – Kafi chapter twenty one (21), hadith number seven (7), in which it was narrated that Khalif al – Ma’amun offered Imam Abul Hasan Rida to take over the responsibilities of Khilafa, but Imam Abul Hasan Rida refused. He then offered the Imam to take the responsibility of the crowned prince. The Imam accepted that and gave conditions that he will not: issue any order or prohibitions; not appoint any officer or dismiss anyone; not change anything in the current system. Al – Ma’amun accepted all his conditions and made him the crowned prince. Now the questions are: If Imam Rida is truly appointed by Allah, why did he decide to disobey Allah by refusing to take leadership? Does not his refusal indicated that he didn’t know anything of his being appointed by Allah? Doesn’t his refusal to issue any legal ruling showed that he is not a law giver and or someone whose obedience is made compulsory? If Imam Ali (r.a) know that he is divinely appointed, why did he ask people to leave him alone and chose another person for leadership as was recorded in *Nahjul Balagah*, and when he was asked before his death to appoint a successor, why did he refused? And when they suggested Hasan (r.a) to him; why did he said: “I do not command you, nor prevent you, you know better your affairs?” ETN

⁸⁸ Imam Abu Abdullah said “It is not for us to make things lawful or to make them unlawful” (al – Kafi, vol,1, Kitab al Hujja). Therefor whoever says that the Imams are law givers or obeying them is compulsory is a liar, misguided and misguiding. ETN

⁸⁹ The author is saying that all the hadiths of Shia are self-contradictory. Now, here are examples, ON **MUT’A**; Ammar reported that Abu Abdullah said to me and Sulaiman: “I have forbidden upon you Mut’a” (*Wasail ash – Shia*, and *Fur’ul Kafi*). Imam Ali said, the Messenger of Allah has forbidden on the day of Khaibar campaign, the eating of domestic donkeys and Mut’a marriage” (*Wasa’il ash – Shia*, vol.14, pg.441). Here is a hadith that contradicted the above. Imam Abu Abdullah said: “It is recommended that a man shall contract a Mut’a marriage, and I do not want anyone of you to die without contracting Mut’a marriage even once” (*Wasi’il sh – Shia* and *Bihar Anwar*). For more samples of contradictions refer to footnotes nos. 6,7 and 60, refer also to the topic, “Knowledge of the Imams.”

⁹⁰ This topic (and the next one) has been culled from the book of the author titled: *Tahqiqun Ilmi fi Ahadith al – Mahdi* (Scientific verification of hadiths on Mahdi), which was translated from the Persian language to Arabic language by Sa’ad Mahmoud Rustum. I culled it into this book in order to aid the author prove that; the Shia creed is irrational; that the texts on Imamah were fabricated in the third century of Islam; and that the Prophet’s progeny has had denied Imamah in accordance to the Shia creed. I translated it into English so, also the next topic (Nasiru Garba) ETN

pious” (25:74). Any person that have intellect will understand that the slaves of the Most Gracious who are supplicating to Allah to make them attain the position of leadership (Imamah) among the pious by their exertion, effort, knowledge and His aid are not restricted to one person or ten people or one hundred men. It is therefore surprising how great Shia scholars did not understand these types of verses; despite their beliefs that nobody can understand the Qur’an correctly (other than the Imams), we find them advancing a lot of verses of the Qur’an as proofs to Imamah, in order to affirm that it is restricted to specific number of people or in order to prove the concept of leadership (Imamah) of Mahdi although their inferences do not support what they are trying to prove in the least. In this case it shall be said to them: with regard to your claim that nobody can understand the Qur’an; how did you understand the verses that you are employing to support the Imamah of a particular person or a number of specific people?⁹¹

Second proof: Allah the Exalted said; “But if they violate their oaths after their covenant, and attacked your religion, then fight (you) the leaders of disbelief...” (9:12). It is very clear from the above verse that whoever the leaders (Imams) of unbelief are; they are not restricted to specific number of about six or twelve persons. Then how rational is it that the number of the leaders of guidance is restricted to a small specific number? The reality is that the leaders of guidance shall be more than the leaders of misguidance in number. Therefore restricting the number of leaders to twelve or six, more or less is just a type of monopoly that is made (and practiced) by the creators of sects and denominations.

The third proof: Allah the Truth, the Exalted said: “(And remember) the Day when We shall call together all human beings with their respective leaders. So whoever is given his records in his right hand, such will read their records, and they will not be dealt with unjustly in the least”

⁹¹ Shia cannot deduce from the above verse an inference to their Imams for according to them they are already divinely appointed and here it is believers who are supplicating to Allah to make them leaders of the righteous. This is because supplicating and seeking for something already given to you is irrational. Has the Messenger of Allah (s.a.w) or any Prophet ever supplicated to Allah that he shall be made a Prophet? Can a man or a woman supplicate to Allah to make him a man or to make her a woman?

(17:71).⁹² It is a known fact that people in this world are not restricted to twelve groups, so that they will have only twelve leaders and each group will be called with its leader. Nay, it is possible that each person can be led by a leader and each person will be called with his record of deeds as his leader and thus, restricting leadership to twelve persons or twelve records of deeds is false.

The fourth proof: Allah the Exalted said: “And before this (Qur’an) was the scripture of Moses as guide (Imam) and a mercy...” (46:12). Imam Ali (a.s) has said in a sermon in Nahjul Balagah: “The holders of the Book will throw it away and its memorizers would forget it. In these days the Qur’an and its people will be exiled and expelled...The people will have united on division and will therefore have cut away from the community, as though they were the leaders of the Qur’an and not the Qur’an their leader... (Sermon no.45). Imam Ali also stated: “without doubt, Your Messenger Muhammad (s.a.w) is my Prophet, the religion You ordained for him is my religion and the Book that You sent down is my leader (Imam)” (Sahifa al - alawiyyah). Imam Sadiq has also made Qur’an his leader; this was recorded in a number of narrations appeared in Wasail ash – Shia, in the third part of the dealing with Qur’an.⁹³ This issue has been defined more clearly by the Messenger of Allah (s.a.w) when he said: “The Qur’an is the leader of every Muslim” (Bihar al – Anwar, vol.92, pg.17). But those who invented and contrived sects and denominations created a restricted number for leaders (twelve or seven etc.) have contradicted the words of the Messenger of Allah and those of Imam Sadiq. Thus, it incumbent upon them to realize that they are not following the guidance of the Qur’an in this issue and they have disregarded the true meaning of leader and leadership (that are unrestricted) as explained by the Qur’an; and they are arousing all this tempo and enthusiasm in defense of an invented, innovated concepts of

⁹² Exegeses of the Qur’an stated that leaders in the verse could mean Prophets, records of deeds, religious books or the person who a people followed in this world. ETN

⁹³ Reported by Imam Abu Abdullah on the authority of his parents: he said; “The Messenger of Allah (s.a.w) said; If you are covered by tribulations like portion of dark night, you shall hold fast to the Qur’an because it an intercessor whose intercession is acceptable (to Allah), and a truthful witness; whoever made it his Imam (leader) it will guide him to paradise and whoever relegated it, it will guide him to Hell – Fire”

leader and leadership to the extent that do not accept the words of the Prophet's progeny. I wish I knew why they are considering themselves Shia and that Imam Ali is their leader for Imam Ali has considered the Qur'an as his leader while they have considered a number of people as their leaders.⁹⁴

The fifth proof: Allah the Exalted said: "And We rescued him and Lot to a land which We have blessed for the Worlds. And We bestowed upon him Isaac and a (grandson) Jacob. Each one We made righteous. And We made them leaders, guiding (mankind) by Our command, and We revealed to them the doing of good deeds, performing prayer and the giving of poor due (Zakkat) and to Us (Alone) they were worshippers" (21:71-73). Allah the Exalted after mentioning a number of Prophets he called them Imams (leaders) of guidance. Thus, all Prophets and Messengers are Imams who have been appointed by Allah. Therefore leadership is not restricted to twelve persons.⁹⁵

The sixth proof: Allah the Exalted said: "And We wish to do a favor to those who were weak (and oppressed) in the land, and make them leaders (rulers) and to make them inheritors" (28:5). Meaning We made the weak and oppressed among the children of Israel leaders for the people and We gave them as inheritance the land of Egypt⁹⁶. It is well known and agreed upon fact that the children of Israel are not just twelve persons.

⁹⁴ On the authority of Imam Abu Abdullah who said: "The believing son of Adam will be called for judgment (on the Day of Resurrection), the Qur'an will lead him in the best of shapes and he will say; O my Lord! I am the Qur'an and this is Your believing slave, he use to exhaust himself reading me, spend a considerable part of the night reciting me and his eyes will shed tears while he is praying in the night. Therefore be pleased with him as he has pleased me. Thereafter the All – Mighty, the Compeller will say: My slave stretch out your right hand and He will fill it with His Grace and then He will say stretch out your left hand and He will fill it with His Mercy. Then it will be said to him; this is the Paradise made lawful to you, therefore read and climb; whenever he recited he will advance by a grade." In reality there is no contradiction between taking the Qur'an as Imam and taking pious scholars as Imams (teachers and guides) under the condition that their guidance is in agreement with Qur'an and Sunnah of the Messenger of Allah (s.a.w). The Imams of the Prophet's progeny use to say: "Do not accept from us what contradicted the Qur'an and the Sunnah of our Prophet (s.a.w). They also said: "Everything shall be compared with the Book of Allah and whatever contradicted the Book of Allah is an embellishment" (Wasil ash – Shia, vol.17, pg.79). ATN

⁹⁵ The position of Prophet's and Messenger is greater than that of Imams because all Prophets and Messengers are Imams but Imams are not Prophets or Messengers. The Prophets and Messengers are appointed by Allah, while the position of Imam is earned by man's effort, exertion, learning and piety. ETN

⁹⁶ When the Israelites were in exile Allah divided them into twelve tribes and He appointed over each tribe a leader (refer to Qur'an, 2:60, 7:160 and 5:12). That is twelve existing leaders at the same time and period and not twelve appointed leaders to lead the whole Muslim world until the Last Day; the latter belief is false. ETN

Therefore restricting leaders to a particular number is false; likewise the pious believers that Allah mentioned in the Qur'an are not restricted by a certain number.

The seventh proof: Allah the Exalted said: "And We made them leaders (Imams) inviting to Fire: and on the Day of Resurrection, they will not be helped" (28:41). Are the Imams of injustice, who are inviting to the Fire twelve persons? Our aim here is to explain that the leaders of the denizen of Fire and the leaders of the denizen of Paradise are not restricted to a particular number. This fact is also explained by verse 24 in the chapter as – Sajdah (prostration)⁹⁷ and as indicated by all verses of the Qur'an that number of leaders is not restricted to a particular figure.

INTELLECTUAL PROOFS THAT NEGATES RESTRICTED LEADERSHIP

The first proof: If of the purpose of a leader over people, is to head the government and manage their affairs; it is very clear that the Muslim community since the death of the Messenger of Allah to the Last Day needs more than twelve leaders. Restricting number of leaders (i.e. to twelve) can only guarantee leaders that can lead the Muslim community for about two hundred and fifty years, or three hundred years; that is the period of their lives.⁹⁸ With regard to the leadership of the dead over the living (or of a hidden unbeneficial Imam); such a situation has no meaning. How can a dead Imam manage the affairs of the living? Can those Imams of the progeny of the Messenger of Allah; - as claimed by Shia – be able to construct and repair roads for the Muslims or invent a beneficial medicine to protect people from diseases or invent something for human comfort or is it that they have left the world centuries ago? Has the Imam of fantasy, the unseen (Mahdi) guided anybody or invent something (beneficial) or repel the aggression of the enemies of Islam? The simple answer is no. Yes! The inventors of sects and denominations

⁹⁷ Allah said: "And indeed We gave Moses the Scripture. So be not in doubt of meeting him. And We made it (the Torah) a guide to the children of Israel. And We made from among them leaders, giving guidance under our command, when they were patient and use to believe with certainty in Our signs" (32:22-23).

⁹⁸ This is why Shia innovated the concept of a hidden Imam, who is in occultation and then they innovated another of concept of representatives of Imam (the scholars). ETN

have created concocted philosophy, and fantastic thoughts which are not supported by intellect, neither by texts. If we mean by the concept of Imam a religious guide, this too cannot be restricted to about six or twelve persons for this is the responsibility of each and every pious scholar.

The second proof: How can a religion that is ordained to serve human beings for ten of thousand years possess only twelve leaders, and how can the Islamic community that need a leader who execute and apply the law of Allah throughout all these periods possess only twelve leaders and commanders? Is it possible for the Messenger of Allah to say to his community (in contrast to reason and common sense): Surely, your leaders – who will manage your affairs to the Last Day –are just twelve? Nay, undoubtedly this can never happen!

The third proof: Allah the Exalted said: "...And who conduct their affairs by mutual consultation..." (42:38). Now, which matter among the affairs of the Muslims is more important than the question of leadership? Allah has described the believers as those who run their affairs by mutual consultation and this naturally includes the most important of their affairs, which is appointing a leader. What we have stated is supported by the commander of the faithful, Ali bin Abi Talib when he said: "...And so far as consultation (to select a leader) is concerned, it was limited to the Muhajirin and Ansar and whomever they selected become the leader as per the approval and pleasure of Allah..." (Nahjul Balagah). After all this can we assume that all these verses and narrations are wrong and the words of inventors of sects and denominations are the right opinions? We have proved in our book titled *Kasr as – Sanam or Naqd Kitab al – Kafi* (breaking the idol or a critique of al - Kafi) in the chapter titled: What has been mentioned with regard to the twelve Imams and the texts reported concerning them; that all hadiths that restricted leadership to just twelve persons are fabricated lies and the signs of their being fabricated are clearer than the sun. So whoever is in search of guidance and or verifying the truth shall refer to that book.

The fourth proof: Those Imams (whom Shia claimed) do not know that Imamah is restricted to twelve persons only, for example (according Shia

narrations) Imam Sadiq appointed his son Ismail as his successor and Imam Hadi appointed his son Muhammad as his successor but these two appointed Imams died before the death of their respective father, which showed that Imam Sadiq and Imam Hadi didn't know who the next Imam will be after each of them (it also shows clearly that they don't know the unseen). The companions of the existing Imams such as Zurarah, Hisham bin Salim, Hisham bin al – Hakam, Mufaddal, Abu Baseer and others like them, do not know who will be the next Imam after the present Imam and this showed that they are ignorant of the narrations that mentioned the names of all the twelve Imams one after the other. We have stated in our above mentioned book the names of one hundred and forty people (with their biographies) who are close companions of the Imams, and who haven't got any knowledge about the existence of those narrations that restricted Imamah and mentioned the names of all the Imams in the books of Shia Imamiyyah, they also do not believe in the leadership of all those twelve Imams. This showed that all of those narrations are fabricated after the time of the Imams (a.s), and they spread, become well known and popular. Whoever wants to know this fact shall refer to the above mentioned book for we have explained this issue therein in detail.

What is clear to us is that restricting the number of Imams to twelve has no any dependable, authentic source, nay it contradicted the book of Allah, intellect and historical events. How can we accept the existence of this type of restricted number of Imams and believe in it despite the fact that Allah has informed us in the Qur'an that: "Messengers as bearers of good news as well as of warning, in order that mankind should have no argument (hujjah) against Allah after the Messengers. Allah is Ever All – Powerful, All – Wise" (4:165). That is there is no argument, or plea or authority (hujjah) after the Messenger of Allah, and despite the fact that Imam Ali has stated in one of his sermons in Nahjul Balagah: "The plea (hujjah) has been completed with our Prophet Muhammad (s.a.w)." Imam Ali also said: "...Allah sent the Prophet when the mission of other Prophets stopped and He sealed with him the revelation..." (Nahjul Balagah).

Allah the Exalted mentioned in the beginning of chapter al – Anfal (the spoils) and in the beginning of chapter al – Mu’minoun (the believers) and in other places in the Qur’an, the ethics and characteristics that each Muslim, believer shall possess of the fundamentals of belief and the observances (jurisprudence) and He didn’t indicate or mention in any of them any reference (direct or indirect) to the belief in a certain Imam. Allah the Exalted said: “The believers are only those who, when Allah is mentioned, fell a fear in their hearts and when His verses (this Qur’an) are recited unto them, they (the verses) increase their faith; and they put their trust in their Lord (alone); Who perform the obligatory prayers and spend out of that We provided for them. It is they who are believers in truth. For them are grades of dignity with their Lord and forgiveness and a generous provision (Paradise)” (8:2-4).

These verses have explained the characteristics of true believers and they didn’t make even a little hint to a belief in a particular Imam. Then how come the inventors of sects and denominations made Imam and Imamah a fundamental of religion and essential components of belief?⁹⁹

Allah the Exalted also said: “Only those are believers who have believed in Allah and His Messenger, and afterwards doubt not but strive with their wealth and their lives for the cause of Allah. Those! They are the truthful” (49:15). There are similar verses in the second chapter of the Qur’an (the cow) i.e. verses 61, 136, 177, and 285 where Allah mentioned the essential components of belief and the characteristics of believers and none of them mentioned the necessity of believing in particular Imam.

In addition to the above what the inventors of the Shia creeds are propagating with regard to the belief in an appointed Imam who has been appointed by Allah, and who will bring rectitude among people by force; through the sword and he will convert all people of the world to Islam up to the extent that a wolf and a sheep will live in peace side by side¹⁰⁰, and

⁹⁹ Shia Imamiyyah belief with regard to Imams And Imamah is explained by a leading Shia scholar Al – Mufid as follows: “The consensus of all Shia Imamiyyah Ithna Ashriyyah, is that whoever denies the Imamah of any of the Imams, and denies the allegiance that Allah the Exalted imposed for him (the Imam) is an unbeliever, deviant, deserving eternal Hell (Bihar Al – Anwar, vol.23, pg.390). ETN

¹⁰⁰ What will the wolf eat since it eats only meat? Will it stave itself to death? This creed is really irrational ETN

that the world will be filled with justice and fairness after it had been filled with injustice and aggression; and that he will kill people a great slaughter until blood reaches the upper part of the knee; in addition to other descriptions (concerning the Mahdi) that are found in Bihar al – Anwar, by Majlisi and Ikmalud Deen, by Sheikh Saduq, and they (the Shia) are saying whoever didn't believe with that Mahdi, with these descriptions are unbelievers. This, but verses of the Qur'an contradicted all their claims, for instance, Firstly, Allah says: "...Verily, Allah will not change the condition of a people until they (first) change that which is in their hearts..." (13:13). Thus, Allah does not change people by force or by the edge of the sword, but they have to change themselves by modifying their hearts to goodness and thereafter Allah changes their condition. Secondly, Allah says: "That is so because Allah will never change a grace which He has bestowed on a people until they change what is in their own selves. And verily, Allah is All-Hearer, All-Knower" (8:53). Surely since the time when Allah created human beings and up to today He never change the condition of people by force and compulsion whether for the best of for the worst, for how can that be the case considering that compulsion contradicts people's freedom of choice upon which responsibilities are based (and thus punishment or reward). Thirdly, Allah says with regard to the Jews and Christians: "...So We planted amongst them enmity and hatred till the Day of Resurrection (when they discarded Allah's Book, disobeyed His Messengers and transgressed beyond bounds in His disobedience" (5:14), with regard to Jews Allah says: "...We put enmity and hatred amongst them till the Day of Resurrection..." (5:64). Therefore, both sects and denominations of Jews and Christians will continue to exist to the Last Day in this world and there will be always enmity and hatred between them to the Day of Resurrection. Thus, how can anybody come and tell us that an Imam will come at the end of time and bring to an end all enmity and hatred, so that all people will become Muslims, love each other and live in peace?¹⁰¹ Fourthly, Allah says:

¹⁰¹ When the Shia Mahdi comes he will not be a Muslim but rather a Jew, because their hadiths said that he is going to rule in accordance to the law of David and Solomon and if they didn't find that particular ruling in the laws of David Angel Gabriel will come to them with revelation. Thus to Shia Imamiyyah the Prophethood of Muhammad (s.a.w) is not final. Some of the Shia Hadiths on this issue are: "When the arising one (Mahdi) of the household of the Prophet appears, he will rule according to rule of David and Solomon" (al – Kafi, vol.1 pg.387). It shall be noted

“Indeed there has been an excellent example for you in Ibrahim (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allah, we have rejected you, and there has started between us and you, hostility and hatred for ever..." (60:4). This verse is talking about Muslims and Jews¹⁰² and it is explaining that enmity and hatred will persist between them forever. How can this verse then agree with narrations that are saying when the Mahdi come all people will live in peace and love. Fifthly: Allah says in the Qur'an: “And had Your Lord Willed, those on earth would have believed, all of them together. So, will you (O Muhammad –s.a.w), then compel mankind until they become believers?” (10:99). The question in this verse is objecting the use of force to compel people to believe, meaning you are not supposed to force people to believe because if Allah has intended forced belief He would have compelled them to it. Sixthly, Allah says: “There is no compulsion in religion...” (2:256). So if compulsion is completely negated, how can we state that Allah will send somebody who will make people believe by the force of the sword? Thus is clear those types of narrations are fabricated and have contradicted verses of the Qur'an and His way of doing things. Seventhly, Allah says: “It may be that you (O Muhammad) are going to kill yourself with grief, that they do not become believers [in your Messengership and in your Message of Islamic Monotheism]. If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility” (26:3-4). The tradition of Allah prevents the Messenger of Allah (s.a.w) from putting himself into distress because people have not believed for if Allah has wished to compel them to belief He can do so by sending upon them compelling signs. Then how can anybody after this compel people to believe; unless if it is the like of Shah Ismail the Safavi who use to compel people to believe in superstitions. Eighthly, “And he

that even their Imams if they gain dominance and authority over the Muslims they are going to rule according Jewish law and not the laws revealed by Allah to Muhammad. In one of their hadiths it was narrated that: “Ammar as – Saabati said; I asked Imam Abu Abdullah (a.s): On what will you rule if you are made the rulers? He replied; by the rule of Allah and the Rule of David. And if we are confronted by a situation which we cannot solve; Gabriel (the Holy Ghost) will reveal it to us” (al – Kafi, vol.1, pg.388). May Allah never give victory to Shia over the Muslims. ETN

¹⁰² The author has fallen into inscrutability in proving this issue with this verse for it is talking about the enmity that exists between Prophet Abraham (a.s) and his followers in the one hand and the polytheists of his time in the other hand. ATN. But all it shows that enmity will persist between believers and unbelievers to Last Day. ETN.

whom We grant long life, We reverse him in creation (weakness after strength). Will they not then understand?” (36:68). If we place this verse beside the words of Allah: “...And you will never find any change in the Way of Allah” (33:62). Thus, we deduced that Allah has a tradition and way of doing things, which are constant and unchanging and therefore it is not possible for a person to live for thousands of years without his strength being reversed to weakness as those who are ignorant of the Qur’an want us to believe. Ninthly, Allah says: “And if your Lord had so willed, He could surely have made mankind one Ummah [nation or community (following one religion only i.e. Islam)], but they will not cease to disagree, - Except him on whom your Lord has bestowed His Mercy (the follower of truth - Islamic Monotheism) and for that did He create them. And the Word of your Lord has been fulfilled (i.e. His Saying): "Surely, I shall fill Hell with jinns and men all together” (18:118-119). On the basis of the above mentioned verse there will always be differences between people and thus no Imam (leader) can be able to unite all people upon Islam and remove all aspects of unbelief upon the earth.

Naturally there are other verses that can be cited relating to this issue but we see that these are enough to prove our case.

NOTE ON ISSUES RELATED TO IMAMAH¹⁰³

Know that, undoubtedly after the death of the Messenger of Allah (s.a.w); authority and leadership of the Muslims in Islam was never exclusive or restricted in the hand of a particular person (or persons) as a succession to Prophethood and also there is no mentioned in the Glorious Qur’an that leadership has been specifically restricted to a number of selected people. In contrast to that (the opinion that leadership has been restricted to particular people), Allah has given the right to every believer to supplicate to Him and to pray to Him earnestly to make him a leader of the pious, through fear of Allah, sound knowledge, and self-purification.

¹⁰³ This topic was culled from the author’s book titled Kasr as – Sanam (a critique to the book al - Kafi). It was translated from the Arabic to English and annotated by me (Nasiru Garba). ETN

Allah said: "...And make us the leaders of those who guard against evil" (25:74)¹⁰⁴

It is very clear from the words (and actions) of Imam Ali and his knowledgeable children that they do not consider themselves leaders who have been appointed by Allah or that Allah has appointed them as leaders and successors to the Messenger of Allah. In contrast to that, they use to consider themselves as men with more ability than others in shouldering the responsibility of leadership and more suitable with regard to exercising authority. If there is any legal text with regard to the leadership and successorship of Ali or any of his children, he would not have shown his hatred (reservations), avoidance, and shunning taking over the responsibility of leadership as we have seen in his sermons: "Leave me alone and seek for someone else...If you leave me then I am the same as you are. It is possible I would listen and obey whomever you make in charge of your affairs. I am better for you as a counselor than as a chief." In another occasion he said: "You advanced towards me shouting; 'allegiance,' 'allegiance,' like a She-camel having delivered newly born young. I held back my hand but you pulled it towards you, I draw back my hand but you dragged it..." Imam Ali (a.s) also said: "By Allah I had no liking for the Caliphate, nor any interest in government but yourselves invited me to it and prepared me for it..." Imam Ali also would not have said: "Verily I did not seek for people, but they sought for me and I didn't give them vow of allegiance but they gave me their vows of allegiance..." His hatred for leadership and display of his avoidance of it was so great to the extent of saying: "...This (taking responsibility of leadership) is brackish water and a morsel that chokes the throat of whoever swallows it." It was also narrated in Sharh Nahjul Balagah (commentary to peak of eloquence), by Ibn Abi Hadid that Imam Ali said: "Surely, Allah knows from His Heavens and His Throne that I undoubtedly was hating successorship over the community of Muhammad, until when you have a consensus of opinion over that." Therefore based on this, if Allah has

¹⁰⁴ The above verse speak of normal people who do not belong to any special class like the Prophets, praying and asking Allah to make them leaders of the pious. Thus, leadership of the Muslim community is something that every Muslim shall aspire to get with the aim of doing good and rendering service to Islam and humanity. ETN

appointed Imam Ali (a.s) to be the leader and the successor of the Messenger of Allah (s.a.w), he will assuredly not utter the above words or anything similar to them, in the contrast he will have claimed it and state unequivocally that; I and my children are those vested with authority by Allah (after the Messenger of Allah). Therefore those who made these claims are those who fabricated narrations (hadiths and distorted the meaning of verses of the Qur'an so that it comply with their views); these are the type of people whom the maxim, "they are more than the king himself," suited perfectly.

Imam Ali has made himself clear that he is a man that fights for right even if alone. He said: "I swear by Allah that if I alone come and face them and if the world joins them, I shall neither feel nervous nor will I attach any care to their following..." (Nahjul Balagah, letter no.62). In another occasion he said: "...Know that, I will fight two persons – one who claims what is not his and the other who ignores what is obligatory upon him" (Nahjul Balagah, sermon no.172). Thus, if to say those who took over the leadership of the Muslim community after the Messenger of Allah does so without right and in disobedience to the command of Allah and His law and as a rejection of leadership of Ali, he would have undoubtedly risen against them or at least he would not have agreed with them and swore allegiance to them.

If it is argued that, Imam Ali has no means and ability to oppose them! The reply will be; Imam Ali can at least can refuse to offer them the vow of allegiance and to refuse to give them any good advice, but in contrast to these, we find him naming his children after them, connect with them, mingle with them and have in-law relationship with them (he married his daughter to Umar), nay his actions never stop there for he went to the extent of declaring that: "...And as per as consultation (to choose a leader) is concerned it was limited to the Muhajirin and Ansar and whomsoever they selected become the leader as per approval and pleasure of Allah..." (Nahjul Balagah, letter no.6). Imam Ali (a.s) reiterated the right of the Muslims to choose their leader in general and the Muhajirin and Ansar to select a leader for the Muslims from among themselves as per the Madinan society, he said: "O people, the rightful of all persons for this

matter (the Caliphate) is he who is most competent among them to maintain it, and he knows best Allah's commands about it. If a mischief is created by a mischief – monger, he will be called upon to repent. If he refuses, he will be fought. By Allah if the question of Imamah was to be decided unless all the people are present, then there will be no such case. But those who agreed about it impose the decision on those who were absent, so much so that he who is present cannot dissent and who was absent could not choose (anyone else)...” (Nahjul Balagah, sermon no.172).¹⁰⁵

The above statements of Imam Ali (a.s) are in agreement with the hadith that stated that the Messenger of Allah (s.a.w) has taken vows and promises from Imam Ali not to go against whoever has been chosen by Muhajirin and Ansar to lead the Muslim community. The Prophet (s.a.w) would not have made Ali took that promise if there is any Divine appointment in his favor. The Prophet (s.a.w) has “Forbidden any Person to lead a people (i.e. in prayer) without their permission (refer to the book titled, Manla yahduruha Faqih, vol.4, pg.14).

In the exegeses of the Qur'an, chapter 66, verse 3, we read in Tafsir as – Safi, and Tafsir al – Qummi, and on the authority of Zajjaj and Ayyashi that the Messenger of Allah informed his wife that Abubakar and Umar will be successors and leaders after him. According to the hadith, the Messenger of Allah (s.a.w) told his wife Hafsa (a secret) that: “Surely, Abubakar will be the commander of the faithful after me followed by your father.” She asked him: “who informed you of this?” He replied: “I was informed by the All – Knower, the All – Informed.” Hafsa informed Aisha the news on that day. It shall be noted that the Messenger of Allah gave his wife this information in order to gladdened her heart and to make her happy; he didn't inform her this as a bad, distressing and painful news because he didn't tell her that your father is going to betray Allah's command and that of His Messenger (s.a.w), and that he going to commit

¹⁰⁵ Imam Ali (r.a) has informed in sermon (no.143) in Nahjul Balagah, that there is no authority of Allah on earth among human beings after our Messenger (s.a.w), he said: “Allah deputed Prophets and distinguished them with his revelation. He made them as pleas (hujja) for Him among His creation, so that there shall not any excuse for people. He invited people to the right path through a truthful tongue.”

injustice by usurping power and with such action he is going to be a source of misguidance. If it is assumed that this is what will happen, the Messenger of Allah (s.a.w) would have as a call to duty, stood up, forbid that and warn people clearly against such tendency, and command them not to accept the leadership of anybody other than those appointed by Allah to lead the Muslim community and he would have sent emissaries and messengers to all parts of the Muslim community warning them against accepting unlawful authority, informing them that Ali is the one appointed by Allah and he would have invited Abubakar and Umar in the mosque and took their vows and allegiance before all the people that they shall never attempt to take over authority from Imam Ali (a.s); in fact this undertaking would have been carried out with all seriousness that it deserved during what remains of the Prophet's life span. So, think over it.

With regard to the reason why the Messenger of Allah doesn't want that message to spread (that Abubakar and Umar will become leaders after him); it shall be known that the Messenger of Allah (s.a.w) want the principle of consultation to be applied by the Muslims when choosing their leaders as Allah has described believers thus: "...And who conduct their affairs by mutual consultation..." (42:38). If the message spread this principle will be jeopardized, because people will settle for the idea that the Messenger of Allah (s.a.w) has already appointed a successor (and thereafter throughout history some people will be claiming Divine right to rule). Through consultation all Muslims and those who have influence and power will consult, discuss and contact each other in order for the Islamic state to choose the best leader. Therefore strengthening the principles of consultation is more important to the Messenger of Allah than strengthening the principle of Divine appointment, because the former principle is divinely ordained, while the latter principle has no basis in Islamic law.

For the above reasons we saw Imam Ali, who is one of the most knowledgeable Muslims, following the decisions of the Messenger of Allah (s.a.w) by putting his own personal desires aside. We also saw him endeavoring to see that the principle of consultation is followed to the latter. Thus, we saw him working seriously to see that before a person is

sworn in as the leader the principle of consultation has been followed to the latter, by giving people enough chance and time to think, discuss and consult each other, so that hasty decision is not taken on this vital issue; for these reasons when the people decided to offer him the vow of allegiance after the murder of Uthman, he said to them that allegiance cannot be given in secret and also it cannot be given without the agreement of Muslim community, instead of saying to them that he is appointed by Allah to lead them. Among the statements made by Imam Ali at this occasion are: “Give people time, to meet and consult each other.” He also said: “The choice is for the people before giving their vows of allegiance” (Bihar al – Anwar, vol.32, pg.33, Irshad, by Mufid, pg.115, Mustadak Nahjul Balagah, pg.88). When Imam Ali (a.s) stood up on the pulpit on Friday before the people of Madina, who invited him to come and receive their vows of allegiance, he said: “O people, before everybody (in public), and with your permission. Surely, this is your affair; nobody has the right over it except the one whom you choose as your leader” (Bihar al – Anwar, vol.32, pg.7). When the rebels come to him after the murder of Uthman, he rejected them and said to them: “This is not of your authorities, this is of the rights of the Muhajirin ans Ansar; anybody they choose as the leader will be the leader.” And when the Muhajirin and Ansar come to him, he walk to Talha and Zubair and put it across to them and said: “If any among you wishes, I will give him my oath of allegiance (as the leader).” They both refused to accept his offer. Thereafter he said: “If you insist, my oath of allegiance...will be after the acceptance of the Muslim Populace, so I will go out to the Mosque on Friday, anyone who wishes to give me the oath of allegiance can do it” (Tabari, vol.3, pg.450). In a letter Imam Ali wrote to the people of Kufa, he stated in it: “...Then anybody came to me and took the oath of allegiance to me. This was done without any desire, instigation, inducement, persuasion or compulsion and force from my part. They come to me of their own free – will, without hesitation, and with pleasure, ecstasy and joy...” (Nahjul Balagah, letter no.1). In letter number 53, Imam Ali stated: “...I did not approach the people to get their oath of allegiance but they come to me with their desire to make me their ruler. I did not extend my hands towards them so that they might swear the oath of allegiance to me but they themselves

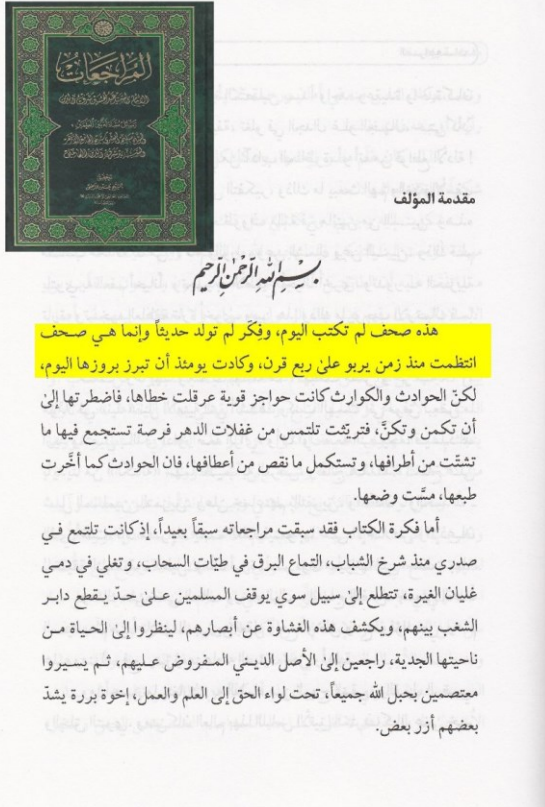
extended their hands towards me... You all come to me to take the oath not because you were afraid of my power to oppress or tyrannize you, nor did you expect monetary gain from me..." In a narration of the Imams; On the authority of Imam Rida, from his father Imam Kazim, from his father Imam Sadiq, who heard from his father Imam Baqir, who said his grandfather, the Prophet (s.a.w) said: "Whoever comes to you with the intension of dividing the community, and snatching from the Muslims their right by trying to become leader without consultation; kill him the All – Mighty, Allah has permitted that" (Uyun Akhbar al – Rida by Saduq, Muruj adh – Dhahab, vol.2 pg.62). Imam Ali's belief in the doctrine of consultation was unshakable for after being give a deadly blow, before he died, people come to him asking him to appoint a leader for them but he refused. Then they said to him: "If we lost you, we will give our oath of allegiance to Hasan (a.s). He replied; I do not command you (to do that), nor prevent you, you better knows your affair" (Tahdhib al – Dala'ilun Nubuwwah, vol.1, pg.212). In his will to his children before he died he enjoin them among other things: "...Enjoin the doing of good and forbid the doing of evil, otherwise the worst of you will be made rulers over you, and the best of you will pray, and their prayers will not be accepted" (Maqtal Amirul Mumineen, pgs.41-42). This showed leadership is dynamic and not restricted to any person or number of people; it also shows that anybody can aspire to be a leader whether he is righteous or evil. It was reported that after the death of Imam Ali, Abdullah bin Abbas stood before the people in the Mosque, in Kufa and announced to them that: "Surely the commander of the faithful has died, but he left for you a descendant, so if you accept he will come out to you, but if you do not like that; there is nobody on anyone" (Muruj adh - Dhahab) The people wept and said: "Nay, let him come out to us." Therefore the vow of allegiance to Imam Hasan was made by people's choice and acceptance; not by a will from Imam Ali (a.s). This is the history, conduct, Practice and sayings of Imam Ali and other scholars of the Progeny of the Prophet (s.a.w); they do not indicate the concept of divine appointment of a particular person or number of people as leaders to the Muslim community! Haven't you seen that Imam Ali has participated fully in the consultative committee composed by Umar before his death? Haven't you

seen that he never cite any text either from the Qur'an or Sunnah to claim the leadership? Nay, instead of that his argument before the consultative committee was on his virtues and outstanding service to Islam!

It therefore surprising that those who have commercial Shiism and claiming love of Imam Ali are saying that Imam Ali (a.s) shunned his attention from (purported claim) to Divine appointment to succeed the Prophet (s.a.w) in order to preserve the greater interest of Islam and Muslims and in order to avoid divisions and disagreements among them, but they themselves, instead of them to follow Imam Ali's example and shun their attention away from fanning the fire of division and disagreements between Muslims, you find them always bringing up issues and fabricated narrations on the issue of leadership and authority after the Prophet (s.a.w) and which causes division (and causes enmity) among Muslims; you also find them claiming Divine appointment of Ali (a.s), and you find them depicting and describing those who Allah has praised and is pleased with them with the most evil, most despicable, and the most wicked, unjust forms of descriptions; calling them hypocrites and misguided and you find them following a principle that is loved by Satan: "Follow whatever contradict the generality of the people," and: "Guidance is in whatever contradict the generality of the people."¹⁰⁶

It is incumbent upon us to follow the footsteps of Imam Ali (a.s) by shunning and avoiding anything that will bring to the Muslim community division, rancor, and disagreement if we are truly the party of Ali (a.s) and his children. We shall also not be extremists, or exaggerators with regard to them; we shall not ascribe to them things they have never claimed, nor ascribe to themselves; which are found in fabricated, spurious, and weak narrations. Glory to Allah and success is by Him.

¹⁰⁶ By generality of the people Shia means Muslims (Ahlus Sunnah and the consensus of the community). Another Shia hadith stated: "Mix with them (non - Shia) outwardly but oppose them inwardly" (al - Kafi, vol.9, pg.116). This is one of the characteristics of the hypocrites as explained to us by Allah in the Qur'an. Allah the Exalted said: "And when (hypocrites) meet those who believe, they say: We believe. But when they are alone with their evil ones, they say: we are really with you, we (were) only mocking" (2:14). ETN



NOTE: The above two pages are part of the introduction to the book al-Muraja'at by Abdul Husain, wherein he stated that: "These correspondences were not written today, and the idea concerning writing them is not the result of recent thought; undoubtedly I have written them a long time ago – since about a quarter of a century – they are supposed to be published since that time, but incidences, calamities and strong reasons dictated otherwise..." In the next page the author wrote: "And I don't claim that all these correspondences are confined to what has transpired between us (I and the Sheikh of Azhar) at that time or that any part of it thereof is written by anybody other than my pen... Although some of the issues that we discussed are included in this book, with additions that have been necessitated by the present circumstances and the need to offer good counsel and guidance..."

Thus, the author of Muraji'at is confessing that he is lying against the Sheikh of Azhar and that he is dishonest and deceitful all along.

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